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JUSTICE



Ignatius Smith, O.P.
The Catholic Hour



JUSTICE

BY

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Four addresses delivered in the nationwide Catholic Hour (produced by the National Council of Catholic Men, in cooperation with the National Broadcasting Company) on Sundays from December 6 to December 27, 1942, inclusive.

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Bishop of Fort Wayne

JUSTICE TO THE NATION

Address delivered on December 6, 1942

When I speak to you about justice to the nation I have in mind this democracy of the United States. I have in mind, in speaking of justice, some of the debts that are owed to our nation and which must be paid.

There are consolatory foundations for the presentation of this question both in the life and teachings of our Master, the Divine Jesus, and in the facts and philosophy of our democratic nation. Our Lord Christ gave constant proof of His special love of and interest in His own people and His own country, liberty loving and patriotic Galilee. He laid deep foundations for patriotism and the recognition of indebtedness to country when He told the questioner who sought to seduce Him into sedition, "Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's" (Matthew 22:21).

The facts and philosophy of this incomparable democracy reveal that a great army of debtors to our nation has been created. I do not refer especially to the other nations of the world who during the last world war and this global war have become indebted to our gov-

ernment and our people. I have in mind the indebtedness of our own citizenry and of other residents of this nation to our country. These constitute a vast army of debtors, some native born citizens, some adopted or naturalized citizens, some refugees hoping for citizenship, and some who are just temporary guests of the nation. All are debtors of this country because of the advantages conferred on our population. May I recall some of these advantages to you?

Our nation has given to us a government that recognizes two truths absolutely necessary for the achievement of the human happiness which individuals crave. The first of these truths is the sovereignty of God in the life of the nation. The second truth is the inestimable dignity of individual personality as the recipient of God-given inalienable rights. The recognition of these basic truths has given our citizenry advantages that can not be enjoyed under atheistic or totalitarian governments.

Our nation has also made us debtors because of the opportunities for the development of personality it has offered to teeming mil-

lions. To the oppressed and persecuted peoples of the whole earth, to your ancestors and mine, it has offered sanctuary and an opportunity to find gainful employment, to possess the land, to erect their homes, to rear their families, progressively to advance their standards of living; to choose their rulers, and to enjoy a life which the old world could not or would not give our forebears. These opportunities are precious and the conferring of them on us by the nation makes all of us debtors.

Our Country has also deepened our indebtedness to it by its generosity in guaranteeing to us manifold occasions for enjoying the freedoms which other nations have denied their people, which totalitarian governments say we are unworthy of, but which lie close to the dignity of human nature and the teachings of Almighty God. Let me flash, in quick survey, some of the freedoms which have been hard-earned and preserved by struggle in this nation, the enjoyment of which makes us debtors.

And incidentally you had better be on guard lest these American freedoms be so amplified as to be neutralized or destroyed. Some recent public utterances do not make clear the important freedoms which we in the United States of

America enjoy, which other peoples want to enjoy, and which make us debtors to our nation.

The American way of living, founded on the Declaration of Independence, on the Constitution and on the Amendments that were introduced through the Bill of Rights, grant native born and adopted citizens precious privileges. I mention only the most sacred freedoms that constitute our American way of living. We must keep in mind and in our prayers that American citizens of every creed and of every national and racial ancestry have fought and died that these liberties might be a part of our national structure. And do not forget that it is our obligation to hand these liberties down to future generations unvitiated and entire. Here are some of these precious freedoms that make us debtors to the nation and for which payment should be made:

Our homes are free from unwarranted invasion. We Americans have liberty, through freedom of assembly, to satisfy the impulses of human, social, and sociable nature. We have the liberty of worship, that pledges our nation to keep unobstructed the arterial highway between our citizens and our God. We enjoy freedom of speech, freedom of the press, freedom of radio, freedom of other means of

communication, so important for the enlightenment of a self-governing people. We have the inestimable liberty of election, the freedom to choose those who, under God, will rule us. We possess freedom of labor, with the right to choose our profession or trade; the right to own, to save, and to bequeath. We glory in our freedom of education and our liberty of recreation by which we freely choose the ways in which we use our leisure time. We are proud of the freedom which recognizes our right to trial by jury. These are some of the liberties which our American way of living gives us the chance to enjoy and which make us debtors to the nation.

