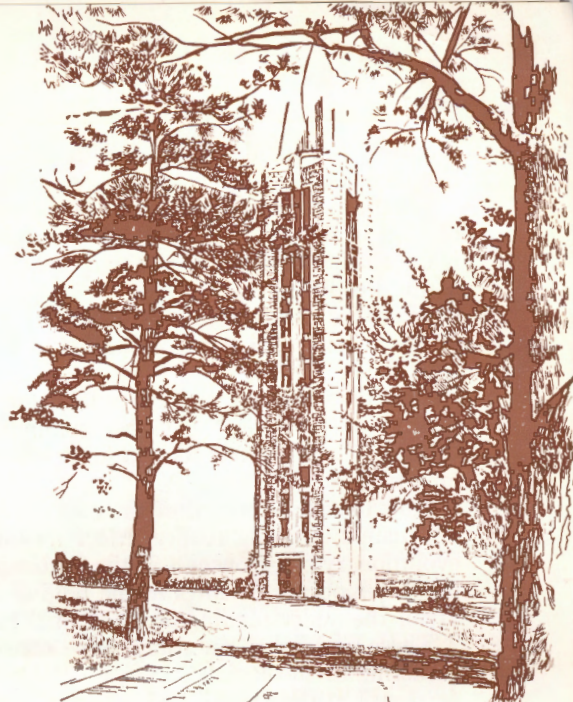


RELIGION

Bulletin of Kansas School of Religion at The University of Kansas

Vol. 3, No. 3, April, 1966



From The Editor's Desk

This issue is concerned mainly with ecumenical conferences. For more than a year Notre Dame University had been planning an international conference on the main theological issues of the Second Vatican Council. It took place March 20-26, 1966 in the new Kellogg Center for Continuing Education on the campus. There were about one thousand present for the occasion. Among the leaders were many distinguished *periti*, expert theologians, from various parts of Europe and a few from the United States. These are the scholars who labored through the years of Vatican II shaping and re-shaping the documents adopted by the Council. For a week at Notre Dame the scholars worked over these documents interpreting their meaning and drawing out their implications for the life of the church.

The conference was Roman Catholic in its origin and sponsorship. It was not strictly Roman Catholic in its program. Protestants, Eastern Orthodox and Jewish scholars and churchmen were "observers" in Rome. At Notre Dame they were full participants sharing equally with Catholics in the conduct of the conference.

The Kansas School of Religion was represented at the Notre Dame Conference by Father Brendan Downey, Paul M. Hasvold and William J. Moore. In this issue of RELIGION these three report on what happened at Notre Dame. Something extremely significant happened. It is not easy to interpret what took place within the limits of these reports. Our readers will be interested in a remark by Dr. Joseph Sittler in the course of a discussion after he had finished an address on "A Protestant View" of one of the Vatican II documents. He noted that what he said was not strictly a *Protestant* view at all—it was just as much a Catholic or Orthodox view—and, if this were so, it bore implications on how far we had travelled along this ecumenical road.

In this issue we carry the complete program of the K.U.-K.S.R. Ecumenical Institute scheduled for May 1, 2 and 3. The three main leaders for our Institute were in Rome. They were also at Notre Dame, where two of them had major roles. Through this conference we expect to be able to interpret to leaders of the church in Kansas and neighboring states the truly amazing developments that are occurring in the church in these ecumenical times.

The Notre Dame Conference on Theological Issues Of The Second Vatican Council

1. *As a Roman Catholic Sees the Notre Dame Conference* —Brendan Downey, O.S.B.

The Conference on Theological Issues of Vatican Council II, held at the University of Notre Dame, March 20-26, was a major ecumenical event in the United States. Though the conference was not primarily ecumenical in content, the clarification of the council documents by theologians who helped to form them, the discussion of future developments for which the council provided the foundation, and the active participation of Protestant, Orthodox and Jewish theologians opened new vistas of interfaith understanding.

