"Therefore let me keep festivity, not in the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." 1 Cor. 5:8

In Sentiments of the B.N.U., friends + principles of Jesus as they faced fast & Empty Tomb:
1. Shocking Disappointment
2. Suspicion of theft;
3. Realization of triumph.
"I know that my Redeemer lives."
I

II

III

Resurrection's conclusions:
1. Christ's claims proven real
2. His victory proven complete
3. Our reaction clear
   a. Regain "kept patient"
   b. Not in malice or weakness
   c. "New Life"
   d. "in sincerity of truth"
   e. Not the consistent
   f. "Pray for conversion of minds - it will come"
"Today, I give myself to God as an instrument in His hands,
I give myself to you to do God's will.
Henceforth I will devote myself entirely to you and your
spiritual welfare; through God I give to you my life, my
health, and all that I am and possess."

Thus, out of the sincerity of his heart, spoke Most Reverend Richard O.
Gerow, when on the 12th day of November, 1934, he was officially installed
as the seventh Bishop of Natchez. Providentially these words proved to be
not only a solemn dedication of a prelate's life and gifts to God and to the
people entrusted by Holy Church to his shepherding care, but also a forecast
or prophesy of an apostolic career, that stands out with rare luster in the
firmament that hovers over Christ's kingdom on earth.

Great has been the growth and development of the Diocese of Natchez
during this last quarter century. The overall Catholic population has increased
from 31,000 to 48,000; the number of diocesan and religious priests laboring in
the Diocese has grown from thirty-five to eighty-four; five new mission churches
have been established and twenty-five churches have been given residential
pastors in addition to those existing in 1924. Most notable has been the progress
of Christian education in the Diocese. Fourteen new schools have been established with a total school population of more than ten thousand pupils and a corresponding increase of religious and lay teachers.

This twenty-five year period has seen the establishment of three Catholic hospitals with training schools for nurses, the formation of an energetic Council of Catholic Women, a highly stimulated youth movement, the establishment of an enthusiastic retreat movement and a new era of interest and zeal for the cultivation of native vocations for the priesthood and the religious life.

Outstanding has been the devotion of Most Reverend Bishop Gerow to the apostolate of the Negroes. Churches and schools for their special spiritual welfare have been increased with the result that the Catholic Negro population has grown from thirty-four hundred to fifty-four hundred and the Negro registration in Catholic schools rose from sixteen hundred to forty-one hundred, many of whom are not Catholics. The education of Negroes for the priesthood inaugurated by the Fathers of the Divine Word at Bay St. Louis received great encouragement from Most Reverend Bishop Gerow with the result that Negro priests of this religious Society are today ministering to their Colored brethren in many places throughout the country.
Statistical figures are but the mathematical gauge of the interior spirit that produces them. Far more important and worthy of our admiration is the zeal, the energy and the self-sacrificing spirit which Most Reverend Bishop Gerow brought with him from Mobile, where he had devoted fifteen years of life to priestly labors in the care of souls and administrative responsibility. He proved himself to be a man of apostolic spirit, who appraised the missionary character of the Diocese of Natchez. It was his zeal that prompted him to knock at many doors at home and abroad in search for priestly laborers for his portion of the Lord's vineyard; it was his apostolic zeal that gave him the vision and courage to plan the establishment of churches, schools and catechetical centers for the spiritual and moral welfare of his people; it was his apostolic love that inspired priests, religious and lay men and women with a new realization of their responsibility for the salvation of their immortal souls; it was his apostolic gentleness that won for him the respect, the confidence and the good will of his fellow citizens of all creeds and gave birth to a new epoch of religious understanding and tolerance in the State of Mississippi.
Most cordially, then, do we offer to His Excellency, Most Reverend Bishop Gerow, our sincerest felicitations on this twenty-fifth anniversary of his episcopal career. With genuine sentiments of esteem and admiration we unite ourselves with him in offering to God our expression of gratitude for the singular blessings that have inspired and sustained him in his arduous labors and sacrifices. Instead of offering our congratulations to him, we deem it more appropriate to congratulate the priests, the religious, the laity, the entire Diocese of Natchez, aye the entire State of Mississippi upon having had in their midst for a quarter century a prelate so zealous, so clear of vision, so courageous, so generous of sacrifice, so gentle as to win all hearts yet so firm as to retain their reverence and loyalty, a prelate after the very Heart of the Divine Savior. May it be Mississippi's good fortune to retain His Excellency's guidance and influence for many years to come and may our beloved jubilarian be blessed with health and vigour to witness an even fuller fruition of his plans and projects—"ad multos plurimosque annos".

