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SERIES

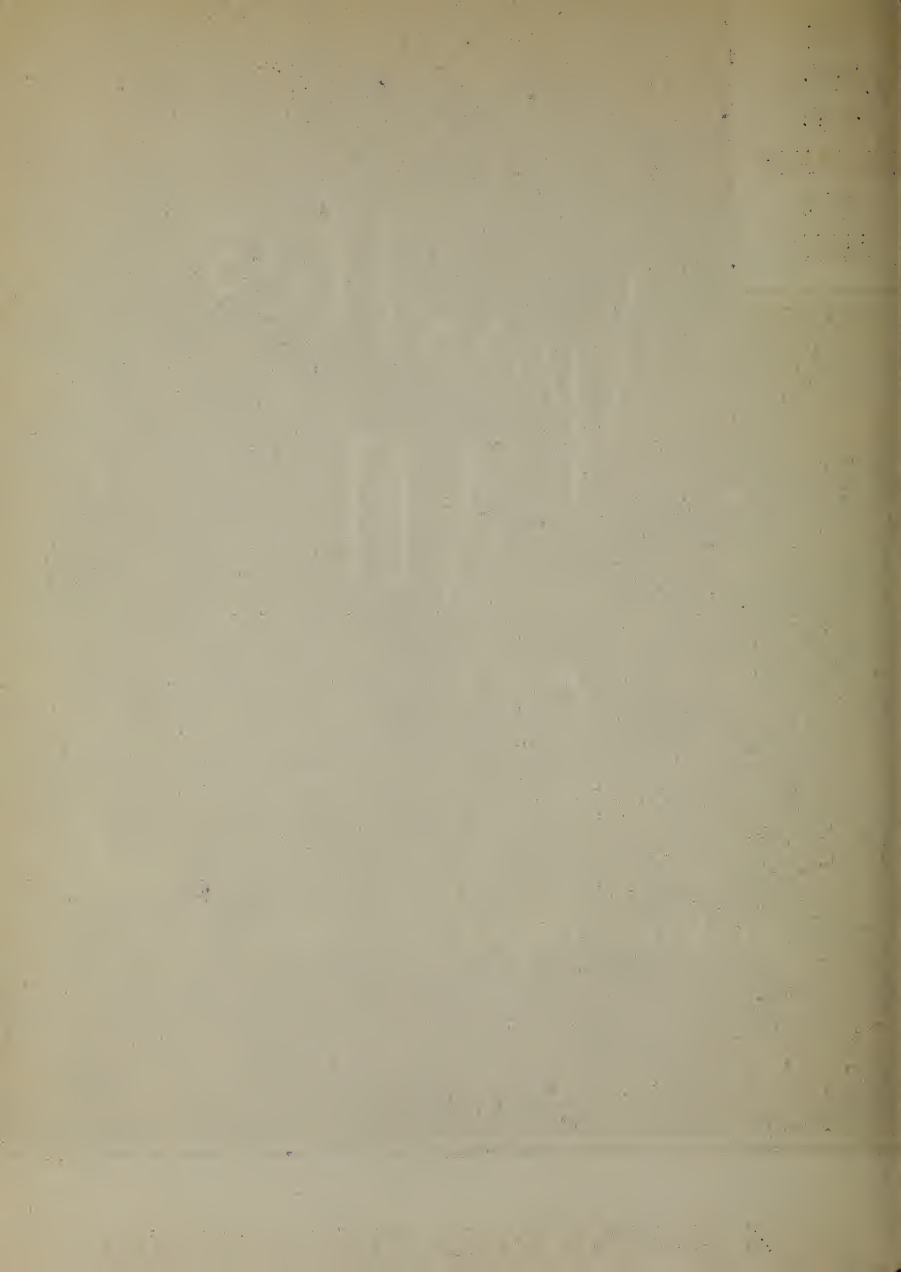
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Apostles all  
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# Apostles All

DISCUSSION OUTLINE

by *RICHARD L. ROONEY, S. J.*

A QUEEN'S WORK PUBLICATION



# *Apostles All*

BY

*Richard L. Rooney, S. J.*



THE QUEEN'S WORK  
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## SUMMARY

There is more to being an apostle than lapping an ice-cream cone. . . . But even this, Father Rooney insists can be put to work for the modern apostle. In outline-discussion form this booklet presents basic material on which discussion-club groups can work—away from namby-pamby living and toward the kind of apostleship that the world looks for from today's Catholics, apostles all.

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THE QUEEN'S WORK

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## DISCUSSION I

### WELL, WHAT IS AN APOSTLE?

#### DISCUSSION

This opening discussion may begin naturally enough with the leader's going through the group and getting from each member present his or her ideas of just what an apostle is. What is the meaning of the word? Whence does it come? Where did each first hear it? With whom does he or she invariably connect it? Is such a connection too narrow? Can we speak of nazi and communist apostles? How does an apostle differ from a disciple? When all of these ideas have been garnered, a comparison of them for weal or woe with what follows can be made.

#### 1. The Original Twelve

The word apostle (from the Greek *apostello*, which means, "I send") is one that is known to the Catholic from early childhood. Other children's heads are peopled with fairies, Mother Goose, Dick Tracy, and Superman. Though these same fictional and legendary folk may be present in the Catholic child's mind too, he is conscious of another group as well. There is the Lord Jesus at the center of that group, with His Mother Mary close by His side. Then grouped about them are other men. For a time the child is a bit confused about these. He hears them called now disciples and now Apostles. Gradually however out of the larger, vaguer group Peter and James and John and Andrew and Matthew and the rest of the Twelve emerge as more clear-cut figures, men closer to the Lord, with a fuller training than the others and with a more definite job to do. These the child comes to know at last as the Apostles.

Recalling what they remember from the New Testament, or even having the New Testament on hand and reading from it whatever there is in it about the Apostolic Twelve, let the group work out the basic essentials which they think should go into the make-up of the Twelve's relations to Christ. Eventually their findings should come close to the résumé.

From an adult study of the Gospels it will be found that the Apostles were men . . .

specially picked and chosen by Our Lord,  
trained and fitted by Him for a period of three years for  
the special work that He had in mind for them,

namely the work of sharing with Him His  
Redeemer vocation;

and then ordained,

signed,

sealed,

and commissioned or sent by Him to

make others His disciples, that is, to gather to Him people  
who would learn the lessons that He had to teach  
them and would live their lives by those lessons and  
thus save their souls and sanctify them.

Such were the men whom Jesus Christ, the Great Apostle,  
chose as His first coworkers in the apostolate.

## 2. The Essence of Apostleship

At this point view the qualities and characteristics  
of the original Twelve. See if you can break down the  
ideas given there so that you can generalize, so that  
you can say: "If a man or a woman possesses this,  
this, and this, then he or she is an apostle." How do  
your group's ideas agree with what follows here?

Although such qualities as personal holiness, labor and toil,  
"blood, sweat, and tears," prayerfulness, ingenuity, a knowl-  
edge of men, and the like, go into the making of a real apostle,  
the heart, core, essence, of Christian apostleship lies in these  
four elements:

1. *A choice*, a singling out, an election, a call given by God  
to a Catholic man or woman,
2. *A sending*, a mission, or commission by God or Christ,  
directly or indirectly (*i. e.*, through His official represent-  
ative),
3. *To others*,
4. *For a definite work* with them for Him—briefly: *to make  
them godlike and Christlike.*

The apostolate consists quite simply—and quite gloriously—  
in one's accepting the call, fulfilling this God-given commission,  
spending oneself utterly to give Christ to others.

### 3. A Fact Little Known

With all that has so far been learned about apostles and apostolates, put a question to the group: Do you think that *all* Catholics are supposed to be apostles? or is it just a chosen few, like priests and nuns, etc.? Get the answers down on paper and the reasons behind them. Once again compare your results with what follows.

Jesus Christ was the most generous man that ever lived. There was nothing that was His which He did not share with His own. He was the Great Apostle. He had the Father-given apostolate of saving men from themselves and from sin and death. He might have hugged this work of His to Himself alone. As a matter of fact He didn't do this. He shared that work with us men just as He has shared everything else. He wanted us to be coworkers, coredeemers, coapostles. And when we say us, we mean just that. It is true that He gave the commission to go therefore and "teach . . . all nations" primarily to the Twelve. But He did not stop with them. He gave the same command to each and all of us, to each and every single Catholic. Since that is true, then every Catholic can and should—though in a different degree—introduce himself (verbally, if you will, but better still by his life and actions) to those with whom he comes in contact, as St. Paul introduced himself to those to whom he wrote his epistles: "Paul, an apostle of Jesus Christ." Each one of us can say—with a degree of difference of course but in all truth—"Mary (John, Jacqueline, or Albert), an apostle of Jesus Christ." For each of us by reason of our baptism and more especially because of our confirmation is an apostle. Each has the title and commission of apostleship. Each one of us has a share in that most divine of all divine things: to work with God in the salvation and sanctification of souls.

That title and that commission clearly demonstrate two things:

1. The position that each of us has in the world—our relationship to other men.
2. The interior spirit that ought to move us.

As someone has said, we are living in a world which is interested in the wonders of the machine and has forgotten the wonders of the man who makes the machine; we are more interested in the conditioning of reflexes than in the building of character;

we are more concerned with Wasserman tests than with chastity, with psychological quizzes than with examinations of conscience. Ours is a world full of ignorance, for all its educational institutions; of moral dirt, for all its modern plumbing. It is a world which needs, not nazism or communism or even necessarily political democracy, but what it needed two thousand years ago—Jesus Christ. At that time twelve men went out into that world and gave it what it lacked. Today twelve men are not enough. That is why the Popes have cried to all the Catholic laity to live up to their vocation as apostles, to take up the cause of Christ—the work, the labor, the toil, the use of every means at hand to win the world of men today to accept and to live by the ideas that stem from the divine wisdom Himself.

No longer can Catholics be merely Christians; they must be Christianizing souls as well, men and women who desire to save themselves and others precisely by saving and sanctifying others. They must be men and women who sanctify themselves for this definite purpose: that they may sanctify others as well. Even though it may not realize it, the world we live in is seeking two things. It is looking and longing for freedom from darkness and freedom from sin. We as Christ's apostles must give these seekers the Light of the World, the Redeemer of mankind.

## DISCUSSION

Does the idea that each of you personally should be an apostle come as something new to you? If so, and if it is not too clear as yet, be patient. The rest of the outline will bring clarity. If the idea is not new to you, then what have you done so far about the matter of your apostleship? How active have you been? where? when? with whom? What experience have you had in bringing others to Christ and Christ to others? Have you failed to do all you can, been stopped by the catch comment "Religion is a private, a personal affair"? What is the fallacy enunciated there? Does your past negligence disturb you? Does the prospect ahead vaguely frighten you? Then press on with the text for a while.

### 4. "I Am With You"

You look at the task that is yours, even as the Twelve must have looked at their tasks? Then you look at yourselves, even as they must have looked at themselves. The discrepancy is



great, so great that you shiver, as they did. "I, unworthy, weak, dull, sinful, lazy, small, unknown, I do all that? Impossible!" you say. Then you realize, as they did, that it is not you alone who work; it is Jesus Christ who works in you and through you and with you. You are but an instrument; *He* is the workman. All you need to do is make yourself as responsive to His touch as possible. That with His grace you can do. He will do all the rest.

#### PROJECT

At the end of this first discussion, poll the group. Learn how many are willing to make of themselves real apostles of Christ. Retain these in the group; let the others go. They are neither big enough nor brave enough for the task ahead. Send them away with a blessing—and a prayer. Those who remain can prepare for the next meeting by saying frequently from their hearts, "Mary, Queen of Apostles, make a real apostle of me."

### DISCUSSION II

#### **BASIS OF THE APOSTOLATE—THE MYSTICAL BODY**

#### PROJECT

At the opening of the present discussion, let the group leader ask the following question. "What attitudes is it possible for men to have toward one another? Let the members ponder this question for a few moments and then contribute their ideas. These are to be taken down by the secretary, analyzed and digested, and then given back to the group as a composite picture of their thought on the matter. Now go on with the text.

#### **1. A Contrast of Attitudes**

The Bible is the book of life, of God's life with man. Thousands of years old, it is as fresh and modern today as only eternal things can be. Change the names in any number of the incidents, and you'll find the events as up to date as your morning newspaper. If you ask of the Bible the question which you have just discussed, you will find that men yesterday have had

and men today have roughly three general attitudes toward each other.

1. **HATRED.** You cannot open a newssheet today without being faced by accounts of murder—murder in the mass on all the battlefronts of the world, murder on a small scale in back alley, apartment house, automobile. We call it news (an indication that murder is still not being committed by the majority of men, else it would have no news value). As a matter of fact murder is a disgustingly ancient story.

