

From the Sanctuary to the Sidewalk

In this historic decade, the windows of the Church have been opened to let in the fresh air of ecumenism. And with Vatican II, the very doors, too, have been thrown wide. But an open door is only the first step. It can be the signal of sanctuary, welcoming. "Come in, you will be safe here." Or, an open door can be the signal for those within to step out into the sunlight and down the steps to the sidewalks of the world.

A sanctuary is a place of refuge situated in a hostile environment, which justifies its existence by bringing men into its premises in order to protect and nourish them. For centuries, this was what the Church considered herself to be, a kind of sacred vessel with saving resources not readily available to those beyond her visible circumference. But today, the Council that opened in a basilica ended in a public square. Never before has the Church so felt the need to know, to draw near, to understand, to penetrate, to serve the society in which she lives. Her sympathy is boundless; her attention is absorbed by human needs. All teaching is channeled in one direction—service of mankind. It is not enough, then, for us to sit back and applaud the accomplishments of Vatican II. We must study them, absorb them and make them a vital part of our thinking and acting. Each and every one of us must pass through the open door. It must be a personal decision, a total commitment. We have dwelt too long in the sanctuary.

How does one carry out this commitment? Love is proved by deeds, and the greatest proof of Christ's love for all mankind is His redemptive love which manifested itself in salvation and service. From all eternity, God willed all men to be saved and come to the knowledge of His truth. He sent His Son to be Mediator between Him and us. His humanity, united with the Divine Person, was the "conjoined" instrument of our salvation. Christ's deeds proved His love for humanity. There is no finer portrait of Christ's earthly mission to men than that which shows Him as our servant.

Each one of us also must become increasingly aware that we are here to serve. Only when we are serving the poor, the sick, the orphan, the homeless, do we most resemble Christ. Christ has no other hands but ours to bring His love and consolation to the vast expanse of needy, impoverished and underdeveloped peoples throughout the world. Thus, by a deeper understanding of our responsibility for the salvation of our brothers and by service to them in their needs, we prove our love. By translating that love into prayer, efforts, sacrifices and the witness of Christian life, the world about us will begin to perceive the authentic image of Christ, not in the safety of the sanctuary but rather on the challenging sidewalks of the world.

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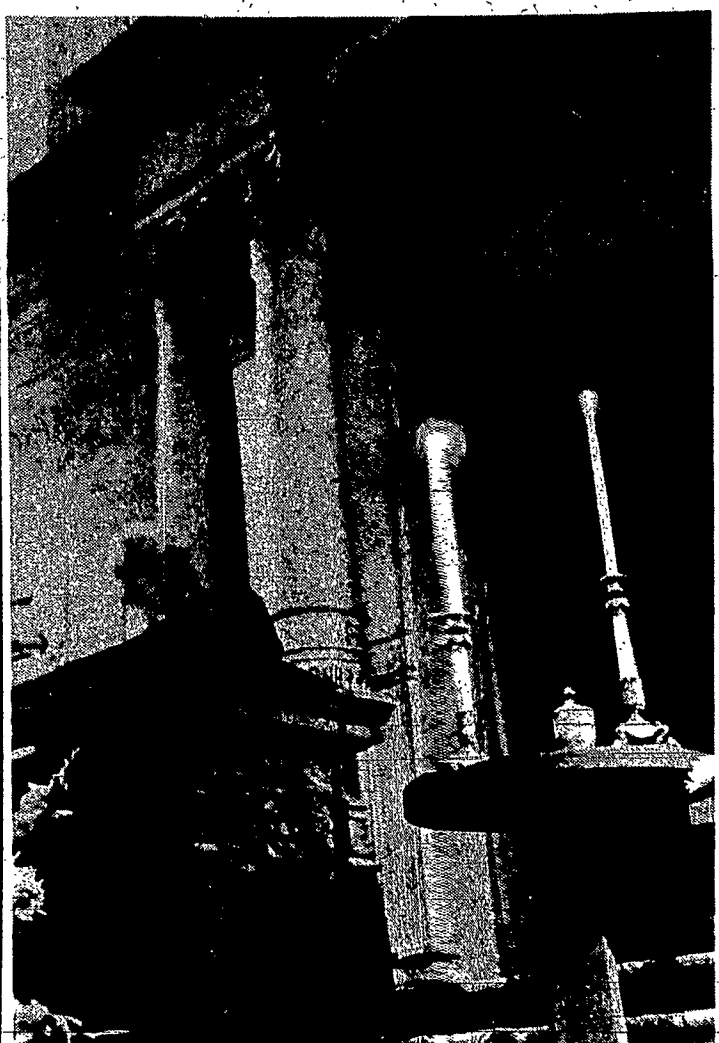
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House Backs Human Rights

Washington, D.C. — (RNS) — President Johnson's designation of 1968 as Human Rights Year is being used by some legislators to prod the Senate into approval of three human rights conventions which the U.S. has not yet ratified. This is the 20th anniversary of their drafting by the United Nations.

