

iecumenical nstitute

INTERNATIONAL EVANGELISM

A Call to Radical Worldwide Renewal

THE "LAYMAN OVERSEAS" AS THE CHURCH

Awakened churchmen, particularly in the West, for decades have been interested in and bewildered by "laymen overseas." The possibility of these laymen to be a new manifestation of the church in the post-modern world was eminent at a conference in 1965 of Union Churches in San Salvador covering a large area of Latin America. It was clear that the church was at work among the English-speaking people "overseas." They are smaller bodies of self-conscious Western churchmen, surrounded by far larger groups of peripheral and latent churchmen, set in the midst of a still larger mass of non-churchmen all aliens in the land of their residence. The conference dramatized their potential corporate power, not only because of their numbers but especially because of their unique situation in the modern world. There is no longer any excuse for anything else than a destinal role for these churchmen. Both the worldwide cultural revolution and the radical revolution within the church provide the climate in which the overseas laymen can well become a dynamic sign of the missional thrust required of the people of God in the post-modern world. And the whole church across the world is in desperate need of just such signs.

The great missionary movement of the 19th century, as all such human enterprises, has passed from the scene of history. The external occasion of this is our radically changed world, through the worldwide scientific, urban and secular revolutions. The broad social manifestation of this is the awakening of the peoples in the southern and eastern hemispheres who are determined that their unique gifts of humanness shall participate in creating the future of mankind. No longer will just one part of the globe be permitted to define the destinal existence of the rest. Here is the ground for the refusal of the rising peoples to allow missionaries to work in the open manner of the past. Increasingly and also rightly so, only the Christian non-professional directly engaged in creative social activity is permitted in their midst.

The internal contributing factor to the decay of the great missionary movement is the now fifty-year old movement for renewal in the church, present in the 20th century theological resurgence, in the ecumenical awakening, and in the worldwide lay movement that emerged after World War II. In all of this, the church has been forging a brand new functional image of itself as mission to the world. This is the image of the people of God as the perpetual revolutionaries in the human drama of civilization, those who give their lives wherever human need is present to forge new structures for human existence on behalf of all mankind. Here is the recovery of the Christ-deed which is the Christian Word. Such an image of operation has made it dramatically clear that there are no longer such things as established missionary fields. Everywhere is the arena of the mission. It has also clarified the fact that the layman executes the primary and front-line ministry that defines the church.

Both the cultural revolution and the revolution in the church have come together in focusing on the layman and his role. The layman overseas has a unique place in

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A Division of
The Church Federation
Of Greater Chicago

NEWSLETTER
Vol. II No. 4

3444 Congress Parkway
Chicago, Illinois 60624

this recovery of the meaning of the laity and in the image of the church as mission in the world. Although our focus is upon the western English-speaking layman overseas, the same is true in principle from the perspective of any other cultural manifestation of the church. The advantage of the lay Christian in other lands is that his position rawly exposes him to the divine activity as 20th-century man is encountering it: that is, the impingement of the inclusive upon our subtle world-reducing provincialisms, calling us to be global men; the impingement of the futuric upon our cherished securities in the past, calling us to live before the yet-to-be; and the impingement of the utterly intentional upon our hardened refusals to be responsible persons, calling us to decide the course of history. New horizons are literally forced upon the overseas laymen; the climate of emergence and becoming is all about them; fresh self-conscious decisions in depth are scarcely escapable. This advantageous position of the lay churchman overseas can scarcely be exaggerated.

For a long time it has been clear that a manifestation of the church is already overseas in these internationals who labor abroad in business, education, and government service. The tragic fact is that many of these Western laymen are not exercising their role of being the church, even the most intentional of them. However, this is not, in the first instance, a matter of lack in dedication. It is rather a deficiency in specialized training and equipment for their task. They are in need of comprehensive models by which to grasp the post-modern world. They need understanding of the theological reflection of the 20th Century. They need insight into the primordial images that inform the lives of the people about them. They need adequate models by which to appropriate the social structures and problems of those people and the ability to perceive their historical memory and existential questions. Lastly, they need to be informed of the practical religious revolution and what it means to be the 20th-century church. In brief, throughout the globe, the "laymen overseas," like other laymen today, are ill-equipped to be the church.

