The Doctrine of the Mystical Body as the Cardinal Theme of the High School Religion Curriculum

William F. Mehrkens

Loyola University Chicago

Recommended Citation
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THE DOCTRINE OF THE MYSTICAL BODY AS THE
CARDINAL THEME OF THE HIGH SCHOOL
RELIGION CURRICULUM

by
William Mehrkens

A Thesis Submitted to the Faculty of the Graduate School
of Loyola University in Partial Fulfillment of
the Requirements for the Degree of
Master of Arts

June
1962
LIFE

William F. Mehrkens was born in Red Wing, Minnesota, March 11, 1923.

He was graduated from Nazareth Hall Preparatory Seminary in 1943, and was ordained from the Saint Paul Seminary for the Diocese of Crookston, June 3, 1950. He received the Bachelor of Arts degree in 1947 from the Saint Paul Seminary. After seven years of parish work and teaching in diocesan schools, Father Mehrkens attended Loyola University for two semesters (1957-58) and continued graduate studies in educational psychology for two years at the University of Minnesota.

The author is presently pastor of Sacred Heart Church, Wilton, Minnesota, Chaplain of the Newman Club at Bemidji State College, Director of Schools for the Diocese of Crookston, and Director of Laketrails Base Camp at Oak Island Minnesota.
INTRODUCTION

This thesis is a dialectical effort to present a rationale for the organization and emphasis of content in the Catholic high school religion curriculum. To say that a course of study is made up of content and method is an over-simplification. The organization and emphasis of content matter bridges the gap between content and method. The point of view developed in the curriculum and the attitudes of the teachers who use the curriculum seem to be the most fundamental and most important aspect of the whole area of method. This middle ground between what is commonly considered content and method is, in the author's opinion, the most urgent field of study in formal religious education. The subject matter of the religion course remains stable for the substance of Catholic doctrine does not change, and great strides have been made already in teaching methods, but the organization and emphasis in the religion curriculum is still in a very uncertain stage of development. This seems to be the case in spite of the fact that some very significant studies have been made in this field by men such as Fathers William Russell, Josef Jungmann, and Johannes Hofinger, as well as by authors and collaborators of textbooks and catechisms.

The purpose here is to try to present an approach to the high school religion curriculum that is theologically correct as regards essential organization and emphasis and at the same time in harmony with the conclusions of psychology and sociology. To apply Catholic Truth to the lives of individuals
and to society seems, in the writing of the modern popes, the challenge of
religious education. It is in this work that psychology and sociology find
themselves to be of great value in the service of Revelation.

The procedure of this thesis will be to present an hypothesis and to
endeavor to show how this hypothesis deductively finds its source and founda-
tion in Revelation and Catholic theology, and then, in turn, to inductively
point out the timeliness of the hypothesis in relation to modern life, with
evidence culled from psychology and sociology.

A synthesis of theology, psychology, and sociology relating to religious
education can hardly claim to offer a conclusive proof of an hypothesis. The
very nature of this study demands that it be dialectical rather than statisti-
cal or experimental. However, statistical evidence will be used whenever
possible as supporting evidence for the conclusions presented.

The problem, in short, is to try to provide a theory of high school re-
ligious education that will make the high school religion course more effective
in helping our schools attain the objectives of Catholic education as outlined
by Pope Pius XI in his encyclical, On the Christian Education of Youth. These
objectives, for the reasons stated in the first chapter of this thesis, have
not, in the conviction of this author, been very satisfactorily attained as
yet in Catholic high schools, although the trend is, apparently, in the right
direction.
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CHAPTER I

NEED FOR CHANGE

Dr. Urban Fleege, in his study entitled The Self Revelation of the Adolescent Boy (Milwaukee, 1945), questioned two thousand Catholic high school boys between the ages of twelve and twenty inclusive, in twenty sampled Catholic high schools in the United States. He found that there was only one chance in three that boys in Catholic high schools were interested enough in Christ to choose Him as an ideal. Thirty-three percent chose no ideal; forty-three percent felt that they had very little moral courage, and twenty percent thought that their religion courses were not practical enough.

This study is mentioned here merely as an example of one of the few statistical studies available that has some little bearing on the evaluation of religious instruction in Catholic high schools. There are no adequate statistical studies in this field. Actually, such an empirical study could not even be carried out without first considering a theory of religious education upon which such a study could be based. Although the development of such a theory is the main concern here, it does seem possible and timely to make some evaluation of religious education through means less direct than a survey. Commonly used textbooks of religion, current religious education literature, and teacher training programs in some Catholic universities indicate, by default, that the present approach to religious education in
Catholic schools is not in line with the point of view and spirit of the Gospels, the Pauline Epistles, and the published thought of Pope Pius XI and Pope Pius XII.

The dominant theme of the Christian life, as exemplified in the life and teachings of Christ, is love—love expressed in sacrifice. Self-interest is natural, but preoccupation with the welfare of others and the giving of self to God through our neighbor is the peculiarly Christian orientation of life. In rather marked contrast, the "save my soul" notion dominates the scene in current religious education. The avoidance of sin "to save my soul" is not wrong but the emphasis tends to stress the negative, self-centered aspect of religion rather than the challenging, selfless, Evangelical point of view.

Next, the Catholic educator's point of view differs from the spirit of the Pauline Epistles in so far as the former is preoccupied with a system of religious truths whereas St. Paul offers his listeners the living Christ. Furthermore, where St. Paul steeped his learners in the social reality of the Mystical Christ, modern practice has tended to stress the individual's efforts to achieve a very personal kind of perfection to the extent that the awareness of the Church as the "Whole Christ" has almost been ignored. The modern educational emphasis on imitating the virtues of Christ falls far short of the Pauline emphasis on incorporation into Christ.

A significant amount of noteworthy literature related to the mystery of Christ as developed by St. Paul has found its source in the modern theological, liturgical and apostolic movements. However, Catholic educators have been

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1Cf. doctrinal section of Bibliography.
very slow in bringing this Christian renaissance of thought to the students in our Catholic schools. An exception to this neglect is the work done in the field of the liturgy.

Finally, there seems to be a lack of interest, on the part of educators, in the development of the lay apostolate and Catholic Action, although these concepts have been most prominent in papal writings for the past thirty years. If all the members of the Church are expected to be active in the work of the Mystical Body, then certainly the Catholic school will have to take a more definite role in the formation of active, apostolic minded Christians. The fault here does not rest wholly upon the educators for it seems that those leaders most actively engaged in the work of Catholic Action and in the formation of lay apostles have conspicuously ignored the role that the schools must necessarily play if the work of apostolic formation is to be effectively accomplished. Pope Pius XII expressed concern for the place of this formation in Catholic education when he said: "We wish to draw your attention particularly to one aspect of the education of young Catholics: the formation of their apostolic spirit. Instead of giving way to a slightly selfish tendency by thinking only of the salvation of their own souls, they should be made aware of their responsibilities toward others and of the ways to help others."3

It is hoped that the point of view suggested by this thesis will, in a more positive way, better indicate the need for improvement of religious education in American Catholic high schools.

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3 Ibid, p. 127.
CHAPTER II
A RELIGION CURRICULUM PREMISE

Catholic education rests on the premise that there is an absolute scale of values contained in nature and Divine Revelation. This supra-empirical level of knowledge determines the subject matter of the religion curriculum as well as the relative importance of the truths to be taught. This is the "essential organization" of the curriculum. As the Church progresses in her understanding of doctrine, Catholic educators ought correspondingly to develop fresh approaches to these eternal truths. For example, as the Church today grows in its understanding and awareness of the reality of the mystical union of Christians in Christ, so should Catholic schools reorganize religion curricula in order to render this awareness applicable to the lives of the people.

Furthermore, it is the psychological and social organization of the curriculum that makes it possible for the teacher to translate eternal truths from the realm of academic speculation into the practical realm of individual and social life. As psychology sheds new light on the needs of individuals as well as on the learning process and motivation, and as sociology arrives at new conclusions regarding social processes and social needs, the curriculum planners ought again to be willing to reorganize their courses in such a way as to derive the maximum benefit from new and valid knowledge regarding learning and application. Chapters eight, nine, ten, and eleven will treat specifically these phases of the organization of the religion course.
It is a rather commonly accepted educational objective that the schools should help to change individuals and society from what they actually are to what they should be. Psychology and sociology can help to determine the present status and the manner of change, but theology must determine the goals of the change. This applies to the religion course as well as to any other phase of education. To illustrate, sociological studies can give us some practical insight into certain social conditions that affect the religious life of the students. These might be teen-age pressures in dating, drinking, and the use of the car, or they might be conditions related to family life, television, etc. Sociological studies can give us a great deal of help in better understanding these conditions and the ways of affecting social change, but theology will have to show us the ideals toward which we must work in social life, family affairs, and entertainment. Dynamic psychology, to use another illustration, can point out the importance of forming ideals during adolescence and the methods for changing the attitudes of high school students, but theology determines the objective value of the ideals to be formed and the changes of attitude which will be most beneficial in the light of the Christian purpose of life.

In short, the religion course should be a meeting ground between two levels of knowledge: the supra-empirical level of revelation and theology, and the experimental level of psychology and sociology. This synthesis is necessary if the course is to be objectively sound in organization of content and at the same time applicable to individuals and to society. This premise obviates the danger of the religion course becoming so content-centered as to
become a purely academic exercise, and at the same time preserves religious education from becoming so child-centered that it amounts to activity without substance.

Although the substance of the content never changes, the premise demands that the organization and emphasis of content should continually change with the times to meet the needs of society and to keep abreast of the advances in knowledge whether of theology, or of science.

Although the improvement of classroom techniques in teaching religion should also keep abreast of the times, this in itself would be a complete study and is not the work of this thesis.¹

Although this present approach to curriculum improvement has much in common with the modern curriculum trend in public education, especially with respect to psychology and social change, nevertheless, this thesis is philosophically at odds with the views of the influential curriculum theorists of our day.²


CHAPTER III

THE AIM AND THEME OF THE HIGH SCHOOL RELIGION COURSE

Pope Pius XI, in his encyclical Christian Education of Youth (1929), states: "the proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by baptism . . . ." If this end holds for Christian education in general, it certainly holds for the religion course, the most important single element of formal Catholic education of youth.

The first question that logically comes to mind is: what is a Christian? Must the answer to this question be left so vague that the name may be applied to everyone who, in some general way, believes in Christ? Abbot Marmion answers the question this way: "'The Christian is another Christ.' That is the true definition of a Christian given by tradition, if not in the same words, at least equivalently. 'Another Christ' because the Christian is first of all, by grace, a child of the heavenly Father and brother of Christ here below in order to be His co-heir above: 'another Christ' because all his activity—thoughts, desires, actions—plunges its roots in this grace, to be exercised according to the thoughts, desires, and sentiments of Jesus, and in conformity with the actions of Jesus."¹

¹Abbot Dom Columba Marmion, Christ the Life of the Soul (St. Louis, 1925) p. 43.
The Epistles of St. Paul lend authority to this definition when St. Paul writes of our relationship with Christ as something much stronger than that of follower to leader. Especially in the Epistle to the Galatians does he stress a certain identification with Christ. He says: "It is now no longer I that live, but Christ lives in me."\(^2\) Later in this same Epistle he writes: "For all you who have been baptized into Christ have put on Christ."\(^3\) And in his letter to the Phillipians, St. Paul states the same idea this way: "To me, to live is Christ."\(^4\) Father Raoul Plus summarized this Pauline approach in this manner: "Why speak of imitation?" writes Father Prat in the second volume of his *Theology of St. Paul*, where the Apostle visualized the mystical identity with Christ. And does not St. Augustine say: 'We are Christ'? It is at Baptism that each one of us is anointed to be a living extension of Jesus Christ.\(^5\)

If *Christian* means to be another Christ in the world today, then the next question is: what, specifically, does it mean to be another Christ? To answer this question we might ask still another: why did the Son of God become man? Was it not mainly to make atonement to the Father for the sins of the world? Was not this specifically the way through which Christ accomplished the Father's Will and effected the glory of God? If this was the vocation of Christ then this is the Christian vocation, if the Christian is to be another

\(^2\) Gal., ii, 20.

\(^3\) Ibid., iii, 27.

\(^4\) Phil., i, 21.

\(^5\) Raoul Plus, *Christ in Our Time* (Westminster, 1953), p. 41. Cf. also, St. Paul, Gal., iv, 14; 1 Cor., vi, 17; Rom., viii, 28; xiii, 14; xv, 5.
Christ. Again, looking into the Epistles of St. Paul, it seems rather significant that the Apostle preaced his words, "It is now no longer I that live, but Christ lives in me." with the statement: "with Christ I am nailed to the cross." In many other places in his epistles, when speaking of our identification with Christ—of our calling as Christians, St. Paul reiterates this same idea. To the Colossians he writes: "I rejoice now in the sufferings I bear for your sake; and what is lacking of the sufferings of Christ I fill up in my flesh, for his body which is the Church." To Timothy Paul wrote: "and all who want to live piously in Christ Jesus will suffer persecution." And to the Galatians he said: "but as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world." Many other passages from the Epistles of St. Paul could be cited to indicate how fundamental is this theme of atonement to the idea of the Christian vocation. Is not this Pauline theme reminiscent of Our Lord's statement: "if any man will come after me, let him deny himself, take up his cross daily, and follow me? Succinctly stated, the Christian vocation means that we be other Christs in the world today, especially by making atonement, with Christ, for the sins of the world.

7Col., i, 24.
8II Tim., iii, 12.
9Gal., vi, 14
10Col., iii, 3; II Cor., iv, 10-11; Rom., viii, 17; I Cor., ii, 2 and xv, 31; Eph., v, 2.
11Mark, viii, 34.
It may seem, at this point, that the reader is being burdened with much
detail about an idea that seems quite obvious. If this point of view were
obvious, why would this emphasis be almost universally neglected in practice
in the building and implementing of Catholic high school religion curricula?

The last big question that we might logically ask is: what are the most
compelling implications of this Christian vocation point of view in relation
to the religion course? There seem to be two such implications: (1) that
every Christian is expected to participate in the apostolate of the Church,
and (2) that an understanding of the Christian vocation is best accomplished
through an understanding of the doctrine of the Mystical Body of Christ, since
the Mystical Body contains the means and substance of our union with Christ.

About a year before he died, Our Holy Father, Pope Pius XII, said: "All
the members of the Church, as We ourselves said in the Encyclical, Mystici
Corporis Christi, are called upon to cooperate in building up and perfecting
the Mystical Body of Christ. They are all free persons and should, therefore,
be active."12 Certainly the apostolate is the natural overflow of being
other Christs. Charity characterized the life and teachings of Christ. Is
it possible to be other Christs and at the same time be uninterested in the
souls that Christ came to redeem? Where can our young Catholics better gain
an understanding of this implication of the Christian life than in our
Catholic school religion courses? The present writer concludes, from the
foregoing facts of the aims of Christian education and the meaning of the
Christian vocation, that one of the primary, specific aims of the high school

12Pius XII, "The Lay Apostolate" (Rome, 1957), The Pope Speaks (Autumn,
religion course is the intellectual and volitional formation of apostles. The term apostolate is used here in the sense in which it was developed by Pope Pius XII in the address mentioned above: the term includes all the phases of the apostolate within the Church from the hierarchical apostolate, through the organized Lay Apostolate in the proper sense, to the "apostolate of prayer and example . . . referred to as an 'apostolate' only in the broad and improper sense of that term."13

It might be objected on metaphysical grounds that making the apostolic outlook figure so prominently in the objectives of the course is to put more emphasis on activity than on truth and virtue which are the perfecting objects of the intellect and will.

Actually, as we have already said, the development of Christian perfection is the same as forming other Christs. We want the students to realize what their vocation as other Christs means, to be conscious of this fact, and to be aware of the implications of this aim. Certainly the apostolate is the natural overflow of being truly other Christs, for Christ-likeness consists of grace and virtue, especially the virtue of Charity. It is the same virtue of Charity by which we love God that we also love our neighbor. (Marmion, Christ the Ideal of the Priest, 160).

True, apostolic zeal is an activity which must flow from love of God in the soul. Ontologically, Charity is the principle of the apostolate, but that does not necessarily mean, that chronologically, we must teach all about

13 Ibid., p. 124.
Charity before explaining the nature of the apostolate and before encouraging apostolic activity. Psychological studies have shown (and indeed common sense indicates) that conduct is not only motivated by ideals, but that the formation of ideals is facilitated by conduct. Christ-likeness is the ideal, and this ideal is more easily and effectively taught and developed in an environment of Christ-like action. In other words, the apostolic point of view is part of the primary aim. The doctrine of the Mystical Body of Christ, as the frame of reference for the whole high school course in religion, gives meaning and perspective to the whole concept of the Christian vocation. Theologically, the doctrine of the Mystical Body is not first in importance. However, the Church, as the Mystical Body of Christ, is central in importance in so far as it is a present point of convergence for the appreciation of the importance of more fundamental doctrines such as the Incarnation and Redemption. This is true in the sense in which the Church, actually the Mystical Body of Christ, is our immediate contact with Christ, His teachings, and the whole treasure of Revelation. This frame of reference takes the study of religion out of the realm of purely academic exercise and invests the study with present agency and responsibility in the same sense in which this truth takes Christ out of the pages of past history and places Him in the center of the modern world as the source of its life. This doctrine, concentrically developed through the years of a youngster's education, also offers beauty and motivation to morality, perspective to history, meaning to the liturgy, and value and power to the simplest human life.

 Granted the importance of appreciating the Mystical Body, there is a very practical reason for insisting upon the continuous development of the
idea throughout the adolescent years. It has been the author's experience, over ten years of teaching this truth to people of various ages and states in life, that this concept, like all profound ideas, develops gradually in the mind along with the overall intellectual and experiential growth of the individual. It cannot be adequately grasped in one or two units of study. It is the concentric development of this idea that deepens the realization and enlarges the perspective of the Christian life in membership with Christ. Fortunate are those young people, and fortunate is the Church itself, when the school's presentation of this idea is purposefully and harmoniously supplemented by parish sermons, apostolic organizations, confessional advice, and personal guidance. This would be an ideal setting, but not an impossible one, for cooperating "with divine grace in forming the true and perfect Christian," which is, as Pius the XI wrote, "the proper and immediate end of Christian Education." It is for these reasons that the author hopes to develop more completely the thesis: that the doctrine of the Mystical Body of Christ, as the cardinal theme of the whole high school religion course is the best frame of reference for better understanding and appreciating Christian doctrine, and is, at the same time, one of the most permanent motivating factors for living the Christian life.
CHAPTER IV

THE MYSTICAL BODY AND DOCTRINAL PERSPECTIVE

The objection might arise that this thesis presents an unbalanced theory of religious education. What about all the other doctrines of the Catholic Faith? Is there not danger of underemphasizing other revealed truths?

