

Cox, Ignatius W.
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GOD, MAN AND REDEMPTION

by

Reverend Ignatius W. Cox, S. J., Ph. D., Professor of
Ethics and Religion, Fordham University,
New York City.

Six addresses delivered in the Catholic Hour, sponsored by the National Council of Catholic Men, with the cooperation of the National Broadcasting Company and its Associated Stations.

(On Sundays from October 8 to November 12, 1933)

- I. Eternal Love.
- II. Creative Love.
- III. Frustrated Love.
- IV. Incarnate Love.
- V. The Extravagance of Love.
- VI. Abiding Love.



National Council of Catholic Men
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1312 Massachusetts Avenue
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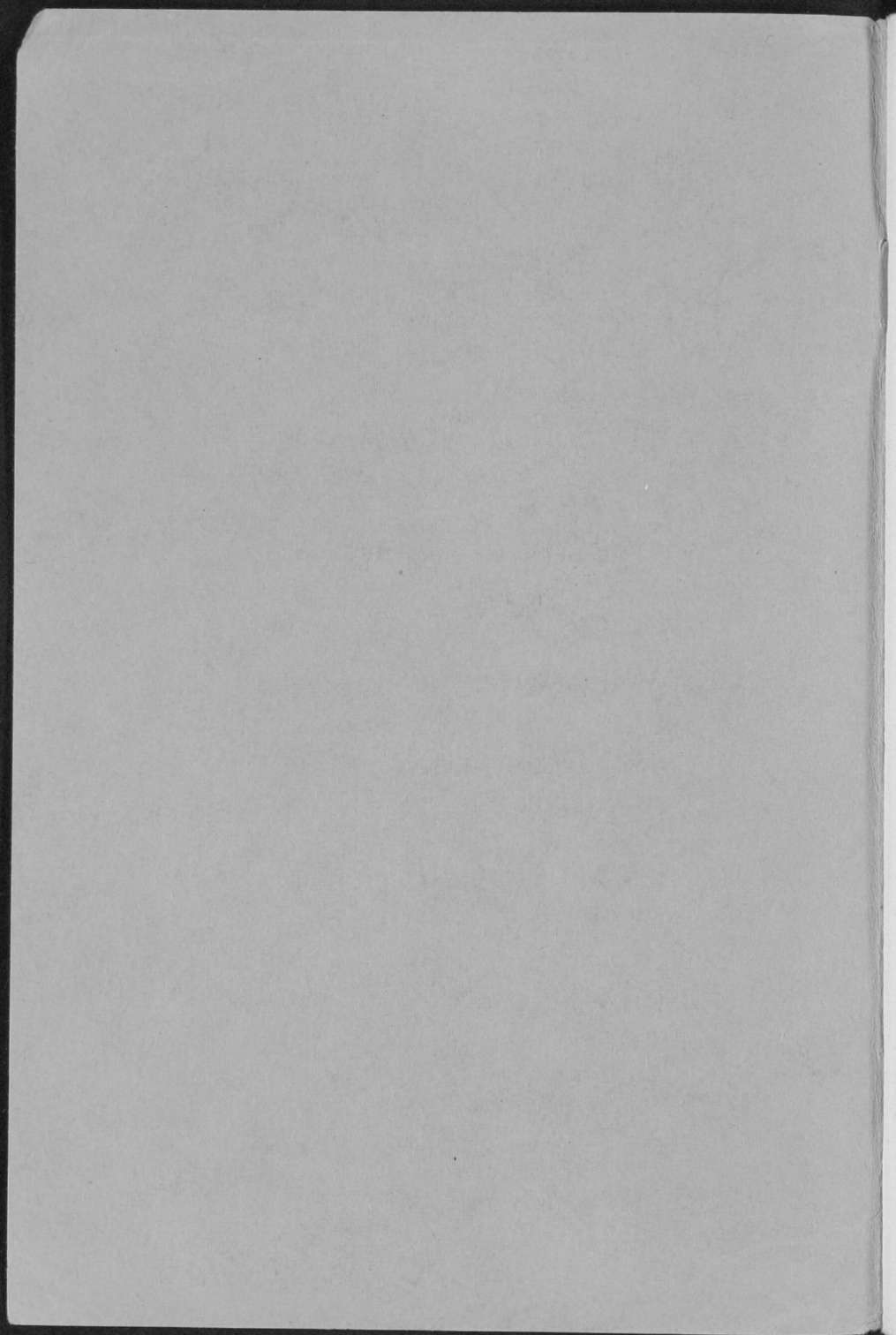
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dated 1983. The report is available in English and
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INTRODUCTION

From earliest boyhood, the writer of these discourses has loved his country with a passionate love. That love has grown with maturity and reflection. A widening knowledge of history has taught him that today as in the past the greatness of a nation must ultimately rest on the moral fibre of its citizenry. Destroy that fibre and you destroy the nation more effectively than can be accomplished by any external enemy. Today the moral fibre of American manhood and womanhood is being seriously impaired and from within. Irreligion and atheism are forcing their way into the masses as a cancerous growth. In these two evils are radicated those character-destroying principles which have been spread abroad by a degraded stage, corrupt motion pictures, and a lascivious literature. Family life has suffered from the two baneful influences of divorce and interference with the laws of birth. The leaders of our economic and financial life have betrayed the nation in their betrayal of morality. One thing and one thing alone can redeem the nation: application of the redemption of Christ to the America of today. The writer knows no more practical way of manifesting his love for America than by asking his readers to absorb this message of Christ's redemptive love, and by absorption and practice to spread it abroad for the redemption of our beloved country.

DEDICATION

To my Beloved Father and Mother
This Little Volume
Is affectionately inscribed

ETERNAL LOVE

(Address delivered October 8, 1933)

The Holy Year is now half spent. It is a year devoted to the memory of the nineteenth centenary of man's redemption. It is significant that the Holy Year began on April 2nd, 1933, when the world was suffering from an economic depression unparalleled in history. The world has been suffering equally from a political depression. James Truslow Adams says we are suffering from a depression in character. Mankind needs redemption today from economic, political, character depression. It is only another way of saying that man needs most of all today to apply to himself the copious redemption brought by Christ more than nineteen hundred years ago. All these other depressions are founded on and radicated in a still more dangerous depression, a spiritual one. The Shepherd of all Christendom, Pius XI, put his finger with unerring touch on the cancerous growth eating at the vitals of our modern civilization when he wrote in 1932: "Thus we see today what was never before seen in history, the satanic banners of war against God and religion brazenly unfolded to the winds in the midst of all people and in all parts of the world."

The truths connected with the mysteries of man's redemption begin and end with God. Last fall the president of an atheistic Society challenged me to a public debate on the existence of God. When I refused, he replied: "You are not allowed to debate, you are not a free man." He

was right. It is forbidden by the code of Canon Law for a Catholic publicly to debate on these questions without the permission of his bishop. Innumerable arguments for the existence of God are contained in many Catholic books easily accessible to all. The same arguments are treated in the class rooms of every Catholic college. Not only that, but the difficulties and arguments of the atheists are set forth fairly and squarely in book and class-room, and answered. There is nothing new on this question. But when we discuss these matters amongst ourselves we treat them with reverence. We do not reason to remove doubt but to illustrate and intensify the truth. As a result of these reasons, I am not free in another sense. I am not free to doubt the existence of myself, or of the sun, or that an effect demands a cause, or the existence of God. I am not intellectually free to call in question an evident truth any more than I am free to deny that two and two make four. But if I am not free, it does not follow that I am a slave. It is the truth that makes one free and ignorance that enslaves. My atheistic friend is not free. He is the slave of his error. The atheist is bound down to this world of matter, whilst I am free to rise about it. To see men and things from the height of the Empire State Building is to see them differently than from Fifth Avenue, from the street. We only see things adequately when we see them from a height than which there is no greater, God, because then we see them in their proper relationship. The atheist cannot love adequately because he does not think adequately. He is essentially a pessimist. I can divide all men into two classes, those who think and love ade-

quately, and those who do not. It is the same thing to divide all men into theists and atheists.

There is a natural logic which leads the open mind to God. Last summer I was walking around a little estate on Long Island Sound with a philosopher who was as profound as he was simple. "How would you propose a popular argument for the existence of God," I asked. "That is easy," he replied. "Imagine that in the beginning there was no existing thing, an absolute blank, absolutely nothing. In that absurd hypothesis, there would be nothing existing today. Start with nothing existent and you end with nothing existent. Something must have existed always and that something is God."

It was a compelling argument. That *something*, you will have noticed, never had a beginning. It had all its existence at once. We and the world about us have not all our existence at once. Our existence is like water poured out from a pitcher. Our existence is a succession. We change minute by minute, hour by hour, day by day. But the something from the beginning never began to exist, always existed, had all its existence at once, was and is unchangeable.

The proof of my friend was at once an argument for God's existence and a rejection of materialism and pantheism. Materialists say that the something which existed from the beginning was matter. To which my philosopher would reply: "That cannot be; for matter is changeable and the original something had all its existence at once, is unchangeable." "Perhaps God is part and parcel of the universe," says the pantheist; "all things are God and God is all things." To this my philosopher would answer

with a smile: "That cannot be, for the universe is in constant change and God is unchangeable."

