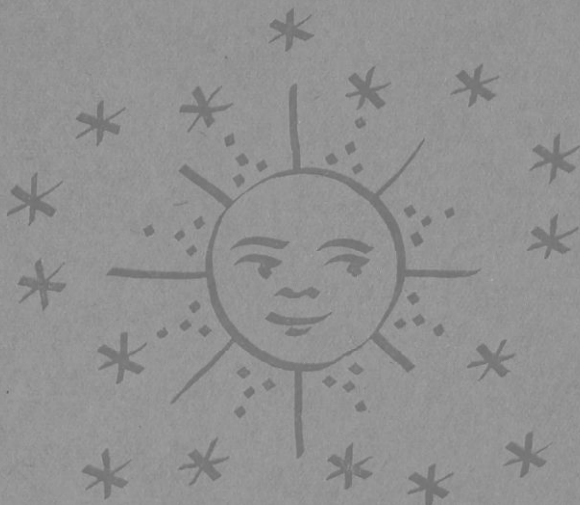


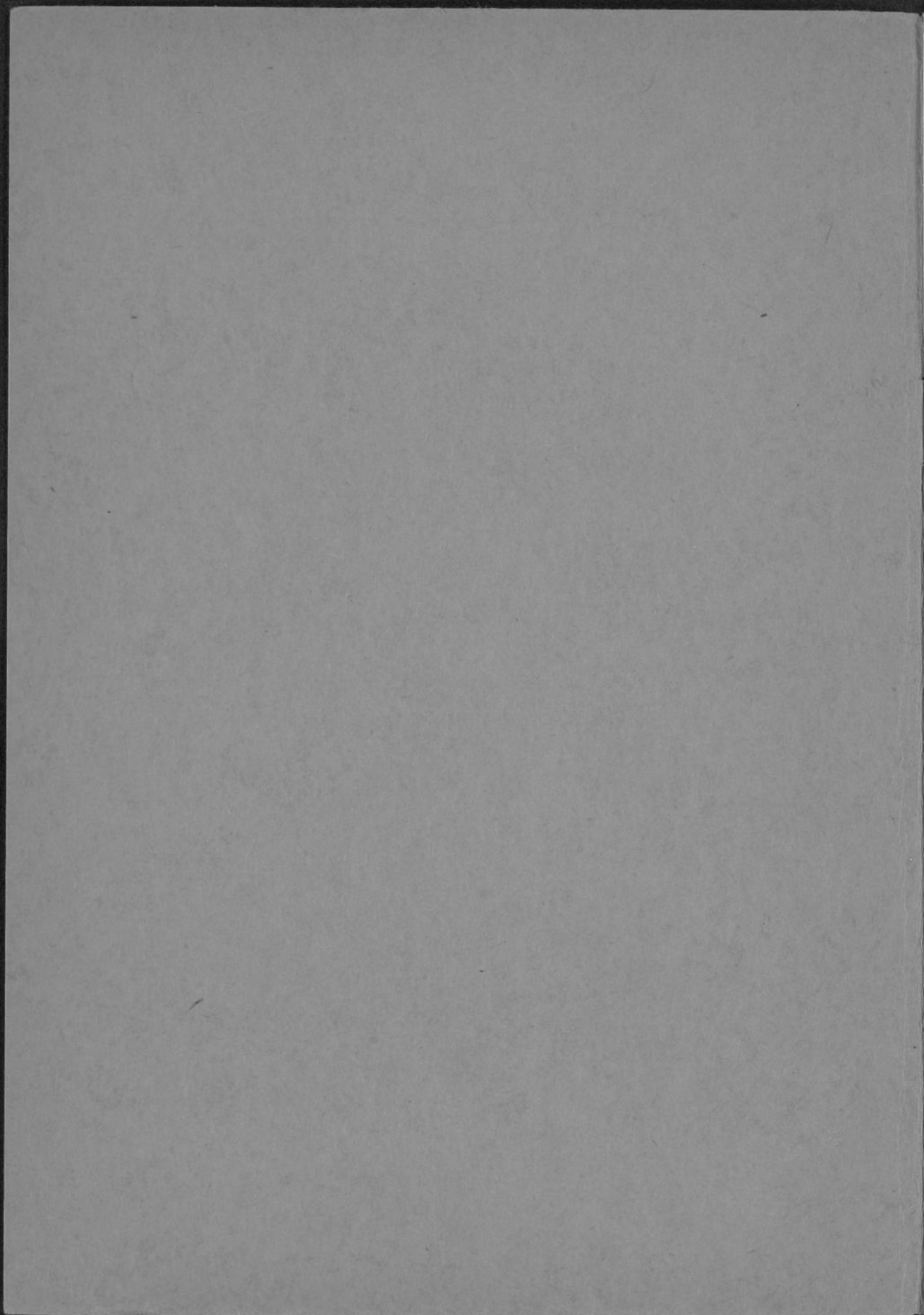
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SAINTHOOD
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AMBROSE J. BURKE
THE CATHOLIC HOUR





