

Hansberry, Thomas A.
The love of God.
ADQ 9675



**THE LOVE
OF GOD**

by Rev. Thomas A. Hansberry

THE LOVE OF GOD

A series of Sunday morning talks given during June, 1948, on "The Hour of Faith," a coast-to-coast religious broadcast produced by the National Council of Catholic Men in cooperation with the American Broadcasting Company.

BY

REV. THOMAS A. HANSBERRY

Asst. Pastor St. Joseph's Cathedral and Diocesan
Director of the Confraternity of Christian Doctrine,
Manchester, New Hampshire



National Council of Catholic Men
1312 Massachusetts Avenue, N. W.
Washington 5, D. C.

Printed and distributed by Our Sunday Visitor
Huntington, Indiana



THE LOVE OF GOD THE CREATOR

Talk given on June 6, 1948

A number of years ago, a young salesman was assigned to a territory which included the White Mountain area of New Hampshire. On his first trip into his new locale, as he drove his car through the Franconia Notch in the mountains, he suddenly came to a spot from which he could obtain a clear view of the Great Stone Face. There on his left, high on the mountain-side, carved by natural forces from the granite ledge, the head of the Old Man of the Mountain stood out clearly against the morning sky.

Struck by the majesty of the sight, the young man parked his car and, taking with him his battered camera, proceeded to snap several pictures of the Stone Face from various angles. When the snapshots were developed, however, he found that he had succeeded in getting fine views of the little lake, the surrounding trees, and the lower mountain-side but had not obtained his objective of a clear picture of the Old Man of the Mountain.

On several other occasions he tried again with the same result.

Finally, realizing the deficiencies of his camera and his own lack of qualifications as a photographer, he settled the problem by purchasing a set of photographs for his album at the nearby souvenir shop. His own snapshots, the top portion of which appeared blank, he discarded as worthless. This settled the problem as far as he was concerned, but each time he passed the scene after that, he would gaze up at the majestic head on the mountainside with a wry smile and solemnly tip his hat.

Those of you who are well-versed in the mysteries of photography could probably give a number of reasons why his efforts to achieve a picture of the distant granite head were in vain. Experts in the field would probably go into detail about lighting, distance, lenses and other items. The average layman, unacquainted with the various problems of photography, would probably say simply, "His camera was out of focus," and let it go at that. Those of us who are not experts in a certain field are usually hesitant about making

lengthy explanations concerning problems in that field, lest we be considered ignorant because of our mistakes.

When it is a question of something concerning God, many people are like the young salesman with his camera. It sometimes happens in their lives that they suddenly come to the realization of the majesty, the beauty, the wonder of God, and it startles them. Some try of themselves to obtain an accurate picture of Him, to develop in their own minds the details of His nature, to work out alone the meaning of His relationship with themselves; but far too often these fail, as the amateur photographer failed, because of their lack of training and equipment in this field. Others are satisfied with a set of pictures prepared by someone else which they accept and file away in the albums of their minds to be taken out and looked at occasionally and then forgotten again for a time.

With regard to God, however, we cannot afford to be so casual. He is so intermingled with everything we think or say or do that we cannot afford to be content with a mediocre knowledge of Him. Hence, we must act as

connoisseurs in the field seeking out the best possible portrayal of the God of majesty in order that we may hang it in the gallery of our memories where it will ever be before our eyes as an inspiration.

When we seek this picture of God for ourselves, however, we must leave the field of photography. God cannot be seen by bodily eyes upon this earth. He is beyond the scope of the camera's lens. We cannot make a snapshot of Him for ourselves. No, we must step into another field in order to have painted for us this picture of the Supreme Being who made us and preserves us in existence.

In order to do this, we must find the means of learning more and more about Him. We must gather together the details about Him which are available to us, and what better means could we find than the consideration of His love for mankind? In the contemplation of the many expressions of God's love for us we shall find the details for our portrayal of Him.

An amateur philosopher, starting out without previous knowledge of the subject, would find it difficult to fashion an adequate picture of God. The great pagan

philosophers of ancient times encountered many problems in making their deductions. But God has come to our assistance with His revelation, as contained in the Sacred Scriptures. He has drawn aside the veil from Himself, so to speak, and made known to us details about Himself. The Church, founded by Christ, is the artist who, with divinely inspired skill, will put together these details for our portrait of God.

