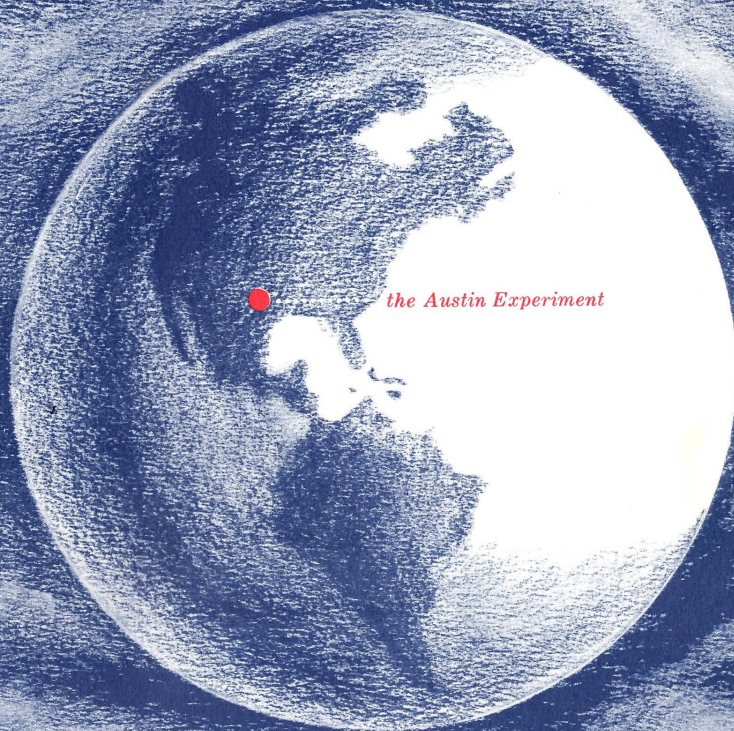
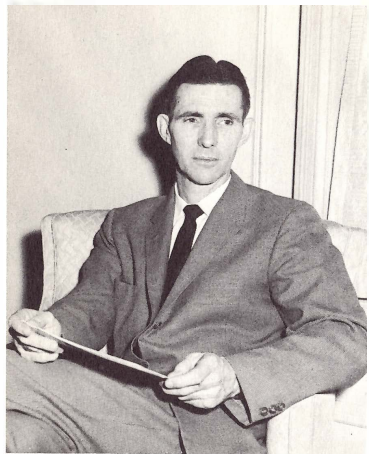


*** A
Bold Experiment
for the
Mission of the Church**



THE CHRISTIAN FAITH-AND-LIFE COMMUNITY
AUSTIN, TEXAS



Dear Everybody:

ON A WORLD WIDE SCALE. . . our generation has been given the beginning of a recovery of the role of laymen in the Church. The earliest Christian Community was composed of men and women from diverse cultures and occupations. They had little in common except their commitment to Jesus Christ as Lord. They had a dynamic ministry, a vital message, and fully participated in the orders of life in their day.

The Christian Faith-and-Life Community seeks to recover the ministry of the laity within the Body of Christ. This recovery is as significant for the twentieth century as was the Protestant Reformation for its time. For through it, once again, the only relevant Word to mankind, the good news in Christ, is being heard anew and understood.

I invite you to read with care the following pages, for they tell, in brief, the story of a Bold Experiment for the Mission of the Church in our world of the 20th century. Through this story, participants in the Community, past and present, appeal to alert, sensitive Christians to share in this Mission, in the name of Christ, for the Church in this new world. . .

Peace,

W. Jack Lewis

A NEW MOVEMENT IN THE WORLD

Again and again the Church has broken through her past historical structures to fulfill her historical destiny in the midst of new historical situations. The practical images by which she lived and worked have changed as she moved from the Ancient world through the Medieval into the Modern: from an image of herself as an eschatological congregation, to that of a super agency for the fulfillment and preservation of civilization, to that of a priestly community in the midst of secular society. Now, in this post-modern world, still another image is being formulated through which the Church will know herself and make her response in this new age in history. This present image is that of the Church as mission, in the world.

This image, as the others, is highly complex. It involves the renewed awareness that man, before God, is freed to be present to and decisive in life as it is given to him day by day. It involves the renewed awareness that in Christ this world, as it is, is good; that it is given and loved of God. It involves the renewed awareness that the Church's only reason for being is to declare this good news to man by living in the very midst of the world as the embodiment of her Gospel.

