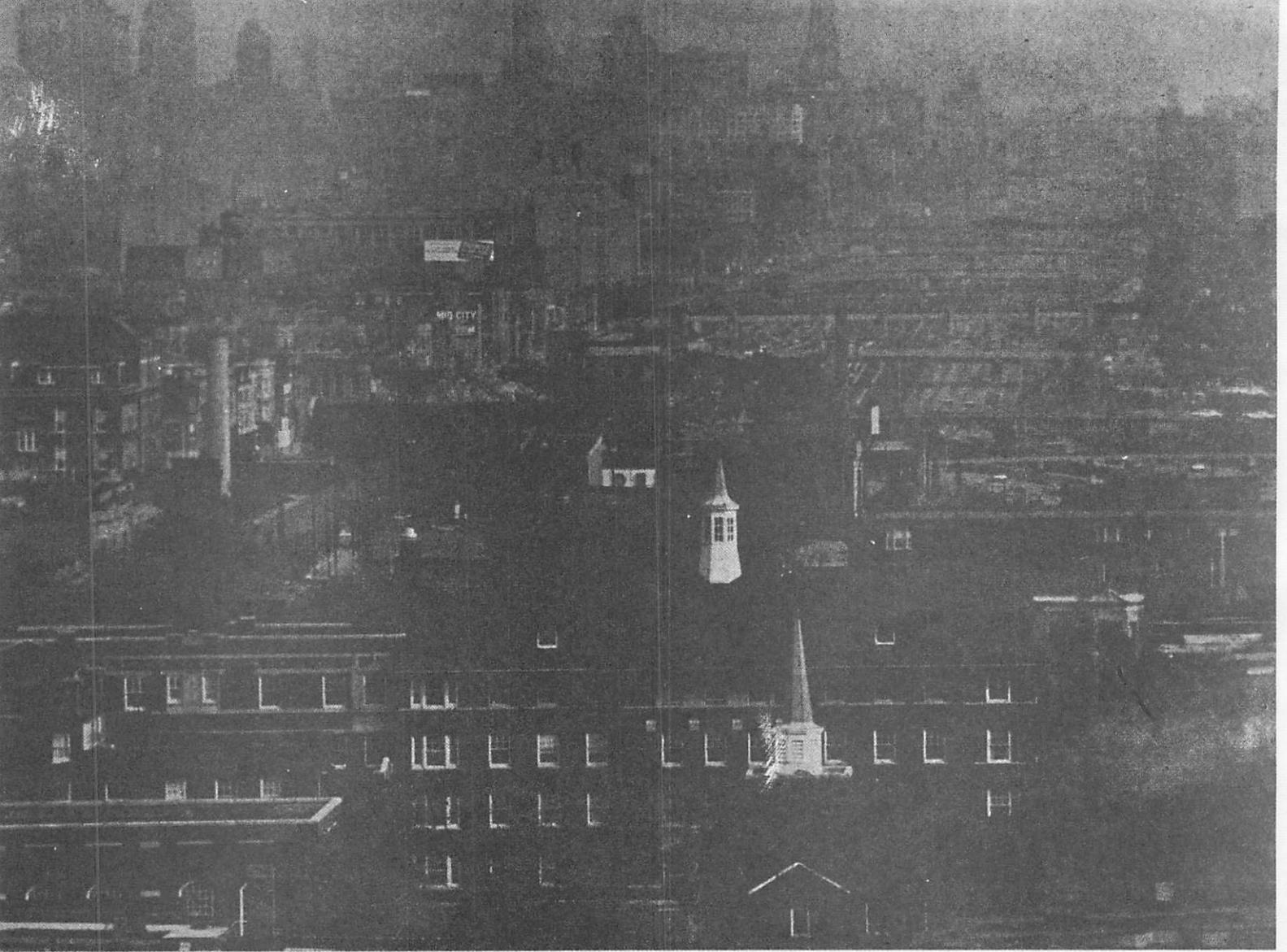


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THE
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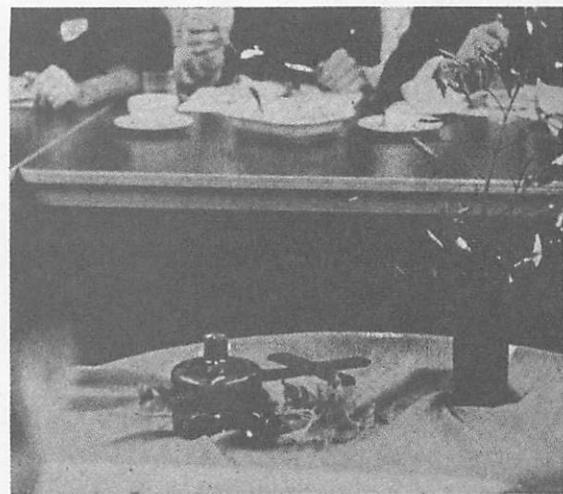


The Institute's campus (foreground) is in the center of a predominantly Negro ghetto, split by the Eisenhower Expressway. In the distance: the towering skyscrapers of Chicago's Loop.