The justice that is called patriotism demands that each and every citizen of the nation make payment for this kind of government, for this kind of opportunity, and for this kind of freedom, in proportion to his ability to pay. This is our American idea of patriotism. It is not based merely on emotion, bad or good. Our loyalty to this Republic is not founded on hatred of others, on fear of our authorities, on arrogant and overbearing pride, on lust of power or greed for gain. Neither is our American loyalty based on the mere sentiment of love, though love is the payment offered to the nation in the name of

justice. Justice, intelligence, and service are the foundations of our patriotism; justice because a debt is owed to the nation, intelligence because we have a conscientious conviction of our indebtedness, and service because the debt must be paid.

Peace-time and war-time payment of the debt we owe the nation may differ. In peace-time our patriotic debt is discharged largely by payment of taxes, by conscientious use of the ballot, by public service, and by cooperation in projects for civic betterment.

In time of war, and especially in time of total war, our patriotic services must assume a faster and more vigorous tempo. Tomorrow will be the anniversary of the perfidious attack made by Japan on Hawaii. Tomorrow will live in American history as Pearl Harbor Day. This year, today and tomorrow honor the memories of those who died in that fiendish attack. And we pray God for all who have died, this past year, in the defense of the nation. We pray God in thanksgiving that we have survived the first year of total war, for which we were unprepared. We ask God to continue to help us organize for the total defense of our nation on the military, on the industrial, front. Fight, work, and sacrifice we must, if the debt we

owe the nation in these critical hours is to be paid.

On the military front, our men and women in the uniform of our armed forces, in the army, navy, marines, coast guard, and merchant marine, have accomplished miracles, not only in their victories but also in inducting and training the millions who have joined them from civilian life. In this commemoration of Pearl Harbor Day, our hearts thrill to the generosity of our peaceful American manhood which has rushed to the defense of the nation against professional killers.

On the industrial front, with few exceptions, labor and management have given us a year of miracles of production and transportation. They have done magnificently and will do even better in the payment of the debt owed the nation along the industrial front.

The civilian front has been slower to organize but it has shown a willingness to pay that is genuinely American and patriotic. Our axis enemies have been organizing, for from twenty to forty years, for this total war. Along their civilian fronts they have organized by a complete upheaval of their homes, their schools, their economic life, their political institutions, their social life, and their religions. In the short space of a year we are

catching up with them on our civilian front and without the abolition of our basic freedoms or institutions. God be thanked and may we make a greater payment of those virtues without which neither the industrial nor the military fronts can carry on. May I tell you what these payments must be.

Pay the nation by patience. Pay the country by humble acknowledgment that we do not know as much about the strategy of war as trained experts. Pay the debt of patriotism along the civilian front by obedience to war laws, even though they restrict our traditional freedoms for the duration. Serve the cause of justice by showing courage in facing the casualty lists which now confront us. Pay the debt of loyalty on the civilian front by action, action in civilian defense where there is a job for everyone. Wipe out the debt you owe the nation by generous and uncomplaining sacrifice for victory and peace. Cancel a part of your debt of patriotism by refraining from such criticism and defeatism as will aid the enemy and disrupt our national unity. Above all, remember the just debt of patriotism can not be paid without prayer and religious devotion to the God to Whom this nation is dedicated and by Whom alone it can be preserved.

In conclusion let me suggest that

justice to this nation demands justice to those nations which are our friends and which are united with us in this conflict. Justice to this nation demands that these countries pay us a debt at least of gratitude and of non-interference in our national affairs. Justice to this nation demands that our enemies be punished for their unjust disregard of international law, for their repudiation of natural decency, and for their barbaric assassination of American lives. Only by such vindication can justice and peace be restored. Fight! Work! Sacrifice! Pray!

The Catholic Church dedicated this Democracy to the protection of the Blessed Virgin and Her Immaculate Conception. The Catholic Hierarchy, at its recent meeting at the Catholic University of America in Washington, requested that concerted prayer for the success of our cause be addressed by all American Catholics to Mary in honor of the Feast of the Immaculate Conception to be celebrated on Tuesday. Tens of millions of our Catholic people are in prayerful Novena Sessions and are pledged to dedicate each of the nine days before next Tuesday to Godly communication with God for the welfare of the Nation. Catholic men and women on

the fighting fronts are on their knees in this tribute to the justice which Mary did to God and which America will make no mistake in doing to this exemplar of American womanhood at home, in shops, in hospitals, and on the battle fronts. We pray that Mary will ask God to guide and stiffen all Americans in their justice to their Nation. Let us know if you will join us in increasing our prayers for a Nation so living and acting as to be worthy of the victory, the peace, and the future life, which God alone can give.

