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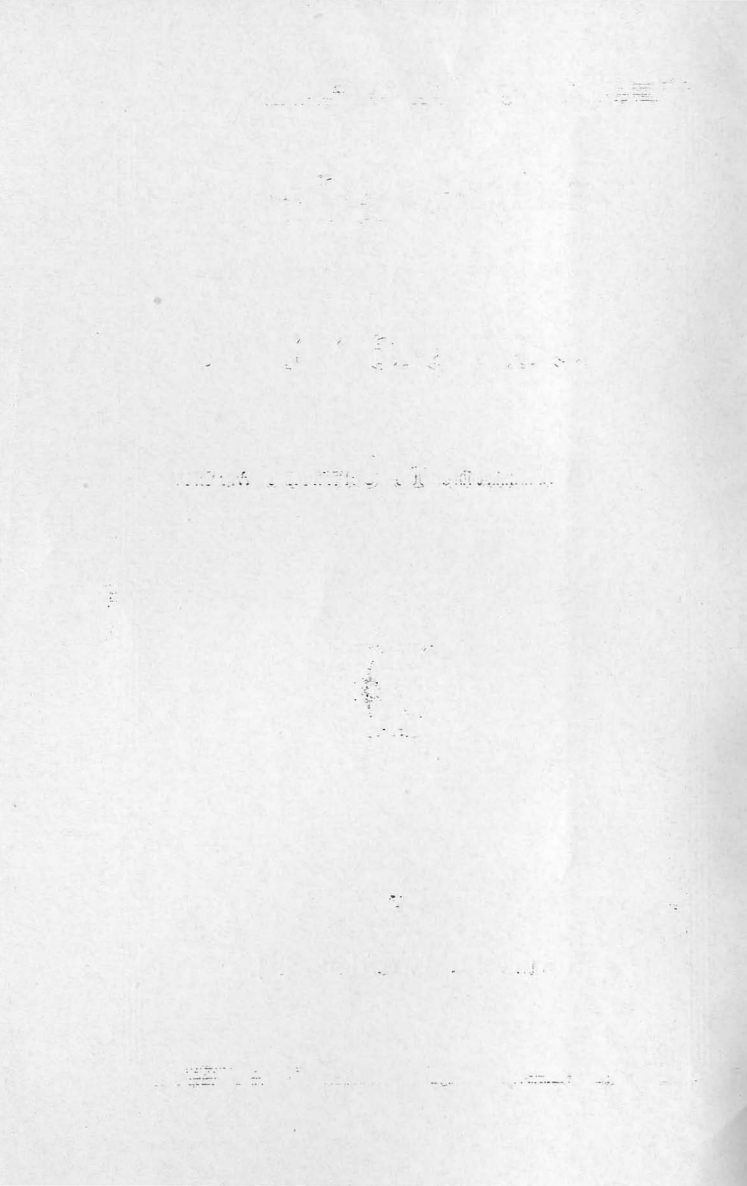
# Reveille In Christendom

A Summons To Catholic Action



By

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# REVEILLE IN CHRISTENDOM

## A Summons to Catholic Action

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### A NEW DAWN

Sleep has been called a blessed thing which "knits up the ravelled sleeve of care". If this be so, the alarm clock must be a kind of curse we tolerate since it hurls us from our blessed slumber into the maelstrom of toil and activity. But if, through toil, we must earn our rest and peace, the alarm is a summons that we willingly obey. Otherwise for us there can be no more rest or peace or freedom from care.

The dreams of the world have, in recent days, been characterized by an ominous note: the editorials of our most conservative papers contain startling utterances in a tone of deep intensity and sincerity; economists and statesmen propose astonishing revolutions in matter-of-fact manner; encyclical and brief and apostolic constitution have followed one another in rapid succession from Rome, strong in tone and urgency; earnest leaders of every class are exhorting us to hope and optimism with unwonted frequency.

Is the alarm clock ringing? Have we slept so long and in such security that we cannot awaken to a realization of the summons? Is our future peace and contentment dependent upon our hearing the alarm and entering into action and struggle with unaccustomed energy? Will grievous indolence reply, until it is too late: "Hear it not, Duncan, for it is the knell, which summons thee to heaven, or to hell"?

To create and ensure "the peace of Christ in the reign of Christ", the future security and happiness of Christians on earth, the Holy Ghost, speaking through the head of the Church and in the hearts of men, has

for several years been inciting, urging, entreating the faithful to ACTION! What have I done about it? What should I do about it? What does it mean? What am I to think about it? What is my obligation to respond? How would I go about it? To answer some of these questions for the ordinary man and woman and child, to provide a background from the history of Holy Church and from her present position, to prepare and inform the sincere Christian in his new duties and privileges and responsibilities, is the aim of this little work. It is to teach him or her the way, not merely of putting faith into action, but of fostering and stimulating interest and the enthusiasm of zeal within. It is to tell them that Catholic Action is linked with new motives drawn from the most beautiful doctrines in the rich treasury of the faith of which many are but little aware. It is to show how great is the need and advantage of attention to this call, the consequences of the neglect of it.

Rome has spoken! To the true Catholic, valuing in proper measure the things of spirit and truth, there is little need for the admonition of Cardinal Newman, concluding his essay on "The Development of Doctrine":

"Put not from you what you have here found; regard it not as mere matter of present controversy; set not out to refute it, and looking for the best way of doing so; seduce not yourself by the imagination that it comes of disappointment, or disgust, or restlessness . . . or other weakness. Wray not yourself round in the associations of years past, nor determine that to be truth which you wish to be so, nor make an idol of cherished anticipations. Time is short, eternity is long."

#### THE DIVINE ENDOWMENT

"I have many things to say to you, but you cannot bear them now. But when He, the spirit of truth, is come, He will teach you all truth, and the things

that are to come He shall show you". The lowliest King, the greatest King, was establishing "the Kingdom that would never end". Many things that are not written in books, He had already told the fishermen who formed His court, and He doubtless told them these many more when "He showed Himself alive after His passion, by many proofs, appearing to them, and speaking of the Kingdom".

When Christ, as man and as Redeemer of men, was torn between two great loves—His delight to be with us, and the will of His Father that He should suffer and die and so enter into His glory—He had recourse to His Divinity for a solution. He would do both: He would suffer and die, and so redeem mankind; then He would unite redeemed man into one Body, of which He would be a living member—the Head. As the head is one with the members, He would become one with His Kingdom upon earth. His Kingdom would become His Mystical Body. In this way He could continue to dwell among men to help them, to unite them in love, to govern and sanctify them.

In this plan the Holy Spirit would aid Him: the Spirit of wisdom, of truth, and of love. These were the qualities He desired for the government and union of the members of His Mystical Body. Just as His human body was united with the Divinity by what is called the hypostatic union, His Mystical Body should be united in a special manner with the Holy Ghost, who should be as the soul of that body, uniting and elevating the members to Christ in a wonderful way. Can we realize, you and I, that we are members of that Body?

