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The Case for Conscience



Thomas Smith Sullivan

THE CASE FOR CONSCIENCE

By

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THE STILLED, SMALL VOICE

Address delivered on June 29, 1941

Tonight we begin a series of three addresses on the subject of conscience. The subject is most timely. The world is caught in the throes of a titanic conflict, the ultimate outcome of which is hidden in obscurity. Countless factors are being brought to bear to decide the issue; and not the least of them is that moral force we call conscience.

In the name of conscience the American people are being asked to take up arms. But unfortunately too many of us do not know what conscience is—or why we should obey it.

This has not always been the case. The founders of this republic believed in conscience; and when they appealed to the people of the colonies to fight in the name of conscience, men understood what they were being asked. The common man could be persuaded to risk his life only when he was convinced that conscience was on his side. He believed that more than his life was at stake, and that in the long run only a cause approved by conscience could win.

But for the past two hundred years an intellectual and moral revolution has been going on in the Western world which has been far more radical in nature than the revolt of the thirteen American colonies against the British Crown. It has been aimed at the soul of man; and one of its basic tenets is the claim that what we call conscience is but a delusion—an invention of priests and princes to make the people slaves.

Today the cause of conscience is being championed again. The same intellectual leaders who a

short time ago were destroying the last vestiges of conscience in the minds of American youth now appeal to them to risk all they hold dear, including life itself, in the name of conscience. What are they to believe?

It is my purpose in this series to explain the Catholic teaching on conscience and to contrast it with the chief moral heresies of our day. This Catholic doctrine will not sound strange to the non-Catholic who hears it for the first time. It will seem to him no more than rational common sense—unless he has learned at some university to doubt the testimony of his senses and question the ability of his reason to discover truth.

What do we mean by conscience? In the Latin and French languages the word conscience means simply consciousness. When the French speak of conscience, as we understand it, they call it moral consciousness. Now consciousness is awareness. We are conscious when we are aware of things—of external objects, or of our own thoughts and actions. We are morally conscious when we are aware of the moral quality of our actions—whether they are right or wrong. Conscience then is nothing more than the moral judgment by which we distinguish right and wrong in conduct.

Some moral philosophers attribute conscience to a special moral sense, thus reducing the distinction between right and wrong to mere instinct. Others claim that conscience is the voice of God speaking to us in direct command. Catholic theologians, following the indications of Scripture and the teaching of St. Thomas Aquinas, make for conscience no such extravagant claims. To them it is the work of no special faculty but is the operation of the

same practical intellect with which we make the commonplace decisions of our workaday lives. Conscience is sacred in that it directs our actions not to temporal but to eternal ends. And it is the voice of God in the sense that it applies the Divine Law to individual actions; so that the man who obeys his conscience may be truly said to obey God.

There is no person within the sound of my voice tonight who has not experienced the workings of conscience in his heart. It speaks to us many times a day, however deaf we may be to its promptings. It comes to us as the voice of duty, spurring us on and giving us no rest until our appointed tasks have been accomplished. It stands over us as a stern monitor, forbidding us to do evil, and embittering our stolen pleasures when we sin. It rises up to rebuke us for past offenses, leaving us no peace until we have sought forgiveness and made amends. "My conscience hath a thousand several tongues, and every tongue brings in a several tale, and every tale condemns me for a villain." Conscience, we are told, "maketh cowards of us all;" and true it is that the fear of Divine Justice has kept many a man on the narrow path of virtue. But it is conscience too that gives the world its heroes—be they soldier or statesman, scientist or saint. No man can achieve lasting greatness who does not listen to—and heed—the promptings of the "still, small voice"—conscience.

