

THE GROWING NATIONAL mind-set that everyone ought to go to college is both unnecessary and unbeneficial to many individuals and to society at large. Not everyone today should or needs to "go to college." But at the same time, to live productively in our complex age, everyone does need "a college education."

All who have the natural aptitude have a right to be enabled to participate fully in the drama of history as future oriented, inclusive and intentional persons. All who are intellectually capable, not some, must be equipped to engage authentically in the determination of the future because the future of us all is their future. They must be privy to the social memory, to the current wisdom and to the operating patterns of our society so that they may effectively participate on a variety of levels in the decision making processes that determine their destiny. They must be given the real opportunity to share in the general models of 20th century thinking, to recognize the over-arching issues that face mankind today and to possess the broad tools that enable one to release his thrust into the determination of the drama of mankind. Both their self-fulfillment and the well being of our nation demand it. For many this will continue to mean attending our colleges and universities. But if this is to be made possible for most of our citizens, fresh, fundamentally different educational structures must be designed.

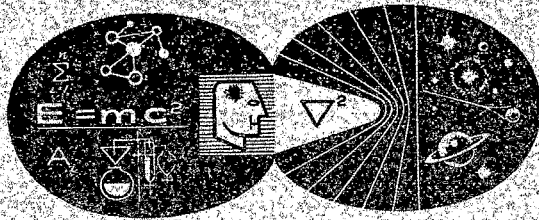
In recent years, the United States has awakened with a shock to the fact that a staggering proportion of our people is not educated in many rudimentary skills needed to carry on the business of living in a highly complex society. Paying taxes, borrowing money, driving a car, etc. — all involve dealing with the complicated legal, financial, political and economical structures which make social life possible in a highly technical, urban world. Even the role of the family has shifted creating a greater demand on the individual to deal with complexity and diversity. In addition, it has become obvious that a higher and higher "minimum" education will be required in order for persons to be usefully employed in the future. Furthermore, the serious school "drop-out" problem indicates strongly the growing imperative on remedial education.

The immense and desperate educational needs of low-income urban families, white, Negro or Latin American, are complicated by the immobilizing self-depreciation which that very educational and economic need fosters in a society which places such high value

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A NEW CONSTRUCT OF HIGHER EDUCATION





on educational and economic achievement. Add to that the many blatant and subtle forms of racial self-depreciation and the adult educator has on his hands a motivational problem the full depth of which has too often been underestimated.

Moreover, it is becoming clear to many concerned persons that a new kind of educational venture is required to deal with the depth need of all men and women for images adequate to convey to them a new sense of humanness and of their role in the human adventure.

The focus of this need is upon "liberal arts education." This aspect of intellectual development provides the means for forging authentic images of the self in relation to realistic models of the times in which the individual lives his life. In brief, it is education of the imagination. When this is not present, creative, responsible involvement in society is finally impossible. Technical education is not enough. Industry needs highly skilled operators, but they must be persons who also have a significant and open-ended image of the world and of themselves and of their work in that world. This must be the concern of the polis and the nation if a responsible citizenship in the new age is to be realized. Such citizenship need not mean for most persons two, four or six years spent in "going to college."

These insights become more dramatic when the problems of the culturally starved are considered as well as the problem of creating empowering structures for significant human relationships among them. There is no need here to reiterate the human poverty of the outcasts of urban society. The facts are now universally known. The necessity of "liberal arts" education (an inadequate term in itself) for the undernourished urban man can no longer be ignored for several reasons. First, these are human beings who have from any enlightened vantage point the right to live the full life, personally and socially. Secondly, the very complexity of civilization today requires that every human being participate to the fullness of his abilities in wrestling with the issues that will determine the future of mankind. Thirdly, the widespread job retraining programs for the underprivileged today are bogging down precisely at the point of the question: Why? or What's the use? These questions mean that

the unconscious issue is an inadequate image of significance.

It is also clear to sensitive people that culturally crippled inner city citizens must speak their own piece, analyze their own problems, commonly forge their own decisions and lay out their own strategies and tactics of social change. This cannot be done for them. The perplexing ambiguity is that they finally cannot. They are not equipped. To pretend they are in our complicated age, is either naive or demonic. The course is plain. New constructs for "higher education" other than going to college must be created. A leadership among the culturally denied must be fostered and equipped. This is the unavoidable responsibility of society at large and especially of those who now occupy positions of leadership and enjoy economic and educational status.

