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Samuel H. Miller, in his address to the 1964 Annual Church Federation of Greater Chicago Dinner, examined the failure of the Church to be relevant to our urbanized and technological world due to inadequacy in theological education. His talk, excerpts of which are printed below, constructs a vision based upon the present cultural upheavals and upon an appraisal of the needs of our times.

THEOLOGICAL EDUCATION

Samuel H. Miller

It would be more comfortable for me and easier for us all if I could forget the world which roars or whimpers at our doors and dwell on the domestic securities of a sacred tradition, guarded and sheltered by our ecclesiastical pride and presumptive safety. The truth of the matter is that it is too late to talk about theological education as if the structures of Christian communication were still intact and all we needed to do was to train men to say the old words, repeat the old rites, and urge the old virtues. As Karl Jaspers says, "Something serious has happened." The old words are like tongueless bells; we strike them and if any sound comes out of them we cannot hear it. The old symbols are lifted up, our voices celebrate their elevation, but the *sursum corda* has lost its magic over the human heart. A few years ago the ministry was a sacred calling; today what the church demands and what society needs and what God asks never seem to meet. A minister wears a half dozen hats, but none of them has much resemblance to a sacred calling.

I do not need to quote from (the writers of our day) . . . to testify to the radical upheaval of our culture. We are the trustees of religion in the midst of a non-religious, technological culture—that is the new fact.

In a world which has achieved a remarkable unity in communications, transportation, and political dialogue, we are caught in a religious tradition bound by sectarian limits and prejudices—that is our embarrassment. We are promoting a church which has enthroned the industrial ethos and no longer understands either Beatitude or sainthood—that is a reversal of direction.

In the twentieth century which requires a new magnitude of person, we are perpetuating nineteenth century stereotypes incapable of carrying today's spiritual burden or responsibility. We are facing a vast explosion in the dimension of society called urbanization, and yet the church continues to operate in the monastic enclosures of a comfortable middle class subcommunity, untouched by the actual issues of our common life or unwilling to engage in the human agony which lies all about it—and that is sheer lack of compassion . . .

We face three grave dangers:

First, the major portion of the world in its interests, its motivations, its satisfactions, and its energies has pulled away from the Christian center. No amount of

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gallantry or amiable spoofing or Madison Avenue build-up can hide that fact from an honest man. The break has come; the great divorce is here. We have been disestablished from the governing nuclei whence men derive their motivation and their satisfaction.

Second, the vocabulary with which the Christian faith has spoken to the world from the beginning has lost its power. Symbols, rites, myths are as limp and strengthless as Dali's watches. They simply do not reverberate, resound, reach the quick of modern man. They are relics, emptied of their numinous charge. They change no one, provide no shock of reality, no access into living mystery. They are all explainable, historically conditioned, and have become furniture, not epiphany.

Finally, I see a "third force" of increasing power and magnitude, expressing itself in a variety of ways outside the church with little or no regard for organized religion. This is the renaissance of what might be called the religious question in the arts, in literature, and in some areas of science and industry. It is a new sign of depth, a growing disillusionment with both industrial and bourgeois values, a radical exploration of and concern for human reality and a larger vision of the meaning of mystery. If this continues to develop without a nod of recognition from the church and the church continues to concern itself with its traditional institutionalism, we may see a de-Christianized form of faith assume shape in western culture over against a pocket of vestigial Christianity maintained in museumlike splendor within the casket of the church.

One cannot avoid the feeling that in our fast moving world where revolutions surge over one another like storm waves on the shore, religion is a very solid anchor, stabilizing, conservative, steady. I could wish, however, that it would not overdo it. Sometimes it seems as if religion deliberately ignored the revolutions, anchored itself so well that it never went out to sea but hugged the safe confines of the harbor, and generally acted as if any undue changes in the life of man came from the devil and not from God.

