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Archbishop Iakovos, primate of the Greek Orthodox Church in North and South America, Exarch in America of the Ecumenical Patriarchate of Constantinople, and a president of the World Council of Churches, visited on the campus of the Ecumenical Institute for conversation with the faculty (Dean Joseph W. Mathews, left, and Joseph A. Slicker).

*Research*

## THE ECUMENICAL TRANSFORMATION

**IN CHICAGO** to make an address at the annual dinner of the Church Federation, Archbishop Iakovos (above) indicated current trends in the Ecumenical Movement that will be of particular interest to the Ecumenical Institute's constituency. Excerpts from the address:

Asians and Africans are ridiculing us. They laugh at our disunity and contradiction. They laugh at the inconsistency between our belief and deed. They deride the selfish and narrow concept of Christianity we have preached to them. They taunt the notion of a white Christianity, of a European and American Christianity, that failed or did not think it necessary to make Christianity indigenous, as if Christ spoke only English, German, Dutch or French, or as if the peoples of Asia, Indonesia and Africa would enter into the Kingdom of God through the gates of European and American colonialism. . . We, the Christian West, should reassess, reevaluate and critically examine both the present and the past. The excesses of nationalism would never have taken place had the Church maintained the consciousness of her unity and mission. The greatest thing in the life of the Church is her present awakening, and I do pray and hope that this may continue forever. For I believe that it is an awakening to the need of rediscovering and restoring both the sense of unity, and the sense of mission.

A Church that is indifferent or that reacts to the Ecumenical Movement or to its reawakening is doomed to in-

ertness and eventual spiritual death. Self-righteousness and self-admiration are the unending signs of spiritual bankruptcy. The Church by its nature is ecumenical. Any anti-ecumenical move by any Church on any ground undermines its own welfare, genuineness and growth. The Church is as universal as her Founder and Lord, Jesus Christ. She may be known under historical or ornamental epithets, but the real name of the real Church is Christian and Ecumenical. And the sooner this reality becomes an integral part of the Church, the better it will be for us all.

God in His Divine Providence, willed that ecumenism and a coordinated ecumenical movement should enter into the life of the presently disunited Church. The Holy Spirit has been at work ever since Christ ordained that He, the Paraclete, will come to guide the Church unto all truth. There was never a moment in the life of the separated Churches when the Spirit did not "with groanings which can not be uttered" (Rom. 8, 26), intercede for the restoration of unity. Strife and antagonism, however, within and without, widened the distance between the separated Churches until one day the very same spirit willed that inspired men of our age such as the Motts, and the Brents, and the Sonderbloms and the Anthenagorases and the Roncallies, call an end to schisms and divisions and start a period of rapprochement and compassionate understanding with the restoration of the disrupted unity as its end. Being "men full of faith and power" (Acts 6, 8), these men succeeded in stirring up the hearts of Chris-

(Continued on Next Page)

(Continued from Page One)

## COZART: A BERLIN PERSPECTIVE

*Dr. and Mrs. William R. Cozart of the Institute faculty are on special assignment for the academic year 1964-65 in Berlin, Germany where Dr. Cozart is a guest professor at the Free University of Berlin. From time to time, i.e. will share their insights as expressed in such excerpts as the following from a recent letter.*

tians everywhere, with the sweetest hope of all: that of seeing the old prophesy of Isaiah coming true. "Arise shine O Zion. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far" (Isaiah: 60, 1-4).

John Mott and Bishops Brent and Sonderblom, as well as Pope John Roncalli are no longer with us. But we are fortunate to still have with us Ecumenical leaders totally dedicated to the cause of unity, who have made it a common cause and concern for all Christians. Oikoumene and ecumenism, ecumenicity and ecumenical are among the new terms and notions that those who are apt and willing to learn the tongue of God may utter with a distinct feeling of pleasure and satisfaction nowadays. Episcopalians as well as Presbyterians, Methodists as well as Congregationalists, Orthodox Christians as well as Roman Catholics, Lutherans as well as Anglicans, Councils as well as Federations, individual Christians as well as entire congregations: all speak today the marvels of God, the greatest of which is the tongue of love that is being spoken and is permeating the life of the Church Universal. The Bible and the Church, the doctrine and the tradition, all are being seen in the beautiful radiance of the anticipated unity. Neither the Scripture nor the Tradition are seen as symbols of difference and disunity. Slogans and banners of the past have long ceased to sway the divided Christians. The only slogan which can rally Christians today is the prayer of the Lord that we all be one. For it has become a common belief that only united Christendom can undo the damage that has been done to the Christian cause by a divided Christianity.

