

**THE CHAPLAIN. A JOURNAL FOR
CHAPLAINS SERVING THE ARMED
FORCES, VETERANS ADMINISTRATION
AND CIVIL AIR PATROL. VOL. 28,
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By Paul Simon

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Sunday on Saipan

By Robert F. Hemphill

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**Unrecognized Ally:
The Church Page Editor**

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When Father Is a Chaplain

By Bonnie Newton

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*All scripture quotations, unless otherwise designated
are from the Revised Standard Version of the Bible.*

Fond Farewell!



L-R: Dr. Lawrence P. Fitzgerald and
Dr. A. Ray Appelquist

WITH THIS ISSUE we want to pay warm and sincere tribute to Dr. Lawrence P. Fitzgerald who has been our chief journalist since he came to the Commission in 1957. The above photo shows the genial Larry with Ray Appelquist at the 50th anniversary meetings of the General Commission in April 1967. Larry has supervised the preparation of dozens of pamphlets, books and individual issues of both LINK and CHAPLAIN magazines. He brought to his task not only substantial editorial skills but also deep Christian commitment to the ministry of the printed word. We who have been Larry's office colleagues have been enriched by daily association with him. The strong, quiet witness of his faith has been felt by all of us and we are better people for having been privileged to know and work with him.

In the retirement activities which lie ahead we wish for Larry and Frances many leisurely, interesting and varied activities without the pressures of magazine deadlines and the presence of gremlins in the copy. God's best to you both in all the years ahead.

—A.R.A.

After Fourteen Years

FOURTEEN YEARS makes up a big hunk of a man's life. I came to The General Commission in 1957 to edit THE LINK and to work with publications here. And now after fourteen years comes retirement.

Earlier, in 1945, I had dedicated my life to religious journalism after reading in a Special Services Library in Soissons, France, a book by Walter Campbell entitled *Writing Nonfiction*.

In visits on the field I have often spoken to you chaplains on "The Ministry of the Printed Page." It is a ministry of education, of inspiration, and transformation. And, too, I have spoken of the importance of the written word. There is the spoken word, there is the written word, and there is the living word.

It is said that the French writer Balzac preferred the written word to the spoken. Once he spent an entire evening with friends who talked about everything in general, but said nothing of significance. Then when he got home, he went into his study, took off his coat, rubbed his hands; then regarding the books of the masters on his shelves, cried: "Now for some real people!"

I want to thank all of you for the support you have given our publications. As I have traveled on the field, one of the joys that has come to me is the bright and happy response I've received when I was introduced as "the Editor of THE LINK."

I would like to pay tribute to my coworkers here at the Commission, for getting out a magazine is a cooperative enterprise. I have had the finest help.

We need the help of one another and we need the help of Almighty God. I like that line attributed to Loretta Young: "Every day, no matter what I'm doing, I say, Lord, I'll do the best I can, and you do the rest."

The Lord be with you, everyone. My college president used to say: "The future is as bright as the promises of God." How true! I pass on this word of hope.

Cordially,
Larry Fitzgerald

Patriotism--

Outdated or Updated?

By Paul Simon

IS PATRIOTISM outmoded? Or is it merely that a reassessment of the old patriotic values is in order? Is it still possible today to say "I love my country" without being hypocritical or without being maudlin or without being phony? Is loyalty to country dangerous, causing international conflicts?

What is wrong with traditional patriotism?

It is not patriotism — properly understood — that has been tried and failed. It is we who have failed. We are like Pogo in the comic strip when he said, "We have met the enemy and they is us!"

We have failed wherever we have lost sight of our ideals, where we have substituted meaningless phrases for living ideals. It is this failure that our younger fellow citizens question. It is the unfinished business on our nations' agendas of

public business that is causing us most of our difficulties.

In mentioning our shortcomings we must be careful not to feel that we are the victims of "bad times." We can take solace from the inscription on the wall of a European church: "This church was built in the worst of times." It can truly be said that mature people are made not only out of good times but also out of bad times.

There are some hopeful signs. There is a deep-seated — and healthy — desire on the part of young people to improve our society. While it sometimes is unfortunately expressed in extreme forms, our youths' interest in correcting the ills which plague us is a major sign of hope for our nations.

