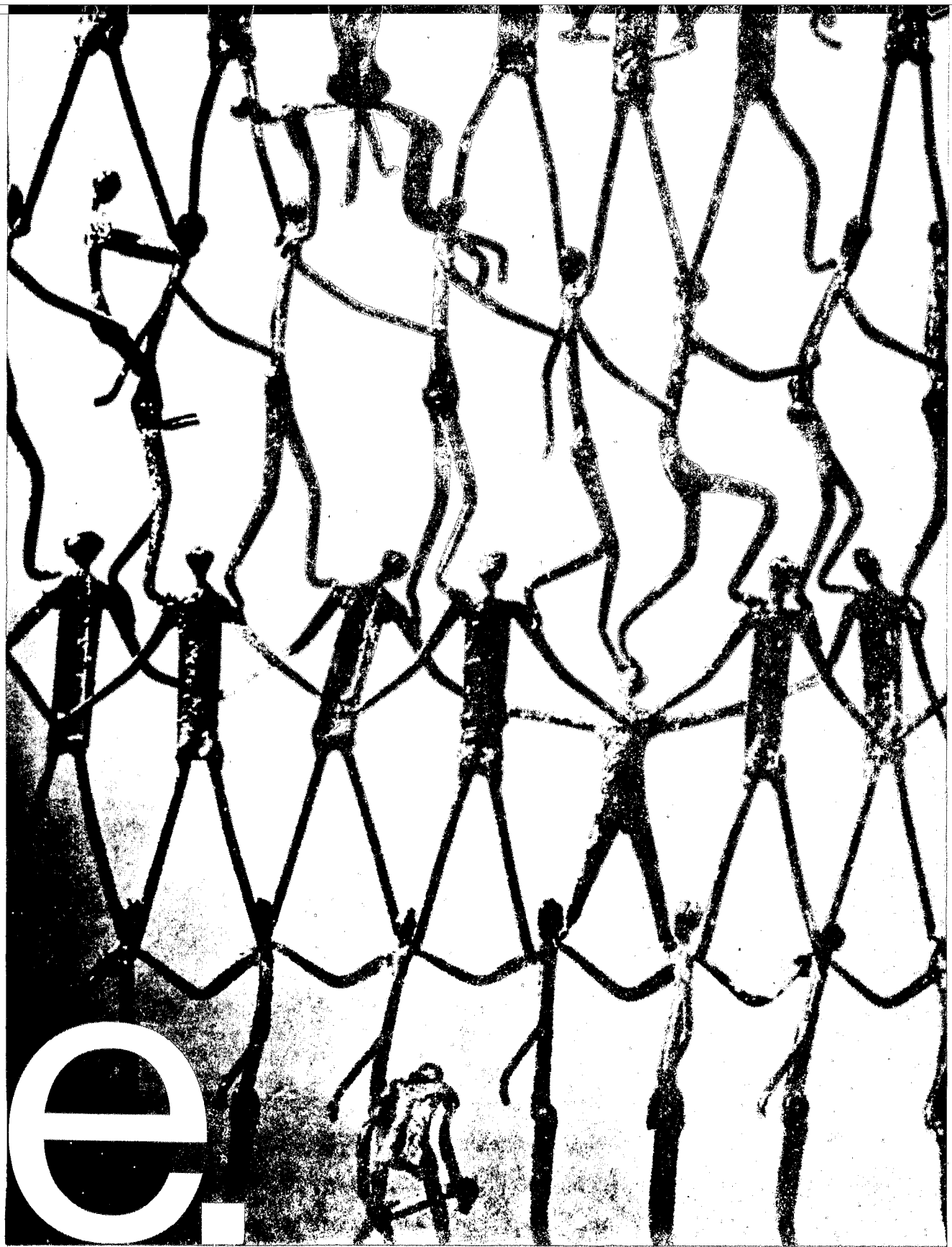


9767



BIMONTHLY NEWSLETTER OF THE ECUMENICAL INSTITUTE
Volume VIII Number 4 July/August 1972
3444 West Congress Parkway
Chicago, Illinois 60624 U.S.A.

Can We Afford Tomorrow?

Changing Priorities: Hard Choices, New Price Tags

by J. Irwin Miller

What is the future demanding? The problems of today are so frustrating, it seems almost impossible to think about tomorrow. Yet, J. Irwin Miller has delineated the choices before us to provide for creative public and individual lives. His analysis needs to be considered by anyone concerned with building the New Social Vehicle for the globe.

I do not think any other generation of Americans would have asked the question, "Can we afford tomorrow?" For our predecessors "tomorrow" was the clearing and taming of the wilderness, founding of cities, building of highways, and railroads, development of universities, enthusiastic embrace of the industrial age. And it was all pursued with a confidence that we were on the right track and uniquely fitted to succeed.

