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The Lord's Prayer Today

by

Very Reverend Ignatius Smith, O. P., S. T. L., Ph. D.,
LL. D., Professor of Philosophy and Teacher of
Preaching, Catholic University of America.

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

(On Sundays from August 13 to October 1, 1933)

- I. OUR FATHER WHO ART IN HEAVEN
- II. HALLOWED BE THY NAME
- III. THY KINGDOM COME
- IV. THY WILL BE DONE
- V. GIVE US THIS DAY OUR DAILY BREAD
- VI. FORGIVE US OUR TRESPASSES
- VII. LEAD US NOT INTO TEMPTATION
- VIII. DELIVER US FROM EVIL



National Council of Catholic Men
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1312 Massachusetts Ave.
Washington, D. C.

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IMPRIMATUR:

✠ JOHN FRANCIS NOLL, D. D.,

Bishop of Fort Wayne.

FOREWORD

There is a growing conviction among men who are not professionally religious that national recovery will be conditioned by the ability of our people to take spiritual soundings of their personal lives. Evidently there has been antagonism between the irresponsible spirit of greed and the spirit of the Nazarene. One stands by the philosophy that we should want more than we can get and get all that we want. The other is based on the philosophy that we should not have all that we want or want all that we have. At heart the problem is one of desires and the coordination of them.

The Lord's Prayer can play an important part in the re-adjustment that must be made. In teaching us what we may ask for it teaches us the things that are worth while desiring. Aside from its value as an instrument for creating contacts between the nation and its God it is an epitome of the basic principles of the Gospel. At no time in the history of our nation could an experiment with these principles be better made.

The Master has done His part; and it is in the hope of reopening partnership with Him for our audiences that these addresses have been delivered at this time.

Ignatius Smith, O. P.

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OUR FATHER WHO ART IN HEAVEN

(Address delivered on August 13, 1933)

There are few images more impressive than that of a strong man in deep and earnest prayer. No more constructive and helpful memory can be left by a father to his son than that of a parent who was prayerful. No more beautiful or more persuasive pictures have been left by Christ to His followers than those which represent Him so frequently engaged in solemn communion with God the Father. Many times each day He prayed. On board ship He prayed. In the quiet of the mountain He prayed. In the fastness of the desert wilderness He prayed. In the temple He prayed. Before important works that confronted Him He prayed. After some magnificent triumph He poured forth His gratitude, in prayer, to His Father. He prayed for His friends, for His enemies, for Himself, and for His nation. He prayed because He was the High Priest, and also because He was man. He prayed because it is a real man's duty to acknowledge the supremacy of the Father by prayer. He prayed for personal help and consolation. He prayed that He might give example to us and He placed upon us the inescapable obligation to reproduce in our own lives His practice of prayer. At all times He prayed impressively so that the bystanders were affected by His affection. Even His intimate companions, the Apostles, were moved by the earnestness of His prayers. They envied Him the consolation that prayer brought Him. They throbbed so with eager envy of His power to pray that they called to Him, "Master, teach us how to pray." To the example that inspired them, to the

command that obligated them Jesus added, during the sermon on the Mount, the prayer that He wished them and us to use. "Thus therefore shall you pray: Our Father who art in heaven; hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread. Forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation but deliver us from evil. Amen." This is the origin of the Lord's prayer, of the "Our Father."

The prayer of Christ immediately became the prayer of the people, and for nineteen hundred years it has stirred their hearts and fallen from their lips in every walk of life and in every crisis of history. Cloistered monk and condemned criminal alike found that this prayer brought them to God and brought God to them. Among the unlettered as well as among enlightened geniuses it has given order and direction of life. In the peaceful quiet of the home it has brought rest to families and among the fiendish horrors of the battlefield it has made terror less gruesome. On the burning sands of the Sahara and along the tractless wastes of the arctic it has brought the companionship of another world into the lives of lonely men. From lips that were vibrant with health it has leaped with gratitude to a beneficent God. From feeble lips on a bed of pain it has crept to the Almighty as a plea for help. Triumphantly and gloriously it has resounded from the lips of men who were successful. Throbbingly and piteously it has escaped from men who were crushed in defeat. Christians of every shade of belief have cherished this prayer in every condition of life, in every generation of the last nineteen hundred years and in every

nation of the earth. At every crisis in history, when the progress of civilization was threatened, when men feared to penetrate into the unknown and to experiment with progress, when civilization hesitated between advancement and relapse into barbarism, this prayer stood at the cross roads. The magnificent doctrine of it enlightened the minds of men; the sentiments it breathes fired their hearts; the power of it made contact with heaven and energized the faltering steps of the race. Not alone by the best minds have we been saved in the past but by the best hearts, and the best hearts have been hearts whose love of the race has been fired by love of God, a love which this prayer has helped to produce.

Thinking men of this day believe that this nation is confronted by difficulties, which if not overcome, will jeopardize the foundations of civilization itself. They have asked us to supplement their enlightened thinking with the most earnest of prayers for the help of the Omnipotent God to Whom this nation owes much. They want from God the light that we may see; they want from God the courage demanded to make those sacrifices without which reconstruction will be a mere shattered dream. It is with the glorious history of the Lord's prayer in mind; it is with the needs of the present crisis in mind that I selected the "Our Father" as the subject of my eight addresses to you. I pray that I may call it to the attention of the citizens of this country who have not known it or who have forgotten it. I pray that I may help those who use it to say it more intelligently and sincerely. I present it as the prayer of Jesus Christ; as the prayer which contains the expression of everything that we may legitimately desire; as the prayer

which helps us to establish the proper values of life; as the prayer with nineteen hundred years of service in organizing the affections and sentiments of men.

It is sure to be heard because it was framed by God to Whom it is addressed. It asks from heaven only that which heaven taught us to ask for. It is devout and Christ-like in that it avoids many words, the prolixity in prayer which Christ feared. This prayer will challenge heaven for ourselves and our nation because it does not *demand*; it pleads, humbly pleads, and casts all of our fears on God. It is therefore with confidence and with a serious conviction of its far reaching importance that we approach those words which fell from the lips of Christ and which we learned so young, at the knees, perhaps, of a mother who has passed away: "Our Father Who art in Heaven."

He is the Father. He is the Father because of the special creation to which He had recourse to form our souls and to make us human. He is Father because of the paternal and kindly government to which He asks us to submit, a government that respects human freedom and liberty and emancipates us from the iron law of compulsion to which He has subjected lower creation. He is Father because Jesus is His Son and we have been adopted by Christ as His brothers.

He is *our* Father; *ours*; not just *mine*; not just of this race, or of this church, or of this nation, or of this city, or of this economic or social class. We are, all of us, the sons of God, and all men are our brothers and to all of us our God is our Father.

He is our Father in heaven, above the limitations of this world but deeply interested in the welfare of

men. It is not an impersonal and a blind fate that drives us on. It is not an impersonal force that sustains us. It is a Father Who can do all things and Who loves us even more than we can love ourselves. Hundreds of thousands of fathers in this country, deeply loving their children, are impotent to help them at this moment because they are plunged in the throes of depression and economic misfortune. Greater is the love of the heavenly Father, and unlimited by the paralyzing factors of defeat in this world. He is in the heavens, not so high as not to care, because we know that He has protected us; not so far away as to be undiscoverable, because we know that so many millions of our people who have sought Him have found Him. These sublime and consolatory thoughts will fill my mind when I take from the lips of Christ and utter for myself and my country those words, "Our Father Who art in Heaven."

But I must translate these thoughts into action. If I hope to challenge the attention of heaven this prayer must come not only from my lips, but from my heart and from my life. If He is our Father, then I must honor Him, I must imitate Him, I must be obedient to Him, I must be patient with Him. I must honor Him with praise and glory, with decency of life and with justice to all men, His sons. I must imitate His love of all men and especially of those with whom I come into daily contact. I must imitate His perfection and consider it a duty and an honor, not a caprice or a disgrace, to be godly among men. I must imitate His mercy to those who are in distress. If He is my Father then I must be obedient to Him, obedient even unto death as was His divine

Son Jesus, my Brother. I must be patient with the sacrifices He demands of me, with the delayed pleasures of this world; with the frustrated hopes and blasted dreams. He is my Father and no matter how unwisely I ask He will give only what is good for me and I must be patient.

