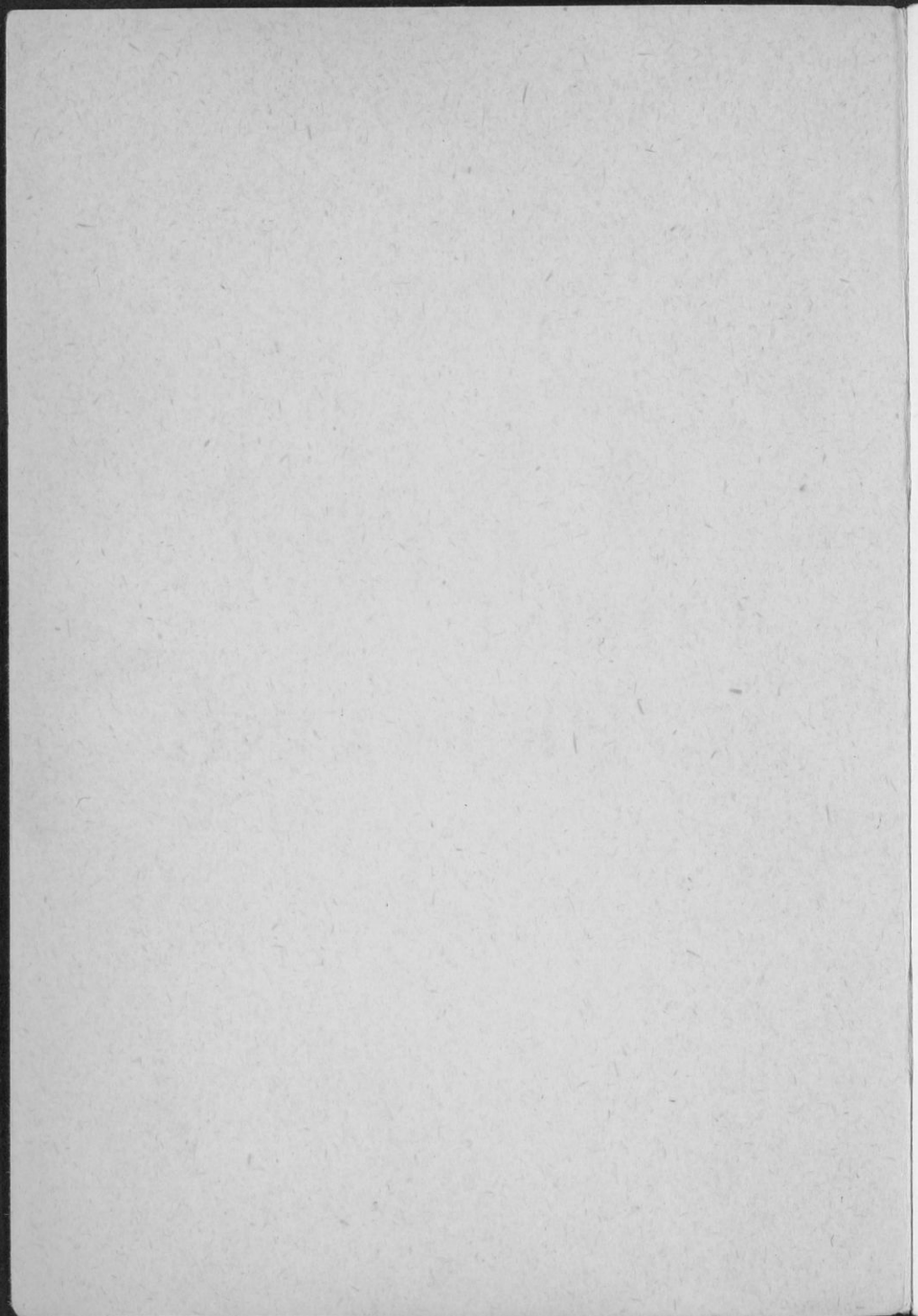


Carlin, Henry A.

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Very Rev. Msgr. Henry A. Carlin



CHRIST

OUR KING

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BY

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Four addresses delivered on the Catholic Hour from October 7, 1951 through October 28, 1951. This program is heard on the National Broadcasting Company network at 6:00-6:30 P.M. E.S.T. and produced by the National Council of Catholic Men.



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THE MOTHER OF THE KING

Address delivered on October 7, 1951



One day during His earthly career our Blessed Lord, kneeling down in the presence of His disciples to pray, so edified them that, when He arose from His knees, they rushed up to Him and said: "Lord, teach us to pray." And our Divine Lord, we are told, was so pleased with their request that He taught them the words of that beautiful prayer known as the "Our Father," a prayer which from that time until this has been, and from this until time be done shall be, mankind's main means of prayerful intercession. But after the Ascension of Our Blessed Saviour and the Assumption of His Immaculate Mother into Heaven, the fervent children of Mother Church yearned for another prayer, a prayer which would permit them to express, without prejudice to the adoration due their Creator, their love and veneration for the grandest of His creatures. To answer this need and to fill this void, Mother Church, as a companion-prayer to the Angelic Salutation, coined for the daily use of her faithful children the beautiful words of the "Holy Mary."

"Holy Mary, Mother of God," she taught us to say, and well indeed may we call her holy, if for no other reason than just because she is the Mother of God. But in addition she is the greatest and the highest and the saintliest of God's creatures, a model of holiness these nineteen hundred years for God's children on earth and forever more the incomparable queen of God's chosen friends in Heaven. Clothed from the very first in sanctity, always luminous and glorious in God's sight, she was predestined for perseverance, and her life throughout its course of years was but a succession of meritorious acts. Yes, hers through life was always emphatically the path of holiness, and hers since death has been the highest throne in Heaven, higher even than the throne of the highest of God's angels and God's saints.

And so, well indeed may we call her holy, and well too, since she is God's Mother, may we solicit her aid, day in and day out, but particularly at the hour of our death. In fact, it is precisely because of her greatness and her dignity and her sanctity,

precisely too because of the efficacy of her intercession, that Mother Church has been so solicitous to follow in detail her life just as she has followed in detail the life of her Divine Son, pointing out both her virtues and her privileges and instituting festivals to commemorate each of them. And it is precisely for these same reasons that Mother Church has set aside the lovely months of May and October, one-sixth of the entire year, during which she asks us to honor God by honoring His Immaculate Mother.

And how, think you, does Mother Church tell us to give this dual honor to God and the "Holy Mary." We are to honor her, and we are to ask her intercession. And when we say "Holy Mary, Mother of God," we are in reality honoring her sanctity and her dignity. And when we add "Pray for us sinners," we have the second element in our devotion to God's mother, recourse to her intercession. And if we would see both the reasonableness and the efficacy of this dual devotion, we have but to ask ourselves two questions — is Mary worthy of the honor we give her, and has she the power and will to help us when we ask?

Now, is Mary worthy of the

honor we Catholics give her? A thousand times yes, my friends. God, you know, is the infallible judge of all worth, and when we confine our veneration to one whom He himself has honored, there can be no question of our going astray. And God, my friends, has left us far behind in the matter of showing love and veneration for His Blessed Mother. So, let no one worry lest He go too far, for what honor could you or I give her, granted of course that it be less than the adoration we reserve for God alone, that could possibly compare with the honor which He Himself lavished upon her when, out of all creatures both actual and possible, He selected her to be His mother. God, of course, stands upon a pedestal apart, for He is the Infinite One, and no creature is ever worthy to be mentioned with Him in the same breath. There is an infinite distance, and there must ever remain an infinite distance, between Him and her. But among all God's creatures—creatures, mind you, I say—our Blessed Lady rightly occupies the very highest pinnacle, and she stands there without as much as a single rival.

