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Frank Duff

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Spirit of the Legion of Mary
FRANK DUFF
Number 52
ABOUT THE AUTHOR . . .

Frank Duff is the founder and international president of the Legion of Mary, with Headquarters in Dublin, Ireland. In December, 1956, he came to the United States for the first time to receive the seventh annual Marianist Award, given by the University of Dayton in recognition of his outstanding work in the Marian apostolate.

Mr. Duff, a graduate of Blackrock College, Dublin, started the Legion in 1921 with fifteen members. It is now established in every part of the world, and continues to enjoy a phenomenal growth.

Many of Mr. Duff's writings have been published in the official Legion magazine, Maria Legionis, and he is also the author of the recently published The Spirit of the Legion of Mary, and co-author of Souls at Stake.

This Reprint is the complete text of a talk given to officers of the Dayton Curia on December 9, 1956.

(published with ecclesiastical approval)

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SPIRIT OF THE LEGION OF MARY
FRANK DUFF

WHEN I SAY IT IS A PLEASURE TO BE WITH YOU, I am not using an empty phrase. I never thought I would be among the Legionaries of the United States and it is only a month or two ago that, in response to an urgent suggestion by some visitor that I should come over, I said that it was most likely certain that I never would be in the United States. That did not spring from a want of wishing to visit you, but from the realization that anything in the way of an extended visit would be out of the question. If I came over and visited one place, I would have to visit all places -- and to make a general tour would be beyond my physical powers. But an amazing solution was presented by the Marianists by their generous gesture to me. That meant something that had not happened before and which will never happen again; and therefore no precedents are created. While I still could not make any tour, I was able to visit the people on my way down and on my way back to New York, and that is why I have the great joy of being among you here this evening.

Now I don't want to talk to you merely in a personal vein or even about things we have been chatting over the last fifteen or twenty minutes—that is, the origin of the Legion in the United States. It would be a sort of special pleasure in dwelling on all that because it is tremendously familiar to me. Probably you don't know much about it, but I know every little thing just like a mother would know every little thing about the child she brought into the world and saw growing up. Everything in the past about your starts and what happened are completely familiar to me. Every one of those things was a major event in its time, and you are the result of all those early roots. And you should be very grateful for the pioneers in America who at such sacrifice built up the organization to the pitch at which it is today. After small beginnings, it has become the biggest thing of its kind in the United States. It is already playing a very significant part in the pastoral work of the Church and, of course, in the future its role will increase greatly. I would not be afraid to say to you that the spreading of the Legion should represent a principal purpose for the Church here, because it is a system for "minting" apostles, for filling the ordinary lay people with a sense of responsibility for their Faith and providing them with sufficient equipment to enable them to fulfill that responsibility. And when you have a large army of people in that mood and backed by the grace of God, nothing can hold it back. Sister Isabel Edelen was talking about the things she saw accomplished in Mexico... That is going on everywhere. And it is quite imperative for the sake of the Church and its future—quite imperative—that the Legion
be spread everywhere, and everywhere in quantity — and, of course, in quality.

**WHAT I PROPOSE TO TALK ABOUT THIS EVENING** is this subject of quality. The Legion is not merely a society which is created for the purpose of carrying on what is called a “vague apostolate” — that is, you go off to “do good.” You must think very much more deeply than that. The Legion is a society which sets out to do a work in a certain fashion, out of certain motives, in a certain spirit; and if it does not do those things, it is not really the Legion of Mary at all. Even though its members might be putting a tremendous effort into their work, it is not the Legion it is supposed to be. It is supposed to be a sort of embodiment of Our Lady; supposed to be the taking of Our Lady into all spheres by a union of spirit, union of action. Of course, the root of that must be a knowledge of her—not merely that she is the Blessed Virgin and that she has certain virtues and that we pray to her and love her. But more than that, a knowledge of her role — what position God Himself originally set her in and which the Church teaches to us today. We must understand that and base our work on that principle. If we don’t understand it, we cannot base our work on it, and if we don’t base our work on it, our work is a failure — a certain hollow thing which will do a certain amount of good but which will not really count any great deeds for religion.

