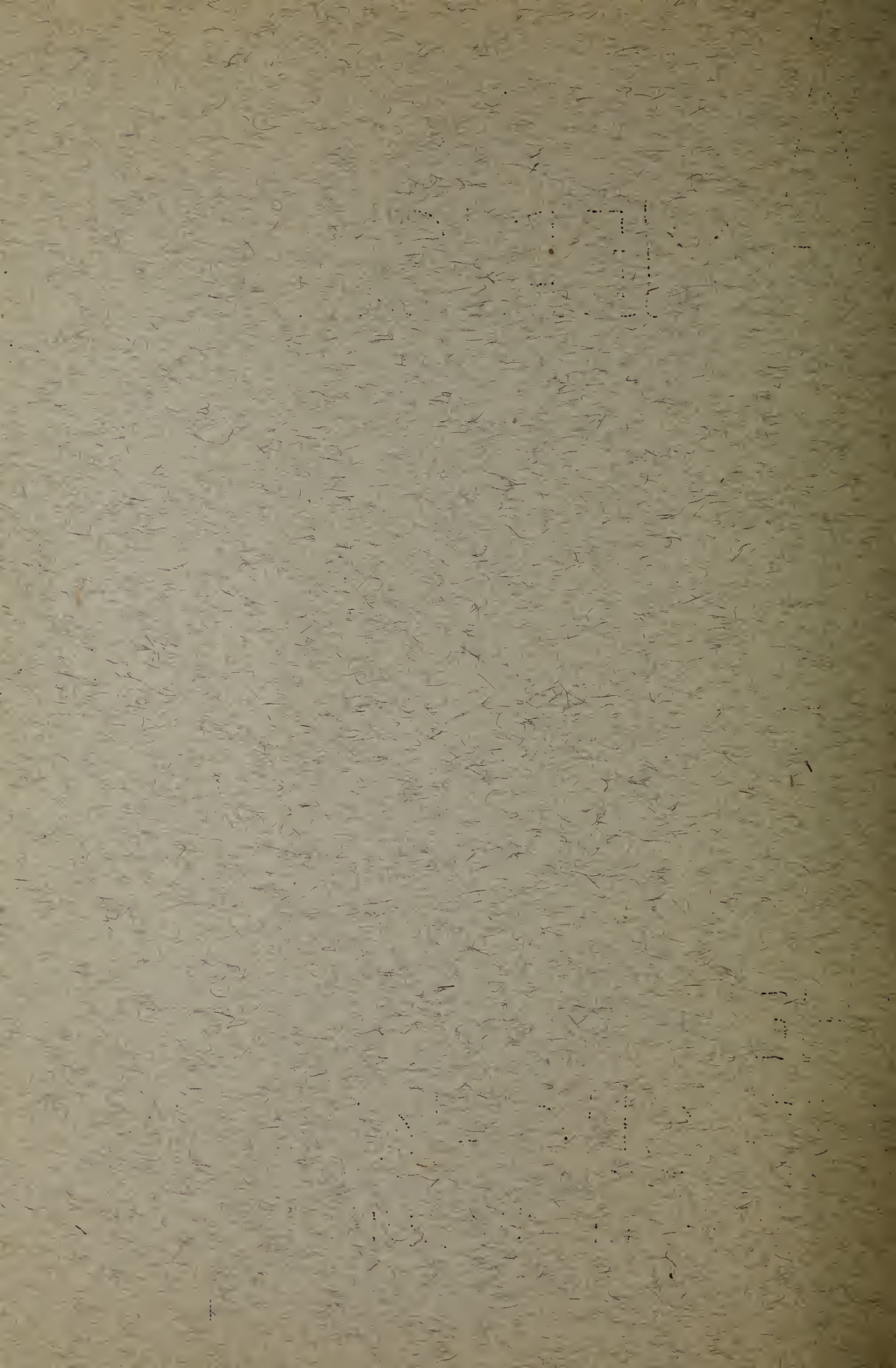


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AMERICA

MORALITY
AND THE
UNITED
NATIONS

THE
CATHOLIC HOUR
REV. JOHN M. MCCARTHY



America, Morality, And
The United Nations

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America, Morality, And The United Nations

Three addresses delivered in the nationwide Catholic Hour, produced
by the National Council of Catholic Men, in cooperation with
the National Broadcasting Company from April
13, 1947 through April 27, 1947.