We have now virtually accomplished this first American dream. We have achieved material affluence for the many, broad political participation across the society, education in quantity and for numbers never before attained, and world power that makes us the most formidable nation on the Earth.

However, at the very moment of achievement, we have become surprisingly uncertain. Where we were once the leaders of change and hope for mankind, we are now fearful of change, and the status quo is our security blanket. Is it because we have never had it so good, and fear that change can be only bad? Is it because we don't know where to go next? Is it because the vast majority of our



J. Irwin Miller is an active leader in both the church and society. He has been an elder in the Disciples of Christ, President of the National Council of Churches in the USA and a member of the executive committee of the World Council of Churches. In government he has served on various presidential committees on economic and urban problems. In business he has been president and is now chairman of the board of Cummins Engine Company. In addition he serves on the board of directors of several large national corporations as well as on the board of trustees of philanthropic foundations, such as the Ford Foundation, and educational institutions, including Yale University.

people, having attained the American dream, find themselves no more contented but frustrated, increasingly suspicious, and monstrosly irritated at anyone who calls attention to their unease?

"Can we afford the future?" If the future (and I suppose we mean a "good" future) comes to us at no cost, there is no problem and no question. But, if the good future bears a price tag, then we have decisions to make, and our attitudes more than our abilities may determine which choices we make.

Let us consider the price tag and the choices. On the one hand, the American consumer's disposable income continues to rise and to surpass those of all other nations. On the other hand, our nation (and most especially its cities, where 70 per cent of us now live) deteriorates steadily in respect to transportation, personal safety, cleanliness, adequate schools, health care, and effective government. Our country and its cities are growing worse at their present sizes. Yet we now know that, only thirty years from today, we will have 100 million more people and that close to 90 percent of these will live in cities.

Today, many Americans have a house—pretty much bought and paid for. They can send their kids to college. They have automated kitchens and laundries, two cars, a boat, and a barbecue, and there is not a great deal more in the way of personal *things* that constitute a serious goal. On the other hand the schools our children attend are overcrowded. We can't get a doctor to make a house call. We can't find a place to park. Our garbage isn't collected. Anywhere we go we run into a traffic jam. And the quality of air we breathe and water we drink is far from ideal.

These things very properly irritate us, and we want them fixed. But we steadily vote down bond issues for schools and hospitals. We revolt against the budgets required for better municipal services, and we are reluctant to fund the vast costs clearly required to clean up today's air and water.

Nor do these matters of *today* even touch what we must do to prepare for the coming hundred million. Even given the best plans man might devise, administered by the most competent groups we can imagine, it is now clear that very large sums of money—larger than we have ever known—must be expended *now* if we are to have any kind of future, let alone a "good" future. As if this is not alarming enough, we must add spiraling costs: Wages are rising at nearly 10 per cent each year, and construction costs are increasing at better than 1 per cent each month.

If we are to buy this good future, therefore, it is clear that we must do without something. The implication of such a choice is a diminished private standard of living as we channel funds from private consumption into higher taxes and into increased public and private investment for the future. So, like our own young children, we don't want to have to choose. Our private possessions do not of themselves make us happy; our public irritations, tensions, and frustrations are vast. But we cannot bring ourselves to give up some of the former to solve the latter.

Nor is money the only price of the future. Our institutions, designed for another time and other conditions, are now seriously inadequate—even inappropriate to many of the needs they are called to serve. The rapid and continuous remodeling of institutions, public and private, national and local, may be more than we are willing to tackle.

There is also that other corrupter of the American conscience, spirit, and pride—our reluctance to extend the American way of life to all citizens equally, without regard for race, sex, accident of birth or advantage.

The price of the future is a bigger price than we have ever been called upon to pay. In kind it is not unlike the price our ancestors paid to give us as good a nation as we have received. For them, however, times moved more slowly. They had the

luxury of responding to problems. We are compelled to anticipate problems, for their speed of growth is greatly accelerated and the time available for solution is short. We can of course afford this price. We do not lack the capacity or the substance. The question is: Do we want a good future badly enough to pay for it?

What would a good future be? The first assertion is that for most Americans (and I exclude blacks, Chicanos, white residents of Appalachia and the rural south) material possessions are no longer the prime goal that they were even thirty years ago, and which they have been for most of the human race throughout history. This is true simply because we now have got them.

But where do we turn now? Suddenly we have no maps; we are confused, fearful, and threatened. We look for someone to blame. If we are businessmen, we blame the other fellow: government, youth organized labor, Communists, professors. If we are youth, we blame the corrupt adult Establishment. But there are no villains in this play, no one to blame, only hard choices that we would like not to make.