The world today, my friends outside the Catholic Church will

have little or nothing to do with honor for the Mother of God. Men and women, it seems, are quite willing to honor the mother of Washington, the mother of Lincoln, your mothers and mine. They are quite willing to set aside a day each year on which they wear carnations in honor of their mothers, living and dead. But alas, there are only a few outside the Catholic Church who consent to give due honor to that mother of mothers, the Mother of our Lord Jesus Christ.

"Pray for us sinners," we say, and by so saying we invite with confidence the intercession of our Blessed Lady. But, can Mary really help us? Does God listen to her pleas for sinful man? For an answer turn back the pages of Sacred Scripture to the days of the patriarch Moses. The Israelites of his day had fallen into idolatry, and God's anger was so aroused against them that He solemnly declared that He would destroy them and obliterate their names from the Book of Life. But did He actually do so? Do we read anywhere in the pages of Holy Writ of the wholesale destruction of these rebellious people? No, it never took place, for God was moved to pity and forgave them. And why? What marvelous power was it that

stayed the arm of Divine Justice? The Scripture tells us that Moses went down on his knees and implored his God to spare his people, and that God granted his prayer. What a picture we have here! On the one hand we see a people in open rebellion against God, giving themselves up to every species of licentiousness; on the other we behold a justly indignant God about to destroy them from the face of the earth. One thing only stands between them and destruction. And what is it? Well, contemplate the venerable form of the patriarch Moses. His arms are outstretched in supplication, his eyes bedimmed with tears are raised to Heaven, his long white beard is streaming in the wind, and there is a look of most intense agony stamped upon his countenance as he beseeches God in burning accents to have mercy and to spare. From the heights of Heaven God looks down upon it all. He calls to mind the virtues and the holiness of Moses; He remembers his zeal and his loyalty. And He is more touched by the goodness and loving trust of this one upright man than He is angered by the crimes of three million of his fellow men. And so, because of the prayerful intercession of His servant, Moses,

God relents and extends forgiveness even to those who are most unworthy. But now our question is this—if such be the efficacy of the intercession of one of the patriarchs for sinful man, what, think you, must be the intercessory power of her who is the Queen of Patriarchs?

And there is a similar picture in Sacred Scripture of Abraham interceding for the citizens of the City of Sodom. God, you know, was so provoked by the frightfully obscene excesses of the Sodomites that He declared to Abraham that He would send fire from heaven to destroy the whole city. Naturally Abraham was sad at the fate that awaited his sinful people, and he set out to obtain from God a more favorable sentence. Now, you would imagine, would you not, that one man's virtues arraigned against the crimes of a whole city would have a very poor chance of prevailing. But you must remember that in God's sight a saint outweighs a whole world of sinners. And so Abraham's prayer did not go unheard. "Wilt thou," he said, "destroy the just with the wicked? Wilt thou not spare that place for the sake of fifty just, if they be therein?" And the Lord said to him: "If I find in Sodom fifty

just within the city, I will spare the whole place for their sake." But Abraham, fearing that there were not fifty just men in the city, said: "What if there be five less than fifty just persons, wilt thou for five and forty destroy the whole city?" And God answered that He would not. And Abraham kept pleading in this manner until he wrung from God a promise to spare the whole city, if but ten good men could be found therein.

Now, my friends, my point is this—if God so loves to listen to the prayers of His saints on behalf of sinners, if He spared three millions of sinful Israelites at the prayer of Moses, if He was willing to spare the sinful citizens of the City of Sodom at the prayer of Abraham, what, think you, will He ever refuse to her who is justly seated at his right hand in Heaven. What plea of hers can ever fall unheeded upon the ears of her Divine Son? What prayerful look of hers shall ever fail to touch that Sacred Heart that first was formed of her purest blood? Truly, my friends, can we say, and say with confidence: "Pray for us sinners," confidence not only in God's willingness to answer her, but confidence too in her willingness to ask.

Granted then that she can help us, will she do so when we ask? I think, my friends, that I need not answer that question, for surely there can be no one in this audience who has not already had abundant proof of her love. She, you know, is our mother as well as she is the Mother of God. How do we know that? Well, didn't God tell us as much in those last solemn moments as He hung twixt Heaven and earth on Good Friday afternoon on Calvary's knoll? Yes, she is our spiritual mother, and therein lies the key to our confidence. For even in our fallen nature, soiled as it certainly is after centuries of sin, there are still some feelings that seem to defy corruption, and chief among these is the strength and the nobility and the permanency of a mother's love. After centuries of mistreatment it is still patient and ineffaceable, still unselfish and everlasting. It never tires and it never gives up. Time has never been able to weaken it, and even ingratitude has been unable to kill it. It is the one great universal passion, the sinless passion of sacrifice, as noticeable in hovels where pinching poverty breaks its meagre crust as in palaces where opulent wealth holds Saturnalian feasts.

It has produced and fondled and reared and inspired all the hosts who have walked through time into eternity since man first raised his eyes towards the heavens. It will, please God, remain with us in unwavering fidelity forever more.

Yes, even in this cold and sinful world a mother rarely forsakes her child. Unlovely that child may seem to others, but they do not see him with a mother's eye. He may have drifted far, far away from the moral moorings of his innocent childhood; he may have placed the early wrinkles upon his mother's brow and sown the streaks of silver in his mother's hair; he may have planted thorns in her pillow and broken her heart by his follies and his crimes. All the world today may hate him. It matters not—she will remember only that she is his mother and that he is her boy. And finally, when all her schemes for his reformation have failed, and when his sins, as sins invariably will, have found him out, when the court of law has passed its sentence and the heartless machinery of justice is about to grind its grist of agony, she will be found at the foot of the scaffold like Mary at the foot of the Cross, and she will cover the con-

demned body with kisses and with tears. And when the trap has fallen she will coffin her heart with the body of her boy, and her soul will begin the eternal vigil of a deathless love.

My friends, we have been speaking of the strength and the nobility and the permanency of an earthly mother's love for her wayward child. Now, how shall we ever be able to express the depth of love of the Mother of God for us. Only this do we offer—an earthly mother may perchance at times forget and forsake her child, but Mary can no more forget us than she can forget Him Who gave us into her maternal care. Confidently, therefore, can we say to her "pray for us sinners now and at the hour of our death."

There is yet one point that I would make this afternoon. While the exalted privileges of Mary make her worthy of our veneration, while her saintly influence before the throne of God renders her worthy of our invocation, her purity of life stamps her as worthy of our imitation. She is, according to the non-Catholic poet, "our tainted nature's solitary boast." She is the clearest mirror among mere creatures of the holiness of God, and the choicest masterpiece of

His artistic Omnipotence. She is the peerless glory and the matchless jewel of her sex, a "mother with a maiden's innocence, a maiden with a mother's love." To real men she has always been the truest and tenderest, most loving and most lovable woman that earth could know, actually the loveliest loveliness of this world. To women since the dawn of Christianity she has been a model and pattern alike for maiden, wife and mother, exhibiting the virginal modesty becoming the maiden, the conjugal fidelity and loyalty of the spouse, and the untiring devotion of the mother. And if today our Blessed Lady occupies such a prominent place in Catholic pulpits, if altars and temples are erected in her honor and festivals are celebrated in her praise, her prominence, my friends, is due not only to her dignity as Mother of God and to her power as patroness of sinners, but also to her example as a saint. For no one, our Lord Jesus Christ Himself excepted, has ever exercised so dominant and so beneficial an influence on society, on the family, and on the individual, as the Immaculate Mother of Jesus Christ our King.