This eternal, unchangeable thing then is God. Without His eternal existence we cannot explain ourselves or the world around us. He is the cause of the world and He is a person, because He is intelligent. The universe around us is an open book wherein is written the greatest of mystery stories and wherein is disclosed the intelligence of its Author. Whatever the mysteries of the universe, it is a universe of order. New discovery after new discovery unfolds more and more the order of the universe. Science is built on order and without order there would be no science. It is the same thing to say that science is ultimately built on God. Whether we take our telescopes and peer into the sweeping heavens, or by our microscopes examine an infinitesimal portion of the universe, everywhere is revealed the order imposed by supreme intelligence.

The radio by which I am now addressing some twenty millions of people is a marvelous manifestation of man's intelligence. We could almost be inclined to worship, as we do admire, the intellectual power which has produced it. But the radio is only a man-made adaptation of powers hidden by God in the universe. If we admire the radio, what should be our feelings in the presence of the well-nigh unlimited marvels of the mechanism of the universe. The universe is in a certain sense, God's radio. We only have to turn the dial of our intellect and we are receiving the messages forever being broadcast by God.

What I have said is only one of the innumerable arguments for the existence of God. As Newman

says: "Everyone spontaneously embraces the doctrine of the existence of God . . . It is not so much proved to him as borne in upon his mind irresistibly." God's existence is brought home to us in a thousand subtle ways. The winds whisper it, the starry heavens proclaim it, the lightning speaks His exalted power, the flowers diffuse His pervading sweetness, autumn field and fruit tell of His goodness, and the ceaseless steady tread of the planets manifests His wisdom and guiding hand. All things tell us of His truth and love, and most of all our own minds and wills. Our intellects demand His infinite reality to satisfy their hunger for truth, our wills demand His goodness to still their insatiable longing for beauty and love. And our hearts, so pitifully weak, so inconstant, so limited, so lonely, demand one who is strong, constant, unlimited, all satisfying. The dogmas, the assertions, of the militant atheists are not the deliverances of the age of reason but of the age of treason. Reason, simple reason, reason unblinded by prejudice leads us spontaneously and conclusively to God. Only the fool has said in his heart, there is no God.

But why stop at reason? I said at the beginning that the greater the height from which we view things, the more adequate is our knowledge. Can we view God from the height of God Himself? Can we say that God has stooped down from the high heavens to whisper in our ears the wondrous story of His inner being, of His infinite knowledge and His eternal love? Is the book of the universe the only way He has revealed His love? The answer is that God has spoken to man. He spoke to Adam, He spoke to prophet and patriarch of old, He came through Jesus Christ to speak to us in the flesh. What

He said and what He revealed about Himself are all written in man's greatest book, the inspired writings, the Old Testament and the New.

There is no time here, nor does it fall within my purpose, to prove the sacred writings were inspired by God Himself. Suffice it to say that for the last hundred years atheists, rationalists and critics, like a pack of hungry wolves, have fallen on these sacred books to tear them to pieces. The result has been, not the destruction of the sacred writings but the destruction of every argument raised against them. The repeated blows aimed at the sacred writings have only served to reveal their unassailable validity and their divine inspiration.

And what a sublime picture the holy books give us of God from the height of God Himself! His unity and trinity, His truth and goodness, His infinity and immensity and eternity, His omnipotence and His providence and His boundless knowledge, are all set forth with strength of diction and boldness of imagery and certitude of knowledge. And through all this picture like a thread of gold and crimson there is woven the story of His undying mercy, His fatherly and eternal love. "The Lord is sweet to all and His tender mercies are above all His works." Psalm 144-9. "Can a woman forget her infant, so as not to have pity on the child of her womb? And if she should forget, yet will I not forget thee." Isaias 4-15. And all this ends with that trumpet note from Saint John: "God so loved the world as to give to it His only begotten Son, that whoever believeth in Him may not perish but may have life everlasting." John 3-16.

It is against this infinitely good and loving God, the first cause of all things, the very author of our

being, the giver of all good gifts, our Father Who is in heaven, that impious men aided by widespread economic depression and moral disorder for the first time in history have risen in open and organized rebellion. In the words of the vicar of Christ: "It is the most dreadful evil of our times . . . they engage openly and in secret in a relentless struggle against religion and against God Himself; they carry out the diabolical program of wresting from the hearts of all, even of children, all religious sentiment; for well they know that when once belief in God has been taken from the heart of mankind, they will be entirely free to work out their will."

Well organized atheism has spread to the masses. It has taken advantage of every approach to the human mind, the schools, the theatres, the radio, books and pamphlets in every language under the sun, the universities. It falsifies and debauches science in the interest of its propaganda. It has its apostles and emissaries who work unceasingly in public and private. It strives to combine war on God with man's struggle for his daily bread.

And this war on God is equally a war on mankind, on civilization, on human happiness here on earth, as well as hereafter. For all these are built upon the law of man's responsibility to some one higher than himself, on man's responsibility in the use of his liberty, on the Fatherhood of God and the brotherhood of man. Recently a so-called liberal writer in a New York paper called attention to the inspiring activity of religious leaders in the cause of social justice. He ended his article by deploring the fact that supernatural religion prevents its followers from uniting with agnostics like Clarence Darrow to form a radical religion. What a travesty of logic!

To be an agnostic or an atheist is logically to give the death blow, not only to religion but to social justice and right order in human conduct as well. An atheist, if indeed he is logical, which often he is not, is above all men a crude individualist. A man, who had thrown off all belief in God, congratulated himself that at last he was responsible only to himself. In other words he became self-centered, instead of God-centered, in denial of the very fact of his limited, created, and necessarily dependent nature. He became logically an egotist, a selfish self-seeker, owning no restraint in the exercise of his free will save that dictated by self-interest and self-advancement. A man with such philosophy of life is guilty of the height of illogical folly unless he uses his human faculties as and when he pleases, unrestrained by scruples of conscience or the rights of others, for his own personal satisfaction and happiness. He becomes the super-man of Nietzsche despising mercy, charity, justice, respect for the rights and liberties of others, as qualities of the slave mind, becoming one who has cast off all responsibility to any one but himself. He ought logically to subordinate the duties and responsibilities of personal and married life to his own exaltation. In the social order, he ought logically to trample on the rights of others, on social justice, on the obligations of a living wage and a fair price and honest competition. As a citizen he ought logically to use the state not for the common good but for his own personal aggrandizement. Nations themselves on the principle of responsibility to self alone, which is in reality the principle of irresponsibility, ought to use their wealth and power to exploit and crush weaker nations in the interest of their own well-being. And

that is exactly what happened and has been happening for years back throughout the world. The denial of God, the doctrine of responsibility to self alone, the flood of irreligion, are the true causes at the bottom of the world-wide economic, political, and character depression. Atheism and irreligion are the cancerous growth which is eating at the vitals of the integrity of American manhood and womanhood, casting a blight over our civilization, and falsifying the ideas and ideals of American economic and political freedom for which our forefathers fought and died. And modern atheists would not have us have less of irreligion but more of it, when its disastrous effects are written so large in the history of our modern life that he who runs may read. Right order in human conduct, social justice, individual, social, political integrity, cannot be built up on the denial of God. It is folly to think they can. Atheism denies the fact and the law of human nature, dependance on God, responsibility to God. Denying the Fatherhood of God it must, if it is logical, deny the brotherhood of man.

It is for this reason that the Shepherd of all Christendom calls on every man and woman who still believes in God to join hands in a conflict of so vital an interest to mankind. Here is a platform on which Catholic, Jew and Protestant can well meet. "Let them all unite," says the Holy Father, "to save themselves and mankind . . . For in truth belief in God is the unshaken foundation of all social order and of all responsible action on earth." "For in this conflict there is really question of the fundamental problem of the universe and of the most important decision proposed to man's free will. For God or against God, this once more is the alter-

native that shall decide the destinies of all mankind, in politics, in finance, in morals, in the sciences and the arts, in the state, in civil and domestic society. In the East and the West, everywhere this question confronts us as the deciding factor because of the consequences which flow from it."

On what side shall we be ranged in this conflict? When the rebellious angels rose against God with their battle cry: "We will not serve," Lucifer, in the words of the Prophet Isaias, cried out, "I will ascend into heaven . . . I will exalt my throne above the stars of God. . . . I will ascend above the heights of the clouds, I will be like unto the Most High." Isaias 14-12. Then legions of faithful angels rose up to proclaim their loyalty to God and flung wide the battle cry of Michael: "Who is like unto the Most High?"

Let us join the battle for God, let us gather with the loyal legions, become God's soldiery, God's men-at-arms. Let us make the world resound with our battle cry: "Who is like unto the Most High?" In this we are fighting for God. We are equally fighting for the truth, for the integrity of American manhood and womanhood, for social justice and individual and social responsibility, for American ideas and ideals with regard to life, liberty and the pursuit of happiness.

