

The **+ WITNESS**

OCTOBER 10, 1968

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Story of the Week

Executive Council Asks Boycott Of Chicago for Church Affairs

★ The Executive Council meeting at Seabury House, Sept. 24-26, voted a ban on Church meetings in the city of Chicago for a period of one year as a protest over the efforts of the city administration to justify police violence during the national Democratic convention.

The action, taken in a resolution, was passed after long debate in which some members of the council expressed unhappiness over singling out the city of Chicago for "punishment."

The final form of the resolution cited the violence of the police, the provocation of the violence by young demonstrators, as well as the city's official attempt to justify the behavior of individual police officers.

The resolution said: "Resolved, that this council deplores the violence in the city of Chicago which accompanied the Democratic national convention; and be it further

"Resolved, that the council deplores the excessive provocation which was evident in Chicago during the said Democratic convention; and be it further

"Resolved, that the council above all condemns the efforts of the city administration of Chicago to justify the violence of police, and for this reason strongly urges that no Church meetings be held in Chicago for

a period of one year, and instructs its staff not to schedule meetings under the jurisdiction of this council in the city of Chicago during this period."

The resolution will cover all meetings held under Executive Council authority from the date of passage of the resolution, but will not affect those already scheduled. The resolution had been introduced by Tom Wand, 19, youth representative from Columbia University and a member of the national Episcopal students committee.

Wand said the issue of police violence in Chicago was an overwhelming issue for youth, and that by voting the ban on meetings in Chicago the Church would express disapproval of such violence.

Another youth delegate, Miss Leila Fenhagen, a student at the National Cathedral School for Girls, Washington, D.C., also supported the resolution.

"You're not going to change the world," she said. "But it is a symbol, a stand. I want to see you take that stand, and I think it would be a beautiful thing."

The resolution had been strongly opposed by Bishop Gerald F. Burrill, of Chicago, and Mr. Charles Crump, council member from Memphis, Tenn., who described the resolution as

the "most unfortunate" action taken by Executive Council since he had been a member.

"We're being put on the spot," Crump said. "I don't think we should equate support of students with a boycott of facilities in Chicago."

Bishop Burrill said he was not trying to defend the actions of the Chicago police.

"People of the city are not happy about their actions, nor do they approve of it, necessarily," he declared.

He said he believed that an accurate analysis of the situation probably would be impossible but it was obvious that there had been violence on all sides.

"It is not the mission of the Christian Church," Bishop Burrill said, "to absent itself from places where there is sin."

At one stage in the debate Wand interposed: "You are apparently not concerned about students having their heads bashed in, but about someone being nasty on television. Are you for youth? We ask for your vote."

It was at this point that Crump said the council was being "put on the spot."

The proposed boycott in Chicago in the original resolution called for a ten-year ban on meetings. An amendment changed this to one year.

The vote on the amended resolution was 20 to 13.

The council also approved eleven grants to community or-

ganizations under the General Convention special program totalling \$202,400. Five other grants, the council was told, of an emergency nature have also been approved for a total of \$14,700.

Expenditures to date under the special program have totalled \$817,000, a report to council revealed, and an additional \$175,140 has been allocated for the funding of community action projects during the balance of 1968.

Special Program

Other action by the council touched upon the operations of the Interreligious Foundation for Community Organization, earlier funded by the Episcopal Church with a grant of \$700,000, \$200,000 of which has been remitted to the IFCO organization, with the understanding that the Episcopal Church grant would be on 3-to-1 matching basis. As of September 1, 1968, the Council was told, matching funds of \$300,000 had been received.

Leon Modeste, director of the special program, recommended that the remaining \$500,000 held in escrow for IFCO be released for allocation by the screening and review committee. Council members voted to approve the recommendation, with the understanding that the action would not prejudice consideration of IFCO for grants in 1969.

The council also voted a change in the procedure for the election of members to the screening and review committee, which now requires the nomination of "not less than twice and not more than three times the number to be chosen and a preferred list may be designated."

