

CURRENT THEOLOGY

THE MYSTICAL BODY OF CHRIST: 1890-1940

With diligence, one may come to know all the books on the doctrine of the Mystical Body. But familiarity with periodical literature on the subject is a more difficult task. It is also, in a sense, more rewarding, for the extent and character of current interest in this central point of theology is gauged more readily from the number of magazine articles that deal with it, than from the number of books. It may be useful, therefore, to present a complete survey of the studies that have appeared in article form between the years 1890 and 1940, and to indicate certain trends that they manifest.

In the preparation of this survey, the more important periodicals were first divided into two language-groups: German-Italian-Spanish, and Latin-French-English. The articles in the former group will be reviewed at some future date; the present study deals only with the latter group, which deserves priority because of its greater accessibility to American readers. It embraces the following periodicals: *L'Ami du Clergé*, *Angelicum*, *Antonianum*, *Biblica*, *The Catholic World*, *The Clergy Review*, *Collationes Brugenses*, *The Ecclesiastical Review*, *The Dublin Review*, *Ephemerides Theologicae Lovanienses*, *Etudes*, *Gregorianum*, *The Homiletic and Pastoral Review*, *The Irish Ecclesiastical Record*, *The Irish Theological Quarterly*, *The Month*, *Nouvelle Revue Théologique*, *Orate Fratres*, *Periodica de Re Morali Canonica Liturgica*, (*Nouvelle*) *Revue Apologétique*, *Recherches de Science Religieuse*, *Recherches de Théologie Ancienne et Médiévale*, *Revue d'Ascétique et Mystique*, *Revue Bénédictine*, *Revue Biblique*, *Revue de Sciences Religieuses*, *Revue des Sciences Philosophiques et Théologiques*, *Revue Thomiste*, *THEOLOGICAL STUDIES*, *The Thomist*, *Thought*, *Verbum Domini*, *La Vie Spirituelle*.

Due to the war, the most recent issues of some foreign periodicals were not available. With this qualification, the bibliography is complete: the files of all the foregoing periodicals were examined, and all the pertinent articles briefly summarized. Naturally, their value is uneven; but the endeavor has been rather to present, for the first time, a total survey of the thought of the past half century on the Mystical Body of Christ.

It is beyond my present purpose to present a synthesis of all this material. However, certain interesting facts may be noted. In 1897 and again in 1898, *L'Ami du Clergé* published in its *Suppléments* two sermons on the Mystical Body. But the stream of periodical literature properly began at the turn of the century. Appropriately enough, the name of Fernand Prat, S.J., is linked to its beginnings; in April of 1900 he contributed to *Etudes* an article on "L'Idée-Mère de la Théologie de S. Paul."

During the next twenty years the number of doctrinal expositions, published in the periodicals belonging to our present language-group, slowly but steadily grew. In 1920 the period of phenomenal growth began. In the first half of the 1920's the amount of literature equalled that of the twenty previous years. And in the second half of the decade the output was doubled. The first half of the 1930's saw a volume of literature five times that of the corresponding years of the preceding decade. The crest of the acceleration seems to have come in 1937. Thereafter growth continued, but at a more moderate rate.

Throughout the period under discussion, the bulk of the literature consisted of doctrinal expositions. Exegetical studies of pertinent texts were most numerous in the beginning of the period of accelerating growth (1920-25); their volume has remained fairly constant since then. Historical studies of the doctrine in the Patristic and Scholastic periods began to appear in quantity only in 1930; and such studies are still on the increase today.

Discussion of the doctrine of the Mystical Body in its relation to the Christian life and to Christian perfection abruptly became widespread with the advent of the last decade; and the interpretation of the science of ascetics in terms of the Mystical Body is still a rapidly growing topic. As early as 1914, with P. Festugière's article, "La Liturgie Catholique," in the *Revue Thomiste*, the doctrine was related to the liturgy; but only after 1925 do such liturgical studies appear in any considerable number. In the first half of the 1930's they reached their peak of frequency, and in more recent years have fallen off somewhat. Instead, articles on the ascetical implications of the Mystical Body have come to the fore.

I must, in conclusion, express grateful indebtedness to the members of one of my seminars at Woodstock College, who collaborated generously in the compilation of this bibliography.

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1. DOCTRINAL EXPOSITION

1. FUNDAMENTAL

ADAM, K. "The Mystery of Christ's Incarnation and of His Mystical Body," *Orate Fratres*, XIII (1939), 337-344; 392-399; 433-440.

As Christ suffered His *exinanitio*, so did His Gospel. And so, in its turn, does the Church which is His Body. The Mystical Christ has its own *exinanitio* in submitting to the forces of history, to individual human characters, etc. Modern "church-weariness" can be counteracted only by a concentration on the Church's supernatural, suprahistorical Principle of Life.

———. "The Sanctification of Marriage," *ibid.*, IX (1935), 171-176; 218-225.

Christian marriage is supernatural in its end, its sacramental graces, and especially in its very essence; in it Christ's sacred nuptials, His union with the Church in one Body, is "actualized."

AGIUS, T., S.J. "Le Christ 'Tout en Tout,'" *Revue d'Ascétique et de Mystique*, II (1921), 146-161.

In Christ all material creation is sanctified; from Him flows the plenitude of all our graces. He is the great Mediator, Head of the Mystical Body. A portrait of the redemptive act, reconciling men and things with the Father.

AUGIER, B. "Le Sacrifice Ecclesiastique," *Revue Thomiste*, XXXVII (1932), 750-757.

The Eucharistic Sacrifice is the offering of the whole Mystical Body. Christ activates His members in this, as in all their functions.

BELLANTI, L., S.J. "The Mystical Body of Christ," *Catholic World*, CII (1916), 721-725.

The Mystical Christ is the conjunction of the Church with Christ in a union that is mutually perfective. Our Lord calls this union necessary for life. St. Paul confirms this doctrine, adds that our dependence upon the Head is absolute, and teaches two consequences of the union: avoidance of sin and a conservation and increase of the divine life within us by the practice of Christian virtues.

———. "The Extension of the Atonement in St. Paul," *Catholic World*, CXI (1920), 20-30.

Christ concentrates our sins upon Himself that He may diffuse His life to us. Associated with Christ, through Baptism, we die to sin in His death and rise to new life in His resurrection. This new life entails a "daily dying," a continual struggle with the antagonistic elements within us. In this struggle we experience the extension of the atonement to us. The underlying principle of this extension is our union with Christ.

BESSON, MGR. "L'Appartenance Invisible au Royaume de Dieu," *Revue Apologétique*, LXIV (1937), 385-401.

This Unity Octave sermon portrays the Mystical Body as the Kingdom of God foretold by the prophets. Emphasis is placed on the workings of grace, the invisible bond uniting all members. All the members are obliged to pray for the union of all men in Christ.

BLACKWELL, F., O.S.B. "The Mystical Person of Christ," *Homiletic and Pastoral Review*, XXVI (1926), 1214-1218.

The doctrine of the Mystical Body, with emphasis upon the three-fold union: Head with members, member with member, the Holy Spirit with both Head and members.

BLUETT, J., S.J. " 'Mystical Body of Christ' and 'Catholic Church' Exactly Coextensive," *Ecclesiastical Review*, CIII (1940), 305-328.

There is one revealed concept of the Mystical Body, many "extended senses" or analogous concepts. St. Paul and the Holy See explain the revealed concept as applicable only to the visible Roman Catholic Church, so that all Catholics and only Catholics are its members. The Church is the theandric Whole Christ whose soul is the Holy Spirit.

BRUEHL, C. "The Rationale of the Church," *Homiletic and Pastoral Review*, XXXV (1934), 1-9.

An apologetical exposition of the Church, the continued presence of Christ among men. The Church exercises Christ's triple function until the end of time, sharing His attributes because it is His own Body and represents His person.

BRUNNI, J. "The Soul of the Mystical Body," *Ecclesiastical Review*, XCVII (1937), 545-553.

Beginning with St. Augustine, most writers properly regard the Holy Spirit as the Soul of the Mystical Body.

BUSSARD, P. "The Church, the Mystical Body of Christ," *Orate Fratres*, I (1927), 199-202.

