

1585

THE ECUMENICAL CHURCHMAN

A Conversation on the Revolution in Christendom

Dean Joseph Mathews: It is with great pleasure that we welcome to the Ecumenical Institute the Reverend Paul Verghese, Associate General Secretary of the World Council of Churches and Bishop-elect of the Syrian Orthodox Church of India. This is a significant moment in the life of the Church for churchmen from across the world to sit down together to talk about the practical operating images by which the people of God are performing their role in history for the sake of all men. It would be helpful to us, Father Verghese, if you would state from your perspective how you describe the context which is demanding the working model of the church in our time.

FATHER PAUL VERGHESE:

Our times can be seen only in the light of a continuous flow which begins with the creative act of God. God has set something in motion by a creative act. With all His omniscience, but His desire to be surprised by His own creation. And in the struggles of creation, there have been many, many surprises. But none of them compare with the present transformation that is going on in the universe.

The coming of Jesus Christ into the flow of the universe has made a radical and fundamental change in that flow, but the fruit of the intervention of Jesus Christ in the flow of creation is only beginning to show its radical nature in our own time. That is, the time clock by which God operates moves in terms of large chunks of time; and as it moves on, the pace becomes more and more intense, foreshortens, so that more and more happens at the end than at the beginning in a given period of time. We are now in one of these periods when things are happening so quickly that every little nerve of man is strained to catch up with what is happening to him and the creation around him.

In such a time, man sometimes stands bewildered, sometimes gives up the whole game, saying it is absurd, and returns to conventionality again, until the time comes when he is inspired by the spirit of God and has the courage to say, even if it is perplexing, "I must come to terms with it." By the grace of God the divisions in the Church have themselves contributed to this new discovery of man's opportunity in our time. Therefore, in the last twenty to thirty years, especially in the Western world, as a result of the two world wars (it is one of the strange things about humanity that humanity has always received its best relations in war more than anything else), the world has been stimulated

technologically and scientifically. We are now entering a period in which the diversity and range of the problems are so great, the kind of demand it makes on our imagination and on our will is so overwhelming, that a whole new species of man is in the throes of being born. And at a time like that, the ecumenical movement is not simply a movement for ecclesiastical parlor conversations, or for the kind of carpentry that put churches together. The impulse of the Church is to see what is happening to humanity and the world, and to come to terms with it.

At this point, I am quite sure that unless many of us are prepared to make mistakes and to pay the price of these mistakes, nothing will ever happen. All of us are engaged in experiments which must ultimately lead us to a number of mistakes from which we must learn. There is no other way of learning in life. And so, I regard your experiment here in the heart of the city, which in a way dramatizes the kind of problems which man is likely to be confronted with in the coming few years, as one of the most significant experiments. I am foolish enough to assume that you have discovered all the answers to the problems that confront us. But I think that your experiment here is one of the most significant ones that I have observed in my wanderings over the face of the earth. I am deeply grateful to you for this privilege of becoming personally acquainted with you who are engaged in the experiment, or learning from you and probably of passing on at least a part of your experience to many others in the world who are also engaged in other experiments.

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A Division of
The Church Federation
of Greater Chicago

NEWSLETTER
Vol. II No. 7

3444 Congress Parkway
Chicago, Illinois 60624

What I would like the privilege of doing this evening, is to discuss with you what is happening to man today and also to say a word about the practice of the Church, not only how we envision the future, but how we are to bring all the wealth of our past to bear upon the present in such a way that we will be able to deal with the future. That is the kind of a question that the ecumenical movement faces: how to deal with and bring to bear the past upon the present in order that we might be able to envision and get ourselves ready for the future. It is not simply that we look forward to the future as if nothing had happened in the past. We, ourselves, are products of our past and if we ignore the past, we are likely to get our heads knocked against the wall. But if we are thinking only about the past, we are likely to go to sleep.

Dean Mathews: If any of you were to speak to Father Paul's comments, how would you answer these kind of questions: What is man's situation at this particular point in history? And what is his role in terms of the memory that is there? And what are the possibilities that you see relative to the future? All of which, in one sense, is the question of the people of God, the Church.

Comment: I was most interested in your comment about there being a new breed of humanity on the face of the planet. We have been pre-occupied with what it means to be an ecumenical mission in a world where not only Western religions are to be reformulated, but the religion of the planet earth is being reformulated. Hinduism, Islam, Zen Buddhism, African cults and so forth are being re-made to be a part of this fantastic new age that you have described as the secularization or urbanization of the planet. One of the most exciting and overwhelming facts of our time is the emergence of a world-wide culture, not simply the culture of Western heritage. We are participating in a universal treasure chest and reformulating it in a fantastic new mode of being for the future. In the midst of this, we are discovering the universality of the Christ in a way never before anticipated and the meaning of that event in a way that has never before been seen. Being the Church in history is the most crucial thing that is called for at this hour to save this "space ship, Earth," from a kind of suicide.

Question: What are the three crucial areas of life in which the Church must be concerned?

Vergheze: The economic structures of the world in local communities, the national community and the international community. Education is a central issue. The Church has not seen this. Education and what happens in education, what education is doing for man, is something of which we have not really looked. In the last World Council of Churches Assembly in New Delhi, somebody made a speech saying the Church has many educational institutions and there is no place in the World Council where church people who run these educational institutions can get some help; therefore there must be some

place in the World Council where this issue is looked at. As a result of the New Delhi assembly, a commission was called to reflect about what is happening in education, how does education shape the nature of man, what is the man who is an educable being, toward what should he be educated? All the nations of the world are putting a lot of money into education, especially in Asia and Africa; education for them is a first class economic investment. It brings returns in terms of cash. Human manpower must be harvested by developing educational institutions which will produce technicians, civil servants and administrators in order to build nations. Institutions are cropping up all over the world which, unfortunately, are following a pattern which has been set ages ago in the West, and which are not relevant to what is happening. In a very interesting document called "Education and the Nature of Man," we have worked out a theological definition of what man is and what his education is without using any of the theological vocabulary; the name of God, sin, morality, none of these words were used. We have worked out a document which we hope will serve the educators who are sentinel educators in the world saying this is the way education should go. There are a number of smaller documents on various aspects of education like education and culture, education and "reductionism" (reducing reality to make it academically comprehensible) and education, pluralism and neutralism.

Another area is the lay revolution which is one of the most significant things that is happening. The training of the minister is now being totally re-evaluated and therefore the whole problem of seminaries. Here again, I find great resistance on the part of those who are responsible for teaching and administrating seminaries; they refuse to see that seminaries are not dealing with what is necessary for the men.