PRAYER IN TIME OF WAR

(Adapted from Cardinal Newman)

O Lord Jesus Christ, Who in Thy mercy hearest the prayers of sinners, pour forth, we beseech Thee, all grace and blessing upon our country and its citizens. We pray in particular for the President—for our Congress—for all our soldiers—for all who defend us in ships, whether on the seas or in the skies—for all who are suffering the hardships of war. We pray for all who are in peril or in danger. Bring us all after the troubles of this life into the haven of peace, and reunite us all together forever, O dear Lord, in Thy glorious heavenly kingdom.

JUSTICE TO NEIGHBOR

Address delivered on December 13, 1942

The world is divided into two sides in the horrible contest of war. On one side are the totalitarian axis powers denying the right and the capacity of individual men to enjoy freedom, and relying on might and power. On the other side are nations which recognize the rights of individuals and nations to liberty, and which rely on justice. We of the United States know that in this war our cause is just, since we are fighting for something more than the golden rule. We are fighting for justice for ourselves. We are battling successfully for justice to all men. We are determined that justice shall be done to all men, that there shall be freedom for the enslaved and punishment for the assassins of justice. We are justly concerned about justice to our neighbor.

Who is our neighbor? That question was proposed, and by a lawyer, to Jesus. He answered it by relating the parable of the Good Samaritan. That story drove home the concept that neighbors are not merely those united by geographical, religious, social, or ideological affinity, and that neighborliness is often based on the human needs

even of strangers. Justice to neighbor therefore can be a complex obligation, meaning much more than mere payment of the bills we owe to persons with whom we are dealing directly.

Our neighbors, from our viewpoint as individuals, and to whom justice must be done, may be persons who are both friendly and unfriendly. Relatives, near and far, are consanguineal neighbors. Fellow citizens of our nation are neighbors who have a special call on our justice, whether they be native born or adopted. Guests within the nation, refugees or visitors, are neighbors who also have a special call on our justice. The welfare of all the individuals of the community and of the nation makes of all neighbors, to whom social justice must be rendered by the more equitable distribution of wealth and of other advantages. Economic life makes the whole world akin since the ordinary commodities of daily life put each one of us under a debt to hundreds of persons we have never seen or met. In a sense they are neighbors to whom justice must be done. The war, with rationing and privations, has helped to make

us realize how dependent we are on persons in far-away places, for the ordinary necessities of life. The nationals of the Allies, with whom we are fighting against axis injustice, are in a special way our neighbors and personal feelings cannot be permitted to thwart the doing of justice to them.

This fact presents the thought that not only we as individuals have neighbors to whom we are indebted but that this great democracy has neighbors to whom something is owed. Some of these national neighbors are geographical; they abut on our borders or share with us a hemisphere which the Axis powers unjustly covet. Others of our national neighbors are not so near geographically but are fighting with us to make justice a reality for the suffering peoples of the world. Some of these our partners are popular and others are not, but sentiment should not arrest justice to colleagues who are allied for universal justice. Even our enemy nations are our neighbors, and to them justice must be done—vindictive and punitive justice to guilty governments and citizens, and mercy to the innocent.

Under all of this justice to neighbor, to neighboring individuals, and to neighboring nations, very evident foundations are discoverable.

The first pillar of justice to neighbor is the tremendous value of individual human personality, no matter what be the person's color, race, nationality, or creed. Individual personality is made human and sacred by a God-given, immortal soul, on which has been impressed the image of the Creator. Human nature in the individual man is inestimably exalted by the fact that this nature became part of the Person of the Divine Jesus and by the fact that mankind has been redeemed by the Blood of God. Out of the exalted dignity of human personality emerge rights and freedoms which in the name of justice must be honored by men and nations everywhere at all times.

The second pillar of justice to neighbor is discovered in the brotherhood of man. This means that with all their individual, racial, social, national, and economic differences, human beings ought to have concern for one another's rights. It is natural for members of the same species to have regard for individuals of that species. It is a distortion of nature for members of the human species to seek the extermination of like-natured men. It is a distortion of nature for gangster gunmen and gangster nations to plot and attempt the destruction of inoffensive individuals

and peoples. Nature, in the common likeness and interests of the human species, pleads for the recognition of human rights, pleads for the universality of human brotherhood, begs for universal justice to neighbor. This means that for human brotherhood and universal justice the assassins of human justice and order must be held accountable for their sacrilegious violation of nature's laws.

