

## God Stays In Flag Pledge But 'Wall' Grows Higher

Constitution shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

U. S. Constitution, First Amendment

God may stay in the pledge of allegiance made by school children throughout New York State, according to a State Supreme Court decision announced this week.

The decision repeats the accepted, unfounded assumption that a "wall of separation" stands between church and state in America.

Justice leaders Bookstein stated in his decision that the First Amendment of the U. S. Constitution "erects a wall of separation between the church and state which may not be breached."

Actually, the First Amendment makes no such statement.

The supposed "wall of separation" was first mentioned by Thomas Jefferson — who was in France when the First Amendment was written — but even what he meant by that phrase was quite different from what present day usage has made it to mean.

Jefferson himself as head of the state-supported University of Virginia in 1822 deplored the lack of religion on the campus. He arranged for the various denominations to hold their chapels at the University where each morning the students "will be free and expected to attend religious worship."

By "separation" Jefferson meant equality, freedom — that the government would not favor one church over another.

George Washington earlier had become alarmed at a growing trend toward irreligion and in his Farewell Address warned, "Reason and experience forbid us to expect that national morality can prevail in exclusion of religious principle."

He said "religion and morality" are the "indispensable supports" of democratic government.

The famous Northwest Ordinance of 1787 likewise stated that "religion, morality, and knowledge" are "necessary to good government and the happiness of mankind."

The Constitution's First Amendment was written by men who stated publicly their idea that religion and citizenship were inevitably linked together. The Declaration of Independence had assumed this as "self evident."

Our nation's Founding Fathers wrote the First Amendment to guarantee equality and freedom for all denominations, to prevent one church from being "established" in preference to others. But the men who composed this Amendment had no concept of banishing religion from the newly independent nation. The public speeches of Washington, Jefferson, Hamilton, and our other Founding Fathers are clear evidence of that fact.

It has been left for our present generation to see this original concept of equality and freedom twisted by the Courts to make religion a liability in the face of those who want to exclude God from even being mentioned in public life.

Justice Bookstein further stated that the First Amendment "no preference over those who do believe in God" and "no preference to those who do not believe in God."

As point of fact, the First Amendment makes no statement at all about believers or non-believers. The Amendment assumes that Americans are and will be religious, church-going people. It recognizes the right of each American to go to the church of his choice.

The First Amendment guarantees freedom of religion, but not freedom from religion.

We naturally are happy to hear Justice Bookstein's decision upholding the words "under God" in the flag pledge against the Freethinkers' charge that the words violate their rights to disbelieve in God.

We do fear, however, that the continued glib acceptance of the slogan "separation of church and state" is a dangerous precedent. The "separation wall" is not mentioned in the Constitution or in any law ever passed by Congress. It is a slogan which used too often and too freely can ultimately separate God from our country's public life.

If that day dawns when we can no longer affirm so all the world can hear that our country survives "under God," in Lincoln's famous words, then we will reap the warning of our Civil War President and see this nation "perish from the earth."

## Lent's Forty Days Of Penance Call Catholics To Imitate Christ

By REV. HENRY ATWELL

Ash Wednesday means the end of jelly doughnuts, chocolate-covered peanut bars, cocktails and beer, TV favorites, funny papers, midnight snacks and coffee breaks — for forty days.

Ash Wednesday also means the start of daily Mass, Friday night Stations of the Cross, midweek services, spiritual reading, and more prayers.

Lent means different things for different people — but prayer and penance take the place of worldly pleasures, at least if we are sincere about getting a little closer to God. After a year of penance not so perfectly toward our heavenly goal.

Lent is certainly no ordeal for anybody these days.

Even an exact observance of the Lenten Regulations (published in the right column of this page) still permits a Catholic in this country to eat more in a day than some people in other countries will eat in a month.

"GIVING UP" something for Lent is not worth anything, however, unless habits of sin are given up too.