Comment: For years the university has been pleading for students to come to the university who were concerned not with vocation but with the true, the good and the beautiful. Now we have a generation of students who are not so concerned about vocation as they are about the word "authentic," and we don't know what to do with them. What we mean by authentic is the true, the good and the beautiful but that isn't what they are asking for. They are not asking for theoretical ideals, they are asking for practical solutions. They see the problems, for instance, the racial revolution, the peace movement or just the simple business of getting married. But it is the practical.

Vergheze: That is a problem that people who are responsible for university education are very well aware. At one time you have a conception of the university as the guardian of truth, the citadel of society and so on. All that is gone, we don't even talk about the university anymore. This problem of truth, beauty and goodness is no longer crucial; the whole concept of meaning becomes central, rather than truth, beauty and goodness.

These are not the key Biblical categories, interestingly enough. The central Biblical terms are power, wisdom and love. Not intellect and all that but wisdom, power and love. Those three still remain fundamental. They are the three things that God manifests about Himself. That is the glory of God, and that is the kind of thing that we have to bring to bear on society.

Question: What is wisdom in that sense?

Vergheze: Wisdom is the opening of the mind to see the way things are going and to know where to go.

Question: How does this relate to the new theology of Europe?

Vergheze: In the past, the problem of theology has been to recover the place it lost as one of the sciences and therefore an area had to be delineated in which the theologian was competent. In such areas as "revelation," the poor scientist had no chance to get anywhere near. Salvation history was seen as something different from history. The new theology says: You can't make that kind of a demarcation for the theologian. The whole of everything that happens is the medium through which our eyes are opened and we are asked to respond.

Question: Who are the men thinking in this direction?

Vergheze: Well, of course, the great thing about our time is that there are no fathers anymore. It is a group that is speaking from different aspects. If you could speak of the father of the group you would look to Bultmann, but Bultmann is not really the only source. The three B's come together: Bultmann, Barth and Bonhoeffer, with a little bit of Buber in the background. Several New Testament theologians who are now trying to grapple with a new methodology in dealing with theology itself.

Question: You used the word "power." I would be interested in just what you imply by the word "power" because the people with whom I live and go to church recoil at the use of the word.

Vergheze: Well, there are two different ways of looking at power. One is that power is the ability to deflect the will and action of another to conform to another's will. That is one way to look at power. Arbitrary power, in which I can make you will what I will and make you do what I want. Unfortunately that is the way we have understood God's power in the past. That God is an arbitrary law who tells you you should do this and make you do it. He bends you. That is a complete misunderstanding of the will of God.

The truer notion of power, the Biblical idea of power, is the power, the ability to accomplish that which you choose. Now, power can be good or evil; but it is the ability to accomplish that which you choose, and therefore, I would say that power is closely connected with the notion of freedom. Freedom is not simply the absence of external constraint, but the ability to realize that which I choose. God is not omnipotent in a deterministic sense. That is one of my fundamental assumptions.

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MODEL FORMULATION

STUDIES IN REVOLUTIONARY MANEUVERS

STRATEGY FRONT:

THE THEOLOGY OF THE LAITY AMONG ROMAN CATHOLICS

BOOK ARSENAL:

Bernard Haring, *The Johannine Council: Witness to Unity*. Gill and Son, Dublin (1963)

Hans Kung, *The Council in Action*. Sheed & Ward, New York (1963)

Karl Rahner, *Theology for Renewal: Bishops, Priests, Laity*. Sheed & Ward, New York (1964)

E. H. Schillebeeckx, *A Struggle of Minds and Other Essays*. Gill and Son, Dublin (1964)

Leon Joseph Cardinal Suenens, *The Gospel to Every Creature*. Burns & Oates, London (1956)

Model: For half a century churchmen and theologians around the world have struggled through an epoch of theological renewal. The times have radically disjoined themselves, leaving the cultural Christianity of the 19th century wedded to a culture that is no more. The Church must once again grasp the times in which it sojourns in order to articulate on behalf of all men the cosmic significance of each individual creature and mankind as a whole. The task of theologizing is always ever again and never once and for all although there is only one everlasting, eternal Word by which human beings can be fully human.

The world to which the Church is called in our day is "hungry for God" as Cardinal Suenens sees it. It is in desperate need of a spiritual revolution against the inhumanity of man to man. Faith cannot be faith save it is embodied in the family, the society, the political order, etc. Men must be called to the Word. The faithful and the clergy serve one another as they go about this task in the world. To do so priest, laity, and auxiliaries, such as the nuns, must all be trained in concrete, secular declaration of the Word and performance of the Deed of Christ in the world. Piety and study can no longer absorb themselves in bookish endeavors. All theological instruction and serious study must be done for the sake of acting in the world as the Church.

Father Schillebeeckx affirms the re-establishment of the diaconate as the summit of the lay apostolate. He moves further to deal with lay evangelism. It is the whole Church that serves as a sacramental sign that makes manifest the grace of redemption. The Church is in fact a "communion of grace" which serves as the "earthly Body of the Lord," a visible sign in daily life. This means that the cleric is not the only one who sacrifices in order to be mission; there are also sacrifices when the decision to be mission in secular life is made. He calls for "secular involvement" out of a renewed sense of social responsibility. Such practices as prayer come to play a new role in the "economy of salvation." While still working in cooperation with the Church hierarchy, the laity have their own choice to make in being the Church.

The theological revolution among Roman Catholics has followed the pattern of attempting to speak relevantly to the times out of the life understanding known to the Christian community in history. The major obstacle has come as a result of the canonizing of the theological articulation made by Thomas

Aquinas. The declaration in 1879 by Pope Leo XIII that Aquinas' work is the basis of all theological instruction illustrates the defense of doctrine which the Church has made in periods of insecurity. The essentialist philosophy of Aristotle in the Middle Ages can no longer be the medium to freight a relevant human self-understanding, however much Aquinas found it helpful in the 13th century. As Bernard Haring has aptly indicated, the shift today is to incorporate the philosophies of existentialism and collectivism. Existentialism enables us to grasp anew the worth of the individual while collectivism calls for the corporate responsibility demanded of every individual. Out of the implications of these 20th century common sense notions has been born a renewal of what it means to be a new man in Christ. One of the crucial areas in Roman Catholic thought has been to think through anew the role of the laity in the Church's historical task.

The schemata out of the Vatican Council called by Pope John XXIII which dealt with the role of the laity was not the most distinctive document produced by the Council, but it is certainly a keystone for renewal among Catholics. Without a breakthrough to new depths here it will be difficult for the results of Vatican II to have lasting effects. Where the Church stands on the Church itself, the world, ecumenism and the liturgy are all high in significance among the schemata of the Council. Likewise, those schemata dealing with collegiality, other religions and revelation are clearly related to the question of the laity.