In seeking out the evidence of God's love for mankind, it seems well to turn first of all to the origin of the world, to go back in thought to the beginning of all life outside of God Himself, to consider carefully in our own minds the question: "Where did the world originate?" "Whence came mankind?" In other words, "Who or what was responsible for this world of ours and the existence of human beings upon the face of the earth?"

If we turn to the Sacred Scriptures, we find there the answers to these questions. The very first words of the Bible tell us, "In the beginning God created heaven, and earth" (*Genesis* 1:1).

It is not our object at this time to give a detailed proof of

the fact of creation but, rather, to consider what was the cause of creation. From a consideration of the divine nature, we know that God was always infinitely happy; He possessed all perfections in Himself; He did not need anything outside Himself to increase His happiness. Hence, the question in our minds of "Why?" "Why should He create the universe and all things in it, including human beings?"

The answer to this question is to be found in the infinite goodness of God. As the saints have told us time and again, God is goodness itself, God is love itself. St. John tells us that "He that loveth not, knoweth not God; for God is charity" (*I John* 4:8). It was this perfect, infinite goodness and love of God which impelled Him, as it were, to create other beings in order first of all, to sing the glories of their Creator, and then in order that these things, especially men, might share some of His goodness and divine life; in order that He might make them happy. Yes, creation was an act of purest love, having its wellspring in the goodness of the infinitely loving and lovable God.

If we turn from the consideration of creation in general to

that of the creation of man, we find in even clearer detail the expression of the infinite love of God. Here in this unit made up of a body and soul the almighty Creator saw fit to reflect the very image of Himself, particularly in man's spiritual soul with its magnificent powers of intellect and free will, for we read in the Book of Genesis: "God created man to his own image; to the image of God he created him" (*Genesis 1:27*).

Not content with the natural gifts of body and soul which He had given to man, the all-loving God lavished upon him special gifts over and above those required by his human nature. Thus God made man free from suffering and death, free from disorderly bodily temptations and desires; added to these were the gifts of special happiness in the Garden of Eden and special infused knowledge of the things he needed to know.

Then, as a crowning gift, a "super" gift, a gift above all the others, God infused into the soul of man sanctifying grace to add to the life of that soul a second and higher kind of life, a supernatural life, a life similar to that of God Himself. Thus, man was elevated from the role of

mere creature and servant of the Creator and made a child of God and heir of the Kingdom of Heaven.

Time does not permit us to go into greater detail concerning the wonderful gifts God gave to men. Suffice it to say that, in His divine love for human beings, He made the first man and woman to His own image and likeness, gave them dominion over His other creatures, endowed them with wonderful, unmerited gifts and placed them in the Garden of Eden to enjoy the happiness He wished them to have.

Considering all of these things, we can truly obtain some idea of the infinite love of God; we can find sketched out for us the first details of our portrait of Him. In succeeding talks, we shall try to fill in other portions of our painting, as we consider Almighty God in the roles of Provider, Redeemer and Sanctifier of the human race. In each of these we find the manifestations of His infinite love, the love which inspired Him to create the universe, the love which is beyond our poor human understanding because it is the love of Almighty God.

THE LOVE OF GOD THE PROVIDER

Talk given on June 13, 1948

Dear Friends:

In our talk last Sunday, we sought to gather the preliminary details for a portrait of Almighty God. Realizing our inability to do this in a strictly material manner because we are unable to see Him with our bodily eyes, we began the consideration of Him as we know Him through the expressions of His divine love. The first step in this process was to scan the list of those expressions as found in the Creation of the universe and of human beings in particular. In other words, we looked upon God as the all-good, all-loving Creator and found the first outlines for our painting of Him.

Today, we go a step farther and consider God from another point of view, namely, in His role of Provider in which, with divine love, foreseeing the needs of every creature, He gives to each the necessary means to attain its goal. To many of us, the words, "Divine Providence," are merely a vague expression with little meaning. Far too often, people are so preoccupied with solving their personal problems them-

selves that such unfamiliar words are pushed aside and forgotten without any effort being made to learn their significance.

