

THE

CHURCH AS OBEDIENCE

Echoing across denominational, geographical and other structural lines of officialdom in the Church today is a calculated and commanding signal for action. The demand is being sounded by an increasing number of alert ecclesiastical officials, some new and some old to their responsibilities.

Their mandate sounds simple on the surface: the Church must move from the interminable process of strategizing for action to the direct act itself, and this must happen now; but at depth, this summons is experienced with all the foreboding that follows prolonged analysis. Its tone is that of subpoena; serious penalties await the Church if we will not respond.

Such a bureaucratic revolution merits serious attention, especially when backed by vigorous, young officials of mission operating in a new mood of non-provincial, universal concern. It represents the superstructural counterpart of the long waged grass roots struggle to revitalize the Church. It is bringing a refreshing sense of new life and is evoking reformulations in both word and deed across Christendom.

The Ecumenical Institute is allied with the mission of this new turbulence, and is therefore pleased to be able to publish the following excerpts from the inaugural address of Mrs. Porter Brown, newly elected General Secretary of the Methodist Board of Missions. Her remarks were made to the Quadrennial Meeting of the Board held recently in Chicago.

LET US LOOK FIRST at the world in which the church finds itself today. Do we understand what the scientist is saying to us when he states that we no longer operate on a cause-and-effect base, but on a statistical base? I doubt that we do. I am inclined to agree with those who say that most people who call themselves relativists, including those in the area of religion, are not relativists at all. They do not understand the meaning of the term.

Let me illustrate. Most of us can understand, on the operational level, what my grandson's science teacher means when he talks with the children about time being relative. He tells them that here on the planet Earth we measure days with clocks, and that each day has twenty-four hours. But when John Glenn orbited the earth he moved from sunset to sunset in minutes, not hours. If one were to live in space, he would need measuring devices other than clocks. This we understand.

But when the science teacher tells the children that time is a meaningful concept only in relation to something, I doubt seriously that we understand him. Certainly we fail to operate as though we understand. We do not comprehend the fact that science no longer operates on a cause-and-effect concept. As a recent ecumenical churchman observed on his return from Africa, "Einstein has replaced Newton in Africa as everywhere else in the world, but the missionaries don't know it."

Neither do the members and staff of the Board of Missions, if my condition in any way reflects yours! Albert Einstein said that there is no such thing as a law in science—no fixed truth, no cause, no effect. Reality is not in *things* but in *events* and *occurrences*

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Of Greater Chicago

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which one can explain in a number of useful ways.

Placing this world view in the area of religion, we can say that the institution of the church is not the *cause* of anything. It does not produce *effects*. If reality is events, then the church is a climate or atmosphere in which events take place. They *could* take place in some other atmosphere. For example, evidence indicates that Gandhi was a loving human being who concerned himself with the needs and suffering of others. The church was not the cause of this concern. We all know that Gandhi was a Hindu. At the same time, other evidence indicates that some missionaries who go in the name of the Church, specifically the Methodist Church, have not been loving in their relationships. The church was not the cause of their action either.

The church exists only in relation to something. If we wish to use the word "love" to define the church and to treat this definition in the terms of today's science, we must use the definition operationally. Then we must say that any event that is *love* is the *church*. If it exists in the name of Christ, it is the Christian church. Any event that is not love is not the church. I do not believe that any of us can say honestly that the church in which we operate is, by definition, love. Some of you will challenge this, but I say to you that if we cannot find an operational definition of the church, then the church is dead to this century. So far as I am concerned we should begin studying seriously the Gospels, in which, it seems to me, Jesus said in many ways that love was his operational base. This concept identifies the church so that the poet, Dylan Thomas, searching, like all mankind, could see some light. He understood this concept when he said, "Love puts its arm around the griefs of the ages." This, my friends, is the church.

THE FAILURE of the church to accept and build upon this base of love gives us a clue as to why men and women have gone into the Peace Corps instead of the mission field. They want to deal *operationally* with human need. They do not care about the static, academic theology in which too many present-day professionals of the church are engrossed. They want to be about their Father's business of healing the sick and comforting the afflicted. If you do not believe this, just follow some of us around the college campuses, to theological seminaries. Listen to university professors, to young scientists and other professional people. They are

hungering for some glimmer that the church is operationally aware of the world in which it resides.

They want to see the church involved in the struggle with today's problems of poverty in our great cities and in our rural areas. They want to see tangible concern for the dope addict and the delinquent. They want to see the church arrayed openly against racial oppression, against industrial and social injustices, against extremists who irresponsibly threaten the peace of the world by peddling hate and suspicion. I repeat that our failure to project this image to the youth of the world is the great reason why they have seen fit increasingly to offer themselves for service *outside* the church.

