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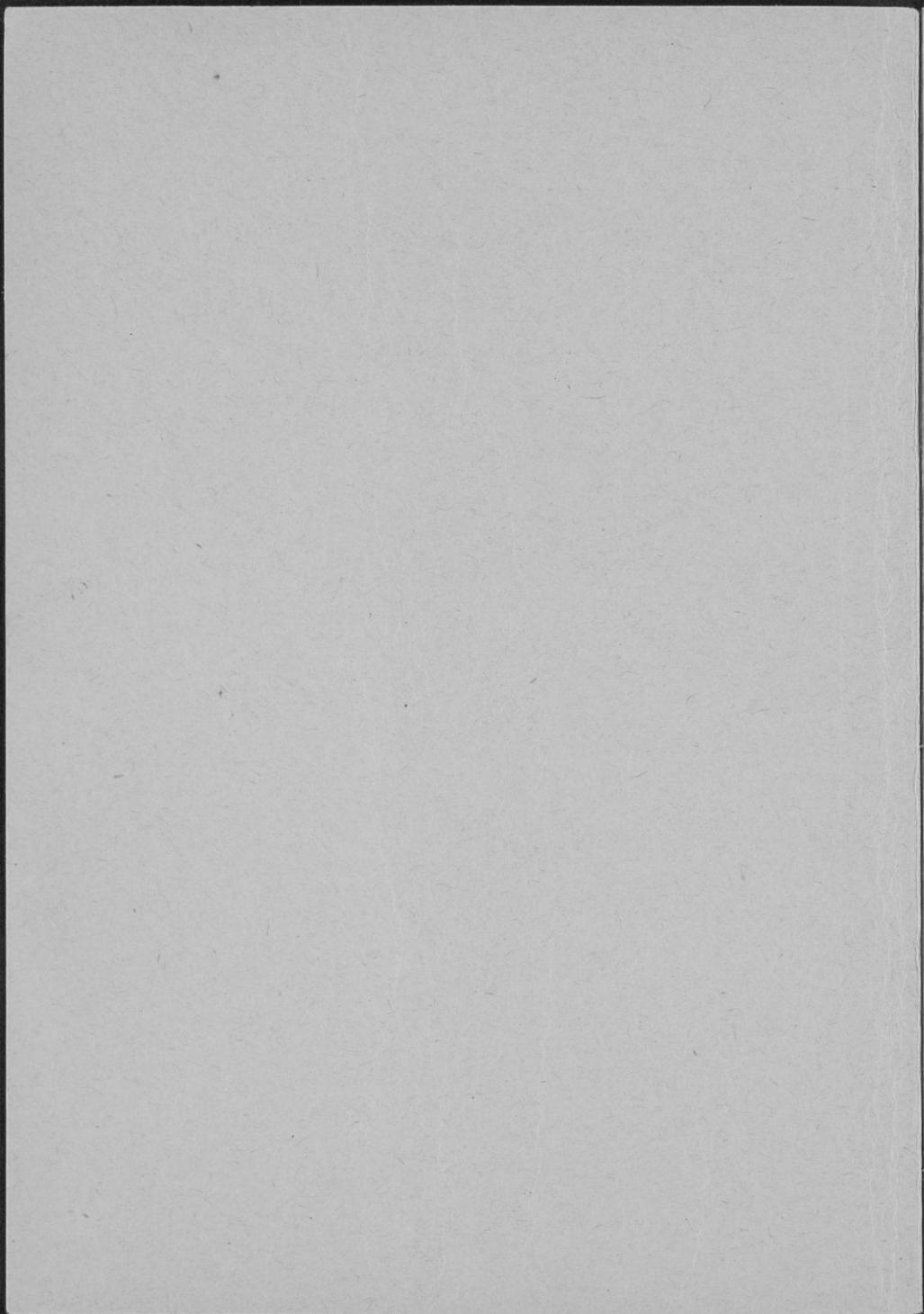
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THE MORAL LAW



Rev. T. L. Bouscaren, S.J.
The Catholic Hour





The Moral Law

BY

REV. T. L. BOUSCAREN, S. J.