For the Western church to continue the professional missionary approach without an all out practical effort to train and entool the overseas laymen to be the church, seems not only strategically ridiculous but approaches outright disobedience to the new visions that God has given to His people.

A Design for Revolutionary Forays

The Ecumenical Institute of Chicago, as are many parts of the church, is deeply concerned with this need of overseas laymen for specialized training. From its

INFORMATION regarding the locations and dates of the Latin American seminars will be available in the near future from the Director of International Studies, The Ecumenical Institute, 3444 Congress Parkway, Chicago, Illinois 60624, Area Code 312 / 722-3444.

Chicago base, the Institute works closely with the major denominational bodies and the agencies of the National Council of Churches.

Through ten years of practical experimentation, it has developed a body of condensed curricula and forged special teaching methodologies that enable the accomplishment, in the very brief span of a few days, of what would normally require something like a year to do. The Institute is convinced that this approach of rigorous short-term study seminars is a fundamental strategy for the renewal of the church as mission to civilization. This has implications for the church abroad.

Continuing efforts must be made to train "overseas laymen" before they go abroad. But the major task must be carried out on-the-field, preferably after the person has been there long enough to experience the "cultural shock" and yet before he has lost the "cultural glow." First of all, the church cannot wait for a new generation of churchmen to go abroad even if it could train them beforehand. Secondly, save in rare exceptions, the layman, before he goes, is not capable of seeing the utter necessity of such training. Thirdly, until the layman has encountered the alien culture, he is not deeply prepared, psychologically or spiritually, to learn in the area of our concern. Fourthly, since the church is a social phenomenon, significant training must issue in the formulation of missional cadres in concrete missional situations. This can most effectively be accomplished in a specific geographical, socio-cultural area where persons will be associated with one another for a period of time.

The inclusive purpose of such international seminars would be to enable missional cadres among the laymen overseas. This broad intent requires preparing the participants to grasp and articulate their faith as 20th century men; sensitizing them to the underlying human images, concerns and questions of the peoples about them; enabling them to forge inclusive models of the post-modern world; equipping them to be the

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pioneer force in civilization as the people of God, all for the sake of building a world of humanness in radical obedience to the divine activity. This would represent the renewal of the church.

The practices of the program will require a team of two to four faculty members who will go to several areas of Latin America during a three or four week period to hold six to eight seminars sponsored by Union Churches, the National Council of Churches, denominational boards and other local agencies. The seminars will meet in either forty-eight hour weekends for laymen or fifty-four hours during the week for missionaries, clerics and other specialists. With the latter emphasis will be on pedagogy and methodology. The participants will be latent and peripheral churchmen as well as self-conscious churchmen who experience a vacuum in cultural isolation, a debilitating gap in cultural wisdom and an authentic concern to contribute to the world about them. The courses will cover the theological revolution in grasping human limits, possibilities and styles of life; the cultural revolution in common sense, symbols and style; the practical issues of churchmanship in the world today; and contextual models for the socio-cultural climate and problems of the region in which the course is being held. The intent of the courses is to deliver the participants to be free, decisive, critically intelligent, creative individuals in dialogue with key theologians and secular minds and in response to the issues and questions of the post-modern world. Through discussion, workshop and study seminars an attempt will be made to deal with the relevant areas, to develop methodologies for continued strategy teams and to create a life-style for disciplined, corporate life in mission to the world and how such tasks can be re-presented in symbolic enactments. Residential facilities of moderate costs with corporate meals will be geared to enable continual conversation on the tasks to be done.

