

Direction World Is Going

By BISHOP FULTON J. SHEEN

The spirit of the world, which issues from the "Prince of this world" or the "god of this world," is the present and probably the last enemy that Christ and His Church will ever have.

Turning from Scripture to literature, three works of the last century touch on this theme: Robert Hugh Benson's *Lord of the World*; Fedor Dostoevski's *Grand Inquisitor* which is found in the chapter *Pro and Contra* of *Brothers Karamozov*; and finally Vladimir Solovyov's *Three Conversations*.

We pass over the first, for it did not achieve the same prominence as the other two works. In all three works, however, there are common ideas:

1. The Church will, in the final conflict with evil, be betrayed from within.
2. Worldliness or secularism will end in a world tyranny.

I. Betrayal From Within

The Judas of the Last Days, like the Judas of the Last Supper, will be from within the Church. According to these writers, he will be a Cardinal or one closest to the Vicar of Christ. Only those who, like Judas, are cradled in the sacred associations of the Church, know where to find Christ in the Garden, or when best to seize the Church. The Divine is so sacred even to those who would destroy it from within, that they prepare their betrayal by a mark of affection, as, "Hail, Rabbi, and he kissed Him."

The *Grand Inquisitor*, in Dostoevsky's novel, is a Cardinal. The scene is laid in sixteenth century Seville during the time of the Inquisition. One day Christ appears walking near a Cathedral. Everyone rushes to Him as they recognize His loveliness: "The sun of love burns in His Heart, light and power shine from His eyes, and this radiance shed on the people, stirs their hearts with responsive love." A funeral procession passes by and a grieving mother throws herself at His Feet pleading that her child be restored to life. Our Lord raises the child from the dead.

At that moment, the Cardinal, the Grand Inquisitor, passes by. "He is an old man, almost ninety, tall and erect with a withered face". Seeing the child come to life "... he knit his thick grey brows and his eyes gleamed with sinister fire. He holds out his finger and bids the guards seize Christ". No one dares protest.

The next day the Grand Inquisitor visits Christ in prison and says to Him: "Is it Thou? Thou?" Receiving no answer, he adds, "Don't answer, be silent. Tomorrow I shall condemn Thee and burn Thee at the stake as the worst of heretics. And the very people, who today have kissed Thy feet, tomorrow will rush to heap embers on Thy fire."

There follows the reenactment of the three temptations in the Gospel, in which Christ never speaks a word. The secret of the Grand Inquisitor is that he wears the garb of religion; he seemingly defends the freedom of man, but he does not believe in God.

Vladimir Solovyov, born in Moscow in 1853, also depicts the Church betrayed from within. There is hardly any problem of the present troubled world which Solovyov did not foresee. As a man of unusual insight, he claimed that he owed it to special revelations he had received from God which he depicted in his poem *Three Meetings*. At 14 he became an atheist and tried to destroy faith in others with the same zeal with which he sought later to regain people to Christianity. After his recapture to the faith at the age of 23, his last work, *Three Conversations*, written on the eve of his death in 1899, pictured the rise of the universal rule of anti-Christian totalitarianism.

The Great World Leader of the 21st century has conquered the world and has summoned a conference of religions in Jerusalem. A vast number of Protestant Christians gather there under the leadership of Ernst Pauli. John, the Russian elder, is the spokesman for the Eastern Church, while Pope Peter II heads the Catholics. The World Leader offers to restore Byzantine culture for John, the Russian elder, and to revive a study of Christian origin for Pope Peter II, and to found institutes of Biblical study for Dr. Pauli.

Not all of the followers of Ernst Pauli, or of John, or of Peter II follow the World Leader, though many do. Peter II arises to ask the leader if he believes that Christ is the Son of God. It is then that a cardinal on the stage kills Pope Peter II. Persecution is launched against all of the faithful. Elder John, who was the first to recognize the anti-Christ in the social reformer, dies suddenly. The leadership of the Christians falls on Dr. Pauli who leads the faithful few into the desert. "There, after the restoration to life of Pope Peter II and elder John in the darkness of the night on a high and lonely place, was accomplished the union of churches." The darkness was suddenly illumined by a bright splendor and there appeared a great wonder in the heavens: a woman clothed in the sun, and the moon under her feet; and a crown of twelve stars on her head.

The Psalmist had already depicted this theme that the Church would have its greatest enemies from within.