Turn to the Book of Genesis, Chapter iv. There in what might be called Mankind's Morning Journal you find the first murder headlined: "Cain Slays Abel!" Cain's jealousy of Abel's favor with God grew into hatred. Under semblance of friendship Cain said to Abel, his brother, "Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him." Then on being asked by the Lord for his brother's whereabouts, he answered, with callous flippancy: "I know not. Am I my brother's keeper?" And God cursed him, as He always curses people who ask that question.

Pause for a moment. Let each examine his own heart. Is there anyone you hate? Probably not. People filled with hate are not interested in being apostles. Is there however anyone of whom you might ask, "Am I my brother's keeper?" What of the poor, the underprivileged, the Negro, the Jew? What of your next-door neighbor? What of that non-Catholic down the street or the lapsed Catholic across the way? You don't hate him. No. But do you treat him with about the same lack of love and warmth as if you did hate him?

2. **INDIFFERENCE.** Turn now to the Gospel according to St. Luke, Chapter xvi, beginning with verse 19. There is another story that is paralleled in every American city. Dives (Mr. Goldbucks, Our Lord might call him today) lives in a fine home, where he dines sumptuously every day; he is clad in the best of fashion. Right next door, under the shadow of his penthouse, is Lazarus Poorman, needy, ill, starving. Death came to these two with the same impartiality that death shows to rich and poor today. But after death the positions of the two are reversed. Lazarus goes up to dwell in a celestial penthouse. Dives goes to a hot dirty shanty in hell.

Scan Luke's words well. Recall the story. Is there any mention of a single mortal sin on the rich man's part? You find nothing there of defiance of God, blasphemy, adultery, murder, or thieving. Dives went to hell, not for a single sin, but for a sinful attitude of mind, the attitude of indifference to his neighbor's welfare. As long as he was well housed, well clothed, well fed, what did he care about the beggar at his gate, a beggar with pus-filled sores, his stomach empty and his clothes dirty rags? Was he his brother's keeper? Evidently he was. Else why did God damn him to hell for his neglect of his poor brother?

Pause again as above. How many people are there in your life to whose welfare, temporal and spiritual, you find yourself quite indifferent? What of the people in the same office or office building with you? What of your fellow students? What of people whom you meet on the bus, streetcar, sidewalk? What of those in your neighborhood or those others halfway across the world from you? How interested are you in their salvation, in their growth in Christ? If you do not labor for them, how often do you pray for them? Are you satisfied to enunciate that equivalent of Cain's words, "As long as I save little me, why should I worry? I myself will have a hard enough time getting into heaven without worrying about anyone else. Let each man to look to himself"?

#### DISCUSSION

How prevalent do you think this indifference is among Catholics? Do you think too many are addicted to the attitude mentioned above? How did they get that way? What of this present group? What can you do to dislodge this bias from yourself? from others? Discuss this statement: "You cannot go to heaven solo, alone; for Christianity here and hereafter is a matter essentially of a 'being with'." (Confer Matthew, xxv, 31 ff, for the position of indifference in the general judgment.)

### 3. LOVE.

a. *Humanly Human*. "Political" friendships, those through which some personal benefits are hoped for, are as old as man.

They were as common in Our Lord's day as they are today. An outstanding example of one is found on the day that Christ went to His death. Ironically enough His murder brought about a friendship between Pilate and Herod. He, the shuttle sent from one to the other, sewed these two black hearts together: "And Herod and Pilate were made friends, that same day; for before they were enemies one to another." Human love merely human is often that way. It looks to gain, dislikes to give, and cares little if a third person is injured.

b. *Divinely Human.* The Old Testament is the story of God's pursuing the Jewish race with His love. Through king and prophet He manifested that love with revelation after revelation. He wooed them at one time; He punished them at another time. Always however His every act was an appeal of love.

Then came His greatest revelation of all. He sent His Son to become man, to walk among men, to show men how a God could love them with a heart which was both human and divine. There in the New Testament we have the story of Christ's love for *all* men, a love that was as deep as the impenetrable core of divinity, as universal as mankind. His was a love that was sealed by a bitter death on a cross. This love was the fire that He had come to cast on the earth. This love it is which He held up as a model to each of His followers, saying, "By this shall all men know that you are my disciples, if you have love one for another," and "Love one another, as I have loved you."

Turn back to the questions and the people mentioned above. Have you in your heart a love for these people such as Christ's? Do you love *all* men? Do you love your enemies? Do you love the nazi, the Italian, the Jap? Recall the Lord's parable of the good Samaritan. There you have a picture of Christ's love couched in easily understandable terms of daily life. And you, how do you treat *your* neighbor (*i. e.*, everyone)?

## 2. Vine and Branch

It is the way of love to want union, oneness with the beloved. In the case of Our Lord, His beloved was mankind. He wanted union, oneness with them all. Being omnipotent, He could effect it. His desires and His way of executing them are explained in His own words during His farewell address to His Apostles at the Last Supper. There He spoke of Himself as a vine and of

us as the branches. The two being united as branch and vine are oned by the vital bond of a life shared by both. When vitality flows from Christ to us, we are alive. When we stop that vital flow, we are but dead and lifeless branches, of no value whatever. When He told the Apostles and us to go to *all* nations and make *all* men His disciples, He was really asking that they and we become supernatural Joseph Davies men, that we do all we can to engraft these withering branches onto Him, the vine of love and life divine.

## DISCUSSION

Turn to the Gospel according to St. John, Chapter xv, verses 1-13. Read the passages; then get the picture clearly in your mind. Note the ideas of union, of a common life force, of the fact that without Christ (*i. e.*, outside of union with Him) men can do nothing and hence cannot even live. Since Christ loves all men and since without Him they are lost, what conclusion can you draw with regard to His desires and designs for those already oned with Him? with regard to those who are still without Him? What can you do to help Him satisfy those desires and work out those designs?

### 3. Head and Members

St. Paul, following Our Lord's lead here, expresses the idea in another way. Christ so loves all men that He wants them to make with Him one body, of which He is the head and they the members. (Read St. Paul: I Col. xii, 12-27)

Once again note the oneness-of-life idea. Had Paul been a modern, he might easily have talked in terms of cells rather than of members. For just as each cell in the body lives with its own life and yet lives with the life of the whole body, so we in Christ remain individuals but receive in our own individual souls a life which comes to us through the whole body and which is the same in every other individual in that same body, a life that comes to each and all from the head.

It is a further fact of biology that when any cell or tissue or organ in the body suffers harm, the other cells or tissues or organs immediately set to work for the help and cure of that cell or tissue. It would seem that all are anxious that every brother cell be in a healthy state, and they are willing to work

for that end. They love each other, as it were, so much that they are willing to give of themselves to show that love.

The application to ourselves is obvious. Since we are at one with all Christians, then we should love them in deed and in truth as well as in word. This love is shown:

1. By our doing nothing which will break down the grace-life in any other cell in the Mystical Body.

2. By our doing everything in our power by word and work to make their oneness with Christ and with others in that body more intense and more close.

#### DISCUSSION

Show the parallel in the main points between Christ's words about the vine and the branches and St. Paul's words about the head and the members. Go over the passage that you read in St. Paul's letter to the Corinthians and discuss each of its salient ideas thoroughly. Show from the fact that love is directed to those closest to oneself that we as apostles must love the other members of the Mystical Body first. What two general ways are there in which we can express this love?

It is the will of God and of Christ that *everybody* become incorporated in Christ's Mystical Body, that every living person become encelled in it. As a matter of fact there are millions of people who are still outside of the Mystical Body. This thought—that God's will is being frustrated for so many—gives a firm and vital basis for apostolic activity. Here God yearns for all these souls. Here we yearn to do what we can for Him, to give Him all that He wants. The result . . . action of an apostolic nature—action directed toward heretics and schismatics, who are but partially incorporated in Christ; action for infidels; action for all those who are not oned with Him at all. Thought, reflection, meditation on the idea of the Mystical Body can have but one effect: that of stirring the apostle to use every means in every place and at all times to engraft all men in Him.

#### DISCUSSION

Are all men actually members of the Mystical Body? Should they be? If they are not, what can you do about it? Can you face Christ with a clear con-

science if you have not labored for these separated brethren? How will meditation on the doctrine of the Mystical Body help an apostle?

### DISCUSSION III

#### BASIS OF THE APOSTOLATE—SHARING IN HIS PRIESTHOOD

##### 1. The Time's Signs

Anyone who with even one quarter of an eye looks about the world at large or the little one wherein he lives and moves and eats and works and plays can at present see one very striking phenomenon. Both of those worlds are forming rather rapidly into two vast camps under two chief standards. In the one are the followers of Christ; in the other the haters of God. Millions still remain of course in the between-land, but they will not be there for very long.

Our recent Popes have seen this fact from their watchtower on the Vatican. They have also seen that the hierarchy, the clergy, the religious, the officers, as it were, in Christ's army are too few to be equal to the double task of keeping those within His ranks up to full fighting spirit and of drawing the in-betweens to fight for rather than against Him. Opening their lips then, these same Popes have clarioned to the laity, challenging them to live up to their apostleship, to mobilize in order to take their part *in* the kingdom of Christ *for* His reign in men's hearts.

#### DISCUSSION

Can you give any concrete instances to illustrate this trend of the times toward either Christ or godlessness? Can you give instances of hostility to religion? indifferences to religion? lack of interest in religion? Do you know of people who are groping toward religion? What makes you believe this? All of the statements made in this discussion should be backed with definite incidents, experiences, situations, people, reading, etc.

What like instances can you adduce for the inadequacy of the hierarchy, the clergy, and the religious to meet the double demand that is being made on them?

Judging from the circle in which you move, do you

think that the majority of Catholic laymen are becoming aware of their obligations and privileges to help these "officials" in their work for Christ? From personal experience give sound reasons for your answers. If the laity is still dormant, what can you personally do about the matter in yourself at home, in your neighborhood, in your parish, etc.? Is there anything you can do as a group?

## 2. "A Kingdom of Priests"

In our last discussion we saw that the doctrine of the Mystical Body is one basis for our apostolate. Here we place our apostolate on another teaching of the Church, that of "the priesthood of the laity."

### PROJECT

At this point take a census of the group:

1. What do they think the phrase "priesthood of the laity" means? How many have ever heard it?
  - a. What do they think of when the word priest is mentioned?
  - b. What are the three chief functions of a priest?
  - c. How can the laity be said to share in these functions?
  - d. Of the ordinary priestly tasks and privileges, how many would you think the laity might have? What ones do the laity certainly not possess?
2. Is the idea that not only Father Brown, curate at St. Malachy's, but also his truck-driver brother Bill possesses a share in Christ's priesthood new to those gathered here? Why? Should this idea be a fact? If not, why?

That this idea is really as old as Catholicism can be seen from the following citations. St. Ambrose, who lived in the fourth century, said "All the sons of the Church are priests; for we are anointed into a holy priesthood, offering ourselves to God as holy victims."

St. Augustine, who lived in the fifth century, pointed out that "Not only has Jesus, our head, been anointed with this unction [of priesthood] but with Him also *all* His members—that is *all*



those who form His Mystical Body, *all Christians* [not merely bishops or priests] who are already properly called priests in the Church."

St. Ambrose and the great bishop of Hippo were merely echoing the words of the first Pope, St. Peter, who said: "But you are a chosen generation, a *kingly priesthood* [italics ours], a holy nation, a purchased people: that you may celebrate His virtues, who hath called you out of darkness into His marvelous light" (*I Pet. ii, 9*).

St. Thomas, who lived in the thirteenth century, commenting on these words of St. Peter, says that this share in the priesthood unites the layman with Christ "by spiritual union . . . but not by sacramental power. Consequently he has a *spiritual* priesthood for offering *spiritual* sacrifices." The saint then adds that this priesthood obliges them, *i. e.*, Christians, *all* of them, to preach to their fellow men and to proclaim the virtues of Christ and the blessings of redemption.

Finally less than twenty years ago Pope Pius XI said: "Christians are to offer sacrifices for sins—and this in much the same way as every priest."

## DISCUSSION

From the above the fact of your share in the priesthood of Christ, the Great High Priest, is beyond question. Does this mean that you can consecrate or absolve from sins? or that you can lay claim to the collection? Have you any idea where or how you receive this sharing, when or how you were "ordained"? The group might pause at this point and spend a couple of minutes in the reading of St. Paul's epistle to the Hebrews, which deals with the priesthood of Christ.

We have stated here merely the fact of the laity's share in Christ's priesthood. If the group is interested in going into the matter more deeply, we refer them either to "Men at Work at Worship," by Rev. Gerald Ellard, S. J., Chapter V, or to our own outline "Light on the Liturgy."

### 3. A Further Consecration

When you were still delightful infants, you were taken to a baptismal font and baptized. In that instant you were incorporated into Christ, and you became a sharer in His priesthood.

You were configured to Christ the priest, made like to Him, able to be used by Him to carry on His life and worship. Most of you were so young at the time that you don't remember the ceremony.