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MISSION OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

"But Jesus called them together" (namely His disciples and the mothers with their babes) and said: "Let the little children come to me, and do not hinder them, for of such is the kingdom of God. Amen." (Luke XVIII - 16)

Most timely beyond the possibility of exaggeration is this coming to our beloved Southland of the mission and message of the Confraternity of Christian Doctrine. Not unlike other parts of our country or for that matter of the world, we find ourselves engaged in a gigantic struggle between godliness and godlessness, between genuine faith and unbelief. Too great is the number of our fellow Americans who have repudiated entirely all active participation in any form of organized religion; too many are those whose affiliation with one or the other of the many religious bodies that are spread over the length and breadth of our country, actually pay at best a superficial lip-service to their membership; again and again we come across men and women of every age and condition of life, who hesitate not to admit that for decades of years they
have failed to discharge faithfully or with any attempt at regularity their obligations to God and the Church. With saddened hearts we make the admission that in the ranks of our Catholic people there are serious gaps, due to the deplorable fact that not a few of our members have fallen victims to worldly influences and human weakness to the point where they too may be numbered among the missing if not lost battalions.

To counteract and correct these conditions it is necessary to lay strong, deep and broad the foundations of religious truth in the minds and hearts of men in earliest and formative years of human life and to fortify and expand these primitive foundations progressively through the years. Such is the nature of religious knowledge, especially in relation to spiritual and moral truth, that it requires constant renewal and stimulation, in order that it may exert an abiding and wholesome influence on human conduct. Wisely, therefore, has the Church devised in the Confraternity of Christian Doctrine an instrument through which every period and condition of human life can be reached, influenced and directed towards the goal which God set for man, when He created him after His own image and likeness, imprinted upon his soul the seal of immortality and made the divine vision and companionship in heaven the reward for fidelity in love and service.
The Confraternity of Christian Doctrine encompasses four spheres of activity, whence it radiates its beneficent influence with all the brightness and warmth of the noonday sun into human minds and hearts, namely the home, the school, Catholic youth organizations and the Church.

All religious education and training must begin in the home and family circle. Wisely has it been said that a Catholic child imbibes his faith with the milk that he draws from the mother's breast. Wonderful is the influence that the mother exercises, when she teaches her child to lisp the names of Jesus and Mary when he first learns to speak and when she imparts to him the life-story of the Christchild in those early impressionable years. No less valuable is the beautiful Catholic custom of family prayer in the morning and evening and at mealtime, with the little tots of the household participating at least to the extent of making the sign of the cross.

The simple truths of our holy faith need not be kept from the child until it reaches the school age of six or seven; these truths, told in simple language and appealing pictures, are at least as understandable and appealing to the child as are fairy tales and modern picture serials and certainly more inspiring and beneficial. Even after the child has entered religious instruction classes or a Catholic school, the family table or living room can still serve as a sort of forum where the lessons of the catechism and Bible history
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On the other hand the Confraternity is vitally intent upon aiding Pastors and parents with the necessary program and activities for the religious instruction of children who for any reason whatsoever attend public or neutral private schools. Because these children are not favored by the spiritual advantages which are inherent in the very atmosphere of the Catholic parochial or private school, there is need of the greatest possible solicitude to supply these advantages in the home and in the special religious instruction classes outside, or, where it is possible, within the precincts of the public school.

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"May the Lord preserve him, give him abundance of life and happiness
and deliver him not into the hands of his enemies."

Thus does every right thinking, sincere Catholic pray frequently if not daily
with Holy Mother Church for him, who today holds in his consecrated hands the
staff of St. Peter and sits upon the throne of the Fisherman—Pope Pius XII,
illectuous son of the house of Pacelli.

It is difficult to estimate what the Holy Father means to the world at large
in an age of transition and confusion, the like of which is hard to find in the
history of nations. Not only have two devastating world wars brought desolation
and misery to practically two generations of human beings, but the very issues
about which the battles raged have brought confusing controversies and changes
in the philosophy of government, which are affecting profoundly the ways of
human life. Monarchies and dictatorships have been swept away; nations and peoples
have been released from the rule of empires and given forms of freedom and
democratic government, for which they were perhaps imperfectly prepared; a new
philosophy of government has arisen and is striving for worldwide ascendency and
domination, which threatens not only to subvert the economic structure of
government but to revolutionize the entire social relationships of the
human family and to eradicate every vestige of religious faith and practice.

In this turmoil and confusion there is inherent a form of absolutism and
dictatorship more arbitrary and more brutal, even to the point of persecution
unto death, than was the case in the dictatorships which have disappeared
under the duress of war.

Certainly it was more than an ordinary dispensation of Divine Providence
that on the second day of March, 1939, even before the fury of World War II
had actually broken loose, His Eminence Eugene Cardinal Pacelli, then Papal
Secretary of State for almost a decade of years, was solemnly elected by the
College of Cardinals to succeed Pope Pius XI shortly deceased. Singularly
pious and learned, he brought to his exalted office a wealth of experience
gathered in the Nunciatures of Bavaria and Germany and in the Secretariate
of State over a combined period of more than twenty years. Our gloriously
reigning Pontiff has proven himself a true man of God, who has won the
affection and admiration of his spiritual children, the confidence of honest
intentioned world leaders and of millions of people not of the household of
the faith, the love and gratitude of millions of people suffering from the
consequences of the war and the injustice and cruelties of the new generation of
overlords.

