

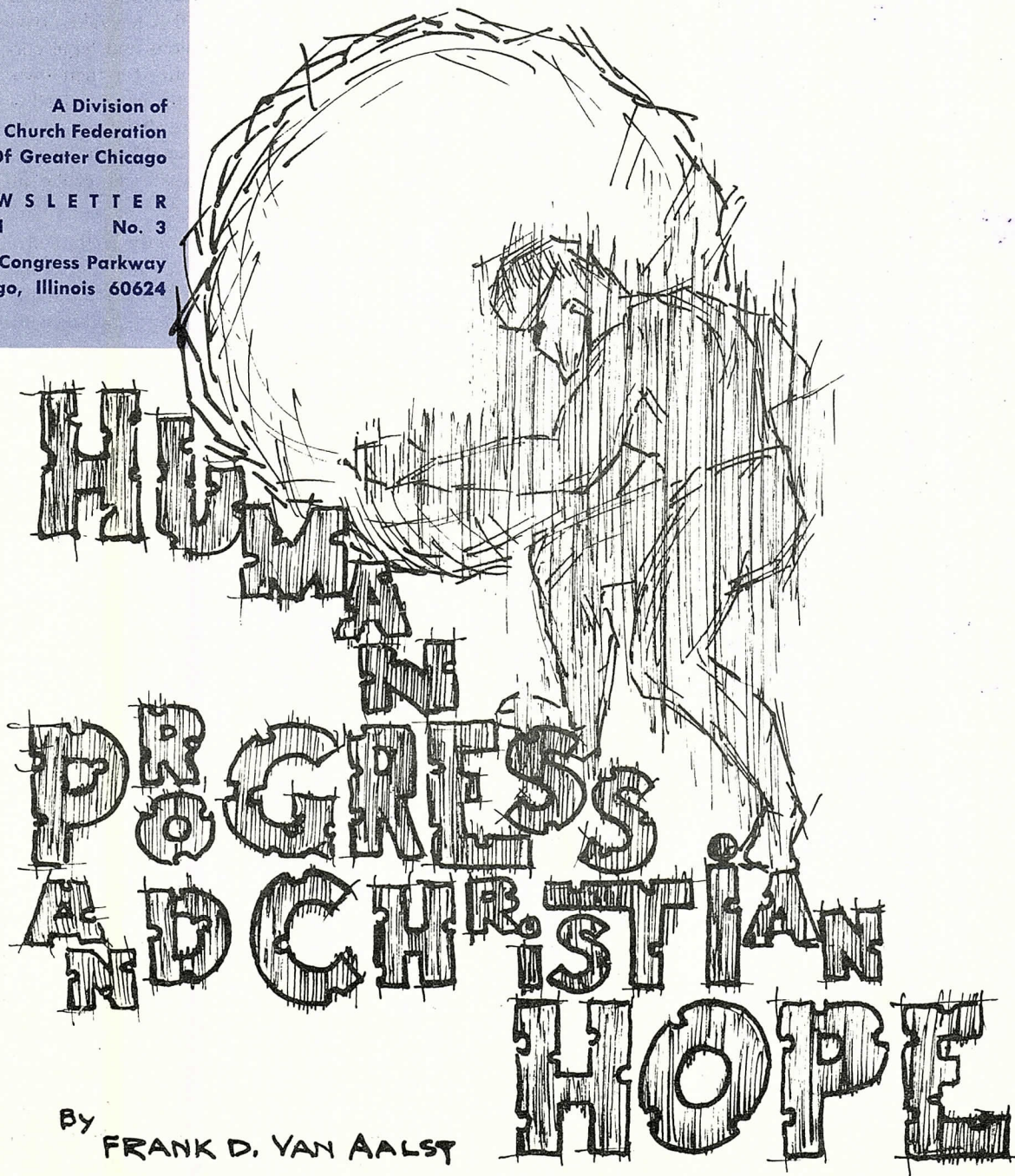
■ What happens when an alert person faces the question of whether he can accept with equanimity the disappearance of religion?