SAINTHOOD, THE UNIVERSAL VOCATION

By

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Three addresses delivered in the nationwide Catholic Hour (produced by the National Council of Catholic Men, in cooperation with the National Broadcasting Company), on July 11, 18, and 25, 1943.

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WHAT ARE SAINTS?

Address delivered on July 11, 1943

The word "Saint" is familiar to everyone. To some it may suggest merely a prefix to a name of a city. For others "the Saints" may be only a nickname for a ball club in the American Association. Many people, however, attach a meaning more closely related to the original significance of the word "saint," namely, a person who leads a holy life, who is far removed from the taint of sin, who goes about doing good to others, and who has the strong love of God in his heart.

There are many definitions of a saint. G. K. Chesterton has said that a saint is "one who exaggerates what the world neglects, but needs." An oft-quoted definition informs us that a saint is "a man of conviction who was cannonaded while he was alive and canonized after he is dead." Once a child in a Sunday-school class was asked to define a saint. Glancing at a figure in a stained glass window, the boy made up his own definition, more accurate than he knew: "A saint is someone who lets the light shine through." To our men in the Service the definition of Cardinal Newman should be meaningful, "A saint is a soldier of Jesus Christ." In a strictly techni-

cal sense we reserve the word "saint" for only those blessed in heaven who have been officially recognized by the Church.

Of course, we shall not, for one moment, fail to remember that for every saint mentioned in the calendar of the Church there are thousands of saints in heaven, and upon earth, whose names we do not know. They are like the unnumbered soldiers of the last world-war buried in the cemeteries of Flanders, upon whose headstones are inscribed the words, "Known to God." Saint Paul used the term "saint" to include not only those who had gone to their eternal reward, but also all living Christians. He addressed his epistles to "all the Saints in Rome," to "all the Saints who are in Ephesus," to "all the Saints in Christ Jesus at Philippi."

As Christians we have been familiar with saints all our lives. They are an accepted part of Christian culture. The names we bear make a particular saint our companion and protector. We have become accustomed to wearing saints' medals, to having the likenesses of saints on the walls of our homes

and figures of saints in our churches. In our books of devotion we have found some prayers addressed to and others composed by the saints, which have risen out of their Christ-like hearts, blessed by their lips and sanctified by their usage. We may have had a particular devotion to some favorite saint when we needed special help from God, for enlisting the aid of God's chosen friends is an accepted and approved tradition in the Church.

Yet, for all our familiarity with the saints, we have permitted inadequate, and sometimes false, notions to dominate our thinking. As a result the words "saint," "sanctity," and "holiness" have fallen into a popular disfavor that they do not merit; while the word "sanctimonious" has a decidedly unpleasant meaning, suggesting to some minds pious hypocrisy. On being introduced to a stranger, we would be embarrassed, if not annoyed, should we be described as a "saintly" man or a "saintly" woman, though our discomfort would not come wholly from our humility. The saints, we feel, are all right at a distance; they are all right in heaven where they belong; they are all right when we need someone to plead our cause; but we would not want to live with a saint, much less would we want to be one ourselves.

Such an attitude indicates how little we understand what saints really are. It is hard for us to realize that the saints, even the most exalted in heaven, were at one time men and women like ourselves. We unconsciously place them in a different sphere. We think of them as always in heaven, as if they were born there without ever having lived in this sordid world. Nor is that our only misconception. If we succeed in realizing that the saints in heaven had their life upon earth, we are so dazzled by their halos that we make them out to be something very unlike themselves, superior creatures who went about performing miracles by a spoken word or a wave of the hand. In addition to working miracles, we picture the saints as constantly on their knees, enduring strict fasts, undergoing severe penances, and accepting a hard death by torture. If this is our sole idea of the saints, little wonder that we hesitate to regard them as human beings like ourselves. In this conception they are made supermen of such heroic proportions that we can scarcely accept them as models for imitation. The very deeds of the saints that awaken our admiration overwhelm us in despair of ever following in their foot-steps.