We may object to those who want to work *only* on the operational level, but in this world the operational level is all we have. The loving act is all I have to stand on. D. T. Niles has reminded us that the only parable on the Last Judgment, found in the twenty-fifth chapter of Matthew, is the parable of the Sheep and the Goats. Here is acceptance only in terms of human relationships—at the operational level. Dr. Niles asked the question, "Where does Jesus offer himself?" and answered, "Sometimes at the most unexpected places." I submit that today he may be offering himself behind a radio microphone where a Bishop is defending the rights of black men to be free, or he may be offering himself in a court of law where a defense attorney is pleading for the life of a criminal, the victim of society's neglect and deprivation, or in the office of a housing authority where a concerned citizen is protesting the presence of rats and the lack of toilet facilities in a slum dwelling. Jesus may be offering himself in some of our closed, ingrown church edifices, only to say, finally, "I never knew you."

IF WE ARE TO BE the church, we must become sensitive, listening people seeking to find where God is at work, and then be obedient channels of service in that work.

Let us cease that talking to one another in which we merely dig deeper and deeper the grave of eighteenth and nineteenth century concepts, removing ourselves farther and farther away from the mainstream of life in the present-day world. The great decisions today are being made by those who have only the most casual interest in the church and by those upon whom the church has absolutely no influence. This is *world* fact, not just a national

one. We must break into the world, to be heard and felt.

Instead of spending days and days talking to one another in conferences and seminars, assuming that we know what people think and developing theories about their condition, using the well-worn terms "anxiety," "insecurity," "escape," and so forth, we should be talking with people themselves about *why* they are anxious, *why* they are insecure, *why* they want to escape and from what. Instead of inviting more people just like us to help us in our work, we should be asking the ethicist, the behavioral scientist, the physician, the businessman, and the politician. These are the people we should be listening to at Stony Point, Buck Hill Falls, and Gatlinburg. And I don't mean just one or two such persons. I mean enough of them to color the meeting perhaps to dominate it. By this concept, we would have missionaries in courts of domestic relations, in political conventions, in labor unions, in farm bureaus, in the American Medical Association, the Bar Association, the Bankers' Association, at public hearings and on picket lines. What I am saying is that tomorrow's missionaries must have among them many more laymen, subsidized if need be, to infiltrate the secular world where it lives and moves, succeeds and suffers, not as someone "going to" but as someone "living in."

As a Board of Missions trying to identify with our responsibilities for training missionaries, educating the church in mission, supporting the mission at home and abroad, our experience must be with the issues in their own setting. This may have to be done vicariously, but it must be done.

SINCE I AM among friends, I dare to suggest that perhaps we should be emphasizing for reading at Stony Point such books as *The Ugly American*, *Nation of Sheep*, *The Waste Makers*, *The Living Reed*, and *Lord of the Flies*, as well as books written by nationals of other countries on *their* concerns. We have some books such as these in the library of the Board of Missions. We should purchase more. Preparation of missionaries also should include seeing some of the new Indian, Japanese, and Mexican films or those made by filmmakers in the countries in which the missionaries are to live. Missionaries should see such American films as "Dr. Strangelove" and "The Hustler" and such plays as "Blues for Mr. Charlie," even at the expense of reading more theology.

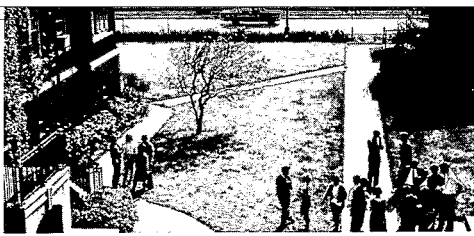
Let us move away from idolizing the institution of the church—its history, tradition, saints—yes, we have Protestant saints, Wesley, Luther, Calvin, and so forth—its organizational structure, including the building on the corner with the \$40,000 organ, the carpeted floor, the stainless steel kitchen, and the lights that dim gradually as we pray and come up to full bright as the preacher says "Amen."

The present restructuring of the Board of Missions, designed to meet more nearly the demands of today's world, is a step in the right direction. This "shaking of the foundations" has been hard on us all for we have wanted to cling to the secure past, to the ways adequate for another day. To change has taken courage and will take more, for we should not be so naive as to think that from this week on our problems are solved. They are just beginning. We will find that some of our plans will not be effective. There will have to be changes, possibly many of them, but I am convinced that we are on our way.

