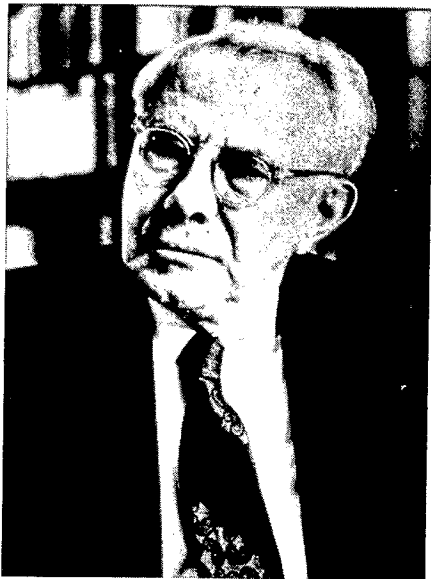


ie

BIMONTHLY NEWSLETTER OF THE ECUMENICAL INSTITUTE
Volume VIII Number 6 November/December 1972
3444 West Congress Parkway
Chicago, Illinois 60624 U.S.A.

We Live In



Paul Tillich is recognized as one of the theological giants of the 20th century. In 1933 he fled Nazi Germany and accepted an invitation to Union Theological Seminary in New York. He saw his life on the boundary between Germany and America, between man's questions and God's answers, between history and eternity. His RS-I paper lays bare the relationship between sin and grace. The deeply spiritual *Systematic Theology* has earned him a permanent place in the history of Christian thought. Reinhold Niebuhr has said: "Paul Tillich is by general consent the most creative philosopher of religion of our generation."

*Comfort ye, comfort ye, my people, saith your God.
Speak ye comfortably to Jerusalem, and cry unto her*

*That her warfare is accomplished,
That her iniquity is pardoned:*

*For she hath received of the Lord's hand
Double for all her sins.*

*The voice of him that crieth in the wilderness,
Prepare ye the way of the Lord,*

*Make straight in the desert a highway for our God.
Every valley shall be exalted,*

*And every mountain and hill shall be made low:
And the crooked shall be made straight,*

And the rough places plain:

*And the glory of the Lord shall be revealed,
And all flesh shall see it together:*

*For the mouth of the Lord has spoken it.
The voice said, Cry.*

And he said, What shall I cry?

All flesh is grass,

And all the goodness thereof is as the flower of the field:

The grass withereth, the flower fadeth:

*Because the spirit of the Lord bloweth upon it:
Surely the people is grass.*

The grass withereth, the flower fadeth:

But the word of our God shall stand forever

Hast thou not known? hast thou not heard?

That the everlasting God, the Lord,

The Creator of the ends of the earth,

Fainteth not, neither is weary?

There is no searching of his understanding.

He giveth power to the faint;

And to them that have no might he increaseth strength.

Even the youths shall faint and be weary.

And the young men shall utterly fall:

*But they that wait upon the Lord
shall renew their strength;*

They shall mount up with wings as eagles;

They shall run and not be weary;

And they shall walk and not faint.

ISAIAH 40.

Two Orders

We live in two worlds. Failure and tragedy characterize human history. It is the divine order where weakness is strength, humiliation is victory. When this sermon first appeared in 1948, it spoke to those who mistook victory in war for creating an adequate peace. Tillich's insight is that the divine world arouses in man that God-given dissatisfaction with victory and peace alike which leads him to shape history and create the new world.

THESE TREMENDOUS WORDS were written by that unknown prophet of the Babylonian exile, whose sayings are united with those of the prophet Isaiah and whom we therefore call the Second Isaiah. Let us imagine that these words are being spoken to the exiles of our time, to those in prisons and concentration camps, separated from their husbands or wives, their children or parents, to those toiling in despair in foreign countries, to those in the hell of modern warfare. How would they respond to such words, and how should we, if they were spoken to us?

Probably we should challenge, ironically or angrily, their seeming pretentiousness; and we should point to the immense gap between the ideal situation, dramatized by the prophet, and the catastrophic reality in which we live. We should dismiss him as an annoying optimist, not worthy of our attention. Perhaps we should become bitter and full of hatred toward him. That would be our natural response to someone who desires to comfort us in a situation in which we do not see any possible comfort and desperately disbelieve any possible hope.

