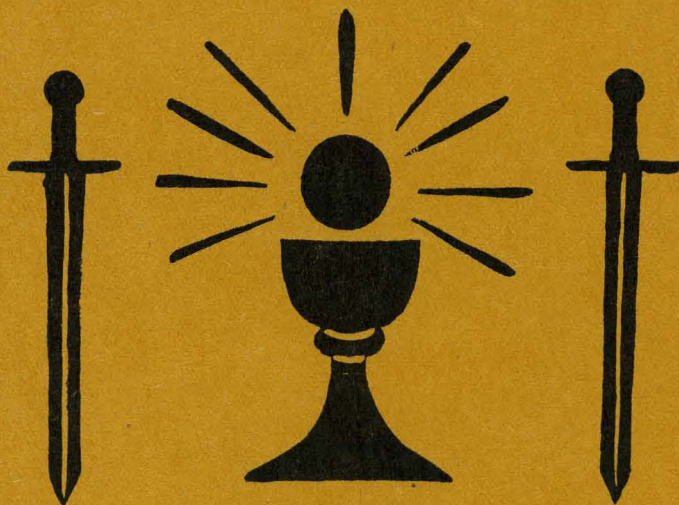


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A report to...
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**A Report
to the
Fathers and Mothers**



**Chaplains
Maguire and O'Hara
The Catholic Hour**

A REPORT TO MOTHERS AND FATHERS

By

REV. WILLIAM A. MAGUIRE, CHAPLAIN, U. S. NAVY

and

REV. CHRISTOPHER E. O'HARA, CHAPLAIN, U. S. ARMY

Two addresses delivered in the nationwide Catholic Hour (produced by the National Council of Catholic Men, in cooperation with the National Broadcasting Company) on Sundays, May 24 and 31, 1942.

	Page
May 24 A Report to Mothers and Fathers (Navy)	3
May 31 A Report to Mothers and Fathers (Army)	10
Statement of the Catholic Hour's Purpose	14
List of Stations Carrying the Catholic Hour	15
List of Catholic Hour Pamphlets	17



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Bishop of Fort Wayne

A REPORT TO MOTHERS AND FATHERS

Address delivered on May 24, 1942

My Friends: I give you a report of your sons and daughters who have been serving with the colors at this important war base in the Hawaiian Islands.

To begin: May I take you back to that memorable morning of December the seventh of last year. It was Sunday, a little before eight o'clock. My yeoman, Joseph Workman, who usually carries my Mass kit and helps rig for Church, stood near me on the Officers' Club Landing at Pearl Harbor. We were waiting for a motor boat to take us to the flagship where I was scheduled to hear confessions at eight thirty and to offer Holy Mass on the forecastle at nine o'clock.

As we stood there in the cool of the stiff trade winds, admiring the perfection of that typical Hawaiian morning, the varied hues of green of the forests and plantation fields delighted the eye. Making a mental note of the stiff wind, I planned to request the officer of the deck of the battleship to have the working party rig a windbreak before Mass lest the altar things be blown over the side. It was truly a beautiful Sunday morning.

Our motor boat was approaching the landing. Just then I spied a squadron of carrier planes diving

vertically from the clouds and pulling out close to the masts of the ships that were moored to one of the Navy Yard piers. They resembled our own planes and were attacking in a manner I had often seen in similar operations at sea. Although bomb-shaped objects were whistling from the sky, I still thought they were dummies and that this was nothing more than a well-executed sham battle. Before the bombs exploded, a plane zoomed out of the sun over my right shoulder. It was painted an ugly mustard color and it carried a steel torpedo that glistened in the morning sun. That plane levelled off about twenty feet above Pearl Harbor and headed for the battleship, Oklahoma, dropped the torpedo, pulled up sharply, just in time to avoid crashing into the ship's superstructure. Little did I dream that the ship which that torpedo hit would become the tomb of my friend and fellow priest, Chaplain Aloysius Schmitt. Nor did it then seem possible that another friend, Chaplain Thomas Kirkpatrick, who was slated to relieve me as Fleet Chaplain, would give his life that morning in the attack on the battleship, Arizona.