And there are other impressions of saints that we may have, equally



inadequate, but less favorable. These have their origin in isolated anecdotes that we vividly remember from our reading of older pietistic lives of the saints. For instance, to keep high in one's consciousness that Saint Paula, in order to embrace the religious life, sailed away to the East, abandoning her distracted children on the shore, or that Saint Frances de Chantal stepped over the prostrate and protesting body of her son, or that Saint Aloysius never looked upon the face of his mother, does not dispose one to regard the saints with favor. If we recall only such incidents as those, without understanding the motives that prompted them, certainly the saints will be seen in an unfavorable light. They will appear devoid of natural sympathies, if not positively inhuman. Neither is it easy for us of today, who evaluate active social service above other good works, to accept as saints, as the admired friends of God, men and women who retired to caves and desert places or chose to dwell on top of pillars. All such fragmentary information inclines us to reject the saints either on the grounds that they are too good to be real, or too self-centered—we might say, too useless—to be good.

Now, we are not adverse to admit that many practices related in the lives of the saints affect us unfavor-

ably. Some actually repel. Grant that they do, saints are not our exemplars in every way; we are not always bound to imitate them, any more than we are obligated to practice all the counsels of our Lord, as for instance turning the other cheek, or giving away the one coat, or turning our back on our father and mother. Certainly one can find extravagances in the saints as well as in other men. Here is a saint who spent his entire day making endless aspirations; another who, in the spirit of penance, pretended to be a mad man and behaved like one. These vagaries of the saints are not peculiar to their holiness, but to their humanity. To quote Chesterton again, "No men are more different from one another than the saints—not even murderers."

While admitting the heroic achievements of the saints, their occasional miracles, their sometime eccentricities, we do insist that the saints were and are persons—real persons. They were men and women so many feet tall, weighing so many pounds, breathing, eating, feeling, thinking, speaking, and occupied as all of us with the problems of ordinary life. They were "fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, and warmed and

cooled by the same summer and winter."

Perhaps the strongest proof that the saints were of the "earthly" is to be seen in their problem of making a living. There is scarcely any business or trade that has not been practiced and hallowed by a saint. St. Andronicus was a barber; St. Honoratus bought and sold cattle; St. Crispin made shoes; St. Gaudentius was an architect; St. Isidore tilled the soil; St. Ives practiced law; St. Margaret of Cortona made dresses; St. Mortinian was a jailor; St. John of God sold books; Blessed Margaret of Louvain was a barmaid; St. Wilfred baked bread; St. Julian was an inn-keeper. Seventy some saints practiced medicine, among whom were St. Luke, St. Cosmas, St. Damian, and St. Pantaleon. If we have thought of saints as holy men and women always on their knees, "mumbling" prayers for their own salvation and indifferent to the rest of the world and its concerns, in the light of these daily activities of "rich man, poor man, beggar man, thief," we must revise upwards our opinion of the saints. They were practical men and women, who like ourselves pursued various vocations in earning their daily bread.

We have endeavored to present familiarly a few traits of God's

special friends. One question more.

Precisely what was it that made this particular barber, or peddler, or kitchen-maid a saint? The great secret of the saints consists in this: They were "holy" men and women because they were "whole" men and women. The English word "holy" meaning saintly, is derived from the same root as "whole," meaning entire, complete. Not to be holy is to be unfinished, incomplete, to have failed. A saint is nothing more than a whole man, one who has endeavored to follow the injunction of our Lord, "Be ye perfect (that is, complete) as your heavenly Father is perfect." The saints are saints precisely because they have succeeded in "Giving to Caesar the things that are Caesar's and to God the things that are God's." There has been a just balance in their lives, a proper proportion between the legitimate concerns of the world in which they lived and the concerns of God for whom they were destined. If we would become saints, there must be this same balance in our lives. It is not enough that we should strive to be as capable a carpenter as St. Joseph, or as successful an inn-keeper as St. Julian, or as fashionable a dress-maker as St. Margaret of Cortona; we must also be definitely, completely, and wholeheartedly men and women of God.