CREATIVE LOVE

(Address delivered on October 15, 1933)

We cannot look with the naked eye into the blazing face of the sun. All of us, however, have seen the glory of the sun. As a young boy I remember returning to New York Harbor at evening-tide. The sun was at its setting and the western sky was a riot of splendour. The white light of the sun was broken up into a myriad tender colors as it was reflected from sky and water and distant rising shores. Flaming scarlet, deepening purple, glittering gold were there falling away into every imaginable tint and variation, pink and blue and green and yellow. It was a symphony of color. It was the glory of the sun.

And this entrancing universe of ours with its sweeping star-ridden skies, its challenging mountain chains, its rolling plains and restless oceans, its winding rivers and sleeping valleys, is the *glory* of God, it is His external glory. We cannot gaze with the naked eye into the face of God, but we see the white light of His essence, broken up as it were, into the rainbow of all created perfections.

All this is God's external glory. But He has too an inner glory. This wondrous, unspeakable God, the sun and sum of all perfections, knew Himself from all eternity. When we know anything we produce an image of it in our mind. So God, knowing Himself, produced from all eternity a perfect image of Himself. And that image of Himself was His only-begotten Son, who is the "figure of His substance" and the "brightness of His glory". This image was the Eternal Word by which God spoke to Himself, by

which He knew Himself. It was the Eternal Son, glory of the Father, the Second Person of the Blessed Trinity. Then Father and Son acknowledged their mutual perfection in an infinite, eternal act of love. And that act of love was the Holy Spirit, the Third Person of the Blessed Trinity, the substantial love of the Father for the Son and the Son for the Father. Now knowledge of perfection and acknowledgement of it by praiseful love is what we mean by formal glory. Behold then the internal glory, the inner life of God, one nature and three persons, a Trinity of persons possessing one and the same undivided substance, the Father generating the Son by His knowledge of His own nature, and Father and Son breathing forth the Holy Spirit as their substantial love.

To this knowledge of the inner life of God we could never rise by reason. It transcends reason though it does not contradict reason. The knowledge we have of it comes by God's testimony through revelation. In that inner life of God, in that contemplation of Himself by which He eternally generates His Son, and in the mutual embrace of love by which the Holy Spirit is breathed forth, God was self-sufficient and infinitely happy. He had no need of the angels or the universe or human kind. To the inner glory and happiness which was God's, these could add nothing. But God was infinite goodness and infinite love; and goodness and love ever tend to communicate and diffuse themselves. God understood that He could create from nothing an innumerable number of beings which would imitate and by imitation manifest in a limited degree His own unlimited perfections. As the sunset is the glory of the sun, so these creatures would be the external glory of God.

Then God spoke and they were created. Under His command angels, spirits without bodies, pure intelligences sprang into being. Ten thousand times ten thousand angels stand before the throne of God. He spoke again and the universe of matter came into being. He called and the stars leaped obedient to their stations. He commanded and the planets went spinning out into space. At His will began the ceaseless motions of the intricate and delicate mechanism of the whole universe. God breathed and the earth covered itself with its myriad life, the flowers of the field, the birds of the air, the fishes of the deep, the beasts of the forests. And last of all God took the very slime of the material universe, formed and fashioned and moulded it into the body of a man, and breathed into it a living soul, in essence like unto an angel. With intellect and will, the power to know and to love, man was created in the image and likeness of God.

Man was placed in this world as the crown and masterpiece of visible creation. Man summed up in himself all the elements of the universe. He is called by philosophers a microcosm, that is, a miniature universe. He contains in himself the perfections of vegetative, sensitive, rational life. He converts into the substance of his own being the perfections of non-living matter. Through him, in a certain sense, the universe becomes incarnate, becomes humanized, rational and vocal. If man uses his intellect to know God's perfections manifested in the universe, if he acknowledges these perfections of God by loving praiseful acts of the will, then man gives God external glory. It is equally true that through man as its priest and interpreter, the whole universe gives external glory to its creator. "What is man that

Thou are mindful of him? . . . Thou hast made him a little less than the angels. . . and hast set him over the works of Thy hands. . . . O Lord how admirable is Thy name in the whole earth. . . . For I will behold the heavens the work of Thy fingers; the moon and the stars which Thou hast founded out of the mouths of infants and sucklings Thou hast perfected praise." Psalm 8.

We have said that man sums up in himself the universe. There is a law of that universe to which I would call your attention. You have noticed that plant life draws up its nourishment from the mineral soil which surrounds it and converts non-living matter into its own living substance. Animals convert plant-life into their living conscious being. Man nourishing himself on plant and animal lifts up these substances as part of the whole man to the perfection of the rational life which is his. The law is, that the more perfect being in the visible hierarchy of creation lifts up to its own high level lower forms of being. Beyond the intellectual life of man there lies Divine life, the life of God. Can we say that God has stooped down and lifted up man to a share in his own life? Can we say that God not only created man to be an image and likeness of Himself but that God also communicated to men a life Divine?

We cannot answer this question from reason. We can only say from reason that participation in Divine life is not due to man in any way whatsoever. We can only answer this question from revelation. This answer displays a glorious wonder of the Divine economy and a still further manifestation of creative love. God did elevate Adam and in him all humanity to a share in the Divine life, to a state

which we call supernatural because it is above and beyond all the exigencies of nature, to a state of life which is in a real sense participation in the life Divine as far as a creature can participate in that life. God's inner life as we have seen consists in the intimate, face to face knowledge and love of Himself, in the joyous contemplation and love of infinite truth and infinite beauty. Man by nature could no more contemplate God face to face, see God as God sees Himself, than the naked eye could look into the blinding light of the sun. But God elevated man's nature in Adam, destined it to the contemplation and enjoyment of the same infinite truth and beauty which constitutes God's life and happiness, lifted man above himself to be not only a created servant, but an adopted son.

God without impairing the natural perfections of Adam infused into his soul a new principle of activity, sanctifying grace, by which he could in the exercise of free will merit the beatific vision, the face to face vision of God. This sanctifying grace in a real but mystical sense is a participation in the Divine nature. By it Adam's soul, in a sense we cannot understand, partook of the nature of God as metal in the fire partakes of the nature of fire. By sanctifying grace the soul of Adam was permeated with the divinity as the sponge is permeated with water; by it Adam was in a certain sense deified. But these are only imperfect examples and can mislead. By sanctifying grace Adam became the adopted son of God in virtue of his participation in the nature of God by grace. Adam became heir to the inheritance and happiness which is God's. God, Father, Son and Holy Ghost, came to dwell in his soul as in their temple and to live in the mansion of

his heart as a dear and close friend. Other gifts came to Adam with sanctifying grace: immortality and freedom from concupiscence, the rebellion of the flesh against the spirit. But these gifts were as nothing in comparison with the light and beauty of God permeating his soul, which is sanctifying grace. This grace is the glorious sun-rise of Divinity in the human soul, vitalizing it to a newness of life, raising it to an activity beyond its natural powers, to a Divine operation. It is one of the greatest outpourings of God's creative love, a new creation in the words of Saint Paul, far surpassing the other works of His hands. By it the cycle was complete. God became in a new sense the beginning and end of all things. All things went out from God, all things of the visible universe in man return to God. The universe incarnate in man was deified by and through the elevation of man to a created participation in the Divine life.

If Adam had conserved this gift, if he had kept his soul as a living mansion where God could dwell as in His temple and hold loving converse with him as son and friend, then at the appointed time Adam would have been transported to the mansions of God. It is the same truth expressed in the words of Saint Paul, "For we know, if our earthly house of this habitation be dissolved, we have a building of God, a house not made with hands, eternal in heaven." 2 Cor. 5-1.

This is the glorious pinnacle to which humanity in Adam was elevated by God. The remembrance of it still haunts human hearts. This doctrine is denied by rationalists, atheists, materialists, humanists. A humanist said lately: "I do not see how we can believe the historic creeds of the churches. . . . The

great body of theological doctrine which has come out of the past may no longer be believed by any thinking man." These are the words of an *unthinking* man. The theological doctrines of the past are not the record of human thinking but of Divine thinking. They are God's revelation of God's creative love. Our modern modernistic thinkers do not think far enough back into the past. They are inadequate thinkers. That is why they are false prophets, blind leaders of the blind. And both fall into the ditch. They say that man is an emergent brute, a civilized beast; it never occurs to them that he may be a bestialized adopted son of God. And that is just what he is, a fallen god, fallen from that high state of the sonship of God to which he was elevated in Adam. This we know on the word of God Himself.

I began this discourse with the story of a sunset and will end it with the story of another sunset. Two children living happily in their father's house would often look at evening-tide to another house standing on a distant hill-top. The evening sun painted it with glory as its rays were reflected from many window-panes. The children called it the house of the golden windows. One afternoon they started out to visit the house of the golden windows. They struggled over fields and through brush and woodland until at last the moment arrived. They stood before the enchanted house of their dreams and their hopes. But alas! they found it deserted and bleak. Dust and slime of many years had covered the panes of glass. They gave forth no golden splendour. The house was lonely, cold, *God-forsaken*. Disappointed, discouraged, afraid, they turned to go. As they did so their eyes fell on their own home in the distance bathed in the golden splendour of the setting sun.

They saw this and more than this. Their sad experience had taught them to realize the inner light, not the reflected light, which shines in every home worthy of the name and makes it one of the brightest and dearest spots on earth, a refuge, a joy, a hope, and forever a happiness. But it was under the spell of the light reflected from its windows that they caught the full vision of the inner and true light and glory of home. And they both cried out: "See our house; our own home is the true house of the golden windows."