Following instantly came another

plane, then others, each carrying the torpedoes. It was then we discovered the round patch of blood-red on the fuselage, instead of our own white star marking.

We heard the deafening din of the exploding bombs and torpedoes. Near the ships, great columns of water shot high into the air. This crude declaration of war made me strangely sick. All I could say was: "We're in it. We're in it."

The first wave of enemy planes had now passed over, so we quickly stepped aboard the motor boat. I ordered the coxswain to make the gangway of a destroyer which was moored to a dock close by. The men in the motor boat were cool, especially young Workman, although they found appropriate words to express what they thought of the Jap and his treachery. One of the sailors in the boat, half to himself, remarked: "By George, we'll make 'em pay for this."

In a few minutes we were alongside the destroyer, and we climbed aboard. A young lieutenant in dungarees met us at the gangway. The anti-aircraft batteries of the ships were now blazing away at the enemy. The men of the destroyer were quickly manning their guns. The lieutenant asked me quite calmly to keep the crew of our motor boat under cover. Shrapnel and bomb splinters were now falling,

and we had come without what the boys call our "tin hats." A moment later, the young officer, realizing perhaps that my gold shoulder marks and white uniform might draw the enemy's fire, kindly gave me an old raincoat to wear.

The roar of our guns, added to the explosions of the Jap bombs, torpedoes and machine guns, rent the air. Fires had now started, and high overhead, through the dense black smoke, and above the tracer bullets of our batteries, I could see more Jap high-altitude bombers, in groups of five. It was then that my mouth became so dry that I could hardly speak. I had never before been affected that way. But the sensation quickly passed, and I felt initiated into this modern three-dimensional warfare. The coolness of the young sailors who made up our party was deeply impressive. The lads were eager to be at the guns. They felt sorry for themselves standing there "taking it" with no chance to fight back.

The second wave of torpedo planes zoomed close to us. They were now meeting effective competition. My yeoman pointed out a diving plane that had dropped its torpedo prematurely. The pilot tried to get away from the inferno of our gunfire. He was about thirty feet above the water of the harbor

when our destroyer men scored a direct hit. The Jap plane exploded in a great flash; wreckage of the wings and fuselage covered the water nearby. Some of the men in my charge were all for retrieving the pieces for souvenirs, to send home. This may have been their boyish way of showing they had no fear; they were just taking a lively interest in the fight.

In order to get a better view of the battle, I crossed the deck to the starboard side. Two sailors standing on the dock shouted to me. Not being able to hear them, I waved them aboard. One of them exclaimed, "Sir, our ship is out of commission — bein' overhauled. We're gunners. We want to help." In a jiffy they reported to the officer of the deck and quickly joined the crew of a sky-gun. What fine lads they were. I shall never forget their magnificent spirit. I am proud to be on their team. Having men like these serving with the colors, we cannot lose.

The young lieutenant again came to me and said he would soon get the ship under way. He added, however, that he would not cast off before telling me. I knew there must be work for me in my own ship, so I made plans to get there as quickly as possible.

Hoping we had seen the last of the torpedo planes I decided to

take a chance and cross the path they had followed. I ordered the crew into the motor boat, and we climbed aboard for a quick run across the whitecaps of Pearl Harbor.

The air was filled with denser smoke now, and the guns roared more loudly as we plunged ahead.

When we got to the gangway we found that our battleship which was in the midst of the fight was still heavily engaged, especially her anti-aircraft batteries. At one of the guns, the crew kept firing at the enemy planes until the platform buckled under them from the heat of a fire that had started beneath them.

There was no confusion on deck; men worked grimly at their tasks. I went below where I found my shipmates manning their battle stations. There would be no Mass for them that morning. Hospital corpsmen were going about quietly, giving first aid. On the wardroom deck many wounded lay patiently still. In one of the larger cabins I found several more wounded men; they said they were comfortable. To many there and on topside, I gave absolution. From the magazines below decks, a steady stream of seamen, grimy with sweat and smeared with oil, carried boxes of ammunition to the hatchways and up the ladders to the guns.

