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*The challenge to the Church
today is to create an urban
civilization*

Franklin H. Littell

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**THE
RECOVERY
OF
MINISTRY**

In the rapid transformation of the United States from a rural people to an industrial society, a change which has been completed during the lifetime of the older communicants of our parishes, the rise of the Giant City (megalopolis) has come to be of marked importance. In 1890, 83% of the American people still lived on farms or in rural villages. Today, over 25% live in the twelve largest metropolitan areas and over 50% are concentrated in 220 counties (with the rest in 2800 counties). Eighty percent of the population resides within twenty-five miles of cities of at least 25,000. In this situation many of the institutions controlling social existence, developed under the conditions of rural neighborhoods, have become obsolete. As will be seen, the churches share their proportion of the institutional obsolescence.

The backwardness of some institutions, and the legal provisions covering them, is sometimes so great as to work great cruelty and injustice against whole sections of the American people. In the political sphere, this can be illustrated by the growing number of "rotten boroughs" which exercise—particularly at county level, but also in the mal-apportionment of representation in state legislatures—their legal influence all out of proportion to their importance.

To take an example from the economic sphere, the laws and constitutional interpretations governing corporate law are similarly archaic and ill-fitted to maintain justice in industrial society. The corporation as a "legal person" has grown to national and international proportions, involving a vast body of extralegal custom and practice utterly beyond the scope of local or state law and usually subject only to the spotty surveillance of national law and patriotic purpose. Whole sections of our economic life are a jungle, operating in the conditions of anarchy but slightly restrained by fortuitous expressions of an occasional public conscience.

In the midst of this scene of unplanned obsolescence the churches seldom serve as "the conscience of society." Rather, themselves committed to and bound by institutional patterns developed in a rural setting, they often find themselves suffering the indignity of painful and guilty irrelevance.

In the city churches which survive by attracting people from many miles

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NEWSLETTER
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Littell (con't.)

away in the suburbs, and in many churches which have allowed the flight from the city to the suburbs, a type of social program has often been kept alive by rigidly maintaining old forms of words and acts. Consider the atavistic style of so many laymen's organizations. How often does the men's society of the larger church consist of a club in which men who have moved to the city and made good strive to recover the emotional experience of the boyhood days down on the farm—by repeating the old phrases, singing the old songs, and calling others by the first name whose last names they have little interest in learning? And how often do laymen well-trained as doctors, lawyers, administrators, civil servants, salesmen, and so on, resist furiously any effort on the part of the clergy to carry them beyond the 8th grade level of a sentimental, subjective, anti-intellectual, and essentially adolescent style of religion.

Those traditions which have a great heritage of sacramental life, such as the Episcopalians and the Lutherans, are in some respect less vulnerable than those of the Free Church tradition with their strong emphasis upon spontaneity and present consensus. **The discipline of frequent communion and common prayer, set in the covenant which links together many generations of the faithful, are educative forces in themselves!** Nevertheless, with the exception of significant experiments such as the Detroit Industrial Mission, East Harlem Protestant Parish and its affiliate in the central-city work, the churches are running away from the city—and the churches of rich liturgical tradition have shared in the rout. Yet, as John Osman has pointed out, "The logic of America is the city." And to serve the Great City, American Protestantism needs a radically new vision of its mission and of the world it is called to serve.

CHALLENGE TO RELIGION

Osman has also said that, "*Religion today is challenged to create an urban civilization.*" The great cities of the ancients centered in religious symbols. Medieval civilization found its highest moments in the life of urbane and humane man, with its cities built about cathedrals of worship and learning. What will our metropolitan areas be like if the great traditions of our

society—Catholic, Jewish, and Protestant—continue their present stampede from the ever-enlargening wasteland of the Inner City? Do they not share the guilt for the wasteland?

When the farm — or village — dweller migrates to the city he is initially overcome by the sense of isolation, of *anomie*. He misses the familiar ways of his former home, where neighborliness was a remembered — if not always practiced — virtue, and people were known and judged as persons. If he slips into the easy pattern of a highly mobile society and accepts "quick-belongingness" as a substitute for realized inter-personal relations, he may never accept the city at all where he is condemned, as it were, to earn a living. His ruralist image of the city will condemn him to the very atomism and brokenness of relationships which he resents. If he participates in success, he will settle for a system of status based on symbols rather than on face-to-face encounter—house, car, job title, boat, etc. If he participates in failure, he will show a low level of social and political concern, carry a negative image (hostility) toward the people living in proximity to him, be more prone to divorce, insanity, suicide, delinquency. In either case, he will miss the most wonderful thing about the city: that it is a coagulating force for civilization, that its specialization presents a possibility of culture and liberty and fulfillment beyond the reach of less sophisticated and leisure-creating social organizations. More than that, he will live out his loneliness without ever seeing that the city in fact affords a richness of "community" quite beyond the capacity of more primitive social groupings.