If we but take the time to analyze these words, however, we obtain a clear picture of the love of God as expressed in His care for His creatures. In the Old Testament we find mention of the fact that God sustains and cares for all things. In the Book of Wisdom we read, "He made the little and the great, and he hath equally care of all" (*Wisdom* 6:8). In the New Testament the words of Christ make this even more clear. "Behold the birds of the air," He says, "for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they? And which of you by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow: they labour not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of

the field, which is today, and tomorrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith?" (*Matthew* 6:26-30). Yes, Christ is most emphatic in bringing to our minds the realization of the almighty love of God with which He cares for even the least of His creatures.

With regard to man, God has been most bountiful. His provident care extends to all men without distinction of race, nationality, class or occupation. He provides us with the food we eat, the clothes we wear, the homes we live in. To God all men, as such, are equal. Some, however, are given the power to love and serve Him more than others. To these He extends an even greater measure of His love and care because of their goodness.

To all of us He offers the promise of eternal happiness with Him in heaven if we but make proper use of the gifts He tenders us. To all of us He beckons as a loving Father, calling us to the reward which "eye hath not seen nor ear heard" (*1 Corinthians* 2:9); (*Isaias* 64:4).

Truly the care which God lavishes upon His creatures is an excellent testimony of His love

for them. It often happens, however, that He sends trials upon us as He did upon holy Job. Yes, at times He permits us to be tempted so that He may discover whether our love for Him is real or only apparent. Often these trials seem so great in our own minds that we permit them to overwhelm us, forgetting that the grace of God is strong enough to assist us over any difficulty. Those who persist in their confidence in God will be amply rewarded for their fortitude either in this life or in the next.

To illustrate this point, there comes to mind the story of a young married couple who purchased a small farm in the country some years ago. Early in the spring, they moved to their new home with three small children. Bad fortune seemed to haunt them, for their home burned to the ground and they barely escaped with their lives. The neighbors assisted them in fixing up a few rooms in an unused barn. Things went along well for a time in their new quarters until a hurricane blew down the barn while the little family, augmented by a new arrival, was being sheltered in the more substantial home of a friend.

Undaunted by the latest ca-

tastrophe, the young people remodeled another small building and took up residence there while they worked at collecting used lumber and other materials with which to rebuild their lost home. Many people in similar circumstances would have become discouraged and given up hope in God's Providence. In fact, a friend said to the young mother one day: "I don't see how you manage to stay so cheerful with all your problems." The other replied: "Well, God has been good to me in many other ways. All my children are healthy and well-behaved; we have enough to eat; and besides, look at all the friends we've made because of our trouble. People I never expected to meet are continually dropping in to see if they can be of assistance. Yes, God has blessed us in other ways while permitting us to be tried so severely."

How many of us would be able to look upon such trials in this philosophical and truly Christian manner? How many, rather, would show doubt of the power of God and His willingness to assist us? How many would despair completely of His divine love, giving up hope in Him and relying completely on themselves? Sad to say, far, far too

many lose confidence in God the Provider, and begin to murmur against Him as soon as trouble comes into their lives.

But what do the Scriptures say of such people? In the Book of Ecclesiastes we read: "Give not thy mouth to cause thy flesh to sin; and say not before the angel: There is no providence; lest God be angry at thy words, and destroy all the works of thy hands" (*Ecclesiastes* 5:5). Yes, God is offended when we give way to discouragement, because we thus show doubt of His love and willingness to help us.

On the other hand, if we but realize the providential love of God, if we but pause for a few moments each day to consider the wonderful things He does for us, what courage and confidence we would acquire in the face of trials, failures and sorrows! What a different outlook on life would be ours! Then, truly, we would say with the Psalmist: "O Lord, thy mercy is in heaven, and thy truth reacheth even to the clouds" (*Psalms* 35-6), for it is also written: "I have been young, and now I am old; and I have not seen the just forsaken, nor his seed seeking bread" (*Psalms* 36:25).

Yes, on page after page of the

Sacred Scriptures the Providence of Almighty God, the continual expression of His divine love, appears to us in many ways. This wonderful love of God is manifested, not only to people of ages past whose thoughts and deeds are recorded for us by the sacred writers, but also to each of us in our daily life. It is the divine chain which binds us to the Almighty, the chain whose bond is weakened at our end only by our failure to love in return.

In the care which God lavishes upon us, in His provision for our daily needs of body and soul, in every moment of our lives, His love for us is manifested. If we consider all other creatures, apart from man, we find in their existence also the evidence of God's love for all the works of His hands. Yes, the continuance, the preservation, the development of the created universe speak to us of a provident God—a God who did not stop at creating other beings but con-

tinually provides for their welfare.