"Were it an enemy who insulted me I could put up with that; Had a rival got the better of me I could hide from him, But you, a man of my own rank, A colleague and a friend, To whom sweet conversation bound me, In the house of God" (Ps. 55/12)

Pope Paul, in a discourse on Dec. 7, 1968, said the Church was undergoing "self-destruction, as if the Church were beating herself."

II. Worldliness Becomes the Omnipotent State

The logic by which this will happen will be by a reaction against a freedom which has turned into license. When everyone makes himself a little god, a State arises to correct the riotous confusion of such polytheism by making a monotheistic god

of the omnipotent State. False Liberalism holds that every man is the supreme arbiter of right and wrong; this creates confusion. If a herd of sheep no longer follows the shepherd how does one reestablish a semblance of a flock? By sending a sheep dog barking at their heels forcing them into the unity of a sheep-fold. Thus does false freedom lead to tyranny.

The false definition of freedom as the "right to do whatever I please" causes a reaction to the opposite extreme in which freedom is defined as "the right to do whatever I must". As Engels, the co-founder of Communism with Marx, taught: "A stone is free to fall because it obeys the law of gravitation; so citizens of a Socialist state are free as long as they obey the will of the dictator. The Christian concept of freedom as the "right to do whatever I ought" is swallowed up in these two extremes. Thus, the world will pass from asking the question: "Do you believe in your ego?", to the question: "Do you believe in the Beast?", the name in the Apocalypse for this highly organized society under its invisible head, who is the Prince of the world.

Unlimited freedom leads to unlimited tyranny. A Socialistic State of Orwell's 1984, or the rule of Big Brother, is the forcible organization of the chaos created by the lawlessness of the individual's will. This world where the ego is the sole determinant of man prepares for the destruction of itself by begetting from within itself a dictator. In Letters from the Underworld, Dostoevski observes:

"I shall not be a bit surprised if in the midst of this Universal Reason that is to be, there will appear all of a sudden and unexpectedly, some common faith, or rather cynical and sneering gentleman, who with his arms akimbo will say to us, 'Now then, you fellows, what about smashing all this Reason to bits, sending their logarithms to the devil and living as we like according to our own silly wills. All that he needs is an independent will, whatever it may cost him—and wherever it may lead him... Only in one single case does man consciously and deliberately want something absurd, and that is the silliest thing of all, namely, to have the right to want the absurd, and not to be bound by the necessity of wanting only what is reasonable'."

The Grand Inquisitor set himself against God in the name of man. In the temptations on the Mount, during his earthly life, Christ would not destroy human freedom for the sake of gaining followers through an offer of bread or technological wonders, such as throwing Himself from the steeple, or by courting political and military power. The Grand Inquisitor argues now, on the contrary, that freedom is incompatible with happiness. He accuses Christ of acting as if he did not love man because He gave him freedom. "Instead of taking away man's freedom, Thou dost increase it. Didst Thou forget that man prefers peace, and even death, to freedom of choice of good, or evil? Nothing is more attractive to him than freedom of conscience, but nothing causes him more suffering!"

Freedom, he continued to argue, is a burden — the burden of responsibility. Men do not want it. They fear hunger worse. They will give up freedom anytime for a full stomach. If man is to be happy, his conscience must be loved, but this can be done only by taking away his freedom of choice, as is done in totalitarianism. So the anti-Christ ridicules Christ for having offered Heavenly Bread: "... Thou didst promise them bread from heaven, but can that compare with earthly bread in the eyes of this everlastingly sinful, thankless, infirm and human race? And if thousands and tens of thousands turn to Thee for the sake of the Heavenly Bread, what is to become of the millions and the tens of millions of those who do not have enough strength to forego earthly bread for the heavenly? ... it is the weak that we are concerned for. The spirit of the earth will rise up against Thee in the name of this earthly bread. A new building, another and terrifying Tower of Babel, will rise in place of Thy temple."

The Anti-Christ Will Appear As a Humanitarian

The anti-Christ is seemingly a lover of humanity. He is full of pity for man, a democrat, a socialist, alluring because masquerading evil is good. Solovyov also makes the anti-Christ a benefactor of mankind. He authors a book on *Peace and Prosperity*; he introduces reforms: he is the first man to establish universal peace and wants to do away with all social and racial antagonisms; he accepts the existence of God, but comes to save mankind in his own name; he is met everywhere by overwhelming enthusiasm, and a vast majority of Christians accept the insight and leadership of the universal dictator.