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By
FRANK D. VAN AALST

HUMAN PROGRESS AND CHRISTIAN HOPE

IN THE FEW SHORT YEARS since non-western man has regained control of his own affairs, he has come to the momentous and unqualified decision to enter into the stream of the history of his former western rulers. To him this means an industrialized society where an ever-increasing abundance is produced by an ever-decreasing amount of manpower. It also means a democratically based government that plans the economy and reforms the society. All inequities are to be eliminated. It means that the state as a whole is to be responsible for the welfare of all through mass education, socialized medicine, mammoth public works and public health schemes. He has an optimistic belief in historical progress and the adequacy of the secular structures of society for accomplishing his goals. The role of religion at best is an inexpensive temporary mental health program to take care of those who cannot adjust to the new age.

Each of these goals has developed to its present expression in the last 300 years of revolution-filled western history. The *industrial revolution* began in 18th century England and rapidly created a whole new type of smokey city life with a host of new problems to be solved. Trade unionism and Marxism were attempts at solution, but the technological improvements have developed at such a rapid pace that no solution has been prepared for the next stage. The Cybernetics Revolution that is remaking the American industrial scene promises to upset all existing theories; no one is prepared for over abundance with under employment. The rest of the world watches with excitement and determination to reap the advantages.

Political *freedom* and religious *liberty* were the issues of the English Puritan and Glorious Revolutions of the 17th century, and again in the American Revolution a century later; their most recent expression has been the colonial revolutions for independence of our times. The emphasis on social *equality* had its violent premier in the French Revolution, several unsuccessful short runs in the mid-19th century Europe, and finally a smashing success in the Russian production of 1917. Its modern American version is the long-running Negro Revolt.

The *welfare* revolution is seldom traced. The early western tradition was for the church to shoulder

primary responsibility for education and healing. In the midst of the political revolutions, these functions have increasingly been taken over by government or independent agencies, though the latter have been increasingly regulated if not taken over by government. Some labor unions and large corporations provide welfare schemes for their own. The church has tried to maintain its own institutions but has seldom risen to the challenges of the great host of new problems created by the accelerated industrial revolution as rapidly as secular institutions.

And today there is no aspect of the welfare program of western society for which the church has major responsibility. All her programs are a duplication of services available elsewhere and her withdrawal from the scene would require only minor adjustments. Education and healing are now considered functions of the state.

The *idea of progress* is intertwined with the revolutions we have mentioned. The philosophers of 18th century France were the first men in history

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is representative of the new layman of our time, among the first of, hopefully, a host of persons who see that the great missionary pattern of the 19th century is no longer a genuine approach for the Church; there are no such things as mission fields, while every place is a mission field. In recent years, such laymen have been meeting together in groups cutting across the division between Roman Catholic and Protestant. These persons are moving to places where they see human need, there to be the sentinel, but not necessarily the disclosed, leadership in dealing with the problems of an area. Such persons also are the families in the Institute's Mobile Cadre who are moving into Chicago's notorious west side ghetto. Whether here or overseas, this attitude typifies the new missionary pattern. Dr. van Aalst is a university professor in Pakistan.

to claim that they were embarking on paths of intellectual progress that would lead man to ever new heights. The earlier Renaissance and Reformation only sought to restore the classical and New Testament past. All religions with any sense of history at all, point back to a golden age, decry the evils of the

present, and sometimes hold out the promise of a utopian future, but none affirm the present as better than the past and the future as an ever-progressing process. This conviction has appeared in different garbs. It inspired the French Revolution; in England it was called 'improvement' by the utilitarians, and later on got a new topcoat of scientific respectability in Darwin's theory of evolution. Political 'liberalism' and 'socialism' are only models of a different year. From its inception the idea of progress has been hand in glove with the technological developments of the continuing revolution.

The advent of *secularism* has had separate histories in Protestant and Catholic countries, but the net result is the same. In the former it has been an outgrowth of the principle of separation of church and state, with the church only now realizing that her functions in society have virtually disappeared. In Catholic Europe the social revolutions have been bluntly anti-clerical; Eastern Orthodoxy has been staggered by Russian atheistic communism. One hope of the mission activities of all churches in the non-western world was that even a secular western education would undermine a non-Christian religion, thus leaving Christianity as the only means of supplying the religious needs of the new educated, governing class. But this new non-westerner has completely bypassed this expectation, abandoned his traditional religion and embraced secularism as a satisfying philosophy of life.

