

National Group Accepts Aquinas As Charter Member

A three year period of waiting and hoping came joyfully to an end this week when the Aquinas Debaters received the news of acceptance into the National Forensic League, a nation-wide debate and speech organization.

Final approval for the formation of the first Rochester area chapter came from Bruno Jacob, Secretary of the N.F.L., with headquarters in Ripon, Wis. He personally sent his congratulations to Aquinas and expressed admiration for the successful De-

bate and Speech Program at the Basilian Boys High School. Rev. Joseph A. O'Reilly, C.S.B., Director of Public Speaking and Debate at Aquinas said, "It is a distinct honor to be accepted into this National Society."

The Speech program at Aquinas has been under careful surveillance of the New York State Chairman, Miss Lucille Stephens of Poughkeepsie. Until the school arrived at the required level for acceptance it underwent a three year period of trial.

Debaters Mark Progress

Important dates for Aquinas Institute debaters follow:

Feb. 6 — Aquinas won Ilion Tournament.

Feb. 20 — St. Michael's defeated.

Mar. 5 — Top debaters, Gary Owens, Don Gray and Charles Vacanti survived until fourth and final round but were defeated.

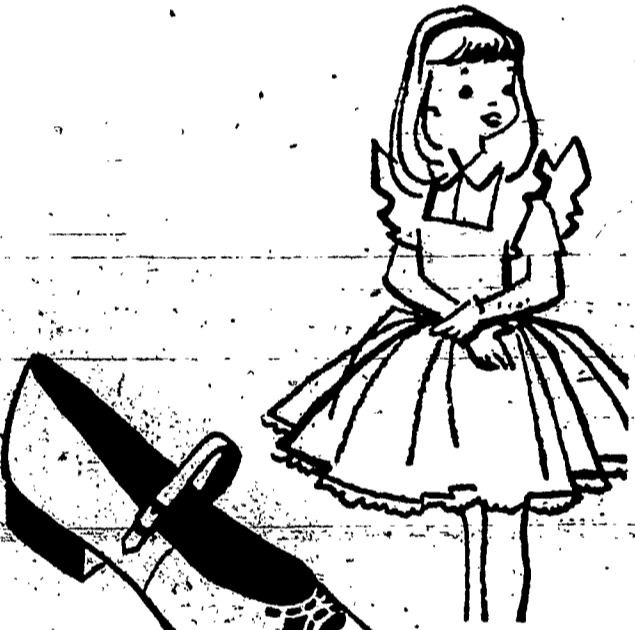
Mar. 19 — They are entered in Albany State Teachers' Tournament.

Mar. 28 — The whole Debating Society travels to Jamestown and Buffalo.



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CHILDREN'S, GIRLS' SHOES, THIRD FLOOR

THE LIFE OF CHRIST

By BISHOP FULTON J. SHEEN

Coming of Christ Foretold Centuries Before His Birth

(Continued from Page 1)

sense and myrrh, that I would sojourn in Egypt, and that I would live in Nazareth. About six hundred years before I was born, it was foretold that I would come within a set period after Cyrus gave out the order for rebuilding the walls of Jerusalem. About five hundred years before I was born, it was foretold that My name would be Jesus or Saviour.

Even the details of My character were preannounced, namely that I would be kind, con-

solating, and that I would give Myself up for the redemption of all men. In fact, He was expected, even the Gentiles had a longing for some deliverer or redeemer. This fact alone differentiates Him from all other religious leaders.

Spills History in Two
The second fact is that once Christ appears, He has history with such an impact that He



We need a Christ today and if He is what He claimed to be, we have a virile Christ for these days.

afflicted be rejected by My own people. The details of My death were foretold: Centuries before, it was prophesied that there would be wounds in My hands and feet, that My enemies would shake dice for My garments, and yet in putting Me to death, they would not break a bone of My body. A thousand years before, it was foretold that at My death I would be given vinegar and gall in My thirst.

"Six centuries before My birth, it was preannounced that I would ascend into heaven. So many prophecies were made concerning Me that at the time of My coming, the ancient synagogues collected 456 distinct prophecies. But it was not only the people of Israel who expected Me, but all the other peoples of the world."

Pagan Testimony
We now turn to pagan testimony. Tacitus, speaking for the ancient Roman, says: "People were generally persuaded in the faith of the ancient prophecies, that the East was to prevail, and that from Judea was to come the master and ruler of the world."

Suetonius, in his life of Vespasian, recounting the Roman tradition also said: "It was an old and constant belief throughout the East, that by the indubitable certain prophecies, the Jews were to attain the highest power." China, had the same expectation, but because it was on the other side of the world, believed that the great Wise Man would be born in the West. The Annals of the Celestial Empire state: "In the 24th year of Tchoo-Wang of the dynasty of the Tcheou, on the 8th day of the 4th moon, a light appeared in the Southwest which illumined the king's palace. The monarch, struck by its splendor, interrogated the sages. They showed him books in which this prodigy signified the appearance of the great Saint of the West whose religion was to be introduced into their country."