The third pillar of justice to neighbor is discovered in the interdependence of men for the realization of their mutual rights and the satisfaction of their basic needs. War glorifies power and eclipses justice. War, as waged by the Axis, leaves hundreds impotent to enjoy not only the higher freedoms of rational nature but also the basic and just opportunity to exist; this is why Pope Pius XII, in his plea for peace and justice, asks for a more equitable distribution, among the nations of the world's resources, why this Pope asks that hope displace suspicion, that love supplant hatred, that trust dethrone suspicion, and that the gruesome spectre of power and might be wiped out by justice, by a recognition of human rights and the need of peoples for mutual cooperation for universal earthly happiness.

The fourth pillar of justice to

neighbor is found in the divine voice that echoes from the heights of Mt. Sinai the message of the Almighty to Moses giving to humanity its plan for personal, national and international, earthly and eternal, peace. This message gave to humanity ten commandments and seven of them are definite indications that God wants justice to neighbor, justice based on obedience, respect for human life, respect for property, respect for home integrity, and respect for the honor and reputation of mankind. Yes, the pillars and foundations of justice to neighbor are discovered in the sacredness of human personality, in the universality of human brotherhood, in the interdependence of mankind, and in the prescriptions of Almighty God.

Justice to neighbor presents certain difficult phases that can be evaluated only by intelligent appreciation of Christian principles, whether you are considering personal, national, or international problems of justice to neighbor. Justice seems to be paradoxical. It demands love and hatred; it asks mercy and punishment; it prescribes both cooperation and opposition; it commands both freedom and quarantine. That these paradoxical phases of justice are true and that they are baffling need not

be elaborated. A simple presentation will suffice. Justice of one kind or another demands that we love as human beings all men, even Nazis and Nips, but it demands that we hate the faults and the philosophies that have made them criminals.

Justice asks that we show mercy even to our enemies who are innocently deluded or who are so repentant of their crimes as to guarantee no repetition of their malefactions. But justice demands that, out of justice to mercy, individual and national criminals be punished, both to restore the balance of justice and to make potential criminal individuals and nations fearful of ignoring justice to their neighbors. Justice ordinarily demands cooperation with our neighbors in their efforts to achieve happiness. But when their efforts for "Lebensraum" and self-achievement involve our own individual enslavement and the misery of the rest of the world, then must apostles of justice gird themselves for the conflict that justice demands. Justice demands that individuals and nations enjoy freedom, liberty to enjoy rights inherent in the national nature of man. But justice also recognizes that men and nations can so abdicate their rational natures as to surrender their right to free living and to demand isolation from

their fellow beings. These generalizations may need more interesting illustrations to show that these paradoxes are reconciled honestly in an American daily devotion to justice that is close to the Christian plan of justice.

We in America—that is, most of us—take for granted that all our neighbors are to be respected as human beings even when we hate their reprehensible qualities. Any one of us knows from personal experience that justice to our neighbor is safest when, along with our forgiveness, it exacts some sign of sincerity through what our enemy may call punishment and which all will call atonement or the restoration of justice. We in America jail criminals but, while we hate their crimes, we devote the services of our nation to preparing them for normal living among normal American citizens. The paradoxical phases of justice to neighbor arise from the complexity of human nature. Inability to accomplish justice to individual, national, or international neighbors, can be laid as much to prejudice as to ignorance.

It would seem to any common-sense observer that those who look for justice to neighbor on a national or international scale ought to get their own lives in just order first

and enthrone justice to neighbor in their own living. In other words, we can effect justice to our international neighbors if we get into the habit of treating our own individual and personal neighbors justly in our homes and elsewhere, in word and deed. National and international justice to neighbor must begin with an appreciation of, and a practice of, justice to neighbor in our individual relations with our fellowman. Suppose we examine our credentials as democratic critics of international affairs by auditing our own accounts of the justice we have or have not done our neighbor in word or deed.

1. Have I paid my bills.
2. Have I been impartial.
3. Have I been unfair either in my praise or my condemnation of others.
4. Have I endangered the life or the health of others, born or unborn.
5. Have I stolen affection and love to which I am not entitled.

6. Have I stolen the privacy and the monopoly of a home owned by others.

7. Have I withheld praise and gratitude where and when it should be rendered.

8. Have I lied.

9. Have I cheated.

10. Have I broken promises.

These are just ten tests of personal justice to neighbor. God knows your score. Would you like to be reminded of God's idea of injustice to neighbor?

