

JAMES ALBERIONE

OPERA OMNIA

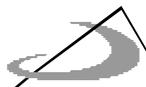
THE PUBLISHING APOSTOLATE



G. D. P. H.

# THE PUBLISHING APOSTOLATE

*Handbook  
of Formation and Apostolate*



ST PAULS

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SAC. SILVIO PIGNOTTI, Sup. Gen. SSP

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*Abbreviation: AE*

*Translation:* MIKE BYRNES, SSP

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# FOREWORD

## 1. Importance of this book

The importance of the 1944 *L'Apostolato dell'Edizione* (AE), edited by the “Missionary Institute Pious Society of Saint Paul”, is the fact that it is presented as a “Handbook of Formation and Apostolate”. The book was intended to be used, as indeed it was, by generations of men and women Paulines. The fact that there is no mention of Fr Alberione on the cover or in the frontispiece or even in the short Foreword in no way diminishes the book’s value. The absence of a name suggests that there were many editorial hands. Even so, its importance remains intact, if for no other reason than that any contribution by other Pauline men and women would have been explicitly requested by Fr Alberione, examined and set within limits defined by him.

The second edition of *L'Apostolato dell'Edizione* came out in 1950. On 26 November 1954 the General Curia of the Pious Society of Saint Paul granted the *visto*, or *nulla osta* for the third edition. The second and the third edition – only a few changes between them and so published with the same *imprimatur*<sup>1</sup> – were printed by the Daughters of Saint Paul. This too is an indication of the caliber of a text destined for the Pauline Family to explain what Paulines mean by apostolate.

## 2. The structure of the handbook

The aim of the two-part work – the first, of a general and theoretical nature, the second, more practical – is to illustrate who the apostle is and what he or she must do. The title “apostle” describes<sup>2</sup> every Pauline. The way the subject matter is set

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<sup>1</sup> Granted at Alba on 12 November 1950 by Canon P. Gianolio.

<sup>2</sup> “Apostle of Jesus Christ”. Paul usually identifies himself with this title at the beginning of his Letters.

out, in numerous short chapters, highlights the particular pedagogical attention paid to its young readers.

1. The *Apostolate*. Here there is the description and explanation of the word “edizione” [publication] (its object, order, characteristic, demands and method).

2. The *Apostle*. In this division of *Part One* is a description of the ordinary minister – the priest – and then of “the religious”, men and women, who together with the priest intend to respond to the “necessities of the times”. The Pious Society of Saint Paul, in partnership with the Pious Society Daughters of Saint Paul, was founded for “publishing”, an apostolate, in other words, which “lay people” may also undertake. Whether men or women, they can be “catechism teachers” without being directly dependent on a priest (cf. n. 251). What they do need, however, is “formation”, spiritual above all, inasmuch as they must rely on a strong daily “prayer life”. This comprises Mass, Communion, meditation, Visit to the Blessed Sacrament, and examination of conscience. They are to draw inspiration from the Virgin Mary, who brought forth (*edidit*) the Word by conceiving Christ. For Pauline apostles, an important characteristic is their veneration of Scripture.

*Part Two* has as its title the specific name of three “apostolates” into which publishing is divided: Press - Cinema - Radio. The book’s third edition (1955) saw the addition of Television.

In this first edition, 38 chapters are dedicated to the Press (there will be 39 in the second and third). Four chapters are dedicated to the Cinema in this first edition and five in the second and third. In all three there is but one chapter for the Radio. *Television* is already mentioned implicitly in that it is among the means that the apostle must adopt because they are “quicker and more wide-ranging for promotion”. In the 1955<sup>3</sup> third edition Television has a chapter of its own.

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<sup>3</sup> It may be helpful to recall that regular TV broadcasts in Italy began only on 3 January 1954 (even though the RAI [Radio Audizioni Italia] was licensed to do so in 1952, once the 625 line standard was established). It would not be until 4 November 1961 that Italy would have a second television channel.

Thus the space allocated to the press is disproportionate with respect to the more modern means. But Fr Alberione is already pointing to the new map of world communication. The perception we glean is, above all, the desire to move with the times: technology at the service of publishing.

### 3. The history of the handbook

The history itself of *AE* is testimony of this move towards what is new and best for the apostolate. This “handbook” had, as we said, three editions; each one, however, brought up to date with additions. This ongoing and repeated integration of an initial project points to a broadening of the idea itself of *apostolate*. The changes added reveal a process of growth and, of course, a logical continuity with another text of the past, the *Apostolato Stampa* (*AS*), whence *AE* originates.

As an introduction to the text which we are presenting a great help would be to compare it with the 1933 work: SAC. ALBERIONE S.S.P., *Apostolato Stampa*. Alba, Pia Società San Paolo [1933]; 170 [2] p., 19 cm.

What you note immediately, apart from no mention of the Author in *AE*, is the *visto* on the last page of *AS*: “Seen, printing is not only permitted but *highly recommended*. Alba, 10 June 1933. Msgr. F. Chiesa, Ap. Adm.”

Behind *AS* is the theological authority of Canon Chiesa, the vigilant and learned godparent of the Pauline Family.<sup>4</sup>

On the cover of *AS* is a reproduction of the old Pauline emblem. It shows an open book with the words of Jesus taken from Jn 14:6: *Ego sum via veritas et vita*; there is the sword

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<sup>4</sup>From 1930 to 1933 Can. Francesco Chiesa was working on a new theological synthesis which resulted in the four volumes of *Lectiones Theologiae Dogmaticae recentiori mentalitati et necessitati accomodate*. On the basis of these *Lessons* Fr Alberione deepened his understanding of Jn 14:6 in the light of three salvific activities of Christ as Truth (Teacher/Prophet), Way (King/Shepherd), and Life (Priest and Victim), thus accessing a way to interpret not only his ecclesiological vision, but also his pastoral orientation and the way to establish his foundations.

and, on top, the letters *JHS* (“*Jesus Hominum Salvator*, Jesus Savior of humankind”) with the halo.

Much of *AS* was originally published in *Gazzetta d’Alba* (1932) and even before that in *Vita Pastorale* (1931ff). Directed at an external readership its aim was also vocational.

As later in *AE*, already in *AS* Fr Alberione asks what the press apostolate is (it is the preaching of God’s word through printing; it is printed preaching); what its specific objective is, its origin (it comes from God in that he is the author of the divine Book); its characteristic (it is pastoral); preparation; its requirements or presuppositions (feel and experience with Jesus, with the Church, with Saint Paul); the duties of Catholics; material work; Mary, Queen of History; necessity of the Mass, the Eucharistic Visit and Communion for the Press apostle; order (first in the press hierarchy is the Church’s teaching, followed by Scripture and Tradition); pictures; the parish gazette; libraries; how to impart doctrine to beginners, to the proficient, to the perfect (or learned); the *omnia vestra sunt*; editorial work and promotion; veneration of Scripture an essential characteristic; Religious in the press apostolate; the sins of the press; the Bible and the press apostolate; promotion (publicity). At the end are practical norms to be observed for editorial work, the press and promotion.

*AS* has a total of 29 chapters, some more theoretical in nature, others more practical.<sup>5</sup> For A. Damino<sup>6</sup> “it is an original and remarkable book; a program policy for the Pauline Institute.” It has to be acknowledged that *AS* retains a force and a fascination of its own, because some particularly noteworthy pages are no longer included in *AE*.

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<sup>5</sup> If Pauline praxis did not always keep pace with the theory of Fr Alberione’s apostolate, the fault lies not so much with defects in the handbook as with difficulties of a practical nature and perhaps a consolidated Gutenberg mentality (more apparent in *AS* than in *AE*) which instinctively identified apostolate with printing. In any case, the good press can always be likened to the “Scripture” or “Bible”, the book-library by attribution, and consequently to the works of the Fathers, the Saints and theologians.

<sup>6</sup> Cf. A. DAMINO, *Bibliografia di Don Giacomo Alberione*, Rome 1994, 36.

A glance at the Index of the text we are presenting will nonetheless show how *AE*, aside from the title, has incorporated and expanded the idea itself of *Apostolato Stampa* by including Cinema, Radio (and Television). These, too, are “apostolates” under the umbrella of “publishing”.<sup>7</sup>

In the Foreword, unchanged in the three editions of *AE* and which, at least substantially, expresses the thought of Fr Alberione, we read: “The Pious Society of Saint Paul designates the whole of this activity [Press, Cinema, Radio] with the generic title of ‘the publishing apostolate’. This book intends to deal with this apostolate, examining in particular the press apostolate. Here we will aim to follow faithfully the thoughts outlined [by Fr Alberione] in special conferences and contained, for the most part, in *Apostolato Stampa...*”.

It would appear then that the relationship between the 1933 *AS* and the 1944 *AP* is that of parent and child. But there were also others involved. Who were they?

Sr Luigina Borrano of the Daughters of Saint Paul explained its origins in a letter to Fr Antonio Da Silva of the Pauline Center of Spirituality: “In the beginning there was no thought of a book but of *Notes* which would faithfully reflect the lessons which the Founder regularly gave for a number of years to a group of about 20 Daughters of Saint Paul... The precise instruction that he then gave me for the publication was this: we were to compile a *Handbook of Formation and Apostolate* in view of handing on his authentic teaching to the Pauline men and women of the future, just as he had communicated it to us, his pupils. This is why he wanted *L’Apostolato dell’Edizione* to convey – in a simple yet instructive way – all that was contained in *Apostolato della Stampa* and to follow, in full, the summary

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<sup>7</sup> Later there will be talk of “apostolate of social communication” or of “women apostles of Jesus Christ in the communications’ world”, designations that would embrace even such modern areas as information and telecommunication technology, multimedia, and interactive communication. What we can learn in general from comparing *AS* with *AE* is the urgency to take up or “evangelize” these new technologies and to use them for the apostolate. An “updating” or ongoing “formation” is in keeping with the Founder’s thinking.

of his lessons... As regards the lesson notes, this is how things were: I did my best to write down faithfully everything he said, then I put it in order as best I could and submitted everything to him, in long sessions, during which time he dedicated himself completely to this. I can't recall his providing me with any manuscript. Sometimes he corrected the thought or dictated one or two passages."

Thus Sr Luigina. But we owe "Chapter VI, on the *Way, Truth and Life Method* to Fr Giovanni Pelliccia SSP who 'set out in writing the result of his research.' Although Fr Alberione pointed out that it was difficult and in a completely different style from the rest, he did approve it. The whole of this tract appeared in the first edition of *L'Apostolato dell'Edizione*. But in subsequent editions it was somewhat reduced and simplified."<sup>8</sup>

The revision of this book was passed on to Fr Attilio Tempra. In a typewritten pamphlet entitled *Fr Alberione seen and presented by a close collaborator of his*, he writes: "One day, while I was at Genzano [Rome] as chaplain to the Pastorelle Sisters, the Founder came to see me. He handed me a bundle of manuscripts and told me: 'This is a book I care very much about. Read it and prepare it for publication'... [Those notes] seemed rather approximate... There was not much logic in their arrangement and the difference of style was apparent. After giving it a hurried reading my judgment was... that it wasn't worthwhile publishing. The Founder invited me to read it again, more attentively, assuring me that I would find 'a lot of good' in it... I made some changes, corrected a number of expressions and gave it back to the Founder. He sent it on to Fr Giaccardo in Alba who was very happy to publish it" (p. 34f).<sup>9</sup>

There is no obligation on those who read the book now to share the opinion expressed then by Fr Tempra. But he gives us valuable pointers regarding the *iter* [course] of the work. It is likely, too, that Fr Giaccardo, at the behest of the Founder who trusted him, probably worked on it as well.

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<sup>8</sup> Thus A. DAMINO, *o.c.*

<sup>9</sup> Cf. A. DAMINO, *o.c.*, 50.

This explains why the handbook, even this edition,<sup>10</sup> appears without the name of Fr Alberione as its author. It is the outcome, as it were, of the Pauline environment itself, male and female, and it was for them that this many-authored compilation was destined.

#### 4. Fr Alberione apostle of the Good Press from 1931 to 1944

To establish how old *AE* is we can take 1931 as a starting point, as for *AS*. The later dates are more exact: the delegated *visto* [seen], of Fr Tempra, was given in Rome on 10 December 1943; the *nulla osta* of Fr G. Giaccardo, for printing, was given in Alba on 2 January 1944; the *visto*, of the diocesan Vicar, Canon P. Gianolio, with the permission to print, was given in Alba on 5 January 1944. The printing of *AE*, by the Daughters of Saint Paul, was officially completed on 15 January 1944.

What became of Fr Alberione as apostle of the press from 1931 to 1944?

The first issue of *Famiglia Cristiana* bears the date 25 December 1931 and in the same year Fr Alberione publishes some moral instructions entitled *La passione predominante*.

In 1932, the silver jubilee of his ordination, Fr Alberione publishes *Donec formetur Christus in vobis* (a handbook of Pauline formation)<sup>11</sup> and a collection of meditations, entitled *Per i nostri cari defunti*, for the month of November.

As well as *Apostolato Stampa*, further preaching of Fr Alberione is published in 1933, such as *Considerazioni ascetiche sulla Confessione* (monthly retreat for priests), *Si vis perfectus esse* (meditations for student clerics), *Leggete le Ss. Scritture* (ten Hours of Adoration on the Bible).

In general, what the Society of Saint Paul publishes is considered devotional and mediocre. In a Catholic Year Book of

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<sup>10</sup> There is already a more recent edition in Portuguese, São Paulo (Brazil) 1967.

<sup>11</sup> In *Donec formetur* (nn. 251-259) we find a summary of *AS*.

that time (1934) we read that the Pious Society of Saint Paul in Alba publishes *La Domenica Illustrata* and *La Gazzetta d'Alba* as well as ‘*Il Divino Maestro della Famiglia Cristiana, La Madre di Dio, La Vita Pastorale, Una buona parola, and La Domenica* – all periodicals which have a rather limited and local distribution.”<sup>12</sup>

The outcome of all this, however, is an identification no longer just in theory but in fact between oral preaching and written preaching.

Giving the example as Founder, Fr Alberione carries out the press apostolate personally. The purpose of his words put down on paper is to nurture and to teach the entire budding Pauline Family and also, possibly, to secure some “vocations” from among an ever wider extern public.

To write is considered to be a primary activity, if not the condition *sine qua non* to be Pauline men and women. The *AE* handbook itself aims to train male and female “apostle-writers”, as well as personnel to be employed in the technical and distribution areas.

The Pauline priest should be a priest-writer.

Even though only one of Fr Alberione’s books comes out in 1935, *Esercizi e ritiri* Vol. I, many of his “Prefaces” fill the opening pages of books and pamphlets written by his clerics. *I religiosi nella Chiesa*, prepared entirely by the Pauline novices of the 1933-1934 intake, comes out with a Preface by Fr Alberione on the occasion of the Conversion of Saint Paul (25 January).

There is no lack of encouragement on Fr Alberione’s part for the *Geologia* by G. Barbero; for the *Nozioni di biologia vegetale* by R. Casaliggi; for *L’età contemporanea* (History Lessons for those in ‘Liceo’) by C. T. Dragone; for the *Progenie eroica* (on Priests in the Missions) by L. Fornari; for *Oltre l’Oceano* (missions of the Servants of Mary) by E. G. Fornasari; for *Il Medioevo* (History Lessons for those in ‘Liceo’) by

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<sup>12</sup> Cf. L. GIOVANNINI, *Don Alberione e i Paolini nella storia della Chiesa e della cultura. Cronologia comparata*, Rome 1982, 145.

S. Lamera; for the *Geografia generale* by F. Muzzarelli; for *L'Eneide* (selected and annotated passages) by I. Pazzaglini; for *L'Iliade* (selected episodes with notes) by B. Roatta; for *L'Orlando furioso* (selected episodes with commentary) by I. Tonni.

The reader will of course realize that this is not a complete list. In fact, every year Fr Alberione encourages (indeed “obliges”) his young people to write.<sup>13</sup>

In 1936 Fr Alberione moves from Alba to Rome. In that same year he can finally consolidate a dimension of his pastoral vision with the foundation of another Congregation of the Pauline Family: the *Sisters of Jesus the Good Shepherd*, familiarly called the *Pastorelle Sisters*.

On 12 April of that same year, 1936, the *Constitutions* of the Society of Saint Paul see the light of day.

In 1937 other books of his, such as *Ss. Spirituali Esercizi* (Istruzioni alle Maestre), *Oportet orare*, *I Novissimi* are published. From 18 April the in-house bulletin *San Paolo* is printed in

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<sup>13</sup> “To implement what was prescribed by the *Constitutions* of the Pious Society of Saint Paul, the Founder wanted a site in Alba, early on, right from 1921, for Pauline editorial work. Later on this locale was baptized *Sala San Paolo*, and was provided with better equipment and additional personnel specialized in this field. As a condition for the definitive approval of the *Constitutions* Pius XII wanted Fr Alberione to erect a House specifically for the Pauline writers. This House was established in embryo form, in Rome, during the war, first at the Church of Santa Caterina della Rota, then at Borgata Laurentina or Montagnola, at the House of Jesus the Good Shepherd parish. A third move was to the new General House residence and lastly, in 1948, to Albano Laziale (Rome). To have their definitive approval, which arrived on 15 March 1953, the Daughters of Saint Paul had to set up their editorial house or House of Writers at Grottaferrata (Rome)” (G. BARBERO, *Il Sacerdote Giacomo Alberione: un uomo - un’idea*, Rome 1991, 741).

“Some say that you are born a poet but that you become an established writer only after a long apprenticeship, exhausting study and costly experience as a result of your mistakes and errors. Fr Alberione left no stone unturned in his efforts to train his writers. To this end manual work is laid down in the printing plant for students and it continues right on up to the early years of priesthood; to this end he established the famous and highly-esteemed Hall of Saint Paul, in Alba, a real and practical apprenticeship in editorial work; to this end the School of Apostolate; to this end, years later, the longed-for House of Writers” (*Ibid.*, 456).

the Rome Pauline printing plant. And in the 1 August issue of the *San Paolo* he lays down that “in the examination before Orders every candidate will have to present a printed copy of a book he has authored.”

Two books of Fr Alberione come out in 1938, *Sectamini fidem* (for Pauline priests, later entitled *Mihi vivere Christus est*) and *Maria nostra speranza* (for the month of May).

Meanwhile the cinema apostolate has started.<sup>14</sup> *Abuna Messias*, produced by the Sampaolo Film (S.P.F.), believe it or not,

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<sup>14</sup> Cf. in this regard the testimony of Fr Barbero: “Fr James Alberione was not the first to realize that motion pictures could be used for preaching the Gospel and for teaching Catechism to children and adults. His merit was to use this new invention to do good, while many Christians were still treating it with a sense of diffidence. The motion picture apostolate seemed an enterprise bristling with insurmountable difficulties; one not suitable to be undertaken by members of a religious Congregation. The cinema was considered a weapon used by the enemies of good to corrupt morals; at most, one could go on the defensive as American Catholics had done, in 1934, by organizing the Legion of Decency, the aim of which was to keep the public away from indecent films. Although the Legion of Decency’s role was only a dissenting one, Pope Pius XI had blessed and encouraged this movement in his encyclical *Vigilanti cura* of 29 June 1936 which was entirely devoted to a consideration of motion pictures. He pointed out that motion pictures could do good as well as evil. Censure is but the negative aspect; there must be pressure on producers to make educational films. The cinema was seen also as a means of amusement but it had to be elevated to a means of religious instruction and preaching of the Truth. This reflection became a springboard for Fr Alberione: ‘We have to start the apostolate of Motion Pictures. Let us go to make an hour of adoration at Saint Paul’s tomb’ he said one day to some of his collaborators and they set off towards the Basilica of Saint Paul in Rome.

“The choice to start the motion picture apostolate fell on the young Pauline priest, Fr Fortunato Gregorio Delpogetto. With the help of trained missionaries he planned a wide-ranging film on the life and work of Cardinal Guglielmo Massaia, apostle of Ethiopia. The result was the film *Abuna Messias*, made in Ethiopia, under the direction of the producer Goffredo Alessandrini (1905-1978). On 9 August 1939 the film on *Abuna Messias* won the coveted Benito Mussolini Cup at the VII Venice Film Festival. The missionary work of Guglielmo Massaia (1809-1889) lent itself to make an interesting film although there was some criticism of the political background ending. The Holy See encouraged Fr Alberione with these words: ‘Father, you go ahead, don’t stop; the Lord will bless this more and more. Ecclesiastical authority approves the work of the Pious Society of Saint Paul in this, too, as in the printing apostolate. Dedicate more people to this work.’

wins official recognition (Mussolini Cup) at the Venice Film Festival – not improbably because the story narrated has a strong colonial flavor.

In 1939 four books of Fr Alberione come out and 13 May is the foundation date of the Società Anonima Romana Editrice Film (R.E.F.)

In 1940 a further six books bearing the name of Fr Alberione come out; 23 April marks the date when Pauline Father Enzo Manfredi lodges his copyright claim on his time-division telephone system (n. 38.30.65).

In 1941 three books of Fr Alberione come out and on 10 May Pius XII grants the *decretum laudis* to the Society of Saint Paul approving its *Constitutions*.

Italy breathes the air of war (1939-1945), but in *AE* Fr Alberione seems to ignore it, mentioning this situation only in a moral sense, referring to “combat” with oneself, against one’s predominant passion, in an Ignatian reflection.<sup>15</sup>

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“The experience acquired in the production of *Abuna Messias* helped to strengthen the organization of the Pious Society of Saint Paul in the motion picture field and, after the pause imposed by the war years (1940-1945), work started in 1946 with greater determination. Other steps followed the initial one. The move was made from 35 mm to 16 mm films; from films produced entirely by the San Paolo to others which were coproduced or bought outright from film companies for 8 mm production or for screening within certain areas and countries. To undertake this motion picture activity, especially from a financial point of view, a joint-stock company called Romana Editrice Film, abbreviated R.E.F. (1939-1951), was set up. Later Parva Film became part of it (1947) and in 1952 it assumed the business name Parva-Sampaolo Film, which lasted till 1955. Finally we have the moral entity “San Paolo Film”, approved by Bishop Carlo Stoppa of Alba on 22 May 1956, and approved as a juridical entity by the President of the Republic of Italy, Giovanni Gronchi, on 5 February 1957” (G. BARBERO, *Il Sacerdote Giacomo Alberione: un uomo - un’idea*, Rome 1991, 527).

<sup>15</sup> Cf. pp. 67 and 105. – Actually the war was an ever present factor for the author, not only in his role as Founder and responsible for hundreds of young people in danger, but also as a Christian writer. There is a well-known incident provoked by a 1942 Christmas article of his published in the weekly *La Domenica Illustrata*, in which he called for the suspension of hostilities at least over Christmas, in conformity with the ancient practice of “God’s truce”. The author was accused of defeatism and threatened with jail. See below (p. 290, note 3).

Perhaps we can interpret this 1931-1944 output of Fr Alberione by using an eschatological key, where, in plain English, the important words are sin, death, judgment, Hell, Purgatory and Paradise.

In 1942 the *Esercizi alle Maestre, Esercizi Spirituali* Vol. II and some volumes of *Hæc meditare*, Series II come out.

1943 sees the publication of other volumes of *Hæc meditare*, Series II, and Vol. III of the *Esercizi Spirituali* as well as *La Madonna di Fatima* (with an invitation to pray to Mary's Immaculate Heart).<sup>16</sup>

In this account of events up to the threshold of 1944, with the aim of profiling Fr Alberione as an apostle of the Good Press, there is no trace of his radio activity. The radio – Vatican Radio had long been on the scene<sup>17</sup> – is for Pauline men and women of that time more a theoretical than a practical apostolate, despite its acknowledged importance in *AE*.<sup>18</sup> Some years later on, however, Fr Alberione will personally put himself to the test in front of a radio microphone.<sup>19</sup>

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<sup>16</sup> Some volumes of *Hæc meditare* and volume IV of the *Esercizi Spirituali*, together with *AE*, will be published in 1944.

<sup>17</sup> The Pope used it. In a radio message of 24 August 1939, Pius XII said: "Justice advances with the force of reason not with that of arms... Nothing is lost with peace. Everything can be with war...".

<sup>18</sup> Fr Alberione speaks about it enthusiastically: "The work that awaits the Catholic apostolate especially in the field of radio conquest was understood in a remarkable way by radio's first apostle, Fr Vittorio Facchinetti, who is now the Bishop of Tripoli. He initially launched his idea for the need to consecrate this marvelous gift of God to the apostolate in the review *Frate Francesco*" (p. 480).

<sup>19</sup> The first experimental radio broadcast took place on Christmas Day 1948. At precisely 8 a.m. "Radio San Paolo" (I 1 RSP) began calling its previously-advised listeners. At 8.10 a quite emotional Fr Alberione sat before the microphone and began to speak: "'Glory to God in the highest and peace on earth to men of good will.' These best wishes of the Angels are also mine. On this most splendid day of the love of Jesus Christ for his Father and for all, these are my heartfelt wishes, Sons and Daughters; knowing how well you will understand and welcome them. They are a follow-up to the Mass I celebrated last night for everyone, those near and those far-off; my only preference being for those who are suffering. Experiencing just a useless and helpless servant, I asked Jesus to do everything, only Him, always Him... May God be known, served and loved! May all one day belong to that Kingdom which Jesus Christ

## 5. The historical and ecclesial milieu

From 1931 to 1944 Fr Alberione interacts of necessity with a Church and with a world, an Italian world, above all, which is leave-taking the first World War (1915-1918) to enter the second (1939-1945).

Pius XI reigns on the Chair of Peter from 1922 to 1939. Pius XII follows him (1939-1958). These are the two Popes to whom Fr Alberione owes obedience from 1931 to 1944.

In 1931, the fortieth anniversary of *Rerum novarum*, Pius XI issues his encyclical *Quadragesimo Anno* for the establishment of Christian social order. In the same year, in defense of Catholic Action opposed by Fascism, he publishes his *Non abbiamo bisogno*. The *Nova impendent* attempts to counter the grave economic crisis, the distressing increase in unemployment and the growing armament's race. In this same year he issues the *Lux veritas*, on the occasion of the 15th centenary of the Council of Ephesus.

Thus the Pope uses the apostolate of the press and becomes a model. He goes even further. At 4.30 p.m. on 12 February 1931, introduced at the microphone by Guglielmo Marconi and in

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 came to win on earth, and which he will present to his Father. May he be loved first by us; may we make him known and loved, in the way He came from Heaven to preach on the Father: 'This is eternal life: that all may come to know God and the One sent by God: Jesus Christ.' 'Peace to all!'... The year which is closing has seen progress in the motion picture apostolate; there is a great desire to do better... The international organization of the apostolate by means of the Rome Center, the Bibliography Bulletin and the new international Book Centers are giving good results, amidst the difficulties which of their nature such works entail... Great confidence comes from knowing that everywhere, near and far, people repeat the offering of prayers, deeds and sufferings according to the intentions of Jesus in the Holy Mass and the intentions of Primo Maestro which, basically, are the implementation of the first two articles of the Constitutions. At this moment I bear in mind all my Sons and Daughters, in Italy and abroad, and I repeat as at the end of Mass: '*Benedicat vos omnipotens Deus, Pater et Filius et Spiritus Sanctus*'." The broadcast lasted six minutes and as soon as it finished people phoned from a nearby house to say it was perfectly clear (cf. G. BARBERO, *Il Sacerdote Giacomo Alberione: un uomo - un'idea*, Rome 1991, 743-745).

the presence of Cardinal Pacelli, Secretary of State, Pius XI inaugurates Vatican Radio, addressing the world with history's first pontifical radio message.

The beginning of the militarist and imperialist (colonial) phase of the Fascist regime begins in Italy in 1932 and Pius XI issues the *Charitate Christi compulsi* on prayers and expiation to be offered to the Most Sacred Heart of Jesus "in the present danger for humanity." Publications, films and gramophone records hostile to the Church are condemned.

The extraordinary Holy Year or Jubilee of the Redemption, to celebrate the 19th centenary of the Redemption of humankind, accomplished on the Cross by Jesus Christ, begins on 2 April 1933. The encyclical *Dilectissima nobis* on the hardships of Catholics under the Republican Government in Spain is issued. Hitler becomes Chancellor of the Third Reich; at Dachau the first "concentration camp" is opened.

Again in 1933, on 11 February, Vatican Radio begins short wave broadcasts. On 6 June the Pope receives in audience a group of journalists and speaks to them of "the Catholic Press Union". On 18 September an audience is granted to delegates at a congress of advertisers discussing "Ethics, a dominant factor in all propaganda".

1934 is the year of the "long march" of the Chinese communists. Turin's *La Stampa*, is the first, in Italy, to print a telephoto sports picture (a soccer match between Italy-England). On 10 June Pius XI receives in audience Rome journalists and speaks expressly to them about the "press apostolate". On 10 August the audience is for the International Federation of the Motion Picture Press, regarding its theme "Concern for Motion Picture Morals".

In 1935 Pius XI issues an encyclical on the Catholic priesthood, *Ad catholici sacerdotii*. A lot of things are happening in the communication world of 1935: initial experiments in sending teletype news items to newspapers begin; a radio-telephone service starts in Japan, while jazz of a "Negro or Jewish origin" is banned on German radio. From 22 March till the end of August

a TV channel in Berlin transmits low-definition (180 line) telecasts.

1936 sees the proclamation of Italy as an empire, now a colonial power, and Victor Emmanuel becomes Emperor of Ethiopia. In the same year a new Constitution comes into force in Russia which proclaims “freedom of the press” but demands the complete socialization of journalism. On 2 November the BBC (British Broadcasting Corporation) begins TV broadcasts with a good 405 line definition picture which is picked up by about 100 TV sets.

1936 sees a remarkable number of meetings between the Pope and mass media workers. On 18 April Pius XI speaks to the participants of the XXXVI Congress of *La Croix* and of the Bonne Presse in general. A few days later, on 21 April, a pontifical message is addressed to the International Congress of the Motion Picture Press concerning the moral uplift of the cinema. On 12 May the Pope inaugurates the World Exhibition of the Catholic Press in the Vatican.<sup>20</sup> A few days later, on 16 May, he meets with representatives of the foreign press on the topic of “Spokesman of Ideas”. The points that the Pope has been making thus far culminate in the encyclical *Vigilanti cura* of 29 June on Motion Pictures. On 31 October the Pope gives a talk to the participants of the Catholic Congress of Advertising on “moral duties”. On 10 November he speaks of the “radio apostolate” to representatives of the Bureau Catholique International de Radiodiffusion. At the beginning of December Pius XI, now already old and unwell, sends a message of peace to the world from the studios of Vatican Radio.

We have collated all these data to illustrate how, during this 1931-1944 time frame, the Church already undertook the apostolate of motion pictures and of the radio, in addition to the earlier one of the press, adapting itself to the needs of the times, and employing these means, directly and indirectly, as they became progressively available.

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<sup>20</sup> A few days after his arrival in Rome, Fr Alberione celebrates Mass in the chapel of the Catholic Press Exhibition in the Vatican on 22 June 1936.

1937 is the year of *Mit Brennender Sorge* (“With painful anxiety”), issued on 14 March, which deals with the worrying situation of the Catholic Church in Germany’s Reich. Nazism stands accused by the Pope. Just a few days later he issues his *Divini Redemptoris Promissio*, against atheistic Communism. In both encyclicals there are references to the press (of propaganda in particular) and to social communication in general.

1937 sees the rise of Cinecittà in Rome, the complex of cinema studios where the majority of Italian motion pictures are made. Newspapers in Italy begin to employ stenographers who are engaged to gather the latest news broadcast on radio, while TV broadcasting in France becomes a regular feature.

In *AE Fr Alberione* mentions the “Daily”.<sup>21</sup> It remains, however, a dream, an apostolic but unreal one.

For 1937 Pius XI had given his approval to the following Missionary Intention for the Apostolate of Prayer: “Knowledge and love of the Missions will be promoted through the press, radio, theater and motion pictures.”

1938, which marks the year of *Abuna Messias*, sees the annexation (*Anschluss*) of Austria by Germany where, following the publication of the “race manifesto”, the first anti-Semitic measures are put in place.

22 April 1938 marks the date of authoritarian laws against the press in Spain.

Pius XII begins his pontificate with a pastoral program set out in the encyclical *Summi Pontificatus*.

Italy occupies Albania and Hitler invades Poland precipitating the beginning of the second World War.

In a pastoral letter of 1 January 1939, the Archbishop of Paris, Cardinal Verdier reminds Catholics of their duties regarding motion pictures and the radio. In the same year, in Italy, the Bishops of the Venice region promote the “motion picture pledge” not to attend films judged to be unsuitable from a religious and moral viewpoint. In 1942 such a pledge is extended to all members of Italy’s Catholic Action.

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<sup>21</sup> Cf. Chapter XVIII, from p. 284 onwards.

On 31 July 1940, Pius XII speaks on the power, efficacy and necessity of good reading, while on 7 August his message regards the serious danger of bad reading material.

In 1941, television is already being used on a commercial basis in the United States.

1942 sees the invention of magnetic tape, and at Harvard a group of American scientists, under H.H. Aiken, develops ENIAC, possibly the first electronic or automatic calculator.

The “atomic pile” constructed by Enrico Fermi for the production of atomic energy goes into service in Chicago on 2 December. Kodak produces its first films for infrared photography.

On 27 October 1942, Pius XII speaks to Romanian journalists on the teaching influence of the press during the war.

This, in summary form, is the historical and ecclesial milieu of *AS* and *AE*.

## **6. Some reading suggestions**

Two questions of a historical nature could help as a starting point. What influence did the Church and the State exert over Fr Alberione; and vice versa, what influence could Fr Alberione, as an apostle-writer, have exerted on the milieu of his time?

To have a satisfactory answer we would need to read the handbook *AE* in light of the important Pauline dates between 1931 and the end of 1943. Further we would need to compare the historical references in the text with a detailed chronology of Church history, and thus of the religious life, the socio-economic circumstances, and the development of the means of communication – all summarized in a nutshell above.

The attempt to answer these two questions can lead to the discovery of how Fr Alberione wanted to keep in step with the Church of his time, focusing more and more on forms of apostolate directed at a modern global world understood as the “Pope’s parish”.

It seems that Fr Alberione's intention was not so much to precede the Church as to follow her, as his Teacher, in the role of an intelligent and active disciple.

Of course, over and beyond a simple reading of the handbook, what we can intuit is the effort to practice updated theory regarding the technical means. We must not, however, overlook the book's aim, which coincides implicitly with the Author's explicit intention. Within the bounds of his institutions, Fr Alberione's wish is to form and to teach what "the publication apostolate" means and who the true "apostle" is.

At the basis of these very important premises of *AE* is a theological vision which the reader should not lose sight of.

The starting point to describe the publication apostolate is the exemplarism of the Trinity,<sup>22</sup> which, in an encyclopedic project of Fr Alberione, is translated into "sciences-art-virtue", under the influence of the Christological trinomial "Truth-Way-Life". Exemplarism becomes "apostolate" or "publishing", and consequently, "editorial work-technology-promotion", as a teaching role of Christ and of the Church for the world's salvation.

If the reader keeps this exemplification in mind it will help her or him not to impoverish the vision that Fr Alberione has of the apostolate, reducing it from a theological to a technical-organizational one, while yet respecting all the while the urgency for integration and wholeness among the three parts. Apostolate is the apostle's goal; it is what draws him or her closer to God, to today's men and women; to the whole God (Father, Son, Spirit) and to the whole human being (mind, will, heart) through the whole Church (dogma, morals, worship), with complete pastoral action (prophetic, kingly, priestly).

Fr Alberione teaches us to move forward. He urges us, in harmony with a law of perfectibility, to keep up to date, which is to be understood as the capacity to excel, to plan, and to pro-

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<sup>22</sup> On this topic, see J. ALBERIONE, *Ut perfectus sit...*, I, 368ff; II, 149ff; - cf. A.F. DA SILVA, *Il cammino degli Esercizi spirituali nel pensiero di Don Alberione*, Center of Pauline Spirituality, Ariccia 1981, 79ff.

gress towards a state of wholeness which is real only if we move beyond the point we have already arrived at.

What we perceive clearly in this handbook, concurrent with the consolidation and expansion of a charism – once institutionalized the criteria for apostolic action settle inevitably on prudence or legality rather than on creativity and prophecy – is the zest for growth which is a driving force to do a lot, to do it well and to do it in a way that is fitting.

At this point we would need to look at Fr Alberione in person as we look at ourselves in a mirror in order to know who we are.

## Conclusion

The reader *AE* is aiming at is whoever feels the need to restore meaning to “apostolate” and “apostle” – in other words, to their own charismatic identity – according to Fr Alberione. If Fr Alberione had no knowledge of such terms as “computer”, “information technology”, “telecommunications”, “satellite”, “optic fiber”, “multimedia language”, “CD-ROM”, “mobile phone”, “satellite phone”, “high-definition TV” or any other means of interactive communication which progress makes available, it is only because he entered the world before us.<sup>23</sup> But to us he entrusts his very own mandate to go forward in the apostolate, following the ethics of communication, or [in his words] giving the alms of truth.

With words that may perhaps sound a little out of date, he encourages the reader to face the new challenges, and to take up in a responsible and adult way his very own title of “publishing apostle” – which pertains by right to any Pauline man or woman. Apostles, men and women, of the present age, who use the instruments and languages of today’s world, so as to be in a

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<sup>23</sup> Whatever, it is significant that even then the *Costituzioni della Pia Società San Paolo*, published in 1942, at n. 2 (special aim of the Institute), oblige members to work “above all by means of *the publishing apostolate*, using the most fruitful and the quickest means, those which are *more suited to the necessities and conditions of the times*.”

position in the future to glean bigger and bigger sheaves in the Lord's harvest where workers are becoming more and more scarce.

For Fr Alberione the future that apostolic formation is gearing up to is eternity. To start from this word, so prevalent in his vocabulary, could be the right move for interpreting all of the other important words in this handbook.

*Rome, 4 April 1998*

ANGELO COLACRAI

## TO THE READER

1. The text used in the present volume is that of the first edition (*L'Apostolato dell'Edizione*, Alba, Daughters of Saint Paul, 15 January 1944). Although this edition is undoubtedly the most complete it is not, however, free of errors. Since we were unable to compare it with the primeval manuscript (lost), our aim has been to do our best with the primary text, with these provisos:
  - a) At times, faced with evident errors of meaning (due to a misreading of the manuscript, or to misprints, or missing lines), recourse was had to corresponding expressions elsewhere; or to harmonize the text with the second edition (1950), although it too is defective and not always reliable, since it is incomplete.
  - b) To overcome the frequent irregularity in spelling and syntax (overuse or lack of punctuation, capital letters, etc.), we have adapted it, where possible, to current usage.
  - c) In adopting a typographical style (bold, italic etc., used in an irregular and at times improper way), our aim has been to make it uniform, putting subtitles in bold while using italic for Latin expressions or important quotations, already highlighted in the original.
2. The notes that were in the first edition have been reproduced faithfully and, where necessary, integrated with new elements. Additional material (such as the translation of the Latin expressions), or completely new notes, are marked with an asterisk (\*).
3. The numbering of the chapters in Roman numerals, in conformity with the original, has been followed even where it should be corrected, as in the case of the *repeated* Chapter XXVI. The second becomes *Chapter XXVI/bis* instead of

XXVII. This is to avoid having to renumber all the following chapters.

4. The marginal numbers, in bold (supplemented by the symbol “|”, which indicates the start of the page), refer to the pages of the first original edition. This page numbering has been used in the *Indices* of the book and, as such, it must be used for all quotations of the text, in any edition, including translations.
5. An *Appendix* has been added at the end of the text the content of which comes from a special issue of the *Unione Cooperatori Buona Stampa* bulletin (n. 5, 15 July 1921), dedicated entirely to the justification of the publishing apostolate. We can adjudge it a lucid anticipation of the whole topic developed in this book, or a “Postscript” to it.

THE PUBLISHING  
APOSTOLATE

Pagina 36 (bianca)

[PAGINA DA TOGLIERE]

*Apostolate! This simple term sums up a whole mission, a whole program. An apostle is one who prays, one who speaks, one who acts, one who suffers, one who loves, one who believes, one who hopes. But an apostle, and much more so, is also one who writes, one who prints, one who spreads the word of God.*

*The apostolate of the press, and those of the cinema and the radio are without doubt among the most pressing and fruitful ones on the scene today.*

*In his encyclical *Divini illius magistri*<sup>1</sup> the Holy Father Pius XI writes: "A more widespread and thorough vigilance is called for in our times given the increased occasions of moral and religious shipwreck... chiefly in impious or licentious books (many of which are diabolically spread at low cost), in motion picture productions and now too in radio programs, which increase and facilitate, so to speak, every kind of interpretation, just as motion pictures every kind of spectacle."*

*The question of the need for these new and urgent apostolates has already aroused and fostered praiseworthy discussion and action among Catholics on all sides. There are many consoling results and a promise of much more to come. The voice of the Church, teacher and model of every apostolate, and the various needs of society itself will suggest the appropriate means and the most suitable forms, so that "the word of God may speed on and triumph."<sup>2</sup>*

*Among the institutions that devote themselves more or less directly to all or part of the aforesaid apostolates is the religious Congregation of the Pious Society of Saint Paul.*

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<sup>1</sup> Of 31 December 1929, on the *Christian education of youth*.

[The notes marked with an asterisk (\*) are inserted by the Editor of this edition; those without are the notes of the 1944 edition. In any case, the asterisk (\*) indicates the intervention of the present Editor.]

<sup>2</sup> 2 Thess 3:1.

7 *Besides the ordinary forms of apostolate, it intends, as its special aim, in view of God's glory and the salvation of people's souls, to utilize the press | and all the new discoveries of science and the arts which exert greater psychological power over the individual and the masses such as, in our days, the cinema and the radio.*

*The Pious Society of Saint Paul gives to this whole activity, in keeping with the times and the circumstances, the generic title of "the publishing apostolate".<sup>3</sup>*

*The present book intends to deal with this apostolate, dwelling in particular on the press apostolate. Our aim here will be to faithfully follow the ideas set out in special talks and contained, for the most part, in the *Apostolato Stampa*.<sup>4</sup>*

8 *Ours is not the last word on the subject, nor do we wish to restrict to what is set out here | the activities open to Catholics in general and to the members and helpers of the Pious Society of Saint Paul in particular. As a matter of fact, said Congregation intends to train apostolic-minded people whose zeal knows no bounds. People who are at home in their own age, people who, considering the progress of the arts, the sciences, and industry as priceless gifts of God, mold them into effective instruments of apostolate.*

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<sup>3</sup> This same expression is used in the Pontifical Decree of approbation of the Pious Society of Saint Paul to establish the special end of said religious Congregation.

The word "publication" is understood here: a) in its etymological sense of "to bring forth" (from the Latin *edere*) or, to put it in a better way, the action, the work and, in our case, the apostolate of bringing to the public; b) in its usage-meaning: to turn out thoughts, mental output, teachings, with means that bring them to people. In particular, printed publications, movie production and now radio programs. [In this context, 'publication', 'production' and 'program' are all expressed in Italian by the one word, "edizione".]

<sup>4</sup> Sac. G. ALBERIONE, *Apostolato Stampa* [Press Apostolate], Pia Società San Paolo, Alba. \* Edition published in 1933.

PART ONE

THE APOSTOLATE  
AND THE APOSTLE

Pagina 40 = bianca

[PAGINA DA TOGLIERE]

*THE APOSTOLATE*

CHAPTER I

PUBLISHING, A MEANS OF APOSTOLATE

The modern inventions of the cinema and of the radio have in no way lessened the power and widespread influence of the press. Rather, they have broadened its field of activity and, with it, form a complete whole in the field of the publishing apostolate.

Today, press, cinema and radio walk hand in hand: three forces that mutually complete and reinforce one another, three leaders of thought, three leaders of the world.

The issue regarding these three discoveries of human genius needs therefore to be studied more than ever today. Not in order to suppress their intrinsic power, but to employ them as wonderful instruments of apostolate in the sense of defense and conquest. Defense against the assaults of hostile publications, in accordance with a precise program “to combat arms with arms”. Conquest so as to make provision that this “*progress of the arts, of the sciences, and of human technique and industry, since they are all true gifts of God, may be ordained to his glory and to the salvation of souls.*”<sup>1</sup>

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So as not to run the danger of deviating from such a vast and sublime ideal, it helps, above all, to rely on principles that put the publishing apostolate in its true light.

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<sup>1</sup> Pius XI, *Vigilanti cura*. \* 1936 encyclical on Motion Pictures.

We shall deal with three of its main ones here in this chapter. These are its nature, its importance and its purpose.

### **Nature of the publishing apostolate**

When we speak of the “publishing apostolate” here we do not mean simply that series of initiatives which rejects what offends morals and the Christian faith or which proposes some particular ideal for good. What we mean is a true mission, which can be properly defined as *preaching God’s word by means of publishing*.

- 13** “Preaching God’s word”, or proclamation, evangelization of the good news, of the saving truth.

It is preaching to be undertaken in every age and in every place, in accordance with God’s command: “*Euntes in mundum universum, prædicate Evangelium omni creaturæ*”;<sup>2</sup> to everyone, because just as all fall heir to ignorance as a result of original sin, so all are gifted with intelligence to understand and to raise their mind to God, all have a soul to be saved.

“A preaching which is nonetheless original, made by means of publishing.”

Like oral preaching, the written or the imprinted form spreads the word of God. It copies it over and over, giving it access everywhere, even there where the spoken word cannot reach or cannot be retained unaltered. This is to follow God’s way who gave us his divine Word in the seventy-two books of the Bible. It is to follow the Church’s way, which, in every age, linked the imprinted form with oral preaching.

### **Importance**

For quite some time many people failed to evaluate fully the positive aspect of the publishing apostolate’s importance. The “children of darkness” took advantage of this to subordinate it

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<sup>2</sup>Mk 16:15. \* “Go into all the world and preach the gospel to the whole creation.”

to the stimulus of base passion and the greediness of gain, so much so that Pope Pius X, referring in particular to the press, burst out: *‘Oh, the press!... Its importance is not yet understood. Neither the faithful nor the clergy dedicate themselves to it as they should!’*

Before long, however, the most praiseworthy undertakings in the publishing apostolate increased far and wide.

Catholics have worked and continue to work in the difficult and devastated field of the press, the cinema and the radio, but there are still many possibilities for positive action and real success. What can now be asserted is that without a wider use of these powerful propagators of thought, vast areas will always remain beyond the range of Christianity’s action.

We can easily deduce why not only from the nature of the apostolate, which is preaching God’s word, but also from the intrinsic value of publishing. The press, the cinema and the radio are the arms of mysterious influence which guide human beings to their genius since they generally base their opinions and regulate their lives on what they read, see and hear. There is nothing absurd about that, since we know that speech and writing | speak to the mind and embed ideas there, while the will follows the mind and draws on ideas for its life.

As Béranger rightly states, in reference to the press, *“Good or bad, deceitful or truthful, dishonest or virtuous, it is, in a free country, all-powerful. It creates public opinion and customs; if good, it strengthens the family and the school, if bad it destroys them; it can bring down governments or put them in place; it lays claim to peace and war.”*

In 1936, in a talk to the writers and friends of *La Croix*, who came to a meeting in Rome, Pope Pius XI, the enlightened and staunch animator of the international Catholic Press Exhibition, after having drawn attention to the “omnipotence of the press”, said:

*“This expression hardly does justice to the reality. The spoken word by itself is already all-powerful... What can we say then of this already all-powerful word when it can em-*

*ploy such an organized body, such a means of dissemination, as is the press? Thanks to this organization and to this means of dissemination it is indeed omnipotence which is extended over and beyond all bounds.”*

16 There are no less authoritative and convincing proofs regarding the cinema and the radio. We will refer to these in the second part of this book. After dealing at length with the press apostolate, we will touch on the apostolate of the cinema and that of the radio.

For now the following points should suffice:

Pope Pius XI was an animator and supporter of the cinema. He saw it as a wonderful outcome of science, well nigh a gift that God’s goodness willed to lavish on humanity but which had become, only too well, “*a source and medium of tremendous evil.*” This concern made him exclaim, heart-broken: “*How many ruined lives! These are souls. It is a frightful thing to contemplate.*”<sup>3</sup>

Pius XI’s opinion as regards the modern invention of the radio was along the same line. He had seen its birth, its rapid advance, and its marvelous applications and he wanted to employ it himself to broadcast his radio messages to the whole of humanity.

17 The reigning Pope, Pius XII, like his Predecessor, rates highly the power of the press, the cinema and the radio and is concerned about them. Testimony of this is his countless speeches, writings and events. Among these last we like to recall the “Decree of Praise and Approval”, given on 10 May 1941 to the Pious Society of Saint Paul, a modern religious Congregation whose members set themselves the publishing apostolate as their special aim.

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<sup>3</sup>Discourse to the Committee of the International Federation of the Motion Pictures Press, given at Castelgandolfo on 10 August 1934.

## **Aim**

The specific aim of the publishing apostolate is the glory of God and the salvation of people's souls.

It is the same program that the Angels put into song at Bethlehem's crib: "*Gloria Deo, pax hominibus.*"<sup>4</sup> It is the program of Jesus Christ and of his perennial life in the Church.

[It is] a very lofty aim, therefore; a divine aim.

The sole ideal of the publishing apostle is to have God reign in people's souls. It is, in other words, to have people submit their mind to God and thus to stir up faith and, if necessary, to instill it; to submit their will to God, thus observing his law in practice; and to submit their heart to him, thus inspiring in them supernatural love of God, charity.

The sole treasure it focuses on is eternal glory in heaven. It is a treasure that apostles want essentially to guarantee, resolutely and relentlessly, for themselves, and to acquire for their brothers and sisters, all men and women.

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<sup>4</sup>\* Cf. Lk 2:14: "Glory to God in the highest, and on earth peace, good will among men."

## OBJECT OF THE PUBLISHING APOSTOLATE

The object of the publishing apostolate is the same as that of oral preaching; in other words, it is Catholic doctrine. Such doctrine includes necessarily faith, morals and worship. In this way we honor the Divine Teacher completely for he proclaimed himself to all people as “Way, Truth and Life”. It meets the fundamental demands of a human being who has a mind that must be enlightened, a will that must be guided towards good, and a heart that must be sanctified.

### Faith

19 Since the prime duty of human beings is to know and adhere to the truths of faith: *‘We were created to know... God,’*<sup>1</sup> such truths | revealed by God and which the Church teaches and proposes to us as the object of our faith, must be the publishing apostolate’s primary object.

The publishing apostolate’s aim is to make these truths – wholly set out in Theology, simplified in the Catechism and abridged in the Creed – known to all so that they can profess with the Church the Catholic creed. In other words:

I believe that there is a Creator, the origin of everything; a powerful and good God who governs the world wisely; a God who is also our supreme end, to whom we tend with all the faculties of our soul;

I believe in his divine Son, become Man, born of the Virgin Mary, who preached his doctrine, instituted the Church, died on the Cross to save us, rose from the dead, ascended to heaven whence he will come to judge the world;

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<sup>1</sup> Catechism of Pius X.

I believe in the Holy Spirit who sanctifies our soul, enlightens and guides the Church;

I believe in the Communion of Saints, the remission of sins, the resurrection of the body, and life everlasting.

The Divine Teacher said in fact: "*I am the Truth*".<sup>2</sup>

## Morals

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It is not enough to know and to profess the truths of the faith to attain salvation. We have also to fulfill God's will: "*Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven.*"<sup>3</sup>

God's will is set out in the Law he gave to human beings. They fulfill it by their observance of the Commandments and by the practice of the virtues and the evangelical counsels, in accordance with the duties of their state.

Thus the object of the publishing apostolate, secondly, is Christian morals; that is, all those rules that help to guide the behavior and free acts of a human being to conform to God's will. It is to serve God by means of the will: "*You shall love the Lord your God... with all your soul.*"<sup>4</sup>

In particular:

*The Commandments:* the worship which is due to God alone, which forbids any idolatry, superstition and vain observance; respect for God's name, for vows and oaths, and the prohibition of all blasphemy or violation of sacred things; sanctification of the holy day; the duties of children, servants, subjects, and workers towards their superiors and employers, and, vice versa, condemnation of all injustice towards people, possessions, or to a person's reputation.

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In sum, all the duties that people have towards God, towards themselves, and towards their neighbor.

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<sup>2</sup> Jn 14:6.

<sup>3</sup> Mt 7:21.

<sup>4</sup> Mt 22:37.

*The precepts of the Church* in both their negative and positive aspects: the obligation of the Sabbath rest, of prayer, and of good works.

*The virtues*: Theological: Faith, Hope, Charity; Cardinal: Prudence, Justice, Fortitude, Temperance; Moral: Obedience, Purity, Industriousness, Humility, and so on.

*The evangelical counsels* of Chastity, Poverty, and Obedience, in common life, where the soul is raised to the most sublime heights.

The religious state and the ecclesiastical state, as well as all the teaching on ascetics regarding Christian and Religious Perfection.

All this is to be expounded and corroborated by the holy and exemplary life of Jesus who said: "*I am the Way.*"<sup>5</sup>

## Worship

Worship, which is the third part of preaching and of religious instruction, is also the third part of the publishing apostolate.

22 Thus, besides making known the truths to be believed and the laws to be observed, it must still make known and lead to a sharing in the means of Grace by means of which God grants the necessary help to believe his truths and to observe his laws. In other words, it must lead to the practice of worship, that is, to those series of acts, external and internal, public and private, which honor God and transform our life into the divine life and incorporate us in Christ.

The *Sacraments* constitute the noblest part of Catholic worship.

The publishing apostolate is to explain Baptism, Confirmation, Holy Orders, Matrimony and Extreme Unction. It is to give a detailed explanation of Confession, the Mass, Communion and Eucharistic worship.

Hand in hand with the Sacraments are the *Sacramentals*: various consecrations and blessings, exorcisms, prayers for the

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<sup>5</sup> Jn 14:6.

dying, burials, alms...; *Prayer* in its threefold aspect: vocal, mental and life-giving, whether private or public. Public prayer, regulated and animated by the Church in the course of the whole liturgical year, is the most perfect, because it is official; it is the most useful because its aim is to engrave on the soul the very image of Jesus Christ himself.

All of this “*donec formetur Christus | in vobis*”,<sup>6</sup> and on up to “*vivo autem iam non ego: vivit vero in me Christus.*”<sup>7</sup>

Jesus said: “*I am the... Life.*”<sup>8</sup>

The object of the publishing apostolate as it is set out here is to be understood as extending to the whole deposit of revelation, direct and indirect.

*Direct*: the presentation, the defense, the explanation and the popularization of the Church’s theological doctrine.

*Indirect*: the presentation, the defense and the explanation of such facts, philosophical principles, artistic monuments and literary works which contain or are linked to revelation and to the traditional teaching of the Church.

To all this is to be added everything which in literature, history, the arts and the sciences acts as a ladder to faith and sheds light on it as are, for example – in the field of the press – academic texts, newspapers, magazines, and light reading. This is because in creation everything represents God, reveals God and praises God and because in life faith must enlighten and sanctify everything.

We have to see all of this not only in a positive sense of consolidating the good but also in an adverse sense by blocking the spread of evil or by eliminating it.

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<sup>6</sup> Gal 4:19. \* “Until Christ be formed in you.” There is also a book with this title by Fr Alberione: *Donec formetur Christus in vobis*. Meditazioni del Primo Maestro, Alba, Pia Società San Paolo, 1933, 110 p., 16 cm. A new edition is in preparation.

<sup>7</sup> Gal 2:20. \* “It is no longer I who live, but Christ who lives in me.”

<sup>8</sup> Jn 14:6.

## ORDER OF THE PUBLISHING APOSTOLATE

The object of the publishing apostolate is thus the doctrine of the Church, which it draws from Holy Scripture and from Tradition and explains with arguments from reason.

But, we may ask, is the apostle not allowed to put before people the genuine sources of Holy Scripture and Tradition?

The answer is that not only is it lawful – it is necessary. Still, there has to be an order. Precedence goes to the Church's doctrine because that constitutes the proximate rule of our faith. Then follow Scripture and Tradition, which constitute faith's remote rule.

25 But even here the apostle must follow the directives of the Church because on her and on her alone Jesus Christ conferred teaching infallibility.

### **Doctrine of the Church**

The prime and principal duty of the publishing apostolate is to communicate to people the Church's teaching by becoming a relay, a voice, a loud hailer of the Church, of the Pope and of the Bishops, of the Catholic priest. *"You are our very voice"* the Holy Father Pius XI<sup>1</sup> told newspaper correspondents, welcoming them in a paternal and informal way before the throne of truth.

It is obvious why. The majority of people are unable to continue to devote themselves sufficiently to religious studies and to deepen their knowledge of the true religion. God, who never falls short in matters that concern our goal, made provision by instituting the Church infallible, indefectible and catholic so that,

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<sup>1</sup> \* The Italian text adds, v.m. = of venerable or venerated memory.

in every place and in every age, people could turn to it in all surety to know the true and the good.

Thus, by turning to the Church in every occasion and doctrinal upheaval, men and women, and all nations will always know God's truth and the sure way to reach heaven. The words of Christ himself testify to this: *"He who hears you | hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me."*<sup>2</sup>

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## Holy Scripture

Instructed in the Church's doctrine the priest and the lay person are also qualified to follow the Church in her work of endorsing and investigating the truth; in other words, to study the sources of revelation – Holy Scripture and Tradition – these remote rules of our faith which contain revealed truth. First comes Holy Scripture, this great book or divine letter that God addressed to his sons and daughters inviting them to heaven, setting before them the truths to be believed, the deeds to be fulfilled and the means of grace for getting there.

But since personal interpretation of the Sacred Text is disallowed because God entrusted to the Church, and to her alone, the deposit of truth, the Bible must be read and studied in accordance with her directives.

The resolve of the publishing apostle, son or daughter of Holy Mother Church, is to make God's book known to all, while adhering at all times to the norms of the Church and rejecting whatever | does not comply with her principles and her genuine interpretation.

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The apostle is to remind scholars that, in general, what they need in order to deepen their knowledge of the Sacred Text, apart from the study of Theology and a sound introduction, is an especial devotion to the Church whereby they accept the elucidation proposed or at least approved by her.

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<sup>2</sup>Lk 10:16.

Let the publishing apostle suggest to the people and the faithful to read the texts devoutly but with the added aid of a commentary, one of a popular rather than of a scholarly nature, and in accordance with the norms set out further ahead.

### **Sacred Tradition**

In addition to the doctrine of the Church and Scripture, the publishing apostle is to popularize Sacred Tradition and to propagate it. It is that part of God's Revelation that completes Holy Scripture, and hands down to us truths which are not contained in the latter. It is a source of the truths that are then interpreted authentically in the Church's solemn teaching and in her ordinary teaching, in both theory and practice.

Under the Church's guidance, the publishing apostle is to clarify, ratify, enforce and defend the Catholic faith by means of Tradition. Let him know how to use it as a source of works that redound to the glory of God and the salvation of people's souls.

## CHARACTERISTIC OF THE PUBLISHING APOSTOLATE

The publishing apostolate has its own distinctive characteristic, which we can describe as being *pastoral, both in substance and in style.*

### Pastoral characteristic

Pastoral work is the divine art of governing people's souls. It is to shepherd them, that is, to guide them to the salutary pastures of the truth and to the sources of supernatural life by way of the straight path of Christian holiness.

This was Jesus' God-given task; this is the task that the Teacher handed on and entrusted to his Shepherds: "*As the Father sent me, so am I sending you.*"<sup>1</sup>

This, and not otherwise, is the great work of the priest, whether he preaches from the pulpit, or whether he preaches by means of a news sheet, a book, a film or a microphone. So let him therefore use this publishing tool, for God's minister has a sole office, a sole teaching, and a sole program: "*Da mihi animas, cetera tolle.*"<sup>2</sup>

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### The substance

The substance of the publishing apostolate, in other words, the content that it presents through its productions, must first of all be pastoral.

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<sup>1</sup> Jn 20:21.

<sup>2</sup> Gen 14:21. \* The text of scripture reads: "The king of Sodom said to Abram, 'Give me the persons, but take the goods yourself.'" In the tradition of Christian asceticism the expression has come to mean: "Guarantee the salvation of people's souls; keep the rest."

Here the Church is a Teacher. She, who is the depository of sacred doctrine, is also the *altrice*<sup>3</sup> of all human knowledge, since all human learning and the arts are in some way enlightened by revelation. Thus the Church is supremely placed in the field of knowledge. But her concern and her basic role is to point the way to heaven; and therefore to instruct people in the truths of the Christian faith, morals and worship.

30 In the footsteps of the Church and following her directives, the publishing apostle will take an interest in the sciences and the arts only insofar as they help him to achieve his specific goal, in the way the missionary attends to them so as to more easily achieve the conversion of the heathens.

His main concern is not therefore to give readers the most recent news, nor to deal directly with matters political, financial, agricultural, literary, and so on, but only to the extent that they can open the way to Christian thought, save people from being led astray and because they too can and must be sanctified with Christian thought.

He is, instead, first of all to communicate sacred doctrine either setting it out in a direct catechetical or scientific manner by taking divine truth as the basis, background and content of every task and methodically applying it to the Christian life – individual, family, social and international; or by taking as his basis, background and content the liturgical life that the Church lives out in the course of the ecclesiastical year; he can then deduce the truths, the precepts and the means of grace from the feasts, the Gospels and the Epistles, as well as from the development of worship, and set them out in a way that the people are able to understand.

Or he can take as his basis, background and content the life of the Church down through the ages. He can thus apply the doctrines that Popes, Bishops and Priests teach; be a guide and often the advance scout in the struggle that this city of God sustains against the city of the devil; defend morals, doctrine and worship against enemy attack; spread and distribute throughout

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<sup>3</sup> \* Nourisher, nurse.

the whole world the treasures that Mother Church has the office of apportioning to people.

Or by applying Catholic doctrine to the political, economic, social, scientific and moral issues that come to the fore with every new age.

In the first two ways the publishing apostle can rely on a doctrinal basis and material evidence; in the third, on a method that is historical and doctrinal.

### The style

The press apostolate must also be pastoral in the presentation of the subject matter. It must be aimed at all the faculties of a human being: mind, will, and feeling, so that all three are nurtured with God's gifts, with God himself, in order that the human person may be given a God-like transformation.

