

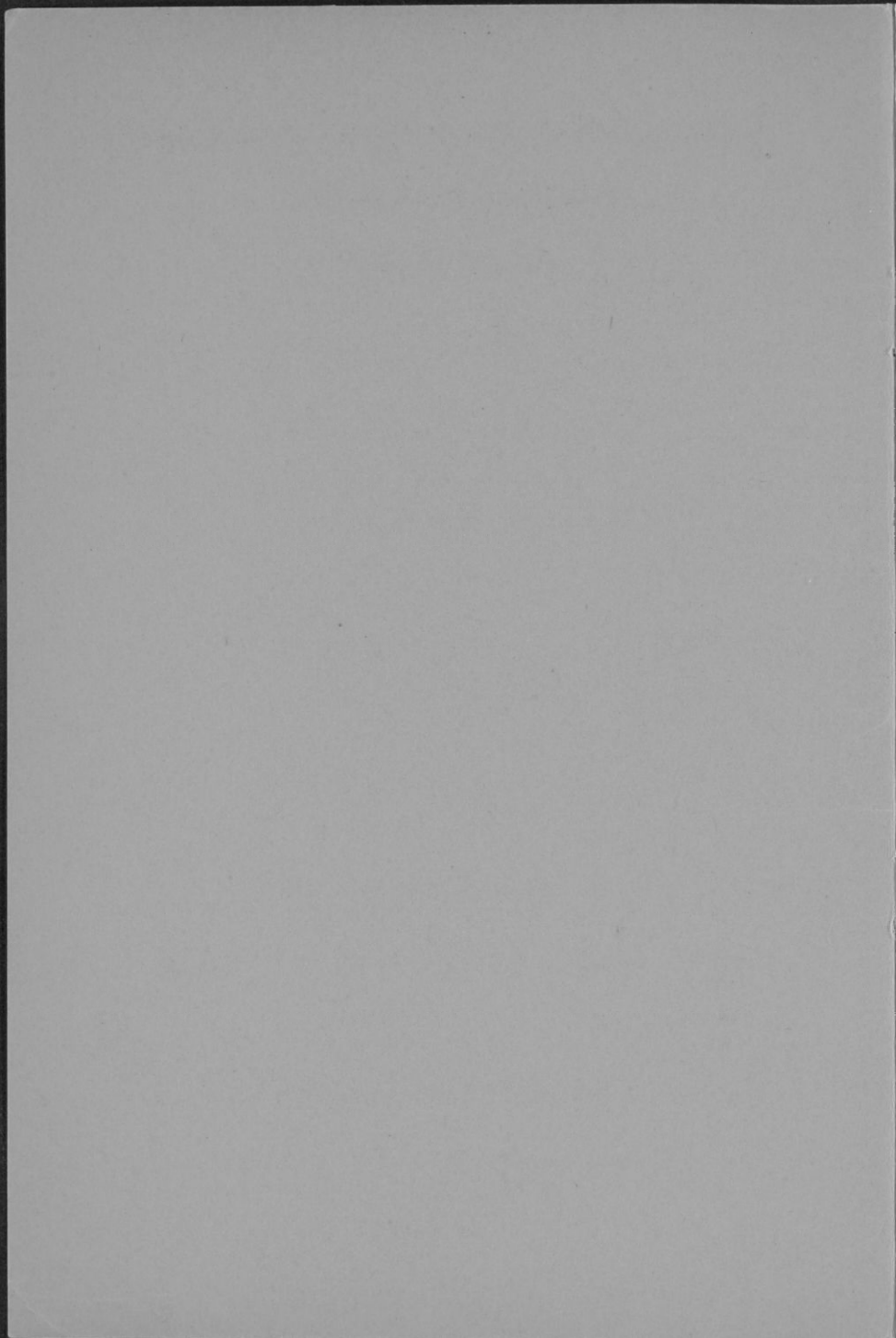
784449

Discussion group...  
ADN 4171

**Discussion Group Demonstration  
Rockland County  
New York**

BULLETIN No. 2

CATHOLIC LAYMEN'S LEAGUE  
OF  
ORANGE AND ROCKLAND COUNTIES  
Box 5, ORANGEBURG, N. Y.



**Discussion Group Demonstration  
Rockland County  
New York**

~  
BULLETIN No. 2  
~

CATHOLIC LAYMEN'S LEAGUE  
OF  
ORANGE AND ROCKLAND COUNTIES  
Box 5, ORANGEBURG, N. Y.

**Nihil Obstat:**

ARTHUR J. SCANLAN, S.T.D.,  
*Censor Librorum.*

**Imprimatur:**

✠ STEPHEN J. DONAHUE, D.D.,  
*Administrator, New York.*

*New York, November 7, 1938.*

# CATHOLIC LAYMEN'S LEAGUE OF ORANGE AND ROCKLAND COUNTIES

## OFFICERS AND CHAIRMEN OF COMMITTEES FOR 1938

### *Spiritual Director*

RT. REV. MSGR. HENRY O'CARROLL, V.F.