The new image of the Church can be seen most clearly in three developments within the Church of the twentieth century: the theological recovery, the ecumenical awakening, and the current Lay Movement. The latter is perhaps the direct-indirect outgrowth of the former two and may turn out to be the most significant.

The current lay awakening is more of a common spirit in many separate bodies than an organic historical movement. It originated in Europe after the last war, spread to North America, and now encircles the globe. The now well-known lay centers in Germany, France, Switzerland, Holland, Italy, Scotland, and Greece differ greatly in particular emphases, but all have certain qualities and concerns in common:

THE PRACTICALITY OF THE GOSPEL: They have been given to see afresh the ultimate significance of the Christ-event to man's actual living in this day-to-day world.

THE CENTRALITY OF THE CHURCH: They have rediscovered the Church as an historical community with the unique vocation of freighting a Word without which no man can Live.

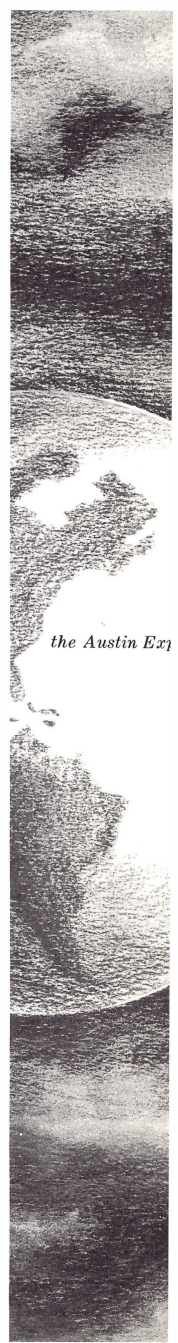
THE MINISTRY OF THE LAITY: Perceiving the subtle clericalism in the Protestant church and uncovering the meaning of the term "laity" as the whole people of God with a common task, they are insisting that the primary ministry in the Church is that of the layman in the world.

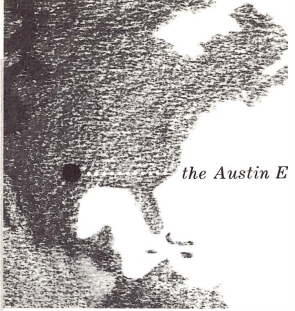
THE CONCERN FOR THE NOW: Accepting the fact that they are men of the 20th century and that God has given this time, as he has given every time, they stress the necessity for the Church to live and labor and speak in terms of the events, thought forms, and concerns of the day.

THE RELATIVITY OF FORMS: They are convinced that no technique, strategy, or institutional form of the Church is ever sacred, and are seeking to discover new methods and structures through which the Church can more effectively fulfill her task.

This Lay Movement is concerned with the renewal of the Church as Mission in the world. It is forging the new image of the Church. The Christian Faith-and-Life Community understands the Austin Experiment as a part of this lay awakening.

THE AUSTIN EXPERIMENT is conducted by the corporate ministry of the **Christian Faith-and-Life Community** which includes an interdenominational faculty of seven professionally trained theologians. The Community, chartered under the laws of state of Texas in 1952 as a non-profit religious and educational institution, is under the administration of a thirty-five member ecumenical board of directors. In addition, a council of outstanding laymen and clergymen, especially qualified by their professional status in various fields, serves in an advisory capacity to the staff, faculty, and board of directors.





the Austin E

BOLD THE EXPERIMENT WORTHY THE PURPOSE

⊕ **FOUNDED IN 1952, BY W. JACK LEWIS, AS AN ECUMENICAL RESEARCH
AND TRAINING CENTER—FOR CHRIST AND HIS CHURCH.**

To explore and develop new ways and strategies for the practical theological training of laymen—of all churches.

To encourage and challenge the layman to fulfill his mission in life with understanding—courage and integrity.

To do research relating to the essential activities of the Church: corporate worship, corporate study, and corporate living.

To explore ways and means through which the Church can effectively fulfill her mission.

⊕ **DESCRIBED** by theologians, Church leaders and outstanding educators as one of the most comprehensive developments in Lay Theological Education to be found anywhere in the world.

“The most significant expression of the Church that I have seen in the United States is the Christian Faith-and-Life Community and the witness it represents.”

