

Why President Kennedy Appeared for Blue Army

by John M. Haffert

President Kennedy



We are anxiously waiting in the Television Studio of the United States Senate for John F. Kennedy.

Our interview was scheduled for noon, now only ten minutes away.

"He won't show," the studio director said in a matter-of-fact way. "The King of Belgium is being received in the Senate right now. Network TV cameras are roving over the Chamber."

For the first time in several years of interviewing celebrities for the Blue Army television series, I felt the awful doubt: An important guest might not appear at the last moment.

Anxious Moment

With some comfort I recalled that we were only to *record* this interview, and if Mr. Kennedy could not come today, he might come another day. But it was the last important interview needed to complete our series. We were in Washington just for this. The cameras were ready. The crews were standing by . . .

To add to the anxiety, no call came from the President-to-be or from the office. No manager or secretary came—as they usually came before celebrities appeared on a program. There was only silence.

Suddenly the studio door opened for the lean figure and serious face of the man who in a few months would assume the awful responsibility of President of the United States. He was alone.

"Shall we take a few minutes to go over the subject of the interview?" I suggested.

"No," Mr. Kennedy replied, "Just ask anything you like."

"But some of the questions are difficult and I wouldn't want to compromise you or take you too much unawares."

"That's all right," Mr. Kennedy replied. "I know what the program is about."

The program was about the most difficult question facing democracy: "*Can we overcome Communism and, if so, how?*"

Authorities from many fields of national importance had appeared on the program, and have subsequently appeared for the same reason Mr. Kennedy gave: They knew what the program was about—and, like Mr. Kennedy—they believed in the answer which the program was produced to teach to the world: *That the answer to Communism is Divine Faith, backed by physical and moral strength.* As Mr. Kennedy said in his interview: "We should not, in our attempt to defeat the Soviet Union, in any way duplicate their system, because of the nature of man and God. Any system which denies both is not, in my opinion, a system which can be ultimately successful."

Dr. Dooley Explains

Not long before Doctor Thomas Dooley returned to Asia, bearing the cancer which had already taken a great toll and which would soon take his life, on the same Blue Army program, he summarized in dramatic words what President Kennedy and a host of others have said. And every thinking person in the free world would do well to engrave this message in mind and will:

"I was called over to the Communist border to see a child. A communist guard who had the child, said to me: 'Do you want, Doctor, into this refugee camp, do you want a traitor?'"

"I said we would take anybody."

"So the Communist guard sort of threw the child over at me."

"What can a child like this do that was communistic?" I asked him.

"Doctor," he said intensely, "can you recite the Lord's prayer?"

"I said I could and he asked me, as I held the child, to recite it and he would then show me treason to communist state."

Child's Ears Pierced

"When I came to the words 'Give us this day our daily bread', the guard said: 'That's communism. Here one gets one's daily bread from the free democratic republic of the communist state and not from any god.'"

"And then I came to the words which said, 'Deliver us from evil,' and the guard said: 'There's more communism. Here in our state there is no evil and it is treason to say so.'"

"I looked down at the small boy at my side. Pus was running from his ears."

"To prevent that youngster from ever again hearing such treason, that guard had rammed into each ear of the child a chopstick."

"I think that both the Buddhists and the Catholics of Asia are extremely religious. The Buddhists

feel their faith, they live it. It's not a Sunday-go-to-church-at-eight-out-at-8:30 sort of faith. They live their Buddhism, and the same holds true for the Catholics. Asians are more ardent in the practice of their faith than I think in many other places.

"And the *Communists are more deeply and fervently sold on their product in Asia* than other places that I have seen or read of it. For example, every single Communist, every single peasant, every single villager who has any contact with Communism *knows what he believes in. He knows why he believes it. And he can explain it to us.*

"*And I think that it would behoove an awful lot of young Americans to learn what we believe in. I think it would behoove us to learn about our God—to know why we believe, and to be able to succinctly and tersely present it to somebody else.*

"Madison Avenue can't do anything compared to what the Communists can do as far as selling their product is concerned. The Communists have sold Communism to millions. There are millions upon millions who have not been sold. But the Communists continue to sell—maliciously, insidiously and magnificently.

Or We Will Lose!

"We're not going to offset their 'apostolate' with Sputnik, we're not going to offset it with any atomic rockets or weapons. We're going to have to offset it using the same weapons that they use. They use an intellectual approach—they use a salesmanship—they use a thing of the spirit. I think it would behoove us just to copy the Communist techniques. We have got to assert our faith and our belief and our understanding of God. We've got to get understanding of our faith and our concept of America. Those words that we so blithely throw around like 'liberty and equality'. We've got to understand these terms and then on a spiritual basis fight the spirituality of Communism. Only this way will we succeed. Without this, I think we will lose."

MOST DRAMATIC ASPECT OF FATIMA

By FLORENCE WEDGE

Is there anything you can do to prevent souls from falling into hell?

You, the lay person, may feel that your hands are helplessly tied. "If I were a priest or a religious," you may be saying, "if these hands had been anointed in priestly ordination or if they had signed a formula of religious vows, I would be much better equipped to wrestle with Satan in the cause of immortal souls."

Possibly. But why waste precious hours dreaming about the rich potentialities of a vocation which God has not marked out for you? The heartening truth is that you, the rank-and-file Catholic, are advantageously equipped to wrest souls from their infernal Enemy.

1. You can pray.
2. You can make sacrifices.

If you are convinced that more equipment is absolutely necessary, you would do well to ponder the revealing statement which Our Lady

made at Fatima: "Many souls go to hell because there is no one to pray and to make sacrifices for them."

The words are clear and their meaning obvious. You can save souls from hell by praying and making sacrifices for them. And you *don't* have to be a priest or a nun to dedicate yourself to this task of spiritual mercy and charity. If priestly ordination or religious profession were indispensable in this connection, Our Lady would never have told the three little children of Fatima: "Pray, pray very much and make sacrifices for sinners."

Our late Holy Father, Pope Pius XII, expressed the same idea in his Encyclical on the Mystical Body: "Deep mystery this, subject of inexhaustible meditation: that the salvation of many depends on the prayers and voluntary penances which the members of the Mystical Body of Jesus Christ offer this intention . . ."

Bishop Urges . . .

On the night of October 12, 1960, just before the candlelight procession at Fatima which opened the penitential night of reparation, the Bishop of Fatima—leaving a company of two Cardinals and some twenty Bishops—came to the International Blue Army Building behind the Basilica at Fatima and solemnly addressed Blue Army dele-

gates from several countries. He congratulated them on what they had already done to bring about fulfillment of Our Lady's conditions for the conversion of Russia, *and appealed to them to increase their efforts*—asking them in particular for greater emphasis on the practice of the five First Saturdays. This was only seventy-nine days before the end of 1960.