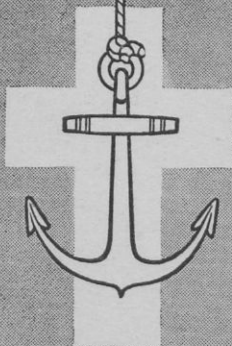


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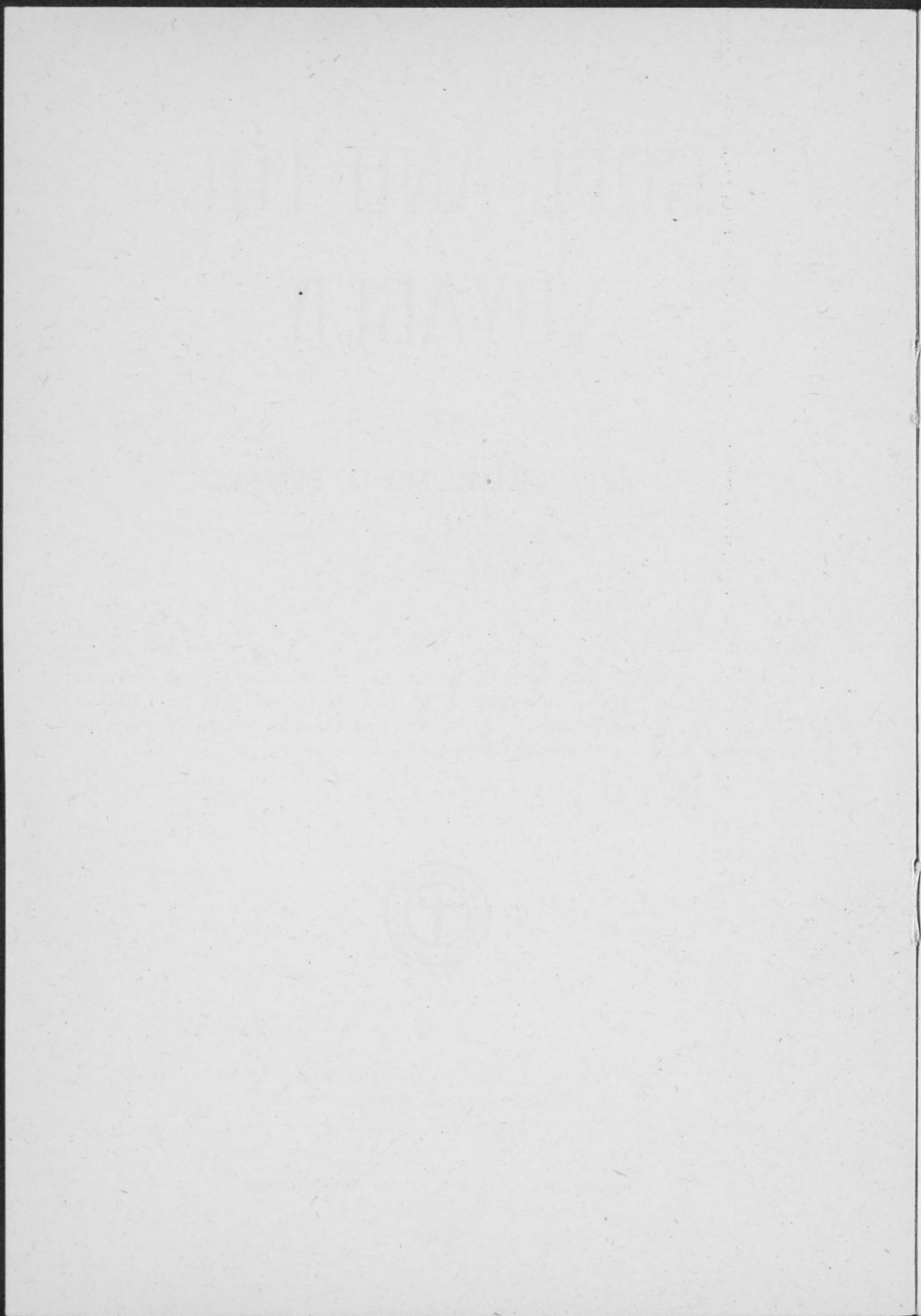
# HOPE

*and the*

# Voyager



Rev. Edmund D. Benard



# HOPE AND THE VOYAGER

BY

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of the Catholic University of America  
Washington, D. C.

A series of spiritual addresses given during November, 1950 over the "Catholic Hour," the nation wide radio program heard Sundays (2:00—2:30 p.m. EST) and produced by the National Council of Catholic Men in cooperation with the National Broadcasting Company.