Oh my God, filled with these thoughts, animated by these sentiments, and firm in these resolutions, I call to Thee, for my own needs, for the welfare of my fellow-citizens, and for the reconstruction of our nation.

“Our Father Who art in Heaven.”

HALLOWED BE THY NAME

(Address delivered on August 20, 1933)

The name that we give to the Creator of this world, to the Supreme Architect of the Universe, and to the Last End of all existence is *God*. In the second petition of the Lord's prayer we ask that this sacred name be hallowed. Hallowed be Thy name! Hallowed be the sacred title by which we are permitted to address the Deity. Hallowed be the name of God. It is a name that is marvelous because by its power it has made the blind to see, the deaf to hear, the lame to walk, and the dead to come to life. It is a lovable name because it is the symbol of service to mankind. It is a venerable name since at the very mention of it the angels in heaven bow in adoration and the devils in hell tremble and quake with fear. It is a mysterious name filling the world with a holy spirit of awe just as it fills with awe the mind of the little child who hears the name of God for the first time at his mother's knee. Hallowed therefore be that sacred title *God*.

But *your* name means something more than the title by which you are addressed. *Your* name means the fame and the honor that come to you from the recognition of your great qualities of mind and heart. And so it is with our way of speaking in the Our Father of the name of God. His name means not only the title by which He is addressed but also the honor and the glory that should be extended to Him because of His divine attributes. His name means His Infinity, His Justice and Mercy, His Providence and His Love, and the recognition in word and in action of all of these qualities by men. Hallowed be

Thy name, O God. Hallowed be Thy glory and Thy honor. Hallowed be Thy fame among men. Hallowed be, among men, the recognition of the excellences of Thy Godhead.

Hallowed? What do we mean by that? We mean, let Thy name be manifested to those who do not know it. Let it be held by all men as holy and let it not be bandied about like the common names of men. Let it be used only in prayer or in the most supreme reverence and awe. See to it, O God, that the things of God are dealt with by men with respect. All this we mean when we pray to God, "Hallowed be Thy name." And it would be well for us to understand in these days of reconstruction some evidences of needed spiritual reconstruction, evidences of the fact that in many places the name of God is not hallowed, is not recognized as holy and awesome. It is well for us to know these spiritual sores so that in healing them we may be the better qualified to stand before our Maker and to ask for help for ourselves and our country.

In the world of science there are two kinds of men. One is the believer who finds in his discoveries what God placed in nature—beauty, order, law—the confirmation of his belief and the inspiration of his praise of God. The other is the man, not by any means any more scientific, whose scientific apparatus are the milestones that mark the way of his apostasy from God and his abuse of the supreme Deity. To the latter the name of God is anathema, a superstition; His honor and glory are but myths; His personality is a fiction and the whole world of spirit is a dream and a delusion. They demand that the name of God be not hallowed; they demand that it be

erased from the minds of men. They curse it; they scoff at it, while the patient Deity Who might blot out their existence with one word waits with tolerant condescension for the dawn in their lives of the day for which we pray, the dawn of the day of enlightenment when they shall say with more scientific men, "God, hallowed be Thy name."

For inculcating reverence and respect for the name and the prerogatives of God there is no pulpit so powerful as the pulpit of the home. Most of you who listen to me and who are familiar with your God first learned about Him at home. There at the knee of a mother or father, in answer to the questions which every child asks from that divine curiosity planted in the child-mind by God Himself, you were told about your Maker, about His power and His love, about the beauty of His name and how you must hold it holy. And from that knowledge was born in you that character which makes of you a prayerful citizen of this republic, makes of you that kind of citizen of which this nation stands in such great need at this moment. But do you realize that the pulpit in many homes has become mute in preaching to our future citizens respect for the name and rights of God? Do you realize that in hundreds of thousands of American homes millions of our American youth reach maturity without having had explained to them the meaning of the name of God and the obligation to worship Him? What a paradox this is in a nation whose destinies were entrusted by the Fathers of the Republic to the Providence of the God Whose name it is now so tardy to hallow and bless.

In the social world around us and in the world of

amusement is the name of God hallowed and blessed? If it be true that half of our people are without religious worship then the name of God is not hallowed. If it be true that in our courts of justice the habit of perjury is increasing, the habit of bringing down the sacred name of God in testimony of a volley of lies, then the name of God is not hallowed. If it be true that the habit of using the name of God lightly, the habit of cursing and blasphemy is on the increase, then the name of God is not hallowed. It is also true that in the name of realism, the name of God is being abused in the literature we read, in some of the pictures we see, and in the talkies to which we listen. In the name of realism we are profaning and not hallowing the name of God.

This is not meant to carry into your homes an excoriation or a denunciation. This is merely a diagnosis revealing conditions that do not indicate the proper respect for the name of God requested by Jesus in the Lord's prayer when He said, "Hallowed be Thy name". This is a presentation revealing conditions of irreverence and neglect that perhaps make God hesitant to help us in our hour of need and which by a return to prayer and piety we may remedy.

But thanks be to God, there are countless millions who find the hallowing and praising of God's name reasonable, godly and consolatory at all times. In sickness and health, in wealth or poverty, in victory or defeat, they call to heaven, "Praised be God! Hallowed be Thy name." They look upon this not only as a duty but as a need as well. They know our Savior asked nothing unreasonable when He commanded that we pray for the hallowing of the name

of God. Pagan philosophers and statesmen were quick to see that failure to recognize and implore the help of their deities would mean the quick dissolution of their nation and they even invented gods whom it would be pleasant for their people to pray to and to praise.

The revealed word of God in Psalm one hundred and forty-eight beautifully expressed what God expects from the hierarchy of creation and the reasonableness of His demands:

"Praise ye the Lord from the heavens: Praise ye him in the high places.

Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, O sun and moon: praise him, all ye stars and light.

Praise him, ye heavens of heavens: and let all the waters that are above the heavens praise the name of the Lord. For he spoke, and they were made: he commanded, and they were created.

He hath established them for ever, and for ages and ages: he hath made a decree, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye deeps:

Fire, hail, snow, ice, stormy winds, which fulfill his word: Mountains and all hills, fruitful trees and all cedars:

Beasts and all cattle: serpents and feathered fowls:

Kings of the earth and all people: princes and all judges of the earth:

Young men and maidens: let the old with the younger, praise the name of the Lord: for his name alone is exalted.

The praise of him is above heaven and earth: and he hath exalted the horn of his people.

A hymn to all his saints: to the children of Israel, a people approaching to him. Alleluia."

In this great symphony which hallows the name of God you find a place along with hundreds of millions of persons in the world today who have not forgotten their God and who do not forget to praise His holy name. And suppose you have forgotten to praise Him? Shall you continue to deny yourselves

that peace and comfort that God sends to them who praise Him? Shall you continue to deny your nation the help of a God Who has been neglected? Shall you continue to deny to that God the payment of the debt that you owe Him and which is so easily absolved? Hear the Psalmist (Psalm One Hundred and Fifty):

“Praise ye the Lord in his holy places: praise ye him in the firmament of his power.

Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

Praise him with sound of trumpet: praise ye him with psaltery and harp.

Praise him with timbrel and choir: praise him with strings and organs.

Praise him on high sounding cymbals: praise him on cymbals of joy:

Let every spirit praise the Lord. Alleluia.”

Make the name of God holy in our own speech and in our own lives, and thus make it an honorable name to others, in fulfillment of the command of Christ, “So let your light shine before men, that they may see your good works, and glorify your Father Who is in heaven.” God grant that in common pursuance of the purposes of a godly people we may challenge our God with the words of Christ, “Father I have revealed Thy name to men.”

THY KINGDOM COME

(Address delivered on August 27, 1933)

Mountains and men, mice and meteors, heaven and hell, devils and angels, cosmic rays and deep rooted forces of the earth, all of these stand as sentinels of the Kingdom of God. For the Kingdom of God in one sense is nothing more than the execution of the plans of divine Providence, the government by the Omnipotent God of the universe that He has created. In every corner of it, whether men admit it or not, He rules. He rules by the participation of His Essence, by His inescapable and penetrating Presence and by the majesty of His Power. He rules in heaven by the law of love. He rules on this earth and in the heavens by the iron law of compulsion that binds them to the fulfillment of His will and to the achievement of the harmony of the world. He rules on this earth among thinking men and women, either by the law of hope, the law of love, or the law of justice. He rules amid the suffering souls of purgatory by the law of promise. He rules among the damned souls in hell by the law of relentless and rigorous justice. In this sense the Kingdom of God exists, it can not be extended, and for its coming we do not pray.