The elements of the Mystical Body in the terms of St. Paul. To understand the doctrine of the Mystical Body is to apprehend the essence of Catholicism, and to grasp the basis and reason of the Liturgy.

CATHALA, M., O.P. "Vie de l'Eglise," *Revue Thomiste*, XX (1912), 743-762; XXI (1913), 1-16, 137-158, 654-677; XXVII (1922), 217-240.

The Church, as a living being, must have a principle which accounts for its unity, the immanence of its actions, and its finality. This Principle is the Holy Spirit, the source of its whole life. Its visible head is the Pope; members of the hierarchy have various functions; the faithful are the cells of the Body. The Church is the adopted son of God, Spouse of the Natural Son, Temple of the Holy Spirit, the adopted son of Mary. Its Soul and Body are one in a unique, accidental union, analogous to the hypostatic union. The Church develops like a human organism, save for the features of decay and death; in the supernatural order it parallels the natural life processes of nutrition, assimilation, respiration, circulation, growth and renewal. It also parallels sensitive organic life. The Church-Organism has an internal *sensorium commune* in its Councils. It speaks in its liturgy. It has a memory to conserve its past. Infallibility is the instinct with which it is endowed.

COLON, J. "A propos de la 'Mystique' de Saint Paul," *Revue des Sciences Religieuses*, XV (1935), 157-183.

The two fundamental points of the "Mystique" of St. Paul: (1) the union of the faithful with Christ; (2) the presence and action of the Holy Spirit.

CONWAY, B., C.S.P. "The Communion of Saints," *Homiletic and Pastoral Review*, VII (1907), 592-600.

The Pauline concept of the Mystical Body and its relation to the doctrine of the Communion of Saints.

CUTTAZ, F. "La Baptême et Notre Incorporation au Christ," *La Vie Spirituelle*, XXXVIII (1934), 5-19.

By Baptism of water, not by faith, men, though many, are inserted into Christ to form one Mystical Body.

———. "La Baptême et Notre Incorporation a l'Eglise," *ibid.*, pp. 113-134.

Baptism into the Church gives full participation in the fruits of the priesthood of Christ and in Christian worship.

———. "Le Sublime Ideal des Baptisés," *ibid.*, pp. 225-237.

Besides its favors, Baptism imposes duties toward the Head of the Mystical Body.

DAVIGNEAU, P. "L'Ame du Corps Mystique," *La Vie Spirituelle*, L (1937), 65-85.

The Holy Spirit, not sanctifying grace, is the soul of the Church. "Capital grace" in diffusing itself through the Mystical Body is the bond of union for the members. More than a body, the Church is one mystic Person.

DELAYE, E., S.J. "La Vie de la Grace," *Nouvelle Revue Théologique*, LIII (1926), 561-578.

The relationships of the justified soul with the Holy Trinity. Among the several aspects of the life of grace is that of the Holy Spirit's function as soul of the Mystical Body. He is the principle of Divine Life in the Mystic Christ.

GARRIGOU-LAGRANGE, R., O.P. "L'Eglise, Corps Mystique du Christ," *La Vie Spirituelle*, XVIII (1928), 6-23.

The fundamental concept of the Mystical Body, together with its relations to the Communion of Saints. Several conclusions for practical piety are drawn from the idea of membership in Christ and in the Communion of Saints.

GLASER, J. "Unité du Genre Humain et Redemption," *La Vie Spirituelle*, LVIII (1939), 238-259.

The ultimate end of the Incarnation is a unity of men with one another in the unity of Christ and through Him in the unity of the Holy Trinity. This is a real, ontological unity of all the members with the Head in the Mystical Body. To the members belong the work of filling out the sufferings of Christ, accomplished in the Head on Calvary, but still to be undergone by the members of His Body.

GOODIER, A. "The Mystical Body," *Month*, CLIX (1932), 289-297.

The author takes issue with Abbé Anger on several counts, principally on the subordination of St. John to St. Paul as an exponent of the present doctrine. While St. Paul emphasizes the analogy of the "Body of Christ," St. John is the more insistent of the two on the "life" which is the reality underlying the Mystical Body concept.

HAMELL, P., D.D. "The Resurrection of the Just," *Irish Ecclesiastical Record*, LI (1938), 593-610.

The risen Christ is the Head of all the redeemed and, to insure the resurrection of His members, has made Himself the distributor of the graces of salvation.

HERIS, V., O.P. "Les Fidèles et la Messe," *La Vie Spirituelle*, XLVII (1936), 113-123.

In the Mass the priest represents not only the Head of the Mystical Body but all the members. Marked as a member of the Mystical Body by Baptism, the Christian takes an active part in this reparative adoration. He fills out the work of redemption by his own sufferings.

HUELS, J. "St. Joseph and the Mystical Body," *Orate Fratres*, IX (1935), 257-261.

The divine harmony of the mystery of the Mystical Body seems to demand that Joseph occupy the same position over the Mystical Christ as he did over the Word made flesh; that of a spiritual father, guardian, protector. The relationships of the Family of Nazareth are projected into the Mystical Body.

HUGHES, H. "The Mystical Body," *Ecclesiastical Review*, LXXII (1925), 225-233.

The Soul of the Mystical Body is the Holy Ghost. Members of the Body are *per se* Roman Catholics, but *per accidens* invincible ignorance of the visible Body does not necessarily prevent membership. In its fullest sense, the Mystical Body includes the souls in purgatory and heaven.

JORET, F., O.P. "Les Sacrements de Jesus," *La Vie Spirituelle*, XV (1926), 5-24.

The sacramental system in its relation to the Mystical Body. From Heaven the glorified Christ continues His redemptive work by vivifying His Church. Thus the super-abundant merits of Christ are applied to the faithful.

———. "Notre Intimité avec le Fils de Dieu," *ibid.*, XXXIV (1933), 227-237; 326-342.

Our union with Christ in the Mystical Body as conceived by St. Paul; it is due to the sacramental character and sanctifying grace.

JULIEN, E. "Christianisme et Catholicisme," *Revue Apologétique*, VII (1908), 498-516.

Catholicism alone safeguards the essence of Christianity. Protestantism fails to do this for it has lost the true concept of the Church as the Mystical Body of Christ, the continuation of the Incarnation, whose members are vivified by the Holy Spirit.

KREUTER, J. "The Mystery of Christ in His Church," *Orate Fratres*, IV (1930), 509-513.

Christ is shown acting in His Church through the sacramental system, incorporating, fortifying, nourishing, healing, refreshing, deputizing, sanctifying. Included in this concept of the *totus Christus* are the Church Triumphant and the Church Suffering.

LABOURT, J. "La Notion Catholique de l'Eglise," *Revue Apologétique*, I (1905), 289-306.

Tradition from the first century portrays the Church as a hierarchic organization. It also portrays the Church as an organism, the Mystical Body, vivified by its Soul, the Holy Spirit.

LATTEY, C., S.J. "The Christ of St. Paul," *Catholic World*, CVII (1918), 577-590.

Christian sanctity is not merely the individual identity of the Christian with Christ; it is his corporate identity, the identity of the whole Church with her Head and Spouse. This is the key to St. Paul.

———. "The True Paulinism," *Clergy Review*, II (1931), 290-301.

The characteristically Pauline synthesis of Christology. By his summing up of all things in Christ, by his constant presentation of Christ as the dominant force in the Christian's life, Paul's "gospel" is distinguished from other writings of the New Testament.

MACLOUGHLIN, J. "Instructions on the Mystical Body," *Homiletic and Pastoral Review*, XXXIX (1939), 1190-1200.

St. Paul's doctrine of the Body of Christ and its pivotal nature in explaining all Catholic life.

MAHIEU, J. "La Redemption et la Messe," *La Vie Spirituelle*, XLIII (1935), 14-28.

The Mass continues and realizes the work of the Redemption in us. By His death Christ became Head of the Mystical Body; by His resurrection He became its vivifying spirit. The work of the Mystical Body is the application of the merits won by the Cross to the members of that Body.

MALEVEZ, L., S.J. "Le Corps Mystique du Christ," *Nouvelle Revue Théologique*, LXI (1934), 30-43.

