

# Laymen Aid In Council Preparation

James — (NC) — A lay study of the Second Vatican Council said that laymen are continuing to work with council commissions during the council's interim period.

The work consists in preparing schemata — draft decrees and constitutions — for submission to the Council, said Victorine Veronesi in an article in *L'Espresso*, Rome daily news paper.

He said laymen have been brought in to prepare not only the schemata on the lay apostolate but also schemata on ecumenism and on the presence of the Church in the modern world. The Council's third session tentatively is scheduled to open Sept. 14.

Veronesi is a former director general of the United Nations' Educational, Scientific and Cultural Organization (UNESCO) and a former president of the Committee for the World Congress of the Lay Apostolate.

Veronesi commented in his article on the guidance men have needed and need today from the Church.

"In the vicissitudes of our generation," he said, "the Church's voice was for us a shelter and a defense against the dangers of totalitarianism from the left and from the right."

"Now, in this solemn hour of fear for the world and for the Church, the Second Vatican Council must express military teachings for the peace of the world, a peace which must be built on justice and charity by the toil of free men of good will."

# Nine to One For LBJ

Winchester — (NC) — Nine out of 10 Catholics questioned by the Gallup poll said they would vote for President Johnson in preference to Sen. Barry Goldwater in a presidential election.

Figures reported here by George Gallup, director of the American Institute of Public Opinion, showed President Johnson getting 91 per cent of the vote of Catholics, Sen. Goldwater the choice of 9 per cent and 3 per cent undecided and split. Figures were not given for other Republicans besides Sen. Goldwater.

# GOD LOVE YOU!

By MOST REV. FULTON J. SHEEN

Scripture praises the destruction of Sodom and Gomorrah by saying that the sin rose highly the morning of the sulphurous death. Disaster can be near though everyday conditions make it seem distant. In our day it seems a beautiful co-existence of law with Soviet Russia, but as we look to Moscow, its tentacles are gradually devouring the earth. Cuba has been allied under our nose; Venezuela is already in its grip; Bolivia and the Dominican Republic are nearly licked by the flames, the Communists say.

The truth is that persecution has broken out anew in the Soviet Union. Children are forbidden to enter churches; seminarians have been expelled by Soviet agents; one monastery had no students this year; mothers who give their children religious education are threatened with being sent to a mental institution. And a visitor from behind the Iron Curtain told us at the Council that Khrushchev had personally ordered the revival of persecution in his land. Look to just one of our mission lands—Somalia. Next year, the radio station which the Soviets are erecting there will be heard all over Africa. Chinese and Russian "technicians" are being sent into the land. A recent broadcast from the Capital of Peking had given a pessimistic picture about Soviet plans.

I do not need anything from anyone. My coat was stolen. For 25¢ can buy 40,000 million minutes.

Being in mission work, which keeps one in contact with the world, increases concern, but it also increases zeal and sense of duty to the world. To all of us who have the Faith, what does the world crisis mean? It means that Christ is undergoing His agony. If we had lived in Jerusalem at the time of Christ, would we have gone to Calvary of soiled His Mother? And yet our Lord is reliving His Crucifixion daily. Are we feeling His pain, His persecution as our own? Don't the atheist Nietzsche have the answer: "You must look more redeemed to me if I am to believe in a Redeemer." Are we hidden in our churches or dioceses as in a ghetto? Are we secure? Are we like the priest and Levite who passed by the wounded man on the road to Jerusalem and Jericho, because we have other duties, or are we being not to call for the wounded and the sick and the unavenged of the world?

This is a trial for the above, but it is also a trial for us. It is a trial for them because they are without Christ; it is a trial for us to see whether we have them in Christ. Their sin is that of making you to make a sacrifice for the Holy Father, and the point, may I take you to read this column, to write and tell us why you do not want to make the sacrifice.

GOD LOVE YOU TO S.M. for \$1. I am a paper boy, and this is part of my earnings. To A.B. for \$2. My husband and I are Catholic and it is not well. My God makes him well again and bring his happiness. To Mrs. F.R. for \$4. We help feed the poor children of the world, and is thanksgiving to God for His favors and to his His blessings for myself and all my family.

Find our how in annually with The Society for The Preparation of the Faith helps both you and the poor of the world. Send your request for our pamphlet an annuals, including the date of your birth, to Most Rev. Fulton J. Sheen, 348 Fifth Avenue, New York, New York 10001.

