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# THE CHURCH

*and her story of*

# CHARITY

REV. JAMES D. O'SHEA

*The Catholic Hour*



THE CHURCH  
AND HER STORY OF CHARITY



# The Church And Her Story Of Charity

Three addresses delivered in the nationwide Catholic Hour, produced by the National Council of Catholic Men, in cooperation with the National Broadcasting Company, from May 2, 1948, through May 16, 1948

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# CHARITY, A DIVINE LAW FOR THE HUMAN FAMILY

Address Delivered May 2, 1948

My dear Friends:

A commentator need fear no contradiction in stating that strife still exists in our family of nations. It is evident from the remarks of the world's statesmen. As we listen hopefully to the deliberations at Lake Success, we hear with apprehension that the recent war of weapons has but given way to a war of words. And the arc of time's pendulum is short between words and weapons again. Here and there throughout the world swords still flash, cannons roar and bombs still burst. Hate is pent up behind a dam of war weariness. And that dam seems to be cracking more and more under the strain.

But such strife and hatred at a world level is not the only illness of the human race. It is rather the symptom, the danger signal of a deeper ailment—a cancer with ever-spreading roots. For as nations make up the human family at large so do individual family groups make up the nation. And they too are suffering. Many families are

mentally, morally or economically ill—many of necessity cause like illness in others. And for the treatment of this malady no drug, no operation, no X-ray, no psycho-therapy will suffice. The sole remedy lies in the mutual love of God and man—the love which flows freely and perfectly between the Father in Heaven and His children on earth, between husband and wife under God, between brother and sister under God and through their parents! In a word the cure is charity!

That word "charity" is one much abused at present. People have come to think of it in terms of a dole—cold, legal and calculable in dollars and cents. They have taken an attribute of charity—relief of human want—and made it all inclusive of the virtue. They have cast aside the living note of charity. The real meaning derived from the Latin term "caritas," is not a dole, not relief—but love! When we look at relief of human want in the light of love of our neighbor we see an entirely different picture.

St. Paul brings that picture into focus when he states: "If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should distribute all my goods to feed the poor . . . and have not charity, it profiteth me nothing" (I *Corinthians* 13:1, 3). Wherefore we feed the hungry, clothe the naked, shelter the homeless not because of a poor law on our statute books, not because of mere humanitarian and philanthropy, but because we love them. Why? Because we love our neighbors, in truth our brothers and sisters as created by the same Father—God.

It is our purpose, however, to speak of charity in generalities. We need not go far afield to seek our neighbor. Since May is dedicated to the family it might be well to examine charity within the family circle. For one fact is evident. Seek out a well-adjusted, happy family—and you find charity in the hearts and in the actions of its members. Find an unhappy and tragic family and mutual charity is notable only by its absence.

The Catholic Church has been complimented of late on her teachings in science, in sociology and in economics. And rightly

so. Our society depends on sound socio-economic and scientific principles for the well-being of its component parts, individual family groups. But more worthy praise might be given the Church because of her preservation of a richer fundamental truth for family well-being. Through the teaching of the Apostles, the Popes and bishops, the saints and martyrs, one law has been emphasized and highlighted. It has been the sacred trust of the Church to preserve and foster the divine law of charity. St. Paul began to fulfill that trust early in history. "And now there remain faith, hope, charity, these three: but the greatest of these is charity" (I *Corinthians* 13:13). The Church, century by century, has activated these inspired words, the words of Christ, the Word of God.

Christ's examples of what He meant by charity in the family extend throughout the New Testament. In His early family life He gave us a perfect model of love in a parent-child relationship. "And he went down with them, and came to Nazareth, and was subject to them" (*Luke* 2:51). What a lesson in these few words. Were all children to render that obedience, were all parents able to de-

mand it, what room would there be for sin, for vice, for unhappiness?

Or again at the Marriage Feast of Cana He shows Himself obedient to the request of His mother. Yet He had a further lesson to leave us on the sanctity of marriage. He did not wish even a relatively small oversight to mar the newlyweds' happiness. Thus he performed His first miracle and changed water into wine. By the one event He sanctified marriage with His presence; He pointed up obedience; He smoothed over the first little trial of embarrassment to bride and groom.