But we should not labor under the delusion that the present changes will be the last to be made in the structure of the Board of Missions. I would venture to suggest that some of us will live to see the day in which not only have the administrative divisions of men and women been brought together, but also the National and World Divisions will have been merged, and an entirely new structure will come forth, constructed along functional lines. The world is small, communications adequate and fast, and the speed of travel fantastic. There simply cannot be "home" and "foreign" missions. There will be the MISSION. I do not doubt that there always will be need for administrative guidance to keep the show on the road, but operational needs will be common to both Leopoldville and Oklahoma City. Hospital administration everywhere will face the same problems. Social welfare, worldwide, will operate on a common philosophy. Education in every country will have the same importance and its problems in every country will be the same. The problems of the industrial world and the inner city, the small village and the suburban community will be the same in Malaysia or Bolivia or Kentucky.

We can feel no security in what we have done today. It is the best that we can do now, but let us not console ourselves that we have "finished the course." As Heraclitus said, "We never put our

(Continued on page Eight)



A WEEKEND AT THE ECUMENICAL INSTITUTE

WHAT DOES IT MEAN to be a man of Faith in the Twentieth Century?

On a warm and balmy Friday evening, my wife and I pulled to the curb in a crowded Negro neighborhood in West Chicago. The street was filled with playing children and adults standing about talking in small groups. There it was: 3444 Congress Parkway — The Ecumenical Institute.

We maneuvered our bags out of the car and through the black iron gates, making our way across a beautiful lawn to the building marked Administration Office. There we registered in line with many others, young and not so young. We had arrived for a weekend seminar for laymen—44 hours of surprise, expansion of imagination, painful reflection and rich comradeship. There were two conferences at the Institute this weekend, one for high school students and another for us, the adults. The ballads of a student with a guitar made the waiting time pass quickly. We hurriedly unpacked in our room and went to the lounge to wait for the bell that announced dinner and the beginning of it all.

Twenty of us stood around an elliptical table waiting for the meal to begin. We were all shapes and sizes, male and female, from twenty-three to fifty-five years of age and of various backgrounds and denominations. We were told that eating had symbolic meaning. We engaged in a kind of rite and repeated ancient words that rang with fresh significance. It was the way it was done that impressed me, standing and sitting and standing again—sort of eerie and cult-like. From this point on, life seemed to change. Even the meal was more meaningful.

Following this, our instructor for the seminar introduced himself and asked that we state our names and tell the group how our lives were “tied in to history.” As we were thinking about what we were going to say, we were shaken to attention by the question. “What was said by the last five persons and what are their names?” Obviously, we had not been conscious of what was going on around us, and we were beginning to know this within an hour of the time we had walked through that black iron gate.

We were pressed to be sensitive to every word that was being said by everyone. I looked at everything in the room, making a mental picture of the four walls, the table and everyone there. I was becoming aware that this was different from any group meeting I had ever attended. The conference was structured more to force one’s own thinking than to provide information. After questions had been directed around the table several times,

I felt my mind being strained to remember things I had let pass. We deny ourselves so much in life by not listening and watching. Our instructor seemed to have a fairly good image of each of us. Was this because he had trained himself to listen and watch so attentively?

In a series of shocks, the beginning session raised the question of God. The ancient church, the new, the conservative, and the free—all were thrown into the changing holocaust of our time. How now to say what we mean by our Father, our final “not-me-ness” in the Twentieth Century? Any pietism, provincialism, aloofness, or reservation is out of order here. Each of us was challenged to express as best we could, in our own minds if not to the group, what action in our real world we saw as God. Provocation made the room electric with searching thoughts. Could it be that God was loved by those who opposed my cherished concepts!

Luther says, “God is not God until he is your God.” What is that going-onness that I call my Father? I began to probe the deep questions of my own humanness—who am I? Am I going to mix my life with the oncoming rush of history? What must I do to become a part of this history? But even when we have rational answers, the irrational pops up and destroys all our reality and time moves on. Yet, I exist. I’m creative. The trouble is that man is always trying to justify his life and engender a sense of unambiguousness. But to be human is to *be* anxious; the universe contradicts all that we long for. Life is a drama. It is a challenging paradox. In the experience of our limits we become aware of our finitude. When we are over against the incomprehensible, when we are at that point beyond which we cannot go, God is that power that makes us *aware* of our limits. God, then, is a relationship to a power beyond all other powers. Do I live my life before God or gods? And if this is God, what do I mean by Christ?

