SELMA and Montgomery represent a historic event in our nation, comparable to Washington crossing the Delaware, the Battle of Valley Forge, Sherman's march to the sea, the Lewis and Clark Expedition, the invention of radio and television. In this event it became clear that the black man's revolution in Africa, the yellow man's drive for power in Asia, and the red man's slow awakening from cultural sleep are not events of remote significance. All over the globe the white man (the European) has been called radically into question, not through verbal assault, not even through attack on European and American edifices in other countries but through the positive effort of other peoples to establish new and more human structures for living. When this thrust emerged in the United States under the leadership of the black people, the nation was at last confronted with its identification as a white people and its obsolete and parochial image of humanness. It is clear now that the political, economic and social structures of our country will alter, not over the next one hundred years, but over the next decade. This will occur not because the Negro in America has awakened, but because the Negro in America is part of a world-wide revolution in humanness itself.

Selma stands as a symbolic happening in American life. Though grasped in different ways by different groups in the nation, Selma united the nation in a fresh appropriation of itself. President Johnson, discerning the times and choosing to lead the nation, said the conscience of the nation was aroused. Indeed it

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*Early in the Selma Event, members of the faculty of the Institute were assigned to the scene. When the Montgomery march was called, a bus load of other faculty members, their families and friends were sent to participate. This is their corporately written report.

Sketches of the Selma events were made on the scene by Frank Puller of the Ecumenical Institute.
was—and is—and will continue to be. The use of clubs and vulgar epithets, tear gas and horses running citizens down like varmints shall not go unpunished. Confronted with itself—it's inhumanity, its need and possibility for change—the whole people was aroused. Not since the labor movement or perhaps the days of the social gospel movement has this nation's conscience been so aroused. A new moment is at hand.

A Disciplined Cadre: Sensitive and Intentional

A new black/white, white/black society was in the midst of creation in small, seemingly insignificant Selma. It did not happen overnight. For two years the soil had been prepared. Unknown courageous white and black sentinels had been working in Dallas County and the city of Selma for the right to vote. Workshops to prepare people to register; rallies to bestow the courage; meetings to equip groups to lead the way; school teachers in a body risking their professions. When on January 2 of this year Martin Luther King spoke in Brown Chapel, the tinder was sparked. Physical cruelty, personal indignity, arrest, economic reprisals could not put out the fire. Was it simply for the right to vote?

The leadership stressed the cause of franchise. This was good strategy. Effective. For though the long range goals of the Negro leadership may differ, a common strategy is not precluded. The fact that some seek definite specific objectives such as the franchise and others seek broader, deeper and more intangible ends such as self-conscious and responsible communities can indeed be mutually helpful. Such was the case in Selma. Like a Greek chorus, one group prepared the road and remained behind after the battle to assure that new life continue. The other came in for the battle and left behind a symbol of enduring hope and possibility.

The Negro movement in Selma showed what all men could do. They forged an image of the possibility for a new society and exhibited that history can be changed by men. Not just any men, but men who take up the discipline of a community with a task to do. Men who are willing to be utterly men—shrewdly using their intellectual powers, strategically using their political and positional power, and courageously, yet not without fear, using their very bodies, their death as it were to bring a vision into reality. None of these is done without hard core discipline. Shrewd decisions emerge only out of long and painful study. The strategic use of one's power comes only after hideous involvement in power politics in order to gain control. The courage to throw one's body into the firing line comes not out of a desire to escape life, but out of a depth awareness that the secret of life is dying in order that new life may come from your death. Selma didn't happen—a cadre of disciplined men created it.

North-Western Civilization: Judged and Challenged

Do we yet comprehend what it means for our ships of hope to strike against the necessity of real decision? The future of America depends upon the growing consciousness of relatively conscious Negroes and whites who see the radicalness of restructuring the every-day fabric and folk ways of an entire nation of frightened and insecure people. The hope for a glorious new species of civilization is in the openness toward radical change that is spreading like fire throughout the world. Today a mutation in humanness is taking place. It is rooted in an authentic encounter between the white and colored peoples of the world. The white-skinned actor in the Selma drama represents the European-bred Western culture. The black man in Selma is symbolic not only of Africa but of the yellow man in the Orient, the brown man in subAsia, and what is left of the red man in Latin America.