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MEMORANDUM FOR THE RECORD

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## ANCHOR AND CROSS

My dear friends:

On upper Sixteenth Street in Washington, just north of Florida Avenue, there is a splendid formal garden called Meridian Hill Park. It ends on the south in a terrace overlooking the brick and marble city. The view stretches past the green copper dome of the Cathedral, past the straight, strong shaft of the Washington Monument, and across the Potomac River to the blue Virginia hills.

I like to go there from time to time, in the late afternoon usually, when the western sky is bright. America's capital is not a bad place from which to look at and think about America—that tremendous land that the mind's eye, if not the body's, sees stretching to the west. Beyond the hills lies the Valley of Virginia, sleeping in the shadows of the Blue Ridge. The rich black earth of the Midwest is there, and the great cities; and beyond them the far plains, and the Rockies, and the long garden of the Pacific coast.

In the center of the terrace at Meridian Hill Park is a bronze statue—a statue of a girl on horseback, dressed in armour,

with a sword in her raised right hand. Now Washington is a city of many statues, but this is one of the finest. It is not only a good statue, but a good statue to have in America's capital looking out across the land. For America is and always has been a land of hope; if it stopped being that, it would stop being America. And this girl on horseback has been for five centuries a symbol of hope—of hope where strong men feared and of faith where wise men doubted—a hope and faith that did not fail because they were hope and faith in God who does not fail. It is good to look at America from beside a statue of Saint Joan of Arc.

Last year, you may remember, we considered together during this Catholic Hour series the nature and meaning of faith—what faith is, and what faith does for our lives. This year, during these four November broadcasts, the topic of our time together will be the virtue of hope. One reason for this choice of subject is obviously the fact that hope naturally follows faith. St. Paul spoke of faith as “the substance of things to be hoped for” (*Heb. 11: 1*); hope,

we might say, is faith's younger sister; and they go always hand in hand. But there is another and more compelling reason why we who live in America should remember hope today.

For the first time in all man's history, the fate of the free world is bound up with the fate of one nation; and that nation is the United States of America. While America stands, the free world stands with her. If America falls, the free world falls with her, and in the naturally foreseeable future, it will not rise again. This is the burden America bears—a burden from which there is no longer an escape. To deny the facts would be a willful and a foolish blindness. We can only admit, with wonder and humility, that in the mystery of God's Providence, it is so.

I said "with wonder and humility." The phrase, I think, is true, but incomplete. God never gives a man a burden without giving him the strength to bear it; and so a third word must be added: with wonder and humility—and *hope*. For in this world-wide sea of troubles we have four things: we have an anchor; we have a star; we have a chart of the waters; and we have a

ship in which to sail. The anchor, one of the most ancient symbols in the Christian Church, is the image and the sign of hope. The star is the Blessed Mother of God, the Virgin Patroness of America—Mary, Star of the Sea. The chart of the waters is the teaching Christ gave us. And the ship is the boat of Peter that carries Him the winds and waves obey — the Church of Jesus Christ. Relying on our Lord's help and the intercession of His Blessed Mother, it is about these four things that I would like to speak to you during these four November weeks: the anchor, the star, the chart, and the ship.

In his *Epistle to the Hebrews*, Saint Paul described hope as the "anchor of the soul, sure and firm" (6: 12). The image Paul chose is, in the most perfect sense of the word, *inspired* by God Himself. Just as the anchor holds a ship against the fury of wave and wind, it is hope that keeps us sure and firm in Christ, with confidence and courage, however the storms of the world may rage.

Now the very early Christians were people who lived close by the Mediterranean shores, and they were, like Paul himself, fa-



miliar with the perils of the sea. The sign of the anchor was a sign they knew and understood. They carved it in the crypts of the catacombs, over the tombs of those they loved. Sometimes it was just an anchor and a name; and sometimes the words were added, "Spes in Christo" — "Hope in Christ." Sometimes too, the little horizontal bar at the top of the anchor was moved down to the center of the shaft and lengthened, so that the sign of the anchor became also the Sign of the Cross, and the symbol of hope, and the symbol of Christ were one. Here was the perfect expression of the Christian trust in Christ; for hope is an anchor only because the anchor is also the cross.

It is part of our Christian heritage, this sign of the anchor and cross. It helps us remember our hope is *real*, not merely an empty word.

Let me explain what I mean.

Hope, if it is to mean anything, must mean two things. It means, first, something within us—trust, and confidence, and courage to face the future, in spite of the trials and dangers it may bring. But hope means also that there is something outside of us—some reason for our

confidence, some strength we rely on, some power we trust, some help that will not fail us in our need.

If hope meant only the feeling within us, and not, as well, the reality outside of us, then hope would be at best a vague emotion and at worst a barren word. It might be the hope of a pagan, because paganism is a religion of delusion. It might be the hope of an atheist, except that atheism is a religion of despair.

It is just because there *is* something outside of us—because there is a God who so loved us that He sent His only Son to die for us—that we have a right to the trust we feel within us.