BY

REVEREND JOHN McCARTHY

Chicago Archdiocesan Mission Band



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MORALITY AT LAKE SUCCESS

Address given on April 13, 1947

If everyone were killed in New York, New Jersey, Pennsylvania, Rhode Island, Connecticut, Delaware, and Maryland, the appalling destruction of human life would be about equal to that of the last war. Some few more than thirty million people were killed. All-out war is a horrible enterprise. But the years of conflict, for all their carnage and suffering, were perhaps not so terrible for many as these last two years of aftermath. A pall of fear hangs over humanity's millions. The byways of the world's cities have been littered with the starved dead. Blood has gushed in torrents from the cudged heads of non-conformist voters. Millions have gone through two winters supping at pots of make believe soup. Millions of children have shivered and cried in the cold and in their parents' despair. Some people are eating mud—the clay eaters, starving—filling their hapless bodies with the dirt of the ground. The ruthless backwash of a ruthless war!

We want no more of it. The jingoists who proclaimed its glory ten years ago would find

no welcome today amongst their disillusioned followers, staggering, bleeding, starving. Oh yes, there was courage, on both sides; and heroism, and magnificent sacrifice. But let every historian who extols the courage or acumen of men, or regiments, or armies, let him add a final paragraph in which each war is accredited for its savage butchery of mankind.

Please do not misunderstand me. I do not question our just and necessary armed conflict against aggressors. Our nation is obliged under justice to protect its citizens against enemies outside, as it is obliged to protect us against criminals within. But at the same time I wish to emphasize the quick descent of war to savagery, and its ever increasing viciousness. In the words of Senator Vandenberg at Cleveland: "We ourselves devised the atom bomb—an appalling tribute to our illimitable genius—an equally appalling prophecy of civilization's suicide unless World War III is stopped before it starts."

When we look back, we are shocked at our own moral de-

scent between Coventry and Hiroshima. But that is the way with all-out war.

Recognizing this crescendo in brutality, the statesmen of the world have been patiently gathering in almost uninterrupted conference, since two years ago this month at San Francisco. Our representatives feel they have progressed surprisingly far along the road to lasting peace; they confess readily that the journey is far from complete. We hope that our seeming impatience will not be construed by them a whining criticism cast as an obstacle in their path but rather a spur, like ceaseless cheers from the grandstand begging for a touchdown.

So much of humanity is desperate! So many of the war's ambitions have been compromised in fact, if not in word. The United Nations' representatives did remarkably well to write into the charter an objective of "respect for human rights and for fundamental freedoms for all—without distinction as to race, sex, language or religion" (Charter—Chapter 1, Art. 1, P. 3). It looks so good on paper! Perhaps we are impertinent to ask, but is there any more freedom of speech than there was in 1939—any more freedom of re-

ligion, freedom from want and from fear? Let's ask the people of Poland, or Yugoslavia, or Albania. Let's ask the millions of displaced persons. Thousands of Americans died for those four freedoms; we will do well not to sell them out too easily lest their vain blood shame our cowardly hands forever.

Shall we therefore chide our representatives for what has not been accomplished? On the contrary they did remarkably well. Considering the stubborn opposition they had to face, compromise was often the price to be paid for some success, in place of complete failure.

They must have felt at times very lonely in the meagre support our public opinion gave them. Right now only twenty percent of us put trust for peace in their present organization, and only forty-three percent think peace can be secured by any organization. Most of us apparently are willing to accept war as the inevitable horror that strikes the world in cycles. Yet, who wants it? Peoples are whipped into it by ranting appeals to greed, to pride, to hatred; and then other peoples must rise and fight against them. Or oppressed nations rise to throw off the tyranny of their oppres-

sors. Or persecuted peoples rise to beat off their persecutors. Why are we so fatalistic about the inevitability of these causes of war? Because we in the past, the majority people of the world, have been disorganized and apathetic about the sparks of aggression, oppressed minorities, and persecuted races. These are the sparks that set the world on fire; these are the real causes of wars. We have been indifferent to victims of persecution and rank injustice, as long as they were far enough away their sobs and groans did not disturb our sleep. We bestirred ourselves only when the raging flames were lapping at our door.

If the United Nation's Commission on Human Rights has been too slow in bringing before the General Assembly unimpeachable facts about religious persecution, racial oppression, exploitation of dependent states, we are at least partially to blame for our apathy and lassitude. Especially you and I, Christians and Jews, who are in America the fifty-two percent professing religious belief. We who surely can meet at the common denominator of belief in God, the Supreme Judge of man; at least we, who by religious affiliation profess the moral superiority of

justice over brute force—we are to blame for our silence and our indifference. Perhaps in clinching our gains that came with the war or fulfilling our wants curtailed by war we have been occupied too entirely to concern ourselves about whole nations to whom our "4 freedoms" war has brought nothing but suffering and despair. Perhaps we are receding once again into that smug false security of "ocean-protected-America." Dare we forget that it is not very far from Main Street to Latvia and Estonia and Lithuania.