The doctrine of Emile Mersch on the Mystical Body: revelation, tradition, theological teaching of the ages proclaim the message of a transcendental union between God and His creation, a union founded on the Hypostatic Union.

MARLING, J., C.P.P.S. "The Precious Blood and the Mystical Body," *Ecclesiastical Review*, LXXXIX (1933), 1-13.

The relation of the Precious Blood to the Mystical Body is principally seen in the Eucharist, both as a Sacrifice and a Sacrament.

MCCARTHY, J. "The Mystical Body of Christ," *Irish Ecclesiastical Record*, XLIX (1937), 35-36.

An historical survey; followed by a brief explanation of Christ's work as Head, of the connotation of "mystical," of the members, of the mission of the Holy Spirit as its soul.

———. "The Blessed Virgin in the Mystical Body," *Irish Ecclesiastical Record*, LI (1938), 561-581.

An evaluation of Mary's place and function in the Mystical Body. As co-Redemptrix and Mother of the Head, Mary is Mother of all those who are at least potential members of the Head.

MCGARRY, W., S.J. "Saint Paul and the Slave," *Thought*, X (1935), 374-390.

No social barriers, formerly raised by nature or by convention, were a hindrance to the oneness and fullness of all in Christ. This principle is developed in its application to the condition of the slave in the early Christian era.

———. "The Mystical Body of Christ," *ibid.*, XII (1937), 64-77.

The notions, terminology and extension of the doctrine of the Mystical Body. The role of the Holy Spirit, one and identical in every activity of the Church.

———. "The Unity of the Mystical Body," *ibid.*, pp. 241-251.

The union of Christ with His Church—the allegory and the fact. The union is imitative of the Hypostatic Union since it is a mystical extension of the Incarnation itself.

McSORLEY, J. "The Mystical Body," *Catholic World*, LXXXI (1905), 307-314.

The strength and fruitfulness of the Church in perpetuating the mission of Christ. She is secure against rationalistic attack because of her divine inner life. All the just are united in the invisible union of grace but, in accord with the fundamental principle of the Incarnation, the Visible Church is the visible embodiment of invisible divine life and, as such, she is "the sacrament of sacraments, the Mystical Body of Jesus."

MICHEL, V., O.S.B. "True Christian Spirit," *Ecclesiastical Review*, LXXXII (1930), 128-142.

Present trends in *De Ecclesia* are emphasizing the inner life of the Church. This essential inner nature of the Church is best understood in the doctrine of the Mystical Body.

———. "Natural and Supernatural Society: Spiritual Communion of Goods," *Orate Fratres*, X (1935), 293-296.

The common possession of supernatural goods by the fellowship of the members of the Mystical Christ. Of the treasury of the merits of Christ and the Saints, what belongs to one belongs to each, and what belongs to each belongs to all.

MIGNEN, MGR. "L'Eucharistie et le Corps Mystique du Christ," *La Vie Spirituelle*, XXXVI (1933), 113-132.

Among the sacraments the Eucharist holds the primacy in dispensing the fruits of redemption because it nourishes, vivifies, and augments the new life received in Baptism. The relation of the Eucharist to the Mystical Body is treated under three headings: transubstantiation, the Mass, and Communion.

MILLER, B. "The Church, the Body of Christ," *Clergy Review*, I (1931), 17-26.

The doctrine of the Mystical Body is central. The Church finds its beginnings in the Incarnation, and this Body of Christ forms us unto itself rather than we form It. From the unity of the Word rises the unity of the Church. Cult, hierarchy, and sacraments are all outward expressions of the inward unity of the Body.

MURA, E. "La Communion des Saints," *La Vie Spirituelle*, XLI (1934), 123-138.

Though the Communion of Saints is a mystical union it is none the less real, achieved by a communion of merits and of love: of merits, because we share in the infinite merits of Christ by our incorporation in Him; of love, because His immeasurable love is communicated to us and flows from us as a visible earnest of the love we bear our Head and the other members of the Body.

———. "L'Ame du Corps Mystique," *Revue Thomiste*, XLI (1936), 233-252.

Scripture and the Fathers teach that the Holy Spirit is the soul of the Mystical Body. Sanctifying Grace cannot be its vital principle.

NEDONCELLE, M. "L'Anglicanisme et le Corps Mystique," *Revue Apologétique*, LXVI (1938), 656-671.

What place, if any, the Anglicans have in the Mystical Body. A quasi-borderline place is accorded them because of their rich Catholic traditions. All Catholics are obliged to pray for the return of the separated communions to Rome.

O'CONNOR, W. "The Mystical Body of Christ: Reality or Metaphor?" *Irish Ecclesiastical Record*, XLVI (1935), 136-153.

The remedy for modern excessive individualism is a better understanding and application of the doctrine of the Mystical Body, because in this appears the solidarity of all Christ's members. Sanctifying grace is the bond of this solidarity.

———. "St. Thomas, the Church, and the Mystical Body," *Ecclesiastical Review*, C (1939), 290-300.

St. Thomas regards the Mystical Body as all humanity, considered as the object of God's redeeming will. The visible Church and all humanity do not form two mutually exclusive Mystical Bodies; they are but different aspects of the one reality.

PRAT, F. S. J. "L'Idée-Mère de la Théologie de S. Paul," *Etudes*, LXXXIII (1900), 202-223.

The basic idea of St. Paul's dogmatic and moral teaching is the doctrine of the Mystical Body, which is the Church. The author shows how all of St. Paul's teaching is connected with this fundamental doctrine.

SERTILLANGES, A., O.P. "Humanité et Catholicité," *Revue des Sciences Philosophiques et Théologiques*, XVII (1928), 720-728.

Because the Church is a synthesis of God and man, it extends to everything human. Therefore Catholicism is the true humanism.

———. "L'Eucharistie et l'Eglise." *La Vie Spirituelle*, XL (1934), 113-125.

The Church is a living organism, perfectly one in being and function. The sacraments were instituted to give men birth, development, and activity in the Mystical Body. The Eucharist preeminently nourishes souls with divine charity to form one mystical person.

SHEEN, F. "The Mystical Body of Christ," *Ecclesiastical Review*, XCII (1935), 225-234.

Reasons for the present interest in the doctrine of the Mystical Body, together with an outline of its dogmatic foundation. This doctrine is important for fostering a spiritual priesthood and laity.

STEGMAN, B. "Christ in His Church," *Orate Fratres*, VII (1933), 108-115.

Membership in the Mystical Body is extended to the Church militant, suffering, and triumphant. The reception of the sacraments, the bearing of these sacraments on Christ's Sacrifice, and the greater union with Christ effected by them—all these elements combine to form the worship which is offered to God by the Mystical Body.

TROMP, S., S.J. "Actio Catholica in Corpore Christi," *Periodica*, XXV (1936), 1-38.

The theological basis and motive for Catholic Action is the individual's oneness with Christ in the Mystical Body and his consequent consecration to the fulfilment of Christ's own mission.

———. "Annotationes: 'Firmissimam Constantiam' (Epistola Encyclica SS.D.N. Pii Pp. XI)," *ibid.*, XXVI (1937), 331-333.

The Mystical Body of Christ, because of Calvary, is a sacerdotal Body. Its members participate in the priesthood, act as mediators between God and men. The sacraments consecrate them to this supernatural work.

———. "Annotationes: 'Mit Brennender Sorge' (Epistola Encyclica SS.D.N. Pii Pp. XI)," *ibid.*, pp. 462-465.

The human defects in the Church do not militate against the sanctity of the Mystical Body, the "*Sponsa Christi sine macula et ruga*."

TYSZKIEWICZ, S., S.J. "La Sainteté de l'Eglise," *Nouvelle Revue Théologique*, LXIII (1936), 449-479.

Divine and human sanctity are analysed and compared. The Church's note of sanctity (such as no Oriental Church can now show) is derived from its identity with Christ as His Mystical Body.

2. ADVANCED THEOLOGICAL

ADAM, K. "Le Christ dans l'Eglise," *Revue Apologétique*, LII (1931), 257-272.

