

CF & L. Co. - Annual reports

THE
CHRISTIAN
FAITH-AND-LIFE
COMMUNITY

Austin

Texas

Report for the Academic Year of 1957-1958

When the Community was originally formed for the purpose of preparing proficient laymen on behalf of the Church, we did not foresee just what this would entail nor the avenues through which we would be led. Since that time, much has been learned, and perhaps more in the past year than at any other period.

The fundamental intention and purpose of the Community remains the same, but new judgment and wisdom are given each year. Through an increased understanding of other lay centers in this country and abroad, we have discerned the magnitude of the problem of the renewal of the Church in a depth that would scarcely have been possible at the outset.

At this time, we are able to report the establishment of three additional projects, each of them anticipated since the beginning of the University Branch in 1952. They are: the Laos Branch for laymen in all walks of life, the Married Students Branch for young married couples who are students of the University of Texas, and a Continuing Education Division for those persons who have participated in the residential training of any of the branches and are now dispersed to all sections of the nation and around the world.

I. The University Branch of the Christian Faith-and-Life Community.

Functioning as a laboratory for the Church, our common task is to understand what it means to be men and women of faith in Jesus Christ in the latter half of the twentieth century; that is, as the generation to whom the question of meaning has been most urgently and dramatically addressed.

One dimension in the life of the Church through which the question of meaning has been most forcefully put to us is evangelism. Students who come to us as professing Christians, as well as those who come as "inquirers," have little perception of what it means to be a committed member in the Community of Jesus Christ. In this respect, we are thrust into the center of an enigma that faces the Church in our day: how is the Gospel to be proclaimed to persons who, while living in the twentieth century in every other aspect of their lives, have no categories through which they can interpret to themselves the questions which are really at the depths of their existence? This means that, instead of putting the finishing touches upon a self-conscious apprehension of oneself as a member of the Body of Christ, we must begin much farther back. Instead of simply doing the job of nurturing, we must begin with evangelism.

We are persuaded that our witness must be in the language and symbols of the persons to whom we speak. Where symbols are lacking, they must be provided. In a community of college students this would indicate that evangelism must be related to the various disciplines of study in which the students are engaged. For, genuine liberal education brings one to the question of faith when any of the disciplines is pressed to its depths, or when there is cross communication among disciplines which forces into the open the presuppositions of each.

This means that members of the staff must be persons who are awakened to the perplexities of the twentieth-century and who are convinced that the Christian faith must be articulated in relevant categories of our time. They would need a rather broad understanding of the whole field of liberal arts as well as adequate theological training. More thorough attention must be given to relating the various fields of study to one another and to understanding the relationship of the Christian faith to each field.

To achieve this penetration, it is our intention : that every student be assigned to one staff member with whom he will have unstructured but regular conversation. When the basic issues of life are laid bare as they are in our program, this is a matter of increasing importance. This will require additional teaching staff, but it can also be implemented through further use of the present members and by creating a smaller, more unified community.

In this connection, we can report the addition of three new members to the teaching staff as of September, 1958. Although each of these men will have a primary assignment, the entire staff works as a collegium, having a group ministry. Thus, their work will aid the University Branch even though their essential tasks may be in the Laos or Married Students' Branch. For details of the new staff members and their qualifications, please refer to the section of this report, "New Personnel."

As this report will reveal in a number of places, the preceding year has been one in which we have attempted to re-evaluate all areas of our program: Common Worship, Common Study, Common Life Together, and Common Mission.

In 1956 the area among these four that received the most attention was our common study as a new approach to the curriculum and study program was made. In 1957, the greatest emphasis was placed upon re-thinking our common worship. 1958 has brought a great deal of work and insight in these two areas, but the emphasis this year has been upon a thorough critical evaluation of the area of our life together. The following year, 1959, will bring a re-thinking of our common mission.

From the very beginning we have had less wisdom and more turmoil in the area of our life together than in almost any other. Perhaps this ought not be surprising. Life together is a problem of our time both inside the Church and outside.