When we ask what our national priorities should be and how we should allocate our national resources, we are posing questions we have never in our history supposed we would have to ask. We never thought Americans would have to choose. For the first time we are beginning to realize we

CAN WE AFFORD TOMORROW ?															
THE PROBLEMS		THE FUTURE								THE DECISION					
Mood of Uncertainty	Life Quality Deteriorating	The Price: Money, Remodeled Institutions, Equality, Change	Question of Priorities	Improved Public Life	Creative Life For Each Individual					We Can Do It	Price Tags				Choose for the Future for All
					Creative Work	Education	Good Job Content	Equality for All	Creative Arts		Reorder Resources, Institutions	Continuous Change	More Information	Mature Spirit	
1-3	4-8	9-12	13-15	16	17-19	20	21	22-23	24	25	26-27	28	29	30	31-33

Chart by paragraphs of "Can We Afford Tomorrow?"

"The future may involve an assertion of the priority of the individual within a mass-production, high-technology society; the creation of a working life for each individual that is genuinely fulfilling, which uses each man's intelligence, education, and skills to their fullest."

cannot have everything. The price of the future, then, will be found in the things we give up in order to gain the things we want. What is the first choice?

If it is true that the material affluence of most Americans is to be found in their private rather than in their public lives, then an improved material public life must include increased transportation, cities rebuilt and satisfactory housing for all, adequate educational and health care facilities, clean air and water (all to new standards of "adequacy"). Such an improved public life demands a shift of present resources away from private consumable goods and into these programs; for we have only thirty years to get ready for another hundred million. The price of this segment of the future is substantially higher taxes now. We accept a diminished private standard of living to make our public life bearable.

What is the second choice and its price?

Our monumental technical achievements and the efficiency of production upon which they are based have exacted a price from the individual. At the production level we have what is called the "junk job": A high school graduate, paid \$4 per hour, pushes one red button, or tightens one type of head bolt, for eight hours, day after day, year on year. On the one hand, he is the recipient of a very high annual income, which raises him into the middle class. On the other hand, his job uses only

the smallest part of his intelligence or his education.

The second choice of the future may involve an assertion of the priority of the individual within a mass-production, high-technology society; the creation of a working life for each individual that is genuinely fulfilling, which uses each man's intelligence, education, and skills to their fullest.

The implications of this choice for education, business management, and the social fabric are enormous. A first consideration is that every American baby is entitled to as much genuine education as he can absorb—individually tailored to his needs—available without regard to his color, race, sex, or the affluence of his parents. The realization of an individual's full potential requires nothing less. Are we prepared to pay this price—in terms of providing facilities, more and abler teachers, constantly improved curriculums, rapid institutional change and response—of giving most attention to the most deprived?

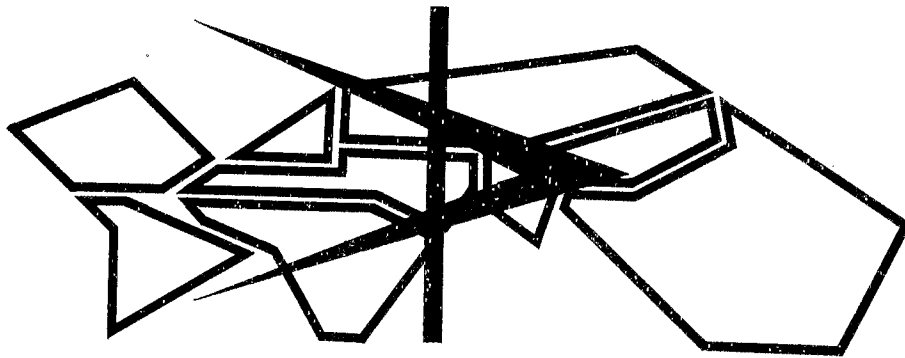
A second consideration is that business will have to give priority to job content. In the past we have built factories to be good places for machines to operate. We have automated production lines to cut costs. Is business management prepared financially or emotionally to set as a priority the construction of its factories as good places for people, or automating for the prime purpose of eliminating junk jobs? We are not hung

up over air conditioning the space in which we place our computers. What will be our response toward the spaces in our factories, foundries, and steel mills where individuals spend their working lives? The price of this segment of the future—whether in dollars or habits—is not inconsiderable. Will we decide to afford it?

In all this concern for the individual and his individualism, for quality and fulfillment, there will of necessity be a shift of concern from the tangible to the intangible. Those now least favored will feel that differences of color, race, sex, and possession of money should make no difference in the quality of justice available to them (and quality of justice today is not unconnected with the affluence and position of the person seeking it). They will feel that these same differences should not determine the quality of health care received by the person who needs it, or the adequacy of his diet when his body is being formed and his future health determined. They will feel that our custom of fighting inflation by creating unemployment among those groups economically least well off is no longer supportable. Instead, an equal respect for individuals will require an equal sharing of the burden of such a battle and employment of all who are willing and able to be employed.