There have been grave doubts in the west about the maturity of this choice of secular structures and a secular philosophy. It is felt that the non-westerner simply does not appreciate the complexity of western history which he desires to enter, nor the uneven acceptance of these goals in the west itself. He has made an ideal construct of them, and can't understand what is meant when, for example, he is warned that free enterprise and planned economies are incompatible, or that individual responsibility is invariably weakened by public welfare schemes. He feels that both Castro's exported revolution and Kennedy's Alliance for Progress, if given equal chances, accomplish the same good for Latin America. He sees no problem in Egypt accepting aid from both Russia and West Germany, and isn't the least concerned that China aids Tanzania and Indonesia while Britain helps Nigeria and Malaysia. To him the U. S. and U. S. S. R. are arguing over insignificant secondary matters which only involve their prestige, and cling to slogans which no longer accurately describe their societies. He claims to see more clearly than the westerner that there is a new universal agreement on the goals which he has chosen. He challenges the west to stop quibbling, and get to work on the great cooperative task to im-

prove the whole world, to bend every effort for the progress of mankind.

A more serious doubt arises in the mind of the westerner about the unhistorical manner in which the non-west seeks to enter into a dynamic historical process. In one brief moment, it seems, the Asian and African rejects his own history. Psychology demonstrates that a man cannot reject his own past, and that the person who pretends that he has is sick. Clearly all efforts to help the non-westerner discover his true identity and maintain an integrity with his own traditional past must be strengthened. But in his questioning the westerner forgets that the non-westerner *has* shared in the west's revolutionary history. This 300 year period in which the goals affirmed both in the west and non-west have developed, coincides *exactly* with the expansion of Europe in Asia and Africa. (South America has had more problems in sharing the goals of which we speak because she did not quite share this history. The people who affirm these goals there are not yet in control of the governments; but the direction is unmistakable.) The non-west's participation, true, has been indirect, but the new element is not participation but participation as an equal. It can be said that the non-west has played the necessary part of an external proletariat that made possible the impressive progress of the west. It now demands an equal share.

Beyond these doubts is the fact that the west is as much in the midst of the new revolution as the non-west. The challenge to change confronts everyone. If it is true that there is a new universal awareness of the unity of the world, and a mutual possibility to progress together, this is a call beyond nationalism, beyond regionalism, even beyond the distinction west and non-west. It is not a question of a new partner joining an old historical process; it is the beginning of a new, universal history.

The Christian has an additional doubt: can he possibly accept with equanimity the disappearance of all religion from the world? He has tried to stem the tide of secularization in the west with little success. He has hoped that the more religious east would resist secularization and give christianity a new lease on life. The remnants of religion are now much more numerous in the non-west than in the west, and many Christians cling to the hope of a religious revival. Their main basis of hope lies in the conviction that christianity stands in a special relationship to this new age, and that secularism is only the latest of Christian heresies. It can be shown that the Christian story of creation provided the foundation for modern science; the incarnation affirms earthly existence; the life of Jesus Christ is the impetus for all welfare schemes; the Kingdom of God

is precisely that for which mankind is pressing forward. No other religion can make such claims, and it is true to say that Christ is the source of all that the non-westerner sees in the west and calls good. But the answers that come are discouraging: the religious non-westerner sees no relevance to this claim, and the non-religious man, both westerner and non-westerner, sees no need for taking this claim seriously; if this has been the contribution of christianity, fine, its contribution has been made. The idea of progress is incompatible with all religions. We live in a post-Christian era as well as a post-Hindu, -Islamic, -Confucian and -Buddhist era. The religious people of the world have only one option: to turn inward and give up all hope for this world.

The Christian cannot, and need not, accept this negative conclusion. Religions in general have been other-worldly, and christianity has all too often been guilty of this error. Recent theological discussion has grappled with this question, and has sought to emphasize those elements in christianity which are world affirming; Man is made in the image of God, and Christ is lord of history; Salvation was accomplished by Christ within human history, and man's experience of this salvation is also within history. But because the motivation is mostly defensive, this theologizing has not been very successful. It still tries to hold on to the past. Something much more radical is needed, and is coming.

Secularism is a rejection of other-worldliness. But it is not just a new materialism. Nor is it simply humanitarianism which makes man his own god. Secularism is a rejection of all religion, a rejection of the idea that man is limited in his capability to live life and subdue nature, a rejection of the notion that God needs to be brought in to solve the difficult problems. It is not incompatible with the conviction that God made man nor that God continues to work in the midst of all men and all history.