Lithuania! occupied since 1944 by her Russian liberator, under whose command religious books have been destroyed, printing presses confiscated, farms by legal subterfuge being collectivized, many being taken from their owners for distribution as prizes to Red soldiers; all convents and monasteries closed; all churches being insufferably taxed into obliteration—upon default being turned into warehouses. Is this no concern of ours? The 100,000 sent to Siberia have no claim upon us, so far and safely away! They have life—those 100,000—eyes like ours, they breathe the same kind of air and in the same way; they have hands and feet, and

people they love, children they begot. They are human beings. Their wailing lamentations trouble the air. Are they too sordid for our nice eyes to see? Do they scream too loudly in their agony? Shall we strike up the band, America, and look the other way! Can we pretend we have not noticed them? They were made by our God too. Think about that my fellow Christians and Jews—in your restless sleep—they too were made by our God.

And you, my fellow Americans, who profess no religious belief—either because of our bad example in a Christianity disunited, or because you are too busy pursuing substitutes for God, in money or pleasure or power—take a look at human history. For thousands of years we have been trying one tragic experiment after another. Hatred and pride, greed and brutal force have stalked the stage century in and out, and always at the final curtain-call were grisly, disillusioned men. We have tried the experiment of physical science and turned every finding of our science into an engine of destruction. We have no cure for polio, or cancer, but we are ready to wage a cataclysmic war of deadly

germs. At the first provocation we have always turned music and literature and art into handy instruments of propaganda.

In none of these have nations found peace. The little people were always disappointed, left weaker and emptier and more hopeless. Hate and force, corrupted law or art or science, have ultimately either killed them or put them as wanderers on the road. Did you see them in the newsreels: the corpses piled ten feet high; the haggard nomads in the cattle cars? Do we want that? Is that what America wants for her children?

Being a Catholic priest I would like to go back to the beginning and trace step by step how decency and sound morality are dependencies and by-products of basic religious truth. I would like to demonstrate logically how you can bring the very acme of perfection into your life by belief in and imitation of Jesus Christ. But right now, that would be like giving a slow, careful first-aid course while a man is bleeding to death in the street.

If you will but meet me on the common ground that might does not make right, if you will

join with me in resentment over the fact that many of our fellow humans are getting a dirty deal, then you and I can do something about it. How? The public opinion of the people of our country can be a light of hope to millions of desperate sufferers throughout the world. America has been good to us. We dare not jeopardize the heritage which our ancestors bought in labor, prayer, and sacrifice. But neither dare we close our ears to the agonizing pleas of a humanity that has bled for peace, and is not getting it. The United Nations Commission on Human Rights has before it one thousand protests; they are largely the last forlorn wails of people ruthlessly crushed. If only one percent of the people of the

United States are interested actively in peace through justice and charity—then we shall have peace.

My fellow Americans, give the United Nations the support of your public opinion—talk about it to your friends whenever the opportunity arises. But plead for a strong United Nations—a just United Nations—that will not ever sacrifice any just rights for the pleasure of keeping any delegation seated. Pray for the United Nations—ask God to guide them and to give them courage to do what is right and just and decent; not to pussyfoot, not to wink at anybody's evil. Ask God not to forsake them, even though in our wretched times they are afraid to mention His Name.

MORALITY ON MAIN STREET

Address given on April 20, 1947

Religion in general has certainly taken a beating in the last few years. It has been systematically mauled in many parts of the world, because it stands as an obstacle to that fanatical modern faith which holds that the economic community is the new god and this god alone may man serve. Mammon is demanding a "showdown" with God. Here in the United States, under our Bill of Rights, except for an occasional flare-up of jealousy between church groups, or an even more rare denunciation of all religion by someone worshipping at the shrine of notoriety, religion in general suffers no violence. But while the percentage of our population professing religious affiliation is larger than ever before, yet there is a surprisingly large percentage (be their names on the church lists or not) who are either apathetic or confused.

Those who are intellectually indifferent to religion burn most of the incense of their trust before the temple of physical science. Religion to them, is but a hangover caused by man's drink-

ing in superstitious ideas during the night of his ignorance. They admit that much in man and in the universe is still unsolved but the implication always is that we are just beginning—eventually the fuming test-tubes will solve everything.

It is slightly more than sixty years since John Tyndall, the British Physicist, announced the principle that science alone was competent to deal with all man's major problems. But many eminent scientists today disown such ambitious claims. They are humble enough to seek truth elsewhere than merely at the end of equations. They are observant enough to see that the logical conclusion of reducing everything to the material is a gospel of despair, contrary to the deepest yearnings of the human heart, productive of nothing save a warehouse of statistics which will be buried forever, with the last dying man. Unfortunately, those who proudly wait outside the laboratory door have not noticed that the genius inside has taken to his books for a philosophic interlude, and broods

with Alexander Pope: "A little learning is a dangerous thing; Drink deep or taste not the Pierian Spring." Sunday supplements please copy. No one ever gets out of a muddle until he recognizes he is in one.

