在我们就是我们的,我们就是我们的,我们就是我们的,我们就是我们的人,我们就是这个人,我们就是这个人,不是我们的人,我们就是我们的人,他们们不会一个人,这样的人, 第一个人,我们就是我们的人,我们就是我们的人,我们就是我们就是我们的人,我们就是我们的人,我们就是我们的人,我们就是我们的人,我们就是我们的人,我们就是我们的

Fr. Gillis

# "He is Risen!" By Monsignor Hart, P.A., V.C.

### Lasias 1900 Years Ago

Easter belongs to all the years. It belongs to the earlier estes of the world as the culmination of prophecy the per-ection of the promised redemption. It belongs to the years when it was current news, when it was a great and luminous fact known to preordained witnesses as an event that could be questioned only by those unwilling to be honest.

These presidened witnesses were chosen by Christ Him-self, because of their honesty, their probity, their simple de-wollon to truth They were men and women according to the heart of Christ, men and women in whom there was no guile.

They gave their testimony to Cirrist's death and burish end arising from the dead. They saw Christ dead on Calwary, entombed in a stone sepulcher. They saw Christ over forty days in various appearances in Judea and Galilee, saw that with their own eyes and knew His presence by the testimony of their senses; touching His sacred body, noting the wounds, the marks of the crucifixion; saw Him walk with them, heard His sacred voice, beheld Him eating food. They not ed the powers of His glorious risen body, free rom all limitations of time and space and material things

that might hinder His going and coming; saw the glory of His divinity now shining brightly in His glorified humanity.

Easter, indeed, belonged to the years in which all these witnesses lived or earth, belonged to the years in which directed by Christ they gave such unimpeachable testimony that He was risen from the dead;

### Leater in the Intervening Years

Easter belongs to all the intervening years since the time f these preordsined witnesses. Faith in the Risen Redsem-chas had its sure foundation in the certainty of the historic fact of the resurrection, Earth has seen no fact so well attested, so thoroughly established, as the fact that Jeaus died and arose from the deed.

Walth in Christ has gone forth into all parts of the world, creating its temples among all nations establishing the ... Church of Christ with its Priests and Bishops, with its inletrations of grace and of the word; uniting diverse natonalities in the great appearational and supernatural union at the fatte, one profession, one reception of the same acraments, one subjection to lawful leaders under the leating leadership of the Pope, Vicar of the Risen Christ.

- Rester, indeed, belongs to all these intervening years!

### Easter Today

Easter belongs to our years. It is the foundation on which the faith of millions of Christians today is founded. Christ is risen from the dead! Therefore, is our faith not walk. Therefore, is the preaching of Paul and his fellow Apoetles, still a power for salvation in the hearts of all. Increases, is our faith in the resurrection of all men on the

last day an absolute certainty. Musica today gives men the only power for salvation arough faith in the Risen Christ. By no other power than power of the Risen Christ can any man today know this world and its Creator, can find the answer to the riddle

the universe: by this power alone can any man know meels, and his destiny as a Child of God. . Ninetsen hundred years have left the impress of the Risen Cariat on all the world. Those years have added their com-The secretion of the cutstanding fact of all history, the Reservotion of Christ as victor over sin and over death.

The present Easter units us more closely to our closely controlled the clo

## Universal Military Training

Pres peoples have no joy in universal military training as a mine good in itself. Dictators rejoice to impose it on their makiest people.

The people are ready to accept it when needed to protect

ir Aberties, to keep far off all the sylls that could so seally come upon them, unless they are ready to overcome

raoughtful Americans will see in the present proposal of meal Military Training, a necessary provision for naworst defense, and an essential antidote against the poison

of pagen propaganda.

Thoughtful leaders will be glad to surround such training with all the moral and physical safeguards our boys will med to keep them good Americans and good soldiers. Much of the opposition to this training is based on the

moral abuses connected with military training as we have known it in the late war. Surely the ideal of military excellence must include the ideal of moral excellence for all

Let our training make our men botter Americans, better Christians, as it makes them better soldiers. Then, we shall combat the pagen enemies of freedom in the only way that can be acceptable to free Americans, the way of Christian preparation of all our soldiers for all the problems that face

# Salome and the Two Mary's

Three holy women set out very early on Sunday morning to visit the famb of Christ. Two were named Mary, one Salome All were very dear to Christ, all loved Him very dear Mary Mardalen had been cleansed from a life of six because she loved much, because she had great love Teaus Christ. They went forth from the city not to greet a Risen Living Christ, but to anoing a buried dead hrist. They had bought spices to anoint that dead Christ, to complete the preparations for permanent burisi that ad been shortened on Friday by the near approach of the Sabath Day, Sunday West here, the morning sun was al-Sabbath Day. Sunday was here, the morning sun was alservice to one they had revered and reverenced. Their thoughts were of death, their preparations were connected with death, their ambitions were to honor in death one whom they had so loved in life.