SAINTS ARE HUMAN

Address delivered on July 18, 1943

Greek mythology gives us the touching story of Niobe, whom the Gods punished for her pride by destroying all her children. Overcome by her grief, Niobe requested that she might be turned to stone so that she would be insensible to her loss. The saints never uttered such a prayer. "They may like St. Paul did not thereby numb and petrify it." For all their holiness, they remained, as nature and God intended them, human beings with all the noble potentialities inherent in their being and at the same time susceptible to the weaknesses that flesh is heir to.

It is easy not to advert to the humanity of the saints. We are so dazzled by their halos and so impressed by the marvelous legends of their great accomplishments that we are apt to look upon them as another and superior race of God's creatures having little in common with ourselves. Nothing is further from the truth. The saints were as much like us as we are like one another. They possessed our common natural endowments, they had likewise our common weaknesses, and they experienced the same daily conflict with self in resisting sin.

When we hear of the willingness of the saints to sever family ties in order to lead a more perfect life, we are inclined to think that they must have had hard hearts or at least to have been devoid of human sympathy. Let the saints speak for themselves. It was St. Anthony who said, "To be a lover of men is to live." Another saint, Francis de Sales wrote, "Truly, there is not a soul in the world, I think, whose affection is warmer, more tender, and, to speak plainly, more loving than mine, for it has pleased God thus to make my heart." St. Bernadette of Lourdes, whose story has become known to millions through the reading of Franz Werfel's magnificent *Song of Bernadette*, gave evidence in her letters of the tender affection that she bestowed upon the members of her family. "Separation from our beloved father," she writes, "is very distressing." And another letter addressed to her sister reads, "My dear sister, I have felt a large part of the pain which your mother's heart endured in losing your little daughter. I assure you at this moment I am very much concerned about your future. Write I implore you and conceal nothing from me." This is how St. Anselm

writes to his relatives: "Souls well-beloved of my soul, my eyes ardently desire to behold you; my arms expand to embrace you; my lips sigh for your kisses; all the life that remains in me is consumed with waiting for you. How can I forget those whom I have placed like a seal upon my heart!" The natural affection of the heart is not stifled by its dedication to God; in the furnace of divine love human affection is purified, strengthened, and made more exquisite.

The saints did not love their fellow men less for loving God more. Their sympathy for others made them exceptionally liberal and broadminded towards all human pleasure and weaknesses that were not sinful. How comforting it is for us to learn that, although the Cure of Ars arose every day before dawn, he confessed that he hated to get up in the mornings. The annoyance of St. Teresa of the Child Jesus with another sister, who while working beside her in the laundry had splashed dirty water upon her habit, awakens in us a fellow-feeling, for we, too, have been irritated by the unintentional blundering of our associates. The saints could all have said with St. Alphonsus that he would be lucky if he could be rid of all his faults a quarter of an hour before his death. The very difficulty that

the saints experienced in overcoming their own faults prevented them from being puritanical towards the weaknesses of others. To an overexacting priest who had complained to St. Philip Neri about the fashion of wearing high-heeled shoes, the Saint advised, "Leave something for the angels. For myself," said St. Philip, "I see nothing wrong with high heels provided they do not trip those who wear them." The saints were not sticklers for trifles, nor were they "kill-joys." St. Camillus enjoyed a game of cards, while St. Ignatius, like King David, could dance and play billiards well enough to win a game for a wager.

We are apt to think of the saints with their heads in the clouds so lost in heavenly visions as to be indifferent to the practical concerns of everyday living. The charity of St. Teresa of Avila never failed the poor who came to the door of her convent, but with the tradesmen who sought her patronage she drove a careful if not a hard bargain. Woe to any peddler who tried his sharp tricks upon her! A good example of the level-headedness of the saints is to be seen in the Cure of Ars. The Emperor had conferred upon him the Cross of the Legion of Honor. When the Prefect of the Department brought the decoration to the

Saint, he no doubt expected that the Cure would give expression to sentiments appropriate to such a holy man. He was not prepared for the very practical question of the Cure, "Is there a pension attached to it?"

