anxiety and remorse in the soul of an atheist but the panting of the lungs for the very air which one has dehied it?

It is only an anthropomorphic way of saying it, but Rilke, in one of his poems. expressed the loneliness for God by comparing it to a child sleeping in a room above his parents. During the night the child awakens, is frightened by the darkness, and because he is alone, he drops a book from the table, shakes his bed, and kicks his foot against the wall. The parents hear and bring the child a glass of water. Reassured, he falls asleep. That child is man in his loneliness. He may rebel against God, shake his fists against heaven, write books embalming His Divinity, and yet all the time he is lonely

Atheists are not as happy as they boast, and who should know this better than Nietzsche, who wrote to his sister: "A man of spiritual depth needs friends, unless he still has God as a Friend. But I have neither God nor friends." About the same time he wrote: "Doubt devours me. I have killed the Law, and now it haunts me as a cadaverhaunts a living person. If I am not more than the Law, then I am among the damned souls, the most damned."

After he had finished Zarathustra, he fell into a melancholic depression Meeting an astronomer near Florence, he said to a companion about the visit: "I wish this man had not read my books. He is too good. My influence on him could be very disastrous." Just a few years before he died, he wrote to his friend, Peter Gast: "I live constantly under the cynicism of danger without an answer to the question of life." Nietzsche's life could very much be like the story of the angels, who lived with God on probation and then shouted, "Non serviam", and rebelled to a place prepared for them. Nietzsche at the age of twelve wrote: "I saw God in His Splendour in a vision." Now in his last years he was like one of the fallen angels, not able to leave alone the Flame of Divine Love.

#### Those Who Once Had the Faith

The absence of God in those who have the faith is not the same as in those who never possessed it. If we call the Presence of God in the soul "White Grace", then the loss of that Presence may be called "Black Grace". It is still a grace — a negative kind of grace by which God's finger stirs the soul, making it so uneasy in its ex-centration from Him. Like a planet out of orbit, it burns itself out in an inner gnawing and anxiety.

A "fallen-away" eventually becomes more lonely on the inside than the ego-on-the-pedestal who never loved anyone but himself. "Black Grace" smother makes the soul more constitute of Cod

than "White Grace". A soul which surrendered the Church becomes like an unfaithful husband whose infidelity was discovered by a devoted wife: he knows that he crucified her love.

"Black Grace" works like a hot coal in the hand: the coal is the negation and frustration of the hand. If the nature of the coal was the same as the nature of the hand, there would be no pain, no contradiction. When there is a break with God, the soul always comes out wounded.

Periodically in history, there comes a day when the "Twelve" becomes the "Eleven", as the New Testament describes the Apostles before and after the defection of Judas. The Church is living that moment now, when the clergy and faithful who abandon the Table of the Lord boast how much they are at peace, and "Now I am so happy". So was the prodigal when he left the "institutional" Father's house for the "charismatic" clinging to a citizen of the foreign country.

But why do they boast of their peace? Do hap-, pily married couples arouse neighbors to shout: "We are in love"? Do head the men write books: "I am healthy"? Is it not the the who talk about health, and is it not in time of war that one hears most about peace?

This rationalization of their brokenness with the Fulness of Christ in His Church, is "Black Grace". God does not let them alone any more than He left Nietzsche alone, who wrote "Anti-Christ" and then went mad seated at a piano shouting the name of Christ. Fallen-aways may deny air, but they breathe it; sinners may refuse food, but they hunger. The flight from God would not be so swift, were it not for Infinite Love from which they recoil. The Hound of Heaven hunts them; haunts them; they arrive, but He is already there; they go down to an inner hell, but He looks in pleadingly. They run, but it is because they are pursued by the Pursuer. They spread their wings to fly, but He is the air. They swirl in the deep currents, but He is the Life-Line. The Absence of God is the negative side of His Presence. He will not leave them alone.

(Next week the historical and theological consequences of the absence of God will be discussed.)



Mrs. Allison

A requiem Mass was offered Marie Allison, wife of Wil-April 18 in St. Augustine's liam Allison of 129 Maribor-Church for Clara Pohli of 29 ough Road, died April 15, Westgate Ter., who died April 1969. The funeral was April 19 at Our Lady of Good Counsel.

She is survived by one son.

Richard Galtzdorfer, eight grandchildren and a brother.

Paul Spencer.

Survivors include three brothers, Edward and Lawrence Sharkey, Chicago; also, several nieces and nephews.