The whole human being must give glory to God in a suitable way: all of a human being's powers must submit and render to God complete and wise homage, "discerning homage."<sup>4</sup>

The mind must pay due homage to God. The Divine Teacher said: *"hæc est vita æterna; ut cognoscant Te (Pater) et quem misisti Jesum Christum."*<sup>5</sup> Thus he himself "Bonus Pastor" did not cease to teach in every way *"aperiens os suum docebat: beati pauperes spiritu..."*<sup>6</sup>

The will: *"Si vis ad vitam ingredi serva mandata."*<sup>7</sup> The will must be enlightened, prodded to duty by the example of the Divine Teacher, perfect exemplar; by the good example of the saints and of all who have beaten a track to heaven: *"For the gate is wide that leads to destruction, and those who enter*

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<sup>4</sup> Rom 12:1.

<sup>5</sup> Jn 17:3. \* "This is eternal life: that they know thee the only true God, and Jesus Christ whom thou hast sent."

<sup>6</sup> Mt 5:2-3. \* "He opened his mouth and taught them, saying: 'Blessed are the poor in spirit...'"

<sup>7</sup> Mt 19:17. \* "If you would enter life, keep the commandments."

*by it are many; the way is hard that leads to life and those who find it are few.*"<sup>8</sup> Force yourself.

To God, our feelings, our heart! May the life of God, namely, the grace of God pervade it completely and transform it into Christ through the work of the Holy Spirit.

Three passions beset human beings: "*Omne quod est in mundo concupiscentia carnis, concupiscentia oculorum, superbia vitæ.*"<sup>9</sup> They must instead be substituted by purity, by the spirit of poverty and by a lowly heart.

Let the apostle aim for all this.

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<sup>8</sup>Mt 7:13-14.

<sup>9</sup>1 Jn 2:16. \* "For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world."

## THE DEMANDS OF THE PUBLISHING APOSTOLATE

The universality of the publishing apostolate demands of its practitioners particular yearnings and gifts which can be summed up as to feel and think with Jesus Christ, to feel and think with the Church, to feel and think with Saint Paul.

### **Feel and think with Jesus Christ**

This means to have the same feelings for people that the Divine Teacher had, as is shown in “*Venite ad me omnes.*”<sup>1</sup> So do not, for example, be solely concerned with the missions or schools; or solely with prayer and people’s frequency of the sacraments and the word of God; nor solely with directing your efforts to the mass of the needy, or to women, or to one class of people.

There are |specialists for these particular apostolates who can also use publishing for their various and holy undertakings.

But the publishing apostolate, *per se*, is concerned with everything: every need, every work and every initiative.

Thus it embraces:

The *works of religious instruction*: catechisms, Christian education, schools.

The *works of moral formation*: everything that regards youth education (nursery schools, colleges, universities), Catholic Action, vocations, missions, holiness of marriage, family values, good legislation, the government of nations.

The *works of the spiritual life*: the practice of worship and of the liturgy in general and in particular, such as the Sacraments, the liturgical year, prayer and devotions.

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<sup>1</sup> Mt 11:28. \* “Come to me all of you.”

The *works of charity*: Saint Vincent de Paul conferences, daily almsgiving, orphanages, shelters, convalescent homes, hospitals, prisons, the sick, widows, the maimed, captives, and all other forms of affliction.

The publishing apostolate is able to contribute to all kinds of tasks in an active and effective way with books, periodicals and suitable publications. Emphasis should be placed on the Gospel, on Eucharistic undertakings, on youth formation work as well as on all the other works of education whence, as from a spring, the other apostolates flow.

### 35 **Feel and think with the Church**

The publishing apostolate must not only consider the Church as the one, holy, catholic, apostolic, Roman, indefectible, infallible, and visible society instituted by Christ for the salvation of all, but it must further demand of those who engage in the apostolate that, putting to one side their private opinions, they always incline their mind, heart and will to think, work and feel with the Church and, hence, to write in conformity with her teaching. In a word, they have to have a childlike heart for her who has a mother's heart for all.

Therefore their training must be based on authors who have the Church's approval and recommendation, particularly so if they are invested with the title of Doctor. Read and meditate on these for the whole of life. But read especially the documents of the Pope, of the Roman Congregations and of Bishops; be ready to reject at once every book, periodical, tendency, party, speech and directive that is not in strict conformity with what the Church teaches or desires.

It is for the publishing apostolate to shed light on, commend and publish all that regards the Church, the Pope, the Bishops and the Councils, as well as canonical, liturgical and disciplinary norms and the Church's doctrinal and traditional teachings; to defend and apply them to practical life; to promote all the institutions in the Church and to reprove all opposition to her.

Entrusted to this apostolate, especially, is the duty to join forces with the Holy See in its initiatives and recommendations so as to bring about their realization; likewise for the Episcopate concerning matters apropos their dioceses; so, too, for the regular and diocesan clergy in local matters. The end result will be harmony, unity and efficacy.

To sum up: the publishing apostolate, as we have already said, becomes the voice of the Church, the Pope, the Episcopate, the Pastor and the priest. Like a loudspeaker it extends and reinforces that same voice, bringing to all the benefits of the truth, of holiness and the life of the Church.

### **Feel and think with Saint Paul for souls**

Saint Paul is the model Apostle. He blended the most disparate elements and made them his own, [placing them] at the service of an Idea, a Life, a Being.

He was the unflagging Apostle who, “*omnia omnibus factus*”,<sup>2</sup> was available, always and everywhere, for everyone with all means. The audacious Apostle who, despite weak health, the distances, the mountains, and the seas, the apathy of the intellectuals, the strength of the powerful, the irony of the Epicureans, the chains, and [the risk of] martyrdom, journeyed the world | to renew it in the light of Jesus Christ.

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Thus, and no less so, must be the publishing apostle. In the footsteps of his model and protector, the Apostle of the Gentiles, he must have a heart immense enough to embrace the whole world and a heroic and unstinting activity so as to guide people to God and to give God to people.

Since not everyone comes to God in the same way and all have their individual needs the apostle must learn from his model, Saint Paul, the art of “being all things to all people” and to have that flexibility of adaptation as to treat people accord-

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<sup>2</sup>\* Cf. 1 Cor 9:22f: “To the weak I became weak, that I might win the weak. *I have become all things to all*, that I might by all means save some. I do it all for the sake of the gospel, that I may share in its blessings.”

ingly, in keeping with their physical, intellectual, moral, religious and public circumstances.

At times the apostle will need to be steeped in deep-rooted charity as revealed by the Apostle of the Gentiles in welcoming Onesimus, or in sweet converse with the maid Thecla; at other times, it will need be the robust tone used with the Corinthians, or the lofty type of sermon given in the Areopagus; at other times again, the simplicity with which he spoke to Philemon.

The publishing apostle will find no great difficulty in this if he discovers the secret of Saint Paul's adaptability, which is charity: "*in omnibus caritas!*"<sup>3</sup>

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<sup>3</sup>\* Cf. Col 3:14: "And above all these put on love, which binds everything together in perfect harmony."

## THE METHOD IN THE PUBLISHING APOSTOLATE

In the apostolate too it is helpful to follow a method – that is, a mix of principles, criteria and controls – which regulates how things are done. A method sets out the steps in view of the goal to be achieved.

In the publishing apostolate the method counseled is called “way, truth and life”, based on the gospel trinomial. The apostle must study it, examine it in detail, follow it in his formation and employ it consequently in his apostolate.

We find the way to implement this method [applied] throughout the book. Here we shall set out its essence, its basic principles, its realizations and some practical rules.

### Essence

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The crux of the “way, truth and life” method is the principle that a human being has to cleave to God completely; in other words, to cling to God with all of his or her main faculties – will, intellect and feeling.

But how is this to be achieved in practice?

By following Jesus Christ, chosen by God as our Mediator of truth, holiness and grace: *‘Ego sum Via, Veritas et Vita.’*<sup>1</sup> More precisely, by following this outline:

1. Follow Jesus Christ Way – walking in his steps (adherence of one’s will).
2. Follow Jesus Christ Truth – listening to his doctrine (adherence of one’s intellect).
3. Follow Jesus Christ Life – living in his love and in his grace (adherence of one’s feeling and spirit).

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<sup>1</sup> Jn 14:6. \* “I am the Way, the Truth and the Life.”

Basing himself on this principle and keeping to this outline, the apostle will find the right way for his own formation and for the apostolate.

### Basic principles

The method set out is based on both the natural order of human nature and on the supernatural order to which human nature is raised.

- 40** *In the natural order* – Since humans are a make-up of body and soul, they act and work by means of faculties – spiritual and sensory – proper to them, which specify their nature. Since these human powers are embedded in the one stock (human nature), they cannot but mutually depend on and influence one another in the development of the acts proper to them.

Thus the sole activity of the will or of the intellect or of feeling or of the senses is insufficient to explain the specific actions of human beings.<sup>2</sup> All their powers must act in life-giving harmony in both the spiritual and the sensory order.

Just to limit ourselves to the spiritual faculties, the will, the intellect and feeling, we can say that the action of these three faculties or direct operating principles is wonderfully expressed in the gospel trinomial “way, truth and life”. An example should suffice: I want to set out on a given road. It is the idea of the goal which, initially in the intention, is desired by the will. But I must first know the road in order to use the commensurate means. This is the reflection of the intellect. In order to walk then I need energy, strength, impetus and courage: this is feeling.

- 41** All this is logical and naturally ongoing. In human beings, moreover, the faculty that reigns supreme is the will. It commands the intellect, the feeling and the senses. The intellect, activated by the will, weighs up the suitability, the proportions, causal links and effectiveness of the means. Feeling, com-

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<sup>2</sup>In practice the action is attributed to one or other faculty because every activity has a particular quality given it by the faculty which dominates.

manded by the will, applies itself, drives and attracts the vital operations and the senses grasp things in the sensory realm.

It is true that in the first (original) act of the will you cannot do without the light of the intellect, which indicates the goal, but in the comprehension of the goal it is the will, as an irrepressible and enlightened inclination, that reveals itself as the dominant force.

It is also true that feeling is inseparable from the activity of the will, of the intellect and also of sensitivity and sensibility, but this can be quite well understood as a specific activity in view of the realization of what the will, enlightened by the intellect and helped by the senses, wants to achieve.<sup>3</sup>

*In the supernatural order* – Here we have grace, a new principle of activities and life, which elevates the whole of human nature. Just as in the natural order the life-giving principle envelops the will and the intellect to sustain them in existence and in their operations, so in the supernatural order grace shapes the will and the intellect so that they can decide and operate in accord with their supernatural goal.

However, when grace shapes and elevates the whole of human nature, it effectively awakens energies which draw the will (while respecting its freedom) towards the goal and make the vision of natural and supernatural truth easier for the intellect; they help the intellect and the will to make acts of faith and resolutions, eliminating, as if by magic, so many impediments.

Even in human nature elevated to the supernatural order we can find the basis of the “way, truth and life” method. Here, too,

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<sup>3</sup> Feeling, also called by others “*pius affectus voluntatis*”, in its “affection”, regulates the activities that deepen, support and make spiritual love effective. Considered then as a faculty not only in the spiritual sense, but also in the sensory sense, it is called *heart*. Even if this is for convenience sake it does have a legitimate symbolism, based on the role of the heart as the body’s center which transmits blood (symbol of life and nourishment). It is also rightly called *life* since it reacts to issues, symbolizes love and, through love, life which is a communication of goodness. This holds good not only in the natural order, but also in the supernatural order, where the communication of goodness is equal to communication of grace, life of the soul.

humans act with their key faculties (intellect, will, feeling)<sup>4</sup> which, although elevated by grace, do not cease to influence one another in the carrying out of their own acts.

### 43 Realizations

In every field of human activity (speculative and practical, doctrinal and artistic...) and in every science (theological, philosophical, historical, biographical...) we find a realization of the gospel trinomial. We could cite any number of proofs but we shall limit ourselves to one or two:

*In a human being's activities – “Primus in intentione est finis”*<sup>5</sup> is a well-known principle of philosophy. But the intention or finality is basically a tendency to an end-point (intellectually grasped); and the tendency is peculiar to the will, which follows a way to reach this end-point.

Scrutiny of the means proportionate to the goal follows: a reflection on the steps to take to make them increasingly conform<sup>6</sup> to the goal; an examination on the link that exists between a thought and an act, between word and word, action and action; namely, scrutiny between cause and effect so that the will knows how to avoid the obstacles, resolve the difficulties, and be always enlightened in the way that opens up before it. This is the intellect's role, it is the will's light deriving from the truth.

When the will has chosen its goal and the intellect the proportionate means, a power is required to fulfill the resolution: this is the feeling or heart, symbol of life, and of what has more immediate likeness to life.

44 *In the stages of a human life* – When a child does something it is merely imitating what it sees, what it hears, what strikes it. The youngster, who begins to think, wants to know the

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<sup>4</sup> Feeling, also called *heart* (elevated by grace), not only symbolizes love and life but is shaped by grace, a new life-giving principle that God communicates to human beings.

<sup>5</sup> \* “The goal is first in the intention.”

<sup>6</sup> \* The Italian text reads: *consentanei = conformi, corrispondenti.*

reason for things as well as the relationship between effect and cause.

Life moves on until, in old age, a person acts under the impulse of feeling.

So, not counting the brief period of youth where heart and enthusiasm seem to prevail, there are three progressive periods, characterized by imitation (way) in childhood; reflection (truth) in adulthood; feeling (life) in old age.

*In study and in activity, which has an intellectual overtone*, the progressive realization of the trinomial is verified! You read a page: the first glance consists in following (imitating) a writer's intellectual journey. Then you examine the correlation between the sentences and arguments. Lastly you absorb the ideas and make the thinking your own, a part of your life to which you lovingly adhere.

*In a meditation or sermon*: to read or to listen is simply to follow the way marked out by someone outside of us.

Reflection follows: examination on the proportionality of (good or bad) effects in relation to the causes; you consider whether the means are commensurate with a realistic following of the way indicated. Then comes an interior assimilation, so that, by means of an act of fervor, you make the matters reflected on your own, come alive in you. Convictions then become assimilated reality (life) which will then be developed into single acts which become possible because the tendency (aim) of the will and the convictions of the mind have assumed their own life.

45

Hence we can also explain the value that Christian doctrine attributes to the intention, disregarding whether it is actually implemented: the intention creates because it is productive, because it becomes the soul's life.

*In a syllogism* the categorical enunciation of the *major* is like a condition established by the will, a command. In the *minor* the mind reflects on the command of the will, analyzes the notion of the *middle* term, in examining whether to accept or not the subject of the *minor*. The total assimilation of the two judg-

ments closes in the synthesis of the *conclusion*, which becomes a living cell in the body of knowledge.

The examples mentioned and countless others which could be mentioned show how the “way, truth and life” method is organic, logical, clear and precise; not only, but that it can have indefinite applications because it touches on the specific make-up of the human being.

#### **46 Practical conclusions**

Following the method set out, the apostle will find it easy to cleave to God completely and to become, like Jesus Christ, Way, Truth and Life for people.

In practical terms, however, he should not become a slave to his method; he should be flexible in adapting to the circumstances and be open to the opinion that sees the will as the faculty that reigns supreme, or to the one that grants this to the intellect, for if it is true that the will is the queen of human faculties, it is likewise true that the intellect has a certain preeminence as regards the act. As a matter of fact, it is the idea that inclines to the act, the act then excites the feeling and the feeling strengthens the idea and reinforces the act.

CHAPTER I

THE ORDINARY MINISTER

The minister of the publishing apostolate can be either ordinary or extraordinary. The one who has the principal mandate and office is the ordinary minister. This is the priest. The extraordinary minister is one who cooperates in union with the ordinary minister and in dependence on him. This is a role open to all Catholics and even to schismatics, heretics and infidels.<sup>1</sup>

Confining ourselves here to the ordinary minister, we can say that this is the priest. Basically this is so for two reasons: by divine choice and by reason of his office.

**By divine choice**

The publishing apostolate is, as we said, the preaching of God's truth in written form. But since Jesus Christ entrusted this truth to the teaching Church, to her alone, that is, to the Pope and to the Bishops united with him and, through transmission to the sacred ministers constituted by them, or to use a generic term, to the "priest", preaching, both oral and written, is his concern.

It is the priest who, entrusted with people's souls, generates them in the Gospel and through grace to Christ. It is for the

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<sup>1</sup>Throughout the book (to be noted once and for all), the single term "apostle" will embrace both the ordinary and the extraordinary minister.

priest to give authoritative instruction in the truths, in morals, in divine worship and in the means of salvation. How he does this [the means], whether orally or through publishing, is incidental. It depends on the circumstances.

Therefore the more the need is felt for publishing, the greater becomes the duty and the opportunity for the priest to develop this apostolate.

### **By reason of his office**

The priest has principally two roles in the Church. The first is to offer Christ to the Trinity; the second is to give Christ to the world.

49 He offers Christ to the Trinity in the sacrifice of the Mass. He gives Christ to the world in two ways: [he gives] Christ Life in the administration of the Eucharist and in all the other Sacraments and Sacramentals.

[He gives] Christ Way and Truth through evangelization. He does this by teaching, popularizing, applying and defending Christ's divine word, his law and his divine example, as well as by enjoining people to follow his precepts. Now the apostle can do all these things just as well with the publishing apostolate as he can with the spoken word. As a matter of fact, in many cases, the publishing apostolate is better suited than that of the spoken word.

If the priest is therefore the ordinary minister of the spoken word so too is he of the published word; now if the object and the goal are common to both apostolates, or missions, so too, then, must be the minister.

## RELIGIOUS IN THE PUBLISHING APOSTOLATE

Religious engaged in the publishing apostolate have roles that are in common with those of the diocesan clergy; as well they have unique possibilities which derive from their particular state. Such possibilities and roles can be summed up as greater breadth, greater continuity and greater passion.

### **Greater breadth**

Of preaching, of influence and of grace.

*Of preaching:* They do not confine their work to a parish or to a particular diocese; their work extends to the Church universal.

*Of influence:* since they are in the particular service of the Holy See, they can have a greater ascendancy over all the faithful, whatever the latter's social standing or condition.

51

*Of grace:* since, by calling, religious are directed towards the many, they will receive many graces. God, in fact, distributes grace in accordance with each one's responsibilities.

### **Greater continuity**

A religious Congregation has a longer life than a single priest does.

In fact, when just one religious is insufficient to carry out the apostolate, another joins him. When a religious dies and goes to his reward, the Congregation will provide for others to continue the same enterprises.

When an enterprise shows great promise and the increased workload or new difficulties demand it, the Congregation will provide personnel and help.

### **Greater passion**

52 Lastly, religious have greater passion in the apostolate, since those thus engaged, having no longer to provide for their personal needs, have more time available; in addition, their religious vows point to and result in a greater concentration of natural and supernatural energy in the apostolate.

The faithful have an especial trust and support for religious for they know they no longer have any earthly goal. Lastly, the Congregation can become a school of specialization in matter and form, as it were, for the training of specialists, skilled in every branch of the apostolate.

## THE NEEDS OF THE TIMES

If, in the past, the publishing apostolate could count on success through private initiatives, such initiatives today, although meritorious, would no longer suffice to cope with present-day opposition.

What typifies our times is an immense organization of publications, all hostile to the Church. One reason is that her opponents employ publishing; another is that Jews, Masons, Protestants and Communists... back it with huge sums of money.

What is needed to counteract this is a large and powerful organization with an age-old spirit and modern appearance; namely, the publishing apostolate characterized not by particular initiatives, but by those of a universal type which can count on an army of qualified people able to maximize results in time and space, adapting it to people's needs.

54

An apostolate along these lines requires breadth of doctrine, skill of communication and grace; continuity of work, intense zeal and sacrifice; a spirit of fervent prayer.

In sum, the requirement is an army of people with a special vocation and training; people who act in dependence on the Church, and place their complete trust in God's power, which alone can overcome the colossal force of our opponents.

An army of this type could be none other than an army of religious whose proposed special aim is to carry out the publishing apostolate.

As such, the idea is not new; indeed, it conforms fully to the divine economy and to the Church's tradition.

In fact, in every age, God has put in place people and institutions according to need. Thus, he raised up contemplative religious life when Christians wasted their lives in outward show; likewise, religious dedicated to the care of the sick when epidemics raged; so too, missionary religious when there was a

worldwide | push towards the foreign missions and the way was opened.

**55** The Church, faithful interpreter of God's designs, has, down the ages, always entrusted general works to the religious as, for example, the missions in pagan lands, the organization of beneficence during epidemics and pestilence, the quest of the Crusades, important studies and research that paved the way for history's most decisive happenings and times, the freeing of slaves, the great reforms, youth education.

Today, too, there is a need for religious families for present day needs. God and the Church do not change style.

## THE PIOUS SOCIETY OF SAINT PAUL

The Pious Society of Saint Paul is a religious Congregation that was founded in our times and concerns itself specifically with the publishing apostolate.

### **Its twofold aim**

As with all religious Institutes the Pious Society of Saint Paul has a general aim and a special aim.

The *general aim* of said Congregation is the sanctification of its members by means of the faithful practice of the three vows of poverty, chastity and obedience, in common life, in conformity with Canon Law and its particular Constitutions.

The *special aim* is the activity of the publishing apostolate.

### **Its members**

The Pious Society of Saint Paul is made up of *religious priests and lay brothers*. As with similar institutes it has Probation, Novitiate, the period of temporary vows and then the profession of perpetual vows.

The Pious Society Daughters of Saint Paul, the female branch, flanks it. This is a parallel Congregation; but since it was instituted in aid of the apostolate, it has a oneness of spirit, purpose and procedure with the Pious Society of Saint Paul. Its members are women Religious. In view of the universal aim of the Institute they see to the spread of Christian doctrine with various means, such as works of a pastoral nature, devotion to the Divine Master in the Eucharist and principally with the publishing apostolate.

Their spiritual, intellectual and technical preparation conforms with and is appropriate to their roles and duties.

## Cooperators

The Pauline Family has also its *Cooperators*<sup>1</sup> in the apostolate. These are people who, while living in the world and insofar as they are able, duplicate its religious life and apostolate. In accord with their state they thus practice the gospel values of poverty, chastity and obedience, and give an effective and necessary help to the apostolate by way of their prayers, offerings and deeds.

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<sup>1</sup> \* Cf. the Appendix, pp. 357ff.

## LAY CATHOLICS IN THE PUBLISHING APOSTOLATE

The lay faithful too, within certain limits, can and must be apostles in the Church. Their role is to help the clergy.

Their cooperation in the publishing apostolate, in particular, can be both negative and positive.

### **Negative cooperation**

This is obligatory; it consists, effectively, in withholding cooperation with respect to harmful and irreligious publications, whether on the editorial, the technical or the promotional level.

*On the editorial level:* not only must they eschew publications which run counter to the Gospel and the Church, but they must not give any intellectual contribution or moral support to publications hostile or indifferent to religious matters.

*On the technical level:* they must deny their own labor, the use of equipment, work place, means etc., when the job is designed to undermine faith or morals.

*On the promotional level:* they must refrain from promoting or distributing publications which are, in any way, contrary to the faith and the Christian life.

There is, moreover, an obligation on Catholics – to speak only of the press – not to read books contrary to the faith and Christian morals (except in very special cases to be acknowledged and examined by Church authority). Indeed, not to read literature of a sentimental or mystical-sensual type, as well as books that dull a true Catholic conscience by trying to reconcile non-Catholic teaching and worldly morals with the doctrine and morals of the holy Gospel.

They, instead, must read, use, and follow in their studies and formation books that have the Church's praiseworthy approval.

60 Further, insofar as possible, they must help to remove the scandal and eliminate the very serious sins of the bad press with all licit means such as blocking certain publications, denouncing them, burning them, if needs be, substituting them when possible, and prohibiting them if they have the legal power to do so.

### Positive cooperation

Not only is it important but it is necessary for all Catholics to concern themselves with publishing; first, as a work of Catholic action above all others because it shapes the thinking, the lives and the feelings of people; secondly, as a work of faith which is entrusted directly to the clergy and, indirectly, by way of cooperation, to every Catholic.

In practice this means they can be involved directly by spreading, promoting and defending the apostolate of the Catholic hierarchy and, indirectly, by offering their cooperation to the publishing apostolate by means of prayer, sacrifice and action.

*Direct cooperation* is, in the main, reserved to lay people who have a role of authority in government or teaching, and also to those who for various reasons can influence others.

*Indirect cooperation*, instead, is open to all Catholics, but in due proportion and to varying degrees.

61 All, without exception, can act jointly through prayer and sacrifice to atone for the offenses given to God by [bad] publications and to implore light, strength and grace for apostles of the press and for an expansion of their apostolate.

Prayer and sacrifice constitute the great strengths of the apostolate. They engender apostles, they sustain them in the virtues necessary for their state, they procure light and comfort, and the salvation of people's souls.

Many Catholics, moreover, can provide this apostolate with what matters most after God's grace; that is to say, they can provide it with vocations.

Parents can give their sons and daughters, and be rightly proud of them, for if ink is worth the blood of martyrs, then they

are giving apostles to the Church and, in a certain sense, martyrs as well.

Teachers can instruct their pupils; the faithful can start initiatives or support those already in place.

In accordance with their state, all are able to instruct their peers by means of conferences, articles and talks on the great danger that results from the widespread promotion of bad publications, as well as on the great prospects for the apostolate of Catholic publications.

Many people are able to cooperate occasionally by contributing to all three parts of the apostolate, or if not then at least to an editorial role, or to a technical or promotional role.

As regards the *editorial* role, all lay Catholics ought always to promote Catholic publications. This is true for any subject: sociology, politics, history, literature, the arts, the branches of science, philosophy, law...

**62**

Theirs, in particular, is the wide open field of the application of the principles of the Gospel to science and the arts in the broadest sense; namely, to historical and civil science; to ethical and demographic social sciences; to music, painting, architecture; to the branches of knowledge concerning both private and public law; to philosophy and ethics, and so on.

Theirs, too, is the tremendous duty of applying the instructions of the Divine Teacher to laws and to political, social and domestic life.

Many lay Catholics are also able to deal with religion. However, they do need suitable doctrinal preparation. Their work, in this case, must have the approval of Church authority and depend on the Catholic hierarchy.

It is for all Catholics, according to their circumstances, to cooperate in the publishing apostolate through their offerings and material help, just as they dutifully do so for catechetical works, for preaching, and for the missions. Gospel works and gospel workers must have a beginning, a livelihood, and produce their wholesome results.

**63** Catholics are also able to offer their moral help by way of encouragement, defense and promotion, all in accordance with their social status: the magistrate as magistrate, the parent as parent, the employer as employer, the worker as worker.

Lastly, there is for the Catholic – generally speaking – in dependence on and in union with the clergy, a wide-open field of editorial and technical work, newsgathering, administration and distribution in the vast field of the press, the cinema and the radio.

As regards the *technical* part lay Catholics can supply the publishing apostolate with material means and offer their services.

Technically perfect publications require, of necessity, machinery, equipment and countless <sup>1</sup> other resources.

Good-willed Catholics, aware that they are doing a noble work, will know when and how to come to the aid and needs of the apostolate. Such a need is highly meritorious in the eyes of God, themselves, people and society.

Lastly, the biggest problem in the publishing apostolate is the issue of *promotion*. Its solution depends, to a great extent, on help from lay people. The ways in which such help will come are incalculable and, as such, they will vary according to the circumstances and depend on the enthusiasm engendered by the initiatives.

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<sup>1</sup> \* The Italian text reads: *Indefiniti sta per innumerevoli*.

## THE FORMATION OF THE APOSTLE

Given the grandeur and the responsibility of the publishing apostolate, it is obvious that, as well as a special vocation, the apostle requires a preparation or, rather, a particular formation, which is both specific and generic. The specific formation is in view of a direct exercise of the apostolate in its various forms, depending on the person and the commitment. We shall discuss this later when we deal with the apostolate of the press, the cinema and the radio. The generic formation is for the most part moral and it is the same for all those who devote themselves to one or another initiative of the publishing apostolate. This is what we intend to discuss now, under three headings: formation of the mind, the will and the heart.

### Formation of the mind <sup>1</sup>

This involves the study of religion, the study of the apostolate, and the study of secular sciences.

The *study of religion* must be correct, complete and solid. Correct, that is, error-free; complete, in that it embraces Catholic dogma, morals and worship; solid, hence based on the principal truths.

The *study of the apostolate*, and of the publishing apostolate in particular, must be theoretical and practical. As such, it has to include the apostolate in general, the apostle, the parts of the apostolate, and practical know-how.

The *study of secular sciences* must be undertaken in relation to the study of religion and, in relation to the apostolate, to the degree necessary for its employment.

If, for example, we are talking of priest writers (and propor-

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<sup>1</sup> The term "mind" is used here, and throughout this book, as a synonym of intellect.

tionately also of religious and lay people) the preparation of the mind is, in general, the same as is required for the priest preacher and pastor, since it is a question of the one mission. However, within one or another office of the one mission some interrelated subjects dominate; these can be called specializations. For example, pulpit eloquence, the ability to write, to print, to distribute, and so on.

**66** The publishing apostle's need for intellectual preparation is obvious. As such, he is a teacher by nature, call and position. He is one who has the highest teaching post; one who expounds doctrine with breadth and accuracy; one who has an incredible variety of disciples.

All this is proof that his knowledge must be broad-based, deep and practical.

Results will be in proportion to preparation. Thus the time given to studies is invaluable. Requisites are an above average to high intelligence, sufficient time, good teaching methods, practical exercises, exemplary concentration, avoidance of what could impede or be a drawback to study, or hinder application or progress.

Before setting about the apostolate candidates will have to undergo tests and exams, and be duly authorized as for the apostolate of the word.

### **Formation of the will**

This consists in the training of intense spiritual activity by means of combating one's bad inclinations and by practicing virtue.

**67** This spiritual battle will be enhanced if it is undertaken in a systematic way. Among the many, the one suggested by Saint Ignatius is advocated; that is, to focus the battle on the predominant passion. You study it and isolate all its manifestations and forms. Then you resolutely declare war with all your strength – spiritual, moral and physical – until you defeat and master it, so as to make it a humble servant of good under the

sway of reason and faith. You cling, in case of need, to the examination of conscience: general, particular, preventive, daily, weekly, monthly and annual.

You gradually become adept in the exercise of virtue through systematic and constant toil. You start, depending on your temperament, with the most necessary virtue; then you cultivate it intensely and put it into practice until the soul is able to carry it out “*prompte, faciliter et delectabiliter.*”<sup>2</sup>

You will have to give primary importance to the theological virtues of faith, hope and charity; then, in due proportion, to the cardinal virtues of prudence, justice, fortitude and temperance; and consequently, to the moral virtues of obedience, purity, poverty, humility, and so on.

Remember that charity is the essence of perfection; hence, focus everything on the study of this virtue and how to acquire it.

If the need for spiritual battle holds true for all Christians, it is easy to understand how imperative it is for the apostle. What is required of him is to lead not only an exemplary life but also to possess the social virtues reinforced by humility, | the spirit of sacrifice, constancy and the love of God and people.

68

In fact he cannot be satisfied just with the practice of the Christian life; he has to aspire to the life of perfection, to the highest possible degree of union with God.

In practice such intense spiritual activity to acquire virtue and the moral formation of the apostle lasts as long as the time of intellectual formation and continues with the self-same constancy for the whole of life. The passage of time will bring new works and new needs; it will require greater virtue and new sacrifices. The result will be in proportion not only to the formation of the intellect, but also to that of the will.

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<sup>2</sup> \* “Resolutely, easily and joyfully.”

### Formation of the heart

This entails a negative and a positive approach in order to bring one's feelings into line with God.

The first, the negative approach, is to see that the heart does not become dispirited or downhearted, or be put under strain and brought into conflict with reason.

69 The positive has three steps and already supposes the negative. The first is to have the heart cherish the true, the beautiful and the good; indeed to foster the beauty of the truth. The second is to direct and excite the heart | to love God and his law in a supernatural way. The third, and the most important, is to motivate it to ardent charity.

This third step leads to training the spirit. This is achieved by making use of the Sacraments, the Sacramentals and Prayer, in such a way that these become direct channels through which the life of grace passes from the heart of Jesus to the heart of the apostle. He can thus direct to God all his inclinations, his whole life, in order to produce that "*Mihi vivere Christus est.*"<sup>3</sup>

Among the Sacraments greater emphasis is placed on Penance and the Eucharist, and the need for assiduous frequency. The apostle is to have particular devotion to the Mass since he has to atone a great deal for himself and much more for others.

Linked to the practice of the Sacraments are the Sacramentals, at least the most common ones.

The apostle must take literally the Divine Teacher's exhortation regarding prayer: "*Oportet semper orare et non deficere.*"<sup>4</sup> Mental, vocal and life-giving prayer – God-given nourishment – so that he can communicate God to others.

70 Recommended for mental prayer is the meditated reading of Holy Scripture, particularly that of the Holy Gospel, as well as the works of the Fathers, and the Lives of the Saints.

To be added to this are daily meditation of at least a half hour, the monthly day of recollection and the annual retreat.

<sup>3</sup> Phil 1:21. \* "For me to live is Christ."

<sup>4</sup> Lk 18:1. \* "[One] ought always to pray and never lose heart."

Vocal prayer is to be inculcated in a direct way: a few good practices but not excessive ones.

The apostle is to be trained in good time to life-giving prayer, that is, to the practical way of transforming all action into prayer, offering it to God through Jesus Christ, with love-filled faith.

The need for the apostle to train his heart is, within this context, undeniable, for it is invariably true that to preach to others does not convert us. Likewise true is that the more recollected an apostolically-minded person is the more wide-ranging is his effectiveness: "*Attende tibi et doctrinae...*" Saint Paul already admonished his faithful disciple <sup>5</sup> "*hoc enim faciens et te ipsum salvum facies et eos, qui te audiunt.*" <sup>6</sup> We are never so useful to others as when we attend to ourselves. The secluded corner, "*elige tibi remotum locum*", <sup>7</sup> is surely | more useful to people's souls than the pulpit and the pen itself.

71

In practice, foster the devotions which give greater spiritual nourishment: the devotion to the Divine Master Way, Truth and Life; the devotion to Mary, Queen of the Apostles; to Saint Joseph, protector of the universal Church; to the holy Apostles, Peter and Paul, so as to keep us firmly in the Church's embrace; to the holy Guardian Angels, and to the Souls in Purgatory. Let there be an intense sharing in the life of Jesus Teacher as it is set out in the Church's liturgical year. Here the apostolate acquires its passion, for every apostolate is in the Church and in Jesus Christ; outside of them is semblance and void.

Pre-eminent among the practices of piety and on which depends to a great extent the formation of the apostle and the outcome of the apostolate are the Mass, Communion, Meditation, the Visit to the Blessed Sacrament, and the examination of conscience. In the chapters that follow, the apostle will receive practical guidance on how to fulfill these practices.

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<sup>5</sup> \* Timothy.

<sup>6</sup> 1 Tim 4:16. \* "Take heed to yourself and to your teaching; hold to that, for by so doing you will save both yourself and your hearers."

<sup>7</sup> \* Cf. Mk 6:31: "Come to a lonely place."

Since, at least for beginners, it is helpful to follow a method in these practices, we propose one – characteristic of the publishing apostolate – which is based on the gospel trinomial – “way, truth and life.”

## THE PUBLISHING APOSTLE'S HOLY MASS

Among the various methods proposed in order to follow the Mass devoutly and fruitfully, we counsel the apostle to choose the one in honor of Jesus Master Way, Truth and Life.

Following this method the Mass is divided into three parts: from the beginning to the Offertory; from the Offertory to the *Pater noster* inclusive; from the *Pater noster* to the end.

### **First part**

The first part, from the beginning to the Offertory excluded, is dedicated to the honor of Jesus Truth, "*scientiarum Dominus*".<sup>1</sup> Here, the mind, in adhering to the truths set out, makes an act of love of God. This conforms to the spirit of the Church. Out of respect for the Divine Teacher who had preaching precede his Passion and Death, the Church has an instruction on the truths of the faith precede the celebration of the divine Sacrifice.

73

In the past, in this part of the Mass, the catechumens and the faithful were instructed. An explanation of the truths they would later profess was impressed on the former while the mysteries of the faith they had already received were expounded for the latter.

This usage has, basically, been conserved. It is a fact that in every age the Church has recommended that pastors explain to the faithful the meaning of the readings that are set out in the Mass, particularly that of the Holy Gospel.

The readings of the Mass change every day. While they reflect the day's liturgical characteristic they do contain, so to

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<sup>1</sup> \* "Lord of the sciences."

speak, a comprehensive instruction.

The main truth is ordinarily stated in the *Introit* [Entrance antiphon] and in the *Oremus* [opening Prayer], to indicate, as it were, that what must be believed is a law through prayer, a norm for life. This truth is expounded and developed in the Epistle, particularly in the Gospel; and validated in the other parts.

74

To follow the Mass with the “way, | truth and life” method, so as to make it a rule of life, our aim should be to single out and perfect these truths.

*In practice* – During the introductory prayers, which the priest says at the foot of the altar, we ask pardon of God for the things that stop us from approaching him, Holy of Holies. Having listened to the main teaching in the *Introit*, we ask, in the *Kyrie* and in the *Oremus*, for the grace to be able to grasp and understand it. The Epistle and the Gospel are read and meditated on in the light they throw on the feast or the liturgy of the day. Then follow acts of faith and protestations of our desire to reject every doctrine contrary to the Gospel. We beseech [the Lord] to increase our faith and our knowledge and, for the apostle, the grace to convey his thoughts.

This part concludes with the recitation of the *Credo*, as a declaration of our adherence to the truth put before us and as a solemn profession of all the truths of Christian doctrine.

## Second part

The second part, from the Offertory to the *Pater noster* inclusive, includes the preparation, the celebration and the application of the Sacrifice.

Here, the will, in professing to practice the instructions and examples set out, makes an act of love of God.

75

The aim here is to honor Jesus Christ Way. In this part, in fact, Jesus shows himself to be our Way especially in a three-fold manner. Our Way as regards the Sacrifice of the Cross, of which the Mass is a renewal, because it is only in him that we can adore God and pay him the honor he merits; render him due

thanks for his countless benefits; appease his justice offended by our many sins and repay him worthy satisfaction; petition him for ourselves, for the whole Church, for the world and for those in Purgatory.

In this his mystical immolation, moreover, Jesus Christ shows himself to be our Way, or model, in fulfilling his Father's will right up to the complete sacrifice of self, right up to death – a model of holiness, indeed holiness itself. Those who follow in his footsteps walk uprightly, become perfect, and are made holy.

We are talking here not of symbol, remembrance or recollection; this is supreme reality. We are talking here of that which constitutes the center of all Christian worship, the one and basic source of grace, the most perfect sacrifice: this is the work of [Jesus who is] Man and God.

In this second part of the Mass, Jesus Christ again shows himself Way for the apostle. His teaching is love of neighbor, even of one's enemies, right up to the sacrifice of self: "*Ego vadam immolari pro vobis.*"<sup>2</sup>

76

*In practice* – This consists in following the liturgical action step by step, and meditating on it, as the Church wishes.

The Offertory sees the preparation of the offering of the victim for the well being of all humanity: "*pro nostra et totius mundi salute*";<sup>3</sup> we affirm before God to be ready to give ourselves wholly to him. Thus, together with the bread and wine, we place on the altar our external gifts, our body and its soul with its faculties – mind, will and heart – our sufferings and our needs. It is the offering of one's own being, one's own life.

The Preface is a solemn prayer of blessing and thanksgiving, a "*sacrificium laudis*".<sup>4</sup> Here, in union with the Angels, the Saints, and in particular with the incarnate Word, we renew the offering of ourselves to God; we praise his majesty and proclaim his holiness.

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<sup>2</sup> \* "I go to sacrifice myself for you" reflects something of John (cf. 8:21-22).

<sup>3</sup> \* "For our salvation and that of the whole world."

<sup>4</sup> \* "Sacrifice of praise."

77 In the Consecration – while Jesus Christ, having transformed our offerings into his Body and Blood, offers himself to the Father – we offer up Christ so as to be included in his sacrifice and to share in it with him and through him. After having prayed to the Father to accept the offering of our whole self [= ourselves], we make an act of adoration and of thanksgiving, as well as an act of satisfaction for our own sins and those of all. We petition for new |graces and plead mercy for ourselves, for the world and for the souls in Purgatory; we promise that we want to imitate Jesus Christ in his way of obedience to the Father right up to death and we ask for the strength and the power to know how to sacrifice ourselves for others.

### Third part

This goes from the *Pater noster* to the dismissal. The aim is to honor Jesus Christ Life of souls, because here we ask specifically to live in Christ.

The focal point is Communion. Here, the Sacrifice consummated, the Father gifts us with his Son. We are in God and God is in us to communicate his life to us: “*Ego veni ut vitam habeant et abundantius habeant.*”<sup>5</sup>

This is the closest possible union between Creator and creature. It is a union that is physical and moral, mystical and real, transforming, yet of its nature permanent. It is a union which, by virtue of the circuminsession, leads to a special union with the three divine Persons of the Blessed Trinity.

This part of the Mass is especially a prayer of request, a prayer for the sanctification of our heart and our spirit.

78 Preparation precedes Communion, which is |the essential act, and thanksgiving follows.

Preparation begins with prayers that specifically beseech sorrow for sin, detachment from creatures, and love of union with God.

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<sup>5</sup> Jn 10:10. \* “I came that they may have life, and have it abundantly.”

Thanksgiving consists of acts or some form of adoration which, while expressing our gratitude to God, implore him to grant us, his children, to spend our life with him and for him.

*In practice* – We need to carry out two acts: to receive Communion and to present our petitions to God.

Our Communion (if not sacramental, at least spiritual) is to be as holy and complete as possible with the adherence of our mind, our will and our heart to Jesus Christ so that in his union with us he may transform us in him. A fervent preparation is to precede Communion and, insofar as possible, a worthy thanksgiving is to follow.

Our petitions to God are to flow from an apostolic heart, a heart overflowing with love of God and of people's souls. Let us ask for God's glory and the good of people; let us commend to him our own personal needs and those of society. Let us pray for the Church militant and purgative, for ourselves and for everyone, following the instruction of the Divine Teacher in the Our Father.

## COMMUNION

In Communion Jesus unites himself with us in order to transform us into himself. This supernatural union is at once physical and moral. Physical because after Communion “there exists between Jesus and ourselves a union similar to that existing between food and the person who eats it – with this difference, however, that it is Jesus that transforms us into Himself and not we that transform Him into our substance. The superior being is the one who assimilates the inferior.”<sup>1</sup>

On this physical union depends another, a moral union, one that is most intimate and transforming. Jesus unites himself with us to transform us and to make us with him “*cor unum et anima una.*”<sup>2</sup>

**80** Since Communion has thus the goal to unite us to Jesus Christ and through him to God, the apostle will seek beforehand to intensify its effects and to follow it up with a thanksgiving that will foster this union. The preparation will have the form of an anticipated union with Our Lord; the thanksgiving will be putting this union into practice. A complete union of the mind, the will and the heart.

**Union of the mind**

Human intelligence should adhere in such a way to God’s intelligence as to be enlightened with the radiance of faith and be able to see all and judge all in God’s light.

This is extremely difficult, indeed impossible – the outcome of original sin – without a special grace. The sin of our progenitors resulted in human nature being impaired. History shows that before the coming of Jesus Christ, humans drifted from one er-

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<sup>1</sup> A. TANQUERAY, *The Spiritual Life*, [n. 278].

<sup>2</sup> \* Cf. Acts 4:32: “One heart and one soul.”

ror to the next and that in every age and human society the difficulty to perceive the truth, to reason theologically and to think in a Christian way was and is proved to be true.

Jesus Christ, who is truth, redeemed us from the corrupt spirit of untruth and deceit and preached God's truths to us. Of these latter the Church became in turn the depository and dispenser.

81

By virtue of the Redemption all people are called to know this truth and to adhere to it. By virtue of the faith and the infusion of grace that they received in holy Baptism, Christians have a particular inclination to believe. In order to profess this faith and to persevere in it requires, however, further grace. This is what we look for in prayer, in the Sacraments and in Communion. Thus grace, habitual and actual, restores our intelligence little by little, healing it of its afflictions (lack of reflection, ignorance, forgetfulness, inflexibility, prejudice, error, deviation...) and raises it to the supernatural, to unite it with that of Jesus Christ.

If we bring together God's work in the Sacrament and the minimum required in our preparation and thanksgiving, then such benefits will be unfailingly granted.

*In practice* – Preparation and thanksgiving are each divided into three parts. Each involves the application of the mind, the heart and the will. The first, the exercise of the mind, is carried out in the following way:

Preparation: Compare your own ideas, convictions and judgments with those of Jesus Christ. Ask pardon for the misuse you made of your intelligence, your lack of faith; promise to make amends, asking this grace of the Divine Master.

82

Thanksgiving: Profound act of adoration to Jesus Truth. With Jesus Christ and through Jesus Christ, render to God the homage of your intelligence. Pray to the Divine Master to establish your mind in him who is our Head so that it may grasp, adhere, retain and profess God's truths. Ask for your judgments, inclinations, counsels, decisions and memory to be sanctified and su-

pernaturalized. Pray that all may come to know the Truth and submit their intelligence to God.

### Union of the will

The union of the human will with the will of God means complete uniformity with the divine will. Herein lies perfection, because uniformity means love, and perfection lies precisely in the love of God. The more intense and perfect such a union becomes and the livelier our love of God, the higher will be our perfection.

83 What God's will is as regards human beings is made manifest [a] through the Commandments and the Precepts of the Church, [b] through happenings, and [c] in Jesus Christ. In the commandments and in happenings | it is conceptual. In Jesus Christ it is concrete, lived out, alive and life-giving. Jesus, in fact, is the living holiness, the living will of his Father. Holiness, because he lived out the Commandments and the evangelical Counsels; he achieved the highest perfection in every virtue. Will, because his examples are for us a law and because his words, by way of counsel and precept, have confirmed, implemented and explained the Commandments. Thus, adhering to Jesus Christ, to his will and to his example, we adhere, in him, to the will of the Father and we shall reach perfection.

The Father's will becomes easy because Jesus sustains us – like the vine sustains the shoot – and we share in his moral strength and supernatural power. With him we walk quickly in the way of perfection and, when difficulties slow us down, it is he who supports, indeed he who carries us.

The principal means to help us adhere to the will of Jesus Christ is prayer. And, among prayers, Communion is without doubt the most excellent – it is the Sacrament that gives us the very Author of grace. In communion, we, as wild olives, are grafted into Jesus Christ, the good olive.

Our will derives three advantages from Communion: it is healed, enhanced and strengthened. The “*salutis humanae*

*Sator*”<sup>3</sup> heals the will | of such infirmities as loss of will-power, inconstancy, sloth, obstinacy and bad habits; he enhances the will and strengthens it by communicating divine grace: “*qui manet in me et ego in eo, multum fructum affert.*”<sup>4</sup>

84

*In practice* – Preparation: Compare your own intentions with those of Jesus. Preventive examen on the day that lies ahead; close with an act of contrition and the resolution on the main point of your spiritual work. Act of sincere humility that flows from a consideration of God’s holiness and one’s own unworthiness. Ask the Divine Master for the grace [you need] for your spiritual work.

Thanksgiving: Act of silent adoration, self-abasement and complete self-giving to Jesus Christ Holiness and, in him and through him, to the Blessed Trinity. Petition Jesus Way to become your guide and strength in the fulfillment of your duties, in accordance with God’s will. Pray that God’s will be carried out by everyone: “*fiat voluntas tua sicut in cælo et in terra.*”<sup>5</sup>

## Union of the heart

85

The union of our heart with the heart of God consists in experiencing and in living a divine life with Jesus Christ in all its facets: faith, hope and charity, in the spiritual goods and fruits that derive therefrom, in the exercise of the corporal and spiritual works of mercy, in the practice of the Beatitudes, in the active possession of the gifts of the Holy Spirit. But since the Holy Spirit through Jesus Christ communicates this divine life to us, we need to be incorporated in Jesus Christ so that with him and in him we become the Father’s, in the Holy Spirit.

Incorporation in Jesus Christ begins with Baptism and, while the state of grace causes it to be sustained, it grows and is made

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<sup>3</sup> \* “Author of human salvation”; “the Savior of all”: 1 Tim 4:10; cf. Jn 4:42.

<sup>4</sup> Jn 15:5. \* “He who abides in me, and I in him, bears much fruit.”

<sup>5</sup> \* “May your will be done on earth as it is in heaven”: cf. Mt 6:9 and Lk 11:2.

perfect through the Sacraments – the first of which is the Eucharist. In Communion, in fact, Jesus becomes our nourishment so that his divine Heart may assimilate ours in such a way as to make it one heart with his. Then the Heart of Jesus will heal ours of its infirmities (indifference, diffidence, bad inclinations, morbid passions, vain feelings, human aspirations...), he will make it beat in unison with his for the glory of God and the peace of humankind. We will come to understand the abyss of our nothingness and the heights to which we are raised in Christ Jesus.

**86**     *In practice* – Preparation: Compare | the feelings of your heart with those of Jesus Christ. Ask pardon for your selfishness, for your simply natural affections and attachments. Resolve to love God and, in him, to love others more ardently, more generously and more passionately. You ask such a grace of the Divine Master and you go to drink life, to eat Jesus! You set off again, bearing Jesus wherever you go, allowing him alone to live and work while in him and in his work you remain hidden and secluded, for “*Vivo autem, iam non ego: vivit vero in me Christus.*”<sup>6</sup>

Thanksgiving: Glorify Jesus Christ our Resurrection and our Life. Through Jesus Christ offer to God the homage of your heart. Lay open your soul in sweet colloquies with the Divine Guest. Ask for a greater infusion of divine life. Pray for particular graces, for yourself, for those towards whom you have greater obligations, for the Church militant and the Church purgative, for the whole world.

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<sup>6</sup> Gal 2:20. \* “It is no longer I who live, but Christ who lives in me.”

## THE MEDITATION

Meditation, as we understand it here, is not just to recall the Last Things or the will of God as a rule of life. It is the elevation and application of our mind to God, as practiced by Jesus Christ and, following his example, by the Saints.

The time given to meditation is not stolen from active works since prayer is more necessary than action. Indeed apostles are productive to the degree they are animated by their interior life, which is nourished, precisely, by meditation.

**Various methods of meditation**

The saints searched constantly and in various ways to achieve success in this difficult art. So much so that as a result of their study, prayer and personal experience, we can say that all of them left their particular mark.

88

We find excellent methods in Cassian, Saint John Climacus and in other spiritual writers. It was not, however, until the 16th century that methods properly so-called were worked out; these have, since then, guided people in the ways of mental prayer. We can recall, for example, those of Saint Ignatius, Saint Francis de Sales, the Oratorians and Saint Sulpice.

All the methods proposed by the saints and spiritual teachers have certain points in common, which constitute the basics of meditation. These are the preparation, the body of the meditation, the conclusion.

*Preparation* is threefold: remote, proximate and immediate.

The remote preparation is the effort to bring one's daily life into harmony with the meditation. Thus the preparation of the mind which needs to know the truths of dogma from which it can deduce moral, ascetical and mystical principles; preparation of the will so as to incline a person to the practice of God's law

and the duties of one's state; preparation of the heart which consists in the desire to improve oneself and inclines the soul to prayer.

**89** The proximate preparation includes such preparatory acts as to read the subject of meditation on the previous evening; to revolve it in the mind in the morning on awakening; to direct one's mind, will and heart to it so as to achieve greater results.

The immediate preparation, the beginning of meditation itself, consists in placing ourselves in God's presence, acknowledging that we are unworthy and incapable of meditating, and imploring the help of God's grace.

It is *the body* of the meditation that presents more variety in the different methods. Nonetheless here too all are agreed on the fundamentals, which are, to render to God the religious homage due to him; to reflect on the topic of the meditation; to see our failings and to survey the progress to be made by way of self-examination; to make practical resolutions for the day; to pray for the graces we need.

*The conclusion*, which brings the meditation to an end, includes thanksgiving to God for the grace of meditation, a brief review of how we have made it and the choice of a spiritual bouquet.

## **90 The publishing apostle's method**

It goes without saying that the apostle has to aim for unitive<sup>1</sup> meditation. Here the soul is in intimate and habitual union with God through charity. Since this depends, however, on God and is, ordinarily, the outcome of purgative and illuminative meditation, the apostle should be well versed in them. Let him follow one of the many methods available because, whereas in the unitive the predominant factor is grace, in the other two personal application is of great benefit.

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<sup>1</sup> In general there are three types of meditation: the purgative, the illuminative and the unitive, in keeping with the homonymous stages of the spiritual life.

In practice, he can follow any good method that he judges useful for his soul. Preference should, however, tend towards the “way, truth and life” method.

This method too, like the others, includes the preparation, the body and the conclusion.

The remote *preparation* is the study of religion in its three parts: faith, morals, worship; the proximate (as with the other methods) is the evening and morning preview of the subject for meditation; the immediate includes the preparatory acts which are a prelude and prayer, that is, evoking the truth to be meditated on, setting the scene by means of the imagination, a general resolution to draw some benefit from, | request for a special grace in conformity with the topic.

91

The preparatory acts will prove very beneficial if recourse is had to gospel episodes that fit the subject. For example, if you call to mind the passage that depicts Mary Magdalene as a model of the meditative person, you can picture yourself being in her place and seeing Jesus the Teacher who knocks at the castle (symbol of the soul). You will then study how to imitate this holy woman: her attentiveness to the Teacher’s words, her gratitude, her interest to question him, her suffering and her good will.

Other times you can picture yourself alone in intimate conversation with Jesus, entrusting your whole self to him, your mind, heart and will, so that he can use them as he wills. This will help you to remain with him in sweet conversation for the whole meditation. Helpful also can be examples from the life of Mary or of the Saints; or picturing yourself in some particular place or circumstance, as on your deathbed, at the cemetery gates, standing on the edge of hell, and so on.

*The body* of the meditation is divided into three parts: truth, way and life, or way, truth and life, the first two of which will each take up half the time of the third (for example, if the | third lasts 12 minutes, the first and the second will each last for six minutes).

92

PART I - *Truth* – Here the mind plays the main role.

After you read the passage that you wish to meditate on you have to convince yourself of what you have read until the truth glows in the eyes of understanding.

PART II - *Way* – This is where the will takes over. It comprises three parts. The first is a lively and detailed reflection on the words of the Divine Teacher regarding the truth meditated on.

You follow this by comparing your behavior with the example of Jesus. This, the examination of conscience, must be particular and sincere; it must examine the past, give hope for the present and make provision for the future.

Then the third part: the resolution for the day. Practical and personal, it ties in with the resolution of the previous spiritual exercises or monthly day of recollection, that is, with what forms the object of the particular examen.

93 PART III - *Life* – This is the longest part. The soul is in devout colloquy with God and Our Lady; the soul prays to be enlightened so as to deepen what it has meditated on in order to be given the will-power and necessary supernatural help to put into practice the resolutions expressed.

This will be a free-flowing prayer and conform to the soul's particular disposition. In cases of aridity or distraction you can recite some ordinary prayers, a mystery or two of the Rosary, the Litany of the Blessed Virgin, the *Miserere*, and so on.<sup>2</sup>

After the three parts of the body [of the meditation] comes the *conclusion*. This is a brief examination on the meditation

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<sup>2</sup> If you wish to invert the order, that is, to have “way” precede “truth”, and accord with the gospel expression “Way, Truth and Life”, reflect first on the example of Jesus Christ and the Saints vis-à-vis the truth proposed for the meditation. The example thus proposed appears as a way which is outside of us, placed before us so that we can follow it step by step.

The second exercise (called truth) which follows the first (way) is a consideration, an examination on the correlation between (good and bad) effects with respect to determined causes.

In the third exercise (life) we assimilate interiorly the truths we have followed and reflected on. We make them our own; they come to life in us. Such convictions grow as an assimilated reality and flower into individual acts, that is, into a fulfillment of resolutions.

and is followed by three acts. These are to ask God's forgiveness for the negligences committed during the meditation; to thank God for the graces and good inspirations received; to choose some spiritual thoughts to reflect on [at these times]: during the day, at the particular midday examen and during the Visit to the Blessed Sacrament.

## VISIT TO THE BLESSED SACRAMENT

The visit to the Blessed Sacrament is, for the apostle, a type of audience, a school, where the disciple or the minister goes to meet with the Divine Master Way, Truth and Life.

Many methods are suggested for achieving the best results from this practice but the most suitable one for the publishing apostle is in honor of Jesus Master Way, Truth and Life.

In accordance with this method the visit is divided into three parts of equal duration.

### First part

This is an exercise of love of God made with your whole mind. The purpose is threefold:

- 95
1. To honor God, supreme and indispensable Truth, and to contemplate him in Jesus Christ and with Jesus Christ.
  2. To summarize and elucidate all the knowledge, natural and supernatural, acquired during your intellectual, spiritual and pastoral formation, and incorporate it into God's service.
  3. To beseech [God] that all men and women may come to the light of truth in accordance with the gospel words: "*Hæc est autem vita æterna: ut cognoscant te, solum Deum verum, et quem misisti Jesum Christum.*"<sup>1</sup>

In this first part there is thus a way for the mind to distance itself from error and to probe God's truths further.

*In practice* – To be effective, it must be quite simple and comprise three exercises: a) Put yourself in God's presence and ask forgiveness of your faults.

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<sup>1</sup> Jn 17:3. \* "This is eternal life, that they may know thee the only true God, and Jesus Christ whom thou hast sent."

b) Summarize in your own mind the knowledge you have acquired during the day or week, or read a passage of Holy Scripture or Theology; then reflect on this and make an act of faith.

c) Ask God for the natural and supernatural gifts of “love-filled, intellectual light” for yourself and for others. In particular | ask for faith (the beginning of justification) and for the gifts of knowledge, wisdom and understanding; insight into your own office or state; awareness of God and of people’s souls; the grace to prepare your mind for the beatific vision.

96

You can make these requests in either private spontaneous prayer, or by reciting the Creed, the act of faith, the glorious mysteries, various Psalms, the *Veni Creator Spiritus*...

## Second part

This is an exercise of love of God made with your whole will. The purpose is:

1. To honor God, supreme and essential Good, and to contemplate him in Jesus Christ and with Jesus Christ.

2. To meditate earnestly and [to make] a deep examination of conscience which will lead you:

a) to recognize the absolute sovereignty that God has over us and which leads us to render him the homage of our will. We do this by freely accepting the Commandments, the evangelical counsels and the duties of our state;

b) to reflect that Jesus Christ, the Son of God, has become our Way and that by following him we can reach the Father and heavenly glory. Consequently, we promise to study these | divine examples so as to reproduce them in our own life.

97

3. To ask for the grace to bring our will and all its acts into conformity with God’s will, following the example of Jesus Christ who always pleased the Father.

In this second part the aim is, in truth, to become real human beings, real Christians, real apostles following the One in whom there is the perfection, unbounded and supreme, of every true, sublime and far-reaching virtue.

*In practice* – a) reflect on some features of the life of the Divine Master;

b) examination, resolutions and prayers to live this new life in Jesus Christ. Both these exercises must lead to amendment and improvement and thus converge on the object of the particular examination.

For example, if you focus your spiritual work on patience, go about it in this way: reflect on the crib, then on Gethsemane, and later on, the road to Calvary; now get down to the nitty-gritty: compare your own patience with that of the Man of Sorrows, ask forgiveness, make resolutions, beseech Jesus to draw you into his holy way.

You can conclude with one of the following: *Miserere, De profundis*, Act of contrition, Sorrowful mysteries.

## 98 Third part

This is an exercise of love of God made with your whole heart and soul.

The purpose is:

1. To honor God, supreme and essential Life, and to contemplate him with Jesus Christ and in Jesus Christ;

2. To acknowledge that Jesus Christ is divine Life and that he has come to pass on this life to us: “*in ipso vita erat, et vita erat lux hominum*”;<sup>2</sup>

3. To reflect that Jesus communicates supernatural life to us, incorporating us in him, as members linked to the head, as branches to the vine: “*Ego sum vitis, vos palmites: qui manet in me et ego in eo, hic fert fructum multum: quia sine me nihil potestis facere*”;<sup>3</sup>

4. To beg earnestly for the gift, the growth and the fruit of this life and all the graces you need for your own soul.

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<sup>2</sup> Jn 1:4. \* “In him was life, and the life was the light of men.”

<sup>3</sup> Jn 15:5. \* “I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing.”

All this is highly useful for the apostle, since the exercise of the apostolate supposes a Christian life, a holy life.

Ask God for all this so that your soul, in Christ and with Christ, may tend solely to his glory and the peace of humankind: “*Caritas enim Christi urget nos.*”<sup>4</sup> This is life | complete in every way: “*Vivo autem, iam non ego: vivit vero in me Christus.*”<sup>5</sup> It is through the merits of the crucified Lord, through the Eucharistic sighs of Jesus, and through the sincere cooperation of the human heart that the old man ceases to live and – through the work of the Holy Spirit and the love of Mary – there is enfolded the new man, Jesus Christ, who “*ex Deo factus est.*”<sup>6</sup> This grace, this interior and supernatural life, which is the life of the soul, is a merit for Paradise and will be glory in eternity. For the apostle it will be a twofold glory.

99

*In practice* – a) reflect on all the topics that constitute the object of this third part;

b) converse intimately with the Divine Master, discussing with him the interests of God, ourselves, everyone;

c) ask for particular graces, such as the theological virtues, especially for love of God, love of self and love of neighbor; the cardinal virtues of prudence, justice, fortitude, temperance; the gifts of the Holy Spirit: wisdom, understanding, counsel, fortitude, knowledge, piety, fear of God; the eight evangelical beatitudes and the twelve fruits of the Holy Spirit; the grace to always defend one’s spiritual life by means of prayer and by | fleeing from the threefold enemy of the world, the flesh and the devil; as well as, of course, the call to perfection and zeal for the apostolate.

100

Among the prayers to be preferred and useful for this are the act of charity, the Beatitudes, a third part of the Rosary with the joyful mysteries, and so on.

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<sup>4</sup> 2 Cor 5:14. \* “For the love of God controls us.”

<sup>5</sup> Gal 2:20. \* It is no longer I who live, but Christ who lives in me.”

<sup>6</sup> \* Cf. Jn 1:13: “Is born of God.”

## EXAMINATION OF CONSCIENCE

Two things are needed if we are to foster intimate and loving union with God, who is the source of every apostolate. These are the knowledge of God and the knowledge of self; in other words, the two strands of union: God and the soul.

Knowledge of God includes all that can lead us to admire and love him; thus, his existence, his nature, his attributes and his works, especially his inner life and his relations with human beings.

We come to know God through the study of philosophy and theology, through meditation and prayer, and through the habit of seeing God in all things.

102 Self-knowledge includes all that is ours: qualities and defects, natural and supernatural endowments, likes and dislikes, our personal history, our faults, our efforts, our progress. All of this is to be reflected on, not in a pessimistic way but with due impartiality, with a right conscience enlightened by faith.