The problem at hand is not so much a question of overstressing or under-stressing as it is of seeing the whole picture of the Christian life in a motivating and unified perspective. The recommendations of this thesis take for granted that the high school religion teacher has been educated in theology. Any teacher with a good background in theology will realize that although one doctrine may be used as an educational frame of reference, nevertheless the complete Christian life is founded upon a doctrinal synthesis patterned after the unity of God, from Whom all revealed truth proceeds. Revealed doctrines form what we might term, a theological circle in which all supernatural truth and life come from God and return to God. The circle starts with the Blessed trinity and proceeds through the Creation, the Fall, the Incarnation, the Redemption, and returns to the Trinity in the Beatific Vision. To carry this metaphor one step further, the center of this circle is the Church, the Mystical Body of Christ, from which vantage point we come in contact with God's truths through faith and God's life through grace.

Christ is the central figure of this whole synthesis of truth and life. It is through Christ that truth and life come from the Blessed Trinity to us;
it is in Christ, as members of His Mystical Body, that we eventually return to the Triune God. Likewise it is through the eyes of Christ that we view the whole field of revealed truth.

The Mystical Body, the Church, is the extension of Christ and His work throughout history. No phase of religion is to be neglected. On the contrary, all aspects take on more meaning in the setting of the Mystical Body. The historical facts of the life of Christ are mystically continued through time. In this perspective the effects of the Incarnation and Redemption are better recognized as being still operative in the Church, the "whole Christ", under the influence of the Holy Spirit, the soul of the Mystical Body. In this perceptual field, morality is seen as a matter of beauty, the state of grace as a dynamic spiritual force, sin as a tragic experience, and love as a power to unify and change the world. In this focus, the liturgy is no longer a list of disassociated rituals, and religious practices are enlivened with the warmth of a personal love for Christ. Here the apostolate find its motives, the so-called "little man" finds dignity, society finds unity, and Christian education achieves integration.

Simultaneously and harmoniously with the doctrine of the Mystical Body, the other closely related truths of faith, such as the doctrine of grace, the Indwelling of the Blessed Trinity, and Divine Providence, should be woven, as threads of thought, throughout the whole course. In the same way, closely related aspects of the Christian life, such as virtue and prayer, the Mass and Sacraments, should be continually interrelated and continuously taught along with the central doctrinal reference.

It is not the work of this thesis to develop the doctrines mentioned
above, nor the doctrine of the Mystical Body itself. For this the reader is referred to the doctrinal section of the Bibliography. For a working knowledge of the meaning of the Mystical Body, the reader is referred to the appendix of this work, where the author has included a detailed sample of a unit of study intended for the religion teacher.
CHAPTER V

AN APPROACH FOR A NEW AGE

Social and political conditions and trends characterized the "fullness of time" which made the world ready for the Incarnation at the time that Christ entered history. Our age presents a different complex of social trends that seems to make the modern world particularly ready for an interest in and understanding of the doctrine of the Mystical Body. Our age could possibly be the fertile ground for the blossoming of mystical union in Christ, since this age so desperately needs the sublimating influence of the Church in mankind's frustrated efforts to achieve social unity. Probably more than ever before, people are conscious of the need for "one world" in human relations. This consciousness arises from the fact that the nations have been technologically united through communications and transportation, but morally speaking, men are conceivably more disunited than ever before.

In a sociological analysis entitled The Organization Man, William H. Whyte, Jr., has developed the plausible thesis that modern man, although socially minded is being swallowed by the organizations that his own "social ethic" has created. In The End of the Modern World, a similar study, but from the historico-religious point of view, Romano Guardini presents his analysis of modern "mass man". In this book men are depicted as becoming so engrossed in mass movements and in sameness of thinking, that individuals are in danger of losing distinctiveness of personality. As man is more and more
enveloped by his own organizational creations, there is evidence of a reversal of a Christian social principle, namely, that men organize for the good of the individual persons. This lessening of awareness of individual worth could weaken or destroy the possibility of enduring social unity founded upon the dignity of the free man.

Furthermore, modern abortive efforts to achieve social unity without love, the source of deepest unity in human relations, appears to be another source of the paradoxical disunity in "organization man's" society. The social cohesion (I hesitate to call it unity) of a corporation-minded assembly may be technically efficient but humanly unsatisfying. Such cohesion is mechanically effected through social engineering based on statistical data, and seemingly maintained for the purpose of technological advancement viewed as an end in itself. In this impersonal social climate men find it very difficult to attain a genuine personal fulfillment, which is such a necessary part of happiness.

For these reasons the author feels that the scene is set for the presentation of the Mystical Body as a pervasive theme in modern education. People are hungry for the real but balanced concept of social unity found in the meaning of the Mystical Body doctrine. Here unity is effected through the power of love—a power that both expresses and enhances the conviction of personal dignity. The whole complex of values founded upon the truth of the Church's unity is so urgent and fascinating to the men of this new age because it offers what is lacking in the current obsession with the so-called "social ethic". Only the reality of the mystic, personal union in Christ carries enough spiritual force to unify a divided society that worships group action. The application of this truth, by restoring the element
of love to the idea of unity, can help to develop a new Christian humanism in an age of cold automation.

The above considerations are important to education because revealed truth, essential to full human living, needs always to be presented and applied with a timely point of view that is as modern as the age in which it is being taught. An adolescent boy or girl needs to recognize or at least inarticulately to sense the urgency of a truth for his life and times if the idea is to hold interest for such a young person, and if it is to have an impact on the society that he will help to build. Through an imaginative timeliness of approach the religion course can be the most popular course of study in the Catholic high school. Such an approach, far from implying a diminution of content, can stimulate the student to intensify his study and deepen his understanding of the content because of the facilitating effect that interest has upon motivation in learning and living.

The modern religion curriculum, like the modern Catholic school, is for young people who are growing up in this nuclear age of organization and automation. The people of this age think and feel differently than did the people of the sixteenth century or even the people of the pre-World War II twentieth century. As the seventh century needed its saint-hero cult;¹ as the thirteenth century needed its gigantic symbolism, and as the sixteenth century needed forceful apologetics, so our age needs the awareness of the Mystical Body of Christ. Our students can be helped to develop a Christian world-vision of social unity, but only within the context of the Church's social doctrine.

¹DAWSON, Christopher, Religion and the Rise of Western Culture (Garden City, 1958), pp. 33-38.
CHAPTER VI

THE POINT OF VIEW OF ST. PAUL

The predominance of the Mystical Body theme and the application of this truth to moral and social problems is not a new point of view, but a lost one. This was the approach of St. Paul as is distinctively evident in his letters to the Christian congregations. St. Paul wrote epistles to the Christians in eight different communities: Rome, Corinth, Galatia, Ephesus, Philippi, Colossae, Thessalonica, and Palestine. In five of these eight communities, St. Paul specifically applies the doctrine of the Mystical Body to the problems of these communities, and at times he goes to considerable length to explain the elements of the doctrine itself.

In his Epistle to the Romans St. Paul dwells on the danger of relapse into pagan idoloty¹ and its incumbent immorality, especially in matters of sex.² However, the Pauline presentation of immorality is not limited to sins of impurity. His description of the immoral scene of pagan Rome does not present a pretty picture: "God has given them up to a reprobate sense . . . being filled with all iniquity, malice, immorality, avarice, wickedness; being full of envy, murder, contention, deceit, malignity; being whisperers, detractors, hateful to God, irreverent, proud, haughty, plotters of evil;

¹Rom., i, 18-23.
²Rom., i, 24-30.
disobedient to parents, foolish, dissolute, without affection, without fidelity, without mercy." (Rom., i, 23-31).

This is a rather detailed picture of society without God. As the solution to this situation, St. Paul proposes his theme of faith and grace in and through Christ, the only saving hope. He then enlarges on this theme by explaining that Christ is the second Adam, and that death to sin with Christ through Baptism allows man to rise to the new level of supernatural life in Christ. Throughout the rest of this epistle, St. Paul continues to expand this theme of incorporation into Christ, as the strength, hope, and motivation for man to withstand the immoral current of the times. He writes: "For just as in one body we have many members, yet all the members have not the same function, so, we, the many, are one body in Christ, but severally members one of another." (Rom., xii, 4-5). In the next chapter he continues: "Let us walk becomeingly as in the day, not in revelry and drunkenness, not in debauchery and wantonness, not in strife and jealousy. But put on the Lord Jesus Christ, and as for the flesh, take no thought for its lusts." (Rom., xiii, 13-14).

The First Epistle to the Corinthians could be characterised as the letter of social unity. At Corinth the Christian community was split into petty factions, and this situation was the main reason for St. Paul's writing this letter.

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3Rom., v, 1-3.
4Rom., v, 12-19.
5Rom., vi, 1-11.
6Cf. also Rom., xii, 15-16; xv, 5-6.
7Cor., i, 10-16.
The Apostle is also greatly disturbed about the reports of immorality in this community. Referring to the sins against chastity, he directly applies the doctrine of the Mystical Body to the situation. "Do you not know that your bodies are the members of Christ? Shall I then take the members of Christ and make them members of a harlot?" (I Cor., vi, 15).

It is quite noteworthy that in this great moral epistle of social unity St. Paul gives one of his most lengthy and clear expositions of the doctrine of the Mystical Body through his famous analogy of the human body, and that he follows this presentation with his often-quoted description of Charity. Is he not implying here that factions and immorality are healed by love, and that our union in Christ is our strongest aid to living a life of supernatural charity?

St. Paul begins the Epistle to the Galatians by again referring to the problems in this Christian community. Jewish trouble-makers had followed St. Paul to the Galatians and were stirring up disunity by their false teachings, especially regarding the Jewish rite of circumcision. In order to again bring about Christian unity in this troubled congregation, St. Paul reminds the people of their union with himself and other Christians in Christ: "With Christ I am nailed to the cross. It is now no longer I that live, but Christ lives in me. And the life that I now live in the flesh, I live in the faith of the Son of God, who loved me and gave himself up for me." (Gal., ii, 20).

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8 Cor., v and vi.
9 Cor., xii.
10 Cor., xiii.
11 Gal., i and ii.
It is in the next chapter that the author more specifically applies the truth of mystic union in Christ to the social divisions of the community. "For all you who have been baptised into Christ have put on Christ. There is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female. For you are all one in Christ Jesus." (Gal., iii, 27-28).

The Epistle to the Ephesians and The Epistle to the Colossians, taken together embody St. Paul's most complete teaching about the Church as Christ's Mystical Body. The whole of The Epistle to the Ephesians is concerned with showing the inner reality of the Church, the mystic union of all the members in Christ. Within the broader context of the whole mystery of Christ, St. Paul approaches the doctrine of the Mystical Body by first discussing adopted sonship, the restoration of all things in Christ, the kingship of Christ in this world as well as in heaven, and the power of life in Christ.

The sacred writer developed the doctrine itself in chapter four, where he dwells on the headship of Christ and unity of members who work together for the good of the whole body through diversity of work and gifts. Having thoroughly treated the subject of unity of members in Christ, St. Paul ends chapter four with a moral exhortation that "because we are members of one another", Christians should exchange their vices of lying, anger, stealing, bitterness, etc., for the virtues of kindness, mercy, and forgiveness, as befits members of Christ. The author stresses the idea of unity by writing

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12 Eph., iii, 7-13.
13 Eph., i and iii.
14 Eph., iv, 25.
15 Eph., iv, 32.
that we are "to practice the truth in love, and so grow up in all things in
him who is the head, Christ. For from him the whole body (being closely
joined and knit together through every joint of the system according to the
functioning in due measure of each single part) derives its increase to the
building of itself in love." (Eph., iv, 15-16).

In Chapter five of this letter St. Paul applies the Mystical Body doctrine
to Christian marriage.16 Here is found what probably is the most inspiring
marriage instruction ever written, where the sacredness of the sacramental
union of husband and wife is compared to the sanctifying union of Christ and
His Church.

As was indicated above, the doctrine of the Mystical Body is also the dom-
inant theme of The Epistle to the Colossians. This letter was written as an
answer to the two big problems of the Colossian Christians. First of all the
community was in immediate danger of being split by false teachings regarding
the angels,17 Judaic observances,18 and a false asceticism.19 Secondly, as in
other convert communities, there was the ever present danger of falling again
into pagan immorality. In answer to these problems St. Paul again appeals to
the truths of the mystery of Christ with particular focus on the doctrine of
the Mystical Body. Paul begins this letter with a summary statement of the
place of Christ in the whole picture of creation and redemption.20 In this

16 Eph., v, 21-33.
17 Col., ii, 18 and following.
18 Col., ii, 16.
19 Col., ii, 20-23.
20 Col., i, 13-22.
doctrinal summary the author indicates his Mystical Body orientation by stating that Christ "is before all creatures, and in him all things hold together. Again, he is the head of his body, which is the Church." (Col., i, 17-18). Paul ends this first chapter with a further explanation of this mystery. Here we find the famous lines: " . . . what is lacking of the sufferings of Christ I fill up in my flesh for his body, which is the Church." (Col., i, 24).

When dealing with the false teachings, St. Paul warns his readers in terms of the Mystical Body as he writes: "Let no one cheat you who takes pleasure in self-abasement and worship of the angels, and enters vainly into what he has not seen, puffed up by his mere human mind. Such a one is not united to the head, from whom the whole body, supplied and built up by joints and ligaments, attains a growth that is of God." (Col., ii, 18-19).

St. Paul reminds the Colossians that morality is to be found in union with Christ when he writes: "For you have died and your life is hidden with Christ in God." (Col., iii, 3). Then, in the same chapter, St. Paul continues by explaining that a society founded upon unity in Christ places no importance on differences of nationality nor social status, but that the new life in Christ is the all important matter.21 The author then immediately pleads with his readers to practice the virtues of Christ which should be the result of their union with Christ and of their union with one another in Christ: "Put on therefore, as God's chosen ones, holy and beloved, a heart of mercy, kindness, humility, meekness, patience. Bear with one another and forgive one another, if anyone has a grievance against any other . . . . But above

21Col., iii, 9-11.
all these things have charity, which is the bond of perfection. And may the peace of Christ reign in your hearts; unto that peace, indeed, you were called in one body." (Col., iii, 12-15). The Apostle finishes this chapter with a specific application of these truths of the mystery of Christ to husbands and wives, to sons and daughters, to fathers of families, and to slaves and their masters.22

It would be difficult to find a more direct exemplification of the point of view of this thesis than in this epistle of St. Paul to the Colossians.

Father Ferdinand Prat, in his monumental study, The Theology of St. Paul,23 draws four significant conclusions regarding the theology of the Pauline Epistles. First of all, Father Prat sees the "Mystery of Christ" as the essential theme.24 Secondly, the Mystery of Christ is most frequently expressed, in rudimentary form, by the phrase, in Christo Jesu.25 Next, Pauline theology can best be summarized in the statement: "Christ as Savior associating every believer with his death and life."26 Finally, the focus of the Mystical Body is essential to an understanding of the Mystery of Christ, because, as Father Prat says, in speaking of the phrase, in Christo Jesu, "when the Apostle wishes to express the ineffable union of Christians

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22Col., iii, 18-25.
24Ibid., II, 6.
25Ibid., 20.
26Ibid., 20.
with one another and with Christ in the identity of the Mystical Body, the
formula attains its maximum value." 27

This relation of the doctrine of the Mystical Body to the whole scheme
of the Mystery of Christ, and hence to the "theology of St. Paul", is indi-
cated also in the following quotation from Father Prat:

"It is in the Epistles of the captivity, and chiefly in the
Epistle to the Ephesians, that the mention of the great Mystery and
the expression in Christo Jesu recur with exceptional frequency . . . .
The Mystery per excellence is the design conceived by God
from all eternity, but revealed only in the Gospel, to save all men
without distinction of race, identifying them with his well-beloved
Son in the unity of the Mystical Body . . . .

To the doctrine of the Mystical body the formula in Christo
Jesu is also very closely linked. The Christ here named is less
the glorified Head of the Church than the Mystical Christ, including
the head and the members, the trunk and the branches; in a word,
the living temple of the Holy Ghost. (I, 308).

Regarding St. Paul's application of dogma, and especially the doctrine of
the Mystical Body of Christ, to morality and social unity I again quote Father
Prat in support of the ideas of this Chapter:

"Now the law of Christ is to the Christian what the natural
law is to man. Our incorporation into the Mystical Christ is not
only a transformation and a metamorphosis, it is a real creation;
the production of a new being, subject to new rights and conse-
quently to new duties. (II, 318).

From the supernatural being received at baptism, special relations
with each of the three divine Persons are derived:

A relation of sonship with the Father;
A relation of consecration to the Holy Spirit;
A relation of Mystical identity with Jesus Christ.

To analyze these three relations and to deduce the corollaries
from them would be to expose in detail the whole of the Apostle's
moral system. (Ibid., 320)
The doctrine of the Mystical body, Paul's masterpiece, is no less
fruitful in morals than in dogma. The first time he presents it,
he himself makes the application of it with a clearness which
leaves nothing to be desired. Showing that the diversity of the

27 Ibid., 299.
members and the unity of life are essential to this body of which Christ is the head and the Holy Spirit the soul, he deduces from it the reciprocal duties of love, justice, and solidarity, with the obligation for each of the members to collaborate for the general good. It is all a concise programme of social morality. . . . One can hardly ascribe to chance the fact that the other three descriptions of the mystical body serve precisely as a preface to the second part of the Epistles, in which morals are clearly separated from dogma. The intention appears manifest in the Epistle to the Romans . . . Precepts and counsels, unlike in appearance, find their unity in this principle: "We are one body in Christ and individually members one of another . . . ." The doctrine of the mystical body is presented under a somewhat different aspect in the Epistles to the Ephesians and Colossians. The obligation, which comes from it for each of the members, is to aspire to the perfection of the Head . . . (II, 321).

The Epistles of St. Paul to the Romans, Corinthians (First), Ephesians, and Colossians could be considered as units of study in which the great Teacher of the Gentiles explains the meaning of the doctrine of the Mystical Body of Christ in the setting of the greater Mystery of Christ, and then points out how the doctrine offers the fundamental solution to the moral and social problems of the readers of his day. St. Paul does not divorce dogma from moral teaching, nor does he separate his teaching from the life of the people.
CHAPTER VII

MODERN PAPAL THOUGHT

A glance at the papal encyclicals and addresses of the past thirty-five years shows that the modern popes have been most interested in the problems of the times in which they lived. The predominant method of the writings of Pius XI and Pius XII is an application of dogma to the problems of the day. The Papal emphasis is quite similar to that of St. Paul. In applying dogma to the social conditions of the twentieth century, the Popes have stressed the doctrine of the Mystical Body of Christ with its related truths and implications: the liturgy, the lay apostolate, and the place of charity, prayer, and penance in the life of modern society. There is a definite progression in the clarification and emphasis of the meaning and importance of the doctrine of the Mystical Body in relation to modern life from the first Encyclical of Pius XI, On the Peace of Christ in the Reign of Christ,\(^1\) to the Address on the Lay Apostolate\(^2\) of Pius XII, delivered in 1957. This Chapter is offered as further evidence for the plausibility of the hypothesis that the doctrine of the Mystical Body should be the cardinal theme of the secondary school course in religion.

\(^1\)Ubi Arcano, 1922.