The hour has indeed come when we must reach toward the grass-roots if we would hope to prevent the danger of seeing the ecumenical movement becoming the professional domain and preoccupation of the few. The cause of Unity will never attain preeminence, unless it captures the heart and the imagination of the many—if not of all. That which constitutes or may constitute the very soul of the ecumenical movement is the mobilization and eager commitment of every Christian soul to its purpose. I submit the councils and federations can contribute immeasurably to this end. Therefore, I could call for a revision or for possible amendments to the constitutions of all councils and federations with the view in mind of becoming interconfessional agencies in the pursuit of Christian unity.

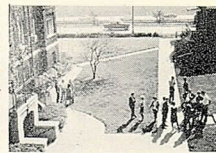
WHATEVER MUTATIONS in the soul of the world are going on these days, Berlin seems to be a good place to experience them. Undoubtedly, the Southern and Eastern hemispheres will continue to be the source of the greatest upheavals for the rest of our century, but it seems certain now that the West must continue to give the *intellectual* leadership into the foreseeable future.

This being the case, one must again raise the question of what the new role of the West is in an age of polycultural interdependence. On this side of the Atlantic, the most obvious (and in many ways most exciting) development is the so-called "thaw" that has recently begun to take place in many Eastern European countries. In many cases, the content of this "thaw" is the resurgence of a local nationalism, a sense of historical uniqueness, which has long been submerged under the collective uniform. One sees this particularly in the many new films from Rumania, Poland, and Czechoslovakia which are shown on West Berlin television as a part of a new cultural exchange program.

Another important trend in Eastern Europe is the emerging debate over the problem of "alienation." Marx, of course, said that capitalism produces a social phenomenon, "alienation," because the man under this system is estranged from the invisible end product of his assembly-line labors, from his "true essence," from his fellow man. Later, Stalin asserted that alienation was impossible in a Communist society. But in the last year philosophers and writers in Yugoslavia, Hungary, and Czechoslovakia have been saying that Communism itself has created its own forms of alienation. Many contend (e.g. Emil Manov, a Bulgarian, in a 1964 drama called *Abel's Mistake*) that the capitalist-oppressor class disappears under Communism only to be replaced by a group of bureaucrats equally mindless and oppressive. Writers everywhere in the satellite bloc are turning to themes of solitude and despair. This has always been a cardinal sin—for Communists to acknowledge the presence of this form of frustration. Yet, the process of "de-Stalinization" which started as an admission of past "errors" committed in the name of Communism is evolving into an admission of present "errors," including the failure of the system to fulfill the individual.

In Western Europe, the search seems to be for the "humanist" roots of the collectivity produced by the new affluence. Whereas this collectivity is working out very well in the economic dimension, it tends to introduce subtle evils in the cultural scene; and the old question of a local nationalism, culturally speaking, versus a unified Europe, rears its head. The need is still, I feel, for a coherent plan for a united states of Europe *independent* of the United States; only *after* such a plan takes shape can the question of the relationship of the U.S. to Europe genuinely be raised.

Seen from Europe, the post-Inaugural United States is seemingly on the verge of taking a narrow view of itself. Not minimizing for a moment the gigantic social reforms that are needed in America, many Europeans feel that Americans believe that merely by clearing slums, building new schools, and caring for the aged they will have built the Great Society. Athens and Rome, they point out, were crawling with slums, and the masses of men in the High Middle Ages could hardly write their names. The greatness of these cultures came from something else. Thus, it is possible, they conclude, that in current U. S. philosophy, American pragmatism may finally meet its Nemesis.



## FROM MAINE TO SALVADOR AND BACK TO CHICAGO

IF ECUMENICAL INSTITUTE programming is a barometer of the awakening within the Church, the momentum of renewal is rapidly increasing. Whether awakening be measured in this fashion or by some other means, the upsurge in requests to conduct programs from groups across the nation and in other parts of the world is a phenomenon that churchmen should watch.