### THE FIRST CALL TO ACTION

"Why stand ye looking up into heaven?" The message sent to the infant Kingdom on the occasion when last it saw its Risen King, still rings in our ears. What a sense of helplessness and inadequacy must have filled the Apostles on that occasion! "He is

gone! He, upon Whom we depended like helpless children. We are left alone, on our own responsibility! What are we to do? Where is the Kingdom He promised?"

"The Kingdom of God is within you". "Going, therefore, teach all nations whatsoever I have commanded you. . . And behold I am with you all days—even to the consummation of the world". Not alone, then. Never alone, for He is with us. Not on our own responsibility, but responsible to Him whom we shall one day see face to face. "To teach all nations"—a huge task, needing all assistance possible!

The appointed Eleven remembered the words of the King: "My Kingdom is not of this world". But they were still very much of this world, and so their great task of teaching and sanctifying that world appeared overwhelming to them, few and weak and unlearned as they were. The Kingdom had been constituted, armed with necessary power and authority, the governing body had been formed and instructed. Peter had been appointed ruler and visible head to act in place of the King now ascended into heaven. All seemed ready, accomplished, perfected. Yet the great Kingdom remained helpless, inactive, really non-existent. It was like a great machine, complete in all its parts, new from the hand of its maker, lying motionless, unconnected with the power lines. The link had not yet been formed between the great Kingdom that was to be in the world, and the Source of its power in heaven, which was to make it **not of** the world.

The Spirit was not yet given. Hence it was still of the world, and therefore powerless in its supernatural function. No wonder the Apostles felt small, helpless, inadequate. "The Father shall give you another Paraclete. . . He shall abide with you and be in you. . . If I go I will send Him to you". They must wait.

After nine days of prayer, the plan and promise was fulfilled: the Mystical Body became a reality—

the link with heaven was established. What had God wrought? It was like the creation of the first man, when cold clay took on warmth and life: a new fire and purpose filled the souls of the Apostles; understanding shone in their eyes, wisdom characterized their plans, fortitude the fulfillment of them. A miracle of grace was wrought in every heart. They were now the Mystical Body of Christ! They were the living Church! Henceforth when that Church spoke it was as one having authority, speaking the words of the Holy Ghost, speaking in the person of Christ through the visible head, St. Peter and his successors, or through the members in union with that head and having authority from him.

### TO WHOM, THEN, SHALL WE GO?

Today the world, engulfed in world-wide difficulties, seeks a way out; threatened by the cancer of Communism, already a malignant tumor in Russia and causing many ills in the rest of the body of mankind, the world ardently desires a remedy, and fears that it will not be found until it is too late. With the education of the masses and the loss of their religion at the same time, the ever-changing rulers are searching everywhere for some stable form of government to control the restless and ambitious multitudes,—everywhere but in the Church. And the Church alone possesses the solution for all difficulties! When in the history of mankind has she ever failed to foresee and provide against the evils of the age? If the world had only listened! With growing intensity the Church has, since Trent, been proclaiming the evils that would result from a Godless education; a hundred years ago she pointed out the inherent wrong in the system of philosophy which has resulted in the Communist terror; forty years ago Pope Leo XIII foresaw and warned against the economic disaster that would come unless his remedies were applied; sixteen years ago Pope Benedict XV laid down plans for a lasting peace

to the struggling nations. If the world had only listened!

The Church is speaking again today through our Holy Father, and this time it is not to particular classes, to philosophers, to nations, or to rulers. She is speaking to her own children, the Catholic laity throughout the world. When he speaks to us, let us not forget that it is the Holy Ghost that speaks. We saw that without the Holy Ghost the infant Church could do nothing. The Pope today cannot speak merely as a worldly ruler to his subjects, nor with the "persuasive words of human wisdom": he speaks in the Spirit which is the supreme Source of life and guidance in the Church. Should we inquire whether he speaks infallibly? The sheep do not question the bidding of the shepherd; the members of the body do not hesitate to carry out the wishes of the spirit which animates it. If we hearken to the voice of the supreme shepherd we shall be infallibly right in knowing and doing the will of God expressed through His Church.

### CHRIST SUMMONS NEW APOSTLES

When you and I were baptized in Christ, that is, into the Mystical Body of Christ, the Holy Ghost came to dwell in us and unite us with it, making us sharers in its supernatural life. In Confirmation, the Holy Spirit further strengthened us and vitalized us with that life, endowing us with the seven fold gift of wisdom, understanding, counsel, fortitude, knowledge, piety and holy fear. Through these gifts He makes us attentive to the voice of God and sensitive to the workings of His grace. But whether He speaks internally to our hearts or externally through the Vicar of Christ, the Holy Ghost says the same thing. It is one and the same Voice that speaks.

"He that heareth you heareth Me", Christ told His Apostles, "You shall be witnesses of Me" and My doctrine of truth. We who live so many centuries after these prophecies are fortunate in having so many

evidences from history and reason to support our faith in their fulfillment. The internal gifts of the Holy Spirit are for our personal sanctification. Added to these, not only to strengthen our own faith, but to make its truth manifest to all men, God has endowed His Church with external gifts, called **Charismata**, which are for the benefit of the body as a whole. Such are miracles and prophecy which "have not been wanting at any time for a testimony to all men" as history proves. But the Vatican Council also called attention to the very Church itself which "by reason of the marvelous manner of its propagation, its surprising sanctity, its inexhaustible fruitfulness in all good works, its Catholic unity and its invincible stability, is a mighty and perpetual motive of credibility".

However much we know and love our holy Faith, the Church of Christ cannot fail to excite our admiration and wonder when we considerably study it in the light of other institutions existing among men. According to all human standards the Church should long since have perished, and its very existence today is the strongest kind of evidence for its Divine origin and mission and of the constant guidance and protection of the Holy Spirit over it.

How then can it be that, when the voice of the Supreme Authority in that Church has not only been speaking, but urging, exhorting, entreating, by every means possible, continuously for more than ten years, there are still some among us who have not heard his words, scarcely know that he has spoken? Added to this call, there has been an extraordinarily strong breathing of the Holy Spirit in the hearts of the faithful throughout the world during these recent times, to which our Holy Father has called attention. Has it awakened no answering response in your heart? If you are a living member of the Mystical Body of Christ, not paralyzed by the coldness and indifference which characterizes the paganism of our times, if you are living that new life of grace in conformity with



God's designs, you will have heard it and your heart is filled with zeal and holy desires to respond.

With knowledge of our responsibility, this holy wish and intention cannot be sufficient. For the call of the Holy Father is a call to ACTION—to CATHOLIC ACTION, and is addressed to all of us, to you and to me!

### WE, THE IDLE RICH

When He, the Spirit of truth has come, He will teach you all truth; He will bring from the infinite riches of God many "Gifts", new treasures and old, which He will unfold before you in all their glory and splendor. These shall be yours as a perpetual endowment and reminder of the munificence of your King.

Some of these "new treasures and old" are presented to us now to be as a spark to kindle the fires of enthusiasm and stimulate the hearts of men for the dawning day of Catholic Action. Despondent hearts will welcome the invitation to rise from the lethargy of sleep, for they will know that the labors of this day will be extravagantly rewarded, and will be generously assisted from above throughout the whole undertaking. But first a little preparation will be necessary.