St. John Chrysostom, in a sermon to his people in the famous Holy Wisdom Church at Constantinople in the year 400, told them, "Even the hearts of the saints become tainted with the dust of the world. That is why the kindly providence of God has provided a holy retreat of forty days during which we are to regain purity of soul, and by pious works and chastening fasts blot away and atone for the sins of other times."

Noxious sinners were formerly expelled from church during Lent and assigned to do public penance. Marked with ashes at the start of Lent, these sinners were required to endure rigorous fasting, extended periods of prayer, special tasks of service to the poor and to the church.

A church ritual used as late as the sixteenth century required penitents to kneel at the door of the cathedral while the bishop told them, "Ye are cast out today from the precincts of Holy Mother Church on account of your sins and crimes as Adam the first man was cast out of Paradise because of his transgressions."

The penitents were then given their "Lenten penance." The bishop entered the cathedral for Mass and the doors of the church were solemnly shut in the faces of the sinners.

Centuries earlier, however, permission was granted for sinners to substitute easier and private penances if they wished to save themselves the humiliation of a Lent-long public observance.

Custom also permitted devout Catholics — even if not guilty of serious, widely-known sins — to be marked for one day with the ashes of repentance thus originating the present Ash Wednesday.

The custom of fasting during Lent imitates our Lord's forty day fast in the desert at the start of His public life. He

## HAMBURGERS



Between Meal Munching will go by the boards during Lent as Catholics observe 40 days self-denial as reparation for sin and in imitation of our Lord.

later told His disciples, "Unless you do penance, you shall all likewise perish."

Several Old Testament figures including Moses at Mount Sinai and Elias at Mount Horeb fasted forty days to prefigure the Christian practice of Lent. Before the coming of Christ, devout Jews observed fast days, not eating anything until sunset. The early Christians adopted the Jewish practice for their own Lent.

Forty days of keeping this "black fast" (waiting till dark to eat) often caused sickness, weakness.

St. John Chrysostom once

reminded his people, "If by reason of the weakness of the body thou canst not contraince all the day fasting, no wise man will condemn thee; for we serve a gentle and merciful Lord who expects nothing from us beyond our strength."

Actually, Church officials during the medieval period repeatedly had to caution people against excessive penances. Extreme Lenten practices of fasting and self-discipline at times weakened, even killed devout but imprudent penitents.

Church leaders have always insisted that Lent is aimed at increasing "strength of the soul"

through spiritual study, devout prayer, works of mercy towards those in need.

Present day laxity tends to ignore Lenten observance. Even some Catholics are seen regularly at theaters, taverns, dances, parties during Lent — with little evidence that fervently even if they are not — contrary to the spirit of the holy season.

Pope Benedict XIV in 1745 warned about the trend noticeable even at that time. "Should mankind grow remiss in observance of Lent, it would be a detriment to God's glory, a disgrace to the Catholic religion, and a danger to Christian souls."

### FATHER SHEERIN

Depression Predicted, Denied

A Conservative member of Parliament recently blasted Americans for their "pretentious literacy." He claimed that we use the big, pompous word where a short, vigorous word would better serve the purpose.

He suggests that whereas Winston Churchill said, "Give us the tools and we will finish the job," we would have a wiser man say, "Give us the implements and we shall finish the solution of the matter."

As if to be in the Parliament member, Secretary of the Treasury George Humphrey used an expression recently that has been widely quoted in the American Press.

It was a simple, vivid expression that had no element of pretentiousness about it.

IN PROTESTING against the enormous Federal budget for this year, the Treasury Secretary said that unless the Government stops spending, "I will predict that you will have a depression that will cur your hair."

Mr. Humphrey was merely advising the Government to be cautious in its expenditures. Which means that he was advising President Eisenhower to cut down on grants to education, highway construction and the erection of hospitals, as well as to eliminate waste in military expenditures. If any man in America knows the money market and the dangers of inflation, it is George Humphrey and his wise counsel should be welcomed.

Yet his remark was really a blunder. Why? Because he chose the wrong words to express his idea. Words may not only denote a concept; they may also stir the imagination and rouse the emotions. These words of Mr. Humphrey were dynamite.