Humanity—many of us at least—has been led away on a futile search for distant homes of golden windows. We have listened to the voices of false prophets urging us on. They have spoken of man as a merely human house of many golden windows. Men have been lured on by the will-o-the-wisp of the newer light, and newer life and newer freedom; freedom from religion, freedom from God, sex freedom. Like little children men have sought these all too human mansions. In Spain, in Russia, in Mexico today, the so-called liberals are forcing men to seek fictitious homes of golden windows. And when men come to these mansions of so-called golden windows, when *we* come to them, they are always discovered to be desolate, lonely, because *God-forsaken*. Man in Adam was destined for God, destined to live for God and with God, destined to be a mansion where Infinite Love would dwell with man as Father with son, as Friend with friend, as Lover with lover. Man cannot live his life, cannot realize himself, cannot find real peace or real happiness, or real love in the mansion of his heart and soul when it is God-forsaken.

If we, like children, have been trying to find the

house of the golden windows, let us look back towards *home*. We shall not have to journey back. We only have to pull down the shutters from our souls, let God's golden light enter in, cry out from repentant hearts, "I love Thee, O God, with all my heart and all my soul, for Thou alone art infinite light, Thou alone infinite beauty, Thou alone infinite love. Thou alone by Thy indwelling and friendship can satisfy the lonely hunger of my soul for satiating love. Let the mansion of my soul be no longer *God-forsaken*." At that moment God's light will shine, you will be again in the real house of the golden windows. For has not Jesus, the sun of justice said: "In my Father's house, there are many mansions?" "If anyone love me, he will keep my commandments, and my Father will love him, and we will come to him and make our abode with him." John 14-23.

FRUSTRATED LOVE

(Address delivered on October 22, 1933)

Solidarity is the universal law of being. It is seen in God, Eternal Love. Three persons, Father and Son and Holy Spirit, are one in the unity of the same undivided essence. It is seen in the universe linked by the chain of creative love to God, the first cause of all things. It is seen in the hierarchy of creatures, the ascending scale of all visible perfections, until they are all caught up and become incarnate and rational in man.

And man is the high priest of the universe, the pontifex. That word is derived from the Latin term meaning bridge. Man is the bridge between all lower forms of being and God. Through man, all other beings can give God formal glory; through man they can become vocal and rational, through him they can adore, praise and love eternal being and eternal love. But the solidarity of all things with God by a more marvelous manifestation of creative love is in a still more elevated order. By creation man is an image of God; by grace he is in a certain sense deified, participates in the Divine nature, becomes in an incomprehensible sense a son of God. Thus man, the bridge between the visible creation and God, by the supernatural gift of grace, establishes a new solidarity of the universe with God.

But there is still another solidarity we needs must mention. God, in raising Adam to the destiny of the Beatific Vision and giving him sanctifying grace by which he could reach that destiny, in that act raised all humanity to a supernatural state, to a state above and beyond nature. For all human na-

ture was united to Adam by the strict law of solidarity. All women, not excepting Eve, and all men, were potentially included in Adam. Adam was not only the physical head of all human kind, he was also their moral head. The transmission from him of their purely human natures was to be the means of transmission of the supernatural gift of sanctifying grace. It was also to be the means of transmission of the preternatural gifts of immortality and integrity, granted to him as the physical and moral head of humanity. Adam was destined to propagate not only sons of men but also sons of God. The supernatural inheritance of mankind was entrusted to the fidelity of Adam, as well as its natural inheritance.

The physical solidarity of the universe with God, its dependence upon His creative love continued by His conserving power and providential guidance, is an ironclad necessity. Neither God nor man can alter or break the physical dependence of the universe on God. But the moral solidarity of the universe with God, through man as its priest and interpreter, the solidarity which was to arise by man's loving obedience and service, was by the very gift of free will a voluntary solidarity. The genuineness and willingness of man's obedience and subjection to God, imposed by nature, commanded by grace, and advised by all human principles of decency and honor, must be tried out on the anvil of free will. By the law of solidarity, humanity as well as Adam was put to the test in the trial of Adam. By the same law every individual in a nation is put to test in his political leaders. Their successes are his successes, their failures his failures. If Adam won, we all won with him; if he failed, we also failed. If he remained

faithful, every child of Adam would be born a child of grace, heir by right to the happiness and life of God. If Adam as physical and moral head of the race dissipated the gratuitous gift of grace, then he squandered our heritage as well as his. If Adam containing in himself all humanity shattered by a blow of his free will the mansion within his soul built by creative love and inhabited by the divine indwelling of eternal love, then no merely human hands could build again, could recreate the shattered temple of the living God.

And Adam failed. And we and humanity failed in him and with him. Like the fallen Lucifer, Adam failed, and by the same temptation and by the fallen angel's intriguing malice. The angel with rebellious pride had cried out: "I will not serve. I will be like the Most High." To Adam he suggested: "You will be free; free from inhibitions and prohibitions; free to do what you like, when you like, as you like; free to experience evil as well as good. You will be like unto God." And Adam who had been free, free to know and love God unhampered by inadequate knowledge and inadequate love, free with the freedom of the children of God, listened to the lying words of inadequate knowledge and the solicitations of inadequate love. He stretched forth his hand and plucked that forbidden fruit whose mortal taste brought death into this world and all our woe. The temple of grace was shattered. From His ruined mansion where God had dwelt as Father with son, as Friend with friend, as Lover with lover, Eternal and Creative Love went forth an exile, as Frustrated Love. Man's soul was a God-forsaken mansion. God's earthly mansion was destroyed and man was an exile from his terrestrial paradise.

Adam's sin was an act of pride, disobedience, and infidelity. Creature was exalted over Creator, human will over divine, love of the finite over love of the infinite. By Adam's sin not alone was the moral and supernatural solidarity of the universe with God through man broken down. There was also destroyed the solidarity of the universe with man. All things would henceforth betray man who first had betrayed God. Cursed would be the earth in his work and only by labor and toil should he eat thereof. More than that, the solidarity of man with himself was broken. The soul of each man would one day depart from the body and all his mortal days there would be within him the constant struggle between life and death. But all this is symbolic of a still greater break in the solidarity of man with himself. Concupiscence was unchained and there began that terrific struggle within man between his lower and higher nature, the struggle so graphically told by Saint Paul: "But I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members." Romans, 7-23.

Because of that sin every child of Adam is conceived without sanctifying grace, in original sin, isolated from God and His indwelling love, conceived a God-forsaken mansion; every child of Adam, every man and woman, except one man and one woman, the second Adam and the second Eve. Because of that sin you and I are "born in others' pain and perish in our own." Because of that sin, disease wracks human frames, tears glisten in human eyes, sorrow clutches at human hearts, death rules as lord and master in the midst of human life. Because of that sin, we feel the wild surge of passion, the flesh

lusting against the spirit; we experience the darkening of the intellect, the paralyzing weakness of the will. But these are only the results of the withdrawal of the preternatural gifts of immortality and integrity, given to man in Adam. The loss of these is nothing in comparison with the loss of sanctifying grace, the means of reaching man's supernatural destiny, the loss of indwelling Divinity.

I can almost hear the question rising to many lips, "But is it fair to us the children of Adam to be so punished for a sin which was voluntary only in him?" No one would have asked the question if Adam had remained faithful and transmitted his wondrous gifts to us. Besides the question is founded on a misapprehension. Even if Adam had not sinned, any one of his children might actually have done what he actually did do, discard the proffered hand of Divine friendship and love. And if the children of Adam did lose God's grace, as many doubtless would have done, even as Adam actually lost it, then that loss might have been irrevocable. Just because Adam lost grace not only for himself but for humanity united with him in solidarity, that loss for human individuals is not irrevocable. God made the very sin of Adam the occasion of a still more marvelous manifestation of creative love. "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." Gen. 3-15. A second Eve and second Adam were promised through whom that which was lost by Adam would be restored by Christ.

If Adam had not sinned, his children could have lost grace never perhaps to be regained by any subsequent acts. Adam sinned, and he and his children,

though their sins be as scarlet, can regain again the white robe of grace by the scarlet merits of the second Adam, the Redeemer of the world. What the first Adam lost by disobedience is restored more bounteously, more copiously, more accessibly, by the second Adam made obedient even unto death. "But not as the offense so also is the gift. For if by the offense of one, many died, much more the grace of God and the gift, by the grace of the one man Jesus Christ hath abounded unto many. And not as it was by one sin, so also the gift. For judgment indeed was by one unto condemnation, but grace is of many offenses, unto justification." Who doubts that if Adam had not sinned, his children would have sinned? Who doubts at least the possibility that you and I might have sinned. And if we had done so freely and deliberately there would have been perhaps no return, no recall. God might have been lost, as He was lost to the angels, irrevocably. But because we sinned originally, in solidarity with Adam, we have been redeemed in solidarity with Christ. The grace lost by Adam has been won back for each individual, and as often as he repents, by the redemptive action of Christ.