"How long have I been with you, and you have not known Me?" said the King, not without sadness, to His first followers. And these treasures He has left us, they have always been ours. Why have we not known them? We have been drawing interest, clipping coupons, profiting by them in every way through numerous unseen graces and indulgences, but all the while most of our capital has remained hidden from our eyes. We have never troubled to go to the vaults and see it, to appreciate its value and magnificence. We acknowledge it all, it is true, when we make our act of faith: "I believe all the truths which thou hast revealed", but our act of love to the Giver: "because



Thou art all good and deserving of all my love", is hampered, in its fullest expression, when we have never viewed and realized the extent of the riches received.

### MODERNIZED EQUIPMENT

"There is nothing new in the world"; one might say, "There can be no new Revelation; all was given to the Apostles. The Church is immutable, can never change. Why speak of 'new things'? Isn't everything the same as it always was?"

Granting that there is nothing new in the deposit of material wealth left to mankind by the Creator, I suppose everyone would readily admit nevertheless that man is constantly discovering valuable and interesting things whether he search the atom or the mountain: new sources of power in each, new mines of wealth in each, new symmetries and harmonies, new beauties and means of pleasure, new insight into their nature and causes. These discoveries remove from life much of its monotony, awaken hopes, and give us new interests and enthusiasms.

Is our faith like this? Let us examine the nature of the deposit of faith, of the spiritual wealth which our King has left us. It might have been a number of definite truths to be constantly and unvaryingly repeated: Mohammend left such to his followers—a few simple dogmas which may not be discussed, altered or added to. It might have been a book or Bible which contains everything He wanted us to know in writing: Protestants content themselves with this, though they cannot agree on the meaning of the Book, and so they separate and argue until they lose all respect for the truths it contains. Again it might have been a completely formed ceremonial of rites and rubrics: with the Schism of the Greek Church it became like this,—its development and vitality ceased, so that it must ever remain mechanically performing the same functions and not daring to further define or explain its creed.

Not thus is the treasure left us by our King. He did not leave us a dead thing for our inheritance. If we would view it aright, it is necessary for us to find a living thing with which to compare it. He Himself compared it to a leaven, which we now know to be a living growing substance. Again He compares it to a vineyard.

### THE SPREADING VINE

In the historic ground adjoining the world-famous theatre of the Mission Play, in California, there still grows what is known as "Mother Grapevine", for from this have come nearly all the famous vines of that fruitful state. Its origin is lost in obscurity. Perhaps it was brought there by the Padres of the Missions coming from Mexico and, still earlier, from Spain. At any rate, at some time in the dim, distant past there was a tiny seed from which it sprang. If someone had dissected that seed it would have looked as commonplace and uninteresting as any other seed. Yet if he could have seen deeper than mortal eye has yet penetrated, if he could know all that was contained there, he would find within it potencies undreamed-of: of tiny tendrils and leaves, of far-extending vines and voracious roots, of sturdy branches where birds could build their nests, of shade and luscious fruit, of future successions of seeds and vines without limit. (And "the fool sayeth in his heart: 'There is no God'.")

How did Mother Grapevine spread through the vast state of California and elsewhere? Not through seeds, in new generations. When a grape-vine stem bends down and comes in contact with the moist earth, it strikes roots there by which it continues to grow and spread. The new vines thus formed are of the same nature and quality in every respect as the mother vine. If one were sufficiently expert, by traveling far he could find all the vines that belonged to Mother Grapevine. Some would be rugged and hardy in the mountains, others soft and luxuriant in damp

lowlands, others parched and yellow, lacking moisture. There would be variations due to soil and climate and care. But somewhere deep within each one there would be the sign of oneness, identifying it with the Mother.

### THE GROWTH OF OUR RICHES

When our beloved King journeyed to earth and lived among us, He brought with Him from the treasures of heaven a seed far more wonderful than that from which Mother Grapevine sprang. He planted it among men and nurtured it carefully. He opened the eyes of the chosen keepers of His vineyard and allowed them, as no other men, to see the tremendous secrets concealed within the seed. He taught them how to care for it, to cultivate and extend its growth, to make it fruitful a hundred-fold. He taught them how to recognize the vines that were the true scions of the Mother tree, and to prune away disease-infected stems. He left to His Apostles in its fullness the rich treasure of the Christian faith. In them He instituted His Church which was to care for it. To them alone He entrusted the fullest measure of the comprehension of this deposit of faith, and together with this the whole authority and power of explaining and defending the truths contained in it.

Some of these truths were written down in the Gospels and Epistles which constitute our New Testament. Some they taught in words and public acts. Others can be learned from the institutions and customs they established to be handed down from generation to generation in those who would succeed them. But the full comprehension of the wealth contained in that deposit was not to be given to the rest of mankind until, with the passing of the centuries, the leaves unfolded one by one, the plant grew and extended itself in all its power and beauty and fruitfulness.

Our own day finds it still flourishing, ever full of vigor and renewed life. Nothing has been added from

without to the internal completeness of that seed of the deposit of faith. Externally it can develop, and has developed, in three ways:

- (1) If a truth is explicitly preached or defined which was formerly only implicitly contained in the deposit;
- (2) If a truth which has already been explicitly promulgated, is affirmed more distinctly, or in clearer words, or doubts about it are solved, or contrary errors condemned;
- (3) If a truth which hitherto has been contained in the practice of the Church rather than in words, is affirmed, preached or defined.

### CHRIST IN HIS CHURCH

Thus has our seed grown. The Master, the King, has ever been in the background, watching with loving concern. His gift of Pentecost, the Spirit of life and truth, has been ever present and active, foreseeing the needs and supplying the remedies for the times. No wonder all the luxurious vegetation of the true vine today is filled with the same sap, goes down to the same roots, can be proved to have come from the same tiny seed. On the other hand, how absurd it would be to say that the same pure stock, unchanged and unadulterated by any intercrossing with the wild growths about it, could have come down to us through two thousand years without such constant divine intervention!

What a wonderful argument for the defence of the true Faith could be built up by tracing through the history of the centuries the innumerable evidences of that divine foresight and prophylactic care! Among them we would find Peter planting the Mother Vine in pagan Rome, the most inhospitable soil he could have found, but destined throughout the ages to be the center of advancing civilization; easy of access to all parts of the world, yet sheltered to an extent from the

first onrushes of the barbarian hordes of the north and the destroying Saracen of the south.

We would find the early enriching of that soil by the blood of countless sturdy martyrs, ineluctable evidence to the pagans of all generations of their deep sincerity and conviction in the possession of truth more vital than life itself. We should find brilliant intellects, even among the laity, rising up to majestic heights of power and eloquence and penetrating thought to refute the subtle philosophy of pagan genius when the latter was laboring so strenuously to undermine the foundations of the infant Church.

### TO US, THE MOST OF ALL

We would find monasticism sounding the clear sweet depths of Christ's teachings and finding in mighty prayer a lever to the flood-gates of divine graces for the needs of the Church; and monks storing up the monuments and treasures of antiquity for a time when future generations should seek in them evidences from history of the genuineness of that Church's claims. We would find a Jerome employing a life time in carefully compiling an authentic version of the whole of Sacred Scripture that should serve the Church in darker centuries to come.