In other actions the Council:

- Made plans for members of council to visit 81 dioceses and missionary districts in accordance with a resolution of the 1967 General Convention.

- Heard a report from William Pollard on the world hunger situation, in which he predicted that there would be widespread starvation in the world by the mid-1970's.

- Honored Bishop Daniel Corrigan at a special dinner at Seabury House on the occasion of his retirement as director of the home department and his taking a new teaching post at Amherst College.

Women Speak Out

The council was brought face to face with the discrimination practiced against women in society and in the Church. They were challenged by the committee for women to "root out all such discrimination for the benefit of our soul's health as well as for the Church's health."

Miss Frances Young, liaison staff with the committee for women, began the presentation by reviewing the contributions that women have made and that should benefit the whole Church, rather than one segment. Primary among these contributions is the informational network developed by the women to educate local groups on the program of the Church, and on the theology behind these programs.

Following Miss Young's presentation, Miss Caroline Bird, author of "Born Female," talked to the council on the present role of women and how it is changing. She stated that women are, at present, still treated as subjects rather than as people, but that our society is slowly becoming more "androgynous," a word meaning "having the characteristics of both sexes."

"They are assuming the status of individuals; they stay in school longer; spend fewer years bearing children; spend more years in paid employment; can choose from more jobs; and do more things — socially and recreationally — with men."

"Young people recognize

this," she told council members. "Look at the way they dress."

The fact that they refuse to dress according to socially predominant "sex labels" demonstrates that they feel each individual is unique, that he or she is entitled to "do his own thing."

The third person to address the council was Mrs. Harold Sorg of Berkeley, Calif., a member of the council and a former presiding officer of the triennial meeting of the women of the Church. She outlined for the council the problems involved in integrating women into the total life of the Church.

"It is difficult to be a part of something when that something doesn't recognize that you are being a part," she said. The question of the role of women is a question for the whole Church, she told the council, and is not a question for the women to decide unilaterally.

She then addressed herself to those who fear a "take over by women" and said that she thought too highly of men to consider this a real possibility.

In ending, Mrs. Sorg said that the question, though, was broader than the participation of women in the total life of the Church. It was a question of lay involvement in the life of the Church.

In response to this presentation, the council approved of the appointment of an ad hoc committee, to study and make recommendations on how women can be integrated into the total work and life of the Church in the light of the question of lay participation. The committee is to report by May, 1969, to the council, and it is anticipated that the council will then recommend its inclusion in the agenda of the special General Convention to be held in 1969 at Notre Dame.

The second major presentation made to the council was

one on war and violence. After a film, "A Day in Vietnam," produced by the U.S. marine corps, a panel of three young men, all involved in legal controversies with selective service, discussed the position of the "conscientious objector," whether opposed to all wars or to specific wars.

War and Violence

Vincent McGee, a Roman Catholic and a student at Union Theological Seminary, explained why he refused induction, for which refusal he is now under indictment.

"I feel strongly it would have been impossible for the war in Vietnam to have reached its present state without selective service."

Paul Mackie III, of Baltimore and also under indictment for refusing induction, stated that he believes "personal religious conviction should not be a matter of governmental preference."

Nathaniel Pierce, of Boston and a graduate of Cornell, told Council members that his request for conscientious objector status was still on appeal and he was still working within the system. Like the other two panel members, he did not feel that going to Canada was a viable alternative. Both Pierce and McGee originally had draft classifications that, had they not challenged the selective service system, almost certainly would have guaranteed them freedom from induction.

All three panel members called upon the Church to stop making pronouncements and to take action.

Finally, all three members of the panel agreed that the 4-D classification given to divinity students should be abolished. Pierce called it the "most un-Christian thing floating around in the Church today."

McGee called it a "bribe for silence."

Following the panel, two persons — Clark Lobenstine and Mark Mericle — discussed the "violence of white racism." In particular, they told the council of a project in Dayton during the past summer directed at combating white racism. They called upon the council to state unequivocally that life is more important than property and to support projects to combat white racism.