In the second place, the Legion is built upon the idea, upon the doctrine of the Mystical Body, and Our Lady is part and parcel of the doctrine of the Mystical Body. Our Lady occupies this position to us and all people because she is the Mother of the Mystical Body. She has in regard to the Mystical Body the identical position she occupied originally in regard to Our Lord Himself. Our Lord didn’t come without her, didn’t grow without her, didn’t fulfill His redemptive office without her. And that law still applies: redemption is not applied today except in conjunction with her. If we consider the operations of grace as the working of Our Lord, then those operations of grace are not carried except under the patronage and the eye and the ministration of Our Lady herself.

**THIS DOCTRINE OF THE MYSTICAL BODY**, which so many people do not even glimpse, is the central point in Christianity. St. Thomas Aquinas bluntly said that it is the central doctrine of Christianity. Actually it is impossible to understand Christianity except in the light of that doctrine, and therefore we **must** understand it. If we do not understand the idea of the Church as the Mystical Body of Christ, then what is our appreciation of the Church? It means that we are looking on the Church as a society — which, of course, it is — with its rulers, its laws, its membership, its customs, and
all these things. Of course, even on the footing of a society, it is the greatest of societies because it is the guarantee of the truth, promised freedom from error. But if that is all that we can credit the Church with being, that is, the noblest of human societies furnished with immense privileges by God, then we have missed the whole point about the Catholic Church because that is only the foundation. On top of that rises something which is infinitely greater.

What is the reality? It is that the Mystical Body means that we are united to Christ; all the baptized are united to Him—part of Him, not in a sentimental sense, but part of Him with a oneness which exceeds any natural oneness. For instance, the oneness is more real and intense than the oneness of my hand and my forearm — and that is real enough oneness. But our oneness in Christ is of a superior order altogether. It is not unreal; it is real, intense, absolute. Now in that union with Him we share His life. We are animated by Him; we are His necessary instruments. We are the means whereby He continues His career on earth and carries on His work of redemption in the sense of applying it. It is the last for which the first part of His life was lived.

IT IS ARGUED VERY OFTEN that this doctrine is a difficult one, and for that reason it is not explained. Certainly, if it is not explained, people will not understand it. But if it is essential to the understanding of Christianity itself that we have a reasonable comprehension of that doctrine, then it cannot be difficult to understand. Because the first idea of Christianity and the law of God is that we understand it reasonably. He is not going to give us a law which is not comprehensible except only to the select elements in the population. Actually, the Mystical Body must be a comprehensible doctrine. And I try to show that it is. Of course, I know you say it is not easy because it belongs to the supernatural order, and that order is beyond complete grasping by our minds. For instance, take God: in one way the idea of God is awfully simple; every child can get the idea. And yet nothing could be more difficult, because who can understand God? who can grasp or know His way or anything about him? In one way it is easy, and in another way, difficult. So it applies to the Mystical Body. As a supernatural fact we can't understand it, but as something that is there, we can glimpse it.

Actually, the Mystical Body is no more difficult than any other Christian doctrine — and simpler than some. Take, for instance, the Trinity which is the root of all doctrine and yet is really incomprehensible in a way. We receive it by faith, but to work it out — how can it be? And what of the Eucharist? The Eucharist is much more difficult to grasp than the Mystical
Body. There is a piece of bread. In touch, in taste, in appearance it conforms to the rules of bread, and yet that is the Lord. There is no real understanding of how it can be. Yet the doctrine is taught to our little children and they are expected to practice it by faith and love and reception. See, therefore, that there is a kind of contradiction running through all divine things. On one hand definitely difficult and yet, looked on more simply and with the eyes of faith, understandable. After all, I don’t think the doctrine of the Eucharist gives any of us here very much trouble.

**NO, ACTUALLY I THINK THE MYSTICAL BODY** is not a doctrine beyond our comprehension because we have many examples around us in the natural order which can help us to an understanding of that doctrine. We have many examples of two lives in one body. And take one which is readily comprehensible to us, and that is the case of our own bodies; in our bodies we have two lives working along together. We have what is called the principal life of the body — the ordinary main life which we say becomes extinct when we die — and then we have the cell life. All of our bodies are made up of living cells, and that cell life is, to a considerable extent, independent of the main life. For instance, supposing a person dies, the main life dies. The cell life continues on living for a further period until it is deprived of certain vital elements and it is caught up in the main dissolution of the body and the cells perish. On the other hand, supposing the cell life fails. Suppose one of these dire ailments hits a portion of the body and destroys large numbers of the cells. That destruction can hit at the main life of the body and drag it down into destruction. I think there is a natural image that can help us to an understanding of the supreme workings out of the Mystical Body.