A NEW FORM

THE FACULTY of the Ecumenical Institute of Chicago for more than a decade has been working on the problem of new forms of higher education. They have developed a unique series of curricula which draw together in comprehensive models the cultural wisdom of our time and which enable authentic self-understanding and creative social engagement in the 20th century. They have devised special pedagogical techniques so that broad areas are covered in depth over a short period of time. The faculty has pioneered also in patterns of corporate living to provide a necessary context for this kind of concentrated learning which can alterate practical social behavior.

As a result of this research and experience, the Institute is now prepared to launch a pilot experiment that intends to provide the equivalent of a "liberal arts" education for the culturally deprived in an intensive 13-week residential program. The project combines an appropriation of the core academic disciplines with training in the practices of corporate life. The training will develop prowess in common reflection, decision-making and social strategizing. The intention is to prepare those who cannot and do not wish to attend college with the theoretical and practical images and models of the self and the world that will enable them freely and intelligently to contribute to the total social life of mankind.

The curriculum underlying the 13-week project is inclusive in nature, concerned with all aspects of authentic development: intellectual, psychological, social and imaginal. The first intent is to sharpen the comprehensive powers in reading, the ability to articulate and the capacity to deal in abstract relationships. Inseparably connected with this is the development of study methods and dispositions. The second intent is the development of the personality structure, of knowing and coming to terms with one's self: limitations and gifts, biases and hopes,

hostilities and desires. The third intent deals with the individual's role in social relationships in the home, at work, in the community, with friends and as a citizen of the nation and the world. The last involves the comprehensive categories that underline and unite all the others, turning them toward their task and participation in civilization. The total effort would be to enable the student to be a free, critically intelligent, creative citizen in society—to be a genuine individual in an actual world.

The 13-week program is carefully organized. The first two weeks cover the revolution in the image of selfhood and the revolution in cultural models which constitute the world of today. This introduces the student to the various contemporary disciplines. The last two weeks will be spent in summary and creative examination. Here the students will spell out their understanding of themselves, the family, the city, and the present world. The nine weeks between the introduction and conclusion will cover the cultural wisdom and social patterns of our time. The former will enable the student to appropriate the post-modern theoretical models of the various academic fields. The latter will prepare the student to create practical models of the individual and the family; the neighborhood and the city; the nation and the world.

In the first three weeks, the new models in science and philosophy and the new images of the nation and the world are covered. The second three weeks deal with sociology and history and with the neighborhood and the urban complex. The third three weeks will be given to the study of psychology and art and the individual and the family. Running throughout the 13 weeks on selected evenings will be an additional course on the cultures of the world: African, Western, Sub-Asian, Latin and Oriental.

The study day will be divided into three 3-hour parts, each preceded by two hours for meals and other activities. Two of the 3-hour units, in the morning and afternoon, will be given over to the formal courses with a short background lecture and a study hour followed by a seminar session. The study materials will be carefully selected brief articles by acknowledged scholars, interpreters of the various disciplines. Throughout the total project a systematic course in study methodology will be offered and special attention given to each student in

this area, including remedial reading assistance. The evening block of time will be used for a variety of informal educational activities.