### OFFICERS

#### *President*

ARTHUR T. O'LEARY, Orangeburg (R. D.)

#### *First Vice-President*

THOMAS J. SMITH, South Nyack

#### *Second Vice-President*

NEWTON F. RONAN, Nyack

#### *Third Vice-President*

RAYMOND FINN, Cornwall-on-Hudson

#### *Treasurer*

F. H. ROESLER, Suffern

#### *Recording Secretary*

RICHARD T. LOUGHLIN, Piermont

#### *Corresponding Secretary*

LOUIS DOLAN, Pearl River

#### *Financial Secretary*

WILLIAM A. PFISTER, Haverstraw

### COMMITTEE CHAIRMEN

#### *Discussion Groups*

THOMAS J. SMITH, South Nyack

#### *Retreats*

HENRY V. STEBBINS, Tappan

#### *Liturgy*

JESSE J. HEAP, JR., Nyack

#### *Church Music*

PATRICK J. HASSAN, Tappan

#### *Catholic Lawyer's Guild*

GEORGE R. LANCHANTIN, Sparkill

#### *Catholic Physicians' Guild*

DR. WILLIAM J. RYAN, Pomona

#### *Young Men's Evidence Guild*

DONALD J. WALTERS, Nyack

#### *Speakers*

JAMES G. SINCLAIR, Monsey

#### *Public Relations*

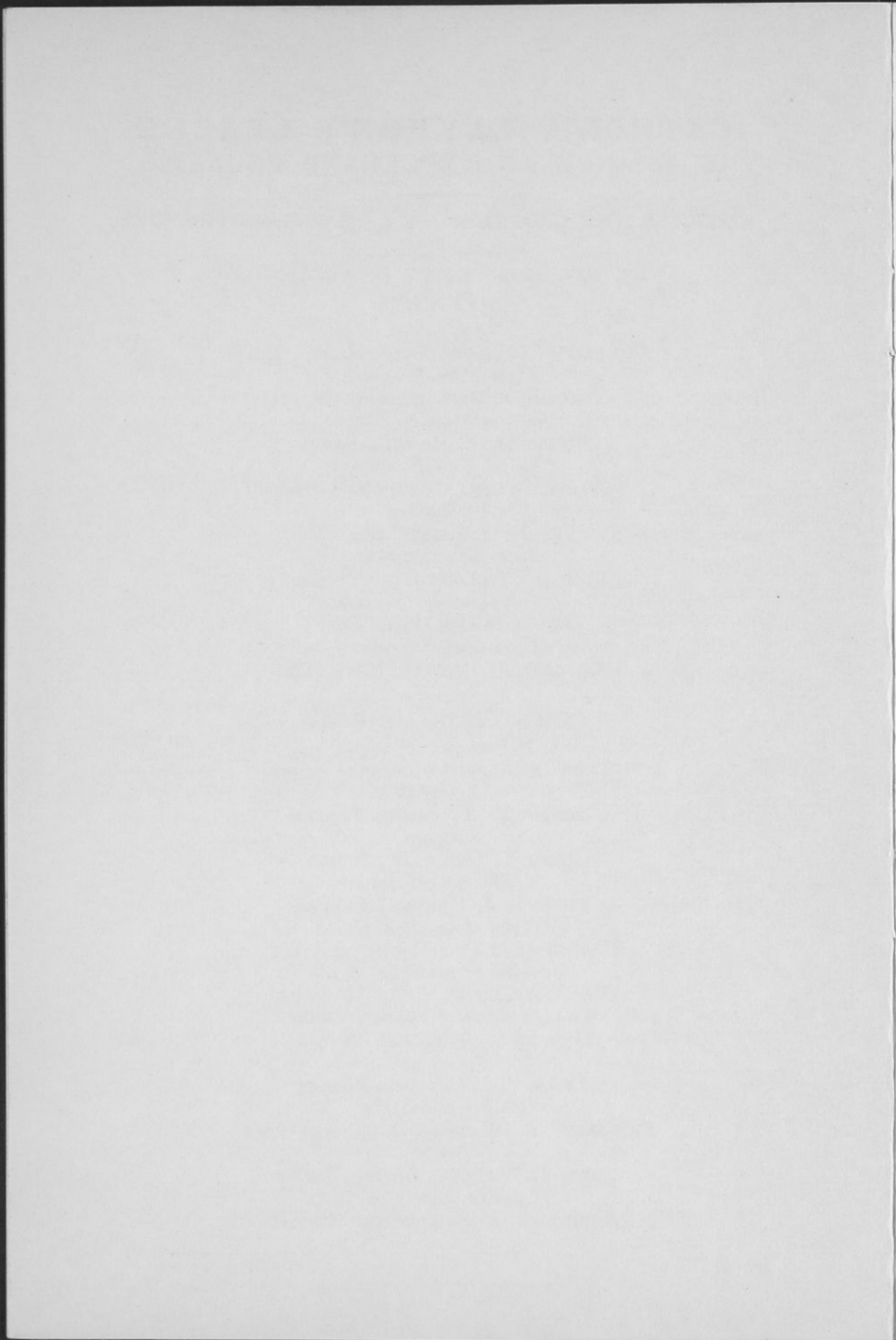
FREDERICK G. WATSON, JR., Pearl River

#### *Press*

JOHN J. WHOLEY, Spring Valley

#### *Public Meetings*

ALPHONSE J. SCHROEDER, Nanuet



## DISCUSSION GROUP DEMONSTRATION

At the fifth annual meeting of the Catholic Laymen's League of Orange and Rockland Counties, held in St. Anthony's Church Hall, Nanuet, N. Y., on May 10, 1938, a demonstration of a discussion group at work was given before a large number of the local clergy and about five hundred of the laity. The topic selected was, "Why a Discussion Group?" The aim was two-fold: First, to give evidence of what is being done by the discussion groups of the League and by others in Rockland County; and second, to show those present how to organize and conduct such a group according to the technique developed by the League groups. Although there had been one rehearsal, it had not been attended by all who took part in the demonstration, so that some of the public discussion was impromptu. The discussion was taken down by a court reporter, written out and edited. The demonstration was so well received and there were so many enthusiastic comments from many who attended that it was decided to print the notes and append several discussion outlines that had stood the test of actual use.

The demonstration was in charge of Thomas J. Smith, Ph.D., Director of Discussion Groups of the League. Those participating and the groups they represented are as follows:

LOUIS J. DOLAN of Pearl River	Central Discussion Group of Rockland County
GEORGE R. LANCHANTIN of Tappan	Catholic Lawyers' Guild of Rockland County
DONALD WALTERS of Nyack	Young Men's Catholic Evidence Guild of Rockland County
MISS AGNES GLYNN of Nyack	St. Ann's Discussion Group of Nyack
MRS. BERNARD LEMIEUX of Tappan	Confraternity of Tappan
MRS. JOHN J. WHOLEY of Spring Valley	Ladies Sanctuary Society of Spring Valley





MISS CATHERINE WILLIAMS of Orangeburg	Central Women's Discussion Group of Rockland County
JAMES G. SINCLAIR of Monsey	St. Rita's Discussion Group of Monsey
MISS CAROL INGRAM of Grand View	Young Ladies' Discussion Group of Piermont