If the publishing apostle really wants to sanctify himself and others, then he must combine the study of God with the study of self. He must, in other words, train himself and enter his inner self to examine that little invisible world of his to find out what it is in him that comes from God and [what comes] from corrupt nature, in order to favor the former and to reject the latter, because the examination is [to acquire] practical knowledge in view of reforming one's life.

The apostle will see to this study of self through the daily practice of the general and particular examination of conscience, in accordance with the "way, truth and life" method.<sup>1</sup>

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<sup>1</sup>This is the method of Saint Ignatius seen under the special light of the gospel trinomial and divided into its logical and progressive order.

## General examination

This is the check up that every good Christian must make daily so as to know himself and to correct himself. It concerns all the day's thoughts, actions and feelings. It comprises five points.

103

1. *Adore the Triune God*, infinite Goodness, and *thank him* for all the general and particular helps bestowed. This first point has a threefold purpose: to render to God the acts of religion due to him, to nurture faith in God, to turn the mind to acts of contrition, thus highlighting one's own ingratitude.

2. *Ask for the grace* to know your sins and to be freed of them. This request is to be addressed to the Holy Spirit so that he can thus communicate to the soul the gift of knowledge. This will help the soul to discern properly and thus lead it to God.

3. *Render an exact account* of your actions from the morning's first moments up to the time of the present examination, going over the hours of the day one by one or the period of time determined by your actions.

Adhere to three rules: a) follow a sequence starting with thoughts, actions and feelings; then broaden the search to the following: esteem of and faith in God's word; submission and fidelity to the Church; practice of pastoral zeal in the apostolate consonant with your office and ministry; conduct with respect to yourself and others as regards bad and worldly publications; the use of time and especially your practice of the interior life; b) question the morality and determine the responsibility of every interior and exterior act, examining and judging it impartially, in itself, in its remote and proximate causes, in its effects; c) compare your own conduct with that of Jesus. The disparity between yourself and this divine model, and your own defects and imperfections will appear all the more clearly; at the same time the will's urge will be induced to follow this model ever more closely.

104

4. In all humility and trust, make your "*spiritual confession*", as it is called, to Jesus; invoke his pardon on your faults

and thank him for the victories won. This fourth point is the main one because it includes contrition, which is the principal element of the examination of conscience.

5. Set out clear and practical *resolutions* for rectifying and improving yourself; to this end ask for God's grace. To be effective such resolutions must be humility-based, explicit and detailed, and encompass thoughts, actions and feelings. The recitation of the *Pater noster* is a fitting prayer to ask God for the grace to keep your resolutions. Such earnest prayer addressed to God through Jesus Christ reinforces and gives surety to one's plea for pardon and help.

## 105 Particular examination

This is the secret weapon in a person's spiritual arsenal in view of achieving self-mastery as regards a well-defined point. It is aimed at a fault to be corrected or a virtue to be cultivated. For it to succeed you need to observe some rules regarding the choice of the subject and how to go about it.

*Choice of subject* – Ordinarily you should aim at your predominant fault (one of the seven capital sins or a form of their manifestation), strive to overcome it and supplant it gradually with its contrary virtue.

For this task to be thoroughgoing, and progress easier and more assured, you need to draw up a *practical program* which engages all the main faculties: intellect, will, and feeling. Thus, if you make the particular examen on love of God, the program will have to include the following three parts:

1. *Exercise of the mind*. Be convinced in your inmost self of the principles on which love of God is based: God is the beginning, ruler and end of all creatures, to whom he, supreme and essential Good, has communicated all the good they possess. Creatures' love, our love, must therefore be addressed to God. All other things must be loved in him and through him.

106 2. *Exercise of the will*. Following Christ's example, resolve to acquire a constant and joyful conformity to God's will. Con-

formity to God's "signified" will, that is, to obey the Church's commandments and precepts, the evangelical counsels, the inspirations of grace and, for Religious, the Constitutions and the Rule. Conformity to God's will of "good pleasure" is to submit to all the providential events willed or allowed by God for the greater good and, in the main, for our own sanctification.

3. *Exercise of the heart.* Resolve to acquire the highest possible degree of union with God by the following means: to see at all times a reflection of God's goodness in the whole of creation and thus use it as a means for arriving at God; to turn aside from self and from all natural affection and fashion a cell, as it were, in your inner self where you can find God, love him and speak to him heart to heart, in expectation of that eternal embrace in heaven.

*How to do it.* The particular examination comprises three periods: morning, during the Visit to the Blessed Sacrament, evening.

Morning (on waking) make the so-called "preventive examination". This comprises four basic acts: determine clearly in your mind what the object of your battle will be in the morning; foresee the occasions; resolve to get the better of yourself each time; invoke God's light and strength. It is something brief: two or three minutes should suffice.

During the Visit to the Blessed Sacrament you make the particular examination in the strict sense; it is to last twenty minutes. As with the general examination it comprises five points: thanksgiving, the grace to know and to detest one's faults, searching for faults and a check on progress, repentance, and resolution. The whole is preceded by two *preparatory acts* and ends with an *act of conclusion*.

The preparatory acts that comprise the exercise of the presence of God and an opening prayer have, as their purpose, to stimulate recollection and to focus on the examination. The exercise of the presence of God is to open our soul to God's all-

seeing eye and to arouse us to a lively sense of humility and shame.

In the *opening prayer* you pray briefly to God for the grace to be able to make the present examination properly. It must be a fervent prayer.

*Thanksgiving.* Thank God in particular and in detail for all the graces granted you since the last examination. Thank him especially for his goodness in granting them.

**108** *Prayer.* Concentrate attention wholly on the topic of the particular examination and beg | God's help to remember the number of failures and for the strength to put things right.

*Examination.* Here you scrutinize your faults, write down their number and compare this with that of the previous examinations. To find your faults you will need to ask yourself for an exact account of the special point on which you resolved to improve and correct yourself.

In practice it is advisable to use a practical questionnaire which sets out explicit and particular questions on the work program as set out above. So as not to end up generalizing it helps to review matters hour by hour or action by action. Always follow the same sequence, making a clear and exact calculation, being careful to avoid an excess of optimism or pessimism.

Write the result down in an appropriate notebook. This helps you to remember more easily and enables you to make a comparison. You do this by comparing the report of the midday examination with that of the evening, or that of a whole day with that of another. Compare these results on a weekly, monthly and annual basis and show them to your spiritual director. Such comparisons stimulate fervor; the results keep you steadfast in battle, and act as a surety and guide.

**109** *Repentance.* Detest wholeheartedly | your faults and stir up sorrow as you do for confession. Conclude by reciting the act of contrition, a penitential psalm, or by meditating on some stations of the Way of the Cross.

*Resolution.* As expiation and amendment its purpose is twofold. Expiation is through works of penance. Make sure you im-

pose penance on yourself for your faults in view of quenching the love of pleasure, a source of sin.

To make amendment. Here you determine the subject of attack, foresee occasions and take specific decisions so that you will conquer every time. Be careful to rid yourself speedily of presumption. This can induce you to rely too much on your own good will and strength; this in turn would deprive you of many graces and expose you to further imprudence and new falls. You must instead put your trust completely in the all-powerful and infinite goodness of God who is always ready to come to the aid of those who acknowledge their weakness. The final act is to implore this divine help by means of prayer. The more the sight of our sins makes us mistrustful the [more] humble and earnest should our prayer be.

Apart from this method which conforms more to the one suggested by Saint Ignatius, there are others that respond more to the “way, truth and life” method. For example,

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1. Following the act of faith made in God’s presence and the preparatory prayers:

a) Acknowledge God’s benefits, make acts of gratitude and thanksgiving, ask for the grace to know oneself and experience the dread of one’s own defects and faults.

This is the “truth” part (5 minutes).

b) Examination properly so-called with check-up, repentance and resolution.

This is the “way” part (10 minutes).

c) Copious prayer.

This is the “life” part (4 minutes).

Close with the *Pater* and the prayer *My dear and sweet*<sup>2</sup> [Mother Mary] (1 minute).

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<sup>2</sup>My dear and sweet Mother Mary, keep your holy hand upon me, guard my mind, my heart and my senses that I may never commit sin. Sanctify my thoughts, affections, words and actions so that I may please you and your Jesus, my God, and reach heaven with you. Jesus and Mary, give me your holy blessing. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

2. Following the act of faith in the presence of God and the preparatory prayer (1 minute):
- a) Acknowledge God's gifts and thank him; ask God [for the grace] to know and to reform oneself; examine for failures and defects, and acknowledge them humbly.  
 111 This is the "truth" part (7 minutes).
  - b) Act of repentance and resolution.  
 This is the "way" part (8 minutes).
  - c) Copious prayer.  
 This is the "life" part (4 minutes).  
*Pater, My dear and sweet...* (1 minute).
3. Following the act of faith in the presence of God and the preparatory prayer, thank him and ask for the grace to know oneself, to repent and to make amends (4 minutes).  
 Then follows the examination proper:
- a) Search for faults (8 minutes).
  - b) Repentance and resolutions (8 minutes).
  - c) Prayer (4 minutes).
- Conclude with *Pater* and *My dear and sweet...* (1 minute).

The particular examination is made the first time in the morning, then during the Visit to the Blessed Sacrament (which we advise to make possibly halfway during the day), and lastly in the evening.

We are not talking here of an examination apart, but of an important point of the general examination: a point, nonetheless, that has to sum up briefly all the acts of the particular examination during the Visit to the Blessed Sacrament.

- 112 Besides the three periods set out for the particular examination, there are other secondary ones such as at midday, | at the *Angelus* bell, at the chiming of the hours, or when moving from one task to another... These become reference points in our day which give us a rapid review of our resolution, help us to keep a check on our soul, and are a guarantee of true spiritual growth.

## HOW THE APOSTLE MUST REGARD THE BLESSED VIRGIN MARY

The particular feature and the most suitable one for the publishing apostle when he reflects on Mary is undoubtedly that of “Queen of History” or, in other words, Mary who presided over creation in its cause, who is there present in its development and who will be there at its consummation.

### **Mary presided over creation in its cause**

The Virgin Mary as Queen shares sovereignty of the world with Jesus Christ [the King] because with him she is the final cause and the exemplary cause of creation. The final cause because she was to be the Mother of Christ and with him the cause of our redemption and of the whole order of grace. Although Mary is part of creation she nonetheless preceded it, not in her physical being, but in the mind of God, as final cause, since the order of nature (creation) was established by way of the order of grace.

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God predestined Mary “*ab æterno*” to be, with Christ, the beginning of all his undertakings. When he created the heavens and the earth, the soul and the body of Jesus, his sights were on Mary. He did everything for her, Mother of his own Son. She is, in consequence, Queen of all creation.

This is why the Church, the Fathers and Doctors apply in equal measure to Jesus Christ and to the Virgin Mary the words of Holy Scripture: “*The Lord created me at the beginning of his work, the first of his acts of old. Ages ago, I was set up, at the first, before the beginning of the earth. When there were no depths I was brought forth, when there were no springs abounding with water. Before the mountains had been shaped, before the hills, I was brought forth; before*

115 *he had made the earth with its fields, or the first of the dust of the world. When he established the heavens, I was there, when he drew a circle on the face of the deep, when he made firm the skies above, when he established the fountains of the deep, when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the foundations of the earth. Then I was there beside him.”*<sup>1</sup>

The Virgin Mary is still, together with Jesus Christ, the formal, or perhaps better, the exemplary cause of creation; in other words, its idea and its model. In fact, the order of grace, in which Jesus and Mary hold first place, is the model on which God fashioned and arranged the order of nature.

The Word of God became incarnate in such a way that the human nature of Jesus belonged absolutely to the second person of the Blessed Trinity. On account of his human nature Jesus is true Man; as regards his person he is very “God with the Father and with the Holy Spirit”, the one God, Creator of the universe, and of the Virgin Mary in his image and likeness. It is on this perfect model, Mary, present in his mind from all eternity, and in whom he places all his delight that Our Lord shapes the whole of creation – the spiritual world and the material world.

116 “Mary’s grace”, states Bishop De Ségur, “is the type, the image, the source, the channel of all graces distributed through creation, in angels and in humans and through them to others. Mary’s soul, created by Jesus, God’s Word, in the image of his adorable soul, is the type and most perfect model of all the spirits, and particularly of our souls. Mary’s holy body is the type of our bodies, as likewise of the whole material world.”<sup>2</sup>

Thus Mary brings together in herself all the qualities of [God’s] creation and other even more sublime ones. It was to her, chosen beforehand to be the Daughter of the Father, the Mother of the Son, and the Spouse of the Holy Spirit, that God communicated all that is communicable of his perfections.

<sup>1</sup> Prov 8:22-30.

<sup>2</sup> Mons. DE SÉGUR, *La Ss. Vergine nei commenti dei Santi Padri*.

## Mary presides over the development of creation

In the implementation and development of God's plan of creation and redemption, Mary emerges indeed Queen, as God had predestined her – in the Old Testament in figure and prophecy; in the New, in reality. Through the mystery of the Incarnation which was to take place in her, she becomes the mid-point, that “*medium terræ*” of which the prophet Isaiah speaks. God foretells and depicts her in a thousand symbols, referring all things to her as, “to the work of all ages”.

This is why the creation of the first human beings, the earthly paradise, the ark of the flood, the rainbow of Noah, the three great Patriarchs, Moses, the column of cloud in the desert, the tabernacle and the ark of the Covenant, the golden vessel of the manna, Aaron's rod, the holy land, Jerusalem and the Temple, Elijah's cloud, Judith, Esther, the prophecies of Moses, Isaiah, Jeremiah, Daniel, David, and many other prophetic figures speak to us, in the most varied – yet ever more detailed – ways of the virtues, the offices and the privileges of the Virgin Mary. In fact, we find the mystery of Mary, even if misrepresented, in the false religions of antiquity. 117

When the fullness of time at last arrives, [she] comes into the world as the dawn of the new Covenant and in the full splendor of her immaculate conception.

The Redeemer comes down from heaven and Mary welcomes him, provides for him, and helps him. With him she is the world's mid-point, history's mid-point: Jesus Christ is the King, Mary the Queen: “*Adstitit Regina a dextris tuis.*”<sup>3</sup>

It is one wonderful mystery after another. In the Annunciation God sends an Angel to Mary to ask her consent for the Incarnation. With her “*fiat*” the Word of God becomes flesh and she, having offered him the tabernacle of her virginal womb, offers him now to the world (to Joseph, to the shepherds, to the Magi, to the pagans in Egypt...) and to God in the Temple. She 118

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<sup>3</sup> Ps 44:10. \* (Ps 45:9): “At your right hand [stands] the queen in gold of Ophir.”

has charge over him for thirty years and at the beginning of his preaching she brings about his first miracle. Lastly, she offers him to the Father for humankind, a victim on Calvary.

She welcomes him and adores him as the Risen Lord; she returns him to the Father in the Ascension. She is always the Mother and Queen who assists and accompanies the King, who is her God and her Son.

After the Ascension, Mary works in unison with the Holy Spirit who was sent by the Son to effect and seal the work of the Redemption for the sanctification of all.

At Pentecost, in fact, we find Mary, Mother of the Church and Queen of the Apostles; Mother, Queen and Teacher of all peoples in every age. Queen of heaven and of earth, dispenser of all graces.

The Church prays to her: "*Salve, Regina, Mater misericordiae*"; "*Ave, Regina caelorum, ave, Domina angelorum*"; "*Regina caeli, laetare, alleluia!*".

### **Mary will preside over the end of the created world**

The Virgin Mary will still be Queen when God's work of creation ends.

119 Assumed body and soul into heaven, Mary was in fact crowned Queen, exalted above the nine choirs of angels, endowed with new gifts, for God willed to enrich her with knowledge, virtue and grace so that creatures could render her the homage of their mind, their will and their heart.

Thus Mary reigns over our mind that she illumines with the light of God in the way that the moon illumines the earth via the light it receives from the sun. Mary reigns over our will endowing it with the strength she receives from God's omnipotence.

Mary reigns over our heart which she attracts, molds and enriches through the grace of the Holy Spirit: "*Quod Deus imperio, tu prece, Virgo, potes.*"<sup>4</sup>

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<sup>4</sup> \* "What God does by way of command, you O Virgin do through prayer."

Following the universal judgment, Mary will be the first, after her Divine Son, to enter God's eternal kingdom. The only throne above hers will be the throne of God. Through her God will give to every faithful creature the vision, the joy and the complete happiness of heaven.

"*And a great portent appeared in the sky*", says the Apostle John in Revelation, "*a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.*"<sup>5</sup> The moon is a symbol of the whole of creation, while the [twelve] stars [which are] a figure of the Apostles, and the sun that clothes her [which is] a figure of the interior garment of grace, represent Mary's eternal Queenship.

A deep and complete study of the Virgin Mary, | Queen of history, as well as a more intrinsic study of Mary as the secondary and exemplary cause of our life and dispenser of all graces will instill in the apostle's soul filial devotion to this great Mother, Teacher and Queen of ours. Devotion which begins with allegiance. In other words, a total self-giving to her and, through her, to God. The apostle will thus entrust his mind to her with the deepest veneration, his will with absolute trust, his heart with the most filial love, and the whole of his being with the most perfect imitation possible of her virtues.

He will, in a word, become a child of Mary just as did the Divine Teacher and the Saints.<sup>6</sup>

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<sup>5</sup> Rev 12:1.

<sup>6</sup> The *doctors* learnt from her (recall: Saint Anselm, Saint Thomas); the *saints* became such with her help (recall: Saint Francis de Sales, Saint Alphonsus); the *writers* dedicated their pens to her (recall: Saint John Damascene, Saint Bernard).

## A CHARACTERISTIC OF THE APOSTLE

A particular characteristic of the publishing apostle has to be *veneration of Holy Scripture*.

What we set out here as a guiding light are the basic notions regarding the veneration Catholics give to Holy Scripture as it results from the doctrine of the Church, Scripture itself, Tradition and reason. Practical norms follow.

### Veneration of Holy Scripture <sup>1</sup>

122 The reverence we give to Holy Scripture, and likewise, to images, is not adoration in the true sense. From the | Doctrine of the Church, from Holy Scripture, from Tradition and from reason itself it results to be relative latria.

*Doctrine of the Church* – The II Council of Nicea (7<sup>th</sup> sess., 13 Oct. 787) decreed: “With complete certainty and awareness we define that the representation of the precious and life-giving Cross, and the venerable and holy images (of the Savior, of the Mother of God, of the Angels and of all the Saints) portrayed either in mosaic or in other ways, can and ought to be reproduced both in churches as well as on vestments, in houses, along the road, and on walls.

“For the more frequently one contemplates these pictorial representations the more gladly will he be led to remember the original subject whom they represent.

“In accordance with ancient and pious custom, we pay these images veneration by means of a kiss, a greeting, an oblation of light and incense, or prostration (*proskúnesis*) just as is done for the Cross and the holy *Gospels* and other sacred objects which

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<sup>1</sup> We are speaking here of the *books* of Holy Scripture and of the Gospel since the word of God, as such, in itself, is not the question at issue.

is not however the true adoration (*latría*) which, according to our faith, is due to God alone.”<sup>2</sup>

The IV Council of Constantinople in canon III: “We decree that the sacred image of our Lord Jesus Christ, the liberator and Savior of all, *must be venerated with the same honor as is given to the book of the Holy Gospels*. For, as through the language of the words contained in this book all can reach salvation, so, due to the action which these images exercise by their colors, all, wise and simple alike, can derive profit from them. For what speech conveys in words, pictures announce and bring out in colors.

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“It is fitting, in accordance with sane reason and with the most ancient tradition, since the honor is referred to the principal subject, that *the images derived from it be honored and venerated, as is done for the book of the Holy Gospels* and for the image of the precious Cross.”<sup>3</sup>

*Holy Scripture* – In the Old Testament God had the tables of the Law placed in the ark which also contained the manna. Moses says: “*Then I turned and came down from the mountain, and put the tables in the ark which I had made; and there they are, as the Lord commanded me.*”<sup>4</sup>

The Book of the Law was then placed at the side of the ark, in the Holy of Holies, as is clear from the order given by Moses to the levites: “*Take this book of the law, and put it by the side of the ark of the covenant of the Lord your God, that it may be there as a witness against you.*”<sup>5</sup>

Already in the Old Testament, as is clear from the texts quoted, God joins as one in honor and worship the manna, a symbol of the Eucharist, Christ-Life, and the tables and the book of the Law, a part of the Bible, a sign and foundation of the Gospel, Christ-Truth and Way.

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<sup>2</sup> Denzinger 302.

<sup>3</sup> Denzinger 337.

<sup>4</sup> Deut 10:5.

<sup>5</sup> Deut 31:26.

Now if this is what God directs for signs and symbols how much more should it prove true for reality.

Thus the book of the Gospels must be honored with a veneration similar, but proportionate, to that given to Christ himself.

*Tradition* – The canons of the Councils cited, II Nicea and IV Constantinople, both hint at a quite ancient tradition. Moreover, in these Councils, the veneration paid to the Gospels is taken as a reason for ratifying veneration to pictures of the Savior, a sign, surely, that it already existed.

Further, the Council of Constantinople in canon 1 against Photius states: “If we would walk without stumbling on the unchanging and regal way of divine Justice, we must esteem the definitions and the decrees of the holy Fathers, which reflect God’s will, as ever-burning lamps that light up our steps.”

Thus in professing veneration for the Holy Gospels, we are walking in the footsteps of the Fathers and Christian Tradition.

125 In present-day Liturgy we honor Holy Scripture:

- a) Employing it for the greater part of the Breviary and a good part of the Mass, so much so that the backbone of the Mass is based on passages from Holy Scripture.
- b) By kissing the Gospel.
- c) By lighting candles and incensing it before the deacon proclaims it in a solemn High Mass.

*Reason* – Even reason has its proofs.

Given equal degrees of excellence there is also a commensurate duty of veneration.

Now, in its decree regarding veneration of the image of the Savior, IV Constantinople based itself, apart from tradition, on the likeness of the subject of the Crucifix, the subject of the book of the Gospels, and the image of the Redeemer. Thus, veneration of the book of the Gospels and, by extension, of Holy Scripture, is something holy and venerable.

Consequently, just as it is lawful to venerate the image of the Savior, there is an ever greater reason to venerate Holy Scripture, which contains the word of God.

## The practice of venerating Holy Scripture

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Like worship of God, veneration of Holy Scripture must be complete, that is, in keeping with our nature as human and social beings. A veneration that is interior but also external when needs be; private but also public when needs be.

All of this, in such a way that interior veneration gives value and meaning to external veneration, while the latter acts in return by making private veneration more intense. Public veneration will complete and perfect the private.

In practice:

*Submission of our mind* with acts of sincerely Catholic, simple and strong faith.<sup>6</sup>

“Catholic faith”, that is, based on the principle that the Holy Spirit unfailingly enlightens the Church when it interprets Holy Scripture in accord with the mind of the Divine Teacher, and guides in the faith everyone who believes in the Church. Faith, which is prepared [by acquiring] sufficient religious instruction and keeps to the explanation approved by the Church; faith that reads Holy Scripture, and the Gospel in particular, with that spirit of love with which Jesus preached it to the people.

“Simple faith” since it is the simple and humble of heart who grasp God’s word. We need to approach Scripture with a heart like that of the Apostles, like that of the Virgin Mary.

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“Strong faith”. God’s word converts, but we need courage to present it to those who are lost and have strayed; we need courage to renounce our passions and to follow the teachings of Scripture.

*Submission of our will* by total adherence to God’s moral laws in the holy Books and particularly in the Gospel. Cornelius a Lapide says: “The Gospel is Christ’s book, it is the philosophy and theology of Christ, it is the joyful message of the Redemption, of grace and of humanity’s salvation which he brought from heaven and bestowed on believers. For this reason, to read or to hear the Gospel is to listen to or to hear the very voice of the

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<sup>6</sup> CORNELI, *Introduzione alla S. Scrittura*.

Son of God. The Gospel must be listened to with as much reverence as we would listen to Jesus Christ himself.”<sup>7</sup>

*Submission of our heart and of our whole being* as the Church teaches us and as many saints showed us by their example, among whom we like to recall Saint Anthony, Saint Basil, Saint Augustine and Saint Cecilia.

128 Heartfelt submission of our heart to God for revealing his truths to us, making his will known to us, and manifesting his love for us; a grateful and open heart ready to embrace with enthusiastic joy God’s favor and to praise his divine greatness.

Reverent submission as Pope Athanasius meant when he wrote to the Bishops of Germany and Borgogna: *‘You have advised us that some remain seated when the Gospel is read.’* And later: *‘With our apostolic authority we command that in no way is this matter to continue in the future. When the holy Gospels are read in church, the priests and others present are not to remain seated but are to stand and bow their head out of respect for the holy Gospel, listen attentively to the Lord’s word and adore it devotedly.’*<sup>8</sup>

### External acts of veneration towards Holy Scripture

Some praiseworthy external acts of veneration towards Holy Scripture are processions, novenas and triduums, prayers, exposition, the kiss, to take a solemn oath on the Gospel.

*Processions.* It is a wonderful practice to carry the holy books in procession, in keeping clearly with liturgical norms.

129 We read, apropos, in an article in *L’Osservatore Romano* of 19-2-1933: “We learn from Cencio Camerario of the processional rite of carrying on the shoulders of the Deacons an elegant and striking lectern, called the ‘Portatorium’, accompanied by palm bearers, the wafting of incense, lighted candles and the banners of the city’s schools, thus paying the Gospel an honor similar to that received by Jesus Christ himself.”

<sup>7</sup> Cf. Vol. III, 3-4.

<sup>8</sup> *Can. Apost. de Consecrat.* dist. 1.

This is a holy and time-honored custom and one worthy to be continued.

*Novenas* and *triduums* which consist in the daily reading of a chapter of the holy Book. This pious practice, widespread among people in many areas, has resulted in particular benefits and graces.

*Prayers* can take various forms. Saint Gregory of Tours narrates, for example, in the *Lives of the Fathers*, ch. IV, that when the city of Alvernia was being engulfed in flames, Saint Gaul went into the church and prayed for a long time before the altar. When he got up, he took the book of the Gospels and marched forward with it towards the fire. It soon died down and not even a spark was to be seen.

Saint Marcianus and Saint Nicephorus tell of similar facts and miracles. A form of prayer is also to carry on one's person all or part of the holy Book to ask for release from temptation and misfortune, as well as to beseech God's protection, for the devils take fright when faced with a gospel scroll. In this regard, Saint John Chrysostom states that devils will not dare enter a place where there is a copy of the Gospel.<sup>9</sup>

*Exposition* for veneration. Nicephorus mentions that in both of the ecumenical Councils of Nicea, as well as in those of Chalcedon and of Ephesus, the book of the Gospels was placed in the middle of the Council hall. Thus the Fathers could turn to it as to the person of Jesus Christ; as if Jesus Christ were to say: Come to right judgment.<sup>10</sup>

Likewise in the Council of Trent Holy Scripture had a place of honor in the center of the Council hall.

*L'Osservatore Romano* promotes the pious practice of displaying the Gospel in churches in front of the balustrade and the altar, so that the faithful may kiss it and read it. Many families in Italy take up the widespread practice of displaying the holy Book in a place of honor, of bowing when passing in front of it and of kissing it.

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<sup>9</sup> Cf. Discourse 51 on Saint John the Evangelist.

<sup>10</sup> Cf. Book XIV, Chapter III.

*Taking an oath* on the Gospel: this is a very solemn act. It is to call on God Truth to corroborate what one affirms or denies; at the same time it is to ask for the grace to confess the truth or to be faithful to one's promises.

This is a practice endorsed by Canon Law itself. It lays down that in the act of taking a solemn oath a person is to place his hand on the Gospel.

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[PAGINA DA TOGLIERE]

PART TWO

THE APOSTOLATES  
OF THE PRESS, THE CINEMA  
AND THE RADIO

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[PAGINA DA TOGLIERE]

## Section One

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*THE PRESS APOSTOLATE*

## CHAPTER I

ORIGIN AND DEVELOPMENT  
OF THE PRESS APOSTOLATE

Although it has taken on a new form, the press apostolate, inasmuch as it imprints God's word, is as old as the apostolate of the spoken word because, like the latter, it comes from God, was adopted by the Church and is employed everywhere.

**It comes from God**

We can say that God is the true author of the press apostolate since he gave orders for it, inspired it himself, and protected it in every age.

134 Several times God gave orders to the scripture writers, as is recorded in Scripture: "*Sume tibi librum grandem, et scribe in eo stylo hominis*";<sup>1</sup> "*Scribe hoc ob monumentum in libro.*"<sup>2</sup>

He himself inspired it by having his divine word recorded in Holy Scripture by means of hagiographers. Faith, in fact, teaches us that the writers of the Old and the New Testament were enlightened by the Holy Spirit about the things they were to write; they were helped by him to write all, only, and what he

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<sup>1</sup> Is 8:1. \* "Take a large tablet and write upon it in common characters."

<sup>2</sup> Ex 17:14. \* "Write this as a memorial in a book."

wanted and as he wanted: “*Non enim voluntate humana allata est aliquando prophetia: sed Spiritu Sancto inspirati, locuti sunt sancti Dei homines.*”<sup>3</sup>

God protected the press apostolate with the assistance he lavished first on the Synagogue and then on the Church to insure that the divine Book would be preserved throughout the centuries and its content not be falsified.

### **Adopted by the Church**

History shows that the Church knew about the press apostolate and undertook it in every age, albeit in the form and to the degree permitted by time and circumstance.

This is how:

What are the Gospels and the letters of the | Apostles if not **135**  
the recording of the Church’s primitive catechesis?

Thereupon the Popes, following the example of Saint Peter, made equal and abundant use of both the spoken and the written word in their pastoral teaching. Thus right from the origins of the Church Saint Clement wrote to the faithful in Corinth; from his prison Saint Marcellus governed the parishes in Rome through letters; Saints Soter, Victor and Stephen used writing to spread and to defend Catholic doctrine.

In ensuing centuries Saint Leo the Great, Saint Gregory the Great and later, all the Supreme Pontiffs, employing this means, enriched the Church with Pontifical Constitutions, Rescripts, Bulls, Briefs and especially Apostolic Letters.

The Ecumenical Councils – assemblies of the Church’s bishops meeting to resolve questions of faith, morals and discipline – have handed down to us in writing their definitions and acts, making arrangements for their widespread distribution, popularization and application.

While the Church gives free rein to the secular press, she has asserted her right to regulate what pertains to the press

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<sup>3</sup> 2 Pet 1:21. \* “Because no prophecy ever came by impulse of man, but men moved by the Holy Spirit spoke from God.”

apostolate, since it has the same concern for it as it does for the apostolate of the word. The various canons regarding the press highlight this (1395, 1396, 1397, 1398, 1399, 1400, 1401, 1402, 1403, 1404, and 1405).<sup>4</sup>

**136** Canon 1385 regulates specifically the printing of Holy Scripture, Theology and ecclesiastical Sciences and, in general, matters concerning the faith, morals, and worship.

Canon 1386 includes particular rules for the clergy, religious and lay people regarding the printing of books, periodicals and pamphlets.

Special arrangements govern writings concerning the canonization of Saints, liturgical books, the collections of the decrees of the [Roman] Congregations, the translations of Holy Scripture, the approval of books at the Chancery Offices.

The Church confers on holy Writers the special title of Doctor; it honors them with their own Office and includes the writings of many of them in the Breviary.

### **Practiced worldwide**

Just as there was widespread use of the apostolate of the word so too was use made of the apostolate of the press.

[First] by the Apostles [who gave us] the Gospels, the Acts, the Epistles, and the Apocalypse.

[Then] by the Holy Fathers and Doctors of the Church. By means of their varied and profound writings they affirmed Christian thinking against the attacks of Judaism, paganism and heretics; they justified it before the Empire and gave us the exact interpretation of the Sacred Texts.

**137** The compilation of their works by Migne<sup>5</sup> in 387 large volumes is something colossal; a compilation that is a landmark and an apologia of the press apostolate.

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<sup>4</sup> \* These canons refer obviously to the 1917 Code of Canon Law (C.J.C.), then in use.

<sup>5</sup> \* This refers to the famous *Patrologia Greca* (PG) and *Patrologia Latina* (PL) series.

The Saints in general employed writing. Filled with love of God and love of neighbor they made no less use of the pen than of the word when the necessity or the occasion demanded it.

The press is a means used in all apostolates. Just as all knowledge is spread by speech and jointly by writing, so is it of every apostolate and pious work. Catholic action, the missions, pontifical works, works of beneficence, the apostolate of prayer and every good initiative find in the press apostolate support, collaboration and a new lease of life.

In every place and in every age, whatever it is people want to know they have recourse to the press.

The Holy See has its newspaper, its printing plant. Practically every Bishop has his own typography and periodical; the Pastor has his parish gazette or he distributes shared printed material, thus supplementing the spoken word. Religious use this means; almost all the Orders, religious Congregations and Families have their own press.

Catholics employed the press. Wherever there are organizations involving Catholics in this world, there you will find printing plants, periodicals, diocesan associations for the press, Catholic libraries and book centers; to keep them running people make immense sacrifices.

To an ever-greater degree do our opponents use the press and they are technically better equipped. We can learn from their tactics. For the most part the press is in the hands of Jews, Protestants, atheists, Freemasons, Russian socialists, Muslims and non-believers.<sup>6</sup>

Thus is a truly universal use made of writing.

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<sup>6</sup>\* It goes without saying that such expressions, as well as those which follow, reflect the mentality and the culture of the decades prior to the Second Vatican Council, in the light of which such expressions should be interpreted, integrated and eventually rectified.

## THE EDITORIAL ROLE IN THE PRESS APOSTOLATE

There are three parts to the press apostolate: the editorial, the technical and the distribution.

The editorial part is the preparation of the writings that will have to be printed and reproduced by machines.

Along with the qualities characteristic of the writer apostle (vocation, suitable preparation and supernatural spirit), creative writing requires other qualities if the work is to achieve its goal. These are the true in doctrine, the good in morals and the beautiful in appearance.<sup>1</sup>

### 140 The true in doctrine

God created the human mind for the truth. It tends towards truth as its formal object and its satisfaction is truth's possession. Thus, if writing gets in the way of truth or obstructs it, it acts contrary to the nature and goal of the apostolate, the primary mission of which is to continue the mission of Jesus Truth.

Thus, as regards the truth, the works of the apostolate have a twofold role:

1. to unmask the error propagated especially by an openly irreligious and impious press, which throws doubt and heaps ridicule on Catholic truths, as well as by a press that combats truth with veiled art, refined sophism and antagonistic judgments.

2. to expound, popularize and spread God's life-saving truths, as set out by the Church, which alone has the task of guarding the sacred deposit of truth and is the Teacher of faith in the world.

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<sup>1</sup>The topic of the present chapter was taken in great part from the apologetical pamphlet *Perché non posso leggere tutto* by B. RE S.J. (1st edition).

### **The good in morals**

The object of our will is the good to which it tends by natural impulse. Only in the absolute and definitive possession of God, the greatest Good, are our appetitive faculties able to find the complete satisfaction of their yearning, for they can find no satisfaction in goods of a created, limited and transitory nature.

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To assist and ennoble these natural tendencies of the will and, accordingly, to continue the mission of the Divine Teacher our Way, the apostolate's efforts must aim:

1. to nullify the evil propagated in the main by immoral printed matter, whether it is openly so or even if it is simply extravagant, unseemly, coarse and vulgar;

2. to raise people's desires, intentions and resolutions in such a way that, with the help and example of Jesus Christ our divine model and mediator, they may aspire to that infinite and uncreated Good, and to those created goods which are a likeness of God and lead to God.

### **The beautiful in appearance**

The beautiful is the splendor of the true, the claim of the good, the object of aesthetic taste and of our heart, which defers to and delights in beauty, in preparation for the enjoyment of God, supreme and absolute beauty.

Thus the true and the good need to be presented in a way that is attractive and refined, apt to impress and to communicate noble and lofty aspirations.

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In this regard the aim of the apostle's writings must be:

1. to combat the theories and the works of those who consider the beautiful independently of the true and the good. Impious and immoral writings that are highly embellished and display an elegant style are much more harmful because they attract and ensnare;

2. to present the good and the true to readers in an aesthetically pleasing form so that such values are gainfully accepted.

Thus will honor be given to Jesus our Life, for the refreshing energy that the beauty of the written word communicates.

If beauty in appearance is always fitting in all written works, all the more so is it when these refer to and explicate the word of God. In point of fact, just as the Word of God became incarnate in the most pure womb of the holiest of Virgins, and the Eucharist is kept in ciboria of precious metal, so is it fitting that the word of God appear in keeping with its status.

143 To sum up: if the apostle's writings, under the guidance of the Church, comply with human nature by presenting the true in doctrine, the good in morals and the beautiful in appearance, they have | the intrinsic condition to be well received.

If, to these qualities, such writings add what is truly edifying, the grace of God, they will be unfailingly fruitful since what the Apostle of the Gentiles states is always true: *'Ego plantavi, Apollo rigavit; sed Deus incrementum dedit.'*<sup>2</sup>

The apostle will never lack God's grace if he has made the necessary intellectual, moral, and spiritual preparation; if he writes in God's grace, or rather, with a heart that is full of love of God and of his fellow human beings, and he seals his work with prayer and sacrifice.

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<sup>2</sup> 1 Cor 3:6. \* "I planted, Apollos watered, but God gave the growth."

## THE GREAT TRUTHS

The main truths which make up the “True in doctrine” – truths which the apostle has to explain, defend and spread – are those which are necessary for everyone and contained in the key principles of wholesome philosophy and theology.

These concern the origin of the world and of human beings, God’s providence in governing the world in general and human beings in particular, the end of the world and of human beings. Such natural and divine truths can be summed up in three points: everything comes from God, everything is ruled by God, everything returns to God.

### Everything comes from God

God manifests himself to human beings through his works. The heavens, space, the seas, plants and animals, all created things, invincibly affirm the existence of a Creator and more than sufficiently reveal his attributes: “*invisibilia enim ipsius, a creatura mundi, per ea quæ facta sunt, intellecta, conspiciuntur.*”<sup>1</sup>

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All this however is but a part of God’s creation. The course of natural and human history is also God’s work. As a matter of fact, if God lets us know of his Existence by means of sensible beings, it is by means of history that he reveals his Providence, directing all things mightily and lovably to their goal: “*Attingit ergo a fine usque ad finem fortiter, et disponit omnia suaviter.*”<sup>2</sup>

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<sup>1</sup> Rom 1:20. \* “Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made.”

<sup>2</sup> Wis 8:1. \* “She reaches mightily from one end of the earth to the other, and she orders all things well.”

In nature God appears as Creator, in history he reveals himself as Ruler, at the end of time he will appear as Love; what is today foreshadowed will, someday, be contemplated.

Having created the world for his glory, God set in place a natural order and a supernatural order, governed by his Providence, in such a way that both serve his lofty goal.

146 In the natural order we observe God's Providence in the progressive evolving of geological eras, in the gradual formation of land masses, in the distribution of animals, vegetables and minerals. But we admire it above all in the ethnographic process of development where, from a sole person so many peoples have descended; in the intellectual, moral and material progress of human beings; in the rise and fall of vast empires that have come and gone in this world.

By way of his natural Providence, God guides the world from its first moments until it will be made new again when there will be "*the new heavens and the new earth*";<sup>3</sup> he guides humanity from its earthly paradise to final judgment, and on to eternity.

In the supernatural order divine Providence is a greater outpouring of God's love for human beings. They came from his hands enriched with supernatural gifts, friends of the Most High, destined to enjoy God's beatific vision. By their sin humans shattered God's plan of creation. So divine Providence established a new plan, one more wonderful than the former – the plan of redemption. God prepared it during the course of the whole Old Testament. He realized it, in the fullness of time, in Jesus Christ. He completes it in humanity and in souls by means of the Church through the plan of sanctification.

God leaves human beings free. He does, however, want his glory; he wants human beings to compete with him to fashion history and to be cooperators with him in the order of grace. He allows the good and the bad to live together, but he will then give to each a just recompense: the just will have an everlasting reward and will praise his divine mercy for ever; the bad, in the

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<sup>3</sup> Is 66:22.

sight of all creation, will suffer condemnation and have to submit for ever to the rigors of divine justice.

The Last Judgment marks history's conclusion: God's providence and humanity's cooperation working together.

### **Everything is ruled by God**

Here, too, we have to distinguish two elements. One is the natural, the other the supernatural. The natural serves the supernatural, like the State the Church, like the body the soul, like the temporal the eternal. Both then are at the service of God's glory, because everything that happens in this world has to result in God's glory.

In the course of history, as in nature, everything not only comes from God but everything is ruled, ordered, conserved and sustained by him. History is therefore, together with nature, the teacher of life – teacher in the field of truth, justice and worship.

The whole of Christian doctrine, the primitive revelation made by God to our progenitors, the Mosaic Revelation, Scripture, Tradition and all the dogmas of the Catholic Church are, in the course of history, guided by God.

Preaching love of neighbor as the supreme expression of morality, Christianity turned the ideas of pagan civilization upside down. With its divine transcendence it gave the moral law a new authority: the human act rises to a supernatural value, inasmuch as it draws its inspiration not only from reason, but also from faith; and the Christian can carry out the good commanded not only by means of human effort but, what is more, through the power of grace.

Recognizing conscience as the intimate judge of good and evil, Christian morals posit a polarity between flesh and spirit, time and eternity, world and God, a polarity unknown to ancient thought.

The precepts of the natural law have been reaffirmed in their purity; the family (a stable society) sanctified, society's relationship with the State based on the principle that "all authority

comes from God”<sup>4</sup> and consequently on a sharing of God’s power.

As regards individual relations, the first and essential precept, the one expressed in the two commandments of charity which embrace in a sole act God and one’s neighbor, contains the whole of morality.

149 The Christian is aiming not just for a temporal goal alone – the individual’s peace in his personal, social and international relations – but for a supernatural goal: the beatific vision of God, the reign of God, the salvation of humankind. | Individuals, their works, their institutions, the whole of humanity are all being propelled towards eternity, towards Christ, towards God. God likewise guided the life of Jesus Christ: his sublime teaching, his example, his passion, his resurrection into glory, and the institution of the Church and the descent of the Holy Spirit. So, too, the doctrine of the Apostles and the Church, from Saint Paul’s fourteen Letters to the ecumenical Councils and the latest definitions.

Likewise was the Church always assisted by God in its battles with the heretics of every age to defend the integrity of Catholic dogma; sustained by him in the Gospel’s arduous advance among all peoples – civilized and barbarian; guided by him in the struggle against the absolutism of Emperors, against the ever-present revival of paganism and the pseudo-Reformation, against would-be Philosophy, Rationalism and Modernism.

The whole of dogma is an outcome of God’s providential assistance.

An example of the universal and omnipotent sovereignty of God’s providence is the moral good, or, in other words, justice in the scriptural sense, the whole of morals, virtue and holiness, at all levels – individual, family and State.

Lastly, worship is ruled by God. We can look at how nations have conducted themselves down the ages towards religion. We

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<sup>4</sup> \* Cf. Rm 13:1: “Let all be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God.”

can examine the outward evolution of worship; admire the steady | advance that the Mass, the Sacraments, the Sacramentals and the whole of Liturgy have made down through the centuries, to reach the point where we have them at present, while yet remaining substantially unchanged.

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The comparison between the history of the one true religion and the history of countless false religions highlights clearly the infinite superiority of the former over the others; it makes us perceive the true homage that we must give to God.

### Everything returns to God

God is at the beginning of all things, in the course of all things, and at the end of all things: *“Ego sum alpha, et omega.”*<sup>5</sup>

At the end everything will be renewed: *“Ecce ego nova facio omnia.”*<sup>6</sup> *“For the creation waits with eager longing for the revealing of the sons of God”* says Saint Paul *“and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies. For in this hope we were saved.”*<sup>7</sup>

We will be glorified in Jesus Christ. For it pleased the Father to restore all things in his Son whom he constituted heir of a universal kingdom.

Man should have become creation’s voice to ring out God’s praises. Instead, *“cum in honore esset, non intellexit”*;<sup>8</sup> he failed to glorify God in the way he merited and so God assumed the creature in the human nature of Jesus Christ, in order to unite that nature to the divine Word. Then was a hymn sung to the heavenly Father which is beyond all praise; a hymn that is

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<sup>5</sup> Rev 1:8. \* “ ‘I am the Alpha and the Omega,’ says the Lord God, who is and who was and who is to come, the Almighty.”

<sup>6</sup> Rev 21:5. \* “Behold, I make all things new.”

<sup>7</sup> Rom 8:19,23-24.

<sup>8</sup> Ps 48:21. \* (Ps 49:20): “Man cannot abide in his pomp, he is like the beasts that perish.”

sung by man and which has the infinite value of the divine person. It is a hymn that will last for ever. It had its beginning at Bethlehem, it reached its highest peak on Calvary, while at the universal judgment it will take on a new and melodious harmony that will have no end. The Son contemplates the Father, and in the Son the just too will contemplate the Father. The Son will have a kingdom, and the subjects of this kingdom will be led into the Father's presence to glorify him in Jesus Christ. The Holy Spirit, love of the Father and of the Son, will be the soul of this happy kingdom.

God's goal in creation's work will be achieved and, we could say, surpassed, for grace superabounds where sin abounded: God does what is his will in heaven and on earth.

**152** *Conclusion* – If the apostle writer wants to undertake a work for God's glory which will be of benefit to himself and to others, he has to be not only well versed in religion, but also convinced of the above three principles. He is to be a person who is upright, a person who obeys the natural law and the precepts of Christ; a person who puts his trust in God, is aware of God's presence, aims for God and makes every word that flows from his pen the serious object of his examination of conscience.

## ADAPTATION TO READERS

All men and women's oneness of purpose requires oneness of means to achieve it. Such are acceptance of the truths of faith, the practice of moral precepts and participation in the means of grace; in other words, acceptance of all that which forms the specific object of oral and written preaching.

However, the variety of people and the degree of their education and perfection demand that these same things be presented in a way that is suitable and fitting.

Now, in view of these differences, the people whom the apostle writer addresses may be classified into three main categories: beginners, proficient and perfect.

*Beginners.* As regards the press apostolate, these are children in the faith, that is, infants who are taking their first steps in the Christian life: people in general, those who Saint Augustine targeted in his *De catechizandis rudibus* [Catechesis for Beginners]. To these we can add those non-believers who are taught by the Church as it advances on its journey through space and time.

*Proficient.* These are adolescents in knowledge: students on the way to the ecclesiastical state or a profession; young people and adults of average education or high social standing.

*Perfect.* These are ecclesiastics or lay people who undertake a full and deep study of religion.

**Particular needs of the individual categories**

Of the three categories the first and most in need of apostolate are, naturally, the *beginners*. In reality they make up the great mass of the faithful who need to have the bread of truth and the Christian life broken for them by means of catechetical instruction. At a rough guess you could say that of the two bil-

lion people alive, at least nine-tenths, that is, one billion eight hundred million (1.800.000.000) belong to this category.

155 These must be the preference of the apostle who, like the Divine Teacher, has the mission to address himself in particular to the poor and the lowly: “*evangelizare pauperibus misit me.*”<sup>1</sup>

After the beginners come the *proficient*. It is not their number so much as their quality that makes the apostolate addressed to them so important. We are talking here of one-twentieth of humanity, a minority, but counterbalanced by the fact that as regards their moral influence, that is, their social status, wealth and connections, they will be leaders in society.

It is not the great thinkers or the great writers who guide the masses, but opinion makers. Therefore, to guide them is like guiding generals in the army.

This is a most difficult group and the time when educators have experienced the greatest setbacks and delusions, as well as the greatest enthusiasm and the most stable results.

With proper instruction and guidance, the proficient – as a general rule – grasp religion better than beginners do, because theirs is a more suitable preparation. Indeed, this grounding in reasoning will lead them to a greater fidelity to God and to the practice of the “*psallite sapienter.*”<sup>2</sup>

156 Lastly, there are the *perfect*. Here the apostle will continue the ongoing work of forming the “new man” in Jesus Christ, communicating truth, morals and grace in greater depth, “*ut abundantius habeant.*”<sup>3</sup> He will do this in such a way as to consolidate the rational basis of their faith, develop the true meaning of life and of morals and help them to obtain the grace necessary for the particular circumstances of their life.

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<sup>1</sup> \* Cf. Lk 4:18: “He has anointed me to preach good news to the poor. [He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed].”

<sup>2</sup> \* Cf. Ps 46:8 [47:7]: “[For God is the king of all the earth;] sing praises with a psalm!” Cf. also Col 3:16.

<sup>3</sup> \* Cf. Jn 10:10: “[I came that they may have life] and have it abundantly.”

The importance of the religious formation of this elect group of people grows out of the need to win over for the Church the teaching part: the hierarchy of order and jurisdiction; the need to have a competent defense of the Catholic religion against the assaults of unbelief and heresy; the need, lastly, to win over minds, wills and hearts so as to form one great school of Catholicism.

What training the perfect means is to promote the various apostolates, the missions, the flower of Catholic thinking – all capable of implanting this new leaven, this indefectible life of Christ, into the whole of knowledge, civilization, the arts, customs, legislation, schools, the press... It means giving honor to God and to beseech him, through Jesus Christ, that all will become true sons and daughters of God.

### **Practical method**

It is true that what constitutes the object of the apostolate – Catholic faith, morals and worship – is the same for all, but since each of these categories has different spiritual needs, the way to present [such teaching] will also be different.

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In practical terms this means following a method. The “way, truth and life” method, used in a cyclical way, consists in giving to each group of persons a proportionate yet complete overview of the whole of Christian doctrine. Each group and class will have to have progressively set out the truths concerning faith, morals and worship adapted to its capacity and preparation. The whole could be likened to an upside down cone in which the vertex represents the basic notions necessary for the great mass of beginners. The middle section represents instructions useful for the proficient and the base those notions suitable for the perfect.

In this sense the “way, truth and life” method, used cyclically, can be said to be life-giving and natural. Life-giving because the aim is to give to every group and individual all they need in order to live out religion – faith, morals and worship. This is done progressively. It starts with general notions regard-

ing the Creed, the Commandments and the means of grace. It continues by expanding these notions little by little.

158 It is a natural method in that it follows human beings in their development – physical, intellectual and moral. It considers the child as it is in reality: a small adult already gifted with a mind, a will and feeling. It follows him step by step in his development, guiding him, in our case, to render complete homage of himself to God at all times.

This is the method that is generally followed in teaching; the one promoted constantly in the Church, both in theory and in practice. As regards theory it is to be found principally in Saint Thomas [Aquinas], the doctor of method, and in practice in many holy Pastors, principal among whom is the Doctor of Pastoral Care, Saint Gregory the Great who, in his teaching preceded from the easy to the difficult, from the known to the unknown.

Lastly, it is the method that lends itself better to the pastoral form, which is the one to be preferred to all the others because it is more effective and conforms better to the needs of ordinary people. Children, people, upright persons – even if they are highly educated – do not generally look for long and subtle arguments but are, on the contrary, lovers of simplicity. This is mirrored in God-filled good and simple people and in the testimony of human conscience, which is naturally Christian: “*testimonium animæ naturaliter christianæ.*”<sup>4</sup>

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<sup>4</sup> TERTULLIAN, *Apol.* XVII. \* “Witness of a soul naturally Christian.”

## GOD, MODEL OF THE APOSTLE WRITER

To not fall short in one's duty as a press apostle to give the true in doctrine, the good in morals and the beautiful in appearance, does not mean one has to write always about religion. One needs, however, to write always in a Christian way; this is possible for every Christian writer.

The apostle, however, has to go further. His specific mission is to continue in time and space the work of God who is the author of Holy Scripture.

God is thus the model. The Bible is God's long letter addressed to human beings, calling them to heaven. Now the Bible has an attribute all its own; it is God's book. It embodies the laws to be practiced and the truths to be believed; it indicates, reveals and prepares the means of grace in order to believe and to act as God's children so as to reach the goal. It is, in other words, way, truth and life for human beings.

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So too must be the writings of the apostle.

### **The apostle's writings must be "Way"**

If his writings are to be the true way that leads to Heaven, the apostle must model himself on the Bible. In other words, he must explore the same kind of issue, in the same way and with the same aim in mind.

The issues the Bible looks at are the truths regarding God and the soul – everything that has a supernatural character. Thus there is revealed and set out the work of God the Father, the work of God the Son, the work of God the Holy Spirit. As well there are the duties regarding the soul set out in the commandments, in the evangelical counsels, and in the virtues, from the simplest to the loftiest, and all the means of sanctification.

These and not other matters, must be the issues dealt with by the apostle writer.

How is he to deal with them? In the biblical way, that is, with that simplicity which hallmarks God's truth and style.

161 Let the apostle write then in that simple | style and manner of the holy books: a style that is polished, elegant even, but popular and clear. Unaffected simplicity, as instanced by the Divine Teacher who, consistent with his testimony, "I was sent to the poor", did not want the external apparatus of the professor's chair, of a school, of posture nor of lofty and abstruse forms of speech; what he wanted, contrariwise, was the maximum simplicity as regards place, audience, tone of voice, words, example and parable...

Eucharistic simplicity. The Eucharist is under the appearance of the most common of food. Yet it contains Jesus Christ, God and Man. Likewise must it be for the apostle of the press. In the simple format of a book or a news sheet, presented in an unpretentious way, he must give God's truth to men and women of all circumstances, in a form that is low-cost and readily accessible, just like bread. At times this will demand great sacrifice but let it be made generously for it is a sacrifice God himself invites us to take up.

Furthermore, the press apostle must resolve, in his writings, to have the same goal that God had in writing the Holy Book: God's glory and the salvation of people's souls.

162 God's glory; hence, not one's own satisfaction, not riches, not honor, but the salvation of people's souls, all of them, because it is a matter of faith that God wills to save all: "*Deus vult omnes homines salvos | fieri*",<sup>1</sup> and in this his effective will God has addressed a letter to all his sons and daughters inviting them to heaven.

### **The apostle's writings must be "Truth"**

It is not the aim of the press apostle to draft scientific or literary works, as such; nor to spread his own or other people's

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<sup>1</sup> \* Cf. 1 Tim 2:3-4: "God... who desires all men to be saved [and to come to the knowledge of the truth]."

ideas. His exclusive aim is to spread God's revealed truths as given to us by the Church, and what leads to these truths or complements them. He does this either by increasing the editions of the Bible itself or by a commentary, an explanation or a summary of the truths contained in it.

It follows that he will have to learn God's language in order to instill it into his works. These will be effective to the degree that he speaks of God and not of himself for, as the Apostle states: *'The word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart. And before him no creature is hidden.'*<sup>2</sup>

A wonderful adornment | in an editorial office is a picture of the Evangelists; the best sign and object of veneration is the Gospel opened at the words *'Semen est verbum Dei'*;<sup>3</sup> the most precious reference book is a Bible with an extensive commentary by the Fathers and Doctors of the Church.

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But this is still not enough. If the writer is to instill knowledge of God's book he himself must have a full grasp of its content! Such mastery will be the result of his making the Bible his daily reading and meditation under the guidance of the Church. Such reading is not simply a pastime, it is not an oddity; it is made with that filial fondness for listening to and emulating wholeheartedly his Father in heaven. The writer must be like the Church Fathers, the desert Fathers, and the Saints. He is to be found on his knees, submissive in spirit, his will firmly established in obedience, buoyed by the hope of God's kingdom and his glory, which he will manifest in his own self and in his relations with the world.

His mind will then gradually acquire such perceptive and marvelous knowledge of the adorable word of God that he will unconsciously instill it into his writings.

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<sup>2</sup> Heb 4:12f.

<sup>3</sup> Lk 8:11. \* "The seed is the word of God."

164 God's book will aid the apostle as spiritual reading, as a means of recollection and uplift in his Visit to the Blessed Sacrament, as his main book of meditation, | as God's revealed word to be consulted in all his needs – spiritual, apostolic and social.

Here there are no particular rules. But for those who want to follow an order, the best way is to follow that of the Liturgy and the Roman Breviary, dividing the matter in such a way that the Bible can be read over the period of a year.

Those who [already] recite the Divine Office [Breviary] will in this way find a support; those who do not will experience the particular benefit of being linked, by means of this spiritual reading, to the Church's public prayer.

All will learn from God himself the way to write in view [of the needs] of people's souls.

### **The apostle's writings must be "Life"**

165 When the Fathers and Doctors of the Church read the Holy Scripture they received insight and enlightenment for their own sanctification and that of others. Through the reading of the Bible Saint Anthony the Abbot, Saint Augustine, Saint Benedict, Saint Francis of Assisi, Saint Ignatius... changed their lifestyle and reached the peak of perfection. Reading God's Book, the saints and ordinary people too found spiritual light and strength. This is because the Bible contains a divine power which comes from God, | its principal author, as well as from the holiness of its content, from the purpose for which it was written and from the intercession of the Church, the guardian of God's word.

But the writings of the press apostle too, inasmuch as they are an extension of God's work, must move the hearts of people and make them holy. Otherwise the press apostle would not achieve his purpose.

But how can the work of a human being achieve such a thing?

An example may help. The Sacraments, the Sacramentals and prayer have effectiveness inasmuch as they originate on

Calvary and the more they draw from this divine source, the more efficacy they have.

Through the press apostolate, books, periodicals, and other publications acquire effectiveness in virtue of the Bible, the preaching of Jesus Christ and the Gospel. The more they draw from, adhere to, depend on, reproduce, show devotion to and apply the Bible, and the Gospel in particular, the greater will be their effectiveness.

The apostle will achieve this if, for his part, besides his daily reading and meditation of the Bible, he knows how to act before God as did the hagiographers. They relied not on their own strength but on God's; they focused not on secondary goals but on God, and on his glory and the spiritual good of all men and women.

A spirit of prayer and an upright intention are necessary conditions for God's grace – conditions that declare the apostle's program: "I count on God; I am focused on God." It is a program that accords with justice, truth and order because it acknowledges and proclaims who God is and who human beings are.

Philosophy and theology, ascetics and experience, the Church and Councils are all in agreement in proclaiming this principle.

Let prayer therefore precede, accompany and follow up the apostolate. Let the apostle make his own the prayer of Jesus, "*ut cognoscant te et quem misisti Jesum Christum*"<sup>4</sup> and he will thus share in the eternally saving efficacy of the same.

Let an upright intention be the determining and guiding factor in writing, printing and distribution. But there is still one more thing. The apostle must add something of his own – loving zeal.

The driving force behind God's giving human beings his ineffable gift of Holy Scripture was love: *'Deus qui amat ani-*

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<sup>4</sup> Cf. Jn 17:3. \* "That they may know thee... and Jesus Christ whom thou hast sent."

167 *mas.*”<sup>5</sup> This same love must be the driving force behind the apostle’s writing: “It was love that moved me to speak.” Love of God that makes God become the hub of his being: of his mind with frequent thoughts about God, of his will by his submission to God’s desires, of his feeling by eliminating from his heart any affection that is not directed to God and to people’s souls. Love of neighbor that leads to complete sacrifice of self whereby, with the Apostle, he can say to those entrusted to him: “*I will most gladly spend and be spent for your souls. If I love you the more, am I to be loved the less?*”<sup>6</sup>

Awash with this love, endowed with the right intention, strengthened by prayer, and steeped in Scripture, the apostle will be able to take up his editorial task confident that his writings, like the Holy Book, will succeed in being light, guide and support for people; or, in other words, be for them, way, truth and life.

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<sup>5</sup> \* Cf. Wis 11:26: “Thou sparest all things, for they are thine, O Lord who lovest the living.”

<sup>6</sup> 2 Cor 12:15.

## THE HOLY BIBLE

The Holy Gospel in particular and the books of Holy Scripture, that is, the Bible, in general, as given to us by the Church, constitute the press apostle's essential undertaking. In fact, you can't think of the apostle without the Bible, just as you can't think of the priesthood without mission; Sacraments without the Cross; a plant without roots.

This reasoning is clear if you consider [i] the importance of the Bible; [ii] God's will as regards the Bible; [iii] history and the needs of people.

### **Importance of the Bible**

In comparison with other books, the Bible may be likened to a mountain of gold next to a seam of silver deep down in the bowels of the earth. | This is true as regards the Author of the Bible, its content and the spirit that enlivens it.

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God himself is the principal Author of the Bible. The writers are but instruments that God used in order to write what he wanted. This is the main reason for its importance.

If a book appeals because of its author and captures the imagination on account of its content, then what book in the world could ever have a content as interesting as God's book? The books of human authors can reveal good and wonderful things, but no one, by himself, can with any certainty solve issues of such importance for humanity as those that regard God, human beings, the beginning of all things and their end.

These are truths which God alone could inform us about and he has done so in the Bible.

Likewise, only God could reveal future events to us, those that will happen in this world and the things that will be in eternity. He alone could manifest his resolve to save us from eternal

damnation by means of the mysteries of the Incarnation, the Passion and the Death of his own Son. Only God could reveal to us our elevation to divine sonship and our eternal destination; only he could point out to us the way and provide the means to travel safely on the road of eternal happiness.

**170** God has done all this in the Bible. So can there be a more interesting or more important book than God's book?

The spirit that permeates the Bible and brings it to life sets it apart from other books. It is the Word of God's great sacrament. From its pages glows the divine fire of the Holy Spirit just as in the sacramental species there is the living divine person of Christ. Just as those who receive the Host partake of heavenly nourishment of incomparable energy, likewise those who nourish themselves on the words of the Bible experience an inner divine fire of inexpressible action that penetrates the soul and renews it spiritually.

Those who eat the bread of life will live for ever. Those who nourish themselves on the word of the Bible and do so with the right disposition will be filled with the Holy Spirit. For the Spirit that permeates the Bible is not the finite and changeable spirit of human writings. It is the very Holy Spirit, God who knows everything and who, from the beginning, knew those who would read his book. By means of hagiographers he wrote words of infinite wisdom and eternal value, words which even now have that same intrinsic force, as if he were writing them just as they are being read.

**171** To speak of "the book" is to speak of "the Bible". The book that has exercised the greatest influence on humanity; an influence that is by far superior to that exercised by peoples and religions. It permeates our civilization; in it art and literature find their inspiration.

Without a knowledge of the Bible we would find the works of many authors such as Dante, Klopstock, Milton and countless others, incomprehensible. We could say that there is hardly any

important literary work that fails to quote it or to make reference to it.<sup>1</sup>

Laws, institutions, morals, customs – everything is dependent on the Bible.

The Bible is translated into almost all languages. There are countless Bible commentaries and introductory works. But the majority of these works are addressed to scholars to help them in their research.

