

# Five Scenes in Holy Week

Five scenes — two at night, three by day — portray the drama of redemption.

The world's Saviour, like a poised actor, knew His lines and the play's plot — leading to the darkness of Golgotha.

This play was far different from any stage production, however. There was no rehearsal. There could be no repeat performance. It was done once and forever.

The Church of Christ has developed its own dramatic rites to recall the events of the first Holy Week and to link us across the centuries with the pitiful few who kept their confidence in the

fearful of the impending blow. He dined with His friends and spoke to them of undying love.

As proof of this love and to thwart the plot of His enemies to separate Him from those He loved, Jesus took the unleavened bread and the cup of blessed wine and said those words, "This is My Body, This is My Blood, Do this in memory of Me," which would multiply His presence across the years and around the world.

"Do not let your hearts be distressed; as you have faith in God, have faith in Me." He then said to the apostles. Within the hour, that faith was to be tested to the extreme.

Near the hour of midnight, Jesus led the little group to Gethsemani to pray. At the supper table He played the role of priest. Now, in this second scene, He was to be the victim. His Sacred Heart was plunged in sorrow at the coldness and ingratitude of men. He sought consolation and found even His own chosen friends asleep.

In this moment of deepest depression, Jesus knelt in most intense prayer. His body was bathed with sweat and blood, the first drops of that mighty stream soon to be shed in its entirety for our salvation.

Then, with the majesty of a monarch, He stood, roused the drowsy disciples, "Rise up, let us go on our way," and He strides to meet His betrayer.

The pitiful traitor gave His Saviour a kiss as a sign to the soldiers, "Hold Him fast and take Him away under guard," he told them.

A half-hearted scuffle ended when Jesus told Peter, "Put your sword back into its sheath. Am I not to drink that chalice which My Father Himself has appointed for Me?"

(Continued on page 2)

Man of Sorrows. Their faith was to have its reward but its vision was still three days away.

The five scenes of redemption are packed into a brief twenty-four hour period and no other day in the life of our Lord is recorded in such great detail.

First scene is the upper room where the disciples have prepared the Passover supper. It was sunset time, Thursday, and Jesus knew by the next night He would be dead and buried. He did not wait

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# Public Opinion Eyed In School Aid Debate

## Parents Advised To Write Congressional Leaders

The "people back home" will tip the balance one way or the other in the current wrangle about federal funds to aid pupils in parochial schools, the Courier-Journal was told this week.

In a telephone call to Monsignor Frederick G. Hochwalt, head of the U. S. bishops' department of education in Washington, this paper learned that Congressmen watch for public opinion reaction when hotly debatable issues face them.

Congress members are reported increasingly suspicious of the lineup of clergymen, lawyers and other spokesmen — many of them with a record of strong opposition against the election of a Catholic to the White House — who told a Senate subcommittee aid to parochial school pupils will unleash a flood of chaos in the nation's educational program.

## Crucial Day For Pupils

Monday in Holy Week will be a crucial day for six million pupils in the nation's parochial schools.

Senator Wayne Morse will present the administration's formal stand on federal aid on that date.

Morse is already on record as favoring loans for private schools but wants legislation to authorize such loans to be separated from present federal aid plans.

The current controversy as a "great paradox."

"Catholics are being forced to pay double for the right of freedom of education and are still not getting their money's worth," he said.

"This is an obvious injustice and a denial of the principle of religious freedom. Yet any attempt to remedy it is invariably blocked by an appeal to the First Amendment."

The present secularist interpretation of the First Amendment, which sets up Church-State relations, rests on a misunderstanding he maintained.

"Official policy, as stated for example in the North West Ordinance of 1787, lays down the general principle — 'Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged'."

"In other words, churches and schools had their own independent spheres of action and it was the duty of the government to protect and encourage them, but not to restrict or control them in the free exercise of their proper function."

Voicing their predictions of doom were such individuals as Paul E. Blanshard, special counsel for the bitterly anti-Catholic organization called Protestants and Other Americans United for Separation of Church and State, Methodist Bishop John Wesley Lord and Dr. Gerald E. Knoff of the National Council of (Protestant) Churches' division of Christian education.

They stated aid to pupils in parochial schools would break down the wall of separation of Church and State, fragmenting the nation's schools, crippling hopes for better public education.

To counterbalance this well organized campaign to block funds for Catholic school pupils, parents who hope for "equal benefits" for their children are advised to keep up a massive mail barrage to Congress.

Speaking in defense of the children in private schools was John C. Hayes, head of the National Council of Catholic Men and dean of the law faculty at Chicago's Loyola University.

He told Senators discrimination against pupils in church-operated elementary or high schools would "be a public disservice and an unnecessary impairment of the constitutionally protected rights of Catholic students and their parents to the free exercise of their religion and to the right of parental direction and control of the child's education."

HE CITED legal precedents to justify his stand including the 1958 National Defense Education Act, the Hill-Burton Act (which authorizes federal loans for church-run hospitals and was endorsed by Baptist groups which now oppose a parallel plan for church-run schools), and Supreme Court decisions defending the rights of pupils to attend parochial schools.

Christopher Dawson, noted English historian and professor at Harvard University, viewed



"In the Cross is salvation..." Thomas a Kempis

## Invitation To Cathedral For Holy Week

The stirring ceremonies of Holy Week will be enacted in their full splendor at Sacred Heart Cathedral beginning with solemn blessing of palm this Sunday at 4:30 p.m.

Bishop Casey, Cathedral rector, invites people of the Diocese to attend the rites. Complete schedule is listed on the first page of the second section of this paper.

St. Bernard's Seminary nationally famous choir will sing musical portions of the rites as composed by Palestrina, Haydn, Handel and other noted artists.

Holy Week rites will climax with the solemn Easter Vigil on Holy Saturday at 7:30 p.m. and Easter Sunday pontifical Mass at 11 a.m.

## Dominican To Speak

England's noted Dominican Father Gerald Vann will give a talk, open to the public, at St. John Fisher College Monday, April 17, at 8:15 p.m.

A second lecture scheduled the following morning will be heard by St. John Fisher and Nazareth College students, according to Very Rev. Charles J. Lavery, head of the Basilian staffed school.

## 'Vigor' In New Bible

Boston — (RNS) — A Catholic biblical scholar here lavished praise upon the "New English Bible" recently published by the Cambridge and Oxford University presses.

Father Philip J. King, a professor of sacred scripture at St. John's Seminary here described the new Bible translation as "an entirely new undertaking bursting with vigor and vitality."

"The reading of this new rendition," he said, "will be both an instructive and delightful experience. The lay leader will be struck by the vividness and vitality of this new work. The specialist will recognize that the translation is faithful, clear, and illuminating. He will concur that the translators have succeeded admirably in conveying both the simplicity and the subtlety of the original Greek."

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