In the case of man, the knowledge of the Providence of God should certainly be a source of courage. We have considered it only in our daily lives, but even at the time of death—a fearsome moment for any one—God offers us His consolation, the knowledge that we are capable of attaining supreme happiness in heaven.

Indeed, our God is a God of love—love expressed in creating, love expressed in providing for His creatures. From this evidence of His love, we can arrange upon the canvas of our minds still more details of our portrait of Him. To these will be added the full richness of color and form brought to perfection in God's revelation of Himself as Redeemer and Sanctifier of the human race—for He has loved us with unlimited love, an ardent love, the love of God.

THE LOVE OF GOD THE REDEEMER

Talk given on June 20, 1948

If you were to travel by plane some night, one of the things which would attract your attention would be the beacon lights of radio towers shining below in the evening darkness. From these towers by day and night messages are flashed to the city and the surrounding countryside . . . broadcasts of information, music and drama. To many people, perhaps the most important of these are the ones that contain news of the city, the nation, and the world.

When they hear these broadcasts, many of which are important, people listen to them with anxious hearts; but as the hours, the days, the weeks and the months go by, how much do they remember of them? How important do they remain in their judgment of things? When we consider this, we find that people have very short memories. Most of the programs are quickly forgotten. How many of us, for example, can recall clearly the so-important broadcasts of the late war? Very few indeed, if the truth is told.

Many centuries ago, however,

two broadcasts were made that have not been forgotten. They were not sent forth over any nation-wide network; they did not reach millions of people in a matter of seconds, but they have lived and will continue to live in the memory of man. Why? Because they were communications of hope which has been fulfilled in the coming of the Son of God. They were messages which told the world of the infinite love of Almighty God.

Hundreds of years before the Christian era, the prophet Isaias opened his mouth and said: "Get thee up upon a high mountain, thou that bringest good tidings to Sion . . . Behold the Lord God shall come with strength . . . He shall feed his flock like a shepherd: he shall gather together the lambs with his arm, and shall take them up in his bosom" (*Isaias* 40:9-11).

What were these glad tidings? What was this news of which he spoke? It was the greatest news the world would ever know. The stage had been set for it. Adam

and Eve had fallen from grace, had lost the special gifts bestowed on them by God, had heard the decree that heaven was closed to them and their descendants. Yes, the first man and woman had lost their supernatural endowments, the essential means to the heaven for which they had been created. They had sinned grievously and had been punished for their sin; and all human beings descended from them were sharing in their state of sin as well as in their punishment, as they would have shared in their grace, had they remained faithful to God.

The only ray of hope in the midst of the gloom cast by the original sin of man was the almighty love of God. Yes, God's love for man was so great that He had refused to abandon him as He had abandoned the fallen angels. Instead, He had promised to give man another chance, had given him hope of a return to grace, had left him the consoling thought that some day a redeemer would come to atone for sin and make human beings once more capable of entering heaven.

In the promise of the Redeemer, the love of God shone forth as a beacon of hope to all

ages; but in the fulfillment of that promise, the limitless scope of that love was made known to the astounded world. God so loved mankind that He not only promised to redeem, but sent His own Son down upon earth to make up for sin.

For centuries, preparations were made for His coming. Many prophets, including Isaias whom we have mentioned, brought divinely-inspired previews of the Savior to the expectant world, but those who heard them looked for a merely human redeemer, and could not conceive of God's coming personally to save them. They did not comprehend the greatness of the love of God for man.

Many, many years went by and the Chosen People, remembering the prophecies, waited in vain for their fulfillment. Frequently, they were oppressed and downtrodden and said to themselves: "Surely, now is the time for His coming." But He did not come.

Then, at a time when their burdens were very heavy, when they were ruled by foreigners, when their hope was dim, a voice was heard coming out of the desert, broadcasting a message which struck a familiar chord in their hearts. Many of

the common people lifted up their heads to listen. They went out into the desert to see this man, John the Baptist, who spoke. They stayed to be baptized by him, in token of sorrow for their sins. They wondered about him, little realizing that this was the messenger mentioned by Isaias; this was he who brought glad tidings to Sion. The Jewish priests and Levites, who knew the Scriptures so well, saw the large crowds going out to John in the desert, and they wondered about him. "Could it be," they said, "that this is the Christ, or Elias, or the 'Prophet'?" They were very much puzzled, so they sent a delegation out to ask him who he was.

