

### Religious News Service

Announcement of the formation of The Boston Theological Institute by seven Protestant and Roman Catholic institutions in that metropolitan area illustrates a significant trend in theological education in America.

Dr. Jesse H. Ziegler, executive director of the American Association of Theological Schools, commenting on this trend, made a prediction. In the next 20 years, he said, the multitude of seminaries in North America will integrate into approximately 25 ecumenical multi-school clusters.

According to Dr. Ziegler, the amalgamations will occur "in order to give witness to the true nature of church and ministry, to provide for higher quality, and to control cost." The phenomenon noted by Dr. Ziegler is already taking place. The move is toward centering theological education near urban university complexes. It involves all religious bodies.

While the project in Boston does not create a "super-seminary," Dr. Walter G. Muelder, dean of the Boston University School of Theology and chairman of the Institute's executive committee, said that the undertaking "brings together institutions of greatly diverse educational, theological, and ecclesiastical traditions; it gives leadership to educational efforts for making the church relevant in the world of today and tomorrow."

Participants in the Institute include three Roman Catholic schools—Weston College, St. John's Seminary of the Boston archdiocese and the Boston College of Theology. Four Protestant seminaries are members—Harvard Divinity School, Andover

Newton Theological School, Episcopal Theological and Boston University's School of Theology.

None of these institutions will re-locate geographically nor physically merge facilities in strengthening their inter-relationships. Yet physical moves and mergers by seminaries have taken place across the country and others are anticipated. Moves completed, announced or projected include:

—Oberlin Graduate School of Theology, Ohio, merged with Vanderbilt University Divinity School in the fall of 1966, transferring faculty, students, funds and some library resources to the Nashville, Tenn., university.

—A dozen schools in Berkeley, Calif.—Baptist, Episcopal, Dominican, Jewish, Lutheran, Jesuit, Unitarian-Universalist, interdenominational and Catholic diocesan—are part of the Graduate Theological Union. In October 1967, Alma College, a Jesuit seminary in Los Gatos, decided to move to Berkeley for closer proximity to the Union.

In November, the Franciscan School of Theology in Santa Barbara announced a similar decision. The San Francisco Theological Seminary, a United Presbyterian school in San Anselmo, said it would relocate its first two years of study in Berkeley. The Union functions in cooperation with the University of California.

—Bexley Hall, Episcopal seminary at Kenyon College, Gambier, Ohio, will unite with the interdenominational College of the Holy Cross, Colgate-Rochester last

Cooperating with that center will be St. Bernard's Seminary of the Catholic Diocese of Rochester. Colgate-Rochester last

year affiliated with the University of Rochester.

—Woodstock (Md.) College, a Jesuit school, has announced plans to leave its rural setting for a new home near a major university. A relationship with Yale in New Haven, Conn., or with Union Seminary in New York has been mentioned. Union has cooperative work with Fordham University, another Jesuit school, and with Columbia University.

The American Association of Theological Schools is the only accrediting agency for theological institutions in the United States and Canada. For many years, it existed only with Protestant members. That is no longer the case. In 1966, five Roman Catholic seminaries and one Greek Orthodox joined. Dr. Ziegler said that of nine schools to be considered for accreditation in December, eight were Catholic.

Presently, there are 95 schools accredited by the AATS. Some 50 more are members of the Association but do not hold ac-

creditation. The National Catholic Educational Association reported 133 seminaries, some having AATS relationship, at the end of 1966. These Roman Catholic facilities include 67 which have undergraduate programs in addition to professional training for the priesthood. Some seven seminaries serve the various Jewish bodies. The Orthodox have four theological institutions.

On a completely ecumenical basis, the AATS has authorized a study of the redeployment of resources for theological education. The Arthur D. Little Company of Cambridge, Mass., is serving as research consultant.

Dr. Robert D. Moss, AATS president and head of the Lancaster (Pa.) Theological Seminary, said that the study, to be presented to the Association's biennial assembly next June, consists of three main thrusts: 1) the conducting of case studies of four areas to seek models to be used in setting up ministerial training best suited to the modern world in which ecumenics is a fact; 2) a task

force exploration into theological curricula so that appropriate reforms can be carried out, and 3) the study of existing programs of cooperation to learn insights which may be used in other locales.

Observed have been the need to pursue specific means of inter-relating educational programs, the potential value of experimentation, with ecumenical facilities and student bodies in facilities outside the existing schools, the feasibility of integrating library resources and the usefulness of ecumenical exchanges involving both teachers and students.

### 1st Factor: Ecumenism

Dr. Moss listed ecumenism as the first factor important in the move toward theological complexes. At long last, he said, seminaries are beginning to see that they cannot prepare men for ministry in separate Church or denominational schools. The Churches in the future will be working together, he noted, and the clergy must be prepared for the ecumenical environment.