But the situation of the exiles in Babylon, sitting by the rivers and weeping, was one of just such hopelessness. The prophet must have expected this kind of reaction, for he spoke in such a way that made the exiles listen to him, 2500 years ago. And his words should be significant for us, the exiles of today. He was not

less, but rather more, realistic than we are. He knew that such a situation was not a matter of chance and bad luck, but that it is the human situation, which no man and no period can escape. The human situation is one of finiteness—all flesh is grass and the grass withereth. It is one of sin—we receive double for all our sins. It is one of vanity and pride—we are brought to nothing and fall utterly. But in spite of his realistic knowledge of human nature and destiny the prophet gave comfort and consolation and hope to the exiled nation, to the exiles of all nations, to man who, as man, is exiled in this world.

The words of this great chapter sound like the rising and falling waves in a turbulent ocean. Darkness and light follow each other; after the depth of sin and punishment, the prophet announces forgiveness and liberation. But the wave falls, and the prophet asks himself how he could have made such an announcement, when all the goodness of mortal men is as the flower of the field, which fades because the breath of God blows upon it. But he does not remain in the depths of his melancholy: over against human mortality the word of God shall stand forever. There is something eternal to which we can cling: Be not afraid, the Lord God shall come with strong hand. So the wave rises, and then again it falls: the nations are as a drop of water and a piece of dust; all the nations are as nothing before Him, they are counted as less than nothing.

Again the wave rises: God stands above the circle of the earth, above all created things, above the highest and the lowest! And when once more the wave falls and the servant of God complains that he does not receive justice from God, the answer is that God acts beyond human expectation. He gives power to the faint and to him that hath no might He increaseth strength. He acts paradoxically; He acts beyond human understanding.

How shall we interpret these words? Is there a way to unite the heights and depths contrasted in this chapter? Shall we understand the words of consolation and hope as vain promises, never fulfilled in the past and never to be fulfilled in any future? Shall we understand them as an escape from the realization of man's real situation, through mysticism and poetic elevation? If so, what about the probing realism of the prophet's analysis of the human situation? He saw history as it is, but at the same time he looked beyond history to the ultimate power and meaning and majesty of being. He knew two orders of being: the human, political, historical order, and the divine, eternal order. Because he knew these two orders, he could speak as he did, moving continually between the depth of human nothingness and the great height of divine creativity.

Let us look at these orders, these different natures, and their interrelation. In speaking of them we speak

of ourselves, because we belong to both of them in every moment of our life and history.

The human order, the order of history, is primarily the order of growing and dying. "Surely the people is grass." Man's experience of melancholy, awakened by fading and perishing nature, is symbolic of his transitoriness. Generations after generations grow up, struggle, suffer, enjoy and disappear. Should we take all this seriously? Should we take it more seriously than the growing and fading of the grass? The prophet, when he was asked to speak to his nation, raised the question: Why speak to them? They are grass. We could continue: Why write and work and struggle for them? They are grass. What matter, when after a few years all those for whom we wrote and spoke and struggled will have vanished? They were grass, the grass withered, the flowers faded. That is the order of history. *But* the other order appears at the horizon: the word of God shall stand forever.

Second, the order of history is an order of sin and punishment. The exile, following the destruction of Jerusalem, was, as all the prophets said, the punishment of the people for their sins. We do not like words such as "sin" and "punishment". They seem to us old-fashioned, barbaric, and invalid in the light of modern psychology. But whenever I have met exiles of high moral standards and

insight, I have discovered that they feel responsible for what has happened within their own countries. And very often I have met citizens of democratic countries, citizens of this country, who have expressed a feeling of guilt for the situation of the world today. They were right, and the exiles were right: they are responsible, as are you and I. Whether or not we call it sin, whether or not we call it punishment, we are beaten by the consequences of our own failures. That is the order of history. But at the horizon the other order appears, saying that our struggles are not in vain, that our iniquity is pardoned.