The Christian need not fear this secularism; he can embrace it as an outgrowth of western christendom and as God's new gift.

Man is on the threshold of a new era, a post-religion era. Insofar as western christianity has been only a religion, christianity is judged as much as other religions. The inequality of a world in which christendom has played the role of superiority has been rejected. As christendom has been superceded, the theological formulations of christendom are inadequate. And just now there is no theology to replace it. This threatens most Christians. But need it? Is it not rather an advantage to be thrust into a radical dependence on the Holy Spirit at work in our world rather than a false dependence on a theology which was formulated in a culture which has

now been rejected? There is an exciting possibility to rediscover the meaning of a life of faith, and to look afresh at the life and work of Christ, the foundation of all true theologizing.

In this light at least four signs of great hope are discernable. First, christianity is finally free from *earthly institutions* of both church and state. This was part of Christ's message which only now is realized. The Christian is free from obligations to any institution which tries to compete with other institutions and pretends to be superior. The Christian is free to emphasize the one function which does belong to the church: "public recognition of the Creator and Redeemer of man in worship." He is equally free to join other men in the common task of service to mankind.

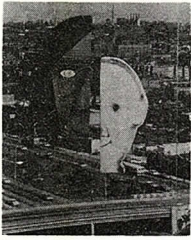
2. Secondly, christianity is free from western culture and thus free to be the universal faith as Christ provided for the emancipation of truth from its Jewish captivity. The Christian is free to experience his citizenship which is intended to be free from any time-place limitation. And even more exciting, the non-westerner is free for the first time since the fourth century to consider Christ as savior of the world and lord of history.

3. Thirdly, there is an amazingly wide-spread affirmation of goals that are good, that are a continuation and extension of Christ's earthly ministry. The Christian can rejoice in all good that is done, and is free to join wholeheartedly in that work. He can join those whose concern is that the sick be healed, the poor be fed, the ignorant be taught, and the politician be faithful and the judge be just. In the midst of this work he can witness: "We are doing Christ's work" and encourage others to acknowledge the source of their wisdom and strength. Not that their work will be any better if they do, but simply that it is true to recognize and worship God in the midst of life.

4. Finally, the Christian's main responsibility is to proclaim that history is moving toward a goal that is beyond history. Man's fulfillment is in a final judgment, not to be feared but to be sought. This is a mystery. But it frees man from trying to find the perfectly good institution to serve and the perfectly bad to oppose. Man is free to resist *evil* and do *good*, to worship God and to seek the Kingdom of God which is in our midst and is yet to come.

For a thorough treatment of the relationship of secularism and christianity, in a profound interpretation of Biblical revelation, traditional societies of the non-western world, and the development of secularism in the west from the middle ages to the present, see A. Th. van Leeuwen, Christianity in World History, Edinburgh House, London, 1964.

MOBILE CADRE SIGNS COVENANT



AFTER NEARLY eight months of intensive study, discussions and participation in life on the west side of Chicago, seven families symbolically signed the formal covenant of the Mobile Cadre in a dinner ceremony at the Institute in December.

They committed themselves "to be the Church in the Fifth City (a 16-block area near the Institute) and to serve as a pioneer representative of the Church at large for the sake of all mankind."

The families are a vanguard of a hoped for eighteen families, Negro and white, who will move into the Fifth City by next June to form the core of the Institute's experiment with new forms of the local congregation in an urban setting. Those who have already moved in include teachers, a lawyer, a consultant for a waste disposal firm and a social worker as well as housewives and children. During the eight month preparatory period, they have met weekly for worship and study of inner city life in general and the Fifth City in particular; they have helped with neighborhood educational and recreational programs for youth and mothers; they participated in a detailed survey of the area; they wrote their covenanting document and some have changed jobs to work within Fifth City.

The covenant document declares the mission of the Cadre to call forth "the latent Church and confront each individual with the possibility of a new self understanding which allows him to appropriate his personal significance and responsibility for all humanity." It also outlines the group strategies and discipline expected of each member to accomplish this goal. These detail the four marks of the congregation—study, worship, discipline and mission (justing love and witnessing love).

Michael Borge, present chairman of the Institute's Board of Directors, was elected chairman of the Cadre for the year.