Chicago's Ecumenical Institute . . .

Laboratory for Tomorrow's Church

Research is their main business, but in the process, Institute faculty members train laymen and ministers to assume new roles in the church of our radically new urban age. This includes forming Christian cadres, or disciplined groups, of clergymen, teachers, students, social workers, and others to be the agents of renewal in updated local congregations.



The clergy cadre meets periodically at the institute for intensive study (left, above). A premise of this group of local parish ministers is that the church is renewable from within. To translate ideas into action, they search for congregational resources to make human conditions better, and map tactics for meeting the secular 20th century on its own terms. A symbolic centerpiece (above, right) silently stirs thought at each meeting.

Text by Newman Cryer / Photos by George P. Miller

THE FACULTY of Chicago's Ecumenical Institute does not buy the theory that life in the inner city must be a meaningless cycle. If people live in deplorable circumstances, they say, these circumstances were created by human beings and can be changed.

But they have done far more than simply think and talk about such ideas. To prove their point, the 29 family units who form the institute's faculty—or "corporate ministry," as they call themselves—have deliberately moved into the center of a 16-block urban slum alongside the Eisenhower Expressway that links the downtown Loop to western suburbs. Calling this area "Fifth City," they intend to provide the resources and leadership needed to rehabilitate the area and change the self-image of its residents.

This deprived area—some would say a disaster area—is renowned as Chicago's West Side Negro ghetto, where youth gangs thrive, the crime rate is high, and more people are on relief than working. When the institute moved in, only one church existed, and few community organizations were functioning.

In this environment, the institute is basically attempting two things: (1) it is researching new forms of the church and, in the process, rebuilding the nearby neighborhood, and (2) it is training others to work for renewal in their communities.

As a pioneer venture in its field,

the institute is both different and controversial. Since it is highly experimental, it uses methods and brings forth fruit that are "strange new things" in the eyes of staid churchmen.

No one at the institute claims to know *the* one answer to the question of how the church can be relevant to our time, or to have designed any all-purpose master plan for the church of the future. But they are busily testing new approaches and creating prototypes that may be applicable in other urban situations. They see their mission as nothing less than a total approach to a better life for people who have nearly everything against them. This, of course, has implications and applications for any church in any situation.

But do not confuse the institute program with old-fashioned settlement-house work—crafts for the kids and used clothing for the grownups. The key to community renewal, as they see it, is educating the ghetto resident out of the notion of himself as a victim and into seeing the possibilities he has for controlling his own destiny.

The church has a part in this because, in the institute's concept of theology, Christianity is not simply a Sunday religion, but a whole way of life. And they believe strongly that the church is renewable from the inside, if lay people understand their proper role in today's world. This is one reason why

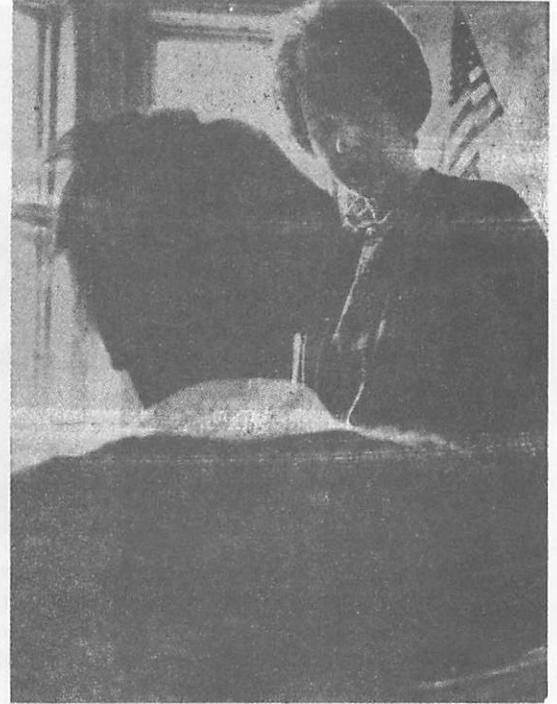
they are busily doing research—to build new models of the church that they can communicate to "awakened" people.

People get aroused, all right. Some are angered and repelled by modern "slang" the faculty uses and by what happens to participants as they are being "held out over the cliff" in institute training programs. Institute staff members often use shock treatment to jar people out of outmoded ways of thinking about religion. Then they lead these persons in the process of rebuilding a strong faith for the new age.