The practical consequences of such seminars and the impact of the issuing cadres can be multitudinous. As the disciplined church, they would be sacrificially concerned with the practical humanness of all men. They would assist citizens of the host nation to realize their unique national gifts, well-being, and destiny in civilization. They would encourage, nurture, and support the mission of the national churches about them. They would be a sign of new relevant possibility to the enlightened missionaries in their area. They would importantly serve our own nation by overcoming the image of the ugly American. They would be a powerful example and force for renewal to the churches and

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Dr. Edgar Chandler Honored

Two awards were given recently to Dr. Edgar H. S. Chandler, executive director of the Church Federation of Greater Chicago, for his outstanding leadership in the fields of religion and human relations. As one of the divisions of the Church Federation the Ecumenical Institute celebrates the leadership which Dr. Chandler has performed in the Church body of metropolitan Chicago, the nation and the world.

The 1965 Wright Memorial Award for "long-term and distinguished service in human relations" was given to Dr. Chandler by Chicago Mayor Daley in the annual awards luncheon of the Chicago Commission on Human Relations in December. In February, Illinois Governor Kerner presented him with the 1966 Order of Lincoln "for outstanding achievement in the field of religion and (your) contributions to human progress." He was one of fifteen distinguished Illinois citizens inducted into the Order in as many categories of achievement.

Dr. Chandler is also religious advisor to the United States Information Agency, Washington, D.C. During his term of office in the Church Federation, Chicago has become one of the nation's chief centers of ecumenical concern and service for the humanly impoverished. Such leadership plays a vital role in the universal church as it pioneers the future of civilization.

congregations in North America and Europe as well as to the younger churches in every other land.

Latin America and the Church

A most fertile soil for these international seminars is Latin America. This is not only because it is adjacent to the United States. Nor is it simply due to the large number of English speaking Churches there. These are important factors, but there is a deeper reason. The post modern cultural revolution has touched every aspect of human existence and every clime of the globe. The next dramatic outbreak of world wide import in this upheaval is most likely to be Latin America. More than a whole continent is already beginning to explode into the future. The destiny of mankind and the whole of civilization shall be radically affected by what happens to the south of the Western hemisphere in the next few years.

Latin America has been a sleeping giant. The giant is now awakening. Other parts of the world, however steeped in stereotyped images of the Latin, must understand this. The stirring is political and economic, but most of all it is what must be termed cultural. For centuries the economic resources of Latin America have been siphoned off by other peoples in Western civilization for the sake of their well being and to the detriment of the Latin. Control of the industrial and natural resources enabled external powers to exert the kind of political influence within and without that maintained the social *status quo* over centuries. While other people grew and developed Latin America was strangled into inertia by both the great outside powers and by the favored few inside the nation. A gifted and potentially great people have been deprived of their birthright, to say nothing of the suffering and deprivation of countless individuals living and dead. However

imperceptible to the greedy and blind, however fragmented and brokenly present, a leaven is working and no human force shall finally stifle this move toward the future of the Latin peoples. Subservient neither to the east or the west, they are a part of the emerging third political and economic force in the world of the future.

Even more significant than the economic and political arousalment is the cultural stirring of the Southern American. He is distinctly participating with the rest of the world in the revolution in common sense of science. He is with all peoples responding to the urban revolution. He also is struggling with new practical images of the individual, family, country, and all other human relations. Most important is his growing awareness of his unique, unrepeatable gifts of humanness which are the product of the fateful merging of the Iberian and ancient American cultures. This has to do most with a distinctive sense and understanding of time, with its variety of fascinating faces and dimensions. Other peoples may feel humanness in many ways; the Latins have a feeling of humanness in time. The increasing body of post modern literature has been emerging among the Latins for several decades which evidences a growing self-consciousness as a distinct people, plus a determination to contribute that uniqueness to the future of civilization. A kind of Latinism is at hand and it will have its day along with the technicalism of the Euro-North American, the Negritude of Africa, the ethereal humanness of Sub-Asia, the ritualistic familialism of the East, and the lively resignation of the desert world of Arabia and North Africa.