To many minds, including President Nathan Pusey of Harvard University, the modern university provides a more suitable setting for ministerial training than the individual, often isolated seminary. As chairman of an Episcopal project called "Ministry for Tomorrow," Dr. Pusey said that Churches must join together in relating seminaries to universities and must examine how opportunities for career progress and continuing education can be provided to clergymen.

### 2nd Factor: Economics

The economics factor was a second reason which Dr. Moss gave for the trend toward the centralizing of theological institutions. He said that seminaries have experienced the same tripling of budget requirements which all higher education has encountered in the recent past. Indications, he added, point toward doubling in the next decade.

Rising cost of operating small, independent seminaries has not only led toward mergers or re-

locations but has resulted in the terminations of several schools. During 1967, cost was cited as at least partial explanation for the decision to close the seminary of the Catholic Diocese of Oklahoma City-Tulsa; St. John's Catholic Seminary in Little Rock, Ark., and Crane Theological School of Tufts University, Medford, Mass. The General Assembly of the United Presbyterian Church directed the denomination's Council on Theological Education to phase out Johnson C. Smith Seminary, a predominantly Negro school in Charlotte, N.C., but discussion of the matter is continuing.

The 1968 Assembly of the Unitarian Universalist Association will consider a proposal from a Committee on Goals suggesting that the Association maintain one, instead of two seminaries. The committee has said that the Association can afford only one school of excellence.

### 3rd Factor: Fewer Students

A decrease in the supply of theological students is the third factor which Dr. Moss said was directing toward amalgamations of institutions.

Important in the action by Roman Catholic Bishop Victor J. Reed of Oklahoma in closing the seminary in his diocese was a dwindling enrollment.

The AATS used 1956 as an index-year in tabulating percentages of decrease or increase in seminary enrollment among its accredited members. In 1967 there were 21,565 students in the schools. While numerically this represents a 2 per cent increase over 1966, Dr. Moss said it was 9 per cent below the index year in terms of per capita. Some seminaries have had numerical decreases. The six seminaries of the Southern Baptist Convention had a decrease of from 2,702 to 2,627 in candidates for the Bachelor of Divinity degree between 1964 and 1966.

The Official Catholic Directory showed that of the 123 diocesan seminaries and 452 major (college level) and minor (high school) seminaries operated by religious orders enrollment decreased from 48,046 in 1966 to 54,379 in 1967. Since this figure includes many pre-college institutions it does not accurately reflect enrollment in advanced theological work. The NCEA reported 8,910 students above the bachelor level in 66 seminaries during 1966.

The thrust for ecumenical theological centers is necessitated by the economic and personnel problems and is enhanced by ecumenical alertness. According to Dr. Ziegler, the centers which are on the horizon will be "more realistically oriented to a uniting church, cost less money and permit sharper specialization of faculty."

Bernard Cardinal Alfrink, Archbishop of Utrecht, aptly summed up the need: "We are in an age of experiment and evolution and we must find new paths to achieve the formation of priests who will be of the times."

American theological education—aiming to produce priests, pastors and rabbis—seeks to walk that path.

### Vatican Weekly Hails Discovery

Vatican City — (NC) — L'Osservatore della Domenica, the Vatican's weekly review, has hailed the artificial synthesis of DNA as a "splendid victory" but cautioned that it is "fanciful to talk of the creation of life as a laboratory product."

The weekly pointed out that DNA is found in the nucleus of every cell and is at the base of all living organisms. "From the rose to the elephant," it added that DNA is called "the acid of life" because "it is the first step in which the mystery of autoreproduction is encountered."

After asserting that the creation of life remains beyond the powers of science, the magazine said:

"The nucleic acid produced by (Stanford University's Dr. Arthur Kornberg nevertheless represents an enormous leap ahead since it can be used as a cell and by a virus . . ."

## A Voice Crying; 'Peace, Peace'

Anxious worry for the state of the world and the peace of mankind was Pope Paul VI's insistent and repeated message during the Christmas holidays.

He talked about it to everyone who would listen. He spoke of it to the cardinals living in Rome and to the world over Vatican Radio. He spoke of it with his visitor, U.S. President Lyndon B. Johnson—who was with him for more than an hour on Dec. 23. He spoke of it to the corps of diplomats accredited to the Holy See at Midnight Mass on Christmas. And he spoke of it again to thousands gathered in St. Peter's square under a gray and wet sky on Christmas morning.

Pope Paul himself summed it up as he addressed those who had come to St. Peter's square for his traditional Christmas blessing to the city of Rome and to the world. "Our anxiety, our cares and our hopes have centered on peace," he said.