Get out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of The Society for The Preparation of the Faith, 348 Fifth Avenue, New York, N.Y. 10001. Or write: The Society for The Preparation of the Faith, 348 Fifth Avenue, New York, N.Y. 10001. Or write: The Society for The Preparation of the Faith, 348 Fifth Avenue, New York, N.Y. 10001.

# Beyond Dogma

By LEO J. TRESE

As we well know, we are due for some tremendous surprises when, after death, we open our eyes upon God. The truths of faith which we have learned from books and sermons will seem ridiculously inadequate expressions of the reality which will smite us then.

By study and by attentive listening we feel that we have learned much about the nature of God, of grace and of redemption. We have made our act of faith in these dogmas defined for us by the Church. We know that these dogmas are true. However, we have scarcely a glimmer of understanding of how true they are: the human mind and human vocabulary simply are incapable of exposing the actualities which our dogmas seek to express.

When we see God as He really is, the definition of God as "The self-existing, infinitely perfect spirit" will strike us as an utter absurdity. The catechism will seem like an infantile effort to describe the indescribable. Our first impulse will be to beg God, "Please, Lord, let me go back and tell people what You really are like."

All the years we've been talking about You, we've been saying nothing, God absolutely nothing. And God would be constrained to answer, "It would be quite useless, my child. What you now know cannot be put into words; and, if it could, no one would understand you."

This is not to say that our dogmas of faith are incorrect or capable of revision. That would be to fall into the heresy of Modernism, which holds that religious truth is relative, subject to evolution as man grows in scientific knowledge. No, our dogmas are absolutely true as they stand and very necessary for keeping us religiously "on course" and protecting us against gross error.

But, for all their factualness, dogmas simply cannot impart the experiential knowledge of the reality which underlies the dogmas. There is and must be an enormous gap between the verbal statement of the truth and the truth as it exists in its three-dimensional being.

A SIMPLE example will illustrate this. Webster's Dictionary defines color objectively as "A quality of visible phenomena, distinct from form and from light and shade." The dictionary defines color, subjectively, as "A sensation evoked as a response to the stimulation of the eye and its attached nervous mechanisms by radiant energy of certain wave lengths and intensities."

These definitions are precise expressions of the truth. Yet, if we were to quote them to a man born blind, we know that he would remain quite unmoved. If that same man were suddenly to receive his eyesight while standing in a field of wild flowers, facing a crim-

# Statement On Jews Not Dead

Newark, N.J. — (NC) — There is no danger that the proposed Vatican Council statement on the Jews can "be pushed out of sight and so sink into oblivion," in the opinion of a priest who worked on the document.

Magr. John M. Destreder, a consultant to the Secretariat for Promoting Christian Unity, said in an interview here that even if the statement as proposed does not return to the floor "it could not be forgotten."

Magr. Oesterreicher, a convert from Judaism, is director of Seton Hall University's Institute of Judaic-Christian Studies. He was answering questions about chapter four in the document, which the Council Fathers did not have an opportunity to vote on the acceptability of that chapter for discussion before the Council adjourned Dec. 4. The chapter deals with Christian-Jewish relationships.

Magr. Oesterreicher pointed out that the chapter had been introduced in the Council and therefore "the influence of its teaching will be felt far and wide."

However, he did say it is possible that chapter four "may have to give way in others that in the minds of their promoters are as urgent or even more urgent than this one."

"To say that this is possible is not to say that I expect it," he said. "On the contrary, I continue to hope that the decree will be brought again before the Fathers of the Council and overwhelmingly adopted."

Similarly, as we receive the supernatural power of vision which is called the Light of Glory, we shall be tempted to cry out to God, "Why didn't you tell me that You would be like this?" God would have to answer, "as you would answer the blind man, 'I tried to tell you, but of course you really could not understand without seeing.' Manifestly, this imagined dialogue with God is whimsical. In heaven, we shall be much too busy loving God to indulge in such talk."

TWO CONCLUSIONS emerge from what we have said. The first conclusion is that it is absurd for us to let ourselves be troubled by temptations against faith on the score that there are points in our religion which we cannot understand. God tells Who He is how could we hope really to understand?

The second conclusion is that no amount of book knowledge can bring us to a confrontation with God as He actually is. It is only in prayer that we can encounter God, that we can experience God. Without meditative prayer our knowledge of God must remain theoretical and our service of God perfunctory. In prayer, our apprehension of God as He is will be through a mirror, in an obscure manner, but even this much of a glimpse can be enough to transform our lives.