Broadening geographical scope is one indication that the Institute has moved speedily toward one of the goals in its original charter: to become a center of the Ecumenical Movement serving the Western Hemisphere. Outside the United States, programs have been conducted in Canada and San Salvador. An invitation to provide special training for missionaries in Europe is presently being considered. The Canadian program was reported in a previous issue. The San Salvador program was a conference of Union Church Leaders of the Caribbean sponsored by the National Council of Churches last month.

Meanwhile, "whirlpools of renewal" in the United States are increasing in number, some related to the work of the Institute, others only very indirectly related, but notably all, whether engendered by awareness in the laity or clergy, originate in broad and deep concern for the Church to be her mission to 20th century man.

Places where the Institute is providing initial leadership geared toward the development of disciplined cadres are New England, where several courses for laymen and clergy have already been conducted (in Boston currently and in Maine this month); and the Southwest, where an initial weekend for laymen was followed by a three-day Parish Ministers Colloquy in February.

Back in Chicago, not only are the Mid-America programs increasing in number, but enrollment for most courses is at a peak, occasionally pressing beyond the capacity of the Institute's campus facilities. January 29 marks the first such event when 156 persons enrolled for residential weekend courses: two for college students, one for high school students and one for adult laity. The college students came from Indiana, Iowa, Missouri, and Illinois. Week-

night schools have also set attendance records this quarter with 96 persons enrolled in four different courses. An extension course of the weeknight school is being conducted in Bensenville, a Chicago suburb.

Greater ecumenical spread is also factored in this apparent snowballing. A new course for theology students held in January included six Jesuit students from a Roman Catholic seminary in Aurora among representatives from four Protestant seminaries. Meanwhile a recent weekend for laity included Jewish, Roman Catholic and Protestant participants. Archbishop Iakovas of the Greek Orthodox Church (see first page) indicated while visiting the Institute that he plans to bring a group of Greek Orthodox priests to an Ecumenical weekend here.

Beginning and advanced courses on present social issues are attracting persons of leadership in special fields of social endeavor. Recently these courses have been devoted to an examination of the current lag in the Negro Revolution.

### The Lady

*Absurdity forever throws her rocks  
To smash the display window in man's store.  
She tosses darts at his balloons and mocks  
His progress, strewing marbles on the floor.*

*Yet some men wander blindly on their way  
Ne'er seeing who the crafty culprit be;  
Until at last they view her at her play  
And cast themselves desponding to the sea.*

*Do not, my friends, despair if you should meet,  
For she delights in watching poor men drown.  
But if her marbles roll beneath your feet  
Smile as you fall, and, laughing, hit the ground.*

*Then thank the lady sweetly for your dive  
Because she helped you know you are alive.*

—Kathie Gregory,  
High School Weekend Participant

YOU'VE WAITED for IMAGE ...

the Institute's occasional journal, and now it is available. Issue number three, a comprehensive report on the new youth culture as interpreted through a special Institute project in imaginal education, was delayed in publication partly due to lack of funds. Contributions to help cover the cost of publications will be gratefully received. Additional copies in volume are available at nominal cost.

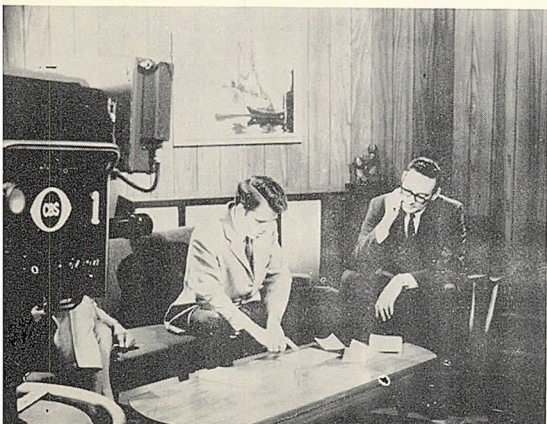
## FACULTY ON CAMERA

INSTITUTE FACULTY MEMBERS serve occasionally as resource persons for public affairs television programs. In recent weeks Fred Buss appeared as a panel member on two shows. The first was ABC's "In Rapport" program under the topic "Morality in the Great Society." Institute Board Member Lou Nelson of Wade Advertising Company participated also.

Mr. Buss next appeared on the NBC program "In This World" where he aided in a discussion on "Can the War on Poverty be Won?"