The Mystical Body as it manifests its supernatural reality in the doctrine, morality, and liturgy of the Church. The fulness of life is brought to all men *via* the Incarnation; moral teaching makes them "other Christs"; the liturgy and the Sacraments represent, symbolically and actually, the union of Christ and members.

BROSNAN, J. "The Hypostatic Union and the Union of Christ with His Mystical Body," *Irish Ecclesiastical Record*, XXXV (1930), 592-603.

The Hypostatic Union and the personal sanctifying grace of the God-Man; and how, through His Sacred Humanity, the Person of Christ pours forth graces and gifts like His own into His members.

———. "The Act of the Mystical Body," *Ecclesiastical Review*, CII (1940), 306-317.

In disagreement with Dr. Fenton's article of the same title. (Cf. *infra*.) Three pages of rebuttal by the latter are subjoined.

CHARDON, L., O.P. "La Grâce de Jesus Fait la Subsistance de Son Corps Mystique," *La Vie Spirituelle*, XXX (1932), 172-181.

The principle of adoption in us is the same grace which is infinitely present in Jesus Christ, in the person of the Word Incarnate. Hence, by grace, Jesus is the subsistence of His Mystical Body; by grace, which flows from Christ, the Head, the members of the Body are united so that they make only one mystic Person with Christ.

———. "Que par la Subsistance Mystique les Ames Saintes Font une Seule Personne Mystique avec Jesus," *ibid.*, pp. 298-307.

By grace, the faithful form one mystic Body with Christ. This Body is modelled on a living body, for in it the Head spiritually vivifies the members. Christ, by pouring forth grace into the souls of the faithful, communicates to the whole composite a mystic subsistence.

CONGAR, M., O.P. "L'Unité de l'Eglise et Sa Dialectique Interne," *La Vie Spirituelle*, LII (1937), Suppl., 9-29.

The Pauline concept of the Mystical Body sets forth a twofold plan of the Church: the *Church-Mystical*, a living organism realized and finding its sensible expression in the organized society of the *Church-Militant*. These two concepts are identified in the Mystical Body. Copious citations from the Fathers and the Theologians.

———. "Sur l'inclusion de l'Humanité dans le Christ," *Revue des Sciences Philosophiques et Théologiques*, XXV (1936), 489-495.

All the perfections of human nature are contained in the personal humanity of Christ. All men are contained in Christ in so far as they are contained in His knowledge and in His love.

DAVIS, H. "Satisfaction and Indulgences in the Light of the Mystical Body," *Clergy Review*, XVI (1939), 283-303.

Christians are associated with Christ, their Head, in suffering and, like Him, satisfy for others. The distribution of the whole Body's superabundant merits and satisfaction is directed by the ecclesiastical hierarchy through the granting of indulgences. Thus, each member can aid other members and share in these treasures himself.

DEDEN, D. "Le Mystère Paulinien," *Ephemeres Theologicae Lovanienses*, XIII (1936), 405-442.

The meaning of the term "mystery" in St. Paul. The primary sense of that term is Christ, the author of salvation. The author traces the primary meaning and its various derivatives through the Pauline epistles. The connection between the primary Pauline sense and the Mystical Body is brought out.

DELAYE, E., S.J. "Le Christ Mystique," *Nouvelle Revue Théologique*, LIII (1926), 721-733.

A metaphysical analysis. The principle of unification in the Mystical Body is the causal influence of Christ's Sacred Humanity in the communication of grace to individual souls. The author finds in the causal influence the characteristics of both moral and physical causality.

DE SOLAGES, MGR. "Le Sacrifice du Christ: Foyer d'Unité Chrétienne," *Revue Apologétique*, LXVIII (1939), 292-302.

God's purpose in the universe is realized only in one great unity, and the highest form of this unity is actualized in the Church, the Mystical Body. All men are united by the pacifying and unifying Sacrifice of Christ and summoned to His Church which alone retains that Sacrifice.

DONDEYNE, A. "De Christo Capite," *Collationes Brugenses*, XXXIII (1933), 247-252, 271-274.

The Scriptural and Scholastic exposition of the notion of Christ, as Head of the Mystical Body.

———. "De Ecclesia, Corpore Christi Mystico," *ibid.*, pp. 353-356.

A continuation of the articles *De Christo Capite*, taking up the concept of the Body itself.

DULORME, A., C.P. "L'Organization d'un Traité Theol. de l'Eglise," *Revue Apologétique*, LX (1935), 296-304.

The *De Ecclesia* treatise is briefly developed, with emphasis upon the "capital grace" of Christ the Head flowing through the members, making the Church the continuation of Christ on earth. Fruits of this union are seen in the functions and achievements of the Church.

DUMESTE, L., O.P. "Le Pape dans l'Eglise," *La Vie Spirituelle*, XVIII (1928), 24-45.

The place of the Pope as the visible representative of the invisible head of the Mystical Body. The magisterial and legislative power of the Pope in the visible body of Christ.

FENTON, J. "The Act of the Mystical Body," *Ecclesiastical Review*, C (1939), 397-408.

In the Mass the Mystical Body acts as the instrument of the Passion of Christ, and by this Eucharistic Sacrifice It makes the Passion of Christ the act of the Church. Baptism empowers a man to participate in this corporate Sacrifice.

GARRIGOU-LAGRANGE, R., O.P. "Le Christ, Chef Mystique de l'Eglise," *La Vie Spirituelle*, XLI (1934), 113-122.

The applications made by St. Thomas of the Doctrine on Redemption to the functions and prerogatives of the Mystical Body. The supernatural unity of many members and the connection between the sacraments and our incorporation are explained.

HOCEDÉZ, E., S.J. "Notre Solidarité en Adam," *Gregorianum*, XIII (1932), 373-403.

A critique of the use of the word "solidarité" with regard to the problems of Original Sin and Redemption. The solidarity of Christ with the Mystical Body in the mystery of the Incarnation.

HUGON, E., O.P. "La Communion des Saints," *La Vie Spirituelle*, X (1924), 551-559.

The members of the Church, because of their intimacy with Christ, make one Being and participate in the same spiritual goods. There is in this Mystical Body a union of Christians among themselves and with Our Lord, a community of supernatural riches, and a living relationship between earth and heaven.

JANSSENS, A. "De Valore Soteriologico Resurrectionis Christi," *Ephemerides Theologicae Lovanienses*, IX (1932), 225-233.

The relation between the resurrection of Christ and the resurrection of His members, the entire human race. Since we are all members of Christ, the resurrection is a sure sign and pledge of our own resurrection. With Christ we rise again.

JOURNET, C. "Le Saint-Esprit, Principe de l'Eglise," *La Vie Spirituelle*, XL (1934), Suppl., 1-27.

The vivifying power of the Holy Spirit in the Mystical Body. The function of the Holy Spirit as the personality of the Church in as much as the Holy Spirit is the active principle of the Church in its doctrine, in its work of sanctification, and in its unity.

———. "L'Esprit-Saint, Hôte et Ame Créée de l'Eglise," *ibid.*, pp. 65-77.

A technical, theological discussion of how the Holy Spirit is rightly called the uncreated soul of the church, in as much as He is the formal cause of the Church. By an application of Cajetan's doctrine on the causality of the soul in the body, the created and uncreated soul of the Church are explained.

- . "Note sur l'Ame de l'Eglise," *Revue Thomiste*, XLI (1936), 651-654.

Charity is the created soul of the Church. The Holy Spirit is its uncreated soul.

- LAVAUD, M., O.P. "La Vie Spirituelle par l'Eglise et par le Pape," *La Vie Spirituelle*, XVIII (1928), 46-84.

The manner in which the spiritual life is derived from the Mystical Christ, the Church, and its visible head, the Pope. The development of the life of faith through the *Magisterium*, of the life of grace through the ministry of the Church, and of the life of charity through the government of the Church receives special attention.

- LAMIROY, H. "De Triplici Gratia in Christo," *Collationes Brugenses*, XXI (1921), 286-289.

The relation between the grace of union, the personal grace of Christ, and His grace as Head of the Church.

- MALEVEZ, L., S.J. "L'Eglise dans le Christ," *Recherches de Science Religieuse*, XXV (1935), 259-291; 418-440.

