



### World Council Committee

Windsor, England — (RNS) — Presiding at a session of the World Council of Churches' 14-member Executive Committee is Dr. Franklin Clark Fry of New York, chairman, who also heads the WCC's policy-making Central Committee. Shown around the table, from second left are: Dr. Martin Niemöller of Germany; a WCC co-president; Dr. Ernest A. Payne of Great Britain, vice-chairman of the Executive Committee; Dr. Fry, who is also president of the Lutheran Church in America; Dr. Eugene Carson Blake, WCC general secretary; Dr. J. Russell Chandran of India; and Anglican Archbishop Arthur Michael Ramsey of Canterbury, WCC co-president. The Executive Committee, which met recently in Windsor, England, represents the World Council's 223 member Protestant, Anglican and Ortho-

(Continued from previous page) Catholic Church? It was over this that both sides waged relentless war during the generations that followed.

One can sympathize with the convictions of both armies. But one can only regret that they often waged their Christian debate in most un-Christian terms. Non-association led to ignorance of one another's views; ignorance encouraged caricatures of each other's beliefs; caricatures prompted false judgments and hatreds. For as the old Arab proverb says: "Man hates only that of which he is ignorant."

But Christians on either side had not forgotten that Christ had prayed "that all be one." After the mid-seventeenth century, when the attempt at military solutions had failed, and given way to an armed co-existence, a few conciliators of wider views tried to find paths to Christian reunion. Protestant churchmen took the initiative;

men like Daniel Jablonski of the Bohemian Brethren (1600-1741), Gottfried von Leibniz, the German philosopher (1646-1716), and William Wake, Archbishop of Canterbury (1667-1707). Catholic counterparts played a lesser role: Jacques Benigne Bossuet, the Bishop of Meaux (1627-1704), and the Franciscan, Christoph Royas de Spinoia (1626-1695). Their programs varied, and all were abortive. But they deserve credit for sincerely trying.

#### Pioneers for Unity

The nineteenth century witnessed a growing interest in reunion. In America, Alexander Campbell, (1788-1866) advocated Protestant reunion, and there were new partial reunions between Eastern Rite Christians and Roman Catholics. The Catholic German theologian, Johann Adam Moehler (1796-1838), upheld the ideal of total reunion. In 1893, the American Lutheran scholar, Philip Schaff (1819-

1893), addressing the World Parliament of Religions at Chicago, advocated a confederation of churches. In 1889, a Russian Orthodox thinker, Vladimir Soloviev (1853-1900), proposed his truly ecumenical vision of a reconciliation of Eastern, Roman and Protestant churches into a unity that would conserve the noblest traits of all three.

But it was the present century that gave birth to the Ecumenical Movement. The modern call to Christian union was voiced in 1910 at the World Missionary Conference, a Protestant interdenominational meeting held at Edinburgh. The immediate aim of this Conference was to allay further conflict between Protestant missionary agencies. But out of it sprang two instruments of still wider unity. The Life and Work Movement sought to achieve worldwide Christian cooperation in the service of mankind. The Faith and Order Movement aimed more directly at the corporate union of Christendom.

After two decades of expanding influence, Life and Work merged in 1948 to form the World Council of Churches; and in 1961 the World Council welcomed into its association the International Missionary Council, the third organization that had arisen out of the Edinburgh Missionary Conference in 1910.

In the formative years of these ecumenical enterprises, their Protestant directors had invited the participation of the Orthodox and Roman Catholic churches; for they knew that ultimate reunion must embrace all three major segments of Christianity. A number of Orthodox representatives agreed to take part. Their engagement increased along the line, and by their loyal dissent as much as by their cooperation they

helped to broaden the horizons of their fellow-participants.

#### Papal Caution

An early approach was also made to Pope Benedict XV and Pope Pius XI. While they showed an interest in the project, they declined to permit Catholics to participate actively.

The ecumenical leaders were understandably disappointed by the response of these two popes. In retrospect, however, the papal attitude seems less puzzling. In the 1920's the Movement had not yet arrived at a clear concept of its own identity and specific aims. Only in 1950 did the Central Committee of the W.C.C. speak on this point with unquestionable clarity. The World Council, said the Committee's Toronto declaration, seeks not to become a super-church but a forum for discussions leading to Christian unity. Participating churches are therefore not expected to shed their own definition of "church" at the Council's door.