In addition to these occasional shows, Joe Pierce of the Institute faculty serves as host of the weekly CBS-TV program "Wonderful World" on Saturdays. It is a popular variety program with an underlying religious theme.

Participation of faculty members in such programs are assigned by the Institute Speakers Bureau. Other speaking engagements during the past three months have taken faculty members to eight congregations and church councils in the greater Chicago area and to Waukegan and South Holland, Ill. Their speech topics included the Ecumenical Movement, the Institute's programs, the Church in the 20th century.



## DISTINGUISHED GUESTS

BAPTISTS AND ROMAN CATHOLICS dominated the guest list at the Institute during the past two months. A group of twelve seminarians from St. Mary of the Lake Seminary (Catholic) spent an afternoon on campus in January. After a tour of the facilities, they attended a seminar with the faculty on the twentieth century world and the theological revolution.

The faculty conducted a class on urbanization for a lab school of the American Baptist Convention Board of Education in early February and another class later that month for a leadership training group from Concordia College. Eight University of Illinois students also asked for a seminar on the disciplined life and the meaning of covenant in late January.

Dr. David J. Randolph, assistant professor at Drew University also visited the Institute to learn of its programs.

Groups using Institute facilities during the same period included nearly 100 Catholic high school students, field supervisors of the Urban Training Center for Christian Mission in Chicago, the Lutheran youth organization Walther League, the Disciplined Order of Christ and six students and a professor from Gustavus Adolphus College, St. Peter, Minn.

### FROM DIALOGUE TO ACTION

**"We have had dialogue in the Church sufficient to bring us to a new age of clarity. Now we are ready for action. Chicago has been named a focal point of mission by the National Council of Churches not only because it has many problems, but because its resources are so good. . .the churches, the funds, the many experimental programs designed to stimulate and encourage sentinel men, as they are called by the Ecumenical Institute, all big and radical enough to change the whole face of society. This is our common mission under the leadership of Christ, depicting His love and mercy to men. Let our impact create awakened Christians and sentinel individuals."**

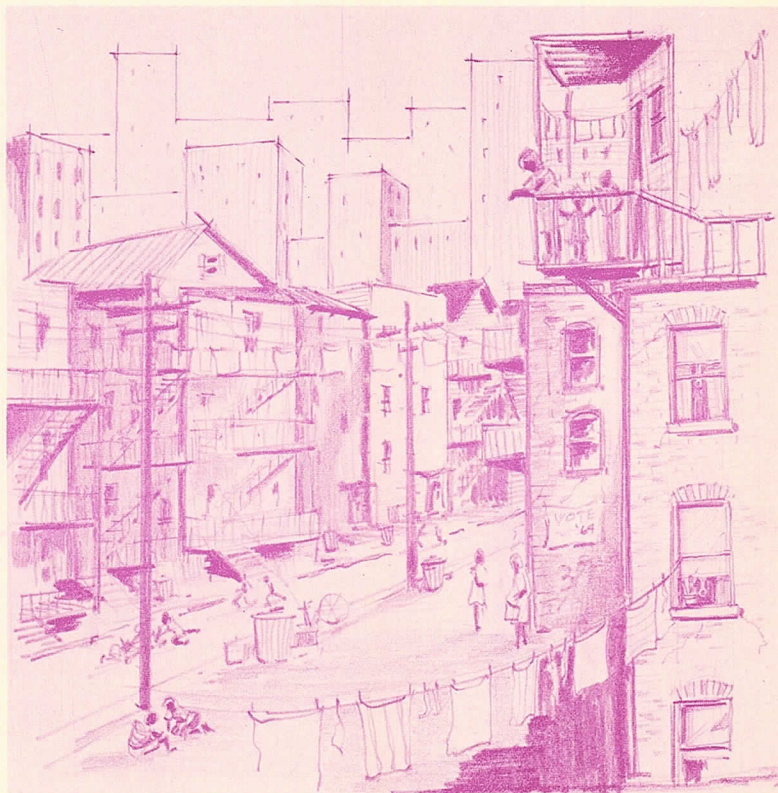
**—Dr. Edgar Chandler, at the annual dinner of the Church Federation of Greater Chicago**

On CBS-TV's "Wonderful World" faculty member Joe Pierce interviews Robert L. Short about his recently published book, *The Gospel According to Peanuts*.