\(^2\)Address to Second World Congress, Rome, 1957; The Pope Speaks, Autumn, 1957, pp. 119-134.
In the encyclical On the Peace of Christ in the Reign of Christ, Pius XI sets the motto of his pontificate, previews the social problems to be faced, and establishes the plan of construction for all his social encyclicals. He first discusses the problems to be solved or the evils to be corrected, analyses their causes, and applies the teachings of the Church as the fundamental cure.3

According to this encyclical, peace is the world's greatest need. Peace was conspicuously lacking at all levels of life, from family life to the affairs of nations. The main cause, according to the Holy Father, is rejection of God and His Law in all aspects of life. This rejection is expressed particularly in the lack of charity and in covetousness on the individual level, 4 by lust in family life, 5 through secularism in politics and education, and through nationalism in the broader levels of society.6

The author then shows how the Church can be the only remedy—the Church with her divine truth, charity, grace, and power.7 Although the Pope does not, in this first encyclical, refer often to the Church in terms of the Mystical Body doctrine, it is clear that he implies this orientation, especially when he writes: "In this . . . . (reconstruction of the social order) . . . . we confidently look for the help of all good men and we appeal

4 Ibid., 32.
5 Ibid., 33.
6 Ibid., 33-35.
7 Ibid., 38-41.
first to all of you, Venerable Brethren, whom Christ our Lord and Head, who
gave us charge of all his flock . . . you who are truly called by the Holy
Spirit 'to rule the Church of God' . . .; you, finally, who may be called
the golden bonds by which 'the whole body of Christ is compactly and fitly
joined together . . .'."8

Also in this encyclical Pius XI gives his readers a portent of the
emphasis on personal, lay responsibility of Catholics, and on ideas that he
will develop and stress throughout his pontificate.9

With this introduction to the thought and method of Pius XI, this chap-
ter will briefly trace the Pauline approach through the social encyclicals of
Pius XI, in the hope that the timeliness of this approach for the modern age
will become more evident to the reader. This brief study will be limited to
eight other social encyclicals of Pius XI, spanning the years from 1925 to
1937.10 These encyclicals are: (1) Quae Primas (On the Kingship of Christ),
December 11, 1925; (2) Casti Cannubii (On Christian Marriage), December 31,
1930; (3) Quadragesimo Anno (On Reconstructing the Social Order), May 15,
1931; (4) Non Abbiamo Bisogno (On the Apostolate of the Laity), June 29,
1931; (5) Caritate Christi (On the Present Distress of the Human Race),
May 3, 1932; (6) Ad Catholici Sacerdotii (On the Catholic Priesthood),

8 Ibid., 41.
9 Ibid., 42-43.
10 All references in this chapter to the encyclicals of Pius XI are taken
from The Church and the Reconstruction of the Modern World (The Social
Encyclicals of Pius XI), edited by Terrence P. McLaughlin, C.S.B. (Garden
City, 1957).
December 20, 1935; (7) Divini Redemptoris (On Atheistic Communism), March 19, 1937; (8) Firmissimam Constantiam (On the Religious Situation in Mexico), March 28, 1937.

The two encyclicals, On the Kingship of Christ and On the Catholic Priesthood, are considered together because they are both primarily doctrinal, but with the doctrine, nevertheless, practically applied to morality and the social situation. The other letters listed above follow the usual method of Pope Pius XI of beginning with a pressing problem and finding the solution in Dogma and the moral teachings of the Church.

These two encyclicals point up the place of the Liturgy as a curative power that goes to the root of social evils. These letters were occasioned by the establishment of the feast the Kingship of Christ, and of a new votive Mass in honor of Jesus Christ, Supreme and Eternal Priest. Pope Pius stresses the fact that the Church, through the liturgy, touches and changes the lives of the faithful by educating the people in the realities of Faith, while at the same time inspiring souls to action through the grace. The author implies that without this Divine guidance and power, channeled through the liturgy, social action and change will be inadequate to the needs of persons and society. After writing at length of the benefits that would accrue to mankind through a practical realization of the Kingship of Christ in private, social, and public life, the Holy Father continues: "That these blessings may be abundant and lasting in Christian society, it is necessary that the Kingship of our Savior should be as widely as possible recognized and
understood; and to this and nothing would serve better than the institution of a special feast in honor of the Kingship of Christ.\textsuperscript{11}

This encyclical supplements the thoughts of Pius XI as found in his first letter, \textit{The Peace of Christ in the Reign of Christ}, where he pointed out that world peace is most likely an impossible achievement without a submission of the peoples of the world to the authority of Christ. In this letter, \textit{On the Kingship of Christ}, Pope Pius shows the need of dogmatic synthesis for the appreciation of particular doctrines. After dwelling on the importance of the rule of Christ in the modern world, the Pope explains how this doctrine finds its roots in the Incarnation, the Redemption, and the Mystical Body, which are the basic elements of the whole Mystery of Christ.\textsuperscript{12}

It is significant for this thesis that the Kingship encyclical enlarges upon the meaning of the Kingdom of Christ in terms which lend authority to the presentation of the Christian vocation as a life of atonement with Christ for the sins of the world, a corollary of membership in Christ's Mystical Body:

The Gospels present this kingdom as one which men prepare to enter by penance, and cannot actually enter except by faith and by baptism, which, though an external rite, signifies and produces an interior regeneration. This kingdom is opposed to none other than to that of Satan and to the power of darkness. It demands of its subjects a spirit of detachment from riches and earthly things, and a spirit of gentleness. They must hunger and thirst after justice, and more than this, they must deny themselves and carry the cross. Christ as our Redeemer purchases the Church at the price of His blood; as priest He offered Himself, and

\textsuperscript{11}\textit{Ibid.}, 63.

\textsuperscript{12}\textit{Ibid.}, 59.
continues to offer Himself, as Victim for our sins. Is it not evident, then, that His kingly dignity partakes in a manner of both these offices?"

Pope Pius concludes this encyclical by emphasizing the fact that Christ's reign is not merely to be applied to the affairs of life that are directly religious, but that eternal truths must be realized in the spheres of politics, economics, education, and family life, if any adequate social betterment is to accrue to society.

In the first section of the encyclical, On the Catholic Priesthood, Pope Pius XI writes about the priesthood in general: its dignity, power, and social significance. One paragraph from this work is enough to show the Mystical Body orientation of His Holiness in considering the Catholic Priesthood. In writing of the powers of the priesthood, including mediating prayer and preaching, he places the work of the priest in the setting of the Mystical Body.

Besides this power over the real body of Christ, the priest has received other powers, august and sublime, over His Mystical Body. There is no need, My Venerable Brethren, to enlarge upon the beautiful doctrine of the mystical body of Christ, a doctrine so dear to St. Paul; this beautiful doctrine that shows us the Person of the Word made flesh in union with all His brethren. For from Him to them comes a supernatural influence, so that they, with Him as Head, form a single body of which they are the members. Now a priest is the appointed "dispenser of the mysteries of God," for the benefit of the members of the mystical body of Christ, since he is the ordinary minister of nearly all the sacraments—these channels through which the grace of the Savior flows for the good of humanity.

\[13\] Ibid., 63.
\[14\] Ibid., 178-184.
\[15\] Ibid., 178.
It does not seem rash to say that here the Holy Father is implying that an understanding of the priesthood, the Mass, the Sacraments, and the place of Church in society demands a realization of the meaning of the Mystical Body and of the role of the priest in view of this doctrine.

The encyclical On Reconstructing the Social Order is probably the best known and most quoted work of Pope Pius XI. This encyclical treats most thoroughly of the social problems of the day. Here the Pope takes more time than in the other letters to present in detail the Church's social doctrine. Having analyzed the social and economic problems of modern society, and having thoroughly explained the doctrine of social justice, the Holy Father, towards the end of the long encyclical, echoes the methodology and thought of St. Paul by strongly emphasizing that justice cannot long stand without charity. He points out that the work of justice alone can "remove the causes of social conflict but can never bring about union of mind and hearts,"—a union which is the principle foundation of peace in society.16 Speaking of this union of love and its source he writes: "If this bond is lacking, the best of regulations come to naught, as we have learned by too frequent experience. And so, then only will true cooperation be possible for a single common good when the constituent parts of society deeply feel themselves members of one great family and children of the same heavenly Father; nay that they are one body in Christ, "but severally members one of another," so that "if one member suffers anything, all the members suffer with it."17

16 Ibid., 268.
17 Ibid., 268.
Evidently, to prevent any misunderstanding of the place of the Christian social action and the concept of the lay apostolate in relation to the Church's social doctrine, Pope Pius then emphasized the work and formation of lay leaders in the restoration of the social order.18

Finally, the author specifically points out the role of Catholic education in the formation of these lay leaders when he writes: "These, Our Beloved Sons (the clergy) who are chosen for so great a work, we earnestly exhort in the Lord to give themselves wholly to the training of the men committed to their care, and in the discharge of this eminently priestly and apostolic duty to make proper use of the resources of Christian education by teaching youth, forming Christian organizations, and founding study groups guided by principles in harmony with the Faith."19

Although the references to the doctrine of the Mystical Body in the remaining social encyclicals of Pius XI are not as direct as in the preceding ones, nevertheless, the doctrine is implied, and at times specifically mentioned. In the work On Christian Marriage, the writer refers to St. Paul's comparison20 of the union of husband and wife to the mystic union of Christ and the Church.21 In the letter On the Present Distress of the Human Race, concerned with the world-wide economic depression of the early thirties, the Pope mentions the Mystical Body of Christ in relation to the power of prayer

18 Ibid., 271.
19 Ibid., 272.
20 Eph., v, 32.
21 McLaughlin, 129.
of those united with Christ. The encyclical **On Atheistic Communism**, appeals to the truth of identification of Christ with His "least brethren" as the great motive and source of fraternal charity as a necessary remedy for the evils of Communism.

The apostolic responsibility of laymen is the dominant theme of the two remaining social encyclicals of Pope Pius XI: **On the Apostolate of the Laity**, and **On the Religious Situation in Mexico**. Chapter III of this thesis endeavored to point out how lay responsibility is part of the vocation of every Christian since the lay apostolate is a consequence of union with Christ in His Mystical Body. In these two letters Pius XI stresses more than anywhere else the necessity of laymen recognizing their responsibility for the Church's mission to the modern world. Without going into any detailed study of the letter **On the Apostolate of the Laity**, it should be enough to point out that the very fact that a Pope would dedicate a whole Encyclical to the concept of lay responsibility indicates the direction of papal thought in our times.

In the encyclical to the people of Mexico, the Holy Father not only stresses the importance of the lay apostolate but also shows the relationship of the Mystical Body to lay responsibility:

In fact, every Christian conscious of his dignity and his responsibility as a son of the Church and a member of the Mystical Body of Christ . . . cannot do less than recognize that between the members of this body there must exist a reciprocal communication of life and the growth of the whole organism **for

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22 Ibid., 288.
23 **Matt.**, **xxv**, 34-40.
24 McLaughlin, 385.
the edifying of the body of Christ"; hence the efficacious
contribution too of each member toward the glorification of
the Head of His Mystical Body. 25

The author reiterates this same idea with more detail later in this same work.

If it were necessary, other related ideas, emphasized in this thesis,
could be traced through these social encyclicals. Especially noteworthy
through the encyclicals, as a continuous theme accompanying the notion of
mystical union in Christ, is the fundamental atonement aspect of the Christian
vocation in saving souls and in healing social wounds.

In his encyclical On the Reconstruction of the Social Order, Pius XI
mentioned the importance of Catholic education in the formation of lay apos-
tles. Here again, in his letter to the Mexicans, the Pope insists upon the
importance of Catholic education in forming the kind of Christians who will
take their apostolic responsibilities seriously. After explaining the neces-
sity of the lay apostolate he continues: "Thus understood, the apostolate
does not spring from any mere impulse to action. That is evident. On the
contrary, the apostolate is the outward manipulation of solid interior forma-
tion; it is the uncontrollable overflow of intense love for Jesus Christ and
for souls redeemed by His precious blood, love which leads to the imitation
of His life of prayer, of sacrifice, and of unquenchable zeal." 26 Is not
this "solid interior formation" of the Christian the most fundamental ob-
jective of Catholic education?

A few pages later, the Pope becomes more specific when he writes:

"Furthermore, the very civil activity of the Mexican Catholics, carried out
with such a noble and elevated spirit, will obtain results that are the more efficacious the more the Catholics themselves shall have that supernatural vision of life, that religious and moral education and that burning zeal for the spread of the kingdom of Our Lord Jesus Christ which Catholic Action intends to give." 27

Furthermore, the Holy Father insists that this religious, leader-forming education must not be a stereotyped thing but a timely formation, applying dogma to the conditions of the times: "We ardently desire that you carry out among yourselves, at least to the degree possible, and adapt the instruction to particular conditions, to the necessities and possibilities of your country, that which Catholic Action is doing so well in other countries for cultural formation and to assure that religious instruction should hold an intellectual primacy among students and educated Catholics." 28

Not only is it the duty of Catholic educators to help form Christians with an apostolic point of view, but this very approach is effectively reciprocal in that it facilitates the over-all work of Catholic education. Pius XI points this out when he writes of the advantages accruing to Catholic youth as a result of the work of Catholic Action:

Regarding the individual defense of children and youth, we know from reports which reach us from all over the world, that activity in the ranks of Catholic Action constitutes the best protection against the strategems of evil, the most efficacious training ground in Christian strength. These youths, enraptured with the beauty of the Christian ideal, sustained by the divine

27 Ibid., 415.
28 Ibid., 412.
help which is assured by prayer and the sacraments, will dedicate themselves with ardor and joy to the conquest of the souls of their companions, gathering consoling harvests of good. 29

The culmination of this modern development of papal thought is found in the documents of Pope Pius XII. Again, without going into further detail, it should be sufficient for this present purpose to cite three of the outstanding works of the great Pontiff: The Mystical Body of Christ (Mystici Corporis, 1943), On the Sacred Liturgy (Mediator Dei, 1947), and the Address to the Second World Congress for the Lay Apostolate (1957). 30

The Mystical Body of Christ is the first complete official statement of this doctrine and represents papal approbation for the efforts of the modern theological movement to emphasize the application of this truth to modern life. The fact that the encyclical, On the Sacred Liturgy follows the treatise on the Mystical Body, may be an indication that the Pope intended to imply that an understanding of the liturgy depends upon an awareness of the reality of the Mystical Body. Having presented the mystical union with Christ as the source of lay responsibility, and having clearly shown the liturgy to be the fountain of apostolic seal and power, Pius XII finally presents the Church with his authoritative statement on the role of the layman in the work of the Church in saving souls and in Christianising society.

These three—the Church as the Mystical Body, her official worship, and lay responsibility in the modern world—could be considered the key doctrines of Pope Pius XII's contribution to mid-twentieth century Catholicism.

29 Ibid., 413.

30 The Pope Speaks, Autumn, 1957, pp. 119-134.
Should the reader wish to study further the harmony between the tenets of this thesis and the statements of Pius XII, he is referred especially to the many addresses of the Pontiff on the subject of Catholic education ranging through the years from 1939 to 1956. Special note should be made of the following such addresses: to the Eighth National Congress of the Confraternity of Christian Doctrine, Boston, October 26, 1946; to the Second Congress of the Italian Catholic Union of Secondary School teachers, September 4, 1949; and to directors of Italian Youth of Catholic Action and delegates to the National Study Week of Religious Teachers, Rome, September 3, 1953.

It has been the endeavor of Part I of this thesis to present the doctrinal basis for the hypothesis that the doctrine of the Mystical Body should be the cardinal theme for the high school religion curriculum in order to form young men and women who will be aware of the responsibilities in helping the Church Christianize modern society. The next section, Part II, will be concerned with the sociological aspects of the religion curriculum. The author will try to indicate the appropriateness of the hypothesis from the point of view of its probable effects upon modern society. Likewise, the author hopes to be able to show how a socially oriented teaching of religion increases the value of the course for the student.

32 Ibid., 17-22.
33 Ibid., 27-34.
34 Ibid., 117-121.
CHAPTER VIII

THE HIGH SCHOOL RELIGION COURSE AND
SOCIAL PROBLEMS

The main concern of this thesis is the teaching of divine truth rather than the solution of social problems. The improvement of society is not the immediate aim of the religion course, but it will most probably be a concomitant result of good religious education. Moreover, a social orientation of the religion course is one of the many important facets that can make religion interesting and practical for high school students.

Just as the religion course must take into account the principles of dynamic psychology as well as of theology if it is to meet the personal needs of the student, so also the course must be taught in the light of the modern social picture if it is to have a bearing on the social needs of the students and a salutary influence on society.

The author hopes to show how this can best be accomplished by (1) pointing out the importance of the truths of theology to the solution of social problems; (2) by showing that the social-problems approach makes religion more interesting and practical; and (3) by endeavoring to show that the doctrine of the Mystical Body of Christ is the most applicable and salutary doctrine to teach modern youth to enable them to find a fulfilling and practical role in the task of improving their own society.

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The theologically essential organization of content of religious education\(^1\) should not change from period to period. However, a changing emphasis is called for if the course is to be motivating for the youth of each generation. Doctrinal emphasis must be in accord with the needs of the times. The problems of society change from century to century and from decade to decade. Emphasis in the application of divine truth to social problems and needs must change with the times. One of the weaknesses of religious education has been the fact that until recently there has been relatively little change in approach since the time of the Council of Trent.\(^2\)

Without taking time here for a statistical review of the pathological social areas, it might be of value to briefly indicate some phases of the social picture that our students must contend with now or after graduation from our schools. The following are some of the major areas to which the religion course should definitely be related: (a) family disintegration, (b) secularism in education and politics, (c) relativity of values, especially moral values, (d) race relations, (e) labor-management relations, (f) patriotism and citizenship, (g) pornography and falsehoods in mass media, (h) social conditions and mental health, (i) welfare and charities organizations and projects, (j) delinquency and crime, (k) exaggeration of materialistic values, (l) impersonality of modern organization life, (m) war and Communism on the international scene. This list does not pretend to be complete, but it does indicate many of the important areas of mutual influence between religion and society in general.

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\(^2\)Ibid., 63.
The importance of theological truth in the solution or amelioration of social problems and of situations which are harmful to society is seen under two aspects: (a) many social problems find their roots and expression in immoral acts and vices of the individuals in society, and (b) social change which can be equated with adequate social improvement is dependent upon an absolute scale of social values.

Regarding the moral aspect of social problems, it is within the scope of the science of theology to point out that there can be no adequate solution to social problems which are fundamentally moral problems aside from a practical understanding of Christian dogma, since by the very definition of immorality in a theistic society, God is a necessary reference. By adequate improvement of society, we mean here an improvement that looks to the causes of the harm.

Aside from the fact that all evil and harmful conflict are caused in general by original and actual sin, it takes very little reflection to see that many of the particular social evils listed above are fundamentally rooted in the particular sins and vices of atheism, hatred, pride, greed, intemperance, etc.

Unless the deep sources of the social conflicts are considered in the cure, social change can amount to only a change of symptoms and not to adequate improvement. For those social conflicts which are basically moral conflicts, the solution is fundamentally a religious question, although not exclusively so, for a synthesis of the conclusions of many sciences is often necessary in the solution of human problems. In short, the solution to the conflicts between man and man must be sought first in the solution of the conflict between man and God.
The second aspect of this question is, as was pointed out above, the need for an absolute scale of values for an adequate and purposeful improvement of society, which improvement implies an amelioration or solution of social problems and evils.

