

God's Name Out

Censorship In Classrooms

This nation's self-appointed defender of our freedom, the American Civil Liberties Union, has launched an Atlantic to the Pacific battle to protect children from religion.

In California, the Union scored a San Mateo school board policy statement which said "faith in and reverence for God is a basic part of our American heritage."

In Florida, the Union joined forces with a Unitarian minister, an agnostic and three Jewish parents to dump all religious practices from that state's public schools.

The Union's action in California is a bit puzzling because one of its members was on the committee which studied the policy statement and advised its adoption.

A school board spokesman further confused the debate by explaining public school teachers are free to teach about "a Supreme Being" while reserving to each religion its own "Supreme Being." We can't figure how there can possibly be more than one "Supreme Being" and if we start multiplying divinities, a different one for each denomination, the children will understandably be quite confused.

The Florida case is already before the courts and might possibly work its way up to the Supreme Court in Washington.

Florida's public schools have daily readings from the Bible, prayers before classes and at meals, hymn singing, Christmas and Hanukkah programs, Easter rites, Meccanate ceremonies and religious decorations.

Clergy of the various denominations also use the classrooms for after-school religious instructions.

All these practices, usually with a definite Protestant slant, were once common throughout most of the nation's public schools but have been discarded in most states following repeated Supreme Court decisions insisting on "separation of Church and State."

Their survival in Florida is typical of southern customs which, as on other issues, don't always follow federal orders without a fight.

In this case, we think the "rebels" have a position worth fighting for.

If all religious influence is banned from our public schools, simply at the insistence of an outspoken minority, we surrender these schools to an atheistic atmosphere as Godless as any Communist controlled country.

Catholics have a long standing record of not getting involved in this public school problem which has been boiling for a century.

Parents who had no children in parochial schools felt it was none of their business. Catholic parents who had children in the public schools were seldom enthusiastic for religious practices based on beliefs and customs of other denominations. As interest in religion declined, the Godless system crept in — as it has in New York State and most other states.

Florida simply refused to surrender to this trend.

We here can do little to aid religion's survival in this last pocket of its practice in public schools and we must admit we think it is doomed to die there too. It is a sad and frightening one where God will be nationally ostracized from our classrooms, His Name censored from our children's text books.

SERMONETTE

GAMBLING!

by Rev. Richard Madala, O.C.D.

Gambling is pretty much like boss. It doesn't matter where you live or when; you will always find it. Roulette wheels are not really necessary. Neither are slot green-covered crap tables, nor spanking new race tracks. There are only a few of the million outlets for a man's instinct to risk something for something more. Everybody, to some degree, is a gambler. So is it really wrong?

Well, there are some protesting religions that take gambling, along with drinking, dancing and (sometimes) laughing, and lump them all under the heading of immorality. This is decidedly unfair. The proper use of drink is not wrong. Accepted, sensible dancing is not wrong. Neither is gambling, so long as it is within your means.

But there are abuses. Some forms of gambling are quite extreme. For example, a sedate philanthropist approaches a GI in a bar and says, "I will give you a brand new Cadillac, which is parked out there at the curb with the keys in it, provided you click your cigarette lighter ten times. But the gamble is this. Each time your lighter fails to light, I chop off one of your fingers." This is a bit extreme.

In far as normal gambling goes, there is nothing wrong with a friendly little game of poker. But poker can become wrong when it stops being a friendly little game and begins to involve exorbitant sums of money — money that you can't really afford to lose.

The danger in gambling is that the instinct is never stagnant. What I mean, is that the longer you gamble, the bigger the stakes get. It becomes a disease. And you can never really beat it. You always end up losing your shirt. Then you end up losing the next guy's shirt which you borrowed in order to win back your own. Finally, you're in so deep that the only solution is to jump off some bridge. Which is exactly what some gamblers do.

If you want something badly, work for it. Don't gamble for it. You'll never get it. The game is never worth the candle.

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Opens Sunday

World Eucharistic Congress

By FATHER PLACID JORDAN, O.S.B.
Munich—(NC)—This 800-year-old Bavarian capital, one of Germany's three largest cities, is all set for its greatest event since the war: the 37th International Eucharistic Congress.