A number of years after baptism however you again went into the church to receive a sacrament. You knelt in front of a bishop, answered some questions, received an anointing and an innocuous blow on the cheek. In other words you received the sacrament of confirmation. This ceremony you were old enough to remember.

#### PROJECT

Here let the leader ask each one in the group for his impressions of that ceremony. What did it mean to him then? What does it mean to him today?

Unless your group is made up of particularly enlightened Catholics, you will probably have missed or not adequately understood the significance of that sacrament. Did not your answers add up to the following? You knew you had received an increase in sanctifying grace. You acquired a new name. You were supposed to be grown-up in Christ (whatever that meant at the age of twelve or fourteen). You were a soldier of Christ (another rather ambiguous and fuzzy idea at that time). You had received in your soul another indelible character or sign or seal in addition to the one impressed at baptism. How many of you however realized that at that moment you received a fuller consecration, a fuller anointing, a greater share in Christ's priesthood? Yet that is precisely what happened. While still less a priest than one who receives holy orders, you were made more a priest than you had been made by baptism alone.

#### PROJECT

Recall certain facts:

1. That you share in Christ's priesthood.
2. That this participation comes through the sacraments of baptism, confirmation, and, for the one rightly called a priest in the fullest sense, holy orders.
3. That by this sharing you are deputed, set aside, "to receive or to give to others those things which pertain to God's worship" (*St. Thomas*) according to the Christian rite.

4. That by baptism you become receptive instruments that Christ can use for worship even as the priest uses the chalice.

When these ideas have been clearly fixed in your minds, answer this question: What does confirmation add to baptism? It is true that the baptized Christian, because of the character impressed by that initial or gateway sacrament, gives Christ an outlet for worship, even though he is in mortal sin, that the unbaptized cannot give Him. Now does the Catholic who has received the sacrament of confirmation possess something by which he can do things that the merely baptized cannot do? If so, what are these things?

#### 4. This Time for Positive Action

Confirmation is essentially a sacrament, an anointing, an ordination for *action*.

All the sacraments of Christ have for their general end and aim the conferring of sanctifying grace or an increase thereof. Also each of the sacraments has a particular unique and individual effect that it produces. Three of the sacraments, baptism, confirmation, and holy orders, further produce a character in the soul, a new spiritual reality, which is as permanent and indestructible as the soul itself. By reason of this character the soul is made like to Christ and becomes currency, as it were, for the further functioning of His priesthood, even as a coin stamped with a buffalo or an Indian head is currency for exchange in the United States.

Now just as baptism has for its effect the destruction of original sin and the impression of a character upon man's soul by reason of which Christ can use him as an outlet for the continuing of the worship of the Father He came on earth to give, and just as the sacrament of holy orders gives a man a further increase in grace and a fuller participation in the priesthood of Christ and by the character of that sacrament enables him to consecrate and to administer the sacraments, so confirmation not only effects this same increase but also has its own peculiarly definite effect.

This effect peculiar to confirmation adds to baptism the need and privilege and commission for action. By it each lay Catholic is anointed and set apart for the sacred purpose of the defense and spread of the faith. He does not receive this great

sacrament for his own personal benefit. Rather he is anointed, marked, signed, and sealed primarily for others, for action for them.

Confirmation carries with its indelible character the commission, the sending, the mandate—plus the power necessary to fulfill it—to share further in Christ's priesthood by:

1. Publicly professing the faith in the face of dangers or ridicule or indifference.
2. Protecting the kingdom of God from within.
3. Extending the kingdom of God to those who are not as yet citizens of it.
4. Reproducing in one's own soul, words, actions, and life the teaching and example of Our Lord.

It is by reason of this sacrament that all the faithful who receive it can carry on His work of saving and sanctifying souls. It is on this sacrament that the Popes rely when they call on the laity to join with the hierarchy to work for Christ's kingdom within and without. So it is by the fact of confirmation that each and every one of the faithful receives as one of the essentials of apostleship the commission mentioned in Discussion I, Section 2.

Confirmation it is which makes apostles of us all. No longer can Catholics look on themselves as merely private citizens. Now each of them has the definite social obligation to exercise his share in Christ's priesthood, to labor as He did for men, to spread the good of Him in a foul-smelling world.

## DISCUSSION

1. Recall the particular aims and effects of each of the sacraments.
2. How are they alike? How do they differ?
3. How are baptism, confirmation, and holy orders more closely knit together than the others?
4. What twofold gift does baptism give to the person who receives it?
5. What does confirmation add to baptism—a) from the standpoint of worship? b) in any other way?
6. What does holy orders add to confirmation?
7. Which of the priestly functions are added to the laity through confirmation?

8. Go back over the four points given above. Then let each one examine himself and report on how actively and well he has carried them out in the last week or month.
9. How can confirmation be called "The Sacrament of Catholic Action"?
10. In the light of all this justify the title of this outline—"Apostles All."

#### PROJECT

If time permits or inclination urges, the group might spend a few discussions on:

1. "The Sacrament of Catholic Action," a pamphlet by Rev. Daniel A. Lord, S. J. (The Queen's Work).
2. "Confirmation in the Modern World," by Matthias Laros (Sheed & Ward).

### DISCUSSION IV

#### APOSTOLIC QUALITIES—HUMAN

##### PROJECT

1. Start the meeting off by reviewing the ideas of apostleship given in Discussion I.
2. Review the motives given in Discussions II and III.
3. Now working together, draw up a list of those natural and human qualities and traits of body and soul, of character and personality which you feel a real apostle should possess.

##### 1. What Is Your A. Q.?

Although the following qualities may or may not be on the list that you have just drawn up, and although the following list is by no means exhaustive, we do think that the points are from a human standpoint essential for an apostle's full success. We list those points and suggest that in the space provided in the right-hand margin each group member rate himself on a percentage basis. When this has been done, the individual averages

can be computed and the rating of the group as a group arrived at. Finally if it seems feasible, the group can be divided, one half rating the other, member for member, on each of these traits. Honesty and truthfulness are the watchwords throughout.

### *Bodily Qualities*

	%
Attractive appearance . . . . .	.....
Posture . . . . .	.....
Neatness . . . . .	.....
Cheerful expression . . . . .	.....
Pleasing voice . . . . .	.....
Energy . . . . .	.....

### *Qualities of Mind*

	%
Judgment . . . . .	.....
a clear understanding of your job here and now; the means you have at hand to use it; the best way to use those means best.	
Decisiveness . . . . .	.....
the ability to make up your mind and stick to your decision.	
Knowledge . . . . .	.....
of your own particular field.	
Understanding . . . . .	.....
of men; an insight into and a correct appraisal of their motives, impulses, in- terests, ambitions, loves, hates, and fears.	
Faith	
in one's cause . . . . .	.....
in oneself . . . . .	.....
in human nature . . . . .	.....

### *Emotional and Volitional Qualities*

	%
Unselfishness . . . . .	.....
Courage . . . . .	.....
Enthusiasm . . . . .	.....
Sympathy . . . . .	.....
Sincerity . . . . .	.....
Dependability . . . . .	.....

Confidence	
in one's goal . . . . .	.....
in one's methods . . . . .	.....
in one's success . . . . .	.....
Determination . . . . .	.....
Willingness to work . . . . .	.....
Persistence . . . . .	.....
You can now get your A. Q. (Apostolic Quotient) by totaling your ratings and dividing them by 20 . . . . .	.....

## PROJECT

It will make for profitable discussion if you decide together:

1. Which group of qualities is most important—bodily, mental, emotional and volitional? Why?
2. Go over the entire list again and rearrange it in the order of importance. Why have you relined it as you have?
3. How do you go about getting the traits you lack or strengthening those within you which are weak?

### 2. The Three Faiths

It is not our intention here to go into all of the above-named human qualities needed by the apostle. The general method by which to acquire them and a discussion of some of the qualities in particular have been treated in our "Personality for Leadership" outline. There are however three needs that must be stressed here especially.

#### *a. Faith in Your Cause*

A man can hardly win others to a cause in which he himself believes only halfheartedly. Unless he personally is completely "sold" on it, his words will lack conviction and sincerity. He will not throw himself wholeheartedly into his labors. He will not have the enthusiasm that is needed to set others on fire.

## DISCUSSION

Can anyone give an instance of a person's lack of faith in his cause or his product hampering his efforts to put it over to others? What gaps will such a non-

faith-full apostle have in the essential human qualities?  
Why has the apostle of Christ special reason to have  
faith in *his* cause?

The apostle of Christ has the job of "selling" the best commodity the world has ever seen. He is to "head up" all things again in Christ. He is to bring them under His sway. He is to teach men the way to live happily—that is, holily—here so that they can gain the happiness of heaven's riches hereafter. His cause is God's cause, and hence it cannot fail even when all appearances seem against success. "And the gates of hell shall not prevail against it."

### **b. Faith in Oneself**

#### DISCUSSION

1. What bases have you in the natural order, in the supernatural order for belief in yourself as an apostle?
2. How can these supernatural facts prop your natural self-confidence?
3. Why and how should they be aided and abetted by natural trust in yourself?

Nothing else hinders the winning of others more than does a lack of faith in yourself. Men look at you. They search both your face and your soul to see if what you are trying to draw them to has given you the qualities that they want: dependability, self-reliance, courage. If their search is vain, so are your labors. If they are satisfied with what they find in you, they will listen to you further.

Once again the apostle of Christ is fortunate. He knows the worth-whileness of His cause. He knows that his cause is God's. He knows further that he has been called to play a vital and official role in the winning of men to Christ. That is what his confirmation meant. He believes that God supplies him with the means to play that role successfully. All of this gives him a faith in himself and a self-confidence, the natural roots of which draw their vitality and certainty from supernatural and divine assurances.

### **c. Faith in Others**

#### DISCUSSION

Take a poll of the group on the following points:

1. Do you think that the majority of men are to be believed in? To what extent?



2. What reasons can you give for your answers?
3. What are the main general attitudes that you can assume toward others: *v. g.*, idealistic? realistic? pessimistic? (Define each of the preceding terms.) .  
Which is the right attitude and why?

One of the most painful experiences of youth is the heart-break that comes when they find that their elders, even their parents, do not trust them, have no faith in them. That is a feeling that never completely dies, even in adulthood. Old and young need trust. No man can lead others, even to Christ, unless he shows them that he believes in them.

Obviously such a faith in others should not be blind or Pollyannish. It should be completely realistic. And that means? . . . Simply this: that faith in men should comprise the following factual elements.

1. Man is neither a beast nor an angel. He is a strange inter-tangling of both.
2. Man is imperfect, always has been, and from the looks of things always will be. "It must needs be that scandals come."
3. Hence men are to be neither condemned nor idealized but taken for what they are with sympathetic understanding.
4. Accept men as they are and not for what you think they ought to be. Remember the words of Scripture: "He hath not dealt with us according to our sins; nor rewarded us according to our iniquities . . . for he knoweth our frame. He remembereth that we are dust." And "Go, and do thou in like manner."
5. Finally with equal realism realize that human nature is fundamentally good. By its very make-up the human mind — despite darkness, falsehood, error, prejudice — seeks truth. The human will, even when it commits sin, is seeking good. If sin is committed, the human will rises up again in tears of remorse and cries out its sorrow.

An apostle equipped with such faith in others is bound to win men to his cause. If he fails, he is not discouraged. If they fail him and let him down, he is neither surprised, shocked, nor embittered. His will be a faith and a humane understanding like that which rings out from Our Lord's words: "Father, forgive them, for they know not what they do."

## DISCUSSION

What suggestions can you in the group make which, gathered together, will enable you to understand each other and your fellow men better? How do you act when another person lets you down? Is it the sane and human way to act? How should you act? What will help you most to the right conduct? Why is faith in others essential for the apostle? What must he do when that faith is betrayed? What must he not do? For which of these causes do you think it is true that most people let you down: because they are 1) shortsighted? 2) lazy? 3) selfish? 4) deliberately unkind? 5) motivated by external circumstances? Give reasons for your answers.

## DISCUSSION V

### APOSTOLIC QUALITIES—DIVINE

#### DISCUSSION

Since the work of Christ's apostle is not merely a natural and a human thing but essentially supernatural and divine, all the natural good qualities in the world will not accomplish it alone. Supernatural and divine gifts are needed as well. Start the present discussion then by finding out what is the group's idea about what makes up the complex of these supernatural traits required by the apostle. Combine the various notions of the members in a list, which will form a goal for each of the apostles here present to shoot at. How are these qualities to be gained? How does your list compare with what follows in the text?

#### 1. "Not I, but Christ"

It is obvious that the Christianizing Christian must be before all else in vital and vitalizing contact with Our Lord. He must be in the state of grace. The richer the quality and quantity of this share in Christ-life and God-life, the better is he as a channel of grace to others.