If Augustine, in the downfall of Greece and Rome, refashioned the gospel to provide foundations for a new age; if Calvin and Luther, in the chaos and agony of the collapse of medieval structures, labored to rewrite the meaning of the gospel for their time, it ill behooves us, living

in the massive disorders and deepening fears of the twentieth century, to believe that we can glibly use the heirlooms of faith which came to us by the easy path of inheritance as instruments to fit the needs of a new world now in gigantic travail.

Protestantism is in as much need of a reformation today as Catholicism was in the sixteenth century. The structures of faith, both intellectual and ecclesiastical, have remained largely unchanged in the three centuries since their inception. The industrial revolution, the ascendancy of scientific methodology, the rise of an urban culture, the technological control of society, have all touched the habits and practices of religion. It is as if the church, once the initial shock of the creative impulse had formulated itself, creedally and institutionally had moved like a glacier into succeeding ages, suffering changes at the epidermal level while the dust and debris changed only the color of the unchanging mass beneath it.

And now in this very decade the log jam seems to be breaking. Here and there in the massive mountain of the church there are cracks and rumblings. The pattern is beginning to "give"; new light is showing through, and while the movement is far from general, it is real and full of hope.

In the field of theological education, the pattern of our disciplines for training men in ministering to this world has not kept pace with the changing world. There is no doubt that the education of ministers has improved intensively in the last two or three decades. But it must be soberly added that of all professional schools the seminary has been the last to make any changes in its system or methods, and has been the least ready to pay attention to the human problems which characterize our contemporary crisis. We are perfectly willing to deal with the world if we may do so in the sixteenth century or the fourth, or if we are allowed to step back and start with the troubles in the Garden of Eden, or in the eighth century B.C. . . .

As long as we think of theological education organized around the two foci of Christian heritage and church practice, we are not likely to move very far into the reform essential to preparing men at the level of competence necessary to meet the actual religious needs of our time. Most theological education today is geared quite

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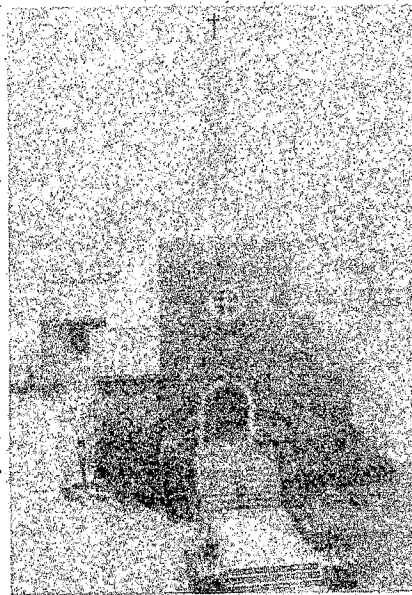
The View from Chicago West

A man does not just live, he lives somewhere. This has been true since he climbed down out of the trees—and probably before. The new fact is that man's world is larger than it used to be and his living is a more complicated affair—now he lives in many places at once. The idea of the expansiveness of the universe has caused man difficulties which largely have to do with renewing his capacity to see and hear.

This understanding of human living space and time perhaps illuminates the reasons for the Ecumenical Institute's move to Chicago West: to dramatize for ourselves and the world this alteration which has occurred in men's living place. We moved to the heart of Chicago. All such moves are both symbolic and literal and thus place a burden of responsibility upon us: are we able to see from this vantage point, this place of living, and are we capable of hearing the city, listening to it rather than to our own sounds about it.

When people look out of windows, whether it be the windows of their eyes, their television sets, their houses, their cars, or the unseen windows of their hidden hunger, they often see what they want to see. Too bad, but still a fact; unless what is out there refuses to stay put. Much of what we see from Chicago West is this kind of reality. It comes in through the windows. We see schools crowded, segregated and under-equipped. We see children whose worlds are not being expanded. We therefore hear them being crippled as if their bones were being snapped, for they are not able to recognize the world which is so busy altering itself. We hear noises of apathy. It sounds like boredom, monotony, people who want to be left alone, whose vote is for sale and also, as a matter of fact, themselves. It sounds like people who do not possess enough to feel safe, but are smart enough to know things could be worse. These people look like many colors and they cover an area as large as Chicago. They are part of the view from Chicago West. There are other sights and many more sounds, to be sure, but they are related to these two manifestations of uncaring.