Then John, using the words of Isaias, who had foretold his coming, said: "I am the voice of one crying in the wilderness, make straight the way of the Lord" (*John 1:23*). These were familiar words to the priests and they knew them well; but to make things even clearer, John added that he was merely the latchet of Whose shoe he was not worthy to loose. In other words, his one purpose was to prepare the people to acknowledge the Messiah.

Then, when the appointed time had arrived, the anointed One, the Son of God Himself, born of a virgin mother in Bethlehem, called out of Egypt where He had found refuge as an infant with His mother and foster father, brought up in Nazareth, fulfilling the many prophecies made about Him, then, and only then, did Jesus Christ begin His public ministry which reached its climax with His execution on Mount Calvary and His resurrection three days later.

It hardly seems necessary to go into great detail about the life of Christ or the miracles by which He healed the sick, the lame, the blind, the deaf, and even brought the dead back to life. We are acquainted with those events as well as with the details of His torture, condemnation, and death on the cross. No, the story of those things, as well as of His consequent resurrection from the dead and ascension into heaven, are imprinted upon the memory of Christians everywhere.

What concerns us in this series of talks is the consideration of the all-merciful love of God which prompted Him to go to such an extreme for the salva-

tion of mankind. We who are bound by earthly desires, self-love and the fear of suffering of any kind are astounded at the sight of this generosity by which the Son of God, become man, submitted Himself to unmerciful torment of mind and body and the supreme sacrifice of life itself to redeem us, His creatures.

We cannot comprehend the immeasurable love which prompted Almighty God to send His Son to take on a human nature and suffer a disgraceful death upon a cross. Such things would be beyond our wildest imaginings were we forecasting the redemption; but, as we consider them in the light of historical fact, we can only stand in awe at the affection God has shown for His creatures.

By His sufferings and death, which were a sacrificial offering and therefore the highest act of His religious soul, Jesus Christ, true God and true man, restored to human beings the privilege

of the supernatural gift of grace, restored to them the hope of seeing God face to face, reopened to them the gates of heaven closed by sin. Yes, the love of the God who created us, who provides for our daily needs, is so great that it knew no bounds, but went to the extent of the greatest sacrifice the world has ever known, in order that we might be able to come to Him in heaven for all eternity.

Truly, our God is a God of love who says to us: "Fear not, for I am with thee: turn not aside, for I am thy God. I have strengthened thee, and the right hand of my just one hath upheld thee" (*Isaias* 41:10). For God, our Redeemer "... was wounded for our iniquities: he was bruised for our sins. The chastisement of our peace was upon him: and by his bruises we are healed" (*Isaias* 53:5). "For God so loved the world as to give his only begotten son . . ." (*John* 3:16); and that Son gave His life for our salvation.

THE LOVE OF GOD THE SANCTIFIER

Talk given on June 27, 1948

In these days, as the world struggles to recover from the effects of war, we hear much talk of the power of the atom bomb and other recently developed tools of destruction. At a time when our thoughts should be of binding up the wounds of the world and of concentrating on the restoration of peace, we are still vividly reminded of the possibility of worse things to come.

In the midst of the consequent worry which fills the hearts of men, people everywhere turn from one suggestion to another for the solution of the ills of the world. We are all acquainted with the material proposals for the future peace. We have heard the numerous economic plans for the relief of suffering and the restoration of order. Many of these have their good points and are inspired by the desire for a stable contract for peace among nations.

On the spiritual side of the ledger also, attempts are being made to teach men and women everywhere the ideals upon which must be based any hope for a permanent security. We are

reminded frequently of the need of a return to God and the observance of His law by nations as well as by individuals. We are given the principles for our future conduct in order that we may know the line of action we must take in our relations with God and with one another.

In this series of talks during the month of June, we have considered the unlimited love of God with a view to picturing the Supreme Being who has been so good to man. We examined this love in the light of Creation by which the Almighty brought the universe and all things in it into existence. We next contemplated His love in providing for all His creatures. Lastly, we considered the unbounded expression of that love in the suffering and death of the Son of God for the redemption of mankind. If we needed a motive for a return of the world to the proper service of God, certainly these outpourings of His love would furnish it to even the most skeptical mind.