That after all is what it means to be an apostle. He is one who is engrafted onto Christ, incorporated in Him. Made one with Him, the apostle then becomes a high-tension wire through

whom the supernatural electricity of divine life passes to others and thus gives light and warmth and power to others. He is but an instrument in the hands of Christ for the forming of His vital, pulsing, living presence in other souls.

Once the apostle realizes that of himself he is nothing, that he is merely a carrier of divine life—just as a wire running through a light bulb is neither the fountain source nor the term of the electricity it transmits but merely a carrier of it—he will do all in his power to become daily more oned with Christ by grace. He will strive to remove all obstacles to Christ's action in and through and with himself.

#### DISCUSSION

1. Why must an apostle be at one with Christ?
2. How are we incorporated in Him?
3. What is the result of this incorporation for the apostle himself? for others?
4. What are the chief obstacles to union with Christ? How are they removed? How is this union with Him best strengthened?

### 2. The Theological Three

Along with sanctifying grace come three virtues, three qualities, three powers for action, which are essential for any real apostolic activity. They are the three theological virtues: faith, hope, and charity. Before going further, stop here for a moment and 1) define each virtue and 2) try to decide why each helps the apostolate.

#### *a. Faith*

The apostle must have a bright faith for two reasons. First: He has been commanded by the Lord to teach others "all things whatsoever I have commanded you." It is only by faith that these "all things" are known and made applicable to ordinary human life. Second: Faith is essential if the apostle is going to evaluate a right God and immortal souls. It is only when he has done this that he will be willing to spend himself for them and for Him.

#### DISCUSSION

1. What is the difference between faith and the faith?
2. What other reasons can you add for an apostle's need of faith?

3. What are the main underminers of faith?
4. How can faith be increased and strengthened?

### *b. Hope*

The apostolate is difficult. The apostle must bestir himself and "go." Like any other fisherman he must seek and search for souls—a toilsome task. He must teach men—one of the hardest jobs on earth, especially when he has to inveigle them into dropping their love for pleasure and to follow a crucified Christ. Work, labor, toil must go into the work of landing men either in Peter's bark or on the shores of a higher spirituality. You lose men so often. So frequently your labors are vain. Discouragement can set in very easily. Hope then is needed, a hope which gives you a courageous heart to carry on despite all obstacles, a hope which bases perseverance on the words "I can do *all* things in Him who strengtheneth me" and "My grace is sufficient for thee."

### DISCUSSION

1. What is hope?
2. Enumerate the difficulties of the apostolate in oneself and in work with others.
3. What basis of hope have you other than those mentioned above?
4. How can you exercise and increase this virtue?

### *c. Charity*

No apostle will stay long at his labors or be extensively effective in them if he works merely out of a sense of duty. His energy and his enthusiasm will lose head unless they are kept up by the fire of charity, of love for God and for man. He alone is a real apostle who has taken to Himself Christ's supreme command: "Love one another, as I have loved you." He looks on the Lord and sees Him giving Himself utterly, even unto crucifixion, for himself. Then having warmed his own heart at the Sacred Heart, he spends himself for others, loving them not merely in feeling and in word but in truth and in deed. He loves them so much that he withholds nothing of himself, if only by this self-giving he can win them to Christ. He gives them all, in so far as he can, the greatest of all love-gifts: life more abundant. "Greater love than this no man hath, that a man lay

down his life for his friend." He can give this love either in one grand gesture or by inches, in daily toil and labor.

#### DISCUSSION

1. What is the difference—in themselves and in the effects of their labors—between duty- and love-driven apostles? To which do you warm more quickly and fully? Why?
2. Did Christ command that we like everybody? What is the difference between loving and liking?
3. Whence can the apostle draw this love for others?
4. What is the chief source of apostolic love in our daily lives?
5. Is it true that one who gives his life for another gradually fulfills Christ's words about love (quoted above) as truly as does one who fulfills it by a single act?
6. Who do you think fulfills those words to a greater degree? Why?

#### 3. Zeal

Out of a goodly possession of the theological three comes that virtue which is most distinctive of the apostle, namely zeal. Zeal is an attitude of mind and heart which drives one on to labor unselfishly and unceasingly for the interests of God and of souls—all the while mindful of Pope Pius X's words: "To do nothing [*i. e.*, for souls] is a sin of omission, and it may be extremely grave." It is a fire in a man's heart which will die out into ashes unless it is given to others and sets them afire too. Zeal is a two-tongued flame: One branch of it reaches up and unites itself with the fires of the Godhead; the other stretches out to men in an all-embracing love and labor.

Zeal excludes all of those hindrances to apostolic success such as egotism, self-seeking, laziness, indifference, inertia, and indolence. All those looking for ease, comfort, note: this-far-and-no-further spirit.

When the zealous soul meets an obstacle, he does not become subject to the evaporation of enthusiasm, the slowing down of effort, the setting in of discouragement, the birth of inertia, the final giving up with a despairing, "Oh what's the use?" Rather does zeal force a man to follow the Great Apostle Christ despite

weariness, fatigue, lonesomeness, meager results, opposition from enemies, denial and betrayal by friends. Even though he sees his labors ending on the cross of failure, he still carries on.

## DISCUSSION

1. What is zeal? Why is it necessary for an apostle? Whence does it spring? Why do most Catholics lack it? What happens when the Catholic has it?
2. What are the enemies of zeal? How can zeal be acquired?
3. How zealous is the present group? What signs of zeal do you show? What outlets have you for it? where? when? how?
4. Why not take a few extra discussions and go through the New Testament for particular examples of the zeal of Christ in action?

## DISCUSSION VI

### APOSTOLIC ARMS—HUMAN

#### DISCUSSION

Start the present discussion off by getting the group to suggest and to list such equipment as the apostle needs from a natural standpoint or such as will make him a more efficient worker for the Lord. When this list has been drawn up, compare it with what follows.

The apostle of Christ is the *whole* man working for the spread of His kingdom. He uses both natural and supernatural arms to win souls for his king. Looking first at the instruments that nature has put in his hands, we find that they naturally fall into two classes. What follows is by no means exhaustive, but it does point out some of the most necessary bits of equipment.

#### 1. Within Himself

##### a. *Externals*

In the ordinary course of events the better appearance an apostle makes, the more attractive he will be. Granted that there have been saints who like Benedict Joseph Labre were positively revolting externally, most of us are drawn more to the person who looks smart, who gives the appearance that he knows what

life is all about, who lives in the world in the twentieth century though he is still not of it, than we are by the old-fashioned, dull, unkempt, or dowdy individual. Externals are only surface things, it is true; but often the first step toward the saving of all for Christ is the saving of that same surface.

Here is a check list on appearance for the apostle. Others may want to make a good impression for their own selfish interests. The apostle wants it for the glory of God.

1. Do you take a bath daily?
2. Do you keep your hair neat and clean?
3. Do you keep your face and hands clean at all times?
4. Do you wash your teeth twice a day and use a mouth-wash daily?
5. Are your clothes always neat, clean, well pressed, and mended?
6. Are your shoes shined and in repair?
7. Do you give yourself a manicure weekly?
8. Are your white (or light) collars, cuffs, etc., snowy white (and spotless)?
9. If you are a girl, do you use make-up excessively?
10. Are your fingers denicotinized?
11. Are your underwear and your socks and stockings fresh and clean?
12. Do you dress everyday as if you are conscious that you are walking in the presence of God?

If people are pleased by your appearance (and note that this doesn't mean that you must be expensively garbed), then they are more liable to be willing to hear what you have to say. Your next weapon is your *voice*. Perhaps there is nothing else which so captivates another as a good voice and pleasant, attractive, vivid, musical speech. A man may be ugly; a woman as homely as an old shoe. But if they have vibrant, clear, arresting voices, their looks are soon forgotten in the magic of their speech.

What of the voices in this present group? Someone has classified voices as follows. Do you, any of you, fall into one of these groups?

The hot-potato talker. . . . He mumbles.

The nasal nuisance. . . . His voice comes out through his nose.

The whinnier. . . . He sounds like someone vaguely reminiscent of the horselaugher.

The whiner. . . . He makes music like a high wind in the wires.

The boomer. . . . He thinks that he's always addressing a vast audience.

How do each of you individually answer the following questions?

1. Am I on the throaty side when I talk?
2. Is my tone a drone, dead, flat, monotonous, sleep-inducing?
3. Am I a speedster in my speech, three hundred and twenty miles an hour, like a fighter plane? Or am I a snail?
4. Is my voice lifeless, giving the impression that life is a bore or a burden? Or is it dynamic and vital?
5. When I start to speak, does the other person feel: "Why here's a friend of mine"?

Following are a few hints on how to improve your voice . . . for the furthering of the kingdom of God.

1. Watch your pronunciation; see that it is correct.
2. Keep an eye on your enunciation; let every word be distinct.
3. Vary your paces: now fast . . . now slow . . . now medium. . . . Avoid monotony.
4. Vary your pitch too: Get it up; then let it slide down to a lower register; then up again.
5. Practice every time you open your mouth. You may drive people slightly mad for a time, but keep at it. You'll soon be charming them.

You may have caught a prospective fish on the bait of a good appearance and an attractive voice. But you will certainly lose him unless you add one final barb that will hold him until he is landed: That is *example*. There must be complete harmony between what you look like, what you say—and what you do. One great curse of the Church today is the vast discrepancy between what we Catholics say we believe and the way we actually live. This is a hardheaded world. People want to see results. The only way that they can know what Christ is doing for you inside is by watching your external actions. And they will watch you like the proverbial hawk. If in you they find



word and deed walking hand in hand, they will want to know more about what you are trying to give them. If in you they find words going along a high level and deeds verging on the gutterish, they will lose interest immediately.

## DISCUSSION

Pause here and from your personal experiences present examples of people who have drawn you by their example rather than by mere words. Do you know of instances in which people have been kept from the Church by the bad example of Catholics? Draw up a list of actions that Catholics engage in which are detrimental to the apostolate. Resolve to avoid those actions as individuals and as a group.

### *b. Internals*

No other internal weapon is more effective when you are dealing with others than is the *understanding* of people. To get anywhere with men, you must know them, what they want, what moves them, what obstacles they are liable to put in your way, and how to remove those same hurdles.

## PROJECT

Stop here and work out a list of those things that you think men and women want; make a separate list for each sex. In the light of this list what have you as Catholic apostles to give them to satisfy those wants? *V. g.*, both men and women want admiration; a chance to express themselves, to be approved of, to be loved; security; adventure; the opportunity to feel they are intelligent, attractive, and successful. How does Catholicism supply those wants?

The apostle, even though he may be hailed with "This is the Army, Mr. Jones," is not a military man, not a top sergeant, not a dictator. He has no whip with which to drive people; hence he must draw them after him to Christ. He must know that people act because they want to obtain some object they desire, whether it be a hot dog or heaven. It is for the apostle, by the ingenuity that is his, to make them realize that it is in God alone that *all* of their desires will be satisfied and that there is only one way to Him—through the man Christ Jesus.

A full treatment of how to understand people and how to bring them to do what you want them to do would fill a book ten times the size of this outline. We offer here just a few suggestions that may form a ground plan for further study and practice.

In dealing with another man, be he Catholic or of another profession, saint or sinner, do not approach him with either a condoning or a condemnatory air. Simply try to realize that here is another human being like yourself: imperfect, lazy perhaps, not a genius intellectually but a good man withal at heart, looking—even though he may not know it—for the kingdom of God. Try to learn as much about the man as you can. Find out what causes have gone into the making of him as he is today. Then see what measures you think are necessary to change him for the better, to bring him closer to Christ.

A check list of your own qualities of understanding is the following.

1. Does another's hostile reaction to you arouse: a) hostility?  
b) a desire to find out what is behind the hostility?
2. Do you make it a practice to condemn another's behavior if it doesn't suit you? Or do you assume that there are reasons which if you knew them would make the behavior clear to you?
3. How sympathetic an ear do you lend to others? Do you really try to get a clear picture of what others are trying to tell you?
4. When you talk with others, do you talk about yourself and what you are doing? or about them and their doings?
5. Do you find that people often say to you, "You know, you're the first person I've ever told this to"?

Once you have learned to understand people, you will be in a position to *persuade* them, that is, to get them to do what you want them to do.

Persuasion can be either direct or indirect. Sometimes the former is needed. We poor humans are inclined to procrastinate, to delay action, to put off, to forget, to remain passive about things. Inertia is a terrible weight in the most of us. Direct persuasion prods us out of such inertia. Making dead lines in publishing houses, signing a man up for a series of lectures or concerts, investing some money in a project, snagging a person into action—all of these are direct-persuasion ways

that the world uses to overcome human inertia. What ways can you as an apostle use by this method for the kingdom of God?