Roman Catholic theologians here articulated the Church's understanding of the laity in terms of the internal life of the Christian community. Bernard Haring has asserted that the laity are the active members of the people of God in and through the sacraments of baptism, confirmation, penance, and gives the layman a new place, making him more especially the eucharist. The renewal of the liturgy responsible for being a man of faith and for taking up his active role in the mission of the Church. Concretely, the layman in his vocation contributes to the "inner fullness and unity of the Church." By so performing his task, he performs the "consecration of the world." Through Catholic Action, cultural participation, and various forms of service, it is the laymen who, as the people of God struggle to bring about the "reign of love" which God wills. That the laymen are the front line troops of the Church could not be more clearly articulated—to bring about both witnessing love and its counterpart that can be

called justicing love. Haring addresses the perplexity of speaking relevantly to 20th century lay life in the area of marriage and the family. Chrysostom's family as "a church in little" sets the image that new Christian families today can build marriages based on a purer and stronger conjugal love. It is evident that totally new forms of family life must be fashioned to meet the present situation in the domestic order of life.

Karl Rahner, an official theologian of Peritus of Vatican II, underscored this call for new lay churchmen who are themselves the Church in history. It is the laity who as the Church continue Christ's presence in the world. He is clear that this only takes place where people are consciously enrolled in a community of people of God. But these sacraments serve "as events in the individual spiritual life" and as his "sanctification." He, therefore, calls for a re-establishment of the diaconate through which key leadership may be acknowledged. Becoming a conscious cleric gives "pneumatic power," but it is also necessary to acknowledge charismatic power in order to carry out certain functions which are themselves life-long tasks. For so long have Romans and Protestants alike denuded the laity as second class churchmen that it is often overlooked that the faithful have only the status that they receive the eternal fact of their justification as always already achieved.

The question of the status of laymen in the Church was dealt with by the Council from its very beginning. The astute voice of Hans Kung recorded with theological insight the happenings of the Council. On the role of the laity he underscored the legitimacy of Martin Luther's assertion of the universal priesthood of believers as one of the "fundamental truths of Catholic ecclesiology." As to the laymen's role in the Council itself, he states that there is no tradition to say the laity cannot convoke a council; in fact there are many precedents to say that they can, assuming that the Church is truly represented. There is, therefore, no reason why laymen cannot. This is, as Kung says, the hour of the laymen. The next great ecumenical council is likely then to be for laymen.

Rahner has probed the logical intricacies of the state of the laity, particularly with regard to various secular institutes or "lay orders" which have to now been a sign of Catholic participation in the lay movement that began in Europe following World War II. Rahner begins by distinguishing Christian laity from the world out of the memory of God's people being a peculiar people. The next step is to relate the secular institutes to the ordained religious orders, concluding that in substance the life of the institutes and the orders is identical. In Rahner's model of the Church there are three states; the clerics who hold Christ's commission, the laity, and those who choose to appropriate Christianity in a subjectively distinct manner or the self-conscious churchmen. It has become clear in our time that those who seek after Christian love, to use Rahner's terms, are a distinct body of people.

If the Protestants were the first to move to a recovery of the Word in our time, the Romans are leading in acting out this Word in history. They have said yes to the necessity of self-conscious appropriation of the Christ style of life. They have said yes to the necessity for a relevant interior life for the Church in order to be mission in the world. And they have said yes to the on-going presence of the unbelievable Word that all men are loved, are approved, are received, and made utterly new. The task for the Church is to be its universal task in civilization.



REV. PAUL VERGHESE, DEAN JOSEPH MATHEWS AND DR. EDGAR CHANDLER

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tions in theology. For God does not choose that way. He was omnipotent before He made creation: before He made man, He was omnipotent. He could will something and He could choose: Let there be light; and there was light. That's not the way He works now. In choosing to create something else, He has set certain limits to His own power, and He has given it into the hands of man to have a certain amount of power to will, to choose, and to realize that which he wills and chooses. That is what I understand by power. But unless combined with wisdom and love, power can go completely wrong. Some people think love is something like a gum drop; soft, sweet, sticky and soon gone. But I understand by love the beneficent inner subjectivity by which each individual is able to experience the fact that there are others who are concerned about him, and therefore, his freedom to be concerned about others in such a way that what affects them affects me and then the impulse that comes from that to act for the common good.

Question: How do you talk about power in terms of the revolutionary epoch in which we are living?

Verghese: The two kinds of power that I spoke about are both operating in the world today. There is power like the power of the principalities and power like the power of dictators which by the use of power keeps others in subservience. That is one of the many problems in the world today. Power being used to stifle the power of others. Take Latin America for example.

Another form of power is the power of the cross. This is the kind of power which we really haven't known very much about. It's the power which ended up in apparent failure by defying the policies of church and state for the sake of an understanding of man. Jesus Christ decided to lay down his life. And that was the end as far as the world was concerned.

When the fact of the crucifixion was reported to Augustus who was walking around in his room and one of his people said, "Well, there is a report from Pilate's domain that he still is having trouble there; all kinds of missionaries are arriving and making trouble for him. One of them has

just been hanged on the cross, he was rather well spoken of, etc." Somebody reports to Augustus. And Augustus said, "That is the way it begins. Somewhere in the corner of this mighty empire someone dares, and then the whole structure crumbles." That's the kind of power I'm talking about. It doesn't become effective power until you have learned that secret. There is that kind of power, a power that defied power, beats its head against those power structures, until it falls down dead. In other words, something happens, because that is not the end, even though it may look like it.

The first kind of power is factual taking into hand structures which will come directly in conflict with other power structures and transmute them. The second is the power of a life laid down in defiance of tyranny in behalf of a new structure of justice. I think we have the responsibility to use both kinds of power, but different ones may have different vocations. **Question:** How would you speak about demonic power in this context?

Verghese: Demonic power which is entrenched in positions of authority, continues to use that power for the purpose of perpetrating injustice, and threatens anyone who defies it with death.

Dr. Chandler: Could you say a word to us out of the last Central Committee meeting of the World Council, the new relationships with Rome, and other groups with whom the Council is meeting?

Verghese: These are all significant things in different ways. What has happened there since the daring and boldness of a single man, namely Pope John XXIII began is that something has happened to the Roman Catholic Church itself. And because it has happened to the Roman Catholic Church, there are all kinds of fresh possibilities in the ecumenical situation.

The Catholic Church, as all of us know, was as stuffy and unable to move with all of its creative energies being used in all kinds of channels. I remember once, I think it was Archbishop Fisher who went to Pope John and asked him, "What are you trying to do? Calling this council into session, what are your purposes, what are your intentions?" The story goes that Pope John got up from his chair, went to the window, opened the window, came back

and said, "That is what I'm trying to do." Even the conservative evangelical sees that they cannot keep their windows shut and large groups of them are now opening their windows. All of this brings up new possibilities.