It is a commonplace among spiritual writers that we go to

Jesus through Mary, and that the grace to love and imitate her should be our daily prayer to Him. Happy are those who already have it; happier still are those who greatly prize it; happiest of all are these on fire with it. The fair light of eternity, the golden prophecies of a happy death, and the cheerful securities of a joyous judgment are upon them. There can be no such thing as repentance in Heaven. But, if there could be, when we see Mary there we shall wish that we had known her better, prayed to her more fervently, and loved her more ardently on earth; for we shall see brighter places than our own farther forward in the glory of Heaven, where we might have been had we loved her more.

From this day forward let us be real children of Mary. Let us count that day lost on which we do not lovingly linger over the mysteries of her rosary. To those who have not the habit of its daily recitation I offer this as a worthy day on which to

make a beginning, for today is the feast of Our Lady of the Most Holy Rosary, the 380th anniversary of the Battle of Lepanto, which brought about the institution of the feast. As your lips pronounce the prayers, your mind will dwell on the principal mysteries in the lives of Jesus and Mary. At the thought of their sacrifices for you, your heart will grow warm and your eyes will fill with tears. She will take your prayers to God and bring back his grace and mercy to you. The more you meditate, the more will you learn to know her; the more you learn to know her, the more sincerely will you admire her; the more you admire her, the more ardently will you love her; the more you love her, the more anxiously will you imitate her. And when, my friends, you imitate in your lives the virtues of the Mother of God, I need claim no power of prophecy to tell you that yours should be happy lives, that yours should be peaceful deaths, that yours should be a glorious eternity.

THE LEGATE OF THE KING

Address delivered on October 14, 1951

The human race has invariably felt the need of a priesthood, of a body of men officially charged to be mediators between God and man and to offer to God prayers and sacrifices in the name of human society. Throughout the ages wherever religion was professed, wherever altars were built, there also was to be found a priesthood, and a priesthood surrounded by particular marks of honor and respect.

The Old Law, inspired as it was by God and promulgated by Moses, set up a priesthood that was held in such honor that even Alexander the Great, certainly no model of modesty, bowed in humble reverence before the figure of its High Priest, and God Himself is on record as having visited His wrath on the impious King of the Chaldeans because he dared to profane the sacred vessels of its Temple. Yet that ancient priesthood derived its greatest glory and majesty from the fact that it was a prototype of the priesthood of the New and eternal Covenant, the Covenant sealed with the Blood of the

Redeemer of the human race, Jesus Christ, true God and true Man. It is of this priesthood, the Christian Priesthood, that we speak today.

The Christian Priesthood! Where, my friends, will you find the tongue that can adequately describe it; where is the mind that can entirely comprehend it! We have all been in rather close relationship with it since infancy and we have frequently witnessed the functions which belong to it. But have we ever realized that in those functions and in the potent powers which they demand there is a revelation of the Most High God transcending the reach of the most acute faculty of the human mind. The priesthood, you know, is one of the corollaries of the Incarnation. With infinite condescension God's Eternal Son came upon earth in passible flesh to ransom our fallen race, and He chose to effect that ransom by offering expiatory sacrifice. Since sacrifice should be offered by a priest, He came into this world both Priest and Victim. Since the Victim was Divine and the offering Priest

Divine, that sacrifice became all-sufficient for man's salvation. It wrought what the Psalmist termed "plentiful redemption." Indeed, so truly all-sufficient was the one Sacrifice of Christ on Calvary that it bears to be offered to the end of time. And so truly all-sufficient was the Priesthood of Christ that those whom He ordains throughout the ages to offer the sacrifice of Calvary are but sharers of His one and only Priesthood, so that in making the great oblation at the altar they but stand in His place, they but speak His words, they but use His Divine power. He had only one priesthood to give to His apostles, His own. He shared that with them and made it mandatory upon them to transmit it to others. Accordingly, they first ordained Matthias to succeed the traitor, Judas. Later they laid hands in Christ's name and in His stead upon Paul and Barnabas, and these in turn laid hands in Christ's name and in His stead upon those whom they had chosen to assist them in the Master's work. And thus, my friends, has the priesthood of Christ come down through the centuries in all its fulness, so that when today the deacon kneels before his bishop for sac-

erdotal ordination Jesus Christ is as really present and as really makes him a partaker of His eternal priesthood as He did some nineteen hundred years ago when He breathed upon Peter and his companions and ordained them to continue the work of His Incarnation.

Here, then, is the secret of the dignity of the Christian priest. He is so imbued with the priesthood of Jesus Christ Himself that holy men have not hesitated to call him an "alter Christus," another Christ. His dignity springs neither from nobility of birth nor from noted name. His dignity can be traced neither to his natural talents nor to his acquired learning, and it has nothing whatsoever to do with the church in which he ministers or the congregation that he serves. His dignity does not even arise from the long history and splendid services of his fellow priests. It is true that he can look back across twenty centuries and behold that splendid body of men who by their undaunted sacrifices have kept ablaze the torch of Faith, and handed it down brighter still by reason of the luster their virtues have shed around it, and who still live and labor in your midst to preserve and defend it.

He can see their fame recorded in every department of human endeavor. They have been the pioneers of education, the foster fathers of art, and there is no department of human learning or human science in which their names do not shine. They have gathered facts of every form and garnered them into sciences of every kind; they have touched all the facts of the earth and tested all the theories of the heavens. Yes, it is an ancient and honorable company into which a priest steps at the time of his ordination; thereafter he walks forever a brother of the mighty dead. Yet it is not from any or from all of these things that he derives his dignity; it is not because of these things the people reverence him and his father's sons bow down before him. No, his dignity has but one source and one justification—the stupendous change that was wrought in him by the imposition of hands and the grace of ordination, when he put on the eternal priesthood of Jesus Christ and stood before the world “an alter Christus,” another Christ.

What mortal man could ever be worthy of so great dignity? Indeed it must ever remain one of the mysteries of God's deal-

ings with mankind that He did not commit this sublime office to His holy angels instead of to sinful men. Who, it might be asked, but those bright spirits are perfect enough to discharge the various duties of a priest? Who else, for instance, dare presume to take into their hands the very Victim Who had hung on Calvary's Cross? Our Blessed Lord, however, thought otherwise. Despite the fact that He knew men to be sinful and selfish and unreliable; despite the fact that He foresaw one Apostle would betray Him, another deny Him, and all in a moment of danger forsake Him—still He knew that His mission on earth until the end of time was to be so human, so closely in touch with the wounds and wants and weaknesses of men, so intimately associated with the sinful, struggling multitude, that He considered men, despite their defects, best suited to discharge the duties of His priests.