Indirect persuasion is often a better method, especially for the apostle. Quietly, coolly, adroitly, smoothly insert your suggestions and your motives. Let the other fellow think that it was really his idea all along to go to confession tonight or to talk with a priest about this thing the Catholic Church. We know of a priest in a certain seminary who got the seminarians there to read all the books he wanted them to read by the simple method of bringing a book into class, reading a bit of it, stating that of course it was over their heads, and then putting it aside. Later one of the men would come to his room and ask if he couldn't read that book. After some hesitation the professor would give it to him, with the strict injunction that he alone was to read it and none of the others. The result? Everybody in the class read it. The old saying of the cat and the drowning is still sound psychology.

### PROJECT

There are three obstacles that you encounter in others whenever you advance an idea: inertia, which we mentioned above; suspicion; fear. Set to work here on a set of ways by which best to solve this terrible triplet.

Let each one in the group take the following test. When all of you are through, go back over the questions which you found to be most commonly flubbed by the greatest number. Work out together ways to overcome these apostolic faults.

1. Do you know how to present Catholicism in such a way that it satisfies that deepest of all urges in a man, the desire to be important?
2. Do you show the advantages of a change of ways of thinking and living before you try to change others' habits?
3. Are you able to take knocks without showing that they hurt you?
4. Do you forget grudges and grievances?
5. Do you make others feel that you are confidently but not egotistically sure that you are right?

6. Do you encourage the other man, giving him credit for what he has and showing him how he can become even greater?
7. Do people ever question your loyalty to them and to your cause?
8. Do you know what this person or this group wants most?
9. Is everything that you do and say marked with a crystalline clarity?
10. Do you know how to make people realize that through Catholicism you can help them make their dreams come true?

## 2. Outside of Himself

Over and above the instruments that the Lord has given the apostle inside of himself there are other, outside instruments. We merely list them here; for each group is different, and each will because of this difference have to work out the best way to use these other arms for the fishing for souls.

1. The circle of home and friends.
2. Parish and fraternal organizations:
  - a. Sodality.
  - b. USO.
  - c. Holy Name Society, etc.
3. Place of work.
4. Talks:
  - a. Formal.
  - b. Informal conversation.
  - c. Radio.
5. Pen or typewriter:
  - a. Pamphlets.
  - b. Papers.
  - c. Posters.
6. Stage.
7. Screen.
8. Soapbox.

The exercise of the apostolate is possible during any hour of the day—save when you are asleep. Its field is anywhere from a streetcar to a pulpit. One thing alone is needed: the courage to exercise that apostolate wherever and whenever possible. A

true love of God, of your fellow men, and of the faith give that courage. Some of the fields for the apostolate will be taken up later in this outline. Look over the list above. Are there any natural apostolic arms that this group has that it is allowing to become rusted from disuse? What are you going to do about them? When?

## DISCUSSION VII

### APOSTOLIC ARMS—DIVINE

Although purely human good qualities might be sufficient for the apostle to persuade the ration board to give him more gasoline or to sell a house or a motorcar, and although these qualities are to be cultivated by the apostle of Christ as extremely useful of themselves, they are inadequate for the job he has to do. His work is on the plane of supernature. The "goods" he has to "sell" are beyond the reach of sight, hearing, and the other senses alone—even beyond the vision of reason unaided by grace. Hence in the apostle's armory there must be divine weapons as well as human ones.

#### DISCUSSION

1. Why is a person who is in the state of grace—even though he may lack certain attractive personality traits—a more effective apostle for Christ than is a person who possesses all the personality traits but lacks grace-life?
2. How do you define the supernatural? Why is it more difficult to "sell" the idea of the supernatural than, say, lollipops or nylon?
3. Draw up a list of divine arms that you think the Christian apostle should have in order to be effective.

#### 1. Without Me, Nothing

Our vocation to be apostles, to teach Christ to all with whom we come in contact, means that we are merely instruments used by the divine apostle, who came down from heaven to give men life more abundant, life divine. Now just as a sculptor cannot fashion his masterpiece unless the hammer and the chisel are in his hands and at one with him, so must we be at one with Christ by having His life, His grace, His vitality flowing through us

before He can use us as He would. Hence to be in the state of grace is absolutely essential for real apostolic endeavor.

Again just as poor equipment can impair the work of the surest craftsman, so is the divine builder's effectiveness impaired by us unless we are in the finest possible condition for His use. In other words the more we grow in Christ, the more He can do with us.

The apostle's need of an intense life and the value of such a life for his work is admirably treated in "The Soul of the Apostolate," by Dom Chautard, O. S. B. (P. J. Kennedy & Sons, New York, 1933). It would be of vast profit to the present group if they would: 1) either get this little volume and during a few extra sessions glean the divine grain it contains, or 2) assign a couple of the group members to read it and give to the whole group in digest form the results of their study. One outcome of such labor would be to prevent this group from wasting time and energy in the pursuit of "the heresy of good works," which we have mentioned previously.

The apostle must be Christlike; then only can he give Him to others. This doesn't mean that he must be a great saint before he begins that work of the apostolate. It does mean that he must be in the state of grace and on the way—slowly perhaps but truly—toward greater sanctity, greater likeness to the Lord.

#### DISCUSSION

1. Why must a man himself be headed for holiness before he can draw others to Christ? In what does this holiness consist?
2. Is it enough for you to be in the state of grace?
3. What else must you do?
4. Offhand what would you say was meant by the phrase "heresy of good works"? Can you give instances of it from your own experience?
5. Even without reading Chautard's book, explain the statement that the more intense an apostle's own inner life is the more apostolic will he be.
6. How is it true that the Trappists, the Carmelites, the Magdalens can truly be called apostles?

## 2. The Triumphant Three

There are three weapons which Christ has put in the apostle's hand for use in the work for His cause. These weapons we will consider here.

### a. *Grace-full Words*

The apostle's words are, as we have seen, an important means for the winning of souls. Here however we do not mean just ordinary words that anyone might speak. Rather do we mean words which are filled with grace because they come from a person in the state of grace. They are grace-filled too because they are aimed by the apostle either directly or indirectly at one thing only: the bringing of souls to Christ. I may invite a person to dinner in order that during the meal I may turn the conversation on the truths of the faith. I may talk about baseball at one time so that at another time I may lead this person to be baptized. Before I even open my mouth to speak, I must intend that my speech give in some way or other light and warmth; that it draw others to Christ and to a closer following of Him. He, not I, is my aim in all that I say and write. And never must laziness, fear, human respect, desire for popularity and acclaim cause me to drop this divine weapon, which brings grace to souls.

### DISCUSSION

1. What difference is there between the words of a salesman and those of an apostle: in source? in content? in purpose?
2. Judging from what has been said, must I always go about talking piously? Would not such talk turn people away from me and from Christ?
3. Is it true that "out of the abundance of the heart the mouth speaketh"? Can you give examples of this from the activities of doctors? nurses? professional men? Why is it all right for them to talk of their interest and all wrong for Catholics to speak of their interests?
4. What must be added to speech to make it really effective?

### b. *Prayer*

The apostle has labored over this soul far into the night and has caught nothing. He has tried every human device he knows

to win this person, and the results are nil. Brain, lips, heart—all have been used to no avail. Discouragement is setting in. What more can he do? We could make one suggestion. A little more work on his knees might be the one thing needed. If he lacks the force, the power, the wisdom, the ingenuity, the attractiveness, the constancy to win this soul, then he must plunge more deeply and more frequently into the fountain source whence these things can be gained—prayer. As someone has said: "If I am a man of faith and true zeal, I shall value it [prayer] more than all my external activity, devoted and untiring though that be." It is because they are men of faith that the members of the St. Vincent de Paul Society and of the Catholic Evidence Guild match every hour of external activity on their feet with an hour of prayer on their knees.

The next time you find yourself at a dead end, try the following. Give up your labors for an hour. Retire to a church or a chapel. There let your soul fly up and penetrate the Godhead. You may say nothing; you may simply immerse yourself in God. Or you may pray the prayer of an apostle for this particular soul. The result in either case will, we guarantee, be truly amazing.

#### DISCUSSION

- 1: Which do you think that we Americans hold in higher esteem, activity or prayer? Why are we definitely wrong?
2. Here is a prayerless individual always active for souls. Here is a man bedridden for years who prays for souls daily. Which is the better apostle and why?
3. Is each member of this group willing to pledge himself here and now to an hour of prayer to parallel every hour of discussion?
4. Recall instances from the life of Our Lord when He prefaced any important act of His by prayer.

#### *c. Suffering*

Prayer which does not lead to self-denial and self-sacrifice is but a spurious thing. Now no man has ever given Christ crucified to others who has not either brought crucifixion to himself or accepted it when it was sent of God. No soul is won save through the bearing of a cross. No soul is sent Christward until



it has been stamped with the red seal of the apostle's own blood. Christ won a world only on Calvary. His followers will win souls only on little calvaries of their own.

The greatest enemy of God and of souls that any of us has is, not the world or the Devil or even the flesh; rather is it self. It is my ego which will impair my work and mislead me; which will make my efforts ill-advised and fitful; which will cause me to follow, not God's interests or the interests of souls, but my own natural inclinations and antipathies. There is one way to slay myself—through suffering, suffering accepted, suffering sought. Through suffering I can be an apostle even though I am confined to a bed, even though I cannot see or hear. By accepting pain, disappointment, loss, sorrow, and failure, I can send graces flooding into souls. Or again when I find I am making no progress with a soul, I can resort to mortification: spending a week without cigarets, accepting rationing without complaining, depriving myself of make-up, taking a cold shower, passing up a movie or a dance, and the like. I shall find that certain devils can still be cast out only by prayer and fasting.

#### DISCUSSION

1. Why must suffering enter a truly apostolic life?
2. What are the two main ways by which it can come into such a life?
3. Where and how can an apostle suffer?
4. Why should he be worried if he does not suffer?
5. When God sends suffering, does He do so as a punishment or as a favor?
6. What other forms of self-denial can you work out together besides those listed above?
7. If your group has a project before it, how many of you will pledge yourselves to make it succeed by your voluntary mortification?
8. Can you think of any other divine apostolic arms that you would like to discuss?

#### 3. Theory-Practice Ferry

In the first portion of this outline we have tried to lay the foundations of the why of the Christian apostolate, to point out the qualities needed for effective work therein, to indicate some

of the equipment—natural and supernatural—that the good God has put in the apostle's hands in order that he may bring all things under the headship of Christ and draw all souls to live Christianly for Him.

The present page is a ferry to carry you over from what you have seen, studied, and discussed in a more or less general way to the actual fields of the apostolate at home, in the parish, at work, and at play.

As we make the transit, there are two definite difficulties which face an outline of this sort here.

First: Being limited in size, it can give no exhaustive suggestions of apostleship as it might be exercised in manifold ways in these fields.

Second: Since we do not know just what variety of groups may be using it, or the people who are in those groups—old or young, married or single, students, workers, nurses—it is impossible to give specific directions, for directions would necessarily vary with group differences. *V. g.*, a mother's exercise of the apostolate will be different from that of the youngest daughter in the same home.

To meet these hurdles waiting on the shore of practice, we are going to do the following.

1. We confine our suggestions to the ways of bringing into these various fields a love for and an exercise of the principles of a Catholic social order.
2. We give the following outline of activity that anyone who wishes to exercise his apostolic commission may apply to himself and in the field at hand.
  - a. *Look at yourself* . . . your age, . . . your sex . . . your position . . . etc.
  - b. *Look at the field* in which you are going to work . . . at home . . . at school . . . at a dance . . . in the parish organizations . . . in the shop . . . in the office . . . etc.
  - c. From what you see of yourself and of that field, *judge* what *you* personally can do *there* to bring Christ into more vital impact with what goes on there and with the people you find about you.
  - d. *Pray.*
  - e. *Plan* your activities.
  - f. *Act.*

## DISCUSSION VIII

### FIELDS OF APOSTOLATE—THE HOME

The home is obviously the first, closest, and most vital field of the Christian apostolate; not someone else's home, mind, but your own. If every Christian were a home saint and a home apostle first, foremost, and always, the change in the face of the land would be startlingly gratifying. Until the Christian home is Christianized, there is little hope for any real swing toward Christ in this country or in the world at large.

#### 1. A Warning!

One bit of caution to you home apostles: Please, for the sake of the cause you are sponsoring, do not become sticky-nice at home. Do not become as cloying as chocolate adhering to the roof of your mouth. Do not go about with an air of conscious virtue. Do not be "veddy, veddy" superior about your apostolate there. Nothing else causes others to hate holiness more than does the holier-than-thou air.

#### DISCUSSION

Before going on to what follows, let the group recall: 1) what the apostolate is, and 2) what it aims at. Does each of you believe that Christ can be brought more fully by you into the family circle? In what ways can you do this? Make a composite list of all the suggestions given. Add these to what is presented here. Now you are all ready for . . .

#### 2. Action!

First of all there are numberless ways in which the apostolate can be exercised at home in a rather indiscriminate manner.

You can bring Christ to others by:

Being in His grace.

Practicing His virtues:

His cheerfulness . . . with a smile, a joke, a good story.