One of these possibilities is that we can do certain things together. The Roman Catholics have a tremendous organization—a large number of people and a large amount of money, and they are using it in various ways. All of our churches have previously thought of their social responsibility in terms of charity. It almost gave them a sense of gratification when there was a famine somewhere. But I think in the Roman Catholic Church, as well as in the World Council of Churches, there is a new awareness that the Church is a force which counts for something in changing the structures which cause the kind of suffering which exists in the world. The problem is that many people who control large sums of money are still living in the romantic period where they say, "Yes, we must use our money to help people, to give some assistance. Just as the governments are giving some aid to all of these underdeveloped countries, we must also give some aid." It is difficult to make them see that occasional aid does not deal with the problem. The problems are structural, the problems concern an order of economic organization in the world which has to be radically questioned and changed.

Dean Mathews: How do you see the Church, or particularly the local congregation? What is your image of it is you look down the corridors, look ahead? What is its role, how will it feel after itself?

Verghese: I'm afraid that if you ask me a theological question like that, then I have to go back to theological images which are relevant and meaningful for our time.

I find the 'royal priesthood' of the whole Church as the kind of image into which I would try to put everything. We have been taken through the valley of death into a new kind of life where our job is to be kings and priests in the universe, both terms completely meaningless to modern man. But I think, Biblically, both terms are full of meaning. First the term "king": which is a very dangerous term to use for our own pilgrimage in relation to the world, but only if you misconstrue the notion of king which has been present in tradition. You know the Hebrews did not have a king and that was one of their big problems and that is where the whole trouble started. They went into Yahweh and said, "Now, all the nations around have kings; we want to have one, too."

And God said, "Oh, boys, don't go for that. If you have a king, he will take away your sons and daughters; he will take away your cattle and your sheep; and he will exploit you and he will extort you and he will oppress you. Don't try to have a king. I am your king. Don't worry; you don't need a king."

They said, "Nevertheless we want one: everybody else has one."

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THE

ANNUAL

ECUMENICAL

CALENDAR

INSTITUTE: CHICAGO

1966-1967

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.

It expresses and promotes the awakening and renewal of the church, both at large and in its parishes and academic institutions; it maintains a center of education, training and experimental research; it participates in and serves the ecumenical movement and its institutions.

Over 6,000 individuals participate yearly in the Institute's conferences and schools in metropolitan Chicago. Another 4,000 are involved in Mid-America, the nation, and the world. The Calendar for 1966-1967 presented here has been expanded and intensified.

The weekend conferences are conducted for greater Chicago, mid-America and the nation. Due to the increased demand for Institute courses, the beginning course in the theological revolution, or the meaning of authentic existence in the twentieth century, is offered each weekend throughout the three terms. These are offered for the adult laymen, for the college student, and for the high school youth. Individual or group registrations will be received.

Advanced Courses of the Institute's comprehensive curriculum are offered every weekend as indicated on the following pages. Two each term, CS I, deal with the Scientific, Urban and Secular Revolutions that constitute our age. Two deal with experimental pedagogy, one with the local church, one with the family, and two others in religious and cultural studies.

Special Conferences are held each term on urgent issues such as ecumenicity, education and social wellbeing. Each term also schedules four seminars

for vocational groups such as social workers, teachers, seminarians and business executives.

There are three locations for the weeknight **Schools of Religious and Cultural Studies**. An introductory course is offered in the north and south suburbs in the fall, in the west and south suburbs in the winter, and in the west and north suburban areas next spring. The exact location in each case will be announced at a later date. The major school is located on the Ecumenical Institute's campus. Here five different courses are offered each term as listed on the back page of the calendar.

Three beginning **Colloquies for Parish Ministers** and directors of religious education, campus ministers and church executives across the nation are held during the year: one in October, one in January, and one in April. These deal with the theological revolutions in our time and with the new image of the church as the revolutionary agent in civilization. The three advanced colloquies for church leaders present one or another curriculum course, emphasizing teaching methods and missional strategies.

Finally, the back page lists the seminars which are to be conducted for laics and clerics in urban centers throughout the nation and the world.

The international seminars will be held around the globe on six geo-social continents. The national seminars will be held in seven geo-social areas for laymen on weekends and in four areas for clergymen. For details of time and place, write the Ecumenical Institute.

The facilities of the Institute are available to all groups for their own meetings and conferences or for a variety of seminars conducted by the faculty of the Institute. The arrangements are adequate for groups of any size up to 250. The prices are moderate, the atmosphere is gracious and the location convenient and relevant in light of the urban tone of today. Write to the Conference Center Director for information.

FOR DETAILED INFORMATION —

concerning courses, schedules, travel arrangements, costs, and other matters, write or call:

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THE ECUMENICAL INSTITUTE

1966-1967

WEEKEND CONFERENCES

FALL QUARTER

	OCT. 7-9	OCT. 14-16	OCT. 21-23	OCT. 28-30	NOV. 4-6	NOV. 11-13	NOV. 18-20	NOV. 25-27
CHICAGO	Adult Laymen	High School Youth	College Students	Adult Laymen	High School Youth	College Students	Adult Laymen	High School Youth
	College Students	Adult Laymen	High School Youth	College Students	Adult Laymen	High School Youth	College Students	Adult Laymen
	High School Youth	College Students	Adult Laymen	High School Youth	College Students	Adult Laymen	High School Youth	College Students
NATIONAL	CS II A Psychology & Art	CS-I Cultural Revolution	RS III A Local Congregation	Pedagogy	CS III A Individual & Family	Pedagogy	CS-I Cultural Revolution	CS III B Community & Polis
		Social Workers	Ecumenics	Seminary	Teachers	Campus Ministers	Business Executives	
	Northeast	Southeast	Southwest	Midwest	Far Southwest	Far Northeast	Far Northwest	
INTERNATIONAL	Far Southwest	Far Northwest	Northwest		Northeast	Southeast	Southeast	Midwest
	Northwest		Northwest	Southeast	Southwest	Midwest	Far Southwest	Far Northwest
	Southwest	Midwest	Far Southwest	Far Northwest	Northwest		Northeast	Southeast
	LATIN AMERICA				EUROPE			

WINTER QUARTER

	JAN. 6-8	JAN. 13-15	JAN. 20-22	JAN. 27-29	FEB. 3-5	FEB. 10-12	FEB. 17-19	FEB. 24-26
INTERNATIONAL	Adult Laymen	High School Youth	College Students	Adult Laymen	High School Youth	College Students	Adult Laymen	High School Youth
	College Students	Adult Laymen	High School Youth	College Students	Adult Laymen	High School Youth	College Students	Adult Laymen
	High School Youth	Adult Laymen	High School Youth	College Students	Adult Laymen	High School Youth	College Students	Adult Laymen
CHICAGO	Adult Laymen	High School Youth	College Students	Adult Laymen	High School Youth	College Students	Adult Laymen	High School Youth
	College Students	Adult Laymen	High School Youth	College Students	Adult Laymen	High School Youth	College Students	Adult Laymen
	High School Youth	Adult Laymen	High School Youth	College Students	Adult Laymen	High School Youth	College Students	Adult Laymen