I have called this discourse frustrated love. But in another sense God's love for humanity was not and could not be frustrated. Balked by Adam's sin, it only sought deeper, more copious, channels. It has followed humanity as the hound on the trail. Humanity can say of God's love, what the poet said of Christ's love:

"I fled Him down the nights and down the days;
I fled Him down the arches of the years;
I fled Him down the labyrinthine ways
Of my own mind; and in the midst of tears
I hid from Him, and under running laughter.

Up vistaed hopes, I sped;
And shot precipitated,
Adown Titanic glooms of Chasmed fears,
From those strong feet that followed, followed after."

It is this thought that makes the Church cry out in her chant of exultation on Holy Saturday: "O, immeasurable charity, to redeem the slave you have surrendered the son! O certainly necessary sin of Adam which Christ has destroyed by his death! O happy fault, which has merited for us so great a redemption, and, so great a redeemer!"

But what of the preternatural gift of integrity? Christ by His redemptive action has not restored that to human kind. No, but he has made concupiscence the test of our loyalty and the occasion of our sanctification. By the surge of passion we learn our weakness and the strength of Christ. Temptation makes us doubtful of ourselves, reliant on Christ; drives us almost every hour into the outstretched arms of His love. Concupiscence puts us on the battlefield where we must defend with Christ-like courage the life of Christ within our souls and develop those virtues which make us less unworthy of Christly love. Our battle is not single-handed. As we shall see, it is Christ who fights in us and with us. "Unhappy man that I am," cried Saint Paul, "who shall deliver me from the body of this death?" And the answer comes like a trumpet call to battle, "The grace of God, by Jesus Christ, our Lord." And when we win the battle against passion and sin, it is Christ who wins with us; it is the extension of His victory on the cross. Christ grants us the privilege of fighting with Him in the battle against sin. He makes us fight as He fought; die as He died; that we may live that more abundant life

He came to bring. Only those who have fought and conquered know the joys of victory. "To those who overcome, I will grant a hidden manna." And how many living saints have fought and won this battle today; who are other Christs; who cry out with Saint Paul: "I glory in my infirmities that the power of Christ may dwell in me. . . . For when I am weak, then I am powerful"—powerful in the wondrous grace by which Christ makes frail sons of Adam triumph over the world, the flesh and the devil.

But what of the lost gift of immortality? Returned by Christ in a still more wondrous way. Never does Catholic faith and hope and love diffuse a rarer, sweeter perfume than in the Catholic death chamber. There are glistening tears, there is the sharp stab of sorrow in the heart, as the dear dead lies silent, clasping the image of the Man on the Cross. Yet heart and room are almost tangibly redolent with hope. I have felt all this myself. One can almost hear the words like far distant sounds of music: "I am the resurrection and life. If any man believe in me, even though he be dead, he shall live. And he that liveth and believeth shall not perish forever."

And the pains and the sufferings which are our heritage from Adam, are they not transformed, made golden by the grace of Christ? When I see all around me, as I do see all around me, the glorious blooming of Christian charity; when I see tender kindness to the poor, the nun in the hospital, in private homes youth joined with age lavishing love on some sick beloved, I catch a new meaning in human suffering. It softens and sweetens human lives, the lives of the sick and the lives of those who tenderly

nurse the sick; it lifts men and women above the earth, it turns hearts to God. Suffering transformed by grace sends forth a perfume sweeter far than the incense of many flowers.

Atheistic or humanistic philosophy has no answer to the mystery of human suffering. The materialist abhors suffering which he does not understand; the Christian embraces it because he has found its meaning in the suffering Christ. Only Christ has the solution to the mystery of suffering. "By whom also we have access through faith into this grace where we stand, and glory in the hope of the glory of the Son of God. And not only so but we glory in tribulation, knowing that tribulation worketh patience; and patience trial; and trial hope; and hope confoundeth not; because the charity of God is poured forth in our hearts by the Holy Ghost Who is given to us" (Romans 5). All things, temptation, suffering, death, work together unto good for those who love God. Suffering is little in comparison with the joy to be revealed in us. To know what grace is, a participation in the Divine nature, bringing the indwelling of the Blessed Trinity; to know that to have grace is to have God intimately present in our lives and in our souls; to know that to have God is in reality in the long run to have all things; this is the key to the problem of human suffering. "I count all things as dross in comparison with the supereminent knowledge of Christ Jesus." We have not here a lasting habitation but we know that if the earthly habitation of this body be dissolved there remains another dwelling not made with hands, eternal in heaven. There we know that God will wipe away all tears from our eyes. There we bless the sufferings that have led to such joy. There we will

say that God has permitted creatures and the world to betray us lest by their fidelity to us we should betray Him. The gloom that pain and suffering inflict is after all "shade of His hand outstretched caressingly." One day He will come to say:

"All which I took from thee I did but take,
Not for thy harms,
But just that thou might'st seek it in my arms.
All which thy child's mistake
Fancies as lost, I have stored for thee at home:
Rise, clasp my hand, and come."

INCARNATE LOVE

(Address delivered on October 29, 1933)

The sin of Adam shattered the supernatural solidarity between man and God. It shattered also the solidarity between man and the universe. Creatures revolted against man, as man had revolted against God. It shattered likewise the solidarity of man with himself. Immortality was lost; concupiscence raised the forces of rebellion within man's nature. And last of all the fraternal solidarity of man with his fellow man was shattered by the sin of Adam.

As the first sin of man was revolt against God, the second sin of man was revolt of brother against brother. Apostasy of man from God led the way to apostasy of man from his brother-man. That has been the history of human kind ever since. With intellect blinded and will weakened by sin, man fell further and further away from God; the disunion of man with man was more and more emphasized. The primitive revelation of God to man became weaker and weaker, save in the one race chosen by God to preserve it. Man knew his weakness, knew his dependence, knew his loneliness and sinfulness and hopelessness in the midst of the universe. An instinctive urge of his nature drove him to worship, prayer, adoration and sacrifice. And so he invented false gods to worship, empty gods to petition, and horrible gods to propitiate. The crime of Cain against Abel was repeated again and again the world over. Pride, lust, hatred, revenge, stealing, lying, strife, and war tore into shreds the solidarity of the human family and human brotherhood. Dis-

order reigned supreme for sin is supreme disorder. Men lost the very meaning of life. Philosophers died by their own hands face to face with the emptiness of human existence. Unthinking men lived as animals. "Let us eat, drink, and be merry, for tomorrow we die." Man was not an emergent beast but a fallen son of God. And only God could make him rise again.

And then, when it would seem man could sink no lower in the scale of degradation, when the fullness of time was come, God made ready to lift man up through a second Adam in the fulfillment of His purpose "to restore all things in Christ." Man had rejected the adopted sonship of God, the participation in the Divine nature by sanctifying grace; man in his sin had desired to be like unto God. The Son of God would take upon Himself human nature, would unite human nature to the divine nature in His own person. God-made-man would show His brother-man how to live the God-life by showing how a God-man lived. No human intellect in wildest fancy ever would have dared to dream the plan divine for the restoration of human kind. Only eternal, creative, frustrated love could have conceived it.

The second Adam, the second head of all humanity, would be the only begotten Son, the Word of God. He would not have been, He could not have been the second Adam, if He had not been very man, if He had not contained within Himself all human perfections. He would not have been, He could not have been the restorer of humanity unless He was very God. It was in the divine plan, wherein justice and mercy would be fully satisfied, the task for a God. And so the Second Person of the Blessed Trinity would unite a human nature to Himself, so that

the only begotten Son, God by possession of divine nature, would also be man by the possession of a human nature. There would be no intermingling of the divine nature and the human. But one and the same divine person would have two distinct natures united in His own personality. His actions by His human nature would be the actions of God for they would be the actions of a divine person. Thus the solidarity of human nature with God would be forged anew by an unbreakable link. As all men were potentially included in Adam by the law of solidarity, all men would be potentially included in the second Adam by the solidarity of His redemptive action. Man asked to be as God. The God-man would teach him the *way* to walk, the *truths* to think, the *life* to live, to be as God. The second Adam would establish His right as prophet and king, as priest and mediator, as sanctifier and Emmanuel. He would begin to do and to teach. He would establish His credentials as in very truth the Son of God by His unlimited control over nature, by His miracles. The blind would see, the deaf hear, the lame walk, the dead rise. The winds would obey Him, the surging sea would grow calm at His word, the very devils would be subject to Him. That He was very man, like unto man in all things, sin excepted, He would manifest by His all too human tears of infancy and manhood, by hunger and thirst, by tender sympathy and faithful love, by suffering and by death. As King and Prophet, He would lead and teach. He would be man's way and truth and life.

As the *way*, He, the God-man, would teach men humility: "Learn of me for I am meek and humble of heart." He would teach men contempt of mere material well-being: "Foxes have their dens and the

birds of the air their nests, but the son of man has not whereon to lay His head," except the wood of the manger and the wood of the cross. He would proclaim the nobility of obedience: "In the head of the book it is written of me, I am come to do Thy will, O God." He would be made obedient unto death, even the death of the cross. He would ennoble all human toiling: "Poor and in labor from His youth." He would sanctify the family: "He went down to Nazareth and was subject to them." There would not be a human activity or avocation or state of life or a human condition in which man finds himself over which He would not cast a spell and a glory.