The testimony of conscience is something that the average man takes for granted. This is true even though he be not of the faith of Christ; for, as St. Paul tells us, "the Gentiles, who have no Law, do by nature what the Law prescribes . . . their conscience bears witness to them" (*Romans* 2:14-15). But if the average man has faith in conscience, it is

in spite of some of his intellectual leaders. Many of our so-called intelligentsia leave no room for conscience in what they call the "liberal, modern mind." To appreciate how intelligent men can thus throw overboard the traditional norm of human conduct, we must realize that conscience is no isolated phenomenon standing apart from an integrated philosophy of life. The Christian doctrine of conscience rests on three essential postulates, none of which can be denied without repudiating the whole teaching. It presumes first of all that there is an order in the universe—that all creation is subject to a Divine Law which directs each creature to its proper end in a manner harmonious with its nature. Secondly it presumes that man, made to the image and likeness of God, attains his end not by the determination of instinct, as do irrational creatures, but by his own free, deliberate choice. Thirdly it presupposes that if man deliberately fails to choose the path of law and virtue, he is subject to the sanctions of the Divine Law which will punish him for his transgressions. On these three postulates—Divine Law, human freedom, and inevitable sanctions—rests the whole structure of conscience and Christian morality.

The religious history of the past four centuries has been the story of a struggle to undermine these three foundation stones of Christian ethics. It began with the attack on the freedom of the will by the reformers of the sixteenth century who denied man's ability to choose between right and wrong, making conscience but the witness of man's preelection or prero probation. Descartes, by questioning the divine government of the universe, left reason, unaided by revelation and unsupported by a concept of divine

law, the sole arbiter of human conduct. It remained only for Rousseau, champion of the supremacy of instinct, to overthrow the cold rule of reason and reduce the children of God to the level of the beast.

Following the leadership of these moral revolutionaries, rationalists of the past two centuries have used the discoveries of physical science to complete the annihilation of the image of God in the soul of man, until the whole story of human history has been reduced to the interplay of electrical charges. The still, small voice of conscience is stilled indeed; its testimony explained away as an accretion of prejudices and superstitions. Modern man is at last free from the slightest restriction of morality or religion—without conscience, without faith, without even the will to live!

A decade ago Herman Hess pictured modern man as a wolf of the steppes, "roving restlessly through the desert of modern civilization and crying out hideously in his hunger and thirst for eternity." At the time, most critics thought this picture was exaggerated; they felt sure that the cynicism he deplored was restricted to the intellectuals and would never penetrate to the mass of the people. Today, as Europe shudders beneath the shock of falling bombs, we realize that Hess was too moderate in his judgment. Modern man is not the lone wolf of the steppes; he is the ravenous raider of the forests which hunts with the pack and which has already covered half the face of the earth, seeking whom it may devour. So well have the rationalists done their work that their throats have been cheerfully cut by the very cynics manufactured in their classrooms.

For what is it that distinguishes man from the beast of the field but that much-despised faculty

which we call conscience? Explain it as you will, it is the only thing which keeps the crafty and dangerous animal, man, from living by the ruthless law of the jungle. Train a man's mind, place in his hands the latest inventions of science—but kill his sense of responsibility for his own actions, and you have made a Frankenstein which will destroy the civilization which gave it birth.

The men, however, who are responsible for the dehumanization of the modern mind did not foresee the destruction they would work. Theirs was the vision of a universe ruled by the law of inevitable progress, in which the natural goodness of human nature—once freed from the gloomy rule of conscience—would erect a terrestrial paradise. Unfortunately for themselves and for the world these false prophets had lost more than their faith in the teachings of Christ; they had lost their common sense. They could not imagine the depths to which human nature can sink when the abdication of reason gives passion full sway. They know no god but liberty; but they forgot that liberty divorced from responsibility is license. License for the strong to oppress the weak; license for the rich to exploit the poor; license for the impious to desecrate the sacred; license for the lustful to defile the innocent; yes, and license for the Quisling to betray liberty itself!

And how vain was their revolt against the moral teaching of Christ! The Divine Law which they tried to overthrow is no arbitrary restriction imposed upon man as tribute for divine favor; it is the law of nature itself and the secret of a happy life. The moral freedom they so readily repudiated, to don the livery of the slave, is for man no intolerable responsibility when he is aided by the sustaining

power of grace. The sanctions of God's law hold no terror for the repentant sinner; nor can mere negation of them stay their inexorable onset, as this war-torn world so sadly proves. Even the ceaseless prick of conscience—which they tried vainly to escape—brings despair to him alone who denies God's image in his soul.