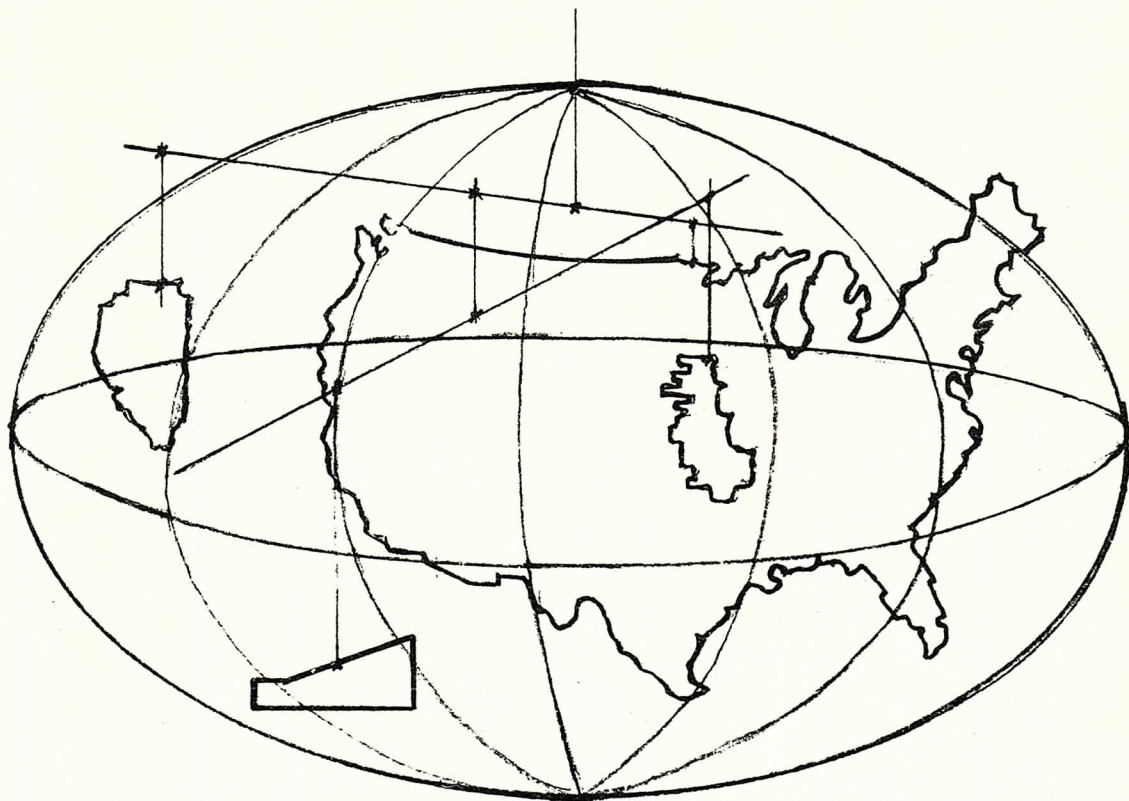
This constitutes the pregnant arena and destinal challenge of the people of God in Latin America. But

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THE THEOLOGICAL REVOLUTION	STUDIES IN CHURCH RENEWAL	THE CULTURAL REVOLUTION	STUDIES IN LATIN AMERICA
The Contemporary Meaning of The God-Relation	The New Image of the Church: People of God	The Scientific Revolution in Common Sense	The Primordial Images in Latin America
The Contemporary Meaning of The Christ-Event	The Inner Life of the Church: Worship & Study	The Urban Revolution in Human Settlement	The Existential Questions of Latin America
The Contemporary Meaning of The Spirit-Life	The External Task of the Church: Witness & Justice	The Secular Revolution in Depth Encounter	The Futuric Models for Latin America

SPRING QUARTER

1966



The Ecumenical Institute, an affiliate of the Church Federation of Greater Chicago, announces its spring program of cultural and religious studies dedicated to the awakening and renewal of the Church. Both weekend and week-night seminars are offered on the Institute's campus, and each quarter extension courses are offered in different churches throughout the greater Chicago area, across the nation, and around the world. Locations, dates, and times for these courses are given on the next three pages of this folder. The weekend seminars, lasting from Friday evening until noon Sunday, are available at a minimal charge of fifteen dollars which covers the cost of six meals, two nights lodging in comfortable guest rooms on campus, and materials used in the program. A host and hostess remain with each visiting group the entire weekend to attend to all needs and insure maximum comfort. Located on Chicago's famous West Side, the campus is easily accessible. O'Hare and Midway Airports are within a half hours drive. It is less than ten minutes west on the Eisenhower Expressway from the downtown Loop, one block west of the Homan Street exit. Homan is a regular stop on the C.T.A. Congress "A" train. For further details, information, and reservations contact:

THE ECUMENICAL INSTITUTE: CHICAGO

3444 CONGRESS PARKWAY 60624

WEEKEND

DATE	Apr. 1-3	Apr. 15-17	Apr. 22-24	Apr. 29 May 1	May
BEGINNING COURSE RS-1 The Contemporary Theological Revolution	College Students	Adult Laymen	High School Youth	Adult Laymen	College Students
	High School Youth	College Students	Adult Laymen	College Students	High School Youth
	Adult Laymen	High School Youth	College Students	High School Youth	Adult Laymen
ADVANCED COURSES For All Ages		CS-I Cultural Revolution		RS-IIC Old Testament	CS-I National Workers
SPECIAL CONFERENCES Vocation & Problems	Business Executives		College Professors	Seminary Students	School Teachers

COLLOQUIES FOR MINISTERS

CAMPUS MINISTERS COLLOQUY
 Thursday 6:00 p.m.—Sunday 7:00 p.m.
 MAY 26-29

PARISH MINISTERS COLLOQUY
 BEGINNING COURSE: CLERGY
 AND DIRECTORS OF EDUCATION
 MONDAY NOON-THURSDAY NOON
 MAY 2-5

ADVANCED COURSE
 8:00 a.m. Monday—6:00 p.m. Tuesday
 MAY 16-17

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 special emphasis on teaching methods and missional strategy.

WEEKEND

Schools of Religious

CADRE TRAINING

The emerging laity require supplementary training and education. In addition to a systematic rotation through the courses, there is a continuing series in advanced reading courses:

- ON CAMPUS: ECUMENICAL INSTITUTE — 7 Weeks
- RS-I THE 20th CENTURY THEOLOGICAL REVOLUTION—The church in the modern world
 - CS-I THE 20th CENTURY CULTURAL REVOLUTION
 - CS-IIC SCIENCE AND PHILOSOPHY—Primal in
 - RS-IIIIC WORLD RELIGIONS—Universal ur-imag
 - RS-IV ADVANCED READING COURSE:—Theu

EXTENSION COURSE: SOUTH CHICAGO
 7 Tuesday nights, April 12

During the spring quarter the basic theological course, RS-I, The Church in the Modern World, will be held at an off-campus location south of Chicago. This quarter the series of

FEDERATED CHURCH
 148 EAST
 HARVEY,

REGISTRATION FOR ALL COURSES: THE ECUMENICAL INSTITUTE

SEMINARS

6-8	May 13-15	May 20-22	May 27-29
Age Groups	Adult Laymen	High School Youth	Adult Laymen
School Level	College Students	Adult Laymen	College Students
Ult men	High School Youth	College Students	High School Youth
IC and ld		CS-I Cultural Revolution	
col ers	Ecumenical Seminar	Social Workers	Campus Ministers

WEEKEND DESCRIPTION

This spring the Institute will offer its basic course in the twentieth century theological revolution every weekend of the quarter for adult laymen, 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 old Testament and world geo-social structures. Special conferences will be held on the contemporary issues in education, social welfare, and economics. Vocational conferences, also a regular feature of each quarter, will be scheduled on six different weekends for campus ministers, business executives, seminarians, school teachers, social workers, and college professors.

NIGHT

and Cultural Studies

NG SCHOOLS

In order to develop tactics for church and social reform—
entire core curriculum of religious and cultural studies
to deal in depth with particular authors.

Wednesday Nights, April 13 - May 25, 7:30 - 10:00 P.M.

EVOLUTION—Basic spirit questions in the post-

IDENTIFICATION—New images of the self in the world
ages and constructs of 20th century wisdom
in relation to the Christian community
ology of Dietrich Bonhoeffer

NORTHERN SUBURBS — HARVEY

May 24, 7:30 - 10:00 p.m.