According to Robert J. Havighurst, and Bernice L. Neugarten, one of the two main functions of the school, sociologically speaking, is to improve society. Although the school has several means at its disposal to accomplish this end, the teaching of Christian Doctrine is the school's most important and fundamental means of improving society because this subject furnishes the students with the truths necessary for the building of an absolute scale of social values.

When we get into the task of evaluating society in terms of values, and when we endeavor to make a judgement concerning society's possible goals in terms of improvement, the situation is bound to be somewhat chaotic unless we have objective criteria for the evaluation and choice. A safe evaluation must take for granted certain and objective answers to these questions: What is truth? What is man? What is the purpose of human life? What is the purpose of society? Is there a law superior to human law? If there is a Divine Law, how does it relate to society and its institutions? These and many other questions which fall outside the scope of sociology must be included in a study of social values and aims.

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This supra-empirical study of criteria and aims is the work of philosophy and theology, and very significant studies of this kind have been made from the time of Plato to Pope Pius XII.

The truths of Revelation as well as they systematically demonstrated conclusions of theology furnish the foundation for society's absolute standard of excellence. This absolute standard for social design is the subject of the following statement of Pope Pius XII. "Whatever things have deviated from their right order cannot be brought back to their original state which is in harmony with their nature, except by a return to the divine plan which is the exemplar of all right order."

The following basic postulates are objective norms for social design. They are radically dependent upon the truths of Christian Doctrine. Without a theological orientation of education, these postulates are in danger of falling before the subjective values which history has shown to have always filled the vacuum left by a loss or distortion of Revealed Truth.

1. Each individual person has dignity with equal natural rights.
2. Social unity is practically achieved through justice and charity.
3. The vitality of society depends upon the sacredness of marriage and the stability of the family.
4. Society is for man, because man's ultimate end transcends the temporal order.

6Ibid.
7The Republic.
8Christmas Message, 1957.
9Ubi Arcano, 1922.
5. Divine law, including the natural law, is superior and directive to all human law, and is unchangeable.

These postulates, all at least implied in the Ten Commandments, find support in the revealed truths of creation, racial solidarity, immortality of the soul, freedom of the human will, the Incarnation and Christ's doctrine of charity, the Redemption, grace, and the Church as they Mystical Body of Christ. The above listed norms of the social order are related to revealed truth in the same way that the Natural Law finds its support in Revealed Truth. The Natural Law loses its directive force when the truths of Revelation are altered or discarded. Great responsibility rests upon educators to point out the difference between opinion and truth. This responsibility includes bringing students to an understanding of the dogmatic foundations of the social order. This can best be achieved in the religion courses of our schools.

Personal experience has convinced this writer that adolescents are interested in social questions and that problems as broad in scope as our conflict with Communism can be presented to teen-agers in such a way that they do appreciate the importance of the conflict for themselves. Psychologists and educators give authoritative statements to the same effect.10

Those who admit the immediately preceding statement as well as the arguments of the first section of this chapter, will see that there is a significant value for society in discussing social problems in the light of theology. Such persons will also recognize the value of social orientation

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of the religion course for a motivating kind of teaching of this subject. Religion teaching that is truly motivating for adolescents demands practical application of doctrine to life situations. High school students are not much interested—indeed, they are not able to be—in abstract truths unrelated to life; they are too fascinated with life as it is beginning to dawn in their minds.\(^{11}\) The successful religion course will give the students an insight into the exigent claims which religion and life mutually demand of each other. The religion teacher is primarily concerned with the teaching of the truths of religion. However, he is indirectly interested in society and the conclusions of sociology in as much as religion is concerned with the sanctification of man, not as an isolated individual, but as a member of society. "Prayer and spiritual means do concern social problems, as every single encyclical testifies. Penance and mortification are social remedies. Reparation to God for the sins of society is a social work of the first order.\(^{12}\)

Since this approach to the high school religion course is in no way compromising to the essential content and organization of the religion syllabus, it should be generally followed to help make the course interesting and meaningful. Furthermore, in our day there is a pressing need that this approach be used for the benefit of society.\(^{13}\)


\(^{12}\) McLaughlin, *The Church and the Reconstruction*, p. 17.

\(^{13}\) Sheed, p. 233.
Catholics understand that Christ is the hope of our lives both considered in their total and eternal sense and considered in their temporal and social aspects. They understand that it is by the Gospel and the redemptive action of Christ, by His very word and work, that individuals are saved for eternity and that nations are pacified in time. Christ is at once the Lord of time and of eternity; it is by Him that we are both redeemed from sin and ransomed from its social consequences. . . . He is the hope, by prerequisite, so to say, of the international order of the world in which we now live. 14

If Christ is the hope of society15 then the Church, the Mystical Body of Christ is our immediate reference to truth, life and social unity. It is in and through the Church, the whole—Christ, that we come in direct contact with the person of Christ and His teachings. It is through the Church that Christ continues to act in modern society and to extend the work of the Incarnation and Redemption. The doctrine of the Mystical Body of Christ might be termed the Church's greatest social doctrine because it not only implies the whole story of God's love for man, but because it points out why we should love God and all men in Christ. Furthermore, the Mystical Body contains within itself the supernatural force that renders this selfless love possible. The Church, as the Mystical Body is not just an organization teaching what Christ taught; it is the living Christ among us, uniting us to Himself and to one another.

This thesis has been proposing that the reality of the Mystical Body of Christ be the center of reference for the whole high school religion curriculum. The application of this truth is readily seen by teen-age students when it is gradually unfolded and continually applied to life all through the adolescent years.


15 A dominant theme of the social encyclicals of Pius XI and Pius XIII.
Most social problems are disintegrating by nature. In the final analysis they are expressions of divisions among groups of people. As we mentioned above, they find their roots in the division between man and his Creator. We might go so far as to say that social problems are symptoms in society of that deeper disintegration in men known as sin. To merely treat the symptoms is to ignore reality.  

The resolving of serious harmful conflict is not merely a matter calling for social action; more basically it is a matter of education, for value conflicts are concerned with ideas and ideals. Pope Pius XI insisted on this when he wrote: "All experts in social problems are seeking eagerly a structure so fashioned in accordance with the norms of reason that it can lead economic life back to sound and right order. But this order, which we ourself ardently long for and with all our efforts promote, will be wholly defective and incomplete unless all the activities of men harmoniously unite to imitate and attain, insofar as it lies within human strength, the marvelous unity of the divine plan."  

It is the responsibility of the Church to teach this divine plan spoken of by Pope Pius XI. But the Church is able not only to teach the principles of unity but to actually effect this union through Christ for those who willingly submit to the supernatural influence of the Holy Spirit, the Soul of the Mystical Body. Father John Courtney Murray, S.J., expresses the same thought in this manner: "The Church's principle of unity, which makes her  

16 Sheed, ch. 11.  
17 Quadragesimo Anno, paragraph 136, (McLaughlin).
what she is, is found neither in the will of man nor in his nature; it is a supernatural principle. Briefly, it is the Holy Spirit giving Himself to the Church, dwelling in her as in His temple, and by His presence and action, making her the Body of Christ, whose members are united, not merely by the moral bond of love or by the juridical bond of law, but by the mystical bond of common sharing in the one Holy Spirit.18

When social life is viewed in the focus of an understanding of the truth of the Mystical Body doctrine, the student is not merely studying the social teachings of Christ as another abstract theory. He is learning to live Christ's teachings because he is learning to live the union with Christ and others, the union of which Father Murray spoke above. He is very practically making Christ "the hope of life" for himself and those near and far whom he influences by work, example, and by the shared merit of another Christ.

The better he understands the meaning of the Mystical Body, the more likely it is that he will live the doctrine and appreciate the close relation between the life of the Church and the corporate life of society.

Pope Pius XI sums up this idea of social unity and directly refers to man's mystic union with Christ as the source of that unity which alone can heal the divisive conflicts which tend to disintegrate human society.

Indeed, all the institutions for the establishment of peace and the promotion of mutual help among men . . . have the principle foundation of their stability in the mutual bond of minds and hearts whereby the members are united with one another. If this bond is lacking, the best of regulations come to naught, as we have learned by too frequent experience. And so, then only will

true cooperation be possible for a single common good, when the constituent parts of society deeply feel themselves members of one great family and children of the same heavenly Father, nay, that they are one body in Christ, "but severally members one of another," so that "if one member suffers anything all the members suffer with it."^{19}

Knowledge of God's plan in general or of the Mystical Body in particular is insufficient to motivate men to that degree of self-sacrifice needed in carrying through God's plan of love for the alleviation of social ills. Knowledge of itself is not sufficient motive to achieve "the mutual bond of minds and hearts" mentioned above by Pope Pius XI. However, the knowledge is a necessary beginning for the development of personal and group value complexes that amount to motivating life-ideals.\(^{20}\) Such a life-ideal can be found in Christ when the students are led to a thorough acquaintance with the God-Man through a penetrating study of the Gospels and through a continuous unfolding of the doctrine of the Mystical Body in which the students discover their personal relationship to Christ and to society through Him. The world still needs the power of the Incarnation and Redemption.

A social improvement that goes to the roots of disintegration calls for much more than "social engineering"; it demands conversion, atonement, and redemption. Every member of Christ is by his very membership in the Church empowered to share in Christ's work of conversion, atonement, and redemption through the lay apostolate in at least the broad sense, through prayer, sacrifice, and example if not by work and activity. Those who willingly share in this life and work of the Mystical Body of Christ are personally participating in the most fundamental aspect of social improvement. The high

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19Quadragesimo Anno, paragraph 137.
school religion course should prepare our students to understand their vocation as Christians, and for this reason among others, we suggest that the doctrine of the Mystical Body of Christ be the center of religious and social reference through the high school years.

As was stated in the introduction to this chapter, the religion course should be a meeting ground for theology and sociology. Just as a sociologist needs theological values in the application of his findings to social improvement if the improvement is to be adequate, in like manner the theologian needs an understanding of sociological principles and data if he is to effectively apply his science to society. The religion teacher who does not understand nor take into account in his teaching the prevalent conditions, forces, and values of the society of which his students are a part is certainly teaching from an ivory tower. His scale of values will amount to a vacuum-packed scale of values, unrelated to life, and hence of little value as motives of conduct. Father John Courtney Murray has written: "Obviously, the love of God and neighbor is no substitute for political maturity and for the high technical competence required in organizing the economic life of man."

This holds for sociology as well as for political science or any other social science.

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1Murray, p. 118.
CHAPTER IX

MOTIVATION AND RELIGIOUS EDUCATION

The truths of faith and the findings of dynamic psychology must find a meeting ground in the religion course if the Catholic high school is to accomplish its share of the development of the Christian person. If the high school religion course is to be successful, the syllabus and the teaching has to fit teen-age mentality. We hope to show here how the emphasis of the doctrine of the Mystical Body with its implications and closely related doctrines (Incarnation, Redemption, Grace, Indwelling of the Blessed Trinity, Charity, Lay Apostolate) is in harmony with adolescent psychology. It is the conviction of the author that this doctrine should be concentrically taught throughout adolescent years as the general life-ideal most productive of Christian living. This point of view will be considered in relation to the needs, motives, and motivating factors that have special significance in the lives of teen-agers.

This is not to say that psychology will dictate the content of the religion course. Theology must do this. Neither does the author mean that a "child-centered curriculum" or a "life-adjustment system", in the technically accepted meaning of those terms, should be the determining factors in the organization of the high school religion course. We are speaking here not so much of content as of the emphasis of unifying the content around a value-complex as a center of reference for the course.
The emphasis in organization and teaching should be, as far as is possible, in accordance with the needs, interests, and characteristics of today's teen-agers. Furthermore, the teaching of truth for future individual needs is necessary and is also motivating when the practicality of such knowledge is made clear.

Since the religion course more than any other is aimed at eminently practical action, the kind of life-action that calls for generosity and self-control, the psychology of motivation is crucial in religious education. Father Johann Lindworsky would make the motivation of the will the most important task of education,¹ and Dr. Alexander A. Schneiders implies this same idea in a broader statement of the importance of motivation when he writes: "This essential relationship between conduct and motivation makes the study of motivational factors imperative for anyone who wishes to understand human nature."²

The teacher's personal sensitivity to the needs, desires, and fears of his students is a quality that will adequately develop only with experience in a setting of charity. However, an acquaintance with the findings of psychology can greatly enhance and direct the teacher's understanding of his students, and will probably save the educator from some of the pit-falls that result from the "blind-spots" of purely experiential knowledge.

Catholic education is especially concerned with the development of the Christian personality, with great emphasis on character formation.³ In the

¹Lindworsky, The Training of the Will, (Milwaukee, 1929), pp. 9 and 63.
terms of dynamic psychology, character is the permanent disposition to consistently act in accordance with good motives—ideals, values, and principles of conduct that flow from the values and ideals. This notion of character is also in harmony with Pope Pius XI's teaching about the formation of the Christian person. Also, in keeping with the teachings of Catholic scholars in the field of ascetical theology, self-control is considered by the psychologist as a necessary ingredient of character formation. Discipline is not only the result of character, but is itself necessary in the building of character. In the terms of ascetical theology we could summarize these notions of character as the disposition to live virtuously. Certain theology and psychology find common ground in the study of character development, for the psychologist's principles are almost synonymous with the theologian's directives for the development of the acquired virtues.

Motivational psychology is fundamentally the same for all ages. However, certain motivating factors call for special emphasis at different stages of human development. Consequently, the approach here will be to consider summarily the psychology of motivation in general and then specifically as it applies to teenagers.

Taking for granted the primacy of the intellect and will in the work of self-direction and in all human behavior, this section will consider other elements of personality that greatly influence learning and doing.

4 Ibid.
5 Schneiders, pp. 350-351.
6 Adelphe Tanquerey, The Spiritual Life (Tournai, 1920) paras. 998-1002.
The highest, most dependable, and most permanent factors of motivation are those which are the fruit of knowledge and rational deliberation. These include such notions as desires, interests, attitudes, values, ideals, principles, and goals. These rational motives have very little practical value for behavior unless they are made a part of one's personal system of values. An object or concept of great intrinsic value must become subjectively realized as valuable by the student. Unless there is this subjective identity of the person with the motive, a purely objective good will not furnish the person with the incentive to act upon the value.

These rational motivational factors are interdependent upon one another in the development of what Lindworsky calls a motivational complex, otherwise known as a value system. Furthermore, these rational factors of motivation are not only interdependent among themselves but are fundamentally influenced by the basic physical, psychological, and social needs that are common to all men.

All this may sound somewhat confusing, and indeed, it is, as the psychologists themselves will affirm. Dynamic psychology is an extremely complex study, and we must, to a certain extent, take things apart in analysis in order to understand how the parts fit in synthesis. The aim here is to better understand the operational "whole" of the unified personality. In briefly previewing this operational whole it might be said that experimental and clinical psychology is collecting more and more evidence to support the

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7Lindworsky, p. 71.
8Schneiders, p. 140-141.
traditional scholastic principle of dynamic psychology, namely, that all men necessarily seek happiness, and that free choice is conditioned and motivated by the recognition of "the good" in the objects presented by the intellect to man’s power of volition. With this basic unifying principle in mind, we turn to the study of adolescent motivational psychology and its relation to the doctrine of the Mystical Body of Christ.

9St. Thomas Aquinas, Summa Contra Gentiles, Book III, ch. 3; Summa Theologica, I-II, Question 6.21.
CHAPTER X

ADOLESCENT NEEDS AND TRAITS

In trying to find a unifying frame of reference for the study of the dominant characteristics and most pressing needs of adolescents, rather extensive experience with teen-agers would prompt the author to this judgement. Teen-agers want to think of themselves as important persons, and they want to be considered and treated as such by others, both adults and peers. Since adolescence is a developmental stage bridging childhood and adulthood, the dawning awareness of self, and the consciousness that they are becoming important persons are confused awarenesses. The oblivious security of childhood is fading out and they cannot as yet clearly see just what it means to be an important person, nor how to make themselves appear as important persons in the eyes of others.¹

This craving for recognition of personal worth is quite radical and genuine. Young people could easily obtain a recognition "of sorts" from adults. They would merely have to abide externally by the advice and wishes of the adults in their lives. The fact that adolescents are not willing to indefinitely hold themselves in a state of childish dependence is an indication that they are not merely seeking a flattering approbation. Although

¹Rudolph Allers, Character Education in Adolescence (New York, 1940), p. 322.
the youngsters themselves are quite inarticulate regarding this sense of importance, this fact does not make it less influential. Their confusion and uncertainty lead them to recognize the fact that they do need adult guidance; however, that guidance will be rejected unless it is offered and given in a manner that will allow them to hold on to their sense of personal worth.²

Dr. Rudolph Allers lends authority to this judgment about the cardinal characteristic of adolescent mentality by stating: "The formation of the definite self is the central phenomenon and the real problem of adolescence."³ He then adds this comment to his statement: "The subjective mirroring of this process is the uncertainty which accordingly becomes the very characteristic of adolescence."⁴

There are, of course, other characteristics and psycho-social needs that play an important role in adolescent life, but these seem to be closely associated with this central hunger for personal worth and for recognition of this importance.

One of the strongest of these needs is the need and desire for independence. "Independence means more than separate existence or economic


⁴Allers, p. 20, also cf. Thomas V. Moore, Dynamic Psychology, p. 168.

⁵Schneider's, The Psychology of Adolescence, p. 173.
self-sufficiency. It means above all, emotional, volitional, and intellectual independence, and the freedom of action that this independence makes possible."

The close connection between this need for independence and a young person's sense of importance is self-evident. The dignity of the individual human being flows from freedom of the will and is best expressed in his power for self-direction. The boy or girl, tending by nature to the formation of the definite self, mentioned by Dr. Allers, is naturally prone to seek a certain amount of independence, and indeed, would not be normal if he or she did not. Many of the teen-age problems arise in this area. The whole problem of authority is involved here. Because youth lacks experience and knowledge, and consequently a crystalized set of values, it is difficult to balance off the need for independence with the need for guidance and authority. Only those adults will be of effective help who realize that guidance can be given and willingly accepted only in an atmosphere of understanding of the need for independence.

Relating this need for independence with the adolescent characteristic of uncertainty, as well as with the need for security, Dr. Schneider writes: "It is the crowning paradox of the adolescent period that youth is motivated at the same time by two contrary tendencies: the need for security and the need for independence."

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6 Schneider, p. 176.
7 Schneider, p. 177; Allers, p. 66.
8 Schneider, p. 176.
The need for security is so strong in adolescence because of the uncertainty of this stage of life. A certain amount of social, economic, and emotional security is necessary during the teen-years if the young person is to "find himself". Without a reasonable amount of security, the unavoidable confusion and uncertainty incumbent upon growing up could easily get out of hand to the point of causing serious emotional difficulties and even mental illness.9

Again, the understanding adult knows that measures intended to preserve security may amount to nothing other than over-protective devices and end in a situation of even greater insecurity, rebellion, or exaggerated dependence if the security is not offered with the framework of independence.

