

5,000 Baptized In Korea Missions

SEOUL (NC) — More converts were baptized at Easter in Korea than were estimated at first. In some of the 100,000 baptisms, the number would be as high as 5,000, according to later reports.

More than 500 were baptized in the Catholic churches of Taegu city, about 500 in Pusan and a total of nearly 2,000 in all Taegu vicinities.

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THE LIFE OF CHRIST

By BISHOP FULTON J. SHEEN

Even the Disciples Doubted Resurrection

(Continued from Page 1)

ed the entrance to the tomb by placing this huge stone against it. Their worry was how to remove the barrier in order that they might carry out their errand of mercy. The men would not come to the tomb until they were summoned—so little did they believe. But the women came only because in their grief they sought consolation in embalming the dead.

Angels' Appearance
When they came near they saw that the stone great as it was had been rolled away already. But they did not immediately jump to the conclusion that His Body had risen. Their conclusion would be that later on someone had removed the Body. The Resurrection was not in their expectations. Instead of the dead body of their Master, they saw an angel whose countenance was as lightning and his raiment was as snow and who said to them:

"Do not be dismayed;
You have come to look for
the body of Jesus."
Who were dumbfounded. He has
risen again.

He is not here. Here is the place where they laid Him.
Go and tell the rest of the Disciples.

That He is gone before you
has nothing to do with
the Resurrection.

Those you shall have sight
of Him as He promised
you."

To an angel, the Resurrection would not be a mystery, but His Death would be. For us, the Death is not a mystery, but His Resurrection is. What was nature to the angel is now made the subject of the announcement. The angel was one keeper more than the enemies had placed about the Savior's grave, one soldier more than Pilate had appointed.

Identifying Marks
The angel's message was the first Gospel preached after the Resurrection, and it is one that goes back again to His Passion, for the angel speaks of Him as "Jesus of Nazareth, who was crucified." Those words tell the name of His humanity, the humility of His dwelling place, and the ignominy of His Death, and all three—humility, ignominy and shame—are brought in comparison to His rising.

from the dead. Bethlehem and Nazareth and Jerusalem are all made the identifying marks of His Resurrection.

The angel's words: "Here is the place where they laid Him," confirmed the reality of His Death and the fulfillment of the ancient prophecies. He wandered through a graveyard and look at tombs almost all of which are marked with the inscription: "Here Jesus is." Then follows the name of the dead, and perhaps some praise of the one departed. But here in contrast, the angel does not write, but speaks a different epitaph: "He is not here." The angel calls on the women to behold the place where their Lord's Body has laid, as though its mere desertion were evidence enough of the fact of the Resurrection. They are directed immediately to hasten and give intelligence of the Resurrection. It was to a virgin woman that the birth of the Son of God was announced. It is to a fallen woman that His Resurrection is announced.

Peter's Sight

Those who saw the empty grave, who were hidden to go to Peter who had tempted Our Blessed Lord once from the Cross and three times denied Him. Sin and denial cannot choke Divine Love. Paradoxical it is that the more we sin the less can we believe in His Love, and yet the more we sin and repent the more we wonder at the marvels of His Love. It is to the lost sheep panting in the wilderness, that He comes; it is to the publicans and the harlots, the denying Peter and the persecuting Paul, to whom the most persuasive entreaties of love are sent. To the man who was named a Rock and who would have tempted Him from a Cross, the risen Savior now sends through the women the message: "Go tell Peter."

CHAPTER XXVIII

Nothing is more anti-historical than to say the pious women were expecting Christ to rise from the dead. This was, in fact, something they never expected. Their minds were not made up of that kind of earth on which such expectations could grow. The other women may have rushed back to their homes, but Mary Magdalene rushed impetuously to Peter and to John, not to announce the Resurrection, but to say: "They have carried the Lord away from the tomb and we cannot tell where they have taken Him." Just a week before, she had heard her Master say that He was the Resurrection and the Life, and now instead of believing in the Resurrection, she "thinks" that "someone" had stolen away the body.

Despite the multiple predic-

tion of the Resurrection and the coming of Himself to John, all His own disciples and followers did not believe. When, finally, Mary Magdalene and John saw Mary, the mother of Jesus, told the apostles of His Resurrection, they refused to believe. "To their minds the story seemed mad and they could not believe it."

