

**The Ministries of
the christian faith-and-life community**

1960-1961

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The Ministries of
the christian faith-and-life community
austin, texas

1960-1961

The Christian Faith-and-Life Community is continuing to bring into being the complex vision which W. Jack Lewis and his early colleagues forged at the time of the inception of this work. The initial blueprints of the future were set forth in the eleven articles written by Mr. Lewis after his return from a year of study in Europe in 1951 where he familiarized himself in depth with the post-war European lay movement. The plans which aimed at the renewal of the Church projected four phases or emphases: First, work with university students which is now called the College House Program; second, educational programs directly related to the local parish which now constitute the work of the Laos House; the third was more vaguely conceived than the above two but had to do with the Community's and the Church's direct involvement in the world as mission and was referred to as extension; the fourth emphasis was publication whereby the information and wisdom gleaned in all the programs might be shared at large with the Church and the world.

In the realization of these dreams, the Community has operated on a four-year-plan basis. The first four years, the College House was established. The next four years brought into being the Laos House. We are now in the ninth year of our history and hence in the third four-year-stage of our work which has to do with extension into culture. The publication plan has, of course, extended through the various stages adapting itself first to the college work and then including the Laos endeavors and now must be revamped and expanded in the light of the current concerns.

In order to carry on these various educational ministries, several supporting ministries had to be created such as: the finance ministry; the development ministry; the secretarial ministry; the Collegium ministry; and finally the house church ministry in and through which the total permanent Community staff and families bind themselves together by a religious discipline for the sake of the mission to which we have been called. The Community feels that these have had as much significance in our over-all aim as any of the programs established.

Now in this our ninth year we have already begun moving toward the fulfillment of the final phase of the initial vision, the direct thrust of the Church into the human enterprise of culture. We cannot know precisely what shape this will finally take but there are four areas with which we intend to deal:

- I. To explore the relationship between the faith and the cultural wisdom of our times as represented in the disciplines of sociology in the broad sense, psychology, and the natural sciences, as well as in art and literature, history and philosophy. It is our conviction that if the layman is to be an effective minister of Jesus Christ in the world, he must have profound wisdom of that world to which he will minister.

II. To pioneer in depth in vocational conferences the relationship between being a free man in Jesus Christ amid the moral ambiguities in the professions or vocations of law, medicine, management, home economy, et cetera. The new layman of our time is crying for help in these concrete areas.

III. To deal head on with the new social problems the new world is giving to us, such as old age, juvenile delinquency, racial tension, alcoholism and other problems that interfere with a genuine human response in the world. The Church as mission to the world must once again find ways to lead in the problem areas of culture.

IV. To experiment with ways and means whereby local congregations across the world can make a direct impact upon the life of the communities to which God has assigned them to be His people. Practical wisdom and techniques are direly needed by the local congregations everywhere who are picking up their task with a new urgency.

Within any four-year-term the Community creates an operational image for each year with detailed goals that relate to each aspect of the total work. For the current four years, these yearly projects are as follows:

1960-61 Development - establishing the necessary financial structures to undergird the work of the Community

1961-62 Publication - forging ways and means for corporate writing through which the data of our nine years of experimentation is to be put in print and effective publication created for its continued dissemination across Christendom

1962-63 Extension - discovering forms for continuing relation with the clergy and laity who participate in our work for the sake of enabling congregations to form creative house churches as a means for renewing the Church for mission in the world

1963-64 Culture Institute - as described above and toward which our study and work in the intervening years in every aspect of our program is moving

The following reports give summaries of what has been accomplished this year in both the educational and supporting ministries. At this point only the new and distinctive thrusts need to be indicated.

1. The establishment of a systematic development program to fit our unique situation; the bringing of the total fiscal life of the Community under the concern of the Collegium; and the training of all the Collegium members to operate in the development task.

2. The creation of and experimentation in the sodalities of the College House; radical maturing of the Senior Fellow Program; movement toward a full-fledged theological education in the Laos House program; further development and expansion of the Intern Program; movement toward a direct continuing relation with the advanced colloquy for clergy;

3. The year long study of the history and experimentation with the meaning of the Eucharist; the experiments with music in the liturgy and with the cultic dimension of worship in general; the insights relative to the role of liberal arts in the adult education program of the Church and the Community's move toward assimilating the cultural wisdom of our age in preparation for the Culture Institute; the further progress in thinking through theologically the implications of the "new mood" which we sense in our time.

4. The work toward simplifying and bringing rationality into the internal finances of the Community for the sake of economy and effectiveness in our mission; the formation of and thinking through our secretarial ministry; the maturing of the group ministry of the Collegium in which there is corporate responsibility for the total enterprise of the Community; the coming to flower of our House Church as a genuine community who bears commonly the burden of our work and its future historical significance; and the House Church's work in examining the structures of family life in our time, including a theological understanding of budgets; family house church; Christian education of children; the image of the family as mission in history.

As to the intended thrusts of the Community for next year as they now can be projected, perhaps the following will suffice.

1. The major and consuming effort will be upon reducing to print in detail the nature and wisdom of our nine-years experiment and to create future publications more adequately geared to the dissemination of their findings.

2. The creation of a program of "Colleagues of the Community" whereby the Community can continue to be of assistance to the alumni which now numbers over one thousand persons and to bind them together into a body of regular "small gift" sustainers.

3. To endeavor to gain the financial support of the national boards of the denominations for the Community and to continue the development work initiated this year with national and state foundations and individual people with larger means.