Take the natural order again. There is the main life and the cell life. Now to draw that into the other order of the Mystical Body: — The main life of the Mystical Body is Our Lord. He is the Head and its Life which penetrates us, unites us to Him, and gives value to our actions, and gives power to us. He is living in us and through us and animating us. And then, on the other hand, we are the cells. We have our own life which is independent of the principal Life; and we can, by withdrawing ourselves from His influence (which we have the power to do), doom ourselves to death. We can doom ourselves to inactivity and we can even strike at the other parts of the Mystical Body, corrupting them by refusing them our activity or by attracting them by certain ways. Such is our power. Our Lord is the Head of the Mystical Body, according to St. Paul; we are the members. There are the two lives in the one Body. The Lord’s Life is the supernatural Life, the
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great Life; and then there is our own existence which is subject to our free will, which enables us to throw in our lot with the Head and with the other members to help them; and, on the other hand, which is such that we can show our independence of the Lord and the other members of the Body and go our own wilful way to destruction. That is the idea of the Mystical Body.

IN THE FIRST CASE, IN THAT UNION we are given our full meaning; we are raised to His own order of existence, which is eventually intended to unify us with Him for all eternity in a sort of deified existence in heaven. Whereas we operated with Him while on earth, then when the time of pilgrimage is over we are drawn into His eternal existence, living by His Life forever and sharing in the inner Life of Our Lord.

On the other hand, it is a consequence of the Mystical Body, which is of extraordinary importance and which is only too often neglected (and that is one of the ideas on which the Legion of Mary is constructed) that we are necessary to Him as His agents. We are His members and we are just as important to Him nowadays as the members of your body are to yourself. Deprive yourself of your hands and you cannot do the things your hands are needed for. Deprive yourself of your eyes and you have no more vision. You are dependent upon the members of your body.

FINALLY, A MEMBER GOES ASTRAY, and the body in some way has to bear the consequences of that. Actually, so important are we to Our Lord that we are the very reason for His birth and life upon earth. As I said a minute ago, the Mystical Body was the last for which the first was made. His life on earth was not so much lived for just His time as for this time — almost as if you would say that the life of a child was not lived for its childhood as for its adult time, the earlier life being but a preparation. You could say that about Our Lord’s life, for the purpose of His life on earth was for His subsequent living in His Mystical Body and for His Church. He lived not merely for the Holy Land and a limited territory, but for the whole wide world. We are the means for His accomplishing that real and greater mission of His. That’s something of extreme importance, because a lot of people, working from that idea of the word “Mystical”, give a sort of unreality to the Mystical Body as if we were but a shadow of His life or His existence. We are not! We are no more a shadow of His former existence than was His adult life a shadow of His earlier life. They all represented stages of expansion. He is living a fuller life, if we can say that, than when he lived upon earth. He is living a more important life in a sense. And it is just as real a life as when He was on earth.

Sometimes at Congresses of the Legion people have devised little dif-
difficulties. They would say, "Is it a fact that what you do to your neighbor is done to Christ Himself?" And the answer, of course, is "Yes, that is the case." And then they would object: "Well, how is it possible to punish an evil-doer. Are you not injuring Christ by doing that?" Now there is a certain surface difficulty in answering that, but the answer would be the following: "No, because we must remember that there are two persons there, even though Christ is living in that person. There is Christ and the person. There is a unity, but there are two people. Therefore, you are not punishing Christ though you may be punishing the other person who is there. And, secondly, you are not really punishing either, because the motive of all punishment should be helping the person or trying to reform the person. Your motive should be a good one if you punish; and, therefore, whatever you do to that other person is really an act of kindness. You are acting like a surgeon who uses a knife to cut a person; he is not using it to be cruel, but he is using it as a saving instrument. It is a service of love; and, similarly, whatever we do by way of punishment, should be done out of a motive of love. The law has to punish. But if the right motive is carried through, then we are performing a service to Christ and to the person in whom Christ is living.