In another sense the Kingdom of God is made up of intelligent beings among the one billion, eight hundred million men and women on this earth who recognize the existence of a Supreme Being, who acknowledge His right to make laws for the control of the minds and the hearts of mankind, who dedicate themselves to the worship of their God and who make Him the companion of their daily lives. The

Kingdom of God in this sense is world wide but even after all these centuries it does not embrace all of the nations or all of the persons on the face of the earth. And for the coming of this Kingdom we pray in the words of Jesus Christ, "God, my Father, Thy Kingdom come." God, may Thy Kingdom be brought to the pagan peoples who have never known the one true Father. May the modern nations who have proscribed Thy name and who have profaned Thy temples be brought to the light and may the happiness that comes to men from the worship of Thee be brought into their lives. And may those free men and women who once knew Thee, who once prayed to Thee—some of whom now listen to me as I speak about Thee, and who have wandered from Thy Kingdom of religion and worship—may they be brought again under Thy blessed sovereignty.

In still another sense the Kingdom of God on this earth is the Kingdom of Jesus Christ. To Him is granted Lordship over men both because He is their God and also because He is their Redeemer. In the world wide triangle of love—love and appreciation of oneself because upon us have been poured the blood of Christ, love of our neighbor for the sake of God, and love of God for His own sake—in this great world wide triangle of love Jesus has gathered His Kingdom within which there are more than six hundred millions of Christian men and women. It is the Kingdom based upon the sovereignty of Christ the incomparable Man and Christ the incomparable God. It reaches out and grips the teeming millions of His followers, to cement them in a solid union of gratitude to and love of Him, and of mutual love and service of one another and of all men. Out of this union

there radiates to the peoples of the world the impulse for progress and civilization. Lashed on by the example of Christ the followers and the imitators of Him, the citizens of His Kingdom on earth, practice those virtues which the reconstruction of civilization demands, those virtues which the neglect of Christ has killed, those virtues which paganism old or new can not produce. Outside of the Kingdom of Christ on earth there are even in this country countless millions who must be reached. They must be reached for the sake of their own personal happiness and for the sake of the country whose happiness we are seeking to restore, for the sake of that conscience on which the success of every program of reconstruction depends. They must be reached. By the preachers and their sermons, by the laity and their example, they who have never known the Kingdom of Christ, and they who have surrendered their citizenship in His Empire, must be reached. To hasten the success of this task we pray from our hearts, "Thy Kingdom Come".

The power and authority behind the sovereignty and the kingship of Jesus Christ have been transmitted to His Catholic Church. In this sense and for this reason the Kingdom of God on earth is the Catholic Church. It is a Kingdom to which He entrusted the continuation of His authority, the guardianship of His teachings, the preservation of His sacraments, and the fulfillment of His mission to the troubled peoples of the earth. It is a Kingdom to which He entrusted these duties and to which He also gave organization and the divine promise of unshakable perpetuity in the service of God and of men. It is a Kingdom over which there rules, by divine commis-

sion of Christ Himself, His Vicar on earth, the successor of St. Peter, our Holy Father Pius XI. We of Catholic faith pray for the coming of this Kingdom—not that it has not yet arrived, because it presents an unbroken existence of nineteen hundred years; not that it is depopulated, because it numbers from every nation in the world more than three hundreds of millions of intelligent and believing people—but we pray that its membership may be widened and that its influence may be deepened. And it is well for all to understand that when we pray that there be but one fold and one Shepherd, that there be but one Kingdom of Jesus Christ on earth, we are animated by a desire not to create a monopoly for the authority of our kingdom, but rather to bring within the uplifting and consoling power of all the teachings and sacraments of Christ, groping minds and hungry hearts that seek and yearn for the true and the good. It is for this we Catholics pray when we take from the lips of Christ the words, “Thy Kingdom Come”.

There is yet another sense in which we understand the Kingdom of God. It is the Kingdom that is held out as a reward to those who are not too proud or too great to live in the Kingdom of God's grace on this earth. It is the Kingdom of God in Paradise. It is the Kingdom of indescribable and eternal bliss prepared in another world by God for those who serve Him in this. For this Kingdom we are hoping, not only for ourselves but for all men. For this Kingdom, God grant, we are working for ourselves and for others. It is for this Kingdom that we pray when in the Lord's prayer we say, “Thy Kingdom Come”. We want this Kingdom and we pray for it because of

the blessed company into which it will bring us; into the society of God; into the companionship of the saints, the blessed heroes and heroines of the Kingdom of God on earth; into the companionship of those whom we loved and held dear in this world and whom death has taken from us. We want this Kingdom of God in Paradise because of the liberty that it will bring us. There we shall be the slaves of no worry, the subjects of no unfair masters. There we shall be tyrannized over by no fears or dreads of miserable defeat and disaster. There we shall be free and happy citizens of a never ending empire. We desire that Kingdom of God in Paradise because there we shall be rewarded most richly for the sacrifices and struggles we have made in this life in the name of conscience. Every vicious inclination that we have curbed; every sorrow that we have expressed for misdeeds; every effort that we placed here for decency, justice, faith, religion, and mercy, will bring its rich reward in the Kingdom of God in the next world. And that is why we pray, or should pray, from the depths of our hearts, and vibrant with feeling, "God, my Father, Thy Kingdom Come". And we make this not only a prayer of the lips but a solemn dedication of life, of a life that is ruled by the grace of God here, and will be rewarded by the happiness of heaven hereafter.

I see a picture. It is the palace of Pilate. There on the porch stands Pilate and by his side the mangled and bleeding Christ. I hear Pilate speak to the rabble that is gathered beneath him, "Behold the man. Whom will you that I release unto you, Jesus or Barabbas"? I hear the terrible answer of the mob, "Away with Him. Release unto us Barabbas." I hear

Pilate speak almost in desperation, "Behold, how I have scourged Him". Again the mob, "Away with Him, let Him be crucified." ' Hear Pilate: "Behold your King". And then hear the mob: "We have no King but Caesar". Would you want to be found in that mob declaring independence of the Kingship of Jesus Christ? Neither should we be found this afternoon failing to acknowledge the dignity, the right and the power of our King.

I see another picture. It is Calvary. On its crest and on its cross there hangs Jesus Christ writhing and shuddering in the agony of death. A storm of blasphemy and sedition beats against His ears, hurled not only by the mob but also by the thieves who are crucified with Him. It is stilled for a moment. There is a hush that is broken by the single piteous voice of the good thief who confidently asks, "Master, remember me when Thou shalt come into Thy Kingdom." And Jesus, even in the moment of His agony is not too occupied to listen, not too pain-racked to answer, "This day thou shalt be with me in Paradise".

I hae this in mind, my God, when I call to Thee: Thy Kingdom come, to me, to all—the Kingdom of Thy grace, here; the Kingdom of Thy glory hereafter. Thy Kingdom Come.

THY WILL BE DONE

(Address delivered on September 3, 1933)

In heaven, in that happy companionship of the blessed and the angels with Almighty God, unity, peace, and order, reign supreme. And the secret of this peace, order, unity, rest, and harmony, is that in heaven the Will of God is always done.

In the world of nature around us there is also peace, harmony, and order. The eclipse of the sun last year was foretold by scientists almost to the very second. They were able to do this because of the order and the regularity and constancy that exist in the forces of nature. And the secret of this order and regularity is the fact that all nature is fulfilling without protest or deviation the Will of the Almighty God.

Among men we find a different picture. Here on earth there is misery, purposelessness, and disorganization. In our homes there are contention, misunderstandings, misery, disobedience, and self will; one out of every five homes in the nation is disrupted by separation and divorce. And the reason for this miserable uncertainty is that among free men the Will of God is rejected and selfishness reigns in its place. In the economic life of our people there is likewise confusion and turmoil, fear and restlessness, great chasms between wealth and poverty, great misunderstandings between affluence and want. And the reason for this turmoil and uncertainty is that in the economic activity of the nation the Will of God has not been done. In our neglect of our God we have robbed the nation of the mutual sacrifice and the common purpose which obedience to the Will of

God always confers on a people. In international affairs there is great uncertainty about the future, about the ability of governments to endure in their present form, and about the ability of nations to avoid another destructive war. And the reason for this uncertainty and for this dread is that the nations of the world in their relations with their peoples and in their mutual relations with one another have not been guided by those qualities that represent the Will of God. Even in the religious world what is called by great religious leaders "the scandal of Christianity" splits it into more than two hundred conflicting sects with consequent uncertainty about belief and confusion about the basic principles of moral deportment. And the reason for this is the rejection of the Will of God.

