

Seminaries Said Key in Unity Hopes

Chicago — (RNS) — Two noted Protestant and Catholic ecumenical figures stated here that future strengthening of the effort toward Christian unity is dependent in large measure on increase interreligious dialogue and study at the seminary level.

Addressing an institute which for the first time nationally brought together Protestant and Catholic professors from theological faculties to discuss the implications of the ecumenical age for theological education were Dr. Martin E. Marty, associate professor at the University of Chicago Divinity School and Father John Courtney Murray, S.J., of Woodstock (Md.) College.

The institute, attended by some 75 faculty members from over 40 seminaries, was sponsored by the Chicago Divinity School and Loyola University in cooperation with the National Conference of Christians and Jews.

In calling the institute, the sponsors stated that such a gathering was needed since "the history of the church in the United States may well be determined by what developments take place in our seminaries during the next generation."

Dr. Marty, who also is an associate editor of The Christian Century, ecumenical weekly, saw the possibility that with acceleration of seminary involvement in the Christian unity dialogue, the current age may "give birth to forms that have not yet been anticipated."

He suggested that ecumenical

progress in theological education may involve the union, merger or federation of seminaries and divinity schools of various religious heritages.

Father Murray, known as the foremost Catholic authority on church-state relations, joined Dr. Marty in calling for a new look at Christian theology and development of a "theology of ecumenism."

The Catholic theologian stated that while the ecumenical movement has revealed a surprisingly large consensus among Protestants and Catholics in biblical scholarship, there remains a need for much deeper discussion of theological presuppositions as they have affected the development of various dogmas.

Many of the churches taking part in the ecumenical encounter today, he said, still do not agree on the meaning of such basic assumptions as the opening words of the creed: "I believe"

Father Murray proposed that ecumenical theologians concentrate on "the problem of the Word of God, and the crucial question of what happens in the passage of the Word of God to the word of the church."

As he reviewed Protestant-Catholic relations over the years in detail, Father Murray emphasized that Catholics no longer have an option over participation in the ecumenical movement.

"It is a duty," he declared, "spelled out in the recently promulgated schema on 'Ecumenism.'"

In a detailed discussion of seminary involvement in the ecumenical movement, Dr. Marty stated that it is possible that "universities, accrediting agencies, church bodies or boards, with whose destinies theological educators' own are interlocked... are often unconsciously enslaved by the recent past."

Suggesting that American seminaries of different churches, established mainly in the 19th Century, have become

"condemned sites," the Protestant theologian said that the denominationally defensive forms produced in that era "should be called into question now."

"Christians today are actually closer to the problems, possibilities and precedents of details of earlier centuries," he said, "than they are of details which belong to the century immediately preceding our own."

"Ecumenical theologians remind us of this constantly; it is not likely that theological educators will make much progress in an ecumenical age if they take all their precedents from and do all their minor adapting on the basis of inheritances from that immediate past."

"Can the institutions which were efficient instruments for anti-ecumenism and pluralism adapt and be instruments for the ecumenical age and the pluralist society?" he asked.

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Laymen Boost Convert Totals

San Francisco — (RNS) — Graduates of the Institute of Lay Theology have proved so apt in making converts and re-motivating lax Roman Catholics that the number of student theologians will be increased in coming years, said Father Eugene Zimmers, S.J., founder.