Since the conference continued eight or nine hours per

day for six days, any attempt to summarize it would be preposterous. Yet certain impressions stand out from the welter of ideas expressed. The emphasis of Vatican Council II on the Mystery of the Church as the People of God rather than on its juridical structure was a dominant note in the conference. All the implications of this controlling idea may not yet be foreseen. The theological issues raised at the Notre Dame conference were all related to it in some fashion.

For instance: the council decreed the principle of collegiality as the proper relation of the bishops of the Church to one another and to the Chief Bishop, the Pope. How far does this principle involve the relations of the bishop with

the priests of his diocese and with the laity at large as the People of God?

What are the full implications of the concept of the People of God in the celebration of the Eucharist? In what sense is the Eucharist not only the sign but the cause of the unity of the People of God?

What are the implications for the moral life of Catholics of the council's insistence on the call of all the People of God to Holiness?

How does the council's concept of the church as a divine reality subsisting in the visible communion of the Roman Catholic Church affect its relations with other ecclesial communities?

How does the concept of the church, not as static, but as a dynamic, ongoing reality affect its interactions with the evolutionary consciousness of the contemporary world? How do contemporary findings in the field of biblical scholarship affect the understanding of traditional faith?

These and other questions were considered by a stellar gathering of theologians, most of whom had acted as *periti* (experts) at the council and actually participated in writing and revising the council documents in accord with the interventions of the bishops in successive sessions. Each of the principal documents was analyzed through its genesis and development, the changes of phrase and emphasis, and the implications of what was deliberately left unsaid, as well as the positive statement.

Abbot Christopher Butler, O.S.B., spoke on the need to catch the spirit of the council which looked upon the church and the gospel as the fountainhead of incalculable freedom, the sign and instrument of the longed-for unity of the human race.

Venerable and sprightly Pere Henri deLubac, S.J., gave a profoundly moving meditation on the paradoxes of the church "made for paradoxical humanity," and related the doctrine of the council to the thought of the early Church Fathers.

Unassuming and deeply earnest Father Bernard Haring, C.S.S.R., spoke compellingly of Christian holiness as sharing in Christ's redeeming act by giving up the wish to have freedom for oneself rather than for another: "We can adore God only in oneness—speaking with one mind and one heart"; and conversely, "We can be united with each other only by the adoration of God."

Looking to the future, Abbe Francois Houtart and Monsignor Joseph Gremillion pointed to the need for understanding the revelation of Christ more fully through taking into consideration the findings of contemporary physical and social sciences, psychology and political experience.

Father Walter Burghardt, S.J., emphasized the need to contemporary man in terms of his own awareness, without jettisoning traditional philosophy, but rethinking traditional definitions in terms of existentialist and analytic insights into the ways of knowing, the uses of language, and the human condition.

Father Thomas Stransky, speaking on the Decree on Ecumenism, called attention to the council's recognition of the gifts of the Holy Spirit in the life of divided Christian communities and to the declaration by Pope Paul VI and Archbishop Ramsey that problems must be worked out together.

Impressions could be multiplied indefinitely: the urbanity, wit and penetrating intelligence of Robert McAfee Brown; the charismatic figure of Rabbi Abraham Heschel, for all the world like the Prophet Isaiah.

Writing from incomplete notes is a source of frustration and distortion. We can only recommend a study of the entire proceedings of the conference, which, hopefully, will be available in book form in the summer of 1966.

2. A Protestant Appraisal—Paul M. Hasvold

One of the documents of Vatican II calls all men of good will to forget the past, strive sincerely for mutual understanding, and make common cause in safeguarding and fostering social justice, moral values, peace, and freedom. It was clear to this Protestant that the Notre Dame Conference was not simply a repetition of this plea. Much more than this, it was already a significant beginning of the common venture called for at the Vatican Council. No less than a dozen Protestant theologians were intimately involved in the effort of presenting and assessing the implications of the deep and profound *aggiornamento* planned and in part achieved at the council. Joseph Sittler (Lutheran), Paul Minear (Congregationalist), and George Lindbeck (Lutheran) were among the speakers interpreting the three Constitutions most fully discussed at Notre Dame. Frequently heard in the frank and lively discussions following the speeches were such well-known Protestants as Robert McAfee Brown and Elwyn Smith (Presbyterian), Franklin Littell (Methodist), and Reginald Fuller and William Wolf (Episcopalian). In addition, the galleries were sprinkled with representatives of many Protestant denominations. One discovered frequently, perhaps at lunch or simply in a coffee break, that among the spectators were men no less enthused and in fact no less capable than the speakers themselves.