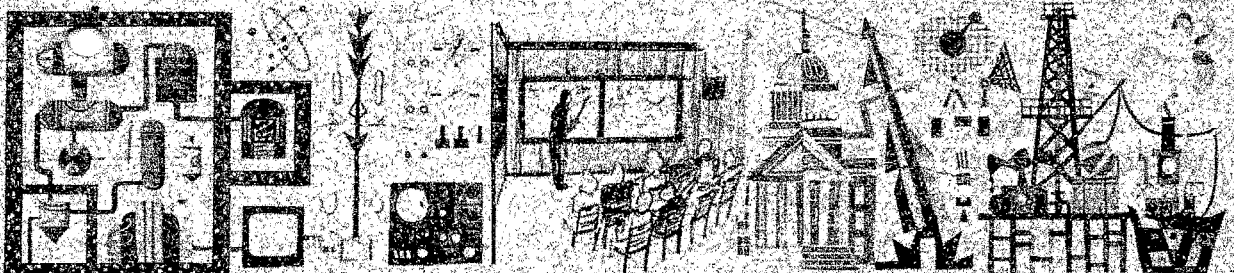
THE RESIDENTIAL CONTEXT

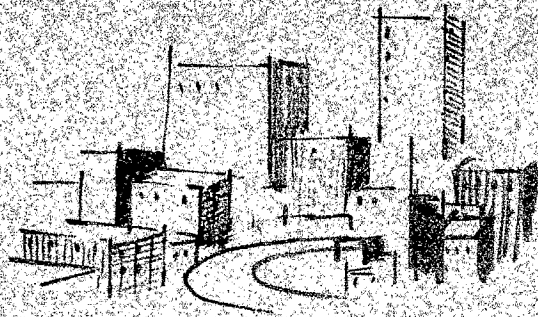
THE FORMAL ASPECT of this curriculum will be set in a residential context, the model of which is the English college system. The Ecumenical Institute's faculty has had experience in leading tutorial residences for college students. Operating on a quota of 36 students, the class will be dividing into three living units of twelve individuals. Each unit will be housed in a dormitory section consisting of bedrooms, study hall, lounge and snack kitchen. Each will be assigned a full-time tutor-counselor.

The value of such corporate living for the type of education described thus far can scarcely be exaggerated. The aim of the whole project is to enable the students to do their own thinking in the midst of society. Uninterrupted concentration, free from the normal distractions of everyday life, is utterly necessary for such intensive refurbishment of the imagination. More important, living together offers opportunities for the structured procedures and informal atmosphere whereby the gap between the abstract concept and its concretization in personal and social existence can be closed. This is a problem in any serious practical educational venture. For those who suffer from cultural poverty it becomes the more essential dimension. Corporate living also enables the faculty to employ many informal educational techniques which otherwise would be impossible, such as serious conversation at meals. These extracurricular devices may very well be of more value than the formal courses offered.

The residence plan provides excellent opportunity for developing prowess in relating to others through corporate activity and discipline. Each of the living units will govern themselves, setting up whatever rules and regulations are necessary for their common life. The tutor-counselors will meet regularly with them, offering assistance and indirectly guiding them in learning to analyze problems and make decisions together. They will live adjacent to the groups and help them not only in their studies, but with personal problems and future vocational plans. The tutors will keep records on each group and serve as liaison with other agencies con-

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Summer Drama Program

THEATER OF POSSIBILITY

IN THE TRADITION of the old-time traveling salesmen who used entertainment from the backs of wagons to promote their medicinal cure-alls, dramatic entertainment is being used in the depressed west end of Chicago to promote a new outlook on life.

Beginning the last week in June, a flat-bed "stage" truck will have started touring a 16-block area near the Institute campus on week-nights and Sunday afternoons, stopping to present fifteen minute situation plays written by an Illinois writer-producer-director, Lewis Musil. Mr. Musil is directing the drama project in cooperation with the Institute faculty. The play will portray human problems with an open ending. The drama will stop when a crisis is reached and a dialogue with the audience will begin. They will be asked for their own ideas on how the crisis could be resolved and the players will then act out the suggestions, improvising the endings.

The drama project, entitled "The Theater of Possibility," is part of the Institute's experimental work in a culturally deprived neighborhood to bring people to an understanding of life as having possibilities. It is an attempt to destroy the victim-image so prevalent in inner-city areas where people feel there is no hope for a better, more significant way of life, so motivation is lost. Along with the mobile theater, three Broadway shows are being presented from an outdoor stage on the Institute grounds on week-end evenings for the general public. The plays are "Raisin in the Sun," "Waiting for Godot" and "Blues for Mr. Charlie." Drama techniques are being used also in work with children in the pre-school nursery. Mr. Musil and his professionally trained assistants are spending two periods weekly with the children using story telling, games and role plays to encourage the children to understand themselves as unique human beings and to help them relate better to others.

"In all these approaches," Mr. Musil says, "we are attempting to get people to ask themselves what it means to be a person. We want them to see their lives as having significance."

Most of the actors and actresses have been recruited by Mr. Musil from professional drama companies and are required to take the Institute's beginning course on the meaning of humanness, "The Theological Revolution," before participating in the project. Assistants in the project will be students from Summer '65 living at the Institute.