There is a third element in the order of history, uniting finiteness and sin: the tragic law which controls the historical process, the law which ordains that human greatness utterly fall. There is human greatness in history. There are great and conquering nations and empires; there are even nations and empires which manifest a certain righteousness. There are princes and even good princes; there are judges and even just judges. There are states and constitutions and even states and constitutions which provide a certain amount of freedom; there are social orders and even some which provide a certain amount of equality. There are creative spirits and even some which have the power of knowledge and understanding. But just in being great and powerful and righteous they touch the divine sphere, and they

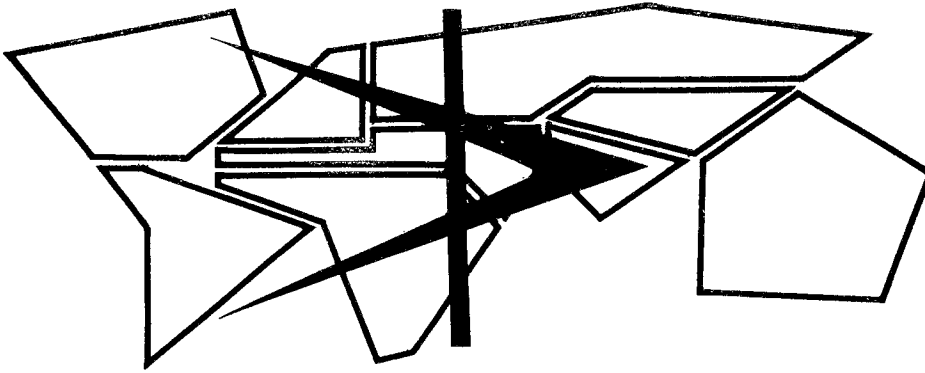
become arrogant, and they are brought to nothing. They are without roots; they wither; the divine storm blows over them, and they vanish.

That is the subject of Greek tragedy. That is the message of the prophet to the nations of the world. They are all subject to the law of tragic self-destruction—the bad and the good, individuals and nations, the weak and the heroic. And again the other order, the order beyond history and tragedy, appears at the horizon: He gives power to the faint and their strength is renewed, so that they shall mount up with wings as eagles.

The order beyond the order of history is the divine order. And it is paradoxical: men are like grass, but the word of God spoken to them shall stand forever. Men stand under the law of sin and punishment, but the divine order breaks through it and brings forgiveness. Men faint, falling from the height of their moral goodness and youthful power, and just when they have fallen and are weakest, they run without weariness and rise up with wings as eagles. God acts beyond all human assumptions and valuations. He acts surprisingly, unexpectedly, paradoxically. The negative character of the historical order is the positive character of the divine order. The weak and despairing, the sinful and tragic in the historical order are the strong and victorious in the divine order. *continued on page 10*

WE LIVE IN TWO ORDERS

ADDRESS TO THE EXILES		THE ORDER OF HUMAN HISTORY			THE ORDER BEYOND HISTORY			WE LIVE IN TWO ORDERS		
To the Hebrews	To Ourselves	Growing and Dying	Sin and Punishment	Greatness and Finitude	The Final Mystery	The Paradoxical Destiny	The Central Paradox	The Broken Illusion	Man Transcends History	Eternal in the Historical



movement briefs

The Symbolic Centrum of the Ecumenical Institute was honored by the presence of: **Bishop Joshi**, Methodist Bishop of Bombay, for a dinner meeting... **Father Blasco Fonseca**, director of a self-help project with the Kamba tribe in the Machakos District of Kenya, en route to India... **Robert Brown**, from Oxford University... **Graham Forshaw** clergyman from The Church of Scotland, who sojourned for a week before visiting Canadian colleagues.

Prabhakar and Rajeshwari Sham Rao arrived from Area Bombay... Sham Rao is presently on the faculty of the Academy which has 178 participants representing every region in the United States as well as colleagues from 13 other countries including Venezuela, Tansania, and Ghana.