The structures of community have broken down on many fronts. Though various substitutes are available, genuine community for most is a rare experience. The family in many, if not most, instances has collapsed as a place where the possibility of deep inter-personal relations is provided. Many young people come to college without ever having had a real conversation with their parents. Those of us who are older know how our hearts and minds are filled with guilt and excuses for what our homes fail to be both because and in spite of us. The neighborhoods are gone. We scarcely know the names of those who live about us let alone find any possibility for the kind of personal relationships which create true human beings. Our clubs and social activities, with their fun and fellowship and good works, valuable as they are, tend more to conceal from us the fact that we have no community than provide such. Again real friendship is a rarity in our time. Not acquaintanceships--the modern market is flooded with these, but that kind of a relation between two human beings where one can dare to be who he is before another and permit the other to be who he is before him and vice versa. The Church itself is caught in all of this and is often guilty of contriving artificial arrangement for fellowship to compensate for the lack of any meaningful togetherness.

Modern man seems driven either into the life of heroic isolation and loneliness, or to surrender all pretense of selfhood by losing himself in the faceless mass of the crowd. Both are ways of death--the dehumanization of man. Nevertheless man was not made to live alone and he cannot forget that he cannot live alone. The cry for community in our time, often twisted and perverted, is a real cry. It is a cry for being, and a cry for being is the beginning of sincere prayer. The question of: Where can I find community? is the question of: How can I be who I am? and this is the question of: Where art Thou, Lord?

The problem of our time is also and particularly a problem of the Church, and she is becoming increasingly aware of it. It is a concern of the Church not only because the Believer is caught in this same community-less world as the Non-believer and therefore utters the same cry. It is a concern not only because

the Church as the Christ-Bearer ought to have and does have compassion where cries of need are heard. It is a concern not only because these cries like all cries out of the depths of the human spirit are unconscious cries for the good news of God in Christ of which the Church is a custodian.

It is all this but still more. The question has been raised in the Church on a deeper level. For it has become a problem which has to do with the unique nature of her own inner life. One might say that in raising the question of community along with the world, the Church is discovering something about herself: namely, that she is a community, a strange kind of a community, and is inquiring of herself what this means. The question of togetherness is being transfigured in the Church into the question of what it means to be the Body of Christ, the Household of Faith, the Congregation of Believers. It is being raised in this fashion with a new sense of urgency by the People of God in one group or another across the face of the earth. It may be in an assembly of Christian workmen in Germany; in a house-church in England; in a local congregation in America; in a brotherhood in France; in a whole church in the Orient; in a theological faculty here; a youth group there, by a body of professional men, by the staff of an institution.

What does it mean to be the Body of Christ? This is not the abstract question about the nature of the Church. Nor is it a theoretical issue about oneness in some conceptual creed or political structure. It is rather a very personal and practical question rising out of a life situation where two or three or more persons, thrown together in a concrete fashion, come to know themselves as the Body of Christ and together ask themselves what it means in this situation to be that Body.

It may arise in any particular situation: a home, an office, a school, a congregation, a gathering of friends. For instance, what does it mean for the Christian Faith-and-Life Community with its structure, with its purposes, with its personnel, in its setting, to be the Church? What does it mean as the Body of Christ to be carrying on this endeavor alongside the University of Texas? What does it mean here to live together in our residences as the Household of Believers? What does it mean for four suitemates or two roommates to be the Church as suitemates or roommates? Here is one way in which the issue of our common life together meets us.

This is not a matter of thinking about how we can promote good will among us or how we can learn to find more delight in one another. It is not a matter of how to reduce tensions in our midst or of making bold front before the world or of uniting for more effective service. It is not a question of promoting or achieving anything. The concern is to understand a great gift that has been and is being given to us--the gift of God's forgiveness, binding sinful men together for a mission in the world.

Though again our wisdom here is small, there are some other discoveries. For instance, we are beginning to see with new freshness that life together, Christianly understood, cannot be manipulated or manufactured; yet it seems to come just when a group, in home or school or wherever, gathers together to

worship--to declare unto each other God's love in Christ. In worshipping together at the Community we are experiencing again and again joyful relief at the breaking down of barriers between us, and profound surprise at finding ourselves face to face with another without need to fear.

Again togetherness seems to happen when a group places itself under some common discipline in the name of Christ. Perhaps we are coming to understand, as our Fathers before us, the significance of a moral covenant and a rule of life. Furthermore, when community happens, there seems to be a common desire for each to understand the faith of the Church of Christ for himself, and a sense of sharing in the mission of the Church Universal in and for the world. We find that we want to study and to know that which we believe, together, and then what we want to do together, to translate into action these common convictions, this common understanding.