VATICAN II OBSERVERS

Dean J. W. Mathews and Fred Buss of the Institute faculty visited the Pro Civitate Christiana, a highly specialized order of Italian Catholic intellectuals, during their three week stay in Italy for Ecumenical Council Vatican II. (Magazine is that order's publication, *Rocca*.) Mathews and

Buss were invited by the Archdiocese of Chicago to accompany a large group of laymen and clergy in attending the Council's Fourth Session where they interviewed Roman Bishops, members of the Curia, Catholic theologians, and Protestant and Orthodox observers. A full interpretive report of what they deem to be the most significant ecumenical event in the 20th century will appear in a forthcoming Institute publication.

1966

WINTER QUARTER CALENDAR



Posted on the following three pages is the Winter Quarter Calendar of programs conducted by the Institute. *Weekend Conferences* are again offered for the adult layman, the college student, and for the high school youth. This quarter's *Advanced Courses* from the Institute's comprehensive curriculum are offered every other weekend. *Special Conferences* on a series of urgent issues will be held on each weekend of the quarter except two. *Colloquies for Parish Ministers* are also announced herein as are the *National Programs* currently scheduled. *Weeknight Schools of Religious and Cultural Studies*, offering the introductory course, advanced courses, and the quarterly extension course are announced on page eight of this issue.

WEEKEND

ON THE CHICAGO

DATES	JAN. 7-9	JAN. 14-16	JAN. 21-23
BEGINNING COURSE RS-I The Contemporary Theological Revolution	Adult Laymen	College Students	Adult Laymen
	College Students	High School Youth	College Students
	High School Youth	Adult Laymen	High School Youth
ADVANCED COURSES For All Ages		CS-I Cultural Revolution	
SPECIAL CONFERENCES Vocation & Problems	Campus Ministers		Ecumenical Seminar

WEEKEND DESCRIPTION

This winter the Institute will offer its basic course in the twentieth century theological revolution every weekend of the quarter for adult layment, college students, and high school youth. This course, basic to the entire curriculum, deals with the problems of the individual in relation to his faith, meaning in life, decision-making, and relevant articulation in the post-modern world. The follow-up course, dealing with the secular aspects of the twentieth century revolution—scientific, urban, and symbolic—will be offered twice. With the comprehensive base provided by these two courses, interested laymen may then proceed to explore more specific areas and ways of mapping out strategy to deal with and make effective use of the structures of human society. This quarter the Institute offers advanced courses in the New Testament and metropolitan structures. Special conferences will be held on the contemporary issue of ecumenicity. Vocational conferences, also a regular feature of each quarter, will be scheduled on four different weekends for campus ministers, seminarians, school teachers, and social workers.

NATIONAL

DETROIT	Clergy
OKLAHOMA CITY	Clergy
EAST TEXAS REGION	Univer
NEW ORLEANS	Clergy
BOSTON	Clergy (Begin
DETROIT	High
ARKADELPHIA, ARKANSAS	Univer
DETROIT	Minist
EAST KANSAS REGION	Clergy
LOS ANGELES	Clergy

For information on any of these programs or others being scheduled contact the Program Office.

PROGRAM

AGO CAMPUS

JAN. 28-30	FEB. 4-6	FEB. 11-13	FEB. 18-20	FEB. 25-27
High School Youth	Adult Laymen	College Students	Adult Laymen	High School Students
Adult Laymen	College Students	High School Youth	College Students	Adult Laymen
College Students	High School Youth	Adult Laymen	High School Youth	College Students
RS-II-B New Testament	CS-III-B Community and City		CS-I Cultural Revolution	
		Seminary Students	School Teachers	Social Workers

PROGRAM

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 ed this winter or spring, please contact the Ecumenical Institute

JANUARY 3-6
JANUARY 4-9
JANUARY 28-30
JAN. 28-FEB. 2
JAN. 28-FEB. 9
FEBRUARY 11-13
FEBRUARY 18-20
FEBRUARY 21-22
FEB. 25-MAR. 2
dates will be announced

PARISH MINISTERS COLLOQUIES

Campus Ministers Colloquy 6:00 P.M. Thursday - 8:00 P.M.
 Sunday - January 6-9
 Beginning Course: Clergy and Directors of Education Monday Noon-Thursday Noon
 Feb. 7 - 10
 Advanced Course 8:00 A.M. Monday - 6:00 P.M.
 Thursday - February 21-22

Each quarter, the Institute offers a beginning colloquy for parish ministers, directors of religious education, campus ministers, and church executives, dealing with the theological and cultural revolutions of our time with the new image of the church as the revolutionary agent in civilization. An advanced colloquy will present one of the Institute's curriculum courses with social emphasis on teaching methods and missional strategy.