# 'Peace Corps' of Church

Bellevue, Okla. — (RNS) — A Nebraska volunteer in an Oklahoma orphanage serves as a kind of domestic Catholic Peace Corpsman. Loreta Helme of St. Helens, Neb., bathes two of her 17 young charges, aged three to eight, at St. Joseph's Orphanage, Bellevue, Okla. Miss Helme is one of 63 young people who have volunteered their services to act as a sort of Peace Corps in Church work. Volunteers teach catechism, run the orphanage, aid in Oklahoma hospitals, relieve priests and nuns of routine chores.

# LATEST DIVIDEND for Community Savers!



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White couples who participated in visits to home of Negro couples in October have overwhelmingly expressed willingness to reverse the roles and play host to Negroes.

This was reported by Father Edwin V. Sullivan, chairman of Seton Hall University's sociology department, which sponsored the home-visitation program in cooperation with five parishes.

Eighty-five of the 106 white participants answered a Seton Hall questionnaire on the program, and all said they are willing to receive Negroes in their homes.

Fifty-one said their attitudes toward Negroes were more favorable as a result of the visits. The other 34 said their attitudes had not changed because they had been favorable from before the program.

# New Tasks for Nuns Today

Police Reporter, Credit Expert

New York — (RNS) — A Catholic nun walks into a police precinct headquarters not too far from Columbia University. She exchanges small talk with the desk sergeant, then takes notes on crime and composition of the day. She's a reporter.

In Annapolis, Md., a Catholic nun, Maryknoll Sister, says she is studying "social leadership" at the Coody International Institute. In a year they will be fledgling experts in a new but growing mission activity. They will establish credit unions in Chile and Korea.

And at St. Louis University, a Maryknoll Sister prepares for her M.S. in nursing. Her thesis: "Change in attitudes During Pregnancy."

All this adds up to an indication of the variety of service provided by the Maryknoll Sisters, Catholic missionaries whose continuing education — before, during and after overseas mission service — can be summed up in their own words: "You name it — we study it."

Maryknoll Sisters are currently registered at Harvard, San Francisco University, and Columbia. In 23 universities and two hospitals spanning the U.S. and Hawaii, 634 of them are studying such diversified fields as anthropology, modern art, journalism, medicine, literature and history of the Far East, Oriental languages, social leadership, and clinical psychology. Maryknoll Sisters are medical students.

ready has performed unusual work in the field. Sister Grace Frances in 1959 won an appointment as a pre-doctoral research assistant on a radiation project supported by the Atomic Energy Commission.

The Maryknoll Sisters are in their 52nd year. The congregation was founded in 1912 by Mother Mary Joseph Rogers of Jamaica Plain, Mass., under the direction of the late Father (later Bishop) James A. Walsh of the Maryknoll Fathers, who were organized in the same year.

There are now 1,800 Maryknoll Sisters. They serve in five Asian countries; six Latin American nations; Hawaii, the Marshall and the Caroline in the Pacific; and Tanganyika in Africa. Their work in the U.S. is devoted to Chinese, Japanese, Negroes and Mexicans.

For Sister Maria Del Rey to study, newswriting would seem to be carrying coals to Newcastle — she has written several books, many magazine articles — but Maryknoll wants its journalists up-to-the-minute in modern methods, techniques.

In Cincinnati's Good Samaritan Hospital, Sister Mary is listed as serving her dietetics internship; she being taught to plan and carry out the feeding of large numbers of people. Meanwhile at Fontbonne College, St. Louis, one of Maryknoll's Negro nuns, Sister Mary Agnes, is working toward her B.S. in dietetics.

At St. Louis University, three Maryknollers are registered. Two are working toward their M.D.'s, a third is seeking her M.A. in hospital administration.

Harvard University currently has a student whose specialty is welfare. Sister Blanche Marie, working for her Ph.D. in anthropology, spent five months among the Mayan with doctors in the Yucatan peninsula, gathering material for her master's thesis.

Notre Dame this year has a student in chemistry who al-

# Catholics Gain In England

London — (NC) — The Catholic population of England and Wales rose by 101,000 during the past year, according to the official Catholic Directory for 1964.

The Catholic population is put at 3,827,000 compared with 3,726,000 last year.

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