An historical and theoretical study of the truth that all men are included in Christ. The Greek Fathers interpreted this phrase in terms of the exaggerated realism of Plato. The author goes on to interpret the phrase in terms of the moderate realism of Aristotle and St. Thomas.

- MCCARTHY, J., D.D. "The Universal Mediation of the Blessed Virgin," *Irish Ecclesiastical Record*, LII (1938), 131-146; 273-285.

Mary's position as Mother of the Physical Christ in the Incarnation at once made her the Mother of all elevated mankind, and particularly of Christ's Mystical Body. Mary's universal mediation is a natural growth from this unique position.

- . "The Headship of Christ," *ibid.*, LI (1938), 351-372.

Christ's "capital grace" and the place of Mary and the Angels in the Mystical Body. The Redemption embraces and summarizes all humanity. God has given the sacraments a particular function in incorporating and quickening members of the Church.

- MERSCH, E., S.J. "Religion, Christianisme, Catholicisme," 3. "Le Catholicisme," *Nouvelle Revue Théologique*, LVI (1929), 207-225.

Shows the continuity between the Christology of the Catholic Church, which is the prolongation of Christ, and its doctrines on justification, good works, unity and oneness of the true Church, and man's role in the work of salvation. Demonstrates how Protestant separation of the divine from the human in man leads logically to denial of the Incarnation and ultimately of all religion.

- . "Incarnation et Doctrine Spirituelle," *Revue d'Ascétique et de Mystique*, X (1929), 337-367.

The sanctification of material creation and the divinization of human nature through the Incarnation. The Mystical Body prolongs the Incarnation, and by suffering, in and through its members, achieves the sanctification of souls.

- . "La Vie Historique de Jesus et Sa Vie Mystique," *Nouvelle Revue Théologique*, LX (1933), 5-20.

The life of Jesus has two phases: the one visible and historical, the other invisible and mystical. The first is the preparation for the second; the second is the blossoming of the first. Only in the light of this doctrine can either the historical or the mystical life of Jesus be understood properly.

- . "Le Christ Mystique, Centre de la Theologie comme Science," *ibid.*, LXI (1934), 449-475.

One function of scientific theology is the unifying of all parts of revealed doctrine and the relating of them all to a single "prime intelligible." This "prime intelligible" of theology, and indeed the center of Christian dogma, is the truth of the Mystical Body.

- . "Filii in Filio," *ibid.*, LXV (1938), 551-582; 681-702; 809-830.

Conclusions drawn from the data of revelation and tradition on adoptive sonship through incorporation into Christ give rise to a theological problem: how can we speak of a real relationship of the adopted sons to the Natural Son of God, and through Him to the Father and the Holy Spirit, without contradicting the principle: all works *ad extra* are common to all three divine Persons? The solution follows through to an analysis of the nature of the supernatural, that is, of the Christian insofar as he is a being incorporated into Christ.

- MURA, E. "La Personne Mystique du Christ," *La Vie Spirituelle*, XLVII (1936), Suppl., 1-11.

How does the Church form one single person with its Head? A technical theological consideration of the elements of personality shows these elements as verified in the Mystical Body in an analogous sense. The doctrine is illustrated by copious citations from the works of Fr. Louis Chardon, O.P.

- PORTEBOEUF, L. "Les Ames du Purgatoire dans le Corps Mystique du Christ," *La Vie Spirituelle*, XXXIII (1932), 125-140.

After an analysis of the master idea of St. Paul, the incorporation of all Christians in Christ, the author shows that the souls in Purgatory form the suffering part of the Body of Christ. Since they are suffering, the

rest of the body must aid them; but this aid is completely efficacious only if we are intimately bound by grace to our Head, Christ.

ROLAND, J. "La Grace Capitale du Christ," *La Vie Spirituelle*, XIX (1928-1929), Suppl., 281-307.

The doctrine of St. Thomas on the "*gratia capitis Christi*" leading to a clear idea of the meaning of the supernatural life possessed by all who are in Christ Jesus.

ROGUET, A., O.P. "Le Sacrifice de l'Unité," *La Vie Spirituelle*, LII (1937), Suppl., 30-36.

The Mass, as the Sacrifice of the Mystical Body, both signifies and produces the unity of this Body. The Mass is offered by the Mystical Body. The Mystical Body is also immolated in this sacrifice, together with the physical Body of Christ. The prayers of the Canon bear this out.

TROMP, S., S.J. "De Nativitate Ecclesiae ex Corde Jesu in Cruce," *Gregorianum*, XIII (1932), 489-527.

The sense and truth of the liturgical formula "*Ecclesia in cruce aedificata e latere novi Adae dormientis somnum mortis*." The connection between Christ dying on the cross and the Mystical Body is explained and demonstrated by copious references from Scripture and Tradition.

VAN DER MEERSCH, J. "De Gratia Capitis in Christo," *Collationes Brugenses*, XIV (1909), 225-240.

The manner in which Christ the Head infuses life and grace into the Mystical Body.

VITTI, A., S.J. "Christus—Adam," *Biblica*, VII (1926), 121-145; 270-285; 384-401.

A comparison of Christ and Adam as the heads of the human race, and a demonstration of the divine origin of this Pauline doctrine.

VONIER, A., O.S.B. "La Part des Chrétiens au Sacrement de l'Unité," *La Vie Spirituelle*, LII 1937), 5-20.

The Eucharist is Christ's gift of His own sacrifice to the Church for the building up of the Mystical Body. This sacrifice is not merely for individual betterment but has an essentially social character. Copious citations are drawn from St. Thomas and the Council of Trent.

3. BIBLICAL

BEEL, A. "Interpretatio Eph. II, 11-22," *Collationes Brugenses*, XXXVI (1936), 369-374.

Exegesis of a passage pertinent to the doctrine.

BENOIT, P., O.P. "L'Horizon Paulinen de l'Épître aux Ephésiens," *Revue Biblique*, XLVI (1937), 342-361.

Compared with the earlier epistles, *Ephesians* shows an enriching of Pauline thought on the relations between Christ and His Faithful, especially in the image of Christ as Head of the Mystical Body.

BOVER, J., S.J. "Perfectio Spiritualis secundum Mentem Sti. Pauli," *Verbum Domini*, I (1921), 16-18.

St. Paul teaches that growth in Christian perfection is nothing other than a vital growth of the member of Christ toward spiritual maturity.

———. "Caritas, Perfectionis Vinculum et Virtus," *ibid.*, I (1921), 52-54.

According to St. Paul, perfection is a certain maturity which the faithful reach as members of the Mystical Body of Christ; according to the Theologians, the essence of perfection is to be placed in charity. How are these two explanations reconciled? St. Paul gives the solution: the principle of unity and activity in the Mystical Body is charity.

———. "Et Semini Tui, qui est Christus. (Gal. 3/16)," *ibid.*, III (1923), 365-366.

In the word "*semini*" both the Head and the Body, both the personal Christ and the Mystical Christ, Jesus and the Church are manifestly included.

———. "'In Christo Jesu', Filii Dei, Omnes Unus, Semen Abrahae," *ibid.*, IV (1924), 14-21.

An exegesis of Galatians 3:26-29. Also a theological interpretation of the principle of the passage, which is the unity of all the faithful in Christ. There is included an explanation of Paul's triple application: "In Christ Jesus" all of you are sons of God, all are one, all are the seed of Abraham.

LATTEY, C., S.J. "Theses Paulinae VII," *Verbum Domini*, IV (1924), 196-200; 241-244.

By an exposition of the doctrine of the Mystical Body as taught by St. Paul, the author shows the Apostle preached that a real, intrinsic change takes place in man through justification.

LEEN, E., C.S.Sp. "Recapitulation in Christ," *Clergy Review*, XIV (1938), 205-215.

The "*instaurare*" of St. Paul is translated and explained as "re-capitate," "re-head." The head which mankind lost by Adam's sin is replaced now by a more glorious one, and there is added an organism of divine dignity. This constitutes the Whole Humanity of Christ.

LO GIUDICE, C., S.J. "De Unione Fidelium cum Christo in Epistola ad Galatas," *Verbum Domini*, XX (1940), 44-52; 81-84.