The Bible is the book that always acted as the most reliable literary basis for deeper studies. It was, in every age, the comfort of those who suffer. It is, in sum, the most important work that humanity possesses.

### **God's will concerning the Bible**

God's will concerning the Bible is that everyone should read it.

The logic behind this statement is first the fact that God himself deigned to cause and influence the hagiographers to write, and secondly, his assistance | in their work.

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Our thinking on this could not be otherwise. As Jesus Christ ardently desires us to receive him in the Holy Eucharist, instituted precisely for us, so God desires we should read what he has written for us in the Bible.

Jesus Christ made this will of God evident by fulfilling it himself so as to give us an example. A case in point, the Gospel narrates that at the beginning of his public ministry, while Jesus was in the Synagogue on the Sabbath, he was invited to read from the book of the prophet Isaiah.

The Divine Teacher read it and explained it. He said that the passage alluded to him. Often times, by referring to Holy Scripture, he showed how there was fulfilled in him what was prophesied. This shows that he knew the Bible and that he referred to it.

Appearing to the disciples of Emmaus after his Resurrection,

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<sup>1</sup> *Grande Dizionario Enciclopedico*, (ed.) Prof. Giovanni TRUCCO (Vol. II).

he explained to them “in all the scriptures the things about himself, beginning with Moses and all the prophets.”<sup>2</sup>

God’s will concerning the reading of the Bible is made manifest from the teaching and usage of the Church, the authentic interpreter of God’s desires.<sup>3</sup>

**173** The Church gives us the books of the Bible divided into chapters and verses which makes for fruitful and easy reading.

Numerous canons of Councils and writings of the Popes, just to mention in particular the encyclical *Providentissimus Deus*<sup>4</sup> of Leo XIII, and the *Spiritus Paraclitus*<sup>5</sup> of Benedict XV, is clear-cut proof of the Church’s desire for people to read Holy Scripture.

The Church has established the Bible as the backbone of Catholic liturgy. The Psalms, for example, are the official prayer of the Church. Each day selected passages of the Gospel are read during the Mass. The Letters of Saint Paul and other passages taken from the various books always shape the so-called lesson of the Mass.

God’s will concerning the Bible is that it be read by everyone. God himself said so. This was the teaching of Jesus Christ and it continues to be that of the Church.

### History and people’s needs

**174** Before the coming of Jesus Christ the Bible was the sole holy book for the Jews; it was the book par excellence. Likewise was it so for the Christians of the early Church.

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<sup>2</sup> \* Cf. Lk 24:27.

<sup>3</sup> The Catholic Church is generally accused of forbidding the faithful to read the Bible. This is not so. All the Church asks is that people read approved translations and ones provided with notes. Because the Bible is a very difficult book it is easy to misunderstand it. At the time of the Reformation, which placed the sacred text in the hands of everyone without any other surety, perhaps there could have been – as a reaction – a greater strictness; but the Church has always inculcated and promoted the study and reading of the Bible.

<sup>4</sup> \* Of 1893, on Bible studies.

<sup>5</sup> \* Of 1920, to celebrate the fifteenth centenary of Saint Jerome.

The early Christians, who still had the teaching of Jesus Christ and the Apostles ringing in their ears, read the Scriptures every day. For greater convenience, when faced with danger and persecution and they were unable to take the whole Bible with them, they would take the Gospel or at least part of it to read. Such reading gave them the strength to persevere in the faith and, when necessary, to lay down their life.

This custom of the early Christians gradually lost ground and with it the fruit of the reading of scripture. Thus, little by little, it was neglected and, in our own time, is ignored by the vast majority of people.

The consequences were and are deleterious. "In spite of its vaunted material progress," states Peduzzi, "present-day society has deviated a great deal as regards religion and morals, with a return to ancient paganism, as a result of a phenomenal religious antipathy and a dissolute lifestyle on the part of many. Society reached this point because hell managed to deprive it of Jesus Christ, the center of its spiritual life; of Christ in the Eucharist through heresy, a lack of morals, and paganism mostly; and of Christ in the Gospel initially through ignorance and later through the free thinking of Protestantism."<sup>6</sup>

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The great Pope Benedict XV, writing to Cardinal Cassetta, declared: "Experience teaches over and over that the deviations of modern-day society find their origin in the fact that the life, the teaching and the works of Jesus Christ have fallen into the pit of oblivion and that people no longer draw their inspiration from them for their daily actions."

If almost no one wants to know about God today, it is because almost nothing is known about God. For many, too many, religion today is more external practice than faith and feeling.

The meek and charitable Pius X had already programmed a remedy. Desiring with Saint Paul to renew society in Christ he found nothing more apt than to give it Christ anew. But the whole Christ, that is, the true, living Christ in the Eucharist and the speaking Christ in Scripture and in the Gospel. "From the

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<sup>6</sup> PEDUZZI, *Alle fonti della vita*.

time We resolved to restore all things in Christ,” he writes to Cardinal Cassetta, “We could desire nothing better than the faithful be introduced to the habit of not just frequent but of daily reading of the Holy Gospels, for it is precisely this that proves and shows clearly the way that can and must be taken to achieve that longed-for restoration.”

Not only history but the pressing need of people shows how necessary it is to return to that primitive tradition regarding the reading of the Holy Book, this great book that God has written to show us the way to heaven.

It would seem pertinent to set out some canons and decrees relative to Scripture reading. – The side numbers are Denzinger’s:

*Clement XI condemned the following errors<sup>7</sup> of Quesnel:<sup>8</sup>*

1429. - 79. Utile et necessarium est omni tempore, omni loco et omni personarum generi, studere et cognoscere spiritum, pietatem et mysteria Sacrae Scripturae.

1430. - 80. Lectio Sacrae Scripturae est pro omnibus.

1431. - 81. Obscuritas sancta verbi Dei non est laicis ratio dispensandi se ipsos ab eius lectione.

1432. - 82. Dies Dominicus a Christianis debet sanctificari lectionibus pietatis et super omnia sanctarum Scripturarum. Damnosum est, velle Christianum ab hac lectione retrahere.

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<sup>7</sup> \* In the light of the Second Vatican Council’s Constitution *Dei Verbum* it turns out that the following statements which were condemned do not always deserve the title of “error”.

<sup>8</sup> \* We give the English translation of the canons and decrees mentioned. The side numbers are those of Denzinger, bilingual edition [Latin/Italian] edited by P. Hünermann, EDB 1995.

2479 - 79. It is helpful and necessary at all times, in every place and for all kinds of people, to study and to know the spirit, the piety and the mysteries of Holy Scripture. – *1Cor 14:5*.

2480 - 80. The reading of Holy Scripture is open to all. – *Acts 8:28*.

2481 - 81. The holy obscurity of God’s word is not a reason for the laity to dispense themselves from reading it. – *Acts 8:31*.

2482 - 82. Christians are to sanctify the Lord’s day with pious reading, and especially of Holy Scripture. To deter Christians from such reading is harmful. – *Acts 15:21*.

2483 - 83. It is an illusion to think that women need have no knowledge of the mysteries of religion through the reading of the sacred books. The abuse of

1433. - 83. Est illusio sibi persuadere, quod notitia mysteriorum religionis non debeat communicari feminis lectione sacrorum librorum. Non ex feminarum simplicitate, sed ex superba virorum scientia ortus est Scripturarum abusus, et natæ sunt hæreses.

1434. - 84. Abripere e Christianorum manibus Novum Testamentum seu eis illud clausum tenere auferendo eis modum illud intelligendi est illis Christi os obturare.

1435. - 85. Interdicere Christianis lectionem Sacræ Scripturæ, præsertim Evangelii, est interdicere usum luminis filiis lucis et facere, ut patiantur speciem quandam excommunicationis.

*Pius VI has thus drawn attention to Pistoia' teaching:*

1567. - 67. Doctrina perhibens, a lectione sacrarum Scripturarum nonnisi veram impotentiam excusare; subiungens, ultro se prodere obscurationem, quæ ex huiusce præcepti neglectu orta est super primarias veritates religionis: – falsa, temeraria, quietis animarum perturbativa, alias in Quesnellio damnata.

*Pius VII teaches:*

1604. - Sane cum in vernaculo sermone creberrimas animadvertamus vicissitudines, varietates, commutationesque, profecto | ex immoderata  
biblicarum versionum licentia immutabilitas illa convelleretur, quæ di-  
vina decet testimonia, et fides ipsa nutaret, cum præsertim ex unius syl-  
labæ ratione quandoque de dogmatis veritate dignoscatur. In id pro-

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Scripture and the rise of heresies are not the outcome of women's simplicity but the proud knowledge of men. – *Jn 4:26.*

2484 - 84. To snatch the New Testament from the hands of Christians, or not to allow them to open it, thus depriving them of how to understand it, is to close Christ's mouth. – *Mt 5:2.*

2485 - 85. To forbid Christians to read Holy Scripture, particularly the Gospel, is to forbid the use of light to children of the light, and is tantamount to a kind of excommunication. – *Lk 11:33.*

*Pius VI has thus drawn attention to Pistoia's teaching:*

2667 - 67. The teaching which holds that only a genuine incapacity can dispense from the reading of Holy Scripture; and which adds that the further propagation of this obscurity, from forgetfulness of this precept, which has arisen over the primary truths of religion: (is) false, rash, disturbs the quiet of souls, and was condemned before in Quesnel.

*Pius VII teaches:*

2711 - Since so many alterations, variations and changes come to light in the vernacular text as a result of a too free translation of the Bible then that unchangeableness which is associated with God's word would certainly be jeopardized and faith itself waver, especially when the truth of dogma is determined on the basis of a single syllable.

inde pravas teterrimasque machinationes suas conferre in more habuerunt hæretici, ut editis vernaculis Bibliis (de quorum tamen mira varietate ac discrepantia ipsi se invicem accusant et carpunt) suos quisque errores sanctiore divini eloquii apparatu obvolutos per insidias obtruderent. «Non (neque) enim natæ sunt hæreses, inquit S. Augustinus, nisi dum Scripturæ bonæ intelliguntur non bene, et quod in eis non bene intelligitur, etiam temere et audacter asseritur». Quod si viros pietate et sapientia spectatissimos in Scripturarum interpretatione haud raro defecisse dolemus, quid non timendum, si imperito vulgo, qui ut plurimum non delectu aliquo, sed temeritate quadam iudicat, translatae in vulgarem quamcunque linguam Scripturæ libere pervolvendæ traderentur?...

*Gregory XVI teaches as well:*

1630. - ...Perspectum vobis est vel a prima christiani nominis ætate hanc fuisse propriam hæreticorum artem, ut, repudiato verbo Dei tradito et Ecclesiæ catholicæ auctoritate reiecta, Scripturas aut manu interpolarent aut sensus expositionem interverterent. Nec denique ignoratis, quanta vel diligentia vel sapientia opus sit ad transferenda fideliter in aliam linguam eloquia Domini; ut nihil proinde facilius contingat, quam ut in eorundem versionibus per societates biblicas multiplicatis gravissimi ex tot interpretum vel imprudentia vel fraude inserantur errores; quos ipsa porro illarum multitudo et varietas diu occultat in

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Of course, heretics have always had the habit to present their perverse and abhorrent schemes in this way and, by means of Bibles published in the vernacular, to deceitfully hide their own errors wrapped in the most holy ornament of God's word. (As regards the extraordinary diversity and differences of these Bibles, they can come to no agreement and blame one another.) "Heresies come to the fore" Saint Augustine was wont to say "only when the good Scriptures have not been properly understood, and when what has not been understood in the Scriptures is also stated in a thoughtless and impudent way."

If, then, we are saddened by the fact that people esteemed for piety and wisdom have not infrequently been mistaken in their interpretation of Scripture, what must we not fear if the Scriptures were handed over to unskilled people to be freely read in the vernacular? ...

*Gregory XVI teaches as well:*

2771 - You know full well that right from the start of Christianity this was the typical tactic of the heretics: having both repudiated the word of God handed down and rejected the authority of the Catholic Church, they either manipulated the scripture texts or they distorted the explanation of its meaning. You know what diligence and wisdom is required to translate faithfully the Lord's words into another language; so it is not implausible that, in the translations effected by the Bible societies, there will be an increase of serious errors,

perniciem multorum. Ipsarum tamen societatum parum aut nihil omnino interest, si homines Biblia illa vulgaribus sermonibus interpretata lecturi in alios potius quam alios errores dilabantur; dummodo assuescant paulatim ad liberum de Scripturarum sensu iudicium sibimet ipsis vindicandum, atque ad contemnendas traditiones divinas ex Patrum doctrina in Ecclesia catholica custoditas, ipsumque Ecclesiae magisterium repudiandum.

*But thus his defense and solemn conclusion:*

1631. - Hunc in finem biblici iidem socii Ecclesiam sanctamque hanc PETRI Sedem calumniari non cessant, quasi a pluribus iam sæculis fidelem populum a sacrarum Scripturarum cognitione arcere conetur; cum tamen plurima exstent eademque luculentissima documenta singulari studii, quo recentioribus ipsis temporibus Summi Pontifices, ceterique illorum ductu catholici antistites usi sunt, ut catholicorum gentes ad Dei eloquia scripta et tradita impensius erudirentur.

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 due either to fraudulence or to the ignorance of so many interpreters; such errors are then concealed for a very long time by the very flood and variety of translations, to the detriment of everyone. But it is of little concern to these societies what errors the readers of such translations swallow, provided that, little by little, they become accustomed to boldly judge the meaning of Scripture, to despise the divine traditions diligently guarded by the Catholic Church in accordance with the teaching of the Fathers and to repudiate the teaching of the Church itself. ...

*But thus his defense and solemn conclusion:*

To this end this same movement of biblists does not cease to slander the Church and this holy Chair of Peter, as if, for centuries on end, it had sought to deter the faithful from the knowledge of Holy Scripture. On the contrary, there are numerous and obvious proofs of the particular commitment whereby, even quite recently, the Popes and, under their guidance, the other Catholic bishops have made every effort to instruct Catholics in the word of God, written and handed down.

## THE BIBLICAL INITIATIVE

What the apostle writer is aiming for with the biblical initiative is to propagate the Holy Scripture – the Gospel in particular – so that everyone comes to know God’s word.

In practical terms he will do this by means of biblical, explanatory,<sup>1</sup> and guidance publications.

### **Biblical publications**

Convinced that “the Bible is God’s letter written to human beings to guide them to their ultimate goal”, the apostle longs to make it known and to have it reach all humanity.

179 But since only very few people are in a position to understand the holy Book in Greek or Latin, and in a single volume, he should meet these particular and general needs by means of such biblical publications as translations, summarized versions and Bible stories.

Translations. These, with commentary, are to render the text faithfully in various languages. All these should contain notes of a historical, moral and pastoral character drawn from the Holy Fathers and Doctors of the Church.

Summarized versions for school or family use. Here, genealogies, abrogated laws, and issues that concern scholars should be excluded or touched on briefly. Such publications however are to contain the whole Bible History of the Old and the New Testament told with the same words of the holy Books. Let facts be given their historical story line, the prophets their time, the Wisdom books their place, so that the picture of divine history is faithful, effective and enjoyable.

Bible stories and Bibles for children attractively designed and fully illustrated. The mind of the child and of ordinary folk is

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<sup>1</sup> \* The Italian text has “esplicative” for “spiegative”.

more open to receive God's teaching!

Extracts [=partial editions] from both the Old and the New Testament enriched with introductions and commentary.

Here the Gospel must hold pride of place. Of all books it is the luminary, it is |faith's *bel canto*, the liturgy's most wonderful adornment; it is the daily and essential reading of every Christian.

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### **Explanatory publications**

By explanatory publications we mean all those published materials which, in a more or less explicit way, introduce,<sup>2</sup> comment, illustrate, defend and adapt... the whole or part of the holy Book. Such publications vary, depending on their particular purpose as, for example:

– an *introduction* to the whole Bible or to some book in particular;

– an *illustration* of a biblical character as, for example, David, Judith, Mary Magdalene, and so on.

– [*studies on the*] *connections* between the Bible, in general and in particular, and secular and sacred science, history, art...

– *miscellaneous writings* or *illustrations*, illustrated albums, articles in newspapers and journals, books that elucidate biblical truths or facts...

– *biblical quotations*... In their writings and discourses the Holy Fathers and Church writers always inserted tracts or verses from Scripture. Some of them even managed to compose entire letters by the ingenious device of combining any number of scriptural tracts.

The press apostle should once again introduce |this good habit. "Scripture" says Saint Augustine "is explained with Scripture."

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There are instead so many books where the human has sup-  
planted the divine.

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<sup>2</sup> \* The Italian text has "introducono" for "esordiano".

The apostle must instead be a dispenser of God's mysteries. If he fails to do this, he can no longer be called an apostle.

This is also the spirit of the Church.

Particular attention is to be paid then as to the way to present the passages chosen.

"Not everyone is able to understand all the books of the Bible. A person should not immediately take up the reading of the prophets, with their deep thinking and splendid poetry, if he is not versed in the Near Eastern style or of the way of thinking of the Hebrew institutions or of their theology.

"To be read first are Genesis, then Exodus, plus selected passages from the five following books, a good deal from the Kings, Paralipomenon [= Chronicles], Esdra and Nehemiah.

"It will be a delight to read the book of Ruth, and likewise those of Tobit, Judith and Esther. Job is a completely sublime philosophical canticle but rather obscure.

"To read the Canticle of Canticles requires training in the language of the mystics, particularly those of the Near East.

182 "The lofty poetry of the Psalms, the wisdom of Proverbs, Ecclesiastes, Wisdom and Ecclesiasticus will be a delight.

"A few well-chosen passages from the Prophets will suffice.

"The only advice as regards the Gospels is to read them in their entirety again and again and become well-versed in them. Very interesting is the Acts of the Apostles. The Letters of Saint Paul are lofty and nourishing but they contain difficult and obscure passages and require a good commentary. The Catholic Letters are more accessible.

"The Apocalypse [Revelation], likewise, is to be read with a good commentary since the work is quite obscure.

"Quite useful are passages which are chosen in view of a particular philosophical or historical perspective, or as a study of Latin (Vulgate text) or of Greek (text of the LXX).

"In this regard we advise also the use of the Synoptics, that is, the unified Gospels."<sup>3</sup>

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<sup>3</sup> *Grande Dizionario Enciclopedico*, (ed.) Prof. Giovanni TRUCCO, vol. II.

Whatever the type of explanatory biblical publication it is that the apostle prepares for general readership, it must not, as a general rule, convey deep analysis or present novelties of any kind.

Such publications must aim to give the | word of God to the great mass of people and be prepared with the love and intent with which God prepared the Bible.

Their presentation should be such that scholars do not disdain them. They should satisfy those who, with an upright and simple heart, are searching for God; those who are pursuing wisdom, the good of society, and eternal salvation; those whose wish is to find “the way, the truth and the life”.

Such publications are to be pastoral. Pastoral because they are prepared by apostolic-minded people, pastoral in appearance, pastoral in the choice of notes and, insofar as possible, in their low cost; pastoral in that they are addressed to all people.

### Guidance publications

Saint Gregory the Great states that “Holy Scripture appears before the eyes of our mind almost like a mirror, so that we can thus see our spiritual image in it. What we discover there are the stains of our sins and the beauty of our good works. It lays down a marker to show how far distant we are from perfection.”

But Saint John Chrysostom also asserts: «*Nemo potest sensum Scripturæ sacræ cognoscere, nisi legendi familiaritate, sicut scriptum est: Ama illam et exaltabit te: glorificaberis ab ea, cum fueris amplexatus*». <sup>4</sup>

Saint Augustine says: “Believe me, everything | in Holy Scripture is great and divine. Truth is there whole and entire; what we find there is an eminently suitable teaching to nourish our soul and to restore our strength; indeed scripture is so well

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<sup>4</sup> \* “No one can know the meaning of Holy Scripture unless he familiarizes himself by reading it, in keeping with the words: ‘Love it and it will exalt you: you will be glorified by it when you experience its embrace’.”

suiting to our needs, that there is no one who cannot find what he needs, provided he approaches it with the faith and piety that true religion demands.”

If you want Scripture reading to be productive you have to guide people to read the holy Book with the lively desire to meet Jesus Christ, God’s gift; to read it in humility, faith and prayer, and with the desire to change their life.

Insist in every possible way, therefore, on the importance, the necessity and the way to read the holy Books.

185 Have people understand that Bible reading is important and recommended by the Church, because they are God’s writings for everyone and everyone needs them: the poor to draw from this source the promise of eternal wealth and consolation in their privations; the rich to learn how to be good and charitable towards the poor; the healthy to learn how to employ life and sanctify it; the sick to draw strength and resignation; the innocent to be strengthened in doing good; the sinner to repent of his sins and to return to the Christian life; the learned to become a disciple of heavenly Wisdom; ordinary folk to know and love their Savior more and more. In short, everyone can find something good in the holy Books in order to help them become better.

Guide people to read Scripture in a pious, loving and sincere way, so that they resolve to conform their lives to the teachings set out.

Everyone who approaches God’s Book should be able to say of himself what the well-known French writer, François Coppée acknowledged: “A modest achiever, I have gone back over the Gospel asking God to grant me the meekness of the poor in spirit. I have become like those little children that the Lord wanted to come forward and in front of whom he proclaimed that the kingdom of heaven would be for those who are like them. I have listened to the word of God with the simplicity of the fishermen on the lake of Tiberias, to whom Jesus spoke on the water, seated on the prow of a boat... Little by little every line of the holy Book became alive for me and confirmed for me

that it contained the truth. In every word of the Gospel I saw the truth shine like a star and I experienced it like the beating of a heart.”

As regards the order in which to read the Bible, three ways are suggested: the theological, the familiar, and the liturgical.

The theological order suggests reading the books of Holy Scripture in the order listed by the Council of Trent, which is to start from Genesis, then Exodus, and so on and to conclude with the Apocalypse [Revelation].

**186**

The familiar order is the one advised by many authors of ascetics. It consists in reading first all the books of the New Testament and then those of the Old Testament. Among these latter, first of all the historical books, which are the easiest and the most suitable for instilling a biblical mentality; then the wisdom books and, lastly, the prophetic books, which are the most difficult.

The liturgical order is the one suggested by the Church in the liturgy, as it is set out in the Breviary and in the Mass.

A prime rule and a very important one is to read the Scripture as Holy Mother Church sets it out for us for she is its guardian; secondly, read only those texts which bear her approval.

## CHURCH HISTORY

Of divine institution in its origins but entrusted to the free will of individuals, the Church has its own particular history; one which may be likened to a great drama. On one side God's design, on the other human resistance which delays its implementation. Both are competing for a sublime goal: the make-up of the Church triumphant foreshadowed in the Apocalypse and called "the heavenly Jerusalem".

Now, if history in general is "life's teacher", so too is Church history but it is so in a sense, a manner and to a degree that is quite particular, given the specific mission that the Church had from its founder and head, Jesus Christ.

**188** The teaching which the Church offers us in its history through the ages emerges clearly when we take into consideration what the Church's history is in its divine cause, in its development and in its consequences.

So before setting out practical norms regarding the compiling of Church history, we prefer to develop the above ideas, for these are issues about which the apostle must be deeply convinced; issues, too, which will supply him with material for countless articles and stories.

### **Church history in its divine cause**

The divine cause of Church history is Jesus Christ, its founder, its head and its guide.

The history of Redemption is well known. Disinherited of grace and of every supernatural and preternatural grace through that original fault, humanity had wretchedly fallen into the black hole of sin, with no possibility of escape through its own power and no hope of ever being able to reach paradise. But God had pity on sinful human beings. He willed to rehabilitate them and in

the bountiful richness of the divine economy, he implemented the plan of redemption. He sent his only begotten Son into the world to enlighten and to teach humans anew, to show them the way through his example, and to save them via his self-sacrifice on the Cross.

In accordance with his divine mission, the Redeemer was in his earthly life, way, truth and life for human beings. **189**

He was “way”. He gave humans an example of all virtues, even of those ignored up to then in the pagan world. He was perfect in his duties to God, to his neighbor and to himself: perfect in the observance of the Commandments and of the evangelical counsels, which he preached to men and women.

He was “truth”. During the three years of his public life he taught the crowds and the Apostles the truths of the faith. These were collected by the Church and set out in her dogmatic, moral, ascetical and pastoral theology.

He was “life”. He acquired anew the grace humanity had lost, in order to give it back to us through the Sacraments and prayer, and by becoming himself a door to blessed eternity.

But the earthly life of Jesus Christ was to be short-lived and to unfold within the confines of Palestine.

From the beginning of his mission, therefore, he gathered to himself Apostles and disciples. He taught and trained them in accordance with his own heart. He chose a leader in the person of Peter. He conferred on them his divine powers of teaching, jurisdiction and order. On the eve of the supreme fulfillment of humanity’s Redemption he left them himself in the Sacrament of the Eucharist, confirmed Peter in the primacy and gave the Apostles the order to continue his mission in the world: *“And Jesus came and said to them, ‘All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age’.”*<sup>1</sup> In this way Jesus **190**

<sup>1</sup> Mt 28:18-20.

Christ instituted the Church to which he was to entrust the task of his redeeming mission, thus extending it in space and time.

With the closure of the Teacher's brief earthly day, there thus begins the long day of the Church, his mystical body. Guided by its founder and universal Head, and assisted by the Holy Spirit, the Church will be, down the ages, the guardian and the authentic Teacher of the truth taught by Jesus Christ, the inheritor of his powers and the depository of his Body and Blood. The gates of hell will not prevail against her; Peter will always have the primacy in his successors – the Supreme Pontiff – whose duty will be to have the final word in all matters of controversy, and to define the truth infallibly: *Columna, firmamentum veritatis*.<sup>2</sup>

**191** The sole way of salvation will be in the Church, with the Pope and the Bishops. One moral law, not several moral guides; not various schools, but one school, the school of Jesus Christ by way of his representatives.

In the Church the Sacrifice of Calvary will be renewed; the Sacraments will be administered: Baptism opens up the supernatural life for the soul, Confirmation strengthens it, the Eucharist nourishes it, Penance rehabilitates it if it relapses, Extreme Unction comforts it in life-threatening sickness.

The Church administers Orders to provide Sacred Ministers for society's religious needs; it celebrates and blesses Matrimony, for the propagation of God's children in this world. The Church teaches people how to honor and pray to God.

### **Church history in its development**

The Church militant has a history similar to that of Jesus Christ in his earthly life. Faithful to the mission entrusted to her by him, her Founder and Head, the Church has continued and continues the work of redemption becoming herself, in Jesus Christ, the way, truth and life of human beings.

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<sup>2</sup>\* Cf. 1 Tim 3:15: "...the household of God, which is the Church of the living God, the pillar and bulwark of the truth."

She became “way” through the exercise of the heroic virtues of her Saints, and through gospel morality; “truth” by defending, propagating and inculcating the Catholic faith; “life” by apportioning the treasures of grace merited by Jesus Christ through the Redemption.

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The Church’s work for the practice of gospel ideals is a wonder indeed, at both individual and societal level. When the barbarians invaded, the Church began quickly to educate them, subdued them and changed them so much as to prepare the age of the Free Cities. As a matter of fact, it is a Pope, Alexander III, who bears the flag of the Free Cities.

Later on, the Church had to contend with the absolutism of the Emperors; Gregory VII, the most illustrious victim of this conflict, died in exile, but in death he was a victor, as had been Jesus Christ.

Other abuses and scandals laid waste the Church: very serious indeed was the social damage caused, for example, by the French Revolution, Socialism and Liberalism... but the Church emerged always victorious.

Finally, the Church provided human society, by way of a Christian solution, with the true natural remedies first of all and then with the supernatural ones, which Leo XIII,<sup>3</sup> Pius X,<sup>4</sup> Pius XI,<sup>5</sup> instilled in their encyclicals.

At present the most organized and enlightened States, those that rule civilization today, have, for the most part, aligned themselves with the principles of these encyclicals; principles that indicate the right way. If the world does not follow them it condemns itself!

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In every age then the Church upheld the sanctity of the family. She always inculcated the unity and indissolubility of mar-

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<sup>3</sup> \* Leo XIII (1878-1903) issued 60 encyclicals.

<sup>4</sup> \* Pius X (1903-1914) issued 16 encyclicals.

<sup>5</sup> \* Pius XI (1922-1939) issued 28 encyclicals. Up to 1944, Pius XII (1939-1958) had already published six, out of an eventual total of 41. Fr Alberione does not mention Benedict XV (1914-1922) who issued 13 encyclicals.

riage, safeguarded births, defended purity and took charge of youth education by instituting schools and colleges.

The Church abolished slavery, which was the denial of the family. She changed society by means of her tireless efforts – a slow journey but one that was constantly moving forward.

The Church undertook a very important work by transforming Roman law (at the time it was the most powerful, profound, natural and humane), and removing those parts which did not conform to wholesome morality. Little by little she developed Christian law, fashioned no longer as was Roman law, on human authority, right and might, but on the authority of God, religion and faith. A splendid enterprise is the canonization of Saints, for each time it heralds a reawakening of enormous moral progress.

The Church, in short, worked assiduously in every age to see that society, the family, individuals, and people in general were guided by Christian moral principles so that they could become holy.

**194** As regards Catholic doctrine the Church | has continued and continues still the illuminating mission of the Divine Teacher, maintaining the purity of the faith down the ages and spreading it in Christian countries by means of the teaching of the Catechism, preaching, the press apostolate, the missions and so on.

To have an idea of the Church's work to maintain the purity of the faith, it helps to recall the struggles she had to endure in order to fulfill her mission: a gigantic task during the period of the great heresies from the 3rd to the 6th century, and during the period that goes from Luther and the Council of Trent, to Pius X, and up to our own times.

We have the Creed. Each of its articles represents a victory of the Church over heresy or over the attacks of adversaries. We have twenty Ecumenical Councils. Among the most important of these was the Council of Trent. Defined here were the principal dogmas denied by Protestants; here too the compilation of the Roman Catechism for the Clergy. Lastly, the [1st] Vatican Council which comforted the world with the dogma of papal infallibility.

Guardian and infallible teacher of truth, the Church exposed and regularly condemned the errors of every age. When, to keep the faith pure, it was essential to cut away dead branches – those countless heretics and schismatics | who arose in her midst down the centuries – she did so decisively.

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To the Church's work for the conservation of the faith was united her work for its expansion. In fact, she toiled constantly in every age to make the Gospel known to everyone.

Saint Peter, Saint Paul and the Apostles carved up the world for evangelization: they were the first missionaries.

Chosen bands of apostles and fervent missionaries followed them in every age. They always saw Rome as their starting point, the center of faith and of Catholic mission.

The Church evangelized not only via the spoken word but also by means of the written word. This can be seen through the work of the Apostles, the Fathers, the Doctors and Church writers, the Popes, the Saints, and zealous pastors.

Just look at the size of Migne's opus! Yet his wish was to reach two thousand volumes. Add to this work all the tracts of dogmatic, moral, ascetical, mystical, and pastoral theology and all the books of sacred sciences.

Lastly the Church continued and continues still the work of the Divine Teacher "Life" in the field of the Sacraments and of Catholic worship apportioning to | souls the grace that he merited through the Redemption.

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She does this through three great means: the Sacraments, the Sacramentals, principal among which are the sacred functions, and prayer.

How diligent the Church's concern has been to communicate the life of grace to people can be usefully ascertained from the history of the individual Sacraments, the Sacramentals and Liturgical Prayer. She always aimed to inculcate in the faithful a complete piety that would lead them to love God with their whole mind and will, with all their heart.

## Church history in its consequences for eternity

The Church militant is in view of the Church triumphant. The latter, in fact, constitutes the kingdom of Jesus Christ which has no end: "*Et regni eius non erit finis.*"<sup>6</sup>

197 Thus the Church guides human beings to their supernatural goal – the vision, the possession and the beatific enjoyment of God – with supernatural means: the faith she spreads throughout the world; the observance of the Commandments which she instills in keeping with the teaching of the Gospel, and prayer. She guides them not as individuals, but as members of a mystical body whose head is Jesus Christ, because the heavenly Father has arranged to "*instaurare omnia in Christo, quæ in cælis et quæ in terra sunt.*"<sup>7</sup>

Hence, following the Last Judgment, the Divine Redeemer, head of the elect, will be the first to enter heaven, and everyone else will follow. There will then be a multitude of blessed who, in Jesus Christ, will live in love, see God, possess him and enjoy him for all eternity.

## Practical conclusions

It was Jesus Christ's threefold action – doctrinal, moral, sanctifying – that saved the world. The Church continues the threefold action of Christ by teaching, judging and sanctifying human beings in order to guide them to their goal. Thus, to describe how Jesus Christ was the teacher of truth, the example of all perfection and the one who atoned for our life means to write the life of Jesus Christ. To describe how the Church taught the truth, how the Church led people to virtue, how the Church communicated the grace of Jesus Christ, means to write the history of the Catholic Church.

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<sup>6</sup> \* Cf. Lk 1:33: "And he will reign over the house of Jacob for ever; and of his kingdom there will be no end."

<sup>7</sup> Eph 1:10. \* "To unite all things in [Christ], things in heaven and things on earth."

Basically there is only one story, not two: [that of] Jesus Christ who directly or by means of the Church atones for the ruin of original sin and forms the new human person, the Christian. God will have his glory, and people of good will their peace. The life of Jesus Christ, the History of the Church and Bible History (three parts of one Story rather than three stories), introduce us to a whole series of examples to be followed, truths to be believed, means of grace to share in.

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Taking these principles as a solid basis, the apostle writer will keep to the following practical norms in his treatment of Church history:

1. He is to avoid judging and assessing the Church according to the natural principles which rule and judge human society and the State itself.

2. He is always to show the Church as intent to judge, to guide human beings to eternity and as prepared to ask for everything, even the sacrifice of this temporal life, in order to acquire the hidden treasure.

3. What he is to esteem, as the Church's prime and greatest good, is the grace that makes us adopted children of God and thus heirs and coheirs of Christ. Civilization, knowledge, other goods are also goods of the Church but they are secondary. The primary goal is and remains that of Jesus Christ himself: "*ut vitam habeant et abundantius habeant.*"<sup>8</sup>

4. He is to consider every epoch of Church history as divisible into three parts in such a way that the first comprises all that concerns the spread and establishment of the truth in this world; the second sums up the work of moral uplift and sanctification of human beings, while the third embodies the development of the liturgy and prayer.

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In each of these parts he is then to examine two elements: the divine and the human. The Church's divine element as leader is summed up in teaching, morals and grace. The human element is the hierarchy that officiates and the people who learn and follow.

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<sup>8</sup> Jn 10:10. \* "I came that they may have life, and have it abundantly."

Hence, on the one hand, [there is] the Church's effort to teach, to sanctify and to save and, on the other hand, the effort of human beings to comply. God who comes to meet human beings and human beings on their way to God, in the various epochs and different periods [of world history], give us what we call Church history in its true sense, which is the continuation, down through the ages, of the life of Jesus Christ.

## THE BLESSED VIRGIN MARY

The apostle writer must be ready to deal with any subject, to give his help to any work whose goal is God's greater glory and the greater good of people. Still, this is not to deny that, given his natural inclination or his particular preparation, he may feel attracted towards a specific activity.

There is the person who has a special fascination for children and enjoys devoting his time to them. Another, instead, who lives an intense interior life, is animated and deals in a wonderful way with issues that concern union with God. Others again are more disposed to deal with theological, philosophical or social issues...

Still, there are topics that must be of interest to all and which concern all – comforting and enjoyable topics that touch the deepest aspirations of the human mind.

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Among such, the one that holds the highest place is the proposal to spread devotion to the Virgin Mary, a true devotion that leads people to admire Mary, to imitate her, and to give her due devotion.

### **Faith in the Virgin Mary**

This is based on and has its origin in the knowledge of the Mother of God's dignity and on the consequences which derive therefrom, the object of marian theology.

This subject, overall and in its various parts, has already given rise to an endless stream of books and yet leaves room for new ones. It is up to the apostle to spread and support what already exists, and to avail of every occasion to make this tender Mother of ours known.

The subject is wide-ranging; it allows for a variety of topics, and responds to the needs and demands of everyone.

How many and how diverse are the things to be said about Mary when we consider her in revelation, in tradition, in her earthly life, in doctrine, in worship, in the liturgy, in devotions, in her shrines and in her apparitions!

202 However, the marian truths that interest | and touch people's hearts the most are those that portray her in her role as regards God, the creation of humans, each person in particular.

As regards God: her bonds of kinship with the Blessed Trinity. She is the beloved daughter of the Father and associated with him in the work of the Incarnation; she is the Mother of the Son and his helper in the work of the Redemption; she is the living temple, favored shrine, Spouse of the Holy Spirit.

As regards Creation: with Jesus Christ she is its final and formal cause.

As regards the Redemption: she is Coredeptrix of human beings because she is the mother of Jesus Christ the Redeemer, who is by divine disposition at the head of the regenerated humanity.<sup>1</sup>

As regards each person in particular: she is, albeit in a secondary way, the meritorious and exemplary cause of the Christian's life and the dispenser of grace.

### Imitation of the Virgin Mary

Admiration for the Virgin Mary, which results from a particular awareness of her privileges, must lead to the most tender homage we can give her, which is imitation.

203 So many people can be frightened off at the thought of the divine heights of Jesus Christ's perfection. | But the holiness of the Eternal Word, enfleshed in the Saints, like light shining through a prism is, as it were kaleidoscopic,<sup>2</sup> allowing it to be more easily analyzed and more effectively absorbed.

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<sup>1</sup> \* This sentence reconstruction is based on the presumed sense and the correction made in the 1950 edition. The line was missing in the original edition.

<sup>2</sup> \* The Italian text reads: *Decomposta sta per scomposta.*

Now, since the Virgin Mary holds the primacy among the Saints, she is, after Jesus, the most beautiful model we could imitate. The Holy Spirit, who dwelt in [this immaculate Virgin], through the efficacy of the [anticipated] merits of Jesus Christ made her a living copy of her divine Son.

To draw close to Mary is to draw close to Jesus.

Convinced of this great and consoling truth, the apostle is to share it with people and exhort them to study her, to meditate on her ever more and to strive to imitate the virtues and examples of this our heavenly Mother. Mary's holiness is immensely superior to that of the other Saints and of the very Angels in heaven on account of – to say it with Abbot Elgebert – her universal graces, her singular privileges, and her surpassing dignity.

“The other Saints” says Saint Thomas “have excelled in one particular virtue or another. But the Blessed Virgin excels in all the virtues and is a model for us in each of them. She is, thus, the model for people of all ages and states, and in a particular way for virgins consecrated to God.”

The Gospel gives instances of Mary's wonderful | virtues. 204  
These are short accounts, like lightning flashes, that illumine only some features of the Virgin and leave us guessing at the greatness of her hidden ones.

The apostle will know the time and place to remove the veil that hides from our gaze the inner life of the Virgin Mary and highlight how uncomplicated and orderly it is, the envy of the Angels themselves. A life that can be summed up in what should be the ideal of every Christian: All for Jesus, all with Jesus, all in Jesus.

In this way it will be easy to understand the essence of devotion to Mary which is, in other words, to go to Jesus through Mary, “*ad Jesum per Mariam.*”

### **Prayer and devotion to the Virgin Mary**

Admiration and imitation of Mary must not be separated from devotion to her. Not a superstitious or strange devotion but

one that is right and holy, as Mother Church desires. Internal and external devotion, private and public devotion, that leads to deep veneration, absolute trust and filial love. Veneration that is based on her dignity as Mother of God and on the consequences which derive therefrom; veneration that leads therefore not to parity with God and to her as the source of grace, but to a glorification of God in her for the privileges with which he has enriched her, and her role as dispenser of all |graces. Indeed what  
 205 veneration should not we render to her whom the Word incarnate reveres as his Mother, the Father contemplates lovingly as his beloved Daughter, the Holy Spirit regards as a temple of predilection!

An unshakable and universal trust [which is] based on the power and goodness of the Virgin Mary. A power that issues not from her but from her power of intercession, for God will not refuse anything legitimate to the One whom he venerates and loves more than all creatures. The goodness of a mother who showers on us, members of Jesus Christ's mystical Body, the affection she bears for its Head, her divine Son; of a mother who has generated us in the pangs of birth, and for which she paid the price in her role as Coredeмпtrix.

Love of satisfaction that rejoices in the greatness, the virtues and the privileges of Mary; love of benevolence that yearns, prays and acts so that devotion to the Virgin Mary may take over and enflame the hearts of all. Love of gratitude for the benefits that she lavishes on us. Love of conformity that has a person strive to conform his will in everything to Mary's will and consequently to God's will.

Devotion to Mary sets before us a subject of encyclopedic proportion whether we look at it:

- in itself: its legitimacy, its nature and its essential acts, its fruits and its necessity;
- 206 – in its liturgical setting: times |dedicated to Mary, prayers and praises in her honor;
- in its gradual development down the ages, as attested to by literature and art;

– in the particular devotions to Mary: countless and varied devotions, which have as their object some prerogative or special revelation of Mary; devotions which, while not imposed by the Church but left to the free choice of the faithful, are approved and governed by the Church. Some of these are based on Mary's mercy (Our Lady of Perpetual Help, the devotion to Mary Auxiliatrix, to Mary, Mother of Providence, to Our Lady of Good Counsel, to Mary Consolatrix, to the Queen of Apostles, the practice of the three Hail Marys). Others honor her especially in her relationship with Christ the Redeemer (devotion to Our Lady of the Sacred Heart of Jesus, Our Lady of the Blessed Sacrament).

Still others exalt Mary especially as mediatrix of all graces (the devotion to the Immaculate Heart of Mary, the devotion to Mary Queen of hearts or of the holy slavery of love).

To be added to these are the modern forms of veneration to the Immaculate Conception (the Miraculous Medal, the Immaculate of Lourdes) and the devotions which bear Mary's hallmarks (devotion to Mary's scapular, pilgrimages in honor of Mary).

Other such devotions are the pious associations in honor of Mary (the Marian Congregation for youth, the Daughters of Mary) and national and international Marian Congresses.

To be sure these are matters which do not interest everyone and on every occasion. The apostle well knows how to choose the time and place and to make the most of every occasion to foster, more and more, the admiration, the imitation and the veneration of the Virgin Mary, mindful of Saint Bernard's words: "*De Maria nunquam satis.*"<sup>3</sup>

The apostle is to have a particular care and predilection for sinners and to entrust them to the Queen of Mercy.

Among the many devotions to Mary let him find room for the one that summarizes them all: the *act of complete consecration to Mary*, as expounded by Blessed Grignon de Montfort.

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<sup>3</sup> \* "You will never say enough about Mary."

## SACRED THEOLOGY

The science that the apostle writer needs to master most, after Holy Scripture and Tradition, is Theology. He must be aware of its necessity for the clergy, its value for the faithful, and must follow some practical norms in presenting it to people.

### A necessity for Pastors

210 The study of sacred Theology is essential in the training of those in ministry. The example of Jesus Christ shows this; he himself willed to prepare the Apostles for their mission. Saint Paul highlights it when he lists knowledge among the pastoral gifts. The Church's teaching and practice make this manifest; the dignity of the Pastor and the spiritual needs of people demand this.

You cannot conceive of a real pastor who would fail to combine knowledge with an exemplary life, especially a knowledge of theology. Only on this condition will his doctrinal ministry be fruitful; only then will he be equal to his mission as a teacher of revealed doctrine and the judge of people's consciences before God. People draw their notions of dogma and morals from the priest's lips, just as they do the norms for right living: *'Labia enim sacerdotis custodient scientiam, et legem requirent ex ore eius.'*<sup>1</sup> Hence the study of sacred theology must be for the pastor his daily bread.

The study of dogmatic theology will lead to doctrinal precision in his preaching and, as a general rule, not to a rebuttal of past errors but to the ability to face the needs of the times and the good of those entrusted to him. The study of moral theology

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<sup>1</sup>Mal 2:7. \* "For the lips of a priest should guard knowledge, and men should seek instruction from his mouth, for he is the messenger of the Lord of hosts."

will give him an understanding of the human heart, help him learn the means to heal its wounds and to lead it to perfection by the ordinary way or by that of a higher spirituality.

Study, lastly, will lead the pastor to become an example himself of Christian piety, in accordance with the admonition that the Apostle of the Gentiles gave to Timothy: *“Attende tibi et doctrinæ: insta in illis. Hoc enim faciens, et teipsum saluum facies, et eos qui te audiunt.”*<sup>2</sup>

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### **Its usefulness for the lay faithful**

Theology is the prime and most necessary science because it is ordered to the attainment of eternal life. In fact, *“Man shall not live by bread alone, but by every word that proceeds from the mouth of God.”*<sup>3</sup>

It is a science that ennobles because it raises the mind to faith, which is the basis and root of the whole of justice without which it is impossible to please God and to enter into that union of his faithful; it is a perennial source of strength and comfort; the dawn and foretaste of the beatific vision. *“And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent.”*<sup>4</sup> It makes us peer into the depths of God even now and permits us to know, albeit in a veiled way, the triune God and the One he sent into the world, Jesus Christ.

Theology, moreover, teaches us how to live life God’s way. Then the words of Saint Paul will become fully clear: *“Imitatores mei estote, sicut et ego Christi.”*<sup>5</sup>

Lastly, theology teaches us to live God’s life by means of sharing in grace to the point where we can repeat with the

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<sup>2</sup> 1 Tim 4:16: \* “Take heed to yourself and to your teaching; hold to that, for by so doing you will save both yourself and your hearers.”

<sup>3</sup> Mt 4:4.

<sup>4</sup> Jn 17:3.

<sup>5</sup> 1 Cor 4:16. \* “I urge you, then, be imitators of me.” For a more accurate quotation, see 1 Cor 11:1.

Apostle of the Gentiles: “*Vivo autem, iam non ego: vivit vero in me Christus.*”<sup>6</sup>

The knowledge of theology is useful, indeed one can say, paramount, for today’s lay faithful since many have a shallow knowledge of this divine science that illumines, strengthens and saves. Today, more than ever, we need to examine more closely those gospel words: “*For what will it profit a man, if he gains the whole world and forfeits his life?*”<sup>7</sup>

## Practical norms

People cannot fully agree on the best way to present the science of theology. There are *two* different *tendencies*, the first of which prefers to unify, abridge and summarize, while the second tends to divide and subdivide. Both are good. The choice of one or the other depends on the writer’s goal and on the group of people he is addressing.

Specialists in theology, those who deal with scholars and with people who are aware of their erroneous opinions but are searching for the truth, will choose the second.

213 As regards general readership (and this is the main mission of the press apostle), avoid disputes and faultfinding; the truth, | the whole truth, as is taught by the Church is to be set out clearly. It is not simply a matter of enlightening the readers’ mind but also of strengthening their will and leading them to the sources of grace.

Dealing, for example, with dogmatic theology, [the apostle] will show that it is necessary to adhere to the dogmas proposed by the Church. To achieve such adherence the help of grace is indispensable. Such grace comes through the sacraments and prayer. Dealing with morals he will show how a person must, of necessity, flee evil and practice good. The same is to be said for the other parts of theology.

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<sup>6</sup> Gal 2:20. \* “It is no longer I who live, but Christ who lives in me.”

<sup>7</sup> Mt 16:26.

Latin is to be the preferred language if readers know it, but when writing for a general readership it is better to use the vernacular. Elucidate as much as possible.

Theology is to be traced back to its sources in Holy Scripture and in Tradition, as handed down by the Catholic Church. When required, set out the explanation and the proofs from reason and those from convenience, especially when the reader requests it.

There are many ways in which the apostle can write in particular about theology. Such are an explanation of the Catechism, a systematic treatment of dogmatic, ascetical, mystical and pastoral theology, articles, educational books and other means. Circumstances will dictate.

## ASCETICAL AND MYSTICAL THEOLOGY

As regards the theory and practice of Ascetical and Mystical Theology, the press apostle will find himself facing *four main groups of people*: opponents, the uneducated, the indifferent, and those thirsting for the interior life.

With opponents it will be a *work of defense*. With the uneducated and the indifferent, a work of *enlightenment* and *encouragement*. For the fervent, *practical guidance*.

### Work of defense

215 Even in our times when there are people from every walk of life thirsting for recollection, prayer and the spiritual life, you can find | ways of thinking and living which are the complete opposite of Christian asceticism.

People often have a false notion of such asceticism; a pagan notion of physical activity and material satisfaction to the detriment of the higher values of the spirit and the much more noble and intense satisfaction that they offer us. Notions that creep into young people's thinking and give rise to a pagan mentality which seems a wonderful glorification of life but which, in reality, when not a forerunner of ruin and death, tarnishes life.

*Accusations* are then leveled against Christian asceticism and mysticism and against the Saints, its most illustrious models. Spirituality, we are told, is a pretense of piety; it disavows life, makes people gloomy, damages their health, is against nature, damages the State and destroys Society...

We need to respond to these and similar objections – accusations at times – with valid and telling arguments. They may vary with the situation but they must always set out and defend the doctrine and practice of Christian spirituality.

Reason, backed by philosophy and science, enlightened by experience and in particular by faith, will indicate valid and persuasive arguments at the right time and place.

One can, of course, respond to many | of the accusations and objections by enlarging on and reiterating, as need requires, the following Catholic principles: “Christian asceticism, practiced in accordance with one’s own life situation and freely undertaken in view of self-mastery and the right use of material goods, improves human stock and is a source of ineffable satisfaction for the individual, the well-being of families and the prosperity of the nation. It is the upshot of an intrinsic religious feeling in the soul, which spreads a sacred understanding of life and leads to respect for the body, considered in its noble reflection as an instrument of the soul, a masterpiece of living organic nature, a temple of God, who indwells the upright and honest person with his grace. **216**

“A sense of decency is the outcome of such sentiments; it is not feigned holiness or an artificial and conventional superstructure, but a robust defense against the seductions of evil, a person’s wonderful adornment, a spontaneous and necessary manifestation of the morally healthy person who combats in view of his winning the primacy of spirit over matter.”<sup>1</sup>

### **Work of enlightenment and encouragement**

Even more numerous than opponents and critics are the uneducated and the indifferent.

Of course, sheer spiritual knowledge is not enough to make us holy. It is possible, in fact, to find people raised up to the highest degrees of perfection who have never read the most elementary treatise on asceticism, just as, absolutely speaking, you can find wayward people who have an eminent knowledge **217**

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<sup>1</sup> CAVASSA, *Ascetismo cristiano e vita moderna*.

of ascetical and mystical theology. History gives us an example in a Miguel Molinos <sup>2</sup> and in a Madame de Guyon. <sup>3</sup>

These are exceptional cases since experience shows that, ordinarily, most people do not venture out on the way of perfection either because they do not know about it or because they are held back by prejudice.

Some people, whose main concern is to avoid mortal sin base themselves on the fact that to be saved it suffices to die in the state of grace.

Others, the majority, hold back from any generous attempt at perfection because they consider it the privilege of the few.

Some people, even religious and priests, are convinced of the greatness of the interior life yet lack the courage to embrace it; they see it as a burden which deprives them of freedom and happiness.

218 Others, lastly, having started out on the road of holiness with heroic enthusiasm then pulled back, complaining eluded and defeated, that "It is impossible!" "You are swimming against the tide..." "God, everyone, deserts you..." "You are always at the same point..."

In these and like cases you have to enlighten and encourage people with valid and credible reasons advised by the circumstances, widespread experience and competence.

On the basis of authority and that of reason enlightened by faith, you show that in the state of fallen nature a person cannot remain for long in grace and obtain final perseverance without making the effort to advance in the spiritual life and to practice to a certain degree, at least, some of the evangelical Counsels. The practice of the interior life imposes sacrifices which, little by little, become pleasant: *"For my yoke is easy, and my burden*

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<sup>2</sup> \* Miguel de Molinos (1628-1696), a Spanish theologian condemned for his *Spiritual Guide* which was suspected of Quietism.

<sup>3</sup> \* J.-M. Bouvier de Guyon (1648-1717), a French mystic, also charged with Quietism.

*is light*”,<sup>4</sup> said the Divine Teacher. This holy yoke keeps us free of worldly concerns; in many cases it eliminates life’s most weighty sufferings (the anguish of doubt, remorse, distress...), it alleviates and enhances suffering quite independently of a person’s faith and sense of right and wrong.

There is proof, above all, “that [the spiritual life] not only allows but intensifies all lawful enjoyment (such as the contemplation of nature, the enjoyment of the sciences, the profound and rapturous delight of art, | the savoring of the earth’s most variegated gifts and fruits, homely joys, the delight that comes from healthy enjoyment, and so on); that it self-extracts a whole treasure of quite pure and inexpressible delights, a fruit of service to God, an outcome of God’s possession.”<sup>5</sup>

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### Work of guidance

There are, finally, quite a number of people who sincerely desire the interior life and who do make the effort to practice it. But they are often put off by discouragement; they lose their way and drift into a vague and thoughtless sentimentalism. People on whom God has showered exceptional gifts and graces, who while not falling into mediocrity have a relationship with God that is quite inferior to what it should be.

Since the apostle’s task is not only to help people readjust and safeguard them, but also to guide them to perfection, let him recommend the theory and practice of the spiritual life in its threefold form: purgative, illuminative and unitive.

He should direct this work of his not only to individual lay persons or to lay groups, but also and in particular to religious men and women, and to priests, as persons | who have a particular obligation to tend towards perfection.

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Religious are bound to do so by virtue of their state: an obligation based on the three vows and on the Constitutions of their respective Institutes.

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<sup>4</sup>Mt 11:30.

<sup>5</sup>CAVASSA, *Ascetismo cristiano e vita moderna*.

Priests are bound to do so by virtue of their ministry and the mission they have to sanctify people.

Apart from authoritative documents it is clear from reason itself that, before his ordination, a priest must have reached a certain degree of holiness and, once ordained, he must continue to advance towards ever-greater perfection.

### **Practical norms**

Before the apostle prepares to deal with a question of ascetical or mystical theology he must be suitably qualified, both intellectually and morally.

Intellectually: there has to be a complete, serious and deep study beforehand of ascetical and mystical theology and of its sources and supports (dogmatic and moral theology).

221 Morally: he himself must be gifted with no ordinary perfection; he must have a thorough understanding of the human heart and of the diverse and wonderful workings effected on it by the supernatural influence of grace. He must be upright, prudent, and have that enlightened discretion without which he risks undertaking tasks that would not only prove useless, but also highly dangerous.<sup>6</sup> Once at work he is not to disorient himself or others, getting sidetracked by frivolous and dangerous questions that veer from what is the essence of perfection. He is to hold fast to the Church's ordinary teaching and to draw his explanation from secure sources: Scripture, Tradition and reason enlightened by faith and experience. He will not find a summary of spiritual doctrine in Holy Scripture but what he will certainly find are valuable documents spread here and there both in the Old and the New Testament, under the form of teaching, precept, counsel, prayer and example.

Tradition, which is expressed in the Church's solemn and ordinary teaching, will be a back-up for the press apostle inasmuch as it interprets Holy Scripture authentically and sets out truths that are not contained in it.

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<sup>6</sup>The history of the Quietists and the pseudo-mystics is sufficient proof.

Reason, guided and perfected by the light of faith, will help him to coordinate the data of Holy Scripture and Tradition, to show how spirituality has been historically lived out | by the saints, as well as how to apply the general principles and rules to individuals in particular, taking into account their temperament, character, age and sex, their social standing, their duties of state as well as the supernatural pull of grace, while bearing in mind the rules on the discernment of spirits.

222

What the apostle has to aim for is to perfect not just one of the human faculties, but the whole human person gifted with intellect, will and feeling, while at the same time setting out for her or him the truth to be believed, the way to be followed and the means to acquire God's grace to believe and to act in accordance with one's own calling.

The spiritual life is not a method. So instruct and teach people to acquire docility to the Holy Spirit quickly. Then again, since the spiritual life is not disorder let the apostle explain that a good method, understood properly and applied in time, leads to maturity and onwards to perfection and to perfect union with God.

Let him bear always in mind this key element: Christian perfection is to live in Jesus Christ, and that our incorporation in him is the basis and motive of imitation of Jesus Christ, of our spiritual progression <sup>7</sup> towards him and of our life of union with him.

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<sup>7</sup>\* The Italian edition notes: It is obvious that the word *ascesi* (Greek *áskesis* = moral combat) used here means *ascensioni*.

## LITURGY

Liturgical art and science which, as a whole and in its parts, always opens up a wealthy store of religious culture, a wholesome field of moral teachings, a rich and copious source of grace can, in the apostle's hands, be a very powerful means for contributing to the glory of God and the sanctification of people. Indeed, it will be so if he resolves, in every liturgical initiative, to spread the knowledge and love of the Liturgy and the practice of liturgical life, in accordance with the teachings and directives of the Church.

**Knowledge of the Liturgy**

224 At the outset of Christianity, while cruel Roman emperors attempted to suffocate the newborn Church in its own blood and, for a number of reasons, the discipline of the arcane was a necessity, liturgical literature was at a minimum. Moreover, there was not much need to explain the Liturgy since people understood the language, liturgical services unfolded in their natural setting, and people lived in familiar and direct contact with God. Neophytes, however, received careful instruction regarding the ceremonies of the Mass and the principal Sacraments.

When the emperor Constantine gave the Church its freedom, the Liturgy entered upon a progressive growth curve. Worship ceremonies became more complex. This necessitated giving more exhaustive explanations and particular rules for liturgical rites. Thus the rise of the first liturgical books.

Later on, the general decline in literature made its impact on the Liturgy as well, and the new generations were not at home with the language of the Liturgy. There followed a succession of interpretations, suppressions, simplifications and reforms until the

errors of the 17th century<sup>1</sup> tried to undermine knowledge of the Liturgy and to turn the minds of the faithful away from the solemn acts of worship.

The Popes, however, overlooked nothing to keep the foundations of sacred Liturgy solid. Towards the middle of the 19th century, under the auspices of the Popes, there was a great re-awakening produced by works that aimed above all to highlight the innermost beauty of worship.

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Soon there was great interest in the Liturgy and a lively desire for an appraisal of its history. The search for manuscript material, as well as for ancient liturgical books published singly or in collections, began in earnest. The religious Orders, scientific societies and individual scholars took the lead in this work. The Benedictines in particular were outstanding.

At the dawn of the 20th century the present liturgical apostolate movement had its beginnings.

Pope Pius X gave Liturgy its initial and most influential impetus. With his motto “to restore all things in Christ”, his main intention was to bring Catholics to a deeper knowledge of the divine beauty and excellence of the majestic rites of Catholic worship.

The first act of his pontificate was the “*Motu proprio*” on sacred chant<sup>2</sup> – the [melodic and musical] expression of the Liturgy – with its relative instruction. Later on he undertook other reforms, all in view of restoring the Liturgy.

Benedict XV and Pius XI gave fresh impetus to this movement for restoration.

The appeals of these Popes were fully supported by many Bishops and Religious Institutes, and in the press; there was a lively participation on the people’s part, not to mention a flowering of publications, reviews, and newspapers. The Liturgical Weeks went on increasing and became one of the most perceptible signs of Christian renewal.

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<sup>1</sup> \* Atheistic and revolutionary Illuminism, on the part of secular culture, and Jansenism, on the Catholic side.

<sup>2</sup> \* *Inter pastoralis officii sollicitudines* (1903).

Splendid results have come from this movement and greater things are presaged.

Nonetheless there is still an open field for very many activities both for ministers, the official agents of divine worship, and for the lay faithful.

Among ministers, many still reduce the study of Liturgy to the purely mechanical and decorative part of worship.

A real study of the Liturgy sees the scientific part precede the practical side and is based on the historic-exegetical method. To be sure, the practical side is necessary, but it is only one part. The scientific part, by means of methodical study, will lead to rational knowledge, the understanding of the acts of worship.

The historic-exegetical method is the most complete.

The historian, proceeding on the lines of the Liturgy's evolution, will show how it is a true, autonomous theological science, with its own proper object, the worship established and rendered to God by the Church through Jesus Christ.

227 The exegete will set out the meaning of the rites, ceremonies and formulas, the meaning inherent in their intrinsic nature, in their origin or institution, that is, their true and scientific symbolism that is not subjective or idealistic, but objective and historical.

Once the clergy has become fully versed in this knowledge of the Liturgy it can in turn instruct the people. And we all know what a need people have of religious instruction.

For many the Liturgy is a closed book! Apart from those who oppose it because they don't want to acknowledge collective social worship, there are many Christians who do not know what it is. To these could be added others, the majority, who, while at home with the word "Liturgy", are unaware of its vast and profound meaning. They see it as something secondary and of interest, at most, to clerics and the newly ordained.

The necessity of instruction is therefore evident; an instruction that is not limited to an *élite* which restricts its field of action to the ambit of Catholic associations or pious confraternities.

The Liturgy, which is as universal as the Gospel and is a commentary and faithful application of it, must extend its beneficial action to the people as a whole and bring its field of operation closer to them; in other words, to the Parish.

All Christians, indeed all human beings, as children of God and members of the human race, have the right and duty to know about Liturgy, initially in the particular part in which they directly participate, and then to have a knowledge of the organic unity of the whole system of worship.

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### **Love of the Liturgy**

To win over the will's adherence, the truths of religion must first obtain the assent of the intellect and the eagerness of feeling.

It is a well-known fact that while many people are convinced of the truths of the Gospel to the point of being unable to escape the spell of its teaching, they still live in indifference, if not, indeed, in sin. The same thing can happen to Liturgy if knowledge is deprived of lively love.

Love of the Liturgy has to flow from intrinsic knowledge and deep insight. But a love of this kind is possible only for those who are obliged to undertake particular studies in liturgical science and have the possibility to do so.

Ordinarily, instead, not only people in general, but clergy and scholars as well, need to have extrinsic study of the Liturgy precede intrinsic study; before explaining its individual parts they must give precedence to the idea of the whole and the intimate bond that links theoretical truth and moral perfection; they need to explore the necessity, the greatness, the beauty and the goodness of the object of the Liturgy and its effects.

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In practice, the explanation of the acts of worship and the participation of the faithful in the liturgical functions have a determining effect on people's minds.

The explanation of the acts of worship leads to the knowledge and perception of the intrinsic value of rite and formula.

Participation must concern not only the clergy, whose role it is to perform the acts reserved to priestly power, but also the laity in whose name and to the advantage and union of whom the priest carries out the exalted functions proper to his ministry. The Liturgy must not be reduced to empty formalism, nor to a simple pursuit of outward show, antiquated customs or artistic features. It must be intelligent, alive and devout.

In this way the Liturgy “will reveal profound and wonderful truths, unfamiliar unanimity; it will open up vast horizons and raise minds to a sphere of beauty and spiritual enjoyment, and all will be able to determine that it responds to their heartfelt needs and noble aspirations.”