The resident in the Great City is not, in fact, condemned to *anomie* unless he condemns himself by blindness or resentment. **For the Great City is a complex network of many communities, not so much based on geographical propinquity as on vocational and professional identification. The city-dweller rarely knows, to be sure, the people who live on the same street or in the same apartment building. In the rural community, by contrast, everyone knows his neighbor's problems, concerns, economic status, personality potential—and, more than that, he knew his par-**

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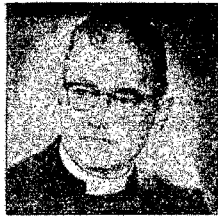
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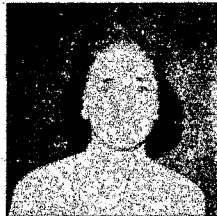
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THE BOARD OF MANAGERS OF THE ECUMENICAL INSTITUTE

The Church Federation of Greater Chicago and the Staff of the Ecumenical Institute are proud to present the Board of Managers of the Ecumenical Institute to their associates and friends in metropolitan Chicago, across the nation, and throughout the world. Each member is a distinguished awakened Churchman. As a body they are committed to the radical renewal of the Church through serious research and grass roots training for the sake of the revivification of the human adventure of civilization in our time. They represent a cross section of both the major traditions of Protestantism and the involvement of the Church in the structured vocations of the social process.

"In America, the color of my skin had stood between myself and me; in Europe, that barrier was down. Nothing is more desirable than to be released from an affliction, but nothing is more frightening than to be divested of a crutch." (James Baldwin)

DIRECTION IN THE NEGRO REVOLT

—Gene W. Marshall for the Corporate Office

The Negro revolt following its 1963 burst into a nationwide movement, is now seeking ways to unify and focus its energy as a social force with carefully articulated aims and a clear philosophy of social change.

An increasing number of sensitive writers have made it clear that the "Negro problem" in America is not a "moral" problem as that word is commonly understood by pious and impious American do-gooders. We are engaged in a conflict which is at its base a controversy over the issue of what it means to be a fully human human-being. Our problem is not a lack of moral will power nor the intellectual puzzle of applying universal moral principles inherited from the past. Our problem is the deliverance of our society from a deep human sickness, the dimension of which is so overwhelming that only a word like *demonic* seems adequate to describe it.

Prejudice is certainly a weak word. The English language needs a very nasty word that means a half-unconscious racial arrogance resulting in the insensitive and brutal oppression of forms of humanity foreign to some sanctified parochial "way of life." American culture has not yet developed a word horrible enough to express the Caucasian perversity that has expressed itself so openly in our land this year.

The truth that must be seen is that every white man in our society is prejudiced—minus nobody. And every Negro minus none is a participant in the Negro sickness which characterizes American society. Obviously, not all members of our society are aware of how sick they are. Some white people think they have never been prejudiced; some think they once were but now have overcome it; and some, of course, rave in their prejudice, justifying it and distorting their images of themselves and reality in order to escape coming to terms with the judgment history is rendering upon their narrow and closed lives. Statements exactly analogous can be made for the American Negro and his sickness.

James Baldwin has accurately said that the "nigger" is an image created by the white man and he has challenged the white man to ask himself why it was necessary for him to create the "nigger" and why he still needs him. The rising revolt of Negro people against being comprehended as "niggers" should not cloud our vision of the fact that the Negro American has come to see himself as a victim due to three hundred years of "nigger" brainwashing. The most militant Negro leader carries within himself the scars of this experience. The symptoms of Negro sickness take many forms: a smiling self-debasement for the sake of social approval; a compulsive attempt to become "respectable" in the present society and to disassociate oneself

from the deprived mass of the Negro people; and the more complicated symptoms of the highly self-conscious Negro American—the slashing hypersensitivity to criticism, the rage that explodes in sudden anguish or compulsive lashing out of the most valuable prey, Negro and white Americans who have visited Africa and sensed the spirit of black humanity there, have seen how much American society has tragically plundered the natural pride of the African humanity our forefathers dragged here. While it is true that a white-dominated American society is responsible for occasioning this sickness and can by no means ignore its own guilt, the Negro American is himself sick—guilty of not actualizing his own dignity; and he must find ways of coming to terms with his sickness and overcoming it.

THE CRUTCHES THAT DETER

Overcoming the "nigger" image is precisely the requirement faced by the Negro revolution in America. The militant Negro American has projected before him the great dream of an American society in which the "nigger" is no more. Militant integrationists and Black Muslim segregationists unite in opposing a gradual readjustment of externals. The "nigger" image must be acknowledged as false and inhuman, embraced as terrifyingly real, and immediately purged from the thinking and emotional depths of whites and blacks alike. The demand upon the Negro revolution is to produce a more comprehensive depth-picture of what it means to be a human being. He must take into his self-image the rational and the irrational, being and non-being, health and sickness—in brief, everything that makes a human being authentically human. To give himself to the grandiose images that the white man has of himself, is just as false as the "nigger" image. The quest for a black utopian state is one for a black humanness, proud, erect, and devoid of self-debasement. Martin Luther King's dream of the integrated society is no crass social action project, nor is it a romantic escape into wishful fancy; it is that motivating vision of a real future without which his disciplined, sacrificial assault on the white man's conscience is a ludicrous expenditure of life and energy.