Recently sent out to Australia, **Gene Marshall**, as Dean of the Academy: Sydney... **Frank and Aimee Hilliard**, of Chicago: Centrum and **Richard and Hilary Kitney**, of Toronto, Religious House, to London, England; the **David Scott** family and the **Scott Morris** family to Singapore. Doris and Pat are teaching at the International School. **Jack and Jean Baringer**, formerly of the Boston Religious House, and **John and Jan Latham**, of Peoria RH to Manila... The **Pierce** family, the **Willoughby** family and **Ronnie Seagren** have arrived in Toyko. Ronnie has a position in the international school, The Handmaids of the Sacred Heart of Jesus.

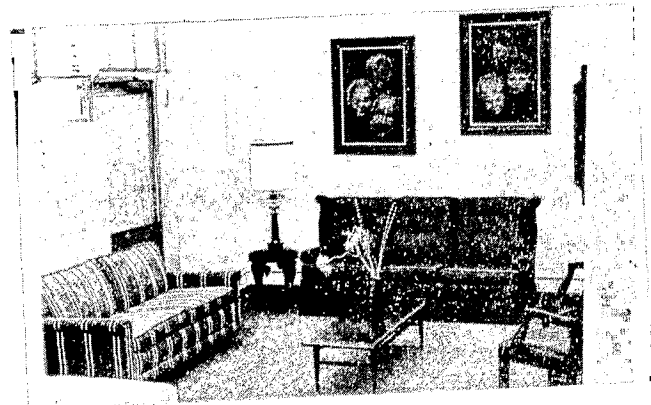
Returned for Continental Assignment... **Don and Christina Clark** from Singapore.. **George and Wanda Holcombe** from Bombay... **Doris and Charles Hahn** from England... **Ed and Mimi Shinn** from Sydney to Cleveland.. **Robert Shropshire** from India and **Charles and Dawn Lingo** from Manila.

Area Sydney Training Academy, first ever outside Chicago, opened on September 24 with 70 around the tables. Explosive decor and a faculty which is Australian except two (**Marshall and Loomis**) are the highlights!

The Order celebrates
the
Life and Death
of
Douglas Emig
son of
Margery Emig
Emerick Emig (deceased)
Feb. 28, 1968—Oct. 26, 1972

A beginning of renovation of the Kemper building.

First Floor Guest Lounge.



The Order of the Ecumenical Institute celebrated the marriages of

Steven Brazen
to
Lynn Gericke
Dale Griffee
to
Margaret Glenney
Richard McCabe
to
Joanne Hines
Roy Philbrook, Jr.
to
Elvogene Brown
Peter Richardson
to
Jo Frances Edwards
John Stringham
to
Yvonne Ford

The Griffee's are now first priors of Long Island RH... McCabes assigned as priors, to New York RH... Richardsons as priors, Portland RH... Stringhams as priors, Montreal RH. The Brazens and Philbrooks are assigned to Chicago Centrum.

Keith and Josie Braithwaite from RH Delhi (originally Perth, Australia) arrived at Centrum as Academy faculty.

Research continued on the New Individual and the New Society course in preparation for further experimentation with it this quarter in San Francisco, Houston, New York, Miami, and Chicago. The course attempts to draw together the work of the last two Research Assemblies on the New Social Vehicle.

September 4, 1972

Dear Brother Joe,

.
some of
my
reactions
to the
Research
Assembly
'72

I must tell you some of my reactions to the Research Assembly '72 experiences. To begin with, I am sure you will remember me as "mama" who you took to the closed bookstore to get a cross to wear on Sunday. Also I am the one who was not competing with you in making my favorite dish of red beet pickled eggs for the feast. Also—as far as I can find out—I am the only Bethany Bible School graduate who is now in the Spirit Movement. For that reason I was very glad to be able to go to Fifth City and see what the buildings looked like now. I saw the building on the corner of Van Buren and Trumbull built over a hole in the ground. I also saw the hospital built.

I sometimes think I have lived too long, can't do much worthwhile anymore and am ready to go to an old folks' home. But after struggling with helping to write those papers and the other experiences I had there—even learning to waltz, when I had never danced before in my life—I wish I was 25 years younger and could go out as a teacher.

