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FAITH

by

Rev. Vincent F. Kienberger, O. P.



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Six addresses delivered in the Catholic Hour, produced by the
National Council of Catholic Men, with the cooperation
of the National Broadcasting Company and its
associated stations

(On Sundays from August 12 to September 16, 1934)

- I. The World Knew Him Not.
- II. His Own Received Him Not.
- III. They Invited Him Hence.
- IV. They Walked No More With Him.
- V. They Asked of Him a Sign.
- VI. They Rejected Him.



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Bishop of Fort Wayne.

Dedicated to
Sister Mary Claude, O. P.,
my teacher

FOREWORD

One of the finest contributions to cultural life in America has been made by the National Council of Catholic Men in producing the weekly broadcast known as the Catholic Hour. Sunday after Sunday, the most distinguished pulpit orators of the United States have been heard over the ether waves bringing the sublime message of Jesus Christ to a troubled populace.

St. John complained in his Gospel that the Redeemer came to His Own and His Own received Him not. This was the great tragedy of the Jewish race; they rejected Christ. Their tragic error bids well to be repeated in the twentieth century by many races.

He is the Prince of Peace; and this age saw the world crucified by the greatest of all wars. Pope Benedict XV pointed out to the embattled nations that they were caught up in the vortex of mutual destruction because there was no room for Christ in the chancellories of Europe.

He is the Friend of the Poor; and poverty is despised and ground under heel by the magnates of earth. To despise poverty is to despise Him Who willed to be born as an example to the human race.

But one sincere voice has been raised in defense of peace and in behalf of the poor and that is the voice of the Vicar of the Prince of Peace and the Vicegerent of the Friend of the Poor. The Catholic Hour has sought to make that Voice better heard and better understood.

The tragedy of the rejection of Christ has been the theme of the radio addresses of the Reverend Vincent F. Kienberger of the Order of Preachers. Nothing could be more timely for this day and age. Thousands heard Father Kienberger's clear, crisp logic dissect this error of the twentieth century and point out a remedy for the ensuing evils. But there are many other thousands who should hear his challenging message.

I am delighted therefore to hear that the sermons of Father Kienberger are to be issued in printed form. Many, especially our priests, are acquainted with his devotional articles as they appeared in *Emmanuel*. It affords me great pleasure as Protector of the Priests' Eucharistic League to prefix this brief foreword to the work of one who has labored so faithfully and diligently to make the Eucharistic Lord better known and better loved.

May his present message bring back to the feet of Christ many who have hitherto rejected Him.

✠ JOSEPH SCHREMBS,
Bishop of Cleveland.

Cleveland, Ohio,
Feast of St. Edward,
October 13, 1934.

THE WORLD KNEW HIM NOT

Address delivered on August 12

The Great Door of Heaven opened. The King appeared. It was "he that hath the key of David; he that openeth, and no man shutteth; shutteth and no man openeth." (Apoc. 3:7) David's Key-bearer was no Lord of earth. He was the King of Heaven. He was truly God of all. On His garment was written: "He is Lord of lords, and King of kings." (Apoc. 17:14) No earthly lord was Jesus Christ but true God of true God.

In the council of the Most Adorable Trinity it had been decreed that He was to preach the Kingdom of the true God to the chosen people and to win pagan hearts which had made gods unto themselves of sticks and stones and of their own dank lusts and passions. He spoke invitingly to the children of Abraham: "Come to me. . . and I will refresh you." (Matt. 11:28) He wistfully cried to the pagan nations: "I will give you a new heart." (Ezech. 36:26)

He was to come with blessings. Isaias had foretold: "Tell ye the daughter of Sion: Behold thy Savior cometh." (Is. 62:11) The Son of God would not go to His people in the tawdry trappings of an earthly sovereign. He would come to them as a little child, His Godhead concealed in human flesh. Meekness was the precious fiber that was woven on the loom of the Holy Ghost for the fashioning of the Sacred Garment of His Humanity.

In the fulness of time the Archangel Gabriel was sent to earth as herald of the King Who would come unknown. The Angel searched for a white robe for his Sovereign Who would come veiled in human flesh. Gabriel found it at Nazareth. So

the Son of God, the Eternal King, deigned to empty Himself and clothe Himself in the unstained flesh of the Rose of Sharon.

While He tarried within the cloister of Mary Immaculate, there was woven a mantle for His sojourn on earth. From Mary's chalice heart the Blessed Christ borrowed the Virgin's blood, becoming thus a brother to man, His creature, and blood-kin of the children of men.

At Bethlehem He was born unnoticed by the world to which He came. He Whom the heavens could not contain was sheltered in a stable, hid in the Judean chalk-hills. To His first public audience were summoned, among others, poverty-stricken shepherds. Their meekness was like unto His. They too lived unknown lives.

The Bethlehem days were shortened by the jealousy of a hate-maddened monarch. So to Egypt this Exile of Heaven was carried to become an exile on earth. He rested beneath the shadow of the Sphinx; He Who was to answer the world's riddles and become the Divine Oracle of every man's questioning. He lived hidden, quiet years in Nazareth, yet His Divine Royalty was unrecognized. Wordly man passed unknowingly Joseph's home where the roses swung their censers by the door. They saw in the youthful Christ the comeliest of the sons of man.

As their wordly gaze met His, they failed to see that through His eyes shone the oneness with His Father, and that behind His Royal Brow there dwelt the fulness of the Godhead. They did not discern that He was the Prince of Heaven. They were of the earth, earthly. They could not envision the lush harvest which the Second Springtide

would bring because the Word was made Flesh and dwelt amongst men. So He became known to the world as He was recognized by the Nazarenes, as "the Carpenter's Son." (Matt. 13:55) Indeed the world knew Him not.