The dream of the integrationist can be stated as succinctly as this: the over-all goal of the revolution is to break the demonic hold of "niggerism" and prejudice;

to establish social structure which insure that this society will be equally open to persons of all races.

Vagueness in understanding the goal enters through imposing some kind of idealism or reductionism on these two simple but profound principles. When integration is understood as a social ideal, it becomes a

meaningless straight-jacket to be imposed upon a dynamic society. Manipulation toward the ideal of arranging people of different color into proximity to one another has nothing to do with the depth dream of the Negro revolution. However incomprehensible that statement will appear to many well-meaning integrationists, no other viewpoint is more useless to the consummation of the Negro revolution than well-meaning idealism. Idealistic whites and blacks are destined to be more and more radically called into question by the lucid Negro revolutionary who acts upon his vision.

Reductionism is equally deadly. The two aspects of the over-all goal is stated above are closely related but must not be reduced one into the other. On the one hand, people argue that the revolutionary must wait to establish just, social structures until people are ready for them. In other words, first break the demonic hold on peoples lives and then establish just structures. This is supreme nonsense. Any realistic person knows that the demonic hold can only be broken in and through altering the social structures which are the very embodiment of the demonic attitudes. The Negro revolutionary, if he is serious at all, knows that he must move in immediately with a program to change the structure of our society at precisely those points where people are most passionately concerned not to have them changed; for only thereby is the demonic hold challenged in such a way that people have to make decisions that are deep enough to flush out and to overcome the cultural disease.

On the other hand, people argue that the goal is simply to alter the social structures so as to better serve the self-interest of Negro people. This, too, is a reduction. The over-all aim must include the task of killing the racial demon in the depths of American culture. The Negro revolution is not after a few more jobs or a little more improvement in the schools. Nor is it only after a lot of improvement in the schools and a lot of jobs. These are immediate goals and practical consequences of the transformation that must come about. A realistic integrationist must do more; he must dream of the transformation of American culture itself; and therefore he must challenge each man, white and black, to make a basic decision: Are we going to continue this sick society on the face of the earth, or are we going to transform it: root, branch, and fruit?

RADICAL SOCIAL REBIRTH

Among integrationists, radical and moderate, there is remarkable agreement on what the structures of justice should be in an open society: equal educational opportunities, merit employment practices, open housing regulations, unrestricted public services, and impartial civil treatment.

The crucial controversy among integrationist leaders today centers not on these basic goals but on the strategy necessary to break the demonic hold now ruling our society. How do you get from this point in history to an open American society? If the whole social problem is just a misunderstanding, then we should be able

to solve it by getting enough people to sit down and talk it out. If the Negro's position in our society is just that of a minority group which has not yet been assimilated, then time, a process of urbanization and education, and some ambition should propel the Negro into the mainstream of American society, as was true for the Irish and Italians. If the problem is just political impotence or the need for effective organization of Negro self-interest; then grassroots community organizations with tough, direct action techniques can win all that needs to be won. But if the problem is the deep demonic problem we know it is, then there is no hope of significantly changing our society unless painful confrontations take place.

The demonic depths of a perverse society must be drawn out into the open and exposed. We Americans must see ourselves clearly for what we are, and thus be given the possibility to decide against continuing in this pattern, of dying to our sick past, and of being born into an emerging health. Any social change that does not probe into these excruciating depths is doomed to be perverted into a new injustice. Gradual step by step progress will always amount to receiving tokens from a sick society that is not willing to grant full human dignity and thus, in a prideful illusion of benevolence, yields the Negro increasingly intricate patterns of injustice.

Innocent and not-so-innocent Northerners protest against this line of thought by repeating the trite phrase, "The North is not the South." In many obvious ways that statement is true: Mississippi is using totalitarian practices greatly analogous to Nazi Germany. The social structures of the North are more just in the sense that Northern social structures are capable of holding in check some of the worse expressions of white prejudice. But the "nigger brainwashing" of white and Negro people who live in the North is virtually identi-

cal with that of the people who live in the South.

Our whole understanding of the Negro revolution is confused unless we see this one point: as Americans we are *all* slaves of the oppression with which this *entire* society is possessed. The only people who transcend the oppression of socially entrenched prejudice and "Niggerism" are those who are captured by the dream of a radically new society and are engaged in a revolution toward the goal of bringing such a society into being. "Everything now, we must assume, is in our hands; we have no right to assume otherwise.

