COURIERJOURNAL

The Night Jesus Died

The world's Saviour had given His life to re-

Calvary at \$ p.m. was quiet. The crowds had crept back to their homes in the darkness that frightened

The body of Christ hung limp in death. Palestinian twilight is very brief and the friends of Jesus had to bury Him before nightfall, the beginning

This Sabbath was incomparably holier than ordimary Sabbaths for it was also the Passover feast.

Some —Jews as our Lord had done, ate their Passover on Thursday night but the Pharisees and Samaritans scheduled theirs for Friday evening. The temple area was a welter of noise, dung, blood and stench as nearly two hundred thousand Jews jostled their way to a priest who would kill a bleating lamb for their Pass-

According to strict law, the sacrifices should be done between sunset and dark - before the first three stars appeared. To accommodate the crowds, however, slaying of the lambs began about mid-afternoon and on that first Good Friday the gory rite started at the moment the great Lamb of God shed the last drops of His own most precious Blood.

The appeal to Pilate to claim the body of the Saviour, his summoning the centurion to verify the death, this had taken time. The sun was close to the western horizon. Burial would have to be done quickly.

The spectles, bewildered and frightened, were of the crees, that was a task for men.

Fortunately two disciples met the need, Joseph of Arimathes and Nicodemus, both of them were prominent in the great council of the Jews, the Sanhedrin.

Joseph had already arranged for his own burist. He had a new tomb carved in the hillside of Golgotha in a private, quiet garden. It seems the tomb was still unfinished since it contained only one burial chamber; most tombs had chambers for three or four.

The tomb was a cave-like room high enough for a man to stand in. Cut into the walls of the room was the niche where the body is to be laid. Sealing the tomb was a stone-wheel chest high fitted-into a groove before the short tunnel leading to the burial room.

The Gospel describes Joseph as "a good and just man" (Luke 23, 50) but up to this time he, like Nicodemus, was paralyzed by fear to admit his faith openly. The death of Jesus awakened the courage of these two men and spurred them to perform the last sad rites for the Lord.

Joseph purchased a shroud of fine linen and the bandages. Nicodemus made a most generous gift, a hundred pounds of myrrh and aloes, spices sprinkled on the body in somewhat the same spirit as we today

A medieval Carthusian monk named Ludolph was granted a vision in which he saw Joseph and Nicodemus come to Calvary. "One of them," he said, "drew the mails from the hands; the other held up the lifeless raised her arms, embraced the head of her dear son, and draw it to her, pressing it to her heart and covering it with kisses. When the hely body had been taken down from the cross, she received it on her lap while Mardalone grasped the feet, before which she had tained so many graces."

The tomb was only about lifty paces from the place where the cross stood. The little group carried the body there, washed away the blood, sweat, tears and dust of the scourging, journey through the streets and trightful horror of crucificion.

Spices were sprinkled on it, a napkin entered the title, the shroud enveloped the body and the bandages grapped it securely in place. They then carried the bedy to the burial room, placed it in the niche, took a last glance to be sure all was as it should be, stooped their way through the tunnel, rolled the stone across the entrance and in the last glimmer of day went to their homes to keep the Sabbath's rest.

An impressive calm settled over the city. Streets were deserted, house windows shone with the gold of flickering lamps, the chant of pasins broke the still night air as families enserted the Passover meal.

Such was the sequence of events when Jesus died. Friday night and alloday Saturday the body of the Saviour rested in the garden temb — awaiting its



MOST BEY. IAMES E. REARCHY D.D. P.

Tip-off From Priest Aided Expose Of Alger Hiss

cording to a biography of Vice President Richard Nixon, the first tip-off to the notorious Whittaker Chambers-Alger Hiss sepionage case came at a meeting between Nixon, then a Congressman and Pa-ther John F Crunin sessio-ant director of the National Cethodic Weigers Confessions & Department of Sonial Aston.

The first to the tentor of the Che Bail Phone IV Bills Regulated And Published St Bail Cold IV Colonia The date for take A bail IV A CONTRACTOR OF STATES OF

volving Communist explonage, especially atomic espionage; Communist penetration into

tery about my passession of sovernment agencies, includthese facts," Pather Cropin ing influential areas in the sale, adding that "thousands State- and Pressury departments and the agonizingly alow reaction of the Executive Department to the authorite Mports on the situation." of Americam intelligence agents necessirily became familiar with lowiet espionage and Communist subversion caring the course of World War II."

"Paradoxicelly," the priest said, "the American press, adept at discovering carefully concealed secrets, for the most part seemed blind to information which could easily have been obtained. It was easy to find scores of reliable intelligence officers released from government service who could give detailed and firstcould give disailed and first-hand reports about a situation which they considered a vital threat to national security."