A similar objection is, "How can one see Christ in a dirty, drunken, misbehaved person?" The answer is that sometimes that is a trial of faith. It is easy enough to go in to a person suffering from a great disease or affliction and to see with the eyes of pity Our Lord suffering in that person; and very often the misery calls forth the best in us and we are able to shed a tear over the person's plight. You have to remember the idea of the two lives in that one body. Supposing your father had one of those ailments or some very sad, disfiguring disease. Would you have any difficulty in acknowledging him? If your father was even drunken or misbehaved, he wouldn't cease to be your father. You would still be able to recognize the character and person of your father and, even in spite of irritation on your part — to give him love. That is the way we must look on all these things — that whatever we do to our neighbor (which is all mankind without exception) we must remember that we are doing that to Christ, not as if Christ were that person but because He is living His life in that person and accepts what we do as done to Him. If we do wrong to our neighbor, we do wrong to Christ.

**AGAIN I STRESS THIS POINT OF THE PLACE** of the Mystical Body because it is the root and essential and the fermentation and the reason for all your other laboring. It was the full plan of Our Lord; it represented a further stage in His growing. Just as He passed from babyhood and boyhood, then to the adult state, so too at Pentecost a further expansion took place
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and this new Body was added to Him — this Body that is composed of all the baptized throughout all history. And that was, from that time on, His real Body. The frontiers were swept away. His career, which had been lived within the confines of Palestine, now is transferred to the whole wide world; and, through His followers, the whole world becomes the scene of His apostolic labor. Now in that you are His limbs. And as a great person addressing the Legion sometime ago said, speaking not only of the Legion but of all Christians, "You are His eyes, and He has no others; you are His ears, and His mouth, and He has no others. You are His feet and His hands, and He has no others. In other words, if you don't lend yourself in all those offices, His mission has to stop short. You cut Him off from places or people or a whole territory. You are His members and without them He could not operate."

The Mystical Body is no less substantial, powerful, characteristic, wonderful, divine than was His actual Body. Because He is a part of the Mystical Body, it can do anything that Our Lord did when on earth, and it keeps on doing it all the time. This does not mean that each of us enjoys that full power of Christ, that we can make infallible statements or work miracles — although such could be the case. For instance, through one member of the Church, the Pope, infallible statements are made; and through many members of the Church He continues to work His miracles. And if the need existed, He could in an emergency confer that power upon anybody He wanted. But certainly, apart from granting these special favors or powers to people, the one thing that is certain is that Christ is using each one of us according to His will and according to the degree of our cooperation. That is the tremendous thing. If Catholics would only lend themselves to Him in a reasonable fashion, such as your little flock is endeavoring to do! You are providing Him with His means of action. You are enabling Him to realize His plan, to continue His mission, and to pour Himself out into all men all over the world. And if you can only get enough of His members to fulfill that part, the Church becomes quite responsible. Whatever disadvantages the Church labors under, wherever its mission is restricted, wherever the powers of evil are triumphant, it is not the fault of the Church but of the individuals who compose it. If they are inert, if they are unworthy, they are letting the Body of Christ down.

WE ARE INCORPORATED INTO THE MYSTICAL BODY by baptism and the sacraments, and after that we draw the life of Christ into us by faith and by our cooperation in the work of the Church, the mission of Christ. What is faith? Faith is belief in God, belief in the Church. But that is not enough. Faith must have some fulness. Faith must be no vague thing. Part of faith
must unquestionably be the understanding of the doctrine of the Mystical Body. I hark back again to that: if you don’t have that conception of the Mystical Body of the Church as the Body of Christ, you have no conception of the Church at all. And if you haven’t got that full conception of the Church, you have only a shadowy conception of Christianity. And if you have only a shadowy conception, it is going to work in a shadowy way in you. It will save you, but it cannot use you powerfully; you are an inert member of the Lord’s Body, a paralyzed one, and certainly not a very effective one — not a useful life to the Head.

Another part of faith is also the understanding of Our Lady by whom the Mystical Body was brought into being. Not only did she bring into existence the actual being, which is the Head, but also presided over the visible inauguration of the Church at Pentecost. It is the constant teaching of the Church that the Holy Ghost gave Himself to the Church on that occasion through Our Lady, as He always has continued to do so since. Not only did she bring Our Lord and His Mystical Body into being, but she continues her role of Mother, and the Mystical Body is nourished by her. In the measure that we plunge ourselves into the Mystical Body the life of Our Lord grows into us, and we become what has been called “other Christs” — that is, general channels of His life.