Probably my most embarrassing experience happened on my "One Day Wonder." If you remember—you took our team of six around to try to re-arrange some of the Ecclesiola rooms, but couldn't do a thing there, because they had them arranged just the way they wanted them. So you took us to the great hall where we arranged tables and chairs so that the whole assembly could meet there on the following Sunday. Probably I am the only one of our team who didn't really know who you were and I thought you were the janitor there, but one who really knew just what needed to be done. (I almost die every time I think of it.) But that experience and also my being annoyed because I did not know the names

Leah Zunkel is active in the movement in the Denver region. In 1922 she graduated from the Bethany Bible School which in 1962 became the campus of the Ecumenical Institute: Chicago. Her first child was born in Bethany Hospital across the street from the campus during the time when she and her husband were studying there. Leah represents the concerned, well-informed layman with her degree in religious education, and years of active participation in the church. This letter describing her summer experience was sent to Joseph Mathews and is printed with the author's permission.

of lecturers and other leaders, told me one thing—People are just people—no matter what degrees they might have acquired in their life experiences. It was just person to person.

I was assigned to Ecclesiola F where a black prior sat at the head table. When I first saw him and guessed that he might be our

leader—I hoped it would not be for more than a week. So I made up my mind to try to tolerate him. By the end of the first week however, I decided that it was God's leading and that that black man was probably the best prior in the place. Because of him, my attitude toward people of any other color of skin has greatly changed.

I've thanked God many times (since being there) for the kind friends who put up the scholarship for me and then pushed me into the Research Assembly.

I've read and re-read copies of your first and fourth lectures and I hope to get copies of the others. I wish there were cassette tapes available of the Trek lectures. I got a new tape recorder especially to record the lectures and singing of the Assembly, but the recorder only worked part of the time—so much of what I wanted, I did not get.

Earlier this spring I celebrated my having graduated from high school 55 years ago and having graduated from college 50 years ago.

So I have had a wonderful summer. Some of the folks on my team were so patient with me and helped me very much in my trying times.

I still marvel at the wonderful organization and dedication of everyone.

Sometime I hope to take Academy but not yet, because I need to study some more on that armload of papers I received at the close of the Assembly.

My favorite song of the summer is "My Consummation" but it cuts so deep I can scarcely sing it.

I'm glad September is here again and folks are back in the Religious House so things will begin to happen again.

Grace and peace,

Leah Zunkel

Leah Zunkel

Denver, Colo 80223

MY CONSUMMATION

Tune: Danny Boy

Life beckons me to wonder and humility
To journey into deep reality
To live fore'er within the realm of mystery,
Forever bound in awe-full ecstasy.

Apostasy, the doubt that comes as certainty
I'm seized by dread and vanquished, hopelessly
And I submit to given, fearful history
This perfect love transforms the wonder that is me.

Life beckons me to freedom and lucidity
To be the self that shapes futurity
To bear the weight of painful, conscious rhapsody,
Inventing all that I am doomed to be.

Morality beyond my own integrity
I stand amidst my fate and destiny
And I must ever, always, my own conscience be
That final judgment dreads the wonder that is me.

Life beckons me to service for humanity
To spend my life as solidarity
To be the burdened one, with man's dark tragedy,
This suffering world compels my sympathy.

Humanity, my sole responsibility
The past, the future are for all, I see
And I am called beyond my possibility
This awe-full gift flows through the wonder that is me.

Life beckons me to live complete and joyously
To dwell in showers of blessing, ceaselessly
To peace that comes from love of dreadful mystery,
In realms of wonder, I will ever be.

Tranquillity, no burden, no hostility
I live with strange, unseen community
And death and I do now embrace, eternally
My consummation, 'tis the wonder that is me.

(continued from page 4)

A few chapters later, the prophet speaks of the paradoxical destiny of the servant, the elected nation. Described as a man of sorrows, acquainted with grief, it is despised and rejected in the human order. Who does not think, hearing these words of the exiles not only of Israel but of all nations of the world? But the divine order appears. The exiled nation, or (as the Christians later, historically wrong, spiritually right, interpreted it) the Man on the Cross, represents another order, an order in which the weakest is the strongest, the most humiliated, the most victorious. The historical, human order is overcome by the suffering servant, the crucified Saviour.