—Dr. Hendrick Kraemer, founder
and former director, Ecumenical
Institute, Switzerland

DEDICATED TO THE MISSION OF THE CHURCH—ITS STAFF



THE FACULTY

Seated—left to right: Joseph L. Pierce, Joseph A. Slicker, Robert R. Bryant.
Standing—left to right: Allan R. Brockway, W. Jack Lewis, Joseph W. Mathews,
Harold D. Germer, Intern—Andover Newton Theological Seminary.

Nine other persons serve
in various administrative capacities
in the Community.

*“Our theologizing, being in the main stream of
Historical Christianity, witnesses to the Lordship
of Christ over all of life as God gives it to us in
the 20th century.”*

COMPREHENSIVE ITS PROGRAM

FOR UNIVERSITY STUDENTS

UNIVERSITY THEOLOGICAL STUDIES

For University of Texas students, living in Community residence for a year, entering into a covenant involving worship, studies, seminars, and lectures.

THEOLOGICAL STUDIES FOR MARRIED STUDENTS

For married students attending the University of Texas, living in Community apartments, under the same covenant and core of studies as those pertaining to single students.

FOR OTHER ADULT LAYMEN

THE LAIC THEOLOGICAL STUDIES

A lay theological seminary for people of all ages and occupations, offering a comprehensive curriculum in contemporary theology, Biblical studies, Church History, and theological ethics.

VOCATIONAL CONFERENCES

For various vocational groups, involving a concentration upon the relation of the particular vocation and the over-arching vocation of the Christian life.

THE PARISH LAYMENS SEMINARS

Weekend conferences—seminars for church groups—official boards, Christian education committees, etc., involving studies in the core curriculum.

FOR MINISTERS

For the continuing education of the minister, leading toward the discovery of new approaches to group ministry.

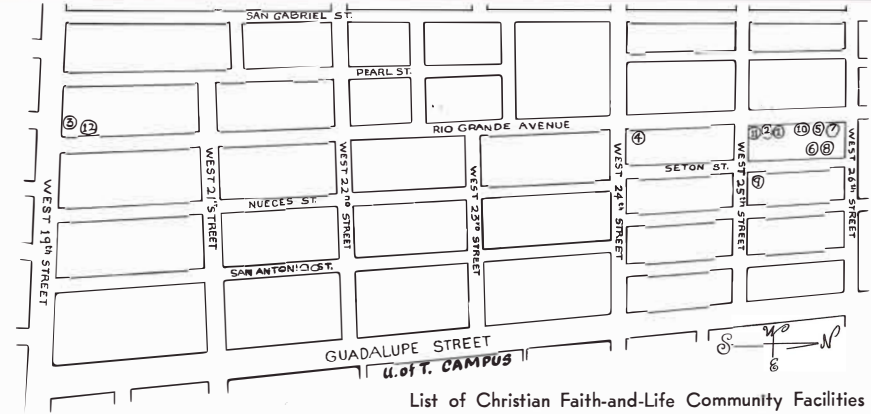
FOR INTERNS

For seminary students and International Visitors, who spend a year in residence, and are under the guidance of their respective seminaries and the Director of Program.

ADVANCED THEOLOGICAL STUDIES

For a selected group of university students who return for a second year of intensive training and for other adult laymen who continue their studies beyond the pre-requisite courses of the Laos House Program.

STRATEGIC ITS LOCATION



List of Christian Faith-and-Life Community Facilities

1 2505 Rio Grande—The College House . . . 2 2503 Rio Grande—The Covenant House . . . 3 700 West 19th—The Laos House . . . 4 2401 Rio Grande—Women's Residence (lease) . . . and the following facilities for Married Students and Staff Housing: 5 2513 Rio Grande, 2513 1/2 Rio Grande . . . 6 2512 Seton, 2512 1/2 Seton, 2512-A Seton . . . 7 2515 Rio Grande, 2515 1/2 Rio Grande . . . 8 2514 Seton, 2514 1/2 Seton . . . 9 606 West 25th St., 608 West 25th St., 610 West 25th St. . . 10 2511 Rio Grande, 2501 Rio Grande, 2501 1/2 Rio Grande . . . 12 1904 Rio Grande (A), 1904 Rio Grande (B), 1904 Rio Grande (C), 1904 Rio Grande (D), 1904 Rio Grande (E).