Then came the time to preach the Gospel of the Kingdom. Another herald of the King appeared. Not an angel as was Gabriel, but the son of Zachary and Elizabeth, crying: "Do penance: for the kingdom of heaven is at hand. . . *Prepare ye the way of the Lord!*" (Matt. 3:2-3) The preaching of the Precursor indicated with startling definiteness the nearness of the Blessed Christ. Some beheld in John the Baptist the long-sought Messiah. He assured the delegation of the Sanhedrim: "I am not the Christ." (John 1:20) Soon after, "Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan." (Mark. 1:9) Simon Peter has written of the scene: "We have not by following artificial fables, made known to you the power and presence of our Lord Jesus Christ, but we were eyewitnesses of his greatness. For he received from God the Father, honor and glory; this voice coming down to him from the excellent glory: This is my beloved Son, in whom I am well pleased; hear ye him." (2 Peter. 1:16-17)

But the power and presence of the Lord Jesus were lost upon the wordly of His own time. They heard His Voice but they did not hearken long. They denied His power; they were ignorant of His Divine Presence. They beheld in Him a good man, a holy man, or perhaps even a prophet. Their eternal destiny did not concern them. They heard His doctrine, revered it the while and then they forgot. They witnessed His miracles, and glor-

ied in that so great a power was given to man. They failed to see in the Blessed Christ, the Eternal Son of God, the Divine Saviour of mankind. How poignant was the grief of Saint John as he wrote that all posterity might read: "He was in the world, and the world was made by him, and the world knew him not." (John. 1:10)

Curious folk gathered about the Master at the cross-roads, on the shores of Genesareth, in the crowded mart. But their curiosity led them away from the paths of faith. Many minds were centered upon the permanence of an earthly Jerusalem filled with material delights. But they were not converted to Christ. Others sought merely to destroy Him. For His life was an open rebuke to their infidelities. His words stung their conscience-tortured souls. His doctrine foretold their impending doom.

Hatred lined the faces of these worldlings like the rust that eats an iron core. Plottings came. They planned the most ignominious death which the human mind had yet devised. They sought a method of torture which was the most exquisite form of brutality. And all this that the world might forget this Son of Man Who said that He was the Son of God.

The Blessed Christ lived unknown by the world He had come to save. Unknown by the hearts He would heal. He died unknown. Unknown? Save to the few who believed. For them and for all men He rose from the dead and remains with us in the Sacrament of Meekness. He offers Himself under the appearance of white bread and with His Own Body and Blood feeds and solaces His friends.

Thus He remains today, the veiled God, hidden

from the surging crowds, hidden under the appearances of wool-white bread, waiting for the faithful friends, the bruised hearts and the contrite, the worshippers and the petitioners. Hidden in the Sacrament of the Altar, He still holds court for His friends, because only His friends can recognize Him. Faith is the boon He has granted them.

The Eucharistic Christ still walks the roads of life, helping the feeble, protecting the defenseless, renewing courage for the battle. Yet many still see in Him only a "stranger in the land, and . . . a wayfaring man turning in to lodge." (Jer. 14:8)

Though the Eucharistic Lord holds sequestered court on earth, pages and maid-servants, are always waiting on Him in Heaven. They bear to the eternal Mercy-seat the prayer-scrolls inked in the heart-well of life. They are the barristers of Heaven, advocates before the Immortal King. They plead the world's cause before the Throne of God. Every age, every decade, has sent a chosen one to be enrolled. Every condition of life has presented candidates. There are child-saints, soldier-saints, saints of the bed of pain, sainted mothers, saintly fathers, virgin-saints. Even a repentant Magdalen kneels before the Christ Whom the World forsook.

Tarsicius, who died bearing Christ in his heart and Christ in a burse on his breast, is close to the King. Agnes who bowed to the headsman's axe, Imelda who longed so for her Eucharistic Lord, kneel among that child-choir. There are always lilies for the King: Agatha, Cecelia, Joan of Arc made warrior by the ichor of Christ in her veins, and that exquisite bloom earth gave Heaven only a few years past, the Little Flower.

Among the martyrs is Sebastian, cheerfully baring his breast to the arrows, since Christ was buckler to his heart. There is John of Gorcum, bearer of the Sacred Pyx, who went unknowingly on his own sick call. Countless men of Eucharistic fire, like Father Miguel Pro, and the hidden saints of the bed of pain, have offered their hearts for setting in His diadem.

There are unknown mother-saints, heroic in their faith in Jesus and His Eucharistic Presence; father-saints whose prayers arise cloud-wise to the Throne where Jesus reigns. There are virgin-saints whose zeal for Jesus veiled in the Tabernacle has chiselled their lives to an ivory image of His love. The saints have known the Hidden God of the Sacrament Most Holy. They have essayed to make honorable amend to the Eucharistic King Who lives now veiled in the Tabernacle, Who is here in this world though the World may know Him not. He will not say to them: "Thou hast not known me." (Is. 45:4)

Christ came. Christ died. And Christ rose from the dead and ascended into heaven. But as He promised, He returned to stay with us always, until the end of time. He stays with us. He is in the hearts of men by essence, by presence, and by divine power. A fourth way He stays, with those who bow to the lightness of His yoke. By essence, continuing men as men; by presence, in knowing so intimately men as men; by power, in giving men the strength to act as men. And, to those who kneel in loyalty, He lives the life of the Lover with His beloved, strong in the sweet strength of sacramental ecstasy.

HIS OWN RECEIVED HIM NOT

Address delivered on August 19, 1934.

Two thousand years ago, through the virgin gate that was Mary, a King entered the city of the world for His brief sojourn with men. No stranger greeting ever met a King. In place of royal trappings, swaddling clothes; in place of diadem, a bed of straw. In place of courtiers, shepherds knelt before Him.

Years sped by—the years of the King's sojourn. Some believed His claims to their allegiance. So many more did not. His Father's ambassadors—the Pharisees—betrayed Him. And the King met death on a criminal's gibbet.

But death did not play havoc with His claims. This was no pseudo-King, no pretender to the Crown. He was more than the Heir Apparent. He was Christ—the Anointed—the only Son of the Divine Father, Immortal and Omnipotent.

Yet He held His court in a tiny place, in a tabernacle. Through the ages He sent forth His unremitting call: "Come to Me. I am your King!" A heedless world rushed by—into life—straightway to death. They could not stop for obeisances. The King was disconsolate.

But always there were some to comfort Him. He needed no counsellors, for He was Wisdom itself. But He did so earnestly desire friends. He had His court—His priests and His people. They, too, were a "holy priesthood." (1 Peter 2:5) His heart longed for the homage that was His by right. All His people did not acknowledge Him. He would

not order out the numberless cohorts of angels at His command to force the sulky ones to their knees. He was a king whose scepter was love. He beckoned with it. If people scorned it, He grieved. But he did not force their homage.

During the years of His sojourn on earth, the Master manifested His unrequited love for man in singular and divers ways. He blessed His people with His loving ministrations. No prophet had ever come with so yearning a heart, so understanding a mind, so patient a will. All He asked was a return of love. His miracles were proof that loving service was His by right.