Another mistaken notion that we are apt to have is that the saints were gloomy, sad-faced, and humorless individuals. To answer this oft-repeated calumny, we may quote the pun of St. Teresa: "A saint sad is a sad saint." She declared emphatically, "I will have no sour-faced saints!" St. Leonard of Port Maurice recommended to his followers, "Leave sadness to those in the world; we who work for God should be light-hearted." And light-hearted the saints were. Erasmus tells us that St. Thomas More was the happiest man he had ever met. Not even the proximity of death could dispel the joy of the saints. Most of us are like Samuel Johnson, who was so terrified by the thought of death that he forbade Boswell ever to mention the subject. Not so the friends of God. St. Francis of Assisi sang on his death bed. Brother Elias, who stood by, grumbled, "He should rather be thinking of death." But that, of course, was exactly what he was thinking, and so he sang. St. Thomas More did not sing at his execution, but he joked with

the axman about his beard which had grown long during his imprisonment. With his head on the block, he said to the executioner, "Wait until I put aside my beard; that has never committed treason." The saints in any circumstances were joyous because their hearts were right with God.

The one human quality of the saints that we find the hardest to accept is their capability of sinning. Despite so much evidence to the contrary, we persist in regarding the saints as perfect creatures incapable of committing any wrong even if they wanted to. Yet, only a slight familiarity with any saint should help us to realize that in the problem of temptation to sin the saints were as human as any of us. Saints could commit sin, and they actually did. Judas was a saint until he succumbed to avarice; St. Peter, notwithstanding that he had been warned beforehand, sinned against faith in denying his Master; St. Thomas refused to believe in the resurrection and in the divinity of Christ until he could see the risen Jesus with his own eyes; the penitent Magdalene had lived a life of sin before her conversion. From his *Confessions* we learn that St. Augustine had yielded to gross sins of the flesh. For many years St. Margaret of Cortona was the mistress

of a nobleman and had a daughter born out of wedlock. St. Camillus, soldier of fortune, practiced most of the vices of the camp. His biographer says of him that the chief consolation afforded his wife was that he was seldom at home. But there is no need to belabor this point; the truth is evident that saints could and did sin.

In speaking of the frailty of the saints, it is not my purpose to belittle them or to make light of their achievements, but to help us realize that beneath their halos and the legends of miraculous deeds the saints possessed our common humanity and common weaknesses. We lower the saints to our level in order that we may be encouraged to attempt the ascent to theirs. After St. Ignatius Loyola had finished reading the lives of the saints he exclaimed, "What is to prevent me from doing what these have done?" That should also be our

prompt response: What is to prevent us from doing what the saints have done? If they are like us in so many ways, not even sin-accepted, why cannot we with the help of God's grace become like them in the one essential that makes them different, their holiness of life?

Can we become saints? We not only can, but must. What other alternative is there? Either we lead good lives upon earth and become saints, or we lead sinful lives and join the company of the damned in hell for all eternity. But what about purgatory? Purgatory is for the saints alone; the damned never enter its portals. Eventually there will be but two states; purgatory will cease to be; there remain heaven and hell. Between these alternatives there can be no question which we must choose. If we wish to avoid the one and secure the other, we must become saints!

WE ARE ALL CALLED TO BE SAINTS

Address delivered on July 25, 1943

Almighty God has no stepchildren! Endowed with an immortal soul, every man born into this world awaits a great destiny, a life of supreme happiness among the everlasting mansions of God, with the saints for his intimate companions. Whether one is a Catholic, a Protestant, or a Jew—all of us have the same ultimate vocation. We are all, in the words of St. Paul, "called to be saints." It is, then, a universal vocation, a common destiny, the one "must" of all human concerns, for to fail here is to fail completely, miserably. "There is but one grief in the world—not to be a saint."

Yet this blessed state is assured us only on the condition that we begin and develop sainthood here upon earth. As an incentive to our wanting to acquire sanctity, we have dwelt largely on the humanity of the saints who have pointed the way before us. What they with all their weaknesses have perfected, we can accomplish; what they have achieved, we must attain. To this simple but profound truth we can not permit ourselves a vague, meaningless assent; we should believe it and act upon it with total

conviction. Not only can I become a saint; I must become one.

Is it not strange that men recognize the need of effort in every activity except that of personal holiness? The successful merchant is tireless in his effort to satisfy his customers; the manufacturer spends great sums of money in research to improve his product; the conscientious doctor keeps abreast of the latest operative techniques and the latest advances in medicine by reading the journals of his profession and by observing the practices of his associates. There must be sustained and continued effort in the world of art, in business, and in the professions if there is to be progress in secular vocations. Why, then, is not this truth as readily accepted, that each man must strive constantly to advance in his first and most important business, that of sanctifying his own soul! Sanctity is not to be obtained in a moment by a single act of the will; it is the accomplishment of a lifetime of endeavor. A saint is a sinner who keeps on trying.