How It Started

The Ecumenical Institute was created in 1954 by action of the World Council of Churches' Second Assembly, which met in Evanston, a well-to-do Chicago suburb. At first the institute was a study center in a fine old Evanston home. Its director, Dr. Walter Leibrecht, a young German-born theologian, helped establish it as the United States counterpart of the original Ecumenical Institute at Bossey, near Geneva, Switzerland.

In 1962, the institute merged with the Church Federation of Greater Chicago, and in the transition got a new faculty. Appointed as the dean was Joseph W. Mathews, a Methodist minister and director of studies at the experimental Christian Faith and Life Community in Austin, Texas, a research and training center working mostly with



David and Patricia Scott, a staff couple from Alabama, begin the day at 6:30 a.m. worship. The 29 family units of the institute's corporate ministry worship, live, work, and eat together. When adults leave chapel, they take up daily duties, Pat (right) as an English instructor at Marshall High School.

University of Texas students and people from surrounding churches.

Now the institute is incorporated separately to hold its own property, but it still is an operating auxiliary of the Church Federation. In 1964, it purchased the former campus of the Bethany Theological Seminary, complete with chapel and gym.

Ten families now form the core group, augmented by others who stay a year or more as interns. Currently, there are 50 adults and 22 children in the staff group. Their daily routine begins with corporate worship at 6:30 a.m., followed by breakfast, study, and rigorous daily schedules.

The corporate, unified approach is one of the institute's chief strengths. Each staff member, clergyman or layman, brings special skills to the community. Together they pool ideas and hammer out plans until there is a common mind, and usually a common way of expressing ideas.

Dean Mathews is uniquely able to muster highly skilled and dedicated persons. And they move out and act with unusual single-mindedness. One member, before joining the corporate ministry, was an East Harlem settlement-house worker and psychiatric aide at Yale University. Another was a Cook County (Chicago) public aid case-

worker, and before that a first-grade teacher in Dallas. A Ph.D. who has taught in Berlin is now on assignment as an instructor in humanities on the West Coast. Others include a free-lance television broadcaster, a former engineer, a photographer, and several artists.

The Urban Challenge

Institute staffers see today's urban revolution as a shift in attitudes rather than as something geographical or confined only to big cities. Today's revolutions, they say, are basically in the minds and attitudes of men. The institute addresses itself to problems that people everywhere have, whether in megalopolis or on a remote western ranch.

Education is the key to opening the church's treasure chest of resources that can make it a renewing body in today's world, the institute staff believes. This conclusion is firmly rooted in a decade of experience innovating in higher education.

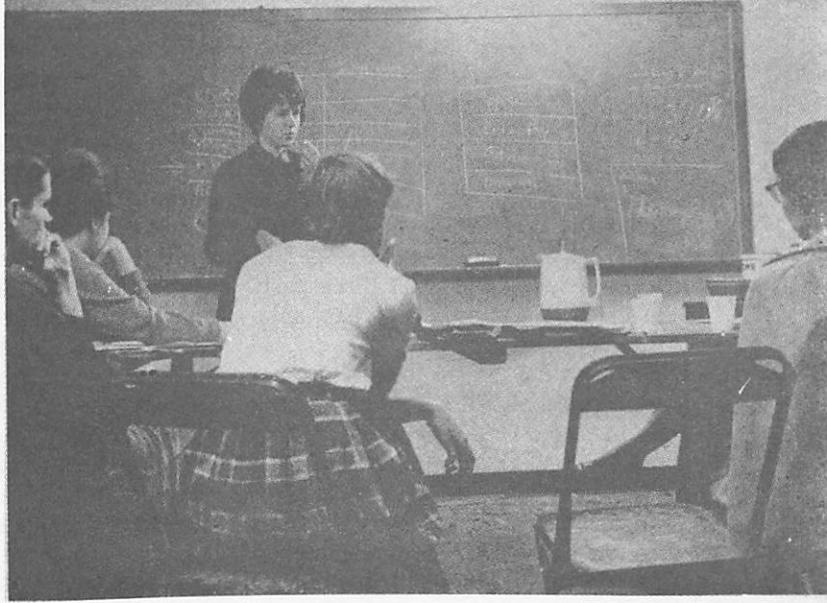
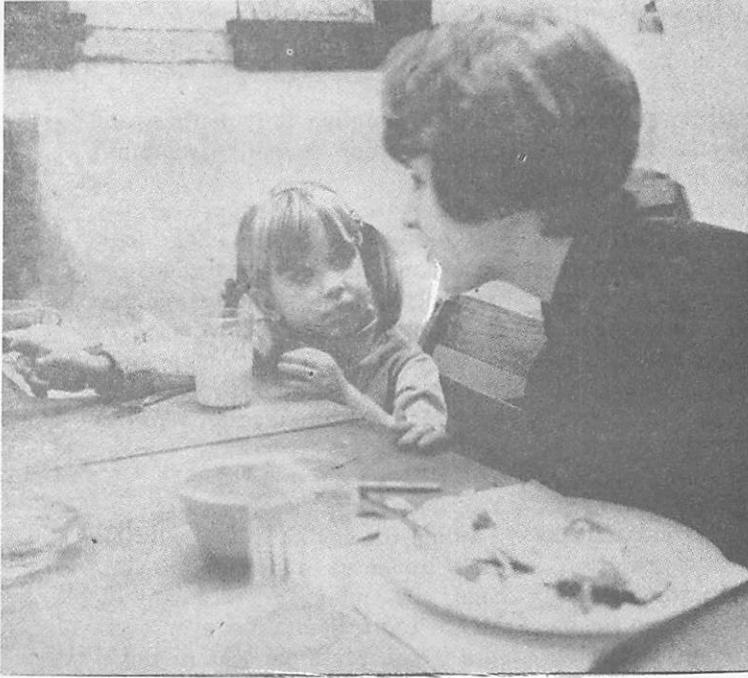
In their process of study and research, they began teaching week-night courses in churches on Chicago's perimeter to educate laymen of many denominations about the current theological and cultural revolutions. They get beyond Sunday-school platitudes and plunge laymen deep into theology where, surprisingly, many have longed to

