Today, the feast of St. Joseph, we honor the patron saint of a happy death, model of purity, foster-father of Jesus. But above all these titles of influence we need to pray to him as the Protector which divine providence has chosen for the Church.

Take a good look at the world. A second look. Ponder it. This is our world in which we must save our souls and whose soul we must save. Powerful forces are contending for its possession. Secularism in our own country and the crack-up in public morals. Beyond our frontiers in less than 12 years the Soviet have swallowed up 6 million square miles of territory, and 600 million persons.

The trouble spots are no longer localized like islands of rebellion. The peril is world-wide, universal—it is of the East as of the West. We can lose all; or save all. A new world is in the making, forming itself so fast that we wonder if we have the apostolic guts to save it. It has not been lost, nor will it be in the end, but will it be re-formed outside traditional Christianity? Will the world of the immediate future be the City of God or the City of Satan? This question the late Cardinal Suhard of France pondered. It is this same question we too must ponder.

Our primary task, said the Cardinal, is to translate the message of Christianity into modern-day terms in order to remodel civilization as the City of God. But this mission, this apostolate, must be the work of all followers of Christ, both cleric and lay. Otherwise the revolution will take shape without us, and present-day life will be organized without and outside Christian influence. If the new world is to be the City of God the current of new life must flow through the Church: there is only one Truth, one Life, one Way—Christ Himself in His Church.

We must close our ranks, budge not one inch in the struggle. The hierarchy, the priesthood, the brotherhoods, the sisterhoods, and ALL THE FAITHFUL are inseparably united in the Mystical Body of Christ. The faithful, as Pope Pius XII reminds us, "occupy the front ranks in the life of the Church; through them the Church is the vital principle of human society. There the laity, and they especially, must have an ever more vivid consciousness not only of their belonging to the Church but of their being the Church under the leadership of their common Head, the Pope."

Satan is called by Our Lord "the prince of this world." As such he offered Christ in the desert all the kingdoms of the world "with their power and glory." The tremendous "collective effort of mankind to improve the condition of humanity and make the world a happy place" finds today at its disposal an awful choice, and the temptation to create a New Man—without God's help. This is atheistic materialism.

However, we are reminded by Pius XII in his letter to Canon Cardijn not to set up merely a negative or defensive attitude to oppose this atheistic materialism. We are to be active, progressive, and transform our environments to conform with the teachings of the Gospel, the basic tenet upon which Catholic Action acts.

But the "prince of this world" employs a ruse, fosters disunity, dissension, endless discussion to frustrate unity and decision; promotes overconcern about trivialities, so that we neglect the Great Reality. The devil's trick is to make us anxious about the very things we should not be anxious about at all. Petty but painful tensions between clericalism and laicism, whereas there must be a fusion of clerical and laical sweat in a common apostolate "to restore all things in Jesus Christ." . . . "O ye of little faith. Be not solicitous therefore, saying, What shall we eat: or what shall we drink, or wherewith shall we be clothed. ... Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you." . . . We stand on the banks of another Jordan, looking across to the Promised Land. How long shall we just stand here? What are we waiting for?