He would be man's *truth*. He, Eternal Word by which God spoke to Himself from all eternity, He, the Word Incarnate, would speak God's truth to men. He would reveal to them the mystery of the Trinity, the very heart of God's life. He would speak to them of Himself, His own divinity and His own undying redemptive action. He would by His deeds unfold Mary's place in the economy of redemption. He would tell men of sanctifying grace, the new nature He was to win for them, which would be an incomprehensible partaking of the divine nature and bring with it the indwelling of the Blessed Trinity.

He would show how man would be regenerated, born anew by this grace through water and the Holy Ghost. He would speak of a still greater mystery, how this new life in God and with God would be nourished on a new manna, His own body and blood; "For my flesh is meat indeed and my blood is drink indeed. Unless you eat the flesh of the Son of man and drink His blood you will not have life in you." And then He would reveal how a new supernatural solidarity would arise by and through Him between

man and God, and how also by the incorporation of man with Him, by man becoming one bread with Him, there would arise a new supernatural solidarity of man with man. He would show man that in the future there would be one law, the law of love, love of God and love of neighbor, binding man to God and man to man that all men might be one as He and the Father were one.

And then, because as man, as priest and victim, He needs must die, He would show how in a new mystical body He would live on in His faithful, as Sanctifier and Emmanuel: "Behold, I am with you all days even to the consummation of the world." Besides His body of flesh and blood He would build up another body, a moral corporate union of men united with Himself as head. They would be the members, He would be the head. They would have diversity of functions as members of the human body have diversity of function. Some would be teachers and rulers and judges; others would be subjects to be guided and directed. But all the faithful would be included in the mystical body of the second Adam as all men were included in the body of the first Adam. Through the mouths of those chosen to rule and guide, He would speak infallibly, He would still be King and prophet through their ministrations. In their hands would be placed the sacraments of regeneration, and confirmation, and forgiveness of sin. Nay, they would share in His priesthood; they in the sacrament of the supper would show forth His death till He should come the second time. They would feed His lambs not only with the bread of doctrine, but with the bread of His own precious body and blood. These with His lambs, the faithful, would be His mystical body. And as

He would be with them and in them forever as invisible head, He would choose one of them to be the visible head of His body. To him He would give the fullness of power infallibly to teach, to rule and judge in His name, to sanctify. He would be the rock, the Peter, on which He would build His Church. By him He would make visible, solidify and coordinate His mystical body. To him He would say: "Thou art Peter and upon this rock I will build my church. And the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaen. And whatsoever thou shalt bind on earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed in heaven." Matt. 16: 18-19.

And when He shall have said this in response to Peter's acknowledgement of His messianic mission, of His true Divinity, in response to Peter's magnificent profession of faith: "Thou art Christ, the Son of the living God," then He would have made a beginning of that new life He would lead in the Church, in the hearts of men. It would then be time to hurry on to His death. By death He would purchase His right to be the redeemer of man. On the tree of death He would earn the right to be Himself the tree of life. "Unless the grain of wheat falling into the ground dieth, itself remaineth alone; but if it die it bringeth forth much fruit." John 12-24. Adam and Eve were exiled from the tree of life in the garden of Eden. No man need be an exile from this new tree of life. "And I, if I be lifted up, will draw all men to me."

And then He would rise, the first fruits of those who sleep. He would ascend into heaven.

He would be exalted on the right hand of God and having received of the Father the promise of the Holy Ghost, He would pour forth the Holy Spirit on Pentecost Sunday, to abide in His Church and in the hearts of His children forever.

As Adam was to have transmitted the life of God to his children through natural generation, Christ in His Church would transmit this divine life through water and the Holy Ghost, the sacrament of regeneration. He would strengthen this life by the sacrament of confirmation. He would re-give it again and again by the sacrament of penance and the absolution of those who would participate in His priesthood. By their hands also He would feed men with the bread of the Eucharist. Men would eat of the tree and live. Nay, they would become part of the tree. "I am the vine, you are the branches." "The chalice of benediction which we bless is it not the communion of the blood of Christ? And the bread we break is it not the partaking of the body of the Lord? For we being many are one bread, all that partake of the one bread." I Cor. 10: 16-17. "One body and one spirit, one lord, one faith, one baptism, one God and Father of all, who is above all and through all and in us all." Eph. 4: 4-6.

Thus the great supernatural solidarity of man with God and man with man, destroyed by Adam would be restored through the second Adam, Jesus Christ.

And all this is historical. All this has come to pass, thank God, all this is true. That is the thought in the background throughout the world on each successive Christmas day when man tells over again the sweetest story ever told; how Mary,

the second Eve, a radiant Jewish maid, immaculate in her conception, a virgin in her motherhood, brought forth her first born son and laid Him in a manger. And an angel told to the watchful shepherds, the tidings of great joy. "For this day is born to you a savior who is Christ, the Lord, in the city of David." And suddenly an army of angels sang: "Glory be to God in the highest and on earth peace to men of good will." And the wise men came from the east to adore Him, God and man, king and prophet, priest and mediator, sanctifier, God with us, Emmanuel.

And we, if we are wise in a world of much un wisdom will adore Him too. "For this is to eternal life to know the one true God and Him whom He has sent, Jesus Christ." For this is the Word of God, and the Word was with God, and the Word was God. . . in Him was life and the life was the light of men. And the light shineth in the darkness, and the darkness did not comprehend it. . . . He came unto His own, and His own received Him not. But as many as received Him, He gave them the power to be made the sons of God. . . . And the word was made flesh and dwelt among us and we saw His glory, the glory as it were of the only begotten son of the Father, full of grace and truth." "Glory be to God in the highest, and on earth peace to men of good will."

THE EXTRAVAGANCE OF LOVE

(Address delivered on November 5, 1933)

Christ was the second Adam. All things lost by the first Adam were to be restored by Him. He was to restore the supernatural solidarity of man with God. He was to restore the solidarity of the universe with God. He was to restore by grace and man's resurrection the solidarity of man with himself, destroyed by concupiscence and the loss of immortality. He was to restore the solidarity of man with man by potentially uniting them in Himself by grace so that love of our neighbor would be love of Christ in our neighbor. "A new commandment I give you: that you love one another, as I have loved you, that you also love one another." John 13-34. The solidarity of all things was to be restored in and by Christ. "All things are put under Him. And when all things are subdued unto Him, then the Son also Himself shall be subject unto Him that put all things under Him, that God may be all in all." I Cor. 15: 27-28.

The restoration of all things in Christ, the second Adam, by the Incarnation was not strictly necessary. It was only a still further and more wonderful outpouring of creative love, that God should become man to unite man once again to God. It is true that the sin of Adam and the sins of his children are in a certain sense an infinite evil. We judge the enormity of the offence by the dignity of the one offended. The rejection of God by man was an almost infinite evil because of the infinite dignity of the one offended and the unspeakable lowliness of the one offending. No subsequent acts of creatures could make adequate atonement for sin. For man, in the loss of

sanctifying grace, lost the very principle of friendship with God. Yet God by the gratuitous act of His mercy could have restored grace to man, given it in return for whatever penance man might have offered. By this, mercy would have been exalted, but justice would not have been satisfied.

But God becoming man in the person of Jesus Christ put in man's hands the power of offering infinite love and adoration and an adequate atonement for the almost infinite malice of sin. Just as there took place as it were, a Divine Council on the creation of man—"Let us create man to our image and likeness"—I like to think of something similar in preparation for the redemption of man. The Second Person of the Blessed Trinity, the Word and the Wisdom of the Father, proposes the plan of the redemption in which justice and mercy will meet and both will be satisfied. I like to think of the Son of God, the Word to be made flesh, volunteering for the task which becomes the plan of the Blessed Trinity for the redemption of man. Seeing eternal, creative, frustrated love worthy of the supreme love of all creatures, the Eternal Word proposes to take flesh, that by His operations in the flesh, by His actions as the man *par excellence*, summing up in Himself all creation, creatures might make a supreme and an infinite act of love. By His operations likewise all sin, original and personal, would receive adequate atonement. Thus God's eternal and creative love would be met by an infinite response of love from the creature. Thus God's frustrated love would be propitiated by an infinite satisfaction from man. Thus mercy and justice would meet and both would be satisfied.

And this atonement for sin might have been

made by the slightest prayer, the smallest tear from the God-man whose every action would be of infinite value. But this would not satisfy the inexhaustible love of the God-man for His Father and for His brother-man. Only a holocaust of love could do that. He would give His brothers in the flesh the supreme proof of love. "Greater love than this no man hath, that a man lay down his life for his friends." All this explains the extravagance of love manifested in the passion, the pouring out of Christ's blood to the last drop, the opening up of the heart of the God-man, so that nothing was withheld. It also explains the voluntariness of His sufferings and their extent. "He was offered, because He Himself willed it." He would be our priest and our victim, our holocaust. As priest and victim He would offer Himself for the sins of all men, "Blotting out the handwriting of the decree which was against us, which was contrary to us. And He hath taken the same out of the way, fastening it to the cross." Col. 2, 14-15. "You are not redeemed with corruptible things as gold or silver. . . but with the precious blood of Christ as of a lamb unspotted and undefiled." 1 Pet., 1, 18-19. "He hath delivered Himself for us, an oblation and sacrifice to God, for an odor of sweetness." Eph. 5, 2. The Word made flesh by His passion and death would express infinite love for the Father, make an infinite act of atonement for the sins of the world, would manifest infinite love for man and by that love draw the hearts of men to love of God in Himself: "And I, if I be lifted up from the earth will draw all things to myself." John 12, 32.