The Last Supper is a familiar scene. The Apostles had gathered for their last family dinner. Even the delinquent, Judas, was not excluded. The progress of the meal led to but one end—a perfect example of love—of sharing — of unselfishness. For Christ gave Himself in the Sacrament of the Holy Eucharist—to His Apostles and to the world. Could each member of every family but give himself or herself in such an unselfish manner, where would greed, envy or hate find a place to dwell?

All of us have seen in friends and neighbors at least one shining example of a happy, whole-

some family. Consider life in such a group. The young couple were married in their early twenties—after a courtship long enough to insure fairly complete knowledge one of the other. By a common life—a life of sharing the bitter and the sweet—their mutual attraction has been welded into a lasting love. They live in moderate circumstances. The husband has a job which provides an adequate income if no undue strain is placed upon their budget. When strain comes, both make sacrifices till the crisis is past. They have three children—a boy of school age, a pre-school girl, and her infant sister. The parents are secure in their understanding of married life. They know that each has certain duties and responsibilities—the husband as a provider, the wife as homemaker. Both cooperate in raising their children. They use leisure time to good advantage—their recreation is taken in common. Each gives thought to the wishes of the other. The children are secure in the warmth of a happy home. Each parent and each child feels wanted by all the other members of the family. They, too, have their little troubles and misunderstandings; but they realize that marriage is a give-and-take propo-

sition, with emphasis on the giving and the forgiving. They don't hold out for their fifty percent of a fifty-fifty contract. Each tries to be ninety percent on the giving side. The result is unselfishness.

Theirs is a religious home also. Not in lip service but in attendance to religious duties in family prayer, in education, and above all, in parental example. Here is permanence and stability, here is real security—that elusive “will-o-the-wisp” which child psychologists are so constantly seeking and so seldom finding. But there is a reason for the happiness in this home. Lasting happiness is not a chance occurrence. For charity is alive—love is supreme. Here is real love—real devotion. Devotion of wife to husband, husband to wife, parents to children, and all to God. They have taken literally the instruction before their marriage: “We are willing to give in proportion as we love. And when love is perfect the sacrifice is complete. God so loved the world that He gave His only begotten Son; and the Son so loved us that He gave Himself for our salvation!” (*Ritual: Instruction before Marriage*).

But side by side with the fortunate and happy live the unfor-

tunate and the unhappy. We might take another family from your experience and mine—a composite family, well disguised and anonymous. The family we have in mind is a family of four. These parents, too, were married in their early twenties. They were so sure that it was love at first sight that they didn't become acquainted really until the honeymoon was over. The first child—a boy—was a novel experience and they thought their happiness complete—for a time. But a child can be a burden and can place limitations on parents. The second child, a girl, was definitely unwanted. She arrived seven years after her brother. While the husband's position was an excellent one, the family never seemed to get ahead. Rounds of entertainment made the money go out as fast as it came in. The wife went to work—the children were placed out of the home during the day. Or rather, they were placed out of the house, since it can't be termed a “home” in the real sense of the word. Arguments before the children have become constant. The result has been growing selfishness in those children—the playing off of one parent against the other. The parents have grown cold toward each other, harsh

and resentful toward the children.

There is trouble ahead for this family. Their thoughts, their actions, their lives are separating. And the evils now and for the future can be traced directly to selfishness—a lack of love—a lack of charity. The right word, the right action, the right sacrifice of the husband or wife at the right time could well unite this family. But neither seems willing to make the first move. And so they choose fleeting pleasure for lasting happiness; heartache and suffering for peace of mind and soul.

In our description of charity, then, we find that it is the love of God for man and man for God—the love of neighbor for the sake of God, the Father of us all. We have illustrated this love, and the lack of it, in a general way—by family situations. In the next address we shall consider specific family problems and their treatment and care by

charity—charity from within the home or from outside it. For, as the study of medicine tells us that some ailments are self-terminating—so, too, in family problems some people may effect a cure themselves. Likewise, as in bodily illness the doctor's aid must be sought quite frequently, so, too, in many family problems, the parish priest and Catholic Social Service may be called on to help in their solution.

One thought should be uppermost in our minds. The month of May has been dedicated to the family. Each family may benefit from the care and protection of our Blessed Lady and of St. Joseph. But for full and complete happiness, for the perfect treasure of God's love, for blessings unbounded to parents and to children, each family must in turn make a dedication. For that family should pattern its family life after that of the Holy Family—should rededicate itself to charity.