The doctrine of the union of the faithful with Christ as described in the Epistle to the Galatians. The origin, constitutive elements, fruits, and practical consequences of this doctrine.

MCDONALD, E. "The Mystical Christ Foreshadowed in the Wisdom Literature," *Orate Fratres*, VI (1932), 110-114.

In the Sapiential books "Wisdom" is not a dead abstraction to be assimilated, but a living, active ideal to be embraced. The "Wisdom" concept has its prophetic fulfilment neither in the historical Christ alone, nor in His Blessed Mother alone, but only in the Mystical Christ.

VALLISOLETO, X., O.M.CAP. "In Christo Jesu," *Verbum Domini*, XIII (1933), 311-319.

"*In Christo*" often has a local-mystic meaning; it often indicates our union with Christ in Whom, as in some element, the Christian lives a supernatural life. But it does not always mean this. Nor is this term identical with the term "*in Spiritu*." The "pneumatic" Christ enjoys a concrete personality entirely distinct from the personality of the Holy Spirit.

———. "Pleroma," *ibid.*, XIV (1934), 49-55.

The word "*pleroma*" was not taken from the Gnostics. This is evident from the sense of the word as used in the Colossians and the Ephesians. In the former, it indicates the absolute perfection of Christ, transcending all other. In the latter, it is that plenitude in which He as Head of the Mystical Body, and His members are mutually perfective of each other.

VAN DER HEEREN, A. "Quibus metaphoris in Epist. ad Ephesios designetur Ecclesia Christi et quomodo hujus proprietates essentielles ibidem indicentur," *Collationes Brugenses*, XVI (1911), 449-454.

An explanation of the metaphors of the body, the spouse, the kingdom, the family, and the holy buildings as they are used of the Church by St. Paul to the Ephesians.

———. "Instaurare omnia in Christo, Eph. I, 10," *ibid.*, XX (1920), 228-232.

This restoration of all in Christ is the incorporation of all into the Body of Christ.

———. "Mysterium a S. Paulo praedicatum," *ibid.*, pp. 316-319.

The mystery taught by St. Paul in Eph. 3, 9 is the plan of God to restore all things in the Body of Christ, the Church.

4. HISTORICO-THEOLOGICAL

AUGUSTIN, SAINT. "L'Unité des Chrétiens dans le Christ," *La Vie Spirituelle*, LII (1937), 78-83; LIII (1937), 76-89.

A translation of passages from St. Augustine's writings on the unity of Christ and Christians. The Head, really distinct from the members of the Church, forms with them one single mystical person vivified by the Holy Spirit. Faith, mutual love, and suffering express the solidarity of this Body and are the signs of a living member.

BATTIFOL, P. "Synthèse Antidonatiste de Saint Augustin," *Revue Biblique*, XVI (1919), 305-349.

A study and criticism of St. Augustine's doctrine of the Holy Spirit as the soul of the Mystical Body, with particular reference to the efficacy of the sacraments administered outside the visible unity of the Church.

CONGAR, M-J, O.P. "Idea of the Church in St. Thomas," *Thomist*, I (1939), 331-359.

Like the Fathers and other great Scholastics, St. Thomas shaped ecclesiology around the truth of the Mystical Body, the immanence of Christ in His Church. He saw the Church as (in order of emphasis) theocentric, christocentric, juridical. Primary emphasis upon the juridical concept dates only from anti-Gallican and anti-Protestant polemics.

CROSS, H. "The Kingdom of Christ in the Teaching of St. John Eudes," *Clergy Review*, XI (1936), 116-129.

The main theme in the writings of St. John Eudes is our incorporation into the Body of Christ by Baptism, and our consequent obligations to sanctity in imitation of Him. The applications from this doctrine are to individual holiness rather than to things social.

DE LUBAC, H. "*Corpus Mysticum*, Etude sur l'origine et les premiers sens de l'expression," *Recherches de Science Religieuse*, XXIX (1939), 257-302, 429-480; XXX (1940), 40-80; 191-226.

The term "Mystical Body" was first used by the Fathers and the medieval theologians in reference, not to the Church, but to the corporal presence of Christ in the Eucharist.

DUMANOIR, H., S.J. "L'Eglise, Corps du Christ chez Cyrille d'Alexandrie," *Gregorianum*, XIX (1938), 573-603; XX (1939), 82-100; 161-188; 481-506.

The doctrine of Cyril on the Church as the Mystical Body of Christ and the connection of this mystery with others, such as the Incarnation and the Trinity. This article is noteworthy, not only because of its historical value, but also because of the doctrinal content of the writings of Cyril on this question.

GLORIEUX, P. "Le Mérite du Christ selon Saint Thomas," *Revue des Sciences Religieuses*, X (1930), 622-649.

The bearing of the "unica persona mystica" on the merit of Christ in the theology of St. Thomas.

HESTON, E., C.S.C. "The Dogmatic Preaching of the Fathers," *Ecclesiastical Review*, CIII (1940), 502-512.

The Fathers constantly and vividly preach the Body of Christ. Apparent exaggeration is but their attempt to make concrete a complex dogmatic truth. The quotations are from St. Augustine and St. Leo the Great.

JOURNET, C. "L'Âme Créée de l'Église selon Cajetan," *Revue Thomiste*, XXXIX (1934), 266-274.

Cajetan assigns the created soul of the Mystical Body as its principle of unity. This created soul is made up of three constitutive and indispensable elements: baptismal character, one authority directing the members, and sacramental charity.

MERSCH, E., S.J. "Deux Traits de la Doctrine Spirituelle de Saint Augustin," *Nouvelle Revue Théologique*, LVII (1930), 391-410.

Shows how St. Augustine's controversies with the Donatist and Pelagian heresies occasioned the development and expression of his concept of the Mystical Body.

RIVIERE, J. "Notre Vie dans le Christ selon Saint Augustin," *La Vie Spirituelle*, XXIV (1930), 112-134.

St. Augustine's teaching on Christ as the center of the Christian's life. Many of the practical conclusions he drew from the doctrine of the Mystical Body are cited.

SIMONIS, S., O.F.M. "De Causalitate Eucharistiae in Corpus Mysticum—Doctrina S. Bonaventurae," *Antonianum*, VIII (1933), 193-228.

Saint Bonaventure's doctrine on the nature of the causality which the human and divine natures of Christ exert on His Mystical Body. The effects of the Holy Eucharist on the Mystical Body are analyzed.

TROMP, S., S.J. "De Corpore Christi Mystico et Actione Catholica ad Mentem Sancti Ioannis Chrysostomi," *Gregorianum*, XIII (1932), 177-210.

A well-documented study of the teaching of Chrysostom on the fundamental concept of the Church as the Mystical Body of Christ, together with the conclusions drawn from that concept with regard to the various spheres of Catholic Action.

———. "Ecclesia—Sponsa, Virgo, Mater," *ibid.*, XVIII (1937), 3-29.

The Scriptural and Traditional usage of the figures "*Sponsa, Virgo, et Mater*" in order to explain the union of Christ and the Church is set forth and developed. This article is a splendid summary, particularly of the data of Tradition.

VILLAIN, M., S.M. "L'Unité du Corps Mystique: St. Ignace et St. Irénée," *Revue Apologétique*, LXVI (1938), 257-272.

Each of the Fathers considered insists on the unity and reality of the Mystical Body in the face of Docetist and Gnostic attack. Extracts are given from St. Ignatius' *Letters*, and from the *Adversus Haereses* of St. Irenaeus.

II. THE MYSTICAL BODY AND ASCETICISM

ANON. "L'Amour de l'Eglise," *Revue Apologétique*, XVII (1913), 202-205.

The Church, as the Spouse and Body of Christ, deserves the love of the faithful. The functions of Christ's members are varied. Love of the Church must extend to deeds for the members and for the Head.

BERNADOT, M. "De l'Obeissance à l'Eglise," *La Vie Spirituelle*, XV (1926), 113-121.

The Church is Christ and Christ is the Church, a living personality constituted by God to bring about the sanctification of men. Hence there must be in every member a love and respect for, and submission to the pronouncements of the *Magisterium*, be they directive or *ex cathedra*. Thus alone is had the perfect unity of life, thought, and affection between the members and the Head under the influence of the Holy Spirit.