His helpfulness. . . . Do things freely, without always having to be asked to do them.

His respect for authority. . . . Parents exercise their authority as His Mother and St. Joseph did. . . . Children obey as He did, and for the same motives.

His thoughtfulness. . . Do not monopolize the telephone, the newspaper, the radio, the bathroom. . . Do not do anything which annoys others.

His mannerliness. . . Be as courteous to family members as you are to guests. . . Be kindly to your relatives—*all* of them—and to your in-laws.

All of these and countless other ways are at hand by which you can work for God and for Christ in others there in the family circle. Thus He lives again in your own family.

These are excellent means to soften the family up for further ways by which to lead them to live His life more fully.

### 3. Social Action!

The true Christian apostle's real aim is to bring about a strong, vital Christian family life, to make his own home as much as possible like the one at Nazareth. He knows that there are two main avenues to this goal, and He uses them both.

1. He does what he can to strengthen natural family ties. He tries to build strong natural family interests by means of family hobbies, family games, family sings, and family social and recreational life.

#### DISCUSSION

What possibilities do the group members see in the developing of the following ideas (either in the home or through discussions at special group sessions)?

1. Developing family cultural values in reading, art, music, conversation, and courtesy.
  2. Having a family round table for the purpose of discussing the nature of authority, respect for authority, considerate application of authority.
  3. Working together in the family for the correction of the faults of family members.
  4. Cooperative planning home entertainment.
  5. The family's using the radio for education, the development of musical taste, practice in evaluating news comments, encouraging religious programs.
2. He does what he can to bring each family member to a deeper realization and a fuller living of his together-in-Christness.

#### 4. Through Family Worship

If the liturgy is the fountain source of sanctification, it is such as a social thing. The real home apostle then aims at having the family become as group-worship conscious as possible. He may not so much as mention the liturgy, but he will gradually work toward its fullness in his home life. The following are some of the steps toward this goal.

1. Having the home blessed.
2. Consecrating the home to the Holy Family and to the Sacred Heart.
3. Fostering family prayers . . .

. . . *Morning Offering* offered together. He dreams of the day when together the whole family will make daily at the altar the Church's morning offering, the Holy Sacrifice of the Mass.

. . . *Grace* before and after all meals. Adding the petition "May God provide for the wants of others" will help to create in the family a social attitude, a feeling of fellowship with those other members of the human family and of the Mystical Body. Such a petition too will make for a deeper appreciation of God's gifts, the cessation of "grousing" over rationing, the birth of thought, prayer, and generosity for the poor.

. . . *Family Rosary*. Start with the family recitation of the rosary during Lent, during May, during October. It may then grow to be an everyday, all-the-year-round prayer. One of the family might say a few words on each of the mysteries just before the decade is recited and thus aid all to make the mental prayer that is essential if the rosary is to be recited well.

. . . *Family Reception of Holy Communion*, weekly or at least monthly, followed by a communion breakfast at home or at some restaurant near at hand.

. . . *The Liturgical Year* reflected in the life of the family.

. . . *Compline* recited by the family together for night prayers.

. . . *Patronal feasts* of the family members, celebrated regularly, as well as anniversaries of baptisms, weddings, first communions, and confirmations.

A great advance could be made in all of the lines outlined above, if each of the families of the group members would see

what could be done to foster the family-retreat idea. This is a one-day retreat for mothers and fathers. It is conducted on a small scale, productive of great good, and a most practical project. Further information on such a retreat can be obtained by writing to The Queen's Work, 3115 South Grand Boulevard, St. Louis 18, Missouri.

## 5. Home Economics

A family will not long be praying and playing together before they will be working together too. They will be interested in the economic welfare of the family as a family and not merely in their own individual money-making. A tiny cooperative might be started in the family. The family could set apart one night a week for a get-together and a discussion of such common problems and helps as the following: Could the home as such be made productive? How about a family budget? What could be done to better things at home by planned economy there? The discussion of co-ops and credit unions with a view to other families' being interested in the idea. The discussion of financial problems of the home: installment buying, family debt, borrowing money, charge accounts, living beyond the family means, teaching the children economy—the use of money, family responsibility, family teamwork.

### DISCUSSION

The rest of the time for discussion can be profitably taken up by the group's return to the list of work and worship projects just given. Take each one in detail and discuss the practical ways and means by which such projects can be gradually introduced into the individual families represented by your group. The obstacles can then be viewed, ways of meeting them discussed, actual attempts planned, and then their success or failure reported on.

### PROJECT

If there are any in the group who have home difficulties and are humble and sane enough to pocket their pride about them, the following project could be attempted.

1. State the difficulty as clearly, frankly, and completely as you can.

2. The other group members, having listened to the facts, offer what they consider the best possible solutions.
3. Out of all the solutions offered, one is decided upon as best.
4. Plans are then made to bring that solution to bear on your problem.
5. You take action.
6. You then bring the results back to the group.
7. If the suggestions were successful, then the ideas are retained for possible future use. If they were unsuccessful, the reasons for the failure are discussed. A new line of attack is planned.
8. Another attempt is made.

And so it continues, until the peace of Christ is brought back again into that household.

## DISCUSSION IX

### FIELDS OF APOSTOLATE—THE PARISH

#### DISCUSSION

1. How many of the group present know what the word parish means? What the limits of his or her parish are? How many families there are in the parish? What activities are sponsored by the parish? What are the hours of the Sunday Masses? When the times of special devotions are? What organizations the pastor has to help him in the work of his parish?
2. Discuss the statement "The parish is the Mystical Body in miniature."
3. Draw up a list of ways and means by which you individually or as a group can be more active in your parish.
4. Determine to *be* more active.

It is a human failing to "look before and after, and pine for what is not." It is equally human to think that other pastures—even apostolic pastures—are greener than those in your own neighborhood, in your own parish. Yet after your home—one of the most fertile and certainly specially God-ordained fields of

the apostolate—is the parish in which you live. What can you do there?

### 1. Volunteers

At the center of your parish are the church and the rectory. At the head are your pastor and his assistant priests. The first thing that you can and should do in your apostolate to the parish is to go to them and offer them your services for *any* job that they may think you can do with profit to the cause of Christ (*v. g.*, teaching catechism, taking up the collection, working for the orphans, helping with convert classes, rounding up lax parishioners).

It is amazing to realize the number of things that lay folk can do in a parish, things which go undone because the priests in charge haven't at hand men and women of action.

### 2. Joining Up

Loyal support of all the activities to which you can give some time and effort is the next step. Joining the organizations in the parish which give you an outlet for your own special talents is essential. The Sodality, the Holy Name Society, the St. Vincent de Paul Society, the Confraternity of Christian Doctrine, the Legion of Mary, the CYO, the Parish USO, the Third Order, and the like.

#### PROJECT

Arrange to have a survey made of the organizations in the parish or the parishes represented by this group. What are the organizations? the numbers in them? the activities? the vitality or lack of vitality of them? How many of the group members belong to one or more of them? If there are no such organizations, what could be done to start them? If they do exist but are not very active, what could be done to energize them?

### 3. For Service

Membership in parish organizations is not of itself enough. There must be real activity as well. By this we mean work—and work with others.

The apostle has dedicated himself to labor, to toil, to the enduring of fatigue. He will work on a committee; he will arrange the dull, uninteresting details that count so much toward smoothness in action; he will wax floors or wash dishes;



he will put up or take down decorations; etc. He has consecrated himself to just such unseen and unsung menial tasks as these in order that by them he may build up the fullness of Christ in himself and in the parish.

The apostle will also swallow his dislikes and his likes. He works with equal cooperation with someone that he does not care for and with someone that he does care for. If the group asks him to peel potatoes or be president of the whole club, he accepts either job with equal grace. Whatever the job, he aims at one goal: greater parish holiness, greater parish solidarity, greater vitality and oneness in Christ.

#### 4. Parish Economics

A hungry man has not much stomach for holiness. A man with an empty pocket is so worried about the necessities of life that he has little time or energy left for the one thing necessary. A woman with a large family and a small income is not much impressed by a mere sermon on birth control. Catholic-college education is often too expensive for many a boy or girl. Like his master before him the parish apostle tries to care for the physical and economic man as the first step in the vitalizing of his spirit.

The apostle then does what he himself can to study and to get a group of thinking and energetic parishioners about him to investigate and discuss the feasibility of instituting parish cooperatives, credit unions, buying clubs, maternity guilds, unemployment bureaus, and Catholic-college scholarship cooperatives.

Beside the good that these things do in themselves, they are in him means toward the developing of a Catholic social spirit of cooperation . . . the living and laboring together in Christ. The good effect of such a spirit and such parishes in the postwar United States is easily imagined.

#### PROJECT

1. Make another survey of the parish and find out whether or not any such economic enterprises exist in your parish. If they do not exist, could they be started?
2. Do you think that the pastor or the curates would be willing to help out in these matters?

3. If not, what could you do as individuals or as a group to interest them in such enterprises?
4. What enterprises would be most helpful there?

## 5. Capital and Labor

Along this same line—if the parish is sizable enough—the apostle sets out under pastoral direction to see what can be done about starting within the confines of the parish a labor school for the training of young workingmen and workingwomen in the principles of Christ the worker, principles according to which they can live a twenty-four-hour-a-day Christian life and spread His influence in their homes, workshops, and unions. If the parish is made up chiefly of employers, then a school or discussion group could be formed for them, with the Papal social encyclicals as the basis of their study and analysis.

### PROJECT

Formulate projects on the above two ideas.

## 6. The Mystical Body in Miniature Worships

The genuine Christian apostle in the parish as well as in the home is liturgical-minded. He knows that it is the mind of Christ that Catholics should not only work and play together but that above all in their worship they should be social, corporate-minded.

By the way just how interested in the liturgy are you yourselves as a group or as individuals? If the answers are a bit on the meager side, what would you think of appointing a subgroup to begin a study of the liturgy through the medium of such books as "Christian Life and Worship" and "Men at Work at Worship," both by Rev. Gerald Ellard, S. J., or Dr. Parsch's "The Liturgy of the Mass," or our own outline "Light on the Liturgy"?

## 7. Our Mass

The apostle might ask the parish priests to give a *course* of sermons or lectures *on the Mass*. Or he may persuade them to allow him to organize *discussion groups* on the same subject. In either case he will see that stress is laid upon the social nature of its offering—the Mystical Body—the laity's share in Christ's

priesthood, the social effects of Holy Communion, the idea of living the Mass throughout the day.

He works to have the *Mass leaflets* or *Father Stedman's missals* placed in the church each Sunday so that they may be accessible to everyone who comes to church. He will try to influence the person in charge of the pamphlet rack to display prominently any and all *pamphlets* that he can get which deal with the Mass.

He may be daring enough to have the *dialogue Mass* introduced, with the pastor's permission, gathering a group about him to train them so that they can carry the burden of the recitation until the rest of the parishioners catch on.

He himself attends that *parish high Mass* and attempts to lead as many others as he can to do the same. Either by himself or through others in the parish who are perhaps better fitted he may get groups together to learn *plain chant*, so that the day will come when the congregation as well as the choir will participate musically in the offering of the holy Sacrifice of the Mass, as was done years ago.

He quietly and unobtrusively introduces his friends to the custom of the *recitation of the Divine Office* or parts of it, beginning with Prime and Compline.

#### DISCUSSION

1. How many of the above liturgical practices are in effect in your parish?
2. How many of you are willing to do what you can to introduce them?
3. What about saying the Office?
4. Why not end your discussion meetings right here with the recitation of Compline, the Church's night prayers? Copies of these sections can be obtained at a very reasonable price from The Liturgical Press, Collegeville, Minnesota.

#### 8. Parish Retreats

Having heard elsewhere of the success of retreats, our apostle uses his influence to promote retreats in the parish. These are held for various groups, for workingmen especially. They are conducted over the week end, although the retreatants return to their homes each night. Where it is possible, the meals are

served in the school auditorium or cafeteria. The talks and meditations are directed especially at the social implications of Christ's teaching. In some parishes the numbers of men making such retreats have varied from twenty to three hundred and fifty.

The smaller group seems more desirable for the conducting of retreats, since thus there is greater possibility of maintaining rigid silence, of giving personal attention to each man, and of conducting practical round-table discussions—all of which make up in a large way for the fact that the retreatants must return home each night. The schedule where such retreats have been conducted runs to a rather full day or two that include Mass, four full meditations, rosary, stations, two round-table discussions, and benediction.

#### PROJECT

Make another survey of the parish through casual conversation with other members of the parish: Try to find out whether or not such retreats would be doable in your own parish. If there seems to be a possibility of your having them, approach the pastor and see what can be done in an actual way to get them started.

### DISCUSSION X

#### FIELDS OF THE APOSTOLATE—WORK

#### PROJECT

Take a poll of the group with the ensuing questions in mind.