The "Theater of Possibility" is one aspect of the Institute's developing program for enabling people in the neighborhood to restructure their social, economic and cultural way of life. Each approach used by the Institute faculty is an experimental, pilot project in renewing the Church for the sake of all men.

FACULTY IN LATIN AMERICA

TWO COUPLES from the Institute faculty left in mid-May for a three-month tour of Latin America to gain insight into the cultural, political and economic revolutions taking place in that area of the world. The trip will establish a background for the Institute's forthcoming programs in South America. (See Calendar in this issue.) Gene and Ruth Marshall and Joe and Anne Slicker will visit every country south of the border, stopping for more extended periods in significant cities. They will interview government, business and religious leaders, coming back with material for faculty planning.

Each summer the faculty sends at least two of its couples on such international tours for the purpose of including in their educational programs concepts and understandings gathered from other nations and cultures. In former years, Africa, Europe, Asia, and Scandinavia have been visited.

SAVE THE CALENDAR

for you, your family and friends to select the program that you wish to attend in the forthcoming year either on the campus of the Institute or in the various extension areas around the nation.

THE ECUMENICAL INSTITUTE: CHICAGO

1965-ANNUAL-1966

CALENDAR

THE ECUMENICAL INSTITUTE, an affiliate of the Church Federation of Greater Chicago, is a not-for-profit organization chartered by the State of Illinois. It was founded by concerned citizens in Chicago and throughout the nation as a result of a resolution offered in the Second Assembly of the World Council of Churches in 1954.

It expresses and promotes the awakening and renewal of the church, both at large and in its parishes and academic institutions; it maintains a center of education, training and experimental research; it participates in and serves the ecumenical movement and its institutions.

Over 3,000 individuals participate yearly in the Institute's conferences and schools in metropolitan Chicago. Other hundreds are involved in Mid-America, the nation, and the world. The Calendar for 1965-1966 presented here has been expanded and intensified.

The weekend conferences are conducted for greater Chicago, mid-America and the nation. Due to the increased demand for Institute courses, the beginning course in the theological revolution, or the meaning of authentic existence in the twentieth century, is offered each week-end throughout the three terms. These are offered for the adult laymen, for the college student, and for the high-school youth. Individual or group registrations will be received.

Advanced Courses of the Institute's comprehensive curriculum are offered every other weekend as indicated on the following pages. Two each term, CS I, deal with the Scientific, Urban and Secular Revolutions that constitute our age. The other two each term cover the cultural wisdom and the dynamics of the church today.

Two Special Conferences are held each term on the urgent issues of race and ecumenicity. Each term also schedules four seminars for vocational groups such as social workers, teachers, seminarians, and business executives.

Again there are two locations for the weeknight **Schools of Religious and Cultural Studies**. An introductory course is offered in the north suburb in the fall, in the west suburbs in the winter, and in the southern suburban areas next spring. The exact location in each case will be announced at a later date. The major school is located on the Ecumenical Institute's campus. Here five different courses are offered each term as listed on the back page.

Three beginning **Colloquies for Parish Ministers** and directors of religious education, campus ministers, and church executives across the nation are held during the year. One in October, one in February, and one in May. These deal with the theological and cultural revolutions in our time and with the new image of the church as the revolutionary agent in civilization. The three advanced colloquies for church leaders present one or another curriculum course, emphasizing teaching methods and missional strategies.

Finally, the back page lists the seminars which to be conducted for laics and clerics in urban centers throughout the nation and the world.

The international seminars will be held in Latin America in the following year, they will be located in Sub-Asia. In the nation during 1965-1966, three such seminars will be held in the Northeastern States, three in the Midwest, two in the Southeast, two on the Pacific Coast and one each in the Southwest and the Western plains states. For details of time and place, write the Ecumenical Institute.

The facilities of the Institute are available to all groups for their own meetings and conferences or for a variety seminars conducted by the faculty of the Institute. The arrangements are adequate for groups of any size up to 200. The prices are moderate, the atmosphere is gracious and the location convenient and relevant in light of the urban tone of today. Write to the Conference Center Director for information.