# CHARITY AND THE PROBLEMS OF FAMILY LIFE

Address Delivered May 9, 1948

All of us are interested in Johnny right now. That interest extends to all who meet him and to all who hear his story. Johnny is eleven. He has curly hair, flashing dark eyes, an olive complexion and a toothy grin. He likes to box and to play baseball and he doesn't worry much about school. He's well known to the juvenile authorities. For Johnny's father fluctuates between work and the neighborhood bar. He sees Johnny at rare intervals. The boy's stepmother is disillusioned in her marriage. She refers to Johnny as "that imp of Satan" rather than by his Christian name. Neither parent nor step-parent spares the rod. Consequently, Johnny spends most of his time away from the house.

Things came to a head the other day. Johnny saw to that. He came to his probation officer and asked to stay at the Detention Home. From previous experience he decided that he liked the food, he was treated pretty well by the supervisors and anything was better than home at the time. The officer refused him on the grounds that he had done nothing wrong. Johnny wrinkled his brow for a brief

second, picked up a paper weight from the desk and tossed it through the window. "There," he cried in unison with the crashing glass, "now you gotta take me." Johnny got what he wanted.

This is not an isolated example of a wilful and frustrated child. This is an example of a child's attempt to solve a problem too big for him. This is not an example of Johnny's inability to cope with his problem—he dealt with it efficiently and with finesse. This is an example of family failure—parental discord—no charity, no love in the home!

Our jails and courtrooms are crowded and crimes are being multiplied throughout the country. Divorce is so rampant that many lawyers are making it their specialty. All of us know this. We have our newspapers, our radios and our motion pictures. But we are liable to forget something else. When John Doe steals, is caught and sent to prison, it is not John Doe alone who suffers. The suffering stretches to two families. One is injured by the theft; and John Doe, too, is a member of a family. When

Mary Doe lands in prison for vagrancy and dope-peddling—she does not suffer alone. She has already affected many families—her own and others. When a husband and wife come to the parting of the ways by legal action, it matters not whether the divorce panders to public sensationalism or whether it is uncontested. Both principals suffer. For the ideals of marriage have been shattered. They have regarded their union as a civil contract to be broken at will. God has been ruled out of it, and statistics tell us that the vast majority will try their hands at a similar contract again—affecting more people—more families.

Unfortunately we—as they—may forget the children. These are the greatest sufferers. They suffer materially—for no money settlement can satisfy the lack of either parent. They suffer spiritually—for how can they honor father and mother when they do not know which one deserves the honor? They suffer morally—for they have idle time on their hands while the remaining parent tries to earn a livelihood for them. If we grow troubled over juvenile delinquency we need only ask the nearest policeman, the nearest probation officer or the nearest judge, how

the trouble started. Nine times out of ten his answer will include home and parents as contributing causes. It will indicate, likewise, that the home lacked love — lacked charity — lacked God. Rarely do we find godless parents begetting children of God. "Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit . . . Wherefore by their fruits you shall know them" (*Matthew 7:17, 20*).

Thus marital discord leads to divorce or separation which, in turn, leads to delinquency. Catastrophic results from small beginnings! And the beginnings are usually small. It is not uncommon to trace a divorce back to a careless word to the husband who criticizes his meals, his wife, his in-laws; to the wife who is oversensitive to slights—real or imaginary. It may be traced to the wife who nags; to the husband who feels that liquor helps him to bear that nagging. From there it is a short step to arguments, a vicious tongue, cheating, suspicion, blows, a lawyer, a court; hell on earth for children, and unceasing effort and penance on earth if hell is to be avoided by the parents!

What a different story could be told if charity kept the hus-

band's tongue an instrument of loving speech; tempered the wife's over-sensitive nature. How different if the wife corrected her own faults before starting in on those of her husband; if the husband understood that moderation applied also to liquor. Then would the family live safely and securely in the true happiness and mutual consolation ordained by God for the married state.

So far we have been considering family problems which are self-inducing by those who lack charity. Yet others there are which cannot be blamed upon those who suffer under them. Poverty, death, disease, inadequate housing, unemployment, and the neglect or cruelty of one parent alone are a few. Charity can heal these ills also. But that charitable assistance must be supplied from outside the family circle. As the Church has preached Christ's Gospel of love to the hearts of men, likewise has she extended His mission of charity to their bodily needs. She sees Christ in every troubled soul; in every laden body. She patterns her pope, her bishops, her priests, brothers and sisters, after St. Christopher—makes them in truth, and in deed, Christbearers.