The agony for the white man is coming to terms with the deep human deficiency he has established in his own life and in the life of the Negro people by his centuries of conscious and unconscious racism. The agony for the black man is overcoming the slave mentality that has hung on in social practice and interior attitude
in spite of the gradual loosening of external restraints. For the black man to stand up and be an iron pillar of human courage is an interior journey that the white man can scarcely comprehend. The white man finds it equally difficult to overcome his subtle pride in rational perceptions and certainties and his scarcely conscious contempt of the dancing flesh and explosive emotion that throbs in reenergized Negro humanity.

**Cosmopolitan Man: Awakened and Dramatized**

The new Negro is not a slave, not a soft shoe-man, nor a bootblack; he is a man who is aware of where he stands in human history. He knows that he is not risking his life for the sake of another dollar an hour. He is clear that the right to vote means something important only in the context of a whole new possibility for the whole world's colored people to determine their destiny. On the one hand, he is fighting for his own existence—a drowning man grasping for substance to keep him from going under, but on the other hand he is fighting on behalf of all people everywhere—a revolutionary in a worldwide revolution. He is both creature and creator. The vitality of the soft shoe flows through him. The contemplativeness and rigor of the Western white man has not fully come. He is both the product of his past and the creator of his destiny.

The descendant of Europe who shares with the black man in this new creation finds himself valued as a body, suffering flesh rather than detached mind. In submitting himself to the role of creative respondent under Negro leadership, he senses the emergence of a new white man who feels the power of his human vitality as well as the power of his intellect.

Western man, African man, Asian man, all become one man in Selma-type encounters. There is no future for intellectual man or vital man or esthetic man. The man of tomorrow stands in whole-ness, incorporating in his cultural fabric each pole of human existence that the earth's human species have developed in isolation. The dinosaur went out of existence because he could not change to meet the demands all of the universe was signaling to him. The destinal decision for Western man, African man, brown man, yellow man, and red man hinges on hearing the signals this world-wide revolution is sending and becoming universal man.

**The Renewed Church: Previewed and Manifested**

There is a new image of the Church. The people of God are those individuals who choose, and are thereby elected, to exist between the no-longer and the not-yet. Thus it was that the Church was in Selma. Present there was not the renewal of the Church, or even Church renewal, but more significantly—the Church renewed. Those gathered were giving themselves for civilization, were rooting out what Vice President Humphrey called the disease of segregation. The Church of Jesus Christ renewed, that is as the missional body of the civilizing process, will be seen a hundred years from now as having emerged in the event of the Revolution in Human Dignity provoked by the black people of the world. Not only is the Negro Revolution a universal deed on behalf of all men and therefore a manifestation of the latent church in history, but also self-conscious churchmen are participating in it as the Church.

Many in the Church cannot see the necessity or the totality of the significance of this revolution. For much of the historical manifestation of the Church today has become so self-centered and unfeeling that it has lost the mission it grew from. The universal mission of the Church must always be defined in terms of the concrete time in history. Today it must be seen in the black/white revolution. Tomorrow it will be somewhere else. Already sensitive churchmen are listening for signs of where the universal deed is needed.

The universal deed is never done by the dead ones living in a dream of some past age. And today the self-conscious churchmen who are

Continued on next page
The White Curtain

WHAT DOES IT MEAN that across this land there is drawn a vast white curtain? In Selma it means misery and murder. This white curtain must be torn in two from top to bottom or Selma will be destroyed. In Bogalusa this white curtain means justice by hooded Klansmen and flaming crosses. This white curtain must be torn in two from top to bottom or Bogalusa will be destroyed.

In Chicago this white curtain means drop-outs, handouts, left outs and sell outs. It means monuments to segregation and inhumanity like the Taylor Homes. It means second class citizenship—guaranteed by the politics of the silent six. It means second class humanity—sanctified by segregated churches. This white curtain must be torn in two from top to bottom or Chicago will be destroyed.