Twentieth Century Theological Revolution, is offered on Tuesday nights
even seminars for laymen will use the facilities at:

CH OF HARVEY

5th STREET
ILLINOIS

NATIONAL PROGRAM

BOSTON	Lay	March 25-27
SAN FRANCISCO	Campus Ministers	Apr. 11-14
SOUTH CAROLINA	Clergy & Lay	Apr. 15-21
SEATTLE	Clergy & Lay	Apr. 18-24
KANSAS	College	Apr. 22-24
BROOKLYN	Clergy	Apr. 25-27
MISSISSIPPI	Lay	Apr. 29-May 1
WISCONSIN	College	May 6-8
BOSTON	Lay & Clergy Beginning & Advanced	May 6-15
DETROIT	Lay	May 13-15
NEW JERSEY	Lay & Clergy	May 13-18
NEW ORLEANS	Lay & Clergy Beginning & Advanced	May 20-26
LOS ANGELES	Lay & Clergy Beginning & Advanced	May 27-June 1

INSTITUTE, 3444 Congress Parkway, Chicago, Illinois, Area 312 / 722-3444

SPRING CURRICULUM

RS-I	<p>The 20th Century Theological Revolution</p> <p>A prerequisite course focusing on the basic spirit questions in 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 can involve themselves in the present age.</p> <p style="text-align: right;">WEEKEND & WEEKNIGHT</p>
CS-I	<p>The 20th Century Cultural Revolution</p> <p>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; and in our basic mood-stance by the world-wide secular revolution.</p> <p style="text-align: right;">WEEKEND & WEEKNIGHT</p>
RS-IIC	<p>Self-Understanding in the Old Testament</p> <p>A study of the broad historical backgrounds of the Old Testament and of the basic motifs reflected in the drama of Job; in the Prophetic writings; and in the Pentateuch, particularly in the books of Genesis and Exodus.</p> <p style="text-align: right;">WEEKEND</p>
CS-IIC	<p>Natural Science and Philosophy</p> <p>The basic images of man present in the biological, physical and mathematical sciences as they are comprehended through the primal thought forms of the 20th Century articulated by analytical, existential, and metaphysical philosophy.</p> <p style="text-align: right;">WEEKNIGHT</p>
RS-IIIC	<p>The World Religions</p> <p>A course in practical churchmanship regarding ways of grasping and relating the depth images of the African, the Asian, the Oriental, the European, the Arabian, and the American as they relate to the religious forms of the Christian community in world culture.</p> <p style="text-align: right;">WEEKNIGHT</p>
CS-IIIC	<p>Nation and World</p> <p>The geo-political and economic shifts in today's world explored in the light of emerging new nations, power changes, and global cultural revolutions; the newly developing archetypal image and the possibilities of international re-casting of man's cultural models.</p> <p style="text-align: right;">WEEKEND</p>
RS-IV	<p>Advanced reading course: The Theology of Dietrich Bonhoeffer</p> <p>A study of Dietrich Bonhoeffer's contribution to the 20th century theological revolution in the field of ethics or the life style of the responsible man as articulated in his basic work, <i>Ethics</i>.</p> <p style="text-align: right;">WEEKNIGHT</p>

THE DEMAND FOR TRAINED CHURCH CADRES

the churches in Latin America are woefully lacking the tools to deal effectively with the 20th century world. The Protestant churches primarily come out of an individualistic, pietistic, withdrawal background. The store of images they provide are generally irrelevant to the pressing demands of the times. Manifestations of the growing indigenous churches, including the Pentecostals, tend also to retrench men in the images of a dead past. Although there are encouraging exceptions in the renewal of the Catholic Church in recent years, it at large continues to place its weight on the side of the *status quo*. No form of the church is really exploding men to relate to the world as missional thrust.