NATIONAL	ADVANCED COURSES	CS II B Sociology & History	CS-I Cultural Revolution	RS III A Local Congregation	Pedagogy	CS III A Individual & Family	Pedagogy	CS III C Nation & World	
	SPECIAL CONFERENCES		Social Workers	Ecumenics	Seminary	Teachers	Campus Ministers	CS-I Cultural Revolution Business Executives	
NATIONAL	BEGINNING AND ADVANCED COURSES	Northeast	Southeast	Southwest	Midwest	Far Southwest	Far Northeast	Far Northwest	
		Far Southwest	Far Northwest	Northeast	Southeast	Northeast	Southwest	Southwest	
		Northeast		Northeast	Southeast	Southwest	Midwest	Far Northwest	
		Southwest	Midwest	Far Southwest	Far Northwest	Northwest		Northwest	
INTERNATIONAL						SOUTHEAST ASIA			
INTERNATIONAL						FAR EAST			

SPRING QUARTER

CHICAGO	Beginning Course RS-I The Contemporary Theological Revolution	APR. 7-9 Adult Laymen	APR. 14-16 High School Youth	APR. 21-23 College Students	APR. 28-30 Adult Laymen	MAY 5-7 High School Youth	MAY 12-14 College Students	MAY 19-21 Adult Laymen	MAY 26-28 High School Youth	
		College Students	Adult Laymen	High School Youth	College Students	Adult Laymen	High School Youth	High School Youth	College Students	
	ADVANCED COURSES	High School Youth	College Students	Adult Laymen	High School Youth	College Students	Adult Laymen	Adult Laymen	High School Youth	College Students
		CS II C Science & Philosophy	CS-I Cultural Revolution	RS III A Local Congregation	Pedagogy	CS III A Individual & Family	Teachers	Pedagogy	CS-I Cultural Revolution	RS III C World Religion
NATIONAL	SPECIAL CONFERENCES		Social Workers	Ecumenics	Seminary	Teachers	Campus Ministers	Business Executives	Business Executives	
		Northeast	Southeast	Southwest	Midwest	Far Southwest	Far Northwest	Far Northwest	Far Northwest	
		Far Southwest	Far Northwest	Northeast	Southeast	Southwest	Northeast	Southwest	Southwest	
		Northeast		Northeast	Southeast	Southwest	Southwest	Midwest	Far Southwest	Far Northwest
		Southwest	Midwest	Far Southwest	Far Northwest	Northwest		Northwest	Southwest	
INTERNATIONAL						AFRICA				
INTERNATIONAL						NEAR EAST				

THE ECUMENICAL INSTITUTE: 3444 Congress Parkway, Chicago, Illinois 60624

WEEKNIGHT CADRE TRAINING

School of Religious and Cultural Studies

1966-1967	FALL	WINTER	SPRING
ON THE ECUMENICAL INSTITUTE CAMPUS 7 Thursday Nights 7:30 — 10:00 p.m.	OCT. 6—NOV. 17	JAN. 12—FEB. 23	APR. 6—MAY 18
	<ul style="list-style-type: none"> • RSI Beginning Course • CSI Cultural Revolution • RS II A Church History • CS III A Individual/Family • RS IV Advanced Reading 	<ul style="list-style-type: none"> • RSI Beginning Course • CSI Cultural Revolution • RS II B New Testament • CS III B Community/Polis • CSI IV Advanced Reading 	<ul style="list-style-type: none"> • RSI Beginning Course • CSI Cultural Revolution • RS II C Old Testament • CS III C Nation/World • RS IV Advanced Reading
EXTENSION COURSES 7 Tuesday Nights 7:30 — 10:00 p.m. (Two Suburban Locations Each Quarter)	OCT. 4—NOV. 15	JAN. 10—FEB. 21	APR. 4—MAY 16
	NORTH AND SOUTH SUBURBS RS-I	SOUTH AND WEST SUBURBS RS-I	WEST AND NORTH SUBURBS RS-I

WEEKDAY LEADERSHIP TRAINING

Parish Ministers Colloquies

1966-1967	FALL	WINTER	SPRING
CHICAGO	BEGINNING COURSE Clergy and Lay Leaders Mon. Noon To Thurs. Noon OCT. 10-13	Mon, Noon To Thurs. Noon JAN. 9-12	Mon. Noon To Thurs. Noon APR. 10-13
	ADVANCED COURSES	NOV. 7-8	JAN. 30-31
NATIONAL Beginning and Advanced (Dates and Location to be Announced)	NORTHEAST	MIDWEST	FAR NORTHEAST
	SOUTHEAST	FAR SOUTHWEST	FAR NORTHWEST
	SOUTHWEST	FAR NORTHEAST	NORTHEAST
	MIDWEST	FAR NORTHWEST	SOUTHEAST
	FAR SOUTHWEST	NORTHEAST	SOUTHWEST
	FAR NORTHEAST	SOUTHEAST	MIDWEST
	FAR NORTHWEST	SOUTHWEST	FAR SOUTHWEST
INTERNATIONAL	LATIN AMERICA EUROPE	SOUTHEAST ASIA FAR EAST	AFRICA NEAR EAST

FOR DETAILED INFORMATION —

concerning courses, schedules, travel arrangements, costs, and other matters, write or call;

THE ECUMENICAL INSTITUTE 3444 CONGRESS PARKWAY CHICAGO, ILLINOIS 60624 Area Code 312 722-3444

(Continued from page 4)

Then God said, "All right, that's the only way you learn, you can have one."

So He gives them a man head and shoulders above everybody else, namely Saul. And then in a few years they learned their lesson. All that Saul does is become arbitrary, capricious, exploitative, unjust.

And then God says, "See, didn't I tell you. Now I tell you what you want. Go to that boy called Jesse, he looks after the sheep. He has got seven sons. He has got a little boy who doesn't know anything, who has no authority, no power, he simply looks after the sheep. Go and pick him up and make him your king."

Therefore in the Old Testament the concept 'shepherd' became the key notion for a king. Then in the family of David, Christ Himself, comes.

He said, "I am the good shepherd."

And Herod asks him, "Are you a king?"

And he says, "Yes, you say I am a king, but my kingdom is not of this world."