Aside from these who arbitrarily rule out religion as an answer to human problems there is a vast army of open minded but confused men of good will. They are hesitant to yield to religion's demands, unconvinced of religion's promises. Confusion freezes them into cautious waiting. Contradictory pronouncements, by various divided religious groups and their leaders, on matters of doctrine and morality are no small cause of wonderment. Basic and vital truths which appeal to God for their authority, lose the respect of sincere minds when they are watered down, modified or completely denied in an effort to please men. Another source of confusion is the bad example of some who profess religion with their lips, and deny it in their actions.

But it is not my purpose here to analyze the psychological or historical obstacles to acceptance of revealed doctrines and moral law. Rather do I speak of the

natural man and his need for religion if he would not be reduced to an animal or to a slave.

We Americans are of a practical mind. Let us ask, therefore, honestly, searchingly, fearlessly, ready to accept the truth regardless of what it may be: What is the truth which denies that man is an accidental by-product of a huge mindless, purposeless, mathematical machine? What is the truth which fairly screams, man is not a slave either of a capitalist master or of a five-year plan? What is the truth which denies that man is a mere moment in the life of a race, with no greater purpose than that of stock on a farm? What is the truth which makes man free? What is the truth which makes a man a *man*?

It is the truth which proclaims that man is a creature of God, with an immortal destiny; that as a child of God and a member of God-made society he is endowed with certain inalienable rights. This is a basic truth of natural religion. When men deny it they commit moral and intellectual suicide. When men deny it they reduce themselves and their fellow humans to animals or to slaves.

Man has rights because of his dignity. He has worth because of his destiny and because he is created in the image of God. Man's destiny and his relationship to God are the only pillars upon which stand the dignity of man. Pull down the pillars and you pull down the man.

I confess that this process of reasoning seems to make of God a utility. But I fear there are many not interested enough even to consider God until they see that He matters to them in everyday life.

Therefore, the best way to show how much God matters is to carry the denial of God to its bitter logical conclusion. The Nazis were well along the way towards putting into practice that bitter logical conclusion. Deny God and you deny the sole source of man's inalienable rights. Once rights are wiped out, the only law left is the law of physical force. Then he who shackles his fellow men is not bad, he is smart. He who slaughters five million Jews does nothing wrong, for who are they but people without rights? Murder, debauchery, perjury, every abomination held in abhorrence by decent men, all become the virtues of the con-

queror. Power is the standard for all human appraisal. Not a very pretty picture, to deny God, and be logical about it. And no high-sounding substitute for God will ever confer on man more than a counterfeit boon of freedom and justice. For these are the by-products of God-given inalienable rights. You cannot have the smile of God reflected in the face of man, if you curtain the face of God with man's unbridled pride.

These are some basic truths of natural religion. Must we stop here? Will admission of these few fundamentals fill the cup of human desire? We may as well ask: will a thirsting man be satisfied with a thimbleful of water? Neither will the man with a soul thirsting for God ever be satisfied with a thimbleful of God. The quest goes on for the thirst still remains; in fact it is even sharpened by the certainty now that it can be assuaged.

But it is not my intention here to enter into a comparative study of the measure of truth offered by various religious groups. To those who would seek sincerely the fullness of revealed truth I offer the invitation which our Lord issued to

the timid lads who asked: "Master, where dwellest thou? He said to them, 'Come and see'" (*John 1:39*).

Now, however, do I rather apply the basic facts of natural religion to the American scene. When any of us, either individually or in groups, denies by force the inalienable rights of other Americans we become unworthy of the flag which came forth from the conviction that all men are endowed by their Creator with inalienable rights. Prejudicial treatment meted out to racial minorities, for example during the war, to Americans of Japanese ancestry, will be a long time awashing from the hands of people dedicated to freedom, with liberty and justice for all. To deny a man his rights because of his race, or religion, or color is to abrogate our own rights under the Fatherhood of God.

Much has been said these past few months about America's leadership in a world that is aching for peace. The necessity of our bringing to the United Nations spiritual and moral leadership has been emphasized. How can we bring spiritual values or good moral standards if we do not have them at home?

Our representatives at United Nations councils represent our government. But we are the government of the United States. Shall we therefore pharisaically instruct them to bring justice, security and respect for human rights to the Council tables of the world, while at home we are haters of minorities within our boundaries?