Mr. Kornitzer wrote, "that Father Cronin's reports should be made known to the American people. At the same time, he reasoned that nothing could be gained by undocu-

"The basic facts were known to the Executive De-partment Forwarious reasons.

partment. Encounter reasons, it was slow in act upons them. The tacts would have to be garnered by hard presently and presented in unmistakable staticism to the public.

"The dissection case, secreted Alays Ham, in thes? It was not the public or and the public of the public is as the man dissection of the public is serious infinitely weaknesses."

Father Cronin seid that in

Mr. Nixon who questioned many of the witnesses in the Hiss case, "it is difficult to pick any particular part as the most important."

"My recollection is, however, the clergyman said, "that his key contribution was twofold: His analysis of the character of the principals and his correct bunch to trust Chambers rather than Hiss; and his courage in carrying through in spite of the strongest opposition from the Executive Department. Throughout the hearings he insisted upon being scrupul-ously fair. But he was dogged in trying to bring out the truth, no matter what might be the consequences in terms of public opinion."



RICHARD NUMBER

Doctors Say

Forand Bill Wrong Medicine

A number of physician-readers were gravely disturbed by the inaccuracies and misleading conclusions contained in last week's article by Gerard E. Sherry, headed "Needed Medical Care Beaten By A. Label."

The Catholic Physicians Guild of Rochester is not a political organization, and falt that it was inappropriate to take an official stand on this question, but its members have urged that a reply to this article be printed.

First, let us agree that the cost of purchasing adequate medical care is a serious problem for a segment of our population, and to further agree with Mr. Sherry, there is a basic Catholic principle in-

OUR AGED citizens, in common with other classes in this country, deserve public assistance when they are unable to purchase for them-selves the neccestiles of life, whether it be food, clothing, shelter, or medical care. There are, however, several serious questions posed by the Forand-type legislation:

1 --- Is direct tederal assistance, regardless of the local unity and state facilities, the best means of dealing Scally indigent?

2 - Is the Social Security Administration the proper apparatus for financing and administering a program of apsistance for medical costs?

3 - Will this proposed legislation accomplish its announced objective of assisting those elderly citizens who are most in need of help in paying for medical care?

4 - Is it a proper approach to segregate medical care from the other financial problems of the needy, whether

5 -- Will Ferend-type legislation affect the quality of medical care available to its 6 - Are there effective al-

tornatives to direct govern-ment control in meeting this problem?

Taking these questions in If is axiomatic that the facilities administrative pro-cedures are removed from the local local, the last efficient more largermonal, and more

The total disregard of commusity programs for the aped implied in Forand-type legic-lation of applical of "big poament", or "let Uncle Sam

do ft", thinking all too preva-lent is governmental circles, To reapply the principle of Subsidiary Function, the higher echelon step in only in the event of the clearly demonstrable inability of the lower echalons to deal with the problem, and only in the event the higher echelon is able to accomplish the job more effectively.

Rochesterians should be familiar with the advanced programs for the overall care of their senior citizens, and will soom witness a new home medical care program, from which the elderly patients will derive yery substantial benefits. To have the federal government step in at this point would effectively scuttle the carefully thought-out local and state programs.

Social Security was set up for a specific purpose: so that its beneficiaries would not become public charges after re-tirequest. It was not intended fle expenses for those already able to pay.

The financial stability of the Social Security structure is already in jeopardy, having at this time unfunded obligations of 339 billion dollars. Let the "experts" who blithestate that an increase of 18 in the social security tax will cover the costs of a Forund law look to the Nitional Monith Service in Great Britain, which, in its first year of operation, 1949-bu, cost nearly three times the artimit comen

The cost of this program, incidentally, cannot be computed from the taken charge for prescriptions and the weekly payroll contributions because the major part of the cost in taken from general tex revenues, averaging out to \$100 per year for each Britich citizen.

Out own Social Security, taxes, to keep this situation in perspective, are scheduled to reach nine percent of taxable income, under existing

Four million Americans ever 65 would derive no benefit whatever from the Forand bill, having no Social Securitry are definitely not improve ty coverage. It is this group, ing. After having attended

generally speaking that is in meed of assistance, rather than the eleven million who have social securily coverage.

How can the problems of medical costs be treated as a distinct entity, uhrelated to dietary adequacy, hygienic enrironment, and the other factors having intimate bearing on health? Is it not logical to suggest that the rederal government pay for groceries and housing for the Social Security recipient?