# CENTER FOR URBAN EDUCATION

PRE-SCHOOL TRAINING AND FAMILY DEVELOPMENT

**A** child born today in Chicago's renowned West Side Negro ghetto is faced with a dismal future. His family life is tragically deprived. His operating world is minuscular in size. His interests are reduced to satisfying the needs of survival. His statistical life import for himself and society is almost nil.



AN EXPERIMENTAL PROJECT  
IN IMAGINAL EDUCATION  
TO PREPARE DEPRIVED CHILDREN  
AND THEIR FAMILIES  
FOR SIGNIFICANT INVOLVEMENT  
IN THE TWENTIETH CENTURY

**THE ECUMENICAL INSTITUTE: CHICAGO**

3444 CONGRESS PARKWAY CHICAGO, ILLINOIS

The West Side of Chicago is nothing other than a disaster area blighting the total American scene. Dramatic action is required to make Chicago West into a much needed laboratory for the whole world.

## A CULTURALLY DEPRIVED CHILD LIVES IN A WORLD...

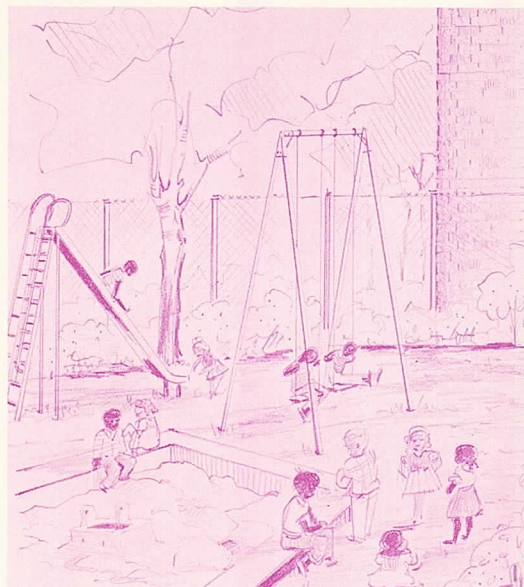
- of poverty with its attendant emphasis on just staying warm, fed and alive;
- of broken family relations — too many children, changing authority figures, no privacy, neglect;
- of little possibility for cultural development — no interest, no ability, no money, no time;
- of alienation from the rest of society — geographical, psychological, cultural ghettos;
- of debilitating concern for the immediate with little or no preparation for the future.

## HELP IS NEEDED IN ALL AREAS OF LIFE BUT THE FUNDAMENTAL ISSUE IS EDUCATION —

This alone can provide the basic tools for altering one's life-style and environmental situation. Neurological and developmental research is underscoring the necessity of education on the pre-school level. These are the years that significantly mold the intellectual, cultural and emotional life. The need is screamingly urgent in such deprived ghetto areas as Chicago's West Side. Where pre-school training does not take place, a crippling occurs that is almost impossible to alleviate.

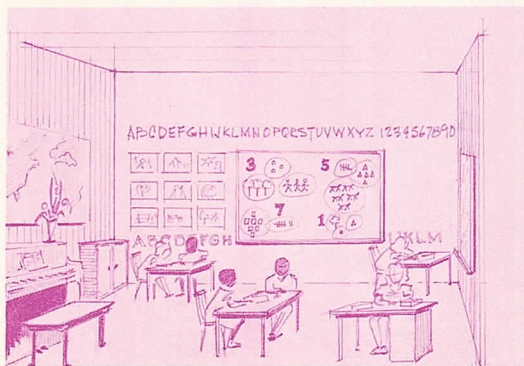
PRE-SCHOOL TRAINING AND FAMILY DEVELOPMENT CONSTITUTE THE MOST STRATEGIC ATTACK ON THE GHETTO PROBLEM AND SIGNIFICANTLY SERVE THE FUTURE OF AMERICA AND THE WORLD.

# CENTER FOR PRE-SCHOOL TRAINING



## EXCELLENT PERMANENT FACILITIES

The Center for Urban Education is housed in a large, two-story brick building on the Ecumenical Institute's inner city campus. It is of fire resistant construction and contains spacious classrooms, several offices, toilet facilities, kitchen, observation room and a full gymnasium on the second floor. A fenced-in fully equipped recreation yard of 8,000 square feet provides unlimited facilities for group or individual play.