By the time the Toronto statement was issued, many European Catholics, impressed by the scriptural faith, the patient earnestness, and the monumental patience of the World Council leaders, had already begun to accept ecumenism's outstretched hand. Among the major Catholic ecumenical pioneers in the interwar period were: Dom Lambert Beauduin (1873-1960), founder of the re-united Benedictine monastery of Amay-sur-Meuse; Abbe Paul Couturier, (1881-1935); and Father Max Metzger (1887-1944), founder of Una Sancta, the German interfaith movement. Another important event, at least by way of precedent, was the series of Malines Conferences held by Anglican and Catholic continental scholars in 1921-1925 under the auspices of Cardinal Desire Mercier, the noted

philosopher and Archbishop of Malines, Belgium. Activities of this sort had a telling effect on Pope Pius XII, and in 1948 and 1949 he issued guidelines for Catholic participation in ecumenical undertakings.

#### A Vatican Secretariat

What Pius XII began, John XXIII carried boldly forward. Endowed by nature with the broad Christian sympathy which is essential to the ecumenical spirit, Pope John took a very important step in 1960 when he established the Secretariat for Christian Unity. It was undertaken with Christian reunion as its particular aim, and the presence at the sessions of invited representatives from many churches eastern and western gave to the deliberations a truly catholic air. Reunite references are to be found in several of the council's final documents, but they culminate in the Decree on Ecumenism of November 21, 1964.

Of this decree Dr. Oscar Cullmann, one of the official Protestant observers, did not hesitate to say: "This is more than the opening of a door; new ground has been broken. No Catholic document has ever spoken of non-Catholic Christians in this way."

"Good Pope John" had gone to his reward before the appearance of the Decree on Ecumenism, but it spoke according to

his mind and heart. In 1959 he had said to an Anglican canon: "In working for reunion, it is necessary first to be very meek and humble; second to be patient and know how to await God's hour; and third to avoid discussions that may hurt the virtue of charity." Pope Paul VI gladly adopted the same program. "Come," he said in one address, "Let the barriers which separate us fall, let us discuss points of doctrine which divide us and which are still the subject of controversy! Let us seek to make our creed a common one, render articulate and join together our sacred union."

That all major segments of Christendom had now been brought to acknowledge the Ecumenical Movement—at least by major consensus—was owing to the tireless efforts of such leaders as Nathan Soederblom and Martin Niemöller, Charles Brent and William Temple, Germanos Strenopoulos and Hammar Alivisatos, J. H. Oldham and William A. Visser 't Hooft. They have clarified the Movement's aim: to be a road rather than a destination. And they had clarified its atmosphere: as one Roman Catholic bishop put it: "Ecumenism means that we listen to God speaking to us through other Christians."

Recognition of the Ecumenical Movement, however, does not mean that the Movement has achieved its purpose. It

means only that we are finally ready to begin. Participants in the dialogue enter upon their tasks with some trepidation? As World Council official Lukas Vischer says: "The darkness through which the path of unity leads frightens us." But proceed we must in our discussions, with infinite patience and long-range focus. For there are two pressing motives that compel us.

In the first place, we must seek reunion, otherwise we shall offend God. No longer can we dismiss the subject as Martin Luther once dismissed it: "The Pope will not and Luther declines." This would mean accepting what the Lambeth Conference of 1920 termed "the sin of disunion." If we do not gather together, are we not guilty of scattering? As Archbishop Soederblom, the chief architect of Life and Work, stated the issue well when he said: "Disunity is not merely an unfortunate fact. It is wrong. Unity is not merely a beautiful idea. It is simply Christ's commandment, our absolute duty." So all past animosities. Can the very year 1517 not be forgotten so that we may face division as a contemporary problem?

In the second place, all ecumenical Christians surely realize that even though we have set foot upon an obscure path, we shall not move forward without a guide. For we are confident that the Spirit of God, who has already made his influence felt in the development of ecumenism, will be with us yet. "And hope does not disappoint, because the charity of God is poured forth into our hearts by the Holy Spirit who has been given to us" (Rom. 5:5).