So what is to be done? On the surface, the answer looks so simple. When people are hungry, you feed them if you actually care. But what if the starvation is a subtle one, not easily recognized even by the one who suffers? What if it is covered by layers of scar tissue, healed and healing wounds afflicted by the abyss of unconcern? Our answer has been, you try. You join the grand and glorious experiment called being human. You create an adventure. Experiments in youth education, workshops on race relations for college students, retreats and seminars for laymen, colloquies on the Negro revolution, direct involvement in efforts to improve public schools: these have formed the structure of our adventure, our answer to the subtle starvation. More is needed—more energy, more creativity, more dedication, more eyes to see, more ears to listen. This is one adventure which has just begun.



A view of the chapel on the grounds of the Ecumenical Institute, the former campus of the Bethany Theological Seminary.

i.e. is the newsletter of the Ecumenical Institute. Besides informing friends of the Institute of its activities and programs, it will feature an article which deals with and comments upon theological, ecumenical, and cultural revolutions which characterize our age.

The next issue of the Ecumenical Institute's journal, IMAGE, is to be published shortly. It will be concerned with the "youth culture," its problems and its promise, and it will present a radical new approach to youth education.



THE FACULTY OF THE ECUMENICAL INSTITUTE has long been cognizant of the pressing need for disciplined and committed individuals, propelled by an adequate and energizing self-understanding, and equipped with a piercing and constructive social vision. It has also been aware that the acquisition of the prerequisite educational tools for such persons takes place neither simply nor quickly. Thus, the faculty has long cherished the opportunity to offer not only an extensive geographical coverage of the city with its introductory courses, but an equally extensive educational curriculum as well. This spring that opportunity is much more nearly at hand, with the full utilization of its new location in Chicago West.

The Institute is now occupying the former campus of Bethany Theological Seminary. This move has had significant repercussions throughout the work of the Institute, none more far reaching than in the spring program of schools. The most important of these has been the implementation of weekend conferences to supplement and, in many cases, to replace the program of weekly schools around the city. These changes, which can be noted by glancing through the chart of activities, are varied.

In addition, the faculty is able to continue its series of Continuing Colloquies for Clergy as well as its experimental schools for youth, supplementing the latter with the weekend conference format. The Institute will be offering conferences for thirteen areas within the Greater Metropolitan Area, while simultaneously offering one week-night course in Evanston for persons unable to attend the weekends. The use of the weekends also enables the faculty to offer two new advanced courses, while at the same time expanding its schools to include college groups, experimental workshops, and colloquies as well.

FACILITIES for the weekend conferences include a chapel, seminar rooms, classrooms, lecture halls, gymnasium, several dining rooms, and comfortable double bedrooms.

THE WEEKEND CONFERENCES BEGIN with dinner at 7:00 p.m. on Friday evening and continue through lunch on Sunday.

FOR INFORMATION concerning conferences contact, Director of Studies, The Ecumenical Institute, 3444 Congress Parkway, Chicago, Illinois 60624. Telephone 722-3444, area code 312.