The Greeks expected him, for Aeschylus in his "Prometheus," six centuries before Christ's coming, wrote: "Look not for any end moreover to this curse until God appears, to accept upon His Head the pangs of thy own sins vicariously."

How did the Magi of the East know of the Saviour's coming, if it was not from the many prophecies circulated through the world by the Jews and probably through the prophecy made to the Persians by Daniel more than five hundred years before Christ's Birth?

CHAPTER II

Not only were the Jews expecting the birth of a Great King, a Wise Man and a Saviour, but Plato also spoke of the Logos; Socrates, of the Universal Wise Man "yet to come"; Confucius, of "the Saint"; the Sibyls, of "Universal King"; the Greek Dramatist, of a Saviour and Redeemer to unloose the "universal curse." All these were on the gentle side of the expectation.

If there were only one chance in a hundred of any detail of the

A Doctor At Calvary

The Scourging

By Pierre Barbet, M.D.

Selected from the book A DOCTOR AT CALVARY—The Passion of Our Lord Jesus Christ as Described by a Surgeon. P. J. Kennedy & Sons, Publishers, March selection of the Catholic Book Club. All rights reserved.

Here are Judas and the temple attendants, armed with swords and staves. As this criminal case must be judged by the procurator, they have with them a platoon of the Roman guard. Jesus steps forward; He abandons Himself to the divine will. They lead Him away.

Here they are before Caiaphas and the Sanhedrin. It is by now the middle of the night, and it is clear that they are acting according to previous instructions. Jesus refuses to answer: as for His doctrine, He has taught it publicly. Caiaphas is furious, and one of the soldiers gives the accused a hard blow in the face.

NOTHING HAS BEEN achieved; they must wait for the morning, till the witnesses can give evidence. Jesus is dragged from the hall into the courtyard, then into some underground room. The rabble of attendants is going to enjoy itself to the full. He is beset with slaps and blows. They spit on His face. As there will be no chance of sleep, they are going to amuse themselves a little.

A cloth is tied over His head, and each one is going to have his turn. Their slaps ring out, and these brutes are heavy-handed: "Prophecy, tell us, O Christ, who struck You?" His body is already ringing like a bell; He has fits of giddiness.

In the early morning the second hearing takes place, and a wretched string of false witnesses files past proving nothing. He must condemn Himself, by affirming His Divine Sonship, and this base second-rate actor Caiaphas proclaims the blasphemy by tearing his robes... All that remains is to obtain from Rome the death sentence which she has reserved for herself in this protectorate country.

Jesus, already worn out with fatigue and bruised all over with blows, is now to be dragged to the other end of Jerusalem, to the tower of Antonia, a sort of citadel, from which the majesty of Rome keeps order. The glory of Rome is represented by a miserable official, a little Roman of the knight class, a self-made man, who is only too ready to hold this difficult command over a fanatical, hostile people. Pilate's great care is to keep his position. He has but one religion, that of the divinity of Caesar. The life of a man

has little value for him, especially if he does not happen to be a Roman citizen. With Jesus it is just the opposite; Jesus impresses Pilate, and there is something he likes about Him. He will do everything he can to rescue Him from the claws of these fanatics... Jesus is a Gallian, let us pass Him on to that old blackguard, Herod, who is always playing at being a king...

But Jesus despises that old fox and refuses to answer him... And now He is back, accompanied by this yelling crowd and these insufferable Pharisees. Hateful creatures! Let them remain outside, especially as they would consider themselves defiled merely through entering a Roman pretorium.

PONTIUS QUESTIONS this poor Man, in Whom he is interested. And Jesus does not despise him. He pities him for his invincible ignorance; He answers him gently, and even tries to teach him... If there was no more than this howling rabble outside... But these crafty Sanhedrin men are beginning to insinuate that I am no friend to Caesar... And what is all this talk about the King of the Jews, the Son of God and the Messiah?...

This is a Just Man; I will have Him scourged, and then these brutes will maybe have some pity. The soldiers of the guard then take Jesus into the hall of the pretorium, and all the men of the cohort are summoned to the scene—there are few amusements in this occupied country. And yet the Saviour has often shown Himself to have a special sympathy with soldiers. He admired the trust and humility of the centurion and his affectionate care for the servant whom he healed.

Later, it will be the centurion of the guard on Calvary who will be the first to proclaim His divinity. The cohort seems, however, to be seized by a collective frenzy which Pilate had not foreseen. They remove His clothes and bind Him, naked, to a column of the hall. The arms are held up in the air.

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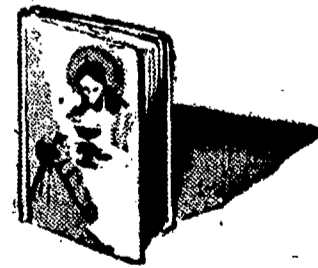
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COURIER-JOURNAL
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