MISS THERESA J. JAEGER of West Nyack	St. Thomas Aquinas Discussion Group of Nanuet
JESSE HEAP, JR. of Nyack	Central Discussion Group of Rockland County
NEWTON F. RONAN of Nyack	History Group of Orangetown
ICHABOD SCOTT of Orangeburg	Confraternity of Blauvelt
FRANK DUNNERY of Suffern	Catholic Study Club of Suffern
CHARLES W. NEILL of Tappan	Confraternity of Tappan (Second Group)

The members of the group were seated at the front of the hall. The audience was asked to imagine that they were listening in while the group talked over the question at hand in a room in the home of one of the members. The whole discussion was conducted informally, as are most of the meetings of the groups associated with the League.

The leaders were: Dr. Smith, Miss Catherine Williams, and Mr. Louis J. Dolan. The plan of the meeting may be outlined as follows: Dr. Smith sought to establish that there is a definite need for action by Catholics. Miss Williams pointed out that thought must precede action and that the discussion group is an excellent means of promoting Catholic thought. Mr. Dolan then indicated the procedure which, in the experience of the League, has proven effective in handling what may be called the mechanics of the discussion group. The other members of the group asked questions, or answered those of others, or made suggestions as the discussion proceeded.



## THE DISCUSSION

DR. SMITH: We may start with a truism: Action is the evidence of life; the absence of action is the sign of death. This has been applied to religion in the oft quoted statement that religion is everything or nothing. In no very deep sense is the passive Catholic really a Catholic. If one has the Faith, it is a part of his every act, the force by which he lives. If he does not live and act the Faith, it soon means nothing to him. We need not demonstrate at this point the confusion of thought existing in the world today. It is evident to the Catholic that the solution of the problems facing the world is to be found in his Faith. Christ has said that He is the Way, the Truth and the Life. The Catholic claims to know Christ. If he makes such a claim, the obligation to organize his life on the teaching of Christ and His Church follows. Certainly his Faith will manifest itself in action. Whether or not we are active, the forces of irreligion are certainly active—active in almost every field of endeavor: the family, economic affairs, government, education, literature. If we have no evidence of this from our own experience, we should realize that the Pope is in a position to measure the condition of the world and hence be impressed by the statements in his Encyclical on Communism.

What is our place as laymen in this situation? It would seem that the laymen should take an active part in promoting and advancing the cause of the Faith even to the extent of leadership, under proper guidance, in a number of fields, particularly in those fields in which he is regularly engaged and may have an opportunity to apply and illustrate Catholic principles.

