

# Inter-Church Bible Study For Children

COLUMBUS (NC)—Catholic and Protestant churches in this city's east side have joined hands in a religious, educational and recreational program including inter-religious Bible schools.

The Bible schools are being conducted by Catholic, Lutheran, Methodist and Presbyterian representatives for children of the neighborhood.

Father James Kraus, Catholic coordinator for the project, said the schools will teach "Bible history of salvation, ecumenical in spirit." They are to be two weeks long, conducted on week-day mornings.

THREE SCHOOLS will be conducted on each of two areas.

Activity of one interfaith group is centered in the area served by St. John the Evangelist Catholic church and First English Lutheran church.

It is being directed by St. John's assistant Father William Johnson and First English Lutheran assistant pastor Milo Billman.

# Unity Survives, Jesuit States

Boston—(RNS)—A Jesuit priest declared here that a clear manifestation of the "indispensable first step" toward overcoming the "real disunity" which impedes "our understanding of the nature of Christ's Church."

He stressed that the "Church Ecumenical" must erase an image of Christians living in "strife and division" rather than "unity and love."

"He said the Church must do two things to be called ecumenical. It must find ways of giving visible form to the unity which survives between the Christian Churches, and it must, on that basis, labor to overcome the disunity which remains."

Father Daniel J. O'Hanlon, S.J., of Alma College, Los Gatos, Calif., spoke here at the National Workshop on Christian Unity. Some 200 churchmen and laymen participated in the four-day sessions.

"If we are ever to restore the unity for which Christ prayed," the priest asked, is not the only honest and realistic way to begin with what al-

ready united us and work from this common ground to recover lost bonds of unity?

"If we fear to venture on such an enterprise, may this not be a tacit admission that there is something fragile about our Catholic faith which exposure to open exchange would shatter? Would we not be like certain animals who for lack of skeletons, have to be enclosed in shells?"

The Jesuit stressed that a "narrow unit" which does not look beyond "the visible boundaries of the Catholic Church" and "is disquieted that clear action of the spirit of Christ outside itself is a caricature of Christian unity." We warned that to look upon the Catholic Church as "a private club" rather than "an open community of love" would be "a sense of loyalty gone wrong."

