

# Going Gets Tough, Soph Gets Tougher

David Hayes, a 15-year-old sophomore at Aquinas Institute, is not one to give up easily, especially when the odds are against him.

Last Saturday, returning from a highly successful debate tournament at the State University of New York at Oneonta, Hayes and his fellow debaters from Aquinas were involved in an accident when their school bus overturned on the Thruway and skidded 60 feet upside down. The boys were taken to the Clifton Springs Sanatorium for medical treatment and released.

Hayes arrived home about 3 a.m. and less than 12 hours later he talked himself to the Optimist International Oratorical championship at the Wish-Well Restaurant.

Speaking on the topic: "Respect for Law, Cornerstone of Citizenship," he successfully impressed the judges to capture first place and a \$25 prize. He will represent the Rochester area in the zone contest next month.

Thomas Schwartz, president of the freshman class at McQuaid Jesuit High School, took second place; third was won by Jon Woodbury of Irondequoit High School.

Hayes is the son of Mr. and Mrs. John E. Hayes of 10 Perimeter Mouth Ter. While a student at Blessed Sacrament School he won a four-year, full-tuition scholarship to Aquinas in the Aquinas Institute Oratorical Scholarship competition. Hayes' voice is known to thousands of school children as the narrator of the movie, "Education, Plus," shown in the Rochester diocesan schools.

Father Thomas Miller, C.S.B., speech coach at Aquinas, had nothing but praise for his student who holds the highest average in his class.

R. James Hill, vice president of the Rochester Optimist Club, was contest chairman.

# Direction World Is Going

(Continued from Page 6)

St. Augustine described: Two Cities — the City of God and the City of the Anti-God.

"He suffered under Pontius Pilate" is in the Creed, not only to record an historical fact, but also to be a prophecy. In the Last Days, in the final conflict of the forces of good and evil, the Church, like Christ her Bridegroom before her, will go down to death, suffering under the power of the Omnipotent State. As in the days of Our Lord, Herod and Pilate, Pharisees and Sadducees and all the lesser opposing parties forgot their hates for the sake of the greater hate, so in the days of anti-Christ, everything that is called the world will forget minor conflicts and will unite in one great conflict against the Church. The ecumenism of believers will be balanced off by the ecumenism of anti-believers, for as St. Thomas says: "Persecution against the Church will be directed against all good men".

### Technology Makes A World Power Possible

Joseph Pieper, in his *The End of Time*, observes that "...once, and as soon as, world dominion has become possible, the anti-Christ has become possible". Technology makes world conquering easy, and it is in the 13th chapter of the Apocalypse that the evil one works miracles, rains down fire from heaven, and is able to "win over the people of the world". He compelled everyone — small and great, rich and poor, slave and citizen — to be branded on the right hand or on the forehead, and made it illegal for anyone to buy or sell anything unless he had been branded with the name of the beast or with the number of his name". (Apoc. 13/13)

One cannot miss the coincidence in the Gospel between the end of days and the missionary role of the Church. Our Lord warned that the World Power would not come until His Gospel was preached to the entire world. "With the increase of lawlessness, love in most men will grow cold". The Good News of the Kingdom will be proclaimed to the whole world as a witness to all nations, and then the end will come". (Matt. 24/12-14)

All humanity, in other words, must be given a choice between Christ and the anti-Christ. The political mastery of the world must be balanced off by missionary expansion. It is not that all peoples will follow the Good News, but all will be given the opportunity to embrace it. The final decision of humanity will not be between parties or economies, between worldliness or piety, it will be between two organisms which will have grown up gradually through the centuries, and appear as State and Church, or better, anti-Christ and Christ. The warning was made at the beginning: "I know you too well: You have no love of God in you. I have come in the Name of My Father, and you refuse to accept Me; if someone else comes in his own name you will accept him." (John 5/41, 42)

All the literature which appears today from the "Death of God" to the "Secular City" may be envisaged either as (a) a reaction against the Church which was too separated from the world, or (b) as a remote foreshadowing of the City of Man which will one day be in revolt against the City of God. Only time can tell, but a theology of the world must reckon with the possibility that the world is developing toward an absolute center of

political power. Even at this period of history, we speak of Two Powers: The United States and Russia. China is a probable Third Power, but not likely; though at present Russia and China are in opposition, it must not be forgotten that Russia and the Nazis once opposed one another even more violently.