"For the Lord thy God abhorreth him that doth these things, and he hateth all injustice" (*Deuteronomy* 25:16) . . . "Woe to him that buildeth up his house by injustice . . . that will oppress his friend without cause, and will not pay him his wages" (*Jeremias* 22:13) . . . "Know you not that the unjust shall not possess the kingdom of God" (1 *Corinthians* 6:9).

"Prayer In Time Of War"

JUSTICE TO GOD

Address delivered on December 20, 1942

I bring you a simple plea for justice to God, for the honoring of His rights, and for the payment of the debts we owe Him. Such a plea should strike deep into the hearts and souls of our citizens who are at war not only in defense of our existence and our honor, but also in defense of the human rights of temporarily conquered peoples. It would be pathetically inconsistent if, while battling for the rights of others, we ignored the rights of God; if, in insisting on justice to all men, of every color, creed, and clime, we neglected justice to their Maker. I plead on the basis of these facts. God has rights: It is injustice to ignore them; some payment of our debt to God is being made, but more is needed.

God has rights. He is your Creator. He created this universe and this world with the marvelous resources which science is continuing to discover. He created the soul that makes you human. He gave you the strength of mind and body that fit you for your place in society. He created the talents through which this nation was established. It is only by the Providence of God that the universe, the world, the nation, and you, con-

tinue to exist. God has rights not only as Creator and Provider, but also as the Redeemer, in the person of Jesus Christ, Who wipes out the horizons of life and earns endless happiness for the deserving.

God has special claims on the citizens of the United States, based on the special divine providence evidenced in the creation and preservation of this democracy. The fathers of the nation were convinced that the American experiment in self-government could not succeed without the help of God. We have been a success. God has given to us a Constitution and a Bill of Rights that recognize the liberties inherent in the human nature He created. God has placed this nation in the midst of natural resources and natural protections that are envied. God has made of our country a sanctuary for the underprivileged and persecuted peoples of the earth, and has made our nation in turn the beneficiary of their grateful brawn and brains. God has preserved us from dishonorable wars, and in the past He has brought us victory when we fought just as He will bring us victory in this war, if we deserve it. God has given us a leadership that

has through more than a century and a half honored openly before the other nations of the world the godly origin and godly destiny of this republic. We individually and as a nation owe something to God our Father for what He has done for us. What do we owe Him?

We owe our God, as a matter of justice, a payment that is not difficult to make. Religion and worship are the names used to denote the just payment of our debt to the Almighty. Prayer, sacrifice, devotion are highways to the Almighty and are the implements of justice to God. Temples of worship, churches, and shrines, in public and at home, are at least signs that sane and intelligent people have found a way to pay their debt to their God. Reverence for places and persons consecrated to worship of God is an expression of indebtedness to Him. Lips that move in prayer, knees that bend in worshipful genuflection, hands that move in the sign of the cross, minds that submit in faithful belief, ears that harken to the word of God—all show ways in which justice may be done to our heavenly Father. Warriors who fight for the right; preachers who speak for the Omnipotent; priests who offer sacrifice in gratitude and supplication; nuns who teach, nurse, and pray; fathers and moth-

ers who toil and endure for God's sake; children who obey and attend for heaven's sake; humanitarians who serve the defective, the dependent, and the delinquent for God's sake; the affluent who consecrate their wealth to human betterment; the less privileged who consecrate their misery to the suffering Christ—all these teach the ways in which justice may be done to God.

Among these sentinels of justice to God do we forget obedience? By no means! If we owe, as individuals and as a nation, a debt to the Almighty, it must be paid in a way acceptable to Him, as He demands. To keep contact between ourselves and God, between our nation and God, we must do as *He* commands. God's commandments are reasonable. No one knows human nature and destiny, individual and social, better than our heavenly Father. No one can rival God in a plan for individual and social progress. Moral deportment that observes the commandments is both a proof of individual intelligence and an act of appreciation to the God Who gave laws to men and nations. It must be evident that God has rights and that we, as individuals and as a nation, owe Him a debt that is not impossible to pay. But suppose we do not pay this debt we owe to God! What happens?