WEEKNIGHT

SCHOOLS OF RELIGIOUS AND CULTURAL STUDIES

ON THE CAMPUS OF THE ECUMENICAL INSTITUTE

7 Wednesday nights, January 19-March 2, 7:30-10:00 pm

RS-I The twentieth century theological revolution

A prerequisite course focusing on the basic spirit questions of the post-modern world; problems of authentic self-understanding, decision-making, vocational significance, human relations, and creative participation in civilization. The aim is to enable the participants to think through for themselves who they are and how they involve themselves in the present age. Same content as weekend course, except with full-length papers by Bultmann, Tillich, Bonhoeffer, Niebuhr.

CS-I The twentieth century cultural revolution

An analysis of the modern mind, examining the changes in our intellectual life occasioned by the scientific revolution, in our life styles by the urban revolution, in our basic mood stance by the world-wide secular revolution. Same basic content as weekend SC-I course, but uses full length papers by Bronowski, May, Sartre, etc.

RS-IIIB The Ecumenical Movement

An examination of the grass roots movement in the Church toward unity, which is emerging from the post-modern cultural revolution and is currently in dialogue with such secular quasi-religions as communism. This course provides an understanding of the universal religious revolution and indicates directions for the renewal of Western Religion.

CS-IIB Sociology and History

An introduction of contemporary societal wisdom for the sake of forging tools for concrete social analysis and action. Economic, political, and cultural social sciences will be balanced by study of objective, rational, and existential approaches to the writing of history.

RS-IV Advanced reading course: The Theology of the Gospel of John and the Johannine Epistles

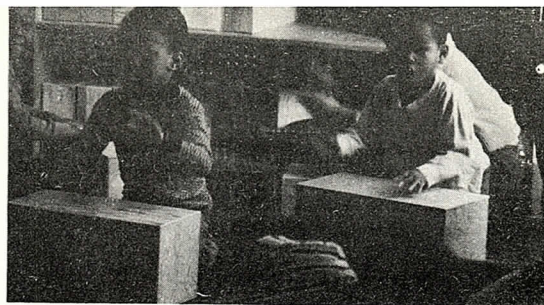
A study of Rudolph Bultmann's classic work on the Johannine writings which is part of his two volume *Theology of the New Testament*.

EXTENSION COURSE: WESTERN SUBURBS—ELMHURST

7 Tuesday nights, January 18-March 1, 7:30-10:00 pm

During the winter quarter the basic theological course, RS-I The Twentieth Century Theological Revolution, is offered on Tuesday nights at an off-campus location on the west side of Chicago. This quarter the series of seven seminars for laymen will use the facilities at Elmhurst College, Elmhurst, Illinois.

THE GREEN SIGN OF SEARS



THE TEACHERS of the Institute's Fifth City Pre-School are constantly attempting to translate the most vigorous and wise studies on the education of ghetto children into practical tools. That these tools must emerge can be shown from the following classroom dialogue:

*"Baa, baa, blacksheep, Have you any wool?
Yes sir, yes sir, Three bags full"
"Teacher, what IS a sheep?"*

The odd poignance of this surely demonstrates the too frequent and often grotesque incongruity between the teaching devices of a ghetto teacher and the blunt reality of a ghetto child. One question raised by the Fifth City teachers has been: how *might* a teacher reformulate even the humble stuff of a nursery song into a device for releasing the blocked creativity of a young child?

The basic problem is clear. The child is not "dumb" because, in this instance, he does not know what a sheep is. Studies in ghetto education demonstrate that these children do not express their experience of being-in-the-world through so called *ordinary* verbal symbols drawn from an *ordinary* range of actual and imaginative experience. The crucial question is: how *does* he experience himself in the world he knows, and how do you address that experience? What can sharpen such ancient devices as the nursery rhyme?