On a certain day as the Master approached a city of the Samaritans, "they received him not, because his face was of one going to Jerusalem". (Luke 9:53) The disciples, incensed at this indignity, gave bitter expression to their indignation, saying: "Lord, wilt thou that we command fire to come down from heaven, and consume them?" (Luke 9:54) The Blessed Christ rebuked the two sons of Zebedee for their harshness: "You know not of what spirit you are. The Son of man came not to destroy souls, but to save." (Luke 9:55) These sons of Zebedee, James and John, were witnesses at Gethsemani to Peter's impetuosity when he struck Malchus, servant of the high priest, and cut off his right ear. Peter had just heard the Master's prayer to the Eternal Father: "Of them whom thou hast given me, I have not lost any one." (John 18:9) It was again the prayers for souls but that prayer had been lost on Simon Peter. Then the pitying Christ healed the wound caused by Peter's violence. He would manifest love in the face of Peter's turbulent

anger. In the hour of betrayal, Jesus showed forth pity when none was offered Him in return.

The unexpectedness of Christ's charity seemed lost upon the people. Yet they never lost the memory of His overpowering love for His own. They flocked to Him. After the Master had come into Peter's house and had cured his wife's mother, multitudes came begging some boon. "He cast out the spirits with his word: and all that were sick he healed." (Matt. 8:16)

The articulate testimony of the people in the face of His miracles did not change many of the hearts He had come to win. Were they bereft of the faith of the Samaritan woman who, after one conversation with Jesus, could call her townsfolk and say: "Is not he the Christ?" (John 4:29) The Pharisees did not follow the example of Nicodemus and pronounce an act of faith like unto his: "Rabbi, we know that thou art come a teacher from God". (John 3:2)

The faith of the woman who touched the hem of His seamless robe finds its counterpart in the loving fidelity of the children that hurried to Him and held Him a willing captive on the road up from Perea. Youth too flocked to His side. Boys were filled with a new fire of devotion to the Christ Who demanded holiness of life. Girls kept their souls pure as the angels' wings because He had said that only the pure of heart would see God. The Roman centurion felt unworthy in His presence. He despatched ancients of the Jews to beg a miracle of Jesus in favor of his palsied servant. These envoys forgot their prejudice and pleaded with the Christ: "He is worthy that thou shouldest do this for him. For he

loveth our nation; and he hath built us a synagogue". (Luke 7:5)

There were sinners, some learned, others unschooled, who hung about the fringe of the crowd as He preached. They sought a look of forgiveness from Him. They awaited but a word which, miracle-like, would change the whole chart of their misshapen lives.

But there were His bitter enemies who plotted, at every new miracle, to trap Him. Puny men, men whose searching eyes sought to find a flaw in His utterances and in His actions. Men whom He had bested in argument. Men whom He had excoriated in His just anger at their labyrinthine interwindings through the simplicity of His Father's law. Men to whom phylacteries were an ornament instead of a guiding rule to holiness. Men who were hopelessly lost in ceremonialism. Men who dared not set upon Him in broad daylight.

These men were His avowed enemies. Once they surrounded Him on Solomon's porch and with determination sought an answer that the Blessed Christ knew meant death for Himself. "How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly." (John 10:24) Their insistence was unfriendly. They sought not to know His nature and office. He had openly disclosed Himself as the Messiah to the Samaritan woman and to the man born blind. They persisted in their unbelief in spite of His miraculous works and revelations. The insolent enemies of Jesus took up stones when He proclaimed His Messianism. For Jesus recalled their attention to His allegory of the Good Shepherd which had so captivated the minds of all that none

had forgotten it. His regal calm was in sharp contrast to the malicious insistence of His critics. His words clearly show His courage: "The works that I do in the name of my Father, they give testimony of me. But you do not believe, because you are not of my sheep." (John 10:25-26) When the Master added: "I and the Father are one," (John 10:30) He openly declared His divine nature. That sacred text meant one single thing, one only, God. This pivotal doctrine of Christianity was enunciated in the simplest but most telling language. It was the culmination of the Blessed Christ's pronouncements.

His enemies could no longer advance an argument. They resorted to plotting that would bring about His death. His noble attitude and enlightening speech caused the stones to fall from His enemies' hands. But His calm and convincing speech started fires that lit the torches of the murderers who shackled Him at Gethsemani. The glare of those smouldering fires burst forth in conflagration at the resurrection of Lazarus, the greatest miracle of the Blessed Christ's public ministry.

Their very kinsman, He was aware that He spoke a truth: "A prophet is not without honour, but in his own country, and in his own house, and among his own kindred". (Mark 6:4) These words He spoke to His own townsfolk and kinsfolk. The machinations of the Judeans who opposed Him brought not as swift a thrust to His Heart as the incredulity of His neighbors, friends, relatives. The wordly-minded Pharisees and Sadducees might cry out in the streets of Jerusalem: "Thou hast a devil" (John 7:29); but that His own should not receive

Him was unnatural. Surely a fellow-countryman would proffer Him the considerateness of interest in His words. The human heart would demand that courtesy.

Visualize the Master returning to His beloved Galilee to visit again His home in Nazareth. He realized the obloquy that hung over His homeland. Men said: "Doth the Christ come out of Galilee?" (John 7:41) Hence Nathaniel hesitated to become an Apostle. For he queried: "Can any thing of good come from Nazareth?" (John 1:46)

Prejudice, the characteristic of small minds, held the Christ powerless to convert the multitude. For they said: "We know this man, whence he is: but when the Christ cometh, no man knoweth whence he is". (John 7:27) But on Good Friday fame came to the town when Pilate wrote the title: "Jesus of Nazareth". (John 19:19) From that day Nazareth was lifted from the obscurity of the villages.

Surely at Nazareth the greatest welcome should have awaited the Master, for upon no other place did He desire to grant the favors of Heaven in greatest measure. But it had become the first center in Galilee of antipathy to His holy cause. "He came unto his own, and his own received him not." (John 1:11)

The incredulity of Nazareth is told by the Evangelist: "And coming into his own country, he taught them in their synagogues, so that they wondered and said: How came this man by this wisdom and miracles? Is not this the carpenter's son? Is not his mother called Mary?" (Matt. 13:54-55)

In the Nazareth synagogue Jesus unrolled the parchment on which was written the prophecy of

Isaias concerning the Messias. Then He read the sacred texts. All eyes were fixed upon Him as He commented on the prophecy. Only one line of His address is preserved: "This day is fulfilled this scripture in your ears." (Luke 4:21) It meant: "I am the Messias, the Redeemer, the Consoler, and the Deliverer foretold by the Prophet." The Nazarenes at first delighted in their townman's eloquence. But soon their impressions changed after Christ had calmly spoken in answer to their remarks. He would work no miracles in answer to their demand. He sought faith, not curiosity. The infuriated crowd dragged the gentle Nazarene out of the synagogue, then out of the village. They planned to hurl Him from the brow of the hill. "But he passing through the midst of them, went his way." (Luke 4:30) His own had repudiated Him.