There will be a new order in Europe, and in the world, never fear. Human nature will not forever be denied. Whether this new order will be imposed by the iron heel of the "superman" who knows no law but might, or whether it will rise from the minds and hearts of free men, united in a common effort for the common good, remains to be seen. But the decision will not rest with arms alone. It will lie to a great degree with those who have the power to loose the stilled tongue of conscience and swell its small voice until its roar can be heard in Heaven itself. Dare you add your voice to the rising chorus of the children of God?

ANTI-SOCIAL CONSCIOUSNESS

Address delivered on July 6, 1941

One hundred years from now the world-shaking events of the past twelve years will be so much history. Schoolboys will study it diffidently, forget it as soon as they have learned it, and grow up to have crises of their own. But all their lives they will speak a language which the recent depression and current war have enriched with scores of new words and expressions.

Culled from scientific, military, and revolutionary literature, these additions to our speech are a history in themselves. They bear witness to the tremendous changes which have taken place in our patterns of living and thinking during the past decade. And none of them better illustrates the intellectual revolution which Americans have gone through than that now commonplace phrase, "social consciousness."

The implications of that term came as a distinct shock to a generation raised in the belief that the highest ethical ideal was strictly to mind one's own business. That in such a short space of time we have been able to overcome this native prejudice, and make the possession of a social conscience our new criterion of judging an individual's worth, is a tribute to the essential soundness of the human reasoning processes. The average man is capable of adopting any fashionable philosophy which does not seriously interfere with the business of earning a living. But if a false theory, however time-honored, comes between him and his daily bread, he will soon ferret

out the fallacy which more sophisticated minds ignore.

The individualism which characterized the religious, political, and economic thinking of the past two centuries was founded on the naive principle that the less human nature is restrained, the better it must become. Absolute, unconditioned liberty was its goal. Consequently it waged a continuous, and generally successful war on the external governor of human actions, the law, and upon their internal monitor, conscience.

The warnings of thinking men the Individualists brushed aside with the record of their material achievements. The proof of the pudding was Progress!

The folly of this philosophy of life was brought home to millions of its advocates by the world economic crisis which followed in the wake of the frenzied twenties. Hunger is a powerful teacher. And as two, four, and even six years went by with no restoration of economic prosperity, even those whose fortunes were least affected began to realize that the "crash" of 1929 was no ordinary panic. We had obviously come to the end of a chapter in our economic history. Hungry, bewildered, frightened, man the individual became conscious of the group.

A few hardy spirits are still holding out for the old order. But since the outbreak of the war the tide against which they stand has become a flood.

The platforms of the two major parties in the last election put the pre-depression Socialists to shame. Refugee writers from Europe, who once seduced us with the charms of paganism, now stump the country for democracy and plead for aid in conscience's name. Capitalists sign labor contracts;

pacifists preach war; old-time Liberals cry shrilly for a more powerful State. The order of the day is "social consciousness."

This moral fervor for the common welfare is all to the good. It is cleansing the human soul of the cynicism which poisoned our civilization and gave grounds for the belief that democracy was decadent. It justifies the hope that a more human social order will arise from the chaos of the present war.

But if it is not guided by reason, it will destroy us.

A man who could see objects only in one dimension would be better off blind. In a three dimension world he would soon break his neck. Now conscience is the eye of the spirit; and a man whose conscience operates in a single dimension suffers from worse than moral blindness. His misguided moral fervor will bring himself and countless others to ruin.

This is nowhere more evident than in the case of the totalitarian rulers. They are commonly held to be cynical opportunists who lied and butchered their way to power. Only when we see in them possible allies are we willing to look upon them as human beings whose social consciousness was misguided.

The verdict of history may be more lenient. Not even the Bolsheviks have been able to dispense altogether with conscience. Marx's dialectical materialism may be their substitute for Providence, but the hard, dull, and often perilous labor by which revolutions are made is not for the self-indulgent nor for the power-hungry alone. You cannot build a new social order, or save one, without sacrifice; and

the average man will make sacrifices only for what his conscience tells him to be true.