FOR DETAILED INFORMATION —

concerning courses, schedules, travel arrangements, costs, and other matters, write or call:

THE ECUMENICAL INSTITUTE
3444 CONGRESS PARKWAY
CHICAGO, ILLINOIS 60624
Area Code 312 722-3444

ECUMENICAL INSTITUTE PROGRAM CALENDAR

1965-1966

WEEKEND CONFERENCES

FALL QUARTER

DATES	OCT. 1-3	OCT. 8-10	OCT. 15-17	OCT. 29-31	NOV. 5-7	NOV. 12-14	NOV. 19-21	NOV. 26-28
BEGINNING COURSE RS-I The Contemporary Theological Revolution	Adult Laymen	High School Youth	Adult Laymen	College Students	Adult Laymen	High School Youth	Adult Laymen	College Students
	College Students	Adult Laymen	College Students	High School Youth	College Students	Adult Laymen	College Students	High School Youth
	High School Youth	College Students	High School Youth	Adult Laymen	High School Youth	College Students	High School Youth	Adult Laymen
ADVANCED COURSES For All Ages		CS-I Cultural Revolution		RS-II-A Church History	CS-III-A Individual and Family		CS-I Cultural Revolution	
SPECIAL CONFERENCES Vocation & Problems	Social Workers		Race Seminar	Seminary Students	School Teachers	Ecumenical Seminar		Social Workers

WINTER QUARTER

DATES	JAN. 7-9	JAN. 14-16	JAN. 21-23	JAN. 28-30	FEB. 4-6	FEB. 11-13	FEB. 18-20	FEB. 25-27
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BEGINNING COURSE RS-I The Contemporary Theological Revolution	Adult Laymen	College Students	Adult Laymen	High School Youth	Adult Laymen	College Students	Adult Laymen	High School Students
	College Students	High School Youth	College Students	Adult Laymen	College Students	High School Youth	College Students	Adult Laymen
	High School Youth	Adult Laymen	High School Youth	College Students	High School Youth	Adult Laymen	High School Youth	College Students
ADVANCED COURSES For All Ages		CS-I Cultural Revolution		RS-II-B New Testament	CS-III-B Community and City		CS-I Cultural Revolution	
SPECIAL CONFERENCES Vacation & Problems	Campus Ministers	Race Seminar	Ecumenical Seminar			Seminary Students	School Teachers	Social Workers

SPRING QUARTER

DATES	APR. 1-3	APR. 15-17	APR. 22-24	APR. 29-MAY 1	MAY 6-8	MAY 13-15	MAY 20-22	MAY 27-29
BEGINNING COURSE RS-I The Contemporary Theological Revolution	College Students	Adult Laymen	High School Youth	Adult Laymen	College Students	Adult Laymen	High School Youth	Adult Laymen
	High School Youth	College Students	Adult Laymen	College Students	High School Youth	College Students	Adult Laymen	College Students
	Adult Laymen	High School Youth	College Students	High School Youth	Adult Laymen	High School Youth	College Students	High School Youth
ADVANCED COURSES For All Ages		CS-I Cultural Revolution		RS-II-C Old Testament	CS-III-C Nation and World		CS-I Cultural Revolution	
SPECIAL CONFERENCES Vacation & Problems	Business Executives		Race Seminar	Seminary Students	School Teachers	Ecumenical Seminar		Social Workers

WEEKNIGHT SCHOOLS OF RELIGIOUS AND CULTURAL STUDIES

1965-1966	FALL	WINTER	SPRING
ON THE ECUMENICAL INSTITUTE CAMPUS 7 WEDNESDAY NIGHTS 7:00 - 10:00 P.M.	OCT. 6 - NOV. 17 <ul style="list-style-type: none"> • RS-I Beginning Course • CS-I Cultural Revolution • RS-III-A Local Church • CS-II-A Psychology and Art • RS-IV Adv. Reading Course 	JAN. 19 - MAR. 2 <ul style="list-style-type: none"> • RS-I Beginning Course • RS-IV Adv. Reading Course • RS-III-B Ecumenical Movement • CS-II-B Sociology and History • CS-IV Adv. Reading Course 	APR. 13 - MAY 25 <ul style="list-style-type: none"> • RS-I Beginning Course • CS-I Cultural Revolution • RS-III-C World Religions • CS-II-C Science and Philosophy • RS-IV Adv. Reading Course
EXTENSION COURSES 7 TUESDAY NIGHTS 7:00 - 10:00 P.M.	OCT. 5 - NOV. 16 NORTH SUBURBS RS-I	JAN. 18 - MAR. 1 WEST SUBURBS RS-I	APR. 12 - MAY 24 SOUTH SUBURBS RS-I