I have not time to, and I need not, emphasize the fact that failure to pay our debts to God, by worship and correct moral behavior, is an injustice that is punished with eternal misery. Not to believe, not to worship, not to live the law of God, is an injustice that has serious repercussions in world affairs. Such injustice to God results in injustice to men. Tolerate disregard for the rights of God and you will cultivate a disdain for the rights of men. Apostasy from God induces apostasy from intelligence. Apostasy from reason induces apostasy from brotherhood. Apostasy from brotherhood produces anarchy and apostasy from order. Apostasy from order begets the surrender of liberty. That is the case history of the injustice and the godlessness that has produced the totalitarian philosophies and governments, and which has plunged us into this war. Midst casualty lists, rationing, taxes, and general military induction, it behooves us to stand, as individuals and as a nation, before God, and to take inventory of our debts to our Maker.

I can tell you a little bit about how justice is being done to God abroad and here, just a little bit in view of today's emergencies. I can tell you too about what remains to be done for God as a matter of justice.

A revival of religion is under way the world over. God is never so popular as when He is exiled. God's rights are never so analyzed and honored as when they are officially denied by governments. Justice to God is never so safe as when God permits men and nations to challenge it. In the face of sacrifice and destitution, in distrust of earthly helps, in eternal quest of relief and peace, the submerged godly part of man looks for help for men in God. Honor their motives or disdain them, but recognize the fact that while many governments are professionally at war with God, their peoples—men as well as women—are rushing to Him to express their inborn and rational conviction of indebtedness and dependence. The closing of churches, the profanation of sanctuaries, the government suppression of religion, the annihilation of a religious press that seeks to keep men in contact with God, the decimation of men and women preparing in seminaries and novitiates to do justice to God for the betterment of men, the imprisonment of Niemoelers and the killing of dozens of my own Catholic colleagues in the ministry, cannot erase from the souls of men that image of the Creator which impels them to seek God. Religion is profiting by the efforts of governments to suppress it and

by the futile attempts of individuals to attack or ignore it. Justice to God seems to be more deeply honored where efforts to ignore it or to condemn it are most highly organized. Politicians try to absorb God but they cannot blot out the godly that is in their people. God has His own ways of exacting from men and nations what is His due.

Some payment to God has been made by and in this nation for the debt that it owes God. We have erected churches in every community. We have granted concessions to ministers of religion. We open the sessions of our legislatures with prayers to God. We record the name of God and our trust in Him on some of our coins. We ask witnesses in law courts to swear on God's word, the Bible. We punish blasphemy and perjury. We have a glorious record of official godliness in the Thanksgiving Day Proclamations of our Presidents. We are heartened by the recognition of God's Sovereignty given to this nation in word and deed by our Chief Executive, our Commander in Chief, Franklin Delano Roosevelt. We thank our heavenly Father for a government which does not ignore the rights of the men in our armed forces to have the services of chaplains who will help them to do justice to their God. God grant that we profit by the example of these

boys to whom death is imminent and to whom justice to God is increasingly important. We thank God that so many millions of our citizens are active and public in the profession of their religion, that they appreciate the opportunities they have under our God and our government, both to know their God and to serve Him. We Catholics rejoice, with many other religious bodies, that our nation presents to God many token payments of our just debt to Him. Justice to God is found in our religious educational system which aims to train future citizens in godliness and Americanism. Justice to God is detected in our religious charities which scientifically and efficiently find divinity in suffering humanity. Justice to God can be seen hailed and revered in the churches of the nation where so many millions gather every Sunday to worship their Maker with the intelligent conviction that this act of payment to God is as necessary to justice as payment to the landlord, the merchant, or the government. We are fortunate to have so many in our nation who, by their faith, worship, and religious activities, pay to God the debt owed to Him by each of us and by our republic.

It is not American, it is not democratic, to ask some of our

people to carry the whole load of the Republic. To keep God in this nation at this time is an important responsibility of real and intelligent American citizens. We must realize that this nation and these citizens owe a debt to God. We will not be real Americans unless we do as generously unto God as we do unto the United Nations.

Our nation as a nation is not ungodly. Our American people are not anti-god though so many dozens of millions of them have no creed, attend no church, and utter no prayers. But by their neglect of the religious training of the young, millions of homes have done as much for disorganized godlessness as professionally godless nations have done for organized atheism. This is not fair to the nation, it is not fair to the future citizens of the nation, it is not justice to our Maker.

In the name of God and in the name of genuine Americanism we must get down on our knees, beg God's pardon for unjustly neglecting Him, pray, pray, pray, as we never prayed before, for His protection and guidance.