The greatest dignity and power of the Christian Priesthood is the dignity and power to change bread and wine into the Body and Blood of Jesus Christ. This is the power that makes the priest; this is the dignity that keeps him in honor among men. We Catholics be-

lieve that at Holy Mass through the ministry of His priests the Victim of Calvary really and truly comes down upon our altars and there before our eyes offers up to His Eternal Father in an unbloody manner, of course, the same stupendous act of expiation for the sins of men, the same supplication for new favors and renewed mercy which He once sealed by His death. To make this offering visible to our mortal senses, He has appointed visible and mortal men to be His priests and has authorized them to take His place at the altar, to utter His own words with power to produce the same effect which they produced when at His Last Supper He uttered them with His Divine lips. Thus at the appointed time in the ceremonial the priest at Mass takes in his hands bread and wine, pronounces over them the solemn words of consecration, and on this utterance the bread and wine are changed into the Body and Blood of our Lord Jesus Christ, the Eternal Son of God. A tinkling bell announces that the stupendous change has taken place, and all who are present bow down to adore the Body that was born in Bethlehem, that walked through Judea,

that died on the Cross. And they are joined in adoration by the angels of God who hover around the altar during the celebration of Holy Mass. Those glorious spirits recognize in the Sacred Host the same Omnipotent Being Whom through cycles of centuries they have worshipped amid the splendors of Heaven. And one can indulge the fancy that, while these noble spirits adore the Sacred Host, Cherub will say to Seraph that the priest has done a prodigy surpassing all their angelic faculties, and Thrones and Dominations and Powers will confess the wonder and will praise the Lord Who has commissioned the priest to do a marvel which not even the highest and holiest of the nine choirs is able to effect. Yes, and if they look up to the dazzling heights whereon their Queen, God's great Mother is enthroned, they will know that not even she can do the thing that is done by the consecrating words of the priest. In this sublime mystery the priest is assumed into awful identity with the Divine Redeemer. "This is MY Body," we hear him say, not "This is the Body of Christ."

The second great dignity and power of the Christian Priest-

hood is the dignity and power to forgive sin. On the evening of the first Easter Sunday, whilst the Apostles were gathered together in that famous supper chamber in Jerusalem, the risen Christ appeared to them, breathed on them and said: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." These were simple words, but words with Divine power behind them—somewhat the same simple words as brought forth heaven and earth in the first days of creation. And St. Augustine tells us that the uplifting of a sinner to grace is a greater feat than the creation of the world.

Just consider for a moment the man in whom is wrought the melancholy revolution of mortal sin. When in grace the smile of God's love beamed upon him; by act of serious sin he becomes God's enemy. Before the commission of mortal sin he was a very tabernacle within which, as truly as in the glory of Heaven, the Great God dwelt; by the commission of grave sin God is driven forth and the soul has lost its beauty. Now this dark picture of the sinner's state is a background against which there

stands out in the bright colors the wondrous endowment which Heaven has conferred upon the priest. For let the sinner kneel before the priest and with contrite heart declare his wrongdoing, let the priest pronounce the words of absolution, and lo, the heavens are opened, the waters of God's mercy descend, the clouds that hovered over the sinner are lifted, and the full current of sanctifying grace is turned on once again in his soul, healing it and making it once more beautiful with something of His own divine beauty.

The very commonness of priestly absolution and the ease with which we receive it are likely the reasons why we are not affected with a thousandth part of the holy sensation it should produce. Many a feat immeasurably less avails more to strike the imagination. Let there enter, for instance, into the ward of a large hospital a man of preternatural endowments; let him use his wondrous power merely by stretching forth his hand to release from pain all who are there confined—and all the world will ring with his praises. Or better still, let this wonder-worker betake himself not to the ward of a hospital but to the cemetery where

your loved ones are sleeping the sleep of death. Let him stretch forth his hand and say the word, and then let the graves render up their tenants. Those feats, my friends, have never been done. Had they been done, all the world would have heard of them and voices without number would be uttering their praise. And yet, those of the Faith know, and know for a certainty that a far greater feat is done by the act of priestly absolution. The priest, of course, does not give life to a dead body; he gives life to the dead soul—and the death of the soul is the supreme evil.

On the day when Christ, in the person of the bishop, breathes upon the young Levite and anoints him in sacerdotal ordination, He places in his hands the Blood that was shed for the world's salvation. Before the last drop thereof archangels fall down in profoundest worship, and with thrilling wonder do they behold it in the hands of mere man, and in his person the power to use it for giving life to the soul that was dead. And when the absolving deed is done and they behold the sinner come forth from the confessional in the light of sanctifying grace they marvel at the wondrous

power of the priest. And when they hear him say "I absolve you from your sins," knowing that only He whose majesty is offended by sin can pardon it, they begin to realize just why the priest is called "another Christ."

The immortal Saint Francis of Assisi was once asked his idea of the reverence due to the man whom the providence of God has uplifted to the dignity of the Christian Priesthood. He was a man whom humility kept from the priestly office. His answer was this: "Were I to meet an angel and a priest, I should salute the priest first." Here we have the feeling and attitude of a man guided by Faith. For Faith tells us that the greatest among human beings who walk this earth is not the man whose income is measured in millions, not the general who rides at the head of a victorious army, nor the founder of philosophical school, nor the imperial monarch in regal splendor clad. No, Faith tells us that the highest dignity that graces the earth today is the dignity of the Christian Priesthood, whose authority comes from God and whose powers transcending earth reach back to Heaven.

But the Christian Priesthood,

my friends, like Him from Whom it has come is set for the fall and for the resurrection of many in this world. The gentle Saint Francis and all who are on God's side entertain for it only the deepest sentiments both of inward reverence and of outward respect. Anti-clericals throughout the world reserve for it only their most venomous hate. And, paradoxically as it may seem both St. Francis and the anti-clericals are guided by the selfsame principle. The Saint knows that the priest represents God, God's law and God's interests, and he therefore cherishes for him a loving reverence. The anti-clerical too knows that the priest represents God, and for that very reason he holds him beneath his contempt. Our Blessed Lord prepared us for this sad condition of affairs when He said: "IF they have called the good man of the house Beelzebub, how much more them of His household." And on another occasion, when speaking to His disciples, he warned: "They will put you out of the synagogues; yea, the hour cometh when whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father nor

Me. But these things I have told you that, when the hour shall come, you may remember that I told you."

And so, my friends, men who lend a willing ear to the constant protest of fallen nature against the purity and justice of the Gospel of Christ, and who are unwilling to render to God a reasonable service, will always, it seems, hate the purpose of the priestly office. And the surest sign of the approaching defection and spiritual suicide of either individuals or nations is a diminished respect for the consecrated ministers of Christ.

Thus in modern Mexico we have seen sacerdotal martyrdoms equal in glory to the martyrdoms in the Roman Coliseum in the first century of our Christian era. In modern Italy and Germany and Jugoslavia dictators, intoxicated with autocratic power and guided by the practical irreligion of the day, have attempted with cruelest methods to dictate to the priesthood in general and the Vicegerent of Christ in particular just how far they may go in the exercise of the priestly office. Yes, and in modern Russia that dictator of dictators has crimsoned the streets of the soviet cities with the blood of his sacerdotal mar-

tyrs, and the salt mines of Siberia and the barren wastes of the Russian Northland are at this very moment echoing with the piteous cries of the Polish priests there confined for the alleged crime of serving their God.

