

THE
QUEEN'S
WORK
DISCUSSION
CLUB
SERIES

Rooney, Richard L.
Courtesy in Christ
ADV 2919
CENTS

Courtesy IN CHRIST

DISCUSSION OUTLINE

by
RICHARD L. ROONEY, S.J.

THE QUEEN'S WORK

3115 S. Grand Boulevard

St. Louis 18, Mo.

COURTESY IN CHRIST

By

Richard L. Rooney, S. J.



THE QUEEN'S WORK
3115 South Grand Boulevard
St. Louis 18, Missouri

Imprimi potest:

Peter Brooks, S. J.

Praep. Prov. Missourianae

Nihil obstat:

M. J. Bresnahan

Censor Librorum

Imprimatur:

✠ Joannes J. Glennon

Archiepiscopus Sti. Ludovici

Sti. Ludovici, die 5 Septembris 1941

Ninth printing, October 1947

ANY FINANCIAL PROFIT *made by the Central Office of the Sodality will be used for the advancement of the Sodality Movement and the cause of Catholic Action.*

Copyright 1941

THE QUEEN'S WORK, Inc.

FOREWORD

In our time, when the world is faced with problems the solutions to which will decide the fate of mankind, it may seem incongruous to present a discussion outline on courtesy, seemingly a subject of no weight.

It is not however out of place. When nerves are frazzled, when tensions are high, when uncertainty dogs men's footsteps and insecurity renders them sleepless, nothing else can be more soothingly shocking than to come face to face with the poised, kindly, courteous man or woman. In times like ours such men and women are needed in great numbers.

It is to help supply that need that the present outline is given to the Sodalists of Our Lady. Whatever the conditions of the times, at least in our Sodalist's relations with others should be found that courtesy which is the flowering of the charity of Mary's own divine Son. Followers of the world's most charming woman and most courteous man are the best balm for our own troubled times. Such men and women are the best defense against future wars, for they stop wars where wars begin—in the hearts and minds and social relationships of ordinary folk like themselves.

Courtesy in Christ

BY RICHARD L. ROONEY, S. J.

I. THIS THING CALLED COURTESY

1. What's in a Name?

This question is often asked with a sort of it-really-doesn't-matter attitude. The drugstore-vended dictionaries more or less confirm that attitude. But a look into a real full-sized grandfather of this meaner brood reveals that there is an amazing lot in a name.

Just by way of proving this to yourselves, take a pencil and paper—each of you—and jot down what the word or name courtesy means to you. Pool the findings of the group. What do you have as a result?

Now jot down the difference—in your own minds—between courtesy and politeness . . .

manners . . .

kindness . . .

consideration . . .

Once again pool the findings.

By this time you ought to be definitely receptive to the use of the real dictionary. There you will find just how much there is in a name, in the name at least of courtesy.

2. Ah! Courtesy!

Webster *et al* gives a definition of courtesy which amounts to the following:

Courtesy is politeness

originating in kindliness and

exercised habitually;

graciousness,

well-bred kindness, and consideration.

Politeness is the exhibition in manner or speech
of a kindly regard
for the comfort and
happiness of others.

Kindness is the exhibition of
a sympathetic and affectionate
disposition.

Putting these three elements together, we find that courtesy is a peculiarly human thing. It is conduct flowing from a human mind and a human heart. It is an outward manifestation of an inward realization that human life, to be really human, must be a matter of observing more than mere civility, more than the mere necessities of propriety. It must go further and add to these necessities the *bene vivere* of the Scholastics, the conforming to all that is graceful, delicate, thoughtful, and becoming in human social intercourse. It is something more than mere manners. It is something deeper than polite, civil behavior. It is not the shallow, shiny, often sickish imitation that you hear on the radio or meet across a desk or a counter. Rather it is something deep and sincere which arises from a true love of all other men and women as of their being one blood with oneself.

Points for Discussion

1. Have everyone memorize the definition of courtesy.
2. Ask everyone to be able to explain each word of the definition.
3. Show how courtesy is a matter of conduct (could a person who never did or said anything with or for others be courteous?), which requires the use of head (thoughtfulness, learning the right thing to do at the right time) . . . of heart (being willing to do something for someone else). Does any circumstance ever justify discourtesy?
4. Work out in the group five definite social advantages that courtesy gives to the one receiving it and the one displaying it.
5. Using examples which you run across in your own daily lives, work out the difference between courtesy and mere manners.

6. At the end of this meeting and in preparation for the next meeting appoint two or three of the group's members to read again the pamphlet "What Is This Mystical Body?" and Chapters III-V of "Our Part in the Mystical Body" (both by Daniel A. Lord, S. J.).

II. AND COURTESY IN CHRIST?

Even the well-bred pagan or worldlying appreciates the value of courtesy as a natural virtue.

But the Catholic, being richer in all the things of life than the person who sits in darkness, has a finer appreciation of courtesy. Being a follower of the world's most courteous gentleman, the Catholic wants to be courteous in the only true way, that is, the Christlike way. Being a member of the Mystical Christ walking the earth today, the Catholic is courteous for the wonderfully higher and more satisfying reason that politeness, kindness, consideration shown to another are shown to Christ. "As long as you did it to one of these my least brethren, you did it to me."

The value of any act a human being performs is to be determined not so much by the act itself as by the reason for the act. A cheery good morning said to the boss with an eye to a raise is not so good a human act as the same cheery salute to a fellow worker whom you want to make happy even though you know he can never be of advantage to you in any way. It is the motive that gives the act its high or low quality. Since that is so, the Catholic's courtesy has about it the glory and the beauty of the court of heaven, for it is courtesy *like* Christ's; it is courtesy *to* Christ in others.

1. On the "in"

It was Belloc, wasn't it, who titled one of his books quite simply "On"? We go him one better here and title this section "On the 'in'." It is important that that little preposition "in" be understood right, for on its interpretation depends the success or failure of truly Christian charity and courtesy.

1) The first meaning that the "in" can have is that of pointing out the courtesy that we find in the life and person of Christ Our Lord as He walked the earth in His flesh-and-blood body. That courtesy is the model for ours. That divinely gracious politeness which shines out from His words and deeds

is the exemplar on which we can fashion our own. Time and again we meet it, the consideration, as He shows it to the poor woman of Sichar, to the bride and the bridegroom at Cana, to the woman taken in adultery, to the Good Thief, to Peter on the lakeshore after the Resurrection.

A SUGGESTION. That this delicately human phase of Our Lord's life may become familiar to the group, it would be well to appoint for each meeting that includes a mental prayer another member to lead the prayer and use as the subject some incident or example of the Lord's courtesy to others that is found in the New Testament. Such a practice will make more real and alive His courtesy. Better still from these contacts with Him in prayer we can hope that some of that divine consideration will flow out of Him into the members of the group, as virtue flowed out of His garments and into the poor woman who had the issue of blood.

2) The second meaning that the "in" has is the one we wish to stress here. It is the "in" of Christ Himself at the Last Supper discourse. "Thou, Father, in me and I in thee; that they also may be one in us." It is the "in" of Paul when he speaks so frequently of being "in Christ Jesus." It is the "in" which indicates all that we mean when we speak of Catholics' being incorporated into Christ.

ANOTHER SUGGESTION. It is at this point that those who have been appointed according to the suggestion given in section I, number 6, in the list of "Points for Discussion," can give their brief résumé of the doctrine which is at the basis of your courtesy in Christ.

When this second meaning is clear, courtesy becomes not merely a fine human thing; it is swept up onto the plane of a divine adventure. Our politeness then doesn't originate merely in natural kindness but deep down in the soul, which is filled with saintmaking grace and its concomitant faith and charity. Our graciousness is that which comes from a grace-raised person. Our kindness and consideration are directed not merely at another human being bound to us in the ties of the common blood of our humanity but to Christ Himself and to all those brothers and sisters who have been oned with us in Him.

2. A Christened Courtesy

The effect of such a vitalizing of ordinary courtesy becomes clear at once.

When I am courteous just to be like Christ, then I am trying to bring into a crass, hurrying, busy modern world through the medium of my own lips and eyes and hands and feet and mind and heart the courtesy that He gave to the people He met beside the shore of glinting Gennesaret or in the bazaars of Jerusalem.

When I am courteous to another, I am polite and kind and considerate, not out of any mere philanthropy, but because I know that when I smile upon this other mortal like myself or give him a helping handout I am doing it for a real or potential member of our Mystical Christ.

Courtesy then for the Catholic is not a matter merely of courtesy and nothing more. It is a beautiful, fine, human, natural virtue which has been taken to the baptismal font of grace and faith and charity and has been baptized into Him.

Courtesy in Christ is courtesy which has been christened. It is but another one of those "all things" which the Sodalist of Mary and the Catholic Actionist has "restored," has "again brought back under the headship of Christ."