WEEKDAY PARISH MINISTERS COLLOQUIES

1965-1966	FALL	WINTER	SPRING
BEGINNING COURSE Clergy & Directors of Educa.	Mon. Noon to Thur. Noon OCT. 25-28	Mon. Noon to Thur. Noon FEB. 7-10	Mon. Noon to Thur. Noon MAY 2-5
ADVANCED COURSES	8 A.M. Mon. - 6 P.M. Tue. NOV. 8-9	8 A.M. Mon. - 6 P.M. Tue. FEB. 21-22	8 A.M. Mon. - 6 P.M. Tue. MAY 16-17

NATIONAL AND INTERNATIONAL *

1965-1966	FALL	WINTER	SPRING
NATIONAL	<ul style="list-style-type: none"> • NORTHEAST • PACIFIC SOUTHWEST • SOUTHEAST • MIDWEST 	<ul style="list-style-type: none"> • NORTHEAST • WESTERN PLAINS • SOUTHWEST • MIDWEST 	<ul style="list-style-type: none"> • NORTHEAST • PACIFIC NORTHWEST • SOUTHEAST • MIDWEST
INTERNATIONAL	NORTHERN SOUTH AMERICA	SOUTHERN SOUTH AMERICA	MEXICO AND CARIBBEAN

*Further information, dates, and locations. Write The Ecumenical Institute.

CHURCH IS RECOVERING REVOLUTIONARY IMAGE

The revolutionary twentieth century impinges on our concepts of world, nation, community and self. It drives us to affirm the cutting edges of our times. We experience the daily call to recognize the emergence of a new humanity as the world wide community declares in nation after nation the vital and intellectual capacities of all mankind. Man is no longer provincial; his surroundings are no longer familiar. All men are called to the new age.

In our nation we see the new man arise—he will not permit us to hide from his face. He insists we see ourselves in a comprehensive scheme and plan of the future. Across the nation the small towns die into the sprawling urban setting of strangers and strange places. Men are called to leave the secure life of the past and to boldly face the not yet of the future.

SUCH IS THE MOOD of the present day college student as manifest not only in such programs as the Institute's Summer '65 (see below) but in the recent annual meeting of the National Conference of the Methodist Student Movement held at the Institute in June. Delegates and observers participated in the Institute's courses in theology, culture and the local congregation in a university setting.

Some 90 persons attended the week-long sessions including MSM presidents from all 50 states, area representatives, national staff members and visitors and observers from other student groups and countries. Several foreign students were present.

The student leaders discussed their participation in the socio-political life of the world (particularly in regards to civil rights and race relations); their ecumenical relationships and their responsibility to university life and in the renewal of the Church. Some of the questions they considered about the life of the university included how to encourage more ecumenical ministries to campuses; how to serve not only students but administration and faculty, and the university's relation to other aspects of life.

More important, they devoted many late hours to the preparation of a manifesto delineating the new age from the perspective of the awakened college person, the revolutionary stance that must characterize any alert man of the times, and a call to involvement that boldly asserted, "Come with us into the shaping of history. Join with us in announcing and embodying the new possibilities for life. Wel-

come with us the struggles, pain, and joys of our humanity. To do less is to fail our day."

Asserting that such involvement cannot be abstract arm-chair quarterbacking, the group went on to develop a working paper with strategies, tactics and symbols for the revolutionary churchman of the college campus.

"The Church is and must be the revolutionary agency," a long time executive in the M.S.M. announced as the group debated the theme for the Movement's forthcoming regional conferences. The selection of a theme that would broadcast a revolutionary stance was the culmination of many hours of discussion during which H. Richard Niebuhr's image of the church as "social pioneer" was the main backdrop.

"The revolutionary winds that are blowing across the face of the world stir up a mood of freedom and responsibility that we must eagerly affirm," the work paper stated. "Man trembles in the awareness that this unprecedented freedom and heavy responsibility are precisely the gift which thrusts him into his full humanity."