4. To begin a more systematic approach to nationwide publicity for the Community in preparation for a regular program in the future and to set up an international advisory council which will relate us more directly with the world-wide lay movement and universal Church.
5. To roughly double the program of the Laos House and to engage in a series of new experimental week-end seminars with teen-agers; negros; Texas University students; other college students; directors of religious education; and vocational groups.
6. To experiment with direct corporate action in the world with the College House students and to initiate a third year program in the College House with a select few, moving in the direction of a liberal arts curriculum, pedagogical training for leadership in the church, and effective action in society.
7. To continue our corporate and individual study of the culture of our time pointing to the Faith-Culture Institute; to begin to search out "associate faculty" who can assist us in this enterprise; to continue to find and train new full-time staff members in order that these plans for next year and the following two years may be effectively executed; and to shape all our supporting ministries toward this four year aim.

a research and training ministry for renewal within the church

THE CORPORATE MINISTRY of the Christian Faith-and -Life Community

EDUCATIONAL MINISTRIES	Basic Residential Ministries	MINISTRIES TO LAYMEN			MINISTRIES TO CLERGYMEN		
		CAMPUS LAICS		PARISH LAICS	PARISH CLERICS	CAMPUS CLERICS	
		I Sodality		Parish Laymen Seminar	Parish Ministers Colloquy	Campus Ministers Symposium	
		II Sodality					
		III Sodality		Advanced	Advanced	Advanced	
		IV Sodality		Laic Theological Studies	Colloquy for Wives of Clergy		
	V Sodality (Married)						
	Intern Ministries	Campus Laymen Interns	Inter-national Interns	Parish Laymen Interns	Parish Clergy Interns	Seminary Clergy Interns	Campus Clergy Interns
		EXTENSION MINISTRIES TO THE PARISH			EXTENSION MINISTRIES TO THE CAMPUS		
	Extended Ministries	MINISTRY OF PUBLICATION					
Ministry of Development		Ministry of Finances		Ministry of Recruitment			
SUPPORTING MINISTRIES	Hospitality Ministry			Secretarial Ministry			
	THE MINISTRY OF THE HOUSE CHURCH						

SUMMARY OF STATISTICS
1960-1961

<u>Programs</u>	<u>Number of Participant Units</u>
Laymen	
Campus	
First year Program, College House	69
Married Students	10
Campus Laymen Interns	20
International Interns	5
Total	<u>104</u>
Parish	
Weekend Seminars	331
Laic Theological Studies	156
Total	<u>487</u>
Total Laymen	590
Clergymen	
Parish Ministers	49
Campus Ministers	25
Seminary Interns	3
Total Clergymen	<u>77</u>
Total	<u><u>667</u></u>

THE COLLEGE HOUSE
First Year Program
 1960-1961

The students in the College House this year have reflected the mood which students presently are manifesting throughout the world. They have exhibited well-informed and deep concern about the issues of our day: both domestic and international. They have shown themselves to be serious about their various involvements whether it be the University, the Church, the Community, or the Presidential election. Rarely was there unanimity among the students on the various issues, but this very diversity seemed to stimulate their concern and their seriousness. Among the students were represented the major denominations and all the classifications in the University from freshman to graduate student to instructor. They expressed concern about what it means to be truly educated in our day, what it means to have a vocation, or a life's work in the midst of all the various possibilities our world offers today, and they raised serious questions about the mission of the Church--what it is doing today and what, perhaps, it ought to be doing.

Common Study

The focal point of the study program this year has been the seminars. Throughout the year emphasis has been placed on study methodology and teacher training in the seminar sessions in order that the student learn how to study and how to be a pedagogue. The result of this emphasis has been revealed in the last course this spring when first year students began teaching in their seminars.

Also the order of the curriculum has been changed. The positions of two of the courses (CS II, the History of the Christian Community and CS III, the Scriptures of the Christian Community), have been reversed so that now the courses begin in the present considering the human situation and move backward through history ending with the study of the Old Testament community. The last course in the spring, ~~CS IV, the Question of Ethics,~~ brings the student back to the present and ends the year's study.

Common Worship

There have been some exciting breakthroughs in this area of the program. Students and Collegium members have spent long hours together discussing and questioning what one is doing when he worships. In the chapel services worship orders from all the traditions of the Church have been used including our own daily office. Also, services written by students and by members of the corporate ministry have been used. The latest experiment in worship has been with church music.

Common Life

This year life together in the College House has centered around the sodalities. The sodalities grew out of last year's study of the Church as mission and are small groups of students who are working together with the practical problems of the Church as a corporate thrust in society. Five, including the married students sodality were set up this year. Every other Wednesday (except the married students who meet on Monday) these groups meet together for worship, dinner, and conversation. During the fall semester they discussed what it means to be an educated person; this spring, their conversations have centered around the relationship between the individual and groups to which he belongs, and around how groups go about corporate decision-making and corporate action. These meetings have stimulated most of the after-dinner conversations and the discussions which take place informally. The after-dinner conversations are a formal part of the program. Each week night either a student or a collegium member leads the conversation. Rarely in the case of the student conversations are there assigned topics; the leader talks about some concern which for him is important. This spring, however, there has been a special series of conversations on art in the twentieth century. These have been led entirely by students and have proven to be most exciting and stimulating.

As in previous years the life together part of the program has included the now traditional Friday Dinner Series and the mid-year retreat. Both of these parts of the program have been highly successful.

Common Mission

The students have actualized their concerns for the Church in the world mainly in and through the Sodality structures. One sodality has investigated ways the University evaluates the teaching ability of its teachers and sought to set up a way to evaluate the study methods of students. Another sodality has decided to attend one church regularly and to become a part of its life. Many serious discussions have resulted from this group's increased seriousness about the Church in our day. A third sodality has observed the State Legislature in order to better understand the workings of government. Besides these, as usual a great number of students have been concerned, active, and deeply involved in campus affairs. Also, the students have participated in a lively way in the various political campaigns this year. Between the Republicans and the Democrats last fall and the various supporters of the senatorial candidates this spring, there was rarely a time when the political order was not a major topic for discussion in the College House. Also, several of the students have participated in local, state, national and even international church conferences.

