

THE DRAMA NEVER ENDS

CHAPTER I

God had meant the life of men and women to be a high and happy comedy. Only the deliberate stupidity of the actors themselves has made of that life what it often is, a sordid, pathetic tragedy.

God the Creator and great Designer set the stage beautifully for the rising curtain. The first scene was laid against the backdrop and wings of the world's fairest garden. The program read:

Scene—Paradise.

Time—A brief period before heaven

Written clearly into the scenario, the description would have run like this:

The curtain rises on a scene of purest delight. The background is a summer sky, and there are roses everywhere. Clearly this is a garden of delights. Tall fruit trees rise within easy reach of the hand. Flower-lined paths lead off to vistas of heavily shaded trees, and watered by blossoming shrubs and watered by small rivers that hum and gurgle on their way to the unknown sea.

Here was a stage set for a prologue of laughter and music, of innocent and dancing and gay human love.

Cast of Characters.

Adam and Eve, the first happy actors in this drama, entered on this scene, we may well believe, dancing. They looked upon the setting for their life and love, and they knew that it was, delightfully fair.

More than that: they knew, beautiful as was the setting for this curtain-raiser, that a far lovelier stage would open for the real play God had written for their performance. When the present brief scene, Love in Eden, had been brought to its happy curtain, a quick scene change would open before them, the stage set for the glorious and eternal drama called The Beatific Vision.

But the stupid actors in God's blessed comedy read through the lines of the libretto and then ruthlessly rewrote the play.

They went further: they cast the stage. They scrapped the beautiful garden. And for stage effects, instead of the bright amber and pink of the Lord's light plot, they called for thunder and clouds; the dull grays of winter, and the purples and blacks of threatening storms.

Upon the scene entered the villain, first of a million of his breed—sly and smooth, with tricky eyes and darting tongue, and a convincing speech that was cue for rebellion and challenge to tragedy.

"You shall be as gods," he whispered... and an echoing rumble of thunder sounded the drum roll of rebellion, the premonitory artillery of the thousand wars that were to come.

Role of Adventurers.

A silly little adventurer listened. Then in an almost farcical gesture he took the apple into the very hand from which he carefully tossed the grace of God and lifted to her lips the bright beauty of the most flavorless of foods—the forbidden fruit. Then with her arms about the neck of her man, she lured him to partnership in her sin... and with him as the dubious star of the piece began the doleful tragedy of the human race.

The world's endless dramatic struggle started at that moment. And like some formless, unending Oriental play, that struggle has continued ever since. A million different scenes, uncounted shifts of characters, but the same tiresome plot. The same basic struggle has gone on.

All drama is based, of course, on struggle.

The few fundamental plots that form the thread of the dramas of all nations are endlessly repetitious: the struggle of love, the

MIS-PASSION FOREVER

BY DANIEL A. LORD S.J.

struggle of ambition, the struggle of hate, the struggle of greed, the struggle of lust, the struggle of stupidity. The names and costumes of the characters change; the stage sets represent the various and passing nations; the language differs for time and people. But the plots remain timelessly alike.

The struggle in drama is like the struggle in wrestling matches: the contestants are constantly changing; but the positions are

People and events of today were factors in the

Crucifixion as much as were the people and events of the year 33, according to Fr. Daniel A. Lord, S.J., in his book *Mis-Passion Forever*.

Beginning with this issue, the *Courier Journal* will reprint portions of the book with special permission of the Bruce Publishing Company.

A complete reprint of the book, *Mis-Passion Forever*, is available for \$2.50. It is available in paperback for \$1.50. It is available in hardcover for \$2.50.

The book is available at all bookstores and newsstands.

It is also available from the publisher, Bruce Publishing Company, 111 West 40th Street, New York 18, N.Y.

Order today! Write to the publisher for a free catalog.

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Courier Nears 50,000

Fifty thousand subscriptions to the *Courier Journal* seems assured by first reports in the current circulation drive.

Two more parishes have adopted the total coverage plan of sending a *Courier* to every family of the parish.