Ask me why the fulfillment of the Will of God produces peace and order in this world and I will tell you that the secret of this order and harmony lies in the fact that the Will of God is nothing more than the intelligence and benevolence of the Omnipotent projected into the affairs of men. To pray that the Will of God be fulfilled is a manifestation of supreme intelligence; to work to fulfill it is a noble service. To ignore that Will is an act of dastardly and destructive rebellion against intelligence, human and divine. To ignore the Will of God is to exile from this world the highest enlightenment at our command and to exile with it the source of order, harmony, and happiness for our people.

We might be excused for the abuse of our liberty and for our apostasy from the Will of God if the loving Deity had not been so generous in making His Will known to men. From the very beginning

men have known what the Will of God demands in the way of belief, worship, and moral deportment. With the coming of Christ mankind was left in no doubt about the content of the Will of God. He summed up the Will of God in just two laws of love, the love of God and the love of neighbor. He elaborated this by restating them in the terms of the counsels and spiritual works of mercy. Regarding no important phase of life were we left without some enlightenment as to what the Will of God demands of us. He instituted a Church which in the past has stood at the cross roads of civilization to point out with authority the path one must follow in order to do the Will of God. The Will of God is also made known to us in the commands that are issued to us by lawfully constituted authority everywhere, in the home, in the state, at our work, and in our Church; commands which I obey not because of the eminence of the superior but because they represent to me the Will of God and make for unity and harmony among men. The Will of God is made known to us in the private whisperings of the Holy Spirit sent to us in answer to our prayers for help. The Will of God is made known in the example of holy men and women around us, millions of them in every walk of life, of every color and creed, who teach by their noble conduct what the Will of God is. And thus are marvelously multiplied for each one of us, every day, the manifestations of the Will of God, presenting to us what our duty is and taking away from us all excuse that we do not do the Will of God because we do not know what it is. He has made His Will known not to punish us with laws that add weight to the yoke of life but to

show His merciful providence and marvelous intelligence and to reveal to all men and to all nations the secrets of happiness that otherwise might be known only by an aristocracy of the elite.

To do the Will of God is not to suffer an inevitable fate that presses on us; we are not stupid animals; we are intelligent beings who are able to see the wisdom of God's commands. To do the Will of God is not externally to submit to His laws and inwardly to murmur and to challenge His Judgments. Neither is it to blame God for the criminal negligences and failures of men. The epidemic of disease that comes from man's neglect of the laws of sanitation and hygiene is easily dismissed by ignorant persons as the Will of God. God permits such evils because He knows how to turn them into good but the Will of God is not to be blamed for the malicious and the vicious mistakes of men. To do the Will of God means action. It means the intelligent and humble recognition of the fact that if there be a God at all His intelligence must be superior to mine and His love of me must be deeper than my own concern for myself. Otherwise I would be greater than He is and He would not be God. Doing His Will means doing what is best for me and for my nation. Praying that His Will be done on earth, as it is in heaven, means the introduction of the peace and happiness of heaven into this world. It means, "My God; may Thy Will be done *in me, by me, and through me*, at all times, and in all cases. They will be done, O my God, with everything that I have with my mind, with my heart, with my life, with my fortune, with my friends, and, with my all."

There is difficulty in saying this prayer well be-

cause human nature recoils from the sorrows, from the losses and from the crosses that it brings to us. But we may be sustained by the example of Jesus Christ. If anyone might be excused for proclaiming himself independent of God the Father it is the magnificent Christ. But He announces, "I come down from Heaven not to do my own Will but to do the Will of Him that sent me." His entire life is an act of submission to authority and an act of obedience to the Will of God. At home, at work, in the temple, before the authorities, He does the Will of the Father. He rebukes Peter who sought to defend Him with the sword, "Put up thy sword into the scabbard. The chalice which my Father hath given me shall I not drink it?" He could close His life on Calvary's cross after reviewing during three hours' silence the demands that had been made of Him by the Will of God with these words, "It is consummated." "It is done."

Doing the Will of God honors and ennobles us. It tunes me with the Father and makes me a brother of Christ. It puts something divine into my life. It protects me from the weakness, the limitations, and the fickleness of my own will. We are fickle even about those things upon which depend the salvation of our souls. We have spasms of piety and spasms of indifference; spasms of virtue and spasms of sin; spasms of happiness and spasms of despair; spasms of optimism and spasms of depression. Against these the Will of God saves us because it is constant and sustaining. It transforms us from weak and vacillating cowards into heroes and heroines of God. It has made weak and timid Christians walk bravely into the face of roaring lions and tigers, and the holy cry,

“God wills it” has been behind the constructive and civilizing efforts of every great servant of the human race. It has translated the dreams of heaven into action for men on earth because men have heard—“Not every one who saith, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father he shall enter into the Kingdom of Heaven.” This prayer has blessed the world in the past and it can transform it again today if we but learn to say it with sincerity and truth: “Thy will be done on earth as it is in heaven.”

I see another picture today. It is the garden of Gethsemane, and Jesus kneeling there bathed in blood that presses itself from every pore under the anguish that fills Him when He contemplates His death and the sins of men. Bravely He staggers to His feet and then advancing a little farther He falls on His face praying, “Father, if it be possible, let this chalice pass from me. Nevertheless not as I will but as Thou wilt.” Again as He looks into the chalice that is filled with the ingratitude of men and nations He breaks out anew with the sweat of blood, He flings Himself on the ground and prays, “My Father, if this chalice may not pass away, but I must drink it, Thy will be done.”

My God, what Christ did for me I can try to do for Him. The chalice prepared for me may be filled with sorrows and sacrifices, losses and crosses. But Almighty God, for my peace and happiness, for the salvation of my soul, for the welfare of our nations and for the progress of civilization, Thy Will be done on earth as it is in heaven.

GIVE US THIS DAY OUR DAILY BREAD

(Address delivered on September 10, 1933)

In the first part of the Lord's Prayer we are concerned with the interests of Almighty God. Now we begin to think of our own needs. In the first part of the prayer we praise the name of God; we pray that His kingdom come and that His will be done. Now we turn to God and we cry for bread: "give us this day our daily bread."

What a history stands behind that simple term, bread, representing the simplest element of human support, the staff of life. It is the symbol of the generosity of a God Who during all these centuries has not failed to push out of the ground the means of sustenance for the entire human race. It is the symbol of humanity and altruism of man for man, the token of the glorious record of humanity and its spontaneous willingness to share its bread with the distressed members of the human family. The history of charity is the history of bread. This simple element of human fare is also the symbol of the distress and degradation of mankind in the great calamities that have befallen it during the course of its history. The cry for bread is the cry of utter and total distress, an admission that while God has been good in sending into this world His gifts, the malice and selfishness of men prevent the distribution of them to all the members of the race. Bread has great meaning in the human history of man.

Bread has been dignified and ennobled by God Himself and the story of its divine contacts is written in the inspired word of God. It becomes the sym-

bol of man's punishment when God says to Adam: "In the sweat of thy brow thou shalt earn thy bread." It becomes the symbol of the attack of hell on Jesus Christ when Satan says to the Lord: "If thou be God command that these stones be turned into bread." It becomes the symbol of the divinity of Jesus when, in the desert, He multiplies the five loaves into enough to feed five thousand people. It becomes the symbol of the word of God when Jesus, watching the crowds that follow Him to obtain bread, says to them: "Not by bread alone doth man live but by every word that proceedeth from the mouth of God." Bread becomes not only the symbol of, but the actual living body of the Savior in the upper cenacle at Jerusalem when He takes not gold, not platinum, not diamonds, but bread, and changes it into His own Body and Blood. And thus bread, our daily bread, the bread on your table assumes tremendous dignity, and it is with a wealth of meaning in our minds that we pray, "Give us this day our daily bread."