As president of the United States of Europe, he issued a manifesto to all of the people of the world: "Peoples of the earth, my peace I give unto you that all of the social reforms are successful. Henceforth, no power will have the temerity to say 'war', when I say 'peace'."

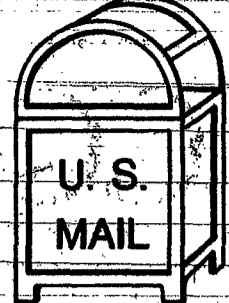
Over against the Church, as a community, will stand the Absolute State, or against the Mystical Body of Christ will be the Mystical Body of the Anti-Christ. All tyrants who have ever set themselves up as tin-gods, such as Hitler and Stalin in our times, are quasi-figures or prototypes and rehearsals for the anti-Christ. These are only little embryos which eventually will divide history into two parts, according to Kirilov, a product of the atheistic state: "All history is divided into two parts, the first from the gorilla to the Death of God, the second from the Death of God to the death of earth and man."

As St. Thomas Aquinas says in his Commentary on the Epistle to the Thessalonians: The potentia secularis, or World Power, will be the instrument of the anti-Christ. The history of the world is not best expressed in terms of culture, but, in the freezing of worldliness or secularism into the Absolute State. Christian churches will end by suffering a martyrdom. There will be, as

(Continued on Page 16)

LETTERS

to the editor



Abortion: A Report And a Request

During the past three months it has been my privilege to serve as co-chairman of the Rochester Right to Life Committee. It has been an eventful time. I have been fortunate enough to have witnessed two of the three state legislative hearings on abortion. I was there when the New York hearing was interrupted by the advocates of the abortion law at all and heard Sen. Thaler tell them that "anarchy was no substitute for due process. It was to no avail, and the hearing had to be moved behind closed doors in order to continue."

At the New York hearing a psychiatrist from Colorado testified that he had written 150 letters authorizing abortions in that state. Since approximately 600 abortions have been done in Colorado for "psychiatric indications" under the new law, this means that he alone wrote letters that could "cover" 25 per cent or one-quarter of these abortions. (There are over 100 other psychiatrists in Colorado). And yet, other witnesses wanted abortion "to be left in the hands of the doctors."

In Rochester, I heard a doctor from Buffalo testify that even under the present law (which allows abortion if the life of the mother is endangered) abortions had risen at Buffalo Children's Hospital from 34 per year in 1965 to 593 per year in 1968. This evidence of stretching of the present law was never mentioned in the two Rochester daily newspapers.

I have heard the advocates of easy abortion say that only Catholics are opposed to abortion. But on the other hand Dietrich Bonhoeffer, the Lutheran anti-Nazi theologian who was executed by them, wrote: "Destruction of the embryo in the mother's womb is a violation of the right to life which God has bestowed upon this nascent life. To raise the question whether we are here concerned already with a human being or not is merely to confuse the issue. The simple fact is that God certainly intended to create a human being and that this nascent human being has been deliberately deprived of his life. And that is nothing but murder."

It is obvious that learned and respected men of many faiths are concerned about the right to life of the unborn child.

I ask you to write your Assemblyman and Senator if you have not already done so, and to write again if you have. If you are not yet sure how you stand, ask that the legislation be delayed until more information can be obtained by everyone. Otherwise, this "burial" of the Quigley report, even though the Quigley report has shown that "almost six out of ten New Yorkers are uninformed or misinformed about this."

—Thomas R. Sweeney, M.D. Rochester.

Youth Urged to Put Idealism to Work

Valdian City — (NC) — Pope Paul VI has appealed to the world's restless youth to put their idealism to work for a positive goal.

The Pope spoke from the central altar of St. Peter's basilica after distributing palms to pilgrims present at Palm Sunday services.

Asking young people to pay close attention, he said: "It is up to young people today to reveal to the world that Christ, the true Christ, the Christ still living in the Church that reaches Him and personifies Him and communicates Him, that this Christ is the savior of the world."

Word for Sunday

Who Will Roll Back the Stone?

By Father Albert Shamon

The heroes of Easter morn were the women. All during the public life of our Lord they had ministered to Him. But for most eyes their services were unseen because of the noisy crowds that constantly thronged around Christ. The nightingale, for instance, is celebrated for its singing at night. Yet it sings also at day. But its daytime song is lost because of the noisy din that fills the day. So only in the still loneliness of Christ's death did the undying services of the holy women become manifest — enshrined forever in the Easter Gospel.