Observers returning from the American zone of occupation in Germany report to us of the starvation diet imposed upon the people there. And when our government moves to buy up some food on the American market to correct the wretched condition a wail of protest arises from many quarters here at home: "Uncle Sam is playing Santa Claus again!" There is a famous story in the Bible about a starving man named Lazarus snatching crumbs from the overflowing banquet table of Dives. Our wailers ought to read it about once a week. It is easy enough to applaud a 4th of July speech about democracy, and freedom and justice for all, but though I blister my hands in clapping I am a hypocrite if I do not practice these principles in my daily life. It is easy enough to stand at reverent at-

tention in church for the reading of Christ's Gospel on loving one's neighbor, but I am a fraud if I devote the other six days to hatred and discrimination.

America can give spiritual and moral leadership to the United Nations, but we cannot bring it to Lake Success if we do not have it on Main Street. What can I do?—you ask. My answer:—get ready to swallow hard a few times beginning tomorrow

morning. Be determined to accent the good qualities of everyone you meet. Be willing to overlook a few shortcomings. Think more on the equality of all men within God's love. Think less about our own temporary gains. And if you would reach for perfection, to experience a joy that accompanies only greatness of mind and heart—"do unto others as you would have them do unto you."

MORALITY IN THE HUMAN HEART

Address given on April 27, 1947

The United Nations Security Council is in no way concerned about the security of any marriage contract. But the increasing divorce rate in the United States will be reflected eventually in all the proceedings of the United Nations Organization. The United States physically is the most powerful nation in the world. But what America does abroad is determined by what America is at home. America is at home no better than the homes which make America.

In 1915 every tenth marriage ended in divorce; in 1945, every fourth marriage. It is estimated that in 1960 every other marriage will end in the divorce court. The solution is not to build more and better courts to handle the increasing numbers seeking divorce; the solution is to build better marriages. There are countless unions of convenience effected by men and women today which masquerade under the name of marriage, but which do not deserve the title. The mounting number of divorces is the junkyard of poorly

constructed marriages, often sham marriages, contracted without any hope or intention for permanency.

But divorce is only one ugly symptom of the disease in society. Adolescent delinquency, dishonesty in business and in government, racial and economic injustice, international power politics, all these are various symptoms of the same disease of society. The disease is immorality, that is, a lack of responsibility to God who governs and judges men.

All the counterfeit devices which are supposed to supplant God in men's hearts are of little avail. God is the Supreme Lawgiver, source, and ultimate sanction of all morality. Instead of going back to Him we are offered an ever-increasing number of ersatz gods: a sense of serving the community, goody-good feelings of righteousness, and such like. Then we have also an abundant supply of demagogues who advocate discarding all pretense at morality. Custom is their supreme lawgiver, and custom is very conveniently subject to

the will and passion and whim of men.

A well-known psychiatrist recently stated that the way to get rid of the divorce problem is to get rid of marriage. Let's carry that idea as a principle into some logical conclusions. Sickness and disease could be eradicated too by killing off the afflicted. You can erase the evils of capital by confiscating all private property. You can avoid labor conflicts by reducing all working people to slavery. You can wipe out the differences in a democracy by establishing a dictatorship. You can eliminate the shortcomings of education by closing all schools. In fact all the earthly ills to which humanity is subject can be wiped out by destroying all human life. But few people would so violate their nature as to subscribe to the destruction of that which is good to eliminate an evil. Hamlet's soliloquy, "To be or not to be," presents no great problem of judgment to anyone of normal common sense.

When a good and an evil are so intertwined that fighting the one unfortunately involves the other, we sometimes become confused. If we will only keep in mind that our attack must always be aimed directly at the

evil—never at the evil through the good—we shall not be taken in by a superficial thinker, a poor philosopher, or a sentimental theologian. Whenever you directly destroy a good to cure an evil, you are killing the dog to get rid of the fleas.

We have an evil in modern society. It shows itself in every phase of human activity: home life, national life, international life. It cannot be cured by killing society. It cannot be cured by the declaration that it is no longer an evil.

Some say that education will set things aright. We might agree if education be qualified to mean: education unto morality. But most educators today are quite appalled with the moral deficiencies of our present system. You will not find many college presidents, or school principals and teachers, or police chiefs or juvenile court judges, who are impressed with the capability of present day education to produce good conduct among its charges.

Some say we need more laws. We have so many laws now that the printers can scarcely keep up with the task of publishing them. Obedience to law is our defect. People in large numbers not only break man-made laws

with abandon, they break the laws which are part of their very nature. In fact we see some movements in progress today which are designed to lobby through legislatures laws which violate the very natural law. Confusion worse confounded!