Today, as a finishing brush stroke to the canvas, we turn to a fourth aspect of the love of

God and consider the ultimate expression of His love, the sanctification of man by the indwelling of the Almighty. To the majority of people, these are vague words. Most of those who acknowledge the existence of God admit His presence in all of His creatures, but many never think that He would enter in a special manner into the soul of man. Hence, we take this occasion to consider God's very special presence in the souls of the just. In other words, we contemplate God entering into the soul which is free from serious sin to make it even more like Himself, to fill it with the glory of His presence, to remain there as long as the individual permits Him to stay.

We know that human nature is the servant of God, for if the Creator made us for Himself, we are bound to serve Him. But above and beyond this, God made man His friend and adopted him as a son. By the original sin, however, our first parents broke that superb relationship of friendship with God; they lost for themselves and all their descendants that divine life which had energized their souls. From the high estate as children of God they sank to the depths of ruin and complete helplessness.

No earthly power could restore

mankind to the position it had once held, but the infinitely merciful Creator sent His only Son to give back to man the rank and dignity from which he had fallen. Then, as a finishing touch to the plan of our salvation, the third Person of the Blessed Trinity came to reside in the souls of the just in a very special manner.

It is not our aim at this time to go into detail about the Blessed Trinity, but it seems well to mention that, just as we spoke of God the Father as Creator and God the Son as Redeemer, so now we consider God the Holy Ghost as sanctifier of the souls of men. There is always danger in speaking of the Three Persons in God that we may fail to distinguish one from the other or make the mistake of forgetting that They all have the same Nature; but, by appropriation, we attribute certain acts to one Person which are really common to all three. Thus we speak of the action of God in the individual souls as though it were the work of the Holy Spirit, alone.

We know from the Sacred Scriptures that the Holy Ghost resided by grace in those of the just who lived before Christ. For example, He was present in the prophets, in John the Bap-

tist, and in others. So it was that, on Pentecost Sunday when He came to the apostles under the appearances of tongues of fire, He did not communicate Himself to them for the first time but rather gave Himself to them more abundantly.

The action of the Holy Spirit in the individual soul is, indeed, difficult to grasp because it is invisible. He begins His regeneration of the soul in Baptism and gives Himself even more generously at the time of Confirmation. He resides in the soul as in a temple, drawing it into a most intimate friendship with Himself in a union which differs only in degree or state from that of our union with Him in heaven.

It is difficult for us to imagine the full effects of the presence of God in a soul which is free from serious sin. We might evolve all kinds of ideas of our own in seeking to determine for ourselves this wonder of wonders. Christ Himself compares the outpouring of the Spirit to rivers of living water. What inspirations come from this divine guest! What warnings of spiritual dangers to the welfare of the soul! What gifts are proffered to strengthen it against assault! Ah! if the just man would but

profit by these gifts, he could attain to the highest degree of sanctity, enjoying the fruits of his wonderful union with Almighty God.

If we take time to think out carefully for ourselves the significance of the presence of God in the souls of the just, what an insight we obtain into the love of the Almighty for His creatures. Here we are upon earth, descendants of Adam who cast aside our heritage by sin, forced to earn our daily bread, trembling at the thought of death with the fear of the unknown in our hearts. Yes, here we are bound to the earth to which our bodies will return to decay. Here, here are the creatures endowed with immortal souls who of their own free will are capable of friendship or enmity with the God who made them.

If we mean so much to the Almighty that He willed our existence, if we are of such value that He provides for our needs, if we are so precious in His sight that He endured the tortures of scourging and crucifixion for our sins, if we are such that He is willing to dwell within our souls in a most intimate manner as friend with friend, what manner of creature must we be! What is

this thing called man that walks the face of the earth? How can he be so engrossed in his material problems that he forgets he is a little less than the angels?

Questions such as these should lead us to pause and take stock of our lives, to total the value of our spiritual possessions, to balance the books of our lives and discover how much we are in debt to the goodness of God. This is the day of the superficial; people refuse to think too deeply on things of the spirit; they fear to look into their own souls; but there is a day of reckoning when all must answer to the God who has been so good to them. Indeed, we could well spend some time in contrasting the love lavished upon us by the Almighty with the selfishness we have shown toward Him.