And so the stark figure of the Man with arms outstretched and nailed to the cross outside of Jerusalem's walls, nineteen centuries ago, sums up the

whole history of God's eternal, creative, frustrated, incarnate and redeeming love. He, the Eternal Word, speaks there silently, persuasively, eloquently, convincingly, *one* word and that word is love, the love of the Man-God for His Father, the love of the Man-God for His brother-man. He is there, God and man, a victim of love, of love of God and love of man. There is not a nerve or a fibre or a muscle of His body without its agonizing pain. His frame is clothed in the red robe of His blood; to the last drop His blood is woven into His kingly garment of love. His heart is broken, pierced, laid wide open by love. He has exhausted, by the extravagance of His love, the sins of the world. Man with all his malice and infidelity can never match by sin the price Christ paid for its atonement. Every sin that has ever been committed or will be committed is there matched and overcome by the superabundant atonement of the Son of man. Whether you or I have sinned in the past, or, God forbid, will sin in the future, the penalty and the price has all been paid for. "He was wounded for our iniquities and bruised for our offences and the chastisement of our peace is upon Him and by His bruises we are made whole." He gave His Father love for love now as man, as He gave Him love for love for all eternity as God. In that act of suffering love He gives adequate satisfaction to the justice of God for the sins of His brother-man, and He whispers, while dying, in the ears of you and me and all humanity in language that will never die the love story of His undying love for us.

He is paying the price for us. He is paying the price that you and I ought to have paid for our sins against ourselves, for our sins against our neighbor, for our sins against the Father. He is loving God for

us as we ought to have loved Him with all our hearts and souls. But He is doing more than that. Even though our sins are blotted out, washed away in the torrential outpouring of His blood, we are still to taste for them the pangs of suffering and death, still to feel the stings of concupiscence. He knows that, O how well He knows it! and He is there encouraging us to endure, strengthening us for the combat. We will suffer injustice from the sins of our brotherman. He is there, justice itself overwhelmed by a travesty of justice. Higher ups, proud men and self-sufficient men, will stand in our way, push us down, oppress us, nullify our best efforts to succeed. He is there, a sign of contradiction, rejected by the priests, men of small minds and smaller hearts, who ought to have welcomed Him with open arms. The sharp tooth of ingratitude will bite our outstretched hands, wound our all too human hearts. He is there, the very sign and symbol of man's ingratitude to man. And our hearts will be lonely, abandoned, desolate, a great abysmal blank because of unreturned, unacknowledged love. And He is there abandoned by those who professed their love, abandoned almost by all. One does not abandon Him—His mother. O, she is there, in the gloom, in the hatred, in the blasphemy of Calvary. And she stands at the foot of the cross, the faithful, the loyal, the valiant woman, His mother and, thank God, our mother. Mother of the Redeemer, she must needs be the Mother of the redeemed. And He gave her to us through Saint John and John took her to his own. And we take her to our own and as our own. We place her in our hearts where she always was near Jesus, in Bethlehem, in life, on Calvary. Jesus Christ is there, our King, our Model, our Way, Truth and Life, for every event that

human destiny can bring, for every phase of human suffering, mental and physical. He has taught us how to die as He has taught us how to live. He dies in unutterable suffering; He dies rejected; He dies insulted, mocked, blasphemed. And He dies loving; loving God, the Father, and His brother-man until the end: dies blessing, praying, forgiving, with body broken, soul in desolation, heart pierced, a victim, a holocaust of love. He dies last and above all leaving us, giving us, willing us, in His last testament, Calvary itself.

For that great sacrifice of love, wherein Jesus was priest and victim, is with us today. For "The Lord Jesus, the same night in which He was betrayed, took bread. And giving thanks broke, and said: Take ye and eat: this is my body, which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after He had supped, saying: This chalice is the New Testament in my blood: this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until He come." I Cor. 11: 23-26. The Mass wherein a sacrificing priesthood consecrates the Body and Blood of Christ is the same sacrifice as that of Calvary. It is showing forth the death of the Lord, until He come. In the Mass Jesus Christ, priest and victim, renews Calvary. On our altars the infinite love of Christ for the Father on Calvary, the infinite act of atonement, the infinite act of love of men is perpetuated.

As Calvary sums up for us the whole history of eternal, creative, frustrated, incarnate and redeeming love, so the Mass does likewise in its perpetuation of Calvary. As Jesus Christ in the Mass is of-

ferred up through the ministry of His priests participating fully in His sacrificing priesthood, so He is offered up through the laity partially participating in that same priesthood. The Mass is the sacrifice of the Church, the sacrifice of the mystical Christ. Priest and people renew in the Mass the self-same sacrifice which Christ, their Head, offered on Calvary. Priest and people present to the Father an infinite act of love, adoration, and propitiation. All their longings to worship God adequately are satisfied by the Mass. Because Christ, the Head, is intimately united to Christ in His members, their actions become in a certain sense His actions. They too are united with Him as victim; their sufferings, their trials, their conflicts, are all united with and strengthened by the sufferings of the Divine Victim. In the words of Saint Paul they make up in their bodies what is wanting in the sufferings of Christ. The Mass brings all together, unites all in marvelous solidarity. The Mass is the very heart and centre of Christian life because the Mass is substantially Calvary and Calvary is redemption.

Is it any wonder that Pius XI calls on all Christians to return in loving memory in this the nineteenth century of Calvary and the redemption? Is it any wonder that Saint Paul contemplating this extravagance of divine love cries out: "He that spared not even His own Son, but delivered him up for us all, how has he not also, with him given us all things? . . . Who then shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? . . . But in all these things we overcome, because of him that has loved us. For I am sure that neither death, nor life, nor angels, nor

principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 32-29.

It is in order that children may inherit the love and riches of Jesus that Catholics gather their children in their own schools, that the little ones may have unfolded before their unfolding minds the love of Christ whilst they are developing love of human knowledge. It is to teach the love of Christ that His crucifix is in every school room. It is for this reason that the children learn to bless themselves with the sign of the cross. It is for this that we gather them around Calvary in the Mass and from their young days teach them to love the Blessed Sacrament and to receive in their hearts the Eucharistic Christ, "the corn of the elect and the wine that maketh virgins."

O why do men, as in Mexico, as in Spain, as in Russia today, deny Catholics the right to teach Jesus Christ Who is the wisdom of the Father, the Way, the Truth, and the Life, to teach Jesus Christ and Him crucified? Why do they close churches and rise in insane fury against the Mass? Why? Because the same forces are at work today as those which worked at Calvary and brought Christ to death on the cross. These men call themselves Liberals. They are liberal toward everyone and everything except God and His Christ. They are proud, self-sufficient, arrogant, anti-Christ. The battle of Christ against the world, the flesh, and the devil was not ended on Calvary. It still continues in the lives of men. Some bear in their persons the marks of Jesus crucified. They have mounted the cross with Christ. They are crucified to the world and its concupiscences. Others

there are to whom Christ and the cross is a stumbling block and a scandal. Wise with the wisdom of this world they crucify Christ anew in their hearts by their pride, their infidelity, their concupiscence. They will have naught of Christ. They would bury Him if they could in a tomb from which there would be no resurrection. That battle between the crucified and the crucifiers is being fought out today in individual, in family, in national and international life. It is a world-wide battle.

“Whenever there is silence around me
By day or by night—
I am startled by a cry.
It came down from the cross—
The first time I heard it.
I went out and searched—
And found a man in the throes of crucifixion
And I said, ‘I will take you down.’
And I tried to take the nails out of His feet.
But He said, ‘Let them be
For I cannot be taken down
Until every man, every woman, and every child
Come together to take me down.’
And I said, ‘But I cannot bear your cry.
What can I do?’
And He said, ‘Go about the world—
Tell every one you meet—
That there is a man on the cross.’”

No, He cannot be taken down because there are, will always be, men and women who will not take Him down. They put Him there. And so the battle will go on and on. Christ, though He can suffer and die no more, is still crucified in His members, in His Church. Some will seek the death and crucifixion of Christ to the end. Others will mount the cross with Him, die to self to live with Him, gather with Him on Calvary through the Eucharistic Sacrifice of the Mass, show forth the death of the Lord until He come. And when He comes, the cross will again

stand out against the sky in the evening of the world, the cross by which He conquered, we conquer, and by which all men will be judged.

ABIDING LOVE

(Address delivered on November 12, 1933)

The atonement worked by the second Adam, Jesus Christ, restored the lost solidarity of man with God, of man with himself, of man with his fellow-man. The atonement was an infinite act of love of God by Christ, an infinite satisfaction for the well-nigh infinite malice of sin, an infinite act of the love of man. Atonement means at-one-ment. Man by the redemption was potentially, at least, at one again with God. For the grace gained by Christ to be ours, we must be at one with Christ, as all men were at one with Adam in the loss of grace. It is this oneness which Christ sought for all His future disciples in His high-priestly prayer at the last supper: "That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us . . . I in them, and thou in me; that they may be made perfect in one . . ." John 17: 21-23.