107 of the 146 parishes in the diocese are now listed as 100 per cent parishes where every family is enrolled as a subscriber to the *Courier Journal*.

St. Rev. Magr. Thomas F. Connor, pastor of Blessed Sacrament Church, Rochester, will inaugurate this system there. This will make a significant increase in the *Courier* subscription lists.

Rev. Thomas K. Cleary, administrator of the Catholic Chapel at Dryden, has announced that all 120 families in that area will now receive the *Courier Journal* each week.

BOTH PARISHES in Hornell are repeating 100 per cent coverage, according to Very Rev. Laurence W. Gannon, pastor of St. Ann's, and Rev. Joseph M. McDonnell, pastor of St. Ignace.

Other parishes renewing the total coverage plan are St. Pius, Cohocton, Rev. Herbert L. Sturmer, pastor; St. John's, Greece, Rev. Donald E. Lux, pastor; St. Patrick, Mt. Morris, Rev. Robert H. Fennessy, pastor; St. Patrick, Moravia, and St. Ann, Oswego, Rev. Orrin W. Feller, pastor; St. James, Rochester, Rev. Francis M. Feeney, pastor; St. James, Trumansburg, Rev. Francis A. Marks, pastor; St. James, Waverly, Rev. G. Stuart Hogan, pastor.

Other parishes count over 1,000 subscribers, according to statistics in the *Courier* circulation office.

Sacred Heart Cathedral parish, under His Excellency Auxiliary Bishop Lawrence B. Casey, has a total of 1,604, largest in the diocese.

Immaculate Conception, Rochester, where Very Rev. Magr. John S. Randall, managing editor of the *Courier Journal*, is pastor, ranks second with 1,196.

St. Alphonsus, Auburn, reports the same total of 1,196, according to Very Rev. Frederick G. Straub, Cayuga dean and pastor.

Holy Rosary, Rochester, lists 1,085 subscribers from that parish. The Rt. Rev. Magr. Charles F. Shay is pastor.

Holy Cross, Rochester, also goes over the thousand mark. Rev. J. Joseph O'Connell, pastor, counts a total of 1,007 there.

Other significantly high totals are reported from St. Stephen's, Geneva, Immaculate Conception, Ithaca, and St. Patrick's, Elmira, with respective totals of 907, 906, 866, according to their pastors, the Rev. Raymond P. Nolan, Rt. Rev. Magr. William J. Byrne, and Rt. Rev. Magr. William J. Byrne.

Bishop Kearney's letter was read in parish churches of the diocese last Sunday and urged "continued support" of the diocesan paper. This letter is printed in this issue of the *Courier Journal* on page 4.

The annual circulation campaign, launched last Sunday, will continue this Sun. Feb. 20, and conclude on Sun. Feb. 27. Subscriptions received in this drive will start with the April 1 issue. Old subscriptions expire March 25.

Cost of subscription is \$4.00 per year and is payable according to the method selected by individual pastors.

Divorce Court Called 'Cemetery'

Peoria, Ill. — (NC) — "Instead of offering spouses a hospital, our divorce courts offer a cemetery. They are merely a machine-like operation to bury the family unit."

This statement was made by John C. Fitzgerald, dean of Loyola University School of Law, before a To Doom Forum audience here, in his discussion of "Our Courts and Our Families."

He said that since 1867 (as far back as statistics go) the United States' population increased four-fold and its divorces 60-fold. From 1880 to 1948, he said, the U.S. had a ratio of 20.1 divorces granted for every 100 marriage licenses issued.

"Society is no stronger than its paving brick, the home," he said, and many groups, for this reason, are fearful.

Federal Funds For Schools?

President's Plan Bars Parish School Aid

THE DIOCESE OF ROCHESTER

Prayer, Penance Role For Lent

My Dear People:

On Wednesday of this week, the Holy Season of Lent will open with the significant sacramental of the Blessed Ashes. This ceremony aims to point out the salutary value for our souls of prayer and penance which are of the essence of the Holy Season.