Yes, well might we say with Daniel: "O Lord, to us belongeth confusion of face, to our princes and to our fathers that have sinned. But to thee, the Lord our God, mercy and forgiveness, for we have departed from thee. And we have not hearkened to the voice of the Lord our God, to walk in his law. . . ." (*Daniel* 9:8-10). If there is one thing we all resent, it is ingratitude. Yet, how ungrateful have human

beings been to the God who loves them so much.

In these four talks during the month of June, we have considered the love of the Almighty for His creatures as expressed in His giving them existence, His providing for their needs, His redeeming fallen man, and, finally, His sanctifying, by His special presence, the souls of the just. If we have need of motives for a return of the world to the knowledge and love of God, certainly we can find them in these expressions of the love of God for the world.

In these times of unrest, of sorrow, and of fear, in these days when the hearts of men are troubled with many things, the love of God should be our consolation and our strength, for He says to us: "Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you, and learn from me, for I am meek, and humble of heart: and you will find rest for your souls" (*Matthew* 11:28-29.)

God, our Creator, our Provider, our Redeemer, and our Sanctifier, is a God of infinite love. May we all learn to love Him in return.

59 STATIONS CARRYING THE HOUR OF FAITH

In 27 States, the District of Columbia, Canada and Hawaii

Alabama	Mobile	WMOB	1230	kc
Arizona	Phoenix	KPHO	1230	kc
Arkansas	El Doredo	KELD	1400	kc
California	Los Angeles	KECA	790	kc
	San Francisco	KGO	810	kc
Colorado	Denver	KVOD	630	kc
	Pueblo	KGHF	1350	kc
Connecticut	Hartford	WHTD	1410	kc
Dist. of Columbia	Washington	WMAL	630	kc
Florida	Pensacola	WBSR	1450	kc
Georgia	Augusta	WGAC	580	kc
Illinois	Chicago	WLS	890	kc
	Springfield	WCBS	1450	kc
Indiana	Fort Wayne	WOWO	1190	kc
Iowa	Burlington	KBUR	1490	kc
	Davenport	WOC	1420	kc
	Dubuque	WKBB	1490	kc
	Sioux City	KSCJ	1360	kc
Kansas	Coffeyville	KGGF	1450	kc
	Wichita	KFBI	1070	kc
Kentucky	Lexington	WLAP	1450	kc
	Louisville	WINN	1240	kc
Louisiana	New Orleans	WDSU*	1280	kc
Massachusetts	Boston	WCOP	1150	kc
	Hyannis	WOCB	1240	kc
	Worcester	WORC	1310	kc
Michigan	Battle Creek	WELL	1400	kc
	Detroit	WXYZ	1270	kc
Minnesota	Minneapolis-St. Paul	WTCN	1280	kc
Mississippi	Gulfport	WGCM	1240	kc
	Vicksburg	WQBC	1390	kc
Missouri	Columbia	KFRU	1400	kc
	Kansas City	KCMO	1480	kc
	St. Louis	KXOK	630	kc
	Springfield	KWTO	560	kc
Nevada	Las Vegas	KENO	1400	kc
New York	Massena	WNSA	1340	kc
	New York	WJZ	770	kc
	Plattsburg	WMFF	1340	kc
	Poughkeepsie	WARE	950	kc
	Rochester	WKIP	1450	kc
	Troy	(5th Sun. only) WTRY	980	kc
North Carolina	Wilmington	WMFD	1400	kc
Ohio	Canton	WHBC	1480	kc
	Cincinnati	WSAI	1360	kc
	Cleveland	WJW	850	kc
	Columbus	WCOL	1230	kc
Oklahoma	Ardmore	KVSO	1240	kc
	Shawnee	KGFF	1450	kc
	Tulsa	KOME	1340	kc
Pennsylvania	Harrisburg	WHGB	1400	kc
	Pittsburgh	WCEA	1250	kc
	Scranton	WARM	1400	kc
Texas	Brownsville	KEEW	1490	kc
	San Antonio	KABC	1450	kc
Washington	Seattle	KJR	950	kc
	Spokane	KGA	1510	kc
West Virginia	Huntington	WSAZ	930	kc
Canada	Montreal	CFCF	600	kc
Hawaii	Honolulu	KULA	690	kc

* Delayed Broadcast

(Revised as of August, 1947)

HOUR OF FAITH RADIO ADDRESSES IN PAMPHLET FORM

OUR SUNDAY VISITOR is the authorized publisher of all Hour of Faith addresses in pamphlet form. The addresses published to date, all of which are available, are listed below. Others will be published as they are delivered.