## SPECIALLY TRAINED FACULTY

The faculty in charge of pre-school training consists of several trained teachers, a nurse and a director. All of the teachers have had unique experience in methods of imaginal education. They are assisted by associates employed from the neighborhood and several part-time teachers who contribute their efforts in areas of special competence. The program is designed for over a hundred pupils. Experienced social workers in addition to the teaching staff provide the necessary family and neighborhood context with aid from the Institute faculty. A research assistant keeps records and prepares evaluation reports.

# R URBAN EDUCATION NING AND FAMILY DEVELOPMENT

A FULL DAY SCHOOL FOR WEST SIDE PRE-KINDERGARTEN CHILDREN  
WITH A UNIQUELY COORDINATED PROGRAM OF HOME DEVELOPMENT.

## A SERVICE TO SOCIETY

CHILDREN from this deprived area under the supervision of trained teachers are introduced to a variety of experiences and creative forms of self-expression. They no longer sink unnoticed into a state of passive self-amusement. The personnel is alert to symptoms of maladies in speech, hearing and sight which might otherwise remain undetected. The capacity for alternative self-images developed early in childhood lessens the chance of the formation of patterns of hostility and/or withdrawal. Public schools have noted that early success plays a crucial role in motivating learning and preventing later drop-outs. Children with pre-school training have a definite advantage toward such success.

WORKING MOTHERS are provided with a competent center for the care of children during the full working day. Those who now live on welfare are released to seek a place in the job market. One purpose of the program is to provide the context for a stable, income-producing home.

FAMILIES are related to the Center through the services of social workers who act as liaison to the home. The workers seek to create a situation in which the two might culturally and educationally re-enforce one another. Regular teaching sessions with parents help them find ways to understand their family's particular problems. They are exposed to ideas for creative and constructive uses of time by the urbanized family.

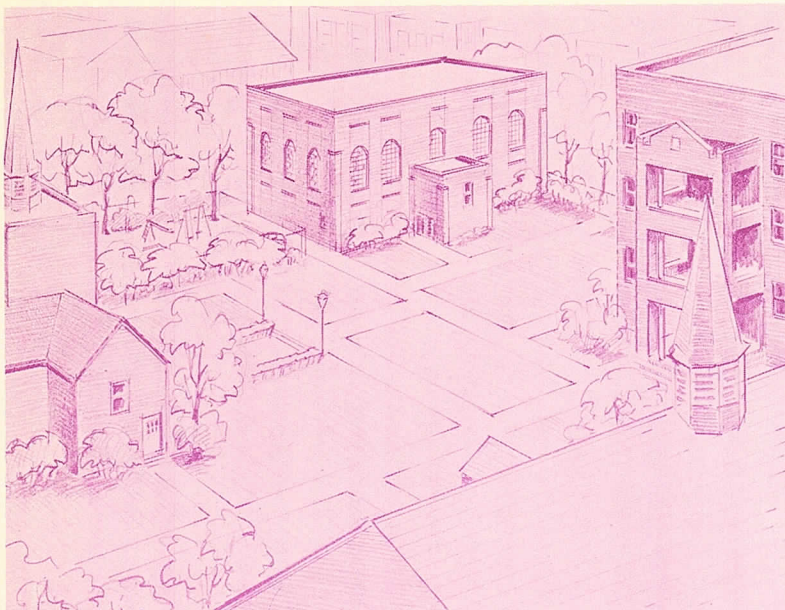
THE CHRONICALLY deprived person, child or adult, is a fixture of the West Side of Chicago. The area represents a failure in progress — a blot on Chicago and America. The deprived child leads to an embittered adult working against, not for, the good of society. Pre-school training and family development provide a better chance for children to become constructive leaders in their schools, neighborhoods, in Chicago and perhaps the nation.

## AN EXPERIMENT IN EDUCATION

EFFECTIVE PHILOSOPHIES and methodologies relating to the early training of children are being developed today in this country and abroad. Too often this research has not been made available to the inner city neighborhood. The faculty of the Ecumenical Institute incorporates into its program the data from these various experiments, testing and correcting them in the light of the special problems of the culturally denied. The experiments are in child development and the learning process, in methods of teaching, reading and writing, in creative expressions, in character formation and in motivational or imaginal education. The latter area deals with the education of the imagination through which the child is enabled to develop and test an image of himself as a significant human being in the world in which he actually lives. This form of education has been pioneered over a period of many years by the Institute faculty with suburban and inner city youth as well as adults. It is found to be effective in counteracting the loss of motivation to higher learning and effective action that accompanies loss of self-worth.