**NOW THAT’S FAITH. BUT FAITH IS NOT ENOUGH.** Faith is the foundation; after that there must be activity, there must be cooperation. That cooperation must not take the form of a mere passive offering of ourselves — “Here I am, Lord. Won’t you accept me as your instrument? Give me some work to do.” If you assume that passive attitude you will be left in it and find that your mission, that your calling, won’t be presented to you, and the opportunities will not come along. You are not supposed to be inert like that. You are supposed to be active. Be a personality! You are supposed to work, not merely to sit there — be active in the spirit of Our Lord and His Mother. Therefore, your offering must represent an eager offering of yourself, a physical reaching out to God’s work. You will recall that in the pages of your Handbook the idea is constantly stressed that you must enter into membership, and then membership points out what you have to do. So you set about that, and you are supposed to put into that task everything that is in you — not a half-hearted complying with certain requirements, where you are to go and the amount of time — but throwing yourself into the operation, believing that as you go you are carrying Christ and His Mother. You bring Our Lady, and Our Lady carries Our Lord. With all their power, with all their anxiety to help souls, and with all the actuality of their help, they will
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pour themselves out with you on that person or that task. In the Legion that point is so very much stressed that it tells you that in no circumstances must you be intimidated into inaction.

Supposing there is a work that you are approaching and you come up against an apparent stone wall. The thing is impossible. Nothing can be done about it and you think, “We may as well go home.” You know the chapter of the Handbook entitled “Symbolic Action,” which insists that in the presence of such difficult situations where no step appears to be open, you are nevertheless to take a step. Supposing the step which occurs to your mind is something petty, that is not even worth while talking about. Human nature says, “Don’t take it at all. Spare yourself that useless exertion.” But the Handbook says TAKE THAT STEP. Say you had to traverse an island to reach your destination and all you could take was one step. The idea would seem fruitless. But in the higher order it is your determined effort to reach out in a spirit of faith to carry the Lord as far as you can, even though it be only one step farther. This psychology is tremendous, because your estimate of a step is ordinarily wrong. There is a lot more possible to you than the taking of one step; you will find that you can take twenty steps. Because you have taken that one step in faith, you show that you are anxious to be worthy of the Lord and to carry Him. And the grace that is in you through Him will assist you to carry Him miles. And the wall that was so solid and firm, that looked as if no explosive could dislodge it, will collapse with a push when you walk up to it and pass through the breach. Some would say that it is fanciful talk, but you know better. I could quote you example after example. In the operation of that idea, both from the natural point of view and the supernatural view, in certain cases it did call for the definite power of God in the effecting of miracles, where He brought you through an impossible task to a very great victory. No situation must deter you.

TAKE THE APPLICATION OF YOUR SURROUNDINGS. You have been brought up in an atmosphere that certainly doesn’t belong to the Church: certain people have no interest in religion; certain people are hopeless, and really in your mind you rule those people outside your action altogether. You must not do that. The Lord has no other way of going to those people except through you. Look at the multitude of people who live around you who don’t belong to the Church and who are not going to belong to it under present conditions, who will never be asked, to whom the suggestion will never be made that they should consider the Church. “What’s the use of going to people like that?” you will say. We have a completely false standard growing in the Church in that we are accepting as part of the scenery all these
countless souls around us. They have not been approached and they are being allowed to die.

We came across a case in Dublin. A celebrated lady, age 95, was chatting with a great friend of hers, a Catholic. “You Catholics are a very extraordinary people. You all think that I am on my way to hell. Yet in the course of my long life not one Catholic has ever tried to convert me.” That lady had a most admirable Catholic acquaintanceship, including many people of holiness. Yet no person ever in all her long life suggested to her that she might consider the claims of the Catholic Church. Typical? Everybody says, “Impossible.” If you say it is impossible, you do not understand the doctrine of the Mystical Body.

