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THE IMPERATIVE UPON THE CHURCH: EVANGELISM WITH TEARS

A study paper prepared for the Indiana Conference
Board of Evangelism (The Methodist Church)
by Leroy C. Hodapp, Superintendent, Bloom-
ington, Indiana, District of the Methodist
Church. January 11, 1966.

If we believe, as did the author of the Fourth Gospel, that "God so loved the world that he gave his only Son" then surely the Church, the Body of Christ in the world today, must exhibit a similar concern for the secular world of which it is a part—and to which it is called to minister.

When our Lord visited his home synagogue in Nazareth, early in his public ministry, he read to his fellow townsmen from the book of Isaiah:

"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." Luke 4:18-19

Thus, Jesus identified his mission and ministry to those who stood outside any consciousness and recognition of the love, forgiveness, and mercy of God. Throughout the history of the Church, such persons always have been the object of authentic evangelism. Our mission is to speak a word of concern, both by mouth and life, to those who have not experienced the love of God in Jesus Christ.

One of the great failings of our contemporary Church is that we have neglected this commission. For many reasons, some of them probably unknown even to ourselves, we have centered our concern upon the institutional Church rather than upon the world and the modern secular man who inhabits this world.

Most of our efforts, which have been labeled "evangelism," have in reality been attempts at "renewal." We have been concerned about those who already are within our structures, but have been almost totally unaware of those on the "outside." In language, in setting, in time-schedule, and in program, we have demonstrated our misunderstanding of those beyond our institutional life, and our lack of "evangelistic" outreach.

In an effort to counteract this deficiency in our current institutional life, three steps are a minimum beginning for a radical reorientation, if we are to grasp and incarnate the gospel admonition, "Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it."

WE MUST SERIOUSLY ATTEMPT TO UNDERSTAND THE MIND AND SPIRIT OF SECULAR MAN AS HE EXISTS TODAY.

(continued next page)

A Division of
The Church Federation
Of Greater Chicago

NEWSLETTER
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(continued from page 1)

Norman Cousins wrote recently concerning the drastic changes which have occurred in our lifetime, "Into a few decades have been compressed more change, more trust, more tossing about of men's souls and gizzards, than had been spaced out over most of the human chronicle until then. The entire metabolism of history has gone berserk."

If we are to communicate the gospel of God's love in Jesus Christ to modern man, we first must understand what this radical change has done and is doing to those who live in the midst of it. Many excellent books and articles have been written in an attempt to clarify such an understanding. Among the most helpful which I have encountered are:

An article in the SATURDAY EVENING POST "Adventures of the Mind" series by Huston Smith, Professor of Philosophy at Massachusetts Institute of Technology, on "The Revolution in Western Thought." Here Dr. Smith describes what he calls 'Christian man,' 'Modern man,' and 'Post-modern man.' Christian man existed for 1900 years, modern man came upon the scene at the beginning of the twentieth century, and post-modern man appeared within the last decade. Thus Smith indicates the radical nature of contemporary change.

The writings of the Dutch theologian J. C. Hoekendijk, especially his analysis of the "Fourth man." Hoekendijk also sets forth various stages in man's development, with the 'fourth man' appearing within the last decade. These articles mostly have been written in Dutch, but with the author's appointment to the faculty of Union Theological Seminary, English translations will become available.

"The Myth of Sisyphus," by Albert Camus. This book, which has become the 'Bible' of the contemporary literary and dramatic school of the "absurd," argues that modern man must, of necessity, become an agnostic—since ultimate reality (both physical and spiritual) never can be known.

"Religion and the Rise of Skepticism," by Franklin L. Baumer. The author traces the development of atheism in the modern world, since the Industrial Revolution and the Age of Enlightenment. He especially relates this to man's religious views and commitments.

"The Secular City," by Harvey Cox. A book so widely read that it hardly needs mention, but which is indispensable in understanding modern man.

"Irrational Man," by William Barrett. An analysis of contemporary existentialist philosophy and its practical effects upon our daily life.

All of these treatises emphasize the statement of Hoekendijk that "The coming of Jesus Christ in this modern world will be a secular event or it will not happen at all." Since his original coming was such an event, this should not disturb us, but certainly we must understand the full implications of this statement if we hope to be effective evangelists in the late twentieth century.

However, the books and articles mentioned above all deal with contemporary man in rather general terms. What we need, if we are serious about evangelism, is a more definitive description of this man as he lives and exists in southern Indiana—in the communities to which we are called to minister. This demands a much larger investment of money and personnel in sociological research than the Church has, to this point, been willing to commit. Until we know why this man thinks as he does, what he actually thinks, what his needs are, and what motivates him—we do not possess the ability to communicate with him.

The gospel contains the seeds of "new life" for all men including today's secular man, but as always the gospel must be translated into the vernacular. We can see such a translation in the pages of the New Testament—as Paul adapted Hebrew thought patterns to the Greek world into which he was called as an evangelist, and the author of the Fourth Gospel poured the wine into equally new wineskins.

If anyone doubts that this modern secular man exists in the rural areas of southern Indiana, one recent incident should dispel such uncertainty. The M.Y.F. council of the Bloomington District, with only one or two exceptions consisting of rural young people of high school age, has decided (with no adult involvement) that the topic for their annual retreat to consider matters of personal faith shall be, "IS GOD DEAD IN OUR GENERATION?" I would suggest that most, if not all, of our contemporary evangelistic structures are not equipped to deal with this type of question.

WE MUST RECOGNIZE THAT EVANGELISM IN OUR DAY, WITH RARE EXCEPTION, WILL NOT TAKE PLACE WITHIN OUR PRESENT BUILDINGS.

Our traditional programming may evoke renewal among the faithful, it may reach some of our questioning young people who still are present (though increasingly they are NOT present—either in church school or morning worship), and it may continue to sustain the faith of the faithful—but those who stand in need of the evangelistic message of the Church are not inclined to frequent our present structures. It might be said in passing that even this renewal function of the church must depend more and more upon dialogue in small groups rather than the monologue of preaching. To this end, many contemporary paperback books lend themselves to such dialogue groups, such as:

"Claimed by God for Mission," by Eugene Stockwell.

"God's Frozen People," by Gibbs and Morton.

"God's Revolution and Man's Responsibility," by Harvey Cox.

"The Comfortable Pew," by Pierre Morton.

"Honest to God," by John A. T. Robinson.

Our evangelistic efforts, however, must more and more turn to new channels. The day of what D. T. Niles calls "Noah's Ark Evangelism," where the outsider is asked into Church structures and there converted, is rapidly disappearing—if not already gone.

Colin Williams, head of the Department of Evangelism of the National Council of Churches, writes: "We are forced to ask: Do the present institutional shapes make available true Christian presence at the points of need; or do they more often gather the potential presence at points of absence from modern need?"