We have this white curtain because we believe in freedom for all men. But we have not yet come to believe that the Negro is a man. If we had, he would not be corralled into grotesque ghettos.

We have this white curtain because we believe in equality for all men. But we have not yet come to believe that the Negro is a man. If we had, he would not have to beg for a chance to work or a morsel to eat.

We have this white curtain because we believe in justice for all men. But we have not yet come to believe that the Negro is a man. If we had, he would not have to shout in the streets while the whispers of others are heard by the mayor.

We have this white curtain because we believe in brotherhood for all men. But we have not yet come to believe that the Negro is a man. If we had, he would not have to fight for the right to live where he wants.

We have this white curtain because we believe in love for all men. But we have not yet come to believe that the Negro is a man. If we had, he would not have to risk being slandered and slugged in order to establish his dignity and identity.

We have this white curtain because we believe in a God of all men. But we have not yet come to believe that the Negro is a man. If we had, he would not have to say to white men daily, “Father, forgive them for they know not what they do.”

We have a white curtain in Chicago because we believe in education for all men. But we have not yet come to believe that the Negro is a man. If we had he would not have to be here today, asking for new leadership for our Public Schools.

—Dr. Alvin Pitcher, University of Chicago Divinity School

doing this deed are those who have been awakened to the relevancy of the Gospel for 20th century man. They are those who participate in the theological revival of our time. Since Karl Barth rang the bell in 1917, the depth struggles of the human spirit have been re-appropriated through the Christian symbols—verbal, liturgical, aesthetic. These forty-eight years have broken loose men and women who live before the givenness of life, open to the shattering of their illusions and to the rehearsing of an anticipated breadth of human potential. The Church was in Selma and is in the revolution for human dignity only because of this liberation.

The Negro Revolution itself is not the Church. For the Church can never be reduced to its mission. There is within the revolution the latent church and also the self-conscious Church, but the Church cannot be identified with the revolution; it is more universal. Yet, the Negro clergy and especially Dr. Martin Luther King may go down in history as the leading creator of the New Church. They will play this role in spite of a rational articulation of the Christian understanding of life that is frequently couched in the terminology of another day, in spite of a subtle sentimental attachment to obsolete institutional forms of the historical church, and even in spite of a serious temptation to reduce their vision of a renewed human existence into a narrowly conceived task for the well-being of oppressed minorities. They may not be clear that the Church is not Negro do-goodism or sentimentality nor communist concern for economic well-being, but the fact remains—these Negro clergy will be seen as a spear-point, an avant garde of the practical revolution within the Church.

The Church as the sensitive and responsive people of God stands renewed.
SOME 100 clergymen informally associated with the Institute as cadre members participated in writing a nine-page manifesto to guide their thinking on what it means to serve as a mission to Chicago. The document describes their “Ideology and Goals” and concludes with the biblical cry to the unconcerned: “Awake, O sleeper, and arise from the dead, and Christ shall give you light.” (Eph. 5:14)

The manifesto is divided into five parts, beginning with a description of “The present situation” and “The forces which brought us to this present situation.” The modern situation is “change” and the mood of the time is one of relatedness and interdependence brought about by the drastic revolutions in our culture. In the third part entitled “World revolution calls for Church revolution,” the document states:

“In a time when rapid transition, flexibility and mobility characterize the lives of men and institutions, a church which is unwilling to radically alter its pattern of life will be unable to comprehend, address or penetrate the world in revolution . . . . The Church has too long structured its life for survival rather than mission . . . (it) must pattern its life in ways designed to make possible obedience to Christ, regardless of institutional survival.”

A description is given of the role of the pastor as “soldier-teacher” who awaken and leads the laity into a life of radical obedience to Christ. He is “a man of the world who calls the laity into the world . . . who teaches, shepherds, leads, sends out and cares for his men in the midst of battle . . . the model of the Christ-man for the 20th century.”