Some think that a complete economic readjustment in the form of communism will bring peace and order and happiness to humanity. In the series of lectures on that subject which Monsignor Sheen recently presented on this Catholic Hour, he surely demonstrated to every open-minded man the futility of that system to cure our ills.

There is really only one solution to the moral chaos which blights human society; religion! And I do not mean superficial religion. I do not mean a sentimental feeling, fickle as a weather vane; nor a convenient respectability which comes from occasionally attending a Sunday church service.

I mean real religion based on the relationship between man and his God. Real religion! by which a man counts the knowledge of his Creator above the knowledge of any creature; by which a man esteems the love

of God above any inferior love; by which a man values the respect of God above any human respect. Religion that does not stop when the candles are extinguished on Sunday morning. Religion which goes into the home, and there shows itself in family prayer, mutual love and kindness, by which father and mother and children sublimate their own desires unto peace and holiness of a family under the loving regard of God the Father. Religion that goes with a man into the office or factory, by which he would lose his job or lose an investment, rather than lose God's approval of his honesty. Religion which looks beyond this life, by which a man knows that his standard of earthly life is not: "can I get away with it?" but rather: "what will God's judgment be when I stand before Him to render an account of my stewardship?"

This is the kind of religion that will restore peace and security to our troubled lives and to a troubled world. It is the only cure for the moral insanity that is sweeping the earth like a heavy poisoned fog. The only escape is to climb above. The only light to guide our steps up

the mountainside to safety is the light of faith in God.

As individuals, you and I are painfully aware of our inability to do very much about the moral chaos of the world. The odds are great against us. There are all too many observers of the so called "modern" type who profess to be pleased at the whole confused mess. Most people are simply indifferent; they do not approve, but they live for the day and shrug at thoughts of tomorrow. We fairly writhe at the servility and toadyism of some supposed representatives of religion. Then there are the entrenched materialists with their appeals to men's avarice and lust and short-term ambition. Worst of all are the poor smug disciples of the modern pharisees, complacent in self-deceit, reveling in the age of gadgets, unconscious of spiritual bankruptcy, unaware of the race toward despair.

With all these circumstances about us, we know too of the weakness within us, the sensuality and laziness of our own human nature, the selfishness in the hearts of each of us. But at least we dare to be no longer self-satisfied. At least and at last we recognize the need of a Saviour.

The multitudinous company of the frivolous will never content our discontented souls. The emptiness of others' lives will never fill the void in our own. Eventually we become as lonely hunters, discontent to follow the baying hounds who have nothing better to offer as a reward for the chase except the thrill of the chase itself. We enter determined upon a solitary quest. Our finding shall not be like the discovery of a diamond in the night grass under a flashlight beam. Rather it shall be like a waking on a beautiful summer morning to find all the world swathed in sunshine.

Was there ever a time in history when a man had to stand so lonely in his search for the truth, when a man had to stand as alone as in the bewilderment that surrounds him today? Yes, there were many times. In fact in a measure, every mind, every heart that ever turned to God reached out from the depths of loneliness. In the fourth century, for example, there lived a man quite as confused as any man who ever lived. His was an age when civilization was crumbling about his ears. The Christian Church was seared by divisions and heresies as formidable as any prevalent today.

He was a professional man, with social respect. But he could match escapades with any bon vivant of modern times. Yet, dissatisfied, he searched out the truth; he found the one gate in the wall of confusion and despair. His was the one towering intellect in 1200 years of human history. One by one countless individuals have followed the steps of his thought—they too have found the solitary door. His name—Augustine.

When he finally escaped from the noisy arena filled with the frenzied gyrations of passion and pride, when he finally emerged into the warm clear, sunlight of truth, regretfully did he cry: "Late have I loved Thee, O Beauty, so ancient and so new; late have I loved thee!"

My friends, in this series of addresses I have restricted myself to refer only to natural religion, to appeal only to the natural morality of men of good will. I have made thus far practically no reference to that ancient church to which I am

privileged to belong, nor to its Founder, the Saviour of the world. It has not been easy to hold to these self-imposed restrictions. I have done it in the hope that many others besides my fellow Catholics are listening. Natural religion and natural morality are the common ground upon which all humanity can meet. We have gathered, like St. Paul's audience, around the altar of the unknown God. Oftimes I have felt like an engineer extolling the superiority of candlelight over darkness, knowing all the while of the brilliant fluorescent lights illuminating the room wherein we are gathered.

But in honesty I must add one thought beyond my restriction. Natural religion, natural knowledge of God, natural morality, these are better than nothing. But in the generosity of the Father, much more awaits the child whose hands stretch out in prayer. "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you" (*Matthew 7:7*).