The new legislation in the matter of fasting before the reception of Holy Communion has made the daily reception of the Holy Eucharist during Lent much more practical than ever before. It was for the increase of devotion to the Blessed Sacrament and in the hope that daily reception would bring more and more of us to the altar that Our Holy Father

mitigated the rules of fasting that had been in use for many years. Surely then, today, daily Mass and Communion is not an unreasonable pledge to make to Our Lord as we accept the ashes on Ash Wednesday. It will sanctify the whole Lenten Season and give so much more value to our practices of prayer and mortification.

Wherever it can be arranged, the pastors are authorized to have an evening Mass on the Wednesdays of Lent as part of the Lenten Devotions. Thus, instead of the traditional practice of closing Lenten Devotions with Benediction, we shall avail ourselves of the privilege granted by His Holiness, Pope Pius XII, and offer instead the Holy Sacrifice of Mass. This will enable many to attend Mass who might otherwise find it difficult.

Let us not forget that despite the generous concessions of our Church in the matter of fasting and abstinence, mortification remains the outstanding obligation resting upon all of us during the Lenten Season. We can easily make a farce of the ritual of Ash Wednesday if we forget its implications when the ashes are brushed from our brows. Forty days of prayer and penance will make a worthwhile contribution to a world sadly in need of Divine Assistance and will also be an acceptable personal act of reparation to an offended God for the sins of the world today. Because "we know not the day nor the hour" of our personal accounting, it is a very salutary warning that comes to us on Ash Wednesday, "Remember, man, that thou art dust, and to dust thou shalt return." The thought should stay with us during this Holy Season.

May God bless you with special graces during this Holy Season.

Your devoted Shepherd in Christ,

James E. Kearney

Bishop of Rochester

P.S. This letter is to be read at all the Masses on Quinquagesima Sunday, February 20. The annual collection for the Negro and Indian Missions will be taken up at all the Masses on the first Sunday of Lent, February 27.

*N.B. The Mass must be of the liturgy of the day and the regular Lenten sermon must be preached at it. (Requiem Masses are not permitted for this service.) Where Lenten Devotions are conducted in a Mission parish, the evening Mass may be celebrated there on the evening of the Lenten Devotions.

Regulations On Fast And Abstinence

To foster the spirit of penance and of reparation for sin, to encourage self-denial and mortification, and to guide her children in the footsteps of Our Divine Savior, Holy Mother Church imposes by law the observance of fast and abstinence.

In accordance with the provisions of Canon Law, as modified through the use of special faculties granted by the Holy See, we herewith publish the following regulations:

ON ABSTINENCE

Everyone over 7 years of age is bound to observe the law of abstinence.

Complete abstinence is to be observed on Fridays, Ash Wednesday, the Vigils of the Assumption and Christmas, and on Holy Saturday morning. On days of complete abstinence meat and soup or gravy made from meat may not be used at all.

Partial abstinence is to be observed on Ember Wednesdays and Saturdays and on the Vigils of Pentecost and All Saints. On days of partial abstinence meat and soup or gravy made from meat may be taken only once a day at the principal meal.

ON FAST

Everyone over 21 and under 59 years of age is also bound to observe the law of fast.

The days of fast are the weekdays of Lent, Ember Days, the Vigils of Pentecost, the Assumption, All Saints and Christmas.

On days of fast only one full meal is allowed. Two other meatless meals, sufficient to maintain strength, may be taken according to each one's needs; but together they should not equal another full meal.

Meat may be taken at the principal meal on a day of fast except on Fridays, Ash Wednesday and the Vigils of the Assumption and Christmas.

Eating between meals is not permitted; but liquids, including milk and fruit juices, are allowed.

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.

We earnestly exhort the faithful during the periods of fast and abstinence to attend daily Mass; to receive Holy Communion often; to take part more frequently in exercise of piety; to give generously to works of religion and charity; to perform acts of kindness toward the sick, the aged and the poor; to practice voluntary self-denial especially regarding alcoholic drink and worldly amusements; and to pray more fervently particularly for the intentions of the Holy Father.