A third implication is that in all of society's institutions, public and private, in its social relationships and in the spirit of man toward man, race,

Continued on page 8



movement briefs

STOPPED BY CHICAGO FOR A VISIT: **Bishop Eric Mitchell**, Bishop of Hyderabad, India... **Dr. E. H. Johnson**, Chairman of the Board of Missions of the United Presbyterian Church of Canada... **Bishop Yap Kim Hao**, Methodist Bishop of the Singapore - Malaysia Conference... Students from a **Northwestern University** class on Modern Christian Community... **Rev. Justin Harris**, pastor of Tamil Methodist Church and district superintendent in Bombay, India.

While on a recent global trip **Joseph Mathews**, **Joe Slicker** and **Fred Buss** renewed many old contacts. Among these were **Arthur** and **Marion Bezanson** who are now directing the Christian Guest House in Bangkok, Thailand.

Four families have recently left for international assignments: **Bruce** and **Sue Williams** formerly of the Cincinnati Religious House, are teaching at Our Lady of the Cherry Blossom Junior College, Fukushima, Japan; **Otto** and **Carolyn Phanstiel** formerly of the Philadelphia Religious House, are enabling the renewal of the church in Taipei, Taiwan; **Margaret Piper**, formerly of the Rockford Religious House, and **Brian Fisher**, formerly of Chicago: Order Base, are joining colleagues in England.

House hunting season has begun in North America as some 14 new and established religious houses search for new quarters. **New York Region** reports looking over a former executive mansion facing a boat harbor and a former Nike missile site as well as other possibilities.

The Order of the Ecumenical Institute celebrates the marriage covenanting of order members
Stuart Hampton and Mary Kincaid
Duncan Holmes and Heidi Leatherman
and
Maurice Bolin and Mary Dickerson
on Sunday, June 4, 1972.

A 44-hour prayer vigil was held in Chicago and many religious houses on May 27-29 in which some 37,000 prayers for **Summer '72** were written by people in shifts around the clock.



Songfest at 5th City Preschool Picnic

Spirit burst forth in the **Singapore Religious House** as new decor was created for Pentecost: a floor-to-ceiling Holy Spirit banner on one wall and a six-foot Iron Man flanked by Chinese scrolls on the opposite wall declaring that "All the Earth Belongs to All the People."

Spring quarter featured PLC and RS-I courses in the **Anchorage Region** with unusual meals that included punch cooled by glacial ice and moose meat stew.

On May 5-7, thirty-two businessmen from across the continent attended a three-day seminar held at the Kemper Building, at the end of which pledges were made to raise \$100,000 toward the conversion of the building into an International Training Center.

5th City:Chicago has seen a flurry of recent activities including the signal visit of **Mr. Lewis W. Hill**, Chicago's Chairman and Commissioner of Urban renewal, to review the 5th City Community Reformulation Project. The visit included trips to the 5th City Preschool, the new rehab apartments and the Health Outpost and involved discussion of plans for the future development of the community. The Health Outpost has hired five neighborhood outreach workers and a secretary with funds received from an Urban League grant. Another key happening was a 5th City Preschool picnic which hosted some 300 parents in a day of singing, baseball and barbeque.