COLLEGE HOUSE - FALL, 1960

Denomination	total in program	first year women	second year women	first year men	second year men	married students	fresh.	soph.	jr.	sr.	grad.	other	B Av. or higher	self sup- port	out of state	inter- nat'l student
Methodist	28	7		10	4	7		3	8	9	6	2	20	19	6	
Episcopal	10	3	2	4		1	1	2	1	4	2		5	3	3	
Baptist	6			6			1	3	1	1			2	1		1
Presbyterian	6	1	1	2	2		1	1	2	1	1		5	2		
Lutheran	4	2	1	1					1	1		2	2	4		2
Disciples	1				1					1			1	1		
Church of Christ	1			1						1			1			
Dutch Reformed	1	1										1		1		1
Unitarian	1					1						1		1		
Jewish	1			1							1		1		1	
Inquirer	10	2		5	2	1	1	1	3	3	1	1	4	6	1	1
Totals	69	16	4	30	9	10	4	10	16	21	11	7	41	38	11	5

COLLEGE HOUSE - SPRING, 1961

Denomination	total in program	first year women	second year women	first year men	second year men	married students	f _{resh.}	s _{oph.}	j _{r.}	s _{r.}	grad.	other	B Av. or higher	self sup- port	out of state	inter- nat'l student
Methodist	31	9	1	9	4	8		5	7	10	7	2	22	18	7	
Episcopal	9	2	2	3	1	1	1	1	1	4	2		5	2	2	
Baptist	5			5			1		1	2	1		1	2	2	1
Presbyterian	7			4	2	1	1	2	2		1	1	5	3	1	
Lutheran	6	3	1	1	1			1	1	1		3	1	6		4
Disciples Church of Christ	1				1					1			1	1		
Dutch Reformed	1	1										1		1		
Unitarian	2	1		1			1		1				1			
Jewish	1			1				1								
Inquirer	11	2		6	3		1	2	2	2	3	1	7	4	1	1
Totals	75	18	4	31	12	10	5	12	15	21	14	8	44	37	13	6

COLLEGE HOUSE
married students

1960-1961

The school year 1960-1961 was the third year for this program of the Christian Faith-and-Life Community. The couples were in residences on the same city block as the Administration building and participated in the regular study curriculum of the College House, thus continuing the two new policies initiated in 1959-60. Throughout their course of study they participated as individuals in the seminars and as couples in the bi-weekly sodality meetings.

During the first semester their sodality considered the same general mission discussion topics as did the other non-married College House sodalities. Some of the discussions centered around the nature of community, responsibilities within a community structure, life under covenant, the life long task of self education, and the construction of a moral covenant. During the second semester the sodality considered the problem of the renewal of family life in the twentieth century. The questions considered in the mission discussion were: How is one a priest to his spouse? What is family life? How does a family symbolize to itself that it is a family? What mission does a family have? What can a family do to accomplish its mission to itself and to its society? The year's mission thrust ended by the couples' drafting a statement of their family mission, the means by which it is to be done and the way in which the family can keep its eyes on the task at hand.

The Married Students' Sodality members also participated in the leadership of evening worship as leaders and worshippers, attended the Friday Dinner Series and met once a month informally for an evening called "Contact with Culture." In this social evening the couples met for a common meal and attended a local musical, dramatic, or cinematic production, and met afterwards to discuss its impact and meaning.

Throughout the year eight couples were members of the sodality, including two staff couples. Five denominations were represented. Three staff members shared leadership responsibilities with four married Senior Fellows.

THE LAIC THEOLOGICAL STUDIES
1960-1961

Two eight week terms in the Laic Theological Studies were offered this year in order to make possible a better pattern for presenting the basic curriculum in two years. Recruitment of participants is no longer a problem. Both the fall and spring sessions were filled to capacity and in the spring we could not enroll all who desired to take CS I.

In each term four courses were offered. Eight of more Collegium members have worked in each term. The pattern of the Thursday evening schedule is basically the same as past years, but it is constantly being revised and refined to meet new possibilities and to make new experimentation.

The present plan calls for two of the curriculum core courses to be offered each year in addition to the beginning course and advanced seminars. With the increasing members enrolling it appears likely we may have to offer the courses on two nights of the week. Thus, this particular part of the total program in just over two years has become one of the most significant aspects of the work and is forcing us to forge ahead into new areas.

THE PARISH LAYMEN'S WEEKEND SEMINAR
1960-1961

Thirteen Parish Laymen's Seminars were held this past year, an increase of five over the previous year. In four of the seminars advanced courses were offered for those who attended previous sessions. One of the seminars was for the wives of the men in the Parish Ministers' Colloquy.

The attached statistical data gives information which indicates the expanding outreach of the seminars into the cities, churches, and denominations. Requests are already in hand for fall and spring seminars for next year and it is apparant that once again the requests will exceed the possibilities for participation.

In many instances those who have studied at the Laos House have initiated or supported continuing study and mission groups in local churches. Pastors continue to write expressing appreciation for the kind of laymen these people are becoming. These alumni of the Laos House are continuing the ministry and mission of the Community all over Texas and they are providing increasing support financially and in recruitment for the programs in Austin. The renewal of the Church has begun in the churches and in the ministry of these laymen in the world.

Several changes were made in the pattern for the forty-four hour seminars this past year, but the basic content and procedure is the same as last year. Looking ahead consideration is being given to the content and structure for additional advanced course seminars and to the possibilities for several experimental seminars.