THE E

PROGRAM

Midwest: Special Program

HIGH SCHOOL STUDY COURSES*

Chicago Suburban North
Mid-America (Missouri)
Chicago Suburban North—
Inner city South

HIGHER EDUCATION COLLOQUIES

North Dakota State University
Oberlin College
YMCA Central District
Chicago Seminaries
Valparaiso University

ADVANCED LAYMEN'S SEMINARS†

20th Century Cultural
Revolution
Images of Man in the
Contemporary Sciences
20th Century Cultural
Revolution

CONTINUING COLLOQUIY FOR CLERGY

Four Mondays, beginning April 20, 1964
The Campus, Ecumenical Institute

RS I-AB The 20th Century Theological Revolution
Seven Mondays, beginning April 20, 1964
Evanston, Illinois

EXECUTIVE COMMITTEE: Wesley Foundation

LUTHERAN LAY CONFERENCES: Weekends
April and May

PRESBYTERIAN WOMEN: Commission on Ecumenical
Missions and Relations

ECUMENICAL INSTITUTE

CALENDAR 1964 SECOND QUARTER

WEEKEND CONFERENCES

Greater Chicago: Laymen's Seminars†

May 29-31	CITY: INNER	March 7 - 9
May 29-31	Woodlawn-Hyde Park	April 10-12
June 5 - 7	Near South	May 8 -10
	Englewood-Chatham	June 19-21
	Garfield Park	
March 8 -12	CITY: OUTER	
March 13-15	Norwood Park	April 17-19
March 27-29	Lincoln Park	May 8 -10
May 1 - 3	Austin-Oak Park	May 15-17
May 1 - 3	Beverly	May 29-31
April 24-26	SUBURBS	
May 15-17	Northwest (Itasca)	May 22-24
May 22-24	North Shore (Lake Forest)	June 5 - 7
	West (La Grange)	June 12-14
	South (Park Forest)	June 5 - 7

OTHER PROGRAMS

EXPERIMENT IN IMAGINAL EDUCATION: Youth Courses for
11 groups of high school students and dropouts
For six weeks, beginning April 6, 1964

RS III-B Creative Dynamics of the Religious Movements
Seven Wednesdays, beginning April 17, 1964
The Campus, Ecumenical Institute

ectors	*Selective Registration*
arch	†Open only to RS I-AB graduates
nical	‡Open to interested persons or groups from the listed areas

naively and simply to making men into the kinds of ministers the churches want. To keep the church going at any cost is not to keep the church going. The ministers we produce must be equipped to deal not only with the church but through the church with the world. They must be seers, men of unusual insight, with carefully trained perceptiveness, of unusual compassion. They should not be taken in by respectability as if it were righteousness, or by sentimentality as if it were true devotion . . .

In short, in preparing such ministers we might recover the high calling of the ministry, the professional character of its intellectual and spiritual competence. As things stand now, the ministry has lost its intellectual rigor and taken on many of the characteristics of trade and business. It no longer elicits the kind of respect a true profession should expect. There is no way to recover professional integrity except by a widening and deepening of the disciples utilized in training for the ministry. It cannot be accomplished by jettisoning the basic disciplines of Biblical criticism and theological thought, but by a much more imaginative and constructive use of these. The present training in these fields does not reach vitally into the habit of mind or the consequent practice of preaching and worship. These disciplines must not be reduced or bypassed but reinforced to become the serious foundation of practice in the church. And with this reinforcement both Biblical and theological thought must be confronted with the contemporary anguish of men and the magnitude of the cultural revolution of our time.

Finally, the seminary must find a way not only to confront the whole of Christian truth in an ecumenical way; it must not only recover the lost professional stature of the ministry by a new rigor in training; but it must also find a way to exert a responsible influence upon the church. Little use for God to call men to a religious task of the seriousness I have described if all the churches want big operators or skillful business managers intent on popularity . . . Fewer and fewer men want to waste their lives in today's ecclesiastical rat race. Those who have caught a vision of what a church might be and do in a radical age such as ours fight a continuous and exhausting battle, as often with the "nice" people who have found a comfortable shelter in the church and do not want any mention of the rude and ruthless actualities of our time as with the indifferent or the hostile.