In an experimental class, a revision of a song came about in the following way. In drawing, the children were evidently more vigorous and clear in making images of rockets than in producing their own pictures of cattle, horses and the like. So the teachers simply revised "Twinkle, twinkle, little star" into

*Voom, voom astronaut,
Are you having fun?
With the moon and the stars
And a very large sun.
Do you like it all alone?
Or would you rather be back home?*

The rousing response from the children encouraged further exploration. As a result, the teachers thought to transmute "Old MacDonald Had a Farm". The occasion, trip to Chicago's Lincoln Park Zoo:

*Oh Chicago has a zoo,
e-i-e-i-o
And in the zoo there is a (chorus of suggestions)
e-i-e-i-o*

Then according to the animal suggested, a lion, say:

*With a roaaaaar here, a rooaar there,
Here a roar, there a roar . . .*

As there are children in Harlem who have never seen Times Square, there are children in Chicago's ghettos who have never been to the Loop. In a profound sense, they do not know where they are, for even the grown-ups around them are limited in talking about such places. This deprivation is not countered by economic welfare alone. More food is helpful, but it cannot solve a starvation diet in imagery.

The resultant fear and latent hostility toward the city as a living "place" has been well documented. Contemporary songs were ransacked for a tune that in its sound might reflect something of the image of the city, something open and nonchalant, and as we began to be increasingly sensitive to the elusive modes through which ghetto children signify themselves, something that *swung*. A possible tune, we thought, was *Washington Square*.

*Chicago is a wonderful place.
The West Side's where we live. (yeah, yeah, yeah)
(Repeat)
So sing all you people
Life is here to live.
So sing all you people.
Life is here to love.*

It has often been said that a child starved of images in his first 5 or 6 years of life is an automatic dropout in an educational system that presupposes a child of full, rich imagination. In attempting to deal with the imagery that *is* present, to elicit it in a positive context, many delightful moments occur. The following anecdote is well established in the common memory of the Pre-School staff. During a discussion one day the children were asked, "what do you see outside that follows you around." It was hoped that the children would indicate that they were present to the commonplace realities of the sun, the moon, the stars—things it is always possible to see. But the first answer was "the big Sears sign".

Across the freeway from Fifth City, on the dreariest city nights (even when the stars do not reach us through the haze) the sign from the Sears Roebuck tower shines with green neon radiance.

FIFTH CITY RESIDENTS' CHRISTMAS FESTIVAL

THE RESIDENTS in the 16 block pilot project area surrounding the Institute were invited to a Christmas Festival held in December on the Institute campus. The area, named Fifth City after one of its major avenues, represents the initial community reformulation section of the west side ghetto where the Institute is conducting its primary research in the restructuring of the local congregation.

Some 200 persons participated in a program that included dancing, games and refreshments. Movies and special games created by the Institute's Pre-School faculty were presented for the children. A committee of residents also decorated street corner lamp posts for the season, and a large Christmas tree was lighted atop the Institute chapel.



FIRST FAMILY with all members attending courses on the same weekend are Dr. and Mrs. James Young and their daughter and son who flew from their home in Anderson, S. C. Many couples and individuals come from across the nation, but with courses now offered for many age groups on each weekend, the Youngs may start a trend toward complete family participation.

FALL QUARTER ATTENDANCE DOUBLES 1964

THE NUMBER of participants in Institute courses during the 1965 fall quarter more than doubled the number for 1964, it was announced in December. A grand total of 1,824 persons attended courses in Chicago and throughout the nation in the three-month period as compared to 726 last year.

The total participants in the Chicago area during the fall was 1,096 as compared to the 1964 figure of 641. The national attendance was 85 for 1964 and 728 for 1965. These include all categories of beginning and advanced courses for laity and clergy. In addition to

course participants, Institute faculty members reached some 15,150 persons locally and nationally through its Speakers Bureau in the fall quarter. There were also 561 visitors to the Institute campus.

Also released in December were grand total figures of participants in Institute courses for the past three years in all four quarters. In 1962 (when the Institute was located in Evanston), the figure was 444. In 1963, it was 919 and in 1964, it was 3,737. In the past two years, the growth rate has tripled with indications that the same will happen in the 1965-66 year.

INSTITUTE IN TOGETHER

The forthcoming March issue of *Together*, a major periodical of the Methodist Church, will carry a feature picture story about the Ecumenical Institute and an interview with Dean Mathews. Reprints of the article may be made available in volume at nominal cost if there is sufficient demand. The issue will be published in mid-February.