Closely associated with both the need for independence and the need for security, within the general frame of reference of personal worth, is the need for achievement. In the following statement Father Curran states simply that these needs are so interwoven as to be hardly distinguishable: "Consequently, it is often necessary for parents and others . . . to make statements which recognize real achievements and give genuine approval . . . . This gives them the feeling of adequacy and security they need to continue to make responsible choices in their lives."10

It is rather obvious that the fulfillment of still other related needs, such as affection, social approval, and belonging, while increasing the

9Schneiders, p. 174; Allers, p. 37; Curran, p. 94; also cf. Joseph J. Mullen, "Psychological Factors in a Pastoral Treatment of Scruples", Studies in Psychology and Psychiatry (June 1927), especially for fear in girls, ch. 4 Questionnaire 400 Catholic high school girls.

10Curran, p. 97.
person's security, at the same time reinforces, in a positive way, his awareness that he is actually becoming somebody "who counts". These are all counter-balances to the feelings of inferiority that figure so strongly in the loss of mental health. We have mentioned these adolescent needs together because they do seem to be merely different aspects of the same thing. Conformity\(^\text{11}\) and peer-loyalty go along with the need for belonging, as means for reassuring the person regarding his own self-regard. The youngster knows that others of his age feel as he does about the importance of teenagers. It almost comes down to this: either he belongs to his peer group or he feels inadequate and develops feelings of inferiority. When he belongs there is little doubt in his mind that he is an important person among other important people.

Regarding the need for affection, youth has a deep sense that being loved is among the most genuine forms of recognition of real intrinsic worth, even though the fact may be inarticulate.

The tendency of adolescents to take part in or at least to dream of taking part in big-appearing endeavors, or even projects that smack of the revolutionary, is expressive of the fact that they now think that they are important enough to do important things. They seem to want a chance to try out their wings.\(^\text{12}\) Most of us feel that some of the importance of a great cause or a great person "rubs off" on those who associate themselves with such causes or persons. Adolescents feel a desperate need for this

\(^{11}\) Allers, p. 74; Schneiders, pp. 184-186.

importance. This tendency is a part of another adolescent need, variously labeled by psychologists and sociologists. Among the terms used are participation or status, which terms seem to be merely two different sides of the same coin. This tendency to throw in their fortunes with strong leaders who personify adolescent ideals is at least partially due to the conflicts between the feelings of uncertainty and importance, between the need for recognition and the need for security. "He has a desire for some visible, impressive power on which to rely." 

The need for experience, both real and vicarious, seems to be synonymous with the popularly termed youthful spirit of adventure. The adolescent boy or girl is in great need of knowledge and experience to realize the ambition of attaining personal worth. The discovery of more of the widening world around him is a means for the adolescent to better discover himself. This need, to a certain extent, explains much of the erotic, teen-age "explorations in behavior." Without intending to oversimplify, it might be said that this particular aspect of adolescent life partially explains a great deal of youthful behavior regarding thrills, danger, speed, cars, and misbehavior in matters of sex. Furthermore, an understanding of this need offers us more insight into the importance and influence of such sources of vicarious experience as reading, television, and conversation. 

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13 Schneiders, pp. 182-183.  
14 Allers, p. 68.  
16 Ibid., 181.  
17 Ibid., 180.
experience is one in which understanding guidance on the part of parents and educators is of the utmost importance. Teen-agers are capable of understanding many of the reasons why some activities and associations are good and others harmful, but they should be given the reasons. Usually they are willing to be guided but seldom forced with an un-reasoned "do" don't". A reasoned guidance is more often acceptable and helpful because it has due regard for his natural longing for intellectual and volitional integrity.

We are studying adolescent needs as they relate to education and for this reason we have been stressing the psychological and social needs of youth. However, we are not forgetting that the period of adolescence is a period of physiological change as well as psychological development. The physiological needs which stem from this change have a definite bearing on the whole personality development. Sex is consequently a very important factor in any study of adolescent psychology. Since the problems regarding sex can be most pressing and influential in the development of personality and character, the matter of adjustment here must be realistically taken into account by those who have responsibility to understand and guide young people during this period of transition from childhood to adulthood.

All of the elements of adolescent psychology that we have so far considered are natural, intrinsic motivational factors that absolutely cannot be ignored in the education of high school students. By way of bridging this study of students' natural needs with a study of the high school religion course, the following conclusion of Dr. Urban Fleeg is rather significant. Speaking of the needs of adolescent boys—needs in the sense of what they need most from adults—he concludes that they need most: a) understanding,
b) guidance, especially in regard to vocations and purity, c) reorganization of secondary education, and d) practical and vital religion teaching. This conclusion is the result of Dr. Fleegle's interpretation of his statistical study of two thousand high school boys in twenty representatively sampled Catholic high schools in the United States. The results were published in 1945.  

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CHAPTER XI

ADOLESCENT NEEDS AND THE MYSTICAL BODY OF CHRIST

For those readers who are a part of the Catholic educational system, it need not be proved that religious truth is the most essential element in the foundation of a scale of values that will be adequate for moral living and for the development of Christian personality and character.¹ Vital assent to these truths is, first of all, dependent upon God’s grace; but grace builds upon the natural order, and hence the vitality of assent also depends, to a great extent, upon the effectiveness of the student’s religious education.

Needs are intrinsic factors of motivation, while objective values are external factors which must be personalized through experience and education if they are to become operative moving forces for action. "The more intrinsic incentives can be made, through identification with needs, motives, or goals, the more dynamic will they be."²

It is the author’s conviction that a religious education build around the dominant, concentrically developed theme of the living Church, the Mystical Body of Christ, is the most dynamic point of view in the religious education of modern youth. In this approach, when religion is taught within

¹Cf. ch. 3, pp. 3-6 of this thesis.
the context of needs and problems, there is a definite identification of student with doctrine. The concentric expansion of the doctrine of the Mystical Body, in the setting of the whole Pauline mystery of Christ seems to fulfill this principle of identification with needs more completely than any other approach.

As was indicated above, the sense of importance of the emerging personality is, in the conviction of the author, the dominant element of adolescent mentality. Whether the reader agrees with this judgement or not, he certainly cannot deny that it is an important factor growing out of adolescent needs. Is there any truth of any science that brings home more graphically the importance of the individual person than the doctrine that portrays how Christ identifies the individual with Himself regardless of the individual's age, natural talents, or social status? It is hard to conceive of any other known fact that would be more recognition-granting to the individual than the fact that Christ places in the hands of those united with Him a personal trust, responsibility, and power to bring other souls to God. The delegating of responsibility is always a sign of trust in the worth of the one to whom delegated responsibility is given. Teen-agers may feel inadequate in many an adult responsibility, and yet Christ invites them to share in the highest of all adult responsibilities, the salvation of souls.

For one who knows theology and has an insight into the implications of the Mystical Body doctrine, this responsibility is a real one—a responsibility not without significant consequences. The God-Man's work of redemption still goes on in the world, and it is the highest and most revolutionary cause in
all of human endeavor. It can be taught as such. Through membership in
Christ's Mystical Body, teen-agers are invited to participate in this rad-
cially revolutionary cause.\(^3\)

It is recognized, as we mentioned above, by psychologists and educators\(^4\)
that students of high school age have a strong tendency to participate in
significant causes under the strong leadership of impressive personalities.
The reality of the union of the members of Christ's Mystical Body with Himself
offers the most complete and personal association possible with the greatest
cause under the greatest Leader. Pope Pius XI anticipated this statement by
over two decades when he wrote: "He is King of our hearts, too, by reason of
His 'charity which surpasseth all knowledge,' (Ephesians 3/19) and his mercy
and kindness which draw all men to Him; for there never was, nor ever will
be, a man loved so much and so universally as Jesus Christ.\(^5\)

It may be objected here that Christ was an historical figure far removed
from our time and place, and hence He is not capable of eliciting a personal,
motivating love. There is no denying a difficulty here. It is a rather
obvious fact that immediate empirical contact with a person is ordinarily
more emotionally stimulating than is contact by faith. However, there are
several answers to this objection: a) in the five statistical studies of the

\(^3\) Cf. Appendix (sample unit of study) for exposition of the doctrine of
the Mystical Body of Christ. It is impossible in this chapter to develop the
doctrine in detail. This is an important theological study in itself.

\(^4\) Flecke, Self Revelation pp. 17 and 151; Allers, Character Education,
p. 68; Schneider, pp. 182-183.

\(^5\) Quas Primas, paragraph 6, quoted from McLaughlin, The Church and the
Reconstruction of the Modern World.
ideals of children and adolescents made between 1900 and 1950 in Europe and America, the results indicate that a surprisingly large number of personal ideals were chosen from history, and history is a matter of faith, human faith.\(^6\) b) Emotion is not the main element of love. Love is more basically a matter of volition, and motives are founded principally upon the cognitive processes.\(^7\) c) History and our own experience bear out the fact that human love can, with the help of grace and good education, quite easily reach far beyond the limits of emotion and become a permanent motive of conduct.

This very difficulty is the reason for our insistence upon teaching the life of Christ thoroughly and experientially from the Gospels.\(^8\) Furthermore, this difficulty adds another reason for the thorough concentric expansion of the Mystical Body doctrine through high school, in order that Christ's personality and presence become a conscious reality in the student's thinking and living. Christ is not merely an historical figure of the distant past. He is personally and mystically as well as sacramentally present among us today. This fact of Christ's presence in the world through the Church is not very widely nor profoundly understood in spite of the fact that the terminology of the doctrine of the Mystical Body is used quite freely by writers, teachers, and preachers. Although I do not have statistics to prove this statement, the experience of the majority of priests would probably support the judgement. This failure in understanding is probably due not so much to

\(^6\)Schneiders, pp. 298-303
\(^7\)Lindworsky, The Training of the Will, p. 71.
\(^8\)Cf. Part IV of this thesis.
the depth of the mystery as it is to a modern unfamiliarity with the concepts involved and to the poor and incomplete way in which it has been taught and applied. This truth demands a gradual growth in understanding. Could it be that we have too long been teaching Christ as an historical founder of an institution, rather than as the living Head of a supernatural, and vital organism—the Church as the whole—Christ today? Allers has stated that: "The adolescent succumbs easily to the fascination of a personality, whereas an impersonal institution may leave him cold."9

We are not implying that this doctrine is the answer to all teen-age troubles but that there is a definite harmony between adolescent needs and the implications of the doctrine of the Mystical Body of Christ.

Another area in which this approach to religious education can be especially fulfilling is the need for security. The uncertainty and confusion resulting from lack of sufficient knowledge and experience does cause a varying amount of emotional insecurity.10 People feel insecure about things of which they are ignorant, and the insecurity increases when they are personally involved in matters about which they are partially ignorant or lacking in experience. Teen-agers are certainly personally involved in moral matters as are all human beings. In adolescence the insecurity arises from the new impulses and desires on the one hand and the inadequate knowledge for interpreting, understanding, and controlling these new impulses and desires on the other. This is exactly where security is related to thor-

9Allers, Character Education, p. 67.
ough religious instruction, and guidance.\textsuperscript{11} Knowledge tends to dispel some of the fears and serves as an anchor in the stormy transition period. A haphazard glance at a few moral principles will never be sufficient in the formation of the secure Christian conscience. This demands a practical study of moral problems and the principles of morality and asceticism, simplified as far as possible but not divested of content. Furthermore, no presentation of moral principles is ever adequate for life and happiness unless they are consistently shown in their integrative beauty as they relate to present happiness, to God, and to the Beatific Vision. There is no stronger permanent incentive to moral living than a personal love for God, through Christ, with whom we are intimately united in the Mystical Body. Unless morally good acts and the formation of virtues are understood as expressions of our love for God—of our loyalty to Christ—moral education tends to become a casuistic system of "do's" and "don't's". In short, this plan is not only theologically correct, but seems to be psychologically conducive to dispelling some of the insecurity that is consequent upon ignorance of the most fundamental concepts of life, matters in which we are all personally involved.\textsuperscript{12}

Dr. Schneider makes this observation about the relationship between insecurity and personal problems: "To a person not sure of himself, whatever the cause may be, threats of social or economic insecurity can be appalling.


It is bad enough not to be sure of oneself; but when in addition, one cannot even be sure of those things that have always endured, the mental shock may be catastrophic. 13

In this light we can see how social problems can become personal problems. Here, again, the Mystical Body approach can become indirectly, an aid to personal adjustment and security. In the chapter on the relationship of the Mystical Body to modern social problems14 the point was developed that this doctrine is the bedrock for adequate solution of social problems of our day. The virtue of trust in Divine Providence takes on new meaning in the context of the Mystery of Christ. Persons who have really developed a clear insight into the implications of our mystic union with Christ will more easily conclude that no situation is hopeless whether the problems be social or individual.

The adolescent's need for independence can also find some fulfillment in the religion course. Educators often misinterpret this natural need for independence as insubordination. This mistake can lead the teacher to the harmful or at least fruitless method of forced religious indoctrination.

13Schmiedele, p. 174.

14Cf. chapter VIII of this thesis.
A thorough education in the doctrine of the Mystical Body is challenging and satisfying for the students' growing intellectual ability, and it takes cognizance of the students' need for intellectual and volitional independence insofar as this approach endeavors to motivate rather than merely legislate morality.

It seems rather plausible to the author that a forced indoctrination kind of religious education may be one of the contributing factors for the many instances in which the Catholic schools have failed to develop a sense of personal responsibility in its graduates. Although we shall discuss motives, properly speaking, in more detail in the next section, a few remarks seem to be in place here in relation to independence. The education of the will necessarily involved a great deal of personal freedom to act upon personalized motives. The important task of education is to help the student develop these motives for free, independent action. Our schools seem to be failing somewhat in this as is evidenced by the divergence of religious practice during the school year from that of vacation time or post-graduation time. Students do so well when under the direct supervision of the teachers and school administrators, and often fail quite noticeably when on their own. Certainly, freedom must be balanced with reasonable discipline in the formation of values and habits, but experience seems to indicate that forced attendance, for example, at daily Mass does not seem to form the true habit of Mass attendance nor does it seem to have much bearing on the students' appreciation of the Mass. Results seem to indicate that there may be more

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pagentry than education in forced Mass-movements of high school students.

Thorough understanding of the place of the student in the Whole Christ would seem to be more conducive to the receiving of the sacraments and sharing in the Mass. The Gospels point out that the Good Shepherd prefers to lead His sheep rather than drive them. We may presume that Christ is a good psychologist.

The need for independence, as we pointed out above, seems to be in conflict with the need for security and guidance. An appreciation of the real meaning of the truths contained in the reality of the Mystical Body of Christ can help the student reach a happy balance in these two apparently conflicting needs. Sound religious education gives insight into the fact that personal importance and dignity are not contradictory to the honest recognition of individual limitations. The knowledge of Christ and His mysteries helps the students to see that the development of personality and the virtue of humility are quite compatible. Christ more than any other gives recognition to our personal worth and at the same time makes it very clear that our highest claims to greatness find their source in Him. Christ said, "Without Me you can do nothing," 16 but St. Paul went on from this point and stated: "I can do all things in Him Who strengthens me." 17 It need not be emphasized for educators how important is the balance between self-regard and true humility 18 in the formation of the Christian personality and character, and in the preservation of mental health.

16St. John xv. 5.
17St. Paul, Phil. iv. 13.
The need for belonging and the tendency to conformity are stronger during adolescence than at any other stage of life. The influence of the social pressures resulting from the need to conform to the peer-group can hardly be overestimated. Such social pressures are natural. They serve a definite purpose in the total education of the person. Although we should not try to destroy social pressure (indeed, we cannot), education and guidance can enable people to control exaggerated and harmful influences of excessive social pressures. Very often among adolescents, conformity under social pressure is conducive to negative morals. The most effective educational solution under these circumstances is to develop a counter pressure for motivation to positive moral behavior. This is not accomplished through techniques and psychological tricks, but through education of the group involved. Here we are in the area of group loyalties. School spirit is merely a popular term for a very necessary element in education. The development of an apostolic spirit, an outgrowth of an appreciation of the reality of the Mystical Body, has actually been an effective counter pressure in school situations which fall within the author's experience. However, the success of such a program depends upon the prudence of teachers and administrators. Unless the counter-pressure group has intelligent leadership, such a group can be quickly ostracized from teen-age society. It goes without saying that

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19 Havighurst and Neugarten, Society and Education, p. 110.
20 McCarthy, Training the Adolescent, pp. 161-162.
there are many other factors involved in the development of school spirit, but those elements are not our concern here.

It would be of some value to trace the relationship between the religion course and adolescent needs, especially in regard to achievement and affection, but we feel, at this point, that the connection is quite obvious. However, it may be of value to hesitate momentarily to consider the place of theological truth in relation to the problems, confusions, and fears of adolescents in matters of sex.

Although this writer is inclined to agree with Dr. Rudolph Allers, that preoccupation with sex is not the most dominant element in adolescent life.\textsuperscript{22} Dr. Urban Fleege's study\textsuperscript{23} statistically shows that sex problems do figure very significantly in this period of life. As was stated above, Dr. Fleege listed the need for guidance in matters of purity as second in his list of four great educational needs.

Regarding psycho-sexual development and adjustment in adolescence, Dr. Alexander Schneiders makes this inclusive statement:

Through the media of parental instruction and discipline, youth should be protected against experiences and situations . . . that are the source of dangerous temptations, and make self-control extremely difficult. On the more positive side, the inculcation of moral and religious ideals; the continuation of wholesome religious practices; the provision of adequate leisure facilities; the development of worth-while ideals and attitudes regarding sex, marriage, and members of the opposite sex; and the development of a truly dynamic sentiment of self-regard will go a long way toward solving the sexual problems of youth.\textsuperscript{24}

\textsuperscript{22}Allers, Character Education, Introduction.
\textsuperscript{23}Fleege, Self Revelation of the Adolescent Boy.
\textsuperscript{24}Schneiders, The Psychology of Adolescence, p. 223.
Certainly the high school religion course must contain inspiring and practical units on the virtue of chastity and on Christian marriage. However, these units, like the Epistles of St. Paul,\(^{25}\) ought to be Mystical Body oriented. Proper attitudes regarding sex are basically dependent upon the vital conviction of the dignity of the human person, of others as well as of self. The beauty and sacredness of sex in God's design is meaningless outside of the context of the dignity of the individual. In speaking of marriage St. Paul compared the Christian union of husband and wife to the mystical union of Christ and His Church.\(^{26}\) In speaking of the virtue of chastity, St. Paul continually reminded his readers that they were members of Christ, lest they bring shame to the head by desecrating the members.\(^{27}\) In like manner in our high schools, we can hardly better St. Paul's approach in developing right attitudes toward sex and chastity.

The doctrine of the Indwelling of the Blessed Trinity, closely associated with the doctrine of the Mystical Body, is also an important source of Christian ideals and attitudes, especially in regard to chastity. This truth, an impressive aspect of the supernatural life of sanctifying grace, is not an easy truth to grasp. However, this fact does not lessen its importance, and it should be developed along with the doctrine of the Mystical Body all through the high school years if the students are to appreciate the meaning of the state of grace as something more than a nebulous state of soul consisting of freedom from serious sin.

\(^{25}\)Cf. ch. 6 of this thesis (Pauline Method).

\(^{26}\)Eph. v.21-33.