About an hour later, orders came to remove the wounded by boat to the Air Station Dispensary. Here the crew again demonstrated the meaning of the word "Shipmate." Each man was more interested in the other fellow than in his own wounds. Where I was, there were but few men free to help carry the wounded up the ladders—the wounded helped one another. I admired their gallantry. In their suffering they were heroically charitable.

We placed the wounded gently in boats for the short run to Ford Island. At that time my job was to care for the men that left the ship in a motor whaleboat. We made the trip through the oil-covered water, to the dock near the Dispensary. On our second return to the ship we were held up by a barrier of burning oil on the water. It drove us to the beach where we waded ashore through the oily muck.

Realizing that our wounded by this time had been removed from the ship, I went to the Dispensary and attended the dying. When the wards and passageways became filled, hundreds of wounded from the other ships were carried to the Marine Barracks close by. They were laid on the tables of the mess hall. Again our men showed their charitable spirit. On several oc-

casions, when a man lying on a table saw another who he thought was worse off than himself, he would exclaim: "Take me down; put him up here. I'm all right." Others who were able to stand, pleaded, "I'm O. K., take me back to my ship. Let me get back to my gun." Doctors and corpsmen and volunteer nurses who were officers' wives, did marvelous work in that hall of pain. To minister as a priest to the dying again became my sole duty. I spoke to each man and did all in my power to help them.

With my other yeoman, Lee Durbin, I made a hurried trip by whaleboat to the hospital in the Navy Yard to arrange for the evacuation of the most seriously wounded to the main hospital. While there I saw Father Thomas J. Odlum of St. Louis, Missouri, one of the younger Chaplains. For hours he had been attending the dying. Knowing that he would minister sacraments to any Catholic men I might have missed in the Marine Barracks, reassured me. I returned to Ford Island and stayed with the wounded. By sunset our wounded were all under the care of doctors and nurses in three hospitals across the harbor.

That was the Pearl Harbor tragedy as I saw it. It is not a pleasant story. My best reason for re-

calling it is to tell you of the supreme heroism your boys showed on that day. Your sons and your daughters, whether they were soldiers, sailors, marines, nurses, or wives of our officers and men, gave proof for all time that they are made of stern stuff, that they are equal to the painful challenge of this "survival war."

Now, for the brighter side of the story: To tell of the days that have followed: We buried our dead with full religious and military honors. Our priests blessed the graves; a Minister and a Rabbi conducted religious services for the men of their faiths. They lie in well-kept graves at Nuuanu Cemetery and at a new cemetery at Halawa, not far from Pearl Harbor. On Memorial Day the Chaplains of the Navy will hold Services there for our departed shipmates.

It does my heart good to be able to tell you that your boys have entered upon their difficult tasks with enthusiasm and cheerfulness. When they return from patrol, convoy or other duties at sea, following a thrilling adventure, they are quick to recover from the rigors of warship life. You would realize this if you could see them strolling in the streets and parks of Honolulu, or boarding a bus for the beach at Waikiki. There is not much they are permitted to talk about for

fear the walls might have ears; but they will tell you of the fine sportsmanship and spirit of the men on board, that the chow was good on the long cruise, and that they were well repaid for every discomfort when their ship got its chance to hit the enemy.

Officers are eloquent in praise of their men—regulars and reserves. The enlisted men are equally anxious to tell you about their officers. A Chaplain of one of our cruisers (my old ship), a ship that had always enjoyed the distinction of being called a "home," has told me that since the recent encounters with the enemy, the ships company of officers and men has become "one big family."

A few days ago I spoke with the Commanding Officer of one of our heavy cruisers. His ship had been seventy-five days at sea; they met the enemy and seriously hurt him. Toward the end of their long and trying mission, when it became necessary to ration food, the men did not seem to mind. The Captain said that during the last week at sea, after supper, the crew sang so loudly that it startled him. But it made him smile; he admired their high spirits.

I know a destroyer Captain who, when his ship was at sea, the night before an attack upon Jap bases, sent for his Catholic quartermaster

and said, "Ski", we meet the enemy at dawn. Take this St. Christopher medal and sew it in this new commission pennant. In the morning watch, hoist it to the masthead, and ask St. Christopher to save us all from harm." God answered their prayers.