Williams is not suggesting that the parish congregation is a useless form of church life in our day (though many serious churchmen do make such a contention), since he also writes, "We will need to remind ourselves that the gospel does speak to us in our 'private' world; and that if new patterns should lead to the weakening of the relation of the gospel to the family and 'private' needs, the last will be worse than the first. Residence congregations still will be needed, though their form may be profoundly altered."

What Williams and others responsible for the evangelistic mission of the Church are concerned about is what Albert van den Heuvel has labeled "morphological fundamentalism"—the belief that the old structures of the Church never can be changed, however inadequate they become. Thus, if we continue to spend all of our money on buildings, whatever their nature, without attempting to discover how these buildings should be used to meet the needs of modern man, then we may end up with a multitude of monuments to our stupidity and lack of insight. Again, more resources are needed for research.

In search for these new forms of church life, the campus ministry and the inner city ministry have been on the creative edge. Because they are set in the midst of modern secular man in his evident manifestations, these ministries have of necessity been forced to adapt themselves to the new situation. That our whole society will take this shape appears inevitable—probably faster than most of us recognize. Therefore, we must involve ourselves immediately in a study of meaningful forms of ministry on the campus and in the inner city, and prepare to adapt these to our more 'normal' communities.

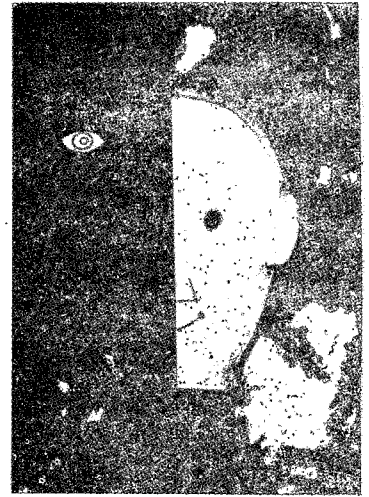
If we hope to speak to modern man, the structure through which this communica-

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WEEKEND

at the

ECUMENICAL INSTITUTE



Fr. Vincent Ohlinger, S.V.D., is a student at Divine Word Seminary, Techy, Illinois, where two articles appeared in the Seminary Bulletin.

This was a weekend aimed at giving meaning to life. At the outset, I had not the faintest notion what this would consist in. There were leaflets describing the Institute and its work, but these only added to my perplexity. The weekend I would attend was to be a special conference for seminary students. The leaflet read as follows:

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

This did not clarify matters in my mind. Only later, after the Institute was over, would I realize that the only way to understand it fully is by living it.

On arriving at the Institute Friday evening, I discovered that most of those registering for the weekend did not look like seminarians. The great number were college students, along with two religious sisters. (I soon learned that there are two conferences at the Institute; one for seminarians, one for college students.) All had come with high expectations; all shared the same uncertainty as to what would happen.

Notice was given for the evening meal and we were underway. There were thirty of us standing around a large rectangular table. We were all shapes and sizes, male and female, young and old, religious and lay, Catholic and Protestant. From this moment on every movement was planned for us; every word had a certain calculation. Before eating we went through a kind of rite; words were repeated, we sat, then stood, then sat again. Everything was different. Even the meal had a new meaning somehow.

Immediately after the meal, the team of instructors introduced themselves. All of us were asked to introduce ourselves and to state the title and author of a book which we had read recently and which had influenced us. Most were caught unawares when we were abruptly asked "What were the names of the first few people that introduced themselves?" After a

few such challenges we forced ourselves to remember the names of people, books and movies which they had mentioned.

We were pressed to be sensitive to every word that was said by everyone. I was becoming aware that this was to be a weekend different from any other I had experienced. The conversation after the meal was structured more to force one to think and remember than to provide new information; more to make one sensitive to those around him and to their ideas than to become bogged down in one's own thought. And this was not easy. Rather than having a weekend of relaxation, it took great effort to concentrate on everything that was going on around us.

It was to be a weekend filled with surprise, broadening vision, painful reflexion, and rich comradeship. It was a weekend characterized more by questions than by answers. Every prayer we said together, every meal we partook of together, every structure, even regimented discussion held together was aimed not to flatter our own attitudes and ideas, but to open us to one another, to the world, to God.

Thus, the Institute was not "ecumenical" as I had envisaged it (relaxed dialogue). It almost forcefully imposed however, the openness to one another which is prerequisite to fruitful dialogue.

THE SEARCH FOR MEANING

The first session and those that followed were designed to bring up the questions whose answers form the foundation for meaningful living: the question of God and my relation to Him; the role of the Christ-event in my life and what it means to be a man of faith in the twentieth century; the question of my own freedom and my responsibility to the present age; the role of the Church in history and what it means to be a member of the Church. The relevance of these questions is obvious.

GOD: WHO IS HE?

After a lecture which seemed to throw out more questions than I had ever thought of asking, we were given an article by Bultmann, entitled "The Crisis of Faith." After studying the article privately, we settled down to discuss it. In a series of shocks, the session raised the question of God. Who is he? What is he? What is he doing today? Where is he present in the world today? Or more close to home: Who is he for me? Where is he present in my life? What does he mean to me? Each of us was challenged to express as best he could, in his own mind if not to the group, answers to these questions.

WHAT IS GOD TO ME?

Luther says, "God is not God until He is your God." What is that "goingness" that I call my Father? How do I stand in relation to this "goingness" that I call God? Who am I? Where do I stand in this world that is rushing on through history? Life is a drama, a challenging paradox. I exist, but why? I have freedom yet I bump up against that which limits my freedom. I seek to provide for tomorrow, but "Thou fool, this night thy soul shall be required of thee." I see the true and the beautiful, but it always escapes my grasp. God is that power that has given me my freedom, the power that forces me into life and drives me to care for the future, who puts a longing for the true and beautiful in my heart. But it is also God who makes me finite, who makes a comedy of my care and who allows my longing for the true and the beautiful to miscarry. Life is a paradox.

CHRIST AND THE MAN OF FAITH

Saturday morning was dedicated entirely to a study of Christ.

In an opening lecture, we were brought back to the inescapability of life by a story. A First World War veteran went off to an island after the war, hoping never to become involved with man or life again. The island to which he "escaped" was Guadalcanal!

Life is a happening, a radical going-onness that breaks in upon you. To live life is to be intruded upon. The intruder makes a bid for the person. You can answer Yes or No to the intruder, which is to say, you can answer Yes or No to life. It is easy to say No, because there are many ways of doing so. One way is to shrink back from the intruder, from life, and wrap yourself up completely in your own world, your own job, your own hobbies. You can hide so that you

will never be bothered. Or, you can "kill" the intruder with aloofness or with the snide remark. You can "put in his place" this intruder, this life who comes in the form of another person. You can say No.