Why should the Catholic engage in such activities? In the first place, the problems of the world are his problems. They touch his life. In the second place, the layman is a part of the Church Militant. Problems that touch the Faith, that by which he lives, must necessarily be his problems. If we still hesitate, we

find that the Pope has called upon the layman to take an active part in Catholic life, has called for Catholic Action, and that he has defined it as "the participation of the laity in the apostolate of the Church's hierarchy."

JUDGE LANCHANTIN: Isn't Catholic Action rather dangerous, and might it not lead to conflict between the clergy and laymen?

DR. SMITH: It would seem quite clear, if we read the history of the Church, that it may. History indicates that a number of lay societies have shown a tendency to get out of hand and have had to be condemned. We have to assume that there is that danger.

JUDGE LANCHANTIN: Would you continue to promote lay groups in view of that danger?

DR. SMITH: The Pope has called for Catholic Action. We can safely assume he realizes this possibility more fully than we do. He has called for lay action. It is our duty as Catholics to respond.

MRS. LEMIEUX: Should not the leadership be left to the priest?

DR. SMITH: Yes, but the laity must also become active.

MR. HEAP: I think that we laymen should undertake leadership to a certain extent. We make many more contacts than priests in our everyday life, at our work. We should study our religion so that when questions come up we may be able to answer them.

MR. RONAN: What would you suggest as the first step toward Catholic Action?

DR. SMITH: Mr. Heap has stated that we should know the answers to questions which arise. If we assume that we are to take active part in Catholic Action, perhaps even to the extent of leadership, the first necessity is to find out what our problems are and what solution to them the Church presents. The Discussion Group would seem to be a most direct ap-

proach—the first step. Miss Williams is prepared to tell us why the Discussion Group is a logical first step toward Catholic Action.

MISS WILLIAMS: Just what is a Discussion Group? From the experience in our own community we may say that it is a group of people interested in a particular subject who meet after reading authoritative works on the matter to talk over their ideas and in this way arrive at a better understanding of their problem—it is not a school, a course of lectures, nor a series of speeches, but the thinking out loud of individuals in the group.

Why do we have Discussion Groups?

1. To learn the Catholic answer to the problems of the day.
2. To develop and clarify our knowledge of Christian Doctrine.
3. To enable us to refute the attacks against the Church.
4. To increase our knowledge and love of God.
5. To increase our loyalty and gratitude for the Faith that God has so graciously given us.

The first principle to be considered is that actions are motivated by thoughts. We have Catholic Action when we have Catholic thinking. As Catholic Action is a way of living, back of it we must have sound, accurate Catholic thinking. How do we know when we are thinking and acting as Catholics? A reasonable way would seem to be by reading and discussing Catholic literature and then following the Catholic viewpoint. We have been here only a short time, but the Church has endured for centuries. Therefore, it seems intelligent to turn to her for guidance in world problems. To what problems can we apply this Catholic thinking? What subjects can be considered for discussion? Every kind of problem, because Catholic Action is a way of living every day and every minute of the day. It is more inclusive than memorizing a

Catechism and attendance at required religious services.

Examples of subjects are: Religion, Labor, History, Literature, Poetry, Art, Theater, Science, Education, Philosophy, Psychology, Government, Law, the Family, and many others.

Who can participate in these discussion groups? Everyone, because everyone goes as a humble worker—to give what he can and to take away what he can. What authority do we have for organizing such a group? From the Pope who said in an Encyclical: "It is necessary to promote a wider study of the social problems in the light of the doctrine of the Church and under the ægis of her constituted authority."

What is the procedure? To pursue the examination of a particular subject, to listen to and discuss prepared articles, to think through the problems involved. This has been the usual procedure, but it is varied to meet the needs and inclinations of each group. Perhaps you are asking what has been the results of these discussion groups? I am certain that most members will agree with me that they have increased our knowledge, they have been a ways and means of building character and advancing true happiness. Really, the actual results cannot be measured by us in concrete terms because we believe that we are working for the glory of God.

**MRS. WHOLEY:** If a Catholic knows his catechism and goes to Mass, has not he enough information and instruction without going to a discussion group?

**MISS WILLIAMS:** The catechism is a condensed statement of the Faith. It is very difficult at times to apply the principles there stated to everyday problems. In a discussion group we talk over our problems with our people and under the guidance of our priests.

**MISS INGRAM:** When children memorize their catechism they master the words, but they may miss ideas which the words express. When they get older and

discuss questions in groups, they get the fuller meaning. We may say that the catechism definitions take on life as we study them more deeply in the light of our experiences.

JUDGE LANCHANTIN: Is the idea to have somebody read a paper and then all the members discuss the matter, and in that way reach the Catholic viewpoint of the problem?

MISS WILLIAMS: Yes.

JUDGE LANCHANTIN: How do you know that you have in fact gotten the Catholic viewpoint?

MISS WILLIAMS: At the meetings we have a spiritual director who pays close attention to the conclusions which we draw. He is ready to offer the necessary corrections.