"For He rescueth thee from the hunter's snare,

And from the word that destroyeth . . .

Under His wings thou art secure;

His Truth guardeth thee like a shield.

Thou shalt not fear the terrors of night,

Nor the arrow that flieth by day  
Nor the plague that creepeth  
abroad in the darkness,

Nor the demon's attack at the  
noontide."

(Psalm 90:3-6)



It is because there is a God that we have the right to pray with the Psalmist: "Hear us, O God our saviour, who art the hope of all the ends of the earth, and in the sea afar off" (*Psalm* 64: 6). It is because there is a God that we have the right to sing, as the Psalmist sang: "For he is my God and my saviour: he is my helper, I shall not be moved. In God is my salvation and my glory: he is the God of my help, and my hope is in God" (*Psalm* 61: 7-8).

I wonder if perhaps someone, listening somewhere across America, is smiling at this moment (indulgently or scornfully) and saying to himself: "The *psalms!* How dreadfully old-fashioned! How tragically naive!" Well . . . try an experiment, if you want to. Bring some of the words up to date. For "the terrors of night" substitute "an atomic bomb attack"; for "the arrow that flieth by day" read "guided missile"; change "the plague that creepeth abroad in the darkness" to say, "bacteriological warfare" . . . Do you know something?

*The rest of it still makes sense.*

It would be a mistake, I think, to conclude this first discussion

of hope without making clear one more point. Hope in God does not lull us into a presumptuous sense of security, so that we abandon any effort and sink into comfortable idleness. The truth is quite the other way. Hope is a stimulant, not an opiate. Precisely because we do trust in God to help us, we gather courage to do our own part well. "They that hope in the Lord," wrote Isaias the prophet, "—they that hope in the Lord shall renew their strength, they shall take wings as eagles, they shall run and not be weary, they shall walk and not faint" (40: 31).

Those who do not believe in God, or those who place no confidence in Him, might consider Christian hope an invitation to inertia; but those who hope—really hope—in God make no such mistake. When Joan of Arc was named by heaven to deliver the realm of France from the invader, she asked for knights to follow her banner and raise the siege of Orleans. At Poitiers, the Dauphin's learned counselors loftily informed this seventeen-year-old girl that if God wished to save the nation, He could do so without soldiers. Joan reminded them that they

also had their work to do. If they would but grant her a few men-at-arms, she told them, they would work out God's will well enough. The counsellors of the uncrowned king were not satisfied. They asked her: "Can we risk men's lives on your unsupported word?" and they demanded a miracle to prove her claim on God's all-powerful help. Joan's answer has come down to us in history: "In God's name, I came not here to Poitiers to work miracles. At Orleans you will see miracle enough. With few men or with many, to Orleans will I go!"

In the darkest and most threatening days of her country, when the troubled seas rose ever higher, Saint Joan of Arc was sure in her hope for the future, because her heart and will and

resolution were anchored in the Christ the Son of God. And her hope was truly Christian hope that makes us bravely do our best with what we have. Perhaps all this makes clear a little bit why, in this year of 1950, in the United States of America, it is good to stand by a statue of Saint Joan and look out across the land.

One other thing. When Joan of Arc rode on to Orleans at the head of the army they finally gave her, she carried in her hand a banner with the lilies of France upon it, and a figure of our Lord and the motto: "Jesus, Mary." Hope in Christ above all—and hope in Mary's prayers to Him. God willing, next week we shall speak about God's mother. In the meantime, and always,

God bless you.

## STAR OF THE SEA

My dear friends:

In the year 1846, the bishops of the United States assembled in the Cathedral of St. Mary of the Assumption for the Sixth Provincial Council of Baltimore. Many of the details the bishops discussed are now familiar only to the historians and the specialists; but for one act in particular of this Sixth Provincial Council, the Catholics of America are forever grateful. The bishops assembled in Baltimore, in the Cathedral dedicated to our Lady, humbly petitioned that the United States of America might be received under the special protection and patronage of the Blessed Mother of God. With confidence as serene as their faith was deep, they entrusted the land they loved to the prayers before the throne of God of Mary in her Immaculate Conception.

It was no foreign or alien prayer, this petition of the bishops in Baltimore; for the Mother of God was no stranger to America. The flagship of Christopher Columbus that had found its way through the western ocean to the shores of a new world had been named the "Saint Mary"—the *Santa Maria*. From her

decks as night fell over the Atlantic, the voices of Columbus and his sailors had risen evening after evening in lovely Latin hymns to Mary. *Ave Maris Stella*, they sang—"Hail, Star of the Sea"; and *Salve Regina*—"Hail holy Queen, mother of mercy, our life, our sweetness, and our hope." The first settlement of the Maryland colonists, who reached the mouth of the Potomac River in 1634, had been proudly named "St. Mary's City"; and only a few years later a chapel was raised to "Our Lady of Holy Hope" by the Capuchin Fathers in what is now the state of Maine. The name of God's Mother had been carried by missionaries across mountains and through forest and desert to the shores of the Pacific, where the little village first called "St. Mary of the Angels of the Portiuncola" is now the city of Los Angeles.