The new concept of kingship which he embodied was that of a shepherd. And what does a shepherd do? He feeds the sheep, he knows the sheep by name, he guides them and leads them: and when the wolves come, he doesn't flee. He just stands. And then finally he lays down his life for the sheep. And that's your job, too. You are shepherds of the world. That's what it means to be kings of the world. To be people who are not scared when the wolves come, who can stand firm, who can guide and feed the sheep and finally lay down their life for the sheep.

That's what the local congregation has to be. A shepherd, the pastoral community for all of the world, for the community around it, to defend it against the world, to fight the wolves if necessary and to lay down your life so that the sheep may be saved.

The other side of it is the priestly ministry which primarily means that you gather up everything that happens in the community and on behalf of a community which does not acknowledge God, you gather them up to God. You stand in their place before God, lifting them up to God. This is the job of the congregation. To be a pastor to the community, and to each other, and to lift all up to God.

Question: What are the most important needs of the local congregation to transform it into being the people of God in the sense of kings and priests?

Verghese: A number of things has to happen. First of all, I think the congregation must have a radical revolution in their understanding of what it means to be the people of God. That is very difficult, because we have regarded religion as a way of getting spiritual strength in our lives.

Question: Is this basically an educational task?

Verghese: Primarily this concept has to be revolutioned to see what God has put up in this particular flow of time avocation, and what that vocation is we must rediscover and make our people see. They will not see it simply by telling them. We also

have to experiment with it to see what it means concretely. That is what I mean when I say this vocation is not a task which goes on, trying to teach people until they begin to do something. We have to get them to act also. Then I think we must develop the structures of mutuality within the congregation, Bipolarization of the congregation is impossible, a most dreadful thing. To bring the pastor inside this, on this side and to bring a kind of mutuality to operate within the congregation is extremely important. Thirdly, I would say that the congregation's conscience must be awakened to the things that are going on around it, in the economic, political and social structures around it. Now there is where I think you begin and then new things will begin to come out of the congregation.

Dean Mathews: Father Verghese, we at the Ecumenical Institute take ourselves very seriously, with a holy seriousness, and I trust with a humility before God. It has been particularly interesting to share in conversation with people like you who, so to speak, open windows for us, to use your own figure. And we hope this can happen more in the future. We are convinced that we have a significant role in the forging of the new church and at the same time, we are dependent upon you people who work in the overarching picture. Your image of the local congregation as pastor to its parish community is indeed helpful. It would also be true, I take, that the revolutionary cadre within each local church, would be pastor to the rest of its membership. Your insights on the youth generation, on wisdom, power and love, on the problems of the world today and on the whole movement of the people of God in history have been exceptionally illuminating.

We deem it an honor, but something more than an honor, a direct contribution in mutuality without which the people of God cannot be the people of God to have you in our midst these few days, and to be with this particular body around these tables. I think you understand that the Church Federation, of which we are proudly a division, and the Board and faculty of the Institute say unto you, as a representative of the World Council, "Grace and peace be unto you from God our Father and the Lord Jesus Christ." Amen.

THE THEOLOGICAL ISSUES OF VATICAN II

In his first address to the Vatican Council as Pope, Paul VI stated: "Finally the council will build a bridge towards the contemporary world... and as Peter on the day of Pentecost felt the impulse at once to raise his voice and to speak to the people, so you also have unexpectedly determined to treat no longer on your own limited affairs but rather those of the world, no longer to conduct a dialogue among yourselves but rather to open one with the world."

Fred Buss of the Institute faculty used these words of Pope Paul in a report to the Institute faculty on an international convocation of Roman Catholic, Protestant, Orthodox and Jewish theologians and churchmen held in March at the University of Notre Dame. The conference was an example of the revolutionary Roman Catholic dialogue with the world during and since Vatican II which is changing the face and form of Christendom.

The theme of the convocation was "The Theological Issues of Vatican II." One of the important addresses was by the Jesuit theologian from Germany,

Karl Rahner, who had greatly influenced "aggiornamento" of Vatican II.

"During the Council," Rahner said, "the Fathers clearly began to see the world of the modern mind, that is, the world of a pluralistic, scientific, technologically oriented society of vast scope and multiplicity of recognitions and tendencies, a world of a differentiated and divided Christianity, of world religions, of an immense future waiting to be planned. The Council did not view this world as one within which one simply—joyfully or fearfully—lives in order, while living in it, to dedicate oneself to traditional activities and goals. Rather it saw it as a world with which one must begin an open dialogue the consequences of which are not certain beforehand; as a world that must help form the Church and that will participate also tomorrow in the Church's formation in a way that is desired and not merely endured by the Church."

Father Rahner said that the Council creates questions for the Church with which theology must deal in a concrete rather than an abstract way: the question of God for modern man; the question of Christ from a historical Jesus to the Christ of faith; and the question of an anthropology that can interpret modern man as he actually experiences himself. He concluded by stating that theology will "be the gift of the spirit of the Church. But it will appeal to her and authorize her out of the longing and the needs of the times."

Later at a theological symposium at St. Xavier's College in Chicago, Father Rahner underscored the new theology in an address on "Theology and Anthropology." The important thing in theological inquiry, he said, is nothing other than what it means for the fathers in the faith to talk about God, angels, the Trinity. It is not a question of whether such realities exist. When men talk about God, they reveal who they themselves are.

Another significant speaker was Thomas Stransky, a young and forceful American who serves as a member of the Roman Curia on the permanent staff of the Secretariat for the Promotion of Christian Unity. He described the impact of Vatican II as an act of the Roman Catholic Church to join the present and in process ecumenical movement. This is not to be a new specialty within the Church, but participation as an act of fidelity to the purpose of the Church. The Council also revealed enough of the self-understanding in Roman Catholicism, Stransky said, to enable ecumenical dialogue to be carried on as equal partners with the separated brethren. Stransky also saw a unity of mission among all churches in the new opportunity and necessity for looking into the world and using the Church's gifts to serve its needs.

In accessing the convocation at Notre Dame, it has been indicated that in Vatican II the Roman Catholic Church chose to recognize its confrontation by the world of the twentieth century and the necessity for addressing this world in obedience to the Lord of history. The crucial ecumenical dialogue has to be understood as that of church with the world instead of between churches. In this sense and as voiced in the Notre Dame conference, the transcending of the cleavage between Roman Catholic and Protestant theology is only one of several urgent but common efforts. Even to speak of Protestant and Roman Catholic theology is redundant. The times have given us what fundamentally is one task.

Conference Center

Reasonable rates, re-decorated rooms and a central location have combined to draw more and more groups to use Institute facilities for conferences and meetings. Retreating to an urban, inner city setting is a new direction for "retreats." Two National Council of Churches groups have held their meetings here in the past weeks. They include the Board of Managers of the Commission on Evangelism and the Commission on Ecumenical Voluntary Service. The ten minute L ride to Chicago's business district in the Loop gives a suitable location for most conferences.