Points for Discussion

1. Why should Catholic courtesy be different from pagan courtesy? Does the one differ from the other in externals as well as in motive?
2. Discuss the truth of the statement that "It is not what you do but why you do it that determines the value of an action." Adduce from ordinary life at least ten examples in proof of your stand.
3. Briefly state the twofold meaning that the "in" has in the title of the outline and of this discussion.
4. Without reference to the New Testament can you adduce other examples of the courtesy of Christ than those given?
5. Will the imitation of Christ's courtesy be different for men and for women? Back up your answer with a clear explanation of the word imitation. How does an imitation differ from a copy?
6. What do you think of the value of the suggestion made under 1-1) above? (If the Ignatian method of contemplation is not known to the group, it is further suggested that the sister or father in charge be asked to demonstrate it.)

7. What does the second meaning of "in" add to the first— if anything?

8. Can you practice true courtesy to others in Christ without doing it in a Christlike way?

9. Name at least two qualities that Catholic courtesy will add to the common garden variety of courtesy.

10. PROJECT: For the next meeting and as a review of the present discussion have three of the members put on a skit: One will be the receiver of the courtesy of the other two. The first of these two will be a good, kind pagan whose attitude will be that of doing a favor for the receiver. Somewhat in the technique of "Strange Interlude" he will manifest what is going on in his own mind and give his motives for what he is doing. The second of these two will do a kind act and give his motives and thoughts as one doing the act in Christ. Finally the receiver will soliloquize, explaining his feelings about the subtle yet vital difference between the two courtesies.

III. COURTESY IN CHRIST—A CHALLENGE TO SELF-CONQUEST

1. Mental Prayer

Christ's Courtesy to the Disciples of John.—(*Jno. i, 35-39*)

2. Courtesy and a Cross

Everything in Christ's life led up to and flowed away from His cross. It was toward Calvary that He set His face. It was on Calvary's cross that He payed the last blood farthing of our redemption. It was from the vestibule of the cross that He stepped into the resurrected life of glory.

For His mother, for all His close followers, for any who would be like Him, Christ has the present of a cross: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." No one puts on a single shred of Christ's virtues and retains it save it be fastened by a splinter of the cross.

Our courtesy to be true courtesy in a Christlike way must have the sign of the cross on it too, the cross of denial of self and thoughtfulness and service of others. If ordinary living requires a certain amount of self-restraint, a certain number of

compromises, adjustments, restrictions, how much more is denial of self necessary for really grace-full living!

3. Project

At this point ask each member of the group to jot down those virtues, natural and supernatural, which he or she thinks to be the necessary equipment for the beginning and the continuing of living courteously in Christ. Discuss the findings of each, and then draw up a list of those virtues which the group as a whole considers to be essential. How does that list compare with the following?

4. Conquest for Courtesy

Like all human actions and behaviors courtesy must start in the mind. Christlike courtesy must therefore begin in a mind wherein Christ Himself lives by FAITH. By reason of this virtue we see ourselves in our proper perspective, in our relations with God and with other men—and hence the all-necessary virtue of HUMILITY is born. It is only the truly humble person who can be GOOD-HUMORED and CHEERFUL and TACTFUL and UNDERSTANDING. With FAITH also comes an appreciation of our fellows—from potentate to pantryman, from Mrs. Millionrocks to Millie the housemaid—as men and women who but mask Christ Himself. CHARITY must be ours so that we do not stop at mere barren faith but in our relationships push on to words and actions born of love. Love is shown in service of others, a service marked by KINDNESS and CONSIDERATION and OTHER-PERSON CONSCIOUSNESS.

For most of us the above-listed qualities do not come naturally. Selfish though we are, we expect those qualities in others, are hurt if they are absent, and are shocked if we are told we lack them ourselves. To attain them, we must submit ourselves to the hard discipline of prayer, thought, laborious practice, uplifting successes, and disheartening failures.

It is only along the way of the cross that we can finally gain courtesy like that of the crucified.

Points for Discussion

1. Discuss the statement that courtesy is won only at the price of self-conquest. Why do you think this statement true

or not true? What difference, if any, is introduced when you make the same statement of courtesy in Christ?

2. Discuss the statement that we know that nothing is really restored in Christ until we or it bears the stamp of the cross.

3. Discuss the virtues given above. Let the leader of the group assign a virtue to couplets of the group. Let them have a few minutes to talk their assignment over privately. Then have them give the results of their discussion to the whole group, telling them: a) what the virtue is; b) why it is necessary for courtesy in Christ; c) how the lack of it will ruin such courteousness; d) three to five practical examples of its exercise in daily contacts with others.

4. If the above suggestion looks like a too-big job for the present meeting, the assignment could be made for the next meeting.

5. If there is an artist or a draftsman in the group, he or she might draw up a chart of these necessary virtues and show graphically how they are linked with courtesy. If such a chart could be made the size of this booklet, it could be inserted here and used as a quick review for the group members.

IV. COURTESY IN CHRIST BEGINS AT HOME

1. Mental Prayer

"He went down . . . to Nazareth, and was subject to them."
—(Luke ii, 51)

2. The Real Thing

For most people fear of what the other fellow will think and say is a whip that keeps them within the broadest lanes of social living. But when a person closes the door of his house, steps into the well-known and familiar and often ineffectual home circle, the reality of his virtues appears in all its fineness or cheapness. The soundness of a person's charity is tested and found true or wanting right at home. It is there that charity—and hence courtesy—should begin.

3. A Recall

Because they are so well known to us, so familiar, so very much a part of our everyday living, it is well to stop right here

and recall for ourselves the motives of our courtesy. We want to be courteous in order to be like Christ. We are polite and kind to others in order to be kind and polite to Christ in them. It may take some faith to acknowledge it, but it is true nevertheless that the misunderstanding parent, the petulant daughter, the thoughtless son, the bothersome brother, the pesky little sister are all only veils hiding Him. Once that idea is caught and realized, the basis for a home like that of the holy family in Nazareth has been laid.

4. Politeness in Practice

The present outline is not intended to shove Emily Post off the booksellers' shelves. This booklet cannot give an exhaustive or exhausting treatment of the various possibilities which lurk under its various chapter titles. It aims to give merely headings and hints; from these the group members can in their discussions work out the many opportunities that they will find by themselves to practice courtesy in Christ.

5. Avenues of Courtesy

Although courtesy is born in the mind and heart, it is, as it were, born again in a person's exterior. It comes to light in a person's appearance, facial expression, eyes, words, actions. Since this is so, begin to check on your home courtesy in:

- 1) Your appearance: cleanliness—
 - of body . . .
 - of clothes . . .
- neatness—
 - of clothes
 - hair . . .
 - nails . . .

It is a mark of the self-seeking person to be bright and shiny abroad and sloppy, untidy, even dirty at home. Home clothes can be comfortable or even patched and worn; they can never be excused of discourtesy if they are untidy or unclean.

PROJECT: Together work out a set of rules which will cover what the courteous well-dressed man and woman, boy and girl will wear at home.

2) Your expression: You can do much to help or hinder the general cheerful and comfortable atmosphere of a home by the cheer and comfort that your own face, be it ever so humble, can contribute.

Avoid as far as possible the two extremes of the "veddy, veddy" superior expression, the vinegary visage, the morose, miserable, sad countenance on the one hand and the tooth-pastey, insincere smile on the other.

Genuine unselfish interest in the doings of all the members of the family will give your face that delightful change of expression that avoids both extremes mentioned and won't imprint on your face that monotonous forever-the-same look.

3) Your eyes: The most expressive feature in your whole countenance is your eyes. Though you may not say anything, though you may even control your lips and your tongue, your eyes can blaze discourtesy with pain-giving harshness.

Eyes which look at another with interest, understanding, kindness, or—better still—which seek Christ in that other person are always heartening, always courteous.

4) Your words: This takes in not only what you say but how you say it. Many a heart has been hurt by the thoughtless, unkind, hasty word. Many a home has been shunned because of a harsh, hard, barking voice or a nagging, bitter, whinny one.

PROJECTS: Together draw up a list of things never to be said at home. Draw up another list of such words as will make home life smoother. For the latter list don't forget the simple, never outworn thank-you.

Also, if the group is humble enough, let each member submit to criticism of the tone, pitch, and distinctness of her voice and the pronunciation in her speech.

5) Your actions: Here you merely list instances and activities in which courtesy may be practiced about the home. Leave to the group's discussion how evils may be corrected and virtues practiced *by each one of themselves*. Underscore the last five words of the preceding sentence. Your home is not a place in which to barge about the rest of the family:

a. Your room . . . whether it is yours alone or more especially if it is shared with another . . .

- b. The bathroom . . . quit hogging it!
- c. The dining room . . . a whole discussion or two could be taken up with table etiquette. Nowhere else perhaps does one show so readily good or poor breeding than at the dining-room table at home.
- d. The parlor . . . has Sister Sue no rights?
- e. The radio . . . don't make a blessing a curse.
- f. Doors . . . they are to be shut, not slammed.
- g. Chairs . . . funny how easily they tip—and how noisily!
- h. The telephone . . . maybe someone else in the family would like to make a call too.
- i. Coming home late . . . come in quietly. If you're going to be later than usual, why not call and let mother know you're *not* in the accident ward?
- j. While others are reading . . . why break in on them?
- k. While others are talking . . . don't interrupt.
- l. The menu . . . a chance for the housewife's creative power to show itself.

