

Were There Four Chaplains - Or Nine?

In "Chapel of the Four Chaplains" in Philadelphia has stirred bitter comment because Catholics have refused to take part in inter-denominational rites held there. The Philadelphia Archdiocesan paper published this page one editorial to tell why Catholics have taken such a position. Re-demptorist Father Gerald Whelan, mentioned in the article, was five years rector of St. Joseph's Church, Rochester.

The "Chapel of the Four Chaplains" has been worrying out loud lately about the lack of enthusiasm among Catholics for the Chapel. The opponents of the project find it difficult to understand why Catholics do not accept the slogan of the modernists that "one religion is as good as another." They fail to see that our friendship for our non-Catholic neighbors and our respect for their religious convictions do not, cannot carry with them approval of their doctrines.

The New York Times, for last Sunday (Jan. 31), announced that "a leading Roman Catholic layman will deliver the principal address in the Chapel of the Four Chaplains in Philadelphia at a ceremony next Sunday."

The speaker, Dr. Shane McCarthy, has informed the Philadelphia Chancery that he has placed certain restrictions on his appearance and has received the assurance that these will be carried out to the letter.

The conditions are: 1) that there be no religious service of any form whatsoever; 2) that no one appear on the platform.

form in any kind of religious garb, and 3) that he accepted only as a representative of the President's Council on Youth Fitness.

However, since the Chapel has brought up once more the question of Catholic participation, The Catholic Standard and Times feels justified in asking a few simple questions, the correct answers to which will relieve the minds of a great many people, Catholics and non-Catholics as well. The questions are:

What is the true story of the four Chaplains? How much is history and how much parable in the story of the alleged clasping of hands by the four Chaplains as this went down — a human game of ring-around-the-roly?

The masculine note is absent. Father Washington's friends, of whom the writer is one, could never envision him as playing little girl's games. The purple patch is completely out of order when we remember that Father Washington, on a sinking ship, would need his right hand for blessing his shipmates and giving them absolution.

Why does the Chapel commemorate only four Chaplains and not the nine who gave their lives in that encounter

— Philadelphia Standard and Times

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Sacred Heart Year

Supreme Love

By REV. LOUIS J. HOMAN

For above the human love of Christ for men, as the sky is above the earth, is the love of Jesus for man's soul.

The human race is the creation of God.

He desired to share his goodness and his happiness with men. But the creation of men could not make God any happier than He was, because God is not happy from all eternity. Nothing could add to it.

The important thing to remember is that God desired to continue happy upon earth and forever in heaven. The only thing which could destroy that happiness was sin, rebellion against God. And man sinned.

We must not think of sin as something small. It is a debt incurred away from God, a separation from the God who made us and keeps us in his care. What is worse, man has been separated from God there in nothing man can do to repair the damage.

Jesus was marched to Calvary so everyone could witness bearing the marks of a great criminal and a slave.

When they arrived, they stripped our Lord of his earthly possessions, his garments.

"And they divided his garments, casting lots for them to see what each would take. (Mark 15:24)

He gave up his hands used only to bless and heal, to the nails. And his feet, which had so often sought the poor and the downtrodden, sick and sinners. His sense of hearing, given to him to blaspHEME of his executioners. His eyes must look on the agonies of his mother. Then he surrendered her too. To St. John. "Behold thy mother." His tongue was swollen with the terrible thirst that accompanied loss of blood. There was no sense or feeling or emotion that was spared.

And after he had said from his cross, "It is finished," he bowed his head and gave up his life. Instantly a soldier came a few minutes later and drove a spear into his side.

The heart which had loved man so much was now itself surrendered and broken, torn of love.

In his Epistles to the Hebrews, St. Paul says, "Wherefore it was fitting that he should in all things be made like his brethren, that he might become a merciful and faithful high priest before God to expiate the sins of the people. For in that he himself has suffered, and has been tempted, he is able to help those who are tempted. (Hebrews 2:17-18)

We could ponder a long time on this thought. How far, to what length Jesus has gone to help us who are tempted. For in that he himself has suffered, and has been tempted, he is able to help those who are tempted.