*"TO REVERSE the effects of a starved environment—to provide the sensory and verbal and visual stimuli that are necessary for future learning and to teach the specific skills that are prerequisites to learning how to read—the schools must begin admitting children at age three or four, instead of at five or six. The nursery school holds the key to the future . . ."*

—Charles E. Silberman  
CRISIS IN BLACK AND WHITE



### THE ECUMENICAL INSTITUTE

is a not for profit organization serving Chicago, the nation and the world. It is a unique center for research in practical training, experimental education and serious communication. Founded in Evanston in 1956 by a group of Chicago citizens, its educational programs and projects are conducted among constituencies ranging from professional groups to inner city youth gangs. It is an affiliate of the Church Federation of Greater Chicago.

### LOCATED ON A SPACIOUS

two-acre campus in the heart of Chicago's West Side Negro ghetto, the Ecumenical Institute is in an unusual position to offer its services and facilities in an area of greatest need. Its five buildings include the Center for Urban Education and housing for faculty members near by. The campus is just ten minutes from the downtown Loop on the north side of the Eisenhower Expressway.

*For Further Information, Contact:*

*Director  
Center for Urban Education  
Ecumenical Institute  
Thirty-four forty-four Congress Parkway  
Chicago, Illinois 60624*

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**THE ECUMENICAL INSTITUTE: CHICAGO**







# S U M M E R , 6 5

# Y

ESTERDAY THE PERCEPTIVE STUDENT was involved with introspective concern to discover his own answer to the question, "Who am I?" It was the time of J. D. Salinger's Holden Caulfield, the battle against phony relationships and other-directedness and the all night session on "Who is God and what does He have to do with me?" The present student receives this heritage, his predecessor's questions and the end of the victim era—with gratitude. Meanwhile:

SENTINEL STUDENTS today probe other questions emphasizing their intention to discover meaningful vocational expressions. "What am I going to do?" is the underlying issue more than personal identity. It is the time of James Drought, James Baldwin, and Ken Kesey, to mention but three whose writings offer useful images. Sociological issues have pressed psychological concerns aside. Rites of peerage in this fresh campus climate involve such things as rebuilding a bombed Mississippi church or tutoring in an urban Negro ghetto. Today's student has decided that answers to life questions are not primarily to be verbalized, but are fought out in genuine depth only by doing. It is the time of the missional student who is forging the meaning of being the Church in post-modern civilization.

SUMMER '65 is an experiment in summer service that combines relevant study and effective work for just such students. One hundred college men and women from across the continent enter into a discipline of work, study, worship and corporate living beginning Monday, June 21 on the unusual urban campus of the Ecumenical Institute. They will be involved in creative dialogue with like-minded students while engaged in ministering to the needs of the inner-city's culturally deprived people. The session ends Sunday, August 15. Participants are expected to be present for the entire period.

THE COST of Summer '65 is highly subsidized making possible the nominal tuition of \$100 for the eight weeks. Some partial scholarships are available. Students should bring enough money to cover personal and incidental needs. Meals and rooms are provided while in residence at the campus.

FOR FURTHER INFORMATION  
AND APPLICATION FORM

DIRECTOR OF SUMMER '65  
THE ECUMENICAL INSTITUTE: CHICAGO  
A Division of the Church Federation of Greater Chicago  
3444 Congress Parkway Chicago, Illinois 60624

SUMMER '65 is located in the heart of the renowned *West Side* of Metropolitan Chicago on the unique urban campus of the ECUMENICAL INSTITUTE. The notorious social-political economic deprivation of the West Side is perhaps unmatched by any American City and is fast becoming a world-wide laboratory of emerging urban civilization.

SUMMER '65 is conducted by the faculty of the ECUMENICAL INSTITUTE in cooperation with the other national and international organizations. It endeavors to combine desperately needed service with serious imaginal education and the searching mood of the awake university student today.

**THE STUDY CURRICULUM**

I The 20th Century Theological and Cultural Revolutions			
II Patterns in the Cultural Wisdom	A Contemporary Psychology Art	B Contemporary Sociology History	C Contemporary Science Philosophy
III Structures for the Cultural Communities	A The Individual and the Family	B The Community and the Polis	C The Nation and the World
IV World Civilization and the Mission of the University			
The summer study involves the use of a special methodology and curriculum. Its purpose is to provide the student with an inclusive intellectual context through which he can organize his university studies. This should enable him to become the kind of comprehensive 20th century person for which all civilization today groans.			