PROJECT: Discuss the above points of tension. Draw up a list of reasonable do's and don't's on those points. Over and above those mentioned, what points of tension can each of the group add from personal experience?

Points for Discussion

1. Talk over and see how you can best achieve the following qualities that make for home courtesy:

Unselfishness
Fairness
Loyalty
Tact

Cooperation
Courage
Honesty
Love

2. As a review of this section assign for the next meeting either a skit or a monologue in which one member of a family describes what used to go on at home and what changes have taken place since the group's discussion of this section, changes brought about by another family member who is trying to become courteous in Christ.

V. COURTESY IN CHRIST ENTERTAINS GUESTS

1. Mental Prayer

Martha and Mary entertain Our Lord.—(*Jno. xii, 1-8*)

2. Motive Recall

The recalling of the motive which makes our Catholic courtesy different from all other kinds of courtesy should be made an integral and distinct part of every meeting. The way that it is presented should be varied—to this extent at the very least: that another person make it each time.

3. Christ Is Come

An old Catholic saying states: "*Hospes venit, Christus venit.*" "When a guest comes to visit, it is Christ who comes." Summed up thus briefly, it contains the whole Catholic code of courtesy with regard to guests. Whether it be a friend dropping in for a few minutes, an informal gathering, a week-end house party, a high tea, or one of those frightfully formal affairs, the attitude of the host and the hostess should be the same. It is not merely Mary or Joe; it is the Lord. "*Whatsoever* you do . . ."

In the same Catholic saying we also find a picture of how we should act as guests. In us He comes to visit others. Our unselfishness, considerateness, tact, ease in being pleased should mirror the graciousness of the Lord.

4. What to Do About It

A member of the group can be detailed to look up in an accepted book and at a later meeting present in summary form either verbally or typed the main rules which govern the etiquette of inviting, entertaining, and Godspeeding guests.

At the present meeting a discussion can be carried on in which the following so-called little virtues can be talked over and related to guest entertainment in particular.

1) **INDULGENCE OF OTHERS' FAULTS:** Somewhere À Kempis says very wisely that we shouldn't be so hot against the uncorrected faults of others when we find it so hard to correct our own. If your guest breaks the Ming vase, spills something on the tablecloth, talks too much, sets your best bedspread afire, try to excuse rather than condemn him.

2) **AFFABILITY:** God preserve us from the grim or chilling host or hostess! Moodiness, sourness, impatience are all out. Silence, taciturnity, the laconic yes . . . no . . . make for uncomfortable and uneasiness.

3) **CONDESCENSION:** It is not the look-down-the-nose type that is meant here, but that condescension which disregards self-interest and accommodates itself to the guest's interests as far as reasonable justice and the law of God will allow. We step down to the will and tastes of another. Such condescension is at the opposite pole from that other attitude by which a guest is made to feel that his host or hostess is going to make him have a good time whether or not he likes it.

4) **SIMPLICITY:** Born of sincerity and openness, this little virtue slays all pretense, pose, double-dealing, deceit, and guile. It was this virtue that enabled Our Lord to deal with equal directness and ease with His mother, with Nicodemus come by night, and with publicans and sinners.

5) **GENTLENESS:** "Learn of me, because I am meek, and humble of heart." This virtue is shown in our actions, our tone of voice, our words. It is not a sign of weakness but of the strength that comes from self-denial.

6) **CHEERFULNESS:** Look and act and talk as though you were actually glad this guest was come. Make him feel he is come to a feast, not to a funeral.

7) **POLITENESS:** The little virtue which avoids everything that would annoy or hurt others—even though it may mean your turning from your favorite radio program to one you cordially despise.

Points for Discussion

1. Discuss the idea of "*Hospes venit, Christus venit.*" Is it true? If so, why? What new joy is thus added to the host or the hostess? What new obligation?

2. Let each member of the group air any perplexities that he may have with regard to the entertaining of guests or his being a guest. *E. g.:* When should invitations before or thank-you notes afterward be sent out?

If such a discussion proves to be distasteful to the more sensitive members of the group because it shows up certain

social ignorance, the points of doubt might be written out anonymously by each member and given to the chairman.

3. Bring to light and list certain common mistakes and faults you have seen guests, hosts, hostesses commit.

4. When you are discussing the little virtues, see that the meaning of each is clear; imagine or cite actual cases of the violation of these virtues; discuss from experience the effects of each virtue; work out together opportunities for the practice of these virtues from the viewpoint of various times, places, situations.

VI. COURTESY IN CHRIST PICKS UP A PEN OR THE PHONE

1. Meditation

The Gospel According to St. John, Chapter i, Verses 35-39.

2. Recall of Motive for Christian Courtesy

3. A Lost Art

There was a time when letter writing had its place among the arts. But "them days is gone forever." Not only has the writing of letters ceased to be an art; it has simply ceased in all too many cases. The defectiveness of school training in the simple process of writing an English sentence; the bustling rush of a busy world; the campaign for wiring versus writing; the handiness of the telephone; the scanning of tabloids and picture magazines instead of the reading of worth-while literature—all these have hanged, drawn, and quartered men's ability to write a friendly, interesting, delight-bringing letter.

4. Catholic Consciencelessness

Perhaps it is in a spirit of imitation of Our Lord, who, as far as we know, wrote only once in His life, that Catholics are such poor letter writers. It would be nice though if they imitated His spirit at the time that He wrote rather than His not having written at other times. It was out of His charitable heart that He stooped over, wrote in the sand, and saved from being stoned the poor woman taken in adultery. One very definite outlet for charity that is presented to the Catholic is that of answering letters, writing in such a manner that the letters can be read, saying thank-you for favors received, in

general being good to Christ at the other end of the mail route. It's certain that many a Catholic man and woman are going to burn in Purgatory for the things that they haven't done for Him in this way—unless they efficaciously purpose amendment.

5. Some Rules for Writers

A. ABC's of "must" letters. The following letters *must* be written if your courtesy in Christ is to flow from your pen.

1) ACKNOWLEDGMENTS: thanks for gifts, favors received, hospitality granted (bread-and-butter letter), acceptances or regrets (accept or decline an invitation within twenty-four hours if you can), appreciation for sympathy expressed.

2) BUSINESS: replies to questions asked, business under way, bills, engagements and appointments, reservations, acknowledgments of help given or goods received (even people who work for you are human; more than that—they are He).

3) CORDIAL: letters of congratulation, of introduction, to intimate friends—especially to those who are sick, in the hospital, away from home, in the training camps—to elders who have been good to you, e. g., teachers, confessors, and the like.

B. In the writing. The following rules may seem elementary, but experience will prove that they are not uncalled for.

Write promptly . . .

neatly . . .

on good paper . . .

legibly (if the letter is going to be long or if you write a poor hand, use a typewriter) . . .

correctly . . .

in such a way that you reflect you . . .

as if you thought that what you are writing might be published in tomorrow's paper (letters can bounce back) . . .

a note rather than a commercial card to commemorate anniversaries, birthdays, and the like.

PROJECT: Appoint someone here and now to examine a standard book on etiquette and bring in for the beginning of

the next meeting a list of proper letter forms for various people and occasions. Our being headed for eternity gives us no divine obligation to kick the conventions around. We can baptize these conventions into Him too. "Restoring *all* things . . ."

6. Phone Faults Avoided

The increase of business on the part of the American Telephone and Telegraph shows that here is another field of courtesy not to be left unplowed. A spur to the avoiding of sins against courtesy in this activity is given us in the example of the employees of the said company, who are trained to give service with a smile in their voices.

When you pick up a phone, then follow these directions:

1) Speak distinctly and loudly enough to be heard. The main idea of a telephone seems to be the intercommunication of two minds via the medium of words. It is not intended to try the other person's patience.

2) Don't yell. Eardrums are sensitive things.

3) Don't hog the telephone. There are others who may want to put in a call too, so cut your telephone conversations to reasonable lengths.

4) Phone at a decent hour. Soup isn't very tasty when it is cold. Sleep isn't the better for having been interrupted.

5) Courtesy in Christ should be shown the operator. It isn't her fault if you read the wrong number in the telephone book.

6) Eschew guess-who games on the phone. People have been known to froth at the mouth as a result of this pleasant little pastime.

7) Anything like gossip (especially on a party line), hanging up before the other has signed off (it is the person who makes the call who is supposed to end it), slamming the receiver—these are to be sedulously avoided.

8) For the ladies: Don't call the laddies except in cases of real necessity.

9) Answer promptly when the telephone rings.

10) Please and thank-you carry over the wire too.