The U.S. President's visit all but overshadowed the Pope's traditional observances. Nevertheless, the Pope, still recovering from an operation in early November, met all the demands put upon him by the usual and unusual events of the Christmas holidays.

On Christmas day, the Pope celebrated Mass in St. Peter's basilica. He looked a bit tired but his voice was clear and strong. After Mass he went upstairs to a central balcony overlooking the square to give a brief talk and his Christmas blessing. The crowd below was rather small, the weather damp and threatening. Rain did not begin falling until after Pope Paul had spoken.

The Pope's talk seemed to have anticipated the darkness of the day. Noting that the heart of man today "launches cries of exasperation and desperation," he assured his listeners that "he who follows Christ, as He Himself has assured us, does not walk in darkness. Christ is the light of the world."

Pope Paul himself referred to his insistence on the theme and possibility of peace:

"Since there cannot be true happiness without peace, peace in the heart (as we said in our Christmas radio message) and peace among men (the subject of so many of our other discourses), our wish today is united indeed with the renewed wish for peace."

After President Johnson's visit on the evening of Dec. 23, Pope Paul made no direct public reference to it. On Sunday, Dec. 24, he came to a window overlooking St. Peter's square for his usual noontime blessing. He spoke simply of Christmas, saying:

"We extend to all on Christmas our best wishes, for you who are present here above all and to the world, the Church, the nations of the world, to this land of Italy, to this city of Rome both yours and ours, to all levels of society and every category of person, to every family, to every man in need of comfort and divine guidance."

(NC News Service)



## Seminaries Form Ecumenical Institute

Boston — (RNS) — Seven Protestant and Catholic theological schools have established an institute for cooperative education and community action. Leaders of the new Boston Theological Institute include, Dean Walter G. Muelder of Boston University School of Theology, chairman (seated left); and Father Joseph A. Devenny, S.J., dean of Weston College, a Jesuit theological school, vice-chairman. Standing from left are: Prof. Helmut Koester of Harvard University Divinity School; Father John

A. Broderick of St. John's Seminary of the Boston Archdiocese; The Rev. John B. Coburn, dean of the Episcopal Theological School; Father William J. Leonard, S.J., of the Boston College (Jesuit) Department of Theology; and Dr. George W. Peck, dean of the Andover Newton Theological School. Dr. Henry P. Van Dusen (not shown), former president of New York's Union Theological Seminary, is serving as consultant to the Institute's Executive Committee.

## Probing the Word

By FATHER ALBERT J. SHAMON

### New Year's Day

Christmas is over. After one fierce moment of glory, it is gone.

It was so the first Christmas. The glorious hole of light in the night flashed momentarily and was gone. So too the angelic tidings, the hymn. The cowshed became a church momentarily. Then animals came back to feed at the manger as before. The shepherds adored, then returned to their sheep-pens. It seemed that nothing was changed, and yet everything was changed.

In crossing the Alps by the Simplon Pass, one comes to a sign at midway point. It has one word: "Italla." From there on, the climate changes, more markedly with each step. The air becomes warm, vines begin to hedge the highways, soon one sees Lake Maggiore embosomed in a valley of verdure. As the traveler rests at evening, he realizes that the sign "Italla" marked the entrance into a new world.

At Bethlehem humanity crossed a dividing line. Christ split time in two. Everything before Christ (B.C.) was bleak and cold. Everything after, in these years of our Lord (A.D.)—well, they should be different. "You see, God's grace has been revealed" (Titus 2:11).

This should have effected a basic change in all man's relationships. It should have brought peace between God and man, man and himself, and man and man.

True, the cowshed became a cowshed again, but the fact that God used it once tells us that anything can now be put to His service. The secular can be sacralized—even the music of teens. True, the shepherds went back to watching their sheep—but now, "glorifying and praising God."

Religion is not meant to take men away from the ordinary pursuits of life, but to go with us to them, to consecrate them and give us new comforts in them. True, shepherds were the outcasts, the pariahs, of Judean society, but after Christmas can man despise what God became and him for whom He became man?

Can—or rather should—man hate, hinder, discourage, be selfish? God's grace has been revealed to teach us to love, to help, to encourage, to live for others.

The light has come—the light of truth and love. It was as though a blackout had hit a city and people walked in darkness. Then suddenly the lights went on. Nothing changed in the sense that the people, the buildings, the city were still there; and yet everything was changed—in the light. So should it be now.

Prayer is a wish sanctified. My New Year wish is the prayer that this coming year we all walk in the light—then the shadows shall always be behind us.

## Spain: Changes Coming, But Painfully Slow

By GARY MacEOIN

Economically, 1967 has been a good year for Spain. Politically, the regime strengthened its position by consolidating the approval won in last December's referendum and taking further steps to ensure the smooth transfer of power after Franco. Beneath the relatively tranquil surface, nevertheless, the ferment of discontent has grown significantly in both the civil and religious spheres.