THE LAIC THEOLOGICAL STUDIES
1960-1961

<u>TERM</u>	<u>COURSES</u>		
Fall	CS I AB		
Spring			
		Total Attendance	156
Fall	CS I B	Individual Participants	124
		Denominations	7
Spring	CS I C	(Baptist, Methodist, Presbyterian, Episco- pal, Unitarian, Disci- ples, Lutheran)	
Fall	CS III AB		
Spring	CS IV AB		
Fall	CS IV C		
Spring			

THE PARISH LAYMEN'S WEEKEND SEMINAR
1960-1961

<u>DATE</u>	<u>GROUP SERVED</u>	<u>COURSE</u>	<u>NO. IN ATTENDANCE</u>
April 28 - 30	Open	CS I A	25
April 14 - 16	St. Francis Episc. Church, Houston, Tex. (Businessmen)	CS I A	16
April 7 - 9	Open	CS I A	34
March 17 - 19	Open	CS I B	21
February 24 - 26	Open	CS III B	34
February 17 - 19	Church of Good Shepard, Corpus Christi, Texas	CS I A	16
January 27 - 29	Open	CS I B	32
January 13 - 15	Open	CS I A	24
December 9 - 11	Open	CS I A	32
November 18 - 20	Northaven Methodist Church, Dallas, Texas	CS I A	17
November 28 - 30	Ministers' Wives	CS I A and CS III B	26
October 28 - 30	St. Francis Episc. Church, Houston, Texas	CS I A	36
September 24 - 26	Parkway Presby. Church, Corpus Christi, Texas	CS I A	19
Total Laymen involved			331

Number of churches - 50

Denominations - 7

Cities - 26

PARISH MINISTERS' COLLOQUIES
1960-1961

<u>Type and No.</u>	<u>No. Attended</u>	<u>Denominations</u>	<u>Cities</u>
Regular - Fall four sessions	21	Episcopal, Christian, Lutheran, Presbyterian	16
Advanced - Fall one session	14	Baptist, Methodist, Lutheran, Presbyterian	11
Advanced - Spring one session	14	Methodist, Presbyterian	13
Total	49	6	25

Regular

The regular colloquy included CS I of the theological curriculum and the practical ministry in the area of worship, study, discipline and mission. Greater emphasis was placed on the minister becoming a teacher. Also, the meaning of the covenanting life was commenced earlier in the series in order to carry out the demands of the ministers' mission.

Advanced

The first advanced colloquy dealt with depth study in contemporary theology with special attention given to teaching methodology; experiment in house church; the eucharist discipline; private devotions; and practical problems in the local church.

The second advanced colloquy dealt at length with the problem of opening the Bible for our day; new curriculum; house church; discipline; and mission in the local church. A special breakthrough was made in the understanding of corporate discipline and ministry.

THE CAMPUS MINISTERS' SYMPOSIUM
1960-1961

<u>Type</u>	<u>No. Attended</u>	<u>Denominations</u>	<u>Cities</u>	<u>States</u>
Regular - Spring one session	25	Baptist, EUB, Methodist, Presbyterian	21	15

The second national Campus Ministers' Symposium was held this spring. Twenty-five campus ministers representing fifteen states attended. These included university chaplains, university pastors and directors of denominational and inter-denominational foundations. The first half of the four day symposium involved the participants in CS I A or the theological presuppositions for their life and work. The latter half dealt with the practical embodiment of their ministry and included dialogue about the new image of the campus church, possibility for disciplined life together in a college setting, and the mission of the campus church in its scatteredness.

COLLOQUIES FOR WIVES OF CLERGY
1960-1961

15

THE CAMPUS MINISTERS' SYMPOSIUM
1960-1961

<u>Type</u>	<u>No. Attended</u>	<u>Denominations</u>	<u>Cities</u>	<u>States</u>
CS I A Type Fall	14	Episcopal, Methodist, Presbyterian	10	
Regular - Spring Advanced one session Fall	25 14	Baptist, EUB, Lutheran, Methodist, Methodist, Presbyterian	21 10	15
Total	28	4	19	

The second national Campus Ministers' Symposium was held this spring. Twenty-five campus ministers representing fifteen states attended. These included university chaplains, university pastors and directors of denominational and inter-denominational foundations. The first half of the four day symposium involved the participants in CS I A or the theological presuppositions for their life and work. The latter half dealt with the practical embodiment of their ministry and included dialogue about the new image of the campus church, possibility for disciplined life together in a college setting, and the mission of the campus church in its scatteredness.

Two colloquies for wives of Parish Ministers were held at the same time last fall. The advanced group were wives who had participated in one or both of the previous colloquies for wives. This year's colloquy consisted of study in depth in writings of contemporary theologians; the practical ministry of the Church; an experiment in the House Church; an experiment in private devotions, and recovery of symbols in family life.

COLLOQUIES FOR WIVES OF CLERGY
1960-1961

16

CAMPUS LAYMEN INTERN PROGRAM
1960-1961

Number Participating	First Semester	Second Semester
	Women 4	5
	Men 11	15
	15	20

Introduction

The Campus Laymen Intern Program, commonly called the second year program or Senior Fellow Program has been the climax of five years of sustained effort to develop a small group of trained theological leaders who are released to take up a disciplined individual and corporate mission of bearing, bringing and articulating to the cultural enterprise its full humanity.