I’m sure no one slept the first night. There were so many questions I had not asked, or if I had, I had not searched beyond a memorized answer. I was becoming aware that no rule book could answer these questions. Because they were my questions, I had to decide for myself. Morning came in a hurry. By 7:00 a.m. we were up and talking about the night before. Breakfast began with a ritual which now seemed more familiar. Coffee was hardly down when questions started coming as before. The pattern was: lecture, study, seminar discussion, followed by serious conversation at meals, and with each day bracketed by worship.

We were brought back to the inescapability of life by a story about a soldier of the First World

War who went off after the War to an island, hoping never to become involved with life or man again—the island he “escaped” to was Guadalcanal! To live life is to be intruded upon. But one way to live is to shrink from these intrusions: we make our job our world, or our family, or church, or hobbies. Or, we keep busy so as not to be bothered; or we hide away somewhere. Or we discover some way to *kill* the intruder—with aloofness or snide remarks. We put him “in his place.”

The other choice is to embrace the intruder, recognizing our illusions and prejudices. If we do so, the confrontation is the Christ event. That crack in our illusionary shell is Christ breaking through to our real selves. This is expressed poetically in many New Testament stories. When Christ goes to the bank of a pool where people are miraculously healed, he sees a man who had been ill and lying there for 38 years. He had never been able to reach the pool at the appointed time. Christ says to the man, “Get up!” The man got up! On another occasion, Christ tells Peter to walk on the water, but Peter is afraid. Christ says, “Come on, come on.” And Peter walked on the water! What this says to me is that whatever it is that sustains us *is* sustaining us and continues to sustain us. Isn’t that God? When we accept ourselves as received persons, we too can walk on the waters of life. But we have to die to our illusions if we are to live so courageously. That in us which is unbelieving, that “me-ness” that insists on illusion and turns my back and shuts the door, has to die before I may walk on the waters of life.

The man of faith, then, is a free man—he is free to be lucid, sensitive, exposed, free to expend himself and to be disciplined for the sake of meeting the needs of all civilization — precisely because he is open to embrace his death. Such were my reflections as a result of the conference up to this point.

Saturday afternoon a very stimulating discussion was started on one of Pablo Picasso’s paintings. For me, the picture portrays man’s reversion to the animal and his frustrations under pressure, the ultimate result of his search for love and acceptance from others when he cannot receive his life as good. There were so many illustration of the Christ event that breaks through our illusions that they could hardly be counted; but that this happens everyone’s life was discernible to all of us.

That evening we viewed and discussed the Pulitzer-prize screen play, “The Shrike,” portraying man’s desire to be free—yet to dominate and be dominated. The film is a psychological drama of an attempted suicide in an estranged marriage. Our conversation about the characters and symbols in the story revealed to us ourselves, as genuine conversation about any good art will do. I am sure that every thought and act portrayed in the movie has been a part of the diary of my life, trashing

this way and that through this world, lying, stealing, envy, pride, animosity and love. But more importantly, the discussion technique demanded that we try to see the movie and therefore our lives, through the Christian understanding of life. The night went by much too fast and it seemed time for breakfast before I had thoroughly thought through the implications of our movie discussion.

A breakfast conversation was followed by further study of contemporary theologians. By now, we had studied Bultmann, Tillich and Bonhoeffer, the latter dealing with responsibility: “The free deed knows itself in the end as the deed of God. It is in the abandonment of knowledge of his own good that a man performs the good of God.” Do we dare to believe in such freedom ourselves? Do we dare to receive life in this kind of responsibility?

Sunday noon we moved to H. Richard Niebuhr in an essay about the Church. In our seminar, I began to see the Church as the sensitive and responsive part of society, as the fingertips or leading edges of action. The Church in our time must pioneer radical action wherever there are the evils of nationalism, racialism, economic imperialism, or other injustices. That is, the Church sees the negations of life as the opportunities for the resurrections. The mighty *No* is the divine *Yes*.

With this, we started out into the world again, free to live. We hadn’t solved the world’s problems with some abstract formula, but we knew that we had to become part of the solution, a living part. We had seen ourselves on this weekend. We also saw the vast job to be done by the Church and a glimpse of how we might begin to help. To throw ourselves into this job would be to *know* what it means to be a man of Faith in the Twentieth Century.

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THIS ARTICLE WAS WRITTEN FOR THE CORPORATE OFFICE OF THE INSTITUTE BY FRANK PULLER, A LAYMAN WHO, WITH HIS WIFE, BARBARA, PARTICIPATED IN ONE OF THE WEEKEND SEMINARS FOR LAITY. THEY HAVE SUBSEQUENTLY JOINED THE INSTITUTE’S LAY INTERN PROGRAM FOR THE PRESENT YEAR, LIVING UNDER A CORPORATE DISCIPLINE WITH THE OTHER FACULTY AND INTERNS AT THE INSTITUTE CAMPUS.