\(^{27}\)e.g., Romans xiii.13-14; I Corinthians vi.15; Colossians iii.5-11.
In our emphasis of the Mystical Body we are not suggesting that the other teachings of the Church be neglected. The creed and liturgy as well as moral principles, find meaning, interpretation, and application in the reality of the Mystical Body doctrine. This doctrine, so satisfying to adolescents, is an avenue whereby the content of the creed may be identified with everyday life. This doctrine might be termed the motivating truth of the liturgy and the apostolate.

There is no educational short cut to the formation of the Christian personality and character. The development of a permanent motivational system and a Christian conscience takes time. Education is a gradual growth. Attitudes and ideals are being formed and built upon all through the school years and indeed all through life, through good teaching, counseling and experience, under the influence of grace.

Although the fulfillment of natural needs is not the most pervasive and permanent motivating factor, nevertheless, it is an indispensable start. The task of religious education is to build an adequate value complex and life-ideal. Educators have to start at the students' level of needs and values, and give opportunity for growth in insight into Christian values and for actual achievement in apostolic action, especially through group programs and projects closely associated with the religion course. Students can be made aware of the fact, through good teaching and through provided opportunity for experience, that the values inherent in the reality of the Mystical Body

22 Lindworsky, The Training of the Will, pp. 65-66. Both Lindworsky and Schneiders are in agreement on the point that pleasure and fulfillment of needs are essential in the early stages of value recognition.
are far more fulfilling and satisfying than are the many questionable forms of satisfaction or compensation that youth is so prone to seek.

Dr. Schneiders sums up the thought of psychologists regarding the coalescence of motives and motivating factors with these words: "In order to develop an adequate motivational system, one must bring into play motivational tendencies that already exist, utilizing ideals to reinforce sentiments, interests to reinforce goals."[29]

The religion course is more than an area of religious instruction that falls under the heading of general education: the religion course is at the same time an experience in group guidance, for it is an application of truth to a particular group having common needs.[30] In the author's opinion this life-associated kind of teaching obviates the need, in Catholic high schools, of special and regular religiously orientated group-guidance sessions, although we cannot emphasize enough the crying need for further individual guidance and counseling.[31]

Several objections might be raised against this thesis at this point. Among these possible objections are the following: a) this doctrine is too advanced for children and adolescents and consequently it is too far beyond their intellectual grasp to become a motivating conviction; b) this is a perfectionistic approach that could be frustrating rather than motivating for

[29] Schneiders, p. 139; also Lindvorsky, p. 74.
[31] Ibid., 21. Here we are using the terms general education, guidance, and counseling according to Father Curran's trichotomy as developed in his Counseling in Catholic Life and Education.
young people; c) this is an idealistic dream and religions must deal with the hard facts of life; d) youngsters are in need of simple, concrete motives and not of such lofty ideals that their perception of the self-ideal is exaggeratedly unachievable.

Authoritative evidence of psychologists and educators will be offered in the next section specifically dealing with motives proper, in answer to the first objection that this doctrine of the Mystical Body is too advanced. The other three objections question the advisability of our approach on the grounds that we are proposing a kind of idealism that could be frustrating and perfectionistic whereas young people need practical, down-to-earth motives for conduct.

First of all it must be admitted that this objection has real grounds where the teacher does not appreciate the full meaning of the doctrine. Students must realize the fact that Christ profoundly understands our weaknesses and limitations and that we are still acceptable to him in spite of our ignorance inconsistencies, humiliating temptations, and sins. Mystical union with Christ does not imply an "angelization" of human beings, as is implied in the heresies of Manicheism and Albigensianism. Furthermore, union with Christ is not to be associated with a sort of super-human, although natural effort to raise ourselves to a Christ-like level of perfection. The Christianizing of personality in the context of the meaning of Mystical Body is mainly accomplished by Christ Himself, through the work and influence of the Holy Spirit. Man's part is summed up in a reasonable cooperation with God's gifts. A cursory glance at the Gospels is enough to convince us that Christ's associates were not angels. A few of the early members of the Mystical Body need be
recalled: the betraying Peter, the doubting Thomas, and the ill-reputed Magdalene.

Far from being perfectionistic in the psychologically unfavorable sense of the term, the Church, following the thought of her founder and head, is the most understanding and forbearing "refuge of sinners" and of the weak, ignorant, and even repulsive elements of humanity. Indeed, the Church is the only source of genuine hope for those segments of society that are judged as hopeless by human standards. The criminal on the cross at Our Lord's right was certainly an abandoned man. Still he received the sanctifying membership in Christ's Body the day the Church was instituted. Certainly this favor cannot be considered as the reward of "angelistic" perfection.

Finally, the emphasis of the doctrine of the Mystical Body does not preclude the importance of lower and more natural motives for conduct. The understanding educator will utilize every good means possible to help his students develop Christian personality and character.

This approach to a Christ-centered education, far from being frustrating for the students, will often be their only hope of consolation, for the students will be helped to understand that their importance still stands, in the sight of Christ, even in spite of habitual serious sin, for sorrow and atonement within the Mystical Body of Christ, are steppingstones to the restoration of their own sense of self-importance and God-given greatness. Father Mullen sums up the answers to these objections with this short sentence: "We need have no such fear of Catholic truth unless it be ignorantly interpreted." 32

CHAPTER XII
MOTIVES AND THE MYSTICAL BODY APPROACH

In the modern theories of the psychology of learning, the interest in motivation of behavior is predominant. A large proportion of modern American educational theorists would define learning as a developmental process involving the formation and change of behavior patterns through purposeful activity in life-experiences. In this context a motive is a student-recognized personal value, seen in a proposed goal, and usually presented as the satisfaction of a basic human need. Although this terminology may strike many readers as being narrowly "educationistic" and needlessly obscure, nevertheless, if we delete from the theory the connoted overemphasis of personality development, this modern presentation of motivation is surprisingly close to the Aristotelian concept of dynamic psychology.¹

Motives, as distinguished from needs, have a dominant quality of rationality about them.² It is peculiar to all true rational motives that there be a recognition of good for the individual in an object or act, which good the intellect presents to the will as an object of choice. This recognition may be the result of simple apprehension or the fruit of deliberation. "... the

¹Aristotle, De Anima, Bk. III, chapters 9 and 10.
perception of good in an object acts as a stimulus to the will, and this object we call a motive.\(^3\) In other words the so-called strength of will is, in reality, a matter of organization and cogency of incentives to certain types of behavior or to the acquisition of certain objects.\(^4\) The dynamism of a particular motive depends upon how much subjective good a person sees in a possible object of choice. Good conduct or behavior depends greatly upon the ability of the individual to introcept absolute values. This, of course, is a gradual educational process. Lindworsky would "build the whole of education on the significance of motives".\(^5\)

The study of motives is at least as complicated as is the study of needs, however, synthesis in the study of man is possible since a man is a unified personality, integrated by a simple, spiritual principle of life, the soul, in which ultimately rests the individual's responsibility of intellect and choice. The unifying principle for the study of dynamic psychology is the operational theory that human behavior is the expression of man's search for happiness—the reaching out for whatever is perceived as a subjective good.

The complexity of the study enters the picture when we discover the multiphased elements of motivation that play a necessary role in man's judgments and choices: interests, desires, attitudes, values, ideals, principles, and goals. The complexity increases when we see that all these factors are influenced by emotions and dependent upon fulfillment of basic human needs.\(^6\)

\(^3\)Ibid., 126.
\(^4\)McCarthy, pp. 69-70; Lindworsky, p. 57.
\(^5\)Lindworsky, pp. 57-63.
\(^6\)Ibid., 65-66.
The subject of motives is of particular importance to educators because motives are extrinsic to the individual student in so far as they are not innate tendencies or needs but rather, qualities that can be developed through experience and education. The teaching challenge is not to be found so much in the speculative presentation of an objective set of values; the real challenge is to help the student to assimilate these values to the point where they become personal convictions.

Childhood conduct is, to a great extent, made up of impulsive behavior that grows out of desires for the satisfaction of basic needs. A superior motivational system can be developed during adolescence because the teen-ager is growing in experience, understanding, and the power of deliberation. He is more or less capable of projecting himself into the future, of recognizing the value of social action and altruistic behavior, and he is beginning to perceive the value of good habits. Dr. Schneiders' opinion on this point is quite emphatic when he writes: "... the developing of attitudes, ideals, and other sustaining motives should be undertaken as soon and pursued as rigorously as possible during the adolescent period, especially since the developing mentality of the adolescent is particularly susceptible to the inculcation of such tendencies."

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7 Schneiders, p. 126; Lindworsky, p. 63.
8 Schneiders, p. 126; Lindworsky, p. 76.
9 Schneiders, p. 161-162.
10 Ibid., p. 135.
This educational process of developing motives need not be a "hit and miss" affair; a few principles drawn from psychological studies may be a directive help to the teacher. Three general principles seem to be especially to the point. First of all, within the unity of personality there is an indispensable interdependence of basic human needs and motives. Dr. Schneiders explains this principle by saying that "every parent and teacher knows with what great difficulty purely rational motives are employed with children and adolescents. Too often a knowledge of what is right and good is not enough; there must be added to this knowledge some other element that will make it dynamic. It is here that basic needs may often be employed to insure the desired conduct."  

A second principle of motivation is that coalescence of several motives increases the dynamism of the situation. With a mutual reinforcement of natural and supernatural motives the student is more likely to perceive a proposed good as a desirable choice. For example, a person is more disposed to form the habit of purity when he recognizes that this virtue, besides being supernaturally meritorious, will also enhance his own self-regard and increase the esteem that others may have for him.  

Finally, motivation is facilitated by the general social atmosphere in which learning takes place. This social facilitation, embodying the concepts of the social psychologists—acceptance, congenial climate, interaction, social pressures, etc.—provides a sort of moral current conducive to certain  

11 Lindworsky, p. 77.  
12 Schneiders, pp. 140-141.
types of behavior. A tradition of scholastic excellence, for example, is often a strong incentive to study; a spirit of personal acceptance may be fertile ground for honesty and an apostolic spirit within a school may be conducive to better understanding the Mass and more frequently receiving the sacraments.

Certainly the formation of the Christian person includes the motivation of virtue. Adolescents are most impressionable, and for this reason they are fertile ground for the development of good habits. This is partly the work of the Catholic school, for virtuous motivation depends, among other things, upon a clear, interesting, and practical presentation of the inherent good in an absolute system of values. This is a great part of the work of a high school religion teacher.

The rest of this chapter will be concerned with a discussion of values, ideals, and attitudes in relation to religious education and especially the doctrine of the Mystical Body.

Values

Values were chosen first for consideration because, in the author's opinion, they are the most fundamental and most inclusive type of rational motive. As was indicated above, the basic idea in motivation is the recognition of some real good in an object, a recognition of good sufficiently compelling to arouse desire in the person or to induce his will to grasp for the good object. This recognition of good is synonymous with saying that it is a perception of a value—something worthwhile. In short, value judgements are essential to every rational motive. The concept of values could be considered as a unifying frame of reference for the other motivating factors, such as ideals, attitudes, interests, and goals.
Because of the "relativistic view of truths and values" so characteristic of adolescent thought, we might be inclined to judge that the development of a scale of genuine values would be too difficult for adolescents. We should keep in mind that this relativism of values is the natural concomitant of the inexperience and uncertainty of adolescence. This unsure relativism is not only a sign of the need for a system of true values, but is an indication of the readiness of teen-agers to develop such a value-scale.

Because of their immaturity, adolescents' desires have a fierce immediacy about them. This fact makes the formation of a Christian conscience imperative not only for the preservation of grace in particular, but also for the formation of character in general. Convictions of a true, certain Christian conscience are a stabilizing influence which help to offset youthful impulsiveness, and these convictions amount to principles of action which flow from a scale of accepted values.

Lindworsky makes this rather provocative statement: "Whenever pupils are compelled externally to discharge their duties without understanding the reason for them and without having motives for their behavior, little remains of the good habits after they leave the institution. The phrase 'boarding-school education' has become the equivalent of ineffective external drill which pupils discard as soon as possible." 14 It seems rather plausible that this statement goes to the root of a certain lack of permanency in American Catholic education. Children can easily accept a set of values of a parent or

13 Lindworsky, p. 60.
14 Ibid., 87.
teacher, but these values may not remain operative in adolescence or adulthood unless the students are helped to gain a personal understanding of these values. High school students are necessarily striving for a limited degree of social and intellectual independence. Hence, where mere telling may bear conviction for a child, a certain amount of insight is demanded for adolescent conviction. This is the point where the whole Mystery of Christ enters the picture. A scale of values is a synthesis—a way of life. If this moral synthesis is to be permanent, the whole behavioral system must be rooted in an absolute doctrinal synthesis. This doctrinal synthesis is found in the teachings of the Church in general, more specifically in the Mystery of Christ, and most particularly in the doctrine of the Mystical Body, which makes the whole Mystery of Christ present and real to each Christian here and now. 15

Those readers who have accepted the tenets of Chapter III of this thesis will agree that the main objective of Catholic education is the forming of other Christs—persons who have an apostolic point of view like that of Christ. However, priests have often been heard to complain that American Catholics do not have an awareness of apostolic responsibility. Short of the direct action of grace, how can lay people be expected to hold the apostolate high in their scales of values when they have not been thoroughly educated in those truths most formative of this value? How can the Catholic laity aspire to the ideal of disinterested Christ-like charity when their value-systems are founded on a "save-my-soul" mentality as is overemphasized in so much of Catholic religious education? Here is one of the pressing reasons for the Mystical Body

15 Ibid., 72-79; McCarthy, pp. 188-189; Schneiders, p. 294.
theme in Catholic secondary education where students can be inspired with a Christian other-selfness, and where the very implications of the doctrine tend, at the same time, to help fulfill basic needs of the adolescent mind.

As understanding furnishes permanency to a value system, so emotional identification with esteemed persons deepens the sense of conviction and provides impetus to value-judgements and choices. Young people are especially drawn to personalities rather than to ideas. Acceptance of ideas and values is usually a sort of "package deal" with the acceptance of a personality. Adolescent acceptance of Christian values is usually concomitant with, and most likely dependent upon the acceptance of a Christ-like person. A personal love for Christ, the Christ of the Gospels and the Whole Christ of the Church would seem to be a necessary prerequisite for the student's acceptance of the values of life as Christ taught them. Christ's teachings embody the values and His Person the ideal of the Christian life. This thought brings us to the discussion of ideals as motives of behavior.

Ideals

Ideals, as considered here, are "concepts converted into standards of excellence." They are value-concepts that have crystallized into a model that tends to form attitudes and regulate conduct. At times they may be construed as extraordinary exemplars of a scale of values.

Purely objective ideals, although speculatively known, are not dynamic since there is no personal identification with the model. A personalized

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16 Fleege, pp. 17 and 151; Allers, p. 68; Schneiders, pp. 292-293; Lindworsky, pp. 77-79.
17 Schneiders, p. 537.
ideal is one that has become subjectively realized by the student and hence is truly dynamic through personal identification. A personified ideal is one in which the standard of excellence is exemplified in a particular person viewed as a living prototype of a scale of values. The introjected personified ideal is the most dynamic for good or ill. The adolescent with a highly personalized ideal may not be a saint but he will not be mediocre.

Although the idealization of a particular person may be highly dynamic, especially for teen-agers who are so prone to hero-worship, nevertheless, such an idealization can be an extremely dangerous gamble. Disillusionment about the person may result in the collapse of the system of values of which the person is an ideal crystallization. This is especially probable in the instance of adolescent uncertainty. Just the same, the idealization process is a basic psychological phenomenon that will continue to go on in spite of possible dangers and real tragedies. This is all the more reason why the process needs direction by good persons in the educational settings of the home and school. Furthermore, the danger of disillusionment is obviated when the ideal in question is the Person of Christ. What is more, Christ is more than an historical ideal; He still lives with us in His Church and in the members themselves, not only inspiring His proteges to loyalty, but actually giving them the supernatural help needed to live up to the standards personified in the Ideal.

This dynamism of personified ideals in adolescence is evidence for the fact that high school students in general are interested in particulars rather than in abstract universal concepts. St. Thomas puts it this way; "the young can easily grasp what falls under imagination, but when it comes to what escapes both sense and imagination, their mind does not attain,
partly because their intellect has not yet been trained for that kind of reflection, and partly because of many changes in their nature. Teachers should remain conscious of this fact in the presentation of profound truths; they ought not hesitate to appeal to students' imagination as much as is possible. This is an important reason for insisting upon an imaginative presentation of the historical Christ as He appears in the Gospels rather than as He is dogmatically presented in theology.

The teacher fits into this picture of ideals as a bridge between the student and Christ. The teacher can inspire students with a solid interest in Christ if the teacher exemplifies, in his own life, in a very personal way, the Christ-life flowing from the Vine Itself. The teacher, must however, be careful of his own motives lest he draw students only to himself rather than to Christ.

The fact that the ideals of young people often seem so unstable is not reason for discouragement. Adult leaders of youth must realize that this propensity to change is merely another expression of the inexperience and uncertainty of youth. Rather than discourage, this realization should challenge teachers to present ideals all the more thoroughly, persuasively, and imaginably, so that the impression made will be deep enough to forstall uprooting by changing emotions. This, according to the author's opinion, is another reason for a thorough rethinking of secondary school religious education.

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Having defined character as "the disposition to action according to regulative principles," Dr. Schniders says: "there cannot be character without ideals." He then continues: "Ideals are sources of integration for both character and personality. They give direction to personal strivings, hopes, ambitions, and desires."19 Here is evidence, in the author's mind, for insistence upon the Mystical Body of Christ as the nucleous idea in Catholic education. This truth is so prevaling in its implications that it can be influental in almost every phase of life.

The objection might be raised at this point that other doctrines could likewise be proposed as a frame of reference for secondary religious education, and these doctrines could likewise be shown to be in harmony with adolescent psychology.

Although all the truths taught by the Church are important for people of all ages, and although the other doctrines could be shown to be in harmony with adolescent mentality, the author would like to propose that none are quite so timely, pervasive, and immediately fulfilling socially, psychologically, nor so interpretive of the supernatural life as is the doctrine of the Mystical Body. This objection is brought up here because of the similarity between an ideal and the Mystical Body concept. There is no denying the fundamental importance of dogmas such as the Trinity, the Incarnation, Redemption, and Grace. However the doctrine of the Mystical Body contains

19Schniders, p. 303.
these doctrines within itself and is, like an ideal, a present synthesis and crystallization, real as well as conceptual, of the whole Mystery of Christ. The Church, the Whole Christ, the Mystical Body, is the Mystery of Christ in actual operation in our world today. Our purpose in emphasizing the Mystical Body is not to neglect the other great dogmas, but to make their meaning clear and their purpose effective in the students of our day.

Attitudes

Attitudes are as elusive as they are important. They are almost as difficult to define as to change. Attitudes are an integral part of all motivation, learning, and behavior and still their subtlety has prompted the over-simplification that they are caught and not taught. Without trying to evaluate the many divergent definitions of attitude, the author has chosen, for the purposes of this writing, to describe an attitude as a combination of idea and emotion, or, as Remmers describes it, "an affectively toned idea." 20 Attitudes seem to imply an emotional involvement of self with an idea, situation, person, or object. An attitude implies commitment—some acceptance or rejection of the thing, the person, or the idea under consideration. The value-judgement involved may vary in degree negatively from indifference to fear or hate, and positively from interest to attraction and love. Attitudes seem to be shadings of ideas produced more by the way things are taught or by the personality of the teacher than by the content of the teaching. 21 This


21 Ibid., 5; Lindworsky, pp. 64-65.
is said with a good deal of hesitancy, for the author realizes the importance of experience and knowledge in the formation and change of attitudes—it is quite evident that ignorance and a provincial inexperience is often at the root of negative attitudes.