SUMMER '65 CADRE

CHICAGO is certainly one center where the revolution (see above) of new men moving into the future is taking place. Its sprawling urban area brings together both the men who see a future and those of despair. The Ecumenical Institute intentionally anticipates the new humanness and has experimented in the new forms designed to meet the new times. Its Summer '65 program is one facet of the total task force of awakened people who will forge the future with intentionality through structure.

Fifty-one university students from across the nation have bound themselves under a covenant of worship, work, and study in order to be a vanguard cadre with the mission to discover how the notorious West Side of Chicago may be approached. Living together under a corporate rule of discipline on the Institute campus for eight weeks, the cadre has initiated its work aimed to change the social-political economic deprivation of this urban area. The program began June 20 and will continue until August 15.

(Continued from page three)

cerning the further training or employment opportunity of each individual.

The common meal will play a central role in the 13-week program. The students will be served at attractive tables and quiet emphasis will be placed on simple graciousness. The students will take turns waiting on the tables. During the meal serious group conversation will be held on news events which they will watch daily on television, on issues related to their courses and on major social problems. Special attention will be given to developing the art of serious conversation which, hopefully, will be carried over into their informal off hours. On designated evenings, the students will invite guests to eat with them and once a week a guest speaker will talk at dinner followed by discussion.

One afternoon or evening a week the students will be exposed to some aspect of urban life which will complement their curriculum studies. These will include tours of the city, visits to police stations, courts, welfare agencies, industrial plants, banks and other social institutions and community organizations upon which society depends. Another group of experiences will be cultural in nature, such as movies, plays, musical events, museums and the like, aimed at expanding the imagination. In each case, preparation will be laid before the trip and time afterward will be set aside for free discussion of the experience.

Because of the Institute's location in the midst of a large culturally deprived area of west Chicago and because of the faculty's contact with high-school drop-outs and agencies dealing with them, recruitment for the 13-week school will be no problem. With the faculty, facilities and curriculum already available, it is hoped the school could begin operation as soon as funds are provided.

The Institute's purpose with its unique community of educators and its many-faceted program is to articulate the mood, style and pattern of the post-modern world-view and to enable individuals in all areas of life to formulate their own self-understanding for the sake of significant involvement in civilization. The 13-week school will be an experimental project to fulfill, with the means available, this purpose and to provide a pilot program for other interested groups to consider.

METHODISTS LAUNCH SUMMER WORK CAMP AT INSTITUTE

A GROUP of twelve Methodist college students are living at the Institute for eight weeks this summer while they work at three inner-city churches in a work camp program under the auspices of the Methodist Board of Missions.

The group arrived June 21 and spent the first week with students participating in the Summer '65 program taking the basic course on the Theological Revolution. Following the first week, the students split up into three groups and went to Methodist churches in Chicago, two in a predominantly Negro neighborhood. Their main tasks will be in recreational/educational work among grade school children.

Extension Courses

COVERING THE CONTINENT

TEAMS OF INSTITUTE FACULTY members have taught extension courses in nearly every region of North America during the past academic year. In several cities, they have been back to conduct advanced courses two and three times for different groups.

The cities where the courses have been taught include Columbus and Cincinnati, Ohio; Boston, Mass.; Detroit, Mich.; Williams Bay, Wisc.; Lake Forest, Ill.; Des Moines, Ia.; Stony Point, New York; Nashville, Tenn.; New Orleans, La.; Columbia, So. Car.; and Phoenix, Ariz. Courses were taught also in San Salvador and Saskatchewan, Canada. Cities where teams returned for additional courses were Boston, Stony Point and Phoenix.

The groups taught included high school students, college students, clergy and adult laity. Most of the courses were for mixed clergy and laity. In many instances, participants in the extension courses traveled to the Institute to attend regularly scheduled advanced courses here.

For Grade School Youth

AN EXPERIMENTAL CURRICULUM

A PLEA FOR HELP in motivating a group of grade school girls to want to learn in school resulted in a special experimental curriculum taught by the Institute faculty in May for the first time to children in this age level.

A YWCA worker on the west side of Chicago had been working with a group of 12 Negro nine and ten-year-olds who were potential behavior problems in school. She asked the Institute for help and an experimental three-week course was devised. The girls came twice weekly for two hours after school and were taught a modified version of the imaginal education art forms course given to teen-agers.