Other organizations using the facilities are the American Friends Service Committee, the Women's Division of the Board of Missions of the Methodist Church, Kendall College Students, Trinity Lutheran Church in Park Forest, Ill., St. George's Episcopal Church, the Episcopal Society for Cultural and Radical Unity and the Rock River Conference high school youth of the Methodist Church. These groups have included from 15 to 85 persons. As a general policy Institute speakers are available to participate in such programs.

The Institute can provide sleeping accommodations for up to 250 persons with corresponding dining room and seminar room space. Groups may use the facilities any week-day, Monday through Thursday, and most weekends during the four quarters. The facilities will be available to the greatest extent during June, September, December and March. There is also a chapel and gymnasium for groups wishing such facilities.

SPEAKERS BUREAU

The faculty of the Institute are continually available to serve the larger church and various cultural institutions by honoring speaking engagements. In addition to frequent talks to ministerial associations, church groups and college students speakers have recently addressed a building council meeting at the Robert Taylor Homes on the possibilities of being significant and creative members of society instead of its victims and, with a similar topic, to a group of school drop-outs at the Cook County Bureau of Welfare. Two talks were given at church-related coffee houses in the past couple of months: The Door on the near north side and The Vine and Branch in Clarendon Hills.

One of the largest groups was the 1400 member student body, all girls, at Immaculate Heart of Mary High School in Westchester, Illinois, in March. During a weekly Lenten series the Institute's faculty spoke on the city, the nation, the world, and the Church. The Holy Name Society of St. Mathews Catholic Church was also interested in the Institute's work in community reformulation.

PEDAGOGUES DEMANDED

The radical renewal of the Church in our time has created an urgent demand for pedagogues trained to open other men and women to the possibility of a universal, futuric, and intentional life style. To cope with this demand, the Institute sponsored a pedagogical week-end in late March for course graduates, board members and interested cadre members in the Chicago area. These pedagogues will aid in teaching courses at the Institute and on a continuing basis in their local congregations.

The week-end concentrated on the methodology and structure of the Institute's teaching sessions for the beginning course on the 20th Century Theological Revolution. Additional training courses are planned for each of the quarters on the annual calendar, marked Pedagogy.

UPSURGE IN VISITORS

Continual interchange between the various manifestations of the Church in our time is a significant part of the activity of the People of God in history. Among the distinguished visitors to the Institute campus have been several Roman Catholics interested in the lay revolution and the ecumenical movement.

Early this year the Rev. Msgr. Ivan Illich from the Center of Intercultural Formation in Cuernavaca, Mexico, stopped in. He had met faculty members Joe and Ann Slicker and Gene and Ruth Marshall during their South American interview tour last summer. Six students and their theology instructor, the Rev. Alfred Longley, from Notre Dame University, stayed overnight during their visit to Chicago in March. Another priest from Loyola University came to learn about the Institute's program as research for a paper he was writing on the laity.

In addition to the Rev. Paul Verghese, associate general secretary of the World Council of Churches from Geneva, Switzerland, other international visitors stayed for a day as part of their tour of the United States sponsored by the State Department. The seven students represented Taiwan, New Zealand, Australia and the Philippines.

Many Methodist clergy and laymen and women attending the Urban Life Conference in Chicago in February spent a week-end in a special conference. Among them was the Rev. Harold B. Williams, director of Church Work for Methodist Theological School in Ohio. Other Methodist officials visiting during the past three months were Dr. and Mrs. Howard W. Johnston, acting president of Iowa Wesleyan University, the Rev. Joseph Wilson from Ashland, Massachusetts, the Rev. Leroy Hodapp from Bloomington, Indiana, and the Rev. Harold W. McSwain, executive director of the Hinton Rural Life Center in North Carolina.

The Rev. E. J. Rooney, of the Department of Christian Education of the Episcopal Church from New York came in mid February. Youth groups from local churches, including the First Evangelical United Brethren Church in Naperville and Glenview Presbyterian Church toured the Institute in learning about the work of the Church in the city.

Several faculty members participated in a panel discussion at the Methodist Urban Life Conference in February here in Chicago. Their topics included "New Concepts of the Parish" and "Theological Concepts of the Parish." They also spoke at the Church Federation of Greater Chicago's orientation program for new ministers in Chicago on "The Shape of the Church" and "Problems and Possibilities in Education and the Arts in Metropolitan Chicago."

Most of the requests for speakers reflect a general awareness of the urgency of understanding the religious and cultural revolutions in our time. One such talk for inter-denominational youth was given the title by them: "Roots of our Religious Faith and Why Teenagers Should Even be Bothered." Such topics as "The World Today and the Church's Place in It" and "The Ecumenical Movement" are common. Another popular topic for women's groups is "The New Image of Women in the Church."

For talks about the Ecumenical Institute itself, the CBS-TV film on "The Bold Community" is available.

YOUTH CORPS TRAINED

Since early November, the Institute has been participating in a job training program for Chicago young people in cooperation with the government's Neighborhood Youth Corps program in the War on Poverty.

Eight teen-age school drop-outs have been working five days a week under careful supervision in Institute offices, nursery school, kitchen and print shop. Their salaries are paid by the Poverty program through the Urban Progress Center. As their training period is completed after thirteen weeks, another group is assigned.

In addition to the practical teaching of job skills, the trainees at the Institute spend a half hour each morning discussing what it means to be a human being in the Twentieth Century. Various Institute and neighborhood persons serve as discussion leaders and speakers in an attempt to enable them to see themselves as significant, decision-making persons. Art forms such as movies and readings are part of this imaginal education task.

Courses for ELEMENTARY AGE CHILDREN

The Institute faculty is continuing its experimentation with imaginal education by teaching elementary school children. Teachers have been working with pre-schoolers, high school youth, college students and adults for some time and now the age range in the elementary years is being tackled with encouraging results.

Twelve elementary school girls from the West Side are participating twice weekly for six weeks in the basic art form course. They are members of a girls club at the Hamlin YMCA. The class structure includes presentation of an art form (e.g., movies, poetry, painting, etc.), telling a story, conversation, games, creating art forms and a meal with conversation. The methods used appeal to the age group taught but the purpose is the same as for all Institute courses to enable participants to think through for themselves who they are and how to involve themselves in the present age.

THE URBAN STUDENT HOUSE

is an experimentally designed living situation in which three methodologies will be woven together to drive to the depths of the problem of being a student in the Post-Civilized Society of this century. A Comprehensive Model of an educated person will be welded out through participation in the corporate model-making and gestalting curriculum and in a particularized educational program of the student's own choosing at any college in the metropolitan area.

A Futuristic Stance will be actualized through corporate missional activity in the raw social problems of the urban inner city complex which is a microcosm of the total world community.