Although psychologists may differ in defining attitudes, they are in agreement as to the importance of emotions in attitude make-up, and hence they bear witness to the importance of the emotional element in motivation and education. Although ideas are the directive elements of choice and action, emotions furnish the energy to move.  

The educational importance and challenge of attitude-change in the integration of personality is quite evident when we stop to consider the attitudinal inconsistencies about which people are prone to rationalize. Christian racial segregationalists, Catholic divorcees, and theistic Communists are not fiction types; they are walking contradictions. Here, the author is not speaking of admitted sin nor of the basic conflict in fallen human nature, but of the rationalized co-existence of mutually contradictory moral attitudes. Teen-agers are vulnerable to this kind of rationalization because of their own uncertainty, because of the urgency of newly discovered desires, and because of the moral confusion and relativity of their environment. In the author's opinion, this sort of rationalization is at the bottom of a good deal of adolescent behavior—e.g., an apparently amoral view of student-cheating, dating conduct, etc. Granted that this problem is as much a matter for the parent and pastor as for the teacher, it would seem to be as unrealistic for educators to dismiss this kind of problem as it would be for them.

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22 Rammer, p. 15; Lindworsky, pp. 76-77.
to try to separate character formation from intellectual growth. Attitudes and ideas defy division in real life. If we might be permitted to speak of a divine educational psychology—Christ not only taught truth, but endeavored to win His students to the acceptance of the truth through personal love. The mere presentation of ideas would not have demanded the Incarnation.

The forming of objectively right attitudes is often a simultaneous process with the eradication of wrong ones. It is unlikely that a student would give up a negative attitude except through the process of acquiring its positive opposite.  

This attitude formation is a complex learning process—a learning process because it involves knowledge and understanding: complex because value-insight also involves the emotions and, most important, actual grace where God so chooses to directly enter the educational setting. The knowledge factor alone is relatively easy to handle, but the educational challenge rests on the fact that emotions are not always amenable to knowledge. It is because this emotional element is indispensable to the learning process that the personality of the teacher, the method of teaching, and the social climate of the school are of such importance, although these are not substitutes for content. Good teaching methods and a wholesome relationship between teacher and students are of greater consequence in the area of religion than in any other subject field, not only because of the primary importance of religion, but

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also because religion is eminently orientated toward action, and the content
is of itself not necessarily conducive to practice.  

Without intending to evaluate the premises, progressive educational
theory is psychologically consistent in so far as it states that democratic
attitudes are fostered in an environment of democratic experience and
activity. Catholic educational theory postulates that the first objective
of education is the development of the Christian. This necessarily includes
the forming of Christian attitudes. Then, to be psychologically consistent,
Catholic schools must furnish an environment of Christian experience and
activity. Here again, it seems to this writer that charitable and apostolic
activities should be a part of school life. These activities will be sponta­
aneous if they flow from an appreciation of the meaning of the Mystical Body.

The apostolic point of view in life and education is a very definite
attitude toward God, other people, and self. It is an habitual frame of
mind that grows out of an appreciation of membership in the Mystical Body of
Christ. This attitude of other-selfness must rank high in any scale of val­
ues designated as Christian by the very definition of the term Christian.
True, to call an apostolic point of view a mere attitude may be an over­
simplification, since apostolic action must be based on the virtue of
charity which is, in turn, a free act of the will rather than mere sentiment.
However, it would also be an over-simplification to say that the Christian
life is simply a matter of supernatural grace. As grace builds upon nature,
so virtue involves the mind and emotions as well as the will, and the educa­
tion of the Christian person is dependent upon the principles of psychology

and sociology as well as upon the content of religious truth. In other words, grace does not automatically impel the development of Christian personality. Free choice of the highest ideals and goals as presented in the content of Catholic doctrine, is conditioned, under the influence of grace, by the same principles of motivation as are characteristic of education generally.

In this section the author has tried to present, from a psychological point of view, the plausibility of the hypothesis that a Mystical Body oriented religion course would be motivationally dynamic for teenagers in helping them to appreciate and to live the Christian vocation. Having considered this hypothesis from a theological, a sociological, and a psychological point of view this thesis will finally take up more practical matters of implementing this theory.
CHAPTER XIII

A SYLLABUS OUTLINE

There will always be difference of opinion regarding the arrangement of the religion syllabus. This chapter presents the author's point of view as a means of putting his theory to work. This outline has been experimentally in operation in one of the high schools of the Diocese of Crookston for the past three years.

According to the proposed syllabus, the whole high school religion curriculum is unified under one broad frame of reference entitled: The Mystical Body and the Christian Vocation. Each year of high school religion from the ninth through the twelfth grade is a master unit of study, each divided into a number of sub-units. In its most general outline the program would appear as follows:

- ninth grade: Christ—His Life and Personality;
- tenth grade: Moral Problems;
- eleventh grade: History of the Church;

These particular units were chosen because each one presents a life or a phase of life—the life of Christ, of the individual Christian, of the Church, and of society. The imaginable, experiential frameworks are interesting in themselves, are concerned with concrete realities rather than with abstractions, and offer unifying backdrops for the presentation and discussion of the truths of religion.
The program begins with life situations from which doctrine emerges as in the life of Christ or to which doctrine is applied as in the case of moral and social problems. This is a reversal of the traditional presentation of logically arranged doctrines and the consequent need of "thinking up" disconnected applications to try to render the truths more understandable and practical for the student. It has been the author's experience that in a proposed program as he presents here, discussions of the truths to be learned spring interestingly and realistically from the life situations offered in the framework itself. In beginning the study of dogmas and the moral principles with a consideration of individual and social problems, the religious doctrines bear with them a sense of urgency in so far as they are a part of an answer to a realized need.

The question that arises at this point is why should these units be particularly appropriate to the general frame of reference, The Mystical Body and the Christian Vocation? First of all, an appreciation of the Mystical Christ is dependent upon a thorough knowledge of the historical Christ. Just as the very reality of man's unity in Christ was merited personally by Christ in His historic life and sacrifice, so the individual Christian's participation in this supernatural living unity is motivated by a personal love for Christ. Since this deep, individualized love for Christ is so fundamental to the Christian life, it seems quite important that freshmen come to a rather intimate acquaintance with the Person of Our Lord by being steeped in the story of the Gospels. From such a study of the Gospel story, students become more familiar with the Christ-portrayed ideals of life, love, unity, and sacrifice, all so essential to the concept of the Mystical Body. Besides
learning to love Christ with a genuine, personal love, it is just as impor-
tant that students become positively aware of how much they are loved by
Christ. This point is often forgotten in the religious educational situation.
Still, it is recognized most pointedly by psychology and experience that few
things stimulate the offering of love as does a real spirit of acceptance on
the part of the one loved.

Finally, it seems most fitting that the students be introduced to the
doctrine of union in Christ in terms of Our Lord's own words as He speaks
of the "vine and the branches" and of His "least brethren". In this Gospel
setting, the Lord's beautiful and imaginative presentation of life in God
tends to leave students with an impression of reality rather than of mere
poetic metaphor. This Gospel presentation through vivid imagery provides
a necessary backdrop for the gradual enlargement of the doctrine in the
following years of high school.

The second year course, Moral Problems, is an application of the Gospel
studies to the lives of the students. Moral living—obedience to God's
commands—is the most fundamental expression of man's love alive in the stu-
dent. This point of view helps students to realize the positive, beauty-
aspect of the Church's moral teachings. For example, chastity and modesty is
an expression of love for God and neighbor as well as for oneself since the
chaste person respects the dignity of the individual as a member of the
Mystical Body of Christ.

This study of moral problems is taken up in the tenth grade because a
thorough study of this aspect of life is important early in adolescence both
because the student needs the stabilizing influence of an informed conscience and because the adolescent needs early and continued guidance in the formation of a system of values that will constitute a Christian conscience.

Church History in the third year is a study of the development of the Mystical Body of Christ with its glories, and struggles through the ages under the guidance of its soul, the Holy Spirit. This History of the Church is best taught in either the junior or senior year when students are more mature and can better understand human relations, the nature of government, and the relationships of events and movements. In this outline, Church History is placed in the junior year because there are more timely units for the senior year and study of Church History will also serve as a preparation for study of apologetics and social problems in the last year of high school.

The place of the Christian in modern society is the theme of the religion course for seniors. A direct and thorough study of the Mystical Body and the Mass offers the most fundamental answers to current social problems and an insight into the Christian vocation; to be other-Christ in the modern world. Seniors study, as a part of this theme, vocations to the married and religious life. The importance of the lay apostolate, especially in relation to professions and occupations figures prominently in this fourth year course in religion. The unit on Social Problems in the light of the Mystical Body and the Mass is intended to be a doctrinal synthesis, showing the beauty and practicality of the Christian way of life. The unit on apologetics is intended not only to deepen the religious conviction of our graduates, but also to help them to become articulate apostles in the modern world.
Just as the meaning of the Mystical Body is developed gradually throughout the high school religion course, so related subjects, as continuing threads of doctrine, should be woven through the four year course. Such topics as the Liturgy, Grace, Sacrifice, Apostolate, the Sacraments, Divine Providence, and Prayer cannot be taught in single units of study. These subjects overlap one another and can hardly be grasped until their interrelationships are recognized. For this reason they are taught directly and incidently from many different angles, always within the context of the inner meaning of the Church.

As Theology is the directive science of Catholic education, the high school religion course should be the pivotal point for planning the program for Catholic secondary education. History, literature, social studies, art and sometimes science should be correlated with the study of religion either through a core curriculum plan or through integration of different departments. For example, world or ancient history should be studied before Church history; biology before matrimony; general science or physics before apologetics, and modern American literature before, or preferably while discussing moral problems.

This kind of religion plan presupposes that religion-teaching sisters be better prepared in doctrinal content, and that priests be better prepared in educational psychology. This plan also presupposes that Catholic elementary schools prepare the children as thoroughly as possible in Old Testament history.

Although this thesis has been limited to the organization of content for the modern American Catholic high school, the author by no means intends
to imply that this is the only important factor in the Christian formation of teen-agers. The high school religion course is just one important element of Catholic education which begins in the home and is continued through the parish. Catholic secondary education may be most unfruitful unless it is an integral part of a larger mosaic that includes the life of the family, the parish, and the community. Finally, no matter how well a curriculum may be constructed theologically, psychologically, or sociologically, the plan of study is not as important as the teacher. God could have taught us the content of Divine Revelation without sending His Son among us. However, man's acceptance of that content seems to have depended upon the personality of Christ, the Master Teacher.

This study has endeavored to point out evidence from Revelation, theology, psychology, and sociology, that the modern world needs an awareness of Christian social responsibility and that one of the means to this end is the orientation of the Catholic high school religion course in the meaning and implications of the Church's social doctrine founded upon and crystallized in the doctrine of the Mystical Body of Christ.
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APPENDIX A

A SUGGESTED SYLLABUS OUTLINE

I. LIFE OF CHRIST AND THE LITURGICAL YEAR: study of the Gospels harmonized with the progression of the Church Year.

Within this framework: the Creed, grace, Baptism, Mass and Communion, virtues.

Preceding this main study of the year: a unit on the Missal, introducing the students to the concepts of the liturgy. Included in this unit: structure of the Mass and the Liturgical Year.

Suggested textbooks:
New Testament
Missal

II. MORAL PROBLEMS: application of the study of the Gospels to life problems, strengthening the point of view that moral education is adequate only within the context of Christian love.

Within this framework: Commandments, virtues, sin, temptation, conscience, Confession, moral principles, self-knowledge.

Examples of problems used as springboards for study and discussion: social life, cars, money, parents, school work, dating, cheating, dress, drink, health, movies, TV, reading, conversation, social pressure, counseling, etc.

Suggested textbooks:


III. CHURCH HISTORY: the extension of the Incarnation—the life of the Mystical Body through the ages.

Within this framework: guidance of the Holy Spirit, Confirmation, the saints, Christian principles of government, Church and state, human rights, religion and culture, charity in action, Catholic Action, the Church and science, faith and reason.
Suggested textbooks:

The Acts of the Apostles
Murray, Sister Jane Marie, O.P. Christ in His Church. Milwaukee 1952

IV. MODERN SOCIAL PROBLEMS AND THE CHRISTIAN:

Within this framework:
A. Apologetics
B. Vocations and careers
   1. Matrimony
   2. Holy Orders
   3. Specific application of lay apostolate to the world of work
C. Modern social problems in the light of the Mystical Body and the Mass. (divorce, racism, labor and management, education, Communism)
D. Last Things; especially Extreme Unction

Suggested textbooks:

Epistles of St. Paul.
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APPENDIX B

A SAMPLE UNIT OF STUDY

The unit of study as presented here is intended for the use of the teacher. By design it is merely suggestive of one way in which the theory of this thesis might be practically worked out in the classroom. The author has never followed any rigid outline in teaching this unit. This particular written adaptation of the unit was made from the class notes and assignments of one of the author's former students. It has been part of a senior course in high school religion.

This presentation is sketchy by design because the teaching-learning process cannot be adequately committed to paper. The unique human relationship that is an essential part of this process has to be filled in by each teacher in his own style. The main value of this unit is not so much what is written here, but what is left unwritten—what is merely indicated by the word discuss.

The method used by this writer is predominantly, the Socratic approach, combined with reading, lecture, much free discussion, some note-taking, and a considerable amount of essay-writing. When the end of the unit is reached each student shall have reproduced, in his own essay style, most of the important thought of the unit. The simple drawings and diagrams included here are a few of the blackboard sketches that accompanied lectures and discussions. The unit has usually taken about twenty-five class periods to teach.

The main aims of this unit are twofold: (1) more mature understanding of doctrine in synthesis, and (2) conviction of the urgency of Catholic truth and the life of grace in the modern world.
This unit presupposes that the student is familiar with the main issues of the history of the Church in modern times.
THE MYSTICAL BODY, THE MASS, AND SOCIAL PROBLEMS

Introduction

I. Analysis of Some Social Problems (Break in Human Relations)
   A. "Ideas Have Consequence" (Separation in ideas and loyalties)
   B. Fundamental Break between God and Man
   C. Unity
   D. Personal Union with Christ
   E. Christian Vocation

II. The Mystical Body of Christ
    Introduction
    A. Encyclical: The Mystical Body of Christ (Pius XII)
    B. A Study in Unity
    C. Application of the Doctrine
    D. Co-redeemers

III. Offering and Living the Mass
    Introduction
    A. Sacrifice
    B. Sacrifice of the Mass
       1. Offertory
       2. Consecration
       3. Communion
    C. Living the Mass
    D. Conclusion: Fraternal Charity

References
THE MYSTICAL BODY, THE MASS, AND MODERN SOCIAL PROBLEMS

Introduction

War, fear, bitterness, distrust—these are a part of the social picture of our world. Divisions of people are deeply set. Sharp lines are drawn between Communists and Christians, workers and executives, whites and negroes, Protestants and Catholics, theists and secularists, husbands and wives.

Review: Concept of objectivity of truth and moral values.
Meaning of secularism, socialism, Communism.

Leading Questions: What are the issues at stake in the divided camps? What is man? What is the state? How do Christians and Communists differ in their answers?
(Discussion and explanation)

Essay Assignment: Rethink and summarize the ideas discussed to this point. (Succeeding classes often begin with the reading of one or two essays and a few comments by teacher and/or students.)

I. Analysis of Some Social Problems

Leading Questions: Do all these problems have something in common? Is there a single common denominator in all these problems in human relations?
All these problems (International relations, race relations, labor-management relations, etc.) have this in common: they all amount to a separation—a lack of unity or a break in unity. (Explain and discuss.) Does this also apply to family problems, school problems, delinquency?

A. "Ideas Have Consequences"

Fundamentally, breaks in human relations amount to separation of minds (ideas and loyalties.)

Leading Questions: Do ideas change? Does truth change? What are some of the big differences in the ideas of Christ and Marx? How would a secularist differ from a Catholic in his ideas about education? How can we ever bridge the gaps existing between the separated groups? Can the United Nations Organization of itself, bridge the gap between the West and Communism? Will integration of the schools solve the race problem? (Discuss and explain answers to above questions.)

Essay Assignment: Answer these two questions: Is there an answer to the disunity in human relations? In your opinion what is the answer?
(The main purpose of this first section of this unit is to give the students a real awareness of problems to be faced as Christians. Reading and discussion of current events and/or an encyclical such as Pius XI's On Aetheistic Communism has been found by the author to be of great value in relation to this unit.)

B. Break between God and Man

Disintegration in society is a result and a symptom of a deeper disruption (sin) of personal relations: the break between God and Man. Re-establishing harmony in society is fundamentally dependent upon establishing again, union (at-one-ment) between God and man—between society and its Creator. When man is re-united to God, then unity can be established between man and man—not before.

Read and Discuss: Roman, i. 13-32.

C. Unity

Union with God is a matter of truth and love—faith and charity—affecting by God through grace, but only when man is willing. Without this restoration of union, harmony in society is unlikely, for human relations problems are fundamentally also a matter of sin (selfishness, injustice, pride, etc.)

Read and Discuss: Ephesians, 1, 7-10.

Essay Assignment: Summarize the ideas discussed under "B" and "C" above.

D. Personal Union with Christ

Leading Question: God, if He had so chosen, could have redeemed man without the Incarnation. Why do you suppose God chose the Incarnation?
To have dynamic force in society ideas need to be crystalized into ideals. Revealed truths make up the Christian Idea and Christ is the ideal—the Idea Personified. To establish unity in thought, love, and action is a difficult goal, to say the least. No mere man has enough wisdom, power, and personal magnetism for this task. No mere man can make atonement for the break between man and God.

Since the Incarnation the Divine Idea lives among us making the uniting force of Charity operable in society for those who are willing to accept the Person and Mission of Christ. The circle of Divine Charity necessarily re-unites man with man wherever it re-united man with God. "If anyone says, 'I love God,' and hates his brother, he is a liar," (1 John, iv, 20)

In a certain sense, the Incarnation rested upon the free consent of Mary. The work of unification of man with God and man with man rests partly upon our free consent to cooperate with Christ by living the Christian Vocation.

"...And what is lacking of the sufferings of Christ I fill up in my flesh for his body, which is the Church." (Col., i, 24)
Essay Assignments: In about one notebook page try to answer the following questions: what, in your opinion, is meant by the Christian Vocation? (This assignment is intended as preparatory thinking for the following topic.)

E. Christian Vocation

Discussion: Last assigned essay on Christian Vocation.

Leading Question: What is a Christian? (Try to make them think and draw them out on this question.)

Discussion: Discuss the following quotations from St. Paul in the context of the above leading question.

"It is now no longer I that live, but Christ lives in me." Gal., ii, 20.

"For all you who have been baptized into Christ, have put on Christ." Gal., iii, 27.