“The revolutionary cadre and the Church” is the fourth section. Here the revolutionary cadre is described as “that community of persons with-

in the Church of Jesus Christ which sees and hears, celebrates, participates in and calls the whole Church to participate in, the world revolution in our time.

“. . . the Cadre is marked by its readiness to lay down its life for the brother, to freely love the neighbor, to seek out the lost, to walk anywhere and to talk to anyone, to call into question the present structures to celebrate the advent of the Word in the midst of every hell, to freely live, to freely die. . . . The Revolutionary Cadre draws up the battle plan, issues the marching orders and provides the leadership, and then sets out ahead to scout the ground, clear the way, receive the blows, shed the blood, in order that the great army, the Church, might take and secure the earth, to the end that all men may know the new life that is being born in our time.”

The final section describes the chasm which divides the Church:

“It lies between those who, awakening to the revolution, unite with the Revolutionary Cadre, and those who, slumbering to the revolution, become an insensitive and unconscious opposition. The tactic of the opposition is a mythical interpretation of the Gospel limiting the arrival of the new order to an apocalyptic or cataclymic event of the not yet, or to simply a long, slow, and imperceptible movement in history.”

The sleepers are urged to arise:

“. . . Awake from this deception, from the complacency and self satisfaction which have obscured the truth of the Gospel and made you dull to the spirit of our times!”

The manifesto, which took six months to write, was designed for the study of clergy participants in Institute courses.

IOWA STUDENTS FORM CADRE

NEARLY 70 Iowa university students participated in the Institute’s course on the 20th century theological revolution at a retreat center near Des Moines in March.

The retreat was organized by a group of Iowa State University students who had attended Institute courses previously in Chicago and had formed a cadre on their campus. They met daily for worship and had regular strategy meetings during the past few months to awaken the university to a broader vision of education, to attack social problems and to grasp a new dimension of humanness. The retreat was an attempt to increase the cadre size for greater impact. The Institute faculty has been instrumental in forming other cadres of clergy and laity throughout the country but this is the first student group.

Faculty members teaching the course were impressed with the student cadre’s efficiency. They had organized the program to duplicate all the Institute’s physical and methodological structures.

Other extension courses taught by faculty members in the past three months were held for clergy and laity in Columbus, Ohio, Boston, Mass., Detroit, Mich., Williams Bay, Wisc., and Lake Forest, Ill. Two courses were given for high school students of the Episcopal Diocese of Southern Ohio in Cincinnati in March and April.
THE ECUMENICAL INSTITUTE is an agency for programs of creative interchange which serve the well-being of the individual and foster human community on both the local and world level. The Institute’s purpose is to articulate the mood, style, and pattern of the post-modern worldview and to enable individuals in all areas of life to formulate their own self-understanding for the sake of significant involvement in civilization. Within this intent is the concern to advance the civilizing process, to promote human dignity, and to develop an attitude of globality among all people and every form of human society.

In structure, the Ecumenical Institute is a research, training and communications center focusing on experimental forms of education relating to the 20th century model of civilization and directed toward enabling meaningful personal existence and responsible action in society. The Institute expends its efforts in five major areas of human concern:

- developing effective methods of imaginal education
- evoking relevant self-images of individual integrity
- recasting the present forms of religious expression
- designing contemporary models of social existence
- promoting a general spirit of ecumenical concern

The Ecumenical Institute, an affiliate of the Church Federation of Greater Chicago, is a not-for-profit organization chartered by the State of Illinois. It was founded by concerned citizens in Chicago and throughout the nation as a result of a resolution offered in the Second Assembly of the World Council of Churches in 1954. The Institute is dependent for support upon the assistance of forward-looking individuals and pioneering corporations, religious bodies, and foundations.

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City Youth Workers Take Culture Course

STAFF MEMBERS of the Chicago Commission on Youth Welfare are taking the Institute’s course on the 20th Century Cultural Revolution in two weekend sessions:

Some 28 youth workers attended the weekend of March 12-14. The second group is scheduled for May 14-16. Faculty members reported an enthusiastic response to the course, particularly to the pedagogical use of art forms, a special methodology which many felt unusually appropriate for youth work. Some have returned for the laity course on the theological revolution. The director of the Chicago Commission on Youth Welfare is Charles P. Livermore, Institute board member.