As the Protestant read and re-read the documents of the council, and listened to the speeches and discussions, he found much congenial to his own religious ideals. In the Constitution on Divine Revelation it is stated that Scripture and tradition constitute one source of divine revelation: the Bible as the basic source and tradition as its application to new situations, which can result in a deeper understanding without adding anything material to the contents of faith. This strong Scriptural emphasis was not confined to abstract statements or even declarations of intention. It was actualized in the profound biblical orientation present in both the conciliar statements and the Notre Dame discussions. This orientation was clearly evident in the statements and discussions on the nature and function of the church. The Protestant responded enthusiastically to the awareness of the instrumental function of the church, the intention to involve the laity deeply in the whole work of the church, the emphasis on grace over against juridicism and "person in community" over against institution. The Protestant was heartened at the humble recognition of imperfection inherent in any human structure, even the Roman Catholic Church, at the refusal to identify simply the Christian Church and the Church of Rome, and the acknowledgment of the sense of unity with the "separated brethren" of other ecclesial communities. Significantly, the sense of unity manifest in a decision to "join with" Orthodox, Anglican, and Protestant in the ecumenical movement.

As the Protestant read and listened, he could—if he chose—take smug satisfaction as Roman Catholic theologians criticized "triumphalism," "clericalism," "institutionalism," and "juridicism" (legalism), which they saw in the preconciliar church. However, were the Protestant to remain content with such an attitude, he would be committing an act of uncharity, unworthy of any Christian. Furthermore, this act could be disastrous for the Protestantism he represents, which—as one Protestant said—can be greatly strengthened and enriched by the new possibilities for authentic dialogue. Fortunately the attitude of smug satisfaction was entirely absent in the Protestant contributions to the Notre Dame Conference. Many of these same Protestant participants had spent months at Rome, agonizing along with the council Fathers in their efforts toward a far-reaching *aggi-*

ornamento. So "involved" were some of these Protestant observers at Rome that deadlocks could send them to the hospital and progress bring them out. Certainly, it was obvious to all involved that the Roman Catholic Church was motivated not by concession to Protestants but by a deep devotion to Christ and an intense awareness of the need for an effective witness in today's world. In the discussions at Notre Dame it was not uncommon to hear a Protestant side with a Catholic against another Protestant, or a Catholic side with a Protestant against another Catholic. Despite differences which remain, there was a deep awareness among all participants of a common Christian concern. This writer, a loyal Lutheran, was first surprised, then pleased, to find himself thinking so often of what "we" are preparing to do.

The closing session of the Notre Dame Conference had as its theme "Theology Today and Tomorrow in America." There were three addresses: one by the Orthodox Jean Meyendorf, one by the Roman Catholic Walter Burghardt, and one by the Protestant Albert Outler (Methodist). In form, and also in the contents of the addresses, this final session symbolized the awareness that the great mission which the Roman Catholic Church has accepted is the Christian mission. It is a task which must be carried out by all Christians in their own particular ways, humbly recognizing their own constant need for renewal, frankly acknowledging differences which divide Christian from Christian, and yet willingly joining together in a common spirit of love to God and concern for men.

3. *The Eastern Orthodox Participation—William J. Moore*

Eastern Orthodoxy was represented at the conference by, first, the venerable George Florovsky, teacher and author and, as a long-standing member of the World Council of Churches, active participant in the dialogue; and, second, by the young John Meyendorff, also a teacher and author and member of the World Council. Both men were active in the discussion at Notre Dame. Dr. Meyendorff presented one of the major addresses.