Finally we are seeing anew that to be in this Body is not to lose the individual self but precisely the opposite. It is to become truly a person who is freed to think for himself and freely to make his own decisions in the concrete situations of life. A member of the Body of Christ becomes neither a conformist nor a rebel but a free person in Christ Jesus.

If life together and common ministry are to be taken seriously, smaller numbers in the Community is a necessity. In view of the busy lives of the students, their diverse interests, their multiple responsibilities, and the intensity of the program, we have learned that it is very difficult for them to get to know one another in such a large group. Our experience leads us to believe that one hundred members is about twice the size our community should be for an effective program.

In connection with this, we feel that the total program can be made much more meaningful if we can bring the life of the men and women into closer alliance. The male and the female mind seem to be complementary. The program of study is greatly enhanced when the minds of both men and women are brought to bear upon the same issue.

By moving the women of the University Branch to a residence that is one city block away from the men's residence, the program of the University Branch this year will be greatly helped. Beginning this September, the men and women will be able to have two meals each day together, lunch and dinner. They will be able also to worship together in the Community's Memorial Chapel located behind the men's residence.

Another procedure that we feel will augment the scope of the entire project is a one-year program. It will reduce the cost per student and increase the number who can participate in the long run. But, more significantly, a one-year plan will deal much more effectively with the student's time. When a student becomes awake in the Community, he is more than ever concerned with his university studies. We believe that it is better for him to be released as soon as possible to assume full time responsibility in the University, local churches, and the foundations. It frequently happens that awakening takes place after having

gone through the Community program, when a student later is forced to come to grips with reality either in his life or on the campus, or during summer vacation, or after leaving college. A program in which the student is pushed out very quickly into other normal relationships will bring him more rapidly to an understanding of the real meaning of the Gospel, since it is the conviction of the Christian faith that God is the One who meets us in every aspect of our existence.

Under this plan, the few students who remain for a second year will be Senior Fellows who will enter into a group ministry relationship with the staff and assume somewhat of an elder brother or pastoral care role for the first year student.

The nature of the Senior Fellow program will be understood more completely through the following information that is supplied those who may wish to remain for a second year:

1. Study Program: Whereas the first year curriculum is concerned with breadth, the proposed study for the second year student will emphasize depth. The intention is that the staff and students will be colleagues in the intellectual endeavor of investigating living issues of common interest. The Course of Study for the second year people will therefore be conducted strictly upon a tutorial basis. There will be no required lectures although any second year person may choose to attend all or any of the lectures held for the first year students. One or two students (three at the most) will meet once a week for perhaps an hour and a-half with a member of the staff for a conference upon reading which has been done in a particular area. The students program of study will be selected from six broad fields designated as: (1) readings from the church fathers; (2) readings in current social issues; (3) readings in biblical theology; (4) readings in contemporary theological thought; (5) readings in the problems of the local church; (6) readings in contemporary literature. Each student in consultation with the staff will select some area that he wishes to investigate within one or another of these reading courses. For instance under readings in the church fathers he may wish to do his work with Luther or with Augustine. Again, he may wish to study the problem of Christian education under readings in the problems in the local church. In each of the four six week terms he will perhaps choose a different area.

2. Worship Discipline: The permanent staff has entered into a covenant of worship in regard to the morning and evening offices of the Community. The second year Fellows will enter into this covenant of worship on an equal basis with the other members of the staff. This is deemed to be an elemental part of the group ministry. It grew out of the conviction that where the body of Christ is, men gather regularly for worship to declare unto one another the word of God. A continuing core of a worshipping community is an absolute necessity for the kind of work which each fall brings in a large body of new people who make up the majority of the Christian Faith-and-Life Community. It is also grounded upon the increased realization that our work is in need of the dramatic symbol of the living relevance of the gospel of Jesus Christ and we believe that such a covenant of worship

can become such a symbol.

3. Continuity: In moving to a one year program the whole matter of continuity becomes urgent. The need for a certain number of students, who have been through the program, to provide this sense of continuity in our life together becomes obvious. This would be accomplished by their just "being there" as who they are, establishing responsible relationships with the first year people. It would involve interpreting the meaning of the program of the Community to new members. It would mean reminding the Community as a whole of the covenant that they have made with one another. This would mean encouraging conversations among the members of the Community about personal, campus, Community or world-wide problems. Perhaps along with the staff, five or six students would be assigned to a second year Fellow whom he would be responsible to come to know in a special fashion. This would mean being aware of the stage of his development, his personal problems, his intellectual concerns, his status in his University studies and the like. Here again the group ministry concept is implemented.