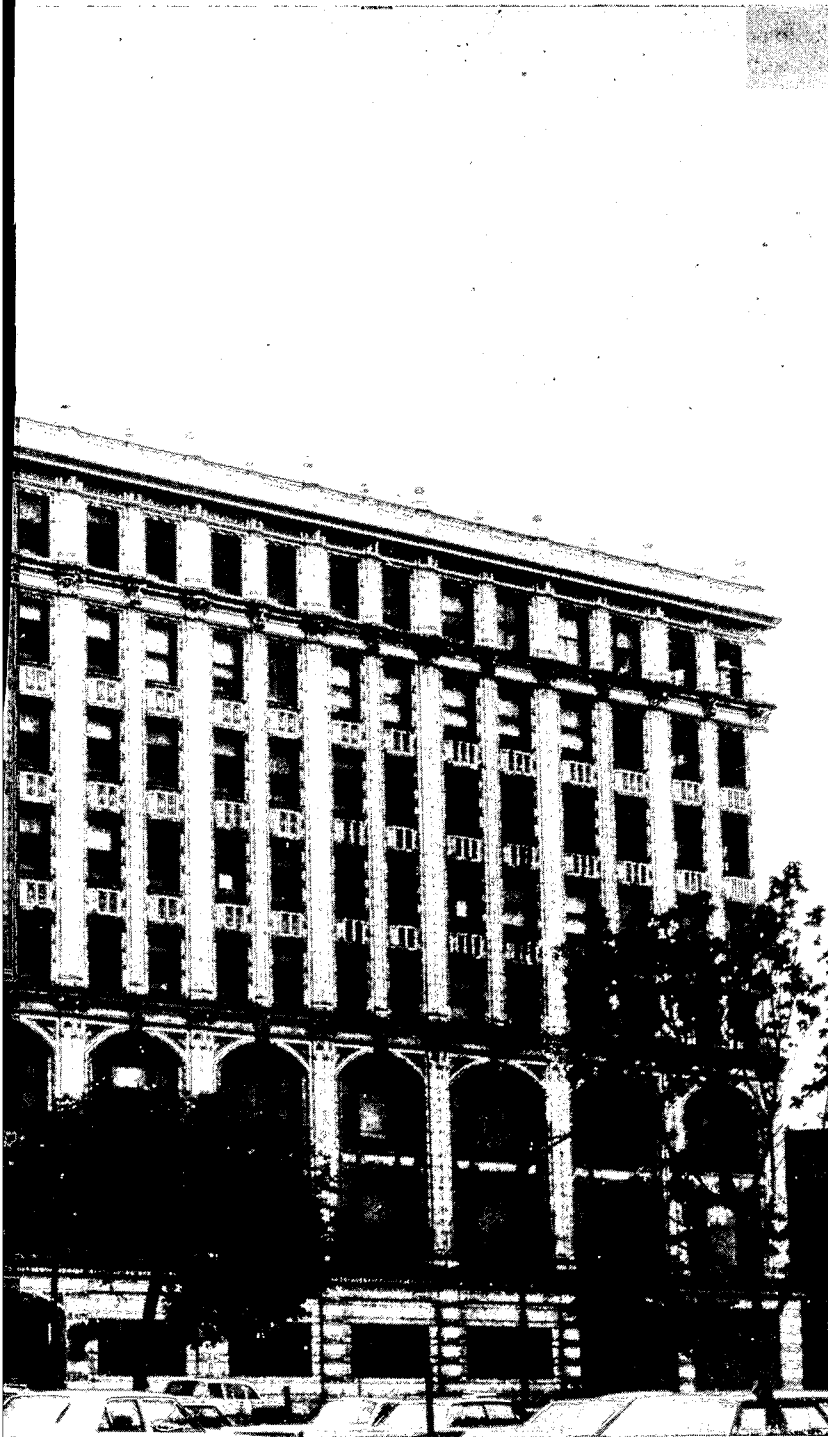
International Training Institute: Bombay was opened on April 30th with a keynote address by **Bishop A. W. Luther**. ITI: Bombay hosted 117 participants drawn from every state in India and Ceylon. Over 50% of the staff was indigenous, the largest proportion for any ITI so far.

THE



The site of Summer '72 is an eight-story building on Chicago's Northside, a gift to the Ecumenical

NEXT 20 YEARS



Conversation at a recent gathering of the Religious House priors of North America explored the significance of the Spirit Movement's concluding its twentieth year of existence. Below are a few of the priors' observations on past work and future directions.

During the past twenty years the Movement has engaged in the task of the Ancient Church: sharpening the understanding and articulation of the WORD about life for a new age. Now we are called to undertake once again the task of the Medieval Church: giving sociological form to that WORD by building the new structures of human care for the planet Earth.

We are turning from twenty years of being a catalytic force enabling the renewal of the Local Church to twenty years of enabling the renewed Local Church to be a catalytic force in the reconstruction of society.

The Spirit Movement is undergoing a shift from getting people clear on the task that lies ahead to leading society in the practical implementation of a new social vehicle.

The work of the past twenty years has been to design and test on behalf of the church the new style of the secular-religious; the work of the next twenty will be to create and disseminate the new style of the religious-secular on behalf of the world.

al Institute by the Kemper Insurance Company.

CAN WE AFFORD TOMORROW?

continued from page 4

color, religion, or the accident of birth can no longer be permitted to stand in the way of an individual's acceptance, his full achievement, and his self fulfillment.

It implies an equal interest in the visual environment in which we individually live—a concern that our cities and communities be maintained as beautiful, exciting environments for the individuals who inhabit them; that our open spaces be not thoughtlessly or deliberately defiled and destroyed. Since man is an intensely creative animal, as inspection of the work of any of his generations shows, in the new future, alongside science and technology, a concern for the arts, creative and performing, is essential to

kind from which by instinct or lethargy we tend to shrink. *But it does not involve anything we cannot do.*

At each level of government the process of reordering involves deciding where our available resources are to go and where they are not to go. There are a wealth of devices. If we go such a route, we will make many mistakes. We will become disillusioned by many false starts, and in our disillusionment we will forget the deterioration and chaos that are now slowly beginning to manifest themselves as we continue to allow scarce resources of land, money, and people to be employed mainly by chance and without an explicit concern for the shape of the future.

Our price tag includes a new national attitude toward all kinds of

literally have no true breadth or depth of information on the health of Americans or on the impact of sickness or malnutrition. Without a vast new quantity and sophistication of information in every field, we shall make very much poorer choices and we may make some disastrous ones that could have been avoided—and yet information, with its implications of national data banks and the like, frightens us as an invasion of the remaining privacy of the individual. With equal urgency we need the former, and we must preserve and reinforce the latter.