In the social area, the big event of the year was the struggle of the illegal Worker Committees to achieve a de facto recognition as the spokesmen of organized labor. The "vertical unions" which alone are authorized are not only controlled by but form part of the political apparatus of the regime.

Ironically, the official unions did much in the last thirty years to create a sense of worker solidarity. Now, its meager share of a prosperity such as Spain never before knew is driving labor to a progressively more direct challenge to authority.

Minimum salaries were raised in September to 96 pesetas (\$1.37) a day, a level described by the Worker Committees as

inadequate in view of the continuing rise in living costs because of inflation. An organization called Employers' Social Action composed of young Catholic employers has calculated that the absolute living minimum for a family with two children is 382 pesetas a day. The Worker Committees want an immediate rise to 300.

The leaders of the official unions do not challenge these figures, but they are powerless. They take their orders from above.

Late October saw a new stage in the efforts of the workers to win both economic and social concessions. A week of protest against repression and rising living costs produced widespread illegal work stoppages, enormous concentrations of armed police, and hundreds of arrests. In Madrid, police dispersed demonstrators by firing over their heads. Continuing student agitation forced the authorities to close the University of Madrid in early December.

Notwithstanding the active support of university students and many young priests, the prospects of worker participation in trades-union leadership are dim.

The hopes raised by the approval of the new Organic Law a year ago quickly proved illusory in almost every field. The renewal of the Cortes by the complicated system of nomination and controlled election brought no change in the political balance of power.

The law on religious freedom has been widely condemned as being totally at variance with the Vatican Council statement on religious freedom which it purported to implement. A congress of Spanish Baptists voted to refuse to register under its provisions as "incompatible with their principles."

The total political climate is accordingly one of immobilism, a belief that trouble will disappear if left undisturbed with long costs produced widespread illegal work stoppages, enormous concentrations of armed police, and hundreds of arrests. In Madrid, police dispersed demonstrators by firing over their heads. Continuing student agitation forced the authorities to close the University of Madrid in early December.

The selection by the bishops of a delegation to represent Spain at the World

Congress for the Lay Apostolate brought into the open once more the demoralization of Catholic Action since the widespread sacking of leaders and chaplains by the bishops over the past 18 months.

A young Catholic, deeply committed but very much on the outside, Jose M. Pinedo, summed it up as follows: the list has good names, "but a mere glance at it shows that the group as such is far from representing the conciliar dynamism and the deep evolution of our Catholicism in recent years." For added security, six bishops led the delegation to Rome. The United States, like most countries, was content with one.

It is known that not all the bishops agree with the policy of total support of the regime, which extends to the extreme of authorizing the arrest and prosecution of priests who defend the efforts of the workers to vindicate their human rights, an authorization required under the Concordat. But the few bishops who do prove feebly obliged to accept in public the decision of their colleagues.

The result is a progressive estrangement of the progressive believers and unbelievers alike, from the institutional Church.

Father Henry A. Atwater of St. Agnes Church, and former editor of the Catholic Courier-Journal, will dress men of the First Luncheon Club at Hotel ton, Jan. 5 according to G. Kress, chairman of Knights of Columbus spring committee.

At the luncheon, beginning at 12:10 p.m., Father will be presented by William Donnelly, club moderator and Rochester Courier editor.

When editor of the diocesan newspaper, Father Atwater came widely known for editorials and news coverage. He joined the newspaper as assistant editor in 1955, became editor in 1958.

He covered the Vatican Council for the Courier in 1962.

Local



Achille Forgone, plied the skill of hills north of Naples this nativity creche Main St. West from



Local

Local

Local

Local

Local

Local

Local

Local

Local

Local

**The Catholic COURIER**  
Journal  
Published weekly by the Rochester Catholic Press Association  
Vol. 79 No. 13 Friday, Dec. 29, 1967

**MOST REV. FULTON J. SHEEN, Ph.D., D.D.**  
President

**RT. REV. MSGR. JOHN S. RANDALL**  
Managing Editor

**REV. ROBERT KANKA**  
Associate Editor

**ANTHONY J. COSTELLO**  
Advertising Director

MAIN OFFICE: 85 Selo St. — 454 7050 — Rochester, N.Y. 14604  
ELMHURST OFFICE: 817 Robinson Bldg., Lake St. RE 2-6888 or RE 2-8423  
AUBURN OFFICE: 168 E. Canessa St. AL 2-4446

Second class postage paid at Rochester, N.Y.  
As required under the Act of Congress of March 3, 1879.  
Single copy 15c; 1 year subscription in U.S., \$6.00  
Canada \$6.50; Foreign Countries \$8.75