There is a basic truth in Communism—as there is in National Socialism and in Fascism: namely, that man is a social animal. You will find that principle enunciated in Aristotle and in St. Thomas Aquinas. Supernaturalized it reads, “Thou shalt love thy neighbor as thyself.”

The late Holy Father, Pope Pius XI, clarified this doctrine in the Encyclical, *Divini Redemptoris*, when he stated, “God has destined man for civil society according to the dictates of his very nature. In the plan of the Creator, society is a natural means which can and must be used to reach his destined end.”

This principle of the social nature of man has been graphically vindicated by the great social revolution of our century which, beginning in Soviet Russia in 1917, has swept across the world, leaving no nation untouched. Two centuries of Individualism have been unable to destroy the social instinct in the human heart. But how, you ask, could social consciousness have produced, in the totalitarian regimes, the most ruthless tyranny that modern man has ever witnessed?

Precisely because the social revolutionaries of our day have allowed their hatred of Individualism to carry them to the opposite extreme. Instead of rationally inquiring into the true relationship between the individual and society, they have made the welfare of the nation, the race, or a social class their sole criterion of good. In a short century and a half history has reversed itself so that today we must cry out not “O, Liberty,” but “O, Humanity, what crimes are committed in thy name!”

If the fallacy of Individualism was the denial of man's social nature and the need for moral consciousness, the fallacy of Collectivism is the denial of man's individual nature and the belief that social consciousness is enough. Whether it be Marx's dictatorship of the proletariat, whether it be Hitler's doctrine of a master race, whether it be Mussolini's dictum, "nothing beyond, nothing without the State," the basic error is the same.

"Society," Pope Pius tells us, "exists for man" . . . not man for society. True, the common good is greater than the individual good—as the whole is greater than its parts. Thus the individual may be called upon to sacrifice his material goods, and even his life, for the common welfare. But the common good means no more than the opportunity for all members of the community to live a human life, in keeping with their dignity as children of God. The State which violates the sacredness of the human personality and denies the rights of the individual conscience betrays conscience and society alike. Its social consciousness is anti-social.

Today we are being called upon to defeat the totalitarian menace by force of arms. This is not the time or place to discuss the merits of that proposal. But whatever course of action we decide to follow, let us remember what it is we are trying to defend.

If we are defending Christian civilization, we must base our methods, as well as our objectives, on the teachings of Jesus Christ. We can match tank for tank, gun for gun, plane for plane. But we cannot match lie for lie and call ourselves Christians.

If we are defending the democratic way of life, we must not abandon democratic processes or lose

our faith in the common man. The heroism of the revolutionaries we can equal, and excel. But if we imitate their moral cynicism, we shall be the losers in the end. We shall have a totalitarianism of our own making which pays lip service to democracy, but which has sold its soul as the price of victory.

Already we have gone a long way in that direction.

We denounce the racial theories of Nazi Germany, yet we see some of our citizens treated as economic and political slaves.

We deplore the ruthlessness of the Fascists, but are silent about the violence of our own economic strife.

We condemn the unscrupulous tactics by which the dictators rose to power, while we encourage, for political ends, the dependence of our citizens on the bounty of the State.

We glory in our right of free speech, only to smear the character of those who dare oppose our opinions and sentiments.

We boast of our devotion to truth, yet we reveal to the average citizen only such facts as we deem expedient.

We speak piously of Christian principles, then undermine their citadel, the Christian home.

We pride ourselves that we are a spiritual people, yet we hesitate to make the sacrifices essential to adequate defense.

From these faults no arms can save us. Our worst enemy lies within.

There are those who say this is no time to scruple over the choice of means; that the glorious cause we serve justifies all but the most treacherous behavior. This is not an original thought. You will

find it in the writings of every political adventurer from Machiavelli to Stalin. Sometimes it wins victories. But in the long run it can only destroy what it set out to save.