It is, then, in an old and holy American tradition that I should like to speak to you today about hope in the prayers of Mary, Mother of God, Queen of Heaven, Patroness of America, and Star of the Sea.

Love for the Mother of God, and trust in her love for us, has

been for twenty centuries the mark of Christian men. Their words for Mary have been poet's words, since it is not alone of human love that poetry is the language. Mystical Rose, Mirror of Justice, Tower of Ivory, House of Gold, Ark of the Covenant, Gate of Heaven, Morning Star: these are some of Mary's titles, and I only wish we had the time today to think about them one by one. But every Catholic knows how easy it is to begin to speak of Mary, and how hard it is to stop. In these few minutes we have together we can think of her only as our Lady of hope, and look to her as the voyager looks to the star that guides him on his way.

Last week we saw that hope means two things: the confidence we feel within us, and the reason for that confidence outside of us. The reason why our confidence exists is the reason why everything exists, because the reason is God. We hope in season and out of season, because eternity knows no seasons; and we hope in the eternal God. Because we hope in God, we pray to Him; but we hope in the prayers of God's Mother far more than we hope in our own.

On the first of November, the Feast of All Saints, His Holi-

ness Pope Pius XII, speaking from the portico of St. Peter's for all the world to hear, solemnly affirmed the belief of Catholics that, when the course of her life on earth was ended, the Virgin Mother of God was received into heaven, body and soul — by Christ her Son, whom she received, body and soul, when His course of life on earth began.

Now the formal proclamation of this exquisite exchange of courtesies adds nothing to the Catholic Faith that was not already there. The Catholic Church does not "begin to believe" in Mary's Assumption into heaven because Pope Pius XII has given it what we call a solemn definition; on the contrary, the doctrine of the Assumption has been solemnly defined because the Church already believed it. The Assumption is not part of our Faith just because it has been defined; it has been defined just because it is part of our Faith.

This year of 1950, however, this troubled time in which we live, has been chosen in God's Providence as the age out of all possible ages for the official declaration by the Vicar of Christ that the Assumption of our Lady into heaven is a doc-

trine of the Catholic Faith. Perhaps our day, out of all days, needs most this clear and clarification declaration that our Lady, our mother, with a body and soul like ours, lives in the kingdom of heaven by the side of her divine Son. Our world, as Pope Pius XII said in a prayer he composed for the occasion of the definition is a world of wars, persecutions, oppression of the just and the weak. But as the sonorous Latin phrases of the definition rolled through St. Peter's square and through the world around it, there opened for those with eyes to see, "a luminous expanse of sky"—these are the Pope's own words—"a luminous expanse of sky, glowing with . . . hope, with blessed life, where is seated next to the Sun of Justice, Mary, Queen and Mother."

Because the language of the Church—and the language of the Popes—when they speak of Mary becomes so often the language of poetry, I hope that no one in our non-poetic age would conclude that the honor we pay to Mary is therefore based on mere emotion. It is rather that we honor Mary because of the demands of strict, prosaic common sense. If you will bear with me for a moment, I will try to explain, in what a modern poet

has called the "dark words, without romance" of theology, just why we hope in Mary's prayers.

First. Mary is the Mother of God. She is the Mother of God simply because she is the mother of the one Christ, the whole Christ, who is both God and man. To deny that Mary is God's Mother would be to deny that Christ her Son is God.

Second. Mary is also our mother. The dying Christ on Calvary looked down on Mary and St. John. He said to John: "Behold thy mother"; and to Mary: "Behold thy son" (*John* 19:26-27). It is the ancient and constant tradition of the Church that St. John stood upon Calvary as the representative of the human race; and that by giving Mary to him as mother and him to Mary as son, Christ our Lord gave Mary to all of us as well, and all of us to Mary.

Third. Mary lives for all eternity in the perfect joy of the kingdom of heaven. The final and ultimate happiness of the saints is hers—hers not only as Mary of Nazareth, not only as Mother of God, but also—and this is the point we must remember—as our mother too. Because Mary is our mother, it is part of her happiness in heaven to know our needs and our dangers,

and to help us all that she can. Would she who became our mother in the blinding pain of Calvary just merely forget all about us when she arrived in the kingdom of her Son? Is this the way of mothers? Is this how mothers act? Very briefly and simply then: we know that Mary prays for us her children because it is unthinkable that she would be completely happy in heaven unless she could and did. Because she is our mother, she knows what is best for us better than we do; and because she is God's Mother, she can pray for us far better than we could ever pray for ourselves.