go. Most laymen in institute courses have heard of contemporary greats in the field of theology, like Tillich, Bultmann, and Bonhoeffer, but scarcely a one has read or seriously discussed any of their writings before coming to the institute.

In the Center for Urban Education, many types of programs and projects are modeled. "Education of the laity must be very concrete," Dean Mathews says. "It must start with how a man walking down Michigan Avenue feels about what it means to be a human being in the 20th century."

One goal of study courses is to make suburban people aware that a whole metropolitan area is one city, and that the suburb no longer can be a place of escape. In the fashion of Old Testament prophets, institute staffers tell suburbanites, "You suck the lifeblood out of the city and lush it up in the suburbs. The time has come to quit this and to begin helping solve the problems of the city—problems you have helped create by running away."

The institute began holding highly concentrated, 44-hour weekend study sessions on its campus in the spring of 1964. In these, the faculty creates a psychological jail—participants are tested and bombarded with ideas even at meals, and there is almost no letup. This is one place



where the institute's program gets particularly controversial.

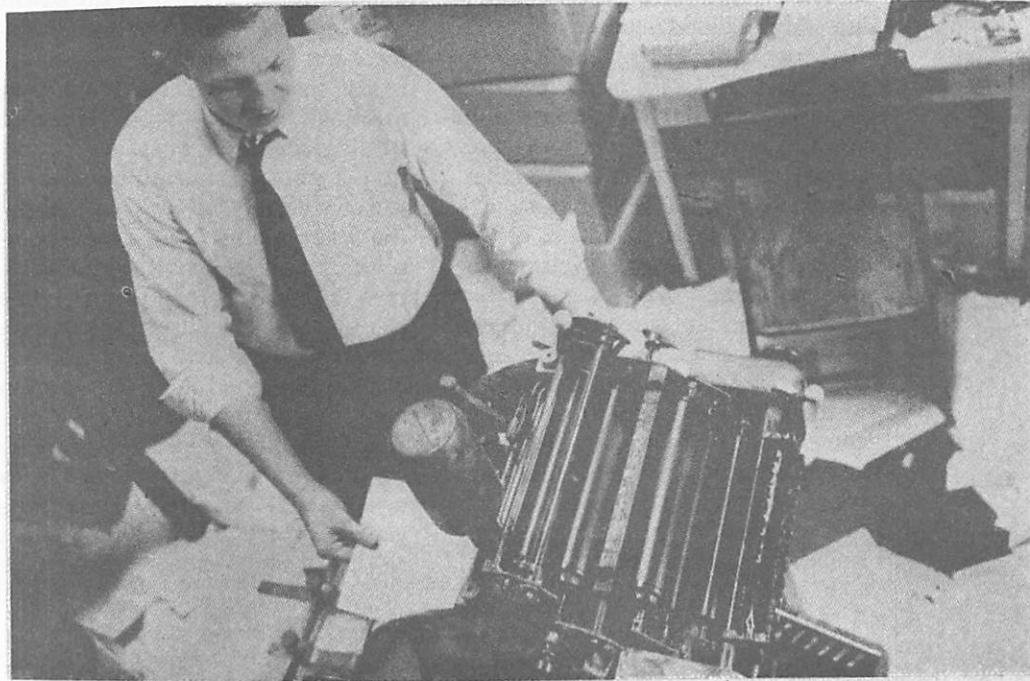
Some feel that the faculty uses extreme methods. "They violate a person's insides," as one put it. Many feel that what they are exposed to is a kind of brainwashing. If pressed, the faculty admit to this charge, but they say, "All education is brainwashing. We brainwash in order that men might live before God as free men rather than before some narrow ideology."