Before putting to sea on that mission, the same Captain took his Catholic men to one of the larger ships where a priest offered a special Mass for them. All the members of the party received Holy Communion. No wonder the men like their Captain for he walks daily through the ship and cheerfully discusses with them the battles to be fought and won.

This war has brought your boy and his shipmates closer to God. Their attendance at Holy Mass, and at Divine Services conducted by our zealous Protestant Chaplains, attest that our men sense the spiritual aims for which they are fighting. When they put to sea on their all-important and perilous missions they have the priest and the minister with them, to strengthen their courage—a courage born of faith in Jesus Christ.

As you well know, our task forces range far and wide over the vast areas of the Pacific. This naturally restricts the activities of the ship's mail clerk, for, as a sailor recently said, "There ain't any mail." This

is a problem, but it works both ways. Your boys miss their letters from home more than you miss hearing from them. But, try to be patient. If your boy has little to say about his daily activities, don't let it worry you. The less we say in our letters, the harder it will be for the enemy to guess what we plan to do next. This, of course puts a strain on your imagination, especially when you cannot even write about the weather.

But, your writing to your boy is quite a different matter. It cheers him greatly when you tell him about the simple happenings of his home, his friends, and his neighborhood. It is especially heartening when you write of amusing events and remind him of when he was a lively actor in the home town scene. You must never give him a chance to worry about petty, unpleasant incidents that intrude into everyone's life. By the time a story reaches your sailor or marine regarding his kid brother's failure to make the grammar school baseball team, it is apt to grow to the size of a family catastrophe. Write frequently to your boy, but, by all means, cheerfully. Make him smile, and he will love you all the more for it. Tell him how you prayed for him and his shipmates at Holy Mass this morning.

When your boy comes back, after

days or months at sea, to this little island in the Pacific, he discovers the people of town are glad to see him. When he visits the large USO Centers, conducted by the Army and Navy Y.M.C.A., the Jewish Welfare Board, the Salvation Army, and the National Catholic Community Service, he discovers at once that the people of Honolulu are for him and with him, heart and soul.

When we see our Catholic men during the week attending the noonday Mass in the Cathedral of Our Lady of Peace, we know they feel that the Most Reverend James J. Sweeney, the Bishop of Honolulu, is indeed their shepherd and true friend.

If your boy is a submarine man, just in from extended operations in Japanese waters, or if he is an aviator who recently fought the enemy in southern skies, he is welcomed to the deluxe halls of the Royal Hawaiian Hotel for a two-week's sojourn in apartments that would have set back the gay tourist as much as one thousand dollars for the fortnight. There he is shipmates with Navy orchestras that play for him as he dances in the palm-fringed patio, with the loveliest girls of town. After such a period of ease, laughter, and clean pleasure, your boy is ready to go back to his ship and carry on with

characteristic American will, to do his job completely, and in the glorious traditions of the Navy.

Your boy is a splendid, brave fellow. In all my twenty-five years of service in Navy ships, I have admired the American man-o'-war's man. Now, after what I have lately seen of your boy under fire, I am convinced that he is a clean fighter, endowed with love of God and country, healthy, strong, and determined to do his noble best in order that you, and all his loved ones, may share with him the glory of victory and peace, with the blessing of Almighty God.

PRAYER IN TIME OF WAR

(Adapted from Cardinal Newman)

O Lord Jesus Christ, Who in Thy mercy hearest the prayers of sinners, pour forth, we beseech Thee, all grace and blessing upon our country and its citizens. We pray in particular for the President—for our Congress—for all our soldiers—for all who defend us in ships, whether on the seas or in the skies—for all who are suffering the hardships of war. We pray for all who are in peril or in danger. Bring us all after the troubles of this life into the haven of peace, and reunite us all together forever, O dear Lord, in Thy glorious heavenly kingdom.

A REPORT TO THE MOTHERS AND FATHERS OF AMERICA

Address delivered on May 31, 1942

The tomb of the Unknown Soldier in Arlington National Cemetery is guarded every moment of the day and night by a soldier from Fort Myer. One of our men told me recently that while he was on guard he heard a visitor remark that there are really two unknown soldiers there: The one whose remains repose in the vault, and the soldier on guard—for to the citizens of the country he is also unknown, merely an unimportant unit in our military machine.

