

Harvard Debate On School Aid

Boston — (NC) — "Government can not lawfully give direct aid to religious education," a leading advocate of absolute Church-State separation said in a debate here. But the Church is not seeking direct aid to religious education, only indirect aid to it. "It is for non-religious parts of its school program," a Catholic spokesman to the U.S. Congress answered.

Tom Feller, counsel for the American Jewish Congress, New York, conceded in a debate that the government may constitute a future date, I think it would indirectly aid religious schools by other programs. "Indirectly and as a by-product of other programs."

Feller debated William B. Ball, general counsel of the Pennsylvania Catholic Welfare Committee, Harrisburg, on the subject: "Resolved: That Federal Aid Be Made Available to Church-Related Schools."

THE DEBATE was held at part of the 1963 Advance Ad- ministrative Institute, a seminar for school administrators at Harvard University.

Keating Asks Teacher Aid Equality

Washington — (NC) — Sen. Kenneth B. Keating of New York has asked the Senate education subcommittee to revise a major federal aid program so private school personnel will get equal treatment under it.

In a statement submitted to the subcommittee Monday, July 15, the Senator was critical of language, counseling and guidance institutes operated under the 1958 National Defense Education Act.

He noted that these federal institutes give stipends to public school teachers who attend them, but do not give a similar living expense to teachers from parochial and other private schools.

Keating said this inequity has kept private school teachers from the institutes which he called "visit to programs in our elementary and secondary schools."

Teachers from private schools, he said, "are in effect prevented from taking the courses because they are not completely self-supporting during the period of study."

Of the 21,000 teachers who have taken the courses since they began in 1959, he said, less than five per cent is made up of teachers from private schools.

Ignoring of potential talent is harmful, not only to these teachers and their 5.5 million students, but eventually to the entire nation, he said.

Noted Author, Fr. Vann Dies

Newcastle, England — (NC) — Father Gerald Vann, O.P., internationally known theologian and author, died at the Dominican priory here (July 14). He was 56 years old.

The Dominican priest was in great demand as lecturer all over the English-speaking world. He was a frequent visitor to the United States, and spoke many times on "The Catholic Hour," the National Council of Catholic Men's weekly program over NBC radio. He served as a visiting professor at the Catholic University of America in Washington in 1960 and again in 1962.

Born in Kent in August 1906, Father Vann received his early training at the Dominican priory where he graduated, received his theology degree from the Angelicum University in Rome, and then returned to England for further work in political science and philosophy at Oxford.

New Role For Monk

Niederaltach, — (NC) — Father Thomas Sartory, leading Catholic figure in the ecumenical movement in Germany, has withdrawn from Niederaltach Benedictine abbey to become a secular priest.

He also relinquishes his post as editor of *Uta Sancta*, Niederaltach periodical devoted to exploring the way to Christian unity. There was no immediate information available concerning the reasons for his resignation.

Our gaze upon God with the intention of communing with Him, then no number of distractions can invalidate our prayer. Inevitably there will be times when the mind is especially preoccupied. We may have to peek at God by fits and starts, as we might watch a TV program when people are walking back and forth in front of the screen.

It may be that at the end of ten or fifteen minutes of prayer we can only say, "Dear God, I haven't a thing to offer you except a lot of distractions." Let us say it, then. God will accept the offering with as much loving pleasure as if we had held Him in sight all the time. Amid the tornado of our distractions, God still was there in the calm heart of the whirlwind.

Fortunately, we know that prayer is not always such a struggle. If we have prayed regularly and with perseverance, there have been some wonderful moments when we have felt the intimate nearness of God. We have found new courage and strength. We have gained new insight. We have seen ourselves more clearly through God's eyes. We have discerned the direction in which we should walk.

It is worth a dozen distracted prayers to experience one such clear-eyed vision as this.



Mass Recalls Ancient Glory

Antakya, Turkey — (RNS) — Latin and Eastern Rite prelates from Syria and Lebanon are among those shown here attending a Mass at St. Peter's church in this small Turkish town, formerly a possession of Syria and once the mighty city of Antioch. It was here that the followers of Christ were first called Christians. Occasion for the Mass was the Feast of St. Peter and Paul, celebrated shortly after the election of Pope Paul VI. St. Peter came to Antioch, probably about the year 44, after St. Paul and his companions had made the city a thriving center of missionary work. Among those who attended the Mass was Pierre Michel, noted West Turkish Catholic leader, who recalled the history of the early Christian community and called on the nations of the world to live in peace and harmony. Built in a cave, and one of the earliest Christian shrines, St. Peter's church was restored by the Turkish government in 1962.

No Time to Pray

By REV. LEO TRESE

We have to pray. It is an obligation that we cannot escape. It is not only that we as creatures owe obedience to our Creator. We do. But, even more essentially, it is by prayer that we maintain our union with God and keep our soul open to the flow of His grace.

Prayer is as vital to our spiritual life as his air hose is to the physical life of the deep sea diver.

Nobody can say exactly when and how much we ought to pray. Certainly no day should begin without offering the day to God, and no day should end without thanking God for the graces of the day and begging His forgiveness for the sins of the day. Between these fixed points, our own spiritual needs and our own generosity towards God will help to establish our prayer schedule.

It would be utter nonsense for anyone to say, "I haven't time to pray." This is a matter of life or death.

Time must be made for prayer, even if the daily paper must be neglected, or TV, or social activities, or recreation. We never say, "I haven't time to eat." We know that we have to eat if we wish to continue living — and so we do.

It is important, also, to build a habit around our prayer time to protect it against trespass. We do this for our meal times. The dinner hour is kept as sacred as we possibly can make it. "No, not then," we say, "that's our dinner hour." When schedules grow tight, prayer never should be the first thing sacrificed.

Happily, most Catholics are alert to the importance of prayer. "I have not time to pray," is not heard nearly as often as the complaint, "I just can't keep my mind on my prayers. I have so many distractions." To voice such a complaint is merely to confess that we are human. The mind is more of a mischievous wanderer than is a child of four. Sometimes, talking to God in prayer is like trying to talk to a friend on the phone when there are two or three small children in the room.

We have to remind ourselves that unwanted distractions do not destroy the effectiveness of prayer. Once we have settled ourselves to pray and have fixed

our gaze upon God with the intention of communing with Him, then no number of distractions can invalidate our prayer. Inevitably there will be times when the mind is especially preoccupied. We may have to peek at God by fits and starts, as we might watch a TV program when people are walking back and forth in front of the screen.

It may be that at the end of ten or fifteen minutes of prayer we can only say, "Dear God, I haven't a thing to offer you except a lot of distractions." Let us say it, then. God will accept the offering with as much loving pleasure as if we had held Him in sight all the time. Amid the tornado of our distractions, God still was there in the calm heart of the whirlwind.

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Prelates Offer Peace Role

Savannah, — (NC) — Twenty-four clergymen, including Catholic, Methodist and Protestant Episcopal bishops, have offered their help in solving Savannah's racial problems.

The offer came July 18 from the clergymen during a truce in Negro demonstrations which had led to rioting and shooting.

Mgr. John D. Toomey, pastor of St. James Catholic church, was instrumental in arranging the truce. He met with leaders of the Negro protests, appealing for time to organize business and others to work out a solution.

In the statement issued by the white clergymen, including Bishop Thomas J. McDonough of Savannah, racial conditions in the city were described as critical.



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