The parish priest has long been a symbol of charity. All who are faltering under a cross—be it human weakness or social ill—need but beckon and he will lighten it. Huge expenditures of funds in relief of human suffering, notable conversions; crusades in behalf of the suffering masses, make the headlines. But the daily efforts of the parish priest are usually known only to God and are recorded—not as news, but as an expected fact—in the golden tablets of heaven. The Church has extended her mission even further. With a change in our civilization, with the rapid increase in population in our country, with shifting groups, the parish priest alone cannot reach all the family problems in his territory. New weapons, new science, new and dangerous philosophy, new unrest, and the same old devil, bring new and unfamiliar social problems. Therefore the Church has had to specialize. She has built new hospitals and clinics, new schools, new orphanages, and has inaugurated a system of foster homes. She has founded Orders for social work, as witness the Little Sisters of the Poor, the Helpers of the Holy Souls, the Sisters of the Good Shepherd, the Sisters of Social Service. She has set



aside priests for graduate study in social work. Since many problems are community problems also, she has set up her programs of Catholic Charities or Catholic Social Service. Thus by coordination at a national, state, and community level, public and private resources can be added to those of the Church in supplying charity and loving care to the families who are dependent for their future happiness on such assistance. Through the contributions of the faithful, and through Community Chest participation, the priests and their co-workers meet the welfare needs of their people.

The charitable program of the Church is all-embracing. Its agency may be called Catholic Charities, a Catholic Welfare Bureau, or Catholic Social Service; but those services are the same. It cares for the aged and the orphaned. It affords medical and psychiatric help for the sick. It shelters the homeless. It provides family or school care for the dependent or neglected child. It sees to the spiritual and material wants of the unmarried mother and watches over the adoption of her child if she so desires. It provides family counselling, child guidance, temporary assistance for needy per-

sons. It protects the predelinquent child and helps the delinquent to readjust to society. It attempts to rehabilitate the hardened criminal and petty offender. It provides healthful and wholesome recreation for children and young adults in its Catholic Youth Organizations.

But the reason for the existence of the Church's welfare program lies not in its services but in the way it affords those services. Its workers are chosen for their charity, warmth, and love of neighbor. Their devout Catholicity ranks in importance with their professional training, skill and accomplishment. St. Paul tells us why. "And if I should have prophecy and should know all mysteries, and knowledge . . . and have not charity, I am nothing" (I *Corinthians* 13:2). For its philosophy is not one of mere philanthropy but of charity. It is not mere love of man, but the love of man through God. Therefore its workers do not give—they share. Our earthly goods and talents are as nothing in the light of heaven. To whom much is given, from him much will be expected. On the day of judgment king and convict, rich man and beggar, sinner and saint will stand before God with the trappings of earth

shorn away. Each will be judged—not on what he had but on what he shared; not on what he saved up but on what he gave; not on what men thought of him but on what God knows about him. And his plea for mercy will be weighed by his charity. For Christ tells us: "Amen I say to you, as long as you did it to one of these my least brethren, you did it to me" (*Matthew* 25:40). "Wherefore I say to thee: Many sins are forgiven her, because she has loved much" (*Luke* 7:47).

This is the meaning charity holds for Catholic social work. It is not relief in money alone, but love's own sharing of earthly treasure. It is not a cold and icy technique, not a vaguely humanitarian system with materialism as a base, but a warm and friendly spirit affecting worker and client alike. It is not a dole with a rigorous hand and a suspicious eye, but a bounteous and mutual transfer of spiritual and temporal blessings from a neighbor who has, to a neighbor who has not, for the love of God who created both. It is not tempered by justice but by love!

There are many ills in society. We have discussed a few. But the picture need not be a bleak

one. If real charity is given half a chance it can suffuse and re-tint that picture with the fire of love. People are inherently decent; sin and ignorance may drive charity from their souls temporarily. If we replace sin and ignorance we can replace Johnny—our earlier acquaintance—in a good home. And then, substituting love for hate, charity for selfishness, the scene in that home might be more like this. Johnny's entire family has just finished a wonderful dinner. For today is Mother's Day; and how better can Mother be honored than by a family reunion? Gifts as tokens of love have been exchanged. The grandparents have basked in the reflected love of their children and their children's children. Johnny and his brothers and sisters have decided that no one could be better than Mother and Dad and no home could be better than theirs. If a treat is to be had, there could be no one they would rather visit than Grandma and Grandpa. And so at the end of a perfect day the Grandfather begins to speak—for himself and for all around him—"We give thee thanks O Lord for these and all thy gifts which we have received from thy bounty, through Christ our Lord. Amen."