CHRIST THE INTRUDER

You can say Yes to life. You can recognize who you are and who the intruder is, recognize your own illusions and prejudices and open yourself to life. This is to live, it is to allow Christ to enter. He was the intruder in the lives of the people of Palestine. Many of them did not recognize or accept him for what he was. He was rejected. He is still being rejected today.

To those who accept Christ, he gives life. He died in order to give us life. It was only through the Christ event of the New Testament, the cross and the empty tomb that Christ could live. So it is with us, too. We must pass through the Christ-event that leads to life. We must die to our illusions, prejudices, yes, to ourselves, if we are to live. We must crack the illusionary shell in which we live, allow Christ and our fellow men to break through to our real selves.

CHRIST AND THE MAN OF FAITH

Christ entered the lives of many in the New Testament stories. Remember the man at the side of the pool. He had been unable to move about freely for 38 years. Christ said to him, "Rise up!" On another occasion, Christ tells Peter to walk on the water, but Peter is afraid and hesitates. Christ says, "Come!" By allowing Christ to help him, Peter walks on the water. Christ lives today and is willing to help us walk on the waters of life. But before he will help, that part of us which is unbelieving must die. We must be men of faith, which means being open, free, sensitive, exposed and free to expand ourselves.

There was little agreement among us, however, on the meaning of this word, faith. Some did not believe in the historicity of the New Testament events. Many did not hold that Christ was divine and that he lives now as a person raised from the dead. For them, the main point in Christianity was the Christ-event in one's own life — dying to oneself so as to be able to rise to a new life. According to my belief, however, each one must undergo the Christ-event in his own life. I believe that a personal Christ is sustaining me and helping me walk on the waters of life. For me Christ is divine, the Son of God. He has given me a way to experience the Christ-event: first, in Baptism, then in the other sacraments, especially in the Mass where the events of Calvary and Easter are renewed. Yet, may I doubt that God loves those who differ from and even oppose my beliefs?

FREE TO BE RESPONSIBLE

The afternoon session focused on the idea of freedom. Discussion was based on an article by Bonhoeffer, "Freedom and Responsibility." As men of faith we are free men, free to be responsible. Freedom is only realized in responsibility. I, as a free man, am responsible for my self. I have to answer

for myself, no one will speak for me, no one will accept responsibility for my

Christ was free, free to respond to the will of God, free to accept that will. I, too, am free, free to respond to the will of God, free to accept that will. The truly free deed is the deed which responds, which is responsible: "the free deed knows itself in the end as the deed of God." Am I, then, only responsible for myself and the small daily tasks before me? What are the limits of responsibility? Rather, I should ask, what are the limits of my freedom? There are no limits to my freedom. Therefore, there are no limits to my responsibility. I am free for all, I am responsible for all. Can I truthfully say that I am free? Am I truly responsible as Christ was responsible?

A related idea came up during one of the structured conversations. Each of us had to sum up for the group what he thought his vocation in history was. I believe that the Anglican minister (who I thought was a Catholic Priest until he spoke of us children) summed up best the vocation of any man of faith: "Here I am." Yes, here I am, free, responsible. When the Lord called to Abraham, the Father of all the Faithful, he responded, "Here I am" (Gen. 22: 1). This must be my answer to the call of Jesus Christ whenever I hear his call. I must allow his call to lay claim to me and it is in responding to his call that I will belong to God no matter what my walk of life. While this call summons me to fulfill earthly duties, that is not the whole of the call. The call of Christ goes beyond them. Responsibility to the call of Christ breaks through all limits. My vocation is the "call of Jesus Christ" belong wholly to him; it is the laying down to me by Christ at the place at which his call has found me; it embraces work with things and relations with persons; it demands a 'limited field of accomplishments', yet never as a value in itself, but in responsibility toward Jesus Christ." My limited field of activity is extended without limit by virtue of its relation to Christ. My vocation is responsibility and responsibility is a total response of the whole man to the whole of reality.

CHURCH: SOCIAL PIONEER

The final session of the weekend centered on the Church and its task in the world. H. Richard Niebuhr summed up the task of the Church by calling the Church the Social Pioneer. The Church, in its relation to God, is the pioneer part of society that responds to God on behalf of the whole society. Christ has illustrated this representational responsibility. He is the first-born not only in his resurrection but also in his obedience in responding to God in behalf of all. I began to see that the Church must be that part of society which moves toward God, which is the first to respond to God for the whole of society. Too long, I saw, has the Church allowed rugged individualism, blind nationalism, racism, economic imperialism and other injustices to influence her direct response to God. Too long has the Church been the tail-lights and not the headlights of history.

The Church must be the first to repent for the sins of society. It must be the first to accept, before God, responsibility for all men. This "Church", of course, is ourselves. I, as a member of the Church, cannot be comfortable while any injustice and misery exist anywhere. I can no longer live only for myself, but must live for others, offering myself, accepting my burden of responsibility to man and God. I must do this even in the face of rejection by others. Others cannot relieve me of my responsibility any more than they can steal away my freedom.

Register for courses by sending name, address, course name, and date to

Registrar:

The Ecumenical Institute
3444 Congress Parkway
Chicago, Illinois 60624

FALL QUARTER: October 7-November 27, 1966
WINTER QUARTER: January 6-February 26, 1967
SPRING QUARTER: April 7-May 28, 1967

5th CITY

THE ECUMENICAL INSTITUTE

3444 Congress Parkway

Chicago, Illinois 60624

THE CHICAGO LOCATION in the heart of Chicago's West Side is a sixteen block area bounded by Kedzie Avenue on the east, Independence Boulevard on the west, Eisenhower Expressway on the south, and Fifth Avenue on the north. This is FIFTH CITY. Two schools are adjacent to the area: Lief Ericson Elementary, enrollment 1700 students; John Marshall High School, enrollment 5300. Fifth Avenue is primarily small businesses, liquor stores, dry cleaners, laundries, groceries, etc. The Chicago Transit Authority's car barn is the only large commercial enterprise. A hospital and one church of a major denominational relationship are also located within the area. Housing in the area is primarily two or three flat brick structures, with a few single dwellings and a few ten to fifteen apartment structures. The Institute's square block, five building campus, is located at the very heart of the triangle. The Chicago Housing Authority has constructed a 17 story apartment house for senior citizens at the western end of Fifth City.

