

# The Prince of This World

(Continued from Page 6)

today is social guilt. It is possible that some subconsciously seek to justify their individual injustice and personal guilt by an assault against social injustices. Once personal guilt is denied, then there is no need of penance, but only revolution. Dostoevski once warned: "A day is coming when people will say that there is no sin, there is no crime, there is no guilt, there is only hunger. They will then come crying to the feet of the state and say, 'give us bread!'"

Hidden, too, in the denial of evil is the denial of redemption. If a man is blind and denies that there is any such thing as vision, there is no hope for him ever seeing. The cross, in like manner, becomes meaningless since it no longer signifies the reconciliation of the sinner with God. The denial of a Redeemer and a denial of evil walk hand in hand throughout history; in such a world the devil could not exist.

Since World War II there has been a literary fondness for the satanic. Restaurants, books, articles, movies and television shows all seem to take particular delight in using his name or appealing to the devil playfully. This does not mean that the devil is accepted as a reality, it is rather due to a desire to put him in the same category as an antique. Some love to collect coffee grinders, oil lamps and horse drawn buggies, not because they are useful or have a reality, but rather to give one an air of superiority of looking down upon the non-existing and the mythical. The popularity of the devil today in the theater and in literature is in the same category as an old wagon wheel which once served a less enlightened age, but now has no practical use except as a conversation piece.

## The Demonic in the Church

A well known writer went to Hollywood to do a play based on "Screwtop Letters". Incidentally, the producer asked if she could not substitute two pretty girls for Satan. I asked her if she had met the devil in Hollywood. Her answer was: "No, he sleeps here". But he does not sleep in the Church.

The Church today does not present a good image of the future Bride of Christ, or as His Body growing in age, grace and wisdom to eternal maturity. How can we account for its scandals, the flight to the world of priests and nuns, the growing confusion of the laity?

Here is the point: we miss the point if we look for it in our country alone. The same things are happening in Holland, Germany; they are in Madrid, Bombay, Sydney, Hong Kong, Nairobi, Salisbury and Eton; they are everywhere. Hence, the cause is not cultural, e. g. affluence. It is rather something supra-national, a spirit which has been let loose in the world against the Spirit of Christ, namely, "The spirit that now works on the children of unbelief". (Eph. 2/2).

Scripture has always made clear that the decline or loss of faith is the fertile field for the demonic. When the disciples asked Our Lord why they could not drive the devil out of a young man, He explained "that it was due to a decline in mortification, prayer and faith (Matt. 17/19) in Ephesians (2/1) Paul explains that when a man becomes self-willed, egotistic, identifies his feelings with what is right, he begins to live under the proud spirit." My will be done precisely what it asks for. Hell is self-centeredness prolonged through eternity.

Bonhoeffer, seeing the demonic working in the Church, wrote: "Two things alone have the power to avert the final plungings into the void. One is the miracle of the new awakening of faith, and the other is the force which the Bible calls the 'Restrainer'."

Those who love the Church as the Body of Christ, and are close to its wounds, know the spirit which has taken possession of some of its members. Some have always sinned and done wrong, but they knew it; today they do wrong and call it right. No longer is the cry of a sinner "forgive", but rather the justification: "You do not understand", thus leaving the victims nothing but the masochistic heroism of protest and revolt.

## The Disguises of the Demonic

It must not be affirmed that all who leave the Father's House do so because of the demonic spirit; it is not given to anyone in this world to judge fellowmen, for we know not their motives. Our concern here is with the devices the demonic uses to lead some astray:

1. By inciting cliques, divisions, quarrels, rebellions within the Church: "While men slept, the enemy came and sowed tares among the wheat". (Matt. 13/25) "If you have bitter envying and strife in your hearts, thus wisdom descends not from above, but is earthly, sensual and devilish". (James 3/13-14) The Middle Ages used to say: "The devil quotes Scripture". A modern writer has brought this up to date by inducing those who never read profoundly: "You can worship God better in the forest than in the Church".

2. Mass delusion — In the New Testament, diabolical possession was only in individuals. Today, it is en masse, such as Nazism and Communism, and even in the growing de-personalization. The flight from the conscious self, the passion to be "in", the escape from responsibility to where one is no longer a sinner, no longer guilty, no longer subject to judgment, but a member of the Church of Conformism, the Great Anonymous, where I am Nobody.

3. The Third Race. The demonic takes countless forms which one can read in Denis de Rougemont's *The Devil's Share*, and Marshall W. Fishwick's *Faust Revisited*, and in Helmut Thielicke's *How The World Began*, Robert Elliot Fitch's *Odyssey on the Self-Centered Self*, William Robinson's *The Devil and God*, Taylor Caldwell's *Dialogue with the Devil*. Here we limit ourselves to the new, and yet old form the demonic is taking in the Church.

The Mixed Multitude is succeeded by the "Third Race" to paraphrase an expression used by Diogenes in the third century, to delineate Christians who were neither "Jew nor Greek". The Third Race stays in the Church, but does not accept its authority; they are the spiritual Trojan Horses of the twentieth century, the Fifth Column of worldliness.