THE DOCTRINE OF THE MYSTICAL BODY IS CHRIST living in you and lending Himself to you to carry Him, to express Himself, to speak, to deliver His message. If you are silent, if you cry “Impossible,” He is reduced to inaction. This idea is of vital importance; therefore we must push forward—must never be content. In the beautiful discourse we listened to this evening from Father Philip Hoelle, he spoke of trying every day to know a little bit more about Our Lady. We must do that, you know. We are only a few years here, and that is the real adventure of our lives. We must understand these things and then we must also try to do a little bit every day. You might reproduce the idea of Christ trying to assert Himself in a miserable, paralyzed body. Half the people of the world are only half-believing; you might also say the other half is almost completely inactive. A few gallant souls are trying to do the work that is supposed to be done by the whole Mystical Body — but what’s a mere handful? Your function is trying to drive the blood of the Mystical Body through those inactive parts. I am trying to awaken all to their mission, make them realize what they are supposed to do, teach them activity, teach them the Mystical Body, who Our Lady is. If you don’t do these things, how are they going to know? They don’t hear the sermons that are spoken to them. Ask someone what a sermon was all about and he’ll gape at you; it’s as if he had deliberately turned his mind away. Even those who may have listened have a frightfully incomplete notion. We are not constructed to get knowledge in that way. It is by talking, questioning, making objections, getting another’s answer — that is the way knowledge is fixed in the mind. You must go out and talk to others and, above all, recruit for the Legion.

Just to the extent that you take any of those steps, remember again that the power of God flows into you and utilizes you because it has to. Some people say you have to be holy before God will avail Himself of you.
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That is not the case. If you are very holy, so much the better. As the Handbook says, the sunlight will stream through a clean window more effectively than through a dirty one — but it goes through all of them. We may be dirty windows, but the Lord is anxious to use us; if we let Him, He will — not with our power but with His. The souls of the world are depending upon that.

**IF WE HAVE SIMPLE FAITH** which entails those elementary items of knowledge: what the Mystical Body is, what Our Lady is, her role, there is no limit to the power that will be poured out through you. Our Lord never forgot souls when He was on earth. If you read the pages of the Gospel that is the extraordinary notion that is borne home to you: could a Person be more devoted to His mission? You couldn’t imagine Our Lord’s mind ever straying from His purpose or relaxing in His love. He never thought of anything but souls, and every step He took and every word He uttered was dictated by that love. Living in you today, He is the same. His ardor is reaching out just as in the days of His earthly career, except that in those days if He saw an opportunity of speaking to people, He stepped aside and spoke to them. He had more control of His Body; His physical Body responded to His Will. But today He is in a difficult position because this Body today will not respond to His Will. And yet He is seeking to touch men, to realize that love of His through us. And we resist Him. He has to plead with us. The Holy Ghost is always pushing us and pouring inspirations into our mind; Our Lady is administering every sort of grace to us. But we are not responding.

Actually, every moment of our lives should be full of that idea of being used by Him. That doesn’t mean you have to drop everything, but be full of that anxiety. Then you will see things rise up around you as you proceed. When we study Our Lord’s life again, we notice the tremendous characteristic about Him which was His idea of personal contact. He didn’t use any of the mechanical means of getting His message over to people, because they didn’t exist; but, at the same time, if they did, you can’t imagine Him using them. He made a personal appeal to everybody. He walked and He talked to people. He interested Himself in each person and He showed His love for them. He proclaimed the Truth to them. He didn’t force anybody to accept, but He did those things.

**THE LEGION APOSTOLATE IS ESSENTIALLY** of that same character. It is a contact — not a long-distance business. Of course you should avail yourselves of the mechanical means. If you are able to get a message on the radio, avail yourselves of the opportunity, but only as a supplement to your personal one. Do not be deceived by the idea, “Everybody will hear it.”
They will hear it, but with absolutely no influence upon them. We must seek out everybody as the Lord did, talk to them, and behave towards them as the Lord did. Show them interest, show them love, get them to talk. Don't shove your religion or your view down their throat. Tell them who you are, what you represent. Get them to talk. Try to answer their questions, or the difficulties which they may propose to you, even though you may be inclined to say, "Well, my answers are very feeble. I won't convince anybody." You are not the person who is going to convince. If you had the tongue of St. Thomas and the Lord was not using it, the tongue would not convince or convert. The Lord is doing the work. It doesn't matter whether you are eloquent or not. The point is: do you have the consideration of faith, effort, responsible understanding? Then go out as the Lord did and talk to people — in your own way. Use your own way of expressing it and His power — the power of the Lord — will operate in you. Remember the woman who got near to Our Lord just to touch His garment. Power went out from Him and she was healed. We are the hem of Our Lord's garment; but, more than that, His Body. As we walk along in the spirit of faith, the very people whom the hem of our garment may touch will be touched by the power of the Lord, and power will go out from Him and tremendous things will be done by Him.