Professor of Canon Law, West Baden College

Four addresses delivered in the nationwide Catholic Hour (produced by the National Council of Catholic Men, in cooperation with the National Broadcasting Company) from September 3 through 24, 1944

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THE NATURAL LAW

Address delivered on September 3, 1944

Most people think of law as something enacted by a legislature and published in a book. That is, they feel that a law must proceed from the mind and will of a lawgiver, and must be made known to the people who are to observe it. And that is true. The Author of the Moral Law is God the Creator; the book in which it is written is human nature. Today I shall try only to make these two points quite clear. As to the book in which the law is written, religious people will immediately think of the stone tables on which Moses received the Ten Commandments written by the hand of God on Mount Sinai. It is true that the Ten Commandments contained the substance of the Moral Law. But that law was not first written on stone; it was written, as Saint Paul tells us, in the heart of man.

Suppose we begin by looking at law as we find it in the physical universe. Science is familiar with the fact that inanimate substances act according to law. Bring hydrogen and oxygen together under proper conditions and the two will unite to form water—but always in definite proportions and in a uniform

way. There is a *law* which governs the union of chemical elements to form a compound. Other laws concern physics or mechanics. For example, if matter is at rest it takes a certain force to set it in motion—that's the *law of inertia*, roughly stated. A material body exerts a certain force of attraction on other bodies—the *law of gravitation*. Now these so called laws may be found in books. Scientists have observed the uniform ways in which nature acts, and have written them down. Some of them have even given their names to certain laws of nature; and so we have "Boyle's Law" relating to the volume of gases under pressure, and "Kepler's Laws" relating to the motion of the planets. Of course no one imagines that these scientists *made* the laws by which nature is governed; they merely *discovered* them. Slowly and laboriously science goes on discovering the complex but uniform rules by which inanimate objects react to their environment. It is because each substance has a definite law or rule of action in its nature that it reacts uniformly. And if it were not for this, science could never discover anything. Science would

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be impossible in a world of pure chance; it belongs in a universe governed by *law*. And the law that governs creatures is their nature, the plan of operation according to which they were made by the Creator. No wonder the Book of Proverbs describes Wisdom as being present at God's creation of the world; "when with a certain *law* and compass He enclosed the depths; when He established the sky above, and poised the fountains of waters; when He compassed the sea with its bounds and set a *law* to the waters that they should not pass their limits" (*Proverbs*, Chap. 8); and Job praises the Wisdom of God "who made a weight for the winds, and weighed the water by measure. When He gave a *law* for the rain, and a way for the sounding storms" (*Job*, Chap. 28).

There is a progressive complexity in these laws of nature as we rise from lower to higher orders of created things; and a progressive dignity too. Inanimate things exert and react to merely physical forces. A baseball hit by a batter does not deliberate whether to be a ground-er or a fly, whether to go to right or left field, or over the fence; its flight is determined by the stuff of which it is made and the force acting on it. The stars spin in definite orbits, the sun rises and sets on a complicated schedule, the

winds and waves move, all in response to *physical laws*, which science has only partly explored. The *law of life* begins to operate in the vegetable kingdom, in each species according to its nature: the acorn sprouts and grows to a sturdy oak, the rosebud blossoms and blows away, seed-time and harvest succeed each other. In the animal kingdom, besides physical laws and the law of life, you have the *law of instinct*. Two instincts especially, the tendency to seek food and the urge to propagate their kind, guide these creatures to the end which God intended for them. We do not expect a highly organized animal such as a cat or a frog to act in the same way as a lump of coal or a cabbage. They act differently because the natures which the Creator gave them require different action for the attainment of their particular ends and the supreme end of all creation, to which they each contribute according to the plan of the Divine Architect.

And now we come to man. Like all the rest of creation he is destined by God for an end, and his proximate guide to that end is his nature. But just because his nature is different, man is subject to law in a different sense, the Moral Law, or the Natural Law, which is quite a different thing from the laws of nature.

By his intelligence man can discover the purpose for which he was made, and by his will he can freely choose the means which lead to it. This does not mean that he is a lawless being in an ordered universe; it only means that he follows a higher law. Would it not be strange if man alone of all creatures were left without a norm of action, without a *law* to regulate his conduct? Not only strange, but impossible; for God, who has ordained in all creatures their respective natures as the law which leads them to their destined ends, must have done the same for man. God had a plan in creation. The lower creatures carry out that plan blindly or instinctively by following the law of their nature. Man is destined to do the same, that is, to follow his nature; but his nature is different because he is intelligent and free. He has the dignity and responsibility of self-determination. True, he often fails to live up to this law. There is an awful mystery and tragedy in the misuse of so high a gift; but that is a subject we must take up