The holy women did not carry out their purpose of embalming Christ's body, their purchase of spice was not used. They did not see Christ's body, they were not at the moment direct witnesses of his resurrection. They were stheras of an angelical visitation; they were witnesses the open tamb, with the great stone rolled back from its strance there in the place of death they saw a witness is life, a bright angel of God, clothed in white and seated The state ide of the empty tomb. They heard from him the message "He is risen!" They received from Him the der to report to the disciples and Peter that Christ was m and would see them in Galilee, in fulfillment of the mise He had made them before His death.

Salome and the two Mary's! Three happy women, Three Salors and the two Mary's Three happy women. Three the are chosen to receive the first news of Christ's process. Three common of faith, ready to accept the common of God's Angel to the resurrection of Christ, to accept the testimony of the open that in corroboration of that testimony.

Jor be unto us a promise that we too be privileged to look upen that tory over death has been made to be estimony of Angels and men. Let us two Mary's as they depart from each common also with joy in the resurrection of

# Gr. Higgins Says:

The concluding paragraphs of the encyclical

"Reconstructing the Social Order" are an urgent appeal for Christian unity and cooperation in the social apostolate. In at Pope Plus XI, as our commion spiritual father, pleads with us to compromise our ditferences and move forward together in Christian brotherficed. The loyal Catholic will take this appeal to heart, of course, a and will bend over backwards to avoid unnecessary division in the ranks of those "who under the Shepherds of the Church wish to

fight this good and peaceful Fr. Miggies battle for Christ." There are times, however, when the very cating of justice itself demands that differences of opinion be operaly and honestly aired so that the truth, which alone can make us free, may eventually prevail. This is our apology, if an apology be needed, for taking Issue publicly-and for encouraging others to take issue publicly-with the recent writings of a fellow priest, the Rev. Edward A .Keller. C.S.C., direcfor of the Bureau, of Economic Research, University of Notre Dame.

I sincerely believe and our files indicate this opinion is shared by many others—that Father Keller's writings are seriously hurting the cause of the Catholic social movement in the United States. I suggest, therefore, that the time has come for all of us who disagree with Father Keller to say so publicly, let the chips fall where they may, Otherwise our silence might seem to indicate consent, and might thereby perpetuate any harm growing out of his willings.

FATHERE MELTER IS committed to the opinion that the social encyclicals "do not condemn our economic system of free enterprise but instead give a strong moral foundation to such a system by which he means, in the context of his pamphlet. The Church and Our Economic System, that the encyclicals are to be interpreted as giving an almost perfectly clean bill of health to the American economic system, not in theory niorie, but as it actually operates today. This is a most unusual opinion, and one shared by hardly anyone else who has seriously studied the encyclicals and attempted to apply them to American conditions. Unusual or not, Father Keller sets out quite confidently to bolster his opinion by quoting extensively from the encyclicals themselves and from the 1940 statement of the Bishops of the United States, "The Church and the Social

Will not say that father Keller intention. ally distorts the meaning of these documents. I will not do him that injustice. But I will say -honesty compels me to say very forthrightly -that Father Keller is curlously selective in his choice of pertinent quotations. Somehow or other he neglects to tell us about those very important features of the American economic ayatem which cannot be reconciled with Cathplic social teaching—those features of the system-which-the great Monsignor Ryan, for example, spent a vigorous lifetime attempting to

Perhaps the most flavrant example of Fa ther Keller's negligence in his complete failure to appraise the American system in the light of Pius XI's occupational group system-the Council avatem as it is frequently referred to in the American vernacular. Certainly-he-must-recognize fif not. He has no business writing about the encyclicals at all) that this is the heart and soul of the Papal program for social reconstructions. Why he fails even to mention it. I find it absolutely impossible to ...understand.....

WITHIN BECENT WEEKS Father Keller's central opinion as to the merits of the American economic system (which bolls down, In effect, to the opinion that Popes Leo XIII and Plus XI were not talking about the Unifed States when they wrote the social encyclicals) has been challenged and effectively reduced by two wellknown American priests, the Bev. Carl Hensler of Seton Hill College and the Rev. William Smith, S.J., director of the Crown Heights Labor School in Brooklyn, and has been bitterly criticized by many others in personal correspondence with the writer of this column. It is to be hoped that the Smith and liensier rebuttals may be reprinted soon in pamphilet form to offset the damage already caused by the phenomenally wide distribution which Father Keller's pamphlet seems to be enjoying.