1. How many different kinds of occupations are represented by members of this group?
2. How many different places of work? How many workers in each occupation or place of work can each member contact?
3. That makes how many in all affected by the group as a whole?
4. Offhand how Christian does each one think his place of work to be, if the place is judged from the standpoint of personnel, surroundings, wages, physical and moral atmosphere?

5. Again offhand what corrections or improvements can each one in the group suggest to bring Christ more fully into his place of employment?
6. How could such improvements be brought about? Recall that the apostle has a five-point program:
  1. Prayer for vision and courage.
  2. Observation and investigation of conditions.
  3. Decision as to where and how Christ is needed.
  4. Plans for ways to introduce 'Him.
  5. Action, that is, the actual impacting of these conditions with Christ.

### 1. Minor Skirmishes

Lucy and Larry are lay apostles. Lucy works in an office, Larry in a shop. They live at home with their mother and dad and a younger sister. Lucy has never left a stag line dizzy, but she has never flowered a wall either. Larry does not have to have a police escort to get him through the line of his feminine admirers, yet no girl seems completely displeased when he dates her. Lucy and Larry are a couple of quite ordinary young people, without anything visibly outstanding about them.

Christ however is invisibly instanding within them and overflowing from them. There's a calm peace and strength about them that others feel even though they cannot define it. The boss may blow up, but Lucy remains definitely on the ground and is awaiting him when he lands back to normal. Somehow the fellows in the shop swear only under their breath when Larry is about. They still remember the day that one of them spoke the Holy Name in vain in his presence. Lucy and Larry both do their work conscientiously, accurately, extremely well. They are both pleasant, cheery, and well liked. Everyone knows that Larry does not believe in wasting company time through loafing and gossiping. The others in Lucy's office have found that telling smutty stories gets a rise from Lucy, and they also know how amazingly uncomfortable such a rise can make them feel. Neither of the twain argues about religion; but they are both quite willing to discuss it, and gratifyingly enough they know the right answers. They prefer to live Catholicism by making their work a prayer for their fellow workers, by imitating in all they do Christ the worker. People come to them in

trouble and perplexity and sorrow. The fellows call Larry "regular," and he is—with the "regularity" of Christ. The girls call Lucy straight, and they are right; for she is straight with the straightness of Mary's Son.

## 2. Major Action

The Christian apostle-at-work has studied the social teaching of Christ the workingman of Nazareth as that teaching has been given to the world in the New Testament and in the Popes' encyclicals. As a result he has a battery of Christian principles which he strives to give to others. The heavy life-giving artillery of those principles are the following.

1. The firm conviction of the dignity of *every* human being, a dignity born of the fact that he is a creature of God, His adopted son, a brother of Jesus Christ, redeemed by His precious blood, and thus made an actual or potential member of His Mystical Body, and hence destined for eternal family life with the holy Trinity.
2. Because of man's dignity and because of all men's fundamental equality before God he is convinced that it is the right of *every* human being:
  - a. To live in a way befitting the dignity of such a person.
  - b. To own such private property as is necessary for him and his family to live in that way.
  - c. To work (and in fact he thinks it the *duty* of every human being to work out the commandment "In the sweat of thy face...") in imitation of Jesus Christ the worker.
  - d. To receive a just living wage.
  - e. To join with fellow workers (if he be a workingman) in legitimate unions for the defense of the rights just mentioned.
3. He is convinced of:
  - a. The dignity of labor and toil.
  - b. The need for the exercise of justice and charity on the part of both capital and labor; for without justice and charity there will be no harmonious cooperation between them, a cooperation so necessary for the production of such goods as are needed if all men are to live the human and Christian lives to which God has called them.

It is only when the apostolic worker is armed with these weapons that he can really bring Christ into work with him.

### DISCUSSION

Consider each one of the above convictions. Think about them, each part of them. Mull over them. Discuss them thoroughly from every angle until they become a part of the thinking process of everyone present. For as you can see, each one of them can form the basis for a separate discussion or two.

When these principles have passed into your own armory, look about your place of work. See how many of these principles are observed there and how many are violated. What can you personally do about the matter? Certainly you can pray. You can offer your daily Mass and live it throughout the day. You can talk, converse. You can get some of your fellow workers together and imbue them with your ideals. In this way you can spread about you the good odor of the sweaty brow and arms and back of the divine worker.

### PROJECT

Why not select the place of work of one of the members of the group, one where one of the Christian principles of social justice is being violated. State the violation clearly and definitely. Then let the group discuss ways and means to stop the abuse. These plans are carried out in act for a period of two weeks or a month by the member who works there. He then comes back and reports his success or failure. If he has succeeded, new objectives are marked out for him to pursue. If he has failed, then the whys and wherefores are talked over. New techniques are planned . . . more prayer, more sacrifice by all. And so the battle goes on, until one salient at least is won for Christ.

Much experience and information are gained which will be invaluable for all in the group in their own fields of endeavor. It is only by such hard, prayerful, sacrificial, patient, persistent labor that the world of work and workers is going to know the vital peace—with justice for all—that Christ would have reign therein.

## DISCUSSION XI

### FIELDS OF THE APOSTOLATE—PLAY

#### 1. Christ or Pan?

Paganism has thrust its deadening hand into the home and industry in the United States. There is no other place however where paganism has a firmer grip than in the world of amusement, of recreation and play. Christ has been excluded from our hours off. The "Pale Galilean" is not a welcome companion when we set out for an evening of fun. All of which adds up to this: that the field of play is most fertile for the apostle. He wants to bring everything under Christ's sway, and everything includes good times as well as all other activities. It is the Christian's job to Christianize the play-life of the nation as well as the home- and work-life.

#### DISCUSSION

1. List the amusement activities of the majority of Americans. of the majority of your own friends and acquaintances. How Christian are they? How pagan?
2. What suggestions can you make right off here and now for Christianizing them?
3. Do you think that Christians should shun all these amusements? keep away from some and baptize the others? take them all in their labors?
4. What are the reasons behind your answers?

#### 2. A Christian Attitude

The Christian attitude is essentially a positive one. Play, recreation, diversion, relaxation are necessary parts of man's life. He cannot pray or work well and efficiently for God unless he has his needed play. That then is the Christian's prime intention in his enjoyment: to use the God-created gifts of fun and frolic for the glory of God.

There are obviously some forms of diversion in the country which fail to fit in with this intention. Any form of amusement which is sinful or which leads to sin can hardly be used for the glory of God. The apostle's attitude is to do all that he can separately and with fellow apostles to:



1. put a stop to such pagan amusements;
2. foster every good form of fun that he can.

#### DISCUSSION

1. Why is play necessary for sound Christian living?
2. What intention does the ordinary Christian usually have when he steps out for fun? What intention should he have?
3. What yardstick does he use to judge the value of any amusement?
4. What is his attitude essentially, positive or negative?

The apostle gets behind such national movements as the Legion of Decency and the Campaign for Decent Literature. He upholds any and all civic attempts to raise the play-tone of his community. Privately he tries to dissuade his friends from patronizing bad or shady places of amusement.

#### DISCUSSION

1. Has everyone here taken the pledge of the Legion of Decency and of the Campaign for Decent Literature? Does everyone keep these pledges religiously?
2. Where can you find the listing of movies and plays in your community?
3. Are there any civic projects to which you can lend your support?

Although the true apostle is definitely behind any and all mass movements for the cleansing and Christianizing of stage and screen, books, magazines and comics, radio, theater, night club, and the like, he is more interested in the positive aspects of fostering good amusements in his own home and in the parish. Knowing that boys and girls, youths and maidens, men and women are going to play, he does all that he can by work and word to provide within the family and within the confines of the parish such socials, good times, sports, and the like, as will provide the desired recreation under the auspices of Christ and His Mother.

He has heard of and, in so far as he can, he makes use of such books as "Fun at Home," by Jerome S. Meyer (Garden City Publishing Company, Inc., Garden City, New York), "Good

Times for All Times," by Lamkin (Samuel French, New York), "Stunts and Games," compiled by Rev. George Nell (Co-op Parish Activities Service, Effingham, Illinois). He fosters and supports amateur dramatics. He gives of his efforts to the CYO recreational and sports program. Always and ever at playtime he is in evidence, joyous, fun-loving, cooperative. And always behind his activity is the desire to "head up" fun and frolic—as well as every other department of life—in Christ.

## DISCUSSION

1. Why not take a survey of the members of the group as to the amount and kind of home fun that each one has in his own family? From the total contribution there should come new ideas for each.
2. Another survey might be conducted as to the recreational life of the parish. If it is not so full as you think it should be, what reasons can you offer for the lack? Is it due to absence of cooperation with the priests? Could they be persuaded to increase the recreation or social life in amount or in quality?
3. What is the apostle's motive in his play?

### 3. Christ-ening Dating

Out of the whole field of play, which takes in everything from listening to the radio and chatting with a friend to going to the ballet or the opera, there is one sector which has become more and more dechristianized. It is that department which is covered by the current term dating. Outside of Catholic circles—and unfortunately too much within them—there has gradually developed a moral laxity which is saddening in its results on the happiness and cleanliness of the young people who have adopted it. Venus and Bacchus go hand in hand. A bottle of Four Roses gives the initial shove to parking, "necking," petting, and even worse. On altogether too, too many occasions the chaste Christ is boycotted by daters.

Here then is another field that the Christian apostle can and must go to work in. It must be a matter of like Christianizing like, that is, student apostolizes (if there is such a word) student, worker apostolizes worker, and so on. This whole phase of social- and play-life must be brought back again under Christ's healthy and pure sway.

## DISCUSSION

1. Do you think that the opening statements of the first paragraph under this heading are true?
2. Looking at yourselves and at your friends, do you think that Christ is being excluded from the boy-girl relationship?
3. How much drinking, promiscuous kissing, and the like, go on in the parish?
4. What ways can you think of right now to bring Christ along on a date with you?

Once again it is obviously impossible to handle this whole matter adequately in a pamphlet of this size. We give here the indications of a program which can be worked out by the group and which we think will do much to Christ-en dates and dating.

Fundamentally there are two things that the apostle must give to others, two things which he himself must have first: 1) knowledge, and 2) a spirit of sacrifice born of the *love* of Christ and chastity.

1. *Knowledge.* By this we mean a clear and adequate knowledge of the meaning of sex as a sharing in God's creative power; of the sacredness of the human body as a cell in the Mystical Body of Christ and as a chalice of divinity; of the fact of concupiscence and its clamors; of the sufficiency of grace if we play the game according to the rules; of the sacredness of marriage and parenthood. The stress in the whole matter should be put on the positive side rather than—as it has been so often in the past—on the negative side. The Christian is not satisfied merely to keep the commandments of purity. He wants to make his own the splendor of Christ and His Mother.

## DISCUSSION

1. How many of you are of the opinion that most Catholics have sufficient knowledge in these matters?
2. Where can you yourselves get further information about them or where can you send others for it? (THE QUEEN'S WORK and nearly all the other Catholic publishing houses have books and pamphlets which amply and holily cover this field.)
3. How many of you have ever heard positive instructions in these matters? Has not your experience

been that much more has been said about what not to do than about what to do?

2. *A Spirit of Sacrifice.* A person loves only what he knows and esteems. Hence the need of knowledge first of all. Once chastity is seen in all its beauty however and in its close connection with the all-pure Christ, then it is loved. And it is only when the person *does* love it as something precious that he will go through flame and flood to preserve it. Sacrifice is born of love. And sacrifice is essential if in this day and age one is to be pure. The martyrs of old were called on to choose between preserving their chastity and losing their lives. They gloriously threw the latter away in order to cling to the former. Few in this day and age have to make the supreme sacrifice, but they do have to face ridicule and taunts of being slow and old-fashioned. They may be not nearly so popular as some who are less clean. They may have to go "undated" for a time. They know however that they are members of a crucified head and hence must accept their share of the cross of chastity too. Because they love that virtue and Him however, they are willing to be nailed to this small, bitter, but life-giving cross.

The sacrificial spirit is not suddenly brought into play just at the crucial moment of temptation. It runs like a red thread through the whole life of the apostle. Because he has trained himself by self-denial in the little things (a cigaret not smoked, a coke not drunk, a crawling out of bed when every fiber in his body asks for more comfort, a few extra minutes on his knees), when the big test comes he is in command of his ship and brings it through unruddied.

#### DISCUSSION

1. Do you think that the young people you know are possessed of a very sacrificial spirit? Give instances to substantiate your answer.
2. Do you believe that love of Christ and chastity are better safeguards than fear of impurity? Why?
3. What sacrifices must a person make in this day and age if he is going to remain pure . . . in the matters of reading, seeing plays and movies, going to places of amusement, making and keeping friends, engaging in other activities?
4. Will you draw up a series of little daily sacrifices and pledge yourselves to practice them? Will you

go further? Will you with your confessors' approval make a temporary (*v. g.*, for a month) vow of chastity as a safeguard for yourselves, as an act of reparation, as an apostolic gesture to buy souls back to Christian chastity?