We are told that the world cannot exist half slave and half free. Neither can a nation exist half pagan and half Christian. The still, small voice of conscience does not serve collective ends alone. With the same force that it impels us to seek the welfare of the State, it insists that we walk worthily in the eyes of Almighty God. It bids us to be loyal—as it commands us to be honest, to be chaste, and to be just. It orders us to obey not only him who is ruler of the nation but Him who is ruler of all nations and of whom all peoples are the children.

Let us have the courage to be faithful to the commands of conscience, whatever expediency may seem to ask. If we are on God's side, what have we to fear?

“Sell not thy conscience;
Thus are fetters wrought.
He only is a slave
Who can be bought!”

THE ORACLE OF GOD

Address delivered on July 13, 1941

To find a parallel for the conflict which is now cleaving Europe one must go back to the religious wars of the seventeenth century. Then, as now, nation was set against nation and class against class—with the remaking of Europe hanging in the balance. Opportunists on both sides took advantage of the religious turmoil to further their own selfish ends. But the common man spilled his brother's blood not primarily for trade or empire but because of his faith in an idea. The issue was whether Europe was to be Catholic or Protestant—whether the principle of unity or of diversity in religion was to prevail.

The present European war is also a war of ideas—or of ideologies as we call them today. After a quarter century of debate the supremacy of two political philosophies, the democratic and the totalitarian, is being settled on the field of battle. Both sides claim that the outcome will determine the fate of Europe for centuries. They insist that man's way of life is at stake and consequently that the war they fight is a holy war, a crusade. They plead their cause to the world not in the name of greed or of glory but in the sacred name of conscience.

This moral idealism predominates in the propaganda of every belligerent, the Union of Soviet Socialist Republics not excepted. Politicians talk like churchmen. Churchmen, previously ignored by all but their own flocks, become national figures when they support the war. The whole world listens when the Holy Father speaks, each nation hoping against

hope that the Sovereign Pontiff will throw upon their side the great spiritual strength of the Catholic Church.

To the student of history the pattern is strikingly familiar. But there is one all-important difference. Today the world is trying to fight a Crusade without the Cross, a Holy War without God.

It is not that God's name is not mentioned, or that millions of sincere men are not praying for divine aid. But God, in this religious war of the twentieth century, has been reduced to the status of an ally. He has not even been made a member of the war council; nor is there any evidence that He will be a member of the peace council. In short we are not fighting God's war; we are asking God to fight our war. We speak piously of conscience, but our prayer is not "Thy Will" but "Our will be done."

The Protestants and Catholics of three centuries ago, who endeavored to settle their religious disputes with sword and musket, differed radically as to the means God had appointed to make His Will known to men. But on many essential points they were in complete agreement. They believed that whatever the livery they wore or the flag they followed they were in the service of the Eternal King whose reign could alone bring peace to a troubled world. The doctrines which they defended with their life's blood they held sacred not as the findings of philosophers or sociologists but as the revealed word of God. To them an oath of allegiance was more than a pledge; it was a sacred pact which an all-just God would vindicate with a vengeance far more terrible than the cannon of an opposing army. And the conscience which steeled their hearts for battle was no mere desire to be thought well of by their fellow

men; it was a never-silent voice which re-echoed the words of Christ, "What does it profit a man, if he gain the whole world, but suffer the loss of his own soul?" (*Matthew 16:26*).

In the present conflict, pacts are signed, treaties made, pledges given—only to be broken on the morrow as a nation's fortunes rise or fall. In two years of fighting two belligerents have already changed sides, while Soviet Russia has become successively freedom's enemy and ally.

What has happened to our much-vaunted civilization that what should be its greatest century recalls rather the barbarism of a thousand years ago? Is it lack of education? Never before in human history has man possessed such a detailed knowledge of the secrets of the physical universe. Is it the bogging down of technological progress? Science and industry united have raised the productive power of the earth beyond the consumptive capacity of its human population. Is it the dearth of political and economic theory? The findings of our sociologists overflow the libraries while the printing press and radio carry their discoveries to the remotest sections of the planet.