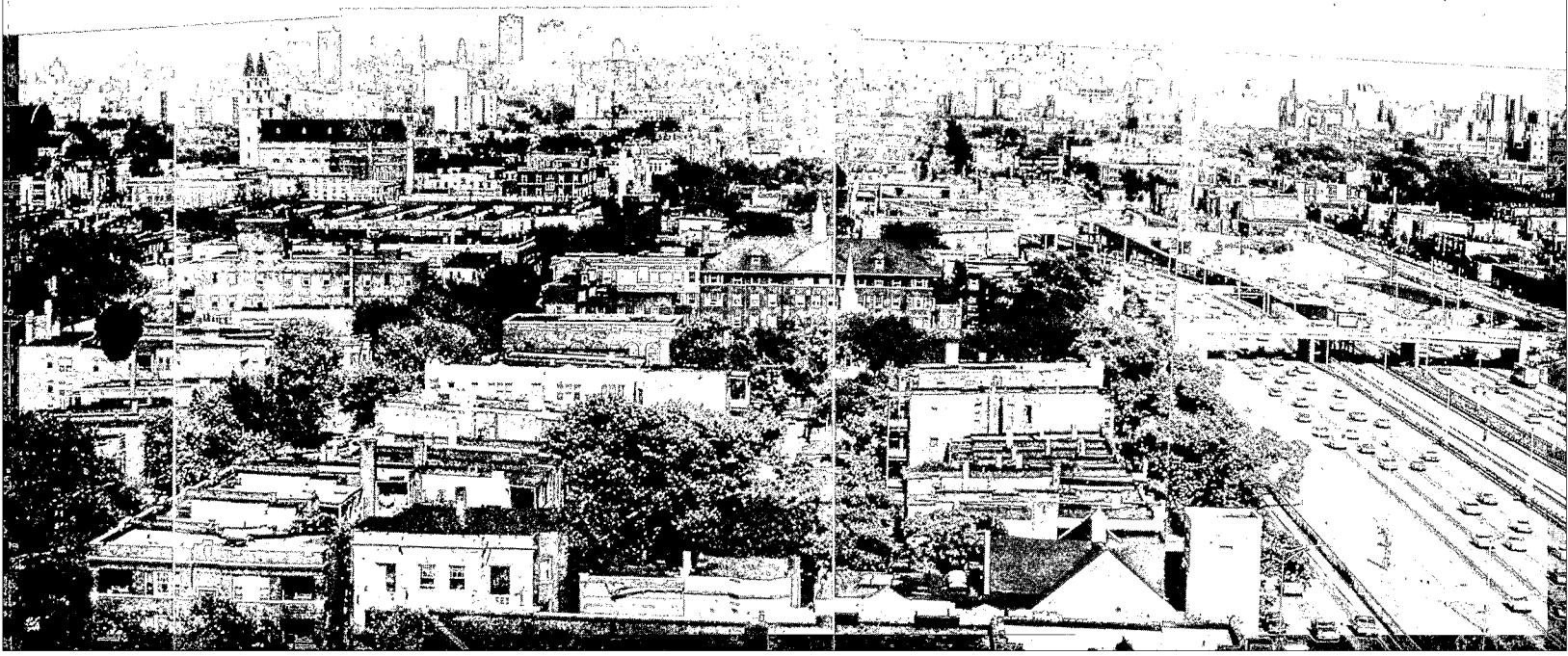
The population of the area is approximately 4300 in 1965, 95% Negro, a few Spanish speaking families at the eastern end, and a few white families — employed by the hospital or on the Ecumenical Institute staff. There are a very small number of residents left over from the "old days" white families who have refused to move out. Any inner city ghetto is plagued with problems ranging from inadequate health services to excessive unemployment, from loan shark operations to below standard housing. There is an extremely low economic base, a very low average age, and a high rate of turnover in the population.

THE URBAN WORLD as a form of human settlement is molded by the life style of its people. The entire world is emerging into a cosmopolis which first of all is a state of mind. The simplicity of natural rhythms has been replaced by the complexity of historical variation. The intimate and provincial have given way to the anonymous and comprehensive. The new urbanity is demanding different life styles which embody fresh and unique sensitivities and understandings of inner human relatedness and social grounding.

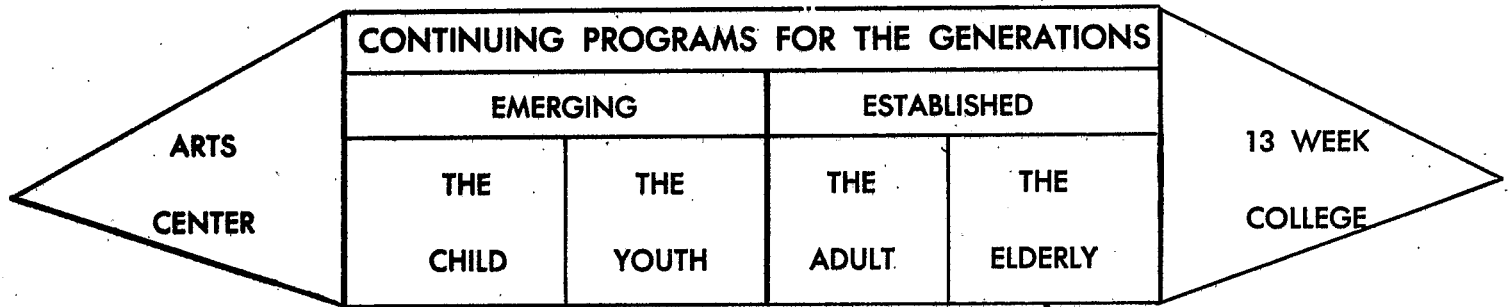
THE FIFTH CITY PROJECT

aims

to equip the existing people to transform the existing community. It is committed to reforging from within by educating the imagination, by equipping with tools and by developing prowess in corporate life and action. Every area of social existence — political, economic and cultural — are involved. All must be addressed and retooled in depth. The project presses on all fronts at once in a specific, clearly defined geo-social area. Specific human beings with specific human problems associated with particular human situations are participants in a design of metamorphosis.



CENTER FOR URBAN EDUCATION



AN ARTS CENTER will afford a lab for the Fifth City residents in which they will experiment with new forms of the theater, the plastic arts, dance, and music in order to inform the human imagination for the New City. The center will be operated by a resident cadre of committed artists who will live and create for mankind out of a corporate living model — symbolizing, creating, evoking the moods, styles and rhythms of urban life. New ventures in audience participation, in diverse media of expression, and in joint teaching and creating art projects will be initiated.

THE CHILD in urban society is learning earlier and more thoroughly the vital selfimages required to become a leading participant in creating the future. Through basic education, development skills, ethical lifestyles, and human social and world images can be appropriated by children at ages below the usual requirements for kindergarten and first grade. The staff utilize imaginal education after researching across the wide spectrum of experimental pre-schools.