CHARDON, L., O.P. "L'Egalité de Condition entre les Justes Unis à Jesus Christ en vertu de la Subsistence Mystique," *La Vie Spirituelle*, XXXI (1932), 181-191.

St. Paul's notion of the relations of the members of the Mystical Body to one another and their community of interest. Some practical conclusions are drawn from this doctrine and recommended by the author as helpful to superiors and directors of souls.

CONGAR, M-J, O.P. "Le Corps Mystique du Christ," *La Vie Spirituelle*, L (1937), 113-138.

Perfect realization of the Mystical Body demands of Its members a life led for Christ, through faith and charity. Each of the sacraments enhances the reality of the Mystical Body. All actions are to be performed for Christ's love and by His grace.

CULLINAN, J. "Christus Sumus," *Orate Fratres*, V (1931), 254-261.

The "excellent knowledge of Jesus Christ" is the source of St. Paul's priestly loyalty and zeal. Because of the mystical union between Christ and the members of His Body, we are not so much "*Christi*" as "*Christus*." Paul was inspired as a priest by his comprehension of this truth; it should have the same glorious effect on all priests.

D'ANIEL, M. "Classes Sociales et Corps Mystique du Christ," *La Vie Spirituelle*, LX (1939), 231-233.

The alignment of class against class is subversive of the fraternity essential to Christianity and required by our incorporation in Christ. Only by an application of the theology of the Incarnation to social realities can we look for harmonious relationship between the diverse classes and so build up a new Christian social order.

GANSS, G., S.J. "The Mystical Body and Devotion to the Sacred Heart," *Ecclesiastical Review*, XCVII (1937), 321-329.

Devotion to the Sacred Heart complements the doctrine of the Mystical Body. Christ revealed His Sacred Heart to foster love for Himself in His members. Individual sanctity improves the spiritual life of the whole Body.

———. "The Mystical Body and the Sacred Heart," *ibid.*, pp. 417-426.

The doctrine of the Mystical Body and devotion to the Sacred Heart enable modern Catholicism to exert tremendous force in the field of social action.

GARRIGOU-LAGRANGE, R., O.P. "L'Oblation dans le Corps Mystique," *La Vie Spirituelle*, LIX (1939), 33-43.

Christians imitate Christ in His oblation by a loving offering of their own sufferings in union with Him. Thus they unite themselves to the Sacrifice of the Mass as Mary, the martyrs, the holy priests and laymen of the past have always done.

GLORIEUX, P. "Corps Mystique et Vie Commune," *La Vie Spirituelle*, XLIX (1936), 449-462.

The Mystical Body and the Common Life; how the Divine Life flows through the hierarchy, to the priest, to the faithful.

GOODE, B. "Catholic Action for the Young Worker," *Clergy Review*, XIV (1938), 485-497.

An active Y. C. W. movement is the remedy for modern dangers to young workers. Theological basis for such Christian social action is the doctrine of the Mystical Body. From the parish group should originate the mutual help of worker for worker.

GRIFFIN, J. "Spiritual Foundations of Catholic Action," *Orate Fratres*, IX (1935), 455-464.

Three fundamental Catholic dogmas are set down as the basis of Catholic Action—grace as to the positive reality of life, the dignity of divine adoptive filiation, the solidarity of Catholics in the Mystical Body of Christ. These supply Catholic Action with the richest and most potent resources for its creative, redemptive, and sanctifying apostolate.

HINSLEY, CARDINAL. "Regale Sacerdotium," *Clergy Review*, XI (1936), 181-191.

A brief review of all Catholic Action activities, in the struggle to save England for Christ, as they are based on the doctrine of the Mystical Body.

JAMES, S. "Our Lady in the Modern Age," *Ecclesiastical Review*, C (1939), 409-415.

In the Mystical Body Mary continues to play the role she once historically played as Mother of the physical Christ. In the Church as his home, and in the Motherhood of Mary, the working-man of today must find the answer to his needs.

———. "A Re-reading of 'Piers Plowman'," *Clergy Review*, XVI (1939), 213-221.

"Piers Plowman" is interpreted as a sermon on the Whole Christ. Piers is at once the Historical Christ, a pastor of souls, and a Christ walking through English fields in the dress of a farm laborer.

JORET, F., O.P. "L'Action de Jesus en Chacun de Nous," *La Vie Spirituelle*, XII (1925), 521-552.

Christ lives now even more so than He did when He walked the earth, for now He is united to countless souls by grace. An excellent explanation of the Pauline texts relating to the *Mysterium Fidei*. The role of the sacraments in the Mystical Body and practical conclusions from the fact of our incorporation in Christ.

KILSER, E. "Divine Fellowship," *Orate Fratres*, X (1935), 50-53.

Every member of the Mystical Body is called to active participation in the reconstruction of a Christian social order. The divine fellowship is the basis of Christian optimism.

KOCH, J., S.V.D. "The Mission Spirit: A Bond of Union," *Homiletic and Pastoral Review*, XXXIII (1932), 25-34.

The Mystical Body comprises all Catholics throughout the world, placing on all alike the responsibility of furthering the growth of that Body. The mission spirit unites all the Body's members.

LEBRET, J., O.P. "Membres du Même Christ," *La Vie Spirituelle*, XLVIII (1936), 190-199.

The divine plan of redemption as it is to be carried on through the Mystical Body. The Christian is to conduct humanity to God through Christ by the perfect fulfilment of his duties in life and by a love of suffering in order that, by word and example, he may mirror Christ before men.

MCCARTHY, J. "The Mystical Body of Christ — Synthesis of Christian Teaching," *Irish Ecclesiastical Record*, L (1937), 561-583.

The Mystical Body of Christ is the central point of all theology: dogmatic, moral, ascetical. It is truly the mystery of ages and the synthesis of dogma, with great pragmatic value in Christian social life.

MCKENNA, S., C.S.S.R. "The Mystical Body in the Social and Political Sphere," *Ecclesiastical Review*, CIII (1940), 209-218.

The Church's work for slaves, prisoners, and captives, the poor and the sick, has always been motivated by the doctrine of the Mystical Body. This too has been the basis of the Church's opposition to racialism and egotistic nationalism. And in this lies the only satisfactory solution to today's disorders.

MERSCH, E., S.J. "La Raison d'Etre de l'Obeissance Religieuse," *Nouvelle Revue Théologique*, LIV (1927), 97-112.

The act of willing in a member of the Mystical Body ought to be modelled on the supernatural life. It should take its direction from the will of Christ. This is Christian obedience, which is union with God in Christ and admits of various degrees.

———. "Sainteté de Chrétiens — Sainteté de Membres," *ibid.*, LVIII (1931), 5-20.

Christian asceticism and sanctity can be summed up as the acting as a member of Christ. The sanctity of the individual, considered as an isolated thing is incomplete and insufficient and hence must unite itself to the sanctity of the other members.

———. "Prière de Chrétiens—Prière de Membres," *ibid.*, pp. 97-113.

The nature and functions of liturgical prayer and private prayer. These are two aspects of the one reality, the religion of Christ's Church, and will attain to their ideal perfection when they arise out of the consciousness of Christian solidarity in the Mystical Body.

———. "La Pauvreté Chrétienne," *ibid.*, LIX (1932), 97-116.

The virtue of poverty from the view-point of the Mystical Body. Considered first under the light of philosophy, then under the light of faith.

———. "Corps Mystique et Humanité Contemporaine," *ibid.*, LXII (1935), 225-237.

Individualism and the tendency to collectivism which are to be seen in the world today. Both tendencies can be reconciled and find fulfilment in the Mystical Body.

MICHEL, V., O.S.B. "The Family and the Mystical Body," *Orate Fratres*, XI (1937), 295-299.

Between the aims of the Mystical Body and of the Christian family there is a clear identity. The truest union in the family is achieved through the common presence and action in all of the Holy Spirit, the Spirit of Christ.

———. "The Parish, the Cell of Christian Life," *ibid.*, pp. 433-440.