Oh when, my friends, think you will worldlings learn that the Christian Priesthood is as eternal and as indestructible as is the Great High Priest, Jesus Christ, Himself! When, think you, will governments and dictators learn that the Priesthood of Christ like Christ Himself is everlastingly ineffaceable! But fear not, my friends. Modern governments and modern dictators may continue to work with a success worse than most dismal failure to get along without either God or His priests. They may continue to loose-upon society maddening waves of irreligious activity and to hurry men along in a flood of destructive frivolity. They may think all the while that they are effectively shutting out God from the hearts of man for whose well-being He died. They

may foolishly imagine that they are approaching the day when His Priesthood will be no more. But friends, fear not! Fear not, for as surely as the roof is above us and the floor supports our feet, as surely as God reigns in Heaven, so surely will they fail. And when posterity totals up their efforts it will be forced to admit, what worldlings have always been forced to admit when totalling up the efforts of the persecutors of God's priesthood, that the loftiest structure that impiety can ever raise is but the Babel monument of its own impotence. And so, my friends, when modern thrones have crumbled and modern dynasties are no more, when modern dictators and modern persecutors are as silent in their graves as the moonbeams, when the unholy dust of the Hitlers and the Titos and the Stalins has mingled for ages with the unholy dust of all who have preceded them in that unholy office, the Christian Priesthood will be here on earth still. Yes, "Honor God in all thy soul, and give honor to His Priests."

THE VINEYARD OF THE KING

Address delivered on October 21, 1951

Throughout the Catholic world this is known as Mission Sunday. It was so designated by His Holiness, Pius XI, in the hope of advancing through alms and prayers and sermons the all-important work of the propagation of the Faith. It would seem fitting, therefore, that our series of October discourses on the general theme of Christ The King should bring us today to the consideration of His Kingdom on earth, His Vineyard, His Church.

Our Lord Jesus Christ, you know, came down upon earth and walked among men primarily to offer a sacrifice of atonement, to cleanse men from sin, to make them children of God and heirs of His Kingdom in Heaven. He wanted also to teach the truths of eternal life and to instruct men in all things necessary for salvation.

With this end in view He founded a Church, a Church as wide as the world and co-extensive with mankind, and He placed at her head St. Peter, the Prince of His twelve Apostles. Forty days after His Resurrection, as He was about to say

farewell to His Blessed Mother and His faithful friends, He assembled his Apostles on a memorable mountain in Galilee and gave into their keeping the charter of His newly-organized Church.

Here, my friends, are His very words as recorded by St. Matthew:

“All power is given to me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.”

These words, my friends, can have but one meaning. By them the Apostles were commissioned to teach all men, to teach them with authority and with infallible utterance, and to teach thus with the sanction of eternal life or eternal damnation upon the acceptance or the guilty rejection of their words.

For the same Jesus Christ, to Whom all power was given in

heaven and in earth and who made the Apostles partakers of that power, is recorded in the Gospel according to St. Mark to have said:

"Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned."

The Apostles went forth in the strength of this divine commission to be witnesses of Christ "in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth." Their only weapon was the cross, their only credential the teachings of Christ and the miracles they wrought through His Power.

To appreciate the gigantic difficulty thus undertaken we need only compare the very limited qualifications of the Apostles with the enormous obstacles lurking in their way. They were not orators or philosophers or historians. Actually, with the possible exception of St. Paul, there was not an educated man among them. They were mostly untutored fishermen and tax-gatherers, again except for St. Paul. They could speak and understand well but one language, the national Aramaic dialect, in

an age when Hellenistic Greek was the recognized international tongue.

Never did anyone say a more unlikely thing than did Jesus of Nazareth when He foretold how this dozen of poor, unlettered, incapable, and timid men would change the face of the earth and bring about a state of things then impossible, now a fact.

For the Roman Empire of their day had achieved a material success like which none other, before or since, has been witnessed in this world. It was the strongest and most absolute power that ever existed. The sword of her legions ruled the land, and the prow of her galleys swept the seas. The iron law of her senate laid its inflexible grasp upon the will of men. The wealth of Egypt and Araby was poured into her coffers, and the art of Athens and of Corinth enriched her shrines. From her capitol legislators of supreme human wisdom guided the destinies of the earth. Within her council-halls statesmen of supreme craft planned her maps and parcelled out her nations. Her forum was filled with orators and historians and poets and philosophers, whose magnificent Augustan talent has toned all newer literature, and whose

taste is still taught in all later universities.

Yes, surely the task assigned the Apostles by the Divine Founder of the Church was a gigantic one, and humanly speaking, hopelessly impossible and beyond their strength. The ferocious might of the Roman Empire was opposition enough to cost them tears that were priceless, agony beyond the telling, and blood that was worth the ransom of the world.

But to make matters even more difficult they had to preach to a world that was pagan, with all its vices and concupiscences. They had to announce a Gospel of absolute purity to people in an age in which vice and immorality had become a public worship. Men and women who had never known anything but full gratification of every passion were to be tamed and conquered and brought into obedience to the Church of Christ. The powerful and the stubborn, the proud and the vainglorious were to humble themselves under the sweet yoke of the divine Teacher. The most learned and the most cultured and accomplished scholars and philosophers of Rome and Greece were to be asked to bow their heads and submit their judgments and renounce their

pet theories at the challenge of the followers of "a crucified criminal."

Men and women, accustomed to every luxury and worldly delight, and who had never denied themselves in anything, were now asked to renounce their own wills, to walk the narrow way of the Commandments, and to take up their cross daily and follow their crucified Lord.

Such was the change called for by the charter of God's Church. And how was it to be accomplished?

Well, since it was God's work, and since He was determined that no one should ever mistake it for the work of another, He deliberately chose what, humanly speaking, were the most inadequate and impossible instruments.

As St. Paul reminds us: "God hath chosen the foolish things of the world, that He might confound the wise; and the weak things of the world, that He might confound the strong."

And so He chose men without wealth or position or education or refinement or culture, or anything else, in the natural order to recommend them—He chose them to carry the glad tidings of His Gospel throughout the

world and to work the marvelous changes He had in view.

There seemed little hope of turning the wealthy, pleasure-loving Romans to the way of the Cross, when Peter took up his residence in the ghetto of the City of Rome. What scorn there must have been in the eyes of the patricians who saw him as he passed along the marble walls of the Forum. If the Emperor, lolling on his purple cushions, noticed him at all, among the crowds viewing the Imperial procession on its way to the Temple, he would have been very much amused to think that this lone stranger had come to Rome to establish a new religion that was to destroy paganism.

Rome, the invincible, was used to new religions, and one more or less hardly mattered. Rome absorbed them all, and had no fear of any of them. But Rome soon changed her mind.

Within 50 years the wealthiest, the wisest and the fairest of her citizens had abandoned the false gods and were kneeling before the altar of the Crucified Christ. With the Roman legions that marched over the broad roads that led from the Forum to the ends of the earth marched also the baptized and confirmed soldiers of Christ.

Wherever the Roman eagles waved in triumph, the Mass was offered, and officers and soldiers received the Body and Blood of Christ in Holy Communion.

Less than 30 years after Our Lord's crucifixion St. Paul could write to these same Romans: "Your Faith is spoken of throughout the whole world."

The divinely established and divinely supported Church of Christ had not only spread among the people of the Roman Empire. There were already, according to St. Paul, neophytes in the palace of Nero. In less than 100 years from the Resurrection, so fruitful had been the labors of God's missionaries, that Christian churches were established in almost every great city of the known world.