In one recent group, a woman participant found this treatment so rough that she left before the weekend was over. Weeks later, her own church's study group was still debating whether the institute's means justified its ends.

Model for Congregations

A nationwide CBS news television program last October emphasized the institute projects designed to create new forms for local congregations in 20th-century cities. Nearly two years ago, a three-year pilot project was inaugurated to experiment with structures and programs for the local congregation. Currently, the Fifth City model of the church embraces three levels of congregational life: temple, stake, and guild.

The *temple* is the gathering place for the whole congregation, tem-



Whether Pat is helping small fry at the dinner table, leading the teachers' cadre (top right), or making nightly rounds to lock up outside doors (right), she knows she is a part of the inner-city community whose common mission is renewing the church. David, whose main job is recruiting for new programs, takes a 2 a.m. stint at operating the institute's one small press, which runs 24 hours a day during the busiest seasons.



porarily located in the institute's chapel. The *stake* is a marked-out neighborhood served by a "house-church," organized in an apartment house, a storefront, or a high-rise dwelling—wherever a place is available. The *guild* is a task force drawn from the total congregation to do a specific job. All three parts are interrelated and together make up the church.

Guilds have been formed to deal with particular local political, economic, and cultural issues. "The major concern of the guilds," the plan specifies, "is to attack with power the very specific problems having to do with the well-being of people."

One example is a preschool training and family development project, tied in with federal antipoverty programs. Members of the institute faculty carry out a demonstration school for culturally deprived preschool children and their families. One condition of any child's entry is responsible participation of the parents in a parallel adult-education program.

This program cares for children of working mothers, and also frees women on welfare to look for jobs in the hope of providing stable, income-producing homes. Families are related to the center through social workers who provide liaison to the homes. Regular teaching sessions with parents help them deal

with very practical child-guidance and home-management problems such as toilet habits, budget planning, and clothing selection.

Other projects are carried out through various cadres, which are trained groups working to train others for special assignments.

The clergy cadre, for example, is now in its second year. Its members are parish ministers in the metropolitan area. They maintain active communication with one another, hold regular meetings, maintain study disciplines and accountability among themselves. Last year they issued a "manifesto" outlining the needs of the area as they see them, the issues to be attacked, and the church image needed to do battle.

In another cadre for school-teachers, 10 men and women already involved in teaching were meeting regularly with others to study methods of "imaginal" education, a phrase referring not only to use of art forms but also to changing the ways people think about themselves. In all its activities, the institute staff tries to build into people the idea that they are responsible for themselves and must work to change bad conditions, rather than accepting all things as fate.

Still another organized cadre of 30 families is experimenting with new models for family living. Organized in the fall of 1964, after a weekend conference on "Marriage

and the Family," it is made up of persons from several denominations.

There also are programs involving elderly persons, college students, and high-school students in working cadres—youngsters of "the emerging generation." A person 14 to 21 years old "will never be more immersed in life than he is at this moment," institute faculty members point out.

Their Influence Spreads

While the institute is ideally located to serve metropolitan Chicago, its influence has rapidly spread across the nation, even overseas. Dean Mathews was in Rome last fall to meet with a group of laymen during the last session of the Vatican Council, then flew from there to Los Angeles to join other institute faculty members in conducting a series of courses in California churches on today's cultural-theological revolution. They have held sessions in New England, Ohio, and Arizona.

Even those who criticize certain aspects of the institute's program or its techniques readily admit that institute exposure does break up outmoded, irrelevant patterns of thought and helps give laymen "new eyes." As one minister put it, "We are pleased that the institute is here. It is tugging on the church to move ahead with the times, and it brings into sharp focus some unpleasant things about life today, things that need to be brought into relief and that the church needs to do something about."

All institute programs are based on the idea that the modern metropolis, whatever else it may be, is a human creation, and that its oppressions are man-made. The moral question, as they see it, is, "What kind of a world do you want to create?"

Through its highly disciplined, corporate-ministry approach, the institute is busy helping people of one depressed area to answer this question for themselves. In doing so, it also is serving as an experimental laboratory for the whole church—a laboratory from which we may learn much about functional forms for the church of the future. □

Reaching out from their metropolitan center, staff members take the program to suburban churchmen.





Joseph Mathews on Church Renewal

The Rev. Joseph Wesley Mathews heads Chicago's Ecumenical Institute. This unusual agency, an important experimental center for the training of laymen, is responding in unorthodox ways to today's challenge to renewal of the church. Out of his experience as a Methodist pastor, university professor, and U.S. Army chaplain, Dean Mathews initiates many—but not all—of the ideas which the institute's staff put into action. Typically outspoken, he answers Together's questions to outline basic concepts by which the institute operates.