If we—and now I mean the relatively conscious whites and the relatively conscious blacks, who must, like lovers, insist on, or create, the consciousness of the others—do not falter in our duty now, we may be able, handful that we are, to end the racial nightmare, and achieve our country, and change the history of the world. If we do not now dare everything, the fulfillment of that prophecy re-created from the Bible in song by a slave, is upon us: *God gave Noah the rainbow sign, No more water, the fire next time!*" (James Baldwin)

PROGRAM CALENDAR OF THE ECUMENICAL INSTITUTE

1964-1965

WEEK-END CONFERENCES

DATES	ADULT	YOUTH	SPECIAL
Sep. 25-27		Suburb H. Sch.	
Oct. 2-4	Chicago North	College Stud.	
Oct. 9-11		City Youth	Advanced Adult
Oct. 16-18	Chicago West		Midwest Adult
Oct. 23-25		Suburb H. Sch.	Race Problems
25-Nov. 1	Chicago South		Seminarians
PROFESSIONAL COLLOQUIES			
Oct. 5-7	FIRST ADVANCED MINISTERS		
Oct. 26-28	BEGINNING CLERGY: SESSION 1		
Nov. 9-11	BEGINNING CLERGY: SESSION 2		
30-Dec. 2	CIVIC LEADERS SEMINAR		

DATES	ADULT	YOUTH	SPECIAL
Nov. 6-8		Suburb H. Sch.	Race Problem
Nov. 13-15	N. W. Chicago		Advanced Adult
Nov. 20-22		Advanced Yth.	Midwest Adult
Nov. 27-29		College Stud.	
Dec. 4-6	S. W. Chicago		Ecumenical
Dec. 11-13			

WEEK-NIGHT SCHOOLS			
OCT. 5 thru NOV. 18			
BEGINNING SCHOOL — NORTH CHICAGO			
BEGINNING & ADVANCED INSTITUTE			
SUBURBAN YOUTH SCHOOLS			
INNER CITY YOUTH SCHOOLS			

WEEK-END CONFERENCES

DATES	ADULT	YOUTH	SPECIAL
Jan. 8-10			
Jan. 15-17	Chicago North	City Youth	
Jan. 22-24		Suburb H. Sch.	Advanced Adult
Jan. 29-31	Chicago West		Midwest Adult
Feb. 5-7		College Stud.	Race Problem
Feb. 12-14	Chicago South		Seminarians

DATES	ADULT	YOUTH	SPECIAL
Feb. 19-21		Advanced Yth.	Advanced Adult
Feb. 26-28	N. W. Chicago		Midwest Adult
Mar. 5-7		Suburb H. Sch.	Race Problem
Mar. 12-14	S. W. Chicago	College Stud.	
Mar. 19-21		Advanced Yth.	Ecumenical
Mar. 26-27			

F A L L Q U A R T E R

W I N T E R Q U A R T E R

R T E R

PROFESSIONAL WORKSHOPS

Jan. 11-12	SECOND ADVANCED MINISTERS
Feb. 1-3	BEGINNING CLERGY: SESSION 1
Feb. 15-17	BEGINNING CLERGY: SESSION 2
Mar. 8-10	CIVIC LEADERS SEMINAR

WEEK-NIGHT SCHOOLS

JAN. 25 thru MAR. 8	BEGINNING SCHOOL — SOUTH CHICAGO
	BEGINNING & ADVANCED — INSTITUTE
	SUBURBAN YOUTH SCHOOLS
	INNER CITY YOUTH SCHOOLS

WEEK-END CONFERENCES

DATES	ADULT	YOUTH	SPECIAL
Apr. 2-4			
Apr. 9-11	Chicago North		Advanced Adult
Apr. 16-18		College Stud.	
Apr. 23-25	Chicago West		Midwest Adult
30-May 2		City Youth	Race Problem
May 7-9	Chicago South		Seminarians

DATES	ADULT	YOUTH	SPECIAL
May 14-16		Suburb H. Sch.	Advanced Adult
May 21-23	N. W. Chicago		Race Problem
May 28-30		Advanced Yth.	Midwest Adult
Jun. 4-6	S. W. Chicago		Ecumenical
Jun. 11-13			
Jun. 18-20			

PROFESSIONAL COLLOQUIES

Apr. 19-21	THIRD ADVANCED MINISTERS
May 3-5	BEGINNING CLERGY: SESSION 1
May 17-19	BEGINNING CLERGY: SESSION 2
31-Jun. 2	CIVIC LEADERS SEMINAR

WEEK-NIGHT SCHOOLS

APR. 19 thru JUNE 2	BEGINNING SCHOOL — SOUTH CHICAGO
	BEGINNING & ADVANCED — INSTITUTE
	SUBURBAN YOUTH SCHOOLS
	INNER CITY YOUTH SCHOOLS

S P R I N G Q U A R T E R

All of the courses listed under the category "adult" are beginning weekend courses and although for convenience they are given a geographical location they are open to all beginners.