When we pray for bread we ask first of all not only for enough to eat; we ask for all the material necessities of life which it represents. We ask for drink, for shelter, for clothing. We ask for freedom from bodily harm and from sickness. We ask for the means by which all of these material needs may be secured—health, employment, money, or the charity of men. For all of these material things we ask when we say, "Give us this day our daily bread." We ask for the means that will satisfy the hunger of the mind; we ask for the word of God. We ask also for the food that will satisfy the hunger of the soul; we ask for the grace of God and the living bread of life, the Blessed Eucharist. For all of these

we pray when we cry, "Give us this day our daily bread."

Take for a moment this prayer, as it is, a petition for material bread; may I show you how it should be said? I ask the good God to *give* me this day, to *give*. The pantry may be filled, the granaries may be bursting, my bank account may be large and safe. I may have plenty, oh my God, but I know that all of it is due to the fact that *Thou* hast *given*. Jesus had within Him the power to make bread out of nothing but upon His knees He humbly prayed, "Give". I may have power, money, or a position that seems to make me independent, but Thou canst take them away over night. "Give, oh God, and continue to give."

And give us. Do not give just to me. I am a part of that great brotherhood that meets in the common democracy established by Jesus Christ. All men are my brothers. The afflicted victims of rumbling earthquakes and death-belching volcanoes are my brothers. The homeless peoples in the flood-swept countries of the world are my brothers. The millions of hungry American citizens in this country tonight are my brothers. God, they who are in need have more right to Thy bounty than I have. Give to them. Give not just to me. "Give to *us* our daily bread."

I pray Thee, oh God, for bread for *this day*. Lord, for tomorrow and its needs I do not pray. Give us bread, bread, bread this day. I must not live life as if there were to be no God tomorrow. I must not hoard as did the man in the gospel who was condemned by Christ. I must not be solicitous as were the pagans. I must trust for the morrow the good God Who provides for the lilies of the field, Who

marks the sparrow's fall, and Who will all the more take care of me. God I pray Thee, give us this day our daily bread.

"I pray Thee, oh my God, to give us this day *our* daily bread. Not for that which belongs to others do I pray. That is not the practice of the divine Son. The ordinary necessities of life have been sent into this world for the common use of all men. I keep not in my greed that which I do not need and that which might save the lives of others. In this time of distress I do not ask to enjoy luxuries while others starve. I pray Thee to give us what is ours. I pray Thee to take that of mine which I do not need and to give it to others." I am an employer or some one with a job. I shall be satisfied with less so that suffering men and women may have more, more employment, more leisure, more of the bread of life. To say this may be difficult; but to say this prayer in this spirit is to say it as it was said by Jesus Christ.

And in this spirit this prayer has rolled against the battlements of heaven for thousands of years. And during these thousands of years it has been answered. There are some who, when they review the distress and hunger of peoples, believe that God has failed in His duty. But that is not true. Not as He did to the Jews in the desert does God open the heavens and flood down manna upon this earth; but He has continued during the centuries to advance the productivity and fertility of the soil. The peoples of the earth have prayed, "Give us this day our daily bread," and God has continued to give life to the seed, to wrap it in the warmth of the earth, to clothe it with the life-giving protection of the sun, and to bring forth from it grain. The peoples of the earth

have prayed, "Give us this day our daily bread"; and God has inspired the brains of men to produce new and better machinery for reaping, for threshing, for milling, for baking, and for distributing the bread for which He has been responsible. All of these years have men taken from the bosom of the earth their daily bread, their shelter, their clothing—and still the beneficence of God goes on. And here in our own country after tapping the resources of our land for generation after generation we still have the means to support without great and intensive effort, not one hundred, but five hundred millions of people. Yes, this prayer has been answered most generously by God, directly by Himself and indirectly through men. And if amidst plenty there are some who starve this is not due to God but to men, who in their greed have forgotten that they have been commissioned by God not to accumulate for themselves but to distribute to all mankind.

I have said that when we pray for bread we have in mind both the material bread of the body and the other needs of the body—but also the bread of the mind, which is the word of God. The hunger of the mind is often more distressing than the hunger of the body. Men have gone stark mad from hunger of the body, you will tell me. Yes—and I will tell you that men have gone insane from the tortures of an unrequited mind. Ask the restless inventor looking for something new, ask the restless scientist seeking to capture a new force of nature, ask any man who has searched in vain for the truth—and then you will know what torture can come from hunger of mind. And then you know the great blessing of having at our command the revealed word of God, giv-

ing to the mind the comforting truths of this and another world, satisfying us with answers to the great problems of human origin and destiny. To some this truth has been given and then taken away; and whether it was an individual or a nation the loss of the word of God and the loss of faith has spelled savagery and barbarism, all the consequences of paganism, and ultimate misery. To others the civilizing force of the word of God and the Gospel of Jesus Christ, has never been given. "Give us this day our daily bread," we pray. Take not away from us, Oh God, the precious gift of faith and the inspiration of Thy holy Gospel. For these we are grateful and for the preservation of these this day we pray. Give them unto the peoples of the earth. Give them this day to those who have forgotten them or who have never been taught them.

Jesus Himself gave us the last meaning of the word "bread" when he said, "I am the bread of life. Unless a man eat of this bread he shall not have life in him." He promised and He fulfilled His promise and the bread of life is the presence of Jesus Christ in the Blessed Sacrament of the Eucharist. Hunger of body and hunger of mind are nothing when compared to the hunger of the soul for the presence of God and for the happiness which it brings. Peace and rest for the soul are impossible without the grace of God and the life which this grace creates within the spirit of man. You see this verified in the restless dissatisfaction, in the misery, in the aimless and purposeless lives of those who deprive themselves of the Sacrament of the Bread of Life, the sacrament of the Body and Blood of Jesus Christ. You see it verified in the happiness and rest of those

whose souls are filled with the life of Jesus Christ by frequent reception of Holy Communion.

Continue, oh my God, to give to us the Eucharistic Presence of Thy divine Son. Continue to feed our souls with this precious strength. Continue to bless the world with the insuperable results of the Eucharist. Give It to those who as yet know It not. Reveal the secret of Its life giving power to those whose souls are starved for the Bread of Life. It is this we should have in mind when we pray, "Give us this day our daily bread."

Happy prayer. Holy prayer. Democratic prayer. The prayer of divine love. The prayer of human dependence. The prayer that brings God into the commonest things of life. The prayer that writes an alliance between the human and the divine. The prayer that bespeaks the fraternity of all men.

"Give us this day our daily bread."

FORGIVE US OUR TRESPASSES

(Address delivered on September 17, 1933)

The discussion of sin is not a pleasant topic; many recoil from it. But sin is an almost universal fact. The Scriptures say, "He who says that he is without sin deceiveth himself and the truth is not in him." It is not only spread out among all people, it assumes an infinite variety of forms. Sin of thought, word, and deed; sins of omission; sins against ourselves, sins against God, sins against our neighbors; sins committed by the lower elements; sins that are pet foibles of the elite. But beneath all of them is the one common leveling element that they are a revolt against Almighty God. Beneath all of them also is the fact that they do not leave the average sinner unaffected. I do not refer to the punishment that sin deserves from God. I refer to the result of sin in our own characters, in our own conscience and consciousness.

There are some abnormal creatures who can pile sin on sin and remain unaffected. They are abnormal. They have been punished by God with total indifference to the nature and consequences of sin. But the average, normal, intelligent, and principled person, entertains, after sinning, a sense of shame, a sense of guilt. There are two ways in which this sense of shame is manifested. Some are so overwhelmed by their sense of guilt that they despair. Either they do not know of the forgiving mercy of God or they feel that their sins are too much even for the mercy of the Omnipotent. The rest of us in our sense of guilt and shame turn to Almighty God and ask for mercy and forgiveness. It is of this that

we speak tonight. Consider this call on God for forgiveness from God's point of view and then from ours.

It is a natural impulse of the human heart that impels us to ask pardon of those whom we have offended. It is an aspect of good fellowship and ordinary sportsmanship on which all society insists. We teach it to the young and we demand it of the old that they ask pardon of those whom they have offended among men. We are eager to get a new start, to wipe the slate clean, to set our feet in new paths—and we accomplish this by asking for forgiveness and obtaining pardon. We have been encouraged by God to manifest the same impulse toward Him. Asking pardon of Him is the satisfaction of a noble impulse of the heart. It is the display towards God of a basic requirement of decency.