"GRAD CAUCUSES" or special meetings among persons who have participated in Institute courses will be held on a regular basis in 1966. The meetings in the homes of graduates will be designed to meet several pressing needs.

Graduates of the basic course (RS-I) in the Institute curriculum have expressed the desire to be related to other such graduates. In addition, the Institute has hoped to discover some means of maintaining a continuing relationship to course participants beyond advanced studies and communication through publications.

The caucuses will begin to meet these needs. In the meetings, planned usually for evenings, the graduates will extend their discussions of operating procedures among lay cadres for the renewal of the Church, and will establish the kinds of on-going relationships they wish to maintain, as well as the form of any future meetings that may be decided upon.



The venerable churchman Sir George McCleod, former Moderator of the Church of Scotland, leaves for his next stop on his U. S. tour.

LEADER OF SCOTTISH LAY CENTER VISITS INSTITUTE

THE FOUNDER of the internationally known Iona Community in Scotland, Sir George MacLeod visited the Institute late last year. A long-time friend of the faculty, he came to the United States to keep informed on the lay movement here, its churchmanship, worship, liturgy and theology. He indicated that some of the staff members of Iona may come to study at the Institute in the future.

The Iona Community, located on an island off the coast of Scotland, is a group of laity and clergy who work and live together to renew the Church from within. Their emphasis is on the lordship of Christ for all of life and the integration of Christian faith with vocation and the immediate concerns of everyday living. They train the clergy to participate in industry and politics and the laity to have leadership roles in the congregation. They have experimented in corporate religious discipline for nearly twenty years.

COLLEGE STUDENTS:

SEND APPLICATION NOW

TO PARTICIPATE IN NEW RESIDENTIAL PROJECT

THE URBAN STUDENT HOUSE

The Ecumenical Institute is now receiving applications from college students desiring to participate in a new project that is attracting nationwide attention. While continuing his formal college studies in one of the numerous institutions of higher learning in the Chicago area, the student will reside in the newly established Urban Student House of the Ecumenical Institute. Here he will be engaged in a corporate covenanting venture with similarly occupied students welding out a comprehensive model of the contemporary educated person while actualizing missional activity directed toward solving the problems of one of the most deprived areas in the nation in a structured corporate life that

draws upon 13 years of research conducted by the faculty of the Institute.

The project is designed to meet the demand for a universally inclusive context for a genuine education in the practical situation of the alert human being of Post-Civilization. It offers an experimental opportunity to engage in the most relevant action of reconstructing the political, economic and cultural relations that currently destroy the humanness and potential of countless persons trapped in ghettos across the world. Only students who are willing to commit themselves to responsible participation in a new tri-fold approach to education should apply.

FOR FURTHER INFORMATION AND APPLICATION WRITE OR CALL:

DIRECTOR OF THE URBAN STUDENT HOUSE

3444 Congress Parkway, Chicago, Ill. 60624 Phone: 722-3444

THAT'S RIGHT, 2,000 POUNDS—

ONE TON OF GRAVY

A TON OF GRAVY, it was announced last month, was soon to be a gift to the Ecumenical Institute. You probably think this an unusual gift if, indeed, it were at all useful. For this you can be forgiven; the news staggers all of us who are unfamiliar with volume foodstuff industries. Yet it only took the kitchen staff a moment with a pencil to announce that this quantity would last but a year. On reflection, the kitchen manager asserted that we really *had* needed a ton of gravy. The necessity had simply not been seen.

As it turned out, we didn't get it. Instead, the donor, Campbell Soup Company, sent a ton of a variety of delicious soups. The whole event reminded us of the rapid expansion of our residential programs, and caused us to reflect upon the probability that there were other items people would happily contribute if they knew of the need.

If the item is in working order (repairs

mean time, money, or both) we could use almost anything . . . such as the following:

- 150 dishtowels
- 1 charge account, any dairy
- 8 floor lamps
- 12 large table lamps
- 12 end tables
- 85 wastebaskets
- 5 vacuum cleaners
- 30 9x12 or larger sturdy used carpets
- 12 bunk beds
- 8 office desks and chairs
- 20 filing cabinets, any size
- assorted office equipment
- 900 ten dollar bills each month
- 35 picture frames
- 400 brown squares, floor tile
- 400 beige squares, floor tile
- 1 interior fire alarm system
- 1000 five cent stamps

Before planning your next rummage sale, remember us.



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