THEY INVITED HIM HENCE.

(“The Gerasens besought him to depart from them”—St. Luke 8:37)

Address delivered on August 26, 1934.

In the beginning, God gave to the first father of us all and to his spouse a delectable home in a garden. They were happy as innocent hearts are always happy. Then came the tempter. We can read the sequel in our own souls.

There came a blight of ashes. The beautiful things turned gray and somber. The children of Eve quarreled, murdered, separated. New races sprang up, each with its own guilty history. Gods were conjured out of earth and metal—even of sin did they fashion them. There were gods to cruelty, gods to flesh, gods to every passion, whim, caprice of man. Murder, lust, rapine, all were dominants in man's heredity.

There was Sodom and its rotting lust; there was a Greece with great intellects and dark passions; there was a Rome with pride of Lucifer. Even the sole sanctuary of truth, Jerusalem, lapsed. For hearts were hard and the flesh was strong. And the world was laid to ashes that even the terrible laving of the flood could not wash away. All this woe because of sin.

The Son of God beheld earth's misery. He desired to blot out the handwriting on the wall. To the Jews, a pastoral people, the Blessed Christ came as the Good Shepherd. His mission was to the lost sheep of the House of Israel. He once remarked: “The Son of man is come to save that which was

lost". (Matt. 18:11) Golden words these, for they form Christ's first and greatest mission of His Life. Any soul threatened with being lost was the object of His primary solicitude. His followers knew that perishing souls were always His first concern. His later disciples, notably Saint Paul, held fast to Christ's motivation. "Destroy not him", warns the Apostle of the Gentiles, "for whom Christ died." (Rom. 14:15)

The Master lived up to His Holy Name: Savior. Salvation was to be for all the people. Most of all, the poor were to have the Gospel preached to them. This was one of the characteristics whereby men would recognize the Messias.

The Blessed Christ loved the office of the Good Shepherd. He explained the duties of the shepherd and the perils of the sheepfold. This discourse was not lost on the Jews whose forebears had been shepherds. The parable of the lost sheep, one of the most compelling and best known, made many Jews love Jesus. Christ vividly depicted the untiring devotion of the Good Shepherd. He was preparing their minds for the knowledge of His Own mission.

The parable of the good shepherd evidences the unselfish diligence of the Master in seeking a single soul that has voluntarily left the sheep-fold. No obstacle, no fatigue, no effort is too great in seeking the lost sheep. The Shepherd in leaving the ninety-nine safely in the fold goes out to seek the wayward one. He goes not for the reason that He loves them less than the lost sheep. His sole concern is that this strayed one be not lost. He anticipates the wants of the rest of the flock and leaves them in

protected pasture-land. "If a man", says Christ, "have a hundred sheep, and one of them should go astray: doth he not leave th ninety-nine in the mountains, and goeth to seek that which is gone astray? And if it so be that he find it, Amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray." (Matt. 18:12-13)

The Blessed Master places a conditional phrase: "If it so be that he find it"; for our Lord would have His hearers understand that the "lost sheep" is the man endowed with free will. Despite divine aid, man is liable to abuse free will and follow his evil passions and thus persist in straying far afield from the security of the True Fold.

The Shepherd knew His sheep. Often after a miracle He withdrew from the multitude just when in human judgment one would sense that it was the best opportunity to do good. However the Master read fickle hearts and knew their enthusiasm came from the thought of a material Kingdom over which He would reign.

Knowing their minds He pitied them for their lack of the true faith in God. For the religious ideals of the people were centered upon a temporal kingdom, freedom from foreign rule, and exemption from the general woes of life. The Master endeavored to teach the people that religion was not an exemption from earthly troubles. Nor was it an aid to secure temporal favors. Moreover, Christ's Kingdom was not to be of this world. He tried to teach mankind to desire other-worldliness.

They were to be pilgrims on earth heedless of temporal wants, bereft of earthly anxieties, ever ready for flight, remembering always that the earth-

ly Jerusalem was not a lasting city. He Himself lived the example which He preached.

On one occasion when the Master went in quest of souls, He entered "a little ship with His disciples" (Luke 8:22) and set sail on the sea of Tiberias for the country of the Gerasens. He departed "even as He was" (Mark 4:36), says Saint Mark. The Master made no provisions for the journey. Tired, the Blessed Lord sought repose in the bottom of the boat at the stern, near the deck. This is the sole record where mention is made that Jesus slept. It evidences His Sacred Humanity. By succumbing to this weakness of nature Jesus showed how untiringly He shepherded His flock.

When they departed a calm rested on the waters. The sky was scalloped like a shell. Suddenly a whirlwind arose. The waves were capsizing the boat when the Master awoke and calmed the sea. The Master's words: "Why are you fearful, O ye of little faith?" (Matt. 8:26) were a gentle rebuke for their imperfect trust in Him despite the convincing proof which He had given them of divine power. "Who is this (think you), that he commandeth both the winds and the sea, and they obey him?" (Luke 8:25) This great miracle made them sense the presence of the supernatural. Never had fishermen of Israel witnessed the taming of the cholera of sea and wind.

The disciples on this same day were to witness other miracles scarcely less awe-inspiring. The miracle the Master wrought for the two demoniacs showed His power over the principalities of darkness. Demoniacal possession was frequent enough during the Master's Life. Those afflicted were

stamped by perversion, acts of horror and destruction. The demon possessed the body and reigned in it like a second soul.

Gerasa's demoniacs were the terror of their countrymen. Their lair was in the sepulchers. They were "exceedingly fierce". (Matt. 8:28) They cut their chests with stones, howled and scurried about like wild beasts, attacking passersby with super-human strength.

When the Master asked one of the demoniacs his name, the unfortunate man answered: "My name is Legion, for we are many." (Mark 5:9) This victim of Satan, by whose mouth the devil spoke, had been transformed into a diabolical camp where a legion of evil spirits were garrisoned. The Master at the request of the Satanic horde, rid his body of the usurpers and cast them into the bodies of swine. Madly down the steep cliff these irrational beasts ran and fell into the lake which closed over its victims. In granting the demons' request, the Master trapped them unawares. The Gerasens were rid of their presence.