Special courses for particular professional groups can be added to the Institute’s quarter calendar at their request.

The Institute is also experimenting this quarter with a course for campus ministers June 4-6. They will participate in the beginning theology and culture courses with additional emphasis on teaching methodology.

Institute faculty members have had many years of experience in teaching and speaking to college and university groups throughout the country. Their insights on how one effectively ministers to students, particularly in urban areas, will be shared with the student ministers. The project may become an annual workshop for campus clergy from all parts of the United States. (Campus ministers interested in attending the June 4-6 course may write to the Institute for additional information and course brochures.)

Another special course this quarter will be for the National Council of the Methodist Student Movement the week of June 13-19. They will be taught courses in theology, culture and practices by faculty members and conduct their regular annual business meeting. Approximately 50 students and campus ministers from different parts of the country are expected to attend.

Residential Student Program Proposed

AN APPEAL is going out from the Institute to university students throughout the country who may be interested in living and working on Chicago’s west side in association with the Institute while attending one of the local universities.

An apartment house a few doors away from the Institute campus would be available as a residence to about thirty students willing to explore together new approaches to what it means to be educated in the twentieth century. The program will call for regular study in the Institute’s programs and practical involvement in the Institute’s renewal projects for Chicago’s poverty-stricken West Side.

The Institute’s ideal location and easy access to city transportation will facilitate attendance at any one of Chicago’s twenty-five colleges and universities. The student residence program would be particularly suited for persons questioning their vocations and wishing to pursue other possibilities part-time. The program will be co-educational.

The student residence program is one project in the Institute’s Center for Urban Education which also includes projects for pre-school training and family development, adult education and work with the elderly and youth in the neighborhood.

Persons interested in the university house are asked to contact the Institute immediately and to plan for registering in a Chicago university or college next September.
Progress Marked

THE INSTITUTE'S pre-school training and family development program is moving steadily toward early summer inauguration. A proposal which has received initial approval in the Chicago office is pending in Washington for funds under the Economic Opportunity Act of 1964. If approved, the Institute would be required to provide $8,522 above its current budget to meet the federal requirements governing such funding. This appeal has the preliminary approval of the Chicago Commission on Urban Opportunity, the local agency set up to administer War on Poverty funds.

The faculty has given a year of advance research into the current approaches to pre-school training methods across the world. This investigation into the theories of education for preschool children has entailed a major study conducted by faculty members assigned directly to the project and auxiliary study by the total faculty.

The campus gymnasium building and playground area are presently being renovated to accommodate up to one hundred children for the anticipated opening of the Center. As a laboratory to explore new techniques geared to the needs of inner city children and their families, these facilities are ideally located.

Detailed plans of an experimental curriculum with appropriate teaching methodologies are currently being completed. The nature of this curriculum was shared in the last issue of i.e. A comprehensive report will be given in a forthcoming issue of IMAGE, the Institute's occasional journal.

Two aspects of the Institute's pre-school/family program are unique and will be closely studied for their effects on children and families in a poverty-stricken area. The first is the experimental curriculum which will focus on educating the imagination of deprived children into a self-understanding which will give them tools and initiative to use their lives significantly. The Institute's own work in this area with youth groups will be used as well as reports on experiments all over the world in educating preschool children.

The second major thrust will be that of closely relating the families of children in the school to the program, also. A social worker will visit the homes and regular parent counseling sessions will be scheduled to encourage a better understanding of family living and responsibility for child development.

The faculty of the project will include specially trained teachers, a nurse, a social worker, a director and a research assistant to make regular evaluation reports. These will include full-time and part-time persons, many of them hired from the neighborhood.

The pre-school/family program is one project in the Institute's Center for Urban Education which is being established as an organized approach to help combat the myriad social, economic, political, and cultural problems of Chicago's west side ghetto living. Other projects for the Center which are in the process of being implemented are a university student residence, an elder citizen program, an adult education center and a youth development program.