MR. HEAP: Is it necessary to have a lot of education to join one of these groups?

MR. SINCLAIR: All men regardless of education or lack of it find certain problems in their lives. Quite frequently men with very little education will see problems more clearly because they are not confused with mere theory. When these discussion groups reach every member, we are succeeding; if they don't, we are failing.

MR. SCOTT: As you know, I am not a college man and have not had any too much school education and most of the men who attend the Holy Name Society meetings in our little parish have not had much, but I do know that I and some of those men became more interested and more active in our Holy Name Society when men like us were given work to do like reading a pamphlet and then telling the Society about what we read. Of course, we could not have done it without the help of our Spiritual Director, but it was a great help to me and to the others and certainly built up our Society better than when we tried to get along by bringing in outside speakers.



MISS GLYNN: Could a person derive the same benefit from reading these Catholic works by himself?

MISS WILLIAMS: No, the same benefit cannot be so derived. Suppose a subject has many phases; unless one can devote most of his time to reading, he would have time to observe only one phase, or perhaps two or three. In a discussion group he discusses it with a dozen or more interested persons and it is bound to receive the benefit of their study and reactions.

MISS JAEGER: Has the discussion group method proven successful?

MISS WILLIAMS: It has been used in adult education classes with marked success.

MR. WALTERS: In our own group, and I believe it is the experience of most of the groups in the county, the preparation of papers and their discussion has brought about an understanding of, or at least an intelligent interest in, a number of problems.

DR. SMITH: The third phase of the subject is the mechanics of a discussion group. Mr. Dolan proposes to tell us how a discussion group works.

MR. DOLAN: Dr. Smith has shown the need of action. Miss Williams has told us that perhaps the best answer is a discussion group. How do you go about forming one? The first thing you need is a leader—with that one man and two or three of his friends, you have a group. Of course he cannot keep that group going by himself. Besides a leader we must have ecclesiastical approval. Most groups operate within the confines of a parish, so the source of approval is the pastor. He is the spiritual director. Two or three would be a small group, but more than twenty would be too large a group. Many of our groups run twelve to sixteen or seventeen. If you have a larger group it is too easy to make the discussion a lecture rather than a talk among the members.

As to the place of meetings: it has been our experience that the homes of members are perhaps the best. Small clubrooms are satisfactory, but a large hall is usually unsatisfactory. The danger again is that the leader will give a speech or lecture *at* the group rather than lead a discussion. Many of our groups rotate from one member's home to another. We have found also that a social atmosphere about the meetings of the group is a desirable thing. That must not take precedence over the real purpose of the group meeting.

How many times should a group meet? That varies according to the inclination of the members. Many of our groups meet once a month with the exception of July and August, others twice a month. Some have a series of weekly meetings, nine in a row, and then a vacation before starting the next series.

When a group has been formed, the important question arises: "What are we going to discuss?" Miss Williams has suggested a number of subjects. Our own experience leads us to add a few words. We can study with great interest the Mass and the history of the Church, or different economic and social problems. It is important that the subjects taken up be those desired by a majority of the group. We have found that most of those who did not start with the Mass as the first subject have to come back to it. The Mass to Catholics is the fundamental thing. How many problems have been solved when we understand something about the Mass. It is the most important thing in our lives. You have seen here tonight how groups operate. I need not repeat in detail what you have observed.

As to the sources of material for reading and study: *The Catholic Encyclopedia* is usually available. A number of our libraries have a Catholic book shelf or at least some Catholic books. Those who own Catholic books may be willing to lend them so that others may receive the benefit of reading them. The purchase of a different book dealing with a particular subject by each member of a group supplies the nucleus of a library. Excellent pamphlets, many of which contain



study outlines, are published by the following: America Press, International Catholic Truth Society, Liturgical Press, National Catholic Welfare Conference, Paulist Press, Wanderer Printing Company, Queen's Work, and Sunday Visitor Press.

MR. NEILL: Suppose a person doesn't like to read or doesn't have time to read, does he get any benefit from joining a group?

MR. DOLAN: If he hasn't time to read, he ought to belong to a group to get information. If he attends once or twice, his interest will be aroused and he will want to read.

MR. DUNNERY: The Catholic Laymen's League was organized to fight propaganda detrimental to the Catholic Church. If we keep its activities within the discussion groups, no more than ten or twelve people in each group will have any advantage and that chiefly, if not solely, the advantage of information. What are we going to do to get it in the hands of men who can fight for its principles in everyday life?

MR. NEILL: All the members of the group are in everyday life. They certainly have dealings in different walks of life where they meet people who are enemies of the Church. Members of the group are prepared to meet their objections.

JUDGE LANCHANTIN: If one starts thinking as a Catholic, he will begin to act as a Catholic, and then you can't help impressing and influencing others.

MR. DUNNERY: Your group is greatly in the minority among Catholic laymen. There must be a method whereby these groups can spread out and undertake more active work.