“There were so many questions I had not asked.”



Fred Buss



Sarah Buss



Frank Hilliard



Gene Marshall



Lyn Mathews



David McCleskey



Donna McCleskey



Joe Pierce

THE CORPORATE OFFICE
OF THE
ECUMENICAL INSTITUTE



William Burdick



Judy Fishel



Charles Hahn



Doris Hahn



Kurtz Hersch



Frank Puller



Barbara Puller



Joann Thompson



Aimee Williams



Ruth Marshall



Joe Mathews



Joe Slicker



Anne Slicker



Sue Burdick



Robert Fishel



Joe Mathews, Jr.



Catherine Pierce



Dale Wright



Carol Wright

THE TWENTY-NINE persons pictured on this page represent the seventeen family units who are the Corporate Office of the Ecumenical Institute. Living under a corporate discipline, all are directly engaged in carrying out the research and educational programs of the Institute. Some are assigned for stated periods to work in related fields outside the Institute in order to provide sufficient income for the present program demands. In this way, members of the Corporate Office have contributed over the past two years approximately two-thirds of the \$125,000 needed annually to maintain and expand the various research and training programs.

A first and second year intern program brings new family units into the Corporate Office each year and makes possible an expanding faculty of trained personnel from across the nation and world, many of whom return to their native areas or move to new sections in work related to the renewal of the Church. Interns and permanent faculty represent a wide variety of denominations and backgrounds, are both laymen and clergy, and all are theologically trained.

In addition to conducting the programs and research of the Institute, the Corporate Office is itself an experiment in corporate family living for the sake of mission in the renewal of the Church. As such, it is engaged in common worship, common study, and other dimensions of ecumenical experimentation to discover on behalf of the total Church possible new forms and structures that may be helpful to families of local congregations as the Church today restructures its life to meet the demands of the multiple cultural revolutions of our time.

On Special Assignment —

Members of the Corporate Office for the past several years, Mr. and Mrs. Donald R. Warren and Dr. and Mrs. William Reed Cozart are on special assignment for the academic year 1964-65. Mr. Warren is assigned to complete a Doctor of Philosophy degree in sociology and education at the University of Chicago. His wife, Beverly, teaches in a Chicago area college. Dr. and Mrs. Cozart are assigned to Berlin, Germany, where he is guest professor at the Free University of Berlin conducting courses in English and Medieval studies.



Warren and Cozart in television discussion.

(Continued from page Three)

feet into the same water twice." The stream is boiling and plunging along, ever changing, and we must change with it.

Self-criticism is often therapeutic. We should be fairly healthy, for there is a lot of criticism circulating among us. However, let us not embrace the idea that the church is the only institution having problems. We are in revolution. *All* institutions are in revolution if they are alive. The only danger that I see in healthy self-criticism is that it could be the surest way to complacency. After beating ourselves, we *could* take a big breath, pick ourselves up, brush off the dirt, and settle back into the same old groove. This would be not only unfortunate, it would be disastrous, for time has run out for the church. What we say now as a Board of Missions must be the voice of this century. Either we will be listened to or we will quietly fade away.

We must live with our history. By and large, it is a satisfying history. But we must ask ourselves why institutions in "mission" fields are still so dependent on the West. After all these years, why is there such a dearth of national leadership? These questions are raised not in hurtful criticism but in order to see how we can remedy the situation and avoid future weaknesses such as these. Maintenance of these institutions is fantastically costly. In the six years that I have been with the Woman's Division of Christian Service, hours and hours have been spent struggling with budgets where askings are always for more than we can possibly provide. In all divisions of the board there has been wrestling with possibilities for missions in the new day. Exciting opportunities for experimentation have presented themselves in the inner city program, in family life programs, and so forth, and we have responded enthusiastically that they should have priority in money and personnel. Then what happens? We receive the asking from the fields, and almost before we know it the money has gone into maintaining the work already in existence and there is little left for new program. I hope that we will consider in all divisions a plan whereby 15 to 20 per cent of our money can be set aside when planning budgets, to be used for free, flexible pioneering BEFORE we even look at the askings from institutions which for so long have demanded the larger share of our financial resources. What is said of money can be said of personnel as well.

