

Laymen Aid In Council Preparation

James - (NC) - A lay audit 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 a list of questions - 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 schema on the lay apostolate but also schema 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 prayer 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 toll of free men of good will."

Nine to One For LBJ

Witnesses - (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.

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 with Soviet Russia, but as we look to Moscow, its red 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 nearby 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; Soviet agents - one admitted 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 me 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 pouring into the land. A recent broadcast from the Capital of Peking had given a pessimistic picture about Soviet plans.

Being in mission work, which keeps one in contact with the world, increased concern has also increased 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? Does 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 said. It is also a trial for us. It is a trial for those because they are without Christ; it is a trial for us to see whether we have Him in Christ. This time instead of asking you to make a sacrifice for the Holy Father and the pope, we ask 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 \$1.00 a paper boy, and this is part of my earnings... to A.S. for \$2.00 My husband and I are Catholics and it is not well. My God makes him well again and bring his happiness... to Mrs. F.R. for \$4.00 we help feed the poor children of the world; and in thanksgiving to God for His favors and to His Blessings for myself and all my family.

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

Put 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 Mrs. Theobald, Mrs. Rev. John J. Dunny, 80 Cassin Ave., Bayside, N.Y. 11360.

God's World

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 us 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-

son and purple sunset, he surely would cry out to us, "Why didn't you tell me that color would be like this!" 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 we 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 talks.

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 being 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 communion 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.

'Step' Rite For Baptism

Washington - (NC) - Maurice Cardinal Fulton has ordered that the baptismal rite for adults in the Parish archdiocese be administered in separate steps at varying time intervals.

The new diocesan law fixes the steps and the rules for carrying out the rite for adults. It is based on an experience gained through the experimental "adult catechumenate" Cardinal Fulton initiated in 1958, together with provisions of the 1982 decree of the Sacred Congregation of Rites in Rome allowing for seven distinct and separate steps in the administration of Baptism.

In explaining the new ordinance, Cardinal Fulton stressed the social nature of Baptism and urged Catholics to "become aware of their responsibilities toward prospective Catholics and newly baptized adults."

Home Visits Aid Harmony

South Orange, N.J. (NC) - 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 even before the program.

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.

Mgr. John M. Destree, chairman of 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."

Mgr. Oesterreicher, a convert from Judaism, is director of Seton Hall University's Institute of Judaic-Christian Studies. He was answering questions about a chapter four in the schema on ecumenism. Council Fathers did not have an opportunity to vote on the acceptability of that chapter for discussion before the Council adjourned Dec. 2. The chapter deals with Christian-Jewish relationships.

Mgr. 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 to 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."



'Peace Corps' of Church

Belknap, Okla. - (RNS) - A Nebraska volunteer in an Oklahoma orphanage serves as a kind of domestic Catholic Peace Corpsman. Loreita Helme of St. Helens, Neb., bathes two of her 17 young charges, aged three to eight, at St. Joseph's Orphanage, Belknap, Okla. Miss Helme is one of 68 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.

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Police Reporter, Credit Expert

New Tasks for Nuns Today

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 convictions of the day. She's a reporter.

In Annapolis, Md., Secretary Maryknoll runs from the U.S. study "social leadership" at the Coady 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 services 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. Sixty-four 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.

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 3,627,000 compared with 3,726,500 last year.

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