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I Believe—I Battle

A FISH STORY

By Msgr. P. M. H. Wynhoven
Editor-in-Chief
Catholic Action of the South

A prominent Catholic young man came in one night during the hot summer season to ask my permission to go on a week-end yachting and fishing party which would necessitate his missing Mass. It was quite pleasing that he even should think of consulting his pastor, but I asked him where his party intended to go. It so happened that I was better acquainted with the particular territory in the Gulf than he was, and, therefore I had to advise him that, since there was a chapel on the island where his boat would anchor Saturday, he should first go to early Mass. If the others would not wait for him, he could easily get a little speedboat to join them later.

I asked him, a few months afterwards, about his fishing trip. He said "Father, I should have come to tell you about it, because it was too good to be true. Practically all were non-Catholics, and, Saturday night, they guyed me about being such a goody-goody because I insisted on going to Mass before pulling out for the fishing grounds. I defended my position, and, after a while, they let me alone. In the morning I did as you advised. I got to the bay where they were casting, almost three hours after they had started. When we quit I had caught more fish than all the others in the party combined. I can't tell you what impression this made on those fellows. I had told them, the night before, when we argued about serving God, that, if you were square and on the level with Him, He would take care of you."

It is our conduct which will impress non-Catholics. Our separated brethren hear and read so much that places us in an unfavorable, doubtful, hypocritical light that, when they actually see a Catholic acting according to his conscience, they are surprised and edified. Most of them have the wrong conception of historic facts, our doctrines, and our attitude, and, when we enlighten them, they feel actually relieved.

See how you walk circumspectly, not as unwise but as wise, redeeming the time, because the days are evil. Not enough attention is paid to this advice by the average Catholic today. So many are inclined to be broad-minded (which stands for wide-open spaces in the head), and, ignorantly they will agree with fast- and loud-talking non-Catholics, thinking that thereby they establish themselves as good sports, popular fellows. The contrary is true. A non-Catholic has much more respect for a Catholic who, in a simple manner, defends his position. He will be admired; he will be sought. The other type is simply dismissed as spineless.

Usually a non-Catholic, when he argues religion, is fully aware that he knows little on the subject. When a Catholic shows, by his unwise amiable social spinelessness that he seems to know less about the subject than the non-Catholic does, the conclusion in the mind of the other person is evident. Moreover, he is further strengthened in his belief that the Catholic religion isn't any better than the next one.

Many non-Catholics are eager to be enlightened. We can wisely and circumspectly promulgate the true teachings of Christ and His Church by availing ourselves of opportunities to speak over the air. Our talks will often be the more effective if the listener does not realize that the speaker is a Catholic. A few years ago, I spoke over the strongest station in the South, from San Antonio. A local paper afterward received a letter from a man who had listened in. From the tone of his letter he seemed to be a Kluxer. He had not heard the name of the speaker announced but affirmed "it was one of the most powerful speeches on patriotism I ever listened to." Would his opinion have been the same, had he known the speaker was a Catholic priest?

Occasional articles to secular papers can be most effective. Too much of this by priests or prominent Catholic laymen holds one danger; namely, of impressing the readers that the paper is quite all right—and what secular paper is quite all right, according to our Catholic point of view?

"Because the days are evil," we should ever be on the alert to impress unbelievers and wrong believers with the truth of God's Church. If we do this with real zeal and conviction, judiciously and wisely, we will gain many a freethinker to our side. Truth shall prevail. But it will, only if we, who claim to possess it, give it a chance.

MISSION SUNDAY, OCT. 22

WORLD'S LARGEST

Vatican City.—An addition has been added to the inscriptions in metal on the floor of the principal nave of the Basilica of St. Peter, largest place of divine worship in the world. The inscriptions give the length measurement of the largest churches, none of which approaches St Peter's. The addition is that of the Cathedral of Notre Dame in Paris, which is 433 feet long. The total length of St. Peter's is 620 feet, and including the atrium it is 705 feet. Next comes St. Paul's in London, 527 feet.

Farm Home Seen Aid To Strong Christian Life

MILWAUKEE. — (NC) — "The special adaptability of the farm home for nurturing strong and wholesome Christian family life is the primary reason why the Catholic Church is so deeply concerned with rural problems," says a statement in the "Manifesto on Rural Life," just published here by Bruce Publishing Company.

A 222-page document by the National Catholic Rural Life Conference, which held its seventh annual convention in Spokane, Wash., October 15-17, the "Manifesto" was drawn up by a group of students of rural life in this country. Among these leaders are Catholic economists and sociologists, diocesan school superintendents, officers of the National Catholic Rural Life Conference, directors of diocesan rural life bureaus, and the Rev. Dr. Edgar Schmiedeler, O.S.B., Director of the N.C.W.C. Rural Life Bureau.

Referring to the purpose of the statement, the Most Rev. Aloisius J. Muench, Bishop of Fargo, who supervised and directed the work, says i. his introductory note that the "Manifesto" is not in the nature of a blueprint with detailed specifications to show how the new agrarianism is to be built and how the farmer's problems are to be solved." Rather, the Bishops adds, the purpose is "to state certain fundamental principles and policies without which it would be folly to essay a solution."

The "Manifesto" is divided into two parts. The first 70 pages are given over to brief statements on economic and social phases of rural life. The second part consists of copious annotations. There is also a selected list of references.

With St. Thomas and others, the authors of the document emphasize man's need for property ownership. He needs it, they say, "to attain to the status of a free man, to develop his personality, and to provide for his family." Hence they deplore the growth of tenancy. "Although the land in the United States should offer the best opportunity for the masses of men to acquire ownership and independence," they go on, "the trend toward tenancy is increasing at an alarming rate. Vanishing ownership is a major problem in American agriculture today, which carries with it disastrous moral, social and economic consequences."