11) Ask if the person on the other end of the line is busy or if it would be more convenient for him if you called some other time. The way that he says no will give you an idea as to whether he means it or is just trying to be polite.

12) A person who chews gum while he is phoning often does things to the person at the other end of the line.

13) If guests are present when someone telephones you, let the other person know that fact as promptly and politely as you can. Guests have been known to die of ennui while they waited for host or hostess to stop talking on the phone and return to his or her duties of entertaining.

To sum it all up briefly . . . Think of Christ in the other fellow. With that in mind it is not a bad idea to have a pencil and a pad handy near the telephone. For the other person to wait while you get these implements is tiresome.

Points for Discussion

1. Is it true that letter writing is a lost art? Can you give reasons other than those mentioned here? Do you think the loss great or inconsiderable?

2. Do you think that Catholics are more at fault in this matter than are others? Are they more culpable if they fail in this courtesy. Why? Who among Catholics are the worst offenders? (We hope there isn't a priest present.)

3. Can you add any other kinds of letters to those listed "musts"?

4. PROJECT: More or less on the spur of the moment (if you wish, you can arrange it for the next meeting) appoint two members to put on an imaginary telephone conversation in which one commits all the faults that should be avoided and the other avoids them all.

5. An examination of conscience of the whole group, anonymously handed in, would provide good grounds for a group resolution of amendment in the matters of writing and telephoning.

6. Read and discuss the open letter on letter writing in the January, 1941, issue of THE QUEEN'S WORK.

VII. COURTESY IN CHRIST GOES TO CHURCH

1. Mental Prayer

The Gospel According to St. John, Chapter iii, Verses 13-16.

2. Motive Recall

3. Neither . . . Nor . . .

For the Catholic at church there are two graces of courtesy to be sought and two extremes of discourtesy to be avoided. There above all other places the Catholic has an opportunity to show his manners and regard and consideration for Christ both on the altar and in those kneeling about him. For Christ on the altar and in people there must be neither the discourtesy of extreme formality nor that of careless neglect.

We go to church, most of us, with the intention of worshipping God, of praying. Worship should be attentive, dignified, careful, but not stiff, wooden, strained. Prayer is conversation with God. Yet how hard it is to chat with a second person when a third person is doing something that distracts and annoys either of the conversants. With these two thoughts as guides as we enter a church we should be able to genuflect, slip into a bench, and sink into the absorption of prayer in a manner which will please Him in Himself and in these His least brethren.

4. Regard for Others

This outline booklet is hardly the place for a lengthy discussion on prayer and worship. Suffice it to say that a moment's reflection on where we are going, what we are going to do, with whom we are going to treat should suffice to give that attitude of respectful familiarity with our best friend that should mark our conduct—interior and exterior.

The externals of our conduct in a church do come within the scope of this little work—so here goes. The secret of Christlike courtesy in church is to be found in a strict living of the golden rule. Of course *we* have never committed them, but here are some of the "sins" of the churchgoer.

1) Making a good bit of noise—right into the vestibule of the church and sometimes beyond.

2) Forgetting that the holy-water font is not to be made to look like a misplaced birdbath.

3) Walking heavily down the wooden aisle or, if the floor is stone, doing your best to see just how well your heels will clack.

4) Entering a pew as though you were trying to ascertain just how firmly fixed the kneelers are. And speaking of kneelers . . . to pick them up and slam them down resoundingly is always a jolly way to make everyone happy.

5) Reaching into your pocket or pocketbook for a rosary and pulling out a fist full of change or a compact along with the beads and having this profane matter fall to the floor and distribute itself ringingly under another bench is a further help to the devotion of others.

6) Coughing, sneezing, wheezing, noisily using a handkerchief, hissing your prayers as if you were a peanut roaster, banging your beads against the back of the pew ahead of you, gawking about—all are recommended by Satan as sure-fire ways of ruining the prayers of someone near you—or even half the church away from you.

7) Sitting back suddenly before the man behind you has a chance to rescue his Homburg is another well-tried way of putting him in perfect disposition to offer Mass or to pray.

8) End-seat squatting, jostling, pushing, crowding are all tabu for the Christianly courteous.

9) Rushing anywhere in church, be it up to the communion rail or out the doorway at the end of Mass or a sermon, is likewise definitely not done.

10) "Jumping" the line when a crowd is waiting to get to confession is another pleasant little custom, which makes extra work for the confessor. We think that anyone who does this should most certainly mention it as part of his sins: ". . . and also for having been the cause of others' sins" might cover it.

11) While a little smile is permitted to acknowledge the recognition of a friend, any other greeting should be saved for a later meeting outside the church.

12) Coming on time to services. Arriving late may show off your new hat or dress to better advantage in a larger crowd, but it also shows off your boorishness.

13) Leaving before the services are over is equally distracting and discourteous—unless you really must catch that train.

5. His Priests and Nuns

It is well to remember two things when you are dealing with those who are especially close to Christ by reason of their priestly or religious vocations. First they are human beings; don't shun them as though they carried some contagion about with them. Second they are special human beings, and hence much of the manner and content of talk that would be quite all right with people in the world is to be shunned when you are with them. Familiarity is to be avoided for both these reasons. Friendliness, courtesy, respect, a pleasant reserve should mark your contacts with Christ in these chosen friends of His. Excesses on either side of this happy middle lane will cause Him pain and discomfort in them. Traveling this lane, you will strike a fine midway between both those who are sometimes more free than they should be and those others who are so terribly self-important and who take themselves so frightfully serious.

Titles

FOR MEN: Brother, Father, Monsignor, Bishop, Cardinal or Your Eminence. Some priests who have degrees like to be called Doctor (just why we never could fathom); if this is what they desire, humor them.

FOR WOMEN: Sister, Madam, Mother, Reverend Mother. When in doubt as to whether you should call a religious sister or mother, always use the latter form.

Introductions

The general rule is that the man is to be presented to the lady, the younger to the older. This rule may be followed when you are introducing priests and religious. If you become confused and present a nun to a priest, don't be too flustered, for it can be covered by that other rule which suggests that the lesser in dignity be presented to the greater, regardless of sex. We'll leave it to you to figure out who is tops when it comes to the matter of introducing an ordinary everyday priest to a mother provincial or a sister dean.

Letter Forms

CARDINALS

Address on envelopes: His Eminence—(Christian name) Cardinal—(surname)

Salutation: Your Eminence:

Conclusion of a letter: I have the honor to be with profound respect Your Eminence's most humble servant . . .

ARCHBISHOPS

Address on envelopes: The Most Reverend N—— N——

Salutation: Your Excellency:

Conclusion of a letter: I have the honor to be with profound respect Your Excellency's most obedient servant . . .

BISHOPS

Address on envelopes: The Most Reverend N—— N——

Salutation: Your Excellency:

Conclusion of letter: I have the honor to be, Your Excellency . . .

ABBOTS

Address on envelopes: The Right Reverend Dom N——
N—— (designated letters are added)

Salutation: Right Reverend Abbot:

Conclusion of a letter: I am, Right Reverend Abbot, your devoted servant . . .

PROTONOTARIES APOSTOLIC, DOMESTIC PRELATES, AND VICARS GENERALS

Address on envelopes: The Rt. Rev. Msgr. N—— N——

Salutation: Right Reverend Monsignor:

Conclusion of a letter: I am, Right Reverend Monsignor . . .

PAPAL CHAMBERLAINS

Address on envelope: Very Rev. Msgr. N—— N——

Salutation: Very Reverend Monsignor:

Conclusion of a letter: I am, Very Reverend Monsignor . . .

RELIGIOUS-ORDER PRIESTS

Address on envelope: The Rev. N—— N—— (designated letters added)

Salutation: Dear Reverend Father:

Conclusion of a letter: I am, Reverend Father . . .

SECULAR PRIESTS

Address on envelope: Rev. N—— N——

Salutation: Dear Reverend Father:

Conclusion of a letter: I am, Reverend Father . . .

BROTHERS

Address on envelope: Brother N——

Salutation: Dear Brother N——:

Conclusion of a letter: I am, respectfully yours . . .

SISTERS

Address on envelope: Sister N—— (designated letters added)

Salutation: Dear Sister N——:

Conclusion of a letter: I am, respectfully yours . . .

Points for Discussion

1. Poll the group for experiences that they have had in which they have either disturbed others or have been disturbed by others in church.

2. How many make a practice of recollecting themselves before they go into church so that when they enter it they know what they are going to do there and with whom they are going to speak?

3. Can anyone make any suggestions which will demonstrate how thoughtfulness of others has helped or can help the courteous one himself to pray better?

4. Mention from your own experience other noisome faults committed in church that can be added to those given.

5. In the light of the general rules given in No. 5 of this section, can a set of concrete circumstances be worked out, with the proper conduct for each circumstance?