It will be the second to be held on German soil. In 1950 the 36th International Eucharistic Congress was held in Cologne. The Congress comes five years after the last congress, in Rio de Janeiro, and runs from July 31 to August 7.

The former royal palace or "residence" is being prepared for the Papal Legation. Cardinal Testa, who arrived on July 31. Many citizens were reminded that another eminent guest stayed at the Royal Palace, Pope Pius VI, whose visit is still marked as a red-letter day in Bavarian school calendars. He came on April 28, 1782, on his way back to Rome from Vienna.

In contrast to the splendid royal palace, which is nevertheless well-equipped for its guests, a makeshift tent city for youthful pilgrims is located on the Oberwiesenthal airfield.

AT LEAST 70,000 boys and men are expected to be gathered there. Some 70,000 girls and young women will stay in convents and in various public school buildings.

Munich families, many of them Non-Catholics, have opened their homes to pilgrims. A quarter of a million youths are expected at the congress.

Some estimates that Munich's population of one million will be doubled by the time the congress reaches its climax. For these million visitors elaborate and thorough catering arrangements have been made.

Army-style mess tents have been set up, and the Red Cross and other organizations are leading about 150,000 pilgrims. About 1,500 of Munich's 2,000 restaurants have made special arrangements to serve pilgrims in shifts.

Parking has been provided for. Close to the great park known as the Theresienwiese, where most of the services will be held, there is parking area for 2,000 buses and 500 automobiles. Police in helicopters and a captive balloon will survey the traffic and help break up bottlenecks.

The railroads have scheduled 280 special trains to alleviate the strain on other means of transportation.

THE CONGRESS opens Sunday, July 31, with Pontifical Mass.

On Friday (August 5) a chapel in honor of Christ's Agony in the Garden of Gethsemane will be dedicated at the former concentration camp at Dachau, near Munich. Pilgrims of all nations will take part in a watch of atonement.

On Saturday morning (August 6) Cardinal Spellman of New York will offer Mass at Munich's Frauenkirche cathedral. That evening a Pontifical High Mass in the Byzantine Rite will be celebrated on the altar of the Holy Eucharist, and men will do the same on the next night.

On Wednesday evening Cardinal Testa will preside at the formal opening of the principal events of the congress at a vast "altar island" in the Theresienwiese. The ceremony will be called a "statio urbana" or "station of the city," and is a play on the time-honored term "statio urbana" or "station of the city," which was a gathering of Romans at some appointed church during each of the days of Lent.

On Thursday (August 4) 90 decorated from various religious orders will be ordained in churches of the city. There will be "Agapes" or brotherly meals in the parishes after morning Mass, and an evening Mass with recitation of the rosary.

An unprecedented demand for flags, banners and drapery has kept the textile industry busier than ever. Newspaper circulation is booming and every effort is being made to meet the expectations of pilgrims from all over the world.

Many of these, besides attending the regular services and sessions of the congress, will also be interested in special group meetings. The Pontifical Third Order, which has about three million members, will have 5,000 delegates attending a meeting that will concentrate on such problems as vocations, international cooperation and assistance to the foreign missionary work.

Other important meetings of Catholics will be held during the congress by physicians, artists, college students, theologians, workers, military chaplains, Scandinavians, the St. Vincent de Paul societies, Missionary groups, and nurses.

Outstanding church choirs will be heard during the various High Masses, among them the choir of the Church of St. John the Evangelist, London, England; the famed "Domsporen" boys' choir of Regensburg; and the cathedral choir of Graz and Linz, Austria. Oratorios also will be performed and classical church music will be presented by the Munich Philharmonic Orchestra. Various art exhibits will feature masterpieces of the past related to the theme of the Holy Eucharist, mosaics, and ancient manuscripts of the Munich State Library.