### Live the Liturgy

230 The Liturgy is not the place to look for scientific or poetic gratification. To be sure, science and art honor and ought to honor God, but they do not, as such, constitute the Liturgy, which is something alive and life-giving. It is, in a certain sense, the consummation itself of Jesus Christ whereby he continues to be in his Church the Teacher, the sacrificial Victim, the Sanctifier: Way, Truth and Life for humanity.

The Liturgy is thus God’s word, a school of holiness, and a source of grace.<sup>3</sup>

*God’s word.* The Church’s teaching was set mostly within the Liturgy. “*Erant autem perseverantes in doctrina Apostolorum et communicatione fractionis panis et orationibus*”,<sup>4</sup> we read of the early Christians. In these words we find a type of trinomial which eminently sums up every liturgical assembly.

One of the terms of the trinomial is “*Doctrina*”. Just as the ancient Fathers continued to instruct the faithful, so does the Church continue to do so in her Liturgy.

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<sup>3</sup> Cf. *Rivista Liturgica*, of Finalpia, years 1935, 1938-1939.

<sup>4</sup> Acts 2:42. \* “And they devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.”

What a mine of God's word there is in the liturgical books! In comparison, the hotchpotch of miscellaneous topics that daily floods the book market comes a very poor second!

In the Breviary, the Missal, the Ritual and | in all the other liturgical books you find a magnificent treasure of God's word. **231**

Scripture's inspired word, which in the pages of the Old Testament foreshadows Christ in figurative form and, in the New, presents him to us in person. God's word, on the lips of the holy Fathers and Doctors; God's word fulfilled in the lives of the saints and the martyrs, who are none other than the extension of Christ in his Mystical Body. Lastly, the Church's word or rather its thought, which comes to the surface in all the prayer formulas and in the very rites and ceremonies which have their own silently eloquent language, oftentimes more eloquent than the words themselves.

*School of holiness.* The idea of holiness itself implies separation, steadfast dedication. It is separation from all that is contrary to God or simply extraneous to God; it is steadfast dedication of oneself to God and to the things of God, which is expressed in an ongoing and increasing activity directed towards God's glorification and one's own holiness.

Now the priesthood of Christ which is unfailingly effected in the Liturgy – in accordance with the demands of place, time, people and circumstance – is a model of separation and dedication above all others.

This schooling of separation and dedication | is apparent in the whole of Liturgy and in its individual parts. The whole of Liturgy is aimed at developing the life of Christ in people's souls. In fact, just as Christ cast the splendor of his ideal over his disciples during his earthly life and led them in the way of holiness, so down the ages he mystically attracts Christians to follow him by means of the Liturgy. **232**

*Source of grace.* Liturgy not only includes dogma in its most minute manifestations, it not only teaches the way of holiness, it

is the source of holiness. By means of the Liturgy, the Church has at its disposal the infinite merits of its Head, Jesus Christ, whereby it renders to God not only the glory that is his due, but also bestows salvation on human beings. Thus while the Liturgy instills in people the spirit of religion and the compulsion to proclaim to God their own admiration and subservience – through Jesus Christ and in union with the Church and the whole of nature – it also communicates the life of God, his holiness, of which it is the source.

233 The Mass is holiness' source; in the Mass Jesus repeats: "*pro eis sanctifico meipsum ut sint et ipsi sanctificati in veritate... ut sint consummati in unum.*"<sup>5</sup> The Sacraments are a source, an almost physical agency, of holiness. [They are] actions of | Jesus Christ that receive efficacy from the Mass, they free us from death of the soul and give us its life. The Sacramentals, too, are a communication of God's goodness, a source – albeit a lesser but authentic one – of life and holiness.

Liturgical prayer has a power, which purifies, enlightens, fortifies and unites. It is the most powerful of prayers because it is the Church's prayer, everyone's prayer. Thus, in his liturgical activity, the press apostle should resolve to make the liturgical life known, loved and experienced. Since knowledge and love are applied to the liturgical life, so should his efforts be directly or indirectly applied to it, to the degree that the particular aim of each initiative allows it.

Whenever he deals with this subject and in order "to bring the Liturgy alive" – in keeping with the principles mentioned above – a useful and three-pronged approach is first, to set out the truth which enlightens the mind; then to elicit from this a practical teaching which moves the will; lastly, to inculcate prayer as uplift and union with God. This will always be possible, whether the Liturgy is dealt with in essence or in praxis, in its totality or in its various parts, whether it is aimed at ministers, stu-

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<sup>5</sup> Jn 17:23. \* Cf. Jn 17:19-23: "And for their sake I consecrate myself, that they also may be consecrated in truth... that they may all be one... that they may become perfectly one."

dents, the faithful, unbelievers... or developed in the form of a wide-ranging or summarized tract, or as an explanation to the people, or considered from the historical, dogmatic, ascetical, literal or symbolic point of view...

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Presented in this way, the Liturgy leads people to pay complete homage to God in Jesus Christ and in the Church, as God demands. Their mind knows and contemplates; their will actualizes the consecration of their life and being to God; from the heart flows the love that must both permeate and sustain this effort of elaboration and dedication.

Thus the whole person is aroused, inspired and adores, and the sanctifying influence of the Liturgy produces its effects and shines through the whole person.

## THE HOLY FATHERS

The word "Fathers" is not to be taken here in the meaning given to it in the early Church, when the title was applied to all Bishops; nor in the sense given to it later on when the title was extended to all those Christians who explained, defended, clarified and developed theological thought and were considered Fathers in the spiritual sense.

In agreement with present theological thinking the title "Fathers of the Church" is reserved to those Catholic writers who have the four following qualities: doctrinal orthodoxy, holiness of life, Church approval, and antiquity.

The Fathers are grouped as Eastern or Western, depending on the language they wrote in. With respect to the time of the development of Christian thought that they represent, they are divided into apostolic, controvertists and systematic.

**236** Linked inevitably to these are the Doctors. They are those Fathers, theologians and spiritual teachers who were granted this honorific title by the Church because of their eminent importance and authority.

As regards these outstanding writers and thinkers and their works, the apostle is not to share the idea of those critics who say that the memory of the Fathers and their works is a thing of the past, nor to accept the notion of those who say that these are matters for scholars. On the contrary he must be convinced that the Holy Fathers, considered in the historical and literary period of Patrology, are of concern to all, because they are witnesses and cultivators of sacred Tradition.

### Recommend them to everyone <sup>1</sup>

The desire to make the Holy Fathers accessible to everyone,

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<sup>1</sup> Cf. *La Civiltà Cattolica*, October 1938. \* A. FERRUA S.J., *I Ss. Padri per tutti - Rassegna in La Civiltà Cattolica* 89 (1938), vol. IV, No. 2119, 46-57.

that is, to get these real treasures of Christianity out of universities, schools and the circle of scholars is a recent one when compared to the books of Holy Scripture. It flowered only in the 19th century, but the movement was so strong that it was effected quite quickly by means of various enterprises.

It started with the publication of some original texts and little by little these grew into a precious series of works.

Among the collections of original texts aimed at a wider readership is Hurter's well known "*Sanctorum Patrum opuscula selecta*", devised as a teaching aid for theology students. There followed, along the same lines, the "*Florilegium patristicum*" of Bonn [= H. Rauschen, Bonn] and the unfinished "*Bibliotheca Ss. Patrum theologiæ tironibus et universo clero accomodata*", edited by G. Vizzini.

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Other enterprises aspired to instill the reading of the Fathers not so much in the classroom as among those educated people who love good reading.

A series of the Fathers' works translated into different languages ensued. The first, that of the Oxford Tractarians, comprised the major part of the patristic writings then known. The translation of the ante-Nicean Fathers began in England and continued in New York with the Nicean and post-Nicean Fathers.

Something similar was undertaken in Germany with a work entitled "*Library of the Church Fathers*".

Other initiatives of this kind followed in France and Italy. "*La voce dei Santi Padri*" is one of the best known. It is a choice selection of the best writings of the Holy Fathers and is aimed at assisting preachers and lecturers. Then there were collections of translated texts of the Fathers that had a twofold purpose: to make them known to the laity and to highlight their literary value in particular. Among the more successful were "*I libri della fede*" by the Editrice Fiorentina; "*Le pagine cristiane antiche e moderne*" published by the Soc. Ed. Internazionale and "*I classici cristiani*" by Cantagalli.

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Quite recent is the “Corona Patrum Salesiana”, a series of Greek and Latin patristic texts published unabridged with the Italian translation face to face; it includes explanatory notes, introductions and indices. This work is a halfway choice between the strictly scientific and general readership.

The initiatives and works cited have already contributed much to the spread of the life and works of the Holy Fathers. There remains still quite a lot to do to achieve the ideal.

Treasuring what has already been done, the apostle is to cooperate effectively for a greater popularization of the Holy Fathers, so that everyone may read about their life and works, study them, make them their own and benefit from the whole wealth of teaching and wisdom contained therein.

Let him try to recommend the Holy Fathers to everyone:

239 To scholars, so that the Fathers may be their guide in exegetical, theological, philosophical, scientific and historical research. To pastors so that they may complete their dogmatic, apologetic, oratorical, moral, ascetical and liturgical formation. To the students of theology and Church history so that they will not be content with what is systematically set out in the treatises of individual subjects, but become accustomed to draw directly from the sources, so as to have more abundant and perhaps more genuine ideas. To lay people who enjoy religious reading so that in the Fathers they may round off their learning and thus have a genuine help in grasping and enjoying the Scriptures, a key to the knowledge of the history of Christianity, a guide to keep clear of life's spiritual dangers.

Let us make Catholics aware of these matchless Christian works which surpass by far those secular works of the Greeks, the Romans and every other people.

It is helpful to recommend the Fathers even to heretics and non-believers. They will get to know and love the true religion.

## Witnesses of Sacred Tradition

The main reason to recommend the Fathers to everyone is the fact that they are witnesses of the divine-apostolic and ecclesiastical tradition inasmuch as they have collected, interpreted and commented on the teachings of Jesus Christ, the Apostles and the Church.

They are the witnesses of what constitutes our religion; in other words, faith, morals and worship. **240**

The Fathers systematized and developed the tenets of Christian doctrine through the contact that it had with the historical culture of every age. They did so, not by introducing new truths, but by their explanation, oral and written, of those truths which are unclear in Holy Scripture and thus more open to interpretations not in keeping with the Church's meaning, and by establishing those revealed truths not contained in the holy books, but which were handed down orally.

Moreover, they documented the legitimacy of Catholic teaching since what is constant in the Fathers is the reference not to their own personal opinion but to the authority of the teaching Church, depository of the word of Jesus Christ.

They did all this in an intelligent way, through tireless study, moved by the desire to fathom the substance and genuine meaning of divine revelation.

The Fathers facilitate the study of the holy books.

In fact, who will fail to find greater enjoyment in the Bible if they take as their guide the golden eloquence of Saint John Chrysostom, the sure and powerful erudition of Saint Jerome, the powerful dialectic of Saint Augustine, the lofty and serious teaching of Saint Basil, the moving poetry of Saint Gregory [Nazianzen]?

The study of the Fathers is true light that enlightens believers in Christ, an inextinguishable torch in the darkness of error, a sacred fire to nourish in us love for the truth. It is a sure guide to the understanding of the history of the Christian religion, its development and its ascendancy over paganism. **241**

The Fathers' written works, their polemics, and their apologies may be likened to a crystal clear mirror which reflects unaltered the doctrine of Christ. When they have to defend the Church from the attacks of heresy their doctrine is that of the Redeemer, it is that of the Apostles.

The Holy Fathers are, moreover, the witnesses of Christian moral principles.

As a character study, they present the ideal type of perfect Christian who knows how to harmonize the faithful practice of the Christian life with the greatest variety of gifts. Some are men of action, others men of study; there is the apologist and the philosopher; the theologian and the mystic. Most of them are orators, but there is no lack of those who, like Augustine, sum up all these aptitudes in a powerful and magnificent personality. All of them, furthermore, are holy.

242 The writings of the Fathers sparkle and irradiate the fullness of the Christian spirit. They produce a marvelous effect on the reader, precisely because their authors are nourished on the pure substance of religion. Since they are, as it were, saturated with the primitive spirit which they have drawn from the very Source in a more direct and plentiful way, it happens, quite often, that what flows with natural freshness from their abundance is more nourishing than what was thought about and meditated on afterwards.

The reading of the life and the works of the Fathers are a clear commentary on all that is the object of Catholic moral principles and a guide to the practice of the same.

Lastly, the Holy Fathers are witnesses of Catholic worship. Through their example, their words and writings they instilled the practice of the true religion in its direct relationship with God through worship, external and internal, private and public.

Their aim was to introduce and establish everywhere the worship of the true God, overturning the gods of falsehood and lies, and inaugurating the reign of Jesus Christ.

The Fathers have an important and especial place in the development of Catholic Liturgy or, in other words, of public

prayer and the practice of worship, which the Church renders to God through and in Jesus Christ. They practiced the true spirit of the liturgy and established its laws.

It is well known, in fact, that once the Redeemer laid the foundations of New Testament worship with the institution of the Mass and the sacraments, he left further development to the Apostles and to their successors.

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The Fathers collected, disseminated and enlarged the apostolic traditions. Setting them down in their writings they gave us the grounding of liturgical science, its sources, its literature and its history.

Patrology and Patristics, the knowledge of the Fathers and their works as a subject of study, present the press apostle with a vast treasure which, if dealt with in an appropriate way, can lead people to know God, to love him and to serve him.

### **Practical conclusions**

The Holy Fathers and Doctors of the Church are teachers of the faith, defenders and propagators of dogma, morals and worship, champion apologists, assured exegetes, masters of spirituality, interpreters and guardians of revelation, sources of the Church's history.

They are men who have written about God, about Christ and about the Church. Their works have passed the test of time because they deal with universal themes or, if they deal with particular issues, they give reasons and affirm principles that transcend their time.

The sincerity of their faith, their attachment to the Church, their clarity of thought... are assets that insure their being loved, understood and followed.

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To spread the writings and thoughts of the Fathers and Doctors is surely a wise thing, something noble in the eyes of God and the world.

In the Fathers and Doctors of the Church one learns about Jesus Christ, Way, Truth and Life.

To spread the writings and thoughts of the Holy Fathers is thus a very wise, worthy and useful work for the good of people.

The apostle is first of all to leaf through the immortal pages of these works and then reverently pass them on to others.

Reading these treasured writings, not simply as a spiritual pastime or as an intellectual pursuit, but weighing their content and worth wisely, the apostle will make his own the wealth of doctrine and wisdom such writings embody.

Having inhaled, as it were, their spirit – the spirit of the Gospel, the Apostles and the Church – he will be able to communicate it effectively to his readers.

The apostle can disseminate the texts of the Holy Fathers in the original language or in a translation. These can be supplemented with a commentary of a theological, philosophical, liturgical, polemical or historical nature, depending on the subject, the purpose and the occasion.

245 His concern, above all, should be to make | the Holy Fathers known and to spread their writings among the people; he can do this by means of translating complete works and anthologies into the vernacular.

Such translations can be made in various ways.<sup>2</sup>

There are the so-called scholastic translations. Their aim, quite simply, is to facilitate the reading of the original text. These are splendid when they clearly reflect the thought and grammatical structure of the original.

The so-called literary translations aim to make people enjoy the art and beauty of the translated work. These render not just a faithful translation of the words but when the character of the two languages allows it they reflect also the style of the original.

This is undoubtedly the most perfect way to translate but it is also the hardest, especially when you are dealing with writers who have their own personal style.

Another more common way is to render the thought completely, and to supplement it with notes and divisions, the con-

<sup>2</sup> Cf. *La Civiltà Cattolica*, October 1938.

cern being more for the latter than for the style. The apostle is not bound to any one style. He is to choose, case by case, the form most helpful to make the Holy Fathers known, loved and followed by all the faithful so that everyone may draw from this plentiful and pure source for their own spiritual benefit.

## CATECHETICS

The work of catechetics<sup>1</sup> comprises all those activities and duties which, under the wise guidance of the Church, aim at the evangelization of the masses.

Catechetics is an integral and genuine form of apostolate and goes beyond all others because it continues the work of the Divine Teacher who was the first and greatest catechist.

It is a key work in the Church. Its aim is to bring knowledge of God, who is our ultimate end, to all people, believers and non-believers, and to point out the ways to reach him.

247 Catechetics has always existed, albeit in various forms. Jesus Christ set out its central theme in his teaching to the Apostles and the crowds, and fixed in a flexible and life-giving way its principal pedagogic and instructive norms.

Then came the Apostles to whom he had said: *“Go, therefore, and make disciples of all nations, baptizing them...”*<sup>2</sup> Theirs was a baptismal catechesis, based on the doctrine of their Teacher, set within the story of his life.

The deacons and some lay people joined ranks with the Apostles. After initial catechetical instruction by the Apostles came the catechumenate. Its aim was to convene these converts new to the Christian faith, give them suitable instruction in religious matters and prepare them for baptism.

Great catechetical schools flourished in Antioch, in Jerusalem and in Rome. Famous catechists came to the fore in the Church: Saint Clement of Alexander, Tertullian, Saint Cyril of Jerusalem, Saint Ambrose and Saint Augustine.

In the early Middle Ages this catechetical program sees a decline; it is given fresh impulse by the Council of Trent, which

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<sup>1</sup> Cf. TONOLO, *Il manuale della Catechista*, from which part of the subject matter of this chapter was taken.

<sup>2</sup> Mt 28:19.

made religious instruction the basis of Catholic reform, as well as of ecclesiastical discipline and law. From then on the catechism assumed its proper role and organization, under the guide of eminent Doctors and Pastors as Saint Robert Bellarmine in Rome, Saint Charles Borromeo in Milan and Blessed Gregory Barbarigo in Padua. Then came the first texts. The most practical were those of Saint Peter Canisius in Germany and of Saint Robert Bellarmine in Italy.

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But while the catechism's cause gained ground, it did not establish a true universal yardstick for the Catholic conscience until Pius X awakened people's minds with his encyclical *Acerbo nimis*<sup>3</sup> (1905) and set down strict and exact norms for the systematic teaching of the catechism.

The press apostle contributes to the work of catechetics through all his initiatives. He has only to recall his specific goal to be convinced of this. He can, nonetheless, contribute in a direct way to this work – in its commonly-accepted meaning – both by giving his direct cooperation as a catechist and by assisting chiefly in three great activities: catechetical instruction, catechetical formation, and catechetical organization.

### **Catechetical instruction**

The subject of catechetical instruction is both the catechist and the person(s) to be catechized.

The catechist by right is basically the priest. It is well known that to be a good catechist it is not enough for him to be a good theologian. This is confirmed by the fact that (can. 1564 § 3) lays down that practical exercises on the way to teach catechism are to be organized in Seminaries. Thus in the letter of the Congregation for Seminaries attention is drawn to the formation of the clergy about the teaching of catechism.

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<sup>3</sup>\* Encyclical promulgated to assert the fundamental importance of the teaching of Christian doctrine.

If it is not enough to have studied Theology in the Seminary to be a good catechist, then catechetical instruction will first of all have to be addressed to priests.

However, those lay persons who are called to collaborate with the Church hierarchy in the work of evangelization will also need to have proper preparation.

Catechetical instruction will need to be given to both catechists and to those to be catechized.

The two official texts are those of Pius X: *Catechism of Christian Doctrine* and *The Primary Elements of Christian Doctrine*. Other texts and resource material have followed. In keeping with particular needs or aims, make use of part or all of this material supplementing it or enhancing it with facts, explanations, prayers, pictures, drawings, and applying it to practical situations.

250 a | The catechetical instruction given to catechists must, as a general rule, help them as a guide for school.

That given to those to be catechized forms the basis of their study text.

Both forms must be adapted, complete and methodical.

*Adapted* to suit the persons and the ambience. Catechetical teaching given to infidels [=non-Christians] must naturally be presented in a way different to that given to heretics and schismatics. As for Catholics, one form will be required for adults and another for children, one for illiterates or uneducated people and another for students and educated people.

Catechetical instruction must be *complete* and not restricted to one part of Catholic doctrine. It has to comprise all three parts – faith, morals and grace – and it has to treat each part in a way that is appropriate.

It must be *methodical*; that is, there must be a teaching method. While the apostle writer is not to neglect the good in every method, he is to give preference to the cyclical progressive one and combine it with so-called activism, in all its forms: intellectual, organizational, collaborative and life-giving.

## Catechetical formation

The catechism, in the mind of the Church, ought to be a school in which the person to be catechized is trained in the Christian life. It is easily understandable | that such training depends on the catechist. Even more so in our times, when to be a “catechism teacher” no longer means, as once upon a time, to be a repeater under the direction of the priest.

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Today the catechist must know how to work alone and, where the catechism is organized in school form, the catechist has, for the most part, to take the part of the priest. Hence, to fulfill their mission worthily, catechists must have a particular vocation and formation.

Such a vocation is for a person who is docile to God, to the Church, to one’s superior, to the priest; an apostolic person who feels and expresses the heartfelt cry of Jesus: “*Mise-reor super turbam*”;<sup>4</sup> a virile person who has a spirit of command, combined with gentleness and charity.

Such training must be complete and include doctrinal formation, pedagogic formation and interior formation.

Doctrinal formation is always necessary, even in country schools, because it is a matter of explaining to people principles that are difficult and delicate. Guidance for life and the salvation of so many people’s souls depends oftentimes on catechism lessons.<sup>5</sup>

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<sup>4</sup> \* Cf. Mk 8:2: “I feel sorry for these people.”

<sup>5</sup> In his wonderful encyclical on the Catechism, Pius X had this to say: “This type of preaching cannot dispense with tiredness or reflection; indeed they will be its hallmark. It is much easier to find a preacher who is able to give an eloquent talk than a catechist to give instruction that is praiseworthy on all counts. No matter what natural talent people have to formulate and discuss ideas let them be mindful that they can never give a fruitful catechism lesson to children and to people without a great deal of preparation and reflection.

“Those who count on people’s lack of polish and knowledge are deceived if they think they can neglect their own preparation. On the contrary, the more coarse the listeners the greater the obligation for greater study and diligence so as to bring within everyone’s grasp truths so sublime and so remote

**252** Doctrinal formation requires a preparation that is both remote and proximate.

The first must be methodical and has to cover a complete course of religious instruction. It has to include Catholic doctrine in its three principal parts, that is, faith, morals and grace; salvation history in the Old and the New Testament, the history of the Church, at least the main points, the history of Liturgy and the liturgical life of the Church.

The second is the immediate preparation of every lesson. Help can come from resource books for catechists, from the use of a journal and from ongoing, updated study.

Pedagogical formation is necessary in order to prepare catechists in the art of teaching those entrusted to their care.

**253** It comprises the study of psychology and didactics.

The general and particular principles of psychology will show how to adapt catechetical teaching and to make it productive and complete.

Judicious and wise didactics will utilize all natural means and work in unison with divine action for the benefit of people's souls.

Since the catechism is addressed in particular to children, catechists must be cognizant of the particular psychology of children and their inner make-up;<sup>6</sup> they must know their language (children have their own language and words), and learn to become a child like them, going back to the years of their own childhood to recall the things and the words that made more impression on them at that age.

Doctrinal and pedagogical formation go hand in hand with interior formation, for it is on this that supernatural efficacy depends.

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from the intelligence of the common people, which everyone, learned and unlearned, needs to know in order to attain eternal salvation."

<sup>6</sup> "A child's brain" writes Fénelon "is like a lighted candle in a place open to the breeze; its flame flickers."

Interior formation aims to train catechists to be perfect Christians, capable of bonding intense prayer with a great love of God and love of people.

The apostle who devotes himself to catechetics (once he has acquired a formation | in keeping with the norms set out above), will be in a position to contribute to the formation of catechists and, in a direct way, also of those to be catechized, should the necessity and prospect arise.

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### **Catechetical organization**

The present-day organization of catechetics is set out in the decree *Provido sane consilio*, issued by the Congregation of the Council on 11 February 1935. It is a masterpiece of catechetical wisdom.

With this decree, catechetical organization and procedure are no longer left to the free will and judgment of individual persons, but become part of Church legislation. The competent bodies for such legislation are the central Catechetical Office in Rome and the diocesan Catechetical Offices that depend directly on the Bishops.

In the first part of the decree, *Provido sane consilio* sets out what the Church has done for the cause of the catechism; in the second part, it sets out what has to be done, clarifying a number of points and indicating a course of action.

It prescribes the following:

*The Sodality of Christian Doctrine*, which must hold pride of place in the parish. In accord with canon 1333 § 1 of the Code of Canon Law, “the parish priest may and indeed, if he is legitimately | impeded, must engage the help of clerics living within the confines of the parish and, if needs be, of those pious lay people who are enrolled in the Sodality of Christian Doctrine or in another similar institution erected in the parish.”

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Priests and other clerics, not constrained by other legitimate impediments, are to help their own pastor in this holy undertaking, also to not incur the sanctions to be imposed by the Ordinary

of the Diocese: "A special appeal is addressed to school teachers to be generous in taking up this teaching."

*The Parochial Catechetical Schools* are to be considered real schools, no less inferior to the others, and are to vie with them as regards the cleanliness of the premises, teaching methods and personnel.

*Sunday Catechism for Adults* is to be held on every Sunday and Holy Day of Obligation in accord with canon 1332 and the whole Council of Trent Catechism is to be explained.

In view of all this, the decree wisely sets out some practical measures for the Ordinaries:

a) Every diocese in Italy must have a Catechetical Office as already prescribed by the Council, [and re-confirmed] with the letter of 12 December 1929. Its purpose is:

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1. to see that Christian Doctrine is taught in accord with the Church's traditional form and by suitable people;
  2. to promote the celebration of catechetical congresses;
  3. to establish courses of religion to train teachers and make them fully skilled for parish and public schools.

b) Catechism [teaching] is to be supervised to see that it is carried out properly. The Bishop is to appoint priests to be inspectors.

c) Catholic Action is the workshop of catechists; "it has already done a great deal in this field."

d) Every parish must hold a *Christian Doctrine Day* (Sacraments, preaching, press, collection, and so on).

e) Every five years the Ordinary has to report to the Congregation of the Council regarding the catechetical situation, replying to a list which contains some 24 questions.

Always faithful to the directives of the Church, the apostle is to study, follow and disseminate the practical norms that she sets out.

## THE POPES

The life and the work of the Popes offer wonderful scope for a treatment of this subject.

To write of the Popes is tantamount to showing how they explain and continue the work of the Divine Teacher, who is the Way, the Truth and the Life.

For the Pope is not a scholar, a diplomat, or some kind of outstanding personality; he is in essence the Vicar of Jesus Christ, and he must be presented as such.

He is the head of the universal Church, which he guides over and above all social contention. As head, he holds sway over the world and over all nations, since all peoples are called to belong to the Church of Jesus Christ in order to receive the light of truth, to be guided to heaven and to share in the graces of which the Church is the depository.

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In brief: the Pope is a model of justice, a teacher of truth, and a minister of grace.

**The Pope is a model of justice**

Just as Jesus Christ began to teach only after he had first given example *‘Jesus cœpit facere et docere’*<sup>1</sup> and said of himself: *‘Ego sum Via’*,<sup>2</sup> so too the Pope, his Vicar, leads by example while he oversees humanity.

In fact, how many Pope saints there are! No dynasty is as glorious as that of the Popes. Those of the first three centuries were almost all martyrs. They led Christians, by way of example, in the practice of the gospel exhortation: *‘And do not fear*

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<sup>1</sup> Cf. Acts 1:1. \* “In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach.”

<sup>2</sup> Jn 14:6. \* “I am the Way”.

*those who kill the body but cannot kill the soul: rather fear him who can destroy both soul and body in hell.”*<sup>3</sup>

259 Listed among the Popes are great scholars, and the history of every age shows that, in keeping with the law of the Gospel, they civilized peoples, developing their good | qualities and some of their politico-social institutions, which later on produced and perfected Christian civilization.

But, people will say, the Popes were not always equal to their mission. It is true. We should not be astonished: it is manifest proof of human weakness and of God’s aid to the Church, in keeping with his promise: *‘I am with you always, to the close of the age.’*<sup>4</sup> If it were not so, it too, perhaps, would have experienced the outcome of all human institutions. But the Church is divinely instituted, and the Pope who presides over it as the Vicar of Jesus Christ is gifted with infallibility, which extends also to morals. History can testify to how much good the untriring zeal of the Popes has done down the ages in favor of Catholic morals.

This beneficent work of the Pontiffs is not always acknowledged, and such ignorance is the reason, often, why people, and nations especially, show diffidence towards the Pope.

260 Hence the need to make the holiness of the Popes known and to show the use they made of their power of jurisdiction – full, supreme, ordinary and immediate – over bishops and over the faithful, in the threefold field of doctrine, jurisdiction | and liturgy, in view of the good of society and of people’s souls in particular.

### **The Pope is a teacher of truth**

Moreover, as the Vicar of Jesus Christ, the Pope continues the mission of Jesus Christ, Teacher of truth: *‘As the Father has sent me, even so I send you.’*<sup>5</sup>

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<sup>3</sup> Mt 10:28.

<sup>4</sup> Mt 28:20.

<sup>5</sup> Jn 20:21.

The Pope does not create new truths, but he guards, defends and spreads the truths taught by Jesus Christ. He puts this mission into practice by way of juridical authority and by way of apostolate. As regards the pagans by sending missionaries and by removing what stands in the way of the acceptance of Catholic doctrine. As regards the faithful by formulating true teaching by means of solemn and ordinary teaching, by his assistance to Teachers and Pastors, by vigilance over studies, writings, and so on.

This mission of the Pontiff needs to be known and esteemed so that everyone will turn to him, as a teacher of truth, and faithfully follow his teachings.

Every age has seen its heretics and heresies. The Popes always opposed them and won. They gave their life at times in defense of the truth and for the good of people, following the example of the Good Shepherd who said: *“I am the good shepherd. The good shepherd lays down his life for the sheep.”*<sup>6</sup>

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Every age saw the Popes give impetus to the spread of the Catholic faith by means of written and oral teaching, and by encouraging and fostering the grandiose work of the missions in thousands of ways.

This work has never ceased, nor will it do so until the time comes when there will be one flock under one shepherd: *“et fiet unum ovile et unus pastor.”*<sup>7</sup>

Let the apostle writer therefore highlight the work accomplished by the Popes down the ages, as regards the spread of truth, its defense, and its explanation.

### **The Pope is a minister of grace**

Lastly, the Pope continues the mission of Jesus Life, in the field of Catholic worship.

Jesus Christ gained grace for us through the work of the Redemption; the Church communicates this grace to people in vir-

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<sup>6</sup> Jn 10:11.

<sup>7</sup> Jn 10:16. \* “So there shall be one flock, one shepherd.”

262 tue of its sacramental power and liturgical power, which, by divine right is the responsibility of the Pope. He exercises these powers not only over those who belong to the body of the Church, in other words, the faithful, but also over those who belong only to the soul of the Church, over infidels, because sacramental power is ordered to increase and produce grace. Hence it is absolutely supernatural.

This is the greatest power of the Pope, because it is directed at achieving a supernatural goal, the beatific vision. Now if we are to attain our supernatural goal in the next life we need adequate preparation in this one. Such preparation lies not only in the knowledge and love of God and, subsequently, submission to his will, but also in a supernatural gift, sanctifying grace, which is communicated through the outpouring of the Holy Spirit, in other words, through the sacramental power of Order which is in the Church.

The greatest liturgical power belongs to the Pope.

The apostle's aim should be to let the faithful know about this mission of the Pope – its nature, its history, its necessity and its practice – so that they may share not only in the body, but also in the soul of the Church and enjoy the benefit of sacramental and sacramentary grace to the degree and in the way established by Jesus Christ.

## 263 Practical norms

A way to facilitate a systematic treatment of the life and work of the Popes is to portray the mission they have as continuers of the work of the Divine Teacher in this world.

On the basis of this fundamental principle, the apostle sets himself three goals when writing about the Popes:

- to give an account of their exemplary life, their work in favor of Catholic morals and their action in the field of law and justice to guide people on the right way;
- to show how they are guardians, interpreters and propagators of Catholic truth;

– to portray their work in the area of liturgy for the sanctification of people.

If, for example, you have to draft the biography of a Pope, your mind will immediately focus on illustrating his activities – his *curriculum vitae* [the course of his life]. Then you move on to the causes of this activity, such influences as the environment, politics, society, religion... Then you examine the hidden strengths that guaranteed the results and facilitated the success of his work. So, if you followed a *conspectum historicum* [historical perspective] in the first part, you move on, in the second part to examine such systems as the doctrinal, political, and the social (errors, heresies, doctrinal struggles, the development of [theological] schools, definitions of truth...); in the third part you deal with the interior life, liturgy (prayer), religious deeds, instructions, hagiography, art...

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Or:

You draft the life of the Pope as a faithful imitator of the Divine Teacher by highlighting his talents and virtues; then his power of jurisdiction as Vicar of Jesus Christ in teaching, in government, in liturgical or ritual law; finally, his sacramental and liturgical service and activity.

In an appendix you may wish to include the new Office and the new Mass of the Popes.

## HAGIOGRAPHY AND BIOGRAPHY

It is a generally accepted fact that biography, and hagiography in particular, exert a very powerful influence on the human mind.

Even more so today, when the public's taste tends towards historical studies in general and the biographical genre in particular.

Writers and publishers are striving to respond to this kind of need, to this demand of culture and the times, by bringing out an excessive number of biographies and hagiographies.

Biographies and hagiographies, often romanticized, that graft arbitrariness and fantasy into the trunk of truth and reality, and end up giving a distorted picture of history.

**266** Conscious of the power and wealth of suggestion, emotion and persuasion of these literary genres, the apostle writer will know the time and place to use them as examples and for cautioning and instructing people.

Builders of empires, rulers of nations, leaders of armies, discoverers of new lands and of marvelous inventions, geniuses of literature and the arts, defenders of freedom and justice, scientists, explorers, philanthropists, inventors, colonizers, ordinary folk... all these are often an occasion for the apostle to wield an invincible power and to attract people to the faith and to virtue.

A greater possibility comes from persons who led an edifying life; especially the saints who gave expression to the purest, noblest and most unselfish forms of heroism.

Hagiography thus merits the first place in this genre of biography. It is to reveal the life of holy people, and allows them to be promoted as an example and recommended for the admiration and devotion of those who find themselves still in *statu via* [on the way].

## Knowledge of the saints

Some people know next to nothing about the saints; the understanding that others have of them is | confused, erroneous, and clouded by strange and false prejudices. **267**

Since human beings are naturally led to admire those persons who distinguish themselves for knowledge and valor, the apostle should, at the right time and place, point out that the persons most worthy of note are the saints; in other words, persons whose distinguishing mark is virtue.

The great, in the world's eyes, often give a picture of humanity encumbered with blemishes, faults and mistakes.

The saints, instead, always reflect a superhuman, clear and serene light. Their remembrance is immortal and eternal.

In order to make them known it helps to acquaint people with the story of individual saints, their type (martyrs, confessors, virgins...), the history of holiness in the Old and the New Testament: its nature, time period, its consequences.

A particular help is to clearly set out Catholic teaching as regards the essence of holiness.

Some well-intentioned hagiographers insist and place such emphasis on the humility, obedience and particular virtues of the saints, with such a turn of words, as to make people believe that these are the loftiest virtues of holiness.

Holiness is humility, obedience, mortification, | since you cannot go from faith to love without humility and obedience, virtues in which holiness matures. Humility, obedience, mortification are, of themselves, dispositions, a grounding and condition for reaching God. But the peak and essence of holiness is charity, charity towards both God and neighbor. **268**

At times it will be a help and a necessity to correct the wrong ideas that circulate concerning the saints and the idea of holiness.

Some say the saints are lazy people and of no use to society. On the contrary, they render many esteemed services to society, perfecting it on both a moral and a public level.

Nor can they be accused, even partially, of being suicidal, since their rigid and voluntary asceticism generally benefits health. If it does, in some cases, harm it, that is justified by the greater spiritual good deriving therefrom.

The austerity of their life and bodily suffering does not do violence to nature since it is in the order of nature to subordinate the inferior to the superior; it is in the order of logic to sacrifice a good, a material satisfaction, and even to impose physical harm on oneself, in order to attain a higher good.

269 No violence is done to those who commit themselves to observe absolute chastity, or voluntary celibacy, since matrimony is not an obligation on the individual as such, and Christian celibacy is morally more noble than marriage; it does no harm to the prosperity of the human race, neither in a quantitative nor in a qualitative sense.

Hence the saints are not lazy people, they do no harm to themselves or to society. Rather, they are humanity's noblest and greatest benefactors. On them depend often the livelihood, learning, culture, grace and salvation of so many people.

If people have a correct notion of holiness and proper information about the saints it will lead them to admire their greatness and to imitate their way of life.

### Imitation of the saints

Created by God for happiness, human beings achieve their goal only if they seek God and become more like him. In a word, if they become holy. "*Hæc est voluntas Dei, sanctificatio vestra.*"<sup>1</sup>

270 But God's holiness, as revealed in the person of the Word incarnate, is so sublime as to dismay. If, instead, we see it reflected and, as it were, dissected in people about us who have the same hardships and face the same struggles that we do, then holiness appears easier and more accessible.

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<sup>1</sup> \* 1 Thess 4:3: "For this is the will of God, your sanctification."

As a matter of fact, holy people are an explanation of holiness, a shining reflection of divine perfection seen from a particular angle, which matches the mission which the Holy Spirit has entrusted to each of them. Every holy person is a genuine and practical school – a stimulus and tool for good.

This is how the liturgy presents them to us, holding each one of them up to us as an example on which we can pattern our own way of life: *“Sanctorum tuorum, Domine, exempla nos provocent, quatenus quorum solemnia agimus etiam actus imitemur.”*<sup>2</sup>

This is how the apostle is to present the saints for imitation. He must not side with those writers who portray the figure and virtues of the saints to such an exceptional degree, and so far above us as to make them appear as superior beings from the moment they entered this world. And, once departed, they make them appear so distant as to be discerned only by means of a fleeting haloed image, assumed as they are into the heaven of their glory and out of reach.

Nor must he side with those others who restrict themselves to chronicle the saint’s activities or, worse, to allow such factors as the worldly, the uncertain, the human and the emotional to so prevail as to conceal the spiritual and the eternal.

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Too much grandeur discourages. Too much humanity will never lead people to a loving understanding of holiness nor will it help them to explore its basic nature.

To succeed in showing how God’s grace works in unison with the saint’s human striving and to the precise degree that he or she takes up this task, you have to sense and have others sense the link between the saint and this world.

Grace aids those who deserve it, without the human factor of distinction, preference or privilege.<sup>3</sup> If faith is God’s gift, then

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<sup>2</sup> \* “May the example of your saints, O Lord, urge us on, so that by celebrating their feast we may imitate what they have done.”

<sup>3</sup> It is true: *“divisiones gratiarum sunt”* [“there are varieties of gifts”] (1 Cor 12:4), but no less true is it that *“Deus vult omnes homines salvos fieri”* [“God desires all to be saved.”] (1 Tim 2:4). Everyone is called to holiness

holiness is its crown and all are called to compete for it. “The saint is a fighter who has won. The Church has proclaimed the heroic nature of her or his virtues. There is no heroism without struggle and a real struggle at that.”

272 Hence, before portraying the heroic virtues of saints or the heights of their contemplation, depict them as descendants of Adam who, by dint of daily struggle, must patiently labor (and at times with exasperating lack of progress) to bring about the death of what Saint Paul calls the old man so as to establish, once and for all, their every activity in God.

Portrayed in this way, the saint becomes a practical school of virtue and holiness. On the evidence of the facts that very often mirror the personal situation of readers – somewhat very similar if not identical – they will be compelled to conclude that the ideal of holiness must not dishearten them as if it were an unattainable goal. Hence they will instinctively put the same question as did that great and triumphant fighter, Saint Augustine: “*Si isti illæ, cur non ego?*”<sup>4</sup> It is a question that often marks the start of earnest and effective resolve.

### Veneration of the saints

Apart from admiration and imitation of the saints, the apostle must further show a twofold devotion to them by way of *veneration* and *invocation*, following the Church’s teaching and its praxis in the liturgy.

We venerate these saints as:

“the living sanctuaries of the Triune God who has deigned to dwell in them, to adorn their souls with virtues and gifts, to prompt their faculties to action and cause them to elicit meritorious acts, and to grant them at last the crowning grace of perseverance to the end;

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and to achieve this everyone must respond to God’s free action. We are not born holy; we train ourselves to become holy.

<sup>4</sup> \* “If these men, those women [have managed], why can’t I?”

- the adopted and well-beloved children of the Father, who surrounded by His paternal care knew how to respond to His love and to grow more like Him | in holiness and perfection; 273
- the brethren of Christ, the faithful members of His mystical body, who drew from Him their spiritual life and cultivated it in abiding love;
- the temples of the Holy Ghost, as His docile servants, who allowed His inspirations to be their guide rather than blindly follow the bent of a corrupted nature.”<sup>5</sup>

Such basic truths convince us that by venerating the saints we venerate in them Jesus Christ, God himself. We will clearly see shining and reflected in each saint, in varying ways and degrees, the image and glory of God.

*Invocation.* The apostle must also rightly point out that, in virtue of the consoling and wonderful dogma of the Communion of Saints, we can and should pray to the saints in order to obtain more easily, through their powerful intercession, the graces we need.

True, the mediation of Jesus Christ alone is necessary; however, since the saints are members of the Mystical Body they join their prayers to his. Thus the whole Mystical Body prays and does sweet violence to the heart of God. The saints help us in | Jesus Christ, and Jesus Christ helps us by means of the saints. 274

Moreover, since the saints are friends of God and our friends, too, they are glad to help us contribute to God’s greater glory and to support us, their brothers and sisters, seeing our plight and recognizing that it was once theirs.

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The aim of all hagiography and of every initiative that the apostle undertakes or produces in this field is to lead readers to the knowledge, imitation and veneration of the saints.

As regards hagiography in particular, the narration of the life of the saints is to unfold in such a way as to make them known.

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<sup>5</sup> A. TANQUEREY, *The Spiritual Life*, [n. 178].

The presentation of their virtues and of their written or oral teachings should be a catalyst for imitation. The account of their veneration and miracles, concluding with appropriate liturgical prayers, should instill in people's hearts a twofold devotion to the saints of veneration and intercession.

## A P O L O G I A

The task of the apostle writer – we have stressed this before – is to address ordinary folk and the masses in order to pass the faith on to them. However, this does not mean that the apostle may not or must not concern himself with those persons who, for particular reasons, demand a demonstration of Catholic truths.

Apologia is one of the principal means that the apostle has at his disposal in these particular cases.

**Necessity of apologia**

The necessity of apologia appears evident from the present-day circumstances of religion as well as from the whole history of Christianity which, from the outset, needed defense.

Jesus Christ himself prophesied that he would be a “sign of contradiction”. At the appearance of the Cross, all human interests, all passions were raised against him: Hebrews and Gentiles, public powers and social influence, prejudice and calumny, philosophy and public opinion. From then on the contradictions against Christ, against his followers and the Church have increased and continued, one could say, uninterruptedly.

Yet there have never been any lack of defenders.

Saint Peter and Saint Paul head the series of apologists. After them, and in every age, from martyrdom’s arenas, the halls of universities and from churches, there rose up the powerful voice of defense that silenced tyrants and those who opposed the faith.

History is proof. Left to us in perpetuity are the monuments of knowledge of the major and minor apologists of the second century, preceded by those of the apostolic Fathers and followed up by those of the Fathers, Doctors and Theologians of every

age. Such proof varies in keeping with the features assumed by error.

277 There is no scarcity of apologists at the present time. Among the praiseworthy works that they left us are Hettinger, *L'Apologia del cristianesimo; Protestantesimo comparato al Cattolicesimo* by Balmes; *Il Cristianesimo ai tempi moderni* by Mons. Bougaud; *Le Conferenze sul dogma* by Monsabré; those of Mons. d'Hulst; the works of P. Gratry; those of G. Card. Alimonda, of Lacordaire, and of Mons. Bonomelli; the Conferences of Mons. L. Besson; the *Apologia del Cristianesimo* by Dott. Paolo Schanz; those of (R.P.A.) Weiss and of P. Agostino Gemelli.

The employment of apologetics is on the increase more and more; it is the subject of dissertations and of articles in newspapers, magazines and periodicals, just as it is of conferences given from the pulpit or in Catholic universities.

Although apologia is not the most common and recurrent kind of writing, it must nevertheless be adapted to time and need. Today that need is more necessary than ever for there is an attempt on the part of the enemy to exclude Christianity from the family as well as from national and international political systems. An attempt which, surfacing with humanism and backed by Protestantism, has today expanded enormously and conquered all in its path.

In the midst of this general disaster there are people who need to be enlightened in the truth, strengthened in religious observance, and led to the sources of grace. All this has to be done with more than ordinary means.

278 It is as much up to the apostle of the press as it is to the apostle of the word to meet the needs of these people by means of apologia so as to make the Christian religion known to them in all its wonder and beauty. Indeed, there is a greater duty on the apostle of the press because he can reach places, even more so, than can the apostle of the word.

The Sacred Congregation of the Council has sent a circular to the Catholic clergy in which it states that spoken apologia

must be made only in exceptional cases and, in such cases, by suitable orators who have received the consent of their Bishop. Even so, it is to be allowed only in certain times and places. Contrariwise, the same Congregation imposes no such limitations on written apologia but encourages it.

If, and when required to do so, the apostle were to neglect this way of doing good, he would not fully fulfill his mission. Popular works will have wider readership and will profit him more. Apologetic works, instead, will generally be a financial burden for him because they have a smaller readership and require greater preparation and care. Such works must not, however, be neglected, because they fall within that scope of the apostolate that is to give God to people and to lead people to God. Such an aim must impel us not to overlook anyone and to provide everyone not just with what is satisfying and sought after but rather with what purifies and leads to God; in other words, what leads to eternity.

Only in this way will the apostle be at the height of his mission and will people be able to say that his driving force is Christian thinking; thinking which he develops in his inner self so as to express it in writing and give it increment through the press in view of reaching people.

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### General norms

Inasmuch as apologia is a defense and a commendation of Catholic doctrine the apostle writer is free to choose both direct and indirect apologia.<sup>1</sup>

The aim of direct apologia is to make known the basic truths of the faith and to defend them from the attacks of the enemy, to educate those who sincerely seek the truth and to strengthen those who are hesitant or tempted in this respect.

Indirect apologia does not attack a specific error outright. The aim is to counteract the objections and, overall, to set out

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<sup>1</sup> Cf. *Grande Dizionario Enciclopedico*, (ed.) Prof. Giovanni TRUCCO.

the truth by affirming it in an authoritative and absolute way and by backing it up with solid arguments.

In direct apologia the apostle must have a clear understanding of the question, a thorough knowledge of the faith and bear in mind the central point of what is being proposed.

**280** For an understanding of the question he needs | to study the facts as well as the philosophical, historical and scientific principles that have given rise to the objection. He has to weigh up their true value, see if the truth of the objection has been proved and if the scientific proof is such and not just a tentative assumption or a private theory.

So far as knowledge of the faith goes he needs to distinguish between dogmas defined by the Church and personal opinion; he needs to know the history of truth.

Then, in order to determine the reciprocal relations between faith and science he will have to make this comparison bearing in mind the distinction of the [1st] Vatican Council, where it is expressly declared that there can be no real contradiction between faith and reason, and that they have a mutual relationship.

Faith defends reason against errors, empowers it in the truths it has secured, raises it to loftier thoughts. If reason, in turn, cannot demonstrate such mysteries, it can nonetheless affirm that they are not absurd. It can explain them basing itself either on the nature of the things or of the facts. It can corroborate them by reasons of convenience and of similarity and by theological reasoning. It can, lastly, coordinate them into a single system.

**281** The topic of direct apologia, or of the lecture, can be all that helps to refute one's adversary. It varies with the type of error and the | kind of adversary. If apologia concerns natural truths, use will be made of natural arguments deduced from philosophy and theodicy, such as: God's existence, his nature and attributes; [use will also be made] of those arguments regarding religion that fashion Catholic and Christian philosophic thinking. If, then, apologia has to deal with supernatural truths use will be made of supernatural truths: the teaching of the Church, Holy Scripture,

and Tradition. To these can be added the proofs of history and of theological reasoning; such arguments can be strengthened by demonstrations based on the divinity of the Christian religion as it appears from its absolute and intrinsic perfection, its effects, miracles and the fulfillment of the prophecies, as well as from the witness of the martyrs.

Apologia varies according to the type of adversary. These may be Jews, rationalists, heretics and non-believers...

Different again is indirect apologia. The aim here is not so much to confute the adversary as to set out and prove the truth by means of authoritative and absolute assertions and sound arguments. It is concurrently the task of the philosopher and the teacher, the polemicist and the apologist. It comprises all the arguments of dogma, morals and worship and it is addressed impartially and contemporaneously to both believers and non-believers, attracting the former and refuting the latter.

This form of polemics also requires a preparation similar to the other; and, generally speaking, the same exacting norms.

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### **Particular norms**

In modern apologia there is a trend towards subjectivism. It tends to give what pleases and to avoid what vexes. Then there is the apologia aimed at the emotions, based on imagination and poetry.

The press apostle must avoid the former and not be constrained by the limits of the latter. This task of his is all embracing, in line with the integrity of religion and the nature of human beings. Doctrine is the part that has to prevail here but it is not to be separated from the practical part, which transforms and elevates. He is to address his words in particular to the mind but he is not to neglect what is a spur to the will and a stimulus to the heart.

It is well known that apologia is not the kind of speech and writing where success readily follows. This must be the concern of the apostle. Before the great apologist Lacordaire went to the

pulpit he undertook a practical grounding in penance and prayer as a prelude to his intellectual preparation. This is what the apostle writer should do too; indeed, even more so because if the spoken word often weaves its spell and charm over the emotions, the same cannot be said for the written word.

Thus the apostle is to prepare himself to undertake his task as an apologist not only suitably equipped with learning, but also by living a holy life and accompanying his work with much prayer.

When the time comes let him be ready. There will be no one rule for every case. In practice: when he is well-informed about the topic and he has consulted the best and most reliable authors, he is to work out the best form of exposition that will lead to the truth and in a way that is clear and persuasive. His words, enhanced by a holy life, confirmed by grace, conveyed in an in-offensive way not only by his mastery in the art of persuasion, but also by influencing the decision by rousing the feelings and imagination of his adversary, will obtain the desired result.

Let him remember that ability does not depend on telling the whole truth but on saying only and as much as is necessary and appropriate.

Above all, let him not forget the golden rule to not attack or humiliate his adversary but to win him over. His exemplar in this will be Saint Francis de Sales, who with his clear-cut style and understanding of human nature won over 80,000 heretics.

Only if he follows these rules will the apostle be able to fulfill his mission as an apologist and achieve results. Which is not to say that there will be no one who contradicts him.

## THE DAILY NEWSPAPER

One of the kinds of press with which the apostle writer must concern himself, particularly in our time, is the *daily*.<sup>1</sup> From readership statistics it is patently clear that the newspaper is at the top of the list.

The apostle is to employ this means wisely and profitably, and to base his practical contribution on sound principles. First, he is to plan for this by a specific study of the issue of the daily in general and of the Catholic daily in particular.

### The daily newspaper's value

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The question of the daily is one that differs from all the other forms of the press. Books and periodicals are geared to particular sections of people. The daily, instead, is aimed at everyone since it has become a necessity for everyone.

Again, the daily deals with issues that are of interest to all kinds of readers.

In the daily, politics, opinions and news keep people informed on the developments and expectations of the moment. The review page keeps readers up to date with the latest books. The short story writer enthralls with his latest plot. The film critic reviews and acclaims the new motion pictures that may satisfy the public's curiosity... This is why the newspaper has become a necessity. People want to know and to be informed about things. So they read the newspaper.

You will find the daily wherever people meet. It has taken over the newsstands; it provides work for an enormous number

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<sup>1</sup> Most of the material of this and the following chapter is a re-working of articles published in *Nero e bianco*, Sales, Rome. - \* But, in this regard, read also the article in the 1921 *Unione Cooperatori Buona Stampa*, reprinted in the Appendix of this work.

of newsboys who swarm around railway stations, busy streets and corners.

The daily is a voice multiplied a million times over on news-sheets and, in turn, into millions of mouths and minds.

286 It is a conveyor of ideas and beliefs; it is a cause of action. Ideas, beliefs and actions that sprout | good or evil, conditional on their springing from sound minds or unsound minds. For here too the Divine Teacher's saying holds true: "*Every sound tree bears good fruit, but the bad tree bears bad fruit.*"<sup>2</sup>

Most readers buy the newspaper and read it without appraising it or examining it thoroughly. People read and drink great mouthfuls of medicine or poison. Thus their mind and their conscience is shaped, little by little, without their noticing it, until they discover they have a whole new set of ideas that they believe is all their own work – so imperceptible and unnoticed has been the external influence of the newspaper on their mind.

Evil, of course, which is more consonant with our corrupt nature, worms its way in more easily and harvests victims in countless numbers.

People, unfortunately, do not reflect on this and journalism becomes, too often, not just a simple harvester of ideas but a seedbed of error and evil as well.

### **The mission of the Catholic daily**

287 If the newspaper is one of the main players that compete for the cultivation of this sensitive, reasoning and impressionable plant that is conscience, then the approach that goes with its preparation must be serious.

Too well known is the evil caused by an unwholesome newspaper that makes life more bitter and turbulent day by day. It has now become a profession of iniquity.

How much hate and immorality are exposed and extolled in newspapers that lack Christian principles and criteria!

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<sup>2</sup>Mt 7:17.

When it comes to the middle class, especially among people of average education, and to ordinary folk, newspapers dictate laws, shape the basis of thinking and proposals, and stir up passions that are imbued with a dangerous pessimism, when it is not outright error and immorality.

The newspaper, which in itself is but paper daubed with ink, has for too many people become gospel truth.

All this highlights the need for a journalism whose resolve and specific mission is to form the conscience of both the individual and the masses. A newspaper worth its salt, which deserves to be read, looked for and loved as a friend; not a paper that seduces, deceives or lies, but which, in the presentation and evaluation of the facts, puts one's spirit in the mood to consider human events with a sense of optimism, and makes one think of a good and just God, our beginning and our end.

Only a Catholic newspaper that sets aside all material interests and has as its motto, so to speak, the gospel program summed up in the trinomial *way, truth and life*, can effect this. In other words a newspaper that forms minds, wills and hearts in accordance with the faith and with gospel morality.

As regards the Catholic daily it has to be said that much has been and is still being done, but a lot of effort is wasted. Today, especially, Catholic journalism has to become more aware of the importance of its mission. Just imagine all those who hunger and thirst for light and love and all those who desire, demand and want the word of Jesus Christ and his Vicar. Reflect that it is a crime to deprive the hungry of bread, and that to give only a pittance when there is an abundance is to renounce one's mission of charity.

The Catholic newspaper, moreover, is subjected to much criticism. People say that there is no news, it is outdated, lacks technical presentation, has few foreign correspondents...

### Practical norms

289 In a talk given at Pentecost at the inauguration of the second international Congress for Catholic journalists, in 1937, Cardinal Eugenio Pacelli, the present Pope Pius XII, likened the task of Catholic journalism to a battle. He reflected on the role of the combatants, the enemy and arms. *“You are the combatants,”* he said to the journalists *“the enemy is the paganization of modern life; the arms are the spread and explanation of pontifical documents. The hour of battle is the present time; the battlefield is the antagonism taking place between reason and opinion, between the idols of a dream-like imagination and the authentic revelation of God, between Nero and Peter, between Christ and Pilate. The battle is not new; only the time of the battle has changed.”*

The apostle journalist is thus a combatant. If he is to be skilled and to make good use of his arms in this battle of his then he must possess such qualities as impartiality, sincerity and consistency, study and knowledge, complete trust in God and devotion to the Pope.

With regard to the newspaper he can carry on his activity, in practical terms, in a negative and a positive way.

The negative way is to hinder the rise and spread of daily papers that are not inspired by Catholic principles. The positive way is to support, promote and spread Catholic newspapers already available and to start others when and where the need and the possibility arises.

Insofar as it depends on him, and it is lawful, let him not only match but surpass the opposition.

290 His aim should be, above all, to form a Catholic conscience in his readers, in keeping with the directives of the Holy See and the episcopate.

He is to set out his thoughts with surety, thus guaranteeing the purity of morals; he is to be strict in avoiding the use of news stories and pictures that offend morals and endanger the family and young people.

Let him report the day's events, setting them out in the light of Christian doctrine, guiding the reader to judge them according to his Christian conscience, carefully avoiding anything that could be a danger to the faith of the readers and to their living an upright life.

He is to remember that the truth he serves does not admit of ambiguity or compromise; that he defends a morality which, engraved on tablets of stone, does not permit erasures. Even when that were to cost him sweat and blood.

In his reviews of books, the theater and motion pictures, he is to be a sure guide in indicating what is good and lawful and what is dangerous and unlawful.

Let him pursue all possible means so that the Catholic daily reaches everywhere and, with its message of peace and justice, brings to all the longed-for alms of the truth.

He is to keep in mind at all times the current laws regarding the press. He is never to do anything wrong; let him be happy to do the good he can, where he can and with the means that he has, without unnecessarily risking the newspaper to sequestration and stoppage.<sup>3</sup>

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<sup>3</sup> \* This last recommendation is to be read in the light of an experience of Fr Alberione. In 1942, when he published an article in the weekly *La Domenica Illustrata* in which he suggested "God's truce" so as to observe a Christmas peace during the war then in progress, he was threatened with arrest by the Fascist Ministry of Propaganda and the magazine given a warning not to interfere in the politics of the regime, penalty suspension.

## MAGAZINES AND PERIODICALS

Our intention here is to deal with those publications that come in the size and shape of newspapers, as well as those in the format of magazines and reviews. Whatever their content, they all have the characteristic of being distributed at regular or irregular intervals.

### **Distribution of magazines and periodicals**

292 In our times, when everything is swift and standardized, many people read, but few have the time and the means for deep study. Most want concise information, happy to skim quickly over the most complex and diverse subjects and to acquire a spontaneous and a pointlessly dazzling education.

Thus the periodical and the magazine prevail: weekly, fortnightly, monthly, quarterly, with and without illustrations. Indeed, the non-illustrated reviews, which have a greater scientific and serious look to them, enjoy a wider circulation.

Specialized magazines and periodicals that include a bit of everything and cater to the needs of the times find an ever-expanding readership. Every possible and imaginable title is on display.

Many people prefer them to books because of their low cost, ready availability, the little space they occupy and their wide variety of topics.

Indeed, one can say that this type of lore is a real competitor to the book, when it does not supplant it. It typifies the small personal library of the middle class. More than any other kind of printed matter it points to the haste of our age, its amateurism, the longing for knowledge and the little time and desire to acquire it. It responds, in sum, to the transformation and growth of indulgent and modern readers.

## Value of magazines and periodicals

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Magazine readers have generally an almost blind faith in what they read; this then becomes the core of their thinking, their reasoning and their conversation.

Because such readers are so numerous, it can be said that much of present-day opinion – public, religious, political and social – lives on and satiates itself with this tabloid food, without reflecting that it is often harmful to both knowledge and the soul.<sup>1</sup>

Not all of this is to be condemned; indeed it is often to be supported because it helps spread knowledge and responds to the needs of the times. But, and precisely for this reason, if the journalist has a serious responsibility, all the more so has the magazine and periodical writer, to whom readers turn in a special way for accurate, reliable and expert information. His readership in general is the less informed, the less educated and the busiest people who place almost blind trust in him.

Ordinarily the periodical and the magazine have a far greater influence than the book. A reader generally chooses the latter according to his discretion and not always according to need. In practice, even if a book is bought by design, its effect is lessened because it deals simply with one topic. A book easily tires the reader or, at least, it does not lend itself to be easily read again because the common tendency is to look always for something new.

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Contrariwise, the magazine and the periodical are appealing and often their pulling power lies in their pictures and unusual articles. Still, this variety that ought to constitute their worth is, not infrequently, a carrier of venom. The excuse that a magazine is for all tastes is very often the Achilles heel whereby error and bad advice filter into people's minds.

But it is also true that if the magazine and periodical are sober, properly presented and solidly based, then they become a

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<sup>1</sup> Naturally we are not referring to the scientific review, which almost always proves how valuable it is.

great means for popularizing topics that would not otherwise be accessible to most people. Above all, they become a means of fruitful apostolate because it is constant, widespread and generally well received.

### **Norms for the apostle**

Apart from the negative aspect of dissuading people from reading magazines and periodicals that do not conform to religious principles, the apostle must look at the much more active and positive aspect of keeping his present readers and remaining on the lookout for new ones.

**295** He is not to think that his present readers | need no help. The apostle is aiming to do good, not to make money. For him (even more so if he is a religious) the exercise of the vow of poverty, dependent on his situation, consists for the most part in supporting those magazines and periodicals which, although in the red, are sure to do real good. This is the almsgiving not of bread but of the word of God; a charity that goes unrecognized or not appreciated by people, and is indeed at times disapproved of because of the risks involved. But it is always a heroic and highly meritorious form of charity that will gain for him in paradise an unexpected reward.

When the means and conditions allow it the apostle himself may and indeed must launch magazines and periodicals that respond to the spiritual needs of people, of both those who are looking for them and of those who are not. If these publications are to achieve their purpose and not be rejected, their content, style of presentation and distribution method has to appeal to the reader.

It is accepted that the magazine and periodical are among the most difficult and demanding of publications because they go to people in all walks of life and respond to a need that reflects a collective, changeable and often puerile sense of taste.

**296** This is why they need, as does the daily newspaper, a competent editor who | is able to oversee personally every detail of

the three stages – editorial work, printing and distribution, and administration.

As regards the *editorial* stage he is to take particular care to achieve his purpose by using a variety of features.

The specific purpose of the apostle's magazines and periodicals is religious formation. The editor is to see that the topic of religion, which is superior to all others, is dealt with fittingly. The characteristic of this subject must be twofold: it is to be explored in such a way as to make people prefer it to harmful reading, and it to be directed to the mind, the will and the heart of readers so as to raise them up wholly to God.

Ways are to be found at the opportune time to give preference to all that makes up the Catholic faith, morals and worship, so that the reader comes, almost imperceptibly, to an understanding and practice of the Christian life in keeping with his state. While yet holding firmly to the principles of religion, one may and, at times, one has to talk about politics, seize on a historical fact or set a personage in his or her own milieu, or at other times deal with sport, poetry, the arts, science, miscellaneous features, and so on.