The place of the parish in the supernatural life of a member of the Mystical Body. The parish is a supernatural miniature of the whole Mystical Body, containing all the necessary sources and powers for the normal Christ-life of the individual member.

RICHARD, A. "La Mystique de l'Unité," *Revue Apologétique*, LXIII (1936), 533-550.

Each member of the Mystical Body must realize that, by Christ's grace, he is united to every other member. Members, therefore, must reject any tendency toward spiritual independence, to the extent of allowing themselves to be absorbed into the entirety of the whole Body.

SALET, G., S.J. "Le Christ, Notre Vie," *Nouvelle Revue Théologique*, LXII (1935), 785-809.

After a short historical resumé of the revealed and traditional teaching on the doctrine of the Mystical Body, this doctrine is applied to the spiritual life of the individual. Many writers on asceticism are quoted.

SHEEN, F. "Catholic Action and the Mystical Body," *Homiletic and Pastoral Review*, XXXV (1935), 866-873.

The Church is the prolongation of the Incarnation. Catholic Action must be a principal instrument in this work of the Church; such is the work of the lay priesthood, expanding the growth of the Mystical Body.

THOROLD, A. "Corporate Oblation," *Dublin Review*, CCIII (1938), 128-135.

In the Eucharistic life of the Mystical Body, the oblatinal aspect is prior to the sacramental aspect and to that of the abiding Presence.

WATERHOUSE, H., S.J. "The Approach to Catholic Action," *Clergy Review*, XVI (1939), 304-314.

The dogmatic foundation of the organization and discipline of the lay apostolate is the doctrine of the Mystical Body of Christ. Emphasis is laid upon the duties and privileges conferred by Baptism and Confirmation in the apostolate for the Body.

WILLIAMS, ARCHBP. "A Plea for the Revision of the Catechism," *Clergy Review*, I (1931), 453-462.

A plea for the shifting of emphasis from the bare scheme of Catholic life to the positive Christ-life that permeates the Church and each Catholic. A Christo-centric scheme is proposed for the re-arrangement of the whole Catechism, so that the child from the beginning may bring Christ's life into his own.

WOODLOCK, F., S.J. "The Priesthood of Christ Communicated to Men," *Ecclesiastical Review*, CII (1940), 289-295.

The doctrine of man's incorporation into Christ's Mystical Body is clarified by an explanation of man's participation in His Priesthood.

WOOLEN, C. "Christ, the Light of the World," *Clergy Review*, XV (1938), 309-314.

Every Catholic, by incorporation in the Mystical Body, is caught up into the Church's work for social justice, and in virtue of that incorporation he has his special part to play in establishing a Christian order of things and in influencing others unto Christ.

WRIGHTON, B. "Parochial Apostolic Unions," *Clergy Review*, XIII (1937), 439-443.

The meaning and organization of apostolic parish groups. Such lay apostolates must be based on devotion to the whole Mystical Body.

III. THE MYSTICAL BODY AND THE LITURGY

ANON. "Apostolate," *Orate Fratres*, III (1929), 186-188.

Early Christians understood their status as Catholics to be determined by inclusion in the supernatural reality of the Mystical Body of Christ. An idea once so commonly grasped can again be popularized among the laity by patient apostolic labor.

———. "I Am the Vine, You Are the Branches'," *Orate Fratres*, V (1931), 190-192; 242-244; 286-288; 337-339; 387-389.

Five expositions of the Mystical Body concept in language suited to children. Any real liturgical revival must give due prominence to this concept. Emphasis is placed upon the social aspects of incorporation in Christ and His Church.

———. "The Mystical Body," *Orate Fratres*, X (1936), 419-421.

More knowledge of the doctrine of the Mystical Body is urgently needed to achieve a fuller individual Catholic life, and a more intimate knowledge of its liturgical and social significance.

BENEDICTINE MONKS, BUCKFAST ABBEY. "The Vitality of the Liturgy," *Homiletic and Pastoral Review*, XXIX (1929), 400-406.

Prayer, the sacraments, and sacrifice: these nurture the essentially living Body of Christ, the Church.

BUSCH, W. "Christ in His Church," *Orate Fratres*, VIII (1933), 61-66.

Intelligent participation in the Liturgical Movement requires a deeper consciousness of the corporate life of Christ-in-the-Church. The excessive individualism of our times has overflowed upon our spiritual life so that it is tainted by an individualistic, acquisitive spirit.

CARTMELL, J. "Panis Vitae," *Clergy Review*, XVII (1939), 38-43.

The Eucharist is *the* Sacrament of the Mystical Body, the source of its all-nourishing life. Other sacraments are the channels of grace for the various functions of that Body.

FARRELL, H., C.S.Sp. "The Spirit of the Liturgy—Pentecost," *Irish Ecclesiastical Record*, XXVIII (1926), 133-153.

The Holy Spirit dominates the whole work of the Incarnation and of the Church. He begins and develops all supernatural life. Every part of the Mass of Pentecost illustrates the universal mission of the Holy Spirit.

FESTUGIERE, M. "La Liturgie Catholique," *Revue Thomiste*, XXII (1914), 48-56.

The Church is the mystical continuation of Christ. As in Christ so in the Church there is a visible and an invisible element. Its soul is habitual grace. The liturgy is its life.

HANSENS, J., S.J. "Estne Liturgia Cultus Mystericus?" *Periodica*, XXIII (1934), 112-132.

The liturgical theory of Fr. Casel, O.S.B.: to understand the liturgy we must know the Mystery of Christ, which is not Christ alone, but Christ united to the Church. Thus the Mystical Body is the foundation of liturgy as a mystery cult.

JACOBS, O. "A Definition of Liturgy," *Orate Fratres*, IX (1935), 449-454; 506-511.

A proposed definition of Liturgy: "The actuation of the Mystical Body as such." This actuation is achieved through the infusion and diffusion of the divine life by the sacramental system and the Holy Sacrifice of the Mass. Corporate and private devotion are distinguished.

LANCASTER, G. "Sociology and Liturgy," *Catholic World*, CL (1939), 52-58.

The liturgy as the divine worship of the mystic Christ. In this sense, liturgy is the source of what the modern world needs—an appreciation of human dignity, brotherhood in Christ, the Christian spirit of renunciation and prayer.

O'MAHONY, J. "The Church and the Liturgy," *Orate Fratres*, XI (1936), 75-77.

The liturgical mission of the Church consists essentially in (1) a synthesis of man and God in the Mystical Body; (2) the worship offered to God by that unity; (3) the consequent sanctification of humanity itself. The religion of the Christian must portray his social character.

PEPLER, C., O.P. "Human Unity," *Clergy Review*, VIII (1934), 357-367.

The Eucharist, both as Sacrifice and Sacrament, is the surest means of strengthening the bonds of the Body of Christ. By the liturgy, our harmony with one another and our mutual understanding become intensely supernatural. This is our most effective Christian Front against Communism.

PLASSMANN, T., O.F.M. "The Heart of Christ's Mystical Body," *Homiletic and Pastoral Review*, XXXV (1935), 880-888.

Christ, at the Last Supper, made His *Corpus verum* the heart of His *Corpus mysticum*, a thought indicated by the Liturgy of the Church. This heart is the Eucharistic center of all Catholic life.

STEGMANN, B. "What is the Liturgy?" *Orate Fratres*, II (1927), 45-51.

A definition of liturgy in terms of the Mystical Body, emphasizing the public acts of the individual members, the unifying position of Christ, and His high-priestly mission. Only in union with the High-Priest can members participate efficaciously in the worship of God.

———. "The Mission of Jesus Christ," *ibid.*, VII (1932), 13-17.

There is need of a more thorough understanding of Christ's abiding mission among men, not the mission of His historical life only, but His mission as Head and life-sustaining principle of the Mystical Body. The study of the liturgy will make us appreciate more vividly this ineffable mystery.

———. "The Soul of Liturgical Life," *ibid.*, II (1928), 71-75.

The principle that animates the Church must at the same time be the soul of the liturgical life. This principle is the Holy Spirit, the Spirit of Jesus. All the liturgical acts of the Church depend for their completeness and perfection on the worthiness of the Mystical Body and on the quality of each individual member.