There would be a Leo and a Gregory and many other mighty figures in the Chair of Peter, whose strength and talents fitted them above all others for the particular exigencies of their tenure of office. We could not forget the wonders wrought through the power of the Holy Rosary which, when all other means had failed him, St. Dominic was inspired to employ against the great Albigensian heresy.

The Church can surely rejoice and in deepest humility repeat the words which the Holy Ghost, speaking of wisdom, put in the mouth of the prophet: "All good things came to me together with her" (Wisdom VII, 11). As the long pages of history unfold, ever clearer stands forth the picture of the far-

seeing providence of our King, who said: "I will not leave you orphans". "I will be with you all days even to the consummation of the world". More than ever, in recent history has this been pointed out in the words of the Sovereign Pontiffs themselves. Evidences of it are seen in the beautiful models of sanctity God has raised up in our day for our imitation; in the exquisite devotions to the Mother of God under her various prerogatives, in the touching revelations of the Sacred Heart's love for us, the Retreats and Spiritual Exercises, Eucharistic Congresses, the Liturgical Movement, and the organization of the laity in Catholic Action. Truly to a Catholic of a few centuries ago, this would seem like another world.

The cumulative effect of all these evidences of Divine mercy should cause us to reflect upon ourselves. They appear to reach a climax in our day. We know that when Christ was worst treated by men, His kindness and love was most manifest, and appeared to overflow in its bounty. Does it not appear as if the evils of our time must be responsible for this extraordinary outpouring of grace upon the world? It is scarcely possible for us to examine the age in which we live with impartial eyes, and see it for what it is worth; we are too much a part of it. Our outlook is colored by its principles more than most, even of good men, would admit; and as for the rest of mankind, one might as well try to convince a Zulu in his native habitat that his tribal dance is a strange phenomenon, as a "Modern" that he has alienated himself from the greatest source of happiness.

But if the world has indeed come upon evil days, if worse than has yet been seen is still to come upon us, we at least need not be among those "withering away from fear" in that hour. We will be secure if we heed the voice of the Holy Spirit now speaking in the Church—in our hearts as members, and through the Pope as Head.

## "BEWARE OF FALSE PROPHETS"

"Beware of false prophets", Christ admonished His followers. His Vicar is ever repeating these words to us, aiding us to meet the difficulties that are and preparing us for those that are to come. Thus in the chaotic social sphere it was with no false presumption or erroneous judgment that Pope Leo XIII foresaw the evils that are with us today, and prescribed the means that would have prevented this situation. "We approach the subject (the Social Question) with confidence", he said, "and in the exercise of the rights which manifestly pertain to Us; for no practical solution of the question will be found apart from the intervention of religion and the Church". The solution was not found, yet men did not believe. But today even heretics and infidels are being forced in ever-increasing numbers to accept that judgment of the Holy See.

Says Cardinal Capecepatro: "God Almighty has so constituted the Christian life that in every age, or rather in every series of ages, it appears with a new apologia, due to the new conditions of the race. Now in our day, if I am not deceived, the new apologia will be the product of the social question, and progress in that question will most certainly be made in the name of Jesus Christ living in His Church. To the classic defences of the past—to martyrdom, to the more perfect sanctity of the Church, to the doctrine of the Fathers, to the monastic life, to the overthrow of the barbarous powers, to Christian art and literature, to the new poetry, to the harmony of science and faith, to the new forms of charity of the last two centuries,—to all these will be added a fresh apologia—the solution of the social question by Catholicism and by the science Catholicism inspires".

That statement was made over two decades ago. Today we find the solution more definite in form, more universal in scope, ever clearer in the minds of men. We have meanwhile seen Christ proclaimed the **King of Human Society**, an act tending to inculcate deeper



respect for authority in individuals and a larger measure of social justice and charity in governments and employers. We have seen the Pope's temporal sovereignty restored and recognized among nations, and Italy governed in accordance with the Canon Law of the Church. We have seen developments in the doctrines of the Sacred Heart and of the Mystical Body, and heard the summons to universal sympathy for the members of that Body who are suffering in various parts of the world. We have heard the appeal for greater activity among all the members of that Body to heal its wounds and strengthen its inward life, and we know that the Sacred Heart has been active for these ends.

The insistent call for Catholic Action—a lay apostolate sharing in the work of the hierarchy—is intimately linked with all this recent activity and with the solution of the social question. Whether new doctrinal developments and new modes of action have arisen through positive advance of the Church, irrespective of present-day conditions, or have been made as so often in the past under stress of hostile attacks, or to provide a safeguard against evils to come in the future, Christ's promise and the presence of the Holy Ghost sufficiently guarantee that the result is in accord with the original design, and is opportune today.

“It shall be given you in that hour what to speak”, was the promise of our King, “for it is not you that speak, but the Spirit of your Father that speaketh in you”. It is the same Holy Spirit that is speaking new things today for the needs of the hour through the voice of Christ's Vicar. Are we “the idle rich”, enjoying a false security on the income from these treasures, but by our idleness risking our title to their future possession? The chief Defender of our treasures is calling us to ACTION that we may preserve, and share with others, and enjoy in peace, the wealth our King has left to us.



## THE ROCK OF AGES

Three main ideas we have thus far sought to impress upon the thoughtful reader: (1) that there is an extraordinary crisis in human affairs at the present time for which the Church provides the sole solution; (2) that in accomplishing the desired results, a new era in the relations between the laity and the clergy is being established which will demand individual efforts on the part of all, and a more thorough knowledge of our faith than our catechism has taught us; (3) that this new era, new knowledge, new lay activity, is in accord with the plans of God for His Church, and has been inspired and fostered by His special aid.

All this does not, however, imply that the method by which the Church is to carry out its mission has been changed, although our enemies may say: "At length the Catholic Church has been forced to modernize itself to keep up with the times". The immutability of Divine works such as the Church, does not mean immobility. Immutability is a perfection, immobility a defect. What is more changeless than the sun, established in the heavens before the ages of history began? Yet what is more active than its rays which travel the boundless spaces of the firmament in an instant, what more variable than the benefits of heat and light and color it brings to us?

God has willed that in the spiritual order similar static and dynamic relationships prevail. He has willed that His word and teaching be like the sun, changeless; but fruitful also, like the sun. His word is the light of the spirit—speech and illumination are one. Light has not ceased to be the same since God permitted it to shine forth out of nothingness, yet it has never ceased to send forth its rays in varying colors as it travels its swift course through the heavens. So has the word of the Church never ceased to be the same though, through the long course of ages it has constantly changed its language, form, accent and auditorium, since that first Pentecost when God al-

lowed it to shine forth upon the lips of His Apostles, at His command: "Teach all nations, I am with you all days even to the consummation of the world".

We have seen how that doctrine has developed and endured. It has been said that the victory of the Church over the three greatest destructive force—man, time, and Satan—is certainly the highest witness of its divine mission and endowment. This triumph has been many-sided, and to grasp fully its miraculous nature requires stern application and attention to the magnitude of the forces involved, and a deep appreciation of the perfection with which it has preserved the treasure of revelation entrusted to it.