And the proud capitol of the pagan world had become also the see of supreme ecclesiastical jurisdiction of the Vicar of Christ.

So rapid had been the spread of Christianity that the Roman emperors became alarmed. They determined that the new religion must die. So for nearly 300 years the struggle of the gates of hell against Christ's Church raged in the Roman Empire. There were in all ten general persecutions, and the first 30 Popes, save one,

followed Peter to Heaven by the way of martyrdom.

Actually, every instrument of torture which the savage ingenuity of the heathen could devise was used in tormenting and putting to death Christ's faithful children. Some were clothed in the skins of wild animals to be worried and torn to pieces by savage dogs. Others were covered with pitch and set fire to illuminate the Roman streets at night. All who would save their lives had to burrow beneath the Roman pavements and live in the catacombs until the days of the persecutions were over.

During three centuries the persecution went on, and by that time the very soil of the Roman Empire was saturated and crimsoned with the blood of thousands of Christian martyrs. Their churches and their homes had been destroyed, and hardly a vestige of Christianity remained. It looked like the supreme hour of triumph for paganism, and it looked too, as though God had forsaken His followers.

But at the very moment when paganism was celebrating its apparent victory, Constantine the Great, Emperor of Rome, granted the Church her freedom, and she came forth from the catacombs reduced in member-

ship by the thousands of martyrs but with her sacred symbol glittering on royal diadems, and with the rulers who had persecuted her accepting her mandates with reverence and with love.

The story of the three centuries of persecution of the Church must ever remain a powerful argument for the Divinity of the Faith that has been handed down to us. Both the study of history and the tyranny of logic lead to the selfsame conclusion—it cannot be man-made: it must be from God.

For something more than a century after the Edict of Milan the Church was allowed to go her way in peace. Julian the Apostate, it is true, within that time tried to restore the worship of false gods, but his wild scheme lasted for only two years. And he, whose very name proclaims his perfidy, as he lay on an obscure battlefield in Persia, dying from an arrow-wound in his side, is said to have caught up his life-blood in his hands, and casting it towards Heaven, cried out in dying testimony of the Divinity of God's Church: "Galleian, thou hast conquered."

In the fifth and sixth centuries a great disaster fell upon the civilized world, when the

savage men from the North rushed down upon Europe in a whirlwind fire, breathing vengeance and destruction to every form of civilization and culture. It looked for a time as though the Church was doomed to share in the general ruin.

But once again the God Who made her, guided her, and she was able to harness and shackle all that fierce energy. She sent her ministers of peace back with them into their Northern vastnesses, bent their necks to the yoke of the Gospels, built them up as nations, and out of the strength of these converted Norsemen came the great peoples of the Middle Ages, the Ages of Faith.

When the fanatical Moslem swept over the earth some centuries later, with victory crowning his every effort, it seemed as though the Crescent must supplant the Cross in Europe. But it did not. Despite the fact of overwhelming numbers and the exaltation of repeated conquests, after centuries of bloody wars and bitter persecutions, in that memorable sixteenth century Battle of Lepanto, the hordes of the Crescent went down to utter defeat before the glorious legions of the Cross.

The trials of the first thou-

sand years of the Church's existence, though more bloody than any which she has since suffered, were far from being as disastrous in their results as others with which she has since had to contend. Throughout the ages schism after schism has rent her ranks, and heresy after heresy has seduced her children. In the cataclysm of the sixteenth century she lost millions of her members and she saw the Europe she had fashioned divided in two.

But undaunted and unconquered, she stood by her charter, and after 400 years she not only survives, but gradually and surely is winning back the territory she had lost.

On Pentecost Sunday in the year 33 A.D., when the twelve humble heralds of the Cross went forth from the coenaculum to preach the Gospel in accordance with the commission Christ had given them, the Church numbered but a few hundred members within the walls of Jerusalem.

Today, after the lapse of more than nineteen centuries, she has expanded and is still expanding in ever widening circles over the face of the universe. She counts her children in excess of 300 million of every race, nation and tribe.

For 1900 years she has welcomed all generations and has fought all foes. Since the Divine Spirit animating her will not permit the gates of hell to prevail against her, she will continue to welcome all the generations that are coming, and fight the foes now looming dark in futurity.

Yes, were even Satan with all his demon hosts to assault her, she would easily withstand their combined attack, because by her side has stood from the beginning, is standing today, and will stand to the end of time, Him Who is Satan's master, Jesus Christ.

There is a fable among the Egyptians that the great pyramid was built by men who lived in the days before the world was destroyed by the Deluge, and that it alone of all the works of man survived the weight of the flood.

Somewhat similar has been the fate of God's Church, for she is still standing in serene majesty on the rock where her Divine Founder placed her, despite the fact that for 1900 years the angry waves of human passions and of Hell's undying hatred have beaten against it. Time and again over the ages she has been persecuted and buried un-

der a deep inundation, but always when the muddy waters of schism, heresy and persecution receded she appeared again and alone amidst the ruins of a world that had passed away.

Now, in the twentieth century of her life she is as buoyant in her energy, as beautiful in her innocence, as fresh in her enterprise, and as triumphant in her advance as when first, over the bones of a dead earth, was breathed the Spirit of Pentecost.

No misfortune has ever been able to depress her. No clime has ever been able to destroy her. No despotism has ever been able to enslave her.

Reviled, she has always remonstrated; murdered, she has always revived; buried, she has always reascended; and every attempt at her oppression has invariably proven the truth of her immortality.

The powers that opposed her and the institutions that began life with her have long since mingled with the elements. Their temples and their trophies have molded into dust. The glory of their names is now but the legend of tradition, and the light of their achievements lives only in song.

But the Catholic Church, founded by Jesus Christ; defend-

ed by the valor of her faithful children, consecrated by more than 1900 years, and cemented by the blood of her myriad martyrs, even amidst the present noise of the crumbling kingdoms and the tumult of civil strife, continues on and on throughout the ages, still teaching the same doctrine committed to her by her Divine Founder — “One, Faith, one Baptism—Jesus Christ yesterday, today, and the same forever.”

My friends, if the greatest boast of the Roman citizen in the days of Christ was the very fact of his Roman citizenship—and St. Paul tells us that it was

—how much more reason have we to be proud of our citizenship in God’s Church.

On this mission Sunday let us thank God that we are permitted to be among the more than 300 million who make up what is known as the Church Militant on earth. Let us beg of Him as the greatest grace of our lives that we may hold on through life to that Faith so tenaciously and live according to its principles so sincerely that we will one day be deemed worthy by the infallible Judge of all worth to be admitted into that eternally glorious body, the Church forever triumphant in Heaven.

THE KING HIMSELF

Address delivered on October 28, 1951

Just a little over a quarter of a century ago, and at this very season of the year, His Holiness, Pius the Eleventh, introduced into the liturgy of the Church a new feast under the title of CHRIST THE KING. He ordered it to be celebrated annually and universally on the last Sunday of October, and the Catholic world today is obediently and reverently and joyously carrying out his command.