later. The single point I am making now is that, because God is infinitely wise, it is impossible that He should leave man without a law. The same conclusion, the existence of the Natural Law of Morality, follows from the fact of conscience and the sense of respon-

sibility which all men radically possess. There is a standard of human conduct which is considered right, whereas departure from it is considered wrong. This ideal in general is common to the human race. I do not say that all men at all times have agreed upon the applications of the principle, but they have agreed on the principle itself that there are acts which are morally right and others which are morally wrong; that morally good acts should be done and morally bad acts must be avoided. Animals fight: men quarrel before they fight. Animals never raise the issue of right or wrong: men always do. They appeal to a standard of conduct in their disputes; and they apply that standard to others even if they are unwilling to follow it themselves. "It isn't fair," you may hear a man say. He is appealing to a standard of fairness. Details in the application of moral standards may differ, but the existence of a standard and the sense of obligation to conform to that standard—these are universal facts.

When I say that a guide to right conduct can be found in human nature, I do not mean that every inclination which a human being may experience should be followed. An animal follows its instincts; they are the highest guides it has. Man must follow the guidance of his rea-

son; that is, he must use his mind to discover the right order which God has set up in human nature. When man considers his own nature, rational, created, with all its relationships, to God, to fellowmen, and to lower creatures, he sees that it all represents a certain order. Well, that is the order which God wants men to observe; it is the *law of human nature*, the Natural Law. Whatever agrees with that order is right; whatever departs from it is wrong. For example, we know that reason must control appetite, that the power of speech designed to manifest the truth must not be used to express falsehood. The duties to worship God, to respect parents, to help others in distress, can all be discovered from this general norm of right order.

Now at this point some one may say: "Well, that's reasonable enough, but it's deep philosophy. The common man has neither the time nor the ability to apply that standard. To decide whether an act is right or wrong, he cannot philosophize about human nature and weigh all the niceties which determine whether the act agrees with it or not. His conscience simply follows the rules given him by his education or by public opinion; he does as others do and lets it go at that." Well, there is some truth in that. Still, a man does not al-

ways follow blindly the practices of others. He may follow common practice in making out the return on his income tax—and it happens that in this particular matter that is a pretty safe rule. But a man of character will be independent in his deeper moral judgments. I do not deny that education and public opinion will exert a strong influence; but they are not the norm. After all, what they teach us about morality is either true or false. If it is true we ought to follow it; if false, to reject it. The mere fact that it is given to us does not make it true; that has to be determined by the mind in reference to some objective standard. And the one we have explained does enable us to determine it in accordance with all the facts, especially the wisdom of God and the rational created nature of man.

I readily admit that human nature needs special guidance from its Creator in this matter of morality. As a matter of fact, in addition to giving us the law inscribed in our hearts, God gave it also to Moses inscribed on tables of stone; and the Decalogue has come down the ages as a divine confirmation of the dictates of our reason. God has done more: He came in person to this earth to interpret and explain the Moral Law, and He has given us an abundant source of spe-

cial helps to observe it. But these next Sunday, the *Supernatural Or-*
things belong to our subject for *der*.

THE SUPERNATURAL ORDER

Address delivered on September 10, 1944

Our country had won its independence in a heart-breaking war, and had established its government. He who had been the Commander-in-Chief of its armies and the first President of the United States was preparing to lay aside the burden of office after eight years of public service. He was within three years of his death. In his Farewell Address, which he regarded as a legacy of advice to his beloved country and people, he wrote these words: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports . . . And let us with caution indulge the supposition that morality can be maintained without religion . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." Washington was right. Some of the reasons why he was right are the subject of today's address.

What we said last Sunday about the Natural Law of Morality, and human nature as the guide and norm of that law, remains true. We will not take back anything. But there is a whole series of facts which we did not have time to men-

tion, and which change the picture very much. These facts belong to the *supernatural order*. What this means, we shall see in part as we go along. But it is necessary to realize at the outset that they are *facts*, not mere dreams or aspirations, and that they have an important bearing on the Moral Law, not merely for Catholics, but for every human being who comes into this world.