The Church has triumphed over the human spirit just as often as this proud spirit armed itself with false knowledge and all the arrogance of ignorance against that teaching.

The Church has triumphed over the human spirit every time in the course of history that that spirit attempted to alter the Church's teaching by schism and heresy.

The Church of Christ has triumphed over the unreliable human spirit in employing that spirit as the very instrument of the Church's teaching and conquest.

The Church's teachings, finally, have triumphed over the human spirit whenever, in the successive epochs of history, it has adopted the prevailing form of antagonism to the Church as the "modern" spirit of that age. Never, in two thousand years, has the Church varied in its teaching despite the schisms and heresies which assaulted it from within; despite the learning which men attempted to bring in conflict with it, despite the weakness of the human organs through which it speaks, despite the varying spirit of the times which attempted to carry the Church along with it.

Among all the miracles which serve the Church's teaching as a divine seal, this manifold miracle is perhaps the least observed and is yet the

most determinate. On the contrary, the scientists, modernists, and rationalists of every age have laid down their "infallible" dogmas which subsequent ages have straightway proceeded to contradict and disprove. Shall such as these silence the Church, or patronize it, or dictate to it, or overthrow it? Amid all their attacks which mutually refute one another, amid all these schools which instruct their pupils to overthrow the teachers, amid all these writers and pseudo-scientists laboring to vindicate a catalog of falsehoods and conceits, amid all the frothing of the so-called "spiritual" works of modern unbelieving science, the Church alone stands as ever, upright, calm, changeless. She alone can judge all learning, and point out the numerous occasions upon which science has changed its most confident assertions, while she alone has never had to change her teaching.

### TREADMILL OR TRAIN?

Time and tide wait for no man. It is another truism that time and tide are two of the most destructive agencies that we know. The question of the ravages of TIME and their possible effect on the "Rock" is intimately linked up with the TIDE of human affairs which our age, flattering itself, has chosen to term "progress". We cannot expect that our time and the tide of affairs today will profit from the past and defer to the word spoken from the Rock to the man whom Christ has chosen to be His Vicar. The world as such has never done so.

The changes of time have altered nations, dynasties, customs, languages, laws. This process of change not so very long ago received a new name: evolution. Today men say: "Everything is PROGRESS, and progress is everything". One word is as good as another, but amid all these changes or, if you will, amid all these advances of mankind, the Church teaching continues to resist all evolution—stands ever the same. Hence the world, seeing in the perfection of the Church the revelation of its own defects, has ever hated it.

“The Church is an enemy of science” is the old refrain of those who are most ignorant of the Church’s teachings and history. “She is hostile to modern civilization; she is the chief obstacle to progress in society and in the individual. She may have been all right for ignorant peoples in the middle ages, but she is out of place in the modern world; she has been outgrown and is no longer useful”.

### PROGRESS IN KNOWLEDGE OF TRUTH

Apostles of Catholic Action have no doubts on this score, but it is well that each should know and try for himself the shining metal of his Excalibur. He must clearly see that it is free from all defect and blemish, and learn to wield it with confidence against the enemies of His King. Like the coins of King Arthur’s time each truth of our holy Faith is “stamped with the image of the King”. Moreover, being of pure gold, it is legal tender in every age and clime. There can be no depreciation in the currency of the Eternal and Immutable: what was true and useful to the Apostles in the beginning is just as true and useful to the apostle of today.

Our century, which speaks louder and more volubly than any other of PROGRESS, and seems to be possessed by this unintelligible magic word, would like to condemn to death the Church and her teaching; it denies the light of her immutable justice and capacity for progress. But if one wants a genuine, unpretended, solid progress which is never stationary, never goes back, never wanders from its royal path, then he wants the progress of the teaching Church despite its immutability.

The teaching of the Church has become great on the most unfavorable soil because it is the teaching of the eternal, sovereign truth, and hence is independent of all conjecture. It has become great because it was adapted to the needs of all generations and all peoples without the sacrifices of a single divine command.

The Church becomes ever more powerful through the contradictions of her enemies; she becomes ever more luminous through the proofs she receives at the hands of her defenders; she becomes ever richer through the definitions which stamp the universal belief as dogma and which give new form to the convictions which have always existed in the latent consciousness of the Church, but are now summoned to the change of teaching no more than we cease to be the same persons that we were, though our bodies change their size and proportions. It is not the Church's teachings but man's understanding of those teachings which makes advance. Man's true progress and advance consists in the increased application of that teaching to his life.

### PROGRESS IN CUSTOMS AND CULTURE

In manners and morals, the Church neither increases nor changes the Ten Commandments which form the foundations of all holiness, but she brings them to an ever broader and more perfect observance in individuals and families, and in the whole of human society: God ever better known, His Name ever more honored, the observance of the Lord's Day ever strengthened, families more united in obedience and love, the working classes ever more charitably treated, injustice and enmities rarer, the Christian spirit fostered, incontinence detested, public customs freed from heathen characteristics,—in all this we behold the kind of progress ever striven for by the Church.

The Church has preserved culture from human destruction and handed it down, ever suiting it to the character of the people and the times. She has freed it more and more from material constrictions, let it shine ever clearer through the outer husks of man's lower nature. She has strengthened it by applying it to all arts and intellects, and through these has let shine forth the heavenly, the divine. She has adorned it, in accordance with the character of nations, with marvel-

lous fecundity. And amid all of these activities she has remained firm in the same faith, the same Commandments, the same Sacraments, the same altar—the inexhaustible font of all graces and of all her life.

### PROGRESS IN WORLD INFLUENCE

On all sides there is indubitable evidence of real progress. Today when the ever-mightier speaking voice of the inerrant teaching authority intones its word, that word resounds above the empty whir of the presses, and of industry all over the world. Like the thunder of God, like the light of heaven, that voice penetrates all obstacles and hesitates before no threats or dangers. If the lips of the Pope, of a harmless old man—a Leo, a Pius—but open to address the world, then does a tremendous and inexplicable shudder shake and tremble through the modern world: reverence and obedience on the one hand, scorn and hatred on the other, but no where any longer is there indifference or disdain.

In teaching truth, in advancing the manners and morals of mankind, in spreading culture, in extending its influence over mankind,—in intensive as well as extensive growth—we see in the Church a steady advance through all history which, as opposed to the fluctuations of political and economic activity, marks genuine progress.

Progress implies a definite beginning, a definite end and object, and a continued and directed advance toward that end. Mere motion and activity do not mean progress. The industrial world of today and the political world of today is each a treadmill, ever pushing, hustling, urging, exciting its slaves, but having no definite end in view and bringing no promise of eventual peace or contentment.

Time and time again the Church has watched an idea grip the minds of men, gain momentum, advance up the sands of time as if intent on surmounting all barriers and flooding the world. And she has

witnessed each of such movements successively break in sound and fury at full tide and subside again in restless discomfiture. So it has ever gone with the tide of human affairs, advancing and retreating, often leaving much destruction in its wake, but never of itself making any genuine progress. The Church alone stands firmly on the course taken two thousand years ago, perfectly conscious at all times of her direction and motion.