THE PURPOSE OF THE CATHOLIC HOUR

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

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

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

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

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

93 CATHOLIC HOUR STATIONS

In 39 States, the District of Columbia, and Hawaii

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|----------------------|----------------------|-------|------------|
| Alabama | Birmingham | WBRC* | 960 kc |
| | Mobile | WALA | 1410 kc |
| | Montgomery | WSFA | 1440 kc |
| Arizona | Phoenix | KTAR | 620 kc |
| | Tucson | KVOA | 1290 kc |
| | Yuma | KYUM | 1240 kc |
| Arkansas | Little Rock | KARK* | 920 kc |
| California | Fresno | KMJ | 580 kc |
| | Los Angeles | KFI | 640 kc |
| | San Diego | KFSD | 600 kc |
| | San Francisco | KPO | 680 kc |
| Colorado | Denver | KOA | 850 kc |
| District of Columbia | Washington | WRC | 980 kc |
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| Maine | Augusta | WRDQ | 1400 kc |
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| Massachusetts | Boston | WBZ | 1030 kc |
| | Springfield | WBZA | 1030 kc |
| Michigan | Detroit | WWJ* | 950 kc |
| | Saginaw | WSAM | 1400 kc |
| Minnesota | Duluth-Superior | WEBC | 1320 kc |
| | Hibbing | WMFG | 1300 kc |
| | Mankato | KYSM | 1230 kc |
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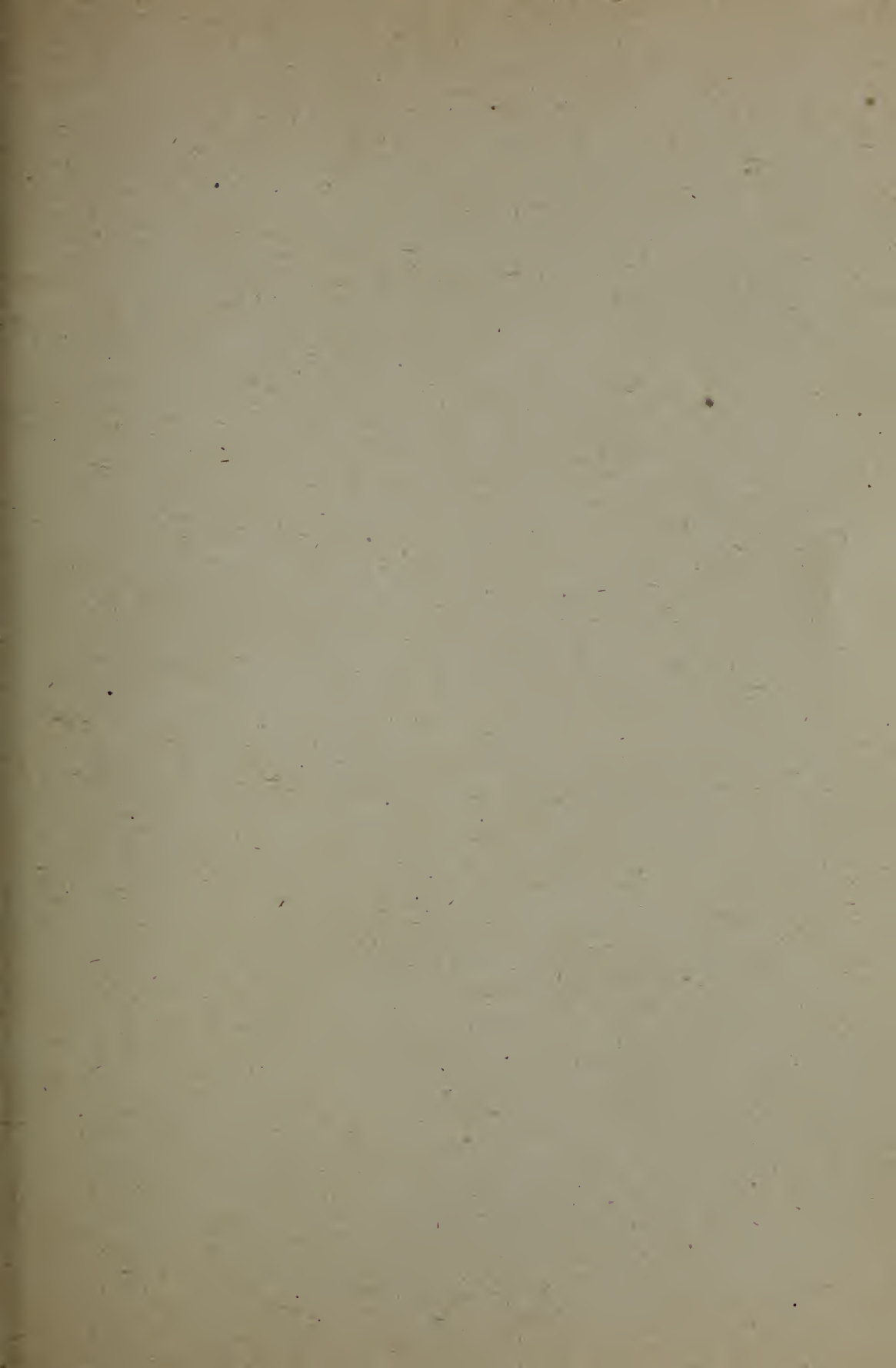
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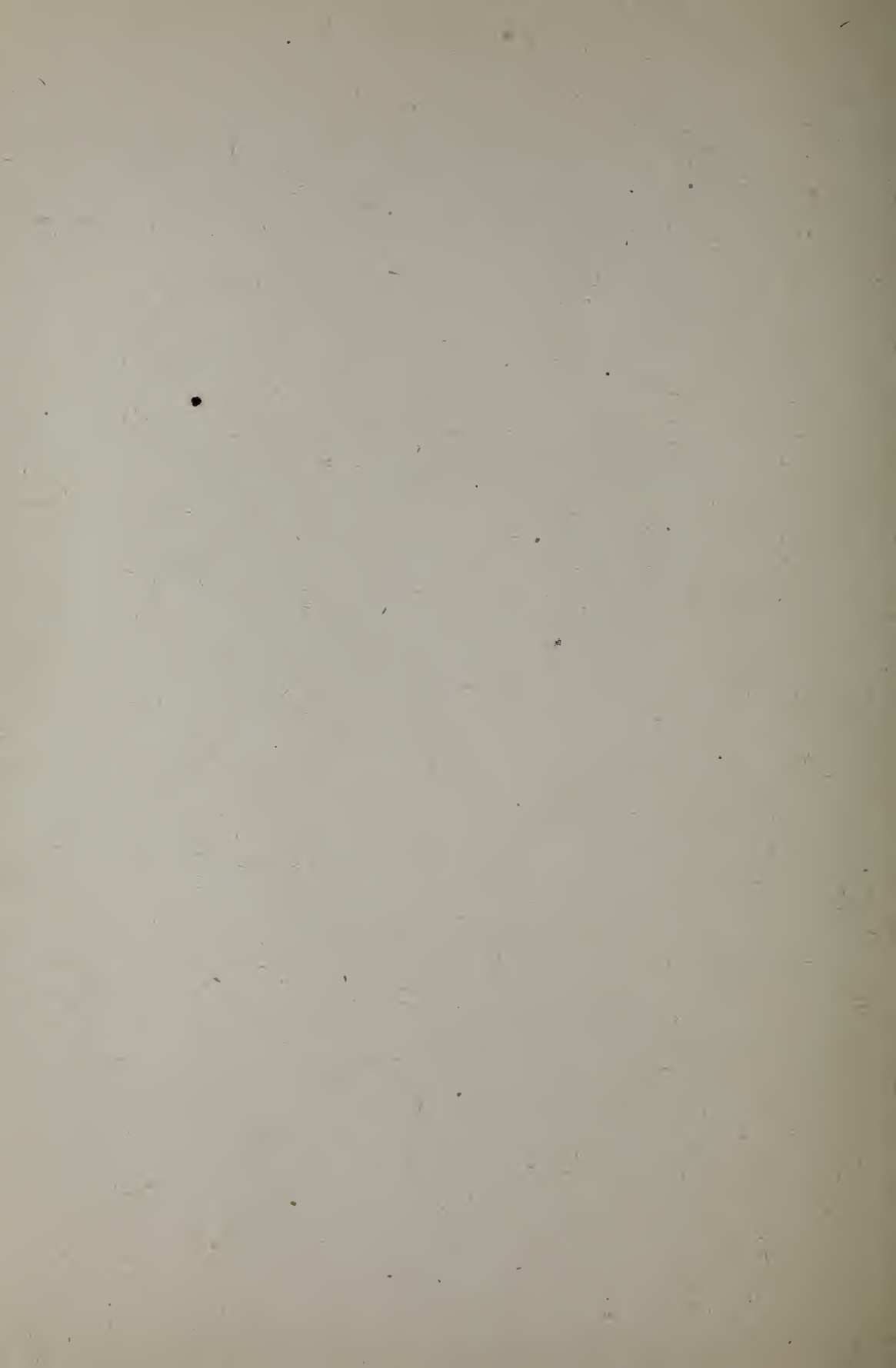
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