5. Will you pledge yourselves to avoid: 1) hard liquors, and 2) harder places of amusement?

## DISCUSSION XII

### FRUITS OF THE APOSTOLATE

A profitable way to begin this last discussion is the following. Check back over the preceding discussions. Then state what you have gained from them: 1) as to new ideas or as to old ideas which you have seen in a new light; 2) in the line of action of an apostolic nature; 3) as to concrete results that you as individuals and as a group have achieved. Do you feel that you have advanced in "wisdom and age and grace"? Have you drawn up any plans of action to be carried out after these discussions are concluded? What profit have you gained from your work so far? Is it sufficiently satisfying to make you want to carry it on?

#### 1. Fruits for the Individual

The chief product of apostolic action for the apostle himself is an advance in *holiness*. It is impossible for a person to be a true apostle, really to give Christ to others, without his becoming more Christlike himself. The two interact. He advances in the love of Him and wants to give Him to others. And as he gives Him to others, he feels Christ growing within himself. That is what we mean when we say that Christians must be Christianizing souls. As a result of Christ's sharing in his work, he finds that the divine adventure of saving souls, which brought a God from heaven to earth, is the most thrilling adventure in the world. He has stepped out of that class of Catholics who have been described as those who go to church to be "hatched, matched, and dispatched." He has passed from the ranks of Catholic receiver and become a giver of Him to others. The divine romancer has touched his life and everything in him, from his action of brushing his teeth to his work of converting an atheist. Christ has come to him as He came to Our Lady centuries ago. Christ has taken over his mind, filling it with His

ideas and ideals and principles so that he may get them to work again in the world. Christ has filled his heart with the love that flames in His Sacred Heart. Through his eyes Christ searches for the poor, the underprivileged, the sick, the downtrodden, the spiritually lame and halt and blind. Through his lips Christ speaks again words of courage and comfort and inspiration and light and life. The apostle's hands work again His deeds of mercy; his feet range the world in search of poor, blind, wayward, erring, dying souls.

The final result of all this is *happiness*. For the apostle cannot become more like Christ, cannot live the life He lived, cannot engage in the activity of spreading Him throughout his own little world without his knowing a happiness that is beyond that of this world's giving.

## DISCUSSION

1. What are the three principal gains for the apostle himself?
2. Do you from your own experience know the truth of the statements made above? If not, are you willing to push on until you can confirm them?
3. Have you found that trying to save and sanctify others has made you yourself a more Christlike person?
4. Do you think that the work of saving souls is a real adventure? or do you regard the idea as merely a pious fiction?
5. Is it true that constructive action always makes for happiness (*v. g.*, the child building a house, the artist painting, the organizer, the executive, the general)? If so, is it still more true that apostolic action brings the greatest happiness? Why?

### 2. Fruits for Other Individuals

Two thousand years ago paganism stalked the earth. It was in full sway, with all its blackness and degradation and misery in the marts of trade, on the highways, at the baths, in the circuses, in the quarters of the slaves, and in the rich chambers of the masters. Paganism sailed aboard the triremes and the galleys. It swaggered through the soldier's barracks. It sat down in the winehouses.

Then into that world came Christians bearing in their souls the light and life of the world. Ordinary lay folk for the most part they were. Slaves and masters, workmen, teamsters, soldiers and sailors, charioteers, highborn maidens and their slave girls, men and women of the world—all wanted to bring the good tidings to that world of hate and death and darkness. So earnestly did they want to do it that they gave up families, careers, freedom, life itself. They spread about them the good odor of Christ by their love, their prayer, their chastity, and their sacrifices. All who came in contact with them, though they had formerly fought and slain their ilk, had at last to bow to the sway of the apostles. Like Longinus they had to admit finally, "This man was the Son of God."

From those beginnings we today have the freedom and love and joyousness of the kingdom of God. We have the exercise of certain human rights. We can walk the streets of Boston and San Francisco and all the cities in between without chains on our wrists or ankles. The American Way of Life that we enjoy today stems from early Christianity.

Unfortunately there are many in these United States who do not enjoy to the full the life and the light that is Christ. It is to them that the modern apostle of Christ goes. On the street, in the family circle, in the shop, at the hospital bedside, on the playing field, from the teacher's platform, at the worker's bench the modern apostle goes about giving the greatest gift that God Himself could give to men. In the parlor, on the links, at the tea and the bridge tables, on the dance floor, at the beach resort, or along the ski trails these insatiable followers of the early Christians fight the new paganism and free men and women from its shadow. They give them Christ and all that flows from Him—peace, happiness, supernatural security, the protection of their rights, the way of life that is eternal life lived here and now, the following of a destiny that makes one laugh at the trials and troubles of the winning of that destiny. Those are the fruits to the men and women with whom these apostles come in contact, the fruits that the Christian apostle wins for them.

#### DISCUSSION

1. Look about you today. Then recalling your ancient history, draw up a list of gifts, goods, and benefits that the ancients did not have and that we have.

2. Compare the ordinary way of life of the ordinary person in the United States with that of people of like level in such pagan countries as Japan, Germany, etc.
3. Who brought Christ into the world of paganism years ago? How did they do it?
4. Who can and must do the same job today in the face of the new paganism? Are they doing it? Why or why not?
5. Is it true that there are today many—even Catholics—who do not enjoy to the full His gifts to men? Why not? How and by whom are these people to be contacted? Where?
6. What are the full benefits that Christians can give to those who live around them? Will men and women have a harder life if they accept these benefits? Will their lives be fuller and happier? Why?

### 3. Fruits for the Nation

A nation is no better than the sum total of the people who make it up. The United States can be no better than its citizens. Now these same United States have been builded on fundamentally Christian principles. They will not survive unless those principles are kept constantly before the nation and unless the citizens live up to them. As a matter of fact millions in the country are not too cognizant of those principles, being inclined to ignore them or allow them to be stolen. Hence there is needed a strong bodyguard for Uncle Sam if the dear old man is to continue to exist.

It is here that once again the apostle of Christ is producing fruits worthy of his master. Every single individual that he makes more like Christ is another guardian of American ideas and ideals. Commander Shea's words to his son, that by being a good Catholic he would be a good American, are universally true. Let the Christian apostle fulfill his commission, and you will see these same United States holier, happier, stronger than they have ever been before. If this present war is not being waged to give Christ a chance to live more fully in His own world, then it is futile and unavailing. Yet Christ will not be born to that fuller life unless the lay apostle is truly apostolic.



## DISCUSSION

1. Do you actually believe that the better a Catholic a man is the better a citizen he is? Why?
2. What are the fundamentally Christian principles on which the United States are founded? Do you think that some of them are being undermined today? Why?
3. What do you think of the apostolate of many so-called Catholic politicians?
4. Is there anything that you as individuals or as a group can do about any abuses that there may be in your own locality?

### 4. For the Church

Christ Our Lord wanted the Church that He founded to be like the mustard seed, growing from small beginnings until it filled the world. Though today the Catholic Church is definitely being spread across the known globe, there are still millions who have not had the Gospel preached to them, and they are not all in Timbuktu either. It was Christ's wish that the body of which He is the head might increase both in numbers and in sanctity until He could present it a perfect thing to God His Father.

The fruit of increase, the fruit of greater sanctity—these are the gifts given the Mystical Body by the apostolic members of that same body. By their reading, study, self-denial, prayer, sacrificial labors they do all in their power to build up to its full strength and beauty Christ's body, which is the Church.

They themselves try to become saints and to make others saints, not being satisfied that they should be merely stragglers nor that their religion should be a part-time job.

They try to lift the moral level of all those with whom they come in contact, showing them that it is not fully Christian to stop at the mere observance of the Commandments. They are all together to push on until Christ be full-grown in each of them.

Loving souls, conscious of their responsibility to give the Lord to men, loving Christ in His Church and wanting Him ever to grow there, strictly obedient, they sacrifice time, energy, public opinion, their own personal wishes to carry on the apostolate.

The result? The Church, the Mystical Body of Christ, *does* grow in numbers and in holiness. It becomes more vital and more acceptable daily in the eyes of God the Father. It comes closer and closer to that final day when it will be led triumphant to that same Father, and with Him and the Son and the Holy Spirit it will be at home at last for eternity.

#### DISCUSSION

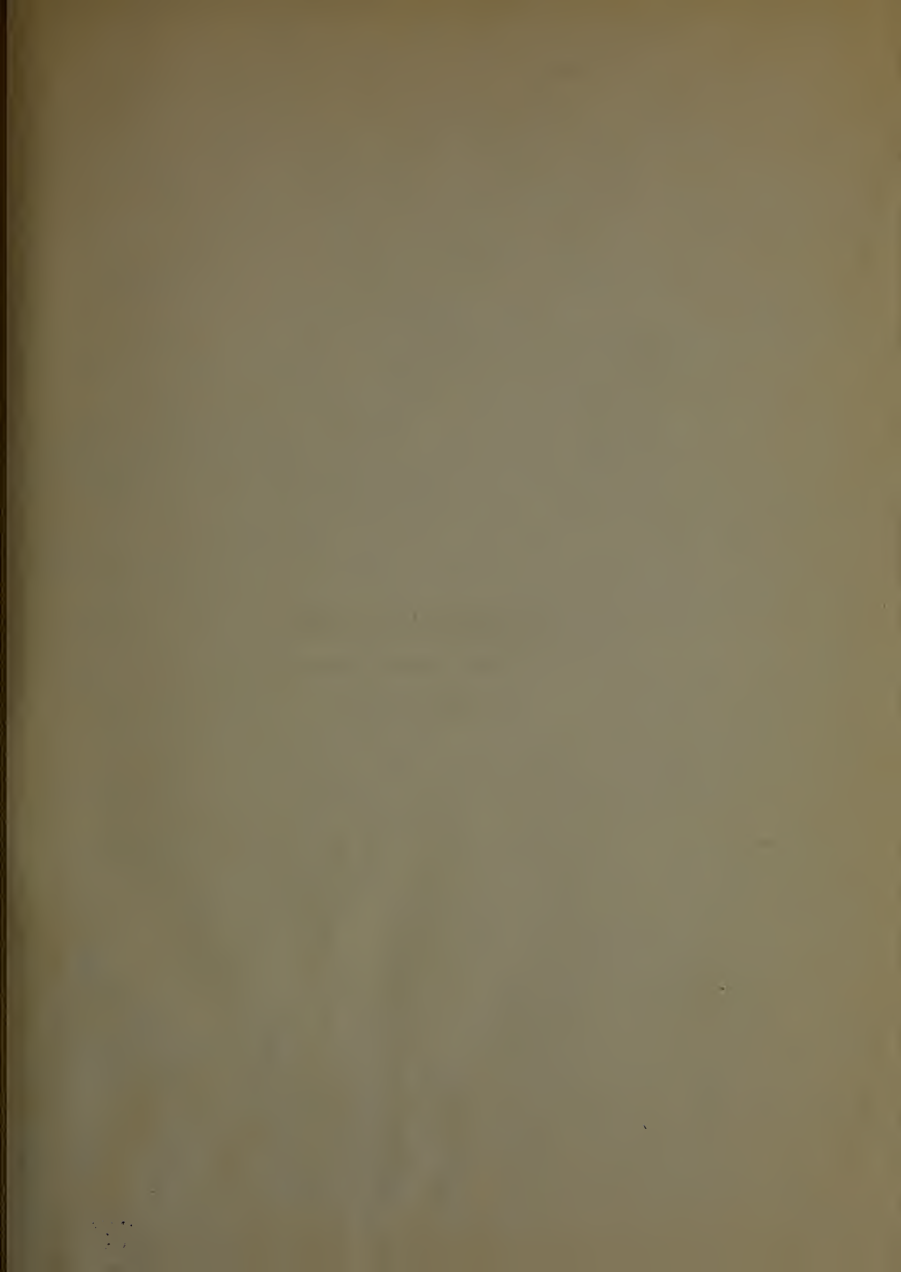
1. Are there as many people in the Church at present as Christ would like to have? How do you know? Is it merely a numerical increase that Our Lord desires?
2. Is there a field for apostolic action among Catholics as well as among non-Catholics?
3. What advantages come to the Mystical Body from the labors of Christ's apostles?
4. What is the fruit of their labors in itself? in God's eyes?
5. What place will the modern apostle have in the final triumph of the Church?

#### PROJECT

Go back over any of the points that are still hanging loose. Tie them all in until everyone is satisfied with the year's labors. Have everyone learn and say daily the following prayer.

Dear Jesus, help me to spread thy fragrance everywhere. Flood my soul with thy spirit and life. Penetrate and possess my whole being so utterly that all my life may be only a radiance of thine. Shine through me and be so in me that every soul I come in contact with may feel thy presence in my soul. Let them look up and see no longer me but only Jesus.

CARDINAL NEWMAN



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