That comment contains an idea that is completely at variance with our political philosophy. While it is true that the soldier now on guard at the Arlington Memorial is unknown to us, it is not true to infer that he is merely an unimportant unit in a military machine. Like every one of us, that man is an important individual, the product of God's creative love, the object of God's redemptive love . . . a human person.

The recognition of the dignity of the human person forms the first principle in the written instruments of our government; for we publicly acknowledge that man is endowed by God with rights that

cannot be taken away, and that consequently it is the first duty of government to safeguard and to protect those rights. In other words, the individual does not exist for the State or for the army; both State and army exist for the individual. The soldier now on guard at Arlington is an American citizen, and, therefore, an important person precisely because the government, of which he is part, and the army, of which he is part, exist primarily to safeguard and to protect his own God-given rights and liberties.

The many provisions made by the government for the spiritual welfare of your soldier sons is eloquent testimony that the United States government continues to fulfill the basic purpose for which it was founded. It is now writing a chapter that is unique in all records of military history.

In the first place it appoints Chaplains—Jewish, Catholic, and Protestant—for religious ministrations to the men. There is one Chaplain for every 1200 men, so assigned to organizations as to render most effective service. We are legitimately proud of our

Chaplains Corps. The press has told you of their activities in our camps, you have seen pictures of them on transports and on various fronts, you have read of their heroic action in the Philippines and in the Hawaiian Islands. Even now, during our temporary loss of the Philippines, the Chaplains are still with their soldiers, ministering to their spiritual needs.

In the second place, the government has built army chapels throughout the country. Never before has any nation initiated such a program. Over six hundred chapels have already been constructed at a cost of over 13 millions of dollars.

In the third place, the government has provided funds for other equipment. \$50,000 has been made available to the Chief of Chaplains yearly, to purchase materials for different religious usages. Funds have been appropriated for the publication of hymnals so edited as to be of use to all the men in the army.

Finally, the government has provided for the publication of the Sacred Scriptures. Three types of Testaments are available for the three major religious bodies. Any man in the army who desires a copy of the Word of God may obtain it without cost.

In brief, the government is seeing to it that the spiritual welfare

of the men receives the same detailed attention given to matters of a strictly military nature. Incalculable assistance has been rendered by many civilian church organizations. For example, grateful acknowledgment must be made of the splendid and lasting results achieved through the extensive and untiring efforts of the National Catholic Community Service and the five other affiliated agencies of the USO. But I have deliberately outlined only what the government is doing, at its own expense, for your sons.

Soldiers are not compelled to attend any religious services. So, perhaps you may ask: Are our sons using the chapels and the other facilities provided for them? The question may be answered in this way: In general, the men reflect the training and the habits of their civilian life. Many of those who disregarded religion during their formative years continue to do so. Those who practised religion in civil life are usually faithful while in the service. There are some, however, who betray a fundamental weakness in character by abandoning their former religious practises. On the other hand it should be stressed that many men—thousands of them—are attending religious services who professed no religion before entering the

army. Their new life has made their relationship to God and in them conscious not only of their obedience to His authority fulfill duty to their fellow men and to their duty to Him they practise their country but also of their duty religion. to God.

The many thousands of men who practise religion in the army are very sincere, for their devotions are the result of conviction and not of mere habit. This example may illustrate my point: Catholic men not only attend Mass, they frequent the Sacraments. They attend Mass and frequent the Sacraments not only on Sundays but also on weekdays. During the month of March 1942 they received over 80,000 communions on weekdays alone . . . counting Sundays there were over 282,000 communions in that same month. These figures are by no means complete. There were thousands of others whose chaplains have not had the opportunity to report.

It is true that the army does not make a man religious; but it is equally true that the army does not make a man irreligious. The individual alone is responsible. Much has been said of the temptation to neglect religion in army life. Too little has been told of the opportunities to foster a truly religious life.