Financially, these are even greater burdens on our aging opulation. No mistake about it, the result of this trend is complete government control, and to use the only applicable label, this is socialism.

Anyone when has experienced peace time government medicine in the atmed forces remembers, that as a general -rule, there was no personal interest in his case, that he was a serial number rather than a patient. He went to the physician assigned to the case. regardless of preference, and if it were not his duty night, the doctor quit at five o'clock, nick patient or no, leaving him to the fight mift.

free enterprise system, the doctor is employed by, and is responsible to the patient, who has a free choice of physicians. Under government control, the employer is Uncle Sam, and as employer, he makes the raties, including

Marykaell .- Information

filtering through the Bamboo

custain indicates that despite

ali-out Red efforts to crush

the Church in China, the

Faith remains very much

Travelers coming out of Red China report of the Com-

Chinese clergy to sever all

ties with the Holy See and join the independent Church.

The excerpts which follow are

quoted from a report recently

received here concerning con-

ditions in a former Maryknoll

minion territory in South

"Here is Information on

our valiant Chinese clergy and

people: Conditions up cours-

try are definitely not improv-

alive there.

those governing the doctor-patient relationship. Insofar as it intrudes on the private practice of medicine, government medicine is bad medi-

There are alternatives to Forand-type laws which can deal more effectively with the problem of medical costs of the elderly. An outstanding example of this, on the federal level, is legislation introduced by Rochester's Representative Jensien Weis (H.R. 11611), and sponsored in the Senate by Kenneth B. Keating. In brief, this provides a program of federal grants to the states, to underwrite health insurance for the aged, which would be operated by

Such legislation avoids most of the dissidvantages of the Forand bill, in that participation is voluntary, adequate coverage for all needy aged is provided against unusual medical expense, and federal control is minimized.

TO SUMMARIZE: A problem' exists, which all of us, not just the medical profession and private organizations, are obliged to meet. The Forand bill dees not meet this problem, and has several seriwhich is government control

of medical practice.Charles E. Mathews, M.D. Member of Catholic Physiciana Guild, Vice-President, Medical Society of the County of Monroe.

least four times in Swatow

have to ma menin in June of

this year for further ses-

sions. However, as far as we

know, not one has given any

According to the report, Red efforts to stop the

priouts from colebrating Mass

have failed. Most of the

priests missage to may Mass

secretly - early in the morn-

ing, around 4 a.m. - after

which they report for work, returning home at nightfall.

Imprisonment, indectrina-tion and reform - by labor

are the three devices still

being employed by the Com-munists to destroy the resist-

ance of the clergy.

Sacred Heart Year

down his life for his friends."

Holy Week

By REY, LOUIS J. HOHMAN

This week we celebrate the great mystery of our Redemption — the mystery of love. With the Church we re-live the Passion and Death of Jesus Christ. Greater love than this no man hath, that a man lay

though all were well and love ruled.

awer with the gentle words of

Jeaus, ever the optimist, ever

hopeful of redeeming even

his betrayer, "Friend, for what purpose art thou come?

Dost thou betray the Son of

Man with a kiss?" Think it

yer once more, Judas. Think

what you're doing not to me but to yourself. How I with you would save yourself from this, even though I am now

Or consider how you would

have looked on Peter had he

denied even knowing you ---

his support and friendship

What made Simon the

struggle against the soldiers

who were forcing him to

warry the cross of a slave? Was it a word? More likely it

beyond rescue.

Nowhere is the love of What would be your reco-Jesus more manifest. And tion? Revulsion? Hatred? Annowhere is his desire to be ger? A burely quelled desire loved made more clear. "And I, if I be lifted up, will draw all things to myself." Parato strike out at him and hurt? (Measure this hemosily by doxically, this love can be your resolou to hurts you understood and appreciated have received from ethers.) o n l y through prayerful thought. Only to men of good Compare your bonest anwill can it be clear and real.

What strikes us most about Christ's love is the utter selflessness and generosity of it. Everywhere in the Gospel accounts of the Passion it is the keynote and theme. "Having loved his own who were in the world, he loved them unto the end (limit)."

Only to those not wrapped up

in self can it have meaning.

IN THE GARDEN of Getbsemani, he called Peter, him to share his hour of prayer. "Watch and pray," he said, "lest you enter into tempta-

when they would need all their spiritual resources. They could profit much by joining their prayer and vigil with his. But the flesh was weak. Soon they were asleep. Then the gentle rebuke, "Could you not watch one hour with

As if to say, "How much you needed it, and now I am atraid for you in the hour of

James wanted their levelty and seal so much. Yet he ap-preciated and understood their plight. Emotionally drained after the Paschai sup-per, still in the dark as to his and Canton, the priests may true destiny as they were, he pitied them and longed them to nee where their true signs of weakening and all are remaining faithful." happiness lay.