During the final part of the presentation, the council heard from John Dow, United States Congressman from Rockland County. He stated that, at

present, what people hear or see about Vietnam merely reinforces their preconceived ideas and that the United States, therefore, needs statesmen who can lay aside such preconceived ideas.

He discussed, briefly, the history of the Vietnamese situation, and stated that the United States "must never again take a position against a revolution of rising expectations, nor must it act unilaterally."

In answer to questions, he discussed briefly what the individual Congressman who opposed United States involvement in Vietnam can do and conceded that it was very little.

Latin American Catholic Bishops Welcomed Inter-Communion

★ Inter-communion took place at the last session of the second general conference of Latin American bishops in Medellin, Colombia, with five Protestant delegates observers taking part.

Four of the participants were American citizens: the Rev. Dana Green of the United Methodist Church and the Rev. Kurtis Naylor of the United Church of Christ, both representatives of the National Council of Churches; Anglican Bishop David Benson Reed of Colombia and Lutheran Pastor Manfred K. Bahman. The fifth was Brother Robert Giscard of the Taizé community in France.

Although it was reported in the Colombian press and filmed by a Dutch television crew, the inter-communion has remained generally unpublicized outside of Colombia.

Green confirmed in New York that the inter-communion had taken place and that leaders of the bishops conference had known of it in advance and permitted it. Green is the executive director of the NCC's Latin

American department. The inter-communion took place at a private ceremony in the chapel of a seminary where the bishops meeting was held.

The event is believed to mark a new development in ecumenical relations. Inter-communion has taken place frequently in recent years but never before, so far as is known, at a meeting of such importance, held under Catholic auspices and with such authoritative acceptance.

The most recent instance of inter-communion at a major inter-national religious meeting took place at the general assembly of the World Council of Churches at Uppsala, Sweden, in July. A number of Catholics — who were not official observers — received communion at a non-Catholic service. They were later criticized for this by Church authorities.

Inter-communion is reportedly accepted as a matter of course in many "underground" churches. But on the official level, it has not yet passed beyond the

stage of theological discussion between Catholic and Protestant authorities except in very special, limited circumstances.

Most Protestant observers had already left the conference when the inter-communion took place, Green explained. He said that the request for inter-communion was an expression of the "spirit of unity" the observers felt at the meeting, not an attempt "to twist the ecumenical lion's tail or to make a sensation."

He praised "the evangelical depth of the conference, the use of scriptures in an existential sense, the social relevance of the discussions and the courage of the bishops, not only in relation to conditions in Latin America but in taking this step" of permitting inter-communion.

All of these, he said, were "most impressive." He also praised the "tremendous liturgy," specially prepared for the conference, which included music from various Latin American nations.

The delegates participated in the regular evening masses, he said, and shared in the kiss of peace which was part of the ceremony, but one of them said he was unable to pass the kiss of peace "because, coming from the altar, it would not harmonize with the fact that really we were not in peace with the altar . . . not able to commune." While they saw some validity in the position, the other delegate observers continued to pass the kiss of peace.

After about a week of the conference, Green said, one of the observers went to the people responsible for the liturgy and simply announced that he intended to take communion because "the liturgy carried within it the invitation to do so." The response to this was "indeterminate" and "indefinite" so the

delegate observers decided to present a formal petition to the presidents of the bishops conference.

The bishops' response, he said, was that there would be no impediment to the inter-communion. "This gave us a reassurance that the unity we thought we had heard and seen and touched during the conference was of such a nature that it could be carried to the altar."

He expressed regret that the inter-communion had become public knowledge and criticized the Dutch television crew which, he said, "was obviously there only to film our communion, not the rest of the mass."

The director of the television crew, Green said, asked him before the service, "are you going to get cold feet when we turn the lights on at the communion?" He said his reply had been that they could do anything they wanted to with their lights, but he was going to receive communion in a quiet, orderly fashion.