Q. We hear a lot about church renewal. Just what is the health of the church today?

This is the 49th year of the renewal of the church, for which Swiss theologian Karl Barth rang the bell back in the early World War I days.

Awareness of the illness of the church finally broke in on us in the USA in the 1930s. After a decade of giddiness, we had the sobering experience of the first worldwide economic depression. Following it was the most impossible of all wars, World War II. Then, in the midst of that, man could no longer avoid an awareness that our civilization was in deep trouble.

The church experienced the same kind of reality. The social-gospel movement, up until the 1920s, was the creative end of another age. For the next 30 years the tendency was to analyze the illness of the church through psychology. We now use sociological cate-

gories. Today we need the courage and the power to interpret the meaning of humanness, the meaning of faith, in terms of a new kind of world view.

We have to look very seriously at the kind of historical revolution we are in. There is no solution to the church's problem, except as we understand with great clarity the radical transposition that has taken place in 20th-century civilization.

Our age calls for a new kind of faith. Although it is not going to be easy to describe, we already are beginning to see it. It is a mutation in the mind, in the intellect, in consciousness itself, which is breaking into the great drama that we call man. Nothing like this has happened before.

Q. What is the new situation for the church?

You have to understand the cultural revolution. It is bringing an alteration in human life through the scientific revolution, the urban-technological revolution, and alteration in human moods which we call the religious revolution, or the secular revolution, depending on how you look at it.

The old Newtonian concept of mechanical causation has outlived its usefulness as a metaphor for interpreting human relations. Its cause-and-effect idea explained man as simply a victim of his environment and heredity. Today we know that this is not so. Man is given the opportunity to change his environment.

Fundamentally, there has been a radical shift in mind-set from rural to urban. In the rural setting, we were limited; today the whole universe is open. In the past, life had a slow beat. You made one decision one day, and the next day you made another. Today it's just one decision after another.

The rural concept of neighborhoodness was face to face. Today, it must be much more than this. In urban society the only way you can be a neighbor is to lay down your life for the structures of justice that minister to the well-being of all people. You often don't get to know your next door neighbor, but that's not crucial. The important thing is that you offer him a new deal.

In the past, we thought the church was the place where you make gentlemen's agreements to like each other and not to disagree, to put it in extreme caricature, which anybody with one ounce of raw, red, human blood knew was for the birds and has nothing to do with the church. The church became a society of little old ladies of both sexes.

The clerics became the kept women. The laymen kept us happy because we served a function for them, living a life they wouldn't be caught dead living. And if we kept our nose clean, they would send us to Palestine once in a lifetime. Or if we were a Negro, they would give us a Cadillac.

Whereas the church should be the people who declare the word of Christ, we became the horrifying people who stood in the way of the very things that in our hearts we knew we were called to do.

The key to the secular revolution we are in is the recognition that every human activity and experience, whether we call it sacred or profane or right or wrong, derives from a single center. The big question is, how can the church best be the church within that situa-

tion? Therein lies the problem and glory of it today.

This thing is not to be dealt with just intellectually. The Holy Spirit is always out in front. Therefore, for the layman today, his problem is no longer "Who am I?" even if he has never heard of that question. His problem is, "How can I mix the creative stuff of my being significantly with history?" Or it is the question of vocation.

Q. Is the task of the church today to try to engage people through their vocations instead of through the neighborhood, as the church has been trying to do it?

No, I don't think so. The word vocation does not mean how you earn a living. It means something like this: I've been given the unbelievable, glorious, frightening gift of living and dying my one death in civilization. Just think of that! Therefore, this means that I either commit suicide by allowing my death to be died by death, or I pick up my death and commit crucifixion. Nothing pious or religious about this. I give my life to bend history. I don't know how else to put it.

The spirit question is, how does a person beat the rap of committing slow suicide by letting life eat him up? In faith, a man is sent into the world to be the church. Outside of faith, he is simply hurled into existence.

Q. Do you see the structure of church life as we now know it changing drastically?

My heavens, yes; it already has! If you even remotely subscribe to what I have said, and if you begin with the theological assumption that God is *one*, then you can be sure that if he is going to upheave the forces of civilization, he's going to work a corresponding upheaval within his people. To be the church is a unique enterprise in every given time in history. We have to forge brand new images of what it means to be God's people.

Q. What do you see wrong with the church today?

In terms of the kind of analysis I've been giving you, it can be stated rather briefly. We are reluctant to surrender the security of patterns that met a previous situation in order to meet the present situation. The moment I do something that I think works pretty well, I want to sit down and find my security in that, rather than hastening on to see what the Lord is doing next. That might require me to forge a brand new response! I think this is the key to what's wrong.