From the standpoint of Almighty God our cry for mercy and forgiveness reaches a God Who finds it easy and intelligent to forgive. It is easy for Him because of the merits of the Passion of His Divine Son. It is intelligent because, in forgiving, God shows no familiarity or leniency with sin; it is the sinner with whom He is patient. The sin God hates; the sinner God loves.

But you will find that in sin it is God Who has been offended; it is God Who is asked for pardon and forgiveness. It is therefore God and not man Who has the right to state the conditions on which this pardon and forgiveness will be granted. If we deny this right to God and entrust it to man, the sinner, we are destroying the omnipotence and sovereignty of the Maker and Judge. Not only is this right reasonable but the conditions that God places

for forgiveness are reasonable. These conditions, for our purposes today, are just two. The ordinary means for obtaining forgiveness from God are, first, that we have recourse to the Sacrament of Penance, and secondly, that we forgive those who have trespassed against us. Let us take them in detail.

At various times men have thought out various plans for obtaining from God forgiveness of sins that were less embarrassing than the confession of sins to a priest. And while all of these are recognition of a noble impulse of the human heart, all of them labor under the common limitation of ignoring God's rights in the matter of the forgiveness of sins and also the incontrovertible facts of history.

Jesus by His miracles showed that He is God. He manifested this divine power, despite great objections on the part of his fellow men, by forgiving men their sins. A Magdalen comes before him in public acknowledgment of her guilt and in public expression of her repentance. She is rewarded with the words, "Many sins are forgiven thee because thou hast loved much." A woman taken in adultery and about to be stoned to death is told, "Neither will I condemn thee. Go sin no more." A man with the palsy is told, "Thy sins are forgiven thee." Despite the protests of the bystanders, Jesus forgave sins.

Jesus provided for the continuation of this merciful power after His death by entrusting it to His Church. What a marvelous and reasonable act of foresight that we have not been deprived of that startling mercy of the Master! "Whose sins you shall forgive they are forgiven them; whose sins you shall retain they are retained. Whatsoever thou shalt bind on earth shall be bound also in heaven. Whatsoever

thou shalt loose on earth shall be loosed also in heaven." To the apostles and their successors, the authorized priesthood of Jesus Christ, is entrusted the absolving power of the God-Man of Palestine.

To the Church of Christ is indicated, by the conduct of the Master and from His words, the conditions that are to surround the Sacrament of Penance and the forgiveness of sins. There is to be genuine sorrow, sorrow of such depth that it expresses itself in a firm determination, "Insofar as I am able I shall never commit this sin again." There is to be a complete and humble confession of sins to the priest. Perhaps you find this embarrassing and unpleasant. Some priests find it embarrassing to go to confession. Perhaps the Pope in his weekly confession finds it embarrassing. But it is well that Jesus chose a man to be a priest and to hear confessions, a man and not an angel, a man whose human nature enables him to sympathize and to help. And in the Sacrament of Penance he is just the instrument that receives your voice and carries it to Jesus. And Jesus, when you have met the conditions, raises the hand of that priest over you in absolution and benediction, leaving to you the penance or the satisfaction of your sins. These conditions of the Sacrament of Penance Jesus, the forgiving God, has left to His Church that you might have answered your prayer, "Forgive us our trespasses." And in this sacrament three hundred million people, encouraged by its secrecy and enlivened by its help, learn the importance of that other condition set by Jesus for forgiveness—that we forgive those who have trespassed against us. No doctrine of Christ was so revolutionary as this one and none was so constantly and forcefully

proclaimed. In the old law people had been taught to hate their enemies, to demand an eye for an eye and a tooth for a tooth, to render evil for evil. Christ begins a great crusade against all hatred, against revenge, retaliation, grudges, resentment, and all bitterness. We are to do good to those who hate us, to pray for our enemies, and to forgive those who have injured us. Perhaps it was because this teaching was so revolutionary and demanded so much from human nature that Jesus preached it so often.

He told the story of the wicked servant who had been forgiven a debt of ten thousand talents and then refused to cancel a debt of a few dollars that was owed to him by another servant. He told them that the unforgiving servant was cast into prison until the debt was paid and promised them similar punishment in another world if they were unforgiving in their hearts. Not even a gift could be made with spiritual profit at the altar unless we first forgave our enemies. Even Peter, the Prince of the Apostles, must have been amazed at the sternness of this teaching because he asked if it were sufficient to forgive his enemy, as the Jewish law demanded, seven times a day. He was told that we had to forgive seventy times seven times a day. Christ said that if we shall not forgive men we shall not be forgiven by God. He said that he who hates his brother is a murderer. Forgiveness of our sins is impossible and entirely out of the question unless we forgive those who have injured us. He insisted that the practice of the virtue of forgiveness was to be a badge of christianity, a sign of discipleship with Christ.

And this is what the early Christians made of it. They were easily distinguished among the citizens

of Rome and they were pointed to as they passed by, "They are Christians; see how they love one another; see how they forgive." Not just in the wearing of medals, in the building of churches, in the material and ostentatious display of religion, is Christianity to be demonstrated. Christ says that we are to reach down into our hearts, to root out of them all rancor and bitterness and whole-heartedly to forgive those who have injured us, to restore them to fellowship, to lay siege to them with loving kindness, to do unto them as we would have God do unto us.

Reenforcing the teaching of the Master is the noblest example of forgiveness this world has ever witnessed. No one had as much reason to hate as Jesus did because on no one has this world heaped such abuse and torture. Physical torture, social disgrace, mental anguish—all these He suffered. And He is God. And this fiendish malice and hellish torture is interrupted on Calvary by His cry, "Father, forgive them for they know not what they do." He preaches forgiveness of injuries. He forgives His enemies. He excuses. He forgets.

We who find it difficult to forgive will find it easier when we keep in mind the example of Jesus Christ and when we remember that most of the injuries that we think have been done us have not been intended. We are too sensitive. We are too ready to take offence. There are few people who really mean to hurt us. They are not half as ready to give offence as we are to take it. Some people think that it makes them big and superior to harbor grudges and not to forgive; it places the trespasser at our mercy. But it is the small, narrow, and mean person who lives on piques. Big men and great men have always been

quick to forgive. It was said of Lincoln, "He had a heart as big as the whole world but in it there was no room for the memory of a wrong." It was said of King Henry VI of England, "He never forgot anything but an injury." It has been said of another great man of that day that the best way to get from him a favor was to do him a wrong. Great characters are quick to forgive and quick to forget. Small men and mean nations are tremendous haters. The Book of Proverbs says that, "The learning of a man is known by patience and his glory is to pass over wrongs."

Take out of this world the habit of forgiveness and you will send the human race into the savagery and barbarism of the jungle. Make every man his own judge and executioner; permit each individual to pass sentence and judgment on the person who has offended him and you will spread among men the tong warfare of the Chinese, the guerilla warfare of the underworld, the retaliation of the gangster, the savagery of the forest. It is well to keep this in mind when the unforgiving spirit of many of our homes is producing separation and divorce, when among the nations it is producing war, when among the peoples of the earth it is gradually spelling the collapse of civilization. Help to bring the peace of Jesus Christ to the world by bringing back His spirit of forgiveness. Let us begin with ourselves and with those we dislike. Begin in your own homes, in your own office! Begin today this new crusade for forgiveness of injuries!

All the reasons that can be alleged for forgiving those who have injured us go back to the most important one of all—that we ourselves can not be for-

given by God unless we forgive our fellowmen. We who say that we can not forgive tear down the bridge over which we must pass to heaven. We who take pleasure in hatred surrender our right to ask God for pardon.

Have you ever envied Simon the Cyrenean who lightened the burden of Christ by carrying His cross up Calvary? Have you ever envied the service of Joseph of Arimathea who buried the crucified Savior? Have you ever envied the Magdalen who anointed the feet of the Nazarene? Have you ever envied the merits of the martyrs who shed their blood for Him? Envy none of them. On the authority of Gregory Nazienzen you reach the supreme heights of Christian faith, the peak of service of Jesus Christ, when you pray for your tormentors, when you forgive, when you excuse, when you forget, when you sincerely pray: "Forgive us our trespasses as we forgive those who trespass against us."