DR. SMITH: That was the purpose of tonight's meeting. In attempting to answer Mr. Dunnery, we may remind others of the repeated debate between those who stress the examination and enunciation of principles and those who wish to see definite activity

manifested by observable and immediate results. In at least two of the groups that problem, in somewhat different form than the question has taken tonight, has been one of the bones of contention since the very beginning. Some think that the way to test the effectiveness of our activity is to have something to show that everyone can easily see and recognize; they wish to do something that can be definitely pointed out or measured. On the other hand, there are some who believe as Judge Lanchantin has suggested, that if we think and live as Catholics, sound principles are bound to influence our lives. They are not therefore anxious at this stage to undertake a definite program of ambitious, external activities. The hope is that our work is effective and that its lessons are translated into life. For four years this point has been argued in various groups and the final answer has not been given. We now invite questions from the audience.

Q. Is the discussion group idea really spreading?

DR. SMITH: Our experience indicates that when a group wishes to organize there is little difficulty in obtaining a director and setting to work. This is evidenced here tonight by the number of groups represented. These were organized in recent years and under various auspices. It is our hope that they will increase.

Q. In spite of what has been said about the proper size for a group, I believe that a large group is desirable; thus, a group of sixteen people is better than a group of twelve.

JUDGE LANCHANTIN: It does not reach sixteen people as effectively as twelve, as each of the smaller number will take a more active part. When a group attains a membership of over twenty, it is better to divide it.

DR. SMITH: We shall at this point end our discussion so the meeting of the League may continue.

## TOPICS FOR DISCUSSION

A list of six topics, with their chief divisions, which various Rockland County groups have followed with interest, is appended. No bibliography, except for three topics, is supplied as each group will make use of the best books available. The spiritual director and leader will be fully competent to indicate a satisfactory division of subject matter and to suggest suitable references. However, the opportunity to mention two particularly important books should not be lost:

Cicognani *et al.*—"A Call to Catholic Action" (2 vols.).

Civardi—"A Manual of Catholic Action."

Addresses of several publishers of pamphlets are given in the hope that some readers may find the list a convenience:

America Press, 53 Park Place, New York, N. Y.

International Catholic Truth Society, 405 Bergen Street, Brooklyn, N. Y.

Liturgical Press, Collegeville, Minn.

National Catholic Welfare Conference, 1312 Massachusetts Avenue, Washington, D. C.

Paulist Press, 401 West 59th Street, New York, N. Y.

Queen's Work, 3742 West Pine Boulevard, St. Louis, Mo.

Sunday Visitor Press, Huntington, Ind.

Wanderer Printing Company, 128 East 10th Street, St. Paul, Minn.

## THE MASS <sup>1</sup>

- I. SACRIFICE—ITS MEANING AND HISTORY.
- II. SACRIFICE IN THE OLD TESTAMENT.
- III. THE SACRIFICE OF CHRIST.
- IV. THE MASS, A REAL SACRIFICE.
- V. PARTICIPATION OF THE LAITY IN THE MASS.
- VI. THE PARTS OF THE MASS.
- VII. THE MISSAL.
- VIII. THE CEREMONIES AND VESTMENTS OF THE MASS.
- IX. MANNER OF ASSISTING AT MASS.
- X. THE OBLIGATION AND FRUITS OF ASSISTING AT MASS.

## THE MASS <sup>2</sup>

### I. SACRIFICE.

1. Definition. Ancient, pagan and Old Testament sacrifices.  
(Pamphlet, "Why the Mass, pages 5-15; pamphlet, "My Sacrifice and Yours," pages 17-23.)
2. The Sacrifice of Christ—Last Supper and Calvary.  
(Pamphlet, "Why the Mass," pages 16-22; pamphlet, "My Sacrifice and Yours," pages 11-16; Grimaud's book, "My Mass," pages 77, 78.)

### II. PRIESTHOOD.

1. Of Christ, of the Church and of the clergy.  
(Grimaud's book, "My Mass," pages 3-14.)
2. Of the laity.  
(Pamphlet, "The Spirit of the Liturgy," chapter 3, pages 21-35; Grimaud's book, "My Mass," pages 3-14, 38-47.)

<sup>1</sup> Each member of the group was supplied with a copy of  
McGlade—"My Sacrifice and Yours."

McGlade—"Instructions on the Mass."

Those who prepared papers had access to  
Grimaud-Newcomb, "My Mass" (Benziger's).

Michel—"My Sacrifice and Yours" (Liturgical Press, Collegeville, Minn.).

<sup>2</sup> This preliminary sketch is based on the experience of three different groups in their discussions of this exceedingly interesting subject.

### III. THE MYSTICAL BODY OF CHRIST AND THE MASS.

1. What the Mystical Body is.  
(Pamphlet, "The True Basis of Christian Solidarity," pages 1-16; pamphlet, "The Mystical Body of Christ," *The Catholic Mind* of February 22, 1937; Grimaud's book, "My Mass," pages 15-36.)
2. The Sacrifice of the Mystical Body.  
(Grimaud's book, "My Mass," pages 36-53; pamphlet, "The Eucharistic Sacrifice," Lesson 15.)

