

D-Day

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for providing Viaticum was authorized, Maloney points out, by the then Archbishop Francis J. Spellman, military vicar.

Years later when Father Maloney, by then a pastor in Ithaca, was observing the silver jubilee of his ordination, the homilist, Msgr. Donald M. Cleary, Cornell University chaplain, selected for his text: "I am the living bread come down from heaven." (John 6:58). Msgr. Cleary developed an intriguing analogy to this paratrooper's floating to earth carrying the Bread from Heaven.

The Rochester priest landed all alone in a field surrounded with the hedgerows characteristic of the Normandy countryside. He was equipped as were all the soldiers with a small device called a "cricket" which, when snapped, emitted a chirp-like signal in which a nearby paratrooper would respond in kind. Father Maloney tried his cricket as soon as he struggled out of his chute. Nothing happened. Not a sound. For 15 minutes he was alone in this field, his comrades scattered and separated. In the half-light of the moon, he spied "German soldiers" walking in a row near a distant hedgerow. Closer inspection, however, proved them to be cows. Today, Father Maloney characterizes those first 15, isolated, lonely minutes in France as something like a year and a half.

His cricket eventually evoked the sound of another and he was alone no longer. Father Maloney and his companion went toward Hiesville near Ste. Marie de Monte. They could hear small arms fire all around. The priest sought and found an aid station, a procedure that combat chaplains frequently followed. The rest of the day, Father Maloney went from aid station to aid station, many of them in churches, where he found the wounded.

Father Maloney points out that the aid men, medics and chaplains on D-Day were caring for all sorts of casualties: American soldiers first, but also German soldiers and French civilians. The chaplain had been given the names of local priests, doctors and mayors who were friendly to the American cause but he had not time to seek them out that sixth day of June in 1944.

Among the people the priest recalls helping at the aid stations was a top sergeant of his outfit, a dedicated soldier who suffered a leg wound that finished him for the war. Father Maloney met this man only recently at a reunion. The former chaplain is devoted to reunions.

The priest also found a lieutenant from the 506th Regiment badly wounded, cold in shock. Father Maloney rushed for plasma and revived the wounded man. This fellow stayed in the service and later became a general. Father Maloney often meets him at reunions.

At one aid station, Father Maloney was comforting some French women, a mother and daughter, whose relative had been killed. But their tears turned to smiles when the dead man was identified as someone else. From that experience, Father Maloney learned that a thin line separates tears and laughter.

As far as German soldiers, communication on D-Day was difficult. The SS troops would have nothing to do with a priest. Seeking some kind of contrition from the Germans who would talk to him so he could impart absolution, the priest would thump his chest in the familiar "mea culpa" gesture. "You could see," he said, "a true sense of recognition and relief in their faces."

"I thought that day would never end," Father Maloney observes today, 40 years after D-Day. "We lived on a very special energy, an adrenalin, called grace."

President Reagan, Queen Elizabeth and President Mitterand will meet in Normandy to commemorate the 40th anniversary of the beginning of the Second Front. Father Maloney will not be there. He will be with E Company of the 506th Regiment at Lake Tahoe. They were there on D-Day and are together now — survivors — at another reunion.

A military man still, properly proud of his Distinguished Service Cross, Father Maloney was asked recently to comment on peace. "Would you fight again for the things communism seeks to destroy?"

"Sure I would" was his quick response. "Most vets would."



FATHER HAYES... WWII

Father Hayes himself was a World War II chaplain in Europe, reaching the rank of major. He served with Gen. George S. Patton's famed Third Army in northern France, the Rhineland, Ardennes and central Europe. Among his decorations is a Bronze Star for Heroic Achievement. He also received a letter of commendation from Gen. Patton for his part in preparing a history of the 183rd Field Artillery group.

Smoking . . . Is It a Moral Issue?

By Liz Armstrong
NC News Service

Washington (NC) -- U.S. Surgeon General Dr. C. Everett Koop, the nation's top health officer, has crusaded against what he sees as the unhealthy phenomenon of violent video games and TV shows.

Now, he is campaigning against smoking and what he believes are its dangers, not only to smokers themselves (he estimates that some 50,000 deaths in 1983 were caused by smoking) but to their families and co-workers as well.

The issue of smoking is not new to Americans -- or Catholics. For example, in their 1981 pastoral letter on health, the U.S. bishops urged rejection of smoking along with overeating and abusing drugs and alcohol. And cigarette packages have long contained warnings about smoking.

Like drunk driving -- under new attack by citizens' groups and the bishops of New York state -- smoking in public prompts strong opposition.

"We estimate that between 80 and 90 percent of the chronic lung disease in this country is directly attributable to cigarette smoking," Koop said in May announcing his latest findings.

"Cigarette smoking is causally related to chronic obstructive lung disease, just as it is to cancer and coronary heart disease," according to the surgeon general, a respected pro-life leader before being named to his government post.

Koop also had some strong words about the effects of smoking on non-smokers.

"The evidence is very solid" that non-smokers exposed to smoke suffer lung disease as well, Koop said.

His report likewise cautions parents: "An association exists between parental smoking in the home and an increased rate of respiratory symptoms among children..."