Requirements of the Program

The interns are a select group of people who have completed the first year program. They are those who have self-consciously decided to understand themselves as a part of that body of people throughout history who have borne the Word of faith. They are those who have chosen to live as men of the twentieth century with lucidity to its problems, demands and possibilities. As such, they have experienced themselves as mission to the world and assumed radical intentionality for their lives. Further, they have chosen to pick up with responsibility and loyalty the mission of the Christian Faith-and-Life Community, as it carries out its mission to the Church and the world. Lastly, they are those with a pioneering spirit. As may be seen the same requirements are asked of them that are asked of a staff member.

Structure of the Program

The program is ordered in such a way to symbolically bring to bear the requirements for participating in the program. They submit themselves to a rule of life which includes worship, depth study and tasks within the Community's program. They assume the role of a teacher in both their individual relations and as they participate in the group meetings with the first year College House program; they provide continuity to the program of the College House as representatives of the structures; and they act as pastoral directors at meals, conversation periods and worship. As part time leaders in the College House program they participate as research fellows to find out how a group of laymen may become a corporate ministry in order to be vocation with specific attention to being a college student in the twentieth century world; they act as advisers to the staff in the areas of the College House; and help to execute its program with various administrative responsibilities.

Year's Activities

The year started with a retreat which oriented the Campus Laymen Interns to the program and the new image of their role. Study at the orientation involved them in the dialogue with culture's conscious/unconscious response and main alternative to the Christian faith.

The program for the year was based on the House Church pattern begun the previous semester. Basic work was done in the area of living under a rule and mission. The rule dealt with the whole area of their continuous intentionality as a pedagogue, priest and openness for accountability. The mission section dealt with their becoming aware of their own sensitivity to themselves, other people and structures. At the end of the semester they planned with keen insight, and corporate self-consciousness the mid-year retreat.

During the second semester they dug in depth into the meaning of the rule as a symbol for responsibility before the Word for all of life. In other words the rule was appropriated as a symbol of the activity of their lives in order to give them greater intentionality for their daily living. For their mission they restudied their role as laic interns within the specific program, but now with greater reflection on the basis of what it would mean for them to take up a role in all areas of life. They continued to carry out their responsibilities within the sodalities of the first year program now performing most of the leadership functions conducted by the staff previously. Their House Church meetings hammered out under their own leadership the responsibilities, plans, and activities of the sodalities always with the perspective as what this would mean in all areas of their daily lives. Toward the end of the year they evaluated, planned and selected interns for next year's second year program. In addition, they worked through possibilities for an experimental third year program for a resident disciplined group to gather data as they participate in the activities on the campus, reflect, and plan for direct involvement. Such a program would be for the purpose of laying the groundwork of the Community's present four year plan.

INTERNATIONAL VISITOR'S INTERN PROGRAM
1960-1961

	<u>Finland</u>	<u>Germany</u>	<u>Holland</u>	<u>Total</u>
Number of IVIP's:	1	2	2	5

The Community had four IVIP's for the first semester. Two of these, Koosje Hoovenkamp and Eke Van Dongen, came from Holland, and two others, Karen Vollrath and Christa Mossinger, arrived from Germany.

This was the first year that the IVIP's have lived together with and as an integral part of the College House groups. The living arrangement in the Women's Residence worked out quite well since there were four sodality living areas and four IVIP's. This arrangement helped the IVIP's relate more quickly to and get to know better the College House students.

Community IVIP's work an average of forty hours each week. They worked as teams alternating monthly between the Laos House and the College House. This enabled all four IVIP's to see some aspects of the total program of the Community.

All IVIP's participate fully in the College House first year program. They attend the Monday night lectures, participate in the weekly seminars, the Friday Dinner Series, sodalities, et cetera. An extra hour each week is available for the IVIP's who want help with understanding the papers in preparation for their seminars. All four IVIP's showed great improvement in their ability to handle the English language.

At the beginning of the second semester a fifth IVIP arrived. She was Helena Siirala from Finland. She entered quickly into the Community's life and program and will stay on for the first semester of 1961-62.

The original four IVIP's were encouraged to audit a course at the University during the second semester, and all four did so. Two took a course in English conversation and two in American government.

The IVIP's add much to the Community each year. This year the flavor of Germany, Holland, and Finland contributed greatly to the Community's environment and dialogue.

During the course of the year, Karen Vollrath became engaged to Leslie Slovacek, a member of the College House, and they plan to be married this summer. In accordance with the program for IVIP's, the other three are planning travel for two months before embarking for Europe in late August.

IVIP plans for the coming year include Helena Siirala, who will be back for the first semester, and three girls from Germany, one from Holland, and the first male IVIP, who will come from Japan.

SEMINARY CLERGY INTERN PROGRAM
1960-1961

The Community has been for sometime experimenting with a variety of intern programs. Other than the International Visitor's Intern endeavor which is reported elsewhere, the most significant effort here has been with the Seminary Intern Program.

This past year, for the second time, the Christian Faith-and-Life Community was one of twenty educational institutions in the nation chosen to receive a Danforth Seminary Intern. And the Community has been advised that for a third year it will once again be among those places chosen to work with an intern. This is an exception to the two-year policy of the Danforth Foundation and it is felt an open recognition of the creative thrust which the Community has made these past nine years in the area of religion in higher education.

Mr. Wesley Poorman from Pittsburgh Theological Seminary, Pittsburgh, Pennsylvania, is the current Danforth intern. With his unusual mind and capacity for serious study and work, Mr. Poorman has made a significant contribution to the life of the Community, particularly as he and his wife, Jean, have worked with the Married Students Program. The increased significance of this aspect of our work this year is in no small way accounted for by the sympathetic yet firm friendship and leadership Jean and Wesley have given.

Two other seminary interns have been related to the Community this year: Fred Buss and Ross Dunn. Fred Buss has interned for the full year and has served the Community in development during training. He returns to finish his divinity work. Ross Dunn's internship has been for one semester. He has supported himself during his stay and is contributing to the Community by writing its history.