These are the logical—and theological — reasons why we hope in Mary's prayers. These are the reasons that underlie our words when we speak of Mary in the language of the heart, and hail her Star of the Sea. We look to her in hope as the voyager on an empty ocean looks to a star. And when the seas of the world are swept by storms, then all the more anxiously, and all the more hopefully, do we look to the Star.

Eight hundred years ago, the great St. Bernard of Clairvaux lamented to his people that their age was not one in which a man could walk upright on the earth,

but one in which he was battered and tossed by the waves of an angry sea. And indeed the twelfth century was something like our own. Europe was split by conflicting rulers and torn by private wars. To the east lay the armies of a foe that hated Christianity; and they were pointed like an arrow at the heart of the Christian west. Jerusalem and Antioch—tiny outposts of Christianity, were surrounded by the Saracens; somewhat as, say, Berlin and Vienna are surrounded today.

"Lest you be crushed by the tempest," cried Bernard, "keep your eyes upon the glory of the Star. When the winds of temptation howl about you; when the rocks of disaster loom before you; look to the Star, call upon Mary . . . If Mary were taken from us, this Star of the boundless sea, what would be left but the creeping fog, and the shadow of death, and the blackness of the dark?"

God's ways are not our ways, and He answers prayers in His own good time. The armies of the east grew stronger. Jerusalem and Antioch were lost. The enemies of the Christian west swept into Europe's very heartland. But they did not triumph in the end.

One voice in all the world there is that speaks today in Bernard's silver words. It is the voice of the Church of Jesus Christ. Its accents rise daily in the *Salve Regina*, that prayer to the Queen of heaven and Queen of peace repeated by priest and people together after the Holy Sacrifice of the Mass: "Hail, holy Queen, mother of mercy, our life, our sweetness, and our hope." We say it now—since 1934—that Soviet Russia might find its way to Christ.

This prayer we offer now for such a very modern intention

was already ancient when it was sung by Columbus and his sailors. May this golden link with America's past be the symbol of our trust in Mary's patronage for America's future.

And if there is anyone listening, wherever he may be, who would never think of praying to Mary for himself, and is not quite certain that he likes to have anyone else make such a prayer for him . . .

Be sure that it is for him among her children that Mary prays hardest of all!

God bless you.



## CHART OF THE WATERS

My dear friends:

It is both a privilege for the speaker, and a happy circumstance for the subject, that this third Catholic Hour broadcast on the virtue of hope should originate today in the Cathedral of St. Mary in Covington, Kentucky.

A great page of American Catholic history is Covington's heritage; the very existence of this Catholic diocese is an object lesson in hope fulfilled. It was hope in God that strengthened the first little group of Catholic families that came to Kentucky from Maryland in the spring of 1785. They came to make their homes in a wilderness that was beautiful indeed—as Kentucky still is beautiful—but stern and hostile, and no place for the faint of heart. Kentucky was still “the land beyond the mountains,” “the Dark and Bloody Ground,” when heroic Catholic missionaries came to bring our Lord's sacraments to their people, and to build God's Church in the west. Their trust in God was not in vain, and their prayers and labors had swift reward. The year 1808 saw the establishment of dioceses in

New York, Philadelphia, and Boston; but this was on the populous and long-settled Atlantic seaboard. In the same year—1808—the Diocese of Bardstown was founded here in Kentucky, on what was still very much the American frontier. The Catholic Church in America owes much to Kentucky; and Kentucky owes much to the Catholic Church.

This week the Diocese of Covington, one of the thriving children of that first Kentucky diocese, is host to the Catholic Conference on Industrial Problems. The Conference is one of those dedicated groups of which, thank God, the Catholic Church has many, that strive to apply the teachings of our Lord Jesus Christ—not in vague generalities but in practical detail—to the questions that beset, and sometimes threaten to upset, our civilization. I am humbly conscious that it is easy to speak about hope; but the Catholic Conference on Industrial Problems is working to make our hopes for a decent Christian social order come true.

During the past weeks we have seen that Christian hope is

neither wishful thinking nor an emotional bomb shelter. It is a call to courageous action, relying not on our own weakness, but on the infinite goodness and almighty power of God. We have seen, further, that it is not alone our poor prayers that call upon God to help us, but the prayers of Mary, our mother, tender and untiring, before the throne of her divine Son. Our voyage through life on the turbulent tides of the world is not the sad rebellious journey of shanghaied sailors, but the joyous and confident progress of those who look to the heavens, to Mary, Star of the Sea.

Today I should like to say a little bit about another reason for our hope. The seas of life are troubled, but they are not trackless. There are rocks and reefs that menace us, but there is a safe channel through them, and we know a way to find it. There are shallows that endanger us, but we can see just how shallow they are. For we have a chart of the waters in the teachings of Christ our Lord.