### IV. THE MASS AND CATHOLIC ACTION.

1. The two modern movements to restore to the laity their active participation in the Mass (The Liturgical Movement) and also in the apostolate of the bishops (Catholic Action).
2. The intimate connection between the Mass and Catholic Action.  
(Pamphlet, "The Liturgy and the Layman," chapters I and II; pamphlet, Jaeger, in *The Catholic Mind* of January 8, 1935.)

### V. THE LAITY'S LOSS OF ACTIVE SHARING IN THE MASS AND THE CURE.

The loss—

1. Present conditions and rise of individualism.  
(Pamphlet, Beauduin's "Liturgy, the Life of the Church," chapters II and III, pages 17-32.)

The cure—

2. Restoration of active sharing or lay participation in the Mass—(Discussion Groups—the Missal—the Dialogue Mass, etc.).  
(*The Catholic Mind* of February 22, 1937, pamphlet, "Divine Worship.")

### VI. THE TRUE SIGNIFICANCE OF THE MASS.

1. What it is not. More than (a) a prayer or drama, (b) merely suggesting episodes of passion, (c) for Eucharistic adoration or (d) Transubstantiation alone.
2. What it is. Gift to God of Christ or of Christ and ourselves through the action of sacrifice.  
(Pamphlet, "My Sacrifice and Yours," pages 17-32; the Mass prayers of the Offertory and Canon.)

## VII. THE MASS STRUCTURE.

1. The Sacrifice-Oblation.  
(Offertory and Consecration.)  
(Pamphlet, "The Mass Drama," pages 32-46.)
2. The Sacrifice-Banquet.  
(Holy Communion.)  
(Pamphlet, "The Mass Drama," pages 47-56, *The Catholic Mind* of May 8, 1932.)

## VIII. INSTRUCTIONS AND PRAYERS IN THE MASS.

1. The Mass of the Catechumens.  
(Pamphlet, "My Sacrifice and Yours," pages 57-62; pamphlet, "Mass Drama," pages 17-24.)
2. The Mass of the Faithful.  
(Pamphlet, "Mass Drama," pages 25-56; pamphlet, "My Sacrifice and Yours," pages 24-56.)

## IX. EXTERNALS OF THE MASS.

1. The altar and appurtenances.  
(Pamphlet, "Altar and Sanctuary," a study club outline; pamphlet, Smyth's "The Ceremonies of the Mass.")
2. The vestments.  
(Pamphlet, Smyth's "The Ceremonies of the Mass.")

## X. THE CHURCH'S PRAYERS OUTSIDE THE MASS.

1. The Church Year (temporal cycle).  
(Pamphlet, "The Liturgical Year," "Liturgical Catechism," Section IV.)
2. The Breviary—Exemplification of Compline recommended.  
(Pamphlet, "The Breviary and the Laity"; pamphlet of Compline, "Into Thy Hands.")

### *Pamphlets referred to:*

The Liturgical Press, Collegeville, Minn., publishes the following:

Trauffer-Michel: "Why the Mass," 10 cents.

Michel: "My Sacrifice and Yours," 25 cents.

Caronti-Michel: "The Spirit of the Liturgy," 35 cents.

Hellriegel-Jasper: "The True Basis of Christian Solidarity," 10 cents.



- "The Eucharistic Sacrifice" (a study club outline), 10 cents.
- McMurtrie-Kreuter-Michel: "The Liturgy and the Layman," 8 cents.
- Beauduin-Michel: "Liturgy the Life of the Church," 35 cents.
- Pinsk-Busch: "Divine Worship," 10 cents.
- Busch: "The Mass Drama," 35 cents.
- "The Liturgical Year" (a study club outline), 10 cents.
- Hoornaert: "The Breviary and the Laity," 35 cents.
- "Into Thy Hands" (Compline), 10 cents.
- Bellanti: "The Mystical Body of Christ," 10 cents, Paulist Press, 401 West 59th Street, New York City.
- Smyth: "The Ceremonies of the Mass," 10 cents, Paulist Press, 401 West 59th Street, New York City.
- The Catholic Mind*, 5 cents, America Press, 53 Park Place, New York City.
- "Altar and Sanctuary," 25 cents, Catholic Action Committee, 424 North Broadway, Wichita, Kans.

*Books referred to and recommended:*

- Bussard: "The Sacrifice," \$1.00, Leaflet Missal, 244 Dayton Avenue, St. Paul, Minn.
- McMahon: "Liturgical Catechism," \$1.00, M. H. Gill & Son, Dublin, Eire, and Liturgical Press.
- Grimaud-Newcomb: "My Mass," \$2.50, Benziger Bros., 26 Park Place, New York City.
- Michel-Stegmann: "Through Christ Our Lord" (book eight of "Christ Life Series in Religion"), \$0.84, Macmillan Co., 60 Fifth Avenue, New York City.