To show how hateful sin is, and to demonstrate to man the worth of Christ, Jesus humbled himself, becoming obedient unto death, even the death of the cross." (Phil. 2:8)

Jesus is essentially a saint, one, a living high up on the mountain top. In proportion to God, I am a desolation such as the angels' pride. "I will not serve." To me for sin Jesus surrendered his ego entirely, suffering a total death to self. Whereas we toddle and徘徊 ourselves in an Jesus submitted entirely to the will of the Father that his self be destroyed. "If it be possible let this chalice pass from me yet not as I will but as Thou wilt." (Matthew 26:39). During his passion there was not one particle of his being he would not surrender.

First there was the agony in the garden. His pure soul was flooded with the horrors of sin. It was like a gigantic flood, poured upon the fire raging in his Sacred Heart. Then there was the thought of the multitudes who would reject his love. And finally there was the vivid imagination of the tortures he would endure that very night and the next day. Together these things wracked his mind until blood flowed freely from his pores.

There was the descent of his friends. After the last Supper at which he had shown them such loving kindness they vehemently protested their loyalty. Now in the first moment of danger they run to cover, but one of them denies him three times.

He was taken to be scourged. The ancient writers tell us that was not a sound blow of flesh on his body when the soldiers whopped. In the refinements of torture, however, did Christ surrender the comfort of his human flesh.

Priests of the Rochester Diocese whose names are listed below died on the date indicated. Your prayers are requested for them.

Sunday, Feb. 14 — Septuagesima Sunday (purple), the Gloria, 2nd prayer of St. Valentine, Creed, Trinity Preface.

Monday, Feb. 15 — Mass as yesterday except 2nd prayer of St. Faustinus and St. Josaphat, no Creed, common prefec, VR. 1913 — Rev. William Muhuron, 1933 — Rev. John Lynch.

Tuesday, Feb. 16 — Mass as yesterday, VR. 1922 — Rev. Louis Lapham.

Wednesday, Feb. 17 — Mass as yesterday, VR. 1922 — Rev. Michael Kuschel.

Thursday, Feb. 18 — Mass as Monday except the prayer of St. Simon, VR. 1913 — Rev. John Steenmire, 1934 — Rev. Jeremiah Maley.

Friday, Feb. 19 — Mass as Tuesday, VR. 1938 — Monsignor Francis Liddy.

Saturday, Feb. 20 — Saturday Mass of our Lady (white), Gloria, Preface of the Blessed Virgin, VR.

Daily Mass Calendar

Jesuit Father LaFarge

Need United Religious Front

New York — (RNS) — Increasing co-operation by Catholic, Protestant and Jewish bodies to meet challenges in the field of public morality was foreseen by one of America's best known and widely respected Jesuit priests on the eve of his 50th birthday.

Due to celebrate his anniversary on Feb. 18, Father John LaFarge, long recognized for his leadership in movements for inter-racial and inter-religious goodwill and understanding, said his prediction was based on growing recognition of the fact that "any one religious body tries to act alone in this realm, it is usually unsuccessful."

Interviewed here at the offices of America, National Catholic Weekly, where he has been as editor for 22 years, Father LaFarge stressed that Catholics and Non-Catholics have not only a common interest in the battle against any "subversion or perversion of human values in our public life," but must prevent a united front against such dangers.

"I do not think that Catholics, as Catholics, can accomplish very much in influencing public opinion," he said, "and the same applies to Protestants and Jews. This must be done by joint action. It is only when the different faiths unite on some moral issue that they can exert a real impact on the thinking of the nation. They can do so to a tremendous extent, even if the ultimate bases of action are somewhat various."

Father LaFarge cited morally in politics, ethical standards in business and the communications media, family morals, interracial justice and constructive programs for international peace as concrete matters in which useful discussions can take place between the U.S.A. Catholics and Non-Catholics. He said these discussions can help to form "a much better" atmosphere in which strictly theological considerations or clarifications may be aired and clarified."

The magazine has a circulation of 200,000 among the nation's Protestant clergymen.