### THE PEACE OF CHRIST TODAY

Change occurs when something ceases to be what it was and becomes another. Change in human methods of acting is an indication of dissatisfaction and failure; it demonstrates that a chosen course of procedure and the doctrines underlying it have proven inadequate, incapable of meeting the needs for which they were instituted, or that other unforeseen evils have resulted from that course necessitating change.

For a man to change his policy is but natural: it is a sign of growth and education. But it is not an economical system—it is wasteful of time and energy. It is an evidence of weakness, of lack of sufficient foresight in preventing evils and choosing the wiser course at the start. To err is human,—to depart from error is prudence and wisdom. Human institutions partake of human weaknesses. That the Church has never had to change is the clearest sign that she is not human, but divine.

The normal state of man is like that of nature,—it is one of peace: peace with his home, his family, his neighbor, his tasks and his God. There is peace within himself and contentment with his lot. Such peace cannot result from “progress” and “civilization” which are based on the erroneous concept that these are to be secured by a multiplication of man’s unsatisfied wants. Peace and contentment attained first objectively by lessening and minimizing the unsatisfied material wants of man will result thereafter in real advance in culture and civilization.



The madmen of our era become frenzied when they see a quiet agrarian folk content with their simple lot, and bewail the ignorance of such people who can be content without automobiles, radios, talking pictures, and the thousand and one things which we have come to accept as real signs and rewards of progress and civilization. The insane worshippers of the gods of science and invention do not ask whether man is made happier by these inventions—that is a certain dogma of their creed. A little reflection would show that the people of today, with a thousand wants left unsatisfied, a thousand desires incapable of fulfillment, are far less happy and contented than were their ancestors, who had but few wants unfulfilled.

### MAN'S LATEST FAILURE

There is a method or more properly, a motive and a purpose, behind all this madness. It is the motive of greed and selfishness of the industrial magnate who wishes to enrich himself by the toil of the poor, of the salesman trying to sell goods his purchaser does not need, under pretence of making life easier and happier. The real stimulus behind all the motion and activity of our day is not civilizing and humanitarian motives, but the lust for power and riches. The price the laborer has paid for the devices of convenience and so-called labor-saving is in worry and nervous energy and furious toil and privation of the security and contentment he formerly enjoyed. The price the world has paid can be seen in the crime and insanity and unhappiness with which it is filled. Such is the fruit of the treadmill,—ever alluring, never attaining.

James Truslow Adams, in "The Epic of America", has written: "One does not have to be either a Communist or a Socialist to recognize the enormous possibilities for evil inherent in our system, and the need for control if we are to stave off the different evils of Socialism and Communism".

M. Tardieu, former Premier of France, says: "The



alarming problem of today is the intellectual and moral incertitude or, if you prefer, the crisis, of civilization". Examples such as these without number could be cited to show that the world is again acknowledging its failure, questioning its wisdom. The much-heralded idea of progress—freedom, liberty and unlimited competition, has failed. It is the wave breaking on the shore to ebb again until it receives another idea, a new impulse to advance. The idea failed to work because it put no check on human passions and human greed, and it left the world at the mercy of these ill-inspired forces.

### ACTION THAT IS CATHOLIC

What the next effort will be time alone will tell. If it is to be a trial of the radical, atheistic system of communism, it is pre-doomed to failure. If it is to be technocracy, the domination of the world by materialistic science, that also will not succeed. The Church of Christ, again and again it is necessary to repeat, alone has the solution. Will its voice be heard above the roar of the breaking waves?

The answer to this question is for us to decide. This is the real purpose behind Catholic Action. No longer are we but a few fishermen facing the pagan world; the Apostles were that, yet they made their voice heard. Today there are nearly four hundred million Catholics whose duty it is, together with every thinking man in Christendom, to make that voice heard. Mankind again has a choice of a means and mode of action: which shall it take to reach its destination—treadmill or train?

Tried and found wanting have been the multiple makeshifts of men, their panaceas to end wars and ensure national tranquillity, to bring peace and prosperity to all. **Wanted but not tried** is the method which under the impulse of the Catholic movement we have reason to hope will soon be within the realms of possibility. It is the method which Christ, God Himself,

came on earth to establish; it is the message announced by the angels when the joyful words rang out: "Behold I bring you good tidings of great joy which shall be to all people"; and it is the truth contained in the Gospels in their literal meaning of "Good Tidings": Peace on earth to men of good will—the peace of Christ in the reign of Christ.

The Gospels contain the foundation of a complete and perfect system of social order. The Church possesses the authentic commission to teach and interpret the truths contained in that system, and she cannot err in her interpretation of them. Why, then, should that system not be tried by the nations of the world? What is more rational than that, in times like these, men should turn to the King of Kings for leadership and direction?

There is little need to further emphasize the plight of the world today. Politically, competent observers have declared that it was never worse, and the seeds of new and more dreadful wars are germinating in every part of the world. All too gruesome are the scenes of the last great horror which still linger in our memory, whose debts are not yet softened or assuaged. Still the pride and greed of the leaders of men, unabashed and unconfounded, push the people beneath them on to new cataclysms of woe, and this regardless of the economic chaos that still engulfs the nations.

Let us listen as our Supreme Guide and Pastor speaks on this subject: "This deplorable state of things, Venerable Brethren, makes our paternal heart groan and makes us feel more and more deeply the need of adopting, in the measure of our insufficiency, the sublime sentiment of the Sacred Heart of Jesus: 'I have compassion on the multitude'. But still more deplorable is the root from which springs this condition of affairs. For if what the Holy Ghost affirms through the mouth of St. Paul is ever true, much more is it true at present: 'The love of money is the root

of all evils'. Is it not that lust of earthly goods that the pagan poet called with righteous scorn 'the accursed hunger for gold'; is it not that selfishness which too often regulates the mutual relations of individuals and society; is it not in fine greed, whatever be its species and form, that has brought the world to a pass that we all see and deplore? From greed arises mutual distrust that casts a blight on all human dealings; from greed arises hateful envy that makes a man consider the advantages of another as losses to himself; from greed arises narrow individualism which orders and subordinates everything to its own advantage without taking account of others".

### THE REMEDY RESTS WITH US

In this situation in which the will of the people is not taken into consideration by civil or industrial rulers of men and nations, we are happily not called upon by our Holy Father to sit and endure in the midst of the desolation which already exists among us or is ever creeping closer to our fireside; we are not called upon to live upon fond and foolish hopes of the future. Instead we are to bend all our energies towards improving this disastrous condition and to cooperate as far as in us lies in the work of restoring society to a sane and proper state.

You ask: "What can I do in this vast and complex situation that confounds and resists the best efforts of our great men? We are but ordinary people and if our best leaders seem to meet with but little success despite sincere and unflagging efforts to find a solution, what possible hope can there be that our small efforts would be of any avail?"

Have we so soon forgotten the Apostles? If we were to depend upon our own strength and individual efforts, these objections might be valid and we should be confronted with a hopeless and disheartening prospect. But thanks to the watchful providence of the Holy Spirit over His Church, a means is provided at

the very time when our need is most acute, and in employing this means we are acting as God's collaborators and are assured of His help. Under the leadership of Christ's appointed Vicar, in union with the clergy and the hierarchy of the Church, and with millions upon millions of fellow-Catholics in all parts of the world, we are to throw the entire weight of our endeavor into an organized movement for the reformation of human society.