## CHARITY AND THE LAY APOSTOLATE

Address Delivered May 16, 1948

My dear Friends:

As we relived the remarkable events of Holy Week we were struck by the unselfishness of Christ. For on Easter Sunday He arose from the tomb to remain forever with the human race. Before Holy Saturday had dawned, He had consoled the just from awaiting the fruits of His atoning sacrifice. On Good Friday He had redeemed the world by His passion and death. On Holy Thursday He had given Himself in Holy Communion. And all He asks in return from those who receive Him is that they keep the law of charity. "A new commandment I give unto you: That you love one another, as I have loved you . . . By this shall all men know that you are my disciples, if you have love one for another" (*John* 13:34-35).

He did not bind the Apostles alone by this commandment any more than did He favor them alone with the Sacrament of His Body and Blood! For Christians of all ages were showered with the untold blessings of Christ's perfect love. By the same token

all of them were asked to respond to this favor by their charity. By so doing they were to externalize their love of the Master. Abiding charity would be in their hearts for Christ would come to dwell there—and Christ is love. They would have the supernatural virtue of charity. But they, like Christ, could not be selfish. They, too, must share their spiritual love of Christ—as He did—with their neighbors. And it was to become tangible in good works—works of mercy and charity.

In the early days of the Church these works of charity were simple—yet carried out to perfection. In the Acts of the Apostles we read "and the multitude of believers had but one heart and one soul: neither did any one say that aught of the things which he possessed, was his own: but all things were common unto them . . . For neither was there anyone needy among them" (*Acts* 4:32, 34). Later on we hear the pagans of early Rome exclaim, "See how these Christians love one another." With the growth of the

Church the charitable works had to be organized to some degree—the spirit of charity remaining constant all the while. Thus the deacons, early in the Christian era, were detailed to minister to the poor. We are told of St. Basil establishing the first hospital by the middle of the fourth century. Throughout history thereafter we marvel at the charitable deeds carried on by the monasteries of the early and middle ages. We admire the ministrations of St. Charles Borromeo to the sick and needy of the plague-ridden City of Milan. St. Vincent de Paul and the Queen-Saint, Elizabeth of Hungary, touch a responsive chord in our sympathy by their battles against disease, hunger and crime. The labors of thousands of men and women, consecrated to charity, exemplify the spirit that models itself after the love of Christ.

And in modern times, were it not for the lay people who have taken to themselves and understood the commandment of Christ—ever ancient, ever new—the men and women who have devoted their lives to charity would fail to meet the needs of their neighbors. For their needs are great—and increasing. The workers trying to meet those so-

cial needs, be their interest religious or professional, simply cannot spread themselves far enough. There are not enough of them to go around, and each day has too few hours.

In her wisdom, therefore, the Church has fostered such groups as the Saint Vincent de Paul Society and various Ladies of Charity Groups at parish levels. These charitable organizations may be established in different dioceses under different names, but their purposes are the same. Their task it is to bring warmth to the home grown cold through misfortune—love to the heart grown cold by lack of charity. They minister, under careful supervision, to the material and spiritual needs of families and individuals who cannot be reached by the priest or social worker. No task is too great for them, no task too small. They carry out the Great Commandment of Christ in a literal sense by exercising the corporal works of mercy. For in truth they feed the hungry, refresh the thirsty, clothe the naked, shelter the homeless, tend the sick, visit the imprisoned, and bury the dead.

We might voice their praises without end. Let their deeds speak instead. The following ex-

amples taken from real life might show us what they do and how they do it. George is an old man, quite crippled. He passes most of his life in a dingy basement room. He has a pension which provides food and rent, but little else. Three or four evenings a week he plays host to a friendly neighbor. His visitor may be a banker or a businessman, a lawyer or a laborer. He comes usually from a different part of town. But he is truly the old man's neighbor. For he comes in the spirit of charity and is united in that spirit with his brothers under the Society of St. Vincent de Paul. He has devoted his off hours to charity. He does George's shopping, brings him books from the library, and takes him out for a ride once in a while. On Sundays he sees that George gets to Mass. The old man is happy—because of this friendship—the visitor is happy because of his charity—and so is Christ Who planted that seed of love!