6. PROJECT: Two skits for the beginning of the next meeting. One of them a monologue by one of the members who represents the guardian angel of the parish church which this group attends. The angel makes his observations on the conduct of the congregation at the last Sunday Masses. The other skit can be handled by three of the group, one of whom gives the directions while the other two act out the way that a person should conduct himself when he meets and converses with a priest or a nun.

VIII. COURTESY IN CHRIST VENTURES ABROAD

1. Meditation

2. Motive Recall

3. Readied for the Road

The Catholic has every reason that the non-Catholic has to make a presentable appearance in public. In fact he has one reason that others have not: He wants to be easy and inoffensive on His eyes in others; he wants to look as Christ would look were He abroad in our city streets or country lanes today. What is said here of he-Catholics holds even more strictly for the ladies. They can supernaturalize their natural tastes and drives in these directions by dressing and acting becomingly for Him.

Before one steps out into the public ways, it is well for him to check over carefully his appearance. The richness or poverty of clothes means but little, save that poor clothes are more like the clothes that He and His mother must have worn. The following points however admit of no exception. For both the man and the woman there must be

cleanliness of

face . . .

teeth . . .

hands and nails . . .

clothing . . .

apparel suited to the occasion . . .

neatness—nothing torn or frayed . . .

shoes shined or brushed . . .

suit or dress well pressed . . .

Hints for Men

Be clean-shaven.

Let your clothes, especially your ties, be in quiet color combinations.

Wear your suit coats, unless you are in the bleachers.

Let your handkerchief be snowy white.

Hints for Women

Avoid excess in use of lipstick and other cosmetics, brilliant nail polish, strong-scented perfumes, extremes of fashion and color combinations.

Keep your powder puff, compact, and pocketbook unsoiled, neat, and not overloaded.

PROJECT: Together draw up either a set of rules governing the clothes to be worn on different occasions — e. g., to the office, to a breakfast, to a tea—or list those magazines in which can easily be found suggestions on what should be worn by men and women on such occasions.

4. Your Voice Again

Before you leave the house, make a firm, efficacious resolution to keep your voice well in control. Loud laughter, the raucous, strident, shrill, penetrating voice are on the excruciating side for both friend and stranger alike. On the other hand the mumbled word, the low-whispering voice can be lost in the midst of modern traffic jams; this causes the listener the bewilderment of not knowing what is being said and the embarrassment of saying yes when the answer should have been a decisive no.

5. In Public

The variety of opportunities for the practicing of courtesy for Christ's sake in public is well-nigh endless. Among all the possibilities that may be offered, the following have been listed as being worthy of special attention.

The person who is courteous in Christ in public avoids:

- 1) Running on the street. . . . Most of us are not firemen.
- 2) Poking along, wandering all over the sidewalk. . . . Such a practice is good training for broken field running but most exasperating off a football field.
- 3) Singing out names or nicknames across an avenue or in a restaurant.
- 4) Staring at others.
- 5) Walking three or four abreast—save on a wide beach.
- 6) Yawning, coughing, sneezing at all and sundry.
- 7) Pushing and jostling. . . . All right, maybe you will miss the car or the bus. In most instances there will be another car or bus along shortly.
- 8) Elbow-spearings. . . . Not dangerous but annoying.
- 9) Backclapping. . . . It's too breath-taking to be Christian.

10) Quarrels. . . . The gesture of pistols at dawn, though it is definitely immoral, is more courteous.

11) Arguing over a check or price tag. . . . Join a debating society if you are given to this gaucherie.

12) Talking when on elevators. . . . We'd like to hear what floor we're passing.

13) Hitching up trousers, suspenders, or shoulder straps.

14) Blocking doorways, subway entrances, and exits. . . . Such a practice keeps more than one accident ward busy.

15) Outbursts of temperament. . . . Fussing, fuming, scowling, muttering.

16) Broadcasting of opinions to an uninterested world.

17) Frequent fixing of tie, hair, hat.

18) Correcting others' behavior. . . . Let Emily post him instead.

19) Watching himself constantly in mirrors, glasses, shop windows. The latter reflection is very deceptive, giving one a much kinder reflection than is true.

Points for Discussion

1. Right here on the spur of the moment let each person contribute some particularly outstanding fault that he or she has seen committed recently in public.

2. The list given above is of things that are not to be done. What can the group get together regarding activities and appearances that mark the gentleman and the lady from a positive standpoint?

3. Perhaps this one is beyond the humility of the group: In religious orders there is a delightful practice called chapter. Therein the faults of the brethren or the "sistern" are exposed by other brethren and "sistern" to the superior and the assembled community. Think something like that might be worked out here? Oh all right then. Skip it!

4. Perhaps this practice might not be so bad: Each member of the club has another member assigned to him or her, a member who will in private point out little faults of courtesy

that the other member has committed. Be sure that the pair are very, very good friends, otherwise there is liable to be a series of private wars.

5. PROJECT: Between now and the next meeting have each group member watch lynx-eyed what goes on about him in public. Such observation may add considerably to the don't's listed above.

IX. COURTESY IN CHRIST ATTENDS TO BUSINESS

1. Mental Prayer

"Cursed is he that doth the work of the Lord negligently."

2. Motive Recall

Why Be Christianly Courteous Even at Work?

3. Further Fields

The whole field of business and industry is but another of those that the Lord points out as white for the harvest. The true Catholic Actionist sees his shop, store, factory, counting-house, office, bank, garage, in fact any place where he is working as but another bit of the "all things" that must be restored in Christ. This outline makes no attempt to give the techniques by which to win the workers' world, save to offer this: that courtesy in Christ is an opening wedge that every Catholic can wield at least to start the process.

4. Business Attire

First of all review what was stated in discussion VIII. No. 3. What is said there about appearance holds with special truth in the business world. There is little difficulty, as far as the men are concerned, in the matter of dress. The ladies however are a different matter. They should remember that — unless they make their living as show girls—they should dress wisely and well and in a manner befitting the part they are playing. Frilly sheer things which are too brightly colored and too revealing anatomically, trick hair-do's, excess in the use of powder, perfume, and paint do not help the efficiency of an office staff. They are likely to win the boss's ire. Not infrequently they are but "come-ons" for the unwelcome attentions of the office Casanovas. A conservative dress or suit, crisply laundered collars and cuffs, a fresh-looking blouse,

articles of apparel that give one the appearance of being well dressed without one's screaming it are the clothes for the woman who would bring Christ into her work with her. A wilted blouse, an ill-fitting or poorly hanging dress, hat and belt awry, every freak and fad in the "new" in fashions, high-heeled shoes, gaudily attractive colors—all those things which declare that whatever else she may know she is very lacking in good taste and the knowledge of correct dress are unworthy of the Catholic girl or woman who is representing Christ.

PROJECT: Pause here and together work out those rules which should govern the clothing of either men or women in business. Let the rules be formulated and mimeographed and given as a guide to each of the members.

5. Making or Breaking You?

The business world is a place where a man or a woman may be made or broken. With the defense-push under way now, work, instead of being a sphere in which they can develop strength, charm, Christlikeness, may make machines out of men and women. Some of the signs of the breaking process are the following:

- 1) Manifestation of impatience in the office, at home, when you are boarding trains, busses, streetcars.
- 2) Contempt for human fumbling in general, for the old, for the slow, for the weak, for the stupid.
- 3) That crisp, cross, exacting look in your eyes even when you are off duty.
- 4) Dislike or even hatred for your job.
- 5) A growing pugnacious attitude.
- 6) Sleeplessness, worry, anxiety, tension.
- 7) Self-pity.

6. Contacts for Christ

It is not only in church or at Sodality meetings that you are Catholics, Christ-bearers. The point of contact with the world that you would win for Him is much more constant in the office, in the store, at the counter, at your desk. Here are some of the lines that courtesy may take if you are to bring Him to others and serve Him in others while you work.

- 1) Refuse to add your bit to the pile of office gossip.
- 2) Do your job. Remember that when you push some of it off on another with, "Here, you do this; I'm so busy," you're pushing it off on Him.
- 3) A cheery good morning, a pleasant smile, a helping hand to the new boy or girl in the office can make the day happier for Him in others. Wonderful too how such courtesy makes the birds sing and the sun shine for you yourself!
- 4) Be punctual. Get to work on time, and stick out the day to the last minute. Here you are dealing with justice and not merely courtesy. Gab fests and bull sessions while you are on the job may mean added purgatory for you.
- 5) Icy aloofness, picric personalities, and gushiness are to be avoided. Bear with others. After all they bear with you.
- 6) Patience is a virtue, especially in a place of work. If you must "take it out" on someone, go in and see the boss. What? You'd rather not? Strange, isn't it?
- 7) Don't be afraid to do more than your share of work. Strive for the helpful attitude rather than the attitude of standing pat on your rights.
- 8) Be kind but dignified and very firm with the Lotharios and the poor lonesome, misunderstood married men — if you are girls. If you are men, then be all that that word implies, and don't let the girls know that you think you are God's gift to women.