These theologians reminded us of the somewhat passive quality of Orthodoxy—with reference to the political situation in Czarist Russia and under communism, and with reference to the Church of Christ in the Reforming movements of the sixteenth century and the revitalizing ecumenicity of the twentieth. But Orthodoxy has a strength and dynamic of its own not to be underestimated. It is responding to the ecumenical mood originating in Protestantism and now vigorously affirmed and furthered by Catholicism. The differences between the eastern and western segments of the church extend beyond liturgical and organizational matters to profound theological issues. Orthodoxy believes it has much of value to contribute to the larger, ecumenical church that is emerging. Whatever the contribution, Orthodoxy will surely be an element within that church.

4. *The Contribution of the Jews—William J. Moore*

The ecumenical movement is a Christian phenomenon and, therefore, the Jews on this basis are non-participants. But historically Christianity sprang from Judaism and its theology has a fundamental Hebraic orientation. Therefore as representatives of the church consider the essentials they frequently find themselves in familiar Jewish territory. Also the ecumenical spirit, marked by good will and understanding, cannot be confined to ecclesiastical structures, and Christian people expressing the new mood have entered enthusiastically into dialogue with their Jewish neighbors. Standing outside the church, the Jewish theologian is often able to render an objective appraisal of the Protestant-Catholic dialogue that is helpful.

Judaism was ably represented at Notre Dame by Rabbi Marc Tannenbaum and Rabbi Abraham J. Heschel. The former, who is Director of the Interreligious Affairs Department of the American Jewish Committee, gave one of the main addresses. He is regarded by many as the Jewish scholar most competent to discuss the fine points of the Protestant-Catholic theological dialogue. Forthright, eloquent, incisive, he rendered a critical evaluation of the Second Vatican Council, noting what, from a Jewish point of view, were its strengths and what its weaknesses.

Rabbi Heschel, teacher and author, is considered the greatest authority on the Hebrew prophets. He spoke like a prophet, bringing a clear "word" to the conference. It was refreshing to hear him remind Protestants, Catholics and Jews of the this-worldly references of the faith of our fathers. Turning to the opening statements in the book of Genesis, he pointed out that they had nothing to say about church or synagogue cult matters. They spoke of the relationship of God with his world and his human creatures without reference to their religious affiliations and practices.

5. *A Proclamation*

The Notre Dame Conference was not called to prepare documents and pass resolutions. Its task was to study and discuss, under the guidance of competent leaders, the documents that emerged from Vatican II. Nevertheless as the hour for adjournment approached, the desire to pass just one resolution was expressed and persisted until affirmative action was taken. Its content is indicative of the passion for relevance to the needs of the world characteristic of the new ecumenical theology, a passion that permeated the Notre Dame Conference from beginning to end. Here is the text of the statement adopted at the last session on March 26:

The central fact of our world today is total scientific, technological and economic interdependence. Yet this unity remains a brute physical unity, lacking the moral dimensions of human solidarity and human justice. We have become close neighbors in space and time. We have no comparable nearness in generosity and love.

Within this narrow world of inescapable physical proximity, the small white, Christian and Western Minority are rich and grow richer. They make up not more than 20 per cent of the world's peoples. They consume some 75 per cent of the world's income. Moreover, they grow richer by not less than three per cent a year. In 1965, they *added* to their existing national incomes between \$60,000 and \$70,000 millions—a figure which is considerably larger than the entire national income of all Latin America and twice as large as that of India or Africa.

These facts confront the Christian and humane conscience of the West today just as the misery of Lazarus once cried out for pity at the gates of Dives. Yet the peoples of the West can hardly be said to recognize the issue when, year by year, as their wealth increases, the attention, the investment, the aid they give to the poor continents actually falls away. Each year, a lower proportion of a rising national income is devoted to direct assistance. Each year, fewer crumbs fall from the rich man's table.