THE YOUTH of grammar and secondary school age need rapid, remedial, supplementary life constructs in order to engage in an accelerating cultural expansion. Job training, fast reading skills, comprehensive models of the academic disciplines are urgently needed by all urban citizens, especially the culturally deprived. A select residential body of teachers are familiar participants in the total life of Fifth City.

THE ADULT who has been bypassed in the total social revolution must of necessity supplement his skills, his intellectual grasp of social issues, and his capacity for activating human potential in his community. Academic study, civic training, and occupational development will be utilized in the fringe hours of the day and at meals so that the working adult will be enabled to acquire verbal, oral and mental tools for effective urban living. The staff are experienced residents in Fifth City whose breadth of contract and knowledge provide the human resources that are needed.

THE ELDERLY are responsible citizens whose wealth of wisdom, experience and strength are needed in a century whose transitions have traversed such radical changes. Their potential can be released through the methodologies of imaginal education whereby they will construct psychological, social and inclusive images of their social role given their energies and capacities. The staff will be actively involved in meeting the social issues in Fifth City in order to open the channels to group participation needed to allow the elderly to be available to community action.

A 13-WEEK COLLEGE offers an intensive and comprehensive liberal arts education to culturally deprived young adults to enrich their skills and to open their opportunities toward creative citizenship in the urban world. For those who need further formal training the college will provide a comprehensive context for relevant vocational decisions. For those whose task has been chosen the college will enlarge the scope of their contributions to the civilizing venture. A staff specially trained in imaginal education and a broad familiarity with the various disciplines in the humanities and sciences will operate out of a covenantal life situation.

UNITED COMMUNITY SERVICES

UNITED COMMUNITY SERVICES: The reformulation of an urban community requires that all auxiliary services possible be focused on a small geographical area in order to nurture the total life of each individual and family. **LEGAL AID** will make available judiciary counsel for those who otherwise would fall victim to many tyrannies due to poverty, ignorance or rejection. **CREDIT UNION** enables responsible lending to take place between the residents themselves in cooperation with the just legal structures of the society. **BUYER INSTRUCTION** takes place between residents to prevent random

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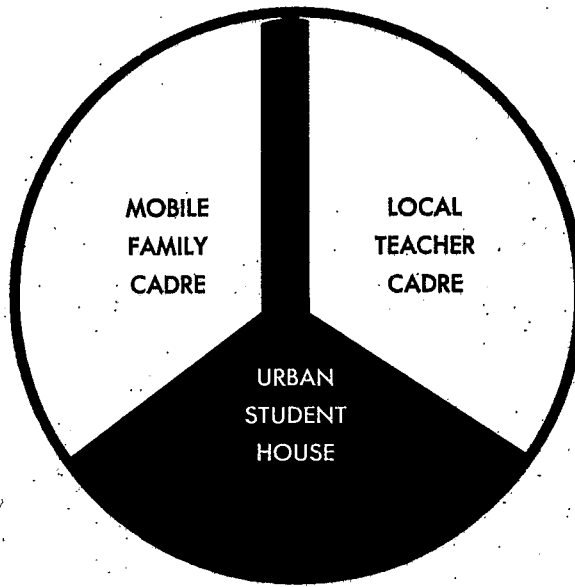
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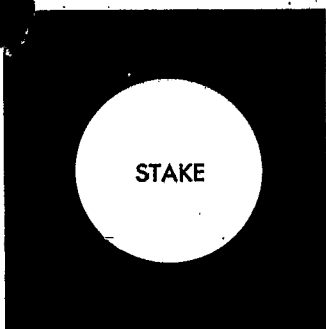
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URBAN REFORMULATION FORCES

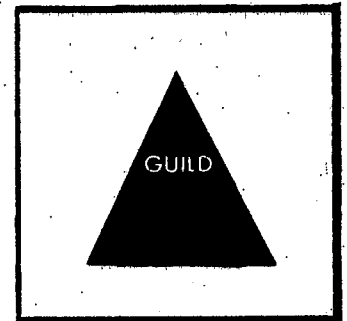
THE MOBILE FAMILY CADRE is a group of awakened laymen with middle class training and resources who have moved into Fifth City with the express purpose of joining the residents as a community sign to the urban world. An explicit covenantal discipline binds together for the mission of being those who are the first to bring to Fifth City a universal, futuric, intentional life style. By a symbolic life related to an intensive intellectual life these family units will order their life energies toward this single task. While maintaining their occupational roles throughout the city, demonstrating that the new urban family turns its fragmentation into a rich diversity of mission points. Along with the other residents of Fifth City they are forging the structures for an autonomous contributing neighborhood in the metropolitan complex for the sake of communities of families everywhere.



THE LOCAL TEACHER CADRE is a corporate body of public school teachers who have entered into the single task of recreating elementary and secondary education needed vitally in the inner city. The predominant mood of cynicism toward life which pervades the students, parents and the teachers themselves can be broken only as the school community is met head on as a force that is moving into the future. The teachers will be in corporate living quarters under a discipline which structures the time, stored-up energies, study and symbols of their task. Their weekly schedule will utilize to its greatest amplitude their potentiality and creativity. They will work together toward improving their teaching skills with trained competence in image reformulation. In the classroom they will find ways of daily presenting and evoking new images of humanness for 20th century life. In the community they will furnish a leavening influence in the social fabric of the community.



URBAN STUDENT HOUSE is a gathering of concerned and radical students of Post-civilization who have moved beyond protesting the present inadequate social structures. They are out to create "society-reformulated." The Urban Student House is designed to provide an alternative to living in hive-like residence halls or at home in a context which negates full development of the self. Its primary function is to provide the student the possibility of a *missional stance*. Participants in the Urban Student House will structure their corporate life to enable the fullest corporate impact in the Fifth City and their continuing education. Students are acting out their stance in history through study, worship and life together while continuing their formal education in order to develop the full self in a whole society for the sake of the world of tomorrow.



UNITY SERVICES

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spending and unjust consumer produce and price setting. HOUSE REHABILITATION is expedited through a one-stop real estate office knowledgeable in available grants and lending vehicles. FAMILY SERVICE fosters the objective illumination and analysis which encourages self-conscious decision making in the face of perplexities and obstacles. HEALTH CLINIC will make available adequate health care on a basis commensurate with the socio-economic needs of the community. EMPLOYMENT AGENCY will locate positions on a non-discriminatory basis in accordance with the needs of particular families and individuals.

EMPLOYMENT
AGENCY

THE REFORMULATED COMMUNITY

GUILD

A self-determining and self-perpetuating Fifth City requires indigenous troops trained to maintain and initiate the thrust and operation of Fifth City. These are the vanguard individuals who are out to shape the very direction of history. This structure is composed of three elements: forum, stake, and guild.