The *first fact* is that God elevated the entire human race at the time of its creation to a destiny which surpasses all its natural powers. We can get some idea of what this means by comparing this supernatural destiny—the only one which any man actually has—with the natural destiny which would be his had he been left in the natural order. The natural destiny of man is natural happiness, which must consist in the full satisfaction of his distinctively human faculties, that is, his intellect and will. Since universal experience proves that no created object can entirely satisfy the mind and the will, the object of this perfect satisfaction is God, infinite Truth and infinite Good. Perfect natural happiness therefore would consist in the

knowledge and love of God as far as that is naturally possible. I am afraid few men would attain it; and one reason is that they are just too much absorbed in other things even though they are never entirely satisfied by them. Now there is the significance of this tremendous truth: man is not actually destined for merely natural happiness. He has been elevated to an infinitely higher destiny which means that he will possess God by immediate vision instead of by abstract philosophical knowledge, and will love Him with the all-absorbing love which such vision generates. This is called the "beatific vision." No man can describe it; no man can imagine it. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him" (I *Corinthians* 2:9). That is the end result of observing the Moral Law, another name for heaven, another phrase for "saving one's soul."

Although we cannot imagine what it will be to see God face to face—infinite Beauty ravishing our soul to its very depths—yet we do have experiences which lead us as it were to the remote threshold, intimations which hint at that mysterious Beauty. How varied is the pageant which creation spreads be-

fore us! Men can truly fall in love with various aspects of the created universe: one admires nature in the large, stars and the sea, mountains and great open spaces; another is enthralled by the flights of genius in art, a symphony of Beethoven, a painting of Michelangelo, the strains of a violin inspired by the soul and touched by the hand of a master; most men and women have at one time or another been enraptured by the love of another human person. Heaven means that all the goodness and beauty which exists, and the joy which its intimate possession gives, will be pressed into one moment, and that moment will endure forever. In the vision of God we will possess all happiness, unblemished and unending.

The English poet Lionel Johnson pictures himself in the contemplation of stars and the sea on an autumn night. The majesty of the stars, the mystic rhythm of the sea, fill his soul with peace. He reflects that this beauty, entrancing as it is, will be utterly forgotten in the face-to-face contemplation of God. Then he says:

"Ah, how the City of our God is fair!

If, without sea, and starless though it be,

For joy of the majestic beauty there,

Men shall not miss the stars, nor mourn the sea." is our destiny? For one reason only—because God has revealed it, and God can neither deceive nor be deceived.

There are moments in life when we seem to be on the point of grasping this ineffable Beauty; perhaps it is in the first transports of love or the first thrills of adventure; life seems to promise us happiness unalloyed, perfect, ecstatic; but the magic moment fades, and the reality belies the promise. What would we not give to secure our possession of that mirage of happiness which seemed to glide for a fleeting instant within our grasp! Ah, we will have to win heaven to realize that perfect beatitude. There is no created object capable of giving it, but only God Himself. Creation hints at it, in order to draw us to the knowledge and love of the Creator. It is good to realize this. When I hear a wood thrush sing at evening, or listen to the honking of wild geese above the wail of the November wind, when I inhale the breath of the spring woods or the dawn breeze from a lake, when I see lovers strolling in the moonlight or children playing in the sunlight, I remember that God, who made all this beauty, made it for men, and to draw the souls of men to the one source of eternal happiness. One might say I am dreaming. I am; but I am dreaming of a reality. How do I know that such happiness

But what is the use of talking about a destiny which admittedly is beyond the reach of human nature, which can never be attained? The answer is that it must be attained, and can be, but only through the special help of God, through aids which are themselves supernatural and proportionate to such an achievement. Before stating what they are, let us recall *another fact* which at first sight would seem to make the case still worse, the fact of Original Sin.

Let no one think of Original Sin as merely a dogma written in a book, or an ancient legend incapable of verification. We must think of it as what it is—a hard fact, literally true, revealed by God, and containing the key to the ills of the world. Adam was our representative, the custodian of our supernatural heritage. When he surrendered to the enemy of God and man, he lost the friendship of God and the supernatural favors which accompanied it, not for himself alone but for the race. Adam, by his surrender, gave the enemy a foothold on our earth; and since that day we dwell, in a certain sense, in an "enemy-occupied coun-

try." Immediately after the fall, he tells us, "I am delighted with God promised a Liberator; and in the law of God, according to the the fullness of time He came. Our liberator landed as it were in disguise. He was and is truly God in person; yet He came as a little human child, born in a stable, wrapped in swaddling clothes, laid in a manger, hounded by persecution, maturing in poverty and obscurity, dying on a cross of shame, discredited by His people and the world. His sacrificial death wrought salvation for those who will join His cause; but there is little prospect of deliverance for the "appeaser," the compromiser, or the man who thinks it doesn't make any difference. There is one way out of the depths of misery and disgrace in which the whole human race is plunged; but there is only one—that is organic union with Christ. Yes, *organic union!* Christ is not merely a model of perfect manhood, a perfect teacher and example of the observance of the Moral Law. He did not merely *show* the way, *teach* the truth, *promise* the life. He *is* the way, the truth, and the life. "I am the vine," He said, "you are the branches. Without me you can do nothing" (*John* 15: 5).