That's my little talk to you tonight. I would beg of you to think it over. I beg you to take the Legion seriously. It is being raised up in these days by Our Lady herself and it has been given a strange power. It is already the officially-recognized and chief weapon of the Catholic Church. It is the staff upon which the Church is leaning today. It is large in size, even after only a lifetime — which is the lifetime of many of you here — 35 years old. It is operating in 1,000 dioceses of the world, and each week two more dioceses are added on and countless branches. It is fighting in every field of the Church's activity — reaching out with absolutely the power of the Apostles themselves for conversions, taking a tremendous stand with the Church against Communism in China as the army thrown into the field there. And how did it respond? Archbishop Riberi was asked what was the stature of the Legionaries in China. He said, "That of the first Christians, no less." Who won that fight? The Communists would say they did because they killed and they crushed — they had the physical power to do all that. But they did no better. They did not win; they lost. They may have lost the whole battle of China because they didn't beat the resistance of those Legionaries. Their imprisonment, cruel torture, starvation left them without any real victory. But the Church lives in China today in spite of persecution. And we know
that when that has been achieved, we are only looking at the tunnel, and there is an end to the tunnel.

**THE LORD WAS GREAT IN CHINA.** Is He any less great here? Why did He accomplish that great thing there? Because those Legionaries lent themselves to Him dauntlessly. I am not pleading for any greater amount of expenditure of time, but I am pleading for a greater degree of expenditure of appreciation. Get hold of these things that I have been discussing and value the Legion from that angle. Fill yourselves full of spirit and ardor for it, in the understanding of those doctrines we have been discussing and then do your ordinary work. But do it in that spirit of pushing forward, of being always on duty, of taking the little symbolic steps which may offer themselves around you, of saying a word to people — just a word — deeming nobody as hopeless and no situation as hopeless, taking the step toward everything — always in that spirit of realization of who you are, “other Christs,” living Christ, and Christ and Mary using you as a way of giving themselves to souls. Act in that spirit and you will become irresistible. The full power of God will be exerted through you.
MARIAN REPRINTS

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NO. 2—THE MEANING OF MARY—Lois Schumacher
    LITANY FOR OUR TIMES—Robert L. Reynolds
NO. 4—THE IMITATION OF MARY—Rev. Placid Haufelt, S.M.
NO. 5—MARY, ASSUMED INTO HEAVEN—Rev. Lawrence Everett, C.S.S.R.
NO. 6—FATIMA—IN BATTLE ARRAY—Rev. Joseph Agius, O.P.
NO. 7—MEN, MARY, AND MANLINESS—Ed Willock
NO. 8—MARY, CONCEIVED WITHOUT SIN—Rev. Francis Connell, C.S.S.R.
NO. 9—RUSSIA AND THE IMMACULATE HEART—Pius XII
NO. 10—MARY OUR INSPIRATION TO ACTION—Bro. Robert Knopp, S.M.
NO. 12—SOUL OF MARIAN DEVOTION—Rev. Edmund Baumeister, S.M.
NO. 13—THE ASSUMPTION AND THE MODERN WORLD—Bishop Fulton J. Sheen
NO. 14—MOTHER AND HELPMATE OF CHRIST—Rev. James Egan, O.P.
NO. 15—MARY, PATRONESS OF CATHOLIC ACTION—John J. Griffin
NO. 16—THE MYSTERY OF MARY—Rev. Emil Neubert, S.M.
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NO. 19—THE WITNESS OF OUR LADY—Archbishop Alban Goodier, S.J.
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NO. 50—OUR LADY, SYMBOL OF HOPE—Jean Galot, S.J.
NO. 51—MARY, MODEL OF CHARITY—Henri Holstein, S. J.