The forum is the base for six stakes which interlock in direct action in society through a variety of guilds. The forum is the focus of symbolic celebration, on behalf of the specific community and of all creation, and the coordinating center informing and relating units in the master engagement.

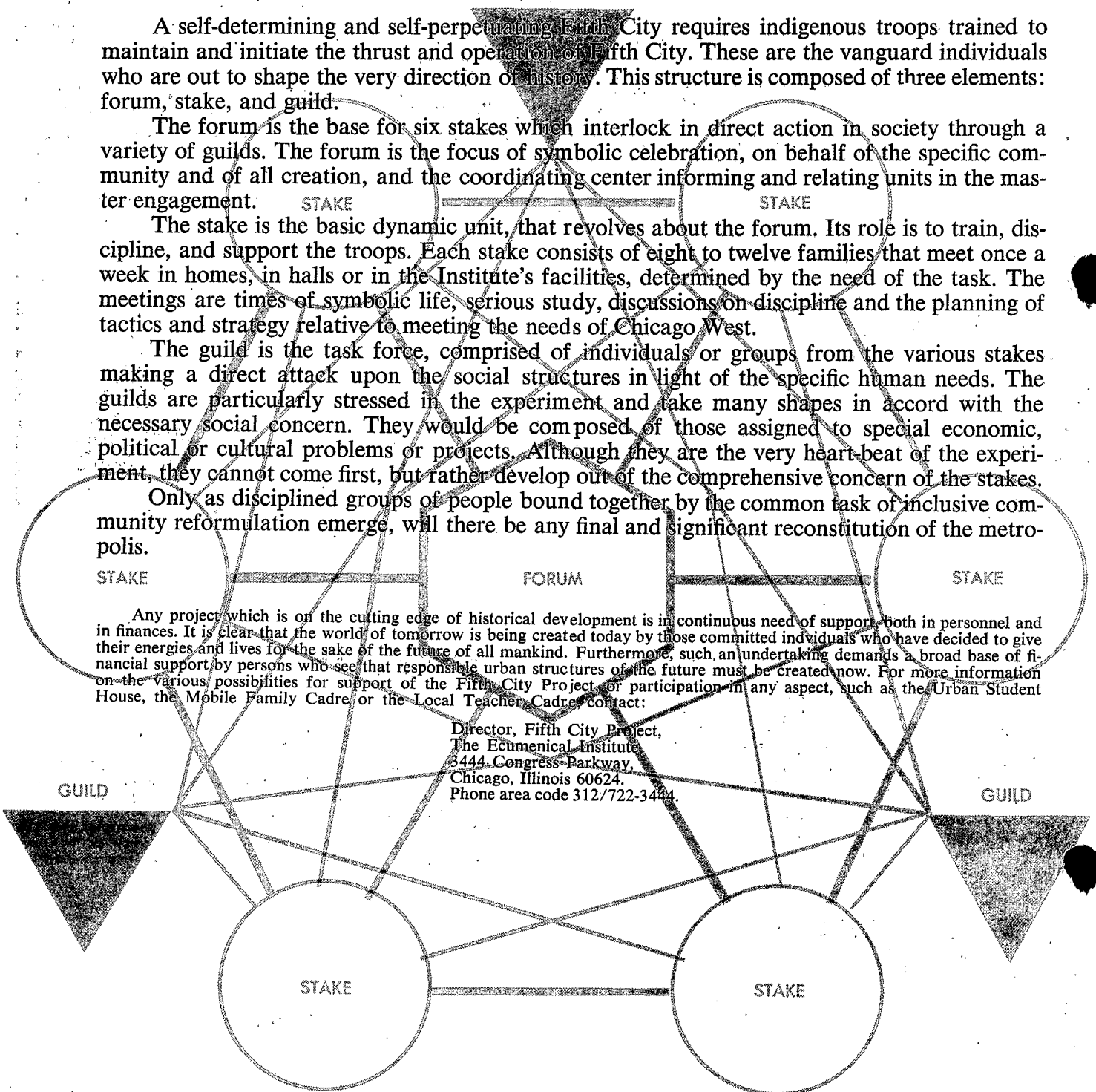
The stake is the basic dynamic unit, that revolves about the forum. Its role is to train, discipline, and support the troops. Each stake consists of eight to twelve families that meet once a week in homes, in halls or in the Institute's facilities, determined by the need of the task. The meetings are times of symbolic life, serious study, discussions on discipline and the planning of tactics and strategy relative to meeting the needs of Chicago West.

The guild is the task force, comprised of individuals or groups from the various stakes making a direct attack upon the social structures in light of the specific human needs. The guilds are particularly stressed in the experiment and take many shapes in accord with the necessary social concern. They would be composed of those assigned to special economic, political or cultural problems or projects. Although they are the very heart-beat of the experiment, they cannot come first, but rather develop out of the comprehensive concern of the stakes.

Only as disciplined groups of people bound together by the common task of inclusive community reformulation emerge, will there be any final and significant reconstitution of the metropolis.

Any project which is on the cutting edge of historical development is in continuous need of support, both in personnel and in finances. It is clear that the world of tomorrow is being created today by those committed individuals who have decided to give their energies and lives for the sake of the future of all mankind. Furthermore, such an undertaking demands a broad base of financial support by persons who see that responsible urban structures of the future must be created now. For more information on the various possibilities for support of the Fifth City Project, or participation in any aspect, such as the Urban Student House, the Mobile Family Cadre, or the Local Teacher Cadre, contact:

Director, Fifth City Project,
The Ecumenical Institute
3444 Congress Parkway,
Chicago, Illinois 60624.
Phone area code 312/722-3444.



ion may take place must be discovered. At present, we do not possess it. Certainly, the traditional "revival" service is speaking to no one but the insider, and therefore cannot be considered an effective tool of evangelism, although it still may serve the purposes of renewal. Our statistical reports to Annual Conference over the past decade are ample evidence for anyone who has eyes to see.

WE MUST RECOGNIZE THAT EVANGELISM TODAY INVOLVES SOCIAL AS WELL AS INDIVIDUAL CONSIDERATIONS.

If anything appears evident about modern man, it is that he is more concerned with ethics than he is with theology. Life, rather than talk, is needed in order to communicate with him. He demands models rather than theory. This is not to suggest that theology no longer is a vital and necessary function of the Church, but only that modern man will not listen to any theology which does not bear evident moral and ethical fruit.

Colin Williams, this time in a different context, writes; "We have bought continued institutional 'success' at the price of refusing to face the grim meaning of the diseases of segregation and prejudice that are eating so deeply into the life of our churches . . . We continue to delay, but we know that the day of judgment is at hand; and what the day exposes is that we have cried, 'peace, peace, where there is no peace' — maintaining short-term institutional harmony by refusing to face the truth . . . We know that love separate from truth is simply anxious self-concern. We have asked 'give us time;' and because we have forgotten that 'now is the accepted time,' God has taken our time away and has brought us to the moment of decision."