Much of what I have said has been said before, but it needs to be said over and over until every man and woman in the pews of the smallest charge in Methodism has heard it and understood it. For "we must be obedient to today regardless of our loyalty to a former day." Let us be on the frontier of God's continuing revelation in our ever unfolding world, not at the center of the hard core of conservatism. "We can no more go back than the flying bird can get back into the shell." When men have flown, there have always been those who have tried to put them back. The French theologian, Chardin, has said, "To be able to say literally to God that one loves Him, not only with all one's body, all one's heart and all one's soul, but with every fiber of the unifying universe—that is a prayer that can only be made in space-time."

May such be *our* prayer.

INSTITUTE SPEAKERS BUREAU

IN ITS EFFORT to be of service to the Church across the nation the staff of the Institute continually fill speaking engagements in universities, churches, conferences, and various organizations and groups in Chicago and from coast to coast.

Illustrating the geographical spread of the Institute's Speakers Bureau service are the campuses on which faculty have addressed one or more groups this fall. They include: Amherst and neighboring colleges in Massachusetts; Wofford College, Spartanburg, S.C.; the University of Kentucky, Lexington, Ky.; Northwestern University, Evanston, Ill.; Stevens College, Columbia, Mo.; Chicago Theological Seminary; Elmhurst College, Elmhurst, Ill.; Yale University, New Haven, Conn.; University of the Pacific, Stockton, Calif.; Cornell University, Ithaca, N.Y.; Vanderbilt University, Nashville Tenn.; Northern Illinois State, DeKalb, Ill.

In addition, the faculty has been active in Greater Chicago and across the nation speaking to ministerial and youth assemblies; addressing special conferences; and preaching, teaching and speaking in a host of local churches.

The Institute in part supports itself from the honoraria received from these engagements. Arrangements for Institute speakers are made through the Speakers Bureau, The Ecumenical Institute, 3444 Congress Parkway, Chicago, Illinois 60624.

THE ECUMENICAL INSTITUTE

WINTER 1964 QUARTER

WEEKEND COURSE CALENDAR

ADULTS

Introduction to Contemporary Theology: *The 20th Century Theological Revolution*

Jan. 15-17, 29-31; Feb. 12-14, 26-28; Mar. 12-14

Advanced: Humanness in the Modern World: *The 20th Century Cultural Revolution*

Jan. 15-17

Advanced: Self-Understanding in the New Testament: *Biblical Studies—The New Testament*

Feb. 12-14

Advanced: To be announced.

Feb. 26-28

Special: The Negro Revolution and the Christian Faith

Feb. 5-7

Advanced: Civilization, Rights, and Race

Feb. 5-7

Special: Ecumenical Dialogue: *Catholic, Protestant, and Jew*

Feb. 19-21

COLLEGE STUDENTS

Education, Vocation, and a Relevant Faith

Jan. 29-31, Mar. 12-14, and upon request

SEMINARY STUDENTS

Colloquy for Seminarians: *The Contemporary Church and Society*

Jan. 22-24

HIGH SCHOOL YOUTH

Introduction to Contemporary Theology

Jan. 22-24, Mar. 5-7

Advanced: Images of Contemporary Culture

Mar. 5-7, April 16-18

TIME AND LOCATION

All weekend courses are Friday 6 p.m. through Sunday noon on the campus of the Ecumenical Institute.

WEEK NIGHT COURSE CALENDAR

ADULTS

Introduction to Contemporary Theology: *The 20th Century Theological Revolution.*

Two Locations:

Peace United Church of Christ Bensenville, Illinois	Seven Tuesday Nights 7:30 p.m.	} Jan. 26—Mar. 2
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Ecumenical Institute 3444 Congress Pkwy. Chicago, Illinois	Seven Wednesday Nights 7:30 p.m.	} Jan. 27—Mar. 3
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Advanced: Self-Understanding of the People of God: *Biblical Studies—The Old Testament*

Ecumenical Institute 3444 Congress Pkwy. Chicago, Illinois	Seven Wednesday Night 7:30 p.m.	} Jan. 27—Mar. 3
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YOUTH

Contemporary Art Forms and the Quest for Selfhood

Various Locations	Six Nights 7:00 p.m.	} Feb. 1—Mar. 8
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FOR IMMEDIATE REGISTRATION OR INFORMATION

The Ecumenical Institute
3444 Congress Parkway
Chicago, Illinois 60624

Please enroll me in _____

_____ course scheduled for _____ (date).

PLEASE PRINT

Name _____

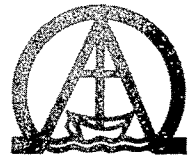
Address _____ City _____

Home Phone _____ Office _____ Church _____



THE REV. JACK LEWIS

INSTITUTE ITEMS



PROGRAM PARTICIPANTS MAY NUMBER 2000

THIS FALL the Ecumenical Institute launched its 1964-65 program year during which some 2000 laymen, youth and clergy are expected to participate in a variety of programs, all of which are directed toward the renewal of the Church for the sake of the revitalization of civilization in our time.