Military service is designed to strengthen men's characters, to inculcate obedience to authority and a sense of duty. When men realize

One of our great American heroes has said: "The soldier, above all other men, is required to perform the highest act of religious teaching: sacrifice. In battle and in face of danger and death he discloses those Divine Attributes which his Maker gave when He created man in His own image." Those are the words of General Douglas MacArthur.*

The army can be a source of sanctification because the grace of God is as plentiful there as in any other walk of life. The essential military traits of obedience, loyalty, courage, and self-sacrifice are also religious virtues. The men in the army are cooperating with the grace of God; they are using the facilities provided by the government for their religious welfare. For that all of us should thank God.

Mothers and Fathers of America: Naturally, you are concerned about your soldier sons. You often ask: What can I do for them? Is there any way in which I can help

* *Address of General Douglas MacArthur before The National Meeting, Rainbow Division, World War, Washington, D.C., July 14, 1935.*

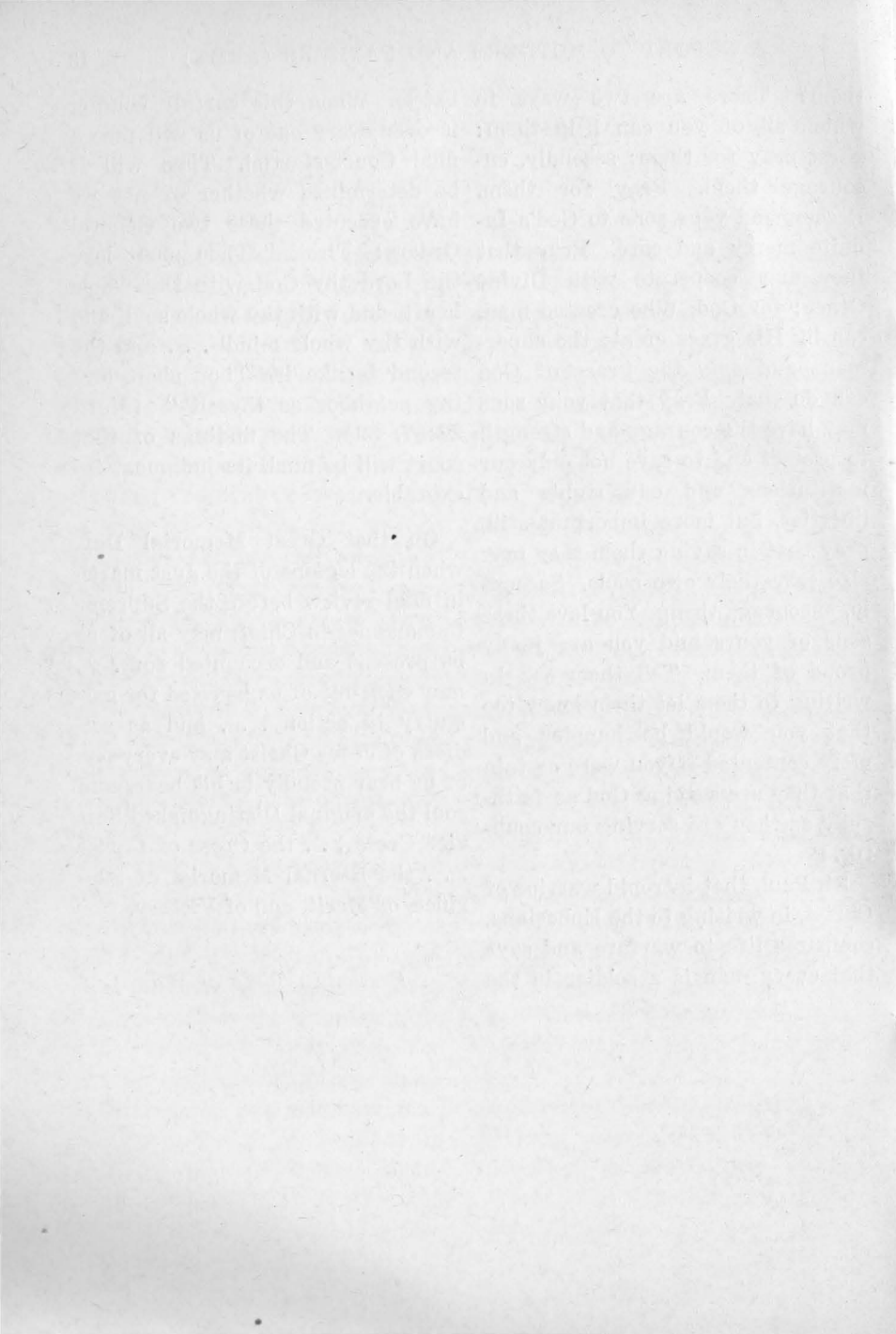
them? There are two ways in which all of you can help them: First pray for them; secondly, encourage them. Pray for them. Recommend your sons to God's Infinite mercy and care. Pray that they may cooperate with Divine Grace; for God, Who created man, can by His grace create the superman—and *only* the grace of God can do that. Pray that your sons may have the courage and strength to protect and to save not only our institutions and our rights and liberties, but more important still, pray that in saving them they may also save their own souls. Secondly, encourage them. You love these sons of yours and you are justly proud of them. Tell them so. In writing to them let them know too that you would be happier and more contented if you were certain that they are serving God as faithfully as they are serving our country.