This burning scandal—of rising means and shrinking response, of increasing affluence and deepening misery—makes a mockery of all pretensions to be a Christian and humane society. It stands as a total obstacle to the construction of a neighborly world. It threatens the resort to violence. It even carries within itself the apocalyptic risk of wider war and ultimate destruction.

Therefore the participants in the Theological Conference

held at Notre Dame to discuss the main issues raised by the Second Vatican Council feel that they cannot disperse without recording their conviction that of all the issues raised in Schema XIII—on the Church in the World—none surpasses in urgency this almost inconceivable violation of human justice and human solidarity. They wish to bring it with all possible urgency to the attention of governments

and peoples in the West. They urge the establishment of appropriate organs of education and enlightenment to rally opinion within their own communions and societies. They declare their own dedication to the work of eradicating an evil so vast that it could, unchecked, call down upon the nations the terrible judgement of a just and compassionate God.

The K.U.-K.S.R. Ecumenical Conference

As part of
The University of Kansas
Centennial Celebration
The University of Kansas
The Kansas School of Religion and
The University of Kansas Extension
Present

AN ECUMENICAL INSTITUTE
May 1, 2, and 3, 1966

To clarify thought about the ecumenical movement, to consider most recent developments such as those associated with the Vatican Council, and to look for guidelines with the help of competent leaders, as the church faces the coming years.

Led by three of the chief participants in the ecumenical dialogue in America—all recently in attendance at the

Vatican Council II:

DR. JOSEPH SITTLER, University of Chicago
FATHER DANIEL J. O'HANLON, Alma College
RABBI MARC H. TANENBAUM, Director of
Interreligious Affairs Department of American
Jewish Committee

assisted by

DR. E. DALE DUNLAP, Professor of Theology,
St. Paul School of Theology, Kansas City, Mo.

* * *

THE ECUMENICAL INSTITUTE

Preliminary Convocation
Public Invited

Sunday, May 1, 4:00 P.M.—Hoch Auditorium

Presiding

CHANCELLOR W. CLARKE WESCOE

Address

DR. JOSEPH SITTLER

"The Judeo-Christian Tradition and the
Condition of Modern Man"

Responses

FATHER DANIEL J. O'HANLON
RABBI MARC H. TANENBAUM

THE ECUMENICAL INSTITUTE

MAY 1, EVENING, TILL MAY 3, NOON

All sessions in Kansas Union Building. General sessions in Ballroom. Group Study sessions in rooms indicated below.

The Institute is open to all officially enrolled participants (clerical and lay), faculty, and students.

SUNDAY, MAY 1, EVENING

Presiding: Dr. William J. Moore, Dean,
Kansas School of Religion

7:00 Dr. Sittler: "Protestantism and the Ecumenical
Movement"

7:45 Father O'Hanlon: "Roman Catholicism and the
Ecumenical Movement"

8:30-9:15 Panel: Father O'Hanlon, Dr. Sittler, Rabbi
Tanenbaum

MONDAY, MAY 2, MORNING

Presiding: THE RT. REV. MONSIGNOR ALEXANDER M.
HARVEY, Vicar General of Archdiocese of Kansas City in
Kansas

9:00 Father O'Hanlon: "Vatican Council II"

9:45 *Group Study Sessions*

Religious Liberty	Jayhawk Room
Marriage and the Family	Room 306
Doctrine of Authority	Sunflower Room
Christology	Cottonwood Room
Liturgical Renewal	Meadowlark Room
Ecumenism and the Biblical Heritage	Room 305
The Church and Non-Christians	Pine Room
Continuing Reformation and Renewal	Oread Room

10:15 Break

10:30 Dr. Sittler: "Vatican Council II"

11:15 Panel: Father O'Hanlon, Dr. Sittler, Rabbi Tanenbaum

MONDAY, MAY 2, AFTERNOON

Presiding: THE REV. ALVIN W. MURRAY, D.D., District
Superintendent Methodist Church

1:30 Rabbi Tanenbaum: "A Jewish Appraisal of the
Ecumenical Movement"