Even the great Apostle Saint Paul felt the difficulty of the combat to make reason and grace triumph over fallen nature. "For,"

he tells us, "I am delighted with the law of God, according to the inward man: but I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members. Unhappy man that I am, who shall deliver me from the body of this death? The grace of God, by Jesus Christ our Lord" (*Romans* 7:22-25). Yes, the grace of God is what every man needs in order to observe consistently the Moral Law. And the grace of God comes to humanity, only "by Jesus Christ our Lord."

It is true that the Moral Law is reasonable; but it is a tragic mistake to imagine that resources merely of reason and goodness are enough to secure its observance. We can never afford to forget this: we are in territory occupied by a crafty and cruel foe. A divine Liberator is at hand; none other is equal to the task. But we must declare our allegiance now. Natural religion is good as far as it goes; it is the normal preparation for the higher gifts of God. But history proves that nations which, after having accepted Christianity, have tried to revert to merely natural religion, have suffered the gravest moral decay. A shrinking birth rate, disappearance of family life, divorce, suicide, shocking increase of juvenile delinquency and crime

—these are the marks of the plague. In the meantime I think we
Is our beloved country, the land of must subscribe to the declaration of
George Washington, free from that great American: “national
these evils today? Perhaps we shall morality cannot be maintained
find the answer next Sunday. without religion.”

THE HEARTHSTONE OF THE MORAL LIFE

Address delivered on September 17, 1944.

When one undertakes to talk about the Moral Law he will sooner or later find himself face to face with the problem of the sex instinct, its purpose, and its proper functioning, which means of course its functioning under the control of reason. In principle there is no real difficulty. It is perfectly evident that the sex instinct exists in man as it does in all animals, and that its purpose for him as for them is the propagation of the species. Of course there is a difference. Human nature is rational and subject to the Moral Law. The due order which God has established in human nature, with reason and free will in control of man's conscious life, requires that man regulate this function by a conscious control, using it, not at random and according to mere instinct, but according to reason and for the purpose for which it was given. That is a plain dictate of the Moral Law. But in practice there is probably no human function which is subject to such grave disorders. The difficulty is from two sources. The first and fundamental one is that our rational control over our acts has been weakened as a consequence of the historical fact of Original Sin. The absolute sovereignty of the will guided by reason has in some mysterious way been impaired, not destroyed. We still have some control, but far from absolute control. Even Saint Paul felt the difficulty; and all men feel it. Now the function of sex, precisely because it is intended to serve the supremely important purpose of providing for the propagation of the race, is accompanied normally by a pleasure which is very keen, far keener for example than the pleasure attendant on the act of eating for the nourishment of the individual. That is the first reason why sex is difficult to control. It would be reasonable to recognize this obvious fact. God's grace is sufficient and can be efficacious for victory in any moral combat. But instead of acknowledging our weakness and courageously asking for the grace of God, the modern pagan world has gone to the opposite extreme; and that is the second reason for the disorders of sex. There are too many false teachers on the subject, who have been blaring the most blatant falsehoods about sex for at least the last twenty years. Some of them are in

schools and universities. They are experts in some narrow specialty but ignorant of this most fundamental fact in human life; they ignore the very existence of moral obligation as the Christian world has always conceived it. The public often forgets that these men have absolutely no authority outside their little special field. We find them teaching moral indifference or moral corruption; and their teaching, unfortunately, is sometimes defended in the name of "academic freedom," while any positive instruction in religion and morality by recognized experts in those fields is excluded from the curriculum. In the meantime, while restraints are let down by false teaching, the violence of natural temptations is heightened by false stimulation. A portion of the press and the screen glorify not merely sex but sex disorders, giving the impression that morality, or any control of appetite by reason, is but an antiquated custom "more honored in the breach than in the observance" by the modern mind. Even some newspapers which are received in decent homes occasionally feature lust as news, or as a diversion on the comic page, or as a spicy allurement in the advertisements of public amusements. Obscene literature is dis-