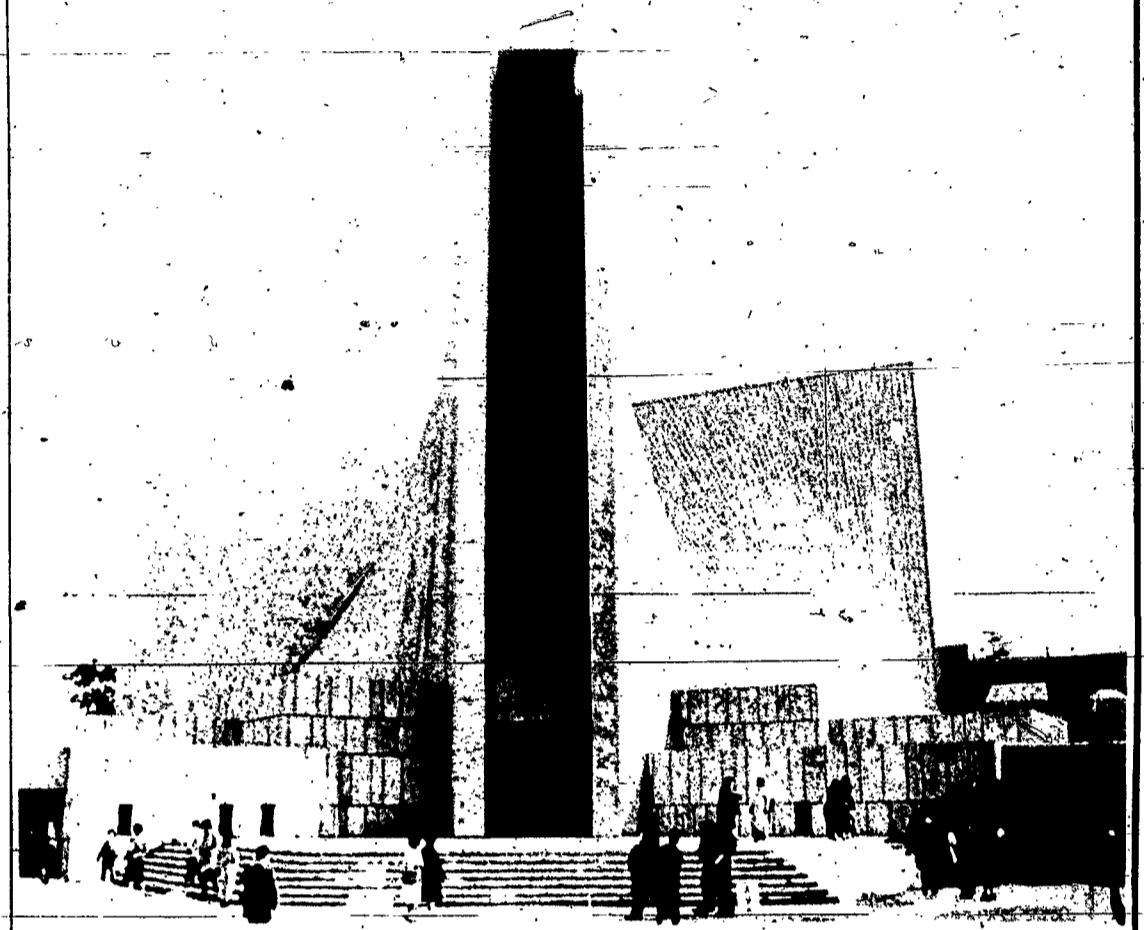
The Institute trains qualified Catholic laymen in a one-year course to conduct inquiry classes in parishes on a salaried basis.

"Counting Baptism and returns to the sacraments, the average efficiency of our directors was high," said Father Zimmers, in a report on the Institute's first three and a half years.

"Approximately one of every four who completed the series of lectures was converted or returned to the faith," he said. "However, 'our gray zone' as we call the lapsed Catholics, did not show satisfactory results and pastors tell me that all of us, priests and laity, must recognize the challenge that faces the Church in this area."

The ILT has 47 men in the field, serving 67 parishes in 15 dioceses in the U.S. Father Zimmer said 16 more men would be graduated next June. The increase will mean an additional five men in the 1966 class and four in the 1967 class.

They have conducted 271 inquiry forums for 14,256 persons since starting in 1960.



New Tokyo Cathedral

Tokyo — (RNS) — This ultra-modern Cathedral of the Immaculate Conception was dedicated by Peter Tatsuo Cardinal Doi, Archbishop of Tokyo, to replace the archdiocese's church destroyed by fire in 1945. The \$1.7 million structure is characterized by four steep concrete roofs which also serve as walls, covering the entire sides. The four roofs meet in the center in the shape of a cross more than 100 feet from the ground. Seating capacity of the nave is about 600 worshippers, with standing room for 2,000. Attending the ceremonies were thousands of faithful, Japanese government and business leaders and members of the foreign diplomatic corps.

God's World

Wasted Moments

By REV. LEO J. TRESE

A farmer plowed his field. He disked the field. He fertilized the field. He planted the field to corn. Then he moved on to other tasks as he waited for the harvest.

Unknown to the farmer, however, the seed corn had exposed to radiation. The germ of life was dead within it. The seed rotted in the ground.