The first task of the church in Latin America is therefore to create the new church in Latin America. They must become the people of God who move out into the no-man's-land between the no-longer and the not-yet to lay down their lives on behalf of mankind. They must become a disciplined, pioneering people who will stand in the midst of all the vicissitudes of life and steadily do what is necessary to further the civilizing process. This is the new evangelism for a secular world and is utterly necessary if the church is to be the self-conscious people of God in this present age.

The other task of the church in Latin America is serving Latin America, and therefore the world. This means enabling models of response to meet the complexity of the 20th century revolution. In a world of East-West dichotomy, the third force must be enabled. New models, structures, life styles and dynamics are required. It is not that the People of God are to be a political force, but that they see the demanding responsibility of permeating their world with the tools and methodologies that enable humanization. This is the deed of justing love and this is the mission of the church. Another part of this mission is to assist in the hauntingly elusive task of clarifying and communicating the unique image of the Latin American people. This strange mixture of the Iberian European and the American Indian tradition is creatively distinct. The Latin American is not North American, European, or African. He is unique and has his own position in history. Here the church needs to grasp the real memory of the people and their special human questions, and enable them to get them into the future.

The "overseas laymen" is in a crucial position for forging the new spirit of the church in this area of the world and to enable the indigenous people to create the structures necessary for the church to exercise its pioneering representational role in determining the course of history for the sake of the Latin people and the humanness of all men everywhere.

The renewed Church has erupted into an avalanche of demands for intensive training in the use of new tools to carry on its up-ending task toward full humanness. The Institute is experiencing this eruption by increased program demands.

The laity of the Church are starved from the tomb of an irrelevant church institution. In one week-end this Winter Quarter some 250 adults, college and high-school students were in residence on the Institute campus for courses. A week later, 75 clergymen came for a four-day Parish Minister's Colloquy representing 11 denominations and 13 states. They were Roman Catholics, Jews, Latter Day Saints and a wide range of other Protestants. They were from the west and east coasts and the northern and southern border states. During this two-week period, 350 other persons enrolled for extension courses in New Orleans and Boston.

The concern of laity and clergy alike is to find those practical constructs and structural models needed to shape the emerging Church forms. The time has come to equip the Church as it does battle with those forces which are seeking to squeeze life into tight molds, to relax human energies into apathetic victimization, and to hold back life thrusts into tomorrow.

SCHOOL TEACHERS

The demand for corporate efforts at renewed educational procedures and methods is calling for intensive efforts at thinking through the social context of the 20th century and devising measures for radically altering accepted responses to this context. Teachers come from all areas and levels of public and private education in a 44-hour weekend on the new intellectual form, the new styles of life in urban society, and the new models of symbolism present in 20th century culture as these relate to practical class room activities. On May 6-8 educators from around the nation will gather in Chicago's west side ghetto to hammer out the goals, strategies and tactics needed for the new education in social involvement. For further information inquire:

THE ECUMENICAL INSTITUTE

Teachers Cadre

3444 Congress Parkway

Chicago, Illinois 60624 Area Code 312/722-3444

EDUCATING GHETTO PARENTS

The Family Education arm of the Institute's Center for Urban Education is reaching the parents of the Center's Pre-school and enabling them to implement the training program in the home and the community. Parents of the forty-four children enrolled in the Center from thirty-one families are asked to attend semi-monthly meeting to discuss family education and to participate in a special curriculum. One parent, a public school teacher, expressed amazement at the number of parents participating and their faithfulness in attendance as something unheard of for public school PTAs.

The meetings are structured to explore what it means to be a family in Chicago's west side ghetto in the 20th century. Workshops in the Institute's experimental curricula are held on the new structures and images of the urban home. Parents reflect on such life issues as—What changes have you seen in your child in the past two weeks? What new words does he use? How has the family changed since he started school? They held themselves to attention before the development of their child by asking—What sort of image does my child have of himself? What sort of image would I like my child to have of himself?

The parents take seriously their responsibility for education in the community as a whole. They intend that their children enter public school from the Training Center to engage in serious study; therefore they are insisting on improved educational facilities and methodologies. Discussions on a curriculum for the family to use for a child in public school to supplement his education have been held.

