

TAIZE: An Experiment in Ecumenical Living

Two members of a unique ecumenical community located in Chicago visited Rochester last week.

One is an ordained Protestant minister, and a member of the Taize community in France; the other is a Catholic priest, an American Franciscan. Both are part of a 10-man experiment in ecumenical community living in Chicago's northside section.

Brother Jacques, 27, who is from the French Taize group, and Brother Paul, 23, one of three Franciscans in the venture, stayed at St. Bernard's Seminary, gave several talks to the students there as well as at Nazareth College. (All members of the group, ordained or not, are called "Brother.")

Basically, Taize is a Protestant religious community whose members take vows of poverty, chastity and obedience. It has been ecumenically oriented since its foundation, however, and has become something of a Mecca for people interested in Christian renewal. A developing center for scriptural and liturgical studies, it attracts some 200,000 visitors a year.

Explaining why the Taize community had begun founding new centers in urban settings, Brother Jacques said:

"Taize is in the French countryside, in a lovely rural setting. The fact is that most people today live in the cities. Since a primary aim of Taize is to show how a Christian community can be formed, we felt we must live in the cities as well."

Presently, there are Taize monks living in three African cities, in the city of Recife in Brazil and now, in Chicago.

The Chicago group, which occupies several rooms in an apartment, is a rather interesting cross between a monastery and a boarding house for young men.

Monastically, there are two periods of common prayer each day, morning and evening. The group uses the Taize breviary, which is a new creation, based on several liturgical traditions of East and West.

Alternate Liturgies
Because the Chicago group is made up of Protestants and Catholics, they have alternate liturgical celebrations, the Protestants one day, the Catholics the next.

"We do not have inter-communion," Brother Jacques pointed out. "As long as the



ECUMENICAL PIONEERS in a new interfaith community venture located in Chicago are Brothers Paul and Jacques. Brother Paul is a Franciscan priest; Brother Jacques is a member of the French Taize community, which is sponsoring the American experiment. Brother Jacques is also an ordained Protestant minister. See accompanying story.

various Churches involved do not permit it officially, we will not do it."

Protestant members of the group go to confession, however, Brother Jacques said simply on this: "We have discovered confession in our own tradition, and now include private confession in our practice."

While the members of the community do go out to work — one is a computer programmer, one a maintenance man, etc. — their main purpose is not to get things done, as much as to "be" something.

As a community, the two visitors explained, they hope to be "a sign of God's love in the world and a sign of brotherly love in the world" through their community existence.

Commenting on the Franciscans' role in the little Chicago community, Brother Paul noted that the Franciscans have had men living at Taize for the past five years. "They don't become full members, of course, but they share the common life to a marked degree," he added. It is all part of the Franciscans' desire to carry out the ecumenical thrust sharpened by Vatican II's decree on Ecumenism.

Small vs. Large Groups
Brother Jacques offered a rather surprising comment on the question of the Eucharist

Not wishing to dim the enthusiasm of the questioners who have just "discovered" small group worship, he added tactfully: "I think both large and small group worship are needed in the Church."

Brother Paul spends part of his day helping run a small paperback book store in Chicago. It's something the group has helped organize, and offers a wide selection of inexpensive books on theology, social problems and other contemporary matters. "We also serve free coffee and make ourselves available for conversation," he added, describing the effort as a low-pressure "outreach program."

Brother Jacques, who has been a member of the Taize community for five years, spends a fair amount of time lecturing on liturgy, scripture and ecumenical theology.

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SALES



SHAREHOLDERS



RESEARCH



SUPPLIERS



TAXES



IMPROVEMENTS

EASTMAN KODAK COMPANY REPORTS TO THE COMMUNITY...

Eastman Kodak's Annual Report for 1967 details another record year . . . a year that completed a decade of uninterrupted growth . . .

- Since 1958:
- worldwide sales have more than doubled;
 - net earnings and dividends on Kodak shares have more than tripled;
 - and, expenditures for new and improved facilities have almost quadrupled.

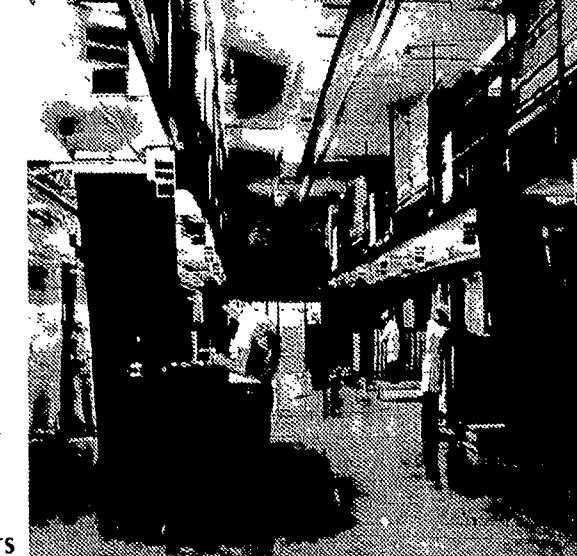
Here is additional information from the report and other Kodak highlights of 1967 that may interest you as a member of the community.