In conclusion, let me sweep my suggestions into one pile, somewhat mountainous and perhaps improbable or impossible. What I plead for in theological education is an enlargement of its scope and intensity. If the tree is to bear fruit, it needs more room for its roots and new soil for its nurture. It needs to see itself grappling with the large contentions and bewildering mixture of church and world, of faith and secular life, of worship and society, of God and politics. It needs to deepen its insight to deal with the restoration of symbols and rites in order to effect a radical reformation of Christian worship. It must regain an ecumenical vision of truth and faith resilient enough to utilize the total resources of men of good will in arts and politics and business for saving the humanity of men from the attrition of the principalities and powers of technological society.

In short, the task of theology today is to create a new synthesis of truth for those who seek a meaning in life. No one has put the matter more succinctly than Whitehead, who said, "In the schools of antiquity, philosophers aspired to impart wisdom; in modern colleges (and we might say without injustice, in modern seminaries), our humbler aim is to teach subjects." What he called "the evil of barren knowledge," or the "paralysis of thought induced by the aimless accumulation of precise knowledge, inert and unutilized," indicates what is still wrong with too large an area of what passes for theological learning. In another aphorism, Whitehead put it bluntly, "There is only one subject-matter for education—and that is life." For us, this must be life as we know it, caught in the strain of twentieth century fear and fantasy, of progress and demonry, of culture and barbarism.



Dr. Samuel Miller, Dean of the Divinity School, Harvard University; is an incisive and well-known lecturer. He delivered the major address at the Annual Dinner of the Church Federation honoring the faculty and students of Chicago's seminaries and this metropolis as a center of American theological education.

The Faculty Reports

Since it is crucial to the Institute's task as a research center experimenting and pioneering in educational ventures on behalf of the Church and the civilizing process that it be sensitive to groundswells throughout the culture, the Institute's faculty participates in numerous ecumenical gatherings, special college programs, and church conferences throughout the nation.

NATIONAL: A Shift in Mood

In the last few months, Institute faculty members have been the major speakers at Religious Emphasis weeks on college campuses representing every area of the country: some of those visited were Morehouse College in Atlanta, Georgia, Cornell University in Ithaca, New York, Memphis State University in Memphis, Tennessee, Ohio Wesleyan in Delaware, Ohio, and Lamar College in Beaumont, Texas. Those who have most recently returned from the college campus sense that the kinds of questions being raised in our day by the academic community indicate a shift in the mood of man. Whereas a few years ago the predominant question had to do with the meaning of human life, now the questions are concerned with the fullness of life. A growing number of people are asking about vocation in new ways and are anxious to participate in the social, political, and scientific revolutions that mark our time.

MID-AMERICA: Ecumenical Concern

The age of privatism is quickly drawing to a close. Men are found less frequently claiming the gifts of time, property, color, and energy as guarded possessions. Institutions and denominations no longer appear to be protecting themselves from the challenge of a world in need. Faculty members have discovered in speaking at such gatherings as the Wisconsin Council of Churches, Minneapolis Council of Churches, The International Students at the University of Chicago, and Methodist Regional at Garrett Seminary that people are now willing to employ the corporate bodies of which they are a part for the great civilizing task and are prepared to forge out new structures more appropriate to the challenge with which the world now confronts the Church.

METROPOLITAN CHICAGO: Challenge of the City

The Institute recently has acted out its *ecumenical concern and mission* in the Chicago area in several ways. Dean Mathews has been the guest speaker at the Emanuel Congregation "Seminar on Sunday" and at a meeting of the Roman Catholic Christian Family Movement. Other faculty members took part in planning the International Catholic Auxiliaries' College Study Days. In each of these projects the various religious groups expressed great concern to participate in shaping urban space and life such that human potential might be realized.

Television as a means of communicating the problems of faith, escape, and life styles has remained an Institute concern. This year several faculty members have appeared before the TV camera in pedagogical roles: Bill Cozart directed faculty families in a drama workshop dealing with scenes from the Greek tragedy *Antigone* followed by a discussion which served to raise the question of a person's deciding how he will shape his destiny in the midst of the ambiguities of life. Other faculty members have appeared in panel discussions with Joe Pierce on CBS-TV's *Wonderful World*.