The real price of the American future is our willingness to grow up and become an adult people. It is a matter of spirit. Are we ready to recognize that all choices are competitive? Money choices are competitive. Even freedoms are competitive. If we don't want the freedom to be robbed, we must curtail the freedom to rob. If we want the freedom to buy a house without discrimination, we must abridge the freedom not to sell a house to a black man.

"The real price of the American future is our willingness to grow up and become an adult people. It is a matter of spirit."

the full development of the individual. (Even the lonely shepherd in the Andes plays the flute.) Democracies have not been remarkable for such a concern, and we witness in America today an increased popular demand for all the arts—simultaneously with a decline in their dollar support. Man does not live by bread alone. As our democracy of the future makes its choices, how will it make this one?

This has been only the briefest catalogue of the implications for our future, if we should decide to balance the material quality of our public and private lives and simultaneously achieve a national community in which each individual born into it has not only an equal chance at the starting line but a genuine opportunity to exercise to the full his individual abilities and capacities. Perversely enough, the cost of such a future involves restrictions we have never been accustomed to (and do not like) and positive, aggressive actions of a

government, public and private, a recognition that present-day institutions were designed for a simpler past and can no more be expected to serve well tomorrow's complex and sophisticated needs than General Motors' initial organization chart would serve its 1980 business needs.

Since human conditions and affairs are changing at an accelerating rate, a second price tag of the future is found in the question: Can we become a nation characterized by continuous internal change, working ahead of our problems and not responding only to near disasters?

A third price tag is information. For all our science, technical skills and new exciting capacities for gathering and storing information in nearly any desired shape and quantity, we do not have information by any means sufficient to make informed choices about the future. For example, we

We have to do some national choosing. This is the price of the future. The mature adult understands a world of choice. The adolescent hopes somehow to avoid it. When a man finally comes to know that there is truly no free lunch, when he then chooses the better and not the worse—the better for his long-term happiness, not his immediate delight; the better for his whole community and nation and not the appearance of better for *his* family or *his* group—and when he decides to pay for these choices by giving up those alternatives on which he places less value, then he has bought and paid for his good future.

The statement that he who wishes to save his life must lose it was a statement of hard fact and not a pious sermon. A whole nation has never faced up to this fact. It is the price of our future.

Can we afford it?

Reprinted by permission from *Saturday Review*, January 23, 1971. Copyright 1971 Saturday Review, Inc.

the stoic the gnostic and the man of faith

by Gene Marshall

The following talk was made by Gene Marshall, of the Academy staff, in reporting on the key faith struggle today of local churchmen—and thus of all men.



We have been deeply concerned with the style of faith demanded by our times and the human response to this demand. Soren Kierkegaard led us

to recognize that the faith style has to do with deciding to be that which we really are. Thus, to talk about the style of faith is to talk about the style of authentic humanness. We find that today man is refusing to be a Man of Faith by taking one of two escape routes. One is Stoicism and the other is Gnosticism.

H. Richard Niebuhr's "Toward a New Other-Worldliness" is helpful in this analysis because he points out how man reduces his world down either to the secular and temporal—"this world"—or to the spiritual and the eternal—the "other world". [Editors Note: See the reprint of this article in i.e. volume VIII, no. 3, May-June, 1972.] It seems to me that the Stoic reduces life to living in this world and the Gnostic to living in the other world. But, as Niebuhr points out, the primary reduction in the mid-twentieth century is the reduction to this world. So our main struggle is with Stoicism.

"The Stoic... cannot affirm that his life is a shambles of sin which nevertheless is received."

The Stoic is very clear that life has harsh limits; the final reality is nothing but harsh limits. He is also clear about the relativity of all demands. Thus he finds any unconditional demand on his life incomprehensible.

THE STOIC, THE GNOSTIC AND THE MAN OF FAITH continued

The Stoic's perversion of the Christ Word is to say merely that his life is "okay." He cannot affirm that his life is a shambles of sin which nevertheless is received. He says that his life is "okay" because of his own ability to "make it," to stand like iron in the harsh struggles of life. But deep internal anxieties rumble underneath such statements. There is great anxiety about inauthentic responses, and there is continual anxiety concerning personal collapse. Persons whose philosophy is that they can make it are often perfectly aware that they have collapsed seventy-three times already. So they are looking for a word about resources by which to stand.

Under the category of the Holy Spirit the Stoic's stance is that of genteel endurance. One aspect of the endurance of the Stoic is that he does not like anger. He does not like absolute commitment of any sort. There is a very sophisticated sellout to peace and love. And that love comes to the Stoic on very human terms. "There must be some way to live that presupposes some kind of moral order, that presupposes peace and love," the Stoic says. The very idea that life is

"The Gnostic, on the other hand, is always seeking some kind of phony ethereal dance."

essentially violent is almost beyond belief. Yet real life is a violent dialogue between this world and the other world to start with, and furthermore a violent dialogue between every single human being. The Holy Spirit is the style of living this tension. The Stoic withdraws into some morose but calm self-justification.