Of course, the church has had to forge brand new operational images of itself in every age. From the Reformer's image of the 16th century, we Protestants took the idea that our task was to call into question every person and institution in civilization, offering them the promise that if they would come to terms with illusions they held about themselves, they would discover new possibilities of life. I think that is a statement similar to what Tillich called "the Protestant principle."

About the time of the close of the U.S. Civil War, the American church began the great perversion of that image. It tried to persuade the status quo forces

encroaching on it that it was merely a servant, a specialized institution that didn't address all of man's activity.

This loss of a sense of outgoing destiny took the form of our becoming defenders of truth. Whenever you feel that you have to defend God, you can be sure it is not God you are defending. We merely became defenders of some private truth which was really a former age's articulation of the mighty happenings of faith.

Then there is institutionalism. Now, you don't want to fall into the error of Rousseau here and say that institutions are evil in themselves. Institutionalism, it seems to me, is bad when its structures operate only to accomplish those things which are compatible with the structures. When this happens, the wheels of possibility within the group turn simply to maintain the motion of those wheels.

The third thing is the whole idea of togetherness. The secular forms of escape from life helped us along here. People thought that the way you handle the loneliness of being in a transitional age is to huddle together in some sense of mutual appreciation. Whole psychological theories were built upon this. The church bought them and entrenched them in the rural mind-set of the past.

Q. What can be saved out of the church, as it is, and what should be changed?

Well, if you don't mind my being very blunt, to put the question that way is to put it falsely. You never ask, "What can be saved?" If we do this, it is just further evidence of turning in on ourselves. No, we ask the question, "What doth the Lord require of us?"

As for the institutional church, all of it can go if none of it serves today's needs. The only things that need to be conserved are the things that can be used. If the Woman's Society or men's club is a useful tool, then use it. If it isn't, let it die. If preaching is still a tool of being radically obedient, use it. If not, abandon it.

Today, any lucid person in Jesus Christ understands that there are two alternatives relative to renewal of the church. One is that the church has been said "no" to by God. Therefore, the awakened man of faith must operate outside the institutional structures of the past, creating the new forms, new structures. Several leaders have chosen that alternative.

The other alternative is to believe that the church is renewable from within, and this on several levels. But when it is renewed, a metamorphosis—and I mean a complete change not just renewal—shall have taken place. We at the Ecumenical Institute are fanatics at the point that the church is renewable from within.

Whichever alternative you choose, whether to operate outside or inside the structures, you will be dealing with a new manifestation of God's people. Neither one is preferable to the other in relationship to the divine activity. And you know something? Only the Lord knows which one of these practical decisions is correct. But those who use past patterns of Methodism as their patterns today and try only to conserve them, why they aren't even making a choice. They are simply conserving the status quo.

Q. Why do you take your particular stance?

For several reasons. First, I'm a revolutionary. The Communist Party would give its right arm for access to a "cigar box with a steeple on it" at every crossroad and village, where people at least meet once a week. A guy who overlooks that setup as an operational base doesn't know what it means to be a revolutionary.

Second, I'm a Methodist. Mother Methodism suckled me at her bosom. I heard from her the good news that I had divine permission to be in history. Not only that, she brought me in her life to where I grasped that I had a loyalty beyond Methodism, which is to say she introduced me to God. She nourished me. Methodism has supported me all these years.

Some people say to me, "Methodism won't put up with you." They're crazy! Methodism *has* put up with me. She has never disowned me. I'm one of her sons. Even when I say no, she supports me.

But I'm just one of hundreds. In four years, the whirlpools of renewal around our country in the local congregation are going to be flowing like rivulets. In 12 years, the renewal will be like a mighty tide.

Q. Is the local church the focal point for renewal?

The heartbeat of the historical church has always been the local congregation, but it has had a million and one forms. The forces of renewal, in one sense, began in the local church, and this is a part of the lay movement of our time.

Let me say it this way: These are the social dynamics of Stalin, and it seems to me they are just tremendous. Of course, he was a reductionist, like all Marxists. But if we correct his reductionism, he says that new conditions of history break into being through the elite group with a vision—a new vision of the possibility of the condition of history. Their job is to formulate their vision into communicable images and models.

Then the second task is that these models must be communicated to the masses. This is a horrifying educational job. That is why the local congregation is the focal point in the revolution. It is a practical revolution, and the layman, mark you well, is the only one that is going to embody that society. This is the ministry of the laity. Laymen have to discover concretely what it means to be the church in civilization. This means they have to be trained.

Q. Aren't you a training institution as well as a research center?

Basically, we are not in any business but research. Training is for the sake of research. But we have to do training to convince a minister that you can train laymen. It is hard for him to be convinced.

Our ideal setup is to have a group of laymen come in for weekend seminars along with clergymen. An amazing thing is that recruiting laymen for this is no problem. There is a ripeness in our time. This year we have run some 5,000 people through our programs here and around the nation. And, however pretentious it may sound, we think our record of success is about 97 percent.