Those labeled Mid-west are especially for churches and individuals beyond the immediate metropolitan area. They too are initial courses and are open to all. The weekends labeled Advanced are open to all who have had the beginning course. The subject matter will be announced in the next issue or is available upon request.

The blank spaces in the weekend columns and all dates not appearing on the schedule are open to groups desiring to use the Institute's facilities for their own conferences.

Local church groups are also invited to schedule retreats and conferences for adults or youth consisting of the beginning weekend course on any of the open dates indicated.

All inquiries are to be addressed to the Director of Studies, The Ecumenical Institute, 3444 Congress Parkway, Chicago 60624, telephone 722-3444.

Littell (con't.)

ents and grandparents and went to school and church with his uncles and his cousins and his aunts. The village, threatened in its time by the outside world, based its defense mechanics on such knowledge; on the positive side, pulpit and voluntary civic groups stressed the virtues of the good neighbor — visiting the sick, aiding the needy, sponsoring the gifted child, caring for the orphan and indigent. In the specialized life of the city some of these activities are still the object of occasional campaigns — usually aimed at financial support for programs by trained personnel.

NEW PATTERNS FOR THE CHURCH

But communities are there, in great number, and within them the person of imagination and dedication can do great good. The communities of the Great City, which hold it together in a complex network of life relationships, are primarily vocational and professional. The bankers know each other, and so do the barbers. The taxi drivers know each other. The teachers know each other, and so do the preachers. And so it goes, with special magazines for dentists and others for lawyers. When a promising young sales manager is transferred from Memphis to the Chicago office next week, his friends will read about it in the trade journal and talk about it at lunch. Of course, there is the tendency for those who do a certain kind of work to seek out their peers in choosing a place of residence. But even here the controlling factor remains the new style of "community" identification: vocational and professional, and only secondarily geographical.

The importance of the new pattern of identification in the forming of attitudes, shaping of value judgments, inspiring of motivations, and defining the extent and limits of altruism, has been documented in considerable detail by such pioneers of social psychology as Karl Mannheim and Kurt Lewin. For pointers on the importance of the new "we-groups" in industrial society, and new ways of communicating the Gospel in the new setting, we may refer to the work of the Evangelical Academies and Lay Institutes. Eberhard Mueller, founder and leader of the adult education center at Bad Boll near Stuttgart, has discussed the issue in his writings. And at Bad Boll, Kerk en Wereld near Utrecht, Loccum near Hannover, Tutzing near Munich, Boldern near Zurich, and several dozen other centers now

scattered through Central Europe and around the world, programs and specialized staffs have been developed to minister to the people in the new-style communities. At the First General Assembly of the World Council of Churches (Amsterdam, 1948) and the Second Assembly (Evanston, 1954), the work of these centers of lay training was praised as pre-eminent in social evangelism and in recovering the ministry of the whole people of God.

Since the work of the local church, whether "parish" or "gathered community," is still conceived in geographical terms, the word applied to the new style of community has come to be "para-parish." Here, parallel to the traditional local church and like it as a focus of Christian community, is a style of work of enormous importance to the civilizing of the Great City and its re-integration about religious symbols. To realize its potential, once we have abandoned the imagery of romantic ruralism and accepted the given factors of the place and time where we are called to work, requires a radical retooling of the concept of the general ministry, the program of theological education, and the representative ministry.

DEMANDS ON THE LAITY

Quite evidently, high mobility is a denominational as well as geographical factor. Most important of all, high mobility combined with the style of leadership developed during a century and a half of mass evangelism has tended to diminish the significance of the general ministry and enhance the isolation of the stated clergy.

Yet there is a ministry which is shared by every Christian by virtue of the ordination of his baptism. The isolation of the clergy, combined with the virtual restriction of church program to matters of individual and familial piety, has removed whole areas of social existence from the claims of the Lordship of Jesus Christ. Properly conceived, there are no reservations apart from the "crown rights of the King." As the men of Barmen put it succinctly in their statement of Christian opposition to totalitarian Nazism (May, 1934), "We repudiate the false teaching that there are areas of our life in which we belong not to Jesus Christ but another lord, areas to which we do not need justification and sanctification through him."

The renewal of lay initiative, which we see in such manifestations of the general ministry of

Christians as the *Kirchentag* and the Evangelical Academies, rests above all on the recovery of the Reformation doctrine of the calling. Rightly conceived, the Christian in the hospital staff, in the courts of law, on the assembly line, does not have a mere "job," a way of making a living: he has a calling. As Luther put it, in enunciating the famous principle of "priesthood of all believers," "A cobbler, a smith, a peasant . . . all alike are consecrated priests and bishops, and every man in his office may be useful and beneficial to the rest . . . just as the members of the body serve one another."