The word "depression" brings to mind pictures of the hair-curling days of 1929 with despondent citizens jumping from windows and their widows selling apples on street corners.

Now it seems to me that Mr. Humphrey should have realized the mischief his words could cause. He should know something about popular psychology and the volatile moods of the public. He should have known that a gloomy reference to a depression would unduly excite

### Public Missed The 'If'



No Danger  
Prospective Bomber: "This window is quite small. It wouldn't be much good in an emergency."

Landlady: "There ain't goin' to be any emergency, mister. My terms are cash in advance."

Early or Late  
A man became rather disturbed with the woman who was his partner at bridge. After she had played one hand with something short of shrewdness, he fixed her with an icy stare.

"When did you learn to play bridge, madam?" he asked. "And don't tell me this afternoon. I want to know what time this afternoon."

Daily Mass Calendar

Sunday, March 3—Quinquagesima Sunday (purple, Creed, Trinity Preface).

Monday, March 4—St. Casimir, confessor (white), Gloria, 2nd prayer\* of St. Lucius.

Tuesday, March 5—Mass as Sunday except no Creed, Common Preface; V.R.

Ash Wednesday, March 6—Mass as in Missal.

During Lent, unless otherwise indicated, the priest may celebrate either the Lenten Mass (purple) as in the Missal for each weekday, or the feast day Mass (gold vestments) according to his own preference.

Thursday, March 7—St. Thomas Aquinas, confessor (white), Gloria, 2nd prayer of Lent weekday, Creed, Lent Preface; or Lent Mass, 2nd prayer\* of St. Thomas, Creed.

Friday, March 8—St. John of God, confessor (white), 2nd prayer of Lent weekday; or Lenten Mass, 2nd prayer\* of St. John.

Saturday, March 9—St. Francis, widow (white), Gloria, 2nd prayer of Lent weekday; or Lenten Mass, 2nd prayer\* of St. Francis.

\* — omitted at High Mass.

VR — Votive or Requiem permitted.

### Joseph Breig

## Everybody Wants Happiness

Your witness, sir. . .

Now, Mr. Breig, you have testified that the most foolish thing a man and a woman can do is to enter into marriage without a firm determination, on both sides, to stick it out together, come what may.

Well, sir, I didn't say fool-

ish. I said imbecilic. And I didn't say a firm determination. I said an unshakable determination.

Referring to my notes, I find that you are right. You did say imbecilic. And you did say unshakable. You seem to have made your statement as strong as you could.

I did.

You did that deliberately?

Yes.

Why, Mr. Breig?

Because of my own experience.

We have.

Right along—right from the beginning?

Well, that is something I would like to explain, if the court permits.

You have permission, Mr. Breig, proceed.

WELL, SIR, we were happy in the first year of marriage, and the second and third, and so on. In that first year, and the second and third, we thought we were just about as happy as could be.

But now we know that the happiness we had then was rudimentary, compared with the happiness we have now.

Why is this?

It is not easy to put into words. But you see, a person's happiness depends very much upon his capacity for happiness. Or at least, the degree of happiness depends upon that. My wife and I did not have as much capacity for happiness in our first years of marriage as we have now.

You mean that this capacity grows?

IT DOES if you work at it. It does if you stick to it. That's what I mean when I say that it is imbecilic to go into marriage unless you love each other with this unbreakable love. The really big happiness does not come at the beginning. It comes with the years, because you earn it.

If you quit early in the game or half-ways through, you're

missing the greatest rewards of marriage. You're like a person studying music who drops it just when it is about to repay with rich dividends of pleasure.

Are you saying, Mr. Breig, that each additional year of marriage brings a greater happiness than the year, or years, of previous marriage?

Well, roughly, yes. But it doesn't go up in one unbroken curve. There are dips, valleys here and there. But if you stick it out and are faithful to each other, the trend is upward, and then there comes a time when you make a breakthrough into . . . Well.

Go on, Mr. Breig.