They love the Liturgy but not the Sacrament of the Eucharist; they "go where the action is", but seldom obey the Scriptural command: "Be quiet and know that I am God"; they have one foot in the Church and the other with the worldly. They produce works of the flesh, but little or no fruit of the Spirit. (Gal 5/19,26) They mouth the Creed, but do not believe it; they deny the infallibility of the Pope, but affirm the infallibility of their Ego: "I feel it in here". They confuse spirits, as St. Augustine did before his conversion, sometimes mistaking "flashing of green and red lights and sweet odors" for the Spirit of God; they invoke not the Blood of Christ on the souls of sinners, but spill the blood of pigs on the walls of the "enemies" of God. In a word, they march with the People of God, but they are mixed multitude who are not with the Crucified Lord.

The Third Race, like Judas, remains even though their hearts are not with the Church. Judas lost his faith in the sixth chapter of John, but he did not leave Christ until chapter thirteen: "And it was night". (John 13/30) Judas abandoned the Church in spirit when Our Lord announced the Eucharist. He left the Church in fact when Our Lord gave the Eucharist at the Last Supper. Judas remained in the Church as a member of the Third Race after he lost his faith.

An uneasy conscience must always rationalize the surrender of the Light of Faith. In Judas it took the form of a defender of the poor; he posed as a critic of the luxury of Christ who allowed precious ointment for His burial; his mind went out to the stumps, and the hungry, to the crowded shacks in Jerusalem, and in one gigantic boast that he was against institutional formalism, and for the down-trodden, he shouted: "Why was not this ointment sold for three hundred denarii and the money given to the poor?" (John 12/6) "It is not everyone who says to Me, 'Lord, Lord' who will enter the kingdom of heaven, but the person who does the will of My Father in heaven. When the day comes many will say to Me, 'Lord, Lord, did we not prophesy in Your Name?' Then I shall tell them to their faces: 'I have never known you. Away from Me, you evil men.'" (Mat. 7/21, 22)

Another description of the conflict of the Church and worldliness is to be found in great literature, and it is to it that we turn next week to learn what form the Prince of the World will take for his final battle with the followers of Christ.

*Edward Sheen*

**salvation and service**  
RIGHT REVEREND EDWARD T. O'MEARA  
NATIONAL DIRECTOR

## "A Time To Act..."

Christianity, peeled down to its innermost core, is not a religion solely consisting of sermons or pious thoughts or isolated prayers. Rather, it is a religion of ACTION! As Jesus has said, "If you love me, KEEP my commandments."

Our example for this "Christianity-in-action" is the person of Jesus himself. The evangelist says of him simply: "He went around doing good." Christ's words, Christ's prayers are beautiful and inspirational. But they would mean nothing if they had not been accompanied by a life dedicated to the service of others.

During Lent this column has urged you to think about the missions, to pray for them, to listen carefully to the call of Christ in far-off lands. But the time has now come for all of us to ACT upon these words, to give life and meaning to these ideas.

"Action demands sacrifice" is the universal complaint. This is true. But no one, not even Jesus, said that the life of a Christian would be easy. Ours is not a comfortable religion. Still, if we truly want to give life to the words we profess in the Creed, we must show an active concern for our world brothers, even at the cost of personal hardship.

Life in the missions is real. There is joy, and there is sorrow. Very often, there is frustration. Children are starving, but there is not enough food to go around. Disease is rampant, but there are not enough doctors or drugs available. Men and women are denied the opportunity to study the Faith due to lack of lay catechists and priests. At the same time, many young men are turned away from seminaries because they simply cannot afford to keep them.

Who can change this situation? YOU! Take this final week of Lent and use it to act—to sacrifice—on behalf of your fellow man. Remember that Christ "suffers" not just in the liturgy of Holy Week, but that He is suffering daily in the poor and afflicted around the world. Make some special sacrifice this week for the missions, and make it a truly holy week. ACT NOW!

SALVATION AND SERVICE are the work of The Society for the Propagation of the Faith. Please cut out this column and send your offering to Right Reverend Edward T. O'Meara, National Director, 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Diocesan Director.



**Area K. of C. Oratoricals Winner**  
Alexander J. Mariconda (second from right) of King's Prep School was winner in annual area Knights of Columbus Oratorical Contest and will compete for scholarship prize in finals at K. of C. state convention May 23 at Kiamasha Lake. Pictured from left are Edward L. Miller, past grand knight of Rochester KC Council 178; Beth Anne Lill, Our Lady of Mercy High School, contest runner-up; Mariconda, and Paul G. Rombaut, Rochester, chairman of state oratorical committee.

## Family Rosary

The Family Rosary for Peace program is broadcast each evening at 7 p.m. by Rochester radio station WSAY, WMOB-FM in Auburn, television cable companies Channel 5 in Hornell, Channel 8 in Elmira and 88.75 mc. in Corning. Those who will lead in recitation of the Rosary this week are:

Friday, March 28—H. Daniel Halloran of St. Helen's.  
Saturday, March 29—Mass will be celebrated.  
Sunday, March 30—Gerard Dill Sr. of Good Shepherd.  
Monday, March 31—Anthony Annunziata of St. James.