In giving us this new feast the distinguished Pontiff made it quite plain that he was not stating a new truth. For he was aware that the truth of the Kingship of Christ goes back even into Old Testament times, in which the future Messiah was hailed and prophesied as King in at least three of the Psalms (2-44-71) as well as in the Books of Isaias and Daniel. And the New Testament, of course, has abundant proof of the Kingship of Christ. In the very first chapter of the Holy Gospel according to Saint Luke the Archangel is recorded as saying to Mary concerning the child that she would bear: "And of His kingdom there shall be no end." In the nine-

teenth chapter of the Apocalypse our Blessed Lord is called the "King of kings and Lord of lords." But Saint John the Evangelist in the eighteenth chapter of his Gospel gives the classic proof for the Kingship of Christ, a proof advanced by no less a personage than our Lord Jesus Christ Himself. The scene is the sorrowful sight of Christ, on the night before His death, being interrogated by Pilate. Pilate had already asked our Blessed Saviour whether He claimed to be a king, and Jesus had answered merely that His Kingdom was not of this world. Pilate was not satisfied with this answer, and he asked Him again: "Art thou a king then?" And Jesus answered in these words that can never be forgotten: "Thou sayest that I am a king; for this was I born, and for this came I into the world; that I should give testimony to the truth. Everyone that is of the truth, heareth my voice."

The regal character of Christ, therefore, is well established in Sacred Scripture. It was equally well recognized in the Ages of Faith. And the establishment of

the Feast of Christ the King a quarter of a century ago merely fastened the attention of the Catholic world on a fact that much of that world had overlooked since medieval times, the fact, namely, that Christ is not only Priest and Prophet, but King as well.

Christ is our King both by birthright and by acquired right—by birthright, because He is the very Son of God, and consequently rightly reigns over all that is not God: by acquired right, because He rescued us from captivity and redeemed us from eternal damnation by the great price that He paid for us, His own blood shed unto the remission of our sins. His Kingdom, of course, as He Himself has told us, is of a spiritual nature. He has planted it within our living hearts. Therein does He lovingly dwell, and therein does He reign in absolute authority, whether this authority be freely admitted and practically obeyed, or whether men spurn and make mockery of it, as so many have done in ages past, and as so many more are doing in these our times. For surely were one to pick out a characteristic of our present age, which would be both strikingly prominent and universally in-

stant, it would undoubtedly be the present day revolt against authority in all its phases. And, since there is no authority that is not from God, our revolt against authority is really a revolt against God. Indeed, the Supreme Pontiff was unquestionably acting under the guidance of God when he gave us the new Feast of Christ the King, for he thereby provided for the perpetual affirming before the whole world, and at a time when the world needed it so badly, of the Divine Right of the King of kings to the loyalty and allegiance of mankind.

Yes, Christ the King reigns by right over all the world, but He has many rebellious subjects, and He seems at times to have been expelled from some departments of life and from much of man's activities. He has, for instance, little or no place in the education of the child. Even in this country of ours, wherein we pride ourselves upon the Christian origin of our political institutions, Christ is excluded, and excluded, mind you, by a decision of the Supreme Court, from our entire system of public education. Now, mark well, my friends, that I say nothing derogatory concerning the secular training to be had in these

non-religious schools. They deserve and receive our support in so far as they go, and I merely wish to deplore the fact that under existing conditions, supported as they are by taxes levied on believer and unbeliever alike, they cannot, it seems, go far enough. What a pity that God must be excluded from so all-important a work! For centuries of experience have taught us that the very heart of culture is the culture of the heart, that the soul of all improvement must begin with the improvement of the soul, that the making of life, both temporal and eternal, is much more important than the mere making of a living, and that devotion to one's country must always go hand in hand with devotion to one's God.

And what place has Christ the King in the councils of the nations? Not one of the Great Powers bothers about Him, and in not one department of state is His law accepted as the law which must bind the nation in all its policies, and guide them to their conclusion. And with what results? Well, my friends, we have had two world wars in less than two generations, wars that cost the lives of millions of the bravest men that ever lived, that left a casualty list of wound-

ed and captured and missing of tens of millions more, that left the belligerent nations poorer by several hundred billions of dollars, and that literally filled the world with the cries of sonless mothers and fatherless children and widowed wives. The gentle Christ, the King of the world and the Prince of peace, was excluded from the deliberations that preceded them, and He was shunned and insulted at Versailles. Scholarly statesmen have written volumes to explain the tragic failure of the Treaty of Versailles to maintain the peace. Some have said that it was because it lacked "teeth." Others have traced its failure to the insincerity of the peacemakers, who deliberately included known impossibilities among its provisions. And very many of them blame its failure on the failure of our own country to take its place in the League of Nations. Now, there is merit, and sometimes plenty of it, in their judgments, but almost to a man they have failed to hit upon the real reason. And the real reason is this—the Treaty of Versailles resulted in another and a greater world war within the short space of twenty years primarily because God was not permitted to play any part in it, thus verify-

ing the warning words of King David of old: "Unless the Lord build the house, they labor in vain that build it." And, if God and His eternal truths are once again ignored at the next peaceable, no one need claim any power of prophecy to predict that World War Number Two, devastating and destructive as it was, will be remembered merely as the prelude to World War Number Three, a conflict that will be devastating and destructive beyond the telling, and that World War Number Three will either destroy entirely the civilization of the centuries, or will leave it hanging ever so tremblingly in the balance.

What place has Christ the King in the daily dealings between capital and labor? The question answers itself when we reflect that almost perennially they are in a state of warfare, a warfare that is brought on by the separation of the laws of industry, finance and commerce from the laws of justice and charity promulgated by Christ the King. There are modern employers who have not yet learned that the laborer has a right to a living wage; that he has a right to all the essentials and at least some of the comforts of life; that he has a right to an

education, for without it he can hardly succeed in life; that he has a right to amusements, for he is not a machine, but a man with a God-given capacity for enjoyment; that he has a right to a home of his own, for life without a home is a travesty on life and a mere existence; and that the laborer is his equal in the great commonwealth of Christianity, and it is also true that there are many workers and employees who are unwilling to give an honest day's work for the wages they receive. Christ our King died for both employer and employee, both are children of Our Father in Heaven; both are equally destined for blessings after death. And it is a pity and a shame that equals in this sublime spiritual brotherhood should give evidence in their lives of the basest kind of inequality, that one should so often wear the trappings of excessive wealth and the other should have stamped upon his free brow the stigma of economic slavery. And there are laborers who have been abusing their right to strike; who deliberately limit their output even when wages are adequate; who are not reasonable, but greedy; not fair, but exorbitant; who want not all they deserve, but all they can

get; who grow in selfishness as the employer grows in generosity. All this is wrong, and worthy sons of toil will have nothing to do with it.

My friends, all this disloyalty to the principles of Christ our King, and many others which time will not permit us to mention, have made ours a chaotic world, a world in turmoil the like of which has never been witnessed by modern man. Actually, we have reached a critical period in the world's history, and the civilization of the centuries looks none too secure. For some years past it has been common knowledge among intelligent men that the moral world has been tumbling down a precipice, gaining more and more terrible momentum, more and more frightful velocity as it goes, and only those who have been either woefully dense or willfully deaf have failed to detect the war cloud in the world of economics or to feel the actual vibration of strange social changes and of stranger moral upheavals. Today it is plainly evident to all thinking men that we are on the eve of a great crisis fraught with tremendous, yet unmeasurable issues. Toward it all men are now looking, evil men with fierce exul-

tation, God-fearing men with grave anxiety, if not with shrinking dread. Friends, if ever our world, and the world of Christ our King, stood in need of clear-thinking, clean-living, God-fearing men and women, surely this is the day.