tributed to boys and girls of high school age at a thousand corner drug stores. During the depression, "the pornographic magazines had increased in number and circulation to such an extent that it was necessary in 1938 for the Bishops of the United States to organize a movement to combat them. This Episcopal Committee found more than two hundred, with sufficient circulation to reach every family in the nation, which specialized in featuring illicit love and marital infidelity . . . Scores of them were too filthy to entitle the publishers to the second class mail privilege . . . Cartoons and illustrations contained in these were directly intended to excite lewd thoughts and to make light of lewd behavior. Many of them carried advertisements designed to arouse the curiosity of youth, and to lead them to purchase nude pictures, immoral comic strips, and articles which they would not dare purchase openly . . . Fully one hundred magazines published in the United States had been denied entrance into Canada, and even into England and Australia" (*Christ Losing His World*, by Lon Francis, pp 40-41).

Any attempt to check the flood of filth always results in a hubbub about the "freedom of the press."

But the press has no more sacred right to poison the minds of our boys and girls than distributors of food have to poison their bodies. The common good imposes certain limits upon so-called "freedom." The press and the screen should be constructive forces for civilization and morality. Their function is to build, not to destroy. People are surprised and shocked at the wave of delinquency and crime; they are alarmed at the mounting flood of venereal disease; every possible remedy is suggested, except the only one which can be effective, namely, inculcating respect for the law of God by sound education and constructive cooperation on the part of all the guides of public opinion. Fostered by a vicious propaganda which goes unchecked, these disorders worm their way into marriage, into the home and family life—and when they reach that point, they are at the core of the nation's vitality, the canker is at the heart of the fruit.

Marriage is God's own remedy for the disorders of sex. Common experience proves this. A young man may have had the misfortune of allowing passion and appetite to run wild, escaping the control of reason and the Moral Law; his excesses if allowed to continue would end by killing forever what

is Godlike in his immortal soul. It is often the love of a pure woman which brings him back to his senses. He "marries and settles down." Why? The reason is simple if one takes God's view of human nature. Teach a boy the right use for a gift which is of great value, and he will cease abusing it. The young man who "settles down" morally for marriage has not only found the right use for the sex instinct, but he has found something which almost completely overshadows it, and that is—love. Human love is and will ever be potentially one of the nearest approaches to God that can exist upon earth. Love comes from God; if rightly used, it leads to God. The love of man and woman which is exercised in marriage has two elements; one of these is material, common to man and brute—that is the sex instinct; but the other, incomparably more beautiful, is moral and spiritual, proper to man—and that is made up of self-control, mutual respect, admiration, loyalty, fidelity, self-surrender, ardent desire even to sacrifice oneself for the other.

By common consent marriage is regarded as a sacred contract. Its institution, though founded in nature, is honored by a special mention in Sacred Scripture. Man and

woman in marriage represent the human race; the function they exercise is exercised in the name of humanity, under God. The two parties are dedicated to each other, not on an animal level by mere transient association, but on a human level, that is, by an indissoluble spiritual union, and for life. Love is too sacred a thing in human life to go without its special consecration. Christ raised the natural contract of marriage to the dignity of a sacrament in His Church. When two persons, who belong to Christ by Baptism contract marriage they receive from each other the sacrament of Matrimony; and from that moment they have begun to be to each other what their holy state calls upon them to be through life—not only objects of the most sacred human love, but mutual helpmates on the road to heaven, mutual builders of their lives by the grace of God into conformity with Christ, to the end of eternal happiness with God.

No wonder this mutual help involves sacrifice; marriage is the great school of unselfishness. Over the love of man and woman hovers the hallowed image of the Crucified. That union belongs to Christ; it is a symbol and a consecration. The family is the first school and testing-ground of morality; it is the

hearthstone of the good life. The spiritual fealty which man and woman have pledged to each other calls upon both for the highest moral qualities, which grow brighter when the flame of youth begins to dwindle and its physical charms to fade. Booth Tarkington has said somewhere: "It is love in old age, no longer blind, that is true love. . . . Glamour and jealousy are gone; and the ardent caress, no longer needed, is valueless compared to the reassuring touch of a trembling hand. Passers-by commonly see little beauty in the embrace of young lovers on a park bench, but the understanding smile of an old wife to her husband is one of the loveliest things in the world" (Quoted from the *Reader's Digest*, December 1939, p. 14).

In a good home the children have learned from both parents to love and to practice the elementary virtues, obedience, truthfulness, self-restraint, consideration for others. They have learned them the easy way, by responding to affectionate guidance from those they love most on earth, to the quiet word of a father or a smile from a gentle mother.