Before, during and after World War II, His Holiness raised his voice and
used his influence almost without ceasing in the interest of peace, justice and
humaneness in the use of war machinery and the treatment of civilian populations
and prisoners of war. When the smoke of battle had cleared sufficiently to
reveal the poverty, misery and bruises of homeless, workless and helpless millions
of many nations, he appealed again and again to the triumphant nations for
compassion and charity. When councils of peace began to operate he pleaded that
justice must be tempered with mercy and that penalties be applied with moderation
and restraint. When Communism showed clearly its atheistic propaganda and
animus of persecution against the Church, the Holy Father, after repeated warnings
drew the line clearly by his decree of excommunication against all adherents and
followers of communistic doctrine. With supreme wisdom and firmness he emphasized
the principles of justice and charity that must prevail in the multiplying
controversies that economic and social changes are producing between different
classes of society. Nor has he failed to insist upon the sanctity of marriage
and the home, the necessity of Christian education of children, the moral training
of youth, and the vital importance of Catholic action in the religious and
social life of the Mystical Body of Christ.

In a word, there seems to be no phase of human life, spiritual and
ethical, economic or cultural, national or international, which escapes his
attention and to which he has not contributed the benefit of his wise and
firm guidance and direction. Only a few weeks ago we had the honor and
privilege of kneeling to kiss his consecrated hands and listening to the words
of gentleness and universal solicitude that fell from his lips. We could not
but make the reflection that one seemingly so frail physically could have such
tremendous spiritual power and moral courage only through an abiding union with
God and the inspiration that comes from an abundance of divine grace. Keen
was his interest in many problems of our religious life, especially the spiritual
formation and education of the young, and yet the note that clearly dominated
his every word and gesture was that of fatherliness that is profound, sincere
and all embracing. Perhaps this would be the truest characterization of
his approach in all that he does, all that he means to the Church and to the
world at large.

May, therefore, our prayer ascend daily with increasing fervor and
intensity to our Divine Saviour "to preserve him and give him life and
happiness in abundance." We cannot conceal the realization that the
Holy Father has enemies, even as God and His Holy Church have enemies today!

Therefore, let us join with equal fervor in the concluding prayer "May he not fall into the hands of his enemies." May our loyalty to him never falter and may our prayers for his welfare and continuing influence in the direction of the world's peace, welfare and happiness mount to ever greater effectiveness with the years.
"Today I give myself to God as an instrument in His hands. I give myself to you to do God's will. Henceforth I will devote myself entirely to you and your spiritual welfare; through God I give to you my life, my health, all that I am and possess."

This spoke out of the sincerity of his heart from Reverend Richard O. Berns, then on the Anniversary day 2 December 1924 was officially installed as the Seventh Bishop of Wichita.
and development of the Diocese of Watts during the last quarter century. The Catholic population has increased from 81,000 to 48,000; the number of diocesan and religious priests serving in the Diocese has grown from thirty-five to eighty-four; five new mission churches have been established and twenty
Since churches have been given residential pastoral in addition to those existing in 1944, most notable has been the progress of Christian education in the Diocese. Fourteen new schools have been established, each with a total enrolment population of over 1000 students. Pupils and a corresponding increase of religious and lay teachers.

This twenty-five year period has seen the establishment of three Catholic hospitals with training schools for nurses, the formation of an energetic band of Catholic women, a highly structured youth movement, and the establishment of an influential retreat movement and a next event...
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him to knock at many doors
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the establishment of churches,
schools, and educational cen
ners for the spiritual and
moral welfare of his people. It
was his apostolic love that
inspired preach, religious and
Any man and woman should accept the responsibility for the realization of their own potential; it was this apotropaic gentleness that won for him the respect, the confidence and the good will of this fellow citizens of all creeds and races throughout a new era of understanding and tolerance in the State of Mississippi.

Most cordially, then, do we offer to His Excellency Most Reverend Bishop Bernt one set of felicitations on this thirty-fifth anniversary of the Episcopal Order. With genuine sentiments of esteem and
admirable, we see with our eyes, in his suffering to bestow an expression of gratitude for the singular blessings that have inspired and sustained him in his arduous labors and sacrifices. Instead of offering these many tribulations to him, we deem it more appropriate to congratulate the personages, the patriots, the party, the entire Surgeon-

Fathers, are the entire States of Mississippi upon having not in their midst for a greater century a public

administration so clear of sin so courageous, so generous of sacrifice, so gentle as to win all hearts yet so firm as to retain them.
in reverence and loyalty.

a pointer after the event.

and the Divine Presence.

May it be Mwtissejo’s good fortune to share this pecu-

lar and unique presence and in-

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come and may our beloved

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