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## 'Mass of Future' At Liturgy Week

Washington — (RNS) — "A Mass of the Future" will be a feature demonstration at the annual meeting of the liturgical conference this summer, according to John B. Mannion, executive secretary of the conference.

The organization of Roman Catholic priests, religious and lay is selected as its theme "Experiments in Community" for its 1967 Liturgical Week in Kansas City, Mo., Aug. 21-24.

The "Mass of the Future" demonstration will attempt to give the celebration of the Eucharist contemporary meaning, said Mannion. It will incorporate words and symbols expressing today's "broadening" of human concerns, the changing character of human work, expanding leisure, and an increased sensitivity to problems

of war and poverty and other social issues," he said.

Msgr. John J. McEneaney of Brookings, S.D., president of the conference, said the four-day meeting will probe ways by which Christians through their worship will be inspired to solve "the practical problems of implementing human unity."

The pursuit of unity, according to the monsignor, is the natural consequence of participation in the Eucharist, which he called the "sacrament of unity."

Msgr. McEneaney said that one major session of the meeting will be devoted to exploring the relationship between the celebration of the Eucharist and "economic solidarity, the equitable distribution of goods, and world unity."

## 'Misunderstandings' Said Overcome

New York — (RNS) — Lutheran and Roman Catholic representatives continued their theological

discussions on the Sacrament of the Holy Eucharist at their fourth session here and agreed that "many misunderstandings had been overcome" as a result of the talks.

A joint statement issued by the U.S.A. National Committee of the Lutheran World Federation and the Bishops' Committee for Ecumenical and Inter-religious Affairs, sponsors of the continuing dialogue, said that "the Lord's Supper, the manner of Christ's presence in the Sacrament, the import of the concept of transubstantiation and the relation of these issues to the concrete worship life of the church were main themes discussed."

The statement noted that "in contrast to topics discussed at previous meetings—the Nicene Creed and Baptism—there has been historically serious disagreement between the confessions concerning the Eucharist."

However, the statement pointed out that "many misunderstandings" had been eliminated, but it did not amplify. It said that Lutheran and Catholic papers will be prepared "indicating the developing convergence and the continuing difficulties in regard to the Lord's Supper."

Serving as chairmen of the various sessions at the three-day talks were Dr. Paul C. Empie, general secretary of the U.S.A. National Committee on the LWF, and Msgr. Joseph W. Baker, vice-chairman of the St. Louis, Mo., Archdiocesan Ecumenical Commission. Msgr. Baker acted for Auxiliary Bishop T. Austin Murphy of Baltimore, chairman of the bishops' subcommittee for dialogue with Lutherans, who was unable to attend because of illness.

#### Pope Appoints Delegates

Vatican City — (NC) — Pope Paul VI has named Julius Cardinal Dopfner of Munich as his delegate to the fourth National Eucharistic Congress of Ecua-

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## From Dishes To National Honors

Washington — (RNS) — Mrs. Marcus Kilch of Youngstown, Ohio, head of Women in Community Service and former president of the National Council of Catholic Women, has been named Church Woman of the Year by Religious Heritage of America, here.

The selection of Mrs. Kilch was announced by Dr. Norman Vincent Peale, chairman of the RHA awards committee. She will receive the honor from famed soprano Marian Anderson, last year's winner, at a dinner here June 29.

The RHA previously announced that Dr. Eugene Carson Blake, general secretary of the World Council of Churches and former stated clerk of the United Presbyterian Church in the U.S.A., is to be given the Churchman of the Year award. Max M. Fisher, a Detroit industrialist and philanthropist and chairman of the United Jewish Appeal, was named Layman of the Year.

"I was never asked to do anything for the Church except the dishes after a building fund drive," said Mrs. Kilch as she commented on her early religious activities. When a priest asked her to become program chairman for the parish's Altar Guild about 10 years ago, it was the event that has led to numerous involvements.

Today, she is chairman of the Lay Section of the Ohio Catholic Welfare Conference, chairman of the Youngstown Diocesan Radio and Television Guild, secretary of the Ohio Citizens for Educational Freedom, and chairman of the Community Education Program for Mental Health.

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