COLLEGE CONFERENCES ON URBAN PROBLEMS

During the latter part of the winter term, the Ecumenical Institute held several conferences for college students on its campus. The first of these met for 5 days and was composed of Roman Catholic and Protestant students from North Dakota University. Entitled "Race and the Metropolis" the lectures, workshops, tour of the Negro Ghetto and neighborhood survey were designed to inform the students on the problems and possibilities of urban life and to challenge them to participate creatively in the urban social revolution which is already changing not only the shape of the American city but also the whole of Western Culture. Students from Iowa and Wisconsin spent the Easter weekend at the Institute involved in a similar work conference on the Negro Revolution. A group from Oberlin College spent three days at the Institute in a program dealing with the implications of the theological revolution for their concrete life stance.

YOUTH CURRICULA USED IN GOV'T PROJECT

The Ecumenical Institute has constructed curricula for youth which is designed especially to attack the problem of the poverty of the imagination—a problem not isolated in the ghetto of the inner city but also prevalent in suburban youth. The curricula—still in its experimental stages—was devised a year ago and was used last spring and winter with youth chosen from suburban church groups and inner city groups recruited by the Joint Youth Development Board. It is based upon the use of art forms which allow the students to cut through self-images adopted from their environment and to understand the creative potential which is theirs simply by their ability to exercise their reflective powers relative to the images of the self in the world. Because of the success of the pilot project among the thirteen groups, the JOBS Project for high school dropouts, sponsored by the Federal Government and in Chicago directed by the YMCA asked the Institute to employ its youth curricula for a period of two weeks in three of its Chicago locations. The Institute's course attacked the area of motivation by dealing with the problem of the self as it relates to itself and the self in relation to the world.

ECUMENICAL CONFERENCE CENTER

Because of its location in the heart of a great urban area—Chicago's West Side—denominational groups have utilized the Institute's conference facilities for various kinds of meetings during the past two months. Lutheran Laymen representing six areas of Northern Illinois have gathered on the campus successive weekends in March and April for the purpose of discovering ways laymen might understand their role in the life and mission of the Church in an urban society. The Executive Committee of the Wesley Foundation Directors coming from as far West as Washington and as far south as the Carolinas had their annual planning and strategy session here.

Concerned about the relationship between the rural areas of the Mid-West and the great urban centers, a number of women from the Presbyterian Commission on Ecumenical Missions and Relations from Chicago, central Illinois, and Wisconsin had a two day conference at the Institute to discuss the demands urbanization of rural areas is now placing upon the Church.

This winter *civil rights* has been a major social force reshaping the whole life of the city of Chicago. The Institute is participating in various ways in the crusade for human dignity and holds membership in the Coordinating Council of Community Organizations.

The Institute's interest continues in the vitality and relevance of the *local church* and its ability to actualize its mission in and to the urban environment. Besides its regular lay and adult course activity, members of the staff often fill pulpits on Sunday mornings in churches around the metropolitan area, conduct weekend retreats for high school groups and participate in church programs such as the panel discussion series in which Don Warren dealt with the question "Will the Church Participate Creatively in the New Morality?"

A Move Into the Future...

The leasing of the former Chicago campus of Bethany Theological Seminary offers the Institute many new possibilities: greater and more varied program activities, weekend seminars, workshops and colloquies, and a base for participation in the complex problems of the emerging new city, to name a few. The possibilities demand an openness to the cultural explosion, an experimental attitude, and a willingness to create, correct and reconstruct.

Such a response depends greatly upon the support of individuals who see the need and recognize the relevance of a gift to enable this work. We invite you to contribute financially to the experimental projects and continuing programs of the Ecumenical Institute.

... Requires Financial Support

Gifts are deductible for tax purposes
and should be made payable to:

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