7. Working With Him

The man and the woman who enter upon work in the right spirit try to bring the place of their work under the spell of Christ's charm. He and she do that when they throw themselves wholeheartedly into their really big job — no matter what they may be working at—of imitating Him. The result? He remains really manly and she womanly. They both continue to be alert, eager, unbowed by fatigue or resentment. Because they are at one with the world's most attractive personality, they too are attractive. With Christ in them and they in Him there is a radiance about them that no office, machine, or boss can crack or dull.

Points for Discussion

1. Are there any other points that you think should be added to the above lists of things to do and not to do at work?

2. Let each one give a description of his place of work, of the conditions there. Then let the whole group discuss what each member can do to bring Christ more fully into his or her place of business or work.

3. Together work out office situations that require special handling (e. g., the office troublemaker) and what can be done in those situations.

X. COURTESY IN CHRIST AND PUBLIC SERVANTS

1. Mental Prayer

Christ Washes His Apostles' Feet.—(*Jno. xiii, 1-15*)

2. Recall the Motive for Christian Courtesy

3. And Public Servants?

When Our Lord said, "As long as you did it to one of these my least brethren, you did it to me." He put no limitation on either the it that was done nor on the brethren. Hence everything or anything we do or don't do to anyone is done or not done to Him.

Among the least brethren of the Lord then we find the vast army of men and women who either by choice or by force of circumstance serve others. In that legion we find car conductors, bus drivers, trainmen, porters, messenger boys, paper boys, bootblacks, collectors, bank clerks, beauticians, salesgirls, manicurists, ticket sellers, waitresses and waiters, men and women in information bureaus, receptionists, cashiers, filling-station gas-pumpers, policemen, firemen, telephone operators, soldiers, sailors, aviators, and marines. Men and women, they are, from all sorts of homes and localities, of different colors and backgrounds, reciters of various credos or of none. Strangers, unknowns, the likeable and the disagreeable, all are to be considered His brethren. The thought puts us in touch with Christ at every turn. It makes us at home, amid members of our family-in-Him, at every turn.

4. Treating Them Courteously

True courtesy, courtesy in Christ, is not a thing that we keep to shower only on those who can do something for us, on the powerful, the rich, the friendly. It is a Catholic thing that takes in everyone. Hence it is to be given to public servants as well as to anyone else. We don't look down on them as inferiors. Rather we approach them as fellow human beings; we deal with them with a friendly respect, regarding them as veils hiding Him; when we leave them, there is gratitude in our own hearts and a lighter feeling in theirs because of our kindness.

It is true that these same servants are often very lofty, sometimes very crabbed, not infrequently possessed of all the sauvity of an Iroquois squaw or brave. Because they are ignorant and ill-mannered is no reason for our falling into their dis-graces. Patience can come into play, understanding being the basis on which patience is built. How would we ourselves feel if we were answering for the umpteen-hundredth time the same stupid, dull, monotonous question we are putting to this person here? Would we be all sweetness and light after we had been on our feet for hours, rushing meals to hungry maws? A little sprinkling of consideration for the salesgirl who has seen her counter torn to bits for the tenth time by nonbuying customers will make us feel sympathy for her rather than anger if she snaps at us. It is truly amazing how readily a soft answer will turn away the wrath of a harassed "copper" and soften the hauteur of a "veddy, veddy" superior receptionist.

These "servants" are human beings like ourselves; hence they can make mistakes. (Of course *you* don't make mistakes, but you might make one sometime, you know.) When a correction of a mistake is necessary, it can be made in a manner at once firm and kindly. Angry, vociferous, noisily lengthy protests in public, in private, or over a phone are not only ill-mannered; they are utterly, unchristianly discourteous.

5. A Word to the "Servant"

Whatever foolish and un-Catholic ideas may have been bred into society by reason of social-caste differences, the real Catholic who holds one of these jobs of serving the public finds his job a source of joy. It isn't merely a bit of work for him; it is another and a special opportunity for him to work out his vocation of serving Christ in others. It is that thought which

should govern all his dealings with others in a business way. His eyes are on what he can do for Him . . . not on a raise in pay, bigger commissions, fatter tips. Usually, since he has sought the kingdom of God first, these other things are added. It pays to be Christianly courteous. It pays here in rich dividends, the knowledge for example that even our telling a poor old lady who is in the Loop where the Loop is, is being done for Him. It pays hereafter, as we know from Christ's words: "Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world."

The qualities of the King's good servant should be the following:

- 1) Seeing Him in others.
- 2) Cheerfulness.
- 3) Desiring to be helpful and obliging.
- 4) Being well mannered.
- 5) Possessing true humility, which in the Christian is a happy medium between haughtiness and servility.
- 6) Honesty.
- 7) Consideration.
- 8) Cleanliness and neatness.
- 9) Friendliness without familiarity.

Points for Discussion

1. List the kinds of public servants with whom you come in contact most frequently.
2. Classify:
 - a) their behavior toward you;
 - b) your reactions:
 - 1) as they really are;
 - 2) as they should be.
3. Put on a two-act skit showing a man ordering a dinner or a woman buying a hat or a dress. In Act I have them behave as they would or might behave before they realized the value and beauty of the courtesy-in-Christ idea; in Act II have them

behave as they would behave after they realized this value and beauty.

4. Together run through the New Testament and find instances of Christ's courteous correction of others, *e. g.*, "Go and sin no more." Would you say that His treatment of the Pharisees was discourteous? Discuss the answers.

5. Read the epistle of St. Paul to Philemon. What modern applications can be made of some of the teachings it contains?

6. Draw up a list of occasions wherein public servants need to be especially mindful of courtesy in order not to offend Him by a lack of it.

7. Can you add qualities other than those given above that you think should be possessed by the Catholic public servant?

XI. COURTESY IN CHRIST GOES TO A SOCIAL

1. Mental Prayer

The Wedding Feast at Cana.—(*Jno. ii, 1-11*)

2. Motive Recall

3. A Real Test

Some people regard suffering, sorrow, the cross as the test of a Catholic's real worth. That these things are a test, perhaps the supreme test, cannot be denied. There is however another test which is no less real: the way one behaves Catholicly and hence courteously in Christ amid joy and laughter and song and sociability. A cross makes us turn to the crucified. But it is only the real Catholic who links his joys with the joyous days and the Resurrection of Jesus of Nazareth. Suffering brings us to the foot of the cross. Joy unbaptized often makes us forget God. Yet St. Paul could say "*Whatsoever . . . you do, do all to the glory of God.*"

4. Courteous at Play

Just as there is no clearer criterion of a man's breeding than his manners at table, so there is no surer characteristic of the truly courteous man than his consideration, tact, cooperativeness at playtime, at the theater, at a dinner, at a party, at a dance. Play takes on a new keenness of enjoyment when we put Christ right in the midst of it in ourselves and in others.

There is something wrong with the Catholic who cannot be picked out at a social function as one manifesting both the richest enjoyment and the surest courtesy.

5. Some General Social Qualities

The Catholicly courteous person will manifest at social affairs womanliness or manliness, good manners, sportsmanship, neatness and good taste in dress, a sense of humor, the ability to talk or listen well, naturalness, sincerity, poise, intelligence, cooperativeness, modesty (in a woman), chivalrous respect for women (in a man).

The slightest excess in drinking and loud, obscene, or profane language are all equally detestable in both men and women.

The acquisition, exercise, and development of these general fine points are necessary elements for the practice of courtesy in Christ in social life.

6. Dining Out

The observation of the following conventions make for more grace-full as well as more graceful dining.

1) SEATING: The lady sits on one side of the table, the gentleman sits opposite her. When there is more than one couple, the ladies sit opposite each other, and the laddies sit beside their ladies.

2) ORDERING: Remember that the pocketbook of the person footing the bill is not the size of the Bank of England. Gentlemen will usually order the same-priced meal that the lady orders. It's a social sin to order a sirloin if you have been invited to have lunch or a snack; to order a Salisbury steak (hamburger to you) is much more virtuous—and may save you the inconvenience of walking home.

If you are in doubt about the content of Wally's wallet, shoot at something inexpensive, or ask him to order for you.

In most places you'll find both à la carte service (each item is priced separately) and table d'hôte (the entire meal has a set price). Generally the latter is more within the ordinary income bracket of the man.

The lady indicates her choice to the gentleman. He in turn writes it down or relays it to the waiter. Then he indicates his

own order. If there are no hes in the group (this draft business does things like that), the hostess does the ordering.

Ordering things not on the menu is not done.

Courtesy to Christ in the waiter or waitress is the mark of the truly Catholic gentleman and lady.

3) SOME TABLE DON'T'S: Don't, please:

- a. fiddle with the silverware, saltcellar, etc.;
- b. write on the tablecloth;
- c. either monopolize the conversation or fail to contribute to it;
- d. refuse food that is offered you (take it, try to eat it, at least toy with it);
- e. serve yourself from the serving dish with your own individual silver;
- f. banjo-grip your fork, pile food on the back of it, wave it like a band leader's baton;
- g. make noises like those of a suction pump;
- h. leave your spoon in your cup (you have only two eyes; neither of them can be replaced);
- i. push your plate back when you are through eating;
- j. lean back in your chair when you are finished.