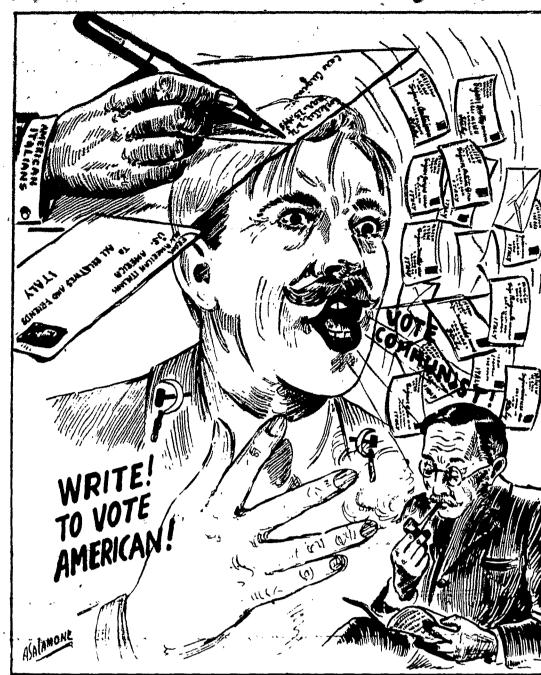
Meanwhile for the benefit of those who may not have read Father Hensler's very scholarly reply in the January issue of The Catholic Educator, we reprint herewith his concluding sentences and give them, for whatever it is worth, our own unqualified approval and support. "Father Keller . . . does not prove his case for the mural soundness of the so called American system of free enterprise Some of the graver abuses of capitalism have been remedied in this country, but the essential defect remains. American enterprise in the main holds to the creed of economic individualism. which the encyclicals condemn as both anti-Christian and anti-social. If we are to believe the champions of free enterprise, the ideal economic system is one in which each individual can pursue self-interest with a minimum of outside interference, whether by government, labor unions, or any kind of organization that restricts economic freedom. The siternative to such a system, we are told, is some form of collectivism and eventually a poster state. How to combat ideas of this kind is the difficult task faced today by all who genuinely accept the full encyclical teaching, and want to see it applied to American economic life.

Father Hensler is perfectly correct in stating, however reluctantly, that this important task is made all the more difficult by clerical apologists for the present system. Father Keller, unfortunately, is one of these apologists who are holding up the works—as witness, if additional evidence is needed. his article (with pictograms and all the other trappings) in a very regal issue of Look magazine.

# Do You Remember!

5 Years Ago March 25, 1943 "Exchange of Pulpita," between Navy chaplains and resident pastors becought Chaplain Eugene B. LeGault, S.J., of Sampson Naval Training Stations to Sacred Heart Pro-Cathedral and sent Rev. Charles J. Bruters, paster of St. Margaret Mary's Church to Sampson. Bishop Reachey presided at the Cathedral Mass where Navy men in uniform assisted Father LaGault.

# Write Now - To Italy!



### A Momentous Election

JUST THREE WEEKS from this Easter Sunday, the Italian electorate will render a momentous decision which either will dam up the flood waters of Communism or spread them over the last remnants of western democracy in the Mediterranean area.

Seldom, if ever, has there been a national election so loaded with international repercus-

The results will be important to the Units' States and other democracies. They will be of vital concern to Soviet Russia and her satellites behind the iron curtain.

The immediate issue—control of the Italian government—is far transcended by the fact that the ancient land of the Caesars whose pagan amphitheaters were sprinkled with the blood of Christian martyrs now becomes a great testing grounds for the twentieth century clash between Christianity and atheistic Communism.

COMMUNISM THRIVES on discontent and breeds in chaos. Both discontent and chaos have been rampant in postwar Italy and the promises of peace and plenty now seem like hollow mockeries to Italians who somehow have managed to live with scarcely enough food, clothing and shelter to keep body and soul together.

Into this vortex of misery has come Communism. Up and down the Italian boot, agents of Soviet Russia are working feverishly to swing, the nation behind the fron curtain with sugared promises.