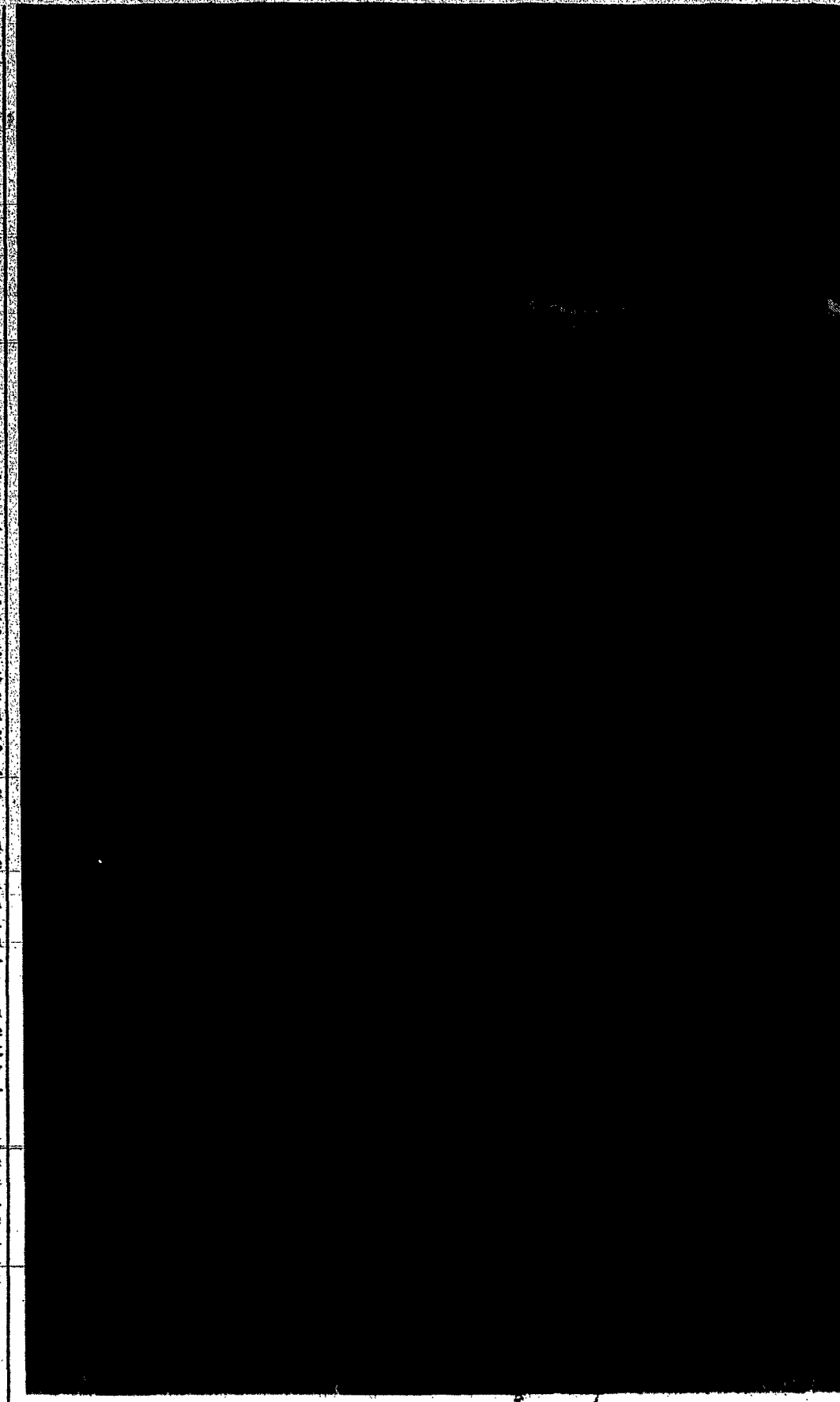
He added: "The same human weaknesses which perverts the beautiful virtue of patriotism into the corporate pride and belligerence of chauvinism and jingoism can turn the Church into an unrepentant closed community.

"The corporate conversion and openness which the Decree on Ecumenism asks us is not at all easy, since we can so easily make the opposite look like virtuous loyalty."

Father O'Hanlon noted that "indifferentism" is one of the many dangers to which the Church is exposed at all times. But, he said, "in our time the most dangerous indifferentism of all is quite a different kind, an indifference to the scandal of Christendom divided."

## Encounter For Laymen

St. Peter, Minn.—(NC)—An "ecumenical encounter" for Catholic and Protestant laymen will be held Aug. 28 and 29 at Luther-affiliated Gustavus Adolphus College here. Speakers will include Father Colman J. Barry, O.S.B., president of St. John's University, Collegeville, Minn., and Dr. Colin W. Williams, executive director of the Department of Parish and Community Life of the National Council of Churches, New York.



## Carmelites Study Aggioramento

St. Louis—(RNS)—Joseph Cardinal Ritter, Archbishop of St. Louis, distributes Holy Communion to one of some 100 cloistered Carmelite nuns who attended a special Institute on how the Church's aggioramento will affect members of the order. Cardinal Ritter celebrated Mass for the nuns who represented 65 Carmelite convents in this country. For some of the Sisters at the meeting in St. Louis, it marked the first time that they had been out of their convents and met a priest. In cloistered convents, the nuns receive Communion from a priest through a small opening in the chapel enclosure.

### DECONCILIATION WITH YOUR BROTHER

GO FIRST AND SEEK

Text and drawing from theme of Gospel, Fifth Sunday after Pentecost.

## GOD LOVE YOU

Most Reverend  
Fulton J. Sheen

What is the peculiar psychology in man which makes him more attached to his wealth as he gets closer to his death? So many behave like soldiers in an army preparing for war rather than those preparing to leave the battlefield after victory. They drag all the "impediments" (the old word for baggage which impeded a journey) instead of leaving behind the surplus which is no longer needed. The Sacrament of Confirmation is a preparation for the battle of Christian life, but the Sacrament of Extreme Unction (Last Anointing) is for the surcease of that battle.