ANOTHER BLAST against the Catholic faith came this month from "The New Age" which lists itself as "the official organ of the supreme council, thirty-third degree, ancient and accepted Scottish rite of Free-masonry southern jurisdiction United States of America."

"Sovereign grand commander" Luther A. Smith bluntly blames the "basic dogma" of Catholics for "the awful tragedies" of "religious wars and persecutions of which the histories are full."

The Catholic "political hierarchy" is a threat to the "liberties and the national security" of America, according to this widely circulated Masonic publication.

What then are we to do?

Must we repudiate our sincere belief that the Saviour made St. Peter and his successors to be the religious head of our Church?

Must we excommunicate bishops and priests who, in Catholic teaching, are ministers of God's grace to those who devoutly seek this help?

Must we close our confessional where faith tells us God's pardon is given to the penitent?

Must we close our schools built because we are firmly convinced, as were the Protestant pioneers in this country, that religion is a necessary part of education?

Must we change our religious convictions on marriage, birth control, divorce — just because other denominations have changed their views?

Must we, in other words, give up our faith to be Americans?

Why then do such articles and speeches so consistently go unanswered by other reputable spokesmen of these groups who seek fellowship in brotherhood and yet see us insulted, degraded, by their own brothers with many a word to reaffirm the American heritage that before God we are equal and have shown it in war and peace in working, serving, dying to prove our love for our nation.

Prayer

Answered

Santiago, Chile — A precocious four year old with a ringing voice has come up with a simple method of reforming his imitating father.

"On three consecutive Sundays, Mercedes accompanied her parents to Mass," reports Father Charles E. McCarthy, Maryknoll Mission of San Francisco, Calif., "and each week she sang out in a voice louder than the organ for everyone in church. 'Dear God, you know daddy drinks too much wine and gets so drunk that he makes mommy unhappy — please make him stop.'

"Efforts of the father to silence Mercedes failed, and after the third Sunday he was so shaken he went on the wagon, gladly."

One may reasonably fear even greater disasters caused by the stockpiling of modern

arms which could easily bring terrorizing disaster in a world conflict."

The question is often asked what then is the Christian to do — especially the Christian who is interested and realizes the need for cooperation on all international levels. In this same address to Pax Romana the Pope answered: "A Christian cannot remain indifferent in the face of the world's evolution. Although he sees an increasingly closing in the pressure of events, he knows that this unification, desired by the Creator, must lead to the union of spirits and hearts in the same faith and love. He not only may, but he must work towards the realization of this as yet developing community. Because the example and order of the Divine Master are for him incomparable light and strength." And Pius XII went on to show what is socially involved in the fact that "there is one God and one Mediator of God and men, the Man Christ Jesus Who gave Himself as a redemption for all."

Thus it will be seen that Pope Pius was not advocating blind cooperation with evil political or economic systems on an international level. While he did stress the increasing need for global cooperation he pointed to the greatest danger accompanying such cooperation in an atomic world.

There is a vast field in which spiritual free from prejudices and passions, can come to an agreement and can help one another with a view to a real and valid common good, because sound reason is sufficient to establish the foundations of the rights of peoples, the dignity of the family and the per-

sonal and family rights of individuals. For this reason the cooperation of Catholics is desirable in all institutions which respect theory and in practice, the natural law."

Out of all this comes one clear fact — extreme nationalism and excessive economic rivalry are not paths to international cooperation or world peace. Yet it is just this type of nationalism and economic rivalry which still dominates the power blocks in the world.

History proves that they lead to war — and war fails to materialize only because the great powers fear the consequences of modern methods of destruction. But how long will this year hold back the despots?

This is the type of thing we are up against today. If we follow the lead of our Pope, we have a chance to act in defense of true internationalism based on understanding and a desire to help the less fortunate peoples of the world.

International cooperation must be directed to the betterment of man, the family, natural associations and countries, rather than for extreme nationalism and power blocks based on economic rivalry. Only through the words of our Pope can we find the road to peace and safety. — ORLANDO R. GARRICK.