Two years before the signing of the Nazi-Soviet Treaty I gave a national broadcast foretelling the eventual unity of the two: "As Pilate and Herod were enemies but became friends over the torn Body of Christ, so Hitler and Stalin will become friends over the bleeding body of Poland. The devil will unite them." In a showdown, Russia and China could unite against the world. The Cross unites not only the friends of Our Lord; it also unites His enemies: Pilate and Herod, Caiaphas and Judas, Pharisees and Sadducees forgot their lesser differences to concentrate on a common hatred of Him. Energy is not dissipated in a fight against innocuous opponents.

The movement of world history plus technological achievement and atomic power, with its threat of a hundred percent overkill, can ultimately produce a kind of organizational socialism. The controversy of Church and State will then grow into the conflict against Christ, and His Church will have to play its role as the Church of Martyrs. This does not mean despair, nor that we are at the end-period; it does mean, however, that we must understand the Christian mission in the world for many years to come and guide ourselves accordingly. As Johann G. Hamann asked: "Who can hope to obtain proper concepts of the present without knowing the future?"

This future is not only known Biblically, it is also hidden in philosophies of history. Christopher Dawson, seeing the rapidness resulting from technology says: "It is obvious that a civilization of this kind holds no promise for the future save that of social disintegration". Donoso Cortes in 1849 wrote: "Mankind is hastening with great strides towards the certain fate of despotism ... This despotism will evolve a force of destruction mightier than anything we have hitherto experienced". Cardinal Newman in 1871 was once asked who would be the Goths and Vandals of the twentieth century. He answered: "The lower clan, which is in very great numbers and unbelieving, will rise up out of the depths of modern cities and be the new scourge of God".

### The Pseudo-Christ and Love of Neighbor

It must not be thought that the demonic works only in the political or the scientific order. The devil apes God and deceives even the elect. Within the domain of religion today one sees the subtlety of Satan in separating the first Commandment of the New Law: Love of God from the second Commandment or love of neighbor.

The Adversary today is seducing many to divorce the two, and to identify religion wholly with the love of neighbor. Service of God, worship, prayer and contemplation are not considered "relevant" today. The "relevant" is then esteemed to be exclusively what is in the second order. A pride, then, seizes the soul which concludes that the "I" becomes the norm of morality, — not God. Personal morality or justice really does not matter, so long as I love the dope fiend or the alcoholic.

The pseudo-Christ has no room for Church, or the Body of Christ, which becomes identified with "structuralism", "formalism" and "institutionalism". Satan now finds many followers who just cannot give primacy to the Word, and who like Faust, translates the opening sentence of John: "In the beginning was the Deed". "Go where the action is", thus, by a peculiar twist the love of neighbor, which is a condition of salvation, is made to militate against the love of God. The enemy of the world, by diabolical cunning is then made out to be the Church. Everything becomes confused — Satan appears as the Defender of the Outcast, the Giver of Bread and the Lover of Peace, and the Author of "The Open Path to Peace and Prosperity Throughout the World".

The terrible paradox of our times is that hands folded in prayer are often times hands that never open in service, and those whose hands do open in service, thumb their noses at the faith. Clean hands are not often strong hands, and strong hands are not often clean hands.

### Conclusion

How is the demonic to be met? Helmut Thieliche tells of an interesting experience which gives the answer. In a Punch and Judy show for children, he played the part of the devil. He would tell the children to be naughty, not to wash their hands, to spill food at table, to stick out their tongues at their parents, etc.

Parents at first complained, but to and behold, the children stopped being naughty, sticking out tongues, etc. Why? Because they knew it was the devil who told them to do it. They even mocked the devil, and shouted him down. From the very beginning, he was evil. If, however, under the appearance of someone good, wise, modern and scientific, he told children to do these things, they would have done them. If the tempter said: "Come, I will teach you to doubt Christ", there would be a recoil. Few are so depraved as to want evil.