Care is to be taken to see that there is plenty of variety. Woe betide monotony!

The more the readers' curiosity is satisfied (they may be likened to a child, the eternal and never-satisfied questioner), the more the editor will touch on the problems that reflect the times and thus make the magazine more appreciated.

It is not the editor's task to simply fill the pages but to find space also for wide-ranging variety. As well as the editorial he should periodically have a question and answer session with his readers, just as does the teacher in the class or the preacher in the sermon. He is to get to know his readers as much as possible and to adapt his articles to their mental ability and to what they prefer in such a way that they not only enjoy the magazine but eagerly looked forward to it.

Let him see that stories vary, common forms of expression be used, and problems touched on rather than discussed.

*The technical aspect* is not to be overlooked. Although of lesser importance it is what hits the reader and gives the initial reaction of like or dislike.

The editor is to set out rules as regards page layout, choice of typefaces and the use of white space. The cover and headline titles, as all the rest, should be eye-catching, excite [the reader's] curiosity and give a sense of good taste.

Lastly, he is to supervise the correction of the proofs, the printing, the cover, the dispatching and the administration.

298 The editor's work does not conclude with the editorial and the technical side. It also includes *distribution*.

The readers are the editor's particular students and, at times, if we may so express it, his spiritual children. He is to consider and to treat them as such. He is not to lose anyone. He is to keep in touch with them frequently, either through the newspaper's pages or privately. He is to make his own their wishes and needs. Readers are to experience his paternal affection as well as his vibrant and encouraging help.

Let him never be happy with the number of his pupils. His is not a closed class. Having won over committed readers he is to look for new ones. To this end he can utilize the periodicals themselves by way of publicity pieces<sup>2</sup> and articles... as well as getting readers interested in finding new subscribers... Practical know-how and zeal will suggest the means.

Since the editor cannot attend to every individual reader he is to have helpers. But he must oversee everything and everyone. He is the teacher.

A magazine's life depends to a great extent on *administration*. Here too the editor is to be directly involved. He is to set the subscriber's offering and to use all means to avoid liabilities that would put the magazine or periodical into the danger of coming to an end.

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<sup>2</sup> \* The Italian text has: *Reclami sta per annunci pubblicitari*.

## PARISH GAZETTE

Among Catholic periodicals the parish magazine or, more to the point, the “parish gazette” holds a place of eminence.

**Description**

The parish gazette is not a news sheet, it is not a chronicle of public happenings over a given time, it is not a farming, business or industrial gazette; it is not a scientific literary review, it is not self-flattering or a self-defense; it is not a news sheet that slanders opponents, real or imaginary...

It is, instead, the loudspeaker of the pastor and of the parish’s projects, the paper bell that silently summons parishioners to the parish, | the communal fatherly home where people are born into the spiritual life, where they experience [the liturgy’s] solemn acts, and where they will receive their first suffrages in death. It is the pastor’s medium of charity, for he sets down on paper what he spoke from the pulpit lest they forget. It is an extension of his pastoral zeal that goes beyond the church walls to reach everyone, even those who no longer frequent the church and those far from God.

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While the parish gazette has always the same purpose, it may be subject to variation as regards its frequency, its format and its content...

As regards its publication time it can be weekly, fortnightly, monthly, bi-monthly [= two-monthly], six-monthly, yearly.

As regards size the format can be that of a single sheet, a notice, a parish letter,<sup>1</sup> a poster to be affixed to the church door or walls, or [it can be] newspaper size, with or without pictures, in four, eight, sixteen or more pages.

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<sup>1</sup> When it is in this size the parish gazette can also be typewritten.

As regards the content matter it can be for all, for one's own parish, or partly for all and partly for one's own parish.

301 For all, when it is the same for several parishes. For one's own parish, when it is written completely | by the pastor or by a person in his name. Partly for all and partly for the parish, when the pastor reserves for himself a column or a page in a gazette that one or more dioceses publish in common.

### **Its usefulness**

The usefulness or rather the necessity of the parish gazette is clearly apparent from its practical purpose.

It aims to establish a close link between the pastor and his flock. It is a link with all those who have heard his words in church, now clearly set out in print, so that they can call them to mind and reflect on them at the opportune time.

It is a link with those who have distanced themselves and no longer come to church. It is a reminder and the fatherly call of the pastor who must lead them and wants to lead them to the faithful practice of the Christian life.

302 It is a link with those alienated from religion, a link with antagonists and, if need be, with emigrants. Experience has shown and shows that many antagonists, left to their private thoughts, esteem, trust and bear good will to their pastor who has vowed himself to God's service and to the good of souls, of their souls. Even if they do not want it to be known, many enjoy reading | in the privacy of their homes those words that, given their bias, they do not want to hear. Others instead will be drawn by curiosity, by the need to fill in time, resolved to criticize it... But even in these cases, the written word of the pastor, if it is a true word of God, set down or expounded with a supernatural spirit, will not fail to be an opportunity for bonding, a seed of life for heaven.

To realize how much the gazette means to those who have emigrated it suffices to look at their attachment to their religion and to their homeland.

In the hands of the parishioners the gazette will thus be a sign of fraternity, the badge that marks them out as the pastor's flock.

In the hands of the pastor it will testify to his lively charity towards God and towards his flock; [it is] a declaration of his zealous sacrifice and daring because to start up a parish gazette demands, at times, great sacrifices and involves surmounting not a few difficulties.

Today, more than ever, in the midst of such apathy, pious self-conceit and an unbridled passion for reading, the pastor who has managed to start a gazette in his parish can state that he has not neglected one of the most effective means of his ministry.

Another purpose of the parish gazette is | to help develop all the initiatives of the parish.

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In fact, the wisest and most practical people are the ones who keep organizational works going through brochures that explain, inculcate and maintain them. So it is for works in the civil, commercial, sporting, scientific, artistic and religious field. So too for missionary works, welfare centers, schools...

Naturally it is a question of a "*dulce pondus*,"<sup>2</sup> similar to the weight of the wings of a bird, a weight, nonetheless, that is borne by the wings themselves.

The gazette supports such parish works as the kindergarten and the hospital, it seeks help to cover the cost of church works; it promotes and supports such religious initiatives as the first Friday in honor of the Sacred Heart, Forty Hours, the missions; it promotes catechetical organization; it gives work to Catholic Action, to the confraternities, to charities and to organizations that deal with various people and their needs.

To sum up: the parish gazette is a loud voice, a continuous voice, a written voice, a voice issued thoughtfully and expeditiously that has, even from a human point of view, the best qualifications for success.

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<sup>2</sup> \* A pleasant weight.

### 304 Its qualities

If the parish gazette is to have an easy ride in achieving its holy purpose then it needs to have certain qualities. These regard the editorial role and content, its external appearance, its administration and its distribution.

It is to be edited by the pastor (at least the part that concerns the parish), and to be under his direct responsibility. Since the gazette is a form of preaching it has to reflect the pulpit which the priest mounts in fear and trembling lest he distort the word of God.

The gazette is to be addressed to all the parishioners and, in a special way, to those who practice the least.

The priest is to speak impersonally, and to introduce himself not as a particular person but as a father and pastor. His writing is to reflect his heart and soul and resonate with enthusiasm, soothing words and supernatural affection.

The gazette's style of writing is to be simple. It is to be conversational, narrative, anecdotal... as the occasion demands.

The subject matter is to be of a religious and moral, that is, a pastoral nature. It is to contain a part that is proper to the parish and a part open to all; this latter is not written by the pastor but by people who are qualified. The proper is to contain things concerning the parish and be written by the pastor.

**305** As a filler or addition it is to carry brief items of interest to the parishioners that, at least indirectly, are a help to the welfare of their soul and, overall, result in a sense of unity with the pastor and affection for the gazette.

The main part of the gazette should carry a repeat of the parish instructions, the timetable of services, births, marriages and deaths and especially the revered word of the Pope and the Bishops. It would be useless for the Pope to speak and the Bishops to issue pastoral letters if the faithful did not know about them. It would be useful and not out of place to have a popular defense of the truths of the faith, set out in a precise and clear way.

The bulletin is to be an echo of all the parish's organizations such as Catholic Action, the confraternities, the religious and charitable undertakings, the library, the parish drama plays or movie shows, and so on.

Scurrilous attacks and useless and unseemly adulation are to be avoided, at all costs. On the contrary the style should be cheerful and heartening.

The *administration* of the gazette, ordinarily, is not, and must not be a burden, because if it is taken care of properly it becomes not a liability but a support for all the other parish works and initiatives. A subscription may be levied, but the bulletin should be sent especially to those who do not pay. The greatest support comes from voluntary offerings. Use may be made at times of collections, stalls, recitals and so on.

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As far as possible the *distribution* must be pastoral. To send the gazette through the mail is not the best way. A very useful way instead is to give it to zealous helpers to distribute to families and to consign it to the head of the house. If there is a group of cooperators for the press apostolate in the parish, then the distribution is to be overseen by one or more members of the group.

Whatever the manner of distribution, care is to be taken that the gazette reaches every family, especially the ones who no longer frequent the church, and those who oppose it.

The task of the press apostle as regards the parish gazette is to give advice consonant with the rules set out above, to encourage people and, when needs be, to write articles for the main section, and to take care of the printing and the distribution.

The apostle should give himself no peace until every parish has its own gazette.

## LIGHT READING

By “light reading” we mean all those forms of the written word the purpose of which is to teach and instruct by presenting pleasant things. Such are novels, short stories, picture books, story books, fables, tales, parables, adventure stories, travel books, history books...

### **Its usefulness in the apostolate**

To make use of light reading for the printing apostolate is a wise application, one based on human nature and, above all, on the example of the Divine Teacher. Jesus, in fact, taught people by making use of stories, parables and charming similitudes that he adapted to the type of audience listening to his word.

**308** Light reading is the genre that people prefer; it is the most widespread. It interests not just one but all categories of readers, titled and untitled, students, professional people and scholars. It interests young people for they are carefree and it benefits adults to alleviate their concerns; students prefer it to text books and it helps those who have nothing to do to pass the time.

It makes up the highest percentage of reading material to be found in book stores, libraries, kiosks and the family. It is the type of literature that heads circulation figures.

It is a captivating and interesting genre because it is addressed to the senses and especially to the imagination. It keeps curiosity alive and well; it can make a deep impression which, if good, can be a strong incentive to practice virtue or which, if bad, can inexorably lead to wickedness.

The apostle can employ this genre, more than any other, to combat the bad press and to spread the good press. The world is awash in a sea of light reading. In this respect there are statistics which, even if roughly estimated, are quite impressive.

Just to take the book production of works of fiction it is calculated that over 10,000 novels are published annually in Italy alone. Each of these titles has a print run that goes from a thousand or so copies up to 50,000 (especially for those sold at bookstalls). Thus, in round figures, over half a million copies of novels are sold annually in Italy. Almost all these are then read by a further two or three people; if they are stocked in the public library they go like hot cakes.

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Of these novels hardly 20% are to be recommended, 60% are completely negative, while a further 20% are admissible but with reservations.

Here is a case of applying the watchword of Leo XIII, which is “to combat arms with arms”; it is to counter novels with novels, literature with literature.

Furthermore, light reading lends itself a great deal, albeit indirectly, to the cause of good.

Domenico Giuliotti, a Catholic author, writes: “Philosophy and theology tracts (words and thinking that crystallize in reasoning) are incapable of making people experience the living truth of Christianity. But during a reading of the *Promessi Sposi* [the ‘Betrothed’], a living word, indeed, a word of life, it is impossible not to be charmed (over and above a work of art) by the divine spell of Christ’s teaching.”

The apostle can thus employ this genre as an effective means not only to safeguard people from the poison of the bad press but also to nourish them spiritually.

### Essential qualities

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To achieve their purpose, both in a negative and positive sense, works of fiction prepared by the apostle must have at least three essential qualities. These are: a good story line, an appeal to all the person’s faculties, and a refreshing style.

The *story line* will vary depending on the type of writing or the group of people at which it is aimed. But there has to be a story line.

It embodies the goal and it proposes to demonstrate a principle, to impart a teaching, and an ideal towards which to guide the reader, and so on.

It has to unfold in such a way that the action or the plot is good enough to bear out the story line intended.

The *faculties* of a human being that need to be addressed are not only the intellect and feeling, or just such secondary faculties as the imagination or the senses. They have to be all the faculties of the human mind, that is, the intellect, the feeling and the will. It may be that one or another will dominate, depending on particular circumstances, but none of the faculties must be overlooked.

311 To divert a human completely from evil and to lead him wholly to God he must be taken as he is. Now, in accordance with his nature he loves what he knows and wills what he loves. Since he knows, loves and wills with the faculties of, respectively, the mind, feeling and will, all three must be cultivated in him at the same time and in a way that is congenial.

The *style* will be refreshing if the basic theme, the prose, typeface, description and all the rest harmonize with the readership it is aimed at and with the circumstances of time and place; above all, if everything responds to the characteristic demands of human nature.

Themes can vary and be boundless: stories with a biblical or historical setting, an adaptation or a re-writing of classical masterpieces, current works, informative and amusing stories...

Although learning and language ought not to be the primary purpose yet one should not overlook the wise maxim that "What you learn through enjoyment you never forget."

Attention is thus to be paid to phonetics, correct spelling, grammar and syntax, word subtlety and punctuation.

There is to be a suitable choice of ideas, identifying the more important from the lesser important; order in distinguishing the various parts; a natural and even passage from one idea to another, proportion between the various parts.

Lastly, ideas have to be clear; there is to be propriety, concision, relevance, symmetry and also a certain degree of elegance, so that the story comes across in a clear, simple, vivid and spirited way. 312

When dealing with real events, always make sure to have a clear and distinct understanding of the causes and effects. If, instead, the events are fictional they should be imagined in a way that conforms to the principles of plausibility.

Highlight the personages who have a role to play as well as the circumstances of the time and place in which the story unfolds, while omitting all useless details.

### Inspirational models

Among the many, we would suggest two: *I Promessi Sposi* [The Betrothed] and the *Book of Tobit*, where the three conditions mentioned are clearly highlighted.

*I Promessi Sposi* is, in the secular field, a masterpiece of its kind. In this religious-moral novel by Manzoni the story line put forward is clear-cut: “God protects the pure of heart who are badgered by arrogant men, while he will, one day, deal with arrogance and cowardice. Over and above the good and the bad stands religion, benevolent yet assertive, for it alone has the actual power to soothe the sufferings of the oppressed and still yet convert the oppressor.”

The work’s story line, commendable in its simplicity, is wholly focused on its purpose. But, to make it more dynamic, the author depicts some central scenes: Fr Cristoforo’s “the day will come”, the conversion of the Unnamed, the death of don Rodrigo and lastly the new family of Renzo and Lucia. 313

The work is addressed to the whole person; indeed, the somewhat moving and obvious way in which the author narrates the facts and describes the most diverse and difficult scenes reveals his deep understanding of the human mind. The faithful and vivid way in which the historical environment is described, the picturesque landscape, the naturalness and singular impor-

tance of the characters, such as Fr Abbondio, don Rodrigo, Fr Cristoforo, Cardinal Federigo... the two protagonists... are as so many voices that speak to the reader's mind, his will and his heart and imperceptibly lead him to think, perceive and desire as does the author.

As regards the style critics are unable to raise any criticism.

314 The *Book of Tobit* is one of literature's jewels. The *argument* put forward is that "if divine providence puts the just to the test they will never be abandoned and they will be rewarded in this life." The tale unfolds in the very simple | story line. After describing the misfortunes of Tobit (poor and blind) and of Sarah (insulted because each of her seven husbands was killed by a demon), it shows how God's providence sends the archangel Raphael as a guide for the young Tobias when he goes to visit Gabael in Media to reclaim a loan on his father's behalf. The archangel saves Tobias from the fish, Sarah from the demon and gives her to Tobias as his bride. Lastly, he restores Tobit's sight. The whole story depicts Tobit as a just man who entrusts himself to divine providence.

None of the human faculties is overlooked in this book. Reading the book the reader's mind is raised up to such consoling truths as God's goodness, the existence and protection of Angels, the beneficial effects of submission to and trust in God; the will is incited and driven to what is good by feelings produced in the mind when reflecting on such holy examples.

As regards the style it was considered to be a jewel of craftsmanship and sensitivity.

The apostle writer is to try and model himself on these examples and, when required, to propose and demand that his collaborators in this field of literature do so too. It is useful for him to have helpers, especially for writing novels. He himself will see to such other areas as fables, novellas, story books, history books and especially biography and hagiography.

## LITERATURE FOR CHILDREN

To write for children is an art form that is unusually rare and difficult. Apart from a special calling it demands of the apostle suitable preparation and wise action.

**Suitable preparation**

*Moral* preparation, that is, a person who has a good, honest and cheerful character. Specifically, one who loves children a great deal. It is a given that if people do not have a sincere and effectual love for children they won't know how to understand and deal with them.

So many talented writers influence and charm crowds of people but yet leave children indifferent!

*Intellectual* preparation. Besides the background of religious and secular knowledge that the apostle needs for the editorial apostolate, he must correctly assess the importance of children's literature and have an understanding of its history and of theoretical and practical child psychology.

The correct assessment of this importance includes:

- the educational and moral point of view: literature for children is aimed at youngsters in formation, at persons whose powers of critique are still in the making, but such literature is their mind's principal nourishment;
- the responsibility for adults (parents, teachers, and those who give a book to a child). This is because the choice and the introduction to children's literature fall on their shoulders;
- the school system: in some school systems literature makes up the basis of teaching and formation.

The history of [children's] literature may be said to be both old and new.

Old, since descriptions of the nature, the psychological demeanor, the games and actions which express the way children see, judge and act, are to be found in almost all the works of literature from antiquity up to the present day: from Homer to Giovanni Pascoli, from the fables of Aesop to the present-day descriptions of the airplane. In this respect, children's literature may be said to be as old as the art of literature.

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New, since in almost all civilized countries there is a vast range of writings in the form of books and journals for children as a result of the study and observation of this hitherto unexplored world of the child. Such literature, when considered overall, is a phenomenon because it has had such a rapid growth, as if so much haste was to make up for lost time. Everywhere its aim has been to become more artistic and to serve the cause of education, not via direct exhortation but through persuasion, trying all the while to be ever more amusing.

Lastly, the apostle needs to have a grasp of the theory and practice of child psychology in its three main stages – infancy, childhood and adolescence – in accord with the general principles set out here.

Infancy spans a child's first six years and takes in three phases. The first is from birth to fifteen months of age. Its characteristic is the child learning to talk. Feelings, which initially are barely distinguishable, and the recognition of people and things that make up the child's environment, become more and more defined. The second phase terminates at three years of age. It is the time when the child shows that he is a great mimic. The third phase extends from three to six years of age and shows the child in a host of relationships with the people in his world.

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In the three phases of infancy, the most important characteristic in view of learning, and thus also of literature, is an insatiable and inexhaustible curiosity in the form of "whys". To this we can add the tantrum, which is manifested in a reaction to what others want, because for the child it is contrary to what he is thinking or was told.

Infancy flowers into childhood that lasts from six to about twelve years of age.

Childhood is the period of upbringing and education because the child, who already experiences being part of society, is a mass of mental and moral activities which are evolving in him. Such energies need to be understood, provoked and directed towards their development and perfection.

Adolescence follows on childhood and lasts from the age of twelve to fifteen. Psychologists define it as a second birth since it marks a quite decisive phase of human development.

At this stage the adolescent's mindset is, in the main, subjective. He is, as it were, less a realist; he is still linked to the specifics of childhood. For him the device or invention of imagination which, in turn, is colored by feeling alters reality. Thus the adolescent loves symbol, illusions almost, ritual, external signs, symbols. His emotional life is quite fertile. Quite noticeable is that attraction turns into erotic and at times morbid feelings.

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His will is often fickle and lacks balance.

Aesthetic feeling, which evolves both from the contemplation of nature – for the adolescent it turns out to be almost a symbolic revelation – as well as from the arts and in particular from music and poetry, is quite well developed.

His conception of God comes from the idea of a judge, that is, the idea of sanction; it is not yet the conception of an absolute arrived at by philosophical induction or deduction.

Male adolescence differs somewhat from female adolescence. Daydreaming appears more frequently in the female, a somewhat mental drowsiness, linked at times with melancholy. This is rarer in the male adolescent, who finds an outlet in activities and games.

During adolescence, the youngster who is no longer a child but not yet a youth, is molding his own personality. It is thus necessary to study him in these manifold manifestations so as to respond to his needs, while not suppressing those tendencies that ought to be left free to him but yet initiating him into a correct understanding of life.

### Wise action

The apostle writer will act wisely in the field of children's writing if he aims at the child's moral and religious formation, which is, in other words, to prepare good citizens for this earthly life and blessed ones for our heavenly homeland.

His intent is twofold: it is preservation and production.

*Preservation* from harmful reading. He is to advise people of the morality or immorality of all those existing works that make up the valuable series of ancient and modern literature. It is true that while such works, particularly the more modern ones have striven to become ever more artistic and amusing, they have sometimes gone beyond bounds and have bordered on frivolity, and even worse things. Among the few good educational and moral books, there are an increasing number of others that are devoid of any substance and are called books and newspapers only because there is no other name for them.

On a practical level the apostle must:

- 321 – prevail on civil and religious authority, families – and mothers in particular – |to keep an eye on children's reading matter, and to differentiate between it and academic texts, elementary school books and the like;
- persuade teachers to bear in mind the criteria whence to draw inspiration for good and pleasant reading for children;
  - suggest those works which instruct and form ideas through a noble form of art, either a narrative work or one from the representative arts;
  - step up general interest for this type of reading, one of the most powerful tools of education. Make it known and loved and have it supervised; make people understand the importance of the gift of a book, one, however, that is carefully chosen and suits the needs of the child's mind.

To this work of guidance the apostle is to add the positive feature of his own *production*.

In keeping with his mission, he is not to look for his own satisfaction, to tie himself to one particular kind of output or to one

section of young people as regards place, condition, or specific age.

The apostle is thinking not of self but of God and others.

He has thus to direct his efforts at times to boys and girls, to children young and old, at times to the poor, at other times to the wealthy, now to Catholics, at other times to heretics and pagans. He has always to do this with the same enthusiasm and in the way that he believes will help his purpose most.

In all his writings he is to be attentive to the choice of kind, method and sources.<sup>1</sup> 322

*All the kinds* that make up children's literature are at his service for this purpose.

Thus his output can be works of a moral nature, or their principles, writings of virtuous conduct, virtue lived out or specific; works of a historical or biographical nature; publications of a social and environmental nature; fables, legends, fantasy adventure stories; fantasy adventure stories and scientific discoveries combined; books of popular science; humorous and recreational books; poems, journalism...

Of all these, however, those which better reflect his aims as an apostle are figures, stories, parables and similitudes because, more than other kinds, these act on a child's feeling, fantasy, curiosity and sense of humor – chords that resonate the most.

*Figures* [or illustrations] should preface and complete the written text. They are particularly useful for the three phases of early childhood, for children, for illiterate adults and for those who do not know the language. They can be exhibited in the form of panels, handbills, newspapers and so on. Where possible they should be in color.

Pictures of model boys | or girls (better if they are saints) will be a help for younger children. Children, enraptured by exploits and signs acceptable to their age, can take delight in such biblical scenes as the Virgin Mary with the child Jesus in her arms, Jesus asleep on his mother's breast, Jesus in the midst of children. So, too, pictures that detail the lives of saints such as 323

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<sup>1</sup> Cf. BORLA, *La formazione religiosa del fanciullo*.

Agnes with a pretty little lamb, Cecilia crowned with roses, Catherine [of Alexandria] broken on the wheel... as well as personages who will stir up love of virginity, the desire not to offend Jesus, hatred of sin, abhorrence of vanity, avoidance of bad company and so on.

This can be followed up by illustrating such truths of the faith as the twelve articles of the Creed, the Commandments, the Sacraments, the Sacramentals and prayer.

*Stories* are easily impressed on the memory, arouse lasting impressions, and open the way to reach the mind and heart of children.

To lend color to a well spun story will have an instantaneous effect. With the proper know-how the apostle will be able to impress on the child's mind even the loftiest truths.

Adults, too, find it easier to remember such truths when they are linked to happenings or events!

*Parables* (stories of imagined events) help illustrate truths that are difficult to understand but with which they have an affinity and can be easily inferred.

**324** *Similitudes* and *comparisons*, even more so than parables, are of great use in explaining Christian truths and in the formation of religious ideals.

Stories, parables, similitudes and all forms of children's literature must, above all, follow the *gospel method* and be simple, suitable, intuitive, step by step and conversational.

Children love true stories, interesting stories. Such stories should always be different, always new, absorbing, short and simple, even if there is a wealth of description. Thus they can be easily followed and hold the child's attention. The moral of the story will be effective if it is brief.

The parables are to be like the ones Jesus told. He took as his subject things that happened under people's eyes. He did not fall back on unlikely or strange stories, he did not have animals or plants talk, he did not attribute human feelings to inanimate things, as do storytellers of every age. He always kept to the facts and from these he deduced ways for upright living as well

as sublime and effective teachings. What could, for example, be more appealing than the parable of the prodigal son?

As regards similitudes these have to deal with things that children know about, things from their environment. For example, if you talk about an “elevator” children must know what this |contraption is, something that children in the country or from mountain villages would not know about.

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The hallmark of parables, too, has to be simplicity, clarity and naturalness.

The apostle writer’s *preferred sources* for his writings aimed at children are Holy Scripture, the Church Fathers, the lives of the Saints and edifying biographies.

Prominent and remarkable events may be taken from the Old and the New Testament and recounted in simple words suited to the level of intelligence of children. Particularly pleasing and effective is the story of the child Jesus’ life.

Show Jesus at home in Nazareth, side by side with Mary and Joseph, ever obedient to carry out little chores and ready to accompany them when they go to the Temple. Present him talking with the Doctors, watch him in his foster father’s workshop at work, humble, patient and obedient.

Inexhaustible sources are also the writings of the Church Fathers and writers, many of which can be easily adapted and developed to suit children of every age, time and place.

A third source is the life of model children, of young saints or also the childhood and early life of older saints. Saint Louis, Saint Tarcisius, Saint Agnes and Saint Thérèse of the Child Jesus, in their early |years, are marvelous types and models of childhood, which exert a powerful influence on the minds of children.

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To these three main sources can be added other secondary ones such as history, daily life, customs, famous events...

History and daily life, both of which are full of events and of domestic and collective reminiscences, are a great help to the apostle writer. One has only to open one’s eyes and observe what is happening all around to seize on opportune stories. Yet

to know how to choose one flower from another requires great art. Some stories have nothing to say and are to be put aside. There are others of no educational value, while others instead enlighten the mind, move the heart, and make people become better. These are the only flowers to be picked.

The customs of family and civic life (such as greetings, signs of respect), daily events and nature itself offer wonderful examples for similitude and for getting things across to children.

Famous events also offer a topic for lively minds that are open to their teaching.

**327** Let the apostle learn how to treasure such unlimited resources as are at his disposal, but not to forget that while these can be a great help they are not everything. Such material must be reworked in the apostle's soul and become nourishment suitable for the age of tender children.

This is a difficult and tiring work but one which, apart from the reward promised by God, will result in some earthly satisfaction, since the child does follow, does remember and does conform.

## MISSION ACTIVITY

The missionary problem is one that must concern and arouse the apostle writer the most. For if he really loves God and human beings he cannot remain indifferent to the fact that hundreds of millions of people are born, live and die without ever coming to know, love and adore the true God; that countless peoples and tribes are unaware that a Redeemer was born and has died for them, and that they themselves are called to a legacy of grace, beatitude and glory!

In practical terms the apostle attends to the missions by keeping his readers informed and by seeking their cooperation and prayers for the missions.

**Knowledge of the missions**

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Complete knowledge of the missions includes:

– The *precise meaning* of the word “missions” as understood by the Church, in other words, the mandate to evangelize, to bring the faith to pagan peoples.

– The *twofold end* of missionary activity: the generic end that seeks God’s glory and people’s salvation; the specific end that aims to establish the Church of Jesus Christ in a perfect and lasting manner where it is not yet constituted.

– The *study of mission activity* [examines its] doctrinal, descriptive and operational parts. [It looks at] *doctrine* in the general part. Here it considers the basic idea of mission; it investigates the philosophical and theological reasons why the Church has the right and duty to propagate the faith; as well as the biblical, patristic, dogmatic, liturgical and apostolic reasons.

The specific part examines missionary activity in its modes of expression, that is, its claim (juridical part) and its method. The *descriptive part*, that is, the history of the past and the descrip-

tion of the present, missionography (study of the religions, analogy, missionary geography, missionary statistics and so on). The *operational part* [considers work] in the field and as a cooperator. The former concerns the personnel working in the missions. The latter envisages the help that Catholics, who live in countries where the Church hierarchy is already duly established, can give to missionaries.

Complementing this overview is a study of the means, the ways and the prejudices concerning the missions.

The *means* of the missions are manifold and they vary depending on the circumstances of time, place, persons, and the political and social conditions. Thus, among the many means there is mission geography. This answers such basic questions as Where to go? Which places? What are these people like?

The *ways* of the missions are the ways of the heart. Great success in missionary work just as a great lack of success depends largely on having found or followed these ways or not. In this, the Apostles and great missionaries followed the insight and tact of the Divine Teacher as is clear, for example, in the call of the Apostles, in his talk with the Samaritan woman, with Zacchaeus, and in his way of captivating the crowds.

These ways vary, they depend on the circumstances and they require study, experience and adaptation.

Massaia,<sup>1</sup> for example, moved around Ethiopia practicing medicine. The pagans came to him to be cured of smallpox and he took advantage of this to lead them to God. The first Jesuits managed to enter China as astronomers; others in other ways.

All missionaries have undertaken works of charity in a variety of ways. Witness to such charity is the many hospitals, people's homes, orphanages, schools, and charitable organizations... opened in almost all the mission lands.

There are also a number of *prejudices* and *misunderstandings* regarding the missions, the missionaries and their works.

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<sup>1</sup> \* Guglielmo Massaia (1809-1886), a Piedmontese missionary Capuchin, Cardinal in 1884, was much admired by Fr Alberione, who dedicated the film *Abuna Messias* (1938) to him.

Among the most common is that missionaries are much-prized propagators of the ideas and power of the countries they come from. It is well known that people hostile to the faith are grateful to missionaries not because of their work of evangelization but because, in these far-off countries, they can open up ways for their own country's political influence and trade. Thus, at times, it happens that while Religious are persecuted at home they are being helped abroad for political and commercial interests. Centuries-old experience shows, instead, that if the missionary's only contribution is his nationalism, then it pollutes and sterilizes both religious and political propagandizing. The good missionary, while not getting involved in political propaganda will, indirectly, make his own country known and loved abroad.

A *knowledge of the missions* is a necessity for some, a help for others.

It is a *necessity* for the clergy, for missionaries, apologists, scholars, and opponents... **332**

For the *clergy*, to top up and complete their theology studies so that they can fully partake in their pastoral mission.

For *missionaries*, to learn the theory of their future practical work and to treasure the experience of those who have already preceded them.

For *scholars*, to grasp the importance of mission work both from a scientific-theoretical and practical point of view.

For *apologists*, to make use of in their battle against the Church's enemies, particularly against Protestants and Muslims, who try to spread their errors by invading even our field and stealing our ripened harvest.

Our *opponents*, both theorists and those in the field, who attempt to paralyze missionary work.

It is *useful* and important that everyone, the good and the bad, believers and non-believers, rulers and subjects all know about the missions so that they will not hinder them, but rather foster them in every way, in accordance with the Church's directives.

The apostle writer who has a profound knowledge of missionary work will know how to profit from every occasion to propagate it in the way he judges appropriate for the glory of God and the salvation of people's souls.

### 333 Cooperating with the missions

Cooperation is a beneficial way of learning more about the missions. Here, more than ever, we can apply the saying: "You do not properly esteem and assist what you are unaware of or uninformed about."

Let us recall the most common forms of cooperation: missionary vocations and indigenous clergy, beneficence, pontifical missionary works, all the other works and associations.

*Vocations.* To implement the missionary program, to expand the foreign missions and to set up indigenous missions all require vocations: men and women religious, priests and lay people, men and women catechists.

The apostle writer has to resolve to arouse, support and train vocations:

- Encouraging parents to generously offer their children for the holy cause of God's glory and people's salvation.

- Making people understand that divine Providence generally raises up vocations among those who are less well-off or poor so as to give the faithful a way of sharing in the results of the missionary apostolate by way of financial support.

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- Persuading people to give their generous and charitable help by means of financial backing | to missionary Institutes and missionary works in the form of scholarships, pensions and offerings of any amount.

*Beneficence.* In his encyclical *Rerum Ecclesiae*<sup>2</sup> Pius XI said: "Do not be ashamed or regret having to become almost beggars for Christ and the good of souls." In his Little Missionary Catechism, Rambelli writes: "The Christian who fails to advance the cause of the missions does not love God who

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<sup>2</sup> \* Of 1926, on the development of the missions among the "pagans".

*wanted the missions, he does not love Christ who died to save all, he does not love the Church which must continue the work of evangelization, he does not love his neighbor whom he must help.”*

The apostle is to take every opportunity to appeal wholeheartedly for good people to provide, according to their means, for the needs of the missions by way of beneficence.

*Particular forms of cooperation* are: entertainment in favor of the missions, with or without a missionary background, (slide projections, movies, concerts, theater, recitals), making vestments and cassocks, missionary exhibits, lucky-dip stalls, money boxes for the missions, collecting used stamps and postcards, tin foil... oral and written promotion of the missions, offerings for baptisms, arranging for groups of lay people to provide for mission communities, seminaries to provide for indigenous seminaries, parishes to undertake to help a particular mission, dioceses to adopt an apostolic vicariate or an apostolic prefecture, children's organizations to resolve to cooperate in certain activities.

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The ways that divine Providence uses to help the missions and to procure merit for generous people are limitless.

*Missionary works.* The apostle is, moreover, to avail himself of every occasion to advance the cause of:

- the pontifical missionary works: the propagation of the faith; the works of Saint Peter the Apostle;
- the other missionary works of the clergy, the abolition of slavery;
- all the other general and particular works, those whose goal is to help the missions or whose objective is to help particular missions or specific aspects of missionary activity.

In order to convince people to aid the missions, apart from letting them know about the ways set out above, a further help is to advance convincing and absorbing arguments of a practical and theoretical nature such as the obligation which every Christian has to cooperate, an obligation which flows from the duty of piety towards God and charity towards one's neighbor.

### Pray for the missions

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*Prayer* is the first and most important form of missionary cooperation. It is open to all, always, everywhere.

One could say that there is hardly a pontifical document about missionary cooperation that fails to assign a place of honor to prayer, nor a missionary, writing from his field of apostolate, who does not first ask for the help of prayer.

The Gospel, theology and history – all are in agreement in affirming the ineffable efficacy of prayer.

*The Gospel* refers to the insistence, the reminders, the reproach and the pledges of the Divine Teacher. If the Father hears our prayer when we ask for something good it will be even more true when we ask for what Jesus Christ himself taught us to ask for: “that his name be blessed throughout the world, his divine will be fulfilled, his kingdom of justice and love be affirmed everywhere.”

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*Theology* cautions that the ultimate aim of the missionary apostolate, “supernatural life”, cannot find any commensurate means except in grace, a priceless victory of our humble prayer which, in turn, is an appeal to the Wisdom of God who knows the ways of Redemption, to the Power of God who knows how to implement such ways, and to the Goodness of God who wills such ways.

Lastly, *history* records, with proof incontrovertible, how much the hidden sacrifices of people unseen, in the absolute quiet of the cloister or before the altar, have contributed to the propagation of the faith.

Convinced of the great need and importance of prayer for the missions the apostle is to arouse people – particularly children and Sisters – to pray to the Lord of the harvest to send good workers to his harvest and to implore enlightenment and heavenly grace for pagans.

He is to have everyone come to an awareness of the meaning of the petition in the Our Father “*adveniat regnum tuum*” [“your kingdom come”]; he is to promote public and private

prayer, the imposing work of the Apostolate of Prayer, the need and the way to transform one's own life into continuous prayer.

Hand in hand with the cooperation of prayer goes that of *suffering*. The apostle is to explain its nature, its need and effectiveness. Let him promote days of suffering in favor of the missions, urge the generous offering of voluntary suffering in particular, and on up to the offering of life itself. There are many more souls predestined to be victims of expiation and love than people think. Often such people do not fulfill their mission because no one enlightens or guides them.

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The union of all the faithful through the cooperation of prayers and works will convert the world.

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Written works on the missions can vary a great deal. Advisable among the many are those of a geographical, religious and biographical background.

In the first case the main part will concern the study of peoples and their moral habits so as to move the reader to have compassion on such populations. In the second case it is the story of the religious who consecrate themselves to the work of the missions for only the religious are able to dedicate themselves to such work. In the third case it is the story of the life of the great missionaries and thus of all that concerns the missions.

Whichever method is chosen there is only one goal. That goal is to make the missions known so as to inspire people to take up missionary work and to pray for the missions because here, more so than in other areas, generosity arises out of conviction.

## ACADEMIC TEXTS

Academic texts, too, form part of the printing apostolate! The reason is obvious: study has to lead to a search for and a discovery of God. This may be made either directly, through religious studies, or indirectly through secular studies.

The apostle's involvement in academic texts means that he has, almost always, to deal with leaders, that is, with those who have to train the masses. To devote oneself to leaders is a wise thing; the Divine Teacher's example shows us this. He was a trainer of leaders.

**The type of texts**

340 The apostle can deal with all academic texts and all sacred and secular studies for students and teachers of all ages and | levels. Still, he must always adhere to one or the other – if not both – of the following: to shield people from texts which do not conform to the salutary principles of Catholic faith and morals, and to raise people's minds to God through knowledge.

It is sometimes necessary to remove texts that do not conform to religious principles. It is known in fact that in some countries the educated class is averse to the Church because of a lack of Christian education. Many individuals have come to moral and intellectual ruin through study texts. Many errors and heresies that have caused turmoil in people and society, as well as the bewilderment and confusion that many children, young people and even adults often experience, have their distant origins in a text book or in something they learnt in school.

To raise people's minds to God through study should not be difficult for the apostle writer. His motive flows not from the lure of fame or money but from an abundance of charity.

## Necessary qualities

The academic texts that the apostle prepares should be the best so that they assert their authority over adverse, anti-Catholic, non-Catholic or neutral texts.

To achieve this such texts must have certain qualities. These may be summed up as | spiritual value, literary propriety, and instructional effectiveness. 341

*Spiritual value:* that is, the power to exert influence over the spiritual faculties of those who adopt such texts, so as to aid them as much as possible in the field of knowledge and religion.

*Literary propriety:* the texts are to conform to the foremost rules of science and the arts, in keeping with the governmental programs of time and place, unless reasons of faith or morals should prevent this.

*Instructional effectiveness:* here the aim is to train people to be upright citizens and Christians in the manner that the time, the place and the circumstance demand.

## Practical norms

The aim of the three qualities set out above is to achieve what must be the underlying concept in every text, which is to raise the mind to God through science and nature. This will be effected in ways that are diverse and masterful.

*Diverse,* that is, to adapt oneself to the particular branch of science. One thing is the teaching to be drawn from the physical sciences (general and particular), another thing is the teaching from mathematics (pure and applied), quite another the teaching from the philosophies (logical, metaphysical, aesthetic, moral, historical).

*Masterful,* that is, to allude to [and raise the mind to God] without annoying or exasperating people but in a manner that is pleasant, attractive, convincing and fascinating.

## GEOGRAPHY

Geography is without doubt one of the sciences and arts that can more easily act as a means for raising a person's mind to God.

The apostle will deal with geography in a complete and effective way if he knows how to put it at the service of the individual and of the apostolate.

**Geography at the service of the individual**

Human beings have such frequent contact with the created world, and in particular with mother earth, that no one can completely disregard geography.

343 There are those who have a more or less extensive theoretical grasp of it and those (the most, obviously) who have a practical grasp of it. But no one ignores it completely.

The apostle is to take advantage of this universal fact to raise the minds of people to the Creator.

In the study tracts and texts of general geography and its allied subjects (astronomy, physics, politics, trade, anthropology, ethnology, morals, religion...) let him always resolve to help readers and to uplift them, in an appropriate way, by recalling some of God's truths.

At times it will be helpful to mention the Catholic teaching regarding God's creation: *'Deus creavit caelum et terram'*,<sup>1</sup> everything comes from God, everything is governed by God and everything must return to him.

Why has God created the world? In order to coexist with other beings, to live together with them, to communicate his thought to others who think, to love other beings and to be loved. *"Universa propter semetipsum operatus est Dominus."*<sup>2</sup>

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<sup>1</sup> Gen 1:1. \* In the beginning God created the heavens and the earth."

<sup>2</sup> Prov 16:4. \* "The Lord has made everything for its purpose."

At other times it will be helpful to mention the goodness of creatures. There is nothing useless in the world, nothing that is originally and intrinsically bad.

Limiting himself to the world, to a part of it, the apostle will remind readers that God gave it to human beings for them to use it. There will be countless occasions to raise people's minds to God through the study, contemplation and the simple observation of nature and its make-up.

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For example, the brightness of the skies, the beauty of flowers, the trill of birds, golden sunlit harvests, the immensity of the deep-blue sea... to what heights can they not lead us?

The book of nature contains teachings for all categories of people, for the young and the old, for all states of life. The pure and the simple in particular read this book and understand it.

The mountains, for example, exerted a powerful influence on the mind of Pier Giorgio Frassati. It was there that he contemplated God's greatness. From those pointed rocks, which stand out against the backdrop of the sky, he found it easier to escape this world and to meet God. There his prayer seemed to turn out better because he was able to find a linkage between his own voice and nature's.

For Saint Francis of Assisi creation was a harmonious song that caused his mind and heart to go into ecstasy.

For many people even the most insignificant things tell of God's wisdom and love.

Let the apostle learn to raise [his hymn] of creation to the Creator! Let him teach human beings the way to link the song of their own heart with the song of heaven, the stars, the earth and the whole of nature.

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### **Geography at the service of the apostle**

Geography has a particular task for the apostle which is to guide him with god-inspired zeal to learn about its existence in order to contribute to the fulfillment of the prayer of Jesus Christ: "*That (all) may know thee and Jesus Christ whom*

*thou hast sent... and that there be one flock, one shepherd.*"<sup>3</sup>

To achieve this, however, geography needs to be presented to him in a pastoral way so that he will love it.

An outline or an article on geography will be pastoral if, besides providing ordinary scientific news, it elaborates on matters regarding the scientific, moral and religious situation of peoples.

346 As regards the scientific situation [of peoples] it is not enough to cite their degree of education. The need is to set out clearly their social, political and religious ideas; their thinking, their current philosophical doctrines and, consequently, the status of journalism and of the press in general – if it is good, bad or neutral. [The need is] for accurate and detailed information regarding schools, teachers (the part Catholics and especially Religious play), motion pictures, radio... All this while bearing in mind the nature of the article.

The moral condition too, just as the scientific, varies from nation to nation. Every people, just as every individual, has, in a proportionate way, its own character, its own traditions and its own specific mentality. Consequently, to be highlighted are the difficulties and the hopes for the life of the Christian and for the Catholic religion, as well as the means for its wider dissemination.

An answer is to be given in a practical way to some, if not to all, of the following questions: Are there political parties? How do they see the moral law? Is the government Christian? Those in power? What religion do they profess? Is the political climate healthy? Is there a correct administration of justice? Do the laws safeguard public morality? Is there a tendency to corruption in contracts and business? Is there class struggle or harmony? What is the relationship with the Holy See? Is there honesty, peace, mutual respect in family life? Do people avoid licentiousness, dangers, pleasures? Do they respect others, their good name and their goods?...

Lastly, *religion* will need to be developed in an especial

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<sup>3</sup> Jn 10:10. \* Cf. Jn 17:3; 10:16.

way. To be more specific: religion or the various religions practiced, the number of Catholics, clergy and religious, organization, progress, the difficulties and possibilities, the number of missionaries, their works and institutions...

When dealing especially with mission lands it will often be helpful to mention the civilizing mission of the Church, the vast scientific and geographic contribution that missionary activity has brought to humanity. It helps to recall that the missionary is not just an apostle who kindles the flame of faith and love in the hearts of the pagans but that he is also the great beneficiary of human progress, who becomes contemporaneously explorer, scientist, reformer and civilizer.

All of these things are to be set out in an enjoyable way, such that they will enthuse and fill people with holy ideals.

Particular care is to be taken in the preparation of texts for students who are preparing themselves for the publishing or missionary apostolate.

It is mostly a question of opening the minds and eyes of young students to great ideals and vast new fields of action. Of making them understand how noble and broad is the mission of the priest, the religious and the generous Christian who steps out of his own circle of interests to give himself to others through the alms of prayer, sacrifice and action, so as to bring Jesus Christ to others.

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A worldly example may help. The French historian Taine, in attributing great part of the outcome of Napoleon's victories to his enthusiastic study of geography, imagines seeing three atlases in the mind of the great conqueror. The first is a military atlas made up of an enormous collection of detailed topographical maps such as the General Staff has. There is a detailed layout of the fortresses, the specific classification and distribution of all the land and sea forces, supplies, regiments, gunnery units, arsenals, store houses as well as present and future reserves of men, horses, wagons, arms, munitions, provisions and the like.

The second is a governmental map, similar to those large books containing the State's balance sheets, complete with in-

come and expenditure data – ordinary and extraordinary – tax duties, State property goods, pensions and public works. Then the whole power structure of public, ecclesiastic, and judicial authority, ministers, prefects, professors, each with his rank, home address, assignments, and income.

349 The third map is a gigantic profile and morals reference work where, just as in a police filing cabinet, every worthy citizen, each local group, every profession or social class and each nation has its own file with a summary appraisal of its present condition, its needs, previous actions and, consequently, its already manifest characteristics, possible future inclinations and likely conduct.

At the conclusion of his conquests, no matter how much these three maps have been enlarged, they are still completely engraved in the mind of the great Napoleon.

350 He knows not only their sum total and special summaries, but also their every detail. He interprets them fluently and reads them at every hour of the day. He sees the sum total and the diverse parts of the various nations that he governs, either directly or by means of others, the various regions he has conquered or traveled through. First France with the enlargement of Belgium and Piedmont, then Spain, to where he went and whence he returned, and where he installed his brother Joseph; south Italy where he put Murat in place of Joseph; central Italy, where he occupies Rome; north Italy, where Eugene is his vice-regent; Dalmatia and Istria which he annexed to his empire, Austria which he invades a second time, the Confederation of the Rhine which he instituted and oversees, Westphalia and Holland, where his brothers Louis and Jerome are his lieutenants; Prussia, conquered and disabled, which he uses as a tool to keep watch over his strongholds.

This is the secret of the great conqueror.

It was probably [not] much different for Saint Paul. There are those who imagine him enfolding the whole pagan world in his mind, his spirit reaching out day and night to communicate to

all peoples the passion that consumes him and transforms him in Jesus Christ.

Nor should it be much different for every apostolic person to whom Jesus Christ issues the command given to the Apostles: *“Go into all the world and preach the gospel to the whole creation.”*<sup>4</sup>

In conclusion: geography placed at the service of the individual and of the apostle contributes to the greater glory of God and the greater good of people’s souls, because it is a means capable of directing the mind, the will and the heart of people to God, first principle and final end of all things.

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<sup>4</sup> \* Mk 16:15.

## BIBLIOGRAPHICAL MAGAZINES

The press apostolate does not restrict itself simply to produce works in accord with its specific purpose. One task, which it assumes among others, is to guide the minds and consciences of people concerning what is produced at international, national and local level. To this end it sets itself a twofold aim: to condemn the bad press and to uphold the good.

This is necessary because it is well known that hundreds and thousands of books and magazines are published daily in the five continents: hundreds and thousands of teachers who teach good or evil, truth or falsehood, depending on whether they are good or bad teachers, true or false teachers.

The teaching Church is unable to check and pass immediate judgment on such an immense production. It cannot and does not wish to.

**352** But the apostle, with the support of and dependent upon the Church, can do so.

The means best suited to this end are the bibliographical magazines for international and national works and critical reviews for particular works.

Putting aside the subject of critical reviews until the next chapter we will deal here with bibliographical magazines and suggest two types: a general one for international works and particular ones for national and local works or for dealing with a particular genre and author.

### **General magazine**

Its purpose should be to act as a guide for people's minds and consciences regarding press products worldwide (at least the more influential ones). Hence, it is to pass an authoritative judgment on such products on the basis of Christian principles. It

has then to bring it to the notice of all, in particular to those in the Church and in society whose role is to guide the great mass of people and readers.

It is easy to see how a magazine of this kind has a quite broad yet very delicate mission. In particular what it proposes is:

1. to survey all that is undertaken in the field of the press and to judge it in accordance with the Gospel's Christian and Catholic principles;

2. to offer the necessary theological insights, indicate the right direction, distinguish true knowledge from false knowledge, cast the light and reflection of revelation on the natural sciences, apply Catholic doctrine to the new needs;

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3. to indicate the best books and magazines in order to know the state of present-day knowledge, to mention those matters still subject to controversy and those now settled;

4. to enlighten and guide writers, publishers, booksellers and promoters about the subjects and works to be excluded, while emphasizing those of a more invigorating and noble nature which should be taken up and distributed;

5. to put people on their guard against poisonous springs, against teachers of error and immorality;

6. to direct readers to the pure springs of Christian knowledge and to holiness of life;

7. to invite all those who want the best for themselves and for others to employ the press in order to enlighten, to help and to save others.

To edit a magazine of this kind it is not sufficient to have one person or several people working separately. What is needed is a group of competent writers who can examine and pass judgment in an authoritative, precise, clear, timely and impartial way. It means examining and judging the whole book-selling output published every day in the world – all the sciences, all the various forms and kinds of literature.

### 354 Particular magazines

These can be in the style of a magazine or a review. They are quite useful and sometimes quite essential. They have a practical purpose inasmuch as they act as a guide for writers, printers, booksellers, promoters, and especially for those with responsibility roles: parents, teachers, librarians, pastors.

There is a magazine of this kind, in Italy, called *Rivista di Letture* by Casati.<sup>1</sup> Its purpose is to judge the content of books for popular reading, especially from the religious and moral perspective. It sets out practical guidelines for those who have to supervise popular reading; it classifies the books to be read with circumspection, that is, those reserved for adults or for special groups of readers, and those to be stocked in Catholic libraries.

This magazine is the outcome of long and patient work. Its aim is to preserve the inexperienced from the grave pitfall of dangerous books; it indicates the books that are inspired by wholesome principles; it is a practical and sure guide for parents, librarians, teachers and spiritual directors.

The example of this zealous Italian priest in the religious and popular field should be imitated in every country and for products of all kinds, whether their purpose is intellectual, moral, financial or recreational.

**355** The particular magazines must have the same purpose as the general magazine and have those same attributes. These are:

*Authority*: so that writers, publishers, booksellers and readers experience having unequivocal support and guidance.

*Precision*: diligent examination, and judgments that conform to objectivity.

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<sup>1</sup>\* Giovanni CASATI (1881-1957), a Milanese priest, journalist and social animator, took over the *Rivista di Letture* in 1912. It began in 1904 as the *Bollettino delle Biblioteche Cattoliche*, an organ of the Federazione Italiana delle Biblioteche Cattoliche Circolanti. (This was an initiative that inspired Fr Alberione to found the "Associazione Generale Biblioteche" in 1921.) In 1946 Card. Schuster ceded the magazine to the Jesuits of San Fedele. Its new title is *Letture*, published by the San Paolo Periodici since June 1994.

*Clarity*: a balanced, precise and sure judgment regarding the book's doctrinal, moral and artistic merit. In practical terms this appears to be its most important characteristic that could perhaps be better defined as a *pastoral* and objective characteristic. (Thus, not a show of unfathomable words, or vain praise; nor humiliating or sarcastic condemnation, nor simply a literary critique, but a balanced, objective judgment.).

*Timeliness*: so that readers are informed well in time [of the new publications] and know what line to take when they receive the new title.

*Impartiality*: this will insure the esteem and the consequent spread of the magazine. It must not, so to say, "sell its soul" to any author or publisher, movement or party.

The times and the circumstances will suggest the title, the number of issues and its particular characteristics.

## RECENSIONS

The word “recension” is understood here in its scientific meaning of “review” and in its practical sense as a “critical revision” of a new work, with a judgment on its merit and worth.

In the press apostolate [book] reviews must aim to be of practical use to readers and promoters. [They are] to enlighten the former as regards choice and to guide the latter as regards wise promotion.

To this end the review must be *complete* and the reviewer *conscientious* and *competent*.<sup>1</sup>

**357 Complete**

A review is complete if it gives the author’s name, the title of the work, the publisher, the format, the layout, the number of pages, a résumé of the content and a judgment on its doctrinal, moral and artistic merit.

*The author* of a new book may be known or not known. At times it suffices to quote his name; at other times a help will be to recall his achievements and to list previous titles of his that the public may or may not know about.

If the person is an acclaimed author, he can be profiled as was done in Italy for the author of *Pratica progressiva della Confessione e della Direzione spirituale*.<sup>2</sup>

Note, however, that scholarly authors are not always esteemed in their own time or in an age when ideas contrary to or not in conformity with their own are in circulation. We have an

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<sup>1</sup> Cf. *Pane e tossico, la stampa U.D.*, by A.C.I., Rome.

<sup>2</sup> \* A.M.D.G. - Can. Leopoldo BEAUDENOM, *Pratica progressiva... secondo il metodo di Sant’Ignazio di Loyola e lo spirito di San Francesco di Sales*, vol. II, 3rd ed., Marietti, Turin-Rome 1931.

example in Saint Alphonsus. His books were censored and burned in public by his contemporaries.

It is helpful to give detailed facts about the author: if he is alive or dead, his birth place, his calling (if a lay person, an ecclesiastic, a religious), some details of his life, his good qualities, successes, and so on.

*The publisher* is usually the printer. Given this fact you can very often deduce what type of book it is as regards both content and its technical features because every established publishing house has its own particular characteristics.

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*The format, the number of pages* and *the price* must appear in a review because, quite often, readers want such facts.

In the review the *content* must be explained in a faithful and comprehensive way so as to give the reader a complete idea of the subject and how it is developed. When dealing with light reading a résumé is to be given. Where it is difficult to give a summary of major works the table of contents or a general outline will suffice.

*Judgment* concerns the intrinsic and extrinsic value of the work. The intrinsic regards its suitability and its content from a religious and scientific viewpoint; it has to highlight the book's features. The extrinsic regards aesthetics.

The apostle's judgment must be pastoral. It is, in practical terms, to indicate the type of reader the book is aimed at or for whom it is recommended. It is also to suggest practical means of promotion or, in the event, of distribution.

## Conscientious

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The review can have serious consequences on people with respect to justice, as well. The reviewer must therefore act in an upright way. In other words,

He has to be *conscientious in his reading*: he has to read the work completely and thoroughly, especially when he is reviewing novels, works of fiction or other books that contain pas-

sages, expressions or even words which are improper, questionable or not commendable.

His *judgment* is to be *unbiased*. He is not to be influenced by any like or dislike of the author, the publisher or the type of book to be reviewed. What the apostle must look for is not what he or others like but the real value of the work. Nor must he hesitate, out of unfounded fear, to go against people when the work is not really up to scratch.

He has to make *clear* whether the book is good from all points of view. In practical terms: if it is to be recommended or if it is defective in parts; if it is acceptable for such categories of people as scholars or adults; if it needs corrections, but not to the point of “ruining it completely”; if it is just tolerable; or if it is to be completely banned.

He has to indicate *clearly* the kind of readers for whom this book may be useful.

360 It is beyond dispute that too much credit is given to what is printed, simply | because it is printed; that many people read all kinds of printed matter, without knowing how to come to right judgment or choice.

Yet not all books, even if they have a Catholic “basis” and are well written, are recommended for everyone. For example, there are books that could be of great help to mature people, but it would be grave imprudence to place them in the hands of young people. There are others that require a degree of education, preparation and experience if they are to be understood properly and not misunderstood!

Particular care is to be taken when reviewing books “for children”. People think wrongly that children don’t understand certain things! What is often “not quite understood” whets their curiosity all the more and leads them to get information from their companions...

There should be nothing that may upset them. Not even advisable are those adventure stories that can over-stimulate their imagination, even if there is nothing wrong in the story itself.

Although there is nothing to object to in this but sometimes

pictures are anything but exact! It is not rare to find books that deal with subjects geared to adults but where the style and pictures are really for... children.

The apostle reviewer, aware of his responsibility before God, before himself and the souls of others, is to thoroughly sift all the elements of the book under review, weigh up the pros and cons, and, finally, sum up his own judgment, taking care to express it in as complete a way as possible and in the least number of words.

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### Competent

In keeping with the above, it is easy to see how the review cannot and must not be undertaken by persons who are unqualified.

Generally speaking, a single person is not able to review every kind of book, although a single person would be able to attend to all that concerns the branch of knowledge in which he is specialized.

The reason is obvious. The reviewer must be in a position to judge the author. Now if, for example, what we demand of an author of academic texts is that he should not only be well versed in his subject but also have personal experience acquired through teaching the subject, *all the more so* will such skills be demanded of the reviewer who is to judge the author's work.

Common sense is not always sufficient to judge a book! You need clear ideas and competence.

The apostle is thus to train himself in judgment criteria so that he can discern the good and the bad from among the mass of printed matter that swamps the world, and be able to enlighten those who avail themselves of this apostolate.

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Such criteria are not to be feeble and personal, but trustworthy; criteria that establish absolute norms, especially in the field of religion.

Dogma is an absolute criterion in matters of faith. A publication that would deride or even debate a revealed truth that is, as

such, taught by the Church, is to be rejected.

The moral law is an absolute criterion in matters regarding morals (natural law, decalog, Gospel, ecclesiastical laws). A press that advocates behavior that conflicts with this law is to be outlawed.

In practice, one is to follow, where possible, what is set out in Canon Law, in the Index of Prohibited Books, and the judgment of the juridical Institute of ecclesiastical review.

For particular cases, which are not subject to Church judgment, other criteria that may help in coming to a practical judgment are:

- the author;
- the publishing house;
- common sense;
- the time when the publications appeared, so as not to judge people and matters of one's own time with those that concern another age;
- the milieu in which the publications have appeared;
- the specific categories of people the publications are aiming at;
- the age, sex, education, and especially the religious and moral formation of the people to whom such printed matter is to be entrusted.

## POLITICS—SOCIAL SCIENCES— PHILOSOPHY

Politics, social sciences (sociology, law, economics) and philosophy are all valid subjects for the apostle writer when the defense and propagation of the faith and of natural and Christian moral principles demand it.

The following rules may be of help as and when required.

### Politics

The Gospel has a precise directive in this respect: *“Render therefore to Caesar the things that are Caesar’s and to God the things that are God’s.”*<sup>1</sup> | It is a precept that the apostle must follow with the prudence of the serpent without forgetting the simplicity of the dove.

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In particular:

1. Let him always keep in mind the Church’s relations with the State. Here we have two perfect and independent societies that have territory and subjects in common. There must not be opposition or parallelism between these two societies but harmony. In matters of religion, the State is subordinate to the Church, and its dependence on her is one that is indirect, negative and positive.

2. Let his policy be the Pope’s. He is to give his opinion only when it is a question of faith and morals, and then he will do so in this way: a) he is to submit and to instill submission to laws that are not unjust. b) When it is a question of unjust laws, he is to exempt himself in the way that every faithful Christian is held to do. Where he enjoys freedom of speech and of the press, he

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<sup>1</sup> Mt 22:21.

is to energetically defend the rights of God, the Church and people. When it is not possible for him to employ direct defense he is to cling to prayer and sacrifice.

### **Social sciences**

When we speak of social sciences we intend to focus here on three in particular: sociology, law and political economy.

**366** There are two ways of writing about social sciences – in an absolute way and in a contingent way.

In an absolute and moral way these sciences deal with the actions of a person as a member of society. In this sense they form part of Christian morals and thus are a suitable, direct, and immediate area of the apostolate. The Catholic writer can deal with them as his own material, just as Saint Thomas and Saint Alphonsus deal with them.

Technically and in their quality of being contingent they concern the manner of conveying social realities into general laws (sociology), – the whole code of laws and their study (law), – the art of administering wealth, government, and social movements in accordance with justice (economy).

In this sense social sciences are an indirect object of the apostolate; the apostle is to deal with them insofar as it is necessary to warn that nothing must be done which is against faith and religion.

The social sciences must give to the Church and religion the support that material and temporal things give to spiritual and eternal things.

In any case the apostle is to follow the social teaching of the Gospel, extant in the teaching of the Popes.

The pontifical documents concerning the Church's teaching and social action in the world are to be the apostle's norm and guide.

**367** Eminent among these are the documents that span the pontificates from Pius IX to Pius XII: a period of 77 years which, up to the present, has seen the greatest political and social up-

heaval. Of these, the main ones express the basic ideas on which the Church desires society to be rebuilt, and they relate to the human person, the family, teaching, work, capital, social relations, the State, and the Church.<sup>2</sup>

## Philosophy

Philosophy, ethics in a specific way, is also part of the social sciences.

The apostle can deal with it in a direct or indirect way.

In the former case he is to follow Aristotelian-Thomistic philosophy as the one adopted by the Church and which constitutes the basis and backbone of Catholic theology. He can also expound on opposing systems and highlight where they are at variance, and demonstrate their lack of rationality and logic, as well as their sad effects.

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When he has to deal with it in an indirect way, while holding fast to his own position, he is to follow wholesome philosophy and rely on its corroboration and proofs<sup>3</sup> to which no fair-minded person can object.

It is for the apostle then quite specifically to demonstrate to people and have them understand that Christian philosophy is the true philosophy.

In fact, that which merits the name of true philosophy is one

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<sup>2</sup> They are the following:

PIUS IX: *Quanta cura* (1864), *Syllabus*.

LEO XIII: *Inscrutabili Dei consilio* (1878). *Quod Apostolici muneris* (1878). *Arcanum divinæ Sapientiæ* (1880). *Diuturnum* (1881). *Immortale Dei* (1885). *Libertas* (1888). *Sapientiæ Christianæ* (1890). *Rerum novarum* (1891). *Inimica vis* (1892). *Graves de communi* (1901).

PIUS X: *Il fermo proposito* (1905).

BENEDICT XV: *Pacem, Dei munus pulcherrimum* (1920).

PIUS XI: *Ubi arcano* (1922). *Divini illius Magistri* (1929). *Casti connubii* (1930). *Quadragesimo anno* (1931). *Nova impendet* (1931). *Caritate Christi compulsi* (1932). *Vigilanti cura* (1936). *Divini Redemptoris promissio* (1937).