Can it be that our fear of death in the modern world is less concerned with our individual end than with our collective end? Has not the nuclear bomb made us think of wholesale destruction rather than of a personal departure? But if one looks at things aright, does not each individual's personal life begin, not with his birth, but with his death? It is not the arrow in flight that interests the archer as much as whether it strikes the target. What happens at death is the final "What then?" This question can be asked of a boy when he quits high school or college or is married, but the last "What then?" determines eternity.

Here are some important considerations for any one who has reached the middle of life: Are there any sins for which I should do penance? Have I been loyal to my faith that I have no need of making up for my lack of it by bringing others the faith after my death? How shall I recognize Christ on the day of my death unless, during life, I met Him where He lives anonymously in the poor, the sick and the hungry? Will He say to me then "I was hungry, thirsty, sick, and you gave..." or "I was a stranger and you did not give..." Why do I allow stocks and bonds to pile up in my vault, accumulating interest and adding to my responsibility, if it makes me like the rich man in the Gospel who dined well every day while ignoring Lazarus at his gate? Shall I give my wealth to those who will make more investments? Do I want those who receive it to increase it, exchanging my hard-earned money for new Wall Street investments?

There are two ways to avoid this. The first is to make a Will, leaving everything to the Holy Father who will give all of it to the poor of the world and the Missions within the year of your death. The other way is to take out an Annuity, receive an income while you live (reduce your taxes), and at your death the remainder goes to the Holy Father to be spent that year. This is the great advantage of giving to The Society for the Propagation of the Faith, the middle man for the Holy Father who gives it to the poor. For more information write to me at 266 Fifth Avenue, New York, 10001, N.Y. God Love You!

GOD LOVE YOU to Mr. and Mrs. G.S. for \$20 "We promised that if we made over \$500 on the sale of our car we would send this to you." To the D.V.W. family for \$10 "Please accept this little gift for the poor—at times like this I wish we were millionaires." To D.B.L. for \$800 "I am a non-Catholic but I know that the job you are doing needs the help of everyone."

Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 266 Fifth Avenue, New York, N.Y. 10001, or to your Diocesan Director, Rev. John F. Duffy, 50 Chestnut Street, Rochester, New York 14604.

## Our Ancestors in Faith Were Jews

River Forest, Ill.—(NC)—Many Catholics are indifferent to modern problems because greater educational emphasis has been placed on the Greco-Roman heritage of the Church than on its Hebraic antecedents, an author and editor said here.

Phillip Scharper, editor of Sheed and Ward, Inc., said students think of Catholic education "as a process whereby they

would be enabled to know their religion," rather than as a way to become "committed to Christ."

"The modern layman," he said, "must be helped to understand his Christian vocation in a Semitic framework."

Scharper, a former editor of Commonweal and a columnist for the Critic magazine, spoke

## To Restore Unity

### Who Has to Return?

Denver—(NC)—Two theologians challenged Protestants who view the Catholic effort toward Christian unity only as a new version of the same old "Won't You Come Home" tune.

Dr. Robert McAfee Brown, Presbyterian scholar, and Father Daniel O'Hanlon, S.J., agreed that the fact no longer fit the tune—or that, at least, the title of the tune should be changed to "Won't Everyone Come."

In a discussion on the theology of ecumenism which highlighted a session of the 20th annual Catholic Theological Society of America convention here, Dr. Brown, religion professor at Stanford University, and Father O'Hanlon, theology

professor at Alma College, Los Gatos, Calif., underscored that the proper use of the word "return" should be used in ecumenical discussions.

Father O'Hanlon emphasized that the word "return" should be used in the Biblical sense of "conversion," submitting to some demand of God. This has been neglected sorely, he said. The word "return" involves duties for Catholics as well as for Protestants, he added.

"Catholics," he declared, "need to return to many demands of Christ and they can learn much in this return from Protestants."

Father O'Hanlon said among the demands are:

- A deeper appreciation for the Scriptures.
- A sense of freedom of the sons of God.
- An appreciation of the presence of Christ in the midst of those gathered in His name.
- A notion of authority more faithful to the Gospel.