> Then there was Judaz Let anyone of us imagine ourselves in the place of Christ at that moment when the mob approached, led by Judas. Here was a friend with whom you had lived for three years. You had lavished upon him your choicest favors. You had for him great fondness and hoped for him a glorious future. He now approaches you — his object, betrayal to your ensmiss. To accomplish this the friend shows you the tenderest sign of friendship as

was a mere glance of Christ - one that mid how much he sympathized, how much he understood, and how much he wanted Simon's friendship. A glance forgetful of personal agony, wanting only to calm and resssure. A glance which said.

"Simon If you can learn to bear the sufferings of your fellow men, you can be a better, happier human being. You can share my victory of

On Calvary itself, as they nailed him down, "Father, forgive them, for they know not what they do." At least they don't know fully. They don't knew this death is being suffered for them, that it is the key to their happi-

the 'they.' "If they hadst known the gift of God,"—or the leve of God. Listen this Good Friday to the words of the Church taken from the lips of Jerus through the

"O my people, what have I done to thee, or in what have I offended thee? Amwer me.

Recipings At Random

Protestants Urged Investigate POAU Group

Souls Starve

In any dialogue with our Processant friends it is not too insist to ask that we all others to the facts and give great situation

good will. They may differ with me en makey fundamental aspects of faith, but there is nothing malicious about it.

Most of our separated brethren schnewladge one integrity, even if their doubt our wisdom. Not so, the "Protestants and Other Americana United for Separation of Church and State." They seem to speak their overy waking hour maligning the Church and squiding the tecsia against a mythical enemy.

Take the April issue of Chuith and State, the measthir organ of the POAL. It contains another projection from the truth which easy goal is all cusualative evidence tending to increased in maping the resident from a less increased in maping the resident abreast of management is maping the resident abreast of management is maping the resident abreast of management in the first and management in the second contains the second

Hepkins propenents: They learned that what one work in Maryland with the political power of the Roman Catholic Church helind it, cam-

But the truth always senses out in the and. The POAU writers server sold their read-ers that their story was completely false. The Johns Hopkins University dell' ledged receive a grant of a million and a quarter dellars.

Gien Archer has announced in Washing ton that his publication "mades an honest mis-take." He failed to point out that the Sun editorial dated February 13 was in err in stating that the bill was deed. The very next day the letters column earries a philippic to this effect. In its news columns of March I, the Sun reported that in an lith hour session the hill was passed (M-I) and next to Got Tawas, who signed it take him.

We submit that sufficient time was algreat for Church and Stite is make the exceeding Spractions before It went to great with its April mouse.

representations of the Protestalite and Other Americans United For Separation of Church and State cannot stand the Rufe of day, Nor can the POAU's reporting these and a majorises of truth so necessary for system a minimum of responsible tourselless. responsible journalism.

It's too bad that cause of mir more re-sponsible Protestant friends, don't got this POAU-created change apparating both from falsohood. All the blove sa, when one con-siders that this is not an include incident. The POAU is constantly working to are a nation-al as well as religious distantly.

Such action compression the mentionical splitt of modern Protestantian, But IV is about time those Protestants who are himselful in the condication of ralighous femaless get bury.

The POAU organization is weathy of The POAU organization is weathy of serious investigation by all Protesticate of good will. I am not advocating a "witch kunt" or unjust preisures on the organizations. It will-be sufficient to match POAU statements with reality. Any fets imputes would, I believe, find the POAU dreitment's fulling to make the minimum atoms of objectives. But a make the minimum atoms of objectives. But had a secule their processing the state of the secule that a process of the secule that will.

Protestants don't want to be reminded of the POAU, They will admit (ains, not stoom) that the erganization is doing much more harm than there is no period Protestant cause. However, they will jublicly condemn it be-cause that might be taken as favoring the Catholic Church.

Is a Catholic being unfair in assuming that the reason for much of the Protestant inactivity is because of the close connection of some Protestant landers with the anti-Catholic POAUT By a Catholic being unfair when he lisks his Protestant friends to prove their friendship by repudiating anti-Catho-lic higots? These are serious questions for perious times.

The furth-enging Precidental elections can be a gette ported in our history if Pro-testant-Catholic Sensions are rekindless by unreless and sulface higgs from either side.

If the religious laste must came to the fore, let it be treated with high herel debets not low level shulldingery by lastenesses. This country has according in its levels without