We have heard and seen in recent years many great examples of the power of organization; we know that lobbies in our legislatures representing well-organized minorities have been able to obtain a control that has wielded immense power, often for selfish and unsocial ends; we have seen that in Italy, Germany and elsewhere organized minorities were able to assume full control of the nations' destinies, and in Russia a mere handful seized the reins of government and have held a vast people in misery and subjection for many years. On smaller scales and for less important purposes we find organized movements everywhere today—local, state, national and international—organized for politics, for social ends, for business, for pleasure. Everyone now recognizes the power and advantages that organization can give.

Even were we as the Eleven at Pentecost we would have reason for confidence. But as Catholics today we belong to the greatest organization the world has ever seen: greatest in the union and harmony of the largest number of members; greatest in the duration of time in which it has existed; greatest in its wisdom and experience of centuries; but greatest, above all, in its divine origin and in its mission and purpose—to lead the souls of men to their real and eternal destiny. As is to be expected in a society so constituted, we find in it elements not to be found in the most perfect human institution: It is the perfect autocracy in that all its authority comes from God and is exercised in perfect subordination of rank from the Supreme Vicar

down to the lowest member, all deriving authority one from another; it is the perfect autocracy also in that its authority is always administered with paternal love and pastoral solicitude. It is the perfect democracy as well, since the succession is not based on an accident of birth or gained by intrigue or display of power but, under the guidance of the Holy Spirit, is vested in the possessors of positive virtues and qualifications for office, and hence is available to all; it is the perfect democracy in that its active life is participated in by every member: the benefits of each individual's example, prayers, sacrifice and zeal, resulting in an increase of grace poured down by the Holy Spirit on the Church, are shared in by the whole body.

### THE CALL FOR NEW APOSTLES

Not for us therefore is it to find cold discouragement in the thought, "I am just a common Catholic" or to judge that as such nothing worth while can be done for God. For us it is in a special manner true that battles are not fought or victories won without the aid of the common soldier. In the eyes of God we are all common men, gifted with grace, and plodding our common way to a common heaven. It is to the interest of the laity and clergy alike mutually to aid one another to attain that final destiny and in this he who is lowest and most "common" in the eyes of men may become the means of the greatest good in the eyes of God.

If the Apostles were unable to succeed even in their lowly calling as fishermen without Christ's aid (for "they had labored all the night and had taken nothing"), how much less in the great work of fishers of men to which He called them. Yet trained and commissioned by Christ, they went forth and changed the world!

Today Christ's Vicar acts in His place and bids the hierarchy throughout the world to train and commission the laity to take part in this apostolic mission of

changing the world. "Nowadays", says Pope Pius XI, "we are confronted with a world which in large measure has almost fallen back into paganism. In order to bring back to Christ these whole classes of men who have denied Him, we must gather and train from amongst their very ranks, auxiliary soldiers of the Church, men who know their mentality and their aspirations, and who with kindly fraternal charity will be able to win their hearts. Undoubtedly the first and immediate apostles of the workingmen must themselves be workingmen, while the apostles of the industrial and commercial world should themselves be employers and merchants".

### A LOGICAL BEGINNING

This universal movement for the reconstruction of the social order has begun in varying circumstances in all parts of the world. With joyful enthusiasm we find men and women of all ages and classes coming to the forefront with admirable zeal and energy in response to the plea of the Holy Father. They realize that with such unity of aim and direction they need no longer sit lamenting, waiting for events to happen: they themselves, aided by the Holy Ghost and cooperating with millions of kindred spirits throughout the world, can shape the course of those events. So generous has been this response among those to whom the call has been clearly signified, that important results have already been achieved and many more are in prospect. Truly, there can not be many today who, like the young man of the Gospels, would turn sadly away, whose love of riches is "very great". It is truly a new Christian Renaissance that has started; the world has heard and is rising to answer the Reveille in Christendom.

In starting a program that will outline efforts possible for me as an individual, it will be well to consider how systematically the Church as a whole has outlined and developed its course in this matter. The

Holy Father, from the beginning, chose for the motto of his Pontificate "The Peace of Christ in the Reign of Christ". Peace has been defined as "the tranquility of order". For peace therefore, the establishment of order is a first requisite. While laying the plans for his future success in the establishment of the principles of order, the Sovereign Pontiff bent his early efforts to the establishment of order in his temporal domain. There was little possibility for a true "reign of Christ" while the sovereignty of His Vicar was impugned and shackled, and while strained relations existed with the civil government of Italy.

By making great sacrifices, by careful planning and prudent diplomacy, complete settlement of the long-standing "Roman Question" was made, friendly relations were established with Italy, the sovereignty and independence of the Holy See were recognized, and the official household of the Head of the Church was put in order. Thenceforth the "Reign of Christ", free and untrammelled could extend its sway with greater significance to the rest of human society.

Since this society was composed of states, the states of families, and the families of individuals, obviously, to "restore all things in Christ," to effect a re-Christianization of the world, it would be necessary to begin with the individual. In what circumstances, then, do we find the individual? That is the next question.

In general, the individual possesses a great deal of good will; he is ready to learn and help. Externally he is subject to many un-Christian influences and to a vast amount of propaganda—from the religiously compromising and indifferent press, from the screen and radio, from social customs and legislation. In many places the government does not represent the convictions of the masses, and it can only be made to do so where the people are sufficiently informed and made powerful by societies and organizations to mould the opinion of the state and to provide leaders who will truly represent it.



Hence Catholic organization was a first necessity. This organization would serve: (1) In the meetings, and in the expression of the opinions of good leaders, as a means of counteracting and nullifying the propaganda of the secular influence to which the members are subject; (2) for the spiritual elevation of the mass or group spirit; (3) as a means of education in religious, social, economic, and other spheres of information, required for improving conditions; (4) as a training school for leaders who will truly represent their constituents according to the highest ideals; (5) finally, as a powerful moral force able effectively to guarantee the advancement of these ideals.

### TRAINING OF APOSTLES

The Holy Father, therefore, willed that in each diocese and each parish, Catholic Action units be organized as a common undertaking. The hierarchy provides the means for linking these various organizations in national centers, in further agreement with the wishes of His Holiness. Often it will not be necessary to form completely new organizations locally where existing societies are sufficiently able to undertake the work. As Cardinal Faulhaber expressed the idea for his diocese: "We have long had a net with many meshes, of societies and organizations. . . The Catholic movement will associate itself organically with these old and approved societies. . . We shall breathe a new apostolic soul into the existing societies. We shall not organize new units, shall not add new meshes to the many in the net, shall not provide a new constitution for existing societies; but we shall impart to them a new soul, an apostolic ideal".

In addition to the preparation individuals will receive from membership in such organizations, a special interior training and development are necessary that all may share in this "new soul", new spirit, and this training the Church and the Holy Spirit are providing in many ways. The priests, who come in closest con-



tact with the individual soul, are being prepared in a special manner for the work of Catholic and social action. "All candidates for the Sacred Priesthood", said the Holy Father, "must be prepared by an intense study of social questions".