This idealistic approach on the part of some of the young leads to a healthy questioning of what our

society is and is not doing. Many of us make an error of becoming overly defensive whenever this questioning suggests that mistakes have been made. It is always time for admitting our mistakes. A change in approach is sometimes hard to achieve in government or business or the church, because it implies past mistakes of judgment. The reality is that we should be willing and prepared to reverse or shift gears without implication of dishonor.

"Patriotism" that is simply a defense of the status quo, which is unwilling to see the need for improvement, which does not recognize the possibility of a nation headed by human beings making mistakes, does no service to any nation. The person who says to a citizen of Guatemala, "I am better than you because I am a citizen of the United States" — or Canada — is not a patriot but a fool.

It is not enough to say, "I love my country." We must say instead, "I love my country enough to do what must be done to make it a better place in which to live — not just for myself and my family — but also for my fellow citizens as well." That type of patriotism will always be needed.

Part of the success of our nation has been its ability to accommodate change at the appropriate time. Our countries on the North American continent are still young. We must be cautious about introducing hardening of the arteries into what are otherwise still young bodies. We

must not falter in our ability to make improvements. This means we must admit past mistakes. The determination — and the patience — to right a wrong is meaningful and rewarding. Continuous denunciation and vilification of the shortcomings of the system or defense and support of only one way of doing things are a disservice to a nation.

Another disservice is violence. Anger and sadness and grievances must be constructively directed and rationally channeled. Ills in our society are never cured by violence. No lesson could be more clear.

RALPH NADER is usually described as a crusader. I prefer to think of him as a patriot. Someone has said that the job of government officials is to do their tasks well enough so that periodic crusades are unnecessary. I like to think of all citizens meeting our individual responsibilities, so that crusades would become unnecessary. This, it seems to me, is what Ralph Nader in essence is doing. Where he sees a wrong, he points to what he thinks ought to be done to make a right.

Nader is actively seeking to restore quality to life, to make life better for all. Is this not patriotism of the highest order?

There is a tendency to think of patriotism in terms of flying the flag on holidays, or singing the national anthem at public events. But patriotism is not an occasional

thing. Patriotism is an everyday responsibility, to be shared and worked at by citizens 365 days a year.

As the late Adlai Stevenson put it, "What do we mean by patriotism in the context of our times? I venture to suggest that what we mean is a sense of national responsibility . . . — to walk in it in serenity and wisdom, with self-respect of all mankind; a patriotism that puts country ahead of self; a patriotism which is not short, frenzied outbursts of emotion, but the tranquil and steady dedication of a lifetime. The dedication of a lifetime — these are words that are easy to utter, but this is a mighty assignment. For it is often easier to fight for principles than to live up to them."

What is wrong, in fact, with defining patriotism as *the active pursuit by all citizens of the highest ideals for which a nation can strive*? This definition allows us to salute the flag with a greater sense of pride, sing our national anthem with gusto and a real sense of enthusiasm, while at the same time working toward such meaningful goals as better housing, higher incomes, a cleaner environment with a realization that all of our citizens are sharing in the pursuit of a common cause.

Let me add that I am not unmindful of the responsibilities of those of us who serve in public life. It is easy enough for us to ask the full measure of citizenship and patri-

otism from every citizen. We as public officials must be willing to exercise restraint where necessary, to speak boldly when called for, and to lead when required.

Those of us in public places must restore public confidence in the honesty and credibility of government officials. In my own case, I have voluntarily disclosed my income in detail for the sixteen years I have been in public life as a step in the direction of letting the public know that my motive is not to put a dollar in my pocket. I have tried also to be conscious that the public deserves to know what is going on. There are no real secrets in public life and there is no reason to pretend so. Public disclosure of income and the disclosure of truth to the public are, it seems to me, two principles which must remain in the forefront for all of us who run for election and seek to serve the public.

We also must strive for the ability to "disagree without being disagreeable." We may not like what someone else thinks or says, but we must relearn tolerance of the views of others. This is an essential element in patriotism. We must adhere to the principle of freedom of expression.

In a similar vein, we must be less suspicious of other people's motives. When others advance programs or philosophies or points of view opposed to ours, we must be able to question their views but not their motives. Disruption of an orderly