For the sake of future possibilities, the Community has also experimented this year in an unstructured manner with two graduate student interns, Don Stodart and Wesley Seeliger. We look forward to a full intern program involving: seminary students; campus pastors; graduate students; parish laymen; parish clergymen; and international lay center leaders.

EXTENSION TO PARISH AND CAMPUS
1960-1961

During the course of the year members of the Corporate Ministry have traveled over the state and the nation speaking before denominational conferences, at churches, and to ecumenical groups and organizations. In so doing they have shared the insights which have been emerging out of the experimental programs of the Community and have worked at the development of funds.

Seen in the light of the history of the Church, these visits are set within the ancient tradition of the traveling elders who visit from congregation to congregation bringing the Word and soliciting monies for the support of other congregations near and far. An indication of the extent of these visits follows:

Colleges Visited

Rice University
Yale University
Westminster College (Missouri)
Harvard University
Baylor University
University of Georgia

Willamette University (Oregon)
Texas Southern University
Southern Methodist University
Florida State University
University of Miami
Texas A & M

Experimental Ventures

Frenchman's Cove, Jamaica
Church of the Saviour, Washington, D. C.
New Harmony, Indiana

Inter-City Parish, Cleveland, Ohio
Chicago Missionary Society
East Harlem Protestant Parish

In addition, members of the Corporate Ministry have spoken to three separate conferences of the Danforth Foundation, several civic clubs, 13 state or regional denominational conferences across the nation, and the First Annual Berkeley Memorial Lectures at St. Columba Episcopal Church in Detroit. Further, numerous members of all the major Protestant denominations have been visited, both as congregations and as individuals for the development of funds and the spreading of the results of the Community's experiment.

Visitors continue to come our way from all over the world. At times several are present simultaneously. An indication of the scope of the Community's influence is the following notation of these visitors:

Visitors From Foreign Countries

France
Australia
Scotland
Finland

Germany
Canada
Union of South Africa
India

Campus Ministers from these Colleges and Universities

University of Florida	Cuban Student Christian Movement
University of Georgia	North Dakota Agricultural College
University of Oregon	Middlebury College (Vermont)
University of Nebraska	Florida State University
Toogaloo College	Pennsylvania State University
Duke University	Syracuse University
National Student Christian Fellowship	

National Executives of the following denominations

Lutheran	Presbyterian Church of Canada
Episcopal	American Baptist Convention
Methodist	Presbyterian, USUSA

Professors and administrators from the following colleges

McCormick	Duke
Drew	Church Divinity School of the Pacific
Earlhan College	

MINISTRY OF PUBLICATIONS
1960-1961

I. Letter to Laymen

The subscription list increased during this year from 3300 to 5200. The significance of this publication for the lay movement is becoming increasingly apparent. Letters and comments come in daily from over the nation and the world expressing appreciation for the journal and the thrust which it represents in the renewal of culture through the Church. Letter to Laymen is catalogued in some of the major theological seminaries and has increasing circulation among denominational agencies, other lay training centers, churches, and campus groups. Requests are being received from churches and campus groups for additional copies of recent issues for use in their programs.

There is every reason to expect that the subscription list will again double in the next year as more and more people become aware of the Community and the significance of its work.

Letter to Laymen is edited by the Corporate Ministry of the Community. The editorial policy has this year included, in each issue:

- A. One article concerning the dialogue between the Church and culture
- B. One article concerning the lay movement or other significant thrusts in the Church
- C. Items of news concerning activities and participation in the Community's programs
- D. One or two pages with a thrust toward development of funds and interest
- E. Poetry, art, and other miscellaneous items
- F. Articles which share the experiment of the Community with the readership

II. Other Publications

A. General Brochures

1. "Breakthrough," a ten page, two color brochure describing the Christian Faith-and-Life Community in detail
2. "Ecumenical Institute," a twenty-four page pamphlet describing the Community in detail, with art by Herbert Seidel

B. Program Brochures

1. "Laic Theological Studies," a four page description of the programs now conducted on Thursday nights and on week ends in the Laos House. Reprinted with corrections.
2. "Parish Ministers' Colloquy," a four page description of the colloquies conducted at the Laos House for clergymen. Reprinted.

3. "Campus Ministers' Symposium," a four page description of the program for campus ministers held for the second time this year. Reprinted with corrections.
4. "The College House," a four page description of the various programs in the University Theological Studies. Reprinted with corrections.

C. Monographs

1. "Our Corporate Worship," a mimeograph
2. "Our Corporate Study," a mimeograph
3. "Dialogue and Encounter," by Dr. Fred Gealy
4. "Liturgical Music: The Future is Open," a monograph on the Community's experiment in the revival of music in the Church

D. The Daily Office

An annotated reproduction of the Community's Daily Office without variables. A complete Office including variables is nearly complete and will be ready early next year for wide-spread use.

E. Christmas Messages

The Community has designed and written its own Christmas cards, making them consistent with the theological recovery of the present day and with the Lay Movement. These messages are designed both to convey a Christian Greeting and to make an evangelistic thrust toward the awakened laity. The 1958 card used the figure and the story of Job; the 1959 card used the Old Testament story of Jonah; the 1960 card used the story of Daniel in the Den of Lions with art by Herbert Seidel of Berlin.

F. Miscellaneous

Postage-paid return envelopes and cards, pledge cards, registration cards, et cetera; lithographed letters to provide typewritten appearance. Many of these cards and envelopes convey directly and indirectly the meaning and purpose of the Christian Faith-and-Life Community.

THE MINISTRY OF DEVELOPMENT
1960-1961

The development ministry plans and administers the solicitation of funds from the Community's various constituencies through field trips, mailings, speaking engagements, foundation proposals, special publications, correspondence, luncheons and dinners and other solicitation.