Sacred Heart Year

Morning Offering

By REV. LOUIS J. HOHMAN

O Jesus, through the Immaculate Heart of Mary, I offer thee my prayers, works, joys and sufferings of this day, for all the intentions of thy Sacred Heart, in union with the sacrifices of the Mass throughout the world, in reparation for the sins, for the intentions of all our associates, and especially this month for the intention of the Holy Father. (The Pope designates a specific intention for each month.)

The principal practice of the Apostleship of Prayer is the morning offering. If we are to understand it correctly we must not think of it as a mere prayer. It might better be referred to as an act which begins as the first conscious thought of the morning and continues through the entire day. It touches every thought, word, and action of each day.

THE MORNING offering is addressed to Jesus, through the Immaculate Heart of Mary. Jesus Christ is the entire mediator between God and man. It was he who offered his life and death in a perfect sacrifice of love whereby we could be restored to the friendship of God.

It is he who offers himself for the "rising of the sun to the going down thereof" in the Holy Sacrifice of the Mass. It is only through him that our lives have value in the sight of God.

The Blessed Mother is brought into the morning offering because as our heavenly mother she is our chief intercessor before the throne of God. No one could have more power and influence with Our Divine Lord than his mother. We refer to the Immaculate Heart of Mary because the whole idea of an offering is an act of love. No one knows how to love God better than Mary. Why, then, should we not seek her help and intercession?

"We offer thee," in these words we have the key to the meaning of this practice of the morning offering. When we speak of an offering we speak of a gift. And when the gift is the gift of self we are speaking of the principal act of love. When we speak of love in relationship to Jesus Christ we are speaking of devotion to the Sacred Heart.

When John loves Mary he wants to give to her, because he regards her as worthy of the best gifts he can give. This gift comes from the smallest courtesy to the best of gifts to the final complete gift of self in marriage. John has a great desire to give because he loves.

Sacrifice becomes relatively easy because it springs from the motive of love. He will think first not of himself but of Mary. What pleasure her what her wishes are, in his first concern. Where love is something less than this, it is less than love.

Christ has told us, "Thou shalt love the Lord thy God with thy whole heart, and thy whole mind, and thy whole strength." From this it is obvious that the greatest love of any human being should be for God. Taking this truth from the logical point of view, we must face the fact that we belong to God, body and soul.

It made us, he keeps us in existence. Everything we are and everything we have is from him. He is generous to self, bounty personified, in-finite generosity. He therefore the most perfect object of love. It is a matter of simple logic that all men should love God first and foremost.

But like any true love, it is not easy. It requires an offering of self—a distinct sacrifice. In fact, to love God

circle shaped like an altar. Some of the bricks used were taken from the original Catholic Chapel at St. Mary's City. Christopher LaFarge is the nephew of Jesuit Father John LaFarge, whose book, "The Manner of His Ordination," contains a great wealth of information on St. Mary's City and the surrounding County history.

Father LaFarge points out that it is wrong to present the story of the foundation of Maryland as something exclusively Catholic, for Protestants also arrived on the Ark and Dove. Some of them were even converted to the Faith after they arrived here. However, the fact remains that St. Mary's City should have better Catholic representation in monuments and historical markers than it does have.

It brings to mind another of my sore points — the fact that in the Monumental City, Baltimore, not one public monument is erected to one of Baltimore and Maryland's greatest sons, James O'Connell, Governor of whom President Theodore Roosevelt said in 1907, "I don't know that you, Mr. O'Connell, will be equalled in many years by any other country's great men and statesmen alike."

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Ringling In The Congress

Munich — (RNS) — Workmen unhooked some of the 24 huge bells that will be used during open-air services at the 37th International Eucharistic Congress in Munich, July 31-August 7. When the congress is over the bells will be sent to the Catholic community in Rapperswil, Switzerland.

Peter's Chains Kept In Rome

By JAMES C. O'NEILL
Rome — (NC) — Among Rome's most overlooked relics are the Chains of St. Peter.

Although the Church has not sold since August 1 as the feast of St. Peter's Chains and although they are enclosed in a handsome reliquary in a church in Rome named for them, the chains are mentioned by tourists and pilgrims.

It is a curious trick of history that the chains should be housed in a church containing a masterpiece of Michelangelo.