LEAD US NOT INTO TEMPTATION

(Address delivered on September 24, 1933)

Large automobile manufacturers have proving grounds where, under severe conditions, their cars are tested to bring out the perfections and to bring out the weaknesses of their products. The United States Army and Navy have proving grounds where their large and small guns are tested for the same purposes. Large employers of men test their honesty and efficiency in various ways before they trust them implicitly. Almighty God acts in a similar way with all of us. He offers occasions to us wherein we may prove our ability to do good and to avoid evil. He tests us and this test is called temptation. It is not as many think an inducement nor an enticement to sin, deliberately placed in our path by the Almighty. This misconception of temptation is popular with those who insist on misunderstanding God; but it is erroneous. Temptation, from the divine point of view, is a test, a trial, a proving, a chance to show the inherent goodness within us.

Temptation in its spiritual meaning is intimately involved in the fundamental concept of Christian life. This time of man on earth is not supposed to be a period of inertia or of supine peace. Christianity is a religion of action, of continued effort to prove our faith; it is a warfare; it is a struggle against the enemies of eternal salvation; it is a constant and unending battle against inducements to abandon God and His law that come from the world, the flesh, and the devil. In all of this God desires us to prove ourselves bigger and stronger than the subtle coaxing to abandon Him, and to merit added divine approval for the display of our faith and courage. This war-

fare is the price that we pay for our freedom and liberty, a freedom that we hope, with the help of God, we shall always use for Him. For this we pray when we call on God in the words of Jesus Christ, "Lead us not into temptation," meaning "Lead us not into those temptations which we shall not be able to conquer."

Life might be more serene and the struggle for spiritual existence less difficult, were our good resolutions left undisturbed. But we are men and not angels and the flesh lusteth against the spirit. And as you who are interested in social and religious work know, the instinct of imitation does not always focus on a model that is worthy of reproduction. Even those with a fine family and a great heritage are likely to go wrong in a vicious environment and amid evil companionship. Furthermore, even though the statement be greeted with laughter, the existence of devils is an historical fact guaranteed by the Scriptures themselves, and we have no reason to believe that they have ceased to operate against the best laid plans of God and man.

The cry for release from overpowering temptations comes from men and women who really want to be good and who realize that it is impossible without divine help. It comes from a hatred of vice and sin and springs from the humble recognition of the weakness of the human will, from the fear that wise men have that they too may become dishonest, immoral, and vicious, if the pressure of temptation is strong enough. The cry to God for help in temptations arises from the dread that if this surrender to the devil and his temptations continues, death may find one in the midst of it and send his immortal

soul into eternal punishment. This cry of really good people who are haunted and taunted by temptations is akin to the anguished cry of St. Paul, "In my mind I serve the law of God; in my flesh the law of sin. The good that I wish I do not. The evil that I hate I do. Miserable man, who will liberate me from the bondage of this death?"

"Lead us not into temptation." O, it is a cry that comes only from those who want to be good. They who revel in the wild riot of the "concupiscence of the eyes, the concupiscence of the flesh, and the pride of life," are not bothered by temptations; they enjoy them. It was Ruskin who said that the devil does not tempt vicious persons but that they tempt the devil. But persons who want to be good are on the alert, watchful and prayerful for the help of God. They know that faith is attacked by doubts, that hope is tempted by despair, that charity is challenged by hatred and bitterness, that prudence is waylaid by rash impulses, that justice is assaulted by the demons of dishonesty, that temperance is threatened by the lusts and the thirsts of the flesh, and that courage is beset by weariness and human respect. They know that not only every virtue but also that every faculty of the human soul, every avenue of approach to the soul from the outside world is raided and invaded by temptation. The devil makes sin most attractive and sometimes puts it in the guise of virtue. No age or station of life is immune; no hour of the day or night is safe without the help of God. No place, be it ever so holy, offers complete sanctuary and total freedom from temptation. Is it any wonder then that persons who want to be good and true to their nobler selves will cry

out to God, "Lead us not into temptation; lead us not into those temptations before which we may fall."

To hope in this life to be left undisturbed and free from temptations is futile because God does not withdraw temptation from the lives of even those whom He loves most. St. Peter was tempted; so was St. Paul; so was St. Benedict; so was St. Catherine of Sienna and St. Francis of Assisi. What God refused to do for them He is not likely to do for us; and we have to look upon temptation as an inescapable fact of life in which it is wise for us to see advantages to our spiritual welfare. And one of these advantages is the illustrious company in which it places us.

Christ leads the procession of those who have been tempted only to show their strength and fortitude. The devil sought the allegiance of Christ with promises of comfort, of power, and of riches, and he approached Christ, as he frequently comes to us, in an hour of physical weakness and depression, when Christ was hungry after forty days and nights in the desert. Another advantage of temptation is that it gives us the right to pray for special help from God. He has promised, according to the testimony of St. Paul, the special help that we need to conquer all temptation. "God is faithful who will not permit you to be tempted above your strength but will make with temptation issue that you may triumph." Temptations if they be rightly accepted and honestly combatted will turn our minds to God, press us to our knees, and force from our lips the cry, "Lead us not into temptation in which we may fall."

There is great personal profit in temptations be-

cause they develop character, they develop virtue and they accumulate for us great merit in heaven. The experience which temptations bring carves out a character that is sympathetic and helpful to others, broad in understanding and tolerant of the mistakes of the weak. Temptations develop humility and distrust in our own strength, and they develop confidence in the help of God. Out of the heavens, after Christ has turned a deaf ear to the temptations of Satan, came a legion of angels to comfort Him; and out of the temptations we successfully resist comes the approval of God and the consciousness of power over hell. St. James had this in mind when he said, "Count it all joy when you fall into temptations. . . happy the man who suffers temptation since, when he is proved he will receive a crown of life." The unusual duties that are sometimes demanded of you in your home and in the nation, and against which many protest; the great sacrifices which you are called upon to make, and against which many rebel; the afflictions of body and mind and of fortune, against which many murmur and protest; all of these may have been for some the occasion of damnation—but they have been instruments to cut a path straight through life to heaven for those who drew down God's help with the earnest prayer, "Lead us not into temptation."

There are temptations which are of our own making, dangerous persons, places, and things, that endanger our happiness here and hereafter, and which can be avoided and should be avoided. There are others from which it is impossible for us to escape, persons from whom we cannot escape, places that we cannot avoid, and things that are always present for

us to see, to hear, and to enjoy. What shall we do about these? What do we do about dangerous dynamite that we must keep in our cities for works of construction? We protect persons and property by restrictions and safeguards. What do we do about gasoline, enough of which is kept at every filling station to blow up that section of town? We protect property and life by laws and restrictions. What do we do about dangerous and infectious and contagious diseases which we cannot eliminate and which are dangerous to the health of the community? We surround them with safeguards and restrictions. What shall we do about occasions of sin from which we cannot escape but which endanger our salvation? We shall keep them under control and surround them with sensible and reasonable restrictions that make them less dangerous. We shall push them as far from us as we can. We shall resist the first devil that comes and we shall persistently resist the seven other devils he brings back with him to tempt us. We shall keep the mind right, just and clean. We shall refuse to be decoyed into curiosity that is dangerous. We shall resist in the very beginning, in the very beginning aware of what the poet said, "Vice is a monster of so frightful mien, as to be hated needs but to be seen; Yet seen too oft, familiar with her face, we first endure, then pity, then embrace." And above all we shall pray for the help of God. "Our struggle," said St. Paul, "is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirit of wickedness in high places. Therefore take unto you the armor of God, that you may be able to resist in the evil day

and to stand in all things perfect." Prayer is the secret of success. The Prayer of Christ, the Lord's prayer with its heavenly words:

"Lead us not into temptation."

DELIVER US FROM EVIL

(Address delivered on October 1, 1933)

This last petition of the Lord's prayer deals with what many think to be a great monster that has stalked the earth since the beginning of recorded history. It burrows within the bosom of nature to rack and writhe it in convulsions and volcanoes. It creeps beneath the surface of the sea to whip and lash it into a fury of tempests and tidal waves. It reaches out into the ether and with snarling fury whips it into typhoons and hurricanes destructive of human life. It steals within the bodies of the young and the old and with subtle cunning strikes with pain to rob them of their ease, strikes with disease to break down health. It steps between the body and the soul, reading an edict of separation that spells death, creating a long divorce between body and soul, and taking out of our homes and out of our lives those whom we love. This hideous monster, evil, squirms into the very soul itself and spreads the black pestilence of sin over its beautiful countenance, and sends it for all eternity into the pest house of all evil, the citadel of hell.

