

### THE CHRISTOPHERS

Here is a simple, yet striking, example of an effective Christopher.

The Christopher was a woman working as a domestic in a college at Northampton, Mass. In her own quiet way this little old lady affected the lives of every girl with whom she came in contact. They could not help but be impressed by her deep solicitude for them. They saw many evidences of her sincere love for everyone of them no matter now irreligious they were. They knew she prayed for them at daily Mass and even those who claimed to be unbelievers were grateful for her prayers. Through her simple faith in Christ this charwoman was responsible for an anti-Christian student embracing the Catholic faith.

Who are the Christophers? From where do they come? What is their purpose and what do they hope to accomplish?

The Christophers movement is an organization founded by Father James Keller, a Maryknoll Missioner in America. It functions through the individual efforts of each member, who is called a Christopher. These individuals are striving to bring fundamental truths to millions in darkness so that the world may be changed for the better. Since the Christophers have been founded by a Catholic priest, naturally the organization comes under Catholic auspices; and although it is at present mainly concentrated in the United States, its scope is in no way restricted. Any Christian may be a Christopher and in any part of the world. The organization itself is unique in that it is made up of individuals who take out no membership, pay no dues, and attend no meetings.

At present there are 120,000 Christophers. To have at least 1,000,000 persons dedicate themselves to the spreading of the truth of the Brotherhood of Man in the Fatherhood of God, is the objective of Founder Keller.

Father Keller argues that less than one percent of humanity have caused most of the world's major troubles. He believes that an equal number of Christophers inspired with a sincere love for God and for his image, Man, can nullify these forces which are endeavouring so fantastically to enslave man as a plaything of an all supreme state. Those godless fanatics, who, little by little are stealing from the individual his God-given rights are themselves missionaries. They filter into fields of work from where the Masses are more easily reached: (1) education, (2) government, (3) trade unions, (4) writing in all its forms.



A Christopher, to combat those doctrines which are founded on godless principles, must do his utmost to get into the same fields of communication, even if it means sacrifice, suffering, harder working conditions, less pay, mockery and contempt. This done, the Christopher, or Christ-bearer, must strive as hard as those forces which he opposes to restore the fundamental truths the world so sorely needs to fight communism, materialism, and secularism.

The Christopher idea stands firmly on the Christopher's love for all men and a sincere desire to bring the truth to the millions of people professing no religion. People, in other words, who have no reason for living other than materialistic gain. People, unfortunately, who are so lost in the opiates of materialism and indifference, that the thought of an after life is fantasy.

To keep his love for all men passionately aflame the Christopher must have a firm faith in the Divine Redeemer. He must remember that Christ never said, "Love yourself first." It was, "Love your neighbour". How? "As yourself." And who is my Neighbour? St. Luke says, "Mankind of every description." This is then the guiding principle which leads the Christopher as a Christian and a Christ-bearer to share the truths he has received from God.

The Christopher's job is to restore truth to an unbalanced world. Through the truth the Christopher brings freedom, for "The Truth shall make you free," The Christopher knows that as soon as there are more people turning on the lights than there are turning them off, then, and then only, will the darkness disappear.

A Christopher may be distinguished by the following characteristics:

**A. By Love For All People**—Most people love some of the people "some of the time," but few, "Love all the people all the time." The Christopher must. He remembers that Christ died for all men. Upon this basic principle rests the whole spirit of the Christopher. "By this shall all men know that you are my disciples, if you have love one for the other."

**B. By Prayer For Others**—This means is at the disposal of all, Christopher or not. There are no exceptions. It is possible to pray for the majority in the world who have little or no knowledge of Christ. Even one minute a day of prayer would count for much. This then follows naturally from the Christopher's love for all men, for it is easy to pray for those you love.



**C. By Going To All Men**—The Christopher, like Christ, must mingle among "all men" who know Him not whether they live in the crowded cities or rural districts. It is absolutely necessary to go to bring Christ to them. They are entitled to his blessings. If they reject them that is their responsibility. But there is a serious obligation, at least to offer them. The Christopher may never forget that "Catholic means universal", and he must pay ear to the command, "Go ye into the highways and byways."

**D. By Transmitting Principles**—The wrong ideas of the totalitarian state spread far and wide, even in our own country, have infected the lives of hundreds of millions. Positive action must be taken. Merely complaining, criticizing, or passing resolutions will accomplish little. It is quite essential to uphold and prove such immutable principles as the following:

- (a) the existence of a personal God;
- (b) the ten commandments;
- (c) the sacred character of individual;
- (d) the sanctity of the marriage bond;
- (e) the human rights of every person come from God, not from the state;
- (f) the right, based on human nature, to possess private property with its consequent obligations to society.

**YOU CAN CHANGE THE WORLD!** That is the challenge of the Christophers movement. The person who becomes a Christopher believes that by his life the world will be a little better.

The challenge is not reserved. Anyone who believes in Jesus Christ, True God, True Man, may be a Christopher. Those that aspire to such a vocation must believe the words of Christ who said, "I am the way, the truth, and the life." Only they will be exemplar Christophers. It is nothing more than obeying the teachings of the Saviour. He came so that we might "have Life and have it more abundantly." Through nothing short of following God's word may we have that. To bring that promise to fulfilment, God's word must be acknowledged and practiced, and those that have the truth see to it that the unenlightened, the indifferent, and the disbeliever have it also.



Most of you who read this it is presumed, are Catholic students. **You Can Change The World.** Does that strike home to you? It should, because you more than anyone have the truth; you are fortified with it. To you the life of the Christopher must have a dramatic appeal. The challenge is there in truth and simplicity. What greater vocation could one aspire to then renouncing selfishness in order to save the world from chaos!

The role the Christopher can and will play in bringing to the world a "Spiritual peace," rather than a "Devastating war," is greater than one mind can conceive. The real role of the Christopher is best summed up in the following prayer of St. Francis of Assisi which breathes the spirit of the Prince of Peace.

"Lord, make me an instrument of your peace.  
Where there is hatred, let me sow love,  
Where there is injury, pardon,  
Where there is doubt, faith,  
Where there is despair, hope,  
Where there is darkness, light,  
And where there is sadness, joy.  
O Divine Master, grant that I may not seek so much to be consoled,  
as to console.  
To be understood as to understand,  
To be loved as to love,  
For it is in giving that we receive,  
It is in pardoning that we are pardoned,  
And it is in dying that we are born to eternal life.

—D.S.M.

---

### MEMORIES OF A COLLEGE YEAR

It was unusually bright and the air was warm at seven fifteen this morning when I crossed the wooden walk under the birch trees on my way to Mass. This afternoon the first softball game of the season was played, and as I came in from the game the sound of radios and student discussions could be heard from a distance, through the windows that were thrown wide open to let in the refreshing breath of spring.

Yes, indeed, spring is here, and with it comes the end of another year at college. We think of that day that seems only a short time