Observers have said that ecumenical rapprochement was one of the most outstanding successes of the conference. Green commented that he was pleased but not surprised at this development. He said that he had predicted five years ago that the Latin American Church would become the leader in progressive thought and action. The conference, he said, confirmed this impression with "a reaching out which will affect the whole world."

In an interview with the Bogota daily *El Espectador*, Bishop Reed and Pastor Bahman said, "we wished in this way (through inter-communion) to express our desire for union with our Catholic brothers as a result of this marvelous bishops conference which has yielded more abundant fruit than could have been expected, raising the

Catholic Church to a position of full dialogue. Reception of communion is something that leads us to think that we shall very soon achieve union."

Naylor, contacted in New York, said that the delegate observers had been received cordially into the life and work of the conference throughout its meetings. He described the inter-communion as a "tremendous experience."

Commenting on the inter-communion, the Medellin daily *El Colombiano* said, "It is marvelous, this spontaneous gesture of the separated brethren in seeking to be admitted to the eucharist banquet, and no less marvelous is the response of our hierarchy in accepting their participation, extending their arms to them as a symbol of cordial welcome."

PRESIDING BISHOP GIVES VIEWS ON UNION

★ Anglicans may some day be prepared to accept the Pope as head of a reunited Christianity, but not at this time, Presiding Bishop John E. Hines has stated.

He also said that the chief barrier to Anglican-Roman Catholic unity today is the Catholic doctrine of papal infallibility.

Referring to Pope Paul's encyclical on birth control. He said, "I believe it may have slowed down the ecumenical movement, but I do not believe it is a fatal blow to ecumenism. I believe non-Catholic Churches will continue to work toward Christian unity."

During a press conference, Bishop Hines expressed the conviction that ecumenical progress will be more evident in the years immediate ahead than in the last half-century, and may, he said, include mergers of Churches.

EDITORIALS

Let's Skip Chicago

THE EXECUTIVE COUNCIL'S resolution of September 26th calls on all agencies of the Episcopal Church to avoid scheduling meetings in Chicago for a twelve-month period in protest against Mayor Richard Daley's suppression of demonstrations during the Democratic Convention. The Bishop of Chicago, Dr. Burrill, who is a member of the council and was present during the debate, poo-pooed the resolution, claiming that it would not "really make any difference to Chicago."

Perhaps not, but we think it makes a great deal of difference to the Episcopal Church thus to declare its abhorrence of Mayor Daley's methods and policies. Having refused the use of Chicago's facilities to any peaceful protest meeting, the Mayor then raised pious eyes to heaven over the unruly and militant demonstrators who took to the streets. It took courage for the Executive Council to nail down this thinly veiled police-state strategy and to condemn it. It is a part of a dangerously repressive hysteria which everyone of the three major presidential candidates has contributed to with cries of "law and order." We hold no brief for those who refuse any candidate for public office a respectful hearing, but Mayor Daley's tactics play into the hands of such disrupters and hoodlums.

We hope Bishop Burrill and his clergy and people will try to have the Executive Council's resolution "make a difference." Has the bishop thought of delivering the resolution to Mayor Daley in person? That might make a difference—at least to the image of the Episcopal Church in embattled Chicago.

Looking for Scapegoats

WE HAVE never been so troubled about our country as this autumn. To read day by day of a racist politician going up and down the country appealing to the worst fears and prejudices of ill-informed people and being received by wildly cheering crowds; to read too of large sectors of our population who live in predominately white, rural and small-town America, far from the crowded cities, being so closed to the black man's aspirations, so out of sympathy with the kind of

democratic procedure the Supreme Court has stood for in recent years, this is disheartening and frightening.

Of course, we believe in law and order, and acknowledge that some expressions of protest have gotten seriously out of hand. But the answer does not lie in repression, in establishing a police state in America. Most Negroes are lawful and responsible citizens despite the utterly unfair and unjust treatment they have long received and still receive in this country. How can we expect them not to protest?