Two days before He died upon the Cross, our Lord said, for all ages and for all mankind: "I am come a light into the world; that whosoever believeth in me,

may not remain in darkness" (*John* 12: 46). In these words is our hope; for if ever generation walked in darkness, so does ours today. The world in which we live seems sometimes like a nightmare upside down. In a nightmare, you know, the sleeper has motives for acting, but he seems to himself without any power to act. In the world today, men have the power to act—sometimes far too much power—but they seem only too often to have no decent motives for acting.

It is a fact of which we have become bitterly aware, that scientific and technological riches are no guarantee against intellectual and moral bankruptcy. The peace of nations, the justice of industrial and social and racial relationships, the respect and friendship of nation for nation, race for race, and man for man—none of these is fundamentally a question of techniques. In the field of the physical sciences, for instance: the penetration of the secrets of atomic structure and the development of techniques for controlling and using atomic fission and fusion—all this is good, and a tremendous technical triumph. But if the motives of those who

control the techniques be evil, then the light of scientific achievement is blotted out by the shadow of death. In the teaching of Christ is our warning: "... men do not gather figs from thorns; nor from a bramble bush do they gather the grape. A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure bringeth forth that which is evil" (*Luke* 7: 44-45).

The chart of the waters Christ gave us to guide us on our voyage through life is not a catalogue of techniques. Our Lord is above all a teacher of motives; and He summed up His own teaching in the two great commandments of the law: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself" (*Matthew* 22: 27-39). Love of God and love of neighbour: they cannot be sundered one from the other; and taken together, we call them charity.

The work of the Catholic Conference on Industrial Problems may well furnish us with an ex-

ample of the practical application of our Lord's motive of charity.

It is impossible that a complicated industrial civilization like our own should exist without problems — problems of justice, problems of the rights of the worker and of the rights of the employer; problems of the rights of a man as a man, whatever his creed, whatever his color, whatever his racial stock. There are questions to be answered; and the answers are conditioned and determined by the motives of those who give them. There are, I think, three principal motives. And as a result, there are three principal answers.

The first motive is the motive of hatred — this spawn of evil that has blood-lust for its father, and for its mother, envy. Its answer is the warfare of class against class, the elimination of problems by the liquidation of those on the weaker side. It preaches the diabolical delusion that injustice can be eradicated by blood. It does not know that the only blood that ever washed men clean is the redeeming blood of Christ, who died for us because He loved us.

The second motive is the mo-

tive of selfishness. It is not as obviously evil as the motive of hatred, but it is evil enough. Its answer to injustice is to pile one more injustice on another; to get what it can, as much as it can—whatever the cost, whatever the expense to others, whatever the pain. And if there is one lesson that economic history can teach us, it is this: that selfishness plants the sinister seed from which hatred reaps the deadly fruit.

The third motive is the motive of charity. It is the motive of Christ. It is the motive of the Church that speaks in His high name. It is the motive of this Catholic Conference on Industrial Problems. Do you remember the words of St. Paul about charity? "Charity is patient, is kind; charity feels no envy; charity is never perverse or proud, never insolent; has no selfish aims, cannot be provoked, does not brood over an injury; takes no pleasure in wrongdoing, but rejoices at the victory of truth" (*I Cor.* 13: 4-7). This is the motive, the motive of charity—love of God and love of our fellow men—that the Catholic Church brings with her to the industrial council table. And therefore the answer of the

Catholic Church to the industrial problems of our day is not: war between the classes; its answer is not: ruthless gain from another's loss; its answer is *unity*—unity of mind and heart and soul in seeking together what is right and just for all the children of the God who is the Father of us all.

Our Lord Jesus Christ is not merely a teacher. He is *the* Teacher. Men by the very nature of their minds have need of some teacher, and if they reject the only true one, they will choose a false one in His place. Unless we set our course by the chart Christ has given us, we will make shipwreck of our lives, lured on and dazzled by an evil siren song.

During the first year of the New York World's Fair—a long and bitter decade ago—one of the most striking buildings on the Flushing Meadows fair grounds was the Russian Pavilion. Many of you who are listening must have seen it, and remember the tall tower and the bright red star. During my summer vacation as a seminarian, I went to the Fair; and like most visitors, I suppose, I was curious to see just what sort of picture of the land of the So-

viets was being given to the American people.

I remember standing, one hot August afternoon, before a great photo-mural that filled one of the Pavilion's interior walls. It was a picture, if I recall correctly, of a lush and fertile field of grain, with a long line of sturdy, laughing workers standing out against the sky. Beside me as I looked at the picture was a man about in his middle thirties, holding up on his shoulder a little boy, say, five years old. The father was explaining the picture to his boy, and I could not help hearing a few sentences before I moved away. "You see, son," the man was saying, "that's the way it is in Russia. Russia is not like here. In Russia everyone is always smiling, always happy."