Or we may have in mind another family—one with five children. The father lost his job, the mother became ill—both misfortunes happening at the same time. The money ran out—they were not eligible for pub-

lic relief because of residence requirements. The two charitable societies in this parish heard of the family's sorry plight. The St. Vincent de Paul Society paid the rent and food bills, and soon found a new job for the father. The Ladies of Charity sent milk and clothing. Moreover, members of the group took turns in caring for the family until the mother returned from the hospital. The two organizations went further. The family, beset by constant financial and worldly cares, had grown lax in its religious duties. The visitors helped it over the rough spots by being good listeners and gentle advisors. Little Matthew and Joan were baptized. Louise made her First Communion and was outfitted for the occasion from head to toe. The parents returned to the sacraments. They are back on their feet now. They are a family again—they live in a real home—they have a real home life.

Such instances need not be multiplied. These few but supply the framework which your experience and mine may fill in. We have seen such charity in action. It has a spirit which lives and breathes, the spirit of love. This type of charity is not relief alone; it is

not casework alone. It is money plus effort shot through with love of neighbor. And all for the love of God. It is the active participation of lay folk in the divine command of Christ.

All of us say we are charitable. We point as proof of our words to the receipts from charitable drives, to the slice of our tax dollar which goes to welfare, to the deductions for charity allowed on our income tax returns. Too often we think we have fulfilled the responsibility of charity, imposed on us by God, by an outlay of cash. Why do we give? Because of pressure? because of public opinion? because it's fashionable? If so, our motivation is dangerous. We are transferring the spirit of charity from our hearts to our pocketbooks!

On the credit side of the ledger I believe that most of us are sincere in our almsgiving. We want to help the needy, and we look on donations as one means of helping. Yet this charitable effort—good in itself—deprives the giver of at least one blessing. He has the joy of giving something he owns—his money; but he misses the joy of giving from God's treasure house—giving of himself. He lacks a sense of feeling with those who

suffer. For the sufferer would put in second place the warmth of clothing. He would value more highly a personal warmth of sympathy and understanding on the part of the giver of that clothing.

In His memorable parable of the Good Samaritan, Christ pointed out the personal touch in charity. The Samaritan, even as we, gave money. He paid for care and lodging for the unfortunate wayfarer. But he carried personal charity further. He could also have paid someone—an ancient ambulance service, perhaps—to go back for the sufferer. Yet he got down in the dust of the road, soiled his hands and his clothing with the wounded man's blood and sweat, gave rudimentary first aid and carried the victim to the inn. And, I feel, that this is the lesson of love that Christ wishes us to learn from the gospel story. The Samaritan, in truth, was neighbor to him who fell among robbers.

As Americans our response to appeals for charity has been remarkable. At home our social welfare services are perhaps the greatest in the world's history. Abroad we have shouldered the world's ills. But there is another appeal. And on our response de-

pends our salvation. It is not an appeal in dollars and cents but in charity; not to our purses, but to our hearts; a demand not on our goods but on our time. It is not an appeal to Catholics alone, but to all the children of God.

We already give money to charity. If we give our time—if we give ourselves we shall be carrying out the commandment of Christ. But it's not all giving. We can't give without receiving. For true love—true charity—works both ways. If we share our love we share in the love of another—a friend, a relative, a husband, a wife, a parent, God. If we give assistance we get back gratitude; if we lend a helping hand a prayer helps us over an obstacle; if we love we are loved. Men or women, who are fatigued by their exertions in the office, the factory or the home, need but go out now and then among the poor and needy, and their labors for charity's sake will refresh them. And through it all there is One who can give without end—a hundredfold return by His own word—God Himself.

In retrospect we might recall that two Sundays ago it was mentioned that our country is the hope of the family of nations—a family right now without real charity. In line with this we might recall also that to heal the ills of the world we must start at home. For a doctor begins his medical course with biology—not with a major surgery. An architect starts with the foundation of a building—not with the roof. A physicist starts with arithmetic—not with the cyclotron. Our nation of families can't help the family of nations unless our families first practice charity at home. Our families can practice charity at home when their individual members first begin to love one another. And so we must start a new crusade—not of blood—but of love. We must enkindle a new flame in our hearts. And fire, once lit, spreads easily. It can jump from heart to heart, from family to family, from nation to nation and so back to God. For God has the final word and "He that loveth not, knoweth not God: for God is charity" (1 *John* 4:8).

## 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.



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