Most young people are also good citizens, only a handful belong to extremist groups which are outrightly destructive, but are we to suppress their right to question a war which the whole world is questioning? And what kind of America will emerge when we have gotten through letting loose the police and making "law and order" an absolute? As Mayor Lindsay of New York recently stated, we shall have lost our birthright of freedom, and it is very doubtful that we shall have established either law or order.

The solution in our troubled time lies in going much deeper, in rebuilding our cities, in ceasing to spend seventy billions of dollars annually for war, in facing up to the racism in our own hearts which keeps fellow Americans "in their place", in being ready to pay for better schools, etc. It is not in trying to find scapegoats.

Ministry Madness or Method?

By Corwin C. Roach

Director of School of Religion, Fargo, N. D.

RECENT ARTICLES in the Witness have raised the question as to the nature and function of the ministry. The Pusey report has indicated the low standards of theological education in the Church, but efforts are being made to lower them even more by the ordination of men without the requisite collegiate and seminary preparation. We would shudder at entrusting our bodies to a surgeon who had taken a "quickie" medical course but evidently our souls are less valuable. They do not show!

The basic argument here concerns ministries to racial minorities and to the less well-educated segments of our population. Do you need, indeed can you afford, so the facile question runs, a man

with seven years beyond high school to minister to those who have a sixth grade education, if that? Of course there are two answers to this, not so rhetorical question. In the first place there is such a thing as the blind leading the blind and ignorance speaking to ignorance. Perhaps some day the children of the man with the sixth grade education will go on to high school and college and we shall be ministering to them with the same sub-standard priesthood.

The second answer is that the truly educated person can talk intelligibly to men of all cultural backgrounds. It was my privilege to know a Rhodes scholar who was at home with a ditch digger — when they still dug them by hand — as well as a college president. It is the half-educated man who must resort to theological jargon as a kind of fig-leaf language to cloak the nakedness of his thought. T. R. Glover reminds us that the early Church won out over the Roman Empire because it outthought as well as outlived and outdied its rivals. Today we think we can do it by keeping up with the secular Joneses and adding all the worldly gadgets and gimmicks, usually just about the time the educational world is giving them up, witness group dynamics and sensitivity labs.

The Puritan Clergy

Prof. Cragg of Andover Newton Theological Seminary in a recent article on the Puritan clergy points out the amount of time they spent in their study without benefit of telephone or tv. One man lamented that marriage saw his daily work stint reduced from fourteen hours to eight or nine. Some men were at work each morning by three or four o'clock. One prominent preacher made it a point of honor to be at his desk as soon as the footsteps of the first laborer on his way to work sounded in the streets. This was the period when the parson was the one learned person in the community and Anglican scholarship was stupor mundi, the astonishment of mankind. Now even the English bishops have become administrators rather than scholars. In our own country when a bishop does begin to grapple with theological issues we freeze him out, witness Pike.

What is the answer? I think we need to re-think the function of the ministry. The Anglican Congress at Toronto in 1963 began to consider the problem but then it was sidetracked by MRI which has wound up as a super-missionary project. Not that this was not necessary and valuable

but it has shelved the more pressing problem of the ministry and the participation of the laity as well as the ordained clergy in its work.

One of the most significant papers given at the Congress has been totally ignored as far as I have seen. Canon Synge of New Zealand argued that the bishop has the right and responsibility to delegate the power to administer the holy communion as well as to baptize. Ignatius of Antioch at the beginning of the second century remarked "It is not lawful apart from the bishop either to baptize, or to hold a love-feast. But whatsoever he approves, that also is well-pleasing to God, that everything which you do may be secure and valid". There is no problem today about a layman baptizing in an emergency. Why should there be any question about his celebrating the holy communion in an isolated spot, be it in New Zealand or North Dakota? The new liturgy gives more place to the laity, the laos of God, to participate. Why should this not be complete?