The leader of the holy women was Mary Magdalene, born to rule. Her presence was strength and her example was inspiration. Very early in the morning, while the city slept, she, with Salome and Mary, the mother of James and Joseph, hurried to the garden behind the hill of Calvary, to anoint the body of Jesus. The earnestness of their intent kept them silent. Only as the dawn streaked the east did the difficulties of their adventure hit them. Their silence was shattered as they kept saying to one another, "Who will roll back the stone for us from the entrance to the tomb?"

The wheel-like stone must have been at least four feet, to close an opening big enough to let men carry in a corpse. Perhaps three men had to roll it into the socket at the entrance. Despite the difficulty, the

Think, Then Talk

Editor:

A formal sex education program in our schools has been long overdue and we really don't want "No program at all." However, we do believe that caution should be the watchword, especially for the little ones. But, when their curiosity is aroused we do want the right answers to be there.

It would truly be wonderful to know that the teachers who have our children for so many hours of their young lives are ready, willing and able to tell them the same story we would prefer if they ask us of when the situations arise around them making it necessary to comment.

Perhaps those who are willing to do some loud protesting would do well to do some quiet thinking first. Ask yourselves: "Why have educators found it necessary to come out with a sex syllabus?"

The answers of course are many and varied; but, as long as we live in a world where the word "sex" is no longer spoken softly, sex education must take its proper place in the school curriculum, as well as in the home.

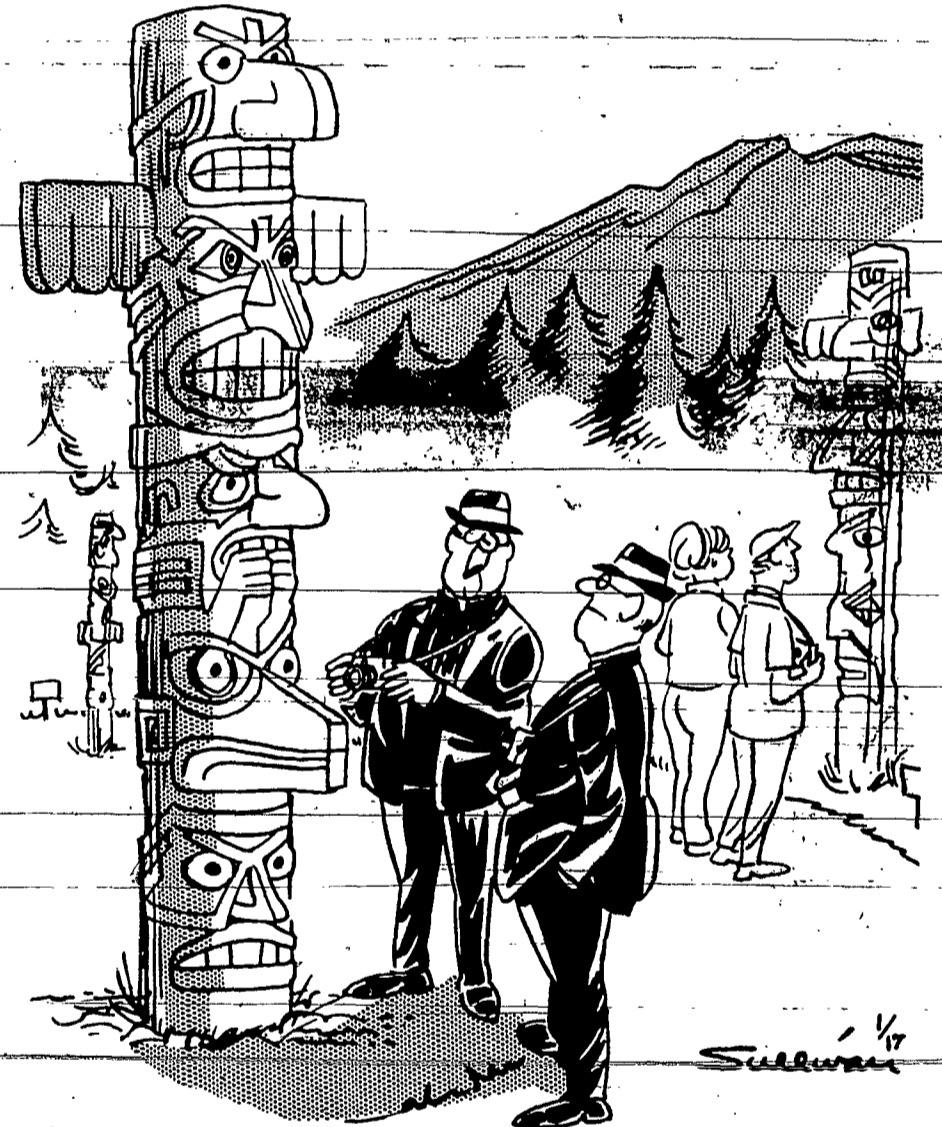
We can't continue to ignore the fact that times have changed enough so that they must learn more at an earlier age than was previously deemed advisable. However, we as parents do have a right to make our dissatisfaction and/or approval known — with reverence and respect. We are confident, too, that constructive, specific criticism by informed and interested parents will never fall on deaf ears.