Family Topic Popular

THE TOPIC "New Images of the Family" has become a popular request from groups to the Institute's Speakers Bureau in the past three months.

Faculty families presented their views on twentieth century family life to church couples clubs in the Chicago area. Much of the material used is from the quarterly Institute course on Marriage and Family.

Other topics requested included talks on Selma and Montgomery, ecumenicity, the Cruciform principle, the Church in community, the cultural revolution and women as leaders in the church. One of the talks on ecumenicity was given to the Chicago Catholic University Club early in April. Faculty members also spoke to youth groups, seminarians, lay retreats, minister's associations and in worship services.

Most speaking engagements are in the greater Chicago area, but several requests were accepted in Wisconsin and outer Illinois as well as on the national scene.
EVEN THOUGH the informal dimensions of the Ecumenical Institute are worthy of more note than space permits, from time to time i.e. reports in condensed style such events as births, marriages, deaths, sojourners and other matters that we believe merit the attention of our constituency. Not yet announced in these pages are two births in families of faculty members: Eva Teresa Marshall, fourth child of Rev. and Mrs. Gene Marshall, last December, and Margaret Elizabeth Buss, first child of Rev. and Mrs. L. Fredric Buss, in March.

Over the past few months, here to confer with the faculty on diverse issues: Allen Lingo of Southern Christian Leadership Conference, one of the organizational leaders in the Selma Event; Mary Lou Barnwell and Alene M. Ford of the Board of Missions of the Methodist Church, to investigate a possible relationship between the Institute and that denomination’s US-2 program; L. E. Philbrook and family, a Methodist pastor in Phoenix, to report developments in an Arizona cadre and to volunteer work; Rev. Duncan McRyde of the National Council of Churches to discuss possible overseas programs; representatives of Together Magazine, to develop a feature article about the Institute; Barbara Christiani of Palo Alto, California, to study the Institute’s approach to youth work; William Corzine and two colleagues of the National Methodist Student Movement, to plan a June conference; Greg Calvert and Mr. and Mrs. M. Leoni and family of Iowa State University, to dialogue about the development of the student cadre on that campus; the Rev. Yalton and Dr. Blewett of Episcopal Diocese, Pennsylvania, and Temple University, to observe the Institute’s programs.

Other visitors: Rev. Leroy Hodapp and Rev. Revon King of the Wesley Foundation in Bloomington, Indiana; Rev. Vern Rossman and Rev. Willis Deer of the Urban Christian Missionary Society in Indianapolis; Tom Driver of the Order of St. Michael, Bloomington, Indiana; Larry Chaote of St. Sylvester Catholic Parish; Bob Nicholson, Presbyterian Youth Worker from Oakland, California; and Methodist ministers from Australia interested in adult educational processes.

Among groups using the Institute’s campus for their own programs in recent weeks: the Board of Education of the American Baptist Convention, forty students from Fargo, North Dakota, ninety high school students for two weekends under the auspices of the Woman’s Society of Christian Service of the Rock River Conference of the Methodist Church, and the Church Federation of Greater Chicago.

LAST CHANCE FOR SUMMER ’65

University students interested in attending the Institute’s unique Summer ’65 service project June 21 to August 15 are urged to send in their registrations soon. Up to 100 students can be accepted for this experiment in study, work and corporate living.

The daily study curriculum is designed to provide the student with an inclusive intellectual context through which he can organize his university studies. It is based on courses in culture and theology taught by the Institute faculty.

The work projects, focused on Chicago’s west side ghetto, will demonstrate possibilities of meaningful living in a depressed neighborhood. Groups of students will work with local residents in cultural, economic and political areas to improve their way of life.

Tuition for the eight-week project is a minimal $100. Room and board will be provided free. Further information and registration blanks may be obtained by writing the Director of Summer ’65, Ecumenical Institute, 3444 Congress Parkway, Chicago, Ill. 60624.
OPEN HOUSE

"COMRADES on the cruciform way"—with these words, Dean Joseph Mathews greeted Institute course graduates who attended the annual Open House April 2.