Lay Celebrant

In our district a devoted Indian worker who has served the Church for over forty years has been appointed lay liturgist under the provisions of the canons whereby lay persons can be licensed to administer the chalice. This certainly is a step forward. I would plead for a provision whereby such a person might be licensed to celebrate as well as administer the sacrament.

The actual academic preparation necessary is slight. A man, or a woman, should be able to read the service acceptably and meaningfully and to find his way around in the ritual — no small feat in the proposed service! I am reminded of the comment of a senior priest who said that he would have a layreader read the prayers in Morning Prayer and retain the scripture readings himself since they were the inspired Word of God and demanded as careful interpretation as he could give them from his own special study. Following this line of reasoning, I see no problem in having laymen read the entire liturgy.

What about the clergyman? Instead of being a mass priest or an administrator he can now concentrate on the tasks outlined in the ordinal "reading and learning the scriptures", forsaking "all worldly cares and studies". Here, lest some disciple of Harvey Cox write in and protest, I would define worldly care and studies as a concern for the budget, the every member canvass and the new wing on the Christian education building. Such matters as militarism, racism, totalitarian-

ism at home and abroad, poverty, graft and corruption in government, I regard as the spiritual concern of the priest.

Because he has been forced to "wait on tables" the priest has neglected the real purpose of his calling, as the ordinal again reminds us, "to teach, and to premonish — to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world". The priest is above all a teacher and a preacher. This is his chief function. To perform it he must have an education that will stand up to the professor, the scientist, the business executive in his community. I do not say in his Church because too often the priest's lack of learning has driven these latter leaders away from the Church.

Good Men Leaving

The disquieting thing is that the Church is driving out of its parish ministry the very men who are needed for this basic work of instruction. Some of them are leaving because of the salary scale which gives them less than a beginning grade school teacher. Some have left because their parishioners wanted them to stop talking about civil rights and pacifism and "preach the Bible", ignorant of what the Bible really says in the persons of prophets like Amos and Micah and in the words of Jesus himself. Others have decided their ministry was in the world whether in industry, social relations or education. A recent article said that there were fifty Episcopal priests in the Chicago area alone who have no parishes.

With the phenomenally increasing interest in religion among college students, a growing number of our priests are going where the action is and preparing themselves to teach on the college and university levels. What is more, the keenest minds among oncoming graduates are going into university religious programs leading to the Ph.D. rather than studying for the B.D. The latter will continue to get the C students the Pusey report mentions. Nor is this a tendency to be lamented. Rather the future of religion in the college is not with the college chaplain, a kind of paid ecclesiastical babysitter but with those professors of religion, ordained or not, who can meet their academic colleagues on equal terms and can gain the hearing and the respect of the students. The Church has been characteristically slow in seeing what is happening and encouraging these men who are on the real religious firing line of our day. What is more, they

are self-supporting, costing the Church nothing.

I am not one to disparage the parochial ministry. It will remain the bulwark of the Church's work and will be the source of supply, both men and money, for a growing number of specialized ministries. However the parish system will need to change. It is sheer foolishness to have a resident priest for a handful of people. It is not good for either priest or people and it is certainly a waste of resources in face of the crying needs elsewhere. The parish routine can be done as effectively by laymen as clergy. Indeed if the laymen are forced to do it, a lot of "the busy work" can be cut out. There may be fewer clergy but the quality can increase at the expense of quantity.

We may be a hierarchical Church but perhaps it is time that we get down off our hierarchy and get to work, that we think in terms of the ministry as something that includes us all, clergyman and layman alike, each with his varied gift that contributes to the common good as Paul reminded the Corinthians.

A Word Done

By John Lane Denson

Rector of Christ Church, Nashville, Tenn.

WILLIAM SAROYAN builds a scene in his play *The Human Comedy* in which a lad wanders through the aisles between the stacks in a public library. Like a backwoodsman in Manhattan, craning and staring upward at the tall shelves packed with books, the boy gasps, "Words — millions of words!"