When it became evident that there would be no harvest, the farmer's disappointment was bitter. "All that work gone for nothing," he grieved, "all for nothing!"

The wasted labor of the farmer in this little parable is pitiable enough. Yet, it is only a dim figure of the squandered efforts of the person who lives his life, or any part of it, cut off from God by grievous sin.

"Without Me you can do nothing," Jesus has said. His meaning is plain. Unless we are united with Jesus in faith and in love, nothing that we do has any significance as far as God is concerned. A day which is spent apart from God might as well have been given to sleep.

Even the "good" actions which we do at such a time go unrewarded by God. We may give an alms, we may help a neighbor, we even may say a prayer (unless it be a prayer of repentant love) and not one bit of it counts for eternity. It cannot count, because the line of communication between God and man, which is love, has been severed.

This is one of the great tragedies of life — that so many people should be living respectable lives, yet be sowing their field with dead seed from which there can be no harvest. These are the persons whose virtue remains on the natural level. They are honest and fruitful and chaste and neighborly, not to please God but to please themselves. They feel that they owe it to themselves as human beings to be decent and upright persons.

They are right, up to that point. But they do not go the one step further and see their goodness as something which they owe to God even more than to themselves.

Their natural virtue does have a value. It keeps their spiritual faculties from becoming completely atrophied and makes more hopeful their eventual acceptance of God's grace. Until then, however, their virtue is of this world only.

BY BAPTISM we have been elevated to a supernatural level of being. We are sharers in God's own life. We no longer have the right to do anything, however noble, solely for our own satisfaction, or solely for

humanitarian motives. All that we do, even such a homely act as blowing our nose, must be done in union with Christ, must be His activity as well as our own.

This is what it means to live a supernatural life — to be united with Jesus by grace, and in Him and with Him to live for God. Under these circumstances our commonest deeds, such as washing a diaper or washing the car, have an eternal value. They add to our merit in heaven and win new grace for us here and now.

It is not humanly possible, of course, to make a specific offering to God of each individual bit of activity. However, such moment-to-moment dedications of self are not necessary. It is enough that we have the habitual intention to direct all that we do to God.

The intention does need renewal, of course, if it is to be vivid and strong. This is why we begin our day with an offering of the day to God. The words do not matter but the meaning is, "All that I do, say, think, and suffer today, I want to do, say, think, and suffer for You, my God." It will help to keep our day more sharply in focus, if, at one or the other times during the day, we can pause long enough to repeat, "All for You, God!"

Whether we like it or not, we have to live, work, recreate, eat, drink, sleep and suffer. It would be the most woeful waste to do all this and have it count for nothing at the end. It need not be so if we make sure that it is living seed which we are planting.

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Cash on Hand and due from Banks and Trust Companies	\$ 384,319.96	Amount due Depositors	\$ 9,877,412.47
U. S. Government Investments	707,796.87	Mortgage Deposits	85,414.23
Municipal Bonds	466,453.71	Due Club Accounts	2,240.25
Corporate Bonds	334,014.50	Other Liabilities	16,275.82
Corporate Stocks	362,496.43	Surplus, Reserves and Undivided Profits	1,003,480.05
Other Investments	131,275.49		
Bonds and Mortgages	8,518,934.84		
Interest due and Accrued	47,935.65		
Banking, House, Furniture & Fixtures	31,597.37		
	\$10,984,822.82		\$10,984,822.82

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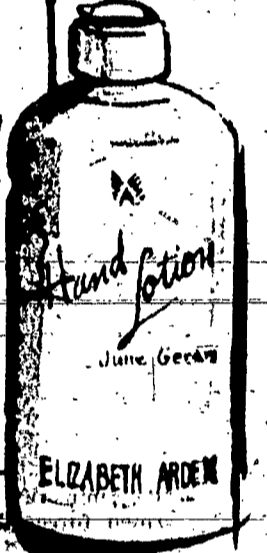
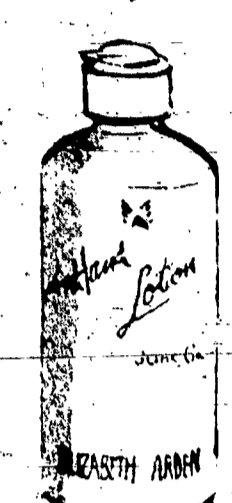
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