And these strep calls of Communism are not falling on deaf ears. Throughout the entire peninsula, especially the industrial north and the agricultural south, men and women have embraced this red doctrine largely on the theory that it can't be worse than the philosophy of a government which has failed to feed, clothe or house them properly

THERE THEY ARE wrong for there is a great and abiding difference. Communism admits of no God despite claims to the con-

So serious is the threat of Communism that the Pope has led the entire Catholic Church in building up opposition to its inroads. Never have church leaders spoken so plain-

Is on an issue as in this case. Only this week His Eminence, Eugene Cardinal Tisserant toid

--Just Between Us-

priests and parishioners of his archdiocese; "I think that no menace so great as atheistio Communism has ever confronted "Christian" civilization." He added that, in his opinion, the choice of the voters was between God and Communism.

LINED UP with the Catholic Church in this battle against Communism in Italy are the western allies in general and the United States in particular.

The results of the Italian elections are bound to have a profound effect in this country and apparently no stone is being left unturned in an effort to stem the red tide at the Italian

Secretary Marshall has warned the Italian people that they will be completely shut off from American aid if they turn to Communism. This warning was followed by a diplomove which put Russia on the when the western powers urged a return of Trieste to Italy.

All this has been topped off by mass appeals to Americans of Italian descent to write their relatives in the old country pointing out the critical aspect of the situation and urging them to vote against Communistic candidates.

Underlying all these moves is the sober realization of what we will be confronted with if Italy is swept into the red orbit of Communism. It would mark a new high in the Russian advance toward empire-an advance that must be checked before it is too late.

THE WHOLE picture is charged with a certain amount of drama as we watch the opposing forces of Communism and Christianity girding for the struggle

Here is not just another country subject to Soviet pressure. This is Italy the cultural flower of the Mediterranean and the very heart of that Christianity which Communism opposes.

Here is a land, hallowed by the saints of Christ's Church, once again threatened by pagan hordes. And the same holy defiance which hurled back the foes of past centuries again echoes from the towers of the Vatican.

With a confidence born of the conviction that their cause is just, these modern or usaders much forth to meet the foe May v. tory crown their banners'

## Christ's Pun

Jesus certainly did not intend to joke when He made His celebrated pun on the name of his chief apostie, St. Peter. It was rather a matter of emphasis, of underscor in g the signifi-

cance of St Peter's role in the organization founded by Jesus. Fr. Ginder Before he met Christ, Peter's name had been Simon. But Jesus look-Thou

ing upon him said: art Simon the son of John; thou shalt be called Cephas (which interpreted is Peter)" (John 1, 42). (Peter is Greek LATER ON, Jesus called James and John "Boanerges,"

"Sons of Thunder," because they were strong-minded and impetuous. But poor St. Peter was anything but a rock in character, when we think of how he denied the Lord three times. So the name could not have referred to his character and temperament.

We are left in suspense about the meaning of this new name until one day Jesus asks the apostles whether they believe He is God.

"Who do you say that I am?" Jesus asked them. Simon Peter answered and said "Thou are the Christ, the Son of the living God." And Jesus answering said to

him. "Blessed art thou. Simon Bar-Jona, for flesh and blood has not revealed this to thee. but my Father in heaven. And say to thee, thou art Peter, and upon this rock I will build

### No Crucifix— No Classes

Brussels - (NC) - Removal of the crucifix from the classroom of the State Agricultural School at Nandrin, Belgium. caused the 51 students there to refuse to attend classes.

Upon noticing the absence of the crucifix the boys falled to reenter the classroom after a recess period. A spokesman for the students told school suthorities that they would return if the crucifix was restored. When the image was still not put back on the following day the youths again refused to enter the classroom.

By Father Gindler

my Church, and the gates of hell shall not prevail against And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall fie loosed in heaven" (Matthew 16, 17 19).

In other words, "Thou art the Rock, and upon this Rock I will build my Church.

IN CHANGING Simon's name to "Rock" them, Jesus had reference not to his character but to his function as the foundation stone of Christ's Church.

(This is the first time, incidentally, that Jesus has used the word "Church" in the Gospels.)

St Peter, by Christ's appointment, was carrying on as w foundation stone, bearing the Key of the House of Davidfor these were two expressions saved by the prophets for the Messias alone (Isaias 28, 16; 22, 22; I Peter 2, 6; Apocal-

ypse 3.7). In other words, St. Peter Is appointed the earthly representative of Jesus Christ, soon to ascend to His Father.