St. Paul, that intrepid warrior of Christ, in writing to the Ephesians, compares life to warfare and says that every man is a soldier in the

battle. When this earthly conflict is over every one of us will face a final Court-Martial. Then will it be determined whether or not we have executed these two General Orders: First, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind" . . . and the second is like it, "Thou shalt love thy neighbor as thyself" (*Matt.* 22:37, 39). The findings of that court will be final, its judgment inexorable.

On that Great Memorial Day, when the legions of the Just march in final review before the Supreme Commander-in-Chief, may all of us be present and accounted for . . . may each one of us be cited for gallantry in action . . . and as soldiers of Jesus Christ may every one of us bear proudly in his heart and soul the original Distinguished Service Cross . . . the Cross of Christ . . . the Eternal Memorial of Sacrifice, of Merit, and of Victory.

Prayer in Time of War



THE PURPOSE OF THE CATHOLIC HOUR

(Extract from the address of the late Patrick Cardinal Hayes at the inaugural program of the Catholic Hour in the studio of the National Broadcasting Company, New York City, March 2, 1930.)

Our congratulations and our gratitude are extended to the National Council of Catholic Men and its officials, and to all who, by their financial support, have made it possible to use this offer of the National Broadcasting Company. The heavy expense of managing and financing a weekly program, its musical numbers, its speakers, the subsequent answering of inquiries, must be met. . . .

This radio hour is for all the people of the United States. To our fellow-citizens, in this word of dedication, we wish to express a cordial greeting and, indeed, congratulations. For this radio hour is one of service to America, which certainly will listen in interestedly, and even sympathetically, I am sure, to the voice of the ancient Church with its historic background of all the centuries of the Christian era, and with its own notable contribution to the discovery, exploration, foundation and growth of our glorious country. . . .

Thus to voice before a vast public the Catholic Church is no light task. Our prayers will be with those who have that task in hand. We feel certain that it will have both the good will and the good wishes of the great majority of our countrymen. Surely, there is no true lover of our Country who does not eagerly hope for a less worldly, a less material, and a more spiritual standard among our people.

With good will, with kindness and with Christ-like sympathy for all, this work is inaugurated. So may it continue. So may it be fulfilled. This word of dedication voices, therefore, the hope that this radio hour may serve to make known, to explain with the charity of Christ, our faith, which we love even as we love Christ Himself. May it serve to make better understood that faith as it really is—a light revealing the pathway to heaven: a strength, and a power divine through Christ; pardoning our sins, elevating, consecrating our common every-day duties and joys, bringing not only justice but gladness and peace to our searching and questioning hearts.