"For me to live is Christ." Phil., i, 21.

Leading Questions: Can you "pin down" the meaning of Christian in one sentence? Is it believing in God? Is it keeping the Commandments? Is it "going to Mass on Sunday?" Is it giving up meat on Friday? Is it imitating Our Lord?

Christian means more than imitation. To be a Christian means to be Christ—to be another Christ in the world today. "It is now no longer I that live, but Christ lives in me." Gal., ii, 20.
Leading Questions: What does it mean to be another Christ? If we are to be other Christs then we must be what He was and we must do what He did. What did He do?

Christ was Redeemer. We must be co-redeemers. Christ made atonement (at-one-ment) to the Father. We must make atonement with Christ.

Discussion: Read and discuss some of these quotations:

"If anyone wishes to come after me, let him deny himself, and take up his cross and follow me." Mat., xvi, 24.

"I rejoice now in the sufferings I bear for your sake; and what is lacking of the sufferings of Christ I fill up in my flesh for his body, which is the Church." Col., i, 24.

"For you have died and your life is hidden with Christ in God." Col., iii, 3.

"With Christ I am nailed to the cross. It is now no longer I that live, but Christ lives in me. And the life that I now live in the flesh, I live in the faith of the Son of God, who loved me and gave himself up for me." Gal., ii, 19-20.

"...Always bearing about in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our mortal flesh." II Cor. iv, 10-11.

"But if we are sons, we are heirs also; heirs indeed of God and joint heirs with Christ, provided, however, we suffer with him that we may also be glorified with him." Rom., viii, 17.
"But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world.: Gal., vi, 14.

Cf. also: I Cor., ii, 2; xv, 31; Eph., v, 2.

The Christian vocation means that I be another Christ in the world today, giving glory to the Father by making atonement with Christ for the sins of the world.

Atonement means at-one-ment (unity) for society. This atonement is for others as well as myself. This is the highest expression of love for others: to help them become one with God.

Discussion: Does this mean that I must do exactly what Christ did?

Leading Question: How do I make atonement? (Draw them out).

Answer: 1) By offering the Sacrifice of the Mass.
2) By living the Mass.
   a) Virtuous living in my state of life (obedience).
   b) By being a lay apostle; prayer, example, love others.

(This example will be more fully developed throughout the rest of this unit.)

Leading Question: Is not this idea of the Christian Vocation a morbid way to sum up the Christian life. (Discuss).

Discuss: The following in the context of the above leading question:

The Beatitudes. Mat. v, 3-12.
"For he who would save his life will lose it; but he who loses his life for my sake will find it." Mat., xvi, 25.


"I am the resurrection and the life; he who believes in me, even if he die, shall live; and whosoever lives and believes in me, shall never die." John xi, 25-36.

Cf. also: Rom. viii, 22-23; I Cor. xv, 57; II Cor. iv, 7-15.

Essay Assignment: Summarize Christian Vocation.

Summary of Unit: Review and Preview

1) Social Problems amount to division in society.
2) This division is rooted in divided minds (ideas) and wills (hostility).
3) Basic cause of disintegration in society is the break in man's relations with God. This is the meaning of sin.
4) Consequently, the fundamental solution for serious problems in human relations is atonement for sin in order to restore relations with God.
5) This is a task that calls for Divine power; hence, the Incarnation and Redemption.
6) By God's choice, this work of unification is partially dependent upon Christians—other Christs—in so far as they make atonement with Christ for the sins of the world.
7) Our participation in the work of the Redemption and hence in the work of social reconstruction is made possible by the Mystical Body in which we become other-Christs—co-redeemers.
3) We live this life of atonement (Christian Vocation) by offering the Mass (Liturgy) and by living the Mass (Love.)

9) Fraternal Charity is the test of the Christian and the only ultimate hope for society.

Only in the reality of the Mystical Body do we find the Person, the truth, the love, the power and the master plan to unite a divided world—to cure a sick society. Only in a personal love for God through Christ can we find the courage and zeal to do our share in "restoring all things in Christ."

II. The Mystical Body of Christ

Introduction

Leading Questions for Discussion: Christ lived almost twenty centuries ago. What personal effect can He possibly have on modern society?

What do we mean by these statements?

Christ is in the world today.

You are another—Christ.

The Church is Christ.

Read and Discuss:


Why did Christ address Paul with these words: "Why dost thou persecute Me?"

Gospel of St. Matthew, xxv, 31-46 (Last Judgment.)

Charity as dominant theme of the religious life.

Identification with Christ.

Does this text mean that it is more important to love other people than it is to love God?
Compare with Matthew, xx, 34-40 (Commandment of Love.)

(It might be of some value to discuss The Story of the Other Wise Man (Van Dyke.)

Gospel of St. John, xv, 1-17 (Vine and Branches.)

A. Encyclical: The Mystical Body of Christ

Most of this section of the unit is given over to a systematic study of Pope Pius XII's Encyclical: The Mystical Body of Christ. It is suggested that the class use the simplified edition Heaven's Beginning, edited with study notes by Rev. Gerald C. Treacy, S.J. (Paulist Press, N. Y.)

B. A Study in Unity

(This section should be studied in conjunction with Encyclical.)

A body is a substance, an assemblage, or an organization made up of many parts working for the good of the whole. Unity is order among the many different parts or members.

The natural universe as a prototype of the supernatural unity of the Mystical Body: interdependence of man, animals, plants; sun, air, water, and soil.
Human society as a prototype of the unity of the Mystical Body: interdependence of husband and wife, child and parents; of teacher and student, leader and follower; interdependence of professional and occupational groups, etc.; interdependence of institutions, city and state, state and nation, nation and nation, etc.

Some Kinds of Unity

Organism (organic union) Organization (moral union)

Plant or animal body Group of men

Life of each member depends Organic life of each member not on the organic life of the whole directly dependent on organization

Purpose of unity is organic Purpose is common goal. life itself

Disintegration destroys organism Disintegration destroys group life but does not directly destroy organic life of individual members

Highest organ: head Group leader

Uniting force: soul Loyalty to common interests, goals, and activities.

Unity within the Mystical Body

Read and Discuss: I Cor., xii; Eph., iv and v (Church compared to human body.)

Read and Discuss: Rom., viii, 5-11; II Cor., iii, 17-18; Eph., iv, 1-6; (Place of the Holy Spirit in the Mystical Body.)
<table>
<thead>
<tr>
<th>Natural Organism</th>
<th>Mystical Body</th>
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<tr>
<td>Head</td>
<td>Christ</td>
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<td>Members: organs</td>
<td>Baptized</td>
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<td>Life</td>
<td>Grace</td>
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<td>Soul</td>
<td>Holy Spirit</td>
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<td>Death</td>
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<td>Food</td>
<td>Eucharist</td>
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<td>Cure</td>
<td>Penance</td>
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<td>Growth</td>
<td>Confirmation (life of virtue)</td>
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<td>Fatherhood</td>
<td>Priesthood</td>
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<tr>
<td>Motherhood</td>
<td>Blessed Virgin Mary</td>
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**Implications of This Doctrine of Unity**

*(Explanation, Discussion, and Essay material)*

1) To see Christ in others.
2) To be Christ to others.
3) Our work of atonement *(prayer, penance, love)* has the power to change the world because we are Christ.
4) We are responsible for others. *(Lay Apostolate.)*
5) Value of suffering.

**C. Application of the Doctrine**

Does the Doctrine of the Mystical Body offer any solution to the break between man and God? between man and man? What are the implications of this doctrine for the Communism problem? Communism intends to "unify" society. How?
How effective is "social engineering" outside the context of "conversion" and Redemption?

Can there be Christian racial-segregationists?

Is there any relation between the Mystical Body and the labor problem? In the light of the Christian Vocation, what is the value of labor of the laborer? of the employer?

What does love of an enemy mean, even in time of war?

What is the relationship of a Christian to "bums," and to other persons who lack "respectability?"

Do I have any responsibility for non-believers in foreign lands?

Discuss chastity in the light of this doctrine.

What do we mean by this statement: Christ is crucified today?

What does this mean? TO CHANGE THE WORLD I HAVE TO CHANGE MYSELF.

D. Co-redeemers

(If this unit were ideally timed, this section would be discussed in relation to the Holy Week Liturgy.)

Read, Discuss and Explain the following quotations from Father Plus's book: Christ in Our Time.

Now who is Christ? He is the whole Christ. He is not only Jesus the Head but also all those whom He has designed to make His members. The Redeemer of the world is Christ. But every meaning is enfolded within the reality of Christ. The Savior of the world is not only our Lord: it is He with everyone of us added to Him. The Redemption cannot do its work in me unless I meet it with my own redemption. No member of Christ can be excluded from the sum total of the work of Christ. The Redemption is a co-operative work. (p. 97.)
How much do we know about the compensations which are permitted to repair evil: "One sole act of love makes up for thousands of sinners," said Our Lord to Margaret Mary. (p. 98.)

"A soul which raises itself raises the world." Some soul which wins a victory over self, repels a temptation, or performs an act of virtue, will not only receive an influx of the divine life in itself, but also produces a like influx in the great ensemble of souls, with whom it is in unity, because, like them, it is in touch with Jesus Christ, Our Lord. (p. 100.)

The Christian Vocation, making atonement with Christ, depends upon the Mystical Body, our union in Christ. We can help to heal the wounds of a disintegrated society by living our vocation as other-Christ-Christians—co-redeemers.

Specifically and practically, how do we do this?

By offering and living the Mass. (Next Section)

**Essay Assignment:** Summarize the meaning of the Mystical Body of Christ.

**Suggested Reading:** Burton, Sorrow Built a Bridge.

De Hueck, Friendship House.

Plus, Christ in Our Time.

Van Dyke, The Story of the Other Wise Man.

Tolstoy, Where God Is Love Is. (Short Story)

**III. Offering and Living the Mass**

(This section takes for granted that the students are familiar with the sacramental principle, the liturgical year, and the structure of the Mass. It is suggested that the students read and discuss Mediator Dei, Part II, by Pius XII, and/or Why the Mass ( Pamphlet), by Trautler, Louis and Michel, Virgin (Collegeville, 1937.))
Introduction

**Leading Questions:** How can the Mass be the specific practical way of living the Christian Vocation? What has the Mass got to do with life in society?

**Read, explain and discuss:** St. Luke, xxii, 1-20 (Last Supper), I Cor., xi, 23-30 (Holy Eucharist)

**Leading Questions:** What is the relationship between the meaning of Holy Thursday and Good Friday? What is the connection between Calvary and the Mass? Is the Last Supper a sacrifice?

In the First Epistle to the Corinthians why do you suppose that St. Paul follows his treatment of the Holy Eucharist with a detailed explanation of the doctrine of the Mystical Body? Why do you suppose that Our Lord chose the Last Supper as the occasion for His fullest explanation of the Mystical Body?

(These questions need not be answered completely here. They are presented as an introduction to start the students thinking about the content of this section.)

A. Sacrifice

(My Mass, by Joseph Putz, and Of Sacraments and Sacrifice, by Clifford Howell are highly recommended as teacher references for the study of sacrifice.)

Religion is love. Sacrifice is love in action. Love in action means the giving of self. By giving himself, the lover strives for a certain
identity with the loved one. Man is constrained to resort to symbols called gifts—symbols which stand for himself.

What kinds of objects are the best symbols of self? (discuss)

The gift becomes part of the loved one—the one to whom it is given. The gift becomes the symbolic bridge of union between loved ones.

The object gives is not the most important element of gift-giving. What the object stands for is what counts most.

How can we judge if a gift is really sincere? How can we know if the gift really stands for the giver? The symbolic action is sincere if the giver lives his gift. A person lives a gift by being willing to put himself out for the welfare of those whom he loves. Of all the elements of personality, one's own will is the last thing that a man wishes to "give-up."

When he is willing to give up his own will for the good of another there is little doubt about the sincerity of his gift. Christ said: "If you love me keep my commandments."

How does the virtue of obedience fit into this picture of love and sacrifice?

Sacrifice, in the strict sense, means a gift given to God.

Read and Discuss the following references to sacrifice in the Old Testament: Genesis, iv, 1-10 (Cain and Abel.)

Genesis, viii, 19-21 (Noe's Sacrifice)

III Kings, xvii (Sacrifice of Elias.)

Questions for Discussion: Can you recall other sacrifices mentioned in the Old Testament? Can you recall anything about sacrifices among the pagans? What are the objects offered to God in sacrifice? Do these objects have any particular significance? Why offer gifts to God?
Recall our discussion about a break in the personal relations between man and God. By sin man cut himself off from God. Sensing his disastrous plight, man tries again to reach up to God through sacrifice, but paltry human gifts cannot bridge the gap. Union can only be re-established by a God-Man who could make atonement for all of us.

A priest is a person who offers sacrifice for the people. Christ is the High Priest.

Read and Discuss: Hebrews, v, 1-10 (Priesthood.)

Questions for discussion: Did the death of Christ on Calvary fulfill the requirements of sacrifice? Did Christ live his gift? Can you give instances from the life and words of Christ that indicate that He lived his gift—that he did the will of His Father Whom He loved?

Summary of Sacrifice: A gift to God offered through a priest to re-establish man’s union with God.

B. Sacrifice of the Mass

Discuss: “For from the rising of the sun even to the going down, my name is great among the Gentiles: and in every place there is sacrifice and there is offered to my name a clean oblation. For my name is great among the Gentiles, saith the Lord of hosts.” Malachias, 1, 1. (It is suggested that the students read the whole of chapter 1.)

Leading Question: If Christ’s Sacrifice on Calvary was a perfect sacrifice, they why the Mass?
The Mass is not a different sacrifice. The Mass is the transplanting of the Cross from place to place and from time to time. A book is multiplied many times in many places for many people through printing. However, it is the same book, and those who read the book share in the ideas of the author just as really as if they had read the original manuscript.

Christ's sacrifice is not automatically effective for the individual person. Having free will, we must freely concur. The Mass makes this possible. We ascend Calvary with Christ when we bring ourselves to the altar of the Mass. In each Mass we die with Christ in atonement for the sins of the world that the people of the world may rise with Him to the life of grace. The Mass is the same sacrifice as the sacrifice of Christ on Calvary, but it is offered sacramentally as the gift of the Mystical Body, the Whole Christ.

**Questions for Discussion:** Does the Mass fulfill the requirement for sacrifice? For the perfect sacrifice? How does the Mass differ from the historical sacrifice of Christ? Why do we say that Christ is the Priest at Mass when there are many priests offering Mass? The Mass is the Sacrifice of Christ; why say that it is my offering—our sacrifice?

I. Offertory

**Discuss** the following statements and questions:

I personally offer a real gift at the offertory.

We corporately offer a gift at the offertory.

What gifts do we personally and collectively place on the altar?

Do these gifts have any relation to our everyday lives?
Read, discuss, and explain the Offertory prayers.

We bring our lives to Mass just as we need to bring the Mass into our lives. Our offering needs to be lived just as our living needs to be offered. At the offertory we offer our living: family, home, occupation, recreation, pleasure, penance, sickness, sorrow, temptation, study, food, health, friends, etc.

2. Consecration

At the Consecration the Mass becomes the representation of the Sacrifice of Christ. The Mass is still our sacrifice—but ours transformed. Our bread and wine—the symbols of our lives—become Christ. When Christ offers Himself, we offer and are offered, for our lives are symbolically absorbed into the bread and wine that becomes Christ. Now what Christ does we do, and what we do Christ does. This is why, as members of Christ we have power to change the world.

Questions for discussion: What is a sacramental sign? How does it differ from other signs? How is Christ's death signified in the Consecration of the Mass?

3. Communion

Read and Discuss: Gospel of St. John, chapter 6.

Love is a two-way relationship. Sacrifice is a two-way action. In other words, Communion is an integral part of the Sacrifice of the Mass. Not to receive Holy Communion at Mass is to leave one's participation quite incomplete. When the giver of a gift is invited to share in the consumption
of the gift itself, acceptance is assured. If the giver refuses this invitation the gift is suspect.

Read and Discuss: how the people shared in the consumption of the paschal lamb: Exodus, xii.

Holy Communion is the nourishment for the members of Christ's Mystical Body. Communion is the supernatural food that gradually conforms us to Christ. More than any other means, Communion facilitates the practice of loving God and men. When we are united with Christ it is not likely that we will be seriously at odds with one another.

C. Living the Mass

Charity is to be lived as well as symbolically expressed. It was mentioned above that the Christian Vocation is to make atonement with Christ for the sins of the world. It was also mentioned that making atonement consists essentially in offering and living the Mass. How do we live the Mass? (discuss before explaining).

Outline of answer to above leading question:

1. Fulfilling one's state in life—vocation and occupation.

   Obedience to the will of God.

   How does this apply to high school students?
2. Apostolate—religious or lay.

Charity for others through

a. kindness, and works of mercy;
b. prayer;
c. penance;
d. example;
e. joys and sufferings of daily life;
f. parish and diocesan activities.

This living the Christian Vocation is my personal, fundamental contribution to the re-establishment of unity in society. This is the most difficult plan because changing the world is first of all a matter of changing myself.


Plus, Rasul, S. J., Christ in Our Time, pp. 101-103
(Westminster, 1953).

D. Conclusion: Fraternal Charity

Suggestions for reading and discussion:

Gospels: John, xiii, 34-35
John, xv, 12
John, xvii, 11, 20-30
Matt., v, 23-24

Epistles: I John, iii, 14
I John, iv, 12
Romans, xiii, 9-10
Galatians, v, 14
I Corinthians, xiii, (St. Paul's great exposition of charity.)
Questions for Discussion: Can you recall other instances in the Bible where the importance of fraternal charity is mentioned or implied?

Whom do we have to love?

Is there anyone whom we need not love?

Who are some of the people most in need of love?

For whom should we pray?

When should we pray for others?

Is there any connection between "love of neighbor" and the Morning Offering?

What is the relationship between Christian love and dating?

Should fraternal charity have any bearing on school life?

Can we love people whom we do not like?

Does Christ expect the practice of charity in politics? in journalism?

Is there any relationship between the teaching profession and the spiritual works of mercy?

What would be some of the more important petitions in our prayers for others?

Do I have any responsibility for the spiritual welfare of non-Catholics?

What do we mean by "charity begins at home"?

Review: Summary on page (13).
SUGGESTED REFERENCES
FOR A SAMPLE UNIT

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de Hueck, Catherine, Friendship House, New York, 1946.

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Marmion, Abbot Columba, Christ the Life of the Soul, St. Louis, 1925.


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(Five Great Encyclicals, ed. Treacy, Gerald C., New York, 1935.)

Pius XII, Mystici Corporis Christi, (Encyclical)
(N.C.W.C., Washington, 1943)
(Treacy, Gerald C., Heaven's Beginning, A simplified edition of the Encyclical, Mystici Corporis Christi, New York, 1944.)

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(Ellard, Gerald, ed., New York 1954.)


Van Dyke, The Story of the Other Wise Men

APPROVAL SHEET

The thesis submitted by William Mehrkens has been read and approved by three members of the Department of Education.

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content, form, and mechanical accuracy.

The thesis is therefore accepted in partial fulfillment of the requirements for the Degree of Master of Arts.

______________________________  ________________________
Date                                      Signature of Adviser