"Still we are returning to many things we have neglected," Father O'Hanlon said. "We are in all honesty implicitly inviting Protestants and the Orthodox to return in some fashion to that visible venture of unity which is the Bishop of Rome."

Dr. Brown said each group "must move toward the other, but at a certain risk—the risk that from the encounter neither will emerge exactly as it was before."

## Carmelites' Novena To End At Feast Mass

Solemn closing of the Disincarnated Carmelite Sisters Novena in honor of the Feast of Our Lady of Mt. Carmel will be observed at the Carmelite public chapel, 1931 West Jefferson Road, Friday, July 16 at 9 a.m.

Novena prayers are being recited after the 6:45 a.m. Mass weekdays. On Sunday, Mass will be celebrated at 8 a.m. and Benediction is scheduled for 9 p.m.

Rt. Rev. Msgr. Wilfred Craugh, F.A. will celebrate the Solemn Mass on Friday. Sisters of Mercy will sing the responses. Mass on the Feast Day will also be celebrated at 6:45 a.m.

A Plenary Indulgence may be obtained at each visit... to the chapel from noon, July 15 to 6 p.m., July 16, under the usual conditions.

## Sukarno Picks Jesuit Adviser

Djakarta—(NC)—Indonesia's President Sukarno chose a Jesuit priest to be a member of his supreme council.

He is Father Nicholas Drijjarkara, dean of the Jesuit Fathers' Teachers' College at Sanata Dharma University in central Java.

The supreme council is a consultative body chosen directly by the Indonesian president. There is one other Catholic on the council, Ignatius J. Kasimo, a politician and founder of the Indonesian Catholic Party.

Medical Nuns—Philadelphia—(NC)—Sister Miriam Hoover has been appointed provincial of the American Province of Medical Mission Sisters. She succeeds Mother M. Benedict Young.

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THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

To convert the 25,000 non-Catholics in Cheliamkonan, south India, Father Thomas Vileyil must build a parish church. "If only we can have a church of our own, hundreds, then thousands, will come to be baptized," he says. "You are struck by what you see. For 28 years in this shimmering, turbulent city, native Sisters have taught grownups as well as children how to read and write, to be useful, how to save their souls. "Need all this be wasted?" Father Thomas asks. "The church he needs can be built for as little as \$3,800. "But to collect \$3,800 here is impossible," he says. "The average family's income is less than \$2 a week!" ... You feel you must help this extraordinary missionary. He can begin to build his church next month if you (and other readers) will send him right now as much as you can (\$100, \$75, \$50, \$20, \$10, \$5, \$2, \$1)—or perhaps this is the church you will build all by yourself in your loved ones' memory, to honor your favorite saint? If you write to us today, Father Thomas can have his church by mail!

Servicemen in Korea last month gave \$983 for the blind. . . . Thanking God you can read this! The blind youngsters at the Pontifical Mission Center in Gaza need food, clothing, medical help. \$11 will buy lunch for one year for a blind boy under 12.

When you tell us (now and in your last will) to use your gifts "where they're needed most," you enable the Holy Father to take care of mission emergencies promptly. Your gifts may buy blankets (\$2 each) for flood-victims; medicines for lepers; food for refugees (\$10 feeds a family for a month), and so forth. Stringless gifts are a Godsend.

Deaf-mute Noah Dabash, 10 years old, is one of the 47 deaf-mute youngsters Father Ronald Roberts is teaching to talk in the mountains near Beirut, Lebanon. \$10 a month pays Noah's expenses. Will you "adopt" him? Father Roberts will send you Noah's picture.

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## Never Too Early To Teach a Child

Hong Kong—(NC)—Boys and girls from 9 to 12 in Red China are being trained to kill, according to recent reports of the New China News Agency.

"A lively demonstration of their skill in shooting and bayonet charging" was provided by more than 300 primary school children in Changsha, capital of the Hunan province, in a military meeting held there last month. (May) to "make the children understand national defense and develop their revolutionary spirit," it said.

## Klan Sues For Damages

Birmingham—(RNS)—The Ku Klux Klan is seeking \$1 million in damages from the National Conference of Christians and Jews and others for statements made at a NCCJ meeting and which the Klan alleges damaged its "good name, credit and reputation."

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