TRAINING AND EDUCATION



HUMAN RESOURCES



SALES Again, sales of Kodak products and services set new records. Consolidated on a worldwide basis, sales rose 11 percent to \$2,392 million in 1967. Customers in the United States accounted for about 70 percent of this volume.

SHAREHOLDERS More than 33,200 Monroe County residents own Kodak stock. Among them are Mr. and Mrs. Dennis McGuer, shown here with their son, Andy, as they settle in their new home. Last year, share owners in this community received almost \$31 million in dividends from Kodak. Total cash dividends for the company's shareholders have increased in each of the past 19 years.

RESEARCH Extensive research and development are important aspects of the Kodak picture. Locally, more than 3,500 men and women in Kodak laboratories and plants are devoted to these endeavors. The inventiveness of individuals like those shown here provided Kodak customers with more than 100 new and improved products during 1967.

TRAINING AND EDUCATION Kodak continues to work actively with community groups who share its desire to broaden employment opportunities. Since 1964, for example, special educational programs and on-the-job training have shown rewarding results. For years, Kodak has encouraged its people to continue their education beyond regular school years. Nearly 3,000 men and women in the company's U.S. units received tuition refunds for courses successfully completed during the 1966-67 academic year.

SUPPLIERS To conduct its business effectively, Kodak often relies on local suppliers and subcontractors for essential materials, supplies, and services. Last year, over 1,200 firms in Monroe County participated in this way in the company's substantial growth.

HUMAN RESOURCES The company's ability to provide products of high quality and repeatable performance depends heavily upon the diverse skills and ingenuity of its people. Last year, wages, salaries, and benefits for the more than 43,600 Kodak men and women in this community totaled \$550 million.

TAXES Taxes received from Kodak and other corporations help pay for work that responds to public needs . . . the construction of highways and hospitals, projects for urban renewal and public housing, and the various costs of education are just a few. The U.S. company paid more than \$300 million for local, state, and federal taxes in 1967.

IMPROVEMENTS During the past five years, the company has invested over \$360 million for new and improved facilities in the Rochester area. An example at Kodak Park is this new film-finishing building. No sooner was it completed in 1967 than customer demand prompted an addition. In 1968, Kodak plans to spend more than \$144 million to expand and modernize units in this community.

JOSEPH

Arbitrary C

Cleveland Amory tells about member in New York City claimed to a fellow-member:

"There's a club down on 43rd that chooses its members. Now isn't that a heckuva way a club?"

The man was referring to the distinguished Century Club, which founded 121 years ago, and ways selected its members on the basis of their attainments, intellectual eminence.

The Century Club, in other, has never excluded people from groupings — for instance,olics, or Jews, or Negroes, and.

Such exclusions are deprecable in many organizations, including those that call the "fraternal."

I have several reasons for that such practices are deprecable.

First, they are irrational.

It would be reasonable to chess club, or a tennis club, or a club, and welcome everybody interested in chess or tennis or

Conversely, it would be reasonable to say to prospective member

Theology

Faith and D

By FATHER AVERY DULL

Many sincere Christians are tormented by the feeling that ought to be perfectly certain matters of faith, while in fact not. They are gnawed by doubt, strike at the roots of their life and cause inner anxiety of

To what extent, they ask, must the believer be certain of faith?

Faith is by its nature a ment, and without firmness no commitment. The biblical faith is clearly opposed to doubt (Luke 1:18-20) and the words: risen Jesus to His bewildered disciples (Luke 24: 38; John 20:27) decision arising from the very of the person, faith engages totally to the One who can co his full devotion.

The Catholic is committed faith not simply, as all Christians, to God's self-giving in Christ, a Church that claims power nounce decisively on doctrinal tions. Adherence to the Church's acceptance of all its dogma

Yet there are Catholics who out-wishing to leave the Church upon certain dogmas as meaningless, even incredible, regarding the Church as the true home, they feel authorized to take a somewhat critical attitude it, as a good citizen does his government or a loyal son his parents.

Can their doubts be reconciled their remaining in the Church?

In many cases, the question confined to particular doctrine by accepting God, Christ, a Church, the believer hesitates to guard to certain teachings, oft technical or peripheral charac

He may wonder about the "truth" in Christ, about certain privileges, or about some minor events of biblical history. So these doubts are not willful (gant, but honest and humble; no cause for alarm.

In many instances, the question misunderstands the formula h tacking. At other times, when rejecting is not a dogma but a able Church teaching, or even popular belief.

Or perhaps he is not rejecting thing, but simply saying that make no sense of what he cannot see its value or releva

Pope Pau

'Faith is tl

Vatican City — (RNS) — Al many persons now question the of faith, using "disastrous s cations," faith remains the "l life" and offers "eternal sal Pope Paul VI told a group grms here.

The Pope spoke at a Mass he celebrated in St. Peter's for a large group of pilgrim the Piedmont region.

"So many maintain that is not only useless to modern m a pitfall in the path to liber brake on scientific research," Paul said.

"It obliges attention to th that he wants to forget and. It ties us to incomprehensib useless ritual practices and s

At the time of Baptism, th noted, Catholics affirm tha gives eternal life. "If that is said, 'what greater or more d good could be placed before f

"Faith is the light of life a does not always solve the pi