Art movies, excerpts from documentary films and cartoons formed the core of the curriculum. These and the discussions of them dealt with the limitations of life, the possibility of forming one's destiny and the style of life lived by an intentional human being. The same life questions were raised through the use of games, arts and crafts. Games of childhood are, in many ways, prototypes of adult political, economic and cultural structures and when used with this understanding, they can help the child assume responsibility for social life. Arts and crafts generally communicate only an aesthetic understanding of life which can prompt a desire to escape the demands of structured life. When they are coupled with directed, serious conversation in the context of a curriculum, they can make the child aware that the creative act is performed in the midst of life rather than removed from it. These methods can bring them to greater clarity about how they view and respond to the world.

Strong emphasis was placed on the verbalization of responses to each activity because of the crucial role of language in the development of consciousness. The use of a ritualized ending which affirmed the city was a key device that provided the possibility of choosing to live in and be responsible for urban life. This was done through the use of a song, "I Love Chicago," written by the faculty which became the symbol of the group.

The most significant outcome of the course was the data it provided for further experimentation in developing a curriculum for this age youth. Changes and refinements have been made and it will be used in the Summer '65 program with grade school children.

GERMAN LAY MOVEMENT LEADERS VISIT INSTITUTE

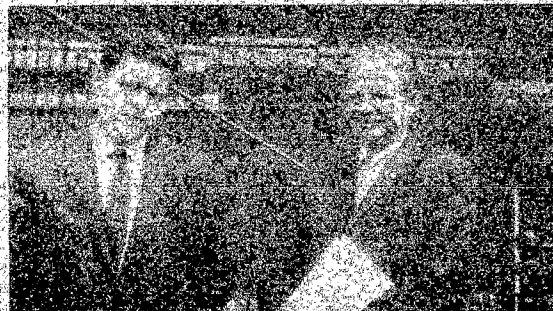
IN A SEARCH for new approaches in communicating the Gospel to lay people in all classes, three leaders of the lay movement in Germany stopped to visit the Institute while on a tour of the United States.

The men were Dr. Friedrich Carl Schilling, chief of the Evangelical Press Service in Germany; Dr. Peter Heyde, director of Haus Villigst, a lay center in Westphalen and Mr. Balthasar Freiherr von Campenhausen, an engineer for Krupp Industries from Essen. The men met faculty members during a luncheon for them. After learning about the life and program of the Institute, they described some of their concerns in Germany.

The men felt that one of the biggest problems of the institutional church in Germany was its lack of contact with people outside of the educated, middle-class. Theologians and church leaders are too far removed from the lives of the working classes, they said. These men cannot reform the church. The lay academies and Kirchentag movements were attempting to bridge the gap but new approaches are still needed. One method now being tried, they reported, is courses for pastors to work in industry where they will attempt to live existentially with the people.

Other visitors to the Institute during the past two months included Dr. Grant Shockley of Garritt Seminary and a group of adult laity; Dr. Sylvanus M. Duvall, a Chicago professor; the Rev. Harold Letts of the National Council of Churches in New York City; a group of Quakers from Friendship House in Chicago and a group of Christian Brothers from Marillac Seminary who will be teaching on the West Side of Chicago this fall. Another visitor was Mr. Martin Firth, a retired businessman who is working part-time with young people in the Taylor housing project in Chicago who came to observe the Institute's youth course.

Von Campenhausen and Heyde — "Who can reform the Church?"



FILL IN THE BLANK*

* AN OBJECTIVE TEST WITH SOME BLANKS FILLED IN

THE NUMBER OF PERSONS COMPLETING CURRICULUM COURSES OFFERED BY THE ECUMENICAL INSTITUTE SINCE THE ACADEMIC YEAR BEGAN IN SEPTEMBER IS 3727

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AMOUNT

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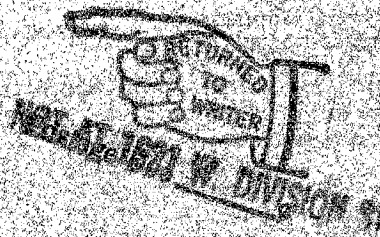
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