All connected with the Catholic Hour extend to everyone of you our heartfelt wishes for a happy Christmas. Around the crib of Bethlehem on the first Christmas day gathered shepherds who prayed and angels who sang, "Glory to God in the highest; and on earth peace to men of good will (*Luke 2:14*). Join with us next Friday, with the millions who will gather to do honor to God with hymns and prayers of glory, so that peace and justice to men may creep from the justice we render the Christ Child. A Holy and a Happy Christmas!

"Prayer In Time Of War"

JUSTICE TO JUSTICE

Address delivered on December 27, 1942

Today we bring justice itself into court to allow it to plead its case against some of us. The justice of which we speak is that habit of fair play, inculcated by Christ, and which pays our due debt to the nation, to God, and to our neighbor.

Justice has five important facts to present to you of the jury. All of them are based on the fact that justice is no hermit virtue that lives a solitary existence without the companionship of other moral and intellectual qualities.

First of all justice insists that it cannot live if it is amputated from other virtues on which it depends. In practical everyday experience and language the intemperate person is not likely to be fair. The imprudent man or woman is not apt to pay just debts. The coward is apt to evade the inconveniences which justice entails. The desperado is not likely to respect the rights of others. The cruel and heartless egotist is not inclined adequately to consider his fellows. And the person without the definite set of principles which religion gives is unwilling and unable to keep the balance which justice demands. Justice can not be

divorced from virtues like temperance, prudence, fortitude, hope, charity, and faith. That is the reason why, for the administration of justice, public sentiment demands judges of complete moral integrity, men and women of balanced and completely virtuous lives. That is the reason too why justice, in seeking fair play to the nation, to God, and to our fellowmen, pleads for companionship with these other necessary and associated virtues. Justice cannot stand alone. As a matter of fact no virtue can stand alone. Hope burns out without faith. Love or charity languishes without worship. Temperance and decency wilt without courage. Courage weakens unless supported by hope. These are just a few examples of the interrelations of all the virtues, just enough to show that justice is right when it pleads for the support of other virtues. Patriotism, religion, and fair play to neighbor, are short-lived unless devotion to God and other good habits sustain them.

The second plea of justice before the American public is that it must rest on intelligence and on conscience, rather than on mere sentiment, good or bad. Justice pleads

that it relies mainly on an intelligent rather than an emotional appreciation of the rights of God, the rights of the community, and the rights of our neighbor. A just judge may have to sentence his own mother to death if a jury decides she is guilty of murder. A just judge will have to release his bitterest personal enemy if evidence establishes his enemy's innocence. Justice to God, respect for His rights, will compel worship even when men feel no special affection for the Maker and no admiration for the condition into which Divine Providence has allowed world affairs to sink. Justice to the nation will compel patriotic loyalty and service even though you have little personal affection for our rulers and less love for some of the allies who are joined with us for the extermination of international injustice and for the sovereignty of fair play to all men and to God. When sentiment cannot help justice it should fade out of the picture.

Justice pleads, thirdly, for right thinking. Call it prudence, call it righteous judgment, call it intelligent weighing of evidence, call it what you like. Justice demands not only negative freedom from passion, emotion, or prejudice; it demands the concentration of human thought on problems that involve the rights of the nation, the rights

of God, and the rights of our fellow-men. Justice has generous opportunities in the United States. Our percentage of illiteracy is low. Our freedom of speech, of the press, of the radio, of education, and of other means of communication, have made us an enlightened people. The confidence into which the Church and the State take us gives us plentiful food for thought. Justice in this nation should not be crippled by ignorance. We in this nation have the opportunities for the right thinking which justice needs.

I should make one exception to this statement. Most of our people have not the opportunity to acquire the right thinking about God which justice needs. Unless they are beneficiaries of religious schools and really religious pulpits they are not apt to think about God in the way He wants to be considered. And when God is not made sovereign, right thinking is apt to be deluged by a torrent of silly philosophies. Human hopes are likely to be abdicated. Human liberties are sure to be repudiated and human brotherhood and its justice are doomed to be swallowed up by power philosophy and totalitarianism. Justice comes before you pleading for the right thinking which is advanced by real religion.

Justice to all nations, to this na-

tion and its population, is safest when real religion prevails. There is sound political philosophy behind the public religious devotion of George Washington who pleaded for justice to and worship of God, as the secret of democracy's hope for success in its efforts to enshrine justice in our traffic with our nationals and with other nations. There is godliness and sound thinking behind the declaration made by the Chief Executive of this nation, by the Commander in Chief of our Armed forces, Franklin Delano Roosevelt, that the greatest need of this nation at this hour in its warfare for justice is a religious revival. These apostles of justice, of democracy, and of right thinking are witnesses pleading the right of justice to the support of philosophies which are sound because they neither ignore nor contradict the thinking that God has given us.