This monster besieges the human mind, crushes its eagerness and power to discover the truth, and infects it with ignorance, error, and superstition. It beleaguers the human heart, disrupts its noble impulses, and fills it with bigotry, prejudice, and hostility to men and to God. It openly and impudently walks among men and women; it steps between man and wife to alienate and separate them forever; it maliciously steps between friend and friend and sends them away cursing, hating and killing. With

insidious power this monster, evil, scars the face of society with drunkenness and drugs, saps the bodies of the nations with intrigue and hatred, blights their souls with war. This is the progress of the hideous monster evil, from the day that he stalked into the garden of Eden until the present moment when he is still active in spreading physical, moral, mental, and social ruin. He has made himself a dreaded and mysterious thing about which the people of all time have asked for information and of which they pray, "Deliver us from evil."

Whence evil? Why evil? These questions the philosophers of all time have taken into the sanctuary of the mind to find an answer and to fit it in with their philosophy of life. This problem the founders and theologians of all religions have dissected to find an explanation that would not bar the progress of man to his Maker. This problem the scientist has taken into his laboratory to confront the universal and undeviating laws of the universe with the unexpected and unwanted phenomena of evil. This problem is the bug-bear, the great mystery of life to the ordinary man in the street, regardless of his race, creed, or social position. He is bewildered and baffled by the diverse and conflicting answers given to him by so-called experts.

We have been told by some that evil does not exist, that it is an imaginary monster that has been created by the human mind with the help of religion and other superstitions. But that this is an absurdity we know from our reason and from experience. There is nothing imaginary about real pain. There is nothing imaginary about the death that has taken away our mothers. We are told by some that the

evil of this world is more prevalent than good. This is the pessimism that says that this is the worst possible world that God could have made. We are told by others that this is the best possible world that God could have made and that evil is rare and scarce. It is evident that the truth lies some place between these two exaggerations. We are told by some that evil is due to the perversity of the human will and that there it finds its source. But we know that the human will did not reach through the black turmoil of the night and drag the Akron with its crew down to a watery grave. We are told by others that evil springs out of the nature of God, by which God is limited or limits Himself. What strange gods men have made for themselves! We are told by still others that competing with God for the sovereignty of this world is another omnipotent spirit of evil from which all disasters proceed.

We are told by some religious thinkers that evil in the world has no purpose except to manifest the anger and ill will of a hateful god seeking to make life on this earth as miserable as possible for man. But this lugubrious explanation cannot be squared with the many manifestations of a God Who gave to this world not only many opportunities but also His own divine Son for the salvation of the race.

The conflicting and erroneous explanations of the experts have left the man in the street bewildered; and it is both amusing and pitiable to make a survey of their attitudes. Some contend that about evil we know everything. Some say that about it we can know nothing. Some accept it with the docility and submission of dumb brutes without thinking and without reward. Some, with that facile impud-

ence with which the moron frequently challenges the genius, with which the puny dwarf challenges the giant, ridicule God for the mistakes He is supposed to have made. It makes one think of the impudent illiterate who would stand before a canvas of Murillo and would criticize the design and the coloring of the master. It is consoling in this welter of confusion about the problem of evil that we have an explanation that is based on not only the highest findings of human intelligence, but also on the enlightenment of divine revelation.

We recognize the existence of evil just as Christ did, and like Him, when He stood on the promontory overlooking the city of Jerusalem weeping bitterly, we deplore the evil and the misery of the world today. There are real evils, there are imaginary evils, and some so-called evils that are not evils at all. It is a test of religion to have a definite standard of judgment in the moral order, to enlighten its adherents lest they make evil things seem good, and lest, like many professional reformers, they make innocent things, like dancing and drinking, seem evil. This standard of judgment is necessary in order to avoid the exaggerated optimism which says that the world is getting steadily worse. The Catholic Church has a standard of judgment, revealed by God, she has an experience of nineteen hundred years, and she has the courage to speak the truth.

Evil in itself is not a substantial reality. It is a defect. It is the absence of perfection that things ought to have. War is the absence of peace. Sickness is the absence of health. Death is the absence of life. Evil is a negation. The physical element in sinful actions is indifferent; the sin consists in the

defective lack of harmony between the action and the law of God.

The part that God plays in the existence of evil is that he permits it. As the Infinite Ideal of Goodness, God could not desire what is evil either in the natural, the moral, or the mental world. So that the things in this world that we count evil are either not evils at all in the scheme of God or they have been produced through the carelessness of men.

In the existence of evil man plays a most important part. Most of the calamities that are blamed on God are usually due to the deficiencies of men; and the moral evil or sin with which agnostics like to taunt God comes from man's ignorance and his perverse abuse of his free will. He has it within his power to prevent many evils. He may eliminate drunkenness, impurity, and dishonesty, if he wills it. He is not forced by God to practice virtue. He has free will and he abuses it by committing sin.

Original sin, by corrupting the nature of men, by destroying the harmony between the body and the soul and between the soul and God, is remotely responsible for the existence of many evils in this world. To this can be traced the weakness of many persons and the existence of many evils. And religions, which reject the teaching of original sin, leave the problem of evil unexplained.

Evil would be a source of even greater difficulty if we did not know that it fulfills a great purpose in the world. Except for the dark shadows in a picture, the high lights would not stand out. Except for the minor chords in a musical composition, the brilliant and thrilling melody would not command attention. Except for the hideous evil that exists in

the world, virtue and goodness would not be appreciated. Evil teaches us to know what is good. If there were no valleys the mountains would seem lower. If there were no evil the beauty of the universe would disappear. If there had been no original sin there would have been no Christ the Redeemer. That is the reason why our Church chants about sin, "O happy fault which brought to us such a Saviour."

Evil develops the beauties of human character. If there were no evil in the world, then the world of mercy by which we save our souls and by which we reveal the nobility of human nature would be impossible. If there were no homelessness, no hunger, no sickness, no ignorance, no death, then there would be none of these magnificent services of charity by which our faith in human nature is redeemed.

Evil reveals the omnipotence and Providence of God. There is no evil from which He cannot and from which He does not bring some good. And if we look back on what we think were the big calamities in our lives we can see now that there was a silver lining to every cloud and that there was some good that came from every misfortune. The agnostic and infidel cannot find the good that is behind every evil because he refuses to look. It is an Omnipotent and a Provident God Who reveals Himself in the control of evil.

The teaching on which the Catholic Church is most certain and definite and for which we are thankful, is the relative importance of evils in this world. Ask the people around you the greatest calamity that has befallen the world in the last ten years. Different will be their answers. Some will tell you earthquakes, others volcanic eruptions,

others will point to shipwrecks, others to calamities in the air, others will point to the epidemics of disease. But you know that these mean merely the loss of property and life which, while they are serious and painful, are insignificant when compared to the loss of that which only God can give, the loss of the soul and its enlivening grace. The fiend that kills this life of the soul is sin. The evil of sin is the greatest calamity in the world, and in the fearful consequences that it produces in the world. It is the greatest of evils because it breaks off not our relations with people and life, but breaks off our relations with God. It is the greatest calamity and evil because it must be paid for by an eternity of hell.

It is this teaching we keep in mind when we pray to God: "Deliver us from evil." We ask not so much to be relieved from the afflictions of this life. These, when we pray, we trust as Jesus did to the mercy of God, and to His wisdom and providence. But from the evil of sin that may damn our souls "Oh God deliver us."

We may pray to God for deliverance from the evils of this world. As a matter of fact in the *Litany of the Saints* we are very definite in the mention of the evils for which we pray "Oh Lord deliver us." But we beg deliverance under this condition, that God will judge whether or not for us they are evils and that we shall abide by His decision and accept gratefully whatever He shall send.

When I ask for deliverance from evil, oh my God, I do not ask that my life be without any worry or disturbance. Send evils if Thou wilt. Remove them if Thou wilt. But if Thou dost will to send evils and afflictions then send me also consolations, oh my God.

Send me favors to make me forget. Send me consolations to make my burden lighter. Turn the evils that beset me to my eternal glory and profit. And God, deliver me from spiritual evil or sin. Spare me from the evil attacks of the evil spirit, the devil. Spare our people from the incursions and the sallies of an evil world. Spare us from eternal damnation. "Deliver us from evil. Amen."

CARDINAL HAYES STATES AIMS OF THE CATHOLIC HOUR

(Extract from his address at the inaugural program in the studio of the National Broadcasting Company, New York City, March 2, 1930.)

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

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

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

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

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