2:15 Group Study Sessions—Continued

3:15 Break

3:30 Panel: Father O'Hanlon, Dr. Sittler, Rabbi Tanenbaum

MONDAY, MAY 2, EVENING

Presiding: THE REV. WILLIAM SOULE, Moderator Topeka-
Highland Presbyteries, United Presbyterian Church

7:00 Dr. E. Dale Dunlap: "Protestant Union Prospects"

8:00 Group Study Sessions—Continued

TUESDAY, MAY 3, MORNING

Presiding: THE RT. REV. EDWARD C. TURNER, Bishop of
Episcopal Diocese of Kansas

9:00 Dr. Sittler: "Protestant Follow-up on Vatican II"

9:45 Father O'Hanlon: "Roman Catholic Follow-up on
Vatican II"

10:30 Break

10:45-11:45 Concluding Summarizing Statements

DR. SITTLER
FATHER O'HANLON
RABBI TANENBAUM

Ecumenical Institute Leaders

DR. JOSEPH SITTLER

Dr. Joseph Sittler of the Divinity School at the University of Chicago is a former president of the American Theological Society and a leading writer on Christian ethics and contemporary thought. He has been a delegate to various ecumenical conferences and World Council of Churches meetings and attended Vatican Council II. A consultant to the Luther World Federation of 1957, Dr. Sittler has filled distinguished lectureships at Harvard, Yale, Duke, and other universities. The latest of his several books is "The Care of the Earth," published in 1964. Dr. Sittler did his undergraduate and graduate work at several universities in this country and at the University of Heidelberg.

FATHER DANIEL J. O'HANLON

Father O'Hanlon, professor of theology at Alma College, Los Gatos, Calif., has been described by fellow Catholic leaders as perhaps the ecumenical movement's best spokesman in this country. He did his undergraduate, doctorate and postgraduate work at a number of leading universities in the United States and Europe. Father O'Hanlon attended Vatican Council sessions as a correspondent for "America," a weekly U.S. Jesuit journal of opinion, a theological consultant, and interpreter. He was co-editor of "Christianity Divided," a symposium of essays by leading Protestant and Catholic theologians.

RABBI MARC H. TANENBAUM

Rabbi Tanenbaum is an authority on Judaism and Jewish-Christian relations and is much in demand as a lecturer before Christian and Jewish groups. At Vatican Council II, he was the only rabbi in Rome at the time of the Catholic Church's vote on the "Jewish declaration." He has worked closely with the Vatican Secretariat, the American Catholic hierarchy, and with Protestant councils on ecumenical and interreligious relations. A member of various vital UN and UNESCO affiliated committees and of White House conferences, Rabbi Tanenbaum is a pioneer in race relations, having been a founder and program chairman of the historic National Conference on Race and Religion.

Recommended Reading in Preparation for the Ecumenical Institute

Walter Abbott (ed), *The Documents of Vatican II* (New York: Sheed and Ward, Press, 1966). Order through

American Press, 106 W. 56th Street, New York, N.Y. 10017. (Paper: 95 cents; Cloth: \$10)

Hans Kung, *The Council, Reform and Reunion* (New York: Sheed and Ward, 1961)

John A. Mackay, *Ecumenics: The Science of the Church Universal* (Englewood Cliffs, N.J.: Prentice-Hall, 1964)

Robert M. Brown and Gustave Weigel, *An American Dialogue* (Garden City, N.Y.: Doubleday, 1960)

Gregory Baum, *The Catholic Quest for Christian Unity* (Glen Rock, N.J.: Paulist Press, 1965) Paperback

Leonard J. Swidler (ed), *Scripture and Ecumenism* (Pittsburgh: Duquesne University Press, 1965)

The Study Groups for the Institute

The three sessions of the study groups on May 2 will constitute a conference within the conference. These are not to be treated as buzz session interludes. Each group will deal with an important ecumenical theme that will be treated in the main addresses by Father O'Hanlon, Dr. Sittler and Rabbi Tanenbaum. Each group will have as its leaders people with special competence to handle the theme assigned to it, one of whom will act as chairman and two or more as resource persons. Before the conference begins the leaders will plan the strategy to be used in their respective groups. Besides studying its special theme, it is expected that each group will work at the task of formulating the most useful questions to be put to the panel members: O'Hanlon, Sittler and Tanenbaum. So that the conferees may get the most out of the group experience, it is requested that each be assigned, as far as this is possible, to the group that studies the theme of his choice. He therefore should indicate his choice (1, 2, 3) of the themes when he registers, preferably by mail before the conference begins.