During the course of the present fiscal year, structures of fund raising have been brought into being which are appropriate to the unique enterprise of the Community. These structures have to do with the external work of making contact with prospective donors as well as the internal function of filing and tabulating statistics.

This report will point up the over-arching structures that have emerged:

1. The development work has been performed by the total Collegium, with the training of all members for this part of our program as in all other parts of the program. In these tasks, the staff is grateful for the immediate and important services rendered by members and former members of the Board of Directors throughout the year when called upon for contacts, strategy, and personal visits to prospective donors.
2. The development program has operated with two basic goals during the year: to broaden the base of regular small and medium contributions; and to secure larger gifts to provide the time for further broadening of this base.
3. On the state level, trips have been made on a weekly schedule in such a way that the large metropolitan areas were visited with greater frequency, and smaller communities visited somewhat less. The two areas of the state that have received the least concentration have been extreme West Texas and the Panhandle. In connection with next year's plan to establish the Colleagues of the Community program, the current year's initial districting of the state will be completed and brought into full operation. This year we have learned ways to set up our development structures in practically any community in the state, small or large, and because of the Community's expanding image, to find local persons who are willing to help us in the area.
4. The development program in Austin has been in the forms of a luncheon for prospective donors, a solicitation of participants in the Laic Theological Studies, two periods of development in which Austin was approached as other cities have been, work with Austin board members to secure contacts, individual contacts, the Fourth Annual Perspectives Lecture to which all

persons with whom we have any relationship were invited, and a subsequent mailing to the persons invited to the banquet. This lecture, featuring Dr. James I. McCord of Princeton Theological Seminary, attracted over 300 persons.

5. We have found that the Community has very good aides in development through the clergymen and laymen who have participated in the Laos House programs, and that such groups are not only an aid in their own financial support but are willing to lend their influence in our behalf among their friends and business associates around the state.

6. Broad attention has been given to communicating the nature and direction of the Community through the creation of an appeal that can be delivered orally in ten to fifteen minutes, through special publications such as the brochure entitled, "The Story of an Ecumenical Institute", progress reports, et cetera. All of these are under constant scrutiny for improvement and change relative to the on-going expansion of our work. We have been enlarging our mailing list in a selective way, providing complimentary subscriptions to program participants and all persons to whom an appeal for support has been made, as well as to persons suggested by the foregoing.

7. While in the year's development we learned much about ways and means to make initial contacts, we feel that we have also learned a great deal about follow-up and cultivation, or nurture, of interested persons and groups. The year's work in this direction has clearly shown the need for more direct and indirect lines of continuing relationship with donors and prospective donors.

8. The medium of direct mail has been improved this year by the establishment of filing systems that enable us to treat the prospects according to the constituency he represents (donor, non-donor, alumnus, potential donor, et cetera). This began with a special mailing to alumni of the Laic Theological Studies and was repeated in terms of the total mailing list at the Advent Season, a mailing in the Lenten Season, and in the April appeal to last year's donors who had not yet repeated this year. The follow-up of the Perspectives Banquet was also done by direct mail. The Lenten mailing incorporated for the first time a periodic statement of each donor's gifts for his tax records. The Advent mailing incorporated for the first time an experimental selective list of donors who might contribute primarily for tax reasons.

9. Files have been set up which, for the first time, tell us the state of each former donor's financial relationship to us grouped according to the years in which support was initiated and discontinued. In this system, we

now can produce statistics which will indicate the elements of any campaign we may need in order to resuscitate these former contributors into current donors. This system will be in complete operation during the coming year.

10. We feel that these various thrusts to undergird our educational program with a comprehensive development program are preparing the way for an extension program, and that next year's Colleagues of the Community plan will bring into being the next steps in extension.

THE MINISTRY OF FINANCE
1960-1961

The Corporate Ministry for the past year has supervised its finances through a Finance Ministry. The particular responsibilities of this Ministry have been the maintenance of all properties, the keeping of all financial records, the executing of the budget, and the direct purchasing of operating expenses. With regard to its properties the Community has applied for additional exemption from taxation in keeping with a shift in the use of its housing. The Corporate Ministry has been concerned to present clear budget reports each month. These reports have been presented as clearly and thoroughly as possible during the past year for the purpose of aiding the Collegium and the Executive Committee in their decisions. This is an effort to insure that every aspect of the Finance Ministry might be conducted effectively within the total ministry of the Community.

An analysis of the chart of the income and disbursements for the months of this fiscal year describes the financial activities of the Community during this period. While the budget approved by the Board for 1960-1961 was intended to be restrictive, this report through April shows that the actual disbursements have been \$86.40 less than the \$183,436 budgeted for disbursements. However, the Community has secured through short term loans \$21,000 to meet the deficit incurred due to an insufficient amount of income. The report of the Development Ministry reveals the exceptional progress that has been made in the securing of funds through small contributions, but the increase in small contributions has not been sufficient to meet the funds required to sustain the work of the Community.

The report of the Finance Ministry includes in addition to the April, 1961, budget report a proposed budget for 1961-1962. The revision of the report form indicates the efforts of the Corporate Ministry to reach greater clarity and precision in the executing and reporting of the Community finances. The budget form for 1961-1962 combines and coordinates the financial picture of the Community in accordance with its needs and aims and in accordance with approved accounting practices. It is hoped that the Community at large can share significantly in the economic image maintained by the Community through the financial structures which are outlined by the proposed budget.