PIUS XII: *Summi Pontificatus* (1939). Radio message for the 50<sup>th</sup> anniversary of the *Rerum novarum* (1941). Radio message for Christmas (1941).

Cf. GIORDANI, *Le Encicliche sociali*, Studium, Rome.

<sup>3</sup> \* The Italian text has: La parola originale era *probatice*.

that is free from error about the questions concerning the universe, nature and human life.<sup>4</sup>

But only Christian philosophy can claim such a prerogative because it has the light of revelation that frees it from all these errors. History is there to show that only with the coming of Christianity was philosophy able to avoid the errors concerning life's main problems, and that only in the light of Christian faith was it able to make the extraordinary advances that we find in Saint Thomas Aquinas and in the followers of perennial philosophy.

**369** To deal with politics, the social sciences and philosophy in their legitimate sense can be means for guiding the masses towards the two great duties that each person has, that is, to love God and to love one's neighbor.

The particular rules set out here may also be used as a guide in dealing with other sciences, especially those dealing with the professions.

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<sup>4</sup> Cf. *La Civiltà Cattolica*, January 1935, No. 2029.

## PICTURES

Pictures, in other words, detailed drawings that accompany and explain or even represent the written word, can be extremely useful for the apostolate when we consider their psychological potential, and when they are used correctly.

**Psychological potential of pictures**<sup>1</sup>

Apart from their aesthetic intent, pictures of whatever kind or form are geared to achieve one of three aims: to clarify the idea, to move the will, to make an impression on the feeling of [the viewer].

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History makes this evident. In every age there was a deeply felt need to link up and explain facts and theories as well as literary, scientific and popular works with the aid of drawings – whether rough woodcuts or engravings – so as to help people understand and assimilate<sup>2</sup> fully what they meant.

There is a wide-open field for pictures; a door opening on to the supernatural and the natural world.

They lend themselves in fact to portray and elucidate the loftiest truths of Christian doctrine in its three parts, that is, faith, morals and grace; just as they lend themselves to portray and to define beauty, power, wisdom and the wonders of which life and the world are awash.

This responds to one of the highest aspirations of human beings. It is to make the supernatural, the spiritual world and the natural world perceptible to them, so that they can contemplate, albeit in imagery form, that which is marvelous and unreachable: from the loftiness of the heavens to the depths of the oceans; all

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<sup>1</sup> Cf. *Psicologia dell'illustrato* by S.T. SERINI, in *Bianco e nero*, Sales, Rome.

<sup>2</sup> \* The Italian text has Apprendimento, assimilazione.

that is within human beings and outside of them, the beings that are and those that were, including those of the most distant ages.

When we then consider the value of pictures in the field of teaching, education and formation, we can easily comprehend how great they are, superior even to writing or to print.

**372** A page of a book, even if it is in color, will not hollow a furrow in the spirit as deep as will that of a picture.

Reading strikes the imagination, while the picture strikes the eye. And “*the light of the eyes – as Solomon writes – rejoices the heart.*”<sup>3</sup>

Thus, before the picture acts on the imagination, on desire, or on the mind and will it acts on feeling in a pleasant way. It has therefore a greater power of suggestion than even print itself because – as good, traditional philosophy teaches – the intellect perceives “*per conversionem ad phantasmata.*”<sup>4</sup> Ideas seep into the mind through the senses; the more lively and striking the images presented by the senses, the clearer and more effective the ideas.

### **Usefulness of pictures in the apostolate**

A picture – as every other discovery of human genius – while of itself neutral, is an asset that can be placed at the service of both truth and falsehood, vice and virtue, God and Satan.

**373** In the apostle’s hands it can become a very powerful natural means which, in combination with the supernatural means of grace, arouses the mind to faith, the will to holiness of life, the heart to union with God.

This is why the Catholic Church always professed, defended and justified the cult of [sacred] images. To be convinced of this it suffices to read, for example, the works of Saint John Damascene and the decrees of the IV and VIII Ecumenical Councils.

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<sup>3</sup> Prov 15:30.

<sup>4</sup> \* “Through conversion to mental pictures we form reality.”

History, the customs of every age and place, and day to day experience all make this evident. By means of pictures the mysticism of Saint Teresa, Saint John of the Cross, the spiritual childhood of Saint Thérèse of the Child Jesus and other lofty doctrines have been opened up to ordinary folk.

Ordinary pictures are an aid to help children learn about such lofty mysteries of the faith as those of the Blessed Trinity, the Incarnation and so on. Gazing up at Michelangelo's *Last Judgment* in the Vatican one cannot but feel oneself supernaturally led to admit the true meaning of Providence and of God's justice.

The depiction of the commandments, of the virtues and of the lives of the Saints helps the will to foster good and resolute intentions.

Pictures that depict the reward reserved for the faithful and punishment for the unfaithful, pictures that depict the beauty of charity and the Christian satisfaction of those who, such as martyrs and confessors, work and suffer for God... are all an incentive to generously embrace God's will, as becomes the keeping of the commandments, the exercise of the Christian virtues, and the practice of the religious vows.

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The Crucifix is a great book even for those who do not know how to read. The depiction of the commandments prepares people's minds to accept them properly. The depiction of the Mass or of the Rosary conciliates devotion, recollection, faith and charity. The depiction of the Way of the Cross fosters feelings of love, sorrow, humility and prayer. Pictures that depict Our Lady, Saint Joseph, the Angels and the Saints are an invitation to all, and exert a charming fascination on everyone, even the learned. Who, for example, is not moved when viewing a Madonna of Beato Angelico, or Vinci's Last Supper, or Reffo's Sacred Heart of Jesus?

Dogma, morals, the sacraments, the sacramentals, and prayer all have a powerful ally in art.

## Norms for the apostle

*Make abundant use of pictures.* Often a design or a figure speaks louder than an article or a book.

For those unable to read, such as primitive peoples, or those who speak another language, the whole of religion can be set out in just 52 frames: Creation, the Trinity, the Incarnation, Pas-  
**375** sion, | Death, and Resurrection of Christ, Pentecost, the Ten Commandments, the seven Sacraments, the Last Things...

For every painter, every subject of the natural and supernatural order is a marvelous opportunity that raises him or her to the dignity of a preacher, a missionary and a teacher.

*Put pictures to good use.* When a picture is at the service of the written text, it must express the author's exact thought. For example, having to illustrate *I Promessi Sposi*, the artist will need to live the part that is in the author's mind: God will protect innocence persecuted by the arrogant, while He will, one day, punish arrogance. The artist will thus lay emphasis on what must be the main portraits: Father Cristoforo, finger raised, utters his "the day will come"; the dying and plague-ridden don Rodrigo pardoned by Renzo; the new family household of Renzo and Lucia in the company of Agnes, who are blessed by God and delight in their first-born.

The sketches that illustrate a text – whether a book or a straightforward article – are to explain, bear out and inculcate what the text's principal purpose is.

All the pictures produced by or under the guidance of the apostle ought to imply something that is doctrinal, moral or liturgical, and when possible, all three.

**376** *Pictures are to be artistic.* Pictures | are to be beautiful in the real sense, alien to the dangerous principle of "art for art's sake". They are to be suitable for the kind of people who want them; popular, if need be, but always becoming. They are to be purpose-made and treated with great sensitivity, noting that while many today claim to be painters of the sacred, they are, in reality, not so.

## PRINTING TECHNIQUE

In addition to literary style, what we mean here by the expression “printing technique” is all the work of setting, printing, packaging and shipping that is needed in order to reproduce the manuscript over and over and have it reach the reader in a suitable form.

This is the second part of the press apostolate. While it plays second fiddle to the editorial and promotion sectors, it is of the utmost importance, for it reproduces speech, nails it down, and makes it visible, beautiful, desirable and attractive.

Thus, ordinarily, good literary style and an eye-catching print layout are cherished coefficients of apostolate.

Convinced of the practical importance of technique, the apostle is to procure talented writers for the apostolate, attend to the material work of the publications according to the demands of the times, and educate readers’ tastes so as to make them appreciate, love and assimilate good literature.

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### **Procure talented writers**

The apostolate needs talented writers. The glory of God, and this is the apostle’s aim, demands it. Respect for the people he is addressing demands it. The subject matter he is dealing with the most demands it. The dignity of the writer himself who is a teacher, father and apostle demands it.

[The apostolate needs] talented writers who dip into the Heart of Jesus and convey [their thoughts] in conformity with the best rules of stylistics.

Talented writers who win over people’s hearts, gratify people’s minds, and sway their will. Writers who know how to adapt themselves to the times, the circumstances, the argument and the class of people they are dealing with.

There is so much reading matter around at present which, instead of instilling admiration in readers, incites disgust, boredom, indifference and, at times, even indignation!

A certain type of righteous Catholic press which demands, seemingly, to be supported out of charity, lessens the prestige painstakingly acquired by even the best publications.

- 379** The artistic style that the apostle writer adopts must be the simplest and yet the most elegant.

### **Attend to the typographical work**

It is a question of putting knowledge and all created things at the service of God and the Gospel through the use of human, mechanical and financial means.

The best workers are to be chosen and from among these preference is to be given to men and women religious. Together with the main purpose demanded by their state, which is their sanctification, they add that of typographical work through the press apostolate.

Formerly, monks spent a great part of their day reproducing ancient parchments; the disciples of Saint Paul reproduced his letters so that all the faithful could have them; religious, priests and brothers, dedicate their activity to reproduce the word of God over and over and to present it in a way best suited to all.

Add to this the work of wealthy lay people who put aside their money for the apostolate. Many Catholic works have no backing; others are flawed or are unable to achieve their aim because of a lack of financial support. This is especially true in the field of the press, where help is lacking and its necessity is not yet properly understood.

- 380** The mechanical means must be the best, the quickest, the most economical and appropriate that the times and civilization can provide. Therefore, [use] the telephone, the radio and television for gathering news and pictures; [use] the most advanced

machines for printing and packaging; [use] the quickest and most extensive means for promotion.

In the fullness of his love for God and for his fellow human beings, the apostle is to learn how to utilize everything that providence offers him for his goal so that all creatures may raise their hymn of praise to their Creator. He is to be so ingenious as to get roses and lilies to grow from trash and to convert rags into paper for the Gospel.

### **Educating readers' tastes**

While not playing down the role of the technical part, readers need to be convinced that it is not the substance of the written word. People are greatly deceived if, simply to satisfy their aesthetic taste, they turn to authors and publications that do not represent Catholic thought.

Poison may be served on a golden plate but it is still poison. Wholesome bread can be displayed in ordinary wrapping but it does not, for this reason, lose its substance or cease to be useful and necessary.

If a book is bad from a religious-moral point of view it can do more harm than one which is lacking technical style. 381

To be noted, too, is that people's tastes in general are not highly developed; you will often find that a publication which is highly acclaimed by qualified people arouses little or no interest, and even aversion, in untrained and non-scholarly people.

Contrariwise, unqualified people put a high value on certain defects in style, taste, printing and packaging which repel those who are accustomed to intellectual work and who deal with artistically beautiful books.

The apostle should thus resolve to educate people's tastes little by little so as:

- to make them understand that the good press, even if imperfect, can be equally good;

- to provide publications which, while geared to the average reader's mentality, are exempt from deplorable defects;
- to teach them that, if they are to arrive at right judgment concerning a book, they need to inquire into such matters as where the book draws its inspiration from, the literary style used, the response it draws from the reader, its exterior appearance.

If the apostle and the reader keep technique in its right perspective, then it will have in the apostolate the place that the material element has in the sacraments and in the sacramentals.

## PROMOTION

Promotion [propaganda] is the third stage of the press apostolate, and proceeds from the other two – the editorial and the technical. Lest the apostle run the risk of changing its purpose, some principles are set out here regarding its nature and its importance as well as the methods which, basically, are the ones already laid down for the apostolate in general.

### **Nature of promotion**

Promotion, for the apostle, is the extension in time and space of the work of the Divine Teacher.

Jesus Christ, the Father's apostle, came down from heaven to show the way of wholeness to his lost children. At the completion of his divine mission, having entrusted to the Church the task of continuing his work, he returned to the Father.

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Therefore, just as in the Church, the real presence of Jesus Christ is perpetuated in the Eucharist, and his mystical authority in his sacred ministers, so his divine mission is perpetuated in the promotion of the good press.

It is quite easy to see that promotion understood in this sense is essentially different from the selling of books and from begging.

It is not business because there is no barter of goods and money; its aim is not gain but God's glory and the eternal welfare of human beings.

The apostle studies the important spiritual and moral needs of peoples and nations; then he writes and promotes from the pulpit of the press, just like the preacher from the church pulpit.

It is not begging because he does not ask; he gives. The apostle gives freely what he has freely received from God.

More often than not the offering he asks for is fixed and bears little or no relation when compared with the word of God! It is a collaboration with divine Providence, similar to the offering for the Mass; it signifies the will of the donor to share in the Sacrifice of Jesus Christ but its purpose is to contribute to the upkeep of the ministers of worship.

**384** Thus the offering-price in promotion signifies the good will of the buyer and has the practical purpose to provide for the upkeep of the apostle, to cover the expenses of the apostolate, to procure the alms of truth for the uneducated in the faith and, in particular, to provide spiritual food for the indigent who live far from God and the Church.

Promotion must therefore reach everyone, but especially those who are most in need. The apostle who undertakes this must be like the Good Shepherd who, knowing the faithful flock is safe, goes out and risks his own life for the lost sheep.

Consequently, the apostle's preferences are to be for the outcasts of society; for his adversaries; for the impoverished, and for those hesitant to feed on the bread broken from the pulpit for the mass of the faithful; for heathens, who are uninformed about the true God or the work of Redemption or the Gospel; for those whose faith is undermined by the evil actions of the emissaries of Satan, the world, and the flesh, and by the teachings of the press and worldly maxims... for the irresolute and for those caught up in the concerns of government, responsibility and work.

He must be the good angel who reminds everyone of their eternal destiny and the ways of salvation; the angel who speaks of heavenly things to those children of God whose concerns are with this world alone.

### **385 Importance and necessity**

Promotion is the great issue for the press apostolate. The editorial and the technical stages are geared to and flow from it. It can claim to be the channel through which the truths that flow

from the heart of the apostle or rather from the heart of the Divine Teacher reach people.

The apostle promoter is a dispenser<sup>1</sup> who takes from the Church's treasury the riches entrusted to her by Jesus Christ and distributes it to people: "*This is how one should regard us, as servants of Christ and [dispensers] of God's mysteries.*"<sup>2</sup>

A dispenser<sup>1</sup> who does not confine his work to a few indigent people, but extends it to everyone; the treasures that the Church possesses are for everyone. You have only to look at the world to see how necessary such distribution is!

There are over two billion people in the world today. Of these only about one sixth professes the Catholic faith; one sixth which receives light, nourishment and warmth from Rome: the sun of the nations.

This is not because the faith of Rome has failed; it is steadfast and safe on the word of Jesus Christ: '*Rogavi pro te (Petre), ut non deficiat fides tua*',<sup>3</sup> nor has there been any tampering with Christian morals for they hold good for all ages. The Church is and remains the depository of an inexhaustible treasure; she is holy and she remains holy.

The root cause is the lack of dispensers, the lack of apostles who, become God's voice, call the sheep to the fold of Jesus Christ and thus hasten the fulfillment of the Redeemer's prophetic words, "*that there be one flock and one shepherd.*"<sup>4</sup>

These are the sheep that can easily be reached through promotion. The apostle has to be resolute. To this end he is to seek out and train distributors.

Books and magazines are easily prepared. Moreover, the basic catechism is sufficient for the major part of humanity. But it needs to be brought to people and to be made known!

Let all the means of distribution and promotion be mobilized.

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<sup>1</sup> \* The note in the Italian text has: "dispensatore" in lieu of "dispensario".

<sup>2</sup> 1 Cor 4:1.

<sup>3</sup> Lk 22:32. \* "I have prayed for you (Peter), that your faith may not fail."

<sup>4</sup> Jn 10:16.

387 The press apostolate without promotion may be likened to hiding a lamp under a bushel, to a family without children. Just as a lamp, if it is hidden, does not throw light, so the good press, if it remains hidden in warehouses, cannot give light to people. Just as numerous progeny is indicative of the vitality of the parents and a guarantee of a great future, so too is extensive promotion an indication of the truly apostolic mind of the person who is doing it, and a guarantee of copious results.

Once a press with a truly apostolic spirit is on its feet and is able to present the word of God in a becoming way, great care is to be focused on distribution.

The greatest mistake today is that the great talent<sup>5</sup> of truth, the wealth of the Faith, the Fathers, and the Church all remains buried, while the enemies of God and of souls, applauded and recompensed, sow darnel in abundance.

### Promotion methods

For the apostle the principal methods of promotion are the ones taught by Jesus Christ and the Church, as well as those required by necessity.

388 Jesus Christ taught us not to wait for people, but to seek them out. Like the Teacher, the apostle must promote God's word in the cities, in the towns, and even in the most remote homes. He must cross mountains, sail the oceans, seek out everyone because all are called to know the way of salvation. His concern must be the individual person, the individual family, and the individual parish. He must establish book centers, train zealous people, frequent all the associations, convince the foreman, the head teacher, people in authority...

Naturally, all this involves difficulties, sacrifices and dangers, which require, over and beyond the spirit of the apostolate, the prudence of the serpent, the simplicity of the dove, and the fidelity of the martyr.

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<sup>5</sup> \* In later editions, there is "treasure" in place of "talent".

But the apostle must learn to forget himself in order to give himself to people and to God.

Saint Tarcisius the martyr can be held up as a model and protector.

The Church herself teaches the practical way of discharging promotion. The press apostolate is the counterpart and the extension of the apostolate of Jesus Christ, which is ongoing in his pastors: therefore it is their right and duty to see that promotion is fully developed.

This is why the Church teaches that the apostolate, and consequently promotion, must be carried out primarily by those with authority in the Church.

Promotion undertaken by lay people must be dependent on and a help to Church authority, just as in the same way the parish catechist, male or female, teaches under the guidance of the pastor and owes him obedience, veneration, respect and trust.

The circumstances of the times and the urgency to combat organized opponents make it patently clear that today there is a need for a whole army of zealous people to consecrate themselves explicitly and exclusively to the promotion of the Catholic press; a numerous and organized army that works on a broad scale and surpasses the constraints of space; an army that will serve the Church, the dioceses, the parishes, and the missions; an army that moves decisively forward with the lantern of truth and fixes it in those places where there is still darkness and the shadow of death.

In sum, what is needed is an army of religious who consecrate themselves exclusively to the press in association with lay helpers; religious raised up by God who place themselves at the service of the Church and who are welcomed by her into her mystical vineyard, and blessed and guided in their work.

## THE PROMOTER

If by “promoter” we were to mean merely a distributor, then promotion would be a relatively easy and simple task.

But the promoter apostle is not merely a distributor! For him, instead, promotion is the practical way to bring the word of truth and salvation to all people, and in a way that is adapted to the particular needs of each person.

But such adaptation presents its own difficulties! One thing is the needs of a child, another those of the adolescent, young people, the adult. An educated person has different needs to those of ordinary folk. Professional people do not have the same tastes as the worker or farmer... Even the soul itself does not always have the same needs!

**391** True, there is a sole truth for all. But then there is a sole human nature, but what a difference between one person and another! No two persons are perfectly equal. Likewise for the soul. All of us are created in God’s image and likeness, all of us have the same beginning and end, the same means of salvation, but each one of us has tendencies and particular needs which vary according to age and circumstance.

The promoter should intuit and meet these needs with the appropriate book or leaflet. All this requires specific preparation, upright intention, tact and discernment.

### **Specific preparation**

This is the proximate preparation in view of promotion; it is in part theoretical and in part practical. While such preparation changes, depending on the people and the circumstances, there are some basic parts that are indispensable. First and foremost the promoter must have a great love of God, and be submissive to Church authorities.

Then follow:

*A knowledge of the methods of promotion* or, at least, of the main ones mentioned in this book.

*A knowledge of the publications to be promoted*, either through personal study or by means of book reviews.

*A knowledge of civil and ecclesiastical laws* that directly or indirectly regard the work of promotion. **392**

*A knowledge of the particular environment* where the promoter has to undertake his activity and the practical means suggested by experience.

*Practical training* under the guidance of seasoned promoters.

Natural or acquired *aptitude* that leads to complete dedication: a cheerful, happy and selfless nature.

*Docility* that leads to filial trust in one's legitimate Superiors and the utmost fidelity to their directives.

A good and specific preparation understood in this sense will round off the promoter's natural gifts; these he must then raise to the supernatural level, for they act as a ladder for him to reach the Creator and are a fruitful means of apostolate.

It may happen at times that such preparation is not possible or that in the exercise of the apostolate unforeseen cases arise. He will then, first of all, entrust the matter to the Lord, confident that he, in his power, can make use of things that are not to bring to naught things that are [cf. 1 Cor 1:27].

## **Upright intention**

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Consistent with his lofty mission and in fidelity to it the apostle will not use promotion as a means to dispose of warehouse stock, to accumulate wealth, to satisfy his own or others' ambition, to keep the public happy, or even for such a noble purpose as would be, for example, to procure new means for the apostolate.

The apostle's first and sole goal must be the glory of God and the spiritual good of people. All the rest, works and initia-

tives, are in view of this ultimate goal.

Among books to be promoted preference is to go to the sacred sciences: Holy Scripture, works of the Fathers, Doctors of the Church and Church writers, Theology, Liturgy, Lives of the Saints, religious culture and all that speaks to people about God, their first cause and final end. Secular books are to be considered only insofar as they serve the specific goal of the apostolate. This holds true even if there are several requests, as happens, for example, in the field of light reading.

Among readers, the option is for the lost sheep who is wandering in the hills to the ninety-nine who are safe in the fold; for those far from God, the Church and their pastors to those who are practicing; for non-believers to believers.

**394** The promoter is to face up to difficulties, lack of success, and hard work with apostolic courage, always ready to declare with the Apostle of the Gentiles: “*What will separate me from the love of Christ?*”<sup>1</sup>

To sum up: what he needs is that upright intention that does not confuse apostolate with business but sanctifies it through charity, prayer, trust and surrender to God.

A promoter, thus motivated, loves and prefers his apostolate – so broad-based, so hidden and so lacking in satisfaction – to any number of other apostolates!

When timely, he is to guide readers in their choice of book, magazine and newspaper. He is to be meticulous in this, as if the outcome depended exclusively on that choice, while encouraging the reader to trust in God, who alone has the power to change words into a source of grace.

When he is tempted to think that the leaflet will be thrown away, or that the book taken more as a favor to him will not be read beyond the first few pages and that his efforts will, most times, be futile, then his upright intention, strengthened by trust in God, will sustain him. In any case, let him remember that God sees, notes and rewards everything and that, when no impediments are placed in the way, God can cause a few lines to

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<sup>1</sup> Cf. Rom 8:35.

open | a person's mind and lead to his or her salvation and sanctification.

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### **Tact and discernment**

If the leaflet and the book are to be truly a word of life they must reflect the particular needs of the people to whom they are offered. As a general rule, if the promoter is to achieve this, he must know the needs, the sufferings and the desires of a person's soul.

It is true that we cannot know or see a person's soul. Only God can. Even when people speak to us and open their soul to us we cannot see it nor can we fully comprehend its inner mystery. Our only indirect contact with it is when we place a mute book in a person's hands.

But we do know that many holy people have had this supernatural expertise and that they have learnt it in their intimate colloquies with their Friend.

"Let the promoter ask God, the one Lord of souls, to grant light and grace to them, and the gift of counsel and wisdom to him. Thus he will learn how to approach them with that presence and supernatural tact that is acquired, at the foot of the altar, with the passing of the years and through suffering.

"The person who has not suffered, or ever recollected himself, the person who is unaccustomed through | meditation and reflection to examine and weigh up his own feelings, will not easily acquire such gifts.

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"Flighty and thoughtless people, accustomed to judge things in a superficial way, will never be worthy to enter into the sanctuary of people's souls."<sup>2</sup>

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<sup>2</sup> *Voce che diffonde il regno di Cristo*, G.C.I.G.F., Milan.

## FORMS OF PROMOTION

Since charity is a wellspring of initiatives, the forms of promotion increase in proportion to the particular initiatives of the individual promoters. These forms can, however, at least in a general sense, be grouped under three main headings: organization, formation, and action.

### Organization

This form of promotion is generally undertaken by distribution centers. It can assume two main features: a study of the area that makes up the zone of apostolate, and organizational initiatives.

**398** *Study of the area.* This includes all general and particular information as to time, place, people and circumstances that may or may not foster the apostolate. On the basis of such data an action plan can be drawn up. It is the study in particular of people's spiritual needs and the pedagogical way of meeting such needs at the appropriate psychological time.

*Organizational initiatives.* These set out the various works of the apostolate and open the way for people. Such initiatives constitute what is generally known as "publicity". These can take on a life of their own and come in various shades and forms, depending on the circumstances.

Among the many are: bibliographic reviews; – general and particular catalogs; – book reviews in Catholic dailies and in the more important and large circulation newspapers; – reviews on the books themselves; – flyers for book centers, parishes, community groups and private individuals; – posters and illustrations; – letter writing to relatives, friends and acquaintances; – free samples and so on.

## Formation

This form of promotion is the most extensive and wonderful but it is also the most difficult. Its aim is to recruit cooperators for the apostolate and its concern is for their formation, organization and guidance.

The aim of recruitment is to have a group of people who will jointly help by means of prayer, sacrifice, work and deed. Prayer and sacrifice are a possibility for all but the people to be asked in particular are those who dedicate themselves to the interior life. Work can be in the form of writing to help the editorial sector; in the form of skills, machinery, equipment, know-how and so on to help the technical sector; in the form of promotion by helping in the spread of the press apostolate. This last requires a lot of people, the choice of whom should be across the board: from big and small towns and from all classes of society.

The cooperators' formation, like that of the apostle, must be complete, that is, intellectual, moral and technical.

Apart from the knowledge of religion and the natural sciences, inasmuch as they are necessary, or at least useful, for the apostolate, intellectual formation also includes knowledge of the press apostolate, as well as its purpose, range and comprehensiveness.

Moral formation aims to train the cooperator to be a Christian apostle. Such people are therefore to be practicing believers, and thus know how to give a witness to the Lord of their own life and work.

Technical formation trains them in the exercise of the apostolate in greater depth and as effectively as possible.

The secret of success lies in the organization and guidance of the cooperators. It is a matter of forming a strong and compact army following instructions under a sole command. An army vowed to a sole aim: the defeat of an enemy (the bad press) and the conquest of a treasure (souls for God through the press).

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The cooperators must therefore follow the line that the apostolate takes, even if they are spread worldwide. There are to be clear and precise rules that set out the rights and duties of all. The apostle is to keep a vigilant eye on everyone. He is to be a guide and support for all and, when necessary, to make himself available.

Among the many forms of organization the ideal one seems to be that each parish have a "Good Press" group. Such a group consists of five people (a young man and woman, two adults, one male, one female, and a male leader) and takes care of its own parish. The parish groups should answer to the diocesan groups, the diocesan groups to a national group and the national groups to a sole general authority.

The parish and the diocesan groups can have helpers who lend their service.

#### 401 Action

This is the form of promotion that the apostle carries out directly himself. It is a twofold activity: filling direct orders and a work of penetration.

Filling direct orders includes shipping, mailing correspondence, and bookkeeping.

Shipping may be one-off and periodical (as for subscribers to books, magazines and periodicals). It may take various forms such as express train, slow train or bus, or as freight, postal packages, or mail subscription...

Mail correspondence must keep inquirers informed on such matters as books that are out of stock, the reason for inevitable delays, information on changes...

Bookkeeping concerns the regular recording of income and expenditure, the compiling of registers and balance sheets and all that falls under the heading of administration.

Shipping, mail correspondence and bookkeeping are to be prompt, precise and at regular intervals. Mistakes, setbacks and

mishaps upset and alienate people, not to mention that they may also offend against charity and justice.

What we mean here by a work of penetration has not so much to do with promotion at the level of organization or formation as it has with the apostle's direct contact with people. It thus takes in house to house promotion, visits to cooperators, making use of the telephone, radio and motion pictures, the establishment and organization of distribution centers, the setting up and management of libraries and all those promotion enterprises undertaken directly by the apostle.

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While leaving it to each one's personal initiative and zeal, depending on need and circumstance, we will briefly mention the principal forms of this kind of promotion in the following chapters. These are *distribution centers*, *libraries*, *house to house promotion* and *the feast of the Divine Master*.

## DISTRIBUTION CENTERS

By “distribution centers” we mean actual book centers open to the public as a means of apostolate. They are so called because they must be apostolate centers, from which spread rays of light and grace to enlighten and animate people.

### **Formation and organization**

Such distribution centers, in the sense above, must be at the service of the dioceses and parishes. There should be at least one for every parish or at least for every diocese.

To open a center you need to have the approval of Church authority and the endorsement of civil authority.

**404** Under the title of organization come management and order. Management is the head center’s role. However the centers can be run by the apostle or by his cooperators.

Order concerns the furnishing and type of stock for distribution, the upkeep and the decor of the premises.

Stock for the distribution centers are the books and products of Catholic publishers; [it also fosters] all those projects that can directly or indirectly contribute to the apostolate.

The furnishing of stock requires foresight as regards ordering, time of arrival, opening and checking parcels, recording of books and marking the price offering. The best way of dividing books is by subject matter. In this case books with the same or similar content must be placed side by side so as to be more easily accessible. In large centers these divisions can be in many sections with their sub-groupings. In the smaller centers instead the following division may be sufficient: Holy Scripture, Theology, Patristics, Preaching, Catechetics, Ascetics, Piety, Lives of the Saints and Biography, Formation, Education, Books for

Youth, Light Reading for men, women, teenagers, children, various magazines and printed matter.

The upkeep and the decor of the premises are very important. The distribution centers are holy places, just like the church and the school; thus there has to be order, cleanliness and good taste.

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Keep the premises, the shelves and the books clean and orderly. Brush, dust and disinfect the bookcases, windows, the counter and books regularly.

Window displays of books for public viewing should be tasteful but eye-catching in such a way as to give the passer-by a sense of delight. People who enter should be able to see at a glance the categories of books according to subject matter, so as to find more easily what interests them most.

Books in window displays are to be changed regularly, keeping in mind the pertinence of seasons and feasts; preference is to be given to books over religious objects.

Order, cleanliness and decorum are to be particularly cultivated among staff in the distribution centers: the word of God that is administered demands it, as do the dignity of the apostle and the respect and charity due to the people who go there.

## Operation

Knowledge of the area and of publications, how to attract the faithful, and management are all requisites for operating the distribution center properly.

You need to know the people in the area. Such information comes through contact with Church authorities or by means of cooperators. You need to know what is in print so as to put books in the right place and to give advice to the faithful. Such knowledge comes directly, by reading the books, or indirectly, through book reviews and publishers' magazines.

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The center needs to be well stocked if it is to attract the faithful. The manager is to be competent so that he can advise the faithful and help them as regards choice; he is to be tactful, able to focus their attention on publications, and have the ability

to capitalize on opportunities for promotion, such as window and table displays, sending publications for review, home visitation, sending promotional material, making use of the telephone, direct sales...

The window display must be such that it attracts the attention of passers-by and gets them to stop.

Some books can be put out on display tables and arranged in such a way that the faithful are able to examine them.

Sending out sample copies is to attract the attention of the faithful, religious and clergy. To reach everyone it is advisable to have lists of the addresses of people you want to send books to and especially of all those who want the latest titles. Keep a check on newspapers, magazines, catalogs, books in print and publicity pieces to keep in touch with new titles.

**407** Home visitation is quite useful and at times necessary. Turn your attention in particular to friends, acquaintances, cooperators, and to parish priests and pastors; then to such community groups as schools, barracks, institutes, confraternities, hospitals, prisons, offices, clubs, factories and so on.

In certain areas it may be helpful to visit newly-weds, the parents of newborn children. This is a good occasion to open the way for fruitful future promotion.

As and when needed use the telephone and the help of the press, the cinema and the radio.

Promotional material can also be sent out by mail. To this end you can get the addresses from the register of professional people, and lists of members, associations, societies and so on.

Promotional letters can be reproduced in series. It helps to give them a personal pitch, to maintain the style of an individual letter and to sign them by hand, and thus avoid giving a sales approach.

Over the counter sales in the center itself requires tact and alertness so that those who approach the counter see a person who is skilled and apostolically-minded.

The art of dealing with the faithful requires a becoming and modest appearance, an understanding of people, and it exacts some particular rules as regards distribution.

Attention has to focus first of all on the apostle himself: on his appearance, behavior, and politeness; he has to be without reproach as regards personal hygiene, neat attire, and above all, his bearing as an apostle.

An understanding of people requires shrewdness. When someone enters it helps if you make a quick and correct judgment about him or her. It is not plain curiosity, or any kind of judgment; it is to get an impression that helps you to determine your approach to those who enter and thus be able to help them in the best manner possible.

The main rules regarding distribution may be reduced to the following:

- When a person enters, avoid such superficial questions as, “May I help you?”, “What would you like?” Conversation is to be specific, suited to the individual person, starting with the Christian greeting: “Praised be Jesus Christ.”

- When the person has told you what he wants, try to help him quickly and completely. If you do not have what he is looking for but it is possible to get it, undertake to do so at the earliest.

- Always treat everyone, including children, with courtesy and religious charity.

- Keep the offerings-price at a fixed level and don’t be inclined to make exceptions. Partiality turns people off.

Administration requires keeping an exact account of income and expenditure, and tabling an inventory and a budget.

Here you need prudence and competency. Don’t trust your memory but write everything down in an orderly, methodical and accurate way. Observe all the rules required by religious and civil authority and by your own head office.

Practice and circumstances will suggest particular norms in this regard.

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## LIBRARIES

If the apostle wants to do good then the library is a wonderful venture.

Since he is always ready to direct his activity to all those areas where the need is greater and effectiveness more assured, then let him give this venture the place and importance it deserves; let him study how it works and foster it by establishing and organizing it on sound criteria.

**Importance and effectiveness**

411 The always considerable and at times decisive influence that books have in the task of formation and overall education speaks volumes on how important libraries are. At a time when there is such a glut of printed matter, combined with an ever-increasing desire to read, a library is a must. Today it is no longer a luxury to look for the latest title! Reading, once the preserve of the few among the educated and well-off members of society, has become universal.

Therefore what we need is a widespread promotion of good books so as to counteract bad books or at least those which are useless.

Among the means of promoting books the library holds a very important place. It makes books available to all sections of people; it gives access to people who can't afford to buy books; it gives a book greater usefulness as a result of a more rapid and frequent turnover, thus providing every new reader with its benefits.

The library, moreover, integrates and develops religious instruction, promotes individual formation and the culture of society, blends the responsibility and the task of education and prevents readers from searching elsewhere for literature and study

books that could be harmful. It thus carries out a role not only of preservation but also of development and apostolate.

### **Kinds of libraries**

While a library is basically a collection of books and newspapers, it can take on various forms depending on the type of people it is geared to. 412

Thus there are libraries for the school, the family, and the professions; mobile libraries; parish, municipal, town and even national libraries.

The press apostolate can, indeed must, concern itself – within the limits of possibility – with all these kinds of libraries, because in each of these it can effect the library's role of preservation and development. Still, it will direct its activity in particular to the family, the mobile and the parish library as those more apt to become centers of preservation and dissemination of truth and the Christian life.

*Family libraries* not only among well to do families, but also among ordinary folk, because now the general tendency of families is to have their children study and achieve a higher degree of education.

Even where this tendency is not so marked it is good to remind people of good family reading, particularly in order to promote the reading of the Gospel and the Bible.

Make sure the press apostolate gets into the family home in time. Tomorrow could be too late.

*Mobile libraries* that visit prisons, institutes, hospitals, convalescent homes, colleges, boarding houses, confraternities, religious associations, Catholic Action associations. 413

For community groups the library is often a meeting place, healthy relaxation, a center of learning, a cenacle of spiritual life and of apostolic triumph. It is, in a word, indispensable.

*School libraries* for students and teachers of all levels (from kindergarten to university), to [help them] integrate their education and to train them for life and in virtue.

*Parish or pastoral libraries*, which help and round off the pastor's work in his priestly ministry.

An effort should be made to establish a library in every parish, even in the smallest and the most remote.

### **Establishing a library**

It is not always easy to establish a library. But this is not a reason to list it among the most difficult or even impossible tasks.

Good will, courage, and at times even daring are needed.

To establish a *family* library you need grace and tact, so as to be able to enter the family home, get to know the demands and moral needs of the individual members, overcome | opposition, advise and sometimes even insist on the choice of books.

The same is to be said, in due proportion, for establishing *mobile* libraries. Community groups are large-size families, whose members are a make-up of the most diverse people. Here too it is a matter of setting foot inside, and getting to know, advise, convince and guide them.

The establishment of a *school* library requires a quite particular competence and ability.

A library for students aims to integrate their education and formation. A library for the teachers must round off their education and act as a resource for teaching.

A person thus needs competence and ability to choose and adapt books. Such choice and adaptation are to be based on school programming and in full agreement with the competent authority.

More important still is the setting up of the *parish* library.

While the particular rules that are set out here in this regard can act as a guide for the establishment of these libraries, they

will throw light also on how to establish the other types as well.

To establish a parish library you need, first of all, to act in concert with the pastor; then you move on to the choice of books and, lastly, you resolve the question of funding.

For those priests, especially those pastors who have not yet had to concern themselves with a library, you will have to make them understand the purpose and the necessity of a library in a charitable and prudent way. **415**

Faced with this indifference and indolence of ours, our adversaries would have a field day!

True, what we have here is a new difficulty, a new work, and a new concern... as if pastors did not already have more than enough! Yet, if this work is neglected, there will be even far greater concerns in the future and an even more tiring and thankless task to undertake.

The parish library, and this is to be clearly understood, must be listed among the initiatives of the pastor.

*The choice* of books is not always an easy issue, but one that depends by right on the apostle himself.

It is axiomatic and unquestionable that the need is to choose good books, and that such books be read; otherwise you do not achieve your purpose. By books that meet the readers' tastes we mean ones that are wholesome and principled, ones that don't remain on the shelves to make a wonderful show of themselves or in catalogs to make the number of titles more impressive.

Choice will depend on the level of education, and on the social, moral and religious situation of the parish.

Depending on the situation, choice will be:

*Mainly ascetic*, if, for example, it aims mostly to round off the work of the confessor, with books suitable to the spiritual needs of the faithful. **416**

*Mainly entertaining and instructional*, if choice aims in particular to deter readers from bad books and to attract them to good books.

*Mainly cultural*, where, dealing with middle class people or a student body, the concern is more for literary, scientific and professional scholarship.

*Mainly religious or pastoral*, if the choice aims to consolidate the work of the pastor, by means of books on formation and religious culture. This last grouping, the ideal one, is in general to be preferred.

Here pride of place will be given to the holy books: the Bible, the works of the Fathers, the Doctors and Church writers, theology for lay people, catechism, ascetical works, liturgy, lives of the saints, edifying biographies, missionary reading, collections and annual illustrated religious periodicals...

Banish the thought that people do not enjoy spiritual works. They enjoy them, they want them and they understand them more than we give them credit for. What Cardinal Mercier said still holds true: "You need to stand up yourself in order to pull others up."

417 You will often notice that readers' tastes follow that of the librarian. When he or she knows how to recommend a book you can be sure that it will be enjoyed and will do good. Naturally there is no need to give up at the first difficulty... Many books of ascetics and learning absorb the mind so much that they are read with real passion. What can we say then of certain lives of the saints and biographies that so stir up the imagination as to outstrip even the attraction of novels?

Besides mainly religious books, there is a need for light reading: novels, short stories, travel books. Sprightly and interesting books but, obviously, wholesome and upright ones.

Sometimes there will be books which have little that is positive or pastoral; but these will act, as it were, as an antidote and will open the way, little by little, to other more profitable and educational books. It is a good idea to add to light reading other books that will uplift the mind.

Caution is needed in the choice of novels. Harm can often be hidden in a few sentences, and that could be sufficient to upset a person's calm.

Books that can be the cause of evil and corruption are to be excluded at all costs. Novels which rely too much on fantasy and fill the soul with a sense of emptiness, discontent and an unfulfilled yearning for a life of pleasure and amusement should be excluded as should those which abstract from any idea of religion, or express ideals of earthly happiness alone, or in place of God substitute fate or destiny.

Books that castigate vices that young people are unaware of are to be put aside for adults. When choosing titles use such practical evaluation criteria as the Index of Prohibited Books, Church endorsement, the guidance of Catholic magazines and reviews, common sense, the conditions of time and place, and the type of readers.

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*Funding* is often an inevitable hurdle and in the face of this many people draw back, so that at times even the most wonderful initiatives falter.

A fund is a necessary and indispensable item for the organization and establishment of even a small library. Funds can be acquired by means of subscriptions, a lottery, a lucky dip, a concert, a small book exhibition, and offerings or by way of other initiatives.

Some help can come from the contributions for the distribution of the books. Although minimal in certain areas, it is a must. Experience teaches that if you do everything without charge or without demanding some sacrifice, the benefits are not appreciated as much.

Where it is possible arrangements could be made for a committee of supporters to make an annual contribution.

## Organization

Do not make the mistake of thinking that once the library is established with a good selection of books that it can be left to its own devices.

The library is like a seed, like a living organism; it is not enough to plant a seed or wait for it to sprout. You have to

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watch over its development stage by stage. It would soon die were it not to develop in normal conditions!

Good library organization includes proper installation, the direction it is to take to provide the means of livelihood, the way it is to operate, and the training of the librarian.

Where the library is *located* is sometimes essential. Still, occasionally, at least initially, this can be remedied by way of a cupboard or a bookshelf with sliding partitions.

Procuring a livelihood could, at first glance, seem arduous. This need not be so, in practice, if there is the involvement of all the parishioners, authorities, teachers, parents, young people, and Catholic associations.

General interest and a sense of purpose will resolve all difficulties. In effect you can invite individuals or groups to make a gift of new books, to hold meetings and promotion days... and other means suggested for the initial outlay.

If the library is to have a life of its own and to prosper, it must not be seen as an activity that is detached from the others. It is to be viewed as an undertaking in its own right, which recruits its members and draws its resources from all the parish activities, both as regards readers and expenses.

420 The activity lives and thrives under the care of the pastor. To him pertain "*ex iustitia*" both its responsibility and its management, as with all other parish works.

Many libraries, well off in the beginning, have failed in their task because they were too detached from the other parish activities and not dependent on the parish priest.

A library's life depends on how it *operates*. In effect, the library that is not operating properly is like a business on the verge of bankruptcy.

The organization of its operation depends on the kind of library, the premises, and the people who provide for it, the readers, and many other factors.

Still, a practical and simple solution can be put forward that can then be enlarged, altered, improved on, or even changed, depending on the various needs and circumstances.

What you will need to have first of all is:

- a *register-catalog* to record the books on hand and their price. This helps to keep a check on how the library is developing;

- an *alphabetical index* by author and title. This will list the topics of all the books and magazines;

- an *index book* to record books on loan with relative *letters* [with pointers and recommendations] for readers;

- a *card* to be put in the place of the book on loan, which details the collocation, the name, the author and title of the book and the address of the person who has the book on loan;

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- *wear and tear-resistant paper* to cover the books, so that they are kept neat and tidy;

- a *notebook* to write down books requested, and which acts as a guide when purchasing new books;

- *fixed and compulsory rules* for the distribution and return of books.

A smooth operation also requires a *permanent and qualified librarian*. If it is a question of parish libraries then the librarian could be the parish priest or a person of trust who is directly dependent on him.

For family libraries it will have to be the father or mother. For mobile libraries it will be a person of trust delegated by his or her superiors; for school libraries it will be the teacher.

Among their other duties librarians have an important and delicate role. This is the *distribution* of the books.

Besides having an accurate knowledge of all the material in the library, they must also know who their readers are. In this way they will be able to distribute books wisely and adapt them to the person's age, level of education, study, temperament and character.

The more a book responds to the needs of the individual reader, the more effective it will be.

A great step is taken with the establishment [of the library] and the necessary guidance for its organization. But [the apostle's] task is not yet complete.

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He still needs to be in direct contact with the libraries and to visit them whenever he feels that it is necessary; to inform them of new initiatives, as well as to support and train them in the latest and most comprehensive forms of promotion.<sup>1</sup>

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<sup>1</sup> The pious Society of Saint Paul has set up a General Association of Libraries (A.G.B.). Its purpose is:

“To integrate the work of individual persons in order to develop more broad-based religious, educational, moral and scientific instruction among our people by means of the spread and circulation of good books suited to the capacity and various needs of readers by establishing *family*, *school*, and especially, *parish libraries*.

“To supply those libraries already established with the latest titles and all other necessary printed matter which they ask for.

“To set out rules and to give advice on the establishment, development, and running of the library. Such rules, while based on general principles, may vary depending on the kind of library and its needs.

“To set out sure guidelines concerning the doctrinal, moral and artistic merit of the publications of the Pious Society of Saint Paul and of the other publishing houses.

“To agree on discounts and special terms when acquiring books and magazines published by the Pious Society of Saint Paul and other publishing firms.”

## HOUSE TO HOUSE PROMOTION

House to house promotion consists in personally visiting individual persons, families and community groups in order to introduce the press apostolate.

This form of promotion is, actually, the most effective and, more often than not, the most meritorious.

### **It is an effective means**

*This is akin to being in the mission field.* If the missionary does not go himself to seek out people to lead them to Christ, they do not generally seek him out. Likewise, if the apostle does not bring the good book or the good newspaper to people many would not receive it because they do not look for it.

Moreover, when the apostle is in direct contact with people, he is able to adapt the material to their particular needs, supplement it with advice and guidance and, when necessary, also apply some friendly pressure.

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There are facts to back this up. Here are a few, chosen from the many that came to light during the work of promotion by the Daughters of Saint Paul.

Two Sisters stop off at a pharmacy every month to give the Protestant owner a leaflet on religion. He takes it without saying a word, crumples it up into a ball and aims it at the Sisters on their way out. They pick it up without a word and leave, recommending him to the Lord.

This happens several times. Finally, the pharmacist, giving up, reads the leaflet and then introduces himself to the two Sisters to say that he is willing to embrace the Catholic faith. Later on, he is baptized and becomes a churchgoer.

A hovel in a big city of Italy. A laborer, driven to desperation over financial debt and the sickness of his only child has decided

to kill himself and his family. With a knife up his sleeve he is waiting for an opportunity for his wife to leave the child's bedside. His plan is first to kill the child, then his wife, and lastly, himself.

Suddenly, there is a knock at the door. The woman, unaware of her husband's intentions, goes to answer. Shortly after she returns with a leaflet and says:

**425** "Two missionary nuns gave it to me. See what it says."

The laborer takes it and reads it to distract himself. A little later he stands up, transformed. The word of God has saved his physical life and given him back his spiritual life.

A young blind man lost not only his sight but also the grace of God and his own peace of mind.

A Sister asks the young man's sister to buy some books and to read them to him when he is feeling down.

The words sink into his mind and are like balm on his heart. Soon he returns to the Church and the Sacraments. He resigns himself to God's will and then he vows himself to the heroism of suffering.

On a train a group of youths are brawling and swearing.

A Sister hands out some leaflets to them and asks them to read them.

Some comply. One twenty-year-old youth reads the leaflet, puts it down, thinks for a while and then, turning to his companions, says: "I was an angel and I have become a brute... I want to get back to normal." He kept his promise.

**426** A young mountain girl feels attracted to higher things, to noble and great ideals, something indefinable. She is upset because she has no one who understands her, no one to guide her. A book, which arrived unexpectedly, courtesy of the Sisters of the press, opened up new horizons for her and guided her to the peaks of the spiritual life.

There are countless similar stories. People, who perhaps would never have gone to look for the word of God, on being

asked or even urged to take it, have found their moral, and often, material salvation in that word. There are cases of individuals and entire families who have returned to God, prisoners who have discovered the road of conversion and recovery, sick people who have been comforted and people who have found the light that they could perhaps not find elsewhere.

### **It is a meritorious work**

Promotion is to travel to towns and regions, to go from house to house, to the city or the country, to the plains or the mountains, to hovels and to apartment buildings. No preference, no distinction. It is to go to people.

What difficulties! What renunciations! The discomfort of travel and the bad weather, the encumbrance of heavy books, the need of assistance and support, association with the world and all its moral and spiritual miseries, repugnance to have to introduce oneself at people's doors, in public places and to strangers, the humiliation of disapproval and refusal, the responsibility of adapting reading material to people's needs, the obligation of good example, the lack of satisfaction...

Yes, above all, the lack of satisfaction. Those who write, those who print, those who teach, those who dedicate themselves to the sick have, almost always, the satisfaction of ascertaining the results of their own efforts. But who reveals to the promoter the results of her work, of his work? At times, as in the cases above, it is the person that has been helped who comes forward. But these cases are rare. Most times the promoter sows in sweat and then leaves to others the consolation of the harvest. She or he trusts in God alone who sees everything and collects those tears that have secretly flowed in the stormy hours of her or his apostolic travels.

To such and to so many sacrifices there is a corresponding and proportionate merit because God, who has promised not to leave unrewarded even a glass of water given to a poor person,

will all the more recompense the sacrifices of those who bring his divine word to people.

House to house promotion can thus be considered a great exercise of charity as well as of atonement and penance. If promotion is carried out properly it will certainly hold in store many surprises for the day of eternal reward. Then there will be fulfilled for promoters the psalmist's words: "*Euntes autem ibant et flebant... venientes autem venient cum exultatione portantes manipulos suos.*"<sup>1</sup>

Blessed indeed the feet of those who announce the Gospel and bring peace!

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<sup>1</sup> Ps 125:6. \* (Ps 126:6): "He that goes forth weeping, bearing the seed for sowing, shall come home with shouts of joy, bringing his sheaves with him."

## GOSPEL DAYS

*The Gospel Day* has an eminent place among the ways of propagating God's word. It is also known as *Divine Teacher Day* or the *Good Press Day*.

Introduced recently, it was welcomed in several dioceses and in very many parishes. Everywhere it regenerated enthusiasm for Jesus Christ and his Gospel, reawakened the faith and produced consoling fruits of Christian life.

It is the day of the doctrine of Jesus Christ, the Divine Teacher: "*You call me Teacher and Lord; and you are right for so I am.*"<sup>1</sup> It is an honoring the *Word of the Father, eternal Wisdom, the beloved Son* to whom everyone must listen.

There is a battle between the truth, Jesus Christ, and lies, the devil. The world is separated into two schools: the school of Christ and the school of the devil; Christ sends out his apostles but the devil has very many representatives.

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With this "Feast of the Divine Teacher" we intend to gather in solemn assembly around this Teacher and to make an explicit declaration to heed him because he and he alone has the words of life: "*You have the words of eternal life.*"<sup>2</sup>

The teachings of Jesus our Teacher can be spread by the spoken word and by the press. Both are powerful and effective means but often people's malice perverted them and turned them against God, their Author.

The press apostolate, like the word apostolate, needs to be brought back around the altar and the tabernacle; linked up anew with the Mass and Communion. In the Mass the priest reads and kisses the Gospel, then receives Communion, and in the Mass the Church wants the priest to preach and to distribute Communion. Let us return to the sources! Only in this way shall

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<sup>1</sup> Jn 13:13.

<sup>2</sup> Jn 6:68.

we have complete worship, with people nourished in mind, will and heart! Only in this way can we truly love the Lord with all our heart, all our strength and all our mind.

How useful this Feast of the Divine Teacher is in which we intend to make known Jesus Truth!

**430** This feast consists of one or more days of prayer and study and the distribution of the Holy Gospel so as to honor Jesus Christ, our Divine Teacher. The aim is to bring the Gospel into every family, have people read it and put it into practice.

In actual practice it is carried out in accordance with the program decided on by the local Church authorities.

Nonetheless, for those who want a detailed program for practical purposes, we would suggest the following.

### **Preparation**

*Remote*: by word of mouth, printed material, spiritual and organizational preparation.

By word of mouth: the people are to be told about it several weeks beforehand.

Printed material: distribution of books, pamphlets, posters and flyers suited to this purpose.

Spiritual: there is to be a particular appeal for prayer for the feast's success; seek out the help of prayerful people, the sick, the suffering, the lowly; suggest frequenting the sacraments.

**431** Organizational: a committee is to be set up under the auspices of Church authority to work for the success of the feast. In particular the aim of said committee would be to have the Gospel in every family; to collect all bad books, periodicals, newspapers and press and, as homage to the Truth, to destroy them. In small centers the pastor himself can see to this.

*Proximate*: this consists of a triduum of preaching to be organized in the following way:

– In the morning: solemn exposition of the Blessed Sacrament and of the Gospel (on the altar *in cornu Evangelii* [the Gospel side]), meditation on the eternal truths;

– in the afternoon: a talk and Benediction of the Blessed Sacrament. Adoration is to be continuous and made in turn by groups of men, women, young people and children.

The topics for the meditation can be the Eucharist, viaticum for eternity; Judgment, Eternity. Or develop the following thought: humans, created for heaven, lost their way. Jesus Christ became for them Truth - Way - Life. He showed them once more the way to heaven, he taught them how to travel this road and to merit the grace that makes them capable of reaching eternal glory. At the end of the world Jesus Christ will return to judge the good and the bad; he will lead the good into eternal glory and cast the bad into eternal fire.

The talks in the evening could, instead, deal with the following topics: the duty of every Christian to heed the doctrine of Jesus Christ, to follow his example and to live his way of life.

Instead of the above, the following topics could be treated:

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1. Jesus Christ is our sole Teacher. He is a Teacher by nature, by the will of his Father, and because in his earthly life he showed himself to be such. The Church continues, in time and space, the teaching of Jesus Christ. But it is hampered in its work by the *“inimicus homo”*<sup>3</sup> who sows darnel by means of the press, through talks, the school and tendencies hostile to the Gospel. The effects of the teaching of Jesus Christ and of the Church are verified in the world (conversion and civilization), in people (salvation and holiness), in eternity (Paradise for those who listen, Hell for those who do not).

2. The two standards: With respect to the teaching of Jesus Christ, people are divided into two great armies: the disciples of Jesus Christ and those of Satan. Which standard do we follow? Practical examen on our love for the doctrine of Jesus Christ, our thinking and acting with the Church, religious instruction, good reading. The need to abhor the school of Satan and to adhere firmly to that of Jesus Christ: “You cannot serve two masters at the same time.”<sup>4</sup>

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<sup>3</sup> \* Cf. Mt 13:28: “An enemy has done this...”.

<sup>4</sup> \* Cf. Mt 6:24.

433 3. How to take sides with Jesus Christ: *Declina a malo*:<sup>5</sup> how to know the emissaries of Satan; how to atone for those who have followed them; how to avoid them in future. *Fac bonum*:<sup>6</sup> to know, love and live out the Gospel. Choose resolutions and the means of perseverance: watchfulness and prayer (Mass, Confession, Communion).

God's word, then, is not to be the reserve of a particular group of people but belongs to all. Still, you can have special conferences for members of Catholic Action, for pious Associations or for particular groups of people: men, women, youth, and children. Actually you should have a particular concern for these latter groups.

Suitably prepared lay people may also help the priest with talks. Their style should not, however, be that of teachers, but of true disciples of the one Teacher, Jesus Christ.

In the hours of adoration have the people pray that due recognition be given to the teaching of Jesus Christ and of his Vicar, the Pope; have them pray for the apostolate of the word and of the press.

The celebrations are to be welcoming; adorn the church and the altar in a festive setting. Give the faithful ample opportunity for the Sacraments of Confession and Communion.

## The Day

Having prepared people by way of the triduum, it will be easy to organize the feast.

434 *Morning*: Mass with an exhortation prior to general Communion; solemn Mass with sermon to fit the occasion; exposition of the Blessed Sacrament and of the Gospel.

*Afternoon*: Hour of solemn adoration to be concluded with a sincere resolve to be part of Christ's school, to be at one with his diligent disciples, to draw closer to the Divine Teacher by

<sup>5</sup> \* Cf. Ps 37[36]:27: "Depart from evil..."

<sup>6</sup> \* Cf. *Ibid.*: "Do good..."

means of the veneration, the reading and the spread of the Gospel, and by frequenting Mass and Holy Communion.

A fitting closure to the day is the blessing of as many Gospels as there are families in the parish; the distribution of these to the head of each family; the kissing of the Gospel, previously enthroned during the triduum and on the feast, with the following solemn protestation:

- to acknowledge, to love and to follow Jesus Christ and his Church, guardian of his doctrine;
- to renounce all teaching contrary to the Gospel;
- to read the Gospel and to keep it in a place of honor;
- to take part in the parish religious instruction;
- to see to the religious instruction of one's children and relatives;
- to disseminate the Catholic press in every way;
- not to frequent the showing of immoral films.

The ceremony closes with Benediction.

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The following may also be incorporated into the above:

- distribution of the Gospel to families unable to receive it in church;
- registration of the participants in the “League of daily reading of the Holy Gospel”;<sup>7</sup>
- creation of the Group or Section of Cooperators of the Apostolate of the Press; that is, an organized group of lay people who commit themselves to cooperate with their pastor in the spread of the good press;
- an offering collection to make the Gospel available to the poor and to help the Apostolate of the Press.

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<sup>7</sup> For information, write to: Pia Società San Paolo, Rome.

## PRACTICE OF THE PRESS APOSTOLATE IN THE PIOUS SOCIETY OF SAINT PAUL

As a follow-up to the theory concerning the practice of the press apostolate and the press apostle, we set out here the practical norms followed in this regard by the religious Congregation of the Pious Society of Saint Paul and, consequently, by the Pious Society Daughters of Saint Paul.<sup>1</sup>

### Formation of the members

The Pious Society of Saint Paul gives its members a religious-moral, intellectual and technical formation.

437 The *religious-moral* formation is in view of a person's Christian and religious life and of the Congregation's specific apostolate. This takes place during the period of probation, the novitiate and the initial years of religious life. It aims to impart to members a solid interior life, centered on love. Love of God, which leads to intimate and habitual union with him by means of Jesus Christ Way, Truth and Life right up to *'vivere summe Deo in Christo Jesu.'*<sup>2</sup> Love of neighbor that leads to the sacrifice of self following the example of the Divine Teacher. "Since [Jesus] laid down his life for us, we ought to lay down our lives for the brethren."<sup>3</sup>

*Intellectual and technical* formation takes place by way of the customary study courses in those sacred and secular subjects necessary for carrying out the apostolate in an appropriate way. Particular emphasis is placed on the study of religion, in both breadth and depth, as a subject that is of the essence for good apostolic formation.

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<sup>1</sup> For the nature and goal of said Congregations, see p. 56 and following.

<sup>2</sup> \* "To live to the utmost for God in Christ Jesus."

<sup>3</sup> 1 Jn 3:16.

Study time is suitably alternated with the time given to the apostolate. Here the members learn, in the main, the theory and practice of the techniques of typography and bookbinding.<sup>4</sup>

### Practice of the apostolate

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The members of the Pious Society of Saint Paul carry out the press apostolate in all its parts: editorial, technical and promotion.

*Editorial:* Only those members who are judged suitable and have passed the set examinations, following the period of their formation, are promoted to the office of writers. A particular requisite is that, besides knowledge, they also have a deep spirit of humility and faith, as well as great docility.

The resolve of Pauline religious writers is to spread Christian doctrine; in other words, the truths that concern faith, morals and Christian worship, in accordance with Church teaching. Such extras, as information, stories, examples... must aim to open up people's minds to the text itself, and thus be a kind of staircase or enlightenment.

As a general rule they must avoid idle questions and lofty and secular debates. They are to keep to the basic and ordinary truths and to set them out in a clear and simple way, basing themselves on the example God employs in the holy books. So their output can be in the form of books, newspapers, pamphlets, flyers, pictures... whatever is a help to the masses, to children and to all those who need the "*Caritas veritatis*",<sup>5</sup> whether they are in civilized countries or in mission lands. Thus those publications that spread chiefly:

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– The Church's doctrine as set out in pontifical documents, in catechisms, in liturgical and prayer books, in treatises on religion...

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<sup>4</sup> \* Bookbinding is the art and technique of sewing and thus binding the various signatures of a book together. These are then placed between boards which gives the book a sturdy and elegant finish.

<sup>5</sup> \* "Love of the truth": cf. 1 Cor 8:1; 1 Jn 2:5.

- Holy Scripture and the Gospel in particular;
- Tradition with the works of the Fathers, the Doctors, and Church writers, the lives of the saints and so on.

To guarantee at all times the apostolate's spiritual nature, which is against any kind of industry or commerce, the leadership of the Pious Society of Saint Paul demands of its members' full submission to Superiors and resolves to print and spread only what is written by the members themselves, and by Cooperators, or requested by competent ecclesiastical authority.

It does not allow any manuscript to go to press without being subjected to two revisions: one by the Pious Society and the other by ecclesiastical authority. This latter must be furnished with the "*Imprimatur*".

440 The revision of writings undertaken in the Society is reserved to people who are qualified. This concerns the work's moral and dogmatic teaching and its practical usefulness with respect to the spirit of the Society as well as the circumstances of time, place and persons. Moreover, it has to judge if the writing aims at the greater glory of God and the greater good of people, setting aside all that have a simply human, artistic, financial and business aim. Everything is to comply, at all times, with Canon Law,<sup>6</sup> with the norms of the Constitution *Officiorum ac munerum*<sup>7</sup> and with the latest instructions of the Congregation of the Holy Office [=Doctrine of the Faith].

The revision judgment made in the Society must be brief and clear, given in writing to either the Superior or to a delegate of his so that they can decide, on each case's merits, if it is to be rejected, corrected, or presented for Church revision. Only this latter is definitive<sup>8</sup> for permission to print.

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<sup>6</sup> See canons 1345 (nn. 1, 2, 3), 1386, 1389, 1390, 1391, 1392, 1393, 1394.

\* These refer to articles in the 1914 Code of Canon Law, prior to the reforms and changes in the present Code.

<sup>7</sup> \* Constitution of Leo XIII, 25 January 1897.

<sup>8</sup> \* The Italian text notes that the word in the original text was *indefinitiva*.

All manuscripts signed by the author bearing the date of consignment are to be kept in the Society's archives and, except for a copy of the original, are not returned.

*Technical:* In the Pious Society of Saint Paul organization and the means for printing must be, as far as possible, the simplest and yet the quickest that progress places at the service of the press and the good of people.