We have calls for extra copies of each issue of RELIGION. The printer will hold the type for this issue until June 1. If you wish to have extra copies for the bare cost of printing plus mailing charges, PLEASE NOTIFY US BY JUNE 1.

The Public Assembly at 4 P.M., May 1

In many respects the assembly on the afternoon of May 1 will be different from the meetings that follow: first, it will be preliminary to the Ecumenical Institute that will begin in the evening at 7:30; second, no registration will be required for it; third, it will be in the large Hoch Auditorium instead of in the Kansas Union Building; fourth, it will be more in the nature of a popular assembly—something like a European *Kirchentag* (church day)—when Protestants, Catholics and Jews of eastern Kansas and western Missouri will come together in a sort of festival of faith, bearing a common witness for religion on the campus of a great state university. K.U. has created this opportunity by providing the facilities for the assembly of a large gathering and making this program one of the elements in the K.U. Centennial celebration. K.U.'s Chancellor W. Clarke Wescoe will preside and the K.U. choir will sing. In order that there may be a hearty, cooperative response on the part of the churches and synagogues of the area, we suggest:

(1) Ministers, priests and rabbis should announce this gathering from their pulpits and in bulletins and urge their people to participate.

(2) A committee should be appointed in each congregation to promote attendance.

(3) Each congregation should plan for its members to attend as a delegation, arranging for transportation to and from the campus at Lawrence.

Besides being the only conference of this sort planned for this area in the near future, the Ecumenical Institute is notable also in that it is being sponsored by a state university. K.U. is celebrating its one hundredth birthday in the Spring by bringing to the campus leaders of thought in various areas to review the past and propose guide lines for the future. In co-sponsoring the Ecumenical Institute with K.S.R. and making it a part of its centennial celebration, K.U. will be bringing leaders of thought in the religious world to inform the university community and churchmen of the area about the ecumenical movement, one of the most significant social phenomena of the twentieth century. This appears to us to be highly proper, but we know of no other instance where a state university has taken such a prominent role in sponsoring an ecumenical conference.



From left to right: C. Y. Thomas, State Chairman of K.S.R. Development Campaign, Gov. William Avery, Chancellor W. Clarke Wescoe.

K.S.R. Meets a Need

Governor William Avery

Certainly I would be the first to agree that there is an appropriate place in the curriculum of any school for a School of Religion, and I know of no other way in a public institution that it can be provided other than the way that it has been provided here for half a century and very obviously is to be sustained and improved and expanded in the half a cen-

ture to follow. Because of our constitutional provision of the separation of religion and state, it could hardly be arranged, in my opinion, for public funds to be made available for this facility. But that does not in any way diminish the need that exists for it. The administration of such a facility with public funds would be most difficult and would probably not make any very substantial progress or contribution . . . Kansas is to be congratulated on being able to develop this cooperative approach to such a school.

The K.S.R. Development Campaign

Last September 25 the campaign to complete a fund for an adequate building and to provide the resources to expand the program in the coming ten

years was launched in an auspicious way by a meeting in the Kansas Union at which Chancellor Wescoe, Governor Avery and Campaign Chairman C. Y. Thomas, as well as leading churchmen, spoke. The campaign will conclude at the end of June. Much has to be accomplished between now and then, but the

Development Committee considers the campaign far enough towards its goals that it has taken steps to start building construction as soon as the architects have completed final plans and the building contracts have been drawn up. Marshall and Prickett of Topeka are the architects.

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Editor: William J. Moore,
Dean of Kansas School of Religion

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