4. Policy Planning: The second year fellow will also share in the group ministry of the permanent staff at the point of determining the total program of the University Branch of the Community. It is hoped that in extending the conception of the group ministry in this fashion the Community's Program will be more closely geared to the actual needs of the level of concern of all the students. The fellows will meet once a week to evaluate the policy of the institution and to help formulate future directions. The particular responsibility of the Senior Fellows will be to interpret the mind of the first year students and to make concrete recommendations upon their behalf. It will involve being aware of the needs of the whole Community relative to worship, life-together, curriculum, campus relations, membership, etc. Such responsibility will demand awareness of the needs of the individual members relating to finances, study, personal problems, room equipment and the like. Finally the Fellows will substitute for Staff members in various capacities in cases of emergencies or in their planned absences.

5. House Leadership: Another aspect of the group ministry at the Community has to do with the administration. Second year Fellows will provide the basic leadership for the routine of our life together and for execution of many aspects of the program itself. This will include selecting leaders for worship services, planning the evening meal conversations, presiding at certain functions, implementing house rules (especially University regulations), overseeing telephone arrangements and posting notices, etc. The purpose of this procedure is to take as many burdens as possible off of the first year Community members, who will be engaged in a full community program of study along with their heavy university load. It does not mean that the second year Fellows will do all of the work indicated here but rather that they will be responsible for its being done - for distributing the load as widely as possible.

After becoming clearly persuaded last year that the meaning of worship can only be grasped as we participate in worship, we have begun the practice of daily offices. In attempting to understand ourselves within these services, we have wrestled with the problem of the relationship of common worship to all of life, and the relationship of private devotion to public worship. The offices are used daily at the morning worship service. In the evening, the traditional orders of worship of the major denominations are used.

In connection with this, we are establishing a year-long course in which we will deal with the meaning of the Church from the inside. We will begin by raising the question of the meaning of worship, the sacraments, the Church year, and the symbols of our faith. We will also be concerned to communicate some understanding of the on-goingness of the Church (the Communion of Saints) in which we will attempt to understand how we are dependent upon Luther, Calvin, and the other Church fathers, and how they are dependent upon us. Through a recovery of the concerns of these fathers, we hope to meet more directly the problem of what the lay ministry means; that is, in what fashion we are ministers of the Gospel in our vocations and in being responsible persons in the situations to which God gives us.

One of the great things about the Community is that it dares to be a community with questions to which there are no answers readily available. It risks being a community in which different things may be tried each year. It dares to be a community which does not have to pretend that, because it has been in existence for a few years, it is no longer an experiment. And we are firmly convinced that if we can continue to keep ourselves open to the great perplexities of the Church across the face of the world today, this work shall be of benefit to the world which the Church is called to heal.

II. Report on the establishment of The Laos Branch, The Married Students Branch, and the Continuing Education Division

When the Christian Faith-and-Life Community was begun in 1952, the University Branch was only the first step of three or four envisioned for the future. A center for non-university laymen from all walks of life has been in the planning of the Community since the beginning. It was felt that such a center would act as a corrective for the University Branch as well as achieve its central function of providing residential training in the Christian faith for laymen from all areas and for clergymen seeking new experiences through which they might further cultivate the lay activity within their local congregations.

The Board of Directors at its meeting in the fall of 1957 granted authority to proceed to this direction if the way should be clear to do so. In April of 1958, the Executive Director and the Director of Curriculum met in Columbus, Ohio, with leaders of lay training centers in Canada and the United States, and returned with a sense of urgency to begin the new center.

As of September, 1958, the residence formerly used for the women in the University Branch has been converted for use as the residential training center that had been anticipated for so long. It is called the Laos Branch of the Community, and will house visiting groups of laymen and clergymen. (The University Branch Women's Residence is now situated only a block away from the Men's Residence. See University Branch Report).

Joseph A. Slicker, a Presbyterian minister, has joined the staff of the Community. His primary assignment will be in the Laos Branch. (See the section of this report, "New Personnel.")

Although the initial work in the Laos Branch will be conducted on a small scale, the experience will make it possible to develop the details of a far reaching program. Beginning with local groups it will expand to serve the entire Southwest.