Let any church send us 30 laymen for a week-

end, and we will send back 29 awakened, revolutionary people.

Q. You say that the clergy must train the laity. But who is going to train the clergy for their task?

The seminaries should be the training forces. The only trouble is, they are not doing the job. They know this. I feel the institutional church really ought to be supporting places like ours, which can be centers of practical research. Of course, they would then have to keep their hands off us if they expect us to do the job. If they can't do that, then they might just as well create another seminary.

Q. What ought the church to do about the shortage of clergymen that everybody is worried about?

The answer is simple but very difficult. Every half-awakened guy and his brother is out to engage himself in civilization in a meaningful way. Let the church begin to show evidence that she is concerned not about herself but about humanity—willing to sacrifice herself for the sake of humanity, to move seriously in terms of renewal—and, my Lord, the young ones will flock to the ministry.

Q. What will the church be like that meets the challenge of our time?

I think it will be residential, or at least geographical in some such sense as this:

It will have as its center a temple, perhaps a church building, perhaps no more than a pile of rocks where the great celebration on behalf of all civilization takes place and where certain co-ordinating activities take place. Second, this center will be surrounded by stakes, as the Mormons call them, or synagogues, to use Hebrew terminology. These are the house churches. I'm afraid of that term, however, because it has been getting sentimentalized. But it is where the people gather for disciplined worship, disciplined study, and disciplined plotting, planning, and scheming together.

The third level of the local congregation will be the guilds. By this I mean a number of task forces that attack the social issues in the area. At the moment this congregation accepts the charge by God to be his people, they will push into the political, economic, and cultural aspects of life.

Not any one of those three levels is the congregation in the traditional sense—the whole web of it is.

Q. What about preaching and worship?

Well, worship, of course. In our day something tremendous has happened in that the secular world has discovered the importance of symbols. No man can be an authentic person until, in a disciplined fashion, he can dramatize his self-understanding. So worship is the very key.

Proclamation, the verbalization of the good news that all is good, that you are totally accepted, that everything is approved, that the future is possible and open—that has to be done. I *already know* that I am accepted, but I *do not really know* it until I hear my brother say it. So the proclamation must be there.

But that thing called preaching we do on Sunday morning, I think that is finished. I think people will gather at the temple, let us say, only about every other week, once a month, or Easter and Christmas. And this is already the trend in suburban churches. The number of people who attend every Sunday is very low. Probably the Sunday morning service will not be the operational center of gravity.

Q. Should we abolish Sunday-morning sermons?

I think my answer would be yes, but I would want to qualify it. I think it has to turn into what we call a witness, which is a very, very brief statement of a possibility. This would be a part of the worship drama itself. Some tremendous experiments of this sort are going on.

Q. One of the time-consuming jobs of the local pastor is counseling. Does this model you speak of include this aspect of a pastor's work?

My first answer to that is *no*, with capital letters and six exclamation points! And then I would want to say yes in a soft voice. The *day before yesterday* was the psychological period in the church, when all of us had to get on top of the vacuum, the suffocation, and the drought in our life. Today that isn't even where the problem is.

The best kind of counseling is from layman to layman. They are far better at it, if they have any idea what the Gospel is, and if they have its self-understanding. Most psychological problems, short of those that require the technical help of the trained psychiatrist, can be solved within the congregation, and particularly in its symbolic life—the worship service.

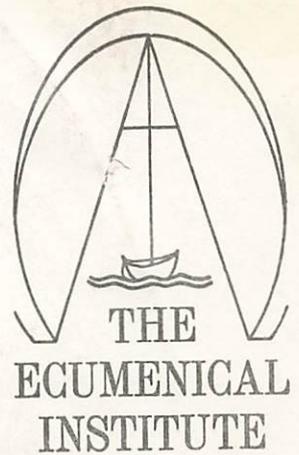
Q. What is the minister's role in this pattern?

His role is that of the pedagogue. He should be relieved of the necessity of having to earn his living, per se, so that he can do the kind of study that has to be done for the sake of the total congregation. He is the teacher of the laymen. Taken seriously, this is a very complex and difficult work.

Q. What can laymen actually do in renewal of the church that we have been talking about?

When an elite cadre moves out from the status quo, calling it into question and dreaming new visions, these are the ones who lay down their lives on behalf of the mass of humanity. History never has been without the people of God, and it is not now and never shall be. The people of God are those who move out into the twilight zone, onto the beachheads, those who throw their bodies over the barbed wire, calling upon the mass of humanity to move into greater possibilities of humanness. And while they move, they declare the one word without which no human being has ever been a human being and never will. That is the word of Jesus Christ.

Every man, therefore, from the beginning of time to this moment, has had to decide whether he is going to be only *among* God's people—and everybody is God's people—or whether he is going to be *of* the people of God. □



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