

## BLACKFRIARS

not become exclusive and permanent. It is a method, which can be used by anyone, whether chiefly concerned with doctrine or morals or spirituality or social service or missions. The essential thing is that it should be based on a well understood and well documented system of leadership. Groups should not be formed without the knowledge of some responsible authority whose help can be summoned if necessary, and outlines for leaders should be prepared by experts and passed by authority. Given these safeguards a widespread use of such groups might do much to produce and maintain that enthusiastic and instructed laity on which the well-being of the Church so greatly depends.

M. A. BOUSFIELD.

### ROUGH DRAFT OF OUTLINES FOR STUDY GROUP

based on Fr. M. C. D'Arcy's

#### *The Mass and Redemption*

Ch. I. *Aim.* To get a general grasp of the inclusive meaning of the Redemption.

In discussing this chapter it would be better not to say very much about the Mass, that will come later—but to keep to consideration of the completeness and balance of the Faith, forming a background for subsequent discussion. In any ordinary circle there are likely to be members who have not realised as freely as they might the inter-relation and oneness of the Incarnation, Passion, Resurrection, Ascension, Coming of the Spirit, the Body of Christ and the implications of being 'in Christ.' Without being detailed we must try to end with some clear outline thoughts about this.

*Topics.* Take the first three statements about the Redemption, pp. 1, 2 and 4, which may be called, Modernist, Evangelical and High Church. Ask three members each to consider one of these and say briefly how they would deal with the holder of them. This will need some thought, for it would be no use, e.g. to start talking to the Modernist about the supernatural which he flatly denies. We must start from what he does believe—that somehow Christ leads men to God. The circle in general can put any questions which occur to them. The point is not to establish the different points of view, but simply to show up their inadequacy. The leader should be ready to put

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the 'inadequate' positions, if necessary. It is possible that everything necessary may come out of this topic, but if not, let all the members think over the question why, if Baptism is incorporation into Christ's Mystical Body, we feel the vast difference between us and any non-Catholic of whose Baptism we may be reasonably certain.

This is not so obvious as it seems, for it must lead to a complete statement of what it means to be a Catholic. The leader must be ready to draw out this and not allow mere enthusiasm or taking things for granted to precipitate a too facile conclusion.

It is almost bound to lead to the point that Catholics have the Mass, and that the complete Redemption is wrapped up in, and linked with us, through the Mass. This general conclusion is enough for the first meeting.

Ch. II. *Aim.* To see how our Lord's Death was a Sacrifice.

Last time we considered how the whole of our Faith is summed up in the Mass. But the Mass is a sacrifice: our Lord's Death was a sacrifice. How are they connected? This time it would be best to keep the Sacrifice of the Mass more in 'reserve' and speak of the sacrificial aspects of the Passion itself.

*Topics.* Let someone prepare a short statement on what sacrifice is, to clear away the limited meanings of the word and bring out the ideas of oblation to God, and immolation, completing the offering. Try to get away here from the notion of sacrifice itself being *necessarily* tragic and painful and draw out the point that the aim of sacrifice is a closer relation between the offered and the one offered to.

Look up the account of the Jewish sacrifice in Leviticus and distinguish the oblation, immolation and communion, illustrating from the Gospels and the Hebrews the fulfilment in Christ. (Everyone can do this.)

These two topics should bring out (a) the meaning of sacrifice and (b) the special theory of the text book concerning the Last Supper and Calvary. The chief point is to get a complete notion of sacrifice in all its parts and purposes and to see how all this enters into the story of the Passion. The Mass should not be discussed in detail this time.

Ch. III, IV. To grasp the relation of the Mass to the Last Supper and Calvary.

This time we turn to the Mass itself, bearing in mind what we have discussed before about the sacrifice of Christ. The chief point is to realise the absolute identity of the sacrifice because of the identity between Christ and the Church, the 'link' being the Resurrection and Pentecost.

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*Topics.* (1) What are the chief points of likeness and contrast between the historic event of the Passion and the Sacrifice of the Mass? This should bring out the meaning of the Resurrection and the office of the Church.

(2) How would you deal with the objector who adduced the teaching of the Epistle to the Hebrews to prove that the Mass was not a sacrifice?

Ch.V. May be left out and used merely for reference in the discussion of the other chapters if the members are interested. It should, anyway, be read before the discussion of Chapters III and IV.

Ch. VI, VII. To see what the Mass means to the Church and to the Catholic.

(There is material here for four meetings. Only 1 and 2 have been worked out in detail.)

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