In a week of scant activity in Congress, considerable time was devoted to the issue—but principally in the House, which technically does not have anything to do with the matter. Treaty ratification is the province of the Senate.

Shortly after the first House session opened, Rep. Herbert Tenzler (D-N.Y.) introduced a resolution urging that the Sen-



Bishop In Jewish Pulpit

Oakland, Calif. — (RNS) — Bishop Floyd L. Begin of Oakland addresses the Temple Sinai congregation from the synagogue's pulpit. He was the first speaker to deliver the Albert Stern Memorial Lecture, established in honor of the late rabbi of the Jewish congregation. To the right of Bishop Begin is a table holding the Sabbath candles and the Kiddush cup with wine, both blessed during the service.

As Sub Teachers

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As a result of the exchange, the Dominican Sisters received leave to finish college work toward degrees and the teachers have become the only non-Catholics on the staffs of two parochial schools.

Sister Susan Emmet, who was replaced by Barbara Hart, a 23-year-old Lutheran, as seventh grade teacher in St. James School, North Miami, said the project "lets the children see that the school accepts people on the basis of the person and not religion."

Miss Hart said, "It's an experience more of us should have. We call each other Catholics and Protestants and forget that we're all Christians."

Barry College's Time-Out Program (TOP) also released Sister Mary Justine from her eighth-grade class at St. Mary's School, Fort Waldon Beach, to earn her degree in art. She was replaced by a 23-year-old Baptist, Pat Stubbs.

Both Protestant young women are graduates of Barry College, which launched the exchange program two years ago. In their jobs at the parochial schools, they receive the meager salary of a nun and a small supplement from the college.

Miss Stubbs said she took the job because "I felt that doing something for others was better than doing something just for myself."

When her high school coun-

Wings For The Spirit

The Cross in History

"Have you ever wondered why our world does not explode? Think of the gangsterism which holds great cities in an evil conspiracy. Think of the money, which disfigures business... think of the tissues of lies, black, white and gray, in which our speech is held... Faith in Christ has the astonishing answer, the only answer that offsets the vastness of the threat: God has not forsaken us, for He has shown us in Christ that it is His nature and work to enter redemptively the pain of the world that by sharing it, burying it, to redeem it. Thus, the Cross is at the center of history."—George A. Buttrick, God, Pain and Evil.

Everlasting Light

"As the flash of the volcano discloses for a few hours the elemental fires at the earth's center, so the light on Calvary was the bursting through historical conditions of the very nature of the Everlasting. There was a cross in the heart of God before there was one planted on a green hill on the side of Jerusalem."—C. S. Dinsmore

God's Good News

"There are so many persons in this world who cannot love themselves because they do not believe that anyone could possibly love them, let alone God himself. They need to know in their hearts that God loves them as they are, no matter how fallen they may be. God does not condone evil, but He always stands ready to forgive the sinner. This is the Good News of the Gospel."—The Rev. Edgar H. Forrest.

Christ's Burning Gaze

"Christ looks with utter love and complete graciousness upon the man who comes to Him. At the same time, His gaze burns right into the inner most part of that human existence. To encounter God in Christ's eyes of fire at death is the highest fulfillment of our capacity to love, and also the most fearful suffering our nature ever has to bear."—Ladislaus Boros, The Moment of Truth

Grace Like Death

"Grace cannot exercise in the soul its healing and elevating virtue without setting up simultaneously a strong counter-current, a resistance. We are not easily persuaded to give up ourselves; we behave like a drowning man who, dazed and paralyzed with fear, does not dare to jump off a sinking wreck... in sheer truth, Grace is a painful death, shot through with anguish; the death of the body affords but a pale image of it."—Peter Fransen, S.J., Divine Grace and Man

All Heart

"Not one word is said in the whole of the New Testament about our Lord's intellect; only always about His heart. The four gospels say not one syllable about our Lord's bodily appearance; nor one syllable about the talents and the endowments of His mind. Neither the strength of His understanding, nor the tenacity of His memory, nor the brilliancy of His imagination, nor the eloquence of His speech—not one of all these things is ever referred to; only the meekness, and the lowliness, and the tenderness of His heart."—Alexander Whyte

The Spirit and The Shell

"The real question is not whether we can abolish organized religion and make do on our own. We can't. What we need to ask is how we can prevent the organization crushing the spirit, the shell existing without the spark. We find in the gospels that Jesus never suggested the abolition of the organized religion of his own day. He accepted the shell and brought to it the spark... He had no desire to destroy the structure of religion as he found it. 'I am not come to destroy,' he said, but to fulfill."—David H. C. Read, Unorganized Religion

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Protestants Help Nuns Get Degrees

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