The fame of the Miracle-worker spread. People, bewildered, lined the fringes of the fields as He walked the paths which bordered them. Their curiosity was sated. But not their greed. Their faces wore masks of fear. There were no lines of gratitude to tell the Master of their thanks. The swine-herds instigated the people against the Master's sojourn among them. All feared His stay would bring further material losses. For He had intended to rest awhile with them from the ardors of His apostolate. "And behold", says the Evangelist, "the whole city went out to meet Jesus, and when

they saw him, they besought him that he would depart from their coast." (Matt. 8:34) This is the sole example where, after a miracle, Christ was invited to leave the scene of His beneficence.

The world forgets the miracles of Christ. Many Christians remember for the time, but when faced by material concerns, all thought of the Pitying Christ ceases. Men become stern. Faced by the ferocious triumvirate, the world, the flesh, and the devil, they forget their allegiance to a Gentle Christ Who was in the world and knew it, Who donned our flesh to sanctify it, Who vanquished the demonic power by His own act.

Some folk, caught in the stress of trial, lean on Christ's teaching for the while. But their faith is not a reasonable belief. They come to Him, Nicodemus-like, when the night has fallen and human light has been extinguished. Other people gifted with intelligence have not given Christ the opportunity of a complete hearing, yet they have found no other doctrine so satisfying to the mind. The agnostic seeks a miracle. The scoffer cannot bide His teaching. So he cries, "Away with Him" (John 19:15), and joins the ribald throng whose Hosannas must have made Christ weep that Palm Sunday night over a fickle Jerusalem.

Men do not disregard signposts as they travel along our highways. They would not take a mistaken route to their destination. Yet they remain heedless of the words of Christ Who came to be the Truth and the Way of every pilgrim.

An impartial observer of the miracle which Jesus wrought in favor of the demoniacs of Gerasa would be forced thus to soliloquize: Surely the Gera-

sens treated the Blessed Christ badly. Anyone of them should have reasoned and said to his town-folk: "Let the Master abide with us, as said the Samaritans who saw no miracle but heard only a prophecy."

Certainly it is our thought, too, that if there had been but one Gerasen with a flash of rational faith in the face of the Master's overpowering miracle, he might have influenced the self-seeking swine-herds to put aside their fears and be not so ill-disposed to the Great Teacher. At least they should have allowed Him to rest among them as He had evidently desired to do. Then they could have judged more impartially His character, His mission, and His words.

The city of the world is filled with men bewildered by material concerns. Men who hold tenaciously to the material things cannot hold on to the border of the Seamless Robe. Men who essay to rid themselves of muddled ideas will not hold to the doctrine of Him Who is the Way to Peace, the Divine Physician Whose panacea for pain, Whose antidote for sorrow, Whose cure for affliction, Whose aid for poverty, lies in the Eucharist, the wheat of the elect and the consecrated wine which bringeth forth virgins.

THEY WALKED NO MORE WITH HIM.

Address delivered on September 2, 1934

Discipleship in the company of Jesus demanded high courage. The Blessed Christ showed His disciples how to suffer. He silently endured the pangs of ingratitude and misunderstanding to prove that these sorrows expand the fibres of the human heart to make room for greater griefs. The disciples were not to be above the Master. Hence suffering and death were to be their earthly reward for a life of toil in His cause. Their eternal reward, vague to fishermen's eyes, yet firing their hearts to surmount every difficulty, was to march with their valiant Captain into the eternal Citadel, there to be His retinue, His chosen troop, for the everlasting day.

When the Master and His disciples left the inhospitable town of the Samaritans, they entered another more friendly city. "And it came to pass, as they walked in the way, that a certain man said to him: I will follow thee whithersoever thou goest." (Luke 9:57) This person was a Scribe, according to Saint Matthew. Probably the Master noticed either his affectation in his voice or a lack of conviction which his words betrayed. Discipleship for him was merely an emotion of the moment. Perhaps the man did not reflect that discipleship with Jesus meant endurance in the face of every obstacle; yet one cannot say that he lacked sincerity. The Blessed Lord does not explicitly deny him admission to the band of disciples, but merely answers: "The foxes have holes, and the birds of the air nests; but the Son of man hath not where to lay his head." (Luke 9:58) To become a disciple of the Master en-

tailed discipline, lack of comforts, self-denial, poverty, and daily sacrifice. The Master could offer no lodging for He was a wayfaring Man. Whoever followed Him must accept the hard earth for his pillow.

A second man was invited by the Master to become His disciple. Jesus said: "Follow me. And he said: Lord, suffer me first to go, and to bury my father. And Jesus said to him: Let the dead bury their dead: but go thou, and preach the kingdom of God." (Luke 9:59-60) This explicit refusal of Jesus was not contrary to charity or filial devotion. The Master foresaw in this single instance that a vocation would be lost. Here the happiness and salvation of a soul were at stake. The disciple must follow his Master at once.

A third disciple offered himself voluntarily to Jesus. "I will follow thee, Lord," he said, "but let me first take my leave of them that are at my house. Jesus said to him: No man putting his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:61-62) No delay, however brief, is possible when one enters the service of Christ. Moreover, the duty of embracing one's vocation outweighs obligations toward family and friends. Hence the Divine Husbandman warns the disciple as he plows the Field of the World for the sowing of the Seed, not to take his eye off the furrow lest it become shallow and uneven.

As one weighs the characters of the three aspirants, they are found wanting. The first was self-confident. His enthusiasm blinded him. The Master, in recounting the stern discipline which discipleship with Him entailed, realized that the man would

not persevere. The second lacked firmness of purpose. So the Master warned him lest he fail to respond immediately to the divine call. The third hesitated between his duties to God and his home. The Master neither urged nor discouraged him. He allowed him to decide for himself. The Scriptures do not relate that these three characters availed themselves of the wisdom of their Divine Counsellor. Yet the Master's remarks show what mettle He required in those whom He would make His disciples.

The disciples must be formed by trial and suffering. Christ welcomed those who would come to Him in sincerity and in truth. He would strengthen the weak, and encourage those who trusted not in themselves; but He would reject the self-sufficient who believed only in their own shrewdness.

It was the Master's desire to attach to Himself courageous souls, endowed with great powers of endurance. He sought men of generous heart who would leave all things at the first call for immediate service in His apostolate. He selected men of strong will who realized that His call meant sacrifice of self. He instructed them in loyalty. He taught them that the gift of faith was a call to suffering and a call to death. Yet He required no more sacrifice than that which He would endure Himself. "Remember my word that I said to you: The servant is not greater than his master." (John 15:20) Not all His disciples would persevere. Not all would have that courageous faith which the Master desired their souls to possess.

At Capharnaum, Christ and His disciples were met by a group of those whom He had miraculously fed in the desert. They had eagerly sought Him.