## SOCIAL IMPLICATIONS OF "THE NEW TESTAMENT"<sup>3</sup>

### READINGS FOR ALL TOPICS

The New Testament.

Fouard, "Life of Christ."

Fillion, "Life of Christ."

Pope, "Layman's New Testament."

"The Catholic Encyclopedia."

Gigot, "New Testament History."

Christian Brothers, "Exposition of Christian Doctrine."

### SUBJECTS

#### I. THE GOSPELS.

Batlifol, "The Credibility of the Gospels."

#### II. THE DIVINITY OF CHRIST.

See above.

#### III. CHRIST IN THE CHURCH.

D'Arcy, "Life of the Church."

#### IV. THE NATURE OF MAN.

"Man," Cambridge Catholic Summer School.  
Maher, "Psychology."

#### V. THE CATHOLIC AND PROPERTY.

"On the Condition of Labor," Leo XIII.  
"Forty Years After," Pius XI.  
Ryan, "Catholic Doctrine of Property."

#### VI. THE CATHOLIC AND THE STATE.

Ryan and Millar, "The Church and the State."  
Ryan, "The Catholic Church and the Citizen."

<sup>3</sup> 1. "The New Testament" is to be the chief source for all papers.

2. This list is not inclusive—a number of books are available on each subject.

3. Pamphlets on the various subjects can be purchased easily and cheaply.

VII. THE CATHOLIC AND THE POOR.

Grady, "The Catholic Church and the Destitute."

VIII. CATHOLIC MARRIAGE.

Gigot, "Christ's Teaching on Divorce."

Gillis, "The Catholic Church and the Family."

Gerard, "Marriage and Parenthood."

"On Christian Marriage," Pius XI.

**THE PROTESTANT REVOLUTION**

I. BACKGROUND.

II. LUTHER.

III. CALVIN.

IV. THE REVOLUTION IN ENGLAND TO ELIZABETH.

V. THE WORK OF ELIZABETH.

VI. ECONOMIC EFFECTS OF THE REVOLUTION.

VII. SOCIAL EFFECTS.

VIII. THE CATHOLIC REFORMATION.

IX. GREAT PERSONALITIES OF THE CATHOLIC REFORMATION.

X. INFLUENCE OF THE PROTESTANT REVOLUTION ON THE CHURCH.

## CATHOLICS IN AMERICA

- I. 1. MARYLAND.  
2. POSITION OF CATHOLICS IN OTHER COLONIES.
- II. 1. FRENCH MISSIONARIES IN THE UNITED STATES.  
2. JESUIT MARTYRS.
- III. 1. SPANISH MISSIONARIES IN THE UNITED STATES.  
2. THE CALIFORNIA MISSIONS.
- IV. 1. POSITION OF CATHOLICS AT THE TIME OF THE REVOLUTION.  
2. CATHOLIC LEADERS IN THE REVOLUTION.
- V. 1. CATHOLIC POSITIONS IN THE NEW REPUBLIC.  
2. THE ESTABLISHMENT OF THE HIERARCHY.
- VI. 1. EARLY CATHOLIC HIGHER EDUCATION.  
2. THE BEGINNINGS OF THE PAROCHIAL SCHOOLS.
- VII. 1. CATHOLIC GROWTH THROUGH IMMIGRATION.  
2. THE CHURCH AND THE IMMIGRANTS' ADJUSTMENT TO AMERICAN LIFE.
- VIII. 1. THE TRUSTEE MOVEMENT—MANIFESTATIONS.  
2. DANGERS AND SOLUTION.
- IX. 1. ANTI-CATHOLIC BIGOTRY BEFORE THE CIVIL WAR.  
2. MORE RECENT WAVES OF PREJUDICE.
- X. 1. CATHOLIC PRINCIPLES IN OUR SYSTEM OF GOVERNMENT.  
2. THE CATHOLIC AND THE PUBLIC SCHOOL.
- XI. 1. OLD RELIGIOUS ORDERS AND AMERICAN LIFE.  
2. THE PAULISTS AND MARYKNOLL.
- XII. 1. EARLY HISTORY OF THE CHURCH IN ROCKLAND COUNTY.  
2. ITS PRESENT POSITION.

## COMMUNISM

- I. EARLY HISTORY OF COMMUNISM.
- II. THE INFLUENCE OF MARX.
- III. COMMUNIST ECONOMICS.
- IV. THE PHILOSOPHY OF COMMUNISM.
- V. THE RUSSIAN REVOLUTION.
- VI. COMMUNISM AS A WORLD MOVEMENT.
- VII. COMMUNIST PROPAGANDA.
- VIII. THE PRESENT SITUATION IN EUROPE.
- IX. COMMUNISM IN THE UNITED STATES.
- X. WHAT HAVE WE TO LEARN FROM THE COMMUNISTS?