THE MINISTRY OF RECRUITMENT
1960 - 1961

College House Programs

University Theological Studies

Recruitment by personal interview of persons recommended by board, campus pastors, foundation workers, alumni, and current students. Prospects for interviews are also received through newspaper releases. This year, full page "Panorama" on the editorial page of the Daily Texan provided invaluable aid in presenting the College House to the campus. Applications are also being received from other parts of the nation from students who plan to transfer to the University of Texas specifically to participate in the College House.

Number of applications received so far for year 1961-62: 65

Married Students

Recruitment by mail, dinner meeting, and interviews.

Current number of married student couples interviewed: 3

Current number of couples who have applied: 2

Advanced Theological Studies

No recruitment of second year fellows is done. Applicants first apply, write a statement of their reasons for wanting to participate, are interviewed individually and then collectively.

Current number of applicants: 9

Laos House Programs

Laic Theological Studies

Recruitment for this program is primarily through the use of invitations by mail with brochure enclosed. Invitations are sent to persons recommended by current or past participants and to those requesting information who have heard of the program by word of mouth.

Number of participants in all courses of Laic Studies on Thursday night: 156

Parish Ministers' Colloquy

Recruitment by mail and brochure to clergymen recommended by past participants or otherwise and to those who inquire.

Number of participants in all sessions of the Colloquy this year: 49

Parish Laymen's Seminar

Recruitment by contact with clergymen who have requested weekend seminars for members of their congregations and individual participants when the Seminar is not completely filled by one congregation.

Number of participants this year: 331

Campus Ministers' Symposium

Recruitment by mail to campus ministers in Texas and over the nation to those who inquire or are recommended.

Number participating this year: 25
(This number includes four denominations from fifteen states)

THE MINISTRY OF HOSPITALITY

1960-1961

Throughout the year the Hostesses of the Laos House and the College House have met with the assigned representative of the Collegium to reflect on the work of the Hospitality Ministry in our total Corporate Ministry and to plan the work of the Hostesses and the house staffs.

Constant attention is given to the graciousness of the Houses, the attractiveness of the menus, the efficient and orderly preparation and serving of meals, the furnishing, arranging and care of living quarters, the significance of art and other decorations. The Hospitality Ministry is a basic part of the educational task in both the College House and the Laos House. Of special importance is the entertainment of the many guests from all over the world who come to visit the Community. This spring 250 guests were served a banquet at the University Methodist Church prior to the Fourth Annual Perspectives Lecture by Dr. J. I. McCord.

Those who serve in this assignment stand as proclaimers of the Word of Jesus Christ in the mission of the Christian Faith-and-Life Community.

THE SECRETARIAL MINISTRY
1960-1961

During this year the secretaries of the Community have been organized into a self-conscious ministry within the total ministry of the Christian Faith-and-Life Community. As such they have come to understand fully that as secretaries they have as their mission the mission of the Community to the Church and the world, and that the work which they do is an integral facet of this mission. This understanding encompasses them as individuals and as a group.

The structure of the Secretarial Ministry has included a weekly meeting for one hour on Wednesday mornings. The meeting has begun each week with a Word which calls the group to attention, followed by a statement on the present situation of the Community in relation to the total ministry and to the culture as a whole. This "Big Picture" has been presented by one of the group with no prior preparation. Then, following an accounting relative to the various specific tasks represented in the group, the Ministry has discussed the significance of being a secretary and the role which is her role as she goes about her task.

Specifically, the Ministry has discussed at length the role which each secretary plays and the presentation which she makes to those who come to the office as well as to those within. Also, time schedules have come under extended discussion. The various ways in which each secretary may schedule her time in order to best perform the mission of the Community have been worked through in some detail.

Most recently, the Ministry has been in the process of preparing a paper presenting the Secretarial Ministry to the entire Community and to the culture at large. This paper will include a Preface detailing the purpose of the essay and an Introduction which will spell out the relation of the Secretarial Ministry within the total Christian Faith-and-Life Community. The body of the paper will then deal with the weekly meeting as the dramatic symbol of the ministry wherein is created the role of the secretary and the self-image out of which she operates. The Conclusion will draw together the significance of this new thrust in mission and will point to the significance of such a group in any secretarial situation.

The paper is to be completed by the end of the academic year.

HOUSE CHURCH
OF THE
CORPORATE MINISTRY

1960-1961

The House Church meeting of the Christian Faith-and-Life Community held twice a month is the regular meeting of the covenanting group. Meeting in the Laos House on alternate Sunday evenings, the group gathers about the common table for worship, the meal, discussion of the rule of life and accountability before it, conversation concerning the mission of the Community in its various facets, and for common study.

During this year the House Church has been experimenting with the renewal into significance of the Eucharist as the central act of worship in the Christian Church. This symbolic meal has been entered into about the dinner table immediately prior to the fellowship meal which is prepared by one of the members. At the point of the witness in this service, various House Church members have discussed the historical development of the Eucharist through the centuries of the Church. As a consequence, the entire group is coming to understand at depth what the Church has always done in and through this service.

At the point of mission, a great part of the year has been spent in attempting to ferret out the meaning of family life in the mid-twentieth century. One of the significant developments in this area has been work on the role which a budget plays in the family, and the effort to work through to an adequate theological base for the family financial plan. This endeavor is to be carried on into the next year for final completion.

In study the House Church has been concerned to point the way for the further development of the Community's curriculum. The covenanting group has been studying in the areas of the dialogue within the cultural disciplines of our time, particularly in psychology and sociology, both of these understood in the broad context. During the fall the study, in psychology, was centered around Psychoanalysis and Psychotherapy: 36 Systems, by Robert A. Harper. In the spring one of the significant works looking at man's understanding himself in society, Images of Man, by C. Wright Mills (ed), was studied. The next cultural area to be undertaken is that of the natural sciences.