Christ loved family life. He had a home, the little house at Nazareth, and a Mother, Mary the Immaculate Virgin. He spent thirty years

of His life in a family. His first miracle was worked to furnish wine for a marriage feast; and His most striking ones was to raise an only son from death to life in order to give him back to a widowed mother. Yes, marriage, family life, home ties—these were dear to the Heart of Christ; for He was both God and Man, and these are given to man in order to lead him to God.

Friends of the Catholic Hour, if all of us could make one wish, obtain one prayer, for our beloved country, the land of our Fathers who believed in God and the Moral Law, would it not be this—that

in this land home life may flourish once more; that the ideal of motherhood may be cherished; that what Pope Pius XII calls "the sweet names of brother and sister" may not become a vanishing memory; that a real home, what Joyce Kilmer calls "a house . . . that has put its loving wooden arms around a man and his wife, a house that has echoed a baby's laugh," may once more be the secure possession of every American? Surely we can all join in that prayer; for the home, the family, and the love that reigns there—love, not only of man and woman, but of parents and children—these are the hearth-

SOCIAL MORALITY

Address delivered on September 24, 1944

At the close of another war in these terms: "I. The Moral Law which his country had achieved victory, the English poet Rudyard Kipling touched a deep and true note in his great *Recessional*, whose closing lines have been quoted by millions:

"Lord God of Hosts, be with us
yet,
Lest we forget, lest we forget!"

Today, as the dawn of victory for the Allied cause is growing toward the full blaze of triumph, we must not forget. The hour of victory is an hour of temptation. It is a time when the Moral Law, which is the law of God, speaks in a quiet but insistent voice to the victors, and demands to be heard in the decisions which they make at the peace table and afterward. For that law governs public and international as well as private and domestic relations.

To-day this principle is beyond dispute. On October 7th of last year, representative leaders from all the religious groups in the United States—Protestant, Catholic, and Jewish—after very mature deliberation, issued an identical Declaration on World Peace. The first of the seven points was stated in

must govern world order. The organization of a just peace depends upon practical recognition of the fact that not only individuals but nations, states, and international society are subject to the sovereignty of God and to the Moral Law which comes from God." This principle has been recognized in other countries as well; and not only by religious groups but by statesmen and intellectual leaders who have begun to plan the new order which must follow victory. The President of the United States, acting not as a religious but as a national leader, called upon all Americans to join him in a prayer to Almighty God on that memorable day, June 6, 1944, when the forces of liberation had launched the invasion of Europe. The day of invasion was by unanimous consent a day of prayer; and by unanimous consent the day of victory must be a day when once again we call upon the Almighty to regulate our counsels by the dictates of His Moral Law.

The basic fact which underlies international morality is the *natural unity of human society*. Even naturally, mankind is a unit, a family. Pope Pius XII said in his first en-

cyclical: "In the light of this unity of all mankind, which exists in law and in fact, individuals do not feel themselves isolated units, like grains of sand, but united by the very force of their nature and by their internal destiny into an organic, harmonious mutual relationship." All men have a common origin in God the Creator, a common nature consisting of a material body and a spiritual immortal soul, a common dwelling, the earth whose resources are intended for the use of all, and a common destiny, eternal life.

When the Son of God came upon earth He gave supernatural resources potentially to all alike. His redeeming Sacrifice was offered for all, to restore to all men the original friendship with God, to make all who should accept Him the sons of God and Himself the Mediator for all His adopted brethren. And to cement this new unit, "This same divine and universal Mediator of salvation and of peace, in the sacred silence of the Supper Room, before He consummated the Supreme Sacrifice, let fall from His divine lips the words which reverberate mightily down the centuries, inspiring heroic charity in a world devoid of love and torn by hate: This is my commandment that you love one another, as I have loved you" (*Summi Pontificatus*). The

supernatural union which is the Kingdom of Christ was not a new alignment cutting across the lines of the natural unity of man; it was an actuation of supernatural forces designed to cement the human race as it was into a new and higher union. It was not confined to any class, or race, or color; it was co-extensive with humanity.

Never has there been a time when we needed more to remember this solid basis of social morality than the time which is now at hand, when the victors who have the power must also have the wisdom and fortitude to make their decisions according to the Moral Law.

What will social and international morality imply? It will imply two things: First, domestic order, the protection of human rights; and secondly, international order implemented by juridical institutions.