The Gnostic, on the other hand, tries to reduce God to a missionless

experience of awe. He struggles to totally transcend and leave behind the mundane. He is out to experience the ethereal, to get some ultimate super-feeling and be transported into an absolutely wonderful realm. He hates the idea that God is to be experienced in office routines, shopping trips, and PTA meetings.

The Gnostic reduces the Christ word to some occult, magical experience of ecstatic insight. Thus he also strives to live the style of "superhuman untouchability", saying, "Nobody can hurt me." He believes that after he has had his revelatory experience or been saved, he will never again feel despair. He will never have any more agony of decisions—they will all be made automatically. Thus, guilt and tension should disappear forever from his life.

Early Gnostics were certain that Jesus in the Garden of Gethsemane did not feel any real agony; or if he did, it was attributable to his unfaith. They thought that his being desperately depressed standing before the decision he had to make about going to the cross was some kind of unchastity. How do we get it said to people that that agony, that depression, was authentic life, that what it means to be a Man of Faith is just to stay awake through the Garden of Gethsemane and agonize your agony through to a life decision.

Underneath all their differences, both the Stoic and the Gnostic are asking the same question: "What is the way life really is?" Yet they refuse to deal with that question honestly because they already suspect that it is not the way they have tried to picture it. They are also both wrestling with the question, "How can I not miss the dance that life is?" The Stoic wants to dance, but his story is that life will

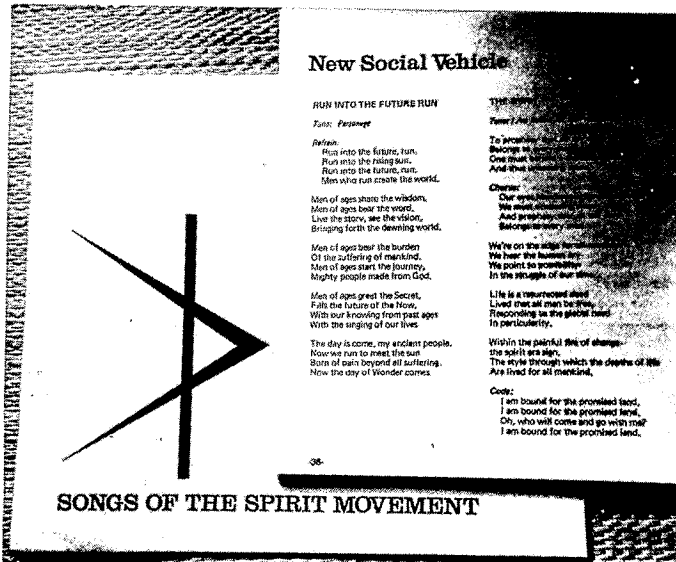
never dance, and so he resolves never to be deceived by any of the false dancing he sees going on. The Gnostic, on the other hand, is always seeking some kind of phony ethereal dance. He disengages himself from the conflict of life and tries to jump up into a second story universe as the only place where real dancing is possible.

In contrast, the authentic style of faith calls men to deal with the question of life head on. It is the style of being one's full humanness, of being participation in the dynamics of both worlds, and this means a profound engagement in this world and a profound life in the other world. The Man of Faith is the one who knows

The Man of Faith is the one who dances in the midst of the storm of the spirit that stretches between the two worlds."

that the only dance there is is to be found precisely in the mundane of the mundane.

The Man of Faith is the one who dances in the midst of the storm of the spirit that stretches between the two worlds. The Gnostic and the Stoic take separate approaches but both are trying to keep out the storm. They cling to their stances about life, and are full of anxieties that if they let their guard down they will be swept up by the storm. The Man of Faith says yes to being swept up. Indeed, he dances in the midst of that storm. And there he finds a strange kind of reassurance. The Man of Faith is, as Kierkegaard says, grounded transparently in the power that posited him, and thus he can dance the dance of the two worlds.