Justice demands courage. It comes into this court of American public opinion demanding, in this conflict and in the proceedings that will follow our victory, that we have the stiffness of soul that this horrible invasion of our rights demands. The guilty must be punished. This is the demand of justice and the answer to this demand will command the services of courage. The American boys, in the uniform of the United States, on and be-

neath the seven seas and on as many battle fronts, are neither disciples of hate nor professional killers. But in the cause of justice to this nation and to the enslaved peoples of the world they have acquired the will to kill. We hope that they will leave this will to kill in the old world but we can thank them if they bring home a contagious fortitude and courage that will advance justice to God, to the nation, and to our neighbors. We need this type of courage.

The indifference to realities shown by pacifists was not courageous. Escapist philosophies are not courageous. Many who sought escape from the real threat of war are now seeking escape from the realities of war in reconstruction peace plans. This is not just. Justice demands, primarily, immediate and active service to the nation in its just war for the sovereignty of justice, though secondarily, we must face the responsibility of preparing now for the perpetuation of this sovereignty, after the war.

This suggests the fifth demand of justice in the court of American opinion. Justice must be active. It can condone no supine indolence in this critical hour of our nation's existence. Along the military front, in the Army, Navy, Marine Corps, Coast Guard, Merchant Marine, and in every other form of service, among men and women, there is

evidence of active devotion to justice. Along the industrial front we have accomplished, between management and labor, miracles of justice even though charity, sacrifice, and other forms of selflessness still can call on justice for support. Along the civilian front justice is entitled to many active supports it has not yet received. The American civilian population cannot compare with our armed forces in their active service of God and the nation.

God is getting more attention now from the men and women in uniform than He ever got before. Is He getting more attention from us on the civilian front? Home and worthwhile friends and neighbors, and justice to them, are now more appreciated by our absent warriors than ever before. Are we on the civilian front matching this spirit of active justice? Are we convinced that justice can be done to justice only by vigorous action?

Action, positive action, is necessary for the preservation of any virtue, and is essentially necessary for the preservation of justice. Mere abstention from violation of a virtue is not enough. Justice demands that it be protected by positive action. Justice demands not only that you refrain from vilifying God but that you cooperate in adoring and glorifying Him. Jus-

tice does not demand that you remain mute and inert about your neighbor but that you help him by word and deed, by praise, by gratitude, by defense, by self-sacrifice. Justice demands that we do more than refrain from prejudice and frivolous criticism of our government, our elected representatives, our military leaders, and our war strategy. Justice demands that we actually contribute positively to the success of our war efforts. Justice demands that our cause be supported by buying war stamps and bonds. Justice demands that those who are physically and mentally able will find jobs in civilian defense. Justice demands that those who cannot fight, who cannot work in war industry, who cannot serve in civilian defense, contribute from the resources of their religion, their patriotism, and their manner of American emergency life, the patience, the humility, the obedience, the courage, the holy anger, the sacrifice, the cooperation, and the prayer necessary to satisfy the demands of God, our nation, our fellowmen, and our conscience in this hour. Please feel guilty unless you are doing more than making sacrifice—unless, if you are able, you are pouring your service and yourself into the appeasement of your God and into the conquest of our enemies.

These are the important facts which justice presents to the citizens of the United States and to the people of the world for the cause of justice universal. Justice must be supported by the other virtues. Justice to the nation and to our fellowmen must be guarded by the justice to our God which makes us religious.

In the light of these convictions some interesting facts are disclosed, the reasons for which you ought to know if you desire to promote the Christian idea of justice.

God the Father punishes recalcitrants with eternal hell. Jesus physically flayed the merchants

who profaned the temple. Jesus, our God, vitriolically denounced those who unjustly mislead the people. Jesus, on the Mount of the Beatitudes, promised eternal misery to him who disregarded human misery, and promised eternal happiness to him who served his God by service to his neighbor, in his home and in his nation. You say this is charity. I ask you, can justice be done to justice without charity?

Justice, sacred to God, necessary for amicable international relations, vital for American perpetuity, needs help. We must live so as to be just to justice.

"Prayer In Time Of War"

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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