Be then clear thinkers! Modern thought has broken away from its respectable moorings. It sees no polar star of truth; it holds no compass of conduct. It doubts about everything, except that there is no dogma. It drifts with the current of pleasure or with the breath of expediency. It seems to be getting more and more pagan day by day. And so, clever chatterers, blinded by the dust of matter and deafened by the din of time, will try to convince you that there is no hereafter. Pseudo-scientists will attempt to fling the fetters of their human conceptions upon the supreme freedom of God and to measure with mortal scale and human standard the unsearchable secrets of His wisdom. But, if you are clear thinkers, you will readily detect the pretentious ignorance of the one and the shallow sophistries of the other. Pseudo-moralists will try to tell you that the State or sentiment or public opinion or social utility is the norm of mor-

al conduct, and that right and wrong are just two different words applied to the selfsame thing. But, if you are clear thinkers, you will recognize that they are wretchedly wrong; that only the Divine Will as imprinted on the human heart and revealed in the Decalogue and perfected by the teachings of Christ is or can be the basic norm of morality; that things are right or wrong accordingly as they are in agreement or disagreement with the Divine Will — indeed, so much so that, if there were no God and no Divine Will there would then be no essential difference between right and wrong. But since God exists and has given a revelation of His Divine Will in the Ten Commandments and in the teachings of His divine Son and since He is essentially unchangeable, right must be always right and wrong always wrong, and things must be always forbidden. Hence, my friends, the pseudo-moralists to the contrary notwithstanding, there can be neither fads in morals nor styles in ethics. Morality is something objective, something outside the mind of the individual. God is its criterion, and man's whims and man's caprices simply do not matter. An oldfashioned explanation the

pseudo-moralists will say, and one not in keeping with modern advancement! They may even smile at your credulity and lack of sophistication, but, if you are clear thinkers, you will be able to see in their smiles something of that pale phosphoric glow that marks the putrescence of the human mind. And the pseudo-economist, when there are days of colossal wealth among the few and abject want among the many — when there are too many bricks and not enough homes, too much wheat and not enough bread, too much cotton and not enough clothes, too much goods and not enough money — the pseudo-economist, I repeat, because of these economic misfortunes which at times embarrass us, will attempt to direct you to Communism as the only way out. But, if you are clear thinkers, you will readily realize that, although Capitalism has its faults, sometimes almost insufferable faults, Communism is immeasurably worse — that it is but a quack cure for the modern economic cancer, and like all quack cures it is worse than the disease itself. If you are clear thinkers in this modern economic chaos, you will become neither intoxicated with the fumes of the oratory of these Godless dema-

gogues nor delirious with their dreams of communistic spoils, but you will insist that, if a change in our economic system must come, there be no transition from one extreme to the other — that there are plenty of economy policies worthy of trial somewhere between the Capitalism that has been ruining us and the Communism that would complete our destruction.

And be men who live clean lives! Be men and women of rounded characters with trained wills as well as trained intellects, and an ability to say NO to dishonorable suggestions regardless of whether it comes from the world, the flesh or the devil. This no doubt, will call for the strength of the hero and the heroine, for there is abroad today a distressing license in both manners and morals and a looseness in conduct and speech that is injurious alike to both youth and age. You are living in a time which seems to have lost its sense of sin. Indeed, someone has said that so many things sacred and essential to human dignity in sexual affairs have been turned upside down by modern pagans that today the paradox of Shakespeare's *Macbeth* comes force-

ably to mind: "Fair is foul, and foul is fair."

Lastly, be God-fearing men and women! Follow Christ your King! All light is in His wisdom; all love is in His heart. If you were made only of body, and not of body and soul, then might the world and the things of the world prove sufficient for your happiness. But, made of body and soul, you must know that, whilst the pleasures of this world may satisfy the needs of the body, only God and His rewards can ever satisfy the cravings of your soul. And so, my friends, you may eat until time be done and drink until creation crumble, but if in the meantime you neglect the love and the service of God you will be unhappy and unsatisfied still. And why? Because, as Saint Augustine has so beautifully put it, "Thou has created us for Thyself, O Lord, and our hearts will never rest till they rest in Thee."

This brings our series of October discourses to a close. May the truths that I have stressed and the principles of conduct that I have held up before you be ever a staff for your faltering footsteps, the inspiration of your wisdom, the motive of your

work, and the secret of your success. Under the approving smile of Christ our King may they be to you what the compass is to the sailor, so many beacon lights directing your souls onward over the ocean of life safely into the haven of salvation. May the tiniest acts of your

daily hours gather their insignificant strength into the little wave of a well-spent day. May your days, be they fretted or tranquil, swell into broad billows of months. May your months widen out over horizons of years. And then, may your years exult in a life-time of good.

THE PURPOSE OF THE CATHOLIC HOUR

(Extract from the address of the late Patrick Cardinal Hayes at the inaugural program of the Catholic Hour in the studio of the National Broadcasting Company, New York City, March 2, 1930.)

Our congratulations and our gratitude are extended to the National Council of Catholic Men and its officials, and to all who, by their financial support, have made it possible to use this offer of the National Broadcasting Company. The heavy expense of managing and financing a weekly program, its musical numbers, its speakers, the subsequent answering of inquiries, must be met. . . .

This radio hour is for all the people of the United States. To our fellow-citizens, in this word of dedication, we wish to express a cordial greeting and, indeed, congratulations. For this radio hour is one of service to America, which certainly will listen in interestedly, and even sympathetically, I am sure, to the voice of the ancient Church with its historic background of all the centuries of the Christian era, and with its own notable contribution to the discovery, exploration, foundation and growth of our glorious country. . . .

Thus to voice before a vast public the Catholic Church is no light task. Our prayers will be with those who have that task in hand. We feel certain that it will have both the good will and the good wishes of the great majority of our countrymen. Surely, there is no true lover of our Country who does not eagerly hope for a less worldly, a less material, and a more spiritual standard among our people.

With good will, with kindness and with Christ-like sympathy for all, this work is inaugurated. So may it continue. So may it be fulfilled. This word of dedication voices, therefore, the hope that this radio hour may serve to make known, to explain with the charity of Christ, our faith, which we love even as we love Christ Himself. May it serve to make better understood that faith as it really is—a light revealing the pathway to heaven: a strength, and a power divine through Christ; pardoning our sins, elevating, consecrating our common every-day duties and joys, bringing not only justice but gladness and peace to our searching and questioning hearts.

127 CATHOLIC HOUR STATIONS

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	Phoenix	KTAR	620 kc
	Prescott	KYCA	1490 kc
	Safford	KGLU	1450 kc
	Tucson	KVOA	1290 kc
	Yuma	KYUM	1240 kc
California	Bakersfield	KERO	1230 kc
	Fresno	KMJ	580 kc
	Los Angeles	KFI	640 kc
	Sacramento	KCRA	1340 kc
	San Francisco	KPO	680 kc
	Santa Barbara	KIST	1340 kc
Colorado	Denver	KOA	850 kc
Connecticut	Hartford	WTIC*	1090 kc
District of Columbia	Washington	WRC	980 kc
Florida	Jacksonville	WJAX	930 kc
	Miami	WIOD	610 kc
	Orlando	WORZ	740 kc
	Pensacola	WCOA	1370 kc
	Tampa	WFLA	970-620 kc
Georgia	Atlanta	WSB	750 kc
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