If we doubt this paradox, if we despair about our human situation, if our exile is without hope or meaning for us, the prophet should fill us with shame for the arrogance of our rationalism and the narrowness of our moralism. He points to the creation of the world, of mankind, of history. He asks, "Who has directed the Spirit of God? With whom took He counsel and who instructed Him and taught Him the path of justice?" We always wish to teach God the path of justice. We tell Him that He must punish the bad and reward the good, especially in relation to ourselves. But He accepts no counsel concerning the course of history, as He took no counsel concerning the structure of the world, with all its natural destruction, cruelty, and transitoriness. The divine order cannot be judged according to the measures of the historical order, the measures of human comfort and morality, democracy and civilization. That was the answer Job received from God when he struggled with Him about the unintelligible injustice of *his* historical fate. God did not justify Himself in moral categories; He triumphantly pointed to the unexplorable greatness of nature which cannot be measured according to the measure of human righteousness.

But if the divine order and the historical order have nothing to do with each other, how can the divine order concern us at all? How can eternity and forgiveness and divine help concern us if we are in the other order, the historical order, standing under the law of finiteness and weakness and punishment? How can the divine order comfort us in our misery? How can we listen to the words of the prophets which tell us of the end of our warfare?

There are three answers to this question. First, the divine order is not the historical order; and we should not confuse these two orders. No life is

existence. He passes, as no other being is able to pass, beyond the limits of his given world. He participates in something infinite, in an order which is not transitory, not self-destructive, not tragic, but eternal, holy, and blessed. Therefore, when he listens to the prophetic word, when he hears of the everlasting God and of the greatness of His power and the mystery of His acts, a response is awakened in the depth of his soul; the infinite within him is touched. Every man knows, in some depth of his soul, that that is true. Our despair itself, our inability to escape ourselves in life and in death, witnesses to our infinity.

What is new in the prophets and in Christianity, beyond all paganism, is that the eternal order reveals itself in the historical order.

able to overcome finiteness, sin, and tragedy. The illusions of our period have been that modern civilization *can* conquer them, and that we can achieve security in our own existence. Progress seemed to have conquered tragedy; the divine order seemed to be embodied in the progressive, historical order. But for nearly three decades our generation has received blow after blow, destroying that illusion, and driving to despair and cynicism those who wanted to transform, and thought they could transform, the historical order into a divine order. Let us learn from the catastrophe of our time at least the fact that *no* life and *no* period are able to overcome finiteness, sin, and tragedy.

The second answer is that there is another order to which we, as human beings, belong, an order which makes man *always* dissatisfied with what is given to him. Man transcends everything in the historical order, all the heights and depths of his own

The third answer is that the two orders, the historical and the eternal, although they can never become the same, are within each other. The historical order is not separated from the eternal order. What is new in the prophets and in Christianity, beyond all paganism, old and new, is that the eternal order reveals itself in the historical order. The suffering servant of God and the enemies because of whom he suffers, the Man on the Cross and those who fainted under the Cross, the exiled and persecuted in all periods of history, have all transformed history. The strong in history fall; the strength of each of us is taken from us. For those who seem weak in history finally shape history, because they are bound to the eternal order. We are not a lost generation because we are a suffering, destroyed generation. Each of us belongs to the eternal order, and the prophet speaks to all of us: Comfort ye, comfort ye, my people!

Reprinted with permission from *The Shaking of the Foundations*, 1948, Charles Scribner's Sons, New York.

SIX SIGNAL THEOLOGIANS

Six names are key in understanding the twentieth century theological revolution. Their insights have sparked an intellectual penetration to the foundations of faith and given birth to the spirit of renewal within our times. For this first quarter of the Year of the Great Turn the movement finds itself reviewing and appropriating these volumes as a crucial part of its common memory.