To oppose God and the Church in the name of love of fellowman, however, is a ruse hard to disentangle. In the first temptation Satan did not say: "Do not believe in God," but he did say: "Rather small of Him; He sets up limitations and barriers against your individual conscience". As Thieliche observes: "God never comes through the door that I hold open for Him, but always knocks at the one place which I have walled up with concrete, because I want it for myself alone. But if I do not let Him in there, He turns away".

*Edward J. Sheen*

## Business in the Diocese



Ellen Howe, receptionist and assistant in the promotion department at WRCC-TV AM-FM for the past seven years, has been named promotion, public relations and merchandising director.

Rite Aid Corp. (AMEX) and Daw Drug Co., Inc. of Rochester, have announced that a definitive agreement has been executed for the merger of the two companies. Daw stockholders will receive 234,947 shares of Rite Aid stock. The effective date of the merger will be July 9, 1969, subject only to the completion of certain legal requirements.

Philip Nelver will continue as president of the Daw Division and Jack J. Feinglass will continue as executive vice president. Vice President Alan Weinberg and Treasurer Charles Goodman as well as other management and employees, will remain in their present positions.

Rite Aid Corp., as a result of the merger, will operate a chain presently comprising 117 retail drug stores of which 47 are being acquired from Daw.

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## Deaths

### W. H. O'Brien

Waverly—William H. O'Brien, formerly of O'Brien's Inn on Waverly Hill, died March 27 while on vacation in Lansing, Mich. He was manager of a Holiday Inn in Detroit.

The funeral Mass was offered last Saturday in St. James Church. Father Bartholomew J. O'Brien of Horseheads, Mr. O'Brien's brother, was principal celebrant of the Mass.

Mr. O'Brien was born here in 1908 and stayed until he joined the Holiday Inn in 1965. From modest beginnings, he and his brother, J. Edwin O'Brien, developed a restaurant business that led to the formation in 1948 of the Waverly Hill place. The nearby monastery of the Discalced Carmelites was built on property they gave to the order.

Survivors include his wife,

Justine, and four sons, William and Michael of Syracuse; John, a student at Canisius College, Buffalo, and Thomas, a Jesuit seminarian at Clarkston, Mich.; two sisters, Mrs. Louis Walsh of Waverly and Mrs. Richard Donoghue of San Diego, Calif., and a third brother, Paul O'Brien of Elmira.

### Mrs. Wagner

A requiem Mass was offered March 25 in St. Augustine's Church for Jessie M. Wagner of 509 Arnett Blvd., formerly of Henion Street.

Mrs. Wagner was the widow of Henry J. Wagner. She died March 22.

Surviving are three sons, Elmer and Vaughan, of Rochester, and Kenneth Wagner, in Korea; 10 grandchildren and three great-grandchildren.

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## Ithaca Parish Elects School Board Head To Ignore Race

Ithaca—The Immaculate Conception School Board has elected Clarence Brashear Jr. as president for the coming year. He recently was re-elected to a three-year board term.

Elected vice president was Louis J. Cacciotti. Mrs. John Clynes was re-elected secretary. Also elected to the board was William J. Kiernan.

Other members include Father John S. Maloney, pastor; Sister Clare Francis, S.S.J., school principal, and James M. Cirona, former board member.

## Cincinnati — (NC) — The Catholic Commission on Human Relations of Cincinnati has issued a plea for desegregation of private clubs.

The statement said clubs should consider applicants on the basis of worth rather than color. It declared that club members who accept a policy of racial discrimination are "personally responsible for the evil which flows from the segregationist policies."

**BOWLING**

Margaret O'Hannon 481-176; Marie Derieth 484-176; Jacqueline Noble 460-164; Berna Whipple 482-164; Lorraine Chappell 481-166; Bea Civilliti 446-198; Rosemary Crane 440-168; Grace Schum 419-153; Marjorie Davison 418-164; Rose Van Epps 411-147; Grace Caccia 411-143; Marguerite McArthur 404-144.	Maria 481-177; Helen List 480-177; Rose Marcello 476-183; Pat Goodwin 409-183; Irene Van Grol 469-164; Mildred Pesch 456-176; Ange Eberhard 456-168; Anne Stryker 456-175.
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