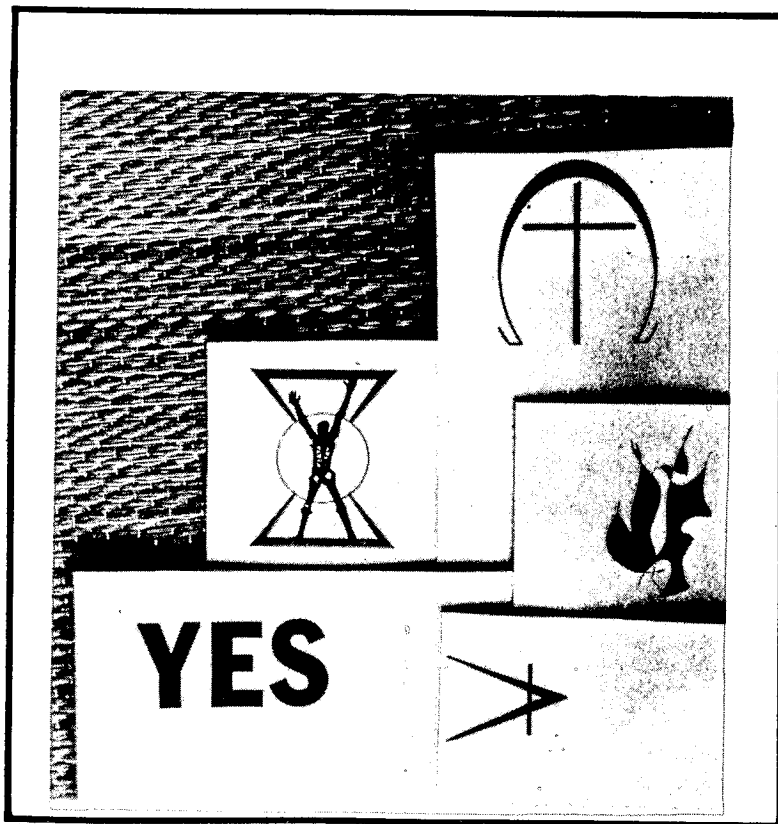


The songs which have always captivated the man of faith are those which embody for him the Word of life and his decision to actualize that Word in human structures.

Songs of the Spirit Movement contains 104 songs especially chosen for the movement now. They include Biblical poetry for singing twentieth century tunes, as well as classical hymns, gospel songs, and spirituals in their original versions.

Out of the spirit deeps of the movement have come many new songs capturing the address of RS-1, the disciplined life, the solitary journey, the new religious mode, and the vision of the future world. In a special section are 10 children's songs which have emerged from the Fifth City Preschool.

Price \$1.00, in quantity, \$0.50.



SPIRIT MOVEMENT STATIONERY

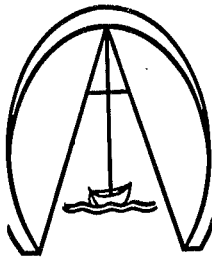
Cross and Empty Tomb

Local Man	Pentecost Flame
Yes	Wedge Blade

7 x 10 pads - 50 sheets \$0.35
or 4 for \$1.00

8½ x 11 pads - 50 sheets \$0.45
or 3 for \$1.00

e.i. bookstore



NON-PROFIT ORG.
U.S. POSTAGE
PAID
CHICAGO, ILL.
PERMIT No. 7524

July 1972

Dear Fellow Churchman,

This month the Spirit Movement is twenty years old. I am writing this report to you who have participated in the remarkable initiatives launched during these years.

We have seen the Gospel of Jesus Christ rearticulated with power for the 20th century. RS-I has now been taught to over 200,000 churchmen across the globe, and a deep recovery of the faith of the Church is underway. That foundational course has been supplemented by a comprehensive curriculum taught in the Academy and ITI. These were developed in response to a desire by laymen and clergy to be equipped with the tools to lead their congregations in the task of religious and social renewal.

Ten years ago we made the decision that the Church needed a disciplined group of people to develop on its behalf social models. Laymen were seeking models which could enable them to effectively tackle social problems in their own parishes. In response to this need, we moved our staff into the West Side of Chicago where the 5th City social model was created. This model has now been tested through the fires of our age and is already being applied on three continents.

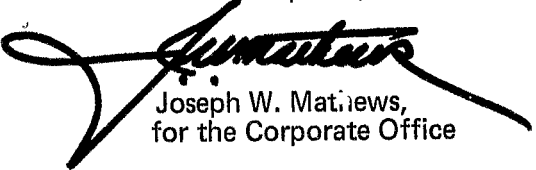
But finally nothing could happen without the strong recovery of the local congregation. What was obviously needed in this area was a comprehensive plan to reconstruct the local congregation and equip it with practical methods and tools for it to actualize itself as mission. And so we labored with a number of you to create the tactical model of the Local Church Project which is now being implemented in 144 congregations on the North American continent. There is still much to be done here but an amazing beginning has been made.

In fact one could say that the Church is already renewed. The Church has reformed the image of itself as mission and on many different fronts is preparing itself to engage civilization as the servants of mankind. The Spirit Movement is serving the Church by developing the means for the renewed Church to carry out this responsibility.

So this date signals a dramatic turning point in our history. Our task now is to formulate comprehensive strategies and concrete tactics whereby the Church can respond to the needs of our world. That is why 1000 local churchmen have gathered this month as the Summer '72 Research Assembly.

Your continuing support to the Institute enables long-range planning on behalf of the world and active service to mankind.

Grace and peace,



Joseph W. Matthews,
for the Corporate Office

The Ecumenical Institute, 3444 Congress Parkway, Chicago, Illinois 60624 312/722-3444