In an exciting new translation of Ephesians 4:11 we read: "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, *in order to equip the saints for the work of ministry . . .*"

The ministry of all the saints is the ministry which has been neglected. The general priesthood does not mean "every man his own priest," it means that every believer shares in the ministry and the responsibility. The isolation of the clergy and the reduction of much of the membership to the status of roving spectators has brought our churches in many situations very close to the Catharist heresy, in which the movement was divided into two groups: a very small class of the elite, the *perfecti*, who obeyed the Gospel, and a very large mass whose function it was to admire them for doing it (the *admirantes*).

The revival of the general ministry of the whole people of God, so much the center of theological discussion and writing today, requires that the new-style communities based on vocation or profession should be penetrated and influenced by the evangelical concern. This means that the local church program, which has succumbed so completely to the familial motif (what Peter Berger has called "the second children's crusade"), should think far beyond the Cradle Roll, Junior and Senior Departments, Men's Class and Women's Society, Couples' Class and High School Fellowship, to embrace and redeem the new-style communities of our industrial society. If there is nothing else offered, some who move may seek out attractive programs of individual and familial religion; but the statistics show a much lower church affiliation among the mobile than among those who stay put.

There are today places and programs where

the clergy are not isolated, where they are the chaplains to the Christian *Laos* in their ministry in the world. The Evangelical Academies represent the major breakthrough, and they carry on a constant series of lay training conferences of three types: 1) conferences in the discussion method, a previously neglected art in the European state-churches; 2) theme conferences—on such matters as the Church and European Cooperation, the Church and Racial Tensions, Christian Faith and East-West Tensions (the type of conference long familiar in the American churches); 3) conferences and seminars of persons in the same professional or vocational grouping — lawyers, school teachers, young farmers, policemen, army officers, miners, post office employees, automobile workers, personnel managers, etc. It is this third type of work which can teach us the most about meeting the challenge of the Great City and the new-style communities. Here participants are helped to see that Christianity is not a matter of creative use of leisure time, set in the Sunday morning context and church language, but supremely a matter of concrete decision and daily living on the job.

The movement is spreading rapidly, and once the traditional parochial mold is broken a whole new dimension of the general ministry is opened up. "Jobs" become "vocations," and the new-style communities are brought under the shadow of the Cross.

In the fullness of time, we are at a moment of transition in Church History, with lay people no longer content to accept with docility and obedience the decisions and orders of a trained class of canon lawyers and theologians. To accept involvement and responsibility, the laity has to be involved in the process of making the decisions by which they are to be bound. It is precisely here that men and women not ordained can begin to share in the specialized ministries of which the New Testament speaks. The curse of the life of the clergy is to have to spend working hours on all kinds of things for which they were not trained. With the renewal of the general ministry through the recovery of the laymen's vocations, the representative ministry can again concentrate on those matters for which it was intended and is to be trained. At this point there begins the recovery of ministry and the religious redemption of the neglected Great City.

SPRING QUARTER COMPLETED

Over 300 registrants were involved in the week-end conferences of the Ecumenical Institute during the past Spring Quarter. This represents a shift in the emphasis of the Institute from week night schools to the 44-hour week-end conferences, which was made possible by the move to the new headquarters on Congress Parkway.

The present campus has facilities adequate for three different conferences at the same time. Over 20 were held during the Spring Quarter conducted by the Institute faculty, plus other assemblies held by the Lutheran, Presbyterian, Methodist churches and other groups.

The programs were varied both in participants and subject matter and covered a wide geographical spread. They involved clergy, laymen, inner-city youth, college students, and suburban high schoolers, ranging from Chicago to as far away as Montana. Most of the seminars were introductory courses in the problems of the meaning of being a person in the 20th century. Others dealt with the changing patterns of culture, with the urban revolution, with the problem of race and the Negro revolt, and with the new science of our day.

Each week-end involved periods of study, background lectures, and seminar discussions.

The major emphasis is placed upon the seminars and the concern is that every student may be more adequately enabled to do his own critical reflecting and acting in the midst of the real world about us as a significant, responsible, creative person.

SPEAKERS BUREAU: CHICAGO AND THE NATION

The leadership of the Methodist Church around the world, from Europe, Africa, Central and South America and Asia met in Gatlinburg, Tennessee, in April to lay plans for the work of the Church in these areas for the next four years. The Faculty of the Ecumenical Institute was asked to give a series of lectures on the world revolution and the renewal of the Church. The consultation as a whole gave evidence that there is a depth awakening of the Church throughout the world and that Christians in other lands may be far ahead of the churches in the West.

In its effort to be of service to the church across the nation the staff of the Institute has also filled speaking engagements in universities, churches, and conferences recently in California, Ohio, Michigan, Pennsylvania, New York, Connecticut, Minnesota, Wisconsin, Illinois and Texas.