### SPREADING THE APOSTOLATE

The Retreat Movement is growing rapidly everywhere, and its importance as a factor in the preparation of lay apostles and in re-Christianizing the world has merited for it a special Encyclical. The Sodality, that most excellent school of apostleship which proved so effective in producing leaders and in stemming the tide of apostasy in past centuries, is again developing with renewed vigor. The Liturgical Movement is training the laity to think and pray with the Church, to know the significance of its rites and functions, and to take their proper part in its inward life and in its solemn liturgical prayers. Spiritual writers have been diligently employing themselves in popularizing the doctrine of the Mystical Body, "the theology of Catholic Action", and other beautiful teachings of the Church.

Finally the public demonstrations of faith at the vast Eucharistic Congresses, of loyalty in the great pilgrimages of the Holy Years to Rome, the public preaching of the Catholic Evidence Guilds, and the wide diffusion of a well-informed Catholic press, are among the numerous other means employed in our times to awaken and inform the Catholic mind and stir the Catholic heart.

From the individual, transformed by such means, will come the transformation in the family; from the family, that of the parish and of the societies to which the members belong. It is from individuals ultimately that the initiative in the new movement is expected. This movement, be it remembered, is fundamentally a lay movement; if it is to begin or flourish in your parish or society, individual laymen must make a beginning and lend to it their enthusiasm and devotion.

If one intends to be such an individual, either to begin or to lend his support to organizations already performing the works of Catholic Action, method and order and prudent planning are as necessary for him as they were for the Church. He must have peace, "the tranquility of order", first of all in his own life; second, in his systematic manner of going about the work of Catholic Action; and finally, in the organization he elects for that work.

The only logical method of ordering one's own life begins with the interior, the spiritual life, whence the force ought to flow that will give courage and persistence to the exterior. Only a lighted torch can impart fire, and we can get that illumination only from Him Who came "to cast fire on the earth" and willed that it be kindled. Unaided in this way and without direction, we will be rightly dubious about our ability to effect any significant results.

We realize that in matters of importance, be it law or medicine or finance, that safety lies in consulting a specialist and not in trusting to our own opinions. In spiritual matters our confessor is our specialist—the normal consulting expert. The confessional is the clinic where the priest is prepared to advise us in our personal problems. It may be that we have never sufficiently realized or made use of this function of the confessional. But regardless of Catholic Action or any other end it is, of course, necessary that we keep a close watch over the state of our souls, striving continually for the eradication of all disorder therein, and replacing the habits that lead to sin with habits conducive to an orderly, virtuous life, in view of our eternal destiny.

For a thorough renovation, leading to a new start and more promising future, nothing is more effective than a Retreat, of a week at least, if possible, in complete detachment from our worldly interests, giving ourselves to the affairs of God and the soul. The Spiritual Exercises of St. Ignatius are those most adapted

to our end, as Pope Pius XI says. "If in this manner Spiritual Exercises be everywhere extended through all the orders of Christian society, and if they be diligently performed, a spiritual regeneration will follow. Piety will be enkindled, the forces of religion will be nourished, the apostolic office will unfold its fruit-bearing branches, and peace will reign in society and in the hearts of all".

This highly desirable and happy state is further strengthened by the practice of a daily meditation for at least a quarter of an hour to which exercise rich indulgences have been granted for the officers and members of Catholic Action. Leaders and those who aspire to be leaders in this movement, will find additional help in the practice of having a permanent spiritual director, such as the directors of Sodalties have been in the past to those who have been formed by them as leaders. Before such a guide we may confidently lay our plans and problems, and profit by his advice and direction.

Even in our prayer it is well to have method and order. Method will be taught to those who make the Spiritual Exercises, and frequent aids and outlines for such prayer are sent out by societies devoted to the ends of Catholic Action. A systematic covering of the essentials of our faith may be planned for our daily fifteen minutes of prayerful thought and contemplation. The matter for this is contained in the catechism and other books on the faith. The articles of the Creed, the Sacraments, the Commandments, Cardinal Virtues, Spiritual and Corporal works of mercy, Beatitudes, and the like, which we know already, may also provide suitable material for fruitful daily prayer.

We will, of course, draw from these considerations, besides a more thorough knowledge of our faith, practical conclusions affecting our daily lives and future practice. The ardent apostle will naturally want to make full use of the Sacraments and other means of grace for which he will have so much need.

Study will be necessary as well as prayer for those who wish to speak and act intelligently on social problems. Wherever Catholic Action is flourishing study clubs have become an integral part of the movement. We must learn, for example, the precise nature, aim and object of Catholic Action, and something about the problems it is designed to meet, together with suitable ways of meeting them. The Encyclicals of our Holy Father and the capable commentaries upon them will provide abundant material for the study of the general principles behind these and other problems. For such study numerous outlines and auxiliary materials are provided by centers of Catholic Action and by many Catholic periodicals.

### WHY STAND YE . . . ?

With a few companions like ourselves, zealous, studious, eager, and well-informed, we will have better success, especially in the initial stages, than if we were to include a large group, some of whom will lack in interest and devotedness, and so lower the tone of our ideals and aims. There will come a time when we will be sufficiently prepared and able to inject our spirit and enthusiasm into the organizations to which we belong, or will belong.

The pastor or chaplain who constitutes our link with the hierarchy and our immediate superior in spiritual undertakings, can greatly assist us in the work of the organization if we keep in close touch with him. He is necessarily to be consulted before we undertake any positive steps in parish organizations. In a genuine Sodality or similar spiritual organization devoted to apostolic ends, the members have already pledged themselves to a high degree of personal perfection and hence the work is greatly facilitated; such associates naturally look to the director for counsel and assistance.

Catholic Action does not exclude any type of apostolic organization from enlisting in its ranks. All

can receive their commission and official status from the hierarchy as members of Catholic Action. But the truly spiritual groups which extend themselves to the active works of the apostolate will be the most successful. For Catholic Action is not merely social, but apostolic endeavor. Even though not enlisting and becoming incorporated in Catholic Action, associations pursuing any good end are called upon by our Holy Father to affiliate themselves with, and effectively assist, as far as they are able, the cause of Catholic Action.

The leaders of these groups, at least, will be well-informed and imbued with those higher ideals we have set forth, and by their example and inspiration the rest of the members will gradually be led onward toward those loftier planes of personal perfection whence will flow their great power to restore society and bring about "the Peace of Christ in the Reign of Christ". In this Catholic Action is more than a collaboration with the clergy; in the words of the Holy Father himself it is a real "participation of the laity in the hierarchical apostolate".

To this sublime end, therefore, let us bend all our energies, and with unceasing prayer let us, in the words of Holy Church, repeat: "COME HOLY GHOST, FILL THE HEARTS OF THE FAITHFUL, AND KINDLE IN THEM THE FIRE OF THY LOVE. SEND FORTH THY SPIRIT AND THEY SHALL BE CREATED, AND THOU SHALT RENEW THE FACE OF THE EARTH". AMEN.