For the Indiana Conference, the moment of decision is personified by a young Negro student who will graduate this June at the Methodist Theological School in Ohio. A native of Indianapolis, a graduate of Shortridge High School and a former member of Simpson Methodist Church, he is prepared to return to his home Indiana Conference only if we will accept him as a ministerial member, and not as a 'Negro' ministerial member.

If this assurance can be given, he is prepared—at his own expense—to begin an intensive recruitment effort among college students of his race to increase their number in our schools of theology (currently only about a dozen are studying in all Methodist schools).

Unless we can give him the assurance he desires, can we honestly talk about evangelism—in a world in which the white race



is a distinct minority, Our answer to this young man, and others like him, will determine whether we desire the holy catholic Church to become a reality, or whether we desire Christianity to become a small white sect. It is the same issue which faced Peter and James, the brother of our Lord, as Paul confronted them at the Council of Jerusalem with the evangelistic openness of the gentile world.

The same dilemma is presented when we consider our attitude as a Church toward the military conflicts which currently are present in our world. In a day when we condemn the German Church of the 1930's, and the Russian Church under the czars, for a willingness to identify with nationalistic power—how can we permit a contemporary identification of Christianity and Uncle Sam?

It could be that our most effective evangelistic outreach today would be a campaign for blood and medical needs for both sides in any military conflict. Unless we witness to our international nature in some manner such as this, we risk becoming merely an "American" sect, rather than the holy universal Church.

Some will argue that such suggestions tend to involve the church in social and political issues, rather than sticking to the "simple gospel." Here again, Colin Williams speaks words which we cannot ignore:

"The tendency to separate 'evangelism' from 'social implications' suggests that the latter are separable and secondary, and that they are not integral to the particular task of evangelism. But it is being made clear to us that the very call to be a disciple is nothing else but to accept the call to follow the Christ in the affairs of daily life. No division on the basis of administrative convenience, or evangelistic simplicity, must tempt us into splitting the Christian

FIFTH CITY IN AFRICA

Two experimenters associated with the Fifth City project will spend eight weeks in Nakuru, Kenya in East Africa under the auspices of the Voluntary Service Project of the Episcopal Church. Harrison Sims, a nine month intern at the Ecumenical Institute, will supervise a work project near Nairobi, the capital of Kenya. Wardell Brent, a 1966 Marshall High School graduate and resident of Fifth City, will accompany Mr. Sims.

Fifth City has commissioned their representatives to do a depth analysis of the economic, political, and cultural situation in terms of the third African revolution which is germinating among the people rather than the intellectuals or military leaders who have brought about the first two revolutions. Their research will be focused in Kenya, but range over Africa as a whole and include a brief tour through Western Europe.

Contributions to help send Wardell Brent to Africa should be sent to 3444 Congress Parkway, Chicago, Illinois, 60624.

life into separable parts. To ask a man to follow Christ first asking him to count the cost in terms of a new way of life required by the gospel is evangelism without tears—a gospel from which holy week has been excised."

Our calling today is to an "evangelism with tears"—the tears produced by an honest attempt (1) to understand modern secular man, (2) to discover forms of church life through which we can minister to him, and (3) to face the social implications of our evangelistic mission.

RESPONSE TO PROGRAM

The widespread testimony of course participants is due indication that lives have been changed by deepening of vocational commitments and by opening up broad new areas for life tasks in behalf of mankind. The following are a couple of the many responses to the endeavors of the Institute. These are from two seminar-ians, one a Roman Catholic studying at Mary Knoll Seminary in Glen Ellyn, Illinois, and the other an Evangelical United Brethren studying at Evangelical Theological Seminary in Naperville, Illinois.

"The weekend at the Ecumenical Institute has had its biggest effect on me in that I was never so completely faced with the question: What gives meaning to my life here and now? I have gained an insight (never before so clear) into the meaning of freedom, responsibility, and obedience. This has occasioned a deeper love of the Church. I find that now when I read Scripture it 'talks' to me—today.

"I see much more the tremendous burden of a Christian to know, love and serve men; especially, for the 'professional man of religion,' who proposes to witness and communicate to this world we live in. I've been 'sobered' a bit with respect to my vocation as a Christian and a priest, and I have come to a deeper dedication.

"I am not a 44-Hour saint, but I now have direction and purpose in life in a way that is deeper, more realistic, and more frightening than ever before. Through the grace of God I will deepen this daily." — Donato Palizzi, Mary Knoll.

Friday Evening, April 29th. "Mavis and I began what was to become one of the most terrifying adventures of our lives. It was a 44-hour comprehensive examination to which one was expected to give the answers without knowing the questions. We were driven to integrate our lives; yet scared to death to be ourselves. This was the Seminary Student Seminar at the Ecumenical Institute. For several months I have been extremely bewildered by the mixed feelings directed toward the Ecumenical Institute. As the hour drew near the experience demanded that the question of my ordination be raised. What were the implications of experimenting with the sacred things the week-end before one sold his soul to the "company store" — the Iowa Conference.

"In those 44 hours I received a shock like nothing I've experienced since I left the one-room country school and ventured into the booming metropolis of Radcliffe, Iowa (Population 650). I was utterly "thrust"! If these following remarks sound like a personal testimony, they are, for I can only speak for myself. It would be demonic for me in this context to say, 'they said.' . . .

"In spite of my having been brainwashed into thinking that the Ecumenical Institute was either demonic or the next thing to heaven, many questions were battling in my mind. In the midst of the Pall Mall smog and caffeine fits the polarities of my existence were lifted up and celebrated: Love-Hate; Security-Anxiety; Knowledge-Ignorance. Never before have I had so many rugs pulled out from under me.

"My quest for the historical Ecumenical Institute was like looking for a pearl in volumes of dogmatics. Until I stopped asking what made them tick and began wondering the same question about myself, it was Pure Hell like I had never experienced. I picture my anguish so that you might travel vicariously with me on this 44 hour escapade." — Alan Streyffeler, Naperville.

RESEARCH FORAYS

The shift to the practical aspects of the Twentieth Century revolution in humanness has demanded that the faculty of the Institute engage itself in obtaining a thorough acquaintance with concrete operating social structures both traditional and experimental. Two trips recently gleaned vital information which is being fruitfully employed in the ongoing experiments of the 5th City Project on Chicago's West Side.

Visions in Urban Education: New York

In a continuing quest for new forms of imaginal education for all ages, 14 faculty members went on a research trip to New York City and New Haven, Connecticut, in late April.