4) TIPS: Ten cents is a minimum on checks below a dollar. Ten per cent of a check is the customary tip for all other occasions.

5) LEAVING: The lady goes first. She remains at a little distance while the gentleman pays the bill. She does *not* "hawkeye" him while he is in the process of settling the account.

Go away without taking souvenirs, such as decorations, menus, silverware, swizzle sticks, etc. (Cf. the seventh and the tenth commandments.)

7. Dancing

This section makes no attempt to put Arthur Murray out of business. It offers merely a few hints on polite behavior, not the latest in trick steps.

1) Respect is to be shown the chaperone—where we haven't abolished her.

2) Not only the last but the first and middle dances are to be saved for the partner.

3) Dancing all evening with the same person is an indication of bad taste, infatuation, or just sheer lack of charm.

4) She will dance with any respectable person of her acquaintance who asks her to dance, despite his lack of good looks or Terpsichorean ability. He will not allow the wall-flowers to wilt.

5) She will remember to be Marylike and refuse to become Dianaish (goddess of the hunt), neglecting her escort for another man.

6) He will never allow a girl to walk across the dance floor alone.

7) Leaving the dance floor or house or environs to go riding or to park is not only discourteous; it is plumb dangerous.

8) Noisiness, boisterousness, being the life of the party, snootiness or lack of cooperation, becoming intoxicated, smoking and dancing at the same time are all in the worst of form, and that's understatement.

9) She suggests the homeward-wending (to the one who brought her). He will know that she is perfectly capable of getting into the house without first being kissed.

8. Teas and Receptions

This section might well be headed "For Ladies Only." The men ordinarily give to teas, musicales, receptions the same cordiality that they bestow on poison or sin. Be it a "high" tea or a "low" one, the men ask to be held excused. But the ladies seem to enjoy them. So for the ladies here are a few tips for teatime. (It is only that courtesy in Christ may prevail even at such times as these that a priest can be excused for the writing of such matters.)

1) The Simple Tea.

a. Time: From four to six o'clock in the afternoon, either any day or on stated days of the week.

b. Setup: One or several small serving tables. The hostess and one or two friends serve dainty sandwiches,

cakes, bonbons, salted nuts, sometimes ices . . . and of course tea ("unspiked") flanked by cube sugar and tongs, a pitcher of cream, slices of lemon.

c. Action: The hostess pours the tea, adds whatever her guest desires, and passes her the cup. When all are served, they fall to with right good will—but daintily . . . daintily . . . not lustily, we beseech you.

2) High Teas and Receptions.

a. Invitations are to be sent out from two weeks to ten days before the event. If you are invited and unable to attend, a note of explanation from you is in order. If you do intend to be present, no such note is necessary.

b. The hostess stands near the entrance to the receiving room or tearoom.

c. After removing their outer wraps, the guests present themselves to the hostess at once. The lady or older person precedes the gentleman or younger person down the firing—pardon!—receiving line. Each guest, if the name is not announced, gives his name to the first one in the receiving line—if the party is large.

d. The guests can form their own groups. Friends help with the serving of refreshments. One may however help oneself to sandwiches and food on the tea table—but once again, daintily.

e. The hostess takes her place again—at the affair's end—so that departing guests may bid her good-bye. If the tea or reception is large, such leave-taking is not obligatory.

f. If you can't arrive at least twenty minutes before the tea's or reception's end, don't come at all; send a calling card, if you can't attend the event, so that it will arrive as close to the receiving time as possible.

Points for Discussion

1. Seek out in the New Testament instances of social activities in which Christ Our Lord joined. Try to visualize how He acted in each of them.

2. What do you think of the validity of the joy-test for Catholicism?

3. Which of the general social qualities do you consider most important? Why?

4. Have the group both now and at some later meeting go through mock dinners, dances, teas, and receptions. We know of no better way to be prepared against the time when one of them will sneak up on you.

XII. COURTESY IN CHRIST SPEAKS OUT IN MEETING

1. Mental Prayer

The Last Supper.

2. Recall the Motive of Courtesy in Christ

3. In a Crowd

It is truly amazing what the being in a group will do to individuals. The courteous, kindly, mild-mannered man becomes often enough discourteous, harsh, boorish when thrown in with a group of his fellows. Individual and mob psychology are two disparate studies.

Because of this fact the one who is striving to practice true Christlike charity must be especially on his guard when he goes to a meeting of any kind. There is the possibility there of his showing courtesy not only to one or a few member-cells of Christ's Mystical Body but to many of them. There is also the chance of a greater extension of discourtesy. The following suggestions will help both those leading the meeting and those attending it to conduct themselves in a way which will make them most courteous to Him.

4. Helps for Those Running the Meeting

As a starter the pursuit of a course or the reading of a book which deals with the reactions of men in the mass would be extremely helpful. It would save the leader from many heartaches. It would enable him to avoid the inflicting of many headaches on others. So for the actual meeting itself . . .

1) It should start promptly, at the time stated. Even if you are the only one there, get the meeting going.

2) The events that are to take place, the speakers and their speeches, the amount of time to be given to discussion, voting,

intermission—all should have been carefully planned. There is no reason why Catholic meetings cannot be conducted for Christ with the same precision that worldings give to the conducting of broadcasting stations. An unplanned meeting is a direct insult to those attending the meeting.

3) Here above all clarity of speech mirroring clarity of thought is important. If courtesy means to put a person completely at his ease, what can murder it more effectively than slipshod thinking and unintelligible mumbling? Ear-strain is a terrific pull on one's patience.

4) Projects and speakers should be introduced into the meeting, not according to the leaders' likes and dislikes, but according to the needs of those attending the meeting.

5) Where the meeting involves discussion, parliamentary procedure carried out with politeness is in order.

6) Gauge the length and close of the meeting so that people attending it will not go home exhausted or too late.

And all this, remember, is being done for Him and to Him.

5. Pointers for Those Attending

Thoughtfulness of Christ in the other fellow is the watchword of those who attend meetings. In particular . . .

1) Get to the meeting early enough so that you are in your place when the meeting begins. It disturbs everyone to have the late legion come galloping up the aisle in the middle of the first speech.

2) Pay courteous attention to what is going on. If you are so tired that you must sleep, you shouldn't have come. If you are bored, become an actor and make believe you are not bored.

3) There are several very effective ways to make yourself obnoxious to everyone near you. You might start by kicking from time to time the chair of the person in front of you. To chew gum audibly also helps distract your neighbors. Shifting continually in your seat is a third delightful dodge. That which endears you most both to those on the platform and those about you is to keep up a running fire of half-witish remarks about the things which are being said or done. Conversation in an annoying undertone with some crony who is as boorish as yourself ranks with the practice just mentioned.

4) If opinions, ideas, nominations, or whatnot are called for, before you stand up and give your ideas, check yourself to see . . .

- a. Whether or not you are sure of the point at issue.
- b. Whether or not your idea has already been advanced by another.
- c. Whether or not you really have an idea and whether or not it is clear in your own mind. Is it really something worth while? (Oh we know *you* think so. But would the normal person feel the same way about it?)

When you stand up . . .

- d. Speak loud enough for all to hear you.
- e. Say what you have to say as clearly and as briefly as you can. (You are *not* the main speaker of the evening.) Then sit down. To waste one's own time is sinful; to waste the time of a crowd borders on sacrilege.

5) When votes are called for, use your ballot to promote that side of the question which you truly think would be profitable for the whole group—not just for yourself or for your clique.

6) Don't be one of these people who either laugh at everyone else who stands up to talk (they remain silent at other times) or who say nothing at the meeting and then become voluble about it when it is all over: "Why didn't they do this . . . that . . . the other?" There is only one answer for such questions: "Why didn't *you*?"

A meeting conducted and attended by people who are attempting successfully to be courteous in Christ bears out these words of Our Lord: "Where there are two or three gathered together in my name, there am I in the midst of them."

Points for Discussion

1. Let each member give from his own experience some instance of something he has done in and with and because of a crowd, something that he would never have done alone.

2. How does a meeting widen your opportunities to be good to Christ in others?

3. Together go over some meetings that you have attended. Check them according to the pointers given in section 4. Where did those meetings fail? Where did they succeed?

4. Can you add other details which you think necessary for more courtesy on the part of those conducting the meeting?

5. Together work out composite candid shots of the various types of people who attend meetings and their typical behaviors. Keep your eyes open for such in the future. Resolve to copy the admirable and to rid yourself of faults that might put you into this rogues' gallery.

POSTLOGUE

The following are cited by Sister Mary of St. Remi, B. V. M., of Mundelein College in her course on "Charm and Personality" as opportunities for the practice of courtesy.