No, it is not scientific knowledge, technical skill or sociological data that we lack. What we lack is something that transcends the world of matter and the order of physical science. We lack the one thing without which all our other knowledge is meaningless and our progress purposeless. What we lack is faith in God.

We seemed to do very well without God for a time, so well that few men took seriously the scientific atheism that was gradually undermining the religious beliefs of our people. Nineteen centuries of

Christian tradition still carried us along. We thought we could get rid of the bothersome restrictions of Christian morality without sacrificing the essential values of a Christian civilization. We were certain that by teaching men to read and write we could wipe out all those evils which our fathers called original sin.

It was not until unbelief had spread from the rarified atmosphere of the philosopher's study to the market place, the factory, the school room and the home that we began to realize we had lost something greater than we knew.

We have done more than rid ourselves of a policeman who restrained our greed and quenched our lust with threats of the punishments of hell. Insofar as we have surrendered our faith in God, we have thrown away the only absolute standard by which we can measure truth and goodness in this changing world; we have cast over the only tribunal to which the common man can appeal from the tyranny of his earthly masters; we have cut off the only help that can sustain the soul of man in his struggle for justice; we have extinguished the eternal light of which human freedom is but the reflection.

Out of this half-light of unbelief in which the world lives today have sprung these neo-pagan faiths, these twentieth century barbarisms, which threaten us with destruction.

With what can we oppose them? With bullets? Steel may stop men, but it can never stop ideas. The only thing that can stop them is faith—not faith in democracy, not even faith in man; but a deep, reverent and abiding faith in the One who both made man and gave him freedom—God.

There are those who say that if faith alone can save us we are already lost because it is too much to expect that civilized, sophisticated, modern man can really believe in God. The "acids of modernity" have eaten away our faith. Try as we may we cannot believe in the divine government of the universe, that puny little man can have an eternal worth. Perhaps if God were to reveal Himself anew to men, if He were to send some sign from Heaven. . . .

"An evil and adulterous generation demands a sign" (*Matt. 16:4*). Can not we too know the signs of the times? Were Sodom and Gomorrah more eloquently persuaded than the cities of Europe upon which death rains daily from the skies?

What new revelation do we need, or what can avail us, if we have deafened our ears and hardened our hearts to the voice of reason and the dictates of common sense? Have we wandered so far in the maze of biblical criticism and philosophical speculation that not even a bomb's roar can bring us back to the Reality beneath all reality to the Eternal Life without which no man can live?

Not to all men is given the gift of faith in the full revelation of Jesus Christ. But there is no man to whom God refuses the essential grace of faith in the Divine Law, if only he have the will to believe. For that we need no special revelation. It is written on the fleshy tablets of our hearts. In the words of the poet, "Man's conscience is the oracle of God."

Never did the world need more to heed that oracle. The longest war must inevitably come to an end. But if a war be fought without conscience and a peace made without conscience, the evil that is sown will plague the world for generations to come.

We would not talk of crusades and holy wars

unless beneath all our boasted self-sufficiency there was the reluctant conviction that the task to which we have set ourselves is too great for us to accomplish without divine aid. Let us be mindful then whose aid it is we ask. The God to whom we appeal is no remote deity to be invoked in time of need and then forgotten. It is He whose name the Israelites dared not even mention; He who proclaimed Himself to Moses: "I am the Lord thy God . . . Thou shalt not have strange gods before me" (*Exodus* 20:2). He is our Ruler, our Father, and our Judge.

If we ask God's aid, it can be only on God's terms. Those terms are Justice—because all nations are His subjects; and Charity—because all men are His children. If we proclaim a holy war to free the world from domination by a master race only that we ourselves may be the masters, to save not God's rule but our rule—then His judgments will be upon us and upon our children.

A quarter century ago we had our chance to make a new world in which democracy would be more than a campaign slogan and in which the poor of all nations would truly inherit the earth. We betrayed that sacred trust with a so-called peace which had but a single aim; to assure the victors the greatest possible profit from a bloody sacrifice which cost ten million lives.

Today we are arming again to defend the four freedoms without which there can be no peace upon the earth. That is a noble cause, a glorious cause, a cause that cannot fail—if our hands and hearts are clean. Let us not betray it by our greed.