Rural life leaders describe the "Manifesto" as perhaps the most elaborate statement on principles and policies with respect to Catholic rural life issued to date.

MISSION SUNDAY, OCT. 22

Harvard Denies Any 'Quiet Drive' On Reds

CAMBRIDGE, MASS. — Jerome D. Greene, Secretary to the Harvard Corporation, this week denied there is any foundation to the statement that university authorities are conducting a quiet drive against student communist activities, and also that a student found distributing communist literature was brought before a university officer.

He said the student was stopped and the literature seized only because it was against the university rules to distribute printed matter in the dormitories. Had the communist literature been mailed, he added, it "would not have justified any interference by the university authorities."

Varied Views

Model of Sacrifice

NEW YORK.—"If modern man has forgotten the function of sacrifice he needs to keep his eye fixed on the crucifix, on that divine oblation which redeemed mankind from slavery to Satn," declared the Rev. Dr. William H. Russell last night in his address over the "Catholic Hour."

"Sacrice is an offering, a gift," Dr. Russell said. "The supreme deed of Jesus on Calvary was a sacrifice, an act of obedience, an external proof of an interior dedication, an act of worship pleasing to His Father, for it rendered more honor to God than man's disobedience takes away from God. He, the Son of God, freely accepted death, and this free offering of His life was the highest expression of atonement to God. We must not forget that He did that for us. He was innocent, but in His divine love for us He took on Himself our guilt. He, the new Adam, acting for us, won for us through His sacrifice a new opportunity. Christ merited the restoration of grace or supernatural life. He restored to men their right to call God their Father in the supernatural order of existence."

Greater insight into the Mass or sacrifice in general can be obtained "by observing Him Who offered the perfect sacrifice on Calvary," Dr. Russell asserted. "If we would learn what man should offer to His Father," he added, "we must study the plan of the perfect Man of history."

"As an act, sacrifice has a double aspect," the speaker declared. "First, the external transfer of something to God (Christ visibly offered His own life), and second, the interior dedication or giving of self with the gift. The laying down of Christ's life was perfect sacrifice because it expressed perfect obedience and the aim of bringing honor on His Father. The external act expresses the interior feeling. The visible giving symbolizes the invisible offering. St. Augustine summed up this idea when he said that the ritual sacrifice is a visible sign of the invisible sacrifice. That is the idea of the Mass, just as in another sphere it is the idea behind giftgiving."

MISSION SUNDAY, OCT. 22

'Mohawk Maiden' Cause Progresses

NEW YORK.—Another step in the process of beatification for Kateri Tekakwitha, the "Lily of the Mohawks," is expected soon, the Rev. John J. Wynne, S.J., Postulator of her cause here, has been advised.

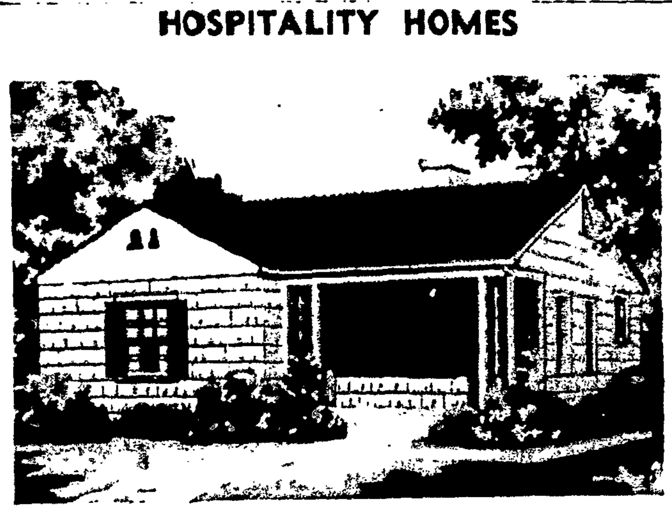
This expected step, Father Wynne said, is the examination of Kateri Tekakwitha's virtues from a theological standpoint. The Historical Section of the Sacred Congregation of Rites has already concluded that the numerous documents concerning Kateri all stress the fact that her virtues were extraordinary.

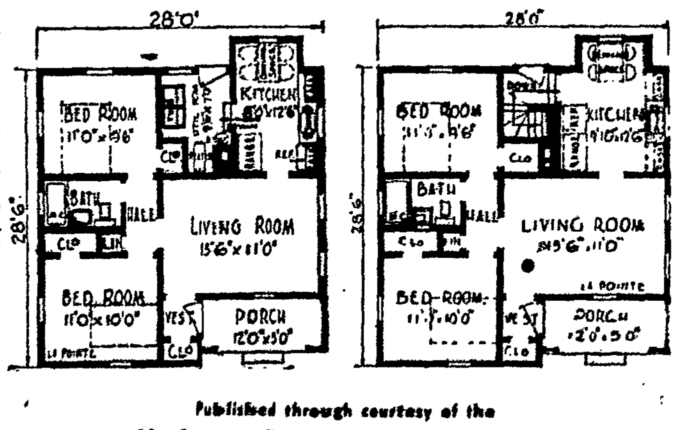
The final step in the process for beatification will be the examination of the miracles attributed to the Indian maid.

MISSION SUNDAY, OCT. 22

If there were only three people in the world, two of them would get in one corner and talk about the third.

HOSPITALITY HOMES





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DIMENSIONS

Size of Main Building	28' 0" x 28' 6"	
Ceiling Height	8' 0"	
Height of Basement—Plan B	7' 0"	
Plan A—without basement	10,245 cu. ft.	Total cubic
Plan B—with basement	15,430 cu. ft.	contents

For details write to
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