—Mr. and Mrs. Paul DeCarolis, Rochester.

School Finances

Editor:

For the past several years I have listened to many good arguments, both pro and con, regarding public



"NOT TOO BAD—HOW'S YOUR PRIESTS' SENATE GOING?"

assistance for private schools. The thought of higher taxes and the lack of support by the non-Catholic community are probably the two best reasons why private school systems should not be too optimistic about receiving public financial help soon.

I would like to suggest that the Catholic school system use the college or university type approach to raising funds. First, solicit their alumni, look for trust funds and bequeath in will. Secondly, contributions from industry, small businesses and the general public should be investigated.

Any money raised should be invested to provide dividends and interest which can be used to help reduce the per pupil educational cost. Also, a general request for ideas on how to solve the financial problem should be solicited from the pulpit or through the Catholic press.

—William E. Selke, Rochester.

Fr. Nacca Praised

Editor:

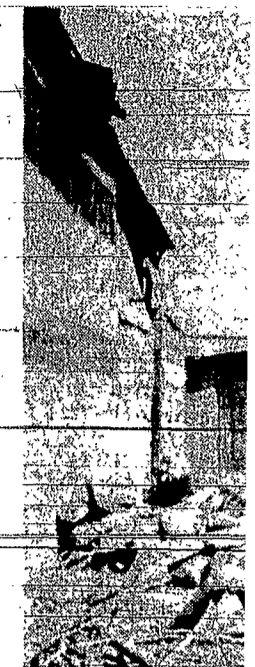
We live in a world where selfishness abounds on all sides. When an objective observer comes across a priest of such obvious goodness, then, one feels obliged by the virtue of justice to come forward to say a few words in praise of Father John J. Nacca, pastor of St. Francis, Auburn.

Appointed pastor of St. Francis in 1949, only eight years after ordination, good Father Nacca has built a modern school and a large outdoor shrine.

Intense spirituality and sincere dedication are the hallmarks of Father Nacca's priesthood.

This man of God, has come unto his own; for the most part to poor and lower-middle class Italian immigrants and, very happily, his own have received him joyfully and completely.

—Charles J. Lauricella, Rochester.



The "more su

Help

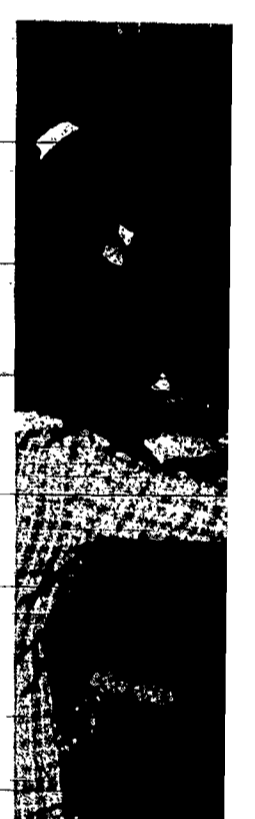
By MARGARE

Where Sister Jane, summer con and "middle class" U.S. standards.

The Mercy nun vacation up here spent Christmas. Mrs. James Kenri veiled around visit and has been st weeks with her principal at Our La Sister Mary Karen.

She'll be glad, goodbyes," to go Chile, on April 1 can still get along Chilean Spanish, if work.

Sister Jane and field live in a "w/ berhood of run- where 60 to 70 d the average fami a cost-of-living- like Rochester Mercy n places in Santiago slum, for instanc



Religious trail Santiago Meri on a net

Sex

This is the thir in a series on the cation syllabus us mentary schools. JOURNAL hopes analysis of the go used in the prog misunderstandings the content of t which has provoke in several comm case.

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