

## Theologian's Caution

## Vote By Religious Bias Said Sin

Washington — (RNS) — If a Catholic voted for a Catholic candidate simply because of his religion and passed over a Non-Catholic candidate whom he thought would make a better President, he would be guilty of sin, a leading theologian said here.

Redemptorist Father Francis J. Connell of Holy Names Seminary, Washington, said that "while many or our Catholics believe it is lawful to vote against a Catholic merely because of his faith, a conscientious Catholic must realize it is wrong to vote for a Catholic merely because of his own advantages, and above all, on the doctrine that every person who acts according to what represents God in His creation, should help a man in the responsibilities of public office if conscientiously followed, would help a person in public life to fulfill his obligations more effectively."

"CERTAINLY the Church's insistence on perfect honesty in political officials, on the duty of the public official to seek the good of state or country primarily rather than his own advantages, and above all, on the doctrine that every person who acts according to what represents God in His creation, should help a man in the responsibilities of President of our country to fulfill his duties correctly, if he conscientiously observes these principles."

The priest gave this warning earlier this month in April's "American Ecclesiastical Review," monthly journal published by the Catholic University of America.

Stressing that there should be no "Catholic Party" in the U.S., Father Connell said "Catholics are bound in conscience to vote for the candidate whom they consider best suited for the office, whatever may be his religious affiliation."

Father Connell added that any Catholic in office must regulate his conduct by the law of God. "The same principles," he said, "should be observed by the Protestant and

Jewish officeholder — each must regard as the primary norm of conduct the divine law as his particular religion proposes it."

The public official who would have no regard for God's law in the management of civil affairs is a person who cannot be trusted," he said. "For he would make merely human norms the ultimate determining factor in every public issue."

"He would subscribe to the policy, my country, right or wrong, the policy followed in totalitarian states."

## Sacred Heart Year

## Reparation

By REV. LOUIS J. HOHMAN

It is easy to seek a favor in prayer. It is relatively easy to thank God, especially when filled with the joy of his favor. To make an act of reparation is something again.

It is difficult to repair a damage because it brings one back only to the starting point. It registers no gain.

Yet reparation was the specific request of the Sacred Heart of Jesus in his second great revelation to St. Margaret Mary.

IN THAT discourse Our Lord specified the means of reparation — the Holy Hours. There is a reason for this. As a matter of fact it affords the clearest and most complete explanation of the idea of reparation.

The Last Supper is over. Jesus and the apostolic group are on their way slowly toward the Garden of Olives. When they arrive, Jesus says, "My soul is sorrowful even unto death." And to Peter, James, and John whom he has drawn apart in the garden, "Watch and pray, that you may not enter into temptation."

Jesus prostrates himself upon the ground and begins to pray. The Father is placing upon him the guilt of all the sins of men — from the sins of Adam and Cain to the last that shall ever be committed. All of us are familiar with the weight that guilt puts on our souls. Imagination cannot extend it so far as to comprehend Our Lord's burden.

It is not easy to make the Holy Hours of Reparation. It is long, it is demanding, it is sometimes tedious. It offers no immediate reward, and even its end result cannot be seen. We must try to remember that the hour of Christ in Gethsemane was not easy either.

It is watching and meditating with Christ as the Apostles did not do. It is praying where they did not pray. It is remaining loyal to Christ no matter what the circumstances where the Apostles ran away.

In other words, our agony. If we must call it that, is the agony of Christ. Our agony is the happiness of Christ. "Where there abide grace doth more abound."

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