In June, 1958, a pilot project for the new center was developed with the help of a group of friends from Port Lavaca, Texas. They had already been meeting regularly in ecumenical discussion groups and a retreat at the Community had been proposed. To help provide leadership, Jack Lewis called in John Paul Carter (Minister to Episcopal Students at the University of Texas) and John R. Hendrick (Instructor, Austin Presbyterian Theological Seminary). A schedule and curriculum were worked out with the emphasis upon concentrated study and worship.

As a cross-section of ages and interests, the group was ideal. Along with their wives (some of whom had their own discussion groups), the group included a purchasing agent, a music store owner, a clergyman, a public relations man, a vice-president of a bank, a medical doctor, a distributor for an oil corporation, a mechanical engineer, an electrical engineer, a safety engineer, and a teacher. They were of Episcopal, Baptist, Methodist, and Presbyterian denominations.

Before arriving in Austin, they read an essay by theologian Paul Tillich, "The Protestant Message and the Man of Today." Dinner on the first evening

was followed by a tape recorded lecture by Joe Mathews, "The Edge of Life," then a discussion period, a lecture on worship by Jack Lewis, and a service of worship in Memorial Chapel.

The following day began at 6:30 with morning worship. Before lunch the group had heard a lecture on Christian Community and entered into seminar discussions. In the afternoon they read two essays by Canon Ernest Southcott, participated in more seminars, and spent some time in informal conversation. At dinner they viewed a slide presentation about the Community which was followed up with a plenary session and reports from the various seminar groups. Evening worship was at 9:30, and the weekend culminated in the service of Holy Communion on Sunday morning.

From this pilot project a great deal was learned. During the Fall of 1958 and Spring of 1959, conferences for local faculty and townspeople, clergy and laity from churches within a 250 mile radius of Austin, professional and occupational groups will be held on an experimental basis. Next years report will contain a detailed evaluation of these conferences.

Adjacent to the Laos Branch, the Community has acquired five apartments for young married couples who are students at the University. While this Married Students Branch will have a special program of study and life together, it will represent the on-going community in the worship of the visiting groups who participate in the Laos Branch.

The enrollment of married students at the University of Texas is over five thousand in number, and the Community has long wanted to provide a program for these young people. We have thought it wise to begin this Branch on a small scale and allow it to develop out of experience as problems are worked out and need for expansion develops.

In addition to providing a program for married students who have never been in the Community, this Branch will also serve couples who get married after one of them has participated in the University Branch as an unmarried student and who would like for the other person to become acquainted with the program, that their life together within the marriage covenant may be enhanced.

III. New Personnel

Since our last report, four men have become a part of the Community's Collegium, a group ministry of seven theologically trained staff members which provides a continuing critical evaluation of the Community. The Collegium has the responsibility for the entire program although each member has a special area assignment.

These men bring with them a wide variety of experiences in the world that will contribute greatly to the Community's need for at least two "languages" in communicating the Gospel, the language of the faith and the language of the world. The need for both has always been present when the Church has attempted to speak meaningfully to the concerns of contemporary man.

Joseph L. Pierce joined the staff in January, 1958. The major emphasis of his work is in communications and publications. He is a layman with a B. D. degree from Perkins School of Theology, S. M. U. and has a background in radio, television, and publications that will greatly facilitate the Continuing Education Division of the Community as well as the public relations aspect of our work.

Pierce's experience in communications goes back to 1943 when he became a radio announcer. Until 1956 he worked in radio and television, both local and network, culminating in five years of service at WFAA, Dallas, and a final year of specialized television work at KVOO-TV in Tulsa. During this thirteen year period he also worked as a correspondent for the United Press in Louisiana, finished his undergraduate study, and completed his B.D. degree at S.M.U. From 1956 to the time he joined our staff, he was the director of public relations for the Methodist Home for Children serving Texas and New Mexico for whom he produces a series of weekly radio programs carried over a net work of stations in these two states. He has edited a monthly magazine for this Home since 1957. He was the master of ceremonies for a series of half hour filmed television programs telecast on a network of stations by Humble Oil and Refining Company.