Fascination with words remains with us throughout our lives. We read, write, speak, and hear them — endlessly. We are moved by them — threatened, directed, taught, and loved by them. "Words — millions of words!"

But the New Testament's quaint phrase, "Be ye doers of the word . . .", rings strangely in our ears. More often than not, we separate deeds and words — in prayer, as well as in action. How, we ask, does one do words? What is a word done?

Our incarnational operating orders hinge on the affirmation that the Word became flesh, moved into our midst, pitched his tent, signed a lease in our human housing. The Lord God himself, we call and know — as the Word.

By this, we know a word done is a word made good — money, act, touch, deed, motivation, commitment, put where our lives are.

UPPER ROOM NOW HAS 10 MILLION READERS

★ The Upper Room, daily devotional guide, now has an average circulation of 3 million per issue and is read daily by some 10 million persons, its editor reported.

The Rev. Wilson O. Weldon said the guide's success is traced to the fact it has "met a need in the lives of millions of people in all walks of life."

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Each day's meditation is written by a different person, and there are always scores of letters from people inquiring, "How did you know that I needed that kind of message today?" Weldon said.

Although the Upper Room was started by Methodists, the guide has been interdenominational from the beginning and has never boosted one denomination or been slanted to one theological view, the editor said.

The guide is named after the room in Jerusalem where Jesus instituted the Last Supper.

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The publication maintains a chapel, museum, devotional library and an agape garden at its headquarters in Nashville. Some 75,000 persons visited the chapel during the past year to see a wood carving of Leonardo da Vinci's painting of the Last Supper.

MANY ROMAN CATHOLICS AT UNION SEMINARY

★ For the second consecutive year, nearly 15 per cent of the total enrollment at Union Theological Seminary in New York is Roman Catholic.

The number of Catholics studying at the inter-denominational, predominantly Protestant seminary has readily grown since 1963 when there were three Catholics in a student body of 613.

Last year, Catholics became the third largest group with 97 students out of 715. Although complete statistics on Church affiliation for 1968-1969 were not expected until late fall, it was anticipated the ratio would be approximately the same. There were 36 new Catholic students admitted in September.

In the previous academic year, Presbyterian students led in en-

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rollment with 130. Methodists were second with 114.

Catholic students numbered 46 per cent, 85 out of 185, during the summer, 1968, term.

Most of the Catholic students are either unclassified or engaged in graduate programs, though some have matriculated for the basic bachelor of divinity degree. Many are priests or nuns, but there are also laymen preparing for teaching or other church-related vocations.

Significant is the fact that most of the Catholic students are at Union with full support, including financial, from ecclesiastical superiors.

CANADIAN CHURCH UNION PLAN EBBING

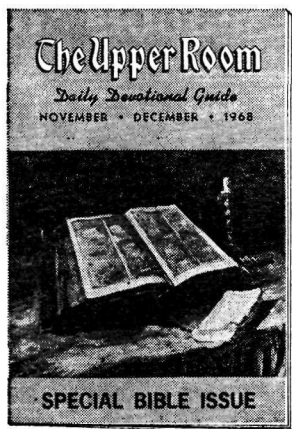
★ The retiring moderator of the United Church of Canada said that enthusiasm for union between United and Anglican Churches had lost so much momentum that no advances could be expected in the near future.

Wilfred Lockhard said that, basically, his impatience with the proceedings stemmed from a feeling that union plans between episcopal and presbyterian-style churches had lost some of the momentum it had gained two years ago and "that we have retreated too far to expect any marked advance in the near future. Too easily we lose the sense of urgency and slip back into a pattern of apathy and indifference."

The moderator told about a woman who participated in the new ecumenical awareness by attending an Anglican church. She told a friend: "One thing I really like about the Anglican Church, and that is its beautiful lethargy."

"Liturgy or lethargy, we lose our sense of direction and purpose and revert to accepted patterns," Lockhard asserted. He added that many who espouse ecumenism are behind the cause "so long as it does not require us to change in any way."

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