Somehow, I have never been able to forget completely the sight of that bright-haired little boy looking at the picture with the solemnity of a five-year-old.

The photo-mural was an attractive picture, no doubt about that. It was excellent propaganda. It was beautifully done. But through my mind there ran and still run like a refrain the words of Christ the Teacher to the Pharisees—the title the picture should have had: "...like to whited sepulchres, which outwardly appear to men beautiful—but within are full of dead men's bones" (*Matthew 23:27*).

O my dear friends, here in this Covington Cathedral and in your homes across America, our hope and the world's hope is in Christ's teachings. But there are false teachers, and clever and powerful, abroad in the world, and we have work to do to bring Christ's truth to men. Hope is a stimulant, not an opiate! America is no longer a land of frontiers, but it still has need—and desperate need—of pioneers for Christ.

God bless you.

## THE SHIP IN WHICH WE SAIL

My dear friends:

Blaise Pascal once wrote that a man can enjoy a storm at sea when he is sure that the ship will not sink. Pascal's phrasing may be crisp and casual, but the thought expressed is true—especially true when the storms are the storms of the world around us, and the ship in which we sail is the Catholic Church.

In Christian art, ever since the days of the catacombs, the ship has been a favorite symbol of the Church. And the ship is more than just a conventional, arbitrary symbol, because Christian tradition has always found in a certain real boat, and a certain real storm, a prophetic summary of the history of the Church. The real boat was the boat of Peter the Fisherman, chief of our Lord's Apostles; and the real storm was a storm that actually broke one evening over the Lake of Galilee.

The story is there in the Gospels for all to read. Our Lord had spent the afternoon preaching to the crowds that were gathered on the shore of the Lake. So that all might be able to see and hear Him, He had spoken from Peter's fishing

boat, which was drawn a little bit away from the land.

When evening came, our Lord, who was not only God, but human like you and me, was tired. He asked the Apostles to sail the boat over to the opposite shore of the Lake; and as the boat moved out into the open water, He went to sleep.

When the boat was well out, one of the sudden storms for which Galilee was noted swept in its full fury over the Lake. Incidentally, such unexpected storms are still common on the Lake of Galilee. The south-west wind whips up the Jordan River valley and funnels into the cauldron formed by the hills that rim the Lake; in a very few minutes the placid surface of the water is lashed into towering waves.

This seems to be what happened on the evening of which the Gospels speak. The wind howled about the boat and the waves rose and beat against it until the water poured in faster than it could be bailed. And our Lord must have been very tired; because still He slept.

The Apostles, experienced fishermen as some of them were, were terrified; but there was

One to whom they could always turn. They awakened Jesus, crying to Him: "Lord, save us, we perish." Jesus said to them: "Why are you fearful, O ye of little faith?" Then, as Saint Mark tells us: "rising up he rebuked the wind, and said to the sea: Peace, be still. And the wind ceased, and there was made a great calm" (*Mark* 4: 39).

During the weeks of November we have been thinking together, you and I, about the virtue of hope—the hope that anchors us in Christ, hope in the prayers of Mary, Star of the Sea, and hope in the teachings Christ gave us for a chart of the waters we sail. Could we have a greater object-lesson in hope than this record of the storm on Galilee? For the ship that bears us together over the stormy seas of the world is the ship of Peter the Fisherman, the Church of Jesus Christ. Our Lord did not prevent the tempest from breaking over Peter's boat; and He does not prevent the storms of the world and the threats and attacks of its enemies from harassing the Catholic Church. But the Catholic Church survives as Peter's boat survived; not by any human skill or cleverness, not by any human strength or power, not

for any human reason whatsoever; but just because it carries Christ the Lord.

There is something else we might remark about the Gospel story of the storm. Peter's boat that bore the Lord was not alone upon the Lake that night; as Saint Mark says very clearly: "And there were other ships with him" (*Mark* 4: 36). Do you know, I often wonder about those other boats, and the people in them. Did they realize that the wind and waves had been stilled for all of them, that they had all been saved, because the men in Peter's boat had prayed to Jesus, and He had heard their prayers?

I wonder too, about the other ships that travel now, together with the Catholic Church, across the angry seas of our own time. Nations, you know, as well as the Church, have been compared to ships: "the Ship of State"—why not? Do the nations who hold to faith in God, and belief in the rights and dignity of man—do they realize that when the Church is in danger, they are in danger too? Do they realize the Church is praying, not for itself alone, but for all of them as well? Do they realize that Christ, in history, has never saved the Church a-

lone, but always saved together with it those to whom respect for God and human decency is dear? Do men as well as nations realize all this? It is a question I cannot answer; but some of you who are listening can.