He described life as a banquet and the man of faith, the one who has heard the good news of Jesus Christ, as one who feasts at this banquet. Then, on behalf of civilization, this man gives up the banquet, his life.

"The absurdity that I can give up my life is the epitome of humanness," he said. "This deed moves history, it breaks open the possibilities of life in all mankind. Those who perform this deed are the ones with whom I march, my comrades on the cruciform way."

Dean Mathews went on to describe the future of the Institute as both an intensive and extensive push in program. A build-up of week-end courses to accommodate up to 120 persons is already taking place, and at the same time, extension courses are being held throughout the country with plans for others abroad by next year. Work in renewing the west side of Chicago has begun with the establishment of the Center for Urban Education and its outreach into the economic, political and cultural problems which blight the area.

Also greeting the Open House guests were Michael Borge, chairman of the Institute's Board of Directors, and Paul Ertel, chairman of the Board's committee on development. Mr. Ertel passed out copies of the Institute's monthly budget and asked for support from Institute graduates during the coming year.

The Institute's dining and conference rooms, in the process of being remodeled, were decorated for the Open House with displays of photographs and drawings depicting the Institute's concern in the Selma-Montgomery march for justice. Art pieces, some gifts to the Institute and some created by staff members, were also on display. Music, candlelight and refreshments transformed the evening into a gracious occasion for staff members to entertain their guests.

Continued from back page

—Fostering Innovation

Institute can only rely upon the trust of those who have observed the results of its former experimentation and who are committed to open, radical experimentation.

For these reasons, the Institute is more than normally dependent upon persons who have had contact with its programs either through direct participation or through publications and the reports of others.

The Institute is designed to make money go a long way in the service of creativity and constructive change. Its board of directors, made up of persons from all walks of life, is committed to keeping the Institute free for its unique work so that it may act quickly and flexibly in projects and research related to the complex problems of 20th century man. Anyone who has had administrative responsibilities knows that one of the great barriers to new developments is the lack of such flexibility.

We want to solicit your support of this work, and would like to receive it explicitly for purposes of innovation aimed toward revitalization in the life of the Church. Such a center is a new invention. Today we must treasure any institution designed to function flexibly and creatively in a period of rapid change. Let us see what we can make of it. Your gifts are deductible for Federal income tax purposes.
IT IS NOT EASY to describe the work of the Ecumenical Institute, as every person who has participated in its program is aware. To say in broadest terms, as we often do, that the Institute is a research and training center seeking to discover new ways and means for the renewal of the Church for the sake of all civilization sounds so grandiose as to imply near megalomania, from the point of view of many folks. Yet we are not surprised when the Church of past ages would make such statements as that of John Wesley, "The world is my parish." Such an understanding of the task of the Church does much to undercut the rampant false humility that has been associated with some traditions of piety. The mission of the Church has always been universal as ever shall be the mission of any serious churchman. The more provincially oriented person will always suffer some degree of offense at this. This barrier in communicating the Institute's role is simply one of the occupational hazards of participating in the renewal of the Church.

The second barrier has to do with the nature of the work itself. In a scientific age, experimentation is the sensible way to solve issues that cannot be solved by the use of mere ratiocination. Most of the problems of the Church today are precisely of this type. The matter of becoming a disciplined group committed to the service of man, for example, is not attained by public relations slogans agreed upon in committee meetings, however important these may be. The Institute is an arm of the Church that does practical research in the training of persons for mission. Its business is that of fostering innovation. And innovations necessarily require unique planning, the use of unique means and, inevitably, unique descriptive language. Words must be used in unusual contexts. Old ideas must be structured in unheard of forms. New terms must be coined. At points, verbosity is required to clarify the more subtle distinctions between a given project and other related projects. All of this kind of endeavor must also be made totally relevant to the wisdom of the present age, to the models and images of post-Modern man.

These difficulties obviously hinder the process of attaining sufficient support for the Institute. A person who gives his own money or who supervises the benevolent funds of others necessarily demands an adequate explanation of what the money is to be spent for, and how. When the explanation is not reducible to standard ideas, the Continued on page 11