# Gr. Gillis Says:

Religious Revival in France

"Revival" is not the word. "Revolution" might express more accurately the amazing turn religion is taking in France. "Revival" of course is a less inflammatory word. But here in America "Revival" conjures up the shades of Billy Sunday, of

Moody and Sankey, of emotion, hyster.a, of something pathological. That's not what is taking place in France. Perhaps the word "revolution" is no better. Revolution connotes bloodshed. There was a Revolution in France 150

be the most cruel episode of modern times except the Russian Revolution of 1917. But never mind the word. Call it renaissance, rebirth, rejuvenation, rehabilitation, or what you will. The fact is that the Catholic faith has taken on new life in France. The Church is trying some new experiments, or resuming some old ones. Very old. So old as to be primitive, a postolic.

years ago, and it turned out to

FOR EXAMPLE: priests are going about in secular dress. Not as a disguise, because they are known to all with whom they come in contact, but for a good and holy purpose they have discarded the cassock and the Roman collar. They dress like ordinary factory employees. They go to work like the others in the morning, and work all day. Then they say Mass at night. At any moment of leisure, day or night, they talk religion to any fellow worker who cares to listen and administer the sacraments to those who seek them. When the priests have finished Mass in the evening they sit in with men and women, Catholics, atheists, communists, anyone and everyone, talking religion or whatever else it is that their fellow workers wish to discuss. They sing with the others, play an innocent game of cards with them. In a word they identify themselves with the workers.

The new plan (old plan revived) commenced in 1940 when their appeared a book entitled, "France a Mission Country." That the was a confession and a challenge. As a confession it must have been extremely humiliating. France has always boasted of being "the oldest daughter of the Church" She claims an origin not from St. Remy in the 5th Century but from St. Dionysius, Str. Martha and Lazarus in the first

THROUGH THE AGES France has been a leader. There is an aricient phrase gests Del per Francos, "the works of God done by the French." No one who knows the history of France or of the Church could deny that those works were magnificent. Among them was the evangelization of foreign lands. The French were for centuries perhaps the greatest of all missionaries to the heathen. That a Frenchman, writing under the guidance of Cardinal Archbishop of Paris, should now coniess openly that France herself must be treated as a heathen country is a great humiliation. But, as the Psalmist says, "It is good that Thou. O God, hast humbled me." It is still better when one humbles himself.

About the time that the book appeared there was a survey by a committee, in the course of which they came upon the alarming fact that in one factory district there were only 35 persons who attended Mass out of a Years ago in a South American city I learned that only about 1,200 people went to Mass in a parish of 50,000 souls. That is to say only that many went to their parish church. Others may have gone elsewhere. Even so, the figures given by the pastor were horrifying. But at Montreuil-sous-Bols in France the statistics are or weremuch more scandalous.

SO THE CLERGY and Hierarchy have come to the conclusion that it is time to go out into the highways and by ways, into the fields and the shops, to the farms and the factories, into boarding and lodging houses into places of recreation, into every spot where people con-

Cardinal Suhard of Paris, being concerned primarily but by no means exclusively with the population of his great archdiocese, released, at first, 12 priests from parochial work, gave them permission to dress as laymen and work at a trade or in a factory. Now there is a seminary (at Listeux the home of the "Little Flower") for the special training of students who when ordained will go to the most de-Christianized rural areas of France

The movement seems, as I have said revolutionary. But it is not a complete novelty, The apostles commenced to exangelize the world in that same way. The Church in France seems to have come to the conclusion that we must start all over again to do what the apostles did. The very fact that the Church can so renew her youth and take up again what perhaps she should never have permitted to lapse, is one of the most hopeful phenomena of our day, or of any day

# CATHOLIC Courier fournal. OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

VOL. 20-No. 13 Thursday, March 25, 1948

MOST REV. JAMES E. KEARNEY, D.D., Pres.

This newspaper is a member of the Audit Bureau of Circulations and the Catholic Fress Association. It subscribes to the full reports of National Catholic Welfare Confer-

ence News Service, Beligious News Service.

Published every-Thursday by the Cathodic Courier and Journal, Inc. MAIN OFFICE 33 Scio-Stone 1136-Rochester 4 N L ALBIRN OFFICE 125 Genesee St.-Ph 316-R ELMIRA OFFICE 323 Realty Bidg.—Ph. 2-3688 or 2-3123

Entered as accond class matter in the Post Office at Rochester, N. Y. as required under the Act of Congress of March 3, 1879

Single copy, 10c, I pear subscription in U S 83 00, Canada, \$3.50; Foreign Countries \$4.50

Rt. Rev. Msgr. W. M. Hart, V.G., P.A., Editor-in-Chief; Very Rev. Msgr. John S. Ramdall, Manazing Editor; Rev. Patrick J. Flynn, Editor, Rev. Riebard T. Tormey, Associate Felitor, Thomas M. Olonnos, New Felitor; Hacold H. Connor, Advertising Manager, Fimes (1974) ensteler, Circulation Manager Martin Q. Moll, Public Reliations Director.

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