COLLEGE HOUSE

- DORMITORY FOR MEN
- DINING HALL
- SEMINAR ROOMS



LAOS HOUSE

- WEEK END COLLOQUIES—
- LAY STUDIES
- PARISH MINISTER'S COLLOQUIES
- ADVANCED THEOLOGICAL STUDIES
- SEMINAR ROOMS

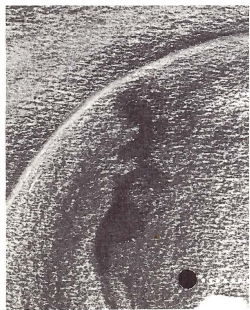
MODEST OUR PRESENT NEEDS

When you consider the comprehensiveness of our program, the number to whom the Community ministers in the course of a year—university students and other adult laymen—our needs are rather modest for our present program. However, with adequate resources—we could double our present program.

OUR 1960 OPERATING BUDGET\$121,000

This we call our SUSTAINING FUND

The operating budget covers the program of the Community as is carried on through the four divisions, and the expenses of administration, publications, development and extension.



TO YOU—A concerned Christian—Interested in a group of people, under covenant to explore, experiment—in Faith-and-Life—and Community.

FOR THE RENEWAL OF THE CHURCH

Through laymen of Theological understanding—who seek new ways to serve the Church in her mission in and to the world.

IN BEHALF OF—Concerned university students and adult laymen who will live and study in the Community this year . . .

And those countless men and women who demand serious experimentation for the renewal of the Church—that the Church may speak with meaning and authority to people of the 20th century.

FOR CHRIST—IS THIS APPEAL MADE.

We do not appeal to any one to help the Christian Faith-and-Life Community. We appeal to you for your support, not only for what your gift will do through the Community but that you may share in the spiritual enrichment of giving.

TO YOU THE APPEAL

A WAY TO SHARE

It costs the Community approximately \$300 a year for each person participating in the program. We must depend solely upon the generosity of friends in supporting our work.

A full "share" in the Community program is a \$300.00 gift.

OUR PLAN —

- We are appealing to our friends—old and new—to contribute to the sustaining fund for the current year. Each person is requested prayerfully to consider a gift of a share, or shares or a fraction of a share.
- The donor may give as he desires. However, stability would be brought to our program should our friends pledge their gift payable monthly, quarterly, semi-annually or annually.
- The pledge is considered a statement of intent and can be changed or cancelled should circumstances make it necessary.

PROGRAMMING YOUR GIVING —

- We realize that this is only one of a multiplicity of appeals which claim your attention and interest. Your problem is that of elimination and selection. You must answer, "To whom shall I give? As you evaluate the appeal in this book in behalf of Christ and His Church, we hope you will decide to share in the sustaining fund.
- Your gift will constitute a "Means of communication that is universally understood. No other language has been found to be so expressive."

THE DIRECTORS

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THE AUSTIN EXPERIMENT

The Christian Faith-and-Life Community

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Robert Sutherland, Director of Hogg Foundation, University of Texas, Austin, Texas

Franklin Young, Professor, Princeton University, Princeton, New Jersey

THE THEOLOGICAL STUDIES

A unified theological curriculum for laymen which deals with the meaning of being a free, critical, intelligent person in the midst of the orders of life from the perspective of the self-understanding of the Christian Faith.

	contemporary theology	biblical studies	church history	theological ethics
THEOLOGICAL CORE COURSES	I A The Meaning of Human Existence or The Problem of Faith	II A The Faith of the Covenant Community or The Gospel in the Old Testament	III A The Christian Movement in History or The Church's Witness in Various World Views	IV A The Meaning of Responsibility or The Christian Faith in Action
	I B The Modes of Human Existence or The Christian Life as Faith/Unfaith	II B The Self-understanding of the Early Church or The New Testament Gospel	III B The Role of the Church in the Modern World or The Local Congregation as Mission	IV B The Life of Freedom in Society or The Christian Community in the World
ADVANCED READING COURSES	I C Readings in Contemporary Theology	II C Readings in Biblical Theology	III C Readings in Historical Theology	IV C Readings in Theological Ethics
	I D Readings in Modern Thought	II D Readings in Biblical Literature	III D Readings in Church Problems	IV D Readings in Social Thought