The typographical and binding work must follow the rules of these professions, but without exaggerated elegance, while yet setting out and giving the truths of religion an appearance that is becoming and favorable. 441

The offering (ordinarily called price) which has to appear on all printed articles, includes the expenses for editorial and presswork, and for the packaging and distribution. This is requested for the Society's life and its works' development.

*Promotion:* Through its promotion work the Pious Society of Saint Paul aims to get the printed word of God into every place, even the most remote, and especially in those places inaccessible to the priest's word.

It does this with the various ways of promotion. Taking the lead here are catalogs, publicity pieces, book reviews, distribution centers, libraries and house to house promotion.

The catalogs, publicity pieces and the reviews of new titles must indicate the needs of the people to be helped, how the publications in question are subsidized, how they are promoted in practice and the type of reader they are for.

The distribution centers are places open to the public at the service of the clergy and the faithful; members of the Pious Society manage them. There are also small diocesan and parish centers dependent on the Pious Society's central administration which undertake, in effect, the negative and positive apostolate of the press through action and advice. 442

To fulfill their purpose such centers must have:

- a complete supply of all the Society's publications;
- a promotion center for libraries and parish and religious bulletins;

- a subscriptions' office for registering subscribers to the Society's newspapers and magazines, as well as subscribers to the best Catholic newspapers and periodicals;
- an information and distribution service as regards the most useful and reliable products of Catholic publishers;
- an information mechanism to draw attention to the bad press and to exhort the faithful to refrain from buying it;
- a stock of holy cards, statues and religious objects.

Distribution centers are to be chosen and located in such a way that the faithful have easy access, as well as prompt and satisfactory service. The religious who manage them must have the protection of the charitable and watchful eye of the Society as well as being constantly reminded of [their status] by the people who enter the center.

443 The indication signs for clients, the interior arrangement of furnishings and articles, the particular layout of pictures and of the Gospel have to show that what we have here is not a shop, but a sacred place, the aim of which is to spread the word of God through the press.

Religious must be measured and serious in their speech; absorbed in what they are doing (as one would expect in a catechism class); the price-offerings fixed and clear.

The purpose of house to house promotion by the Society of Saint Paul is to have the principal truths of religion made available to the people. The Society's rule is always to offer gratuitously to all those who do not refuse it at least a leaflet with a religious message. The Religious of the Pious Society or its Co-operators undertakes such promotion.

When Religious undertake it, the following rules must be observed:

1. This role is to be undertaken only by serious and mature-age professed Religious.
2. It is obligatory to observe the instructions that the Holy See has given or will give for cases that are somewhat analogous, as would be, for example, that of begging.
3. Promoters must carry with them authentic documents that

indicate the person's role and the permission of the Ordinary. If asked, they must produce such documents.

4. They must always be in pairs and never alone.

5. If they are out of reach of their religious house | they must not lodge in hotels, but are to seek hospitality from other Religious or, in extraordinary cases, from families who are well known for their Christian piety and solid virtue. **444**

6. They must not remain outside the Congregation for more than two months. On their return they must spend as many days in community as they were absent.

7. When they are in nearby localities or can easily get in touch, they must return to the Congregation every evening or at least once a week.

8. They must always and everywhere distinguish themselves for humility, modesty and cleanliness. They are not allowed to frequent places not in keeping with their state and, although they are outside the community, they must faithfully observe the Rule and their religious practices.

9. They must not enter houses<sup>9</sup> or accept drinks except for some cordial or water in case of necessity.

10. They must always be under the supervision of their Superiors who are to give them, on a case by case basis, opportune warnings.

*Summing up:* The editorial, technical process and promotion are the three parts of a sole apostolate which the religious Congregation of the Pious Society of Saint Paul aims to implement for God's glory and the good of people's souls.

An apostolate which, in the mind of the | Pious Society, must be complete, that is, negative and positive, universal, and suited to the circumstances of time and persons. **445**

An apostolate that has as its characteristic mark the understanding, the assimilation and the explanation of the gospel tri-nomial: "Way, Truth and Life".

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<sup>9</sup>\* A norm of apparent extraneous origin which seems to contradict the very idea of "house to house promotion".

## THE SINS CAUSED BY THE PRESS

When the Pious Society of Saint Paul reflects on the nefarious outcome, on this veritable slaughter of souls, that the bad press effects and adds to when it is placed at the service of evil, it becomes a very powerful incentive for stirring up zeal in the apostle's heart. This is why it urges its members to reflect often on the nature and gravity of these sins and suggests practical ways to prevent them and to atone for them.

Here we will briefly set out the instructions and directives that are given to Pauline apostles in this regard.

### Nature and seriousness

447 The bad press sets up a pulpit of lies over against the pulpit of Truth. A pulpit, in other words, against the Father, who "*in many and various ways spoke of old to our fathers by the prophets, in these last days has spoken to us by a Son.*"<sup>1</sup> Against the Son, who spent his time in this world to testify to the Truth and revealed God to us. Against the Holy Spirit, who is the Spirit of Truth.

The bad press attempts to bring about a human being's spiritual ruin at source, because it poisons human thought.

The sins caused by the bad press thus contain actual malice, because they assail God's very Truth and, consequently, a human being's spiritual well being, because they poison his or her thinking.

Moreover, such sins are premeditated, cause grave scandal, are easily increased and are therefore severely punished by the Church.

*They are premeditated.* Writing, in general, is not the result of a surge of passion. It requires a lengthy, calm, cold-blooded

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<sup>1</sup> Heb 1:1.

preparation.

Actually, there is an army of writers that spends whole | days  
and nights, months and even years preparing pages of deadly  
poison destined to kill the greatest number of souls possible.  
They are driven either by money, or ambition, or hate, or even  
by diabolical corruption. Their backing comes from the great as-  
sociations of a corrupt press. Let us not forget the newspaper  
organizations or establishments, the bookseller organizations and  
so on. To these can be added all the other private and individual  
enterprises.

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*They cause grave public scandal.* Moral Theology<sup>2</sup> lists  
among those who give more frequent and damaging scandal  
people who write, print, sell, lend, and distribute harmful books  
and papers. To these can be added painters, sculptors, photog-  
raphers, zincographers and all those who, in private or worse, in  
public, display obscene figures.

*They are easily multiplied.* If the sins of scandal increase in  
proportion to the number of people scandalized, what are we to  
think of the sins caused by the bad press? We are not talking  
here of a speech given to a few people or of a talk to a limited  
number of pupils or of a conference where the audience exer-  
cises self-control.

We are talking here of a sin that increases in proportion to  
the number of copies, or rather, to the indeterminate number of  
people scandalized. It is thus a sin without limits; a graver sin  
than that of scandal caused by a single act or one talk. It is a sin  
that contains a twofold malice because it offends against faith or  
morals and against charity.

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*[Such sins] are severely punished by the Church.* Canon  
Law takes into account some of the more serious forms of sins  
and scandals of the press. More specifically: the publishers of  
the works of apostates, heretics and schismatics that advocate  
apostasy, heresy or schism, incur excommunication "*speciali  
modo*" reserved to the Holy See from the moment these works  
are for public sale, as do those who defend or who knowingly,

<sup>2</sup> Cf. MARK, *Institutiones morales alphonsianæ*, t. I, par. 37.

without due permission, read and keep the above books or those forbidden explicitly by the Holy See.

Authors and publishers who, without due permission, print books of the Holy Scripture, or biblical annotations or commentaries incur excommunication “*nemini reservata*”.<sup>3</sup>

### **Atonement and prevention**

The best way to atone for and to prevent sins caused by the press is to carry out the press apostolate in its negative and its positive aspect.

**450** The *negative* part is to prevent such sins by convincing writers, publishers, booksellers, promoters, the great mass of readers and, when necessary the authorities, of the harm it does.

People need to understand what an immense responsibility falls on writers and on all those who lend their proximate cooperation (shareholders, managers, compositors, printers, proof readers...) or their remote cooperation (suppliers of ink, paper, electric power and the like, manufacturers, shippers, promoters...).

How many people, for example, fail to realize:

- that it is a serious sin to cooperate in the publicity of bad books, harmful medicines, dangerous entertainment, non-Catholic colleges and so on;

- that on no account is it lawful to cooperate in the work of a printing plant whose sole and main purpose is the propagation of evil and error and that those so employed are obliged to give up their job;

- that (this is the common teaching of theologians) although remote cooperators may be excused, the same cannot be said of proximate cooperators of a typography which, even if rarely and by chance, intentionally prints something that is erroneous and dangerous;

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<sup>3</sup>\* Obviously such sanctions, drafted by the 1917 Code of Canon Law, and other such analogous discipline referred to in the previous pages, have been extensively modified in the new Code (cf. canons 1311-1322).

- that those who subscribe to bad newspapers sin gravely, basically because their money is effectively contributing to keep such papers in circulation; 451
- that to put on sale, to sell, to give, to print, or to procure for one's employer obscene matter or books containing pernicious doctrine is a proximate cooperation in wrongdoing, from which only urgent necessity may excuse;
- that to procure a prohibited book for a person not furnished with due permission, is a sin;
- that without due permission, a person may not serve in a shop where books of all kinds are sold indiscriminately to anyone who comes in...

The positive *part* consists in the direct exercise of the press apostolate through action, prayer and sacrifice.

Leaving aside the positive role of action, since we have amply dealt with it throughout the book, we will concentrate here on *prayer* and on *sacrifice*.

Those persons who consecrate themselves to a life of prayer and sacrifice to atone for the sins of the bad press undertake something that is very pleasing to the Lord.

For these and for all those people who experience the need to console the Heart of Jesus for the offenses he receives through the press, we would suggest the following practices, [to be made] in a spirit of atonement:

1. Daily Mass and Communion;
2. private and public adoration of the Blessed Sacrament; 452
3. celebration of the first Sunday of the month in honor of the Divine Master, with a day of recollection, Confession, Communion of reparation and meditation on God's word;
4. daily reading of a passage of the Holy Gospel;
5. small sacrifices and voluntary self-denials;
6. recitation of the Divine Praises during the morning and evening prayers, and after Mass;
7. daily recitation of the prayer "For those who thirst for souls as does Jesus" as it is set out here:

“Lord, in union with all the priests who today celebrate the Holy Mass, I offer myself, a small victim, with Jesus the Divine Victim:

1. In atonement for the countless blasphemies, errors and obscenities that are printed in so many printing plants from which flows daily a putrid river of paper that floods the world.

2. To appeal to your mercy for the countless readers, perverse or innocent, that a scandalous press snatches from your fatherly Heart, so longing for souls.

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3. For the conversion of those numerous writers and printers, blind ministers of Satan, false teachers, who have set their pulpits up against the Divine Master, poisoning all teaching, human thinking and the sources of human activity.

4. To honor, love and listen to him alone, whom you, heavenly Father, in the excess of your love, have given to the world, proclaiming: ‘This is my beloved Son, hear him.’

5. To grasp that Jesus alone is the consummate Teacher, for he is the Truth that enlightens, the Way or Model of all holiness, the soul’s true Life, sanctifying grace.

6. For an increase in the world of priests and religious men and women who consecrate themselves to spread Christ’s teaching by means of the press.

7. That the writers and workers in this field of the press be holy, full of wisdom and zeal for the glory of God and for souls.

8. To ask you that the Catholic press may thrive, spread, be helped and increase by raising its voice in such a way as to swamp the intoxicating and persuasive clamor of the wicked press.

9. That we all become mindful of our ignorance and wretchedness, of the need that we have to present ourselves before your holy tabernacle, O Lord, with imploring gaze and bowed head, invoking light, compassion and mercy.”

*THE APOSTOLATE  
OF THE CINEMA*

CHAPTER I

THE CINEMA  
AND THE RELIGIOUS APOSTOLATE

The cinema <sup>1</sup> has opened up a new and immense field of activity and responsibility for the religious apostolate.

The extent of this field appeared already when people began to go to motion picture theaters, compelled by curiosity to watch black and white figures moving on the screen where, beforehand, they were accustomed to see them fixed on paper, in the form of ordinary photographs.

It increased when, following its experimental stage, the cinema took on spectator interest from the point of view of

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<sup>1</sup> For this and the following chapters, cf.: Pontifical Discourse to the Pastors of Rome (16-II-31); Discourse to the representatives of the Consorzio Utenti Cinematografo Educativo (18-III-33); Letter of His Eminence Cardinal Pacelli, Secretary of State of H.H. to Canon Brochéé [= Brohée] of Brussels (24-IV-34); Pontifical Discourse to the representatives of the International Federation of the Motion Picture Press (2-VIII-34); Pontifical Discourse to the Delegates of the International Congress of the Motion Picture Press (21 April 1936); Encyclical *Vigilanti cura* (Pius XI, 29 June 1936); CIVARDI, *I cattolici e il cinematografo*; CIVARDI, *Il cinema di fronte alla morale*; *Coscienza cinematografica* (La giornata per il cinema morale. Norme e sussidi per la propaganda); *Rivista del Cinematografo* (years 1938-39-40-41-42-43); *Segnalazioni cinematografiche*; *Indice cinematografico*; *La Civiltà Cattolica* (February 1943); *Pastor Bonus*, Pia Società San Paolo (November 1942); *L'Osservatore Romano* (years 1938-39-40-41-42-43).

“amusement”, and the production of motion pictures started with the introduction of a real plot.

When movie production became an art form, moved from Europe to [North] America and, with the introduction of the sound track, achieved one of its greatest aims, which was to faithfully reproduce real life, the intervention of apostolic-minded people seemed indispensable.

Such a need is particularly underscored today. The might of the cinema surpasses that of the school, the pulpit, and the press, and it is seeking even greater credentials.

The range and the efficacy of this discovery of human genius are renowned. Its range, one could say, embraces the whole of life: individual, familial, social, intellectual, moral and religious, literary and artistic, economic and political..

456 Its efficacy extends beyond any other form of spreading ideas and of educating people, both young and old.

The motion picture has, in fact, a psychological, one could say, a suggestive power over the human spirit because it takes hold of the whole person and strikes at all his faculties, physical and spiritual. It does not even require the viewer to make the effort to interpret, reconstruct or imagine scenes – something that even the simplest of novels does.

Its efficacy, combined with its range, can severely strengthen or undermine – depending on whether the motion picture is good or bad – the four couplings of human society: youth, the family, social order and religious order.

The above-mentioned prerogatives are unfortunately recognized and exploited in an appalling way by “the children of darkness” who employ the cinema as a stimulus for passion, an incentive for gain, and an instrument of evil in the widest sense of the word.

*“Everyone knows” says Pius XI in the Vigilanti cura “what damage is done to the soul by bad motion pictures. They are an occasion of sin; they seduce young people along the ways of evil by glorifying the passions; they show life under a false light; they cloud ideals; they destroy pure*

*love, respect for marriage, affection for the family. They are capable also of creating prejudices among individuals and misunderstandings among nations, social classes, and entire races.”* **457**

The facts confirm this.

From the albeit arid statistics of a survey<sup>2</sup> it is possible to gauge the profound importance that the question of motion pictures assumes more and more every day.

Such figures show how urgent it is to step up the pace and make up for lost time. We need to snatch back from Satan a vast territory that he has unjustly conquered and to return to God a great gift of his power. We need to bring back for the good of people an instrument that is widely used for their ruin.

*“Good motion pictures”* said Pius XI in the *Vigilanti cura* *“are capable of exercising a profoundly moral influence upon those who see them. In addition to affording recreation, they are able to arouse noble ideals of life, to communicate valuable conceptions... to present truth and virtue under attractive forms, to create, or at least to favor understanding among nations, social classes and races, to champion the cause of justice, to give new life to the claims of virtue and to contribute positively to the genesis of a just social order in the world.”*

In practical terms the apostle can carry out his activities, in this regard, in keeping with the policy of the legitimate ecclesiastical authority. His resolve should be, insofar as possible, to work towards bringing Christian values into the already existing public movie industry and to work for the creation of Catholic motion picture production. **458**

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<sup>2</sup> Cf. *Il Raggiungimento dell'attività culturale, letteraria ed artistica dei cattolici in Italia*, Istituto di Propaganda Libreria.

## CHRISTIANIZE MOTION PICTURES

The purpose we have in mind here is mainly negative. It is to prevent the evil that the anti-Christian cinema produces by bringing persuasive pressure to bear on movie producers, on civil authority, and on parents, teachers and the public.

### **Pressure on producers and on civil authority**

The pressure brought to bear on movie producers (authors, distributors, hirers, directors, and managers of movie theaters, promoters...) can be direct or indirect.

460 The former consists in appealing to such people's responsibility as regards themselves, their audience and God. The latter is to get people not to frequent shows that are not in conformity with the faith and Christian morality.

As regards the competent civil authorities what is possible is an apostolate of conviction and partnership so as to set up a Commission for censure and one for discipline.

Censure which effects a control not only in respect of science and art, but also and more especially with regards to matters moral and religious.<sup>1</sup> Discipline likewise that guides the production along the best paths both from the artistic aspect as well as from the moral and religious aspect.

### **Pressure on parents and teachers**

There is a need to train teachers and parents to steer a middle course as regards children by avoiding two excesses: to let

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<sup>1</sup> As regards the religious aspect it is preferable that judgment be reserved to an expert in the field, or to a Catholic priest, as is already the case in some countries.

boys and girls see all kinds of motion pictures where they learn about the worst features of the world; to prohibit them from viewing any motion pictures at all.

It is a case of applying the principle: "*In medio stat virtus*".<sup>2</sup>

We have to realize that we will come | across motion pictures wherever we are. We cannot stop young people, in the name of faith and morals, from viewing shows that concern everyday life and, as such, are not to be condemned. The onus is on conscientious parents and teachers to choose, apportion, accompany and correct. **461**

*Choose* good or at least wholesome motion pictures for children. They need to be informed beforehand.

*Apportion.* Even if the shows are wholesome children should not frequent them too often! There is a moral and a health reason for this. Moral, because frequency may instill in them a facile and harmful desire for movies. Healthy, because the motion picture's power of suggestion may often have a damaging effect on the child's nervous system. For children motion pictures are to be a reward, an exception.

*Accompany* children to the movie theater because even if the movie is harmless the environment may not be.

*Correct* any false impressions that the children may have picked up.

### **Pressure on viewers**

The pressure that can and must be brought to bear on the viewing public is extensive and offers greater | likelihood of success; thus we are more duty-bound. **462**

This can be achieved through verbal and written contact. The aim is to convince people not to seek the suppression of this wonderful invention but rather to employ it for the good of the individual and society as a whole.

It should lead the public everywhere:

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<sup>2</sup> \* "Virtue lies midway."

- to shun impious and obscene motion pictures which are contrary to good behavior, Catholic doctrine and social order;
- to resolve not to attend, and to do all one can to stop others from attending, cinema shows where such motion pictures will be shown;
- within the possibilities that an individual person has, to help create public awareness of the danger that such motion pictures present.

To achieve all this it is vital to train people to have a motion picture conscience as regards public shows.

463 “What a sad state of affairs exists today” states Bishop Civardi. “Catholics, even admirers of religion, go to view movies without a second thought, without first ascertaining the morality of the same. They go to a movie theater with the same indifferent state of mind as when they go to a hotel for a drink or refreshment. There are two dangers here: one is the moral damage of insensitive | viewers, the other is their indirect cooperation in pornographic motion pictures.

“Thus we need to train those faithful who are obedient to the voice of their Pastors to have a motion picture conscience such that it draw the obligation of vigilance and the choice of motion picture in accordance with the judgment of an appropriate institution – not that of taste but that of religion.”<sup>3</sup>

Among the most effective and practical means at present for the formation of a correct motion picture conscience is the motion picture *pledge*.

Pius XI endorsed this in the *Vigilanti cura*. These are his words: “*All Pastors of souls will undertake to obtain each year from their people a pledge, like the one given by their American brothers, to stay away from motion picture plays which are offensive to truth and to Christian morality.*”<sup>4</sup>

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<sup>3</sup> CIVARDI, “Questione critica dell’arte cinematografica”, in *Pastor Bonus*, Pia Società San Paolo, November 1942.

<sup>4</sup> In 1934 the [North] American Bishops launched a crusade, called the “Legion of Decency”, against the abuses of motion pictures. “*Millions of Catholics signed the pledge binding themselves not to attend any motion picture*

*“The most efficacious manner of obtaining this pledge or promise is through the parish church or school and by enlisting the earnest cooperation of all fathers and mothers of families who are conscious of their grave responsibility. | The Bishops will also be able to avail themselves of the Catholic Press for the purpose of bringing home to people the moral beauty and the effectiveness of this promise.”*

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This pledge which the Pope <sup>5</sup> asks of all conscientious Catholics has already had encouraging <sup>6</sup> results in some countries and augurs well for the future.

“If the motion picture pledge is kept” says *La Civiltà Cattolica* “and is extended to ever-greater numbers of people, it will plainly surpass any other work of moral improvement. We were about to say that it alone would suffice in a country where there are none of those opposing forces which, on principle, aim to overthrow | the religious and moral order. Indeed we would add that every other initiative would be bound to fail were there not

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*which was offensive to Catholic moral principles or proper standards of living” (Encyclical Vigilanti cura).*

<sup>5</sup>\* The Italian text has “s.m. = di santa memoria” [“of blessed memory”].

<sup>6</sup> Referring to the success achieved by the “Legion of Decency” in the United States, Pius XI writes in the *Vigilanti cura*: “It is exceedingly great comfort to Us to note the outstanding success of the crusade, because the motion picture... has shown an improvement from the moral standpoint. Crime and vice are portrayed less frequently; sin is no longer so openly approved and acclaimed; false ideals of life are no longer presented in so flagrant a manner to the impressionable minds of youth.

“Although in certain quarters it was predicted that the artistic values of the motion picture would be seriously impaired by the reform insisted on by the ‘Legion of Decency’, it appears that quite the contrary has happened and that the ‘Legion’ has given no little impetus to the efforts to advance the cinema on the road to noble artistic significance by directing it towards the production of classic masterpieces as well as of original creations of uncommon worth.

“Nor have the financial investments of the industry suffered, as was gratuitously foretold, for many of those who stayed away from the motion picture theater because it outraged morality are patronizing it now that they are able to enjoy clean films which are not offensive to good taste or dangerous to Christian virtue.”

this individual and collective intervention of people resolved to desert immoral shows.”<sup>7</sup>

But for this pledge to be successful it must be made conscientiously and be accompanied by a firm resolve.

“Experience has shown” writes Bishop Evasio Colli “that this pledge achieves remarkable success when there is good promotional preparation aimed at forming a Christian’s conscience in view of motion picture plays.”<sup>8</sup>

Thus what people need is a preparation to help them understand the nature of the cinema and its far-reaching moral effects, as well as the basic nature of the motion picture pledge and the obligations entailed, for these are a logical consequence of the baptismal promise to renounce Satan and all his works and pomps.<sup>9</sup>

**466** Such preparation can be made by means of motion picture congresses, sermons, and conferences and, above all, by the

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<sup>7</sup> *La Civiltà Cattolica* (February 1943) «La “promessa cinematografica” e la coscienza morale sugli spettacoli», F. PELLEGRINO S.J., p. 151.

<sup>8</sup> Letter of the Commission of Cardinals representing the leadership of the A.C.I., addressed to the Bishops of Italy in July 1942.

<sup>9</sup> The formula of the pledge approved by Church authority is the following:

*“In the name of the Father, the Son, and the Holy Spirit. Amen.*

*“Aware of my nobility and of my duties as a Christian, I disapprove of motion pictures that portray scenes or state principles that are contrary to the moral principles of the Gospel and thus constitute a danger for virtue and for the Christian life.*

*“I promise not to attend, and to make sure that others, especially members of my family, do not attend theaters where such motion pictures will be projected, and, in any case, not to frequent movie theaters which perform variety shows.*

*“Moreover, I shall contribute by way of prayer and deed to make the public aware of the moral and social danger that the above-mentioned shows represent, and do my best to see that they are not promoted or frequented, out of respect for God and the safeguarding of souls purchased by the Blood of Christ, and for the material and spiritual well-being of the Italian people.*

*“May God and the Holy Virgin help me to keep this promise of mine.”*

celebration of the day for moral motion pictures. This has been promoted and organized in many dioceses in Italy.

## CREATING A CATHOLIC CINEMA

By Catholic cinema we mean one which draws its inspiration from the principles of Catholic doctrine in the treatment of any subject – sacred or profane, educational or recreational.

The useful and possible activities in this venture can be basically reduced to two. They are prayer and action.

### Prayer

Prayer *of praise and gratitude* to God for the benefits that accrue to humanity with this gift of his power and wisdom.

468 The cinema is a gift of God's munificence to humanity, a priceless medium of instruction | and apostolate: "A good movie can make a deeper impression than a sermon."

Prayer *of atonement* for the ruin that the cinema causes and has caused for so many people.

Many motion pictures portray scenes and events that excite the senses and provoke the passions, or tend to give a wrong impression of life, of the family and of marriage.

But it is especially on children and youngsters that immoral and tasteless movies exert such a bad influence!

Pope Pius XI, horrified at this thought, asserted: "*When one thinks of the havoc wrought in the souls of youth and of childhood, of the loss of innocence so often suffered in the motion picture theaters, there comes to mind the terrible censure pronounced by Our Lord upon the corruption of little ones: 'Whosoever shall scandalize one of these little ones who believe in Me, it were better for him that a mill stone be hanged about his neck and that he be drowned in the depths of the sea.'*"<sup>1</sup>

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<sup>1</sup> Encyclical *Vigilanti cura*.

Let us therefore implore God's mercy on those who misuse the cinema to the detriment of souls purchased by Jesus Christ at the cost of his Blood: movie producers, actors and managers, irresponsible viewers and neglectful parents.

Lastly, prayer *of supplication* to beseech God that such progress of the arts and science, acknowledged as a real gift of God, be directed to his glory and to the salvation of people's souls.

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[Prayer] to beseech God's light on parents, teachers and viewers, and on all those whose aim is to raise the educational standards and moral values of motion pictures.

Prayer combined with sacrifice, for as Pius XI states in his Bull *Umbratitem*: "*Those who devote themselves to the constant activity of prayer and penance do much more for the expansion of the Church and the salvation of humanity than those who cultivate the Lord's field with back-breaking work.*"<sup>2</sup>

## Action

To open and organize Catholic movie theaters, to foster movie production based on Catholic principles, to help in the religious formation of motion picture production personnel and missionary cinema production... these are some of the activities that have a great probability of success.

The opening and the organization of Catholic movie theaters, especially parish ones, will succeed not only in a negative way by keeping people from the damaging effects of bad movies, but also in a positive sense by instructing and educating them in a Christian way by means of good ones. They will prove to be a valid instrument in the hands of the clergy for carrying out their ministry; there will be some material advantages, such as the

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<sup>2</sup>\* In the footnote the original work cited, erroneously, the encyclical *Vigilanti cura*. The quotation is actually to be found in the Apostolic Constitution *Umbratitem*, issued by Pius XI on 8 July 1924. Cf. AAS 16 (1924) 385-389.

renting of films; above all, they will contribute to the production of morally acceptable movies.

Direct action, which will result in motion picture production finding its inspiration in the principles of Catholic faith and morals, will be more difficult, but not impossible.

Big-name producers need to be convinced that just as there is a technically perfect Catholic art, literature and press inspired by Christian principles, there is a need for a Catholic cinema capable of dealing with any subject – sacred or profane, educational or recreational – in a Catholic way.

More often than not you will need to commit Catholics, either individuals or groups, to bear the financial burden.

A convincing argument, one drawn from experience, is that motion pictures that are morally wholesome and artistically valid enjoy the public's favor much more than those that aim simply to stimulate morbid sensuality, because the human heart, even the most depraved, has, after all, a secret aspiration for what is good.

**471** A great help will be to promote and to support reciprocal international collaboration, under the management of a specific and competent body, which will result in motion pictures inspired by Catholic principles being shown throughout the world.

There is a need to give moral assistance and religious training to movie producers, directors and actors because they will not be able to conceive, interpret and uphold moral religious thinking in a genuine and effective way if they do not know about it or do not practice it in their life.

Missionary cinema work is one of the most consoling tasks but at the same time it is one of the most worrying.

True, those in the forefront of the Christian apostolate have shown and – in an ever-increasing way at present – continue to show how to use the cinema to bring the light of the Gospel to pagan nations. But, unfortunately, the incentives of passion and gain have seen the arrival even in those virgin lands of scandalous and inadvisable motion pictures.

Heart breaking are the complaints of Catholic and Protestant missionaries, as well as of people in government, about the demoralizing effect that an immoral cinema is producing among semi-civilized peoples. The conviction grows in the viewers' minds that whites are solely made up of criminals and morally corrupt women.

We need to see that Catholics and missionaries | are the first **472**  
to arrive in the field and so exploit it to the best spiritual advantage of the mission countries.

Other action plans will come to mind as time, circumstances, and good will shall determine.

## THE PRESS AND THE CINEMA

The press has a responsibility towards the cinema as well as a role of collaboration of the utmost importance.

### Responsibility

Pius XI spoke of this responsibility in a talk given on 21 April 1936 to the Delegates of the International Congress of the Motion Picture Press.

*“The cinema” he said “would not be what it is, if the press had always followed it, right from the beginning, in a necessarily circumspect and firm way; if the motion picture press had fulfilled its role, at all times, in conformity with courage, truth and justice, allotting to such antecedents praise and blame.”*

474 Such responsibility for the past does not diminish with the passing of time; it increases. In fact, people assert, and quite rightly, that the cinema of the future will be what the press of today wants it to be.

### Possibility of collaboration

The work of christianizing the cinema public and the task of shaping a Catholic cinema are, to a great extent, in the hands of the press. In fact, with its help, it is possible to make action and defense initiatives stronger.

However, among all such initiatives, there is one in particular that is reserved to the press. This is the notification list of motion pictures that gives advance news about those that are for general viewing and those that are not.

Such notification follows on a review of all the motion pictures in circulation and a classification according to their moral

quality. Such revision and classification is not, generally speaking, the work of private individuals, because there are bodies directly set up by Church authority to do this.<sup>1</sup>

The notification list, instead, is the concern of the press and of the press apostolate in particular. In the above-mentioned Letter of the Cardinal Secretary of State | Eugenio Pacelli to Cardinal Brochée [= Can. Brohée] we read: *‘It is important that Catholic newspapers have a classified list of motion pictures that indicates the [films] that are good and those that are bad.’*

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The press apostolate should first of all place itself at the service of the legitimate reviewing bodies so as to restate the judgments of these boards, explaining them and corroborating them. It should never be seen to contradict them. This would be to undertake a private initiative. Motion pictures that are bad are to be classified as bad. Do not confuse aesthetic taste with moral principles. Recommend highly the viewing of motion pictures that are truly worthwhile.

In this way the public will be able to go to the cinema without any misgivings; people will prefer to see good motion pictures and, as a result, these will acquire prestige for the producers, the distributors and also for the owners of the movie theaters.

Generally speaking, it is not advisable to make a lot of noise about immoral motion pictures or to organize protests. This could produce the opposite effect to the one desired.

In sum: the press placed at the service of the cinema apostolate and in collaboration with it makes it stronger, in view of the glory of God and the benefit of the spiritual life of people.

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<sup>1</sup>In Italy such authority is entrusted to the Centro Cattolico Cinematografico (CCC) in Rome, at present in Corso Vittorio Emanuele, 337.

THE RADIO  
AND THE QUESTION OF RELIGION

Like the press and the cinema – indeed more so than them even if it is a new arrival – the radio has already assumed a preeminent and unrivaled place in the life of today’s world. Given its indisputable characteristic as a “universal vehicle” of culture and ideas, it was rightly called “a sower of good and evil that casts its seed to sprout in the world.”

It is beyond dispute that the radio has sown good in the world and continues to do so. In many cases it is proving to be a wonderful and productive medium of instruction, education, civilization, universal brotherhood, and apostolate.

477 But it has sown a lot of harm and continues to do so! Just as with the press and the cinema people have made the radio a lethal weapon that harvests victims for the kingdom of Satan. Actually, quite a number of moral disasters find their origin here! So many times, in so many nations, there have been conflicts because of radio’s approach to religion and its cavalier treatment of morals!

Were proof necessary it suffices to examine radio programs worldwide and reflect on their effects on the major part of radio listeners.

From all parts of the world come complaints from people – some more or less official, others more or less authoritative – but they accomplish nothing.

Other people reacted with noble ideals but lacked the cour-

age to implement them when faced with the difficulty of the task. So, very hurt or resigned to the situation, they let things slide, trusting in the intervention of divine Providence.

Others, most people, took no interest in it at all while a sizable majority sided with the listeners, and even when the topic, music or comedy offends their religious feelings, they cannot make the effort to give it up.

Few people concerned themselves in a manifest and constructive way. So it was that this laborer looking for work was not always employed for the true, the good and the beautiful – for God and souls – but often for the world’s use and misuse.

### **The need for a sense of direction**

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The need and, indeed, the duty of Catholics to intervene is clear from the above. But not by way of unconvincing criticism or simply by passive resistance. Such action has to be helpful, intelligent and organized; its base is action, prayer and sacrifice, because what needs to be done is to demolish in part what is already constructed and then to replace it with a material that is more refined and noble, such as our religion offers us: Catholic dogma, morals, and worship.

This is, in other words, a work of defense, improvement, and conquest.

Work of *defense*: this is a prudent and charitable enterprise which aims to convince the authorities – the managers of national and international radio stations – and the public, to keep to a minimum the scandals and sins caused by the radio. It is true that broadcasting, because of its simply auditory nature, is not as insidious as the cinema, yet it is no less true that what you cannot see or read you cannot listen to either.

Work of *improvement*: to make known and to spread Catholic broadcasts; particularly those of Vatican Radio.

Work of *conquest*: seize every means, supernatural and natural, to consecrate to God’s glory and the best interests of people this | gift of God’s power so as to make it a powerful

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means of apostolate. *“The progress of the arts, of the sciences and of human technique are all true gifts of God and must be ordained to his glory.”*<sup>1</sup>

What needs to be done is to set up Catholic stations and increase religious broadcasts, to gradually penetrate the world of radio broadcasting in such a way that ordinary programs reflect Catholic tastes, feelings and thinking. To this end we need executives, technicians and writers who are trained in a Catholic way.

Faced with an organization of Catholics, who propose such an aim, our opponents could object that the radio, as all other inventions and discoveries, is not just for the use of Catholics but for the benefit of all peoples and nations, independently of the religion they profess. In defense of their actions they could also show that they are not held to consider the feelings of Catholics when the vast majority of radio listeners have diametrically opposing tastes to theirs.

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This is not the place for useless discussion. The organization and the means that our opponents have will overpower us anyway, even if we tried very hard to prove that the Catholic religion is to be respected inasmuch as it is the one that conforms most to natural moral principles and to the truth.

The best solution is to act courageously, trusting in God alone.

An example of this has come to us from North America over the past ten years. In an almost completely Protestant environment, a select group of Catholics proposed to confront and to solve this important problem of the radio and pledged themselves to broadcast without pay. What at first seemed impracticable is commanding the attention of American listeners day by day and is achieving unexpected moral and material success.

Why could this example not be imitated in all countries?

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<sup>1</sup> Pius XI: Encyclical *Vigilanti cura*.

### Initial attempts and new visions

Fr Vittorio Facchinetti, radio's first apostle, and now the Bishop of Tripoli, wonderfully grasped the work that awaits the Catholic apostolate, especially in the field of winning over the radio.

Initially he launched his idea in the *Frate Francesco* magazine on the need to consecrate this wonderful gift of God to the apostolate.

He tells us what was contained in this article | in his book *La radio e l'apostolato religioso*. **481**

We quote here his exact words:

“Commenting on the saying attributed to Bishop Ketteler, ‘If Saint Paul were alive today he would be a journalist’, I made it quite clear that our greatest saints would, if they were alive today, grab the microphone and, in a spirit of fervor and joyful exultation, launch their message of peace and good will to the whole world. I then went on to remark how everyone knows that the radio is a prodigious vehicle for opinions and for speech. It is thus fitting and we have a duty to attempt to use it for announcing the word of God to people and to have this marvelous instrument serve the noblest and holiest of causes, which is the evangelization of the nations. How can we not think of Christ's command to his apostles: ‘Preach my gospel to all creatures: what you hear whispered, proclaim upon the housetops’: *quod in aure auditis prædicate super tecta*’;<sup>2</sup> and not consider that it was reserved to our century, we could say, to implement the Teacher's command, and to give practical expression to God's prophecy: ‘My word will be heard throughout the world.’

“In effect, the voice of the preacher which starts out from the silent and sound-proof broadcast studios radiates outwards on the power of sound waves with the rapidity of lightning, | scales the roofs of our houses, is picked up by a receiver antenna, and, in a more or less melodious and high-pitched tone, penetrates the walls of our houses and reaches our ear and our **482**

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<sup>2</sup> \* Cf. Mt 10:27.

heart. We do not know if this voice reaches the dark depths of the universe, crossing the immensity of space and mastering the din of the storm and the hurricane... but what we do know is that we hear this voice around us even if we are in the remotest part of our home, even if we are confined to bed through sickness, even if we do not want to trouble ourselves to go to church. Actually, for those who have deserted this church for years and who perhaps today would not know how to find their way back there, the radio is a useful tool to shake them out of their indifference, to enlighten them in their darkness and to get them to resolve to think, to reflect and to change their life.”

After mature consideration, Fr Facchinetti courageously presented himself to his superiors and obtained permission to use the radio to announce the word of God. This permission was at first restricted, later extended to an association of helpers and, little by little, achieved its present expansion.

The enthusiasm that this new form of apostolate has sparked, the results it has achieved and what it promises for the future can be ascertained, in part, from the edifying and moving letters which Fr Facchinetti has collected and on which he has commented | in his already mentioned book: *La radio e l'apostolato religioso*.

This work, which was started by the zealous Franciscan and carried on by so many of his confreres in the apostolate and in the priesthood, merits the warmest applause and leads one to hope for a greater expansion in Italy and its imitation throughout the world. A hope that the radio be utilized not only as a fruitful instrument for broadcasting, education and civilization, but also and especially for preaching God's word to all the peoples spread throughout the world.

Thus the radio opens up for the Catholic apostolate a future full of promise.

At present, the press, the cinema and the radio are the most pressing, rapid and effective means of Catholic apostolate.

It may be that the future holds other, even better, means. But for the present it seems that the heart of the apostle can desire no better means for giving God to people and people to God.

May it please the Divine Master, through the intercession of the Apostle Saint Paul, to raise up a host of generous people who will direct the whole of their activity – prayer, work, sacrifice and daring – to these three noble forms of apostolate, setting as their goal Redemption’s own goal: ‘*Gloria Deo, pax hominibus.*’<sup>1</sup>

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<sup>1</sup> \* “Glory to God and peace among men”: cf. Lk 2:14.

## APPENDIX

## NOTE

On the following pages we reprint a remarkable document which gives an insight into the spirit that shaped the whole of Fr Alberione's work right from the beginning. It is the text of a special issue – n. 5 [15 July 1921] Year III [IV] – of the fortnightly review *Unione Cooperatori Buona Stampa* (cf. *La Primavera Paolina*, 137-150). It opens with a full-page box that sets out the Association's Statute, approved by Bishop Giuseppe Francesco Re, of Alba, on 29 September 1918.

Then comes the presentation of the "Printing School", a rough draft of the new Congregation which will, from here on, assume its real name of "Pious Society of Saint Paul". The report concludes with a prophetic discourse on the activity undertaken in the House – the Apostolate of the Press.

The whole issue was dedicated to Bishop G.F. Re who, in 1921, was celebrating the golden jubilee of his ordination to the priesthood. These are the words of dedication (on p. 6):

*To His Excellency, our illustrious Bishop Re – wise judge of the needs of the times, a mind so marvelously open, so serene and yet so deep, who has granted so many benefits to the Printing School of Alba, particularly allowing two priests [Fr Alberione and Fr Giaccardo] to dedicate themselves to it completely; an expert appraiser of the mission of the press, to which he has given moral support and so much material help – to him our most fervent best wishes in this his Jubilee Year, with the promise of our humble prayers that God may grant him long life and all His divine charisms.*

# I

## GOOD PRESS COOPERATORS' UNION [1918]

### STATUTE

1. A GOOD PRESS COOPERATORS' UNION has been established in Alba under the protection of Saint Paul.
2. Its purpose is to foster the GOOD PRESS.
3. Means: a) *Prayers*, b) *Offerings*, c) *Works* (writing, distributing the Good Press, combating the bad).
4. The Union has its own leaflet called: "GOOD PRESS COOPERATORS' UNION."
5. The Union has its headquarters in the Printing School of Alba.
6. The Patron's feast day is celebrated on the Sunday following 29 June.

### NORMS

1. The Union accepts as members both *Individuals* as well as *Associations* (Country Banks, Clubs, Parishes...).
2. When registering please state what means you intend to use to cooperate in the work of the Good Press.
3. On the patron's feast day all members are to receive Communion. In parishes it would be helpful to promote a general Communion, as well as a sermon or talk on the Good Press. If Pastors deem it helpful the feast could be set down for December so as to foster many more subscriptions to the Catholic press.
4. On the first Monday of the month a liturgical service is to be held for all the members in the Printing School Chapel.
5. Special prayers are to be said for deceased members.

6. Where circumstances are favorable, conferences, gatherings and meetings are to be arranged, publications helped, subscriptions made, people's libraries established, and so on.

7. Members are to receive a holy card of Saint Paul on which is the prayer to be recited often for the Good Press.

*Aware of the urgency to foster the Good Press, we approve the proposed Union. Our hope is that it will find many supporters in the Diocese.*

*Alba, 29 September 1918.*

+ GIUSEPPE Bishop

## II

# THE HOUSE OF THE GOOD PRESS

[1921]

*Work on the Printing School of Alba building, which will be able to house about one hundred people, is close to completion [July 1921]. We shall therefore dedicate this issue to call your attention to the importance and the necessity of the Good Press apostolate, the purpose of the new house, and the conditions for people to be accepted.*

### **God's work. The house of the Printing School of Alba**

Work is advancing quickly. The ground floor is almost finished; the first floor too is at a satisfactory stage; the second and third floors are slowly taking shape. As work gradually proceeds the outline of the master plan followed becomes more and more clear. We asked for a solid building; and this is solid indeed. We asked for a rational and modern division of the floor area, ease of communication between sector areas, separation of the various departments, ease of surveillance over the students, sanitation and light. Anyone who visits the site and the areas for the members will be immediately convinced that, if perfection is not one hundred per cent, the advantages certainly outweigh the disadvantages.

What merits particular consideration is that this is, above all, the house for the spread of the Gospel, it is a modern mission, it is like a church from which must shine the light of truth. Truth is the basic nourishment of understanding, a human being's prime faculty: "*ut luceat omnibus*".<sup>1</sup> The new house must give an appearance of mild severity and calm recollection; ornamentation must be sparse but beautiful, such that it raises the heart on high,

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<sup>1</sup> \* Mt 5:15: "so that it gives light to all."

to the heights. Saint Paul is the protector, and Saint Paul is such a figure of holiness, doctrine and zeal that he shines out over the centuries like a star of incomparable beauty.

When you set foot in this house banish any thought that you are entering a factory, a workshop or an office. [Here] you experience being overtaken by a supernatural spirit; it is quite natural for everyone to take off their hat, remain silent or speak in whispers. The machines are pulpits, the halls are churches, the workers are preachers; this is the new and extraordinary meaning that things take on. Churches, too, are built with bricks, but the layout, the appearance, and shape all show that you are not standing in front of an ordinary house but in front of the *house of God*.

### A visit

Those arriving at the new house (at present there is a make-shift door on the ground floor) come face to face with a staircase proportionate to the needs of the house. On the right is the first machine room where there are four small printing machines lined up. Each prints a sheet 50x70 [cm].

This leads on to a larger hall, 10 meters long and 20 meters wide. It is divided into two parts, which allows the printers an access passageway of one meter and a half.

The rest of the machines are laid out in two rows on both sides of the passageway. On the right are an *Export* 70x100 and three *Optimas* 80x115. Lined up on the left are a *Phœnix*, 35x50; an *Ideale* 28x40; an *Optima* 70x100; and a further three *Optimas* 90x130.

Retracing one's steps, on the left of the staircase, is the bookbinding hall. Here you find a gilt-edging machine; a paper cutting machine; a binding machine; a folder; two wire-stitch staplers; a cardboard cutter, a press, and so on.

We can now move to the first floor, which is reserved for typesetting. On the right are two rooms: the first is the parlor for relatives to visit the students and for expediting matters of little

consequence; the second acts as an editorial office for both the periodicals and for proof reading.

Further along is the large typesetting hall; two rows of columns divide it into two parts, leaving a spacious passageway in the middle.

On the right is a Model 15 Linotype. The unoccupied space is for a *Monotype* that will arrive from London early next September. On the left are two Linotypes: one a Model L, the other a Model 4. Proceeding onwards we find on the right a department reserved for social issue periodicals, a second for pamphlets, a third for commercial-type jobs, and a fourth for *Gazzetta d'Alba* and its various editions. On the left, instead, the first and second departments are for books, the third for miscellaneous jobs, and the fourth for parish bulletins.

On the same floor, also at the side of the staircase, is the management staff; then there are wash rooms, bathrooms...

## **The machines**

The *Linotype* is an American machine that does the work of six hand compositors. It is a delicate but quite complex machine. You grasp this immediately when you consider that although it is not a large machine it has about nine thousand parts. Its role is to cast complete lines (a line of type, hence the name). Molten lead is squirted into a line of brass matrices that are assembled by the operator by way of a number of ingenious devices. It is a marvelous machine and shows just how far mechanism has come. It is used mostly in daily newspaper offices. Those few who are skilled operators are held in great esteem and earn a lot of money. The Printing School of Alba has three of these machines which, today, cost 300,000 lire: a Model 15, a Model L and a Model 4. The operators are six students; there are two for each machine.

The *Monotype* is like the latest discovery in typesetting. It differs from the Linotype in that it forms characters one by one (*mono*, one). This machine requires two operators: one at the

keyboard and one at the caster. It too is of foreign extraction, and unfortunately Italy has to buy it at a very high cost, more so now that the exchange rate is so high. Nonetheless, figures show that Italy has imported about a hundred of them. The big printing plants find they bring considerable advantages, one being the low labor cost and another the range of character faces it provides.

Since the Printing School of Alba wants its students to be instructed in the *whole* art [of printing], and the Good Press to have the best means available (at least on a par with those of the bad press) it has acquired a Monotype. It is on its way from London and, God willing, will be working by mid-September. It costs L. 100,000.

*Printing machines.* There are at present fifteen in use in the Printing School of Alba: a *Phœnix*, which is German-made, very powerful, easy to work, and gives good results. An *Ideale*, which is Italian-made, has a high production rate, small format, for ordinary jobs and commercial use. Then there are ten other same-type machines. These are Nebiolo (Augusta) *Optimas* from Turin of various print size formats: three can print a 50x70 cm. sheet of paper; one a 70x100 cm. sheet; three an 80x115 cm. sheet; and three a 90x130 cm. sheet. The first three are very elegant, real jewels; the last three weigh 100 quintals each, are very powerful and run on forced coasters. Their movement is solemn, majestic almost; machines that are precise and give wonderful results. The middle three share the elegance and strength of the previous ones and are mostly used in the printing of medium size jobs. Then there are three other machines, which are quite dissimilar: a *Rapida De Luxe*, which deserves the name given it and has a paper size of 50x70 cm. The bed moves on tracks back and forth on a cushion of oil. Then there is an *Export*, which although not as strong, could quite easily compare with the *Optimas*. Lastly, there is a *Marinoni*, which is suitable for printing wall posters and cheap jobs because while the other machines print pages by way of a cylindrical process this one prints pages pressed flat up against the type.

The youngsters in the Printing School move from one machine to the other and after the theory they learn how to manage them. The machines require little effort since each is equipped with its own motor, which insures smooth running.

These machines have a commercial value altogether of L. 500,000.

The *folder*, as the name implies, folds newspapers and 16-page signatures. It comes equipped with a stapling device on the third fold.

The *binder* ribbon stitches and binds books, ledgers and pamphlets. Its output is exceptional.

Then there are the other machines in the bookbinding department: three wire-stitching staplers, two book-sewing machines, a cardboard cutter, three paper cutters, a high pressure lying press, and so on.

This group of machines represents a capital of L. 80,000, and even more, because these machines are brand names, and are new or in mint condition.

The Printing School of Alba could not have borne such heavy expenses at present, and it owes everything to Divine Providence which, in this case, made use of Benevello, the best of the towns in the diocese, and of its Dean, already revered in age but yet a youth when it comes to ideas, our own beloved *Cav. Don Brovia Luigi*.

### **Reflections on machinery**

Machines are matter and, as such, should hold no attraction for the Christian, were it not for the fact that a human being is not all spirit. But this matter which constitutes the machines is the work of God, and it was utilized by the marvelous genius of humans to whom God had entrusted it.

These marvelous machines are cherished and revered just as the pulpit is cherished and revered by the sacred orator.

In his letter to the Romans, that masterpiece of wisdom and charity held aloft in view of the ages, Paul exclaims: "Faith

[comes] from hearing and from hearing the Gospel... How beautiful are the feet of those who preach peace, who preach happiness!"<sup>2</sup>

How beautiful are the machines destined for those who preach the good news. In front of his machine the Apostle of the Good Press experiences something more than did Saint Francis when there flowed from his soul his hymn to Brother Sun. The apostle's thought passes into the machine, takes shape on a sheet of paper which takes on an almost living form, because it is the bearer of eternal truths, of spiritual nourishment that will nurture countless readers: "Man shall not live by bread alone, but by every word that proceeds from the mouth of God."<sup>3</sup> Divine Wisdom has nourished the heart and soul of the apostle by means of God's word, which the apostle has meditated on in the Holy Scriptures. This word passes from his inner self and begins to take shape; it evolves, emerges and exits with a *paper body* by way of the melting pot, spring coils, cog wheels, and the flatbed of a machine; it will become the thought of other persons; it will sail the seas and scale the mountains; it will make one of a kind the feelings and the ideas of two persons who have never seen each other, the writer and the reader; Christian the writer, Christian the reader. God's Truth lights up the world, the kingdom of Jesus Christ acquires new minds, new spirits, and new hearts.

The missionary of the Good Press loves his machine. He wants it to be beautiful and modern but also very fast, so fast as to overtake and pass the bad press; he loves this little church of his, and he keeps it clean and tidy; he dreams of it always in motion, [so as] to erupt<sup>4</sup> the good word. "I should like to die while I am preaching in the pulpit" a priest said, one of those who are

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<sup>2</sup> \* Cf. Rom 10:15-17.

<sup>3</sup> \* Mt 4:4.

<sup>4</sup> \* "To erupt the good word" is the literal translation of the Latin verse "*Eruclavit cor meum verbum bonum*" (Ps 44:1 Vulgate): "My heart overflows with a goodly theme..." [Ps 45:1].

apostles! And so it was: he died while preaching on the praises of the Immaculate Virgin Mary.

I should always like to be found on the platform of my machine.

The saints are portrayed holding in their hands the instruments, symbols or emblems of their sanctification. The apostle of the press says, "I should like to be portrayed with my pen and ink bottle, or standing upright at my machine which is operating at top speed."

Indeed, how else would we be able to portray on canvas the conviction of that great mind that was Tertullian's: "The time will come when the ink of writers will be worth as much as the blood of martyrs."

The martyrs display the sword, the pyre, the grill, the cross, the animals...

And how do many Saints present themselves to us?

Saint Paul is portrayed holding the book of his epistles in his hand; Saint Thomas [Aquinas] is holding a pen; Dominic Savio is carrying paper in his right hand; the Evangelists are portrayed in the act of setting down on parchment what the Spirit of truth was inspiring them; Saint Francis de Sales has at his side the works that saw him declared a Doctor of the devout life; Saint Gregory the Great is portrayed in the act of composing his *Moralia*; Saint John Berkman clasps to his breast the book of the Rule on which he had meditated at length.

### III

## THE APOSTOLATE OF THE PRESS

*“The harvest is plentiful” [Mt 9:37]*

There is a variety of apostolates: the apostolate of good example, the apostolate of the word, the apostolate of prayer, the apostolate of good works, the apostolate of the Good Press and so on. Everyone knows and can see how important they are. And what zeal needs to be engendered today by everyone to form an army of people who will pray, an army of preachers, an army of holy missionaries! But what is needed more so than in other times is the apostolate of the Press; this Press which good or bad wields an almost hidden power, a power I would call omnipotent, which plots the course of present day society’s reasoning and behavior.

When it comes to train primary school teachers there is a plethora of institutes, schools, budgets, legislative provisions and so on. Do not journalists today have a similar influence, indeed, a greater influence over all classes of society?

Of course we do not intend to speak of the press here in general, but of the good press, of that press which is part of the ministry of the preacher and of the gospel worker.

Let us train these apostles, these missionaries who will be fully equipped by way of virtue, zeal and sound teaching.

This is a special vocation. The need is for men with a priestly heart, because the Good Press mission is part of the priestly mission. Preaching, writes Benedict XV in his encyclical, is the principal office of the priesthood.

### **Union of souls**

The question of the press is a very serious one and is becoming more so every day. Many Catholics are contriving, studying

and devising ways to solve the problem. Has anyone yet come up with a solution? It is doubtful.

For most it is a question of money.

For others it is a question of distribution.

For some it is a question of writers.

For many it is a question of having up to date news.

For the ingenuous it is a question of a good time, vainglory, innovation...

But is this all it is?

It cannot be.

*It is above all a question of people's souls*

People need to be persuaded that the salvation of millions of souls depends on the press, as do Christian civilization and the well being of nations, not to mention the spread and strengthening of the Gospel among the masses.

*It is a question of people's souls*

Because it is a *duty* of all Christians, especially of good people, more so the clergy, to reflect and to take stock. The Pope has made this known. It is a duty; it is not a counsel.

*It is a question of people's souls*

The good press needs writers and propagators who will work with the right attitude and see it as a true apostolate. Prayers, many, many prayers are needed. People have to be taught that there is an obligation to put bad newspapers aside and to get good ones; everyone must work to remove the bad press from their environment.

It is the wish of the *Good Press Cooperators' Union* to rally all those who are convinced of this; to persuade those who are not yet convinced; and to channel their prayers, offerings and activity toward this great apostolate.

*Join now and read this bulletin carefully.*

\* \* \*

The Printing School of Alba was instituted and has as its purpose the formation of the apostles of the Good Press.

### **“Now we begin”: the Pious Society of Saint Paul**

The Printing School of Alba was opened seven years ago in August 1914. This was a period of preparation, apprenticeship and training.

At last we shall soon have a purpose-built house. There is a sufficient number of people bound in *mind, heart* and *soul* for the work of the good Press. There is an understanding, somewhat, that God alone does everything and works unfailingly if we seek the kingdom of God and his grace. The teachers of science and the arts are already well prepared; there are genuine and numerous vocations that the Lord sends in proportion to need... and so on.

So now we have to start.

Therefore the house assumes its real name, “Pious Society of Saint Paul”, gradually putting aside the name it had previously; thus too are constituted its two divisions, male and female, each having those who apply themselves to work and those who combine study and work. Hence we will set out the extract from the Regulations for whom it may concern.

#### RULES OF THE PIOUS SOCIETY OF SAINT PAUL - ALBA (Printing School)

#### *Seminary for the training of men and women missionaries of the Good Press*

1. It is an institute the purpose of which is to train zealous workers for the Good Press, that is, persons who consecrate themselves to this work as a true Christian apostolate. In other words, it trains its own printers, promoters, book and newspaper writers who will spread Christianity by means of the press as the priest spreads it through speech.

2. It has two branches: one for male workers and writers, the other for female workers and writers. The aim is to instill in

both branches a spirit of apostolate, love of souls, love of the Church, and the necessary virtues for this kind of life. For both the young men and the young women there is ongoing instruction in the art of the press: composing, writing, printing, distributing good periodicals, newspapers and bulletins.

3. Besides training in matters spiritual, moral and professional, the workers (the young boys and girls who intend to take up manual work and promotion only) also receive an appropriate supplement of education and instruction. Theirs is a five-year course.

4. Besides training in matters spiritual, moral and professional, the girls who intend to become writers attend to study and in general follow the courses and subjects of a student for a teacher's certificate. Theirs is an eight-year course.

5. As well as prayer life and work, the boys who intend to become writers, promoters and journalists also have study. In general such studies are those assigned to aspirants to the priesthood. They may also work for a degree in social sciences.

6. There is an entrance fee of L. 30 for all. For the first two years everyone pays a monthly fee of L. 30. Following that period there is no further charge. Clothing and laundry expenses are to be paid for by parents, relatives...

7. The Institute has been operating for six years.

To be accepted a person must be over eleven years of age, be of good behavior, and have the necessary physical, moral and intellectual qualities required.

8. This is truly a modern and necessary apostolate for our times.

Those pastors who guide genuine vocations to the religious life will be doing a holy thing. Special importance is to be given to *late* vocations; that is, to those really good youngsters who, because of particular difficulties, were unable to enter similar Institutes earlier.

*For further information and clarification write to Teol. Alberione Giacomo, Alba.*

### **In the house: how we work and what we do**

*How we work.* The press is a new field of work and is thus not always understood. It is a work on public view and thus subject to the judgment of the masses! The Good Press is a good thing but it involves pain and sacrifice. Yet those who in general see the students at work are wonder-struck: each one is recollected and attentive as becomes the undertaking of a sacred action! People work and people pray! People work and during the day at least half, now one group now another, ask to shorten their rest and recreation to finish their work, correct it, or do something extra or better. It is a begging, a deliberating, a holy competition.

Most people consider the press a trade. In the Printing School we want to raise it to the place it merits, which is, a *mission*, an *apostolate*. Not something new therefore but something done in a new way, “*non nova sed noviter*”. So we were obliged to do without craftsmen because they were imbued with quite different – the ordinary, the dominant – ideals. Having [to provide] for everything ourselves meant there were extra difficulties, mistakes, studies, and trials. But good will, combined with God’s grace, contrives little by little to get around the obstacles and to advance, slowly but surely, day by day. Above all we conserve and we nourish that spirit which is our main wealth, our one *capital*, Providence’s best gift to this house which is “to consider the press an apostolate, a holy priesthood”, bringing to it that intellectual and moral preparation that one brings to an apostolate, to a priesthood.

*What we do.* At present we print forty bulletins, five broadsheet weeklies, *Vita Pastorale* (magazine for the practice of priestly ministry), *Armonie sociali*, books, pamphlets and so on. We keep a large stock of the best up to date publications; we establish libraries, book repositories and so on.

## On balance

The present print output of the Printing School of Alba is as follows: 40 parish bulletins; *Gazzetta d'Alba* with five editions, good books, devotional books, catechisms, publicity pieces, and so on. About 10,000 copies of *Vita Pastorale* for the practice of pastoral ministry are dispatched, all or almost all, to parish priests.

Every week, on average, L. 2000 of good books and religious objects are sold.

In the year up to March about 30 libraries were established; 170 repositories for the re-sale of good books and religious objects were opened; there was a turnover for the Good Press of over one million; several million copies of good books, pamphlets, newspapers, leaflets and bulletins were spread and distributed.

The young boys and girls continue to dedicate themselves to study, work and prayer with real commitment, and Divine Providence assists the house it willed in a thousand ways. May God bless our benefactors and grant us the grace to administer, as it pleases him, the means that he places in our hands in such a way as to find ourselves content at the hour of our death.

## FILLERS AND QUOTATIONS

### What they said...

“Today people form their opinions and regulate their lives on what they read every day in the newspapers.”

LEO XIII

\* \* \*

“If Saint Paul were alive today, he would be a journalist.” Bishop W. von KET

\* \* \*

*Let us reflect on everything in the light of the last candle that will be lighted on our deathbed. Everything, even these lines, however paltry, [which] LOUIS VEUILLOT wrote in verse [for] his epitaph:*

“My pen at my side you will place,  
Christ, my solitary vaunt, over my heart,  
This book <sup>1</sup> under my feet. Then, dear friends,  
in peace you will close this my casket.”

\* \* \*

“Today no one can escape the influence of the press.”

\* \* \*

“Why do we, why do our friends, allow the good newspaper to die? Why do so many toil for the material welfare of people and neglect this moral duty? Help the Good Press!... here is a great Apostolate, the modern Apostolate and worthy to be established as a precept of the Church, were the supreme Authority to believe it opportune.”

Ludwig WINDHORST

\* \* \*

“One of the best alms is that which goes to the Good Press.”

\* \* \*

## JOURNALISTS

*La Civiltà Cattolica* writes: “Good journalists are the warriors of truth, the champions of ideals, and the heroes of sacrifice; they are not ones to put their pen up for sale, they see it as a weapon placed in their hands by Providence to defend the great principles of Christian civilization.”

Bishop Gibier narrates: “One day, introducing a journalist to the seminarians, the superior of Saint Sulpice said: ‘Here is a

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<sup>1</sup> \* *The Life of Jesus Christ*, written by him.

man under whose secular clothes there beats a priestly heart'." "Yes, there is a priesthood, an Apostolate of which genuine and conscientious journalists are a part." This was the comment of a young and very holy modern writer.

\* \* \*

"It is the duty of Catholics to support the Good Press in an effective way."

LEO XIII

## Appeals

The Printing School of Alba is at present accepting young women, from age 16 to 25, who intend to enter common life and dedicate themselves to the work of the Good Press.

Cooperators of the Good Press, help this work by means of prayer, which is a human being's real strength, because God *does the will of those who fear him*; help this work by means of deeds, especially by seeking out good men and women who feel called; help this work if you can, by means of offerings, by asking the Printing School of Alba for the books you need printed, and so on.

You will share in the merit of those who are zealously working for the salvation of people's souls.

\* \* \*

The Printing School of Alba accepts both those who intend to work for the Good Press as worker-printers, and those who wish to become writers.

\* \* \*

Through an arrangement with pious persons, four Holy Masses according to the intentions of all our benefactors will be celebrated in the Printing School of Alba, for as long as it lasts.

Those who wish to take part may do so by making an offering of at least L. 10 for the Printing School of Alba.

\* \* \*

Today we need to train men and women missionaries of the Good Press for our towns and villages, just as provision is made for missionaries and catechist Religious for pagan lands.

\* \* \*

#### PRE-PREPARED LIBRARIES

To make it easier for people to have a Library, there are those already pre-prepared: 25 titles at L. 50; 50 titles at L. 100; 100 titles at L. 200; and so on.

It suffices to write and state who will use the library: laborers, students, and so on, and the type of books: light reading, culture, lives of the Saints, and so on. Payment may be enclosed or paid on receipt of goods.

These Libraries are available from the Printing School of Alba.

Teol. ALBERIONE GIACOMO, *Ger. resp.*  
Alba - Printing School - Alba

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