An article in the New England Journal of Medicine reported earlier this spring that children of smokers have higher levels of nicotine in their bodies than their counterparts from non-smokers' households; researchers also discovered that nicotine levels in babies of smokers were equal to those of adult light-smokers.

The Tobacco Institute discounted the Koop report, citing information from an earlier government report that found the effect of smoke on non-smokers to be "negligible to quite small."

Koop said some 80 studies had verified his views. The debate over smoking extends beyond U.S. borders.

"Non-smokers exposed to tobacco smoke at work have detectable impairments of lung function equivalent to smoking as many as 10 cigarettes per day," advised Donald T. Wigle, chief of the non-communicable disease division for the Bureau of Epidemiology of Health and Welfare Canada, a national agency. Wigle, in a letter to Maclean's magazine, also said that "risk of lung cancer is substantially increased -- up to 3.4 times -- among non-smokers married to smokers."

Catholics have discussed smoking at least since a 1964 U.S. surgeon general's report on its hazards.

In 1964:

- The Archdiocese of Milwaukee banned smoking in its high schools.

- The Catholic Review, Baltimore archdiocesan newspaper, urged clergymen, as moral leaders, to quit smoking.

- A theologian, Father Aloysius J. Welsh, raised the issue of whether smoking can be a sin.

The late Bishop Thomas K. Gorman of Dallas-Fort Worth, Texas, had a quick response to that idea: "That's not a sin," he told NC News in an interview -- while smoking a cigar. He died of cancer at age 87 in 1980.

Father Welsh, now Msgr. Welsh, of Sacred Heart Parish, Newark, N.J., said he still believes "immoderate smoking could be immoral." Smoking "is not just a health question," he said May 31. "It can be a moral question" and "not just in regard to one's own health. You have a consideration of altruism, too," because of the reports of harm to non-smokers, he added.

In 1983, New Jersey GASP (Group Against Smoking Pollution) criticized the Vatican for allowing a tobacco company -- Phillip Morris, Inc., to sponsor the Vatican art exhibit which toured the U.S.

Diocesan Chaplains in World War II

The following 42 diocesan priests were Army or Navy chaplains during the period of hostilities: John F. Albert (A); W. Darcy Bolger (A); Donald M. Cleary (A); Paul F. Cuddy (A); Walter J. Donaghue (A); Daniel W. Fraher (N); William J. Gaynor (A); Joseph G. Gefell (A);

Austin B. Hanna (A); Bernard C. Hanna (N); John S. Hayes (A); Elmer Heindl (A); Raymond G. Heisel (A); Gerald G. Kelly (N); Leonard A. Kelly (N); John B. Kleintjes (N); James C. Lane (A); John V. Loughlin (N); John S. Maloney (A); Thomas J. Manley (A); Leo J.

Matuszewski (A); John L. Maxwell (N); Donald J. Murphy (A); J. Emmett Murphy (A); Ralph F. Neagle (A); Bernard C. Newcomb (A); William F. Nolan (N); Michael J. O'Brien (A); William J. O'Brien (A); John P. O'Malley (A); Francis J. Pegnam (N);

John A. Reddington (N); Thomas M. Reddington (N); David B. Singerhoff (A); Joseph J. Sullivan (A); Francis H. Vogt (A); Edward J. Waters (A); Francis Waterstraat (A); John S. Whalen (N); Leslie G. Whalen (N); John K. Wheaton (N); John F. Wolock (N). Religious priests from the diocese were: John J. Brennan, C.S.S.R. (A); Gerald J. Kuhn, C.S.S.R. (A); Thomas W. Tobin, C.S.S.R. (A); John F. Onorato, C.S.B. (N). (List provided by Father Robert F. McNamara, The Diocese of Rochester, 1968, Page 591.)

Charismatic Youths

A bus trip is being sponsored by Rochester's Charismatic Renewal to the Youth Ministers and Young Peoples Conference, July 27-29 at the Franciscan University of Steubenville, Ohio. Interested persons are asked to contact Tom Ward, P.O. Box 26, Hilton, N.Y. 14468; (716) 392-9507; or the Center for Charismatic Renewal, (716) 436-6252.

DPC

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a task force should be established to study the responses, further study the question of the role of laity in the Church, and to report back to the DPC.

During the debate on the question, it was also made clear that the new task force would invite members from outside the DPC.

It was further recommended from several quarters that the task force membership should include persons who have no formal connection with a parish other than registration.

Meeting at St. Catherine's Msgr. Schnacky Community Center, the DPC also heard a first-hand report from Bishop Clark on the recent meeting in Loccum, Germany, where he discussed peace concerns with Protestant and Orthodox leaders.

In addition, the council presented the bishop with congratulations on his fifth anniversary of ordination to the episcopate.

The meeting Saturday was the last for a number of council members and the first for the newly elected.

The actual season of DPC deliberations, however, will begin with an overnight meeting at Keuka College in September.

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In these troubled times—the Catholic Press must remind us of the most important fact.

When you read about the Middle East, or unemployment, or crime, it's easy to forget the most important fact of all.

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But it would be easy to get discouraged if you never heard about the works of the Church's modern heroes and heroines.

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Saturday, June 9th
Sunday, June 10th