The 1964 Fall Quarter includes an expanded number of residential programs for adult laymen, youth, clergy, seminarians, college students, and other special groups. In addition, seven-session weeknight schools for laymen are being conducted at the Institute and in Evanston, Ill., and three weeknight programs for youth are in progress at different locations in Greater Chicago.

gard to worship, was especially exciting to faculty families in light of their continuing experiments in common worship in the life of the local congregation.

Monsignor John Egan, director of the Department of Urban Affairs of the Catholic Archdiocese of Greater Chicago, brought to the Institute his unique and comprehensive view of the perplexities confronting the megalopolitan complex in the mid-20th century. His keynote was the need for re-evaluation of both Catholic and Protestant theologians and educators in connection with the overwhelming possibilities and demands facing the urban ministry of the Church.

Lon Clay Hill, just returned from the Mississippi Summer Project (COFO), painted a picture of the immense task underway in that state to educate and motivate the citizens in light of the crusade for human dignity.

Mark Gibbs, widely known English layman, stopped at the Institute in the course of his travels in this country as an advisor to leaders of lay training centers.

Rev. Nevil Watson concluded his world tour of various experiments in lay training with a visit at the Institute. He now returns to his native Australia to develop a program for Faversham House, a Methodist center near Perth in West Australia.

Advanced Courses for Adults

IN ADDITION to the basic seminar for laymen — *The Twentieth Century Theological Revolution*—three advanced courses are being offered this quarter, providing the opportunity for graduates of the introductory course to further equip themselves for sentinel responsibility in the Church:

—*The Twentieth Century Cultural Revolution.*

—*Self-Understanding in the Biblical Literature: The New Testament.*

—*Models of Responsibility for an Urban Society: New Structures and Dynamics of Family and Polis.*

CLERGY FORM CADRE

STRUCTURES of the local congregation must be refashioned to meet the onrushing cultural revolution of the present time. This is affirmed by alert churchmen in every area of Christendom. It is the core of the concern among the twenty-three ministers recently engaged in the Institute's Advanced Colloquy for Clergy who have placed themselves under a corporate discipline for the sake of the renewal of the Church.

The colloquy, held last month for ministers of all denominations who had participated in one of the Institute's initial clergy courses conducted during the past two years, represented a broad geographical spread encompassing the major areas of metropolitan Chicago. At its conclusion, the men formed themselves into four task forces to work on various sections of a document stating their corporate intention and concern. This is the first step toward the founding of a clergy cadre to experiment in the reformulation of the local church as a sentinel, comprehensively disciplined and forcefully acting body in its community.

The group is committed to the training of laity in preparation for their role as the frontline troops of the church and to the ecumenical image of the Church as the pioneering group that gives obedience unto death for the sake of the civilizing process.

TRANSIT COLLOQUY

THE Ecumenical Institute continues to benefit from visits to the campus by sentinel individuals from around the globe.

W. Jack Lewis, one of the prophetic figures of the lay movement, stopped at the Institute for a brief visit *en route* to his new task as a member of the religious ministry at Cornell University in Ithaca, N. Y. Mr. Lewis was the founder of the Christian Faith-and-Life Community in Austin, Texas, where he pioneered one of the first major experiments in theological education for the laity of the 20th century Church. Several members of the Corporate Office were associates of Mr. and Mrs. Lewis in the Austin experiment before coming to Chicago and particularly appreciated this opportunity to hear their news and insights relative to the continuing task of the renewal of the Church. A former board member of the Austin Community, Dr. John E. Douglas, also made a similar visit to the Institute recently.

Avery and Rosemary Manchester, recently returned from an assignment in Africa, spent time with the families of the Institute discussing the role of Africa in the 20th century and the mission of the church to the emerging nations of the world. Mr. Manchester is currently serving as acting personnel secretary for missionary personnel of the Board of Missions of the Methodist Church.

A citizen of Katanga Province, the Democratic Republic of the Congo, and a minister of the African Church, Elie Kaputo, attended a weekend conference at the Institute and reported on the state of his country and church. His concern for globality, particularly in re-

ECUMENICAL DIRECTIONS

CHURCH RENEWAL IN NEW ENGLAND

EARLY THIS month the faculty of the Ecumenical Institute conducted the first in a series of weekend conferences for laymen of New England at Rolling Ridge, a Methodist center located near Boston, as a follow up to the week long and fortnight conferences for New England clergy held last year and this summer in Boston.