The eyes of the world are on America today. Millions look to us in hope—and other millions look to us in fear. Men hope in us because we are strong

and generous and because we have pledged ourselves to the sacred cause of freedom. Men fear us because they know how quickly strength can beget ruthlessness, generosity can turn to selfishness, and the proud pledges of the crusader can be forgotten amid the heady joys of victory.

To reassure those troubled millions who fear our might—and yet upon whose cooperation we must depend—mere promises will not suffice. There must rise from the consciences of the common people of America a mighty tide of faith—faith in the honesty, the justice and the charity which are everywhere the birthmark of the children of God. That faith must be reflected in our every public and private act, in our every foreign and domestic policy.

Thus armed we shall be invincible.

“Seek first the kingdom of God and his Justice, and all these things shall be given you besides.”
(*Matt.* 6:33).

101 CATHOLIC HOUR STATIONS

In 41 States, the District of Columbia, and Hawaii

Alabama	Birmingham	WBRC	980	kc
Arizona	Phoenix	KTAR	620	kc
	Safford	KGLU	1420	kc
	Tucson	KVOA	1260	kc
	Yuma	KYUM	1420	kc
Arkansas	Little Rock	KARK	890	kc
California	Bakersfield	KERN	1370	kc
	Fresno	KMJ	580	kc
	Los Angeles	KECA	1430	kc
	Sacramento	KFBK	1490	kc
	San Francisco	KPO	680	kc
	Stockton	KWG	1200	kc
Colorado	Denver	KOA	830	kc
Connecticut	Hartford	WTIC	1040	kc
District of Columbia	Washington	WRC	950	kc
Florida	Jacksonville	WJAX	900	kc
	Lakeland	WLAK	1310	kc
	Miami	WIOD	610	kc
	Pensacola	WCOA	1340	kc
	Tampa	WFLA-WSUN	620	kc
	Georgia	Atlanta	WSB	740
	Savannah	WSAV	1310	kc
Idaho	Boise	KIDO	1350	kc
	Pocatello	KSEI	900	kc
Illinois	Chicago	WMAQ-WCFL	670	kc
Indiana	Evansville	WGBF	630	kc
	Fort Wayne	WGL	1370	kc
	Indianapolis	WIRE	1400	kc
	Terre Haute	WBOW	1310	kc
	Iowa	Des Moines	WHO	1000
Kansas	Pittsburg	KOAM	790	kc
	Wichita	KANS	1210	kc
Kentucky	Louisville	WAVE	940	kc
Louisiana	New Orleans	WSMB	1320	kc
	Shreveport	KTBS	1450	kc
Maryland	Baltimore	WFBR	1270	kc
Massachusetts	Boston	WBZ	990	kc
	Springfield	WBZA	990	kc
Michigan	Detroit	WWJ	850	kc
Minnesota	Duluth-Superior	WEBC	1290	kc
	Mankato	KYSM	1500	kc
	Minneapolis-St. Paul	KSTP	1460	kc
	St. Cloud	KFAM	1420	kc
Mississippi	Jackson	WJDX	1270	kc
Missouri	Kansas City	WDAF	610	kc
	Springfield	KGBX	1230	kc
	Saint Louis	KSD	550	kc
Montana	Billings	KGHL	780	kc
	Bozeman	KRBM	1420	kc
	Butte	KGIR	1340	kc
	Helena	KPFA	1210	kc
Nebraska	Omaha	WOW	590	kc
Nevada	Reno	KOH	1380	kc
New Mexico	Albuquerque	KOB	1180	kc

101 CATHOLIC HOUR STATIONS

In 41 States, the District of Columbia, and Hawaii

New York	Buffalo	WBEN	900 kc
	New York	WEAF	660 kc
	Schenectady	WGY	790 kc
North Carolina	Asheville	WISE	1370 kc
	Charlotte	WSOC	1210 kc
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	Winston-Salem	WSJS	1310 kc
North Dakota	Bismarck	KFYR	550 kc
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