The faculty has been active in Greater Chicago speaking to lay, ministerial, and youth assemblies, at special conferences, and before radio and television audiences. Among these were: an address to the urban-suburban ministers in the Presbytery of Chicago, talks with project workers at Marillac House, a lecture-discussion with the youth of St. Andrews Presbyterian Church in Norwood Park, and a special series conducted with a class of adults in the Methodist Church of Wilmette on the motifs of the New Testament.

The Institute in part supports itself from the honoraria it receives from these engagements. The members of the faculty are available throughout the year to speak and lead discussions in accordance with the needs, resources, and concerns of interested organizations.

CONTINUING PROGRAM FOR YOUTH

During the past spring, the Institute has continued its work with a cross-section of youth in terms of both cultural and theological courses. In eight different courses, with one hundred and twenty-four registrants, the Institute taught young people including inner-city gang leaders and suburban church members.

Courses on the Negro revolution for human dignity, the cultural revolution of the twentieth century, remedial reading, and twentieth-century theology provided the context for real dialogue between the differing groups. In fact, the courses allowed the participants to choose to be who they potentially were—emerging adults who do not have to hide from the facts of existence.

This type of wide experimental work with the imaginal or moral education of youth has been most exciting for the faculty of the Institute and has prompted invitations to speak at important youth gatherings in Chicago, such as the Methodist Booth Festival and the Annual Banquet of the Chicago EUB youth. The next issue of *Image* will contain a report on what has been learned from this continuing experiment.

The Ecumenical Institute will continue this kind of program next year as a part of its over-all intent to be a research and training center for the church at large.

All requests for week-end retreats, speakers, and use of conference center should be addressed to Director of Studies, The Ecumenical Institute, 3444 Congress Parkway, 60624. Tel. 722-3444.

CONFERENCES FOR SEMINARIANS

The Ecumenical Institute ran an experiment during a week-end conference with seminary students. The group joined with laymen studying theology and discovered that they were scarcely a match for the experienced lay mind in dealing with Bultmann, Tillich, Niebuhr and Bonhoeffer. Next fall the Institute has designated three week-ends especially for seminarians. This is fitting because Chicago has a greater concentration of theological schools than any other place in the world. These theologues will engage in the same curricula as the laymen, yet particular attention will be given to pedagogical techniques. It is becoming increasingly clear that the cleric of tomorrow must be a teaching elder or rabbi.

EXPANDING ECUMENICAL ENCOUNTER

The Institute has been engaged in pioneering practical ecumenics. The Ecumenical Movement is increasingly becoming world-wide as the term indicates. It is no longer a matter of Protestant bodies working together. It isn't any longer simply a Christian or even a Western phenomenon. Ecumenicity in the present age has to do with all the historical religious and quasi-faiths of the modern world. As a part of its research program, the Ecumenical Institute designed courses this year which deal with the ecumenical vision in this comprehensive sense. The first was held in the Spring Quarter just past.

Significant contacts between the Roman Catholics and the Institute at the point of common mission have increased during the last few months at an amazing pace. Various members of the staff have spoken to gatherings of Catholic laymen, clergy, students, sisters and seminarians in Chicago and across the nation. Contact on the practical level has also been made with those of the Jewish faith. During the coming year week-end seminars for laymen — Catholic, Protestant and Jewish—will be held on the nature of the new world about us, the mission of the Hebrew-Christian people in and to that world, and the practical meaning of religious pluralism in America today. As one Catholic layman said at a recent gathering of the Christian Family Movement: "I believe that an awakened Catholic layman has more in common with an awakened Methodist layman than either have with the unawakened in their own church." Certainly many clerics of both churches would witness to the same among the clergy.

INSTITUTE BEGINS EIGHTH YEAR

The Ecumenical Conference Center will initiate an expanded program in the year 1964-1965. During the past Spring advanced courses for the laity and clergy provided continued experimentation by exploring the current scientific, urban, and secular revolutions in our culture. In addition, the wisdom of twentieth-century man was examined in terms of the new images of man emerging from the natural, psychological, and sociological sciences.

The widespread poverty of the imagination today is evoking conscious hunger in the human race. The awakening man of courage is demanding the tools whereby he can grasp and mold the vibrant reality of the modern world about him. To meet this demand the Institute has projected a calendar of educational events in which new ventures in humanness are anticipated.

During three quarters of the coming year the Conference Center and its facilities will be utilized to conduct some thirty week-end seminars in addition to professional colloquies and week night schools. The seminars will cover a forty-four hour period from Friday night through Sunday noon. The professional colloquies will run from Monday night through Wednesday noon. The schools will be conducted for seven weeks, one night a week on the dates indicated on the calendar (see pages 8-9).