An Intentional Involvement with everyday human existence will be developed through self-consciously structuring corporate life in order that a chosen task in history might be brought off.

THE CORPORATE CURRICULUM

I	20th Century Ideology: Revolution		FALL QUARTER: The Individual
II	Psychology & Art	III Marriage & Family	

I	20th Century Methodology: Goals, Strategy, & Tactics		WINTER QUARTER: The Societal
II	Sociology & History	III Community & Polis	

I	20th Century Mythology: Myth, Rite, & Symbol		SPRING QUARTER: The Universal
II	Science & Philosophy	III Nation & World	

Each quarter the 1st week will be spent in corporate study of a comprehensive problem. During the following nine weeks 2 courses will be concurrently taught: One theoretical, dealing with intellectual images; the other in practice, dealing with societal models.

THE PARTICULARIZED CURRICULUM

The Chicago megapolis provides a unique situation for urban education. Located in the heart of mid-America this metropolitan area contains numerous institutions of higher learning. The central location of the Ecumenical Institute complex makes many of these institutions readily accessible by expressway and public transportation. Each participant in the Urban Student House will be enrolled in the regular curriculum of one of these institutions. Each of them or any combination of several of them provides unusual opportunities for exploration, enrichment, and examination. Examples of their unique offerings are the Art Institute of Chicago's School of Performing Arts, Northwestern's Department of African Studies, and The University of Chicago's program for Oriental Studies. The city itself is a museum containing specimen of every human experiment imaginable. Its complexity, raw reality, and mass of humanity stretch the human mind to its fullest capacities in an attempt to grasp it in totality. Here one is forced to deal head on with the problem of world-wide cooperation and interplay.

Name		
Address		
City	State	Zip
School	Yrs. Completed	Major

For Further Information and Application Form Complete the Above and Mail to: Director of Urban Student House.

SUMMER '66

FOR: Clergy and Laymen

One Month July 3-30 Pedagogy/Reformulation

SUMMER '66 is an unprecedented opportunity to become a creative teacher for the parish. The reconstruction of the Christian memory in individual lives and the enabling of life decisions to be the Church is still an enormous task at this hour in Church history. To adequately do this job requires pedagogical skills of a nature no seminary training has yet provided. During the month of July, parish and campus ministers will study selected courses from the total Ecumenical Institute curriculum and will be trained to teach four of the core courses.

SUMMER '66 is an unusual situation for the acquisition of tools for cadre formation and training. Where the local congregation has seen that to be the Church today is to reformulate the structures of society, intensive training is the task of the parish director. The practices and techniques for social change are still being forged out by sentinel clergy. The month of July will be a time for hard-wresting in creating such methods.

SUMMER '66 is an economical program, accessible to the revolutionary family: \$10 pre-registration fee, \$75 for an individual, and \$50 for each additional family member. This cost covers room and board, tuition, and materials. Individuals will be housed dormitory style, couples in single rooms, and children in small dorms. Most meals will be separate for adults and children. The program is for both husband and wife, clergy and laymen. The only prerequisite is a concrete decision to work with a local congregation or campus in Church renewal.

FOR: College Students Six Weeks June 26 - August 7 Study/Action

SUMMER '66 is conducted by the faculty of the Ecumenical Institute. It is the summer quarter of the program year and is a special *training* program in the practices of revolution for mission-oriented groups and sentinel individuals in culture. The cost is minimal, \$10 pre-registration and \$90 room and board.

SUMMER '66 is located in the Negro Ghetto of Metropolitan Chicago on the unique urban campus of the Ecumenical Institute. It is a part of a comprehensive community reformulation project called "Fifth City."

FOR: Teachers Four Weeks July 3-30 Training/Experimentation

SUMMER '66 is an unprecedented opportunity to become a creative teacher. The reconstruction of Western memory in individual lives and the enabling of life decisions is an enormous task of education. To adequately do this job requires pedagogical skills of a nature no university training has yet provided. During the month of July sentinel teachers will study selected courses from the total Ecumenical Institute culture curriculum and will be trained in its humanizing methodologies. This is an unusual situation for the acquisition of incisive tools for school transformation and for hard-headed wrestling and struggle to create the educational methods for complete social change.

SUMMER '66 is conducted by the faculty of the Ecumenical Institute. It is the summer quarter of the program year and is a special training program in the practices of revolution for mission-oriented groups and sensitive individuals in culture. The TTI will also serve as introductory training for the TEACHER HOUSE to be opened in the fall. Further information on this new possibility for dedicated urban teachers may be received upon request. The Institute is located in the Negro Ghetto of Metropolitan Chicago on its unique urban campus. The cost is minimal, \$10 pre-registration and \$75 room and board.

For Further Information
Director of Summer '66
The Ecumenical Institute: Chicago
3444 Congress Parkway Chicago, Illinois 60624 Area Code 312 / 722-3444

FOR CHANGES OF ADDRESS PLEASE CUT OUT YOUR ADDRESS
AND RETURN WITH NEW ADDRESS TO THE PUBLICATION OFFICE.

KEY TO THE INSTITUTE'S SUPPORT: REGULARITY OF GIFTS

Establishing a broad base of small but regular contributions from persons across the nation is still the basic strategy of the Institute in seeking support for the work.

This approach has several advantages. In the first place it asks for help at the grass-roots level where the Institute's programs and projects are geared, and where course participants and their friends have first-hand knowledge of the Institute's aims and methods. Secondly, it spreads the responsibility for Church renewal widely among persons in all stations of life. Such a corporate effort of independent support lends a necessary degree of freedom to experiment without which swift changes to meet a rapidly modifying world might be seriously impeded. Thirdly, contributions are sought where our experience indicates resources are actually available. Most people can afford, without greatly pinching their budget of benevolences, a dollar a week (requested of course graduates) or a dollar a month (requested of the general public). Some, of course, can afford more and others less. In any case, we feel that the key is in the regularity of the gift more than in the amount.

The base is broadening but remains behind the extension of programs and subsequent expenses. We are therefore in need of larger donations from persons of greater means. The latter will bridge the gap and "buy the time" for the base to catch up with the expanding, now nationwide and international, program.

The present gap amounts to \$6,000. You can meet this by either a pledge of regular gifts, monthly if possible, or by a larger contribution. Gifts are deductible for income tax purposes. Though we appraise the present need as urgent, in fact as an emergency, we are confident that your help will be forthcoming in whatever degree your budget permits.

When you send your financial support, we hope you will feel free to request any service of the Institute such as reprints of articles that report our research and training experiments and projects. We also hope that you will send us the names and addresses of persons whom you think should receive our publications or other information.

Newsletter of the Ecumenical Institute
3444 Congress Parkway
Chicago, Illinois 60624

i.e.

May, 1966

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