1. Do not talk when someone else is talking.
2. Be pleasant and kind even though others are rude.
3. Pull out mother's chair for her when she comes to sit down at table.
4. Do not obstruct the view of others unnecessarily at entertainments.
5. Do not tell the story ahead of the picture at a movie.
6. When on a streetcar, give your place to an elderly lady, man, or a mother with her child if the car is crowded.
7. Do not visit or laugh when you are in the library or attending a concert or a lecture (or a sermon).
8. Show special consideration out of love for Him to weaker and less popular people, foreigners, visitors, strangers, the helpless, and the infirm.
9. Be on time for appointments, for school, for meetings with friends.
10. Ask rather than demand.
11. Help others to get acquainted.
12. Do not make unkind remarks even though they are true.
13. Be a gracious winner and a good loser.
14. Rise when an older person enters the room.
15. Talk about things of interest to the person with whom you are conversing; and if others are present, be sure that they can take part in the conversation.

Remember through all of this that "*You did it to me.*"

**You'll Want to Read These
Pamphlets on Conduct
and Character!**

Romance Is Where You Find It
Who's Pushing Your Mind Around?
Catholic Education Is a Waste?
Why Be Decent?
The Pure of Heart
Are You Scrupulous?
Success Through Personality
What to Do on a Date
Pardon My Manners
Going Steady

***Send \$1 (includes postage) today for
these pamphlets. They are guides for
teen-agers. . . . They are of great value
to adults.***

**The Queen's Work
3115 South Grand Boulevard
St. Louis 18, Missouri**

Our Lady

in the

Modern World

DANIEL A. LORD, S.J.

FATHER LORD believes Mary is as modern as today, as powerful as ever in her answers to our current problems. This best-selling book gives a picture of the world's most glorious Lady.

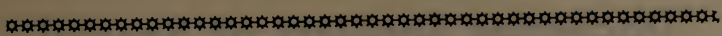
\$3.00 — cloth edition

\$1.50 — paper edition

THE QUEEN'S WORK

3115 South Grand Boulevard

St. Louis 18, Missouri



Material for Convert Help

Missing Something ?

A Letter to My Non-Catholic Friends
By Theodore Schulte, S. J. 25c

16 Steps to the Church

By Herbert O'H. Walker, S. J.
and
Edmund J. Fortman, S. J. 50c

Brief Case for the Existence of God

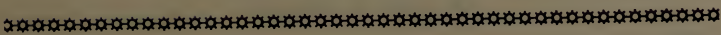
By Daniel A. Lord, S. J. 50c

Parts and Prayers of the Mass

By a Layman 25c



THE QUEEN'S WORK
3115 South Grand Boulevard
St. Louis 18, Missouri



Discussion Booklets of Special Interest to Families

Leadership in the Home

J. Roger Lyons, S. J. 10c each

The postwar world must look to youth and the family to solve problems of the welfare and security of our homes. 7-point program for the family.

Our Place in the Christian Family

J. Roger Lyons, S. J. 10c each

A study of Papal attitudes toward home and family. Expressions of Popes Pius XI and XII, voicing the Church's awareness of her duty to safeguard the home.

Some Notes for the Guidance of Parents

Daniel A. Lord, S. J.

cloth edition \$2.50 each

paper edition \$1.25 each

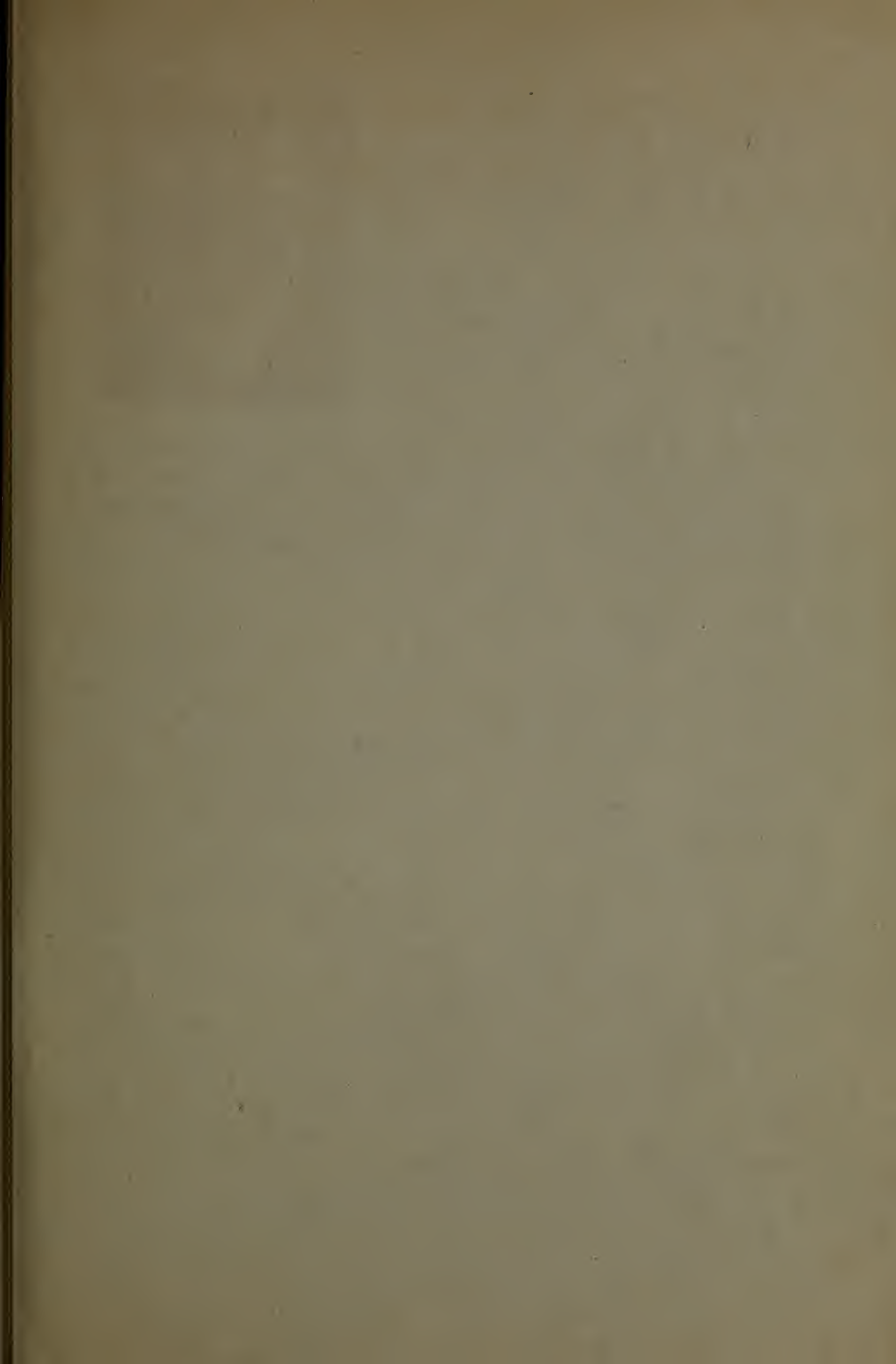
Ideal for parents and future parents as well as for teachers. Here is a book that discusses problems that confront the family and gives the practical solutions.

Mother's Manual

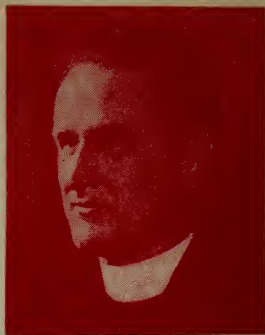
A. Francis Coomes, S. J. 50c each

A complete prayer book for mothers and mothers-to-be.

THE QUEEN'S WORK
3115 South Grand Boulevard
St. Louis 18, Missouri



Reverend Richard L. Rooney, S. J.



The Rev. Richard L. Rooney, S.J., of the headquarters staff of the Sodality of Our Lady, lives at St. Louis University, 221 North Grand Boulevard, St. Louis 3, Missouri. He was formerly the New England representative of the Sodality. He served as a chaplain in the United States Army Air Forces at AAB Biggs Field in El Paso, Texas. Shortly after his release from military service he was appointed to the Central Office of the Sodality.

Father Rooney has written the following discussion club outlines: CHRIST, YOU, AND ROUTINE; WANTED: MORE EVERYDAY SAINTS; COURTESY IN CHRIST; APOSTLES ALL; OUR DAY WITH MARY; PERSONALITY FOR LEADERSHIP; LIGHT ON THE LITURGY; OUR GIFTED SELVES. These are published by The Queen's Work—as is his pamphlet DO YOU REMEMBER, LORD?

A recognized authority on youth guidance and leadership training, Father Rooney has been on the faculty of the Summer School of Catholic Action since 1940 as a lecturer on "Personality for Leadership." He has also taught in the religion department of Boston College in Chestnut Hill, Massachusetts.

Father Rooney was born in Bangor, Maine, in October of 1903. He entered the Society of Jesus in 1923. He was ordained to the priesthood in June of 1935.