The needs of metropolitan Chicago require a wide geographical spread based on the ecological wedges which flow along transportation lines from the Loop to the outer suburbs. The North Canal and Edens Expressway, North Avenue and Highway 20, the Illinois—Michigan Canal, State Street, and Lake Michigan form the approximate boundaries of five ecological zones. The socio-economic escalators that daily and annually move within and along these boundaries are the construction of one spectrum in the urban community.

Another spectrum of interest is a composite of various nexus of relations which impose themselves upon the consciousness of the citizenry. Special seminars will be held to reach the growing constituency of the Institute: those involved in the racial revolution, those related to the larger hinterland of the metropolis in mid-America, and the ecumenical-minded urban dwellers among Protestants, Catholics and Jews throughout the nation.

The faculty of the Institute assumes in the first instance that the participating lay adult and youth will mold the fabric of the urban

society of tomorrow. However, certain ones are given positions of power in the society by virtue of their professions. Therefore, the Conference Center will be utilized to conduct similar programs for the clergy in the urban church community. It will also initiate a series of colloquies designed to offer to civic leaders an avenue of interchange within the context of the curricula of the Institute. The complexity of institutional interaction need not prevent the refurbishment of the structures of social and moral justice which lies within the human potential. Urban men, like men throughout all of history, may subdue the world they are given, even the mammoth mega-city which they sired and which now appears to have its own determined, organic growth.

The Conference Center is also available on certain open dates to the operation of programs in these areas for interested groups and individuals. Churches and agencies, individuals and organizations are invited to propose week-end seminars for around thirty-five people on the dates indicated. Other groups and organizations who desire facilities in which to conduct their own programs may propose the dates which they prefer especially during the weeks not included on the calendar.

The demand for a renewed Church in order to renew the culture in which it exists urges bold, experimental ventures. The faculty of the Institute invoke upon themselves and those who stand with them before this demand the task of expending their lives in a particular and intentional manner in behalf of the whole human race.

RESEARCH: NEW CHURCH FORMS

At the annual meeting of the Church Federation of Greater Chicago last month, it was announced that the Ecumenical Institute was the recipient of a grant to initiate a research project in new, effective and relevant structures for the local congregation in urban society. The Institute is committed to the renewal of the church on the grass roots level. We are persuaded that significant church renewal can only take place on the local scene, precisely because it is finally a matter of an alteration in the human spirit and the practical life-images that flow out of such an alteration. The experiment with new forms for the local church will take place in Chicago West where churches have been seriously losing ground for some years. A tentative plan has been drawn up which calls for several different kinds of church life to be tested during the next few years.

MIDWEST YOUTH STUDY CITY

The Ecumenical Institute has expanded its efforts with regional youth conferences. In recent weeks it has been host to high school and college students from six midwestern states. Seniors from Columbia, Missouri, came to study and reflect on the urban mind-set and the theological implications it necessarily raises for the man of faith.

These students substantiated the conviction that youth today are a serious-minded generation. In the past their senior trips were mostly for fun and frolic. This time they spent their time dealing with the issues of the urban world. The power of the city was experienced through tours, lectures, seminars, and films. The result was a fresh sense of self-awareness and concern for significant vocation. One student, evaluating his experience, commented, "Coming to terms with the city is also a coming to terms with myself." Another referred to his senior trip as "a launching pad into the future."

A second test group for the Institute was composed of college students from Valpariso University and Albion College who, having decided to spend a summer in various inner-cities throughout the nation, came for a week-end of orientation planning. They too, found the city to be a threatening and challenging reality.

**The Ecumenical Institute is a Research Laboratory
and Training Center of the World-Wide Church,
supported by denominational bodies, local con-
gregations, and awakened churchmen.**

One thing is simple, practical and obvious; churches should devote far more of their time, money and energy than they are devoting at present to the equivalent in the religious world of research and experiment in the world of technology. To put the matter in more religious language, the Church cannot live as the Church unless she is sending spies out into the unknown territory ahead of her, to view the Promised Land from afar off and to help her so to direct her steps that she might reach it the more quickly.

A great deal of the confusion, frustration and ineffectiveness shown by churches today is due to their relative failure to do this, and if anything is certain, it is that, unless they better themselves, they are laying up even more trouble for themselves in the future.

It is a law of the continuing life of churches that they must deepen as they expand. Otherwise, they evaporate in clouds or petrify into monuments in the next generation.

To put things on a very humdrum level, should churches spend less in proportion to their income on research and experiment than do enlightened industrial firms with a faith in their own future? Is the effort made by churches to discover how they can adjust and develop their work in this age of innovation even remotely commensurable with this?

New experiments are still frequently looked at askance by 'practical' churchmen and if they show no prospect of producing impressive statistical returns in accordance with existing patterns, the demand that support should be withdrawn from them is quickly heard. Such an attitude is often short-sighted even from the point of view of institutional prosperity; it is certainly the reflection of a radical misunderstanding of the nature of the Church.

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