He is a Methodist, is married and has four children. In the Community, he edits the monthly publication, Letter to Laymen, and handles all of our publication work such as brochures, news releases, and materials that will extend the program through the Continuing Education Division. With his aid the Community currently envisions a series of tape recorded radio programs that will be produced in cooperation with the Texas Council of Churches which has recently named its Executive Director, Harold Kilpatrick, to act as liason in such projects. Mr. Pierce will also be working in cooperation with the University of Texas Radio and Television Department in programming their new F.M. station at their request. He is currently conducting an experiment with groups in the use of tape recorded lectures and seminars with the idea that this media may prove to be exceptionally helpful for the Continuing Education Division.

Joseph A. Slicker comes to the teaching staff with the major emphasis of his work in the Laos Branch. Before going into a business of his own (a consulting engineering firm), he was a petroleum engineer for Stanolind Oil and Gas Company. Shortly afterward, he launched a career in the ministry, receiving his B.D. degree

with top honors from Austin Presbyterian Theological Seminary in 1953.

Born in Eastland and reared in Cisco, Texas, Slicker graduated from Texas A. & M. in 1942 with two B. S. degrees, one in petroleum engineering and the other in mechanical engineering. Immediately after graduation, he went into the Army as a second lieutenant and was sent to the Pacific theatre of war where his last task force was on Iwo Jima.

Slicker comes to the staff with the experience of a professional clergyman as well as that of a businessman-engineer. After graduating from seminary, he organized St. Mark Presbyterian Church in Dallas where he has been pastor up to the present. He is Chairman of the Committee of Christian Education of the Northeast Texas Presbytery. In his Dallas pastorate, he became more and more interested in the work of the Community as an expression of the lay movement, and established a program of adult education patterned after the curriculum of the Community. This program was worked out in cooperation with a members of the staff while he worked on a Master's Degree at the seminary. Slicker has also done graduate study at Union Theological Seminary in New York.

Gerald H. Slusser joins the staff part time as he works on his doctorate at the University. His primary assignment will be in the University Branch to which he also brings a rich experience as both a layman and as a clergyman. He intends to carry out a research program with counsel and guidance from the Collegium which will lead to his doctoral dissertation on the Faith-and-Life Community.

In 1948 with a log of 6,500 flying hours behind him, Slusser shed his Braniff pilot's uniform to complete his education at S. M. U. and move on to Austin Presbyterian Theological Seminary for his B. D. degree in 1952 and his Th. M. in 1956. In the meantime, he also became a Presbyterian minister, serving pastorates in Woodsboro, Coleman, and Dallas.

John Lee Smith, a former teacher in the Community, returns to the staff after five years of experience as pastor of Highland Park Baptist Church in Austin. He is a graduate of the University of Texas and received his B. D. degree from Yale Divinity School in 1952. The son of a Baptist minister, his background includes many activities in the lay movement prior to and since his ordination by the Southern Baptist Convention in 1951. He was appointed delegate by a Christian Student Council to the Second World Conference of Christian Youth held in Oslo, Norway, in 1947.

Smith's experience in the Community as a teacher during the academic year 1953-54 further qualifies him for his primary assignment in the University Branch.

We believe that the addition of these four men to the Collegium practically assures a full development of the original hopes of the Community to become a center of lay training that will operate in several directions of outreach at once, and that their work will greatly enhance the possibility of providing a program that can speak to the real needs of the laymen of our time. They are men who, in addition to being sound scholars and completely dedicated, have the common touch. They are men of the world who speak the language of the world as well as the language of the Christian faith.

IV. Advisory Council

The National Advisory Council of the Community met on January 10-11, 1958, in Austin. Present were James I. McCord, Chairman, Huston Smith, Denis Baly, Carlyle Marney, Robert Sutherland, and Board Member Helen Scott Saulsbury. Members were informed of the various areas of the Community's program: Common Worship, Common Study, Common Life Together and Common Ministry. Problems were presented by the staff and students. The discussion was both extensive and intensive. The Council strongly recommended the addition of teaching staff and the reduction in numbers of students in order that more personal attention can be given to questions and perplexities that arise in the minds of the students.

The Executive Director visited personally with Council member John Hutchison of Columbia University while in New York to inform him of developments of the Community. He also talked at length with Alexander Miller of Stanford University, another Council member, during a conference in North Carolina in August. Staff members Lewis and Mathews attended a special conference of men and women engaged in unique work with laymen held in Columbus, Ohio, in April. John Oliver Nelson of Yale Divinity School and Cameron Hall of the National Council of Churches were instrumental in calling this conference. Ideas and experiences were exchanged by the thirty people attending and it was decided to meet again in 1959. As a result of this meeting it was decided to push ahead with the opening of the Laos Branch of the Faith-and-Life Community in October, 1958, to provide a research and training center as well as a continuing education center to be used by alumni of the Community, University Faculty, Austin townspeople and clergy and laity from the surrounding area. Much of what is learned in the University Branch will be incorporated in the Laos Branch and in turn be corrected by the experience and evaluation of the post-college adults who participate.