An anxious listener once asked a public speaker what demands the Pope would make if he were at the Council Table of the Peace. The reply was startling: "I think," said the speaker, "that the Pope would be very well satisfied with the practical adoption of the principles stated in our Declaration of Independence: We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights . . . That to

secure these rights, Governments form of government without are instituted among Men." Human foreign interference; the right of rights depend on the Moral Law small nations to have access to raw because they are forms of moral materials and resources; the right of inviolability. Their basis is the of private property; the right of dignity of the human person; but men to acquire a competence by the the human person has dignity only work of their hands or of their because he is a creature of God destined minds, and as a consequence the to serve God freely in this right of all men regardless of race life and to be united with Him in or color to a fair opportunity for eternity. A man's rights are found education and employment; the to mean nothing more—and *nothing less*—than the inviolability of right of workers to an annual living his freedom to do the things and wage sufficient to support a family; the right to organize for to use the things which are necessary for him to achieve that God- collective bargaining; the right of given destiny. Our Declaration of all to a social order in which religious Independence is more than a political shall be encouraged and protected— document; it is in its way a all these human rights can be de- statement of natural religion. It fended on principle, but only on will always be revered because it moral principles. They are not will always be true. *Justice*—nat- merely the will of the American ural justice, based on the justice people; they are the will of God, and the law of God; and *Right*— because they are means indicated in natural rights, based on the will of the order of nature for men to God that men should be free to attain their destiny.

to attain their destiny by a practical In the international field the key recognition of the Fatherhood of to peace is a genuine recognition God and the brotherhood of men— of the organic unity of the human these are the backbone of all order, race. No longer must nation be of all liberty, of all government. arrayed against nation and people They are fundamentals of social against people in a sort of jungle morality, and, thank God, also of warfare where tranquility is but a American tradition. breathing space between battles. We

Apply this formula to the rights want the tranquility of order, not which we look upon as the goal and the quiet of exhaustion. Tossed fruit of victory today. The right and bewildered by the recurring of peoples to determine their own crises of world wars, the human

spirit is reaching out for a safe anchorage somewhere. Not only the leaders of the Allied Nations, but the rank and file of common men everywhere realize that safety is to be found only in moral principles. To implement that natural unity, some form of juridical institution must be established. The Holy Father has been pleading for this as one of the conditions of the peace; the leaders of all the Allied Nations have publicly avowed their purpose to obtain it; our Congress has overwhelmingly approved it; and it shall be done. But, there is just one word of caution: The solidarity that we build must be genuine. It must be interior and organic as well as exterior and legal. It must be based on the interior law of justice and charity toward all races and all peoples. This will be difficult for the newly liberated populations who have suffered so long from injustice and hate. It will be difficult for us, for our wounded and disabled men, for the widows and orphans of our honored dead, for all of us who remember the bitter days of anxiety and hardship. Yes, difficult, but absolutely necessary. The world will be governed either by passion or by law. Departure from the law of God and of Christ brought on the storm; only genuine return to that law can give peace that will endure. Any

merely external system of international organization, unless it is inspired by this true Christ-like spirit of justice and charity may become a mere instrument of exploitation, a weapon of the old imperialism, that is, just another gigantic failure.

In the Preface of the Mass of Christ the King, which is celebrated on the last Sunday of October, the Church has this prayer: "Truly it is meet and just, right and salutary, that we should always and everywhere give thanks to Thee, holy Lord, Father Almighty, Eternal God, who didst anoint with the oil of gladness Thine only-begotten Son, Our Lord, Jesus Christ, as eternal Priest and King of the universe: that, by offering Himself on the altar of the cross as a spotless victim of reconciliation, He might perform the sacred office of man's redemption, and after bringing all creatures under His sway, deliver to Thy immeasurable Majesty an eternal and all-embracing Kingdom; a Kingdom of truth and of life; a Kingdom of holiness and of grace; a Kingdom of justice and love and peace."

That is the ideal to which the human race must tend. Is not its beauty fit to allure the hearts of all men of good will? The first step in that progress is respect for the

truth, because it is from the truth voice of the Divine Leader goes out that the Moral Law blossoms as a once more to a weary and erring flower from its root. In the hour of world: "You shall know the truth, victory, at the dawn of peace, the and the truth shall make you free."

THE PURPOSE OF THE CATHOLIC HOUR

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

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

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

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

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

92 CATHOLIC HOUR STATIONS

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