And how is this at-one-ness with Christ to be achieved? First and foremost the individual must be inserted in the vine which is Christ. "I am the vine; you the branches." The individual must be incorporated in Christ, regenerated, receive the new nature, sanctifying grace, by water and the Holy Ghost. He must in the graphic phrase of Saint Paul "put on Christ." Baptism is as it were the extension of the incarnation; it is aggregation to the mystical body of Christ; it is the filling out of Christ and the work He came to do. Then, as Christ received visibly the Holy Spirit after the baptism by John, the Christian must receive by confirmation a more abundant pouring forth of the Spirit by chrism and the Holy

Ghost. By Holy Communion the Christian must become one bread with Christ. "I am the bread of life. Your fathers did eat manna in the desert, and are dead I am the living bread which came down from heaven. . . . He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me." John 6: 48-58.

At-one-ness with Christ is brought about by sharing in His Divine life. That you may grasp concretely this abiding in and with Christ, let me picture for you the life story of one who lived this life. Some years ago, let us say, there was born of Catholic parents a baby boy. Not long after he was carried to the baptismal fount. As his soul came up all fresh and sparkling from the purifying waters of baptism, the priest clothing him with a white robe said: "Receive this white garment and see that thou carry it pure and stainless before the judgment seat of God almighty." The real garment he received was the immaculate robe of sanctifying grace. By this he was regenerated to a divine life, by this his soul pulsated with a life as high above his natural life as heaven is above earth. By this he was grafted on Christ. Christ became his elder brother, God became his Father, Mary Immaculate his mother, and God's angels his watchful guardians.

With advancing years and growing intelligence this divine life grew. It grew under the impulse of prayers said at his mother's knee. It grew under the stimulation of stories of another Child which were constant on his mother's lips. It grew when he passed the Church and doffed his boyish cap and said: "Jesus in the tabernacle, I give you my heart

and my soul." It grew when he lisped the name of Mary. It grew under the influence of a Catholic home and Catholic books and a Catholic school where he was taught by men and women consecrated to God.

As the lad advanced in age and grace and wisdom, his boyish thoughts turned to the day when Jesus would visit him in his heart as he had often visited Jesus in the tabernacle of the altar. At last the great day came—the day of his first communion. As he came to receive the bread of angels, the corn of the elect, and the wine that maketh virgins, he received from the Master the kiss of a higher friendship and his heart was wedded to the heart of Christ. And then our lad received communion again and again until the day when through confirmation the Holy Ghost came to take up a more abundant abode in his soul; to guard and develop and expand the divine life within.

So our boy went from boyhood to youth and from youth to manhood; and he faced the world and the flesh and the devil. He fought out within his own soul the great battle for Christ, even as you and I, and every man and woman, must fight it. If sin came to kill that divine life, there also came those sacred nights when the church was dark and the tabernacle light glowed forgiveness and the voice of Christ through His priest gave absolution: "I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost."

Then in the very springtime of life, when love came to Him as love to young men will, he stretched forth his hand and plucked from the vine of life a flower of Jesus Christ, a maiden who had been reared even as he within the bosom of Holy Church and

had lived even as he the life of grace and the life of God. And as they gave to each other hearts, souls, bodies, unprofaned and undefiled, Jesus Christ stood by and linking their hands sent them forth together on their journey down the long highway of life. That blessing was fruitful and soon there came children, given of God, to fill their home with sun-shine and the music of children's voices. There was adversity, there was sickness, there were trial and suffering. But all this these two united by, with, and in Christ, faced with patience, with fortitude, with Christian resignation.

And so the years passed on, human years, freighted with joy and sorrow, but mostly joy, for all things work together unto good for those who love God. And all this while with advancing years the divine life was growing within our boy. He was not less human because divine, but more human in the grace which comes with grace. He had not made self the centre of his being. Had that been so he would have found self, isolated, alone of all things most pathetic and miserable. God was his centre and in God he found himself and all things besides. As the divine life grew he became more and more conscious of God all around him and of God dwelling within the temple of his soul. His life was more real because more divine. Day by day life held a deeper meaning. All things, flowers, birds, the starry heavens, joy, human love, yes, even suffering, brought him nearer and nearer to God. They all spoke to him of God and led him to God. He did not enjoy the things of life one less the whit for that reason, but more so. He had not less of life as the world would judge but unspeakably more. He had that abundance of life, that fullness of living, which

only Christ can give. The materialist, the atheist, can never understand it because he has never experienced the satisfaction, the harmony, the fullness, the joy of life in God. It is the peace surpassing all understanding which the world cannot give and cannot take away.

And so our boy grown old does not fear death. It is not that he does not suffer. The important thing is that he suffers with Christ. It is not that death ceases to be painful and violent but that he understands its purpose and meaning. And what a death his was, the death of a son of God. His wife was there, the God-given gift, the solace and strength of life's long journey. His children were there. The priest was there anointing this soldier of Christ for the last strong conflict. And Christ was there in the Eucharist, this time as viaticum, as strength and companion to grasp his hand and lead him down the shadowy valley of death. Then came sinking away—darkness—the far off distant murmur of the priest's words: "Go forth Christian soul in the name of the Father Almighty who created thee, in the name of Jesus Christ, the Son of the living God who suffered and died for thee, in the name of the Holy Ghost who sanctified thee." A rumble—a roar—our boy is dead to the world but living with Christ!

At the grave pagan friends, disciples of Shaw and Wells, and Anatole France and Mencken, turn aside as the earth falls: "It is all over." But the priest is reading aloud: "May the angels lead thee into paradise; may the martyrs receive thee at thy coming, and take thee to Jerusalem the holy city. May the choirs of angels receive thee, and mayest thou, with the once poor Lazarus, have rest everlasting."

What a life is that which Christ gives us through grace! Christ puts purpose in life, takes the gall out of sorrow, makes bitter sweet, sanctifies joy, strengthens weakness, ennobles all life's energies, makes the life of man the life of a god, when it otherwise would have been the life of a beast. What ideal comparable to this, what truly human, satisfying, happiness, equal to this, has the modern pagan world to offer with its break-down between the sexes, its birth-control, its divorce, its so-called freedom, its emptiness, its hollow mockery? Without Christ all is emptiness; without Christ all is vanity; without Christ all is beastly; without Christ all is chaos—and with Christ all is divine.

And this life of Christ is being lived all about us and throughout the world. It is found everywhere. Christ is extending Himself; working out the fruits of His incarnation in every land; meeting in His mystical body the same forces of good and evil He met in His earthly days. This divine life is Catholic and therefore universal. It is in Rome, in Paris, in Berlin, and London and New York and San Francisco. It is found in the African forest, in the Indian jungle, in the Chinese hamlet. It is in the palaces of the rich and the slums of the poor. It is the same in moral ideal, in dogmatic belief, in its sacramental system, because it is the life of Jesus, the way, the truth, and the life. It is the same in its fountain source. It is the divine life lived by Peter and Paul, by Jerome and Augustine and Benedict; by Francis of Assisi and Dominic and Ignatius of Loyola, by Teresa and the Little Flower of Jesus, by De Sales and Vincent de Paul and John of the Cross. It is the Divine Life, the ideals of which were ever present to Joan of Arc and Thomas More, and Edward the

Confessor, and Louis of France; to Dante and Francis Thompson, to Columbus and Marshal Foch. It is the communion of the saints; it is the unity for which Christ prayed, the union of men with God and men with one another through the one divine life of Christ. It is the solidarity lost by Adam and brought back by the redeeming blood of Christ; the at-onement of man with God and man with man in the abiding love of Christ. "One body and one Spirit . . . one Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all." Eph. 4: 4-6.

In the beginning of this course, I said we are commemorating the nineteenth century of man's redemption in the midst of a great material depression, but still more in the midst of a great spiritual depression. Men talk of stabilizing wages, of stabilizing hours of work, of stabilizing the dollar. The all important thing for our material as well as spiritual salvation is to stabilize man himself. And man can only be stabilized in the God who made him and for whom he is made. And that stabilization of man in God, that solidarity of man with God and his fellow man, has been wrought by Christ at the price of His heart's blood. That redemption need only be applied. The restoration and recapitulation of all things in Christ was the purpose and the achievement of the Incarnation. Through Him alone can man adequately know and love God. Through Him alone can man fulfill the law of life, the law of solidarity, the law summed up in the command: "Thou shalt love the Lord, thy God, with thy whole heart and soul and thy neighbor as thyself." Christ is in conflict for the law of love today, as He was nineteen hundred years ago. That conflict is all about us and

that conflict will go on until the day when in the words of Saint Paul: "All things are put under him. . . . And when all things shall be subdued unto him, then the Son also himself shall be subject unto him that put all things under him, that God may be all in all." I Cor. 15: 27-28.

CARDINAL HAYES STATES AIM
OF THE CATHOLIC HOUR

(Extract from his address at the inaugural program 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.

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