The parents are included in evaluating the curriculum and planning for the overall program of the Training Center so that urban communities everywhere may find in it a model.

The Family Education aspect of the Center begins with visits to the homes to invite the parents to attend the meetings and to discuss the progress of their child in the school. The teachers visit the home of every child at least once a month in a continuing effort to relate family and school in an inclusive and intensive education process for the residents of the Fifth City.

COLLEGE STUDENTS:

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 contemporarily 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

SUMMER '66

THE FORMATION OF CAMPUS AND PARISH CADRES

Special training for mission oriented groups in the why and the how of reformulating the Church to serve mankind will be the Institute's major thrust for the summer months of 1966.

College students, clergy and wives, and lay pedagogues are being invited to attend separate study/work conferences from June 26 through September 2. The participants will experience what it means to be a covenantal community for the sake of mission, giving each other the possibility of being all that is meant by the term "human," the courage to be the radical revolutionaries who will bring in the world of tomorrow.

The six-week program for the *College Cadre* (June 26 through August 6) will involve some fifty students spending mornings and evenings in intensive study and discussion and the afternoons in ex-

perimenting with educational projects for residents of the West Side ghetto. It will provide a comprehensive context out of which future structures may come, confront human suffering which demands new models for human life in an urban setting and design the disciplined life necessary to actualize such a model.

A one-month *Parish Institute* (July 3 to July 30) for ministers, their wives and concerned laymen will emphasize pedagogy and methods for preparing laymen to be practical theologians and awakened leaders for the renewal of the Church. The meaning and structures for covenantal, disciplined community life, the new image of the family as mission, and experiments with the symbolic life of the Church will provide a freshness and new vitality for the clergy's approach to the laity and the institutionalized church.

REGISTRATION FOR SUMMER '66

PROCEDURE: Send for application forms designating it on Campus or Parish. Send \$10 pre-registration fee with application form.

DEADLINES: For Campus Cadre, May 1.
For Parish Cadre, June 1.

COST: SUMMER '66: College \$100 including pre-registration fee.
SUMMER '66: Clergy { \$ 75 per single person
 \$ 10 pre-registration fee.
 \$ 50 each additional family member

INQUIRE:

**THE ECUMENICAL INSTITUTE
SUMMER '66
3444 CONGRESS PARKWAY
CHICAGO, ILLINOIS 60624
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REDECORATE

During the month of December, the Institute faculty decided on a plan to redecorate those bland, old seminar rooms in which program participants wrestled through the cultural and theological revolutions with the great thinkers of our time. Economy dictated that the labor be done by the faculty families. With paneling, paint, acoustical ceiling materials and late night hours, we are turning rooms A, B, C, and D into areas that now seem worthy of more meaningful appellations.

It occurred to us that the conference rooms might well be named in honor of the men whose thought has proved relevant to the thousands who have participated in the Institute's basic curriculum courses—Dietrich Bonhoeffer, Paul Tillich, H. Richard Niebuhr, Rudolph Bultmann and Soren Kierkegaard.

A letter and a diagram of the floor plan were mailed to course graduates asking them to contribute toward the redecoration of the room named to honor the theologian that most "spoke" to them. The response has been very gratifying.

It will be interesting to see the final statistics on the order of impact made by the various theologians. At present, the theologian most honored by contributions is Paul Tillich, with Bonhoeffer, Niebuhr, Bultmann and Kierkegaard following in that order.

We want now to invite everyone who receives *i.e.* to participate in honoring these men by contributing to the redecoration.

The bill runs into several thousand dollars to cover the carpeting, new lighting, radiators and other items which we are installing. Ten dollars will buy two buckets of paint with brushes or eleven sets of door hinges; twenty dollars, a chair; one hundred, a paneled wall; and five hundred, a lowered ceiling with lighting.

Our plan is to have a plaque in each room giving the theologian's name and a brief quote from the man's work as a tribute to his mark in history. A permanent record of the names of contributors will be established with memorial gifts recorded as such.

This effort requires many buckets of paint; thus, a gift in any amount will be deeply appreciated.

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