Quantity Prices Do Not Include Carriage Charge.

"The Faith is Simple," by the Rev. J. J. McLarney, O.P. 56 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.50 per 100.

"Starting From Scratch," by the Rev. Richard Ginder. 80 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$11.00 per 100.

"Living the Full Life," by the Rev. Richard Ginder. 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.

"Self-Evident Truths," by the Rev. Urban Nagle, O.P. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Emotions—Helps to Happiness," by the Rev. Thomas F. Carey, O.P. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Four Freedoms," by the Rev. Brendan Larnen, O.P. 24 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"My Uncles, Right and Wrong," by the Rev. Urban Nagle, O.P., 112 pages and cover. Single copy, 35c postpaid; 5 or more, 30c each. In quantities, \$17.50 per 100.

"Sharing Life with Christ," by the Rev. Louis A. Gales. 32 pages and cover. Single copy, 20c postpaid; 5 or more 15c each. In quantities, \$8.00 per 100.

"Just Plain Numbers," by the Rev. Timothy J. Mulvey, O.M.I. 48 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.00 per 100.

"My Uncles Talk It Over," by the Rev. Urban Nagle, O.P. 64 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.50 per 100.

"The Road Back," by the Rev. Urban Nagle, O.P. 36 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.75 per 100.

"Honesty, Now!" by the Rev. John M. McCarthy, 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"On Going A Journey," by the Rev. Thomas E. O'Connell, 48 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.00 per 100.

"Building Christian Personality," by the Rev. James A. Magner. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Truth Shall Make You Free," by the Rev. James G. Keller, M.M. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Distinguished Servants," by the Rev. John M. McCarthy. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Man and the Mystery of Life," by the Rev. Vincent Holden, C.S.P. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"According to the Holy Gospel," by the Rev. John J. Reilly. 32 pages and cover. 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"American Mythology," by the Rev. Urban Nagle, O.P. 56 pages and cover. 25c postpaid; 5 or more, 20c each. In quantities, \$10.50 per 100.

"The Church And The Working Man," by the Rev. Charles O. Rice. 32 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Be Doubly Happy," by the Rev. Hugh Calkins, O.S.M. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Modern Youth and Marriage," by the Rev. Hugh Calkins, O.S.M. 24 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Humanity's Crosses," by the Rev. James A. Sheehan, O.M.I. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Uncle George And Uncle Malachy Return," by the Rev. Urban Nagle, O.P. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Continuation of the Holy Gospel," by the Rt. Rev. Msgr. John J. Reilly. 24 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Why Religion?" by the Rev. Dr. Edward J. O'Brien. 32 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Realities of Life," by Rev. Vincent Holden, C.S.P. 32 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

- "Four Men And The Man," by the Rev. Thomas E. O'Connell. 32 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.
- "The Five Unknown Sacraments," by the Rt. Rev. Msgr. Arthur J. Sawkins. 32 pages and cover. Single copy 20c, postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.
- "The Miracles of Christ," by the Rev. Edmond D. Benard, 24 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.
- "It's Easy To Pray," by Rev. Paul G. Corbett, O.P. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.
- "Some Modern Scandals," by Rev. John J. Coffey, O.S.A. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.
- "Remaking America," by Chaplain Francis L. Sampson. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.
- "Youth and the Church," by the Rev. Francis J. McPhillips. 32 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.
- "Survival In Crisis," by Rev. Joseph N. Moody. 32 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.
- "Reaching The Hundred Million," by the Rev. James Kellar, M.M. 32 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.
- "March Of The Missions," by the Rev. Martin J. Watley. 32 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.
- "Careers for God," by Rt. Rev. Msgr. Joseph M. Griffin. 32 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.
- "Souls, Saints and Sinners," by Rt. Rev. Msgr. John J. Reilly. 32 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.
- "The Agony in the Garden," by Rev. John Courtney Murray, S.J., 32 pages and cover. Single copy 20 postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.
- "Four Prayers," by Very Rev. Msgr. Mark Ebner. 24 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.
- "The Love of God," by Rev. Thomas A. Hansberry. 24 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