Dividing up into teams, they spent two days visiting such experimental education centers as the Institute of Development Studies where Director Martin Deutsch is pioneering in the pre-school education of the culturally deprived. Other institutions they visited were the Bank Street College of Education, City College of New York School of Education, Teachers College at Columbia University, Yale University's School of Education and such community educational projects as the Har-You program in Harlem, the East Harlem Protestant Parish and pilot projects in New Haven.

The purpose of the trip was to collect data and observe practical experiments in new educational methodologies. New York City is a virtual clearing house for the nation in the field of education. Faculty members are now using what they learned to fulfill their comprehensive model for the education of modern man from childhood through adulthood.

Leaders of the travel group were Mrs. Aimee Hilliard, director of the Institute's Pre-School Nursery and Family Education Center, and Mrs. Patricia Scott, chairman of the Teacher's Cadre.

Forms for Urban Community:

Washington, D. C.

In addition to the New York trip, the faculty deployed two staff members and one of the residents of 5th City to attend the White House Conference on Civil Rights called by President Johnson, June 1-3. Mrs. Lela Mosley, who represented the 5th City residents, displayed the grace and maturity called for in the leadership of urban communities toward their destined task.

In sessions introduced by President Johnson, Vice-President Humphrey, and Solicitor General Thurgood Marshall, the conference was concerned with existing and needed legislation. Resources are available or needed in the areas of economic security and welfare, education, housing, and the administration of justice. It is the resolve of the present administration to secure the funds and to foster the creation of structures to cope with the problems of urban minority groups now focused on the Negro.

The conference gave evidence of the

(continued on page 11)

SUMMER '66: A Project for 1000 Pedagogues

Registration for an intensive two month period of teacher training has reached capacity proportions. Attending a 6-week urban study-work camp are a select 50 students from college campuses across the nation and from a variety of church affiliations. During 4 weeks of July training will be offered for leaders in the parish and in the public school. Over a hundred churchmen, lay and clergy will come from their regional locations to prepare them-

selves to teach Religious and Cultural Studies in the local congregation. A core group of twenty-five school teachers will prepare a curriculum in imaginal education to be taught in conjunction with and through their regular classroom procedures.

These groups will join the staff of the Institute and the other residents of Fifth City on Chicago's West Side in order to call forth cadremen for the radical renewal of Christendom.

(continued from page 10)

fact that the problems resulting from the indignities levied on the Negro are located in all sections of the country, North as well as South, urban as well as rural, well-meaning local governments as well as intransigent ones. Correspondingly there is a ground swell of concern to do something about the situation. The signs of possibility are emerging in those local areas who have covenanted themselves to act for the general welfare and to dare to use the power at their disposal to re-create the social forms in which they are living.

ANNUAL REPORT: ATTENDANCE

The radical renewal of the Church of Jesus has begun. Small groups of laymen with their clergymen in local congregations are awakening to the task of being the Church which is mission.

Among these churchmen are over 7000 participants in programs conducted in the calendar year 1965-1966 by the faculty of the Ecumenical Institute on the Chicago campus and in regional locations across the nation. According to the trend of the figures at

least 10,000 people will attend programs in an expanded calendar from October, 1966, to May, 1967. In addition, programs are currently projected for Europe, Japan, Southeast Asia, Manila, Australia, Latin America and other parts of the globe.

These course participants represent as many small groups in local church parishes working toward a more human society for the sake of the civilization of tomorrow in response to the Lord of history.

1965-66

	Fall	Winter	Spring	Total
CHICAGO CAMPUS				
Laymen	1000	1300	1400	3700
Clergy	90	200	300	590
NATIONAL REGIONS				
Laymen	640	760	850	2250
Clergy	190	220	255	665
Totals	1920	2480	2805	7205



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"A New Breed of Practical People . . ."

Practically unannounced, R. Sargent Shriver, Jr., head of the Office of Economic Opportunity, visited the Ecumenical Institute campus in June just as preparations were getting underway for the most significant national program in the Institute's history.

Reason for the visit—the first stop of an on-the-spot inspection of ventures in Chicago that are attempting to reformulate the social structures and make the war on poverty effective at depth. One of the major thrusts in the Institute's "Fifth City" project (creating a practical model for comprehensive inner city renewal), its pre-school center, receives support from the O.E.O.

More important perhaps than Shriver's visit were his words addressed later to a gathering of bishops of the African Methodist Episcopal Church. "The clergy," he said, "must consolidate the gains made by a new breed of the laity."

He called them "a new breed of practical people." These are "the responsible people of the community . . . who must keep community action leadership on the tip of its toes."

Shriver's questions and comments concerning the Ecumenical Institute programs suited the same mode of practicality. Is the model that is being created here applicable to the inner city across the nation? How do we go about recruiting persons who will re-enter the city from the suburbs? How do you train the laity of the Church for this kind of practical re-entry? The poor who are participating in the war on poverty also belong in this new group that Shriver called "action Americans." "These people are committed to something," he said, "not just personal service."

Shriver was particularly interested in the new approach to the education of all age groups that is being researched in practical training programs of the Institute. "Imaginal Education," as it is called in the experiments, has a special application in a deprived area because it comprises techniques that deal with the depth self-image of the deprived person. The methods and curricula are being tried across the nation among all groups in special training programs run by the Institute faculty.

These programs and those conducted on the campus in Chicago are supported by voluntary contributions from interested persons and former course participants. A fraction of the Institute's total budget is derived from sources such as the Office of Economic Opportunity.

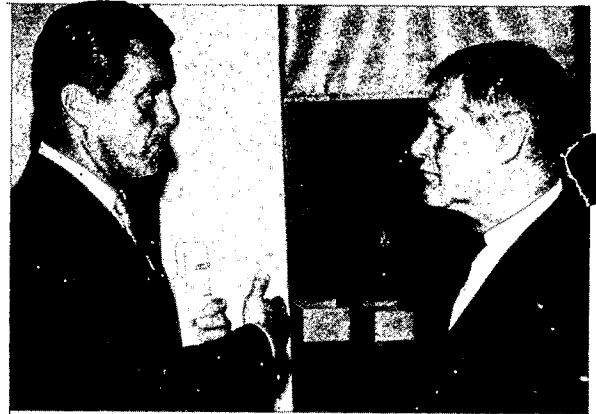
In this context, the Institute has initiated a special summer appeal for contributions. Contributors are fewer in summer months, probably due to the great mobility of the population in vacation seasons. For those who this year intend their support, gifts in any amount are especially useful to meet the summer emergency.

Sargent Shriver

VISITS

ECUMENICAL

INSTITUTE



Sargent Shriver in Illinois discusses national education in the inner city with Joseph Mathews.

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