**THE WORK TACTICS**

I In the Economic Order	A Neighborhood Rehabilitation	B Institutional Remodeling	C Employment Survey
II In the Cultural Order	A Youth Training	B Adult Education	C Community Images
III In the Political Order	A Voter Registration	B Civic Education	C Community Organization
The summer work is designed to penetrate beneath the do-good-ism mentality to the ways and means of significantly altering the self-image and socio-political situation of countless culturally deprived citizens in the inner city complex of today's megalopolis, and to confront the student with fresh ways of raising the vocational question.			

**A CRUCIAL**

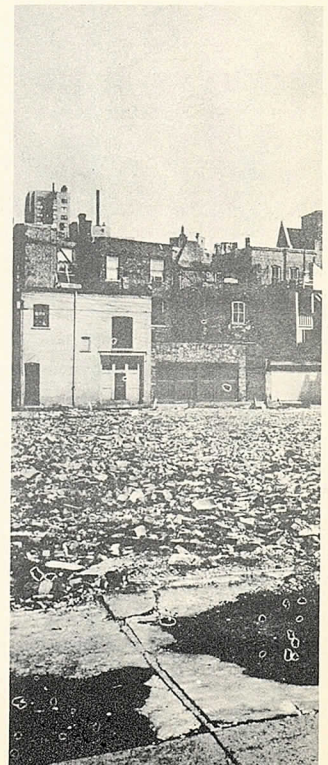
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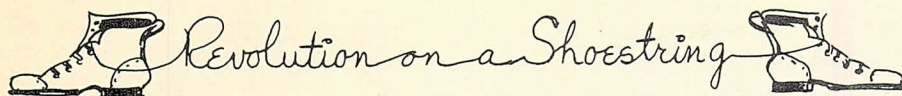
**SUMMER SERVICE**

**FOR**

**VANWARD CADRES**

**OF STUDENTS**





Behind the drastic scenes of a rapidly accelerating if not skyrocketing program of experiment and research for the renewal of the Church stalks a spectre of constant threat: money, or rather its lack. Determined nevertheless to carry out its mission, the Ecumenical Institute resorts to practices shunned by some but praised by others: operation by shoestring whenever necessary which is almost always.

Our printing, for example, and this may help certain more esthetic readers to understand, is done on a noisy offset press in our basement in late night hours. That is but one corner which when cut saves your gratefully received contributed dollars, and in fact represents a host of other strategically saved expenditures thus releasing your well intended cash to expand and sometimes to do triple duty. Labor, we ourselves willingly provide.

To begin with publications, you should know that IMAGE, our occasional journal about which many of you have written concerning its delay, was held up partly because of lack of funds. Even so, with paper and ink and the like, that offset press not only needs some repairs, it soon will have to be

replaced. IMAGE alone required 340,000 impressions. Is there one in your garage that we might use if we found the missing spring?

Space limits us to a list of only the more pressing items: coffee-makers of 35 to 100 cup capacity, typewriters and typing tables, regular and legal size filing cabinets, secretary chairs, a copying machine, paper cutters, staplers, a motor driven mimeograph, and other machines that save hours of work such as collating machines, a postage meter, etc. New or used, for some of the staff are fairly good mechanics.

Some have helped by contributing books of trading stamps. Most useful! . . . but money is, of course, a more universal tender. This makes your pledge, no matter the amount, our greater hope, especially if it's paid regularly.

The seriousness of the mission of renewal of the Church compels us all to move more rapidly and to take greater risks today. There will be some inefficiencies that all of us will regret, but our governing image will be that of the mission. We are looking for the most useful shoestrings we can find, and thought it appropriate to turn to you.

THE ECUMENICAL INSTITUTE IS A RESEARCH AND TRAINING CENTER FOR THE WORLD-WIDE CHURCH. ITS EXPERIMENTS AND PROGRAMS ARE DIRECTED TOWARD THE RENEWAL OF THE CHURCH FOR THE SAKE OF SOCIETY AT LARGE.

**i.e.**

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

**March, 1965**

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