Washington — (NC) — Secretary of Health, Education and Welfare Oveta Culp Hobby declared that President Eisenhower's billion-dollar program to aid school construction would apply only to the public schools.

But it was brought out at her news conference that the proposal for federal loans and grants would be made on the basis of both per capita income of the individual state, and on total school-age population of the state.

Thus public schools in a state like Rhode Island, where about 25 per cent of the children attend Catholic schools, would benefit far more than a state where there is a comparatively small percentage of children in non-public schools.

As explained by Mrs. Hobby and Dr. Samuel Brownell, chief of the U.S. Office of Education, the Administration's three-year program centers on federal loans to local school districts and state school building agencies. Thus three-quarters of a billion dollars would be appropriated to buy bonds which school districts are unable to sell to private lenders at "reasonable rates of interest."

Another facet of the proposal calls for purchase by the federal government of bonds from state school building agencies—which now exist in four states, and which the President recommended as a way to get around statutory and constitutional debt limitations—which would build schools and rent them to local school districts. Dr. Brownell said that this part of the program would require appropriations estimated at \$150,000,000.

IN ADDITION to the loans, the Administration proposed allocation of \$200,000,000 to provide outright grants to school districts the States certify to be financially unable either to issue and sell bonds or to pay sufficient rent for the new buildings needed. These funds would be allocated to the States "according to their school-age population" and the federal government's share would vary from 40 per cent in the State with the highest per capita income to 60 per cent in the State with the lowest.

Another \$200,000,000 would be allocated to aid the States in planning and coordination between the various local school districts.

In all, the Administration estimated that the proposal would put seven billion dollars in Federal, State, local and private funds to work in behalf of public school construction during the next three years—more than doubling the rate of construction.

MRS. HOBBY told the press conference that there's an acute need for some 300,000 additional classrooms right now, and that the President's program would provide the "quickest way" to get the needed schools.

That the proposal concerns public schools only was brought out by a reporter who wanted to know whether the southern States which have plans to abolish their public school systems in order to circumvent the Supreme Court's ruling against race segregation would be eligible if they put their plans into effect. Asked whether "only public schools" would be included, Mrs. Hobby said yes. Dr. Brownell further explained that it would include only "public schools as defined by the States."

Archbishop O'Hara wrote that there is considerable material for such study available in two government documents printed in 1954 for use by the House Committee on Education and Labor.

The first of these, he continued, is "Federal Aid to School Construction"—a report prepared in the legislative reference service of the Library of Congress by Charles A. Quattlebaum.

The other is "Hearings before the Special Subcommittee of the Committee on Education and Labor—House of Representatives."

Archbishop O'Hara also pointed out that other facets of the problem that must be given consideration. Among these he included the variations in money-raising procedures in various States, securing of the "ultimate destination" of Federal aid, the ratio of pupils per teacher, obsolescence of buildings, and interest cost on bonds floated for construction costs.

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Republicans Pay To Get Advice—From Democrat

Charlotte, N. C. — (NC) — A Catholic student pocket 100 good American dollars and left North Carolina's Young Republicans with red faces.

The members of the Young GOP listened in their seats here to settled high school students in a declamation contest. The subject was "What Can Young Republicans Do To Establish A Two-Party System in North Carolina?"

The winner was David Foley, 17, a senior at O'Donoghue Catholic High. He received the Republicans' check for \$100.

Then the delegates learned that young Mr. Foley is director of the Democratic Youth of America, a high school affiliate of the Young Democrats.

Divorce Court Unattractive To Church-Going Couples

Madison, Wis. — (NC) — "If a couple goes to church together, one of them won't be making the long trip alone through the divorce court," according to the county divorce counsel here.

Sverre Braathen has reached that conclusion after finding that out of a total of 649 persons involved in divorce in Dane County during 1954, only 94—less than 15 per cent—had a church affiliation.

THE COUNTY official has been keeping statistics on the causes of divorce for the past three years, but began to keep track of church connections of persons involved in divorce proceedings only during