104 CATHOLIC HOUR STATIONS

In 41 States, the District of Columbia, and Hawaii

Alabama	Birmingham	WBRC	960	kc
	Mobile	WALA	1410	kc
Arizona	Phoenix	KTAR	620	kc
	Safford	KGLU	1450	kc
	Tucson	KVOA	1290	kc
	Yuma	KYUM	1240	kc
Arkansas	Little Rock	KARK	920	kc
California	Bakersfield	KERN	1410	kc
	Fresno	KMJ	580	kc
	Los Angeles	KECA	790	kc
	Sacramento	KFBK	1530	kc
	San Francisco	KPO	680	kc
	Stockton	KWG	1230	kc
Colorado	Denver	KOA	850	kc
Connecticut	Hartford	WTIC*	1080	kc
District of Columbia	Washington	WRC	980	kc
Florida	Jacksonville	WJAX	930	kc
	Lakeland	WLAK	1340	kc
	Miami	WIOD	610	kc
	Pensacola	WCOA	1370	kc
	Tampa	WFLA-WSUN	1970-620	kc
Georgia	Atlanta	WSB	750	kc
	Savannah	WSAV	1340	kc
Idaho	Boise	KIDO	1380	kc
	Pocatello	KSEI	930	kc
	Twin Falls	KTFI	1270	kc
Illinois	Chicago	WMAQ	670	kc
Indiana	Fort Wayne	WGL	1450	kc
	Terre Haute	WBOW	1230	kc
Kansas	Wichita	KANS	1240	kc
Kentucky	Louisville	WAVE*	970	kc
Louisiana	New Orleans	WSMB*	1350	kc
	Shreveport	KTBS	1480	kc
Maryland	Baltimore	WBAL	1090	kc
Massachusetts	Boston	WBZ*	1030	kc
	Springfield	WBZA*	1030	kc
Michigan	Detroit	WWJ	950	kc
Minnesota	Duluth-Superior	WEBC	1320	kc
	Mankato	KYSM	1230	kc
	Minneapolis-St. Paul	KSTP	1500	kc
	Rochester	KROC	1340	kc
	St. Cloud	KFAM	1450	kc
Mississippi	Jackson	WJDX	1300	kc
Missouri	Kansas City	WDAF	610	kc
	Springfield	KGBX	1260	kc
	Saint Louis	KSD*	550	kc
Montana	Billings	KGHL	790	kc
	Bozeman	KRBM	1450	kc
	Butte	KGIR	1370	kc
	Helena	KPFA	1240	kc
Nebraska	Omaha	WOW	590	kc
Nevada	Reno	KOH	630	kc
New Hampshire	Manchester	WFEA	1370	kc
New Mexico	Albuquerque	KOB	1030	kc

104 CATHOLIC HOUR STATIONS

In 41 States, the District of Columbia, and Hawaii

New York	Buffalo	WBEN	930 kc
	New York	WEAF	660 kc
	Schenectady	WGY	810 kc
North Carolina	Asheville	WISE	1230 kc
	Charlotte	WSOC*	1240 kc
	Raleigh	WPTF	680 kc
	Winston-Salem	WSJS	600 kc
North Dakota	Bismarck	KFYR	550 kc
	Fargo	WDAY	970 kc
Ohio	Cincinnati	WSAI	1360 kc
	Cleveland	WTAM	1100 kc
	Columbus	WCOL	1230 kc
	Dayton	WING	1410 kc
	Lima	WLOK	1240 kc
	Springfield	WIZE	1340 kc
	Zanesville	WHIZ	1240 kc
Oklahoma	Oklahoma City	WKY	930 kc
	Tulsa	KVOO	1170 kc
Oregon	Medford	KMED	1440 kc
	Portland	KEX	1190 kc
Pennsylvania	Allentown	WSAN	1470 kc
	Altoona	WFBG	1340 kc
	Johnstown	WJAC	1400 kc
	Philadelphia	KYW	1060 kc
	Pittsburgh	KDKA	1020 kc
	Reading	WRAW	1340 kc
	Wilkes-Barre	WBRE	1340 kc
Rhode Island	Providence	WJAR	920 kc
South Carolina	Charleston	WTMA	1250 kc
	Columbia	WIS	560 kc
	Florence	WOLS	1230 kc
	Greenville	WFBC	1330 kc
South Dakota	Sioux Falls	KSOO-KELO	1140-1230 kc
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