Their enthusiasm to make Him king still persisted. They found Him in the synagogue. There they conversed with Jesus: "Rabbi, when camest thou hither?" (John 6:25) The Master answered: "Amen, amen, I say to you, you seek me, not because you have seen miracles, but because you did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you." (John 6:26-27) The Master's words show that He was not moved by His followers' enthusiasm for Him. His miracle in feeding the thousands had merely satisfied their bodily wants and thereby had gratified their material-seeking minds. Many were only superficial admirers of the Master who had seen in the miracle only a marvelous act.

He spoke of the courageous labor required of His true disciples. He bade them not to yearn for perishable things. He wished them to remember that the loaves they had eaten, even though miraculous, sustained life only for a limited period. Now He told them plainly of another food and of another life that came of it. That food was the Eucharistic Manna. It was an incorruptible food, giving eternal life.

His hearers groped in the darkness of their own ignorance to link the Master's sincerity with His words. They would walk with Him as far as their material minds would allow them. They would follow Him as long as He would feed them. Their fathers had eaten manna. They would share in the good things which faith would bring to them. They would believe in a religion that gave them bread.

The Master sought to raise their minds to a

supersubstantial Bread. "The bread of God. . . which cometh down from heaven, and which giveth life to the world." (John 6:33) They still clung to the material thought of food. So they said: "Lord give us always this bread". (John 6:34) Life was sustained by bread. Perhaps this bread would be sweeter than the loaves they ate at their own homes. Their desire was not unlike the request of the Samaritan woman who asked for the living water which would be so much better and so much easier to draw than that of Jacob's well. Thus they interpreted Christ' words in their own material way.

Then the Master spoke momentous words: "I am the bread of life: he that cometh to me shall not hunger: and he that believeth in me shall never thirst." (John 6:35)

The Master in His discourse sought a firm, active, and living faith in the follower who would come to Him Who is the Bread of Life. This spiritual Bread must be eaten and assimilated spiritually. When the believer in Jesus has fulfilled these two conditions, he will have life everlasting.

The Master grew sad when He said that among His followers and disciples there were some who would not fulfill the conditions He had specified. These men persisted in ignoring His suggestions. They were in no mood to accept His doctrine. Murmurs arose in the synagogue. The friendly attitude changed to one of exasperation. Why? Precisely because they had grasped the full meaning of the Master's terms. "The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat?" (John 6:53) The reply of the Blessed

Lord to their inquiry was a clear and emphatic announcement that the words He had spoken were to be taken literally. "Amen, amen I say unto you: Except you eat the flesh of the Son of man and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life; and I will raise him up in the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live forever." (John 6:54-59)

The words of Christ were too clear; even to the minds of some disciples to whom it was His custom to explain all things, this saying was hard. Comprehending, they walked no more with Him.

THEY ASKED OF HIM A SIGN.

Address delivered on September 9, 1934.

The mistaken idea which obtained in the minds of the Jewish multitudes, regarding the person and office of the Messiah, brought grief to the Blessed Christ. It widened the gulf between them.

He emphatically told them that seeing they would not see, and hearing they would not understand. He solemnly assured them that the more charities He wrought in their behalf, the more frequently they looked upon Him merely as a material benefactor. Because they were earthly-minded they could not envision the power which lay behind all His works.

The Blessed Christ could not accept the unenlightened concept of the Messiah held by the leaders of His race. He unmasked their superficiality, which led them to acclaim Him because they desired to make Him do the things they wished for their own aggrandizement and comfort. Popular favor bore no weight with the Master.

Yet His miracles deeply moved the multitude. They translated their impression into words: "This is of a truth the prophet, that is to come into the world." (John 6:14) Many were convinced that the Lord Jesus was the Messiah. In their selfishness they would make Him King so that they might enjoy material riches and earthly dominion. They would use His power for their own ends. They would not think on that more abundant life of which He had spoken, of that other Kingdom, and of that Divine Personality that escaped their earthly gaze.

Unthinking men, they beheld in Christ's miracles only the ceaseless marvels that they had en-

visioned in their own concepts of a glorious wonder worker. They were so galled by the Roman yoke that they felt that their nation needed a mighty conqueror and not a Savior. Thus they would make of the Messiah an instrument of national pride and lower Him to their own moral level. Upon Him they pinned a material hope of mere earthly fulfillment.

Yet He loved these sheep having no shepherd and He would hearken to them, even when they sought a sign from Him. But He did not answer them in their own way, nor were His promises and works according to their human ideals.

One day there stood on the marble steps that led up to the Holy of Holies, the self-satisfied Levites, Scribes, and Pharisees. They looked in dismay upon a Stern Figure holding aloft in His hand a scourge of little cords. He was not clothed in soft raiment. Upon His Seamless Robe there was no badge of authority, no fringes, no phylactery, no scroll. With a single movement of His hand, He cleansed the house of traffic.

The Temple servants knew the loss that this Stranger had inflicted upon them and upon their masters. The priests were indignant at this Galilean Who usurped their authority. Yet as they charged upon Him in their wrath, their scowls and indignant tones melted away when they met His gaze. The fire of His eyes quenched the fire that burned in their souls. They sensed they were in the presence of One Who was a Master of Israel.

They had descended upon Him as wild beasts attack their victim. But the calm penetration of His glance subdued them. Their strident voices became feeble protests. They saw the whip-cord in His

hand and whimpering they asked: "What sign dost thou show unto us, seeing thou dost these things?" (John 2:18)

Once the followers of the Master asked Him: "What sign therefore dost thou show, that we may see, and may believe thee? What dost thou work?" (John 6:30) These amazing words fell from the lips of those who, the day previously, had witnessed the multiplication of the loaves. "Instead of seeking the 'sign in the bread' they saw only the 'bread in the sign'!" They were not satisfied with one prodigy but sought a more conspicuous miracle. This astonishing demand evidenced an insolence quite in keeping with their unsatisfied natures. Their confidence in Christ was all too human. They would insist on greater evidence of His power before they would honor Him with the title, Messias.

The Blessed Christ felt the hurt which their sign-seeking gave Him. He was indeed as patient as He was generous. Yet He had so much more to give them than mere signs. Still He found them slow to respond. St. John states that Jesus "knew all men. . . and needed not that any should give testimony of man: for he knew what was in man". (John 2:25) To stir their minds to accept Him as their Messias, He must needs work another miracle. Blinded hearts! Yet they were not wholly to blame. Their leaders were spiritually blind and had led them astray.