At present there is discussion among the staff relative to the best possible use of the vast training and experience represented in the personnel of the Advisory Council. We now believe that their greatest service to the Community as a whole could be rendered if the council members came singly or in pairs throughout the year so that each could speak to the students, receive personal briefing and in turn give the full benefit of his counsel. Since the members find it almost impossible to free their busy schedules, each could select the time most convenient for him to visit the Community.

V. Outreach

The Community is in communication with many other lay centers in this country and abroad, sharing in the dialogue that develops out of the experiences of these groups and contributing to the conversation the fruits of our own experience.

Each year brings an increasing number of visitors who represent lay training centers or groups planning such centers. They come to see at first hand the Community's program, to hear of the problems that have arisen and those for which we do not have any answers as yet. And they come to share their own experiences.

This mutual aid among the "islands" of the lay movement was pointed up as one of the hopeful signs of our time by Dr. John Oliver Nelson at the April, 1958, special conference on the laity in Columbus, Ohio. The Community is especially grateful for the opportunity to help any group that may benefit from the experience here during the past seven years.

During the year, the Community has conferred with representatives from five groups which are beginning lay training centers on the following college campuses this fall:

Brown University (sponsored by Christian Association)

Boston University (sponsored by Christian Association)

S. M. U. (sponsored by an ecumenical group under the leadership of a former Christian Faith-and-Life Community member)

Montana State College (sponsored by Methodist)

University of Wisconsin (sponsored by Baptist)

Students in the University Branch of the Community have pledged financial support to the S. M. U. group (called "Community House") through the offering taken in the twice daily worship services in our chapel. Over the year it is expected that our Community will send approximately five hundred dollars to the S. M. U. group.

The outreach of the Community has also expanded through the monthly publication, Letter to Laymen, 2,500 copies of each issue are now distributed among subscribers, incidental inquirers, and groups to whom members of the staff are called upon to make addresses, etc. Subscribers are in 36 states, the District of Columbia, and 21 foreign countries.

Requests for tape recordings of lectures, curriculum materials, and for brochures of general information are received daily and are increasing in number. Directors of religious foundations, pastors, lay leaders, and students doing graduate study in areas related to the lay movement send more requests for information each month, and a number of college libraries have asked for a complete set of all volumes of Letter to Laymen for binding.

VI. Financing

The Fiscal Year of the Community was changed this year to begin June 1 rather than September 1. Therefore, the financial picture covers nine months, ending May 31, 1958. An analysis of the sources of contributions is attached. The number of small givers increased while larger donors declined slightly. It is especially gratifying to note the increasing number of alumni of the Community who are giving small sums regularly even though many are still in graduate schools across the land, in military service, or are just beginning their homes and families. Thirty-seven percent of the alumni made some financial contribution to the Community during the past year as compared to the national average of eight to ten percent.

The total Administrative and Program budget for the past year, exclusive of self-supporting house operations, amounted to \$56,000.00. With the addition of the Laos Branch, Married Students Branch and the Continuing Education Division, the new budget for 1958-59 will be in the neighborhood \$77,500. We are currently working to get the Laos Branch underwritten for three years after which we believe this Branch will virtually be self-supporting since those who come for conferences there will be "bread-winners" for the most part and will be able to pay their own way. Tentative budget allotments to the various Branches are as follows:

Administrative Branch	\$ 18,206.02
University Branch	18,787.74
Laos Branch	17,953.00
Married Students Branch	3,707.50
Publications & Continuing Education Div.	17,157.48
Advisory Council	1,500.00
	<hr/>
	\$ 77,311.74

It is clear that we must seek additional financial support from individuals and Foundations. As a long range plan we hope within the next three to five years to have at least 4000 Friends of the Community giving \$25.00 per year on a sustaining basis. Meanwhile, larger gifts from individuals of above average means, gifts from corporations, local churches, civic clubs, and especially from charitable foundations are an absolute necessity if the work is to move forward.