God forbid that we in America should look out upon the world in any spirit of self-righteousness; but certain facts are clear. The enemies of God are the enemies of America also. We would not presume to identify the cause of America with the cause of God, but the identification has been made for us—and by those well qualified to speak. I might give many instances; let me just give one.

I hope that no one has forgotten the trial in Budapest of Joseph Cardinal Mindszenty. The attack upon the Catholic Archbishop by the Communist overlords of Hungary was a three-pronged thrust; it was an attack on religion, on the Catholic Church, and on the United States of America. Don't you remember the charges manufactured by the Communist propaganda machine? Deliberate as the false testimony about the Cardinal, deliberate as the attack upon religion and God, was the constant effort to blacken before the world the name of the United

States. Cardinal Mindszenty was accused of plotting. With whom? With the representatives of the United States. Cardinal Mindszenty was accused of spying. For whom? What a question! For the United States, of course.

In the planned campaign of international Communism, the United States must be branded as the enemy of the peoples of Europe. This is especially necessary now more than ever, for now, more than ever, the United States is proving itself their friend. We stand in the way of the red domination of all Europe. Our aid is strengthening free governments that still exist. The United States and its love for freedom are the only hope on earth of peoples already enslaved. America is the country to which humanity looks for resurrection. And this is why America must look to God.

The devil's masquerade is over, and the true face of atheistic Communism can never again, in spite of all the double-talk, be hidden from the world. In Budapest, through Cardinal Mindszenty, the Communists struck at God and America. They linked together, as objects of their hatred, God and America. Pray God we may be worthy of the honor; for never before in



her history has America been paid a compliment so great.

And so we once again approach the end of this Catholic Hour time together—the end of our series on the virtue of hope in this Holy Year of Jubilee. We have spoken about the hope that, in the words of a present-day Catholic poet:

. . . is a lantern breeze-tossed but  
not out,  
Hope is a smile upon the lips of  
pain,  
Hope is the buoyancy that  
Christ's Sweet Name  
Does stir within the hearts of  
men; the urge  
To nobler being that can break  
a thousand bars.  
Hope is the instinct guiding in  
the dark,  
Hope is the hidden spring that  
sends the lark  
To carol in the clouds while all  
the world  
Is rapt in slumber.  
Hope is a stairway leading o'er  
the stars . . .<sup>1</sup>

I always find these last words difficult, because it is hard to summarize a series of broadcasts that were in themselves only pale summaries of what I

wanted to say. But just a few days ago I read a letter—an old, old letter—written by a man who was, after Saint Paul, probably the greatest missionary in the history of the Catholic Church. It deals, by the way, with a storm at sea; and this is part of what it says:

“In returning from Malacca to India I went through some great dangers: for three days and three nights the vessel was at the mercy of a tempest such as I never remember to have seen before. Many on board were already bewailing their certain death . . . In the height of the tempest I made supplication to God . . . hoping that by the Church, the Spouse of Jesus Christ, whose continual prayers even while she dwells on earth are heard in heaven, we should be most diligently commended to the Heavenly King . . . I put myself under the patronage of the most Holy Mother of God, the Queen of heaven, who always obtains from her Son without trouble whatever she asks. Lastly, on putting all my hope in the infinite merits of Jesus Christ our Lord and Saviour, I enjoyed, surrounded as I was by so many and so powerful protectors, far greater pleasure while in danger in that horrible

<sup>1</sup> From Rev. Gerald M. C. Fitzgerald's *Letters of Father Page* (New York: Longmans, Green and Co., 1940), p. 148. Used with permission of the copyright owner.

tempest than afterwards when I was delivered from the urgent peril. I am filled with confusion that I, the most wicked of all mortals, should in that moment of danger have shed so great a flood of tears out of heavenly joy. So then I prayed humbly to Jesus Christ our Lord not to deliver me from this peril unless He reserved for me equal or greater dangers for His service and glory."

The letter was written from Cochin, India, on January 20th, 1548. It is addressed to Father Ignatius of Loyola and the members of the Society of Jesus in Europe. It is signed, Francis—yes, Francis Xavier.

This letter from one Saint of

God to another sums up far better than any words of mine could do, the real meaning of hope in Christ, in the prayers of His blessed Mother, and in the Catholic Church. The joy that Francis Xavier found in Christian hope was so overwhelming that he was embarrassed by it; and so part of his prayer in the midst of danger was a prayer that he might see equal or greater dangers yet for the service and the glory of God. Hope is a stimulant, not an opiate! This is—in the great tradition—Christian hope; the hope that is yours as a birthright; the hope that will fill your hearts if you but open them to it.

God bless you, and goodbye.

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	Fargo.....	WDAY	970 kc
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