The Blessed Christ had warned the people in the presence of their leaders, "Take heed and beware of the leaven of the Pharisees, and of the leaven of Herod." (Mark 8:15) Once with His disciples He came into the coasts of Magadan in Galilee and

there came to Him the Pharisees and Sadducees tempting and they asked Him to show them a sign from heaven.

During the Master's absence in Syria, the crafty Pharisees had begun to formulate their plans to trap Jesus. They had united with the Herodians, their political enemies. By this unholy alliance, they hoped to win Herod to their cause. Then they associated with the Sadducees, a hated rival sect, who scorned all that the Pharisees held sacred. Yet in that they were Jews, they would unite with the Pharisees to ascertain if Jesus of Nazareth were the Messiah. For although the Sadducees held that there was no resurrection, nevertheless, they believed in a Messiah and in the signs that would designate His coming. The Herodians, Pharisees, and Sadducees were one in the thought that they would not openly oppose Christ. They would come to Him as enquirers seeking the proofs of His mission. They affected the simplicity of the country folk in their cunning. But Christ knew these men. He had warned the simple people of the poisonous leaven of the Herodian, the Pharisee, and the Sadducee. Christ knew that these men cared nought for His miracles, because in their unbelieving minds they explained away the miraculous. The charities of Christ did not interest them. His influence on the people meant little, for they knew popular favor could be purchased if they wished that commodity. So His greatness in their minds rested upon the "sign from heaven" (Mark 8:11) which they asked Him to produce. If He were the true Messiah, then He must be able to give evidence of Heaven's favor in His mission by a miracle.

They would readily recognize a miracle He would work to prove His Messianism. This unmistakable sign from Heaven would have been foretold by the prophecies, which they knew. This they were sure He could not accomplish. The Master read their hearts. He knew the shrewd Herodians. Once to snare Him in His speech, they had come with the disciples of the Pharisees asking if it were lawful to give tribute to Caesar or not. He had called them hypocrites. The Man of Sorrows also knew the Sadducees. They were the elect. But their pride made them spiritually blind. Their unbelief would force them to reject the miraculous. Their smug complacency would make them say that miracles were for the rabble and not for the elect. Yet these men asked for a sign, even though they outwardly professed no faith in the spiritual.

They could not see their inconsistency. Their anomalous position held them up to scorn. But they would turn the scorn on Jesus. They were dishonest in seeking a sign. Even if Christ gave them a sign they would fail to acknowledge it as coming from Heaven. No matter how great a miracle would be wrought they would not be convinced. They would persist in the face of every miracle to seek a more convincing sign than had yet been given. They were satisfied to remain unbelievers, for they had merely asked Him to show them "a sign from heaven, tempting him". Mark 8:11) St. Matthew has written concerning another group who rejected Christ. "Then some of the scribes and Pharisees answered him, saying: Master, we would see a sign from thee. Who answering said to them: an evil and adulterous generation seeketh a sign: and a sign

shall not be given it, but the sign of Jonas the prophet." (Matt. 12:39)

The Scribes were blinded by a false tradition which they had formulated for themselves. They, too, sought a sign. They considered the Master as an interesting worker of marvels. His miracles were a welcome diversion in their drab lives. They sought a more startling phenomenon than a miracle as proof of the dignity and power which He claimed. He beheld their shallow souls. He saw how light-minded they were in the face of divine Power. So He told them that the only sign He would impart to them was the sign of Jonas—that of His death and resurrection.

The Scribes and Pharisees never expected the answer which Jesus made to their demand. He characterized their request as one which only traitors to God would make. For they had failed to see in His miracles divine handiwork. Their demand for a sign as a condition to the acceptance of the revelations which God was making to His Christ, classed them as a most perverse generation; for they pretended to believe provided He grant their unholy demand. Even when His enemies had captured Him they sought a sign. St. Luke writes that "Herod seeing Jesus was very glad; for he was desirous of a long time to see him, because he had heard many things of him; and he hoped to see some sign wrought by him". (Luke 23:8) Herod Antipas desired the Divine Prisoner to perform some prodigy. For Christ's miracles had been told to him. Even now there lurked in his mind a superstitious fear of the Wonder Worker. Antipas asked Christ many questions but the Master remained silent. The Man

of Sorrows ignored the shallowness of Herod's mind. This prince had thought that Christ would amuse him. But His majestic silence irked the unholy prince. To lull his own conscience he caused Christ to be clothed in a white garment, and then, he and his courtiers and guards mocked the Man of Sorrows. This gross parody was the unwitting obeisance of a sinful king and his court to the King of Heaven. The white garment, the sign of royal dignity, was the vesture that clothed Him in mockery for they knew not that He was their King, their Lord, and their Master.

Christ's manifestation of charity was in brilliant contrast to the deplorable attitude of the unbelieving Israelites. His sincerity and honesty are in opposition to their hypocrisy. The power that He showed forth as a sign from Heaven was clothed in humility. His pity for the unbeliever was heartfelt. But He wished them to come to Him in simple faith. He rejected frivolous worldings who occasionally cultivated an emotional religious shudder of awe in the face of God's power. He welcomed all sincere men who honestly asked if He were the Christ and looked for a sign of His Divine Power.

Even today He will not refuse the gift of faith to those who believe in His claims. Nor will He reject their sincere plea for a sign of His Divine Life. For, to as many as believed in Him, He gave a sign which all men could see. That was the sign of the rock upon which He built an indestructible Church. He also gave them seven sacraments, outward signs of inward grace. And in one of these sacraments, that of the Holy Eucharist, He remains under the appearances of bread and wine, which for many is a sign that is contradicted.

THEY REJECTED HIM.

Address delivered on September 16, 1934

It was a saddened Christ Who stood looking down upon "the publicans and sinners, the Pharisees and Scribes". (Mark 15:1-2) Zeal coursed through every fiber of His Sacred Humanity. He was ready to offer Himself as a holocaust for the sins of men. Now there were some upon whom He gazed who would have been glad to have hastened that death. Their venomous hate dilated their very nostrils. The strange, forbidden light of anger was prisoned in their eyes. Their jaws were firmly set. At times their lips were forced open by the rebellious sentences which could not be locked in their hate-maddened hearts.

It was a rejected Christ Who stood looking upon publicans and sinners, upon the Pharisees and Scribes. He had come to do the will of His Father. "In the head of the book it is written of me that I should do thy will, O my God. I have desired it." (Ps. 39:8-9) Jesus was sent to save the lost sheep of Israel. "I came not to call the just, but sinners." (Mark 2:17) So He was forced to suffer from the crude shafts of ingratitude. This, too, was the will of His Father.