Human effort, however, is not enough. We can not lift ourselves

to heaven by pulling on our own bootstraps. If we have learned that the saints were very human, were, indeed, made of common clay, we must also have surmised that they were activated by some mysterious power, strengthening, ennobling, and sanctifying their endeavors. This transforming influence is nothing other than the grace of God promised by our Lord to all of us. "My grace is sufficient for thee" (2 *Cor.* 12:9).

There is a familiar saying that all of us have used to explain our initiative in going after what we want: "Heaven helps those who help themselves." We must not ignore, as we usually do, the first part of this axiom, "Heaven helps," for without the divine assistance all human efforts to acquire virtue would fail. Sanctity is to be achieved only by persistent human endeavor aided by the grace of God. The seventeenth-century philosopher and mathematician, Blaise Pascal, recognized this when he stated, "To make a saint, it must be by grace; whoever doubts this does not know what a saint is, or a man."

Convinced, then, that we must become saints and knowing that sanctity is to be achieved by our efforts aided by God's transforming grace, how should we proceed? Too many persons want to start at

the top of the spiritual ladder instead of at the first rung. With the best of intentions they aspire to topflight sanctity. They long for the heroic, the spectacular; perhaps, secretly, they would like to perform miracles. They envisage as essential to holiness long prayers, great mortifications, and heroic labors performed exclusively in God's service. Their error is that they mistake the unusual for the essential.

Most of us have little opportunity for the heroic. Our lives are circumscribed by routine. We must get up at a certain time each morning; we require food and drink at regular intervals; we have our appointed tasks to perform; and we should provide some time for recreation of mind and body. The mere listing of such activities sounds dull and commonplace. Can I merit heaven by such an existence? Wise and saintly men say that I can. Authorities on the spiritual life give us as the first precept this simple advice: "Be what God intended you to be, and do what He intended you to do." Cardinal Newman puts it this way, "If we wish to be perfect we have nothing more to do than to perform the ordinary duties of the day well." "Be ye perfect" does not mean doing extraordinary things, but doing ordinary things well. We do not need

to go beyond the round of everyday tasks to find the means of sanctifying our lives. If we neglect our duties, no matter how much mortification we may practice or at what length we may pray, we shall never become saints. As St. Frances of Rome has said, "It is most laudable in a married woman to be devout but she must never forget that she is a housewife; and sometimes she must leave God at the altar to find Him in her housekeeping." What St. Frances recommends to the housewife, we may apply to our own occupation, whatever it may be. Basic, rockbottom holiness may be reduced to a simple formula: "I can be a saint if I do what I ought to do, when I ought to do it, in the manner I ought to do it, and for the motives I ought to do it."

Certainly "what I ought to do" will include prayer and self-denial. The necessity for these good works needs no proving argument, but it may come as a surprise to many that even our recreations can and should be a means of sanctification. Legitimate pleasures, precisely because they are legitimate, can be enjoyed in a holy manner. Probably all of us have heard the story of St. Charles Borromeo. One day while playing billiards, he was asked by a companion, "What would you do if you knew that the last judgment would take place in an

hour?" The Saint replied, "I would continue the game because I began it with the intention of honoring God." Even our Lord enjoyed the companionship of His chosen friends, and He frequently sought the restful comfort of the house of Lazarus in Bethany. An authority on the spiritual life has written: "I can be a saint on the dance floor, just as I can be a saint in church; I can be a saint at the beach, just as I can be a saint on my knees praying; I can be a saint reading a novel, just as I can be a saint reading the Bible; I can be a saint in the theatre or at the movie, just as I can be a saint in the solitude of my room; I can be a saint eating ice-cream, just as I can be a saint keeping a black fast. If I am not a saint at these times, the only reason is—either I have a false notion of holiness, or the dance, or the novel, or the show, etc., is bad and unfit for me."¹

Yes, we can and should be saints not only on our knees in church, but at work, at play, at our meals, or in bed asleep. Everything that we do, sin excepted, can be made pleasing to God and meritorious for heaven. St. Paul long ago told us how to sanctify all our actions: "Whether you eat or drink, or whatsoever else you do, do all to

¹ Francis P. LeBuffe, S.J., "Hard-headed Holiness," *America*, 48:233.

the glory of God" (1 *Cor.* 10:31).