At least nine out of 10 visitors who make their way to the Church of San Pietro in Vincoli see the chains, but few know the story of the chains of St. Peter.

The chain is considered to be one of the most powerful and commanding works of art in the world. It was carved as part of the funeral monument for the tomb of Pope Julius II in 1533. The monument was never completed because of various obstacles, and Michelangelo himself called the uncompleted work "the tragedy of sculpture."

Whether it is a tragedy or a triumph, there is little doubt that Michelangelo overcame the iron chains that have been in the church since 609 A.D.

The church was built on the site of the ancient court of justice where St. Peter was condemned. In 609 the Pope as a Roman Emperor built a large church to enshrine the chains of St. Peter.

There are two separate sets of chains. One set is reputed to be the chain that bound St. Peter while he was imprisoned in the Mamertine Prison in Rome. The other, believed to be those that held Peter prisoner in Jerusalem, was given to the Emperor by her mother.

Inter-Faith Charity

Cleveland — (NC) — A Benedictine bishop from Ceylon offered proof during a visit here that cooperation between Catholics and Protestants can do wonderful things.

Bishop Leo Nanyangara, O.S.B. of Kandy, Ceylon, revealed that the cost of his fund-raising trip to the United States and Europe was paid for by a Protestant nurse in Ceylon. The woman learned of his desire to build several hospitals and a trade school in his diocese. So she gave him her life's savings—about \$2,500—for the trip.

The chains are kept under the main altar, in a bronze reliquary with crystal sides. Formerly they were not exposed to the public except on the feast of St. Peter's Chains. In recent years, however, the reliquary has been exposed frequently because of the great influx of tourists.

Another chain, said to have been St. Paul's, is preserved at the Basilica of St. Paul's Outside-the-Walls. This year this chain was transported to the island of Malta for the 19th centenary commemoration of St. Paul's shipwreck there.

Reapings As Random

St. Mary's City, Colonial Capital Of The Faith

These Reapings have once before been concerned with the travels of the writer and will marvel at the possibilities which our own country.

It appears to us that one only neglected spot for visitors sight seeing (or shopping) is St. Mary's City in the Southern part of Maryland. Funny thing — it's not in any of the major maps and it's no longer a city in the usual sense of the term. It is simply a collection of five or six buildings.

Isn't it the way you feel you St. Mary's City is steeped in tradition — what is more, it's Catholic tradition. That's where the rub comes in — there's not a visible sign of its Catholic past.

St. Mary's City houses a junior college for girls (they call it a seminary), an Episcopal church, an attached rectory, a couple of other houses, and a replica of the first State Assembly building.

They were refugees from persecution; when you realize that on this spot the seeds of Maryland's growth were sown by brave men and women who found life in the New World.

The first colonists to arrive in Maryland included three Jesuits, Fathers Andrew White and John Altham and Brother Thomas Gerava. Their headquarters, St. Mary's City, was named in honor of the Blessed Virgin. What is now Smith Point, was originally named after St. Gregory; another neighboring spot, Point Lookout was originally called St. Michael. There are innumerable historical references to establish the claim that St. Mary's City is a hallowed spot in Catholic Maryland.

Yet there is not a marker or any other sign to denote that those who landed in the Ark and Dove were, for the most part, Catholic pilgrims.

One cannot very well blame the Episcopals who now reside in St. Mary's City. After all, some 20 years after Father White and the first Jesuits, the Anglican sect was put through the Maryland Assembly disestablishment. Collector of the survey, and it was in 1634 that the "Government of Anglican Catholic Mission" was then 1634.

Of course, all has not been completely lost in relation to Catholic memorials of the original colony. There is a monument to Father White some distance from St. Mary's City, looking across a small bay to the Potomac River toward Chesapeake's Point. It is the work of Christopher LaFarge and was erected in 1933 under the auspices of the Filii Dei of St. Mary's. It was used for the first time at a public ceremony commemorating the centenary in 1933.

The Father White monument stands on a hillside overlooking the bay. It is a simple structure of stone and brick.