"Now the publicans and sinners drew near unto him to hear him. And the Pharisees and the scribes murmured, saying: This man receiveth sinners, and eateth with them." (Mark 15:1) As He gazed upon this group He beheld friends and foes. The publicans and sinners hung on every word which proceeded from His Sacred Lips. They sought to reconstruct their deranged lives in all humility of

purpose. They had been rescued from the marshlands of iniquity. They had recognized that Jesus was the Savior of their fallen humanity. They had trudged along the table-land of honest amendment. Sometimes they had wandered down the by-paths of sin. Yet the Voice called them to return. With heroic effort they traced their steps to the higher land until, strengthened by grace, they reached at last the exaltation of penitence and sainthood.

The Pharisees and Scribes were conscious of their own super-excellence. They delighted in the external observance of the Temple rite. Its ceremonies were satisfying to their pride. The name, Pharisee, indicated their inborn love of exciting admiration.

The Scribes relegated to themselves the foremost position of eminence. They felt this was their due because of their learning. The Blessed Christ sensed their hostility. He knew that they despised Him. They breathed threats against Him because He had shown them their sins. Once He had marked their life-course of sacrilege in the sands when they were about to take legalized revenge upon an unfortunate taken in sin. They never forgot His biting words which cut deeply into the braided fibers of their memories. So they would trap Him in His speech. They would hold up to scorn His method of living. They were powerful. They knew His followers. Perhaps these disciples of the Nazarene were venal. It would not be difficult to test their loyalty.

The Blessed Master keenly felt the bitterness of the Pharisees and Scribes. Their conversion could have been so easily effected. If they had only learn-

ed the prayer of Nehemias! "We have been seduced by vanity, and have not kept Thy commandments, and ceremonies and judgments, which Thou hast commanded by servant, Moses." (2 Esdras 1:7) There was no generosity of appreciation for Christ on the part of the priests and levites. They could not look tolerantly upon the preaching of the Nazarene. They would not admit that He was the Messiah. His sincerity, honesty, and fearlessness were lost upon them. But they bided their time.

It was a suffering Christ that stood looking upon the mob on that Friday which men called Good. Five brief days had passed since the people had acclaimed Him. Now they "all condemned him to be guilty of death". (Mark 14:64)

The Great Council had convened. It comprised representatives of its three estates—chief priests, scribes, and ancients. They met at daybreak before the Paschal feast.

The rejected Christ stood before them. It demanded high courage to answer their query: "If thou be the Christ, tell us". (LCuke 22:66) With intense interest they awaited the answer. Despite their power and hatred the Blessed Christ serenely made the avowal.

His enemies sought a method of execution at once hateful to them and hateful in itself—crucifixion, the Roman punishment. No other method of torture could bring upon its victim such lasting ignominy. It was a reproach and a stigma. It was a most conclusive proof that they had rejected Him.

The rejected Christ looked down from the Cross upon His friends, and enemies. Of His faithful

friends only four stood at the Cross. His enemies were legion.

Yet He had said, "And I, if I be lifted up from the earth, will draw all things to myself". (John 12:32) Was this the throning of the King? He was a King at Whose beckoning ten legions of angels would come. He had told of the glory of His Father's Kingdom. He had implanted in the hearts of His followers the desire to share with Him this grandeur. It was difficult to couple this fact with the scene.

For His enemies had bound Him as a low criminal. They had torn Him with a whip. The mob had been turned against Him, and the mob had turned Pilate from justice. A rough gibbet, a cross, had been prepared, and this they threw upon His back. They had whipped Him up the rough flagged streets that led to Golgotha. They had nailed Him and jerked upright the transfixed visionary. And they had jeered Him, derided Him, bade Him work a miracle in His own behalf. And they had left Him dead upon the beams—sorry corpse of a failure. Was this, could this be, the triumph of the King?

Strange greeting for the King! Death where there should be life; tears where there should be smiles; lashes in place of flower strewn ways; spittle in place of praise; jeers for adulation—truly a welcome passing strange for any King. Was He a King? Could this man so macerated, so maltreated, could we call Him King? Yes, truly King, loving Prince Who stood in single combat with the potent arms of hell that man might be spared.

His Cross was throne indeed. He knew before the plotters were first aware of Him what this end

was to be. Every muttered imprecation was loud enough to reach his ears. Each veiled thrust in the secrecy of night found a winged flight to Him wheresoever He might be. The secrets of men were His to share. They could not deny Him entrance to their thoughts. They had sought legality over sincerity. He had upbraided them, and rightly so, their troubled conscience told them. But they hated Him for the truths He told. They must be rid of Him. So they plotted the bitter death, not knowing that in so doing they were preparing the coronation of a King. They could not see the countless hosts of the still unborn that would one day kiss with the ardor of innocence an image made to look like their cruel gibbet. They could not pierce a future that lost itself in twenty centuries. They could see only murder and Him the murdered One.

His Cross was His throne. High above the heads of men He could gaze into the mountains of eternity. He could see the martyrs who would go to battle, brave in His name. He saw the brave soldiers facing the great fight under the aegis of His name. He saw the souls whose greatest contest was within their hearts—and He saw them conquer as they looked upon His throne, His Cross.

But a throne without the regal red were no throne indeed. So this Prince of Life spilled a precious dye upon its wood and saw His blood stain a golden crimson on its knotted surface. Royal tapestry. The days would come when that self-same Blood would be found in every place where man could go. The Blood would be raised by priestly hands in countries yet unknown. That Blood would be upraised and sinners would see, and be sorry for

their faults. The Chalice Blood was the gift He bequeathed to those who believed in Him.

The King enthroned was reviewing His soldiery. Before Him were passing those who would not scorn His Cross, those whose only wish was to do His Will. If this were no throning, no coronation, then never did earthly king receive the sign of his potency. What if the pain still shot through weary bones? These friends before Him would never be His friends unless He suffered for them. He was a King and a King must stand between wrath and His people. His nation knew no nation's bounds, nor the bounds of life and death. He would have subjects purging themselves in a laver of flame in Purgatory along with those who still paced through the vale toward Heaven. He would have weak souls too, souls that needed a helping hand, lest they slip and never return. These were His subjects and He must needs protect them. That was why He sought this so-strange throne. He sought that dais of wood and piercing nails because He saw us suffering in bewildering sin. He loved us, yes, even to the death of the Cross. He would ransom us with His Blood, He would buy us with His Life. He was our King and He would save us.

For the Scripture says: "The Son of man must suffer many things, and be rejected. . .and be killed, and the third day rise again." (Luke 9:22)

CARDINAL HAYES STATES AIM OF THE CATHOLIC HOUR

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

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

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

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

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

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