It is a glorious vocation to be a saint! At the present we are as pilgrims compelled to travel in a foreign land. To travel, but not to wander aimlessly. Others have gone before and have blazed a trail for us to follow. The signs that they have left along the road tell us, "We too have passed this way." They are the saints already safe in our true Home, secure forever in the arms of our loving Father. This joyous state of sainthood, to which all of us are called, has been described by Myles Connolly in his charming story *Mr. Blue*.

"When the day comes that the sky is emptied of stars, and the sun is black, and the distraught winds have only the void for their lament, I am sure that somewhere men will be merry together, somewhere good hearts will greet good hearts, and somewhere our dreams of unbroken love and good talk and laughter will come true. This is a glorious Somewhere, and it is far nearer to us than the stars. There Our Lady

talks of children to unknown mothers who taught their many children the love of her single Son. There Saint Joseph is a man among peasants. There Xavier is home from his wars, and there Suarez and Aquinas have their arguments over. There Thomas More swaps jests with the older Teresa, while the younger Teresa gathers her roses. There Saint George boasts of his conquest of the dragon, and mayhap the Good Thief listens, or mayhap he hears little Saint Francis singing his songs. It is a good place, this Somewhere. It has been called Paradise. It has been called the Tavern at the End of the World. And it has been called Home."²

And as we finish this series of talks on the Catholic Hour, it is my earnest prayer that we may all meet eventually in that Somewhere; there, as saints, to become acquainted with one another; there with God, to be at Home.

² Myles Connolly, *Mr. Blue*, New York, The Macmillan Co., 1928.

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.

89 CATHOLIC HOUR STATIONS

In 41 States, the District of Columbia, and Hawaii

Alabama	Birmingham	WBRC	960 kc
	Mobile	WALA	1410 kc
Arizona	Phoenix	KTAR	620 kc
	Tucson	KVOA	1290 kc
	Yuma	KYUM	1240 kc
	Little Rock	KARK	920 kc
Arkansas	Fresno	KMJ	580 kc
	Los Angeles	KECA	790 kc
	San Francisco	KPO	680 kc
California	Denver	KOA	850 kc
Colorado	Washington	WRC	980 kc
District of Columbia	Jacksonville	WJAX	930 kc
	Lakeland	WLAK	1340 kc
Florida	Miami	WIOD	610 kc
	Pensacola	WCOA	1370 kc
	Tampa	WFLA-WSUN	970-620 kc
	Atlanta	WSB	750 kc
	Savannah	WSAV	1340 kc
Georgia	Boise	KIDO	1380 kc
Idaho	Chicago	WMAQ	670 kc
Illinois	Fort Wayne	WGL	1450 kc
	Terre Haute	WBOW	1230 kc
Indiana	Wichita	KANS	1240 kc
Kansas	Louisville	WAVE*	970 kc
Kentucky	New Orleans	WSMB*	1350 kc
	Shreveport	KTBS	1480 kc
Louisiana	Augusta	WRDO	1400 kc
Maine	Baltimore	WBAL	1090 kc
Maryland	Boston	WBZ*	1030 kc
	Springfield	WBZA*	1030 kc
Massachusetts	Detroit	WWJ*	950 kc
Michigan	Saginaw	WSAM	1400 kc
	Duluth-Superior	WBCB	1320 kc
Minnesota	Hibbing	WMFG	1300 kc
	Mankato	KYSM	1230 kc
	Rochester	KROC	1340 kc
	St. Cloud	KFAM	1450 kc
	Virginia	WHLB	1400 kc
	Jackson	WJDX	1300 kc
	Kansas City	WDAF	610 kc
Mississippi	Springfield	KGBX	1260 kc
	Saint Louis	KSD*	550 kc
	Billings	KGHL	790 kc
Montana	Bozeman	KRBM	1450 kc
	Butte	KGIR	1370 kc
	Helena	KPFA	1240 kc

89 CATHOLIC HOUR STATIONS

In 41 States, the District of Columbia, and Hawaii

Nebraska	Omaha	WOW	590 kc
New York	Buffalo	WBEN	930 kc
	New York	WEAF	660 kc
	Schenectady	WGY	810 kc
North Carolina	Charlotte	WSOC*	1240 kc
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