Paul Tillich: <i>The Courage to Be</i>	\$2.25
Rudolf Bultmann: <i>Theology of the New Testament</i>	4.95
Dietrich Bonhoeffer: <i>Ethics</i>	1.45
Karl Barth: <i>The Epistle to the Romans</i>	2.95
H. Richard Niebuhr: <i>The Meaning of Revelation</i>	1.45
Reinhold Niebuhr: <i>The Nature and Destiny of Man</i>	
<i>Vol. 1 Human Nature</i>	2.95
<i>Vol. 2 Human Destiny</i>	2.95

Available from:

E.I. Bookstore

Gifts In kind

SOME OF OUR DONORS

Armour Foods
Bay West Paper
Alberto Culver
Doris Dyer
Campbell Soups
Hines Lumber Company
Santa Fe Railroad
Hoerner & Waldorf
H & W Trucking
Mike McNulty
Straubel Paper
General Mills
Monarch-Booth
Kemper Insurance Group

A SAMPLING OF GIFTS

12 push brooms
234 cases toilet paper
table top lumber
900 cases canned food
printing presses
150 boxes fresh fruit
2000 folding chairs
½ case hand soap
96,000 blintzes
150 gals cleaning supplies

Westminster Abbey, Notre Dame Cathedral, St. Peter's—all were built by artisans who gave their services. Businessmen donated lumber, stone, glass and other goods. Local Man provided both his labor and his goods to give form to his faith in the future.

THE GREAT TURN, signalled by the new Kemper Building International Research and Training Center and the construction of a 5th City Shopping Center, demands the same conviction out of faith in the future of planet Earth. Your gifts IN KIND will give form to this conviction.

Needed are goods, services and building materials worth \$200,000 to renovate the Kemper Building and worth \$600,000 to construct the 5th City Shopping Center. Donated items can be received in Chicago or in most other cities. Each donor is entitled to a tax deduction for the value of his gifts.

10 Most Wanted Items:

COLLATER	PAPER	NAILS	HAMMERS	POWER SAWS
PORTABLE WALLS	MEAT	FOOD	CARS	DISHWASHERS

PLEASE PHONE ME:

I am able to give IN-KIND.

I know of a source of IN KIND gifts which we can contact together.

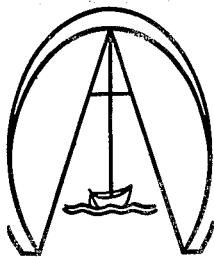
NAME: _____

PHONE: _____

ADDRESS: _____

CITY: _____ STATE: _____

Detach and mail to the attention of "Gifts In kind"



November, 1972

Dear Fellow Churchman,

The completion of the second decade of our work and the Great Turn into the next twenty years has produced an intensification of everything we have been about. The Movement is experiencing an intensification in its research, in the teaching of courses; in the expansion of the Local Church Experiment and in the urgent request for trained leadership from churchmen across the globe.

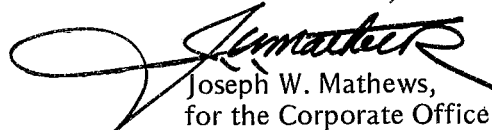
At the same time, The Great Turn has called us to begin moving on many areas of concern which we had previously postponed. During the last twenty years we have been engaged in the task of awakening the religious forces. In the next twenty years the tools must be formed whereby churchmen in every local congregation can directly serve the renewal of society.

Since the summer, we have been involved in massive research toward this end. A serious concern has been the recovery of vocation in the post-modern world. I believe we are nearing a breakthrough in this area which will bring changes to our understanding of work as great as those which Benedict and Luther inspired in their day. The New Individual in the New Society course is the focus of much of our thinking in this arena and is being taught across the continent this quarter.

In the midst of everything else, the planning and first stages of renovation for the Kemper building are continuing. The great gift which this facility is to our work will be realized as it is transformed into the international research and training center needed today. Until the work is finished, families and offices are operating out of temporary space designs.

The new society will take shape in our moment of human history. We continue to turn to colleagues like you for the critical support which will give it genuine human form.

Grace and Peace,


Joseph W. Mathews,
for the Corporate Office

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

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

MRS STANLY LONG
ROUTE 1
OTHO

IA 50569