WELL, THIS is the hardest part to put into words. There comes a time when your wife and you come into an extraordinary unity, a serene, transcendent sort of happiness. Your previous happiness was happiness, but it can't be compared with this.

I see. Now what you are trying to tell us is that a man and woman would be fools—imbeciles—not to stick it out until they scaled this height, made this breakthrough?

That's right. A million times over, this happiness is worth everything it costs—all the misunderstandings, strivings, sacrifices, sorrows. But mind you, there's a lot of happiness on the way up to this happiness, too.

Thank you for your testimony, Mr. Breig.

or half-ways through, you're

## Prayer, Penance Role For Lent

My Dear People:

Wednesday of next week will usher in, once again, the penitential season of Lent. It is a time when everyone of us should feel a personal responsibility to grow in the spirit of prayer and penance. That is why we announce in our churches special Lenten devotions, the public recitation of the Way of the Cross, and urge especially daily Mass and Communion.

The matter of prayer and penance is a concern of our own conscience. Yet everyone who is sincere in the acceptance of ashes on Ash Wednesday will select and practice some special acts of prayer and self-denial which will give the Lenten season a reality in his own soul.

Remember this: There is always a possibility that this Lent may be your last. Its prayers and penances may pave your path to the presence of God for all eternity.

Please approach your Lenten responsibility in a generosity of spirit. That will bring to all your efforts the blessing of God.

Your devoted Shepherd in Christ,  
+ JAMES E. KEARNEY  
Bishop of Rochester

P. S. 1) This letter is to be read at all Masses on Quinquagesima Sunday, March 3, 1957.

2) The annual collection for the Negro and Indian Missions will be taken up on the first Sunday in Lent, March 10, 1957.

3) Pastors are authorized to have an evening Mass on the Wednesdays of Lent as part of the Lenten Devotions. The Mass must be of the Liturgy of the day and the Lenten sermon must be preached at it. Where Lenten Devotions are conducted in a Mission Church, Mass may be held there also.

## REGULATIONS FOR FAST AND ABSTINENCE DURING LENT IN THE DIOCESE OF ROCHESTER

### ABSTINENCE

- Everyone over seven years of age is bound to observe the law of abstinence.
- a) Complete abstinence is to be observed on Ash Wednesday and Fridays.
- b) Partial abstinence is to be observed on the Ember Wednesday and Ember Saturday of Lent. On days of partial abstinence, meat and soup or gravy made from meat may be taken only at the principal meal.

### FAST

- Everyone over 21 and under 59 years of age is bound to observe the law of fasting in addition to the law of abstinence.
- a) Every weekday of Lent, including Holy Saturday is a day of Fast.
- b) On days of Fast, only one full meal is allowed. Two other meatless meals may be taken to maintain strength, but together they should not equal another full meal. The law of Fast permits the use of meat at the principal (full) meal only. Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed.

### APPLICATION OF THE LAWS

Age groups 7-21, and over 59, may have their usual three meals a day even during Lent. They may also eat between meals. These groups must observe complete abstinence from meat at all meals and snacks on Ash Wednesday and Fridays. They must observe partial abstinence on Ember Wednesday and Ember Saturday, when they may eat meat only at the principal meal. On all other days of Lent they may eat meat at all meals and snacks.

Age group 21-59 must combine the laws of fast and abstinence. Thus: On Ash Wednesday and Fridays, they are not permitted meat at all. They may have only one full meal on these days. Eating between meals is not permitted. Liquids may be taken between meals.

On all other weekdays of Lent, including Ember Wednesday and Ember Saturday, they are permitted meat at their principal (full) meal only. The other meals must be meatless. Eating between meals is not permitted. Liquids may be taken between meals.

On all other weekdays of Lent, including Ember Wednesday and Ember Saturday, they are permitted meat at their principal (full) meal only. The other meals must be meatless. Eating between meals is not permitted. Liquids may be taken between meals.

There is no law of fast and abstinence on the Sundays of Lent.

When health or ability to work would be seriously affected, the law does not oblige. In doubt concerning fast or abstinence, a parish priest or confessor should be consulted.

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