Apostles' Incredulity

Added to the original incredulity of the women is now the incredulity of the Apostles. Their answer practically was: "You know how women are, always imagining things." In vain do we think that people before the advent of scientific psychology were not afraid of their own minds playing tricks upon them. We know of our own incredulity in the face of the extraordinary, but we do not believe it as nothing compared to the skepticism which immediately greeted the first news of the Resurrection. The fact is that what modern science says about the Resurrection story, the disciples themselves were the first to say. As the original apostles of Christianity, with one assent they announced the whole story as a delusion.

Something very extraordinary must happen, and some very concrete evidence must be presented to all of these doubters before they will overcome their reluctance to believe. The skepticism was even more difficult to overcome than modern skepticism because theirs started from a hope that was disappointed in Calvary; this is far more difficult to heal than a modern skepticism which is without hope. Nothing is farther from the truth than to say that followers of Our Blessed Lord were expecting the Resurrection, and therefore were ready to believe it, or to console themselves for a loss that seemed irreparable. St. John O. Wells has written recently about the Resurrection that Peter and the other apostles had not already had in their own minds.

Further Appearances

When Mohammed died, Omar rushed from his tent, sword in hand, and declared that he would kill anyone who said that the prophet had died. But with Christ there is a readiness to believe that He had died, but a reluctance to believe that He was living.

There were many other appearances of Our Lord, for example to the disciples on the road to Emmaus, to the apostles, excluding Thomas, to multitudes, to small groups of apostles, to Peter and John on the Lake Tiber after forty days. He takes leave of them to ascend to His Father. It took a long time to convince them, but the full meaning of it did not dawn on their souls until Pentecost. Then they were all ready to lay their throats out for their belief.

The Ascension

Less than seven weeks before,

Secret Agent's Catholic Wife Vanishes In Moscow

ROSS, Germany (NC) — The wife of the Soviet secret police agent who defected to the West in February to avoid assassinating a man has vanished without trace from her Moscow apartment. It was reported here.

It is assumed that the woman, a Catholic and the wife of Capt. Nikolai Khokhlov, is in custody of the secret police. It is believed that the Khokhlovs' 18-month-old son, Alexander, and Mrs. Khokhlov's 14-year-old sister, who lived with them, have also disappeared.

TWO EAST German Communist agents who came west with Khokhlov on the murder mission have been arrested by the Germans and will be charged with conspiracy to commit murder.

The former Russian secret police agent said it was his 31-year-old wife who had persuaded him not to go through with the plot to kill Georgi S. Oskolovich, a Russian refugee in Frankfurt, Germany and a leader of the anti-

Christ made His triumphal entry into Jerusalem. He had shed His precious blood in Calvary, and now, within view of it He would ascend back again to His Father. While in the city He opens their understanding, gives them the light beyond the light of reason. However excellent natural and external means may be they still are insufficient; fullness of faith only God can give. Once that new understanding or new light comes, then everything appears differently than it was before. The difference is the same as two men walking into a room, one man being blind and the other man having eyes to see. Both have some approximation of the contents of the room, but only the man with eyes understands clearly each object and the relation of one to another. So when He opened their understanding, the words Christ said and suffering all had different sounds in their ears, and a different meaning in their hearts. He might have illumined their minds without any appeal to reason or history, but the practical method that He chose was the historical one. He told them all the things that had been written in the law of Moses and the Prophets and the Psalms, concerning Him, in order that they might understand the Scriptures. That these men about Him should have, in a single second, understood the full scope of history is as great a miracle as any of His healings.

Then He came back to the basic idea of His life, namely, that He came on this earth not to live, but to suffer and die, to redeem and to be glorified. Bringing into one focal point, all He had told them about the Scriptures, He said:

"So it was written and so it was fitting
That Christ should suffer,
and should rise again
From the dead on the third day,
and that repentance
and remission of sins should
be preached in
His name to all nations,
beginning at Jerusalem.
Of this you are the witnesses."

(Continued Next Week)

Qualification of Boreas
One nice thing about the boreas: they don't talk about other people. — Anonymous.

Dignified Labor
All labor has dignity if we perform it with dignity. It is never the task that lacks dignity.

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