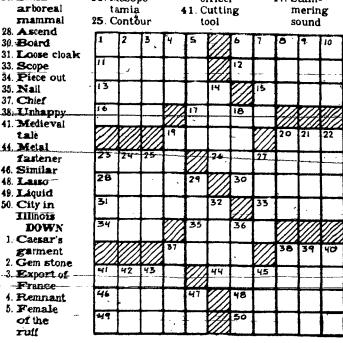
Our Mether of Sorrows

Mr. Pollsseni 621-216: Bill Sullivan 555-206: Jim McKeon 532-203: Tony Schrader 531-201: Dick 566-201; Herb Erne 542-189: June Carlin 491-197: Louise Köndolf 476-165: Elenor Mlesch 445-156: Jane Galtzdorfer, eight 563-206: Berpostle 424-142: Dot Wohleben 421-164.

Deaths

Mrs. Pohli

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Uur Lady of Mercy Mixed

Mini Donahue 493-189; Lottic Melanson 3,77-171; Anne Harris 474-172; Marie Hamza 483-180; Veronica Sullivan 483-179; Arlene Kilpatrick 477-162; Jan Pero 447-162; Gloria Crocetti 436-156; Jerry Carpenter 433-189; Morma Faulkner 459-186; Joyce Covert 456-168; Brian Covert 610-246; George Covert 598-208; James Kuhn 597-204; Andy Kuhn 555-216; Charles Horn 553-205.

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The Aquinas Band, under the direction of Nicholas Cattat, will present its annual Spring concert at 8 p.m. Saturday, May 3, in the school auditorium, 1127 Dewey. Refreshments will be served afterward.





Richard Mancini makes up Tracie Pedrone for the Blackfriar's production of "The Royal Hunt of the Sun" slated for May 9-11 at the Nazareth Arts Center at 8:30 p.m. The play tells of the expedition of the Spanish under Pizzaro to the land of the Incas.

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nard's Seminary.

Saturday, April 26 - Mass will be celebrated.

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Monday, April 28-Jerry Ser-Wolf of Our Lady of Perpetual University may apply.

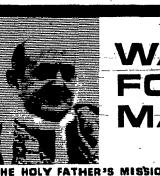
#### Notre Dame Club

Increases Award

Scholarships awarded by the Notre Dame Alumni Club of panies Channel 5 in Hornell, Rochester will be increased by Channel 8 in Elmira and 88.75 one-third in September, accordmc, in Corning. Those who will ing to John G. Curran, club

The new rate will be \$400 a Friday, April 25—Rev. Mr. year. At present, four area William Endres of St. Ber-youths, one in each class at Notre Dame, are receiving \$300 each toward their tuition.

Scholarships are awarded on Senday, April 27—Hugh Mc the basis of financial need, academic achievement and extracurricular activity. Any male afine of St. Joseph's, Penfield. high school senior who lives within 50 miles of Rochester Tuesday, April 29 - Eugene and has been accepted by the



### WATCH FOR THE MAIL

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Do you read our mail? . . . If so, you'll receive in the next week or two our invitation to help the Holy Father do what Christ did in the Holy Land. ... In Bethlehem, for instance. At the Pontifical Mission Orphanage our Sisters are giving a home to 60 little Arab girls who otherwise might have been lost forever. ... In Jerusalem the Pontifical Mission office provides clothing (collected in the U.S.A.) to the aging and the crippled, babies, the destitute-as well as food and medicines (more than 1,000 children daily receive their only hot meal). ... Refugee boys are becoming tailors at the Salesian School in Naza-THE reth, automobile mechanics at the Benedictine HOLY LAND School-in Lebanon. . . . Blind girls learn to "read" in the Gaza Strip, deaf-mute boys begin to speak at Father Roberts' home near Beirut. CAN DO CHRIST'S It's all possible because you support the Pon-WORK tifical Mission for Palestine, . . . What is the Pontifical Mission? The sister agency of the Catholic Near East Welfare Association, it's the Holy Father's self-help relief agency for 1.5 million Arab refugees, begun 20 years ago by Pope Paul himself (then Monsignor Montini) after the first Arab-Israeli War. Your own mission of mercy in the Holy Land, it serves Moslems as well as Christians on the basis of 'need, not creed.' . . . If you do not hear from us this week, why not write to us? We'll tell you how you can help.

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Since this lack been apparent in letters dealing wit tion, I think it is re-examination by from the "Declar from Trant's, 'tw

Here are some p. 6: "Among struments the sc importance . . . Pa primary and inal duty to educate t enjoy true liberty schools. Consequ power . . . must parents are truly cording to thei schools they want p. 9: The Cou

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Wright of Pittsbur

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