Tuesday, April 1—Daniel Porter of St. Augustine's, accompanied by the Junior Legion of Mary.

## Business in the Diocese

Lawrence J. Oberlies has been elected a trust officer of Marine Midland Trust Co. of Rochester. He formerly was an assistant trust officer. Oberlies graduated from St. Augustine's, Aquinas Institute, and Holy Cross College in Worcester, Mass. He received his law degree from Albany Law School in 1960, and joined the bank in that same year. He is a member of the Estate Planning Council of Rochester, a director of C.Y.O., and president of the Serotoma Club of Rochester. Married to the former Kathryn Maureen Badger of Candaugua, Oberlies and his wife reside with their five sons on Gilbert Drive, Irondequoit, in St. Ambrose parish.



LAWRENCE OBERLIES

## Deaths

### Mrs. Hafner

Mass for repose of the soul of Mrs. Elizabeth Feery Hafner, 70, of 92 Grafton St., was celebrated Mar. 24 in St. Andrew's Church. She died Mar. 20.

Mrs. Hafner, active in many Catholic causes for many years, became ill Mar. 17 while attending the annual Knights of Equity dinner at the Sheraton Hotel and was rushed to a hospital.

She is survived by two daughters, Miss Virginia E. Hafner and Mrs. Francis N. (Nancy) Peterson, Pittsburgh, Pa.; three sons, Frederick F. Falls Church, Va., and Robert P. and Thomas R. Hafner; two sisters, Mrs. Albert Brien and Mrs. Arthur Niemann; Burlington, Iowa; 17 grandchildren, and several nieces and nephews.

### Mrs. Oren

A requiem Mass for Beatrice Oren was celebrated March 19 at St. Augustine's by her brother, Rev. Nicholas Mosier.

Mrs. Oren, of 156 Lincoln Avenue, died March 16.

Survivors include her mother, Mrs. Mary Mosier; a daughter,

### Mrs. Anthony Vieira

and three grandchildren, brothers Clarence and Darwood Mosier, and two sisters, Mrs. Evelyn Collinge and Mrs. Mary Blair.

### E. F. Donoghue

Edward F. Donoghue of 102 Claxington Road died March 19. The funeral Mass was offered Saturday by his brother-in-law, Father John E. Roach of Clifton Springs.

Mr. Donoghue was a member of the Holy Name Society at St. James. He leaves his widow, Mary Rita Roach Donoghue; a brother, Timothy, and a sister, Mrs. Bernard Fox of Miramar, Fla., a niece and a nephew.

### St. Thomas More

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## Woman's Club

### Notes Anniversary

The Italian Women's Civic Club, organized 50 years ago to interest the women of a new city in the welfare of the city, will have its anniversary dinner Tuesday night, April 8, in the Rochester Club.

The speaker will be Basilian Father Joseph A. Dorsey, vice president and dean of St. John Fisher College, where the club's scholarship fund has maintained several students over the past 15 years.

The Dante Scholarship, established in 1923, has sent 34 men and women of Italian extraction through Fisher and Nazareth colleges, and in earlier years, the University of Rochester. The club's other activities touch virtually the entire range of organized, charitable, and civic effort here, and contribute to relief work in disaster areas abroad.

Mrs. Madeline Pezulo is president of the organization, and Mrs. Mae D'Amore is dinner chairman.

## Speaker Listed For Breakfast

Elmira — Edward Pariso, director of the Chemung County Probation Department, will be principal speaker Sunday, March 30, at the annual Communion breakfast of the Sacred Heart Men's Society of St. Anthony's Church.

The breakfast in the parish center will start at 7:30 a.m. Mass. Father William A. Burns, pastor, also will speak. Arrangements are being handled by Adolph Cirulli and Philip Marino.

## KILLING HUNGER

Malnutrition kills 7 people a minute in the underdeveloped nations. Dollars to CARE Food Crusade, New York 10016, feed the hungry in the name of the American people.

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## Lay C

## Sex P

"The Family Life Education Commission... Association of our support... Education Program... the Catholic Schools... syllabus and special... the expressed 'Und... Attitudes' of the p... a vote of confidence... caid educators with... always shared, respo... moral training of our...

This statement was media on Wednesday... some 20 members of... sions had reviewed... Agnes of the Dioces... dice the history, ob... dent-of-the-program.

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## ST. PA

## All You

By Peter Sc...

"The author of... ele, the sixth in... Lenten meditations... scholastic in New... schools, and curre... theology at Woodst...

"As God's child... him and love as Ch... gave himself up on... —St. I...

The Beatles rece... titled "All You Need... as It May Seem... would agree with... asked to sum up... in one word, that... "love."

In the Scripture... the focal point of... the focal point of... the focal point of... for God and man,