Forty-six men and women from across the New England states participated in the forty-four hour weekend conference utilizing the same structures and content as the lay training weekends held at the Institute.

The conference grew out of decisions made in August by thirty-three clergymen of the area who are experimenting in the development of lay and clergy cadres operating under corporate discipline for

the renewal of the Church. After two weeks of intensive study and laboratory work utilizing the curricula and methodologies of the Ecumenical Institute, the ministers set up a plan to bring similar training to the laity of their churches, culminating in the initial conference this month and a series of anticipated weekends in coming months.

Special Program for Church Officials

THE OVERALL thrust for renewal of the Church in New England will be implemented further on November 10th when all Methodist District Superintendents of that area participate in a forty-four hour residential session at the Ecumenical Institute. Leaders in similar positions from across the nation have also been invited to participate in this special course.

URBAN POVERTY TO BE ATTACKED BY NEW PRE-SCHOOL EDUCATION EXPERIMENT

THE WEST SIDE of Chicago is a depressed area. The largest part of the citizenry are Negro people who have recently moved from the rural areas of the South. The unemployment rate and the numbers receiving one or another form of public aid are staggering. The size of the population, the degree of poverty, and the educational and cultural level of deprivation make it a threat to the well-being of Chicago at large, to say nothing of the waste in unfulfilled individual lives. The multiplicity of social problems reinforce one another and it is difficult to know where to begin an attack. But wherever the starting point may be, the focal issue is education.

Recent research underscores the necessity of education on the pre-school level, the years that significantly mold future intellectual, cultural, and emotional life. In deprived areas such as the West Side of Chicago, where homes are culturally inadequate, no pre-school training takes place. A crippling occurs that

later is difficult to alleviate. There is an urgent need, for the sake of both the West Side citizens themselves and the well-being of society at large, for more pre-school compensatory education in this section of Chicago. Pre-school training and a program of remedial parental education are two parts of a strategic attack on the roots of urban poverty.

In the light of this situation the faculty of the Ecumenical Institute, all of whom live in the area, have decided to establish special programs in pre-school and adult training at its Center for Urban Education. Five faculty members are presently assigned to develop this program.

An initial gift has been received to prepare part of the Institute's facilities to accommodate pre-school children.

Though the pre-school center of the Ecumenical Institute is a direct effort to meet crucial problems in West Chicago, it is more than just a day-care nursery. The Institute's

ON THE EDGE OF ECUMENICITY

FIVE WOMEN of the Institute's Corporate Office reported recently on their weekend visit at the Benedictine Mother House of the Order of St. Benedict in Chicago.

Through the offices of Sister Mary Benet, Chairman of the Urban Apostolate in Chicago, the group was invited by the Mother Superior, M. Laura, to spend the weekend with the sisters of St. Scholastica Convent where they participated in the daily life of this historic order of the Church and visited St. Joseph's School, a mission of the Mother House serving the Cabrini public housing project area.

With the Mother Superior and the sisters, the group discussed changing perspectives concerning the role of the Church, corporate discipline, worship, the feminine revolution, and the explosion of the arts.

A reciprocal visit to the Institute by the Sisters is envisioned as a part of the expanding dialogue among Roman Catholics and Protestants.

school is designed as an experimental project in the education of the socially deprived pre-school child and his family. It will include experiments in child development, in methods of teaching the basic educational tools of reading and writing, in creative expression and character formation, and in motivational or imaginal education. This last area has been pioneered over a period of years by the Institute with suburban high school and inner city "hard-to-reach" youth as well as adults. It is the faculty's conviction that this emphasis strikes at the very heart of the social problems of the underprivileged sections of the urban centers. If this be true, the imaginal education of the urban poor must receive a high priority in any attack upon the causes of poverty. The faculty's highly developed art form and discussion methodology affords the possibility of a creative experimental program in depth with the parents of children in the program.

WELL.



Courtesy of The Saturday Review

SOME people suggest that we should make a bigger thing of pointing to our readers' crucial role in support of the continuing work of the Ecumenical Institute. We believe, however, that you are already aware of the necessity of radical new approaches in research and training on behalf of the local congregation. We will add that gifts to the Institute are deductible for tax purposes. Well.

THE ECUMENICAL INSTITUTE IS A RESEARCH AND TRAINING CENTER FOR THE WORLD-WIDE CHURCH. ITS EXPERIMENTS AND PROGRAMS ARE DIRECTED TOWARD THE RENEWAL OF THE CHURCH FOR THE SAKE OF SOCIETY AT LARGE.

i.e.

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