

CS-1 LECTURE OUTLINES

SHIFTS			RESPONSE	
COMMON SENSE	COMMON STYLE	COMMON MOOD	CONTEXTUAL ETHICS	COMMUNITY REFORMULATION

LECTURE ONE: COMMON SENSEINTRODUCTION

1. Amoeba story
2. Construct of course, using the model of the economic, political, cultural rev.
3. Poetry: Easley: THE IMMENSE JOURNEY, "The Snout" pp. 49-51.

THE 20th CENTURY SCIENTIFIC REVOLUTION

<u>Category of Shift</u>	FROM	TO
Cosmological Structure	dualistic	united
Microcosmic Composition	substantial	relational
Historical Quality	static	dynamic
Functional Image	mechanical causation	statistical probability

CONCLUSION

1. Image of Man: Victim to Creator
2. Examples: biology and psychology
3. Demand is to be Image maker.

LECTURE TWO: COMMON STYLEINTRODUCTION

1. History of the city
2. Course Construct review
3. Poetry: Easley, "The Slit" pp. 4-5

THE 20th CENTURY URBAN REVOLUTION

<u>Category of Shift</u>	FROM	TO
Spatial Consciousness	parochial	cosmopolitan
Decisional Rhythm	simple	complex
Human Relationships	intimate	structural justice
Destinal Rootage	mutuality past	future

CONCLUSION

1. Suburban perversions
2. Problem and possibility of city
3. Indicative: Marriage with the only world you've got

LECTURE THREE: COMMON MOOD

INTRODUCTION

- 1. Current symbolic movements point to secular-religious
- 2. Course construct review
- 3. Poetry: Eisely, "The Crow" pp. 168-9.

THE 20th CENTURY SECULAR REVOLUTION

<u>Category of Shift</u>	FROM	TO
Divine Encounter	edge	center
Depth Response	eternal patterns	temporal models
Spirit Struggle	natural demons	historical decisions
Human Certitude	authority	authenticity

CONCLUSION

- 1. History has given the 20th Century the struggle for humanness
- 2. Symbols are of consciousness
- 3. Demand is to create authentic symbols

LECTURE FOUR: CONTEXTUAL ETHICS

INTRODUCTION

- 1. History of social change; rebel vs . revolutionary, new social vehicle needed
- 2. Course construct review
- 3. Poetry: Eiseley, "Brain" pp. 125-6.

MODEL BUILDING

- I. MORAL METAPHORS
 - All men have ethical systems
 - Good evil (deterministic ethics) collapsed
 - Right-wrong (authoritarian ethics) inadequate
 - Responsibility-irresponsibility (appropriateness) is new 20th Century metaphor
- II. TEMPORAL MODELS
 - No panacea
 - Spatial reductionism
 - Temporal successiveness
 - Demand to build comprehensive temporal models
- III. MODEL-BUILDING (spatial)
 - Geo-social grid
 - Geo-social analysis
 - Geo-social problemat
 - Reduced models immoral
- IV. DESTINAL DECISION (temporal)
 - Goals /strategies /tactics
 - Time-line
 - Justing model
 - Death on model

CONCLUSION

1. Moral man is a model-builder
2. Every part of model complete
3. Your model or someone else 's

LECTURE FIVE: -COMMUNITY REFORMULATION

INTRODUCTION

1. Philosophy of revolution: grassroots
2. Course construct review
3. Poetry: Eiseley, "Magician," pp. 203-4

FIFTH CITY

I. HMAN GROUNDING

Geographical base
Concrete practice
Alternative approaches
Inner city role

II. INCLUSIVE MODEL

Criteria for model: inclusive, consistent, relevant, open-ended
All the problems
All the people
Cultural emphasis

III. DYNAMIC ISSUE

Human problem
Symbol as method
Imaginal education
Reformulation teamwork

IV. STRATEGIC PROCEDURES Goals

Structures
Forces
Instruments

CONCLUSION

1. Adapt to suburban and exurban situations
2. Grass-roots work demanded
3. If not this model, create the necessary

CS-1 WORKSHOP: WORLD PROBLEMAT

PURPOSE: To give the participants first-hand experience in building models, including grid, problemat, battleplan and timeline

INTRODUCTION

Since models are the tools that change history, we need to gain practice in what it means to build them.

ASSIGNMENT

1. Build a world problemat by listing five problems of the world(5 min.-individual work)
2. Draw a grid of your local community (10 min.-individual work)
3. Build a problemat of your community by writing five problems each under the categories of economic, education, style, symbol, and political.(30 min.-work in groups according to exurban, suburban, or inner city location).
4. Choose one community problem and construct a battleplan involving goal, structures, forces, and instruments. Put this on a four-year timeline(30 min.)

BATTLEPLAN (TOTAL GROUP)

1. Call on each participant to give one world problem; then ask group for any additional problems to be listed. Push for clarity on how the problems listed are really problems, and for the problem behind the problem. Ask group to label each problem according to the categories of economic, cultural, and political. Ask them to reflect on the emphasis revealed by this. Conclude with brief lecturette on model-building. (20 min.)
2. Ask two people to put grids on board. (While this is being done, ask group what they learned about "ridding, where the blocks were, etc.) Get data on size, population, etc., and allow group to ask questions for clarity of those who put up the grids. Compare the grids by asking the group to point out similarities and differences. Ask group what values they see operating in the construction of the grids. Give brief lecturette on the Kevin Lynch model: boundaries, arteries, districts, landmarks, and nodes. (20 min.)
3. Ask for a volunteer from each group to put up problemat. (Meanwhile, ask group what they learned about working together and what blocks to their assignment.) Push hard for problems to be stated concretely rather than general description of the situation. Compare the three problemats and get clarity on how each relates to the other. (20 min.)
4. Have two volunteers put battleplan on board. Push for specifics. Give brief lecturette on necessity of either building models or leaving it to someone else. Affirm group's struggle, particularly regarding the timeline. (15 min.)

CONCLUSION

Remind them that all people build and live out of models, and that the purpose of this workshop has been to bring self-consciousness to that process, as well as to provide tools for building models which are comprehensive, futuristic, and intentional.

CS-1 MEAL CELEBRATIONS INTRODUCTIONS

INTENTIONALITY

The meal is an activity of intentional community dialogue. Course is the same: 44 hours of 700,000 left to us. The demand is to be intensely intentional.

COMPREHENSIVENESS

The meal is crucial in every culture in rehearsing the basic roles of community. The demand is to be comprehensive in those roles. Let us eat in celebration of the role of world citizens.

FUTURICITY

The meal reminds of of our interdependence, both in food and wisdom. In order to live in the future, we celebrate the wisdom of the past. Let us eat in celebration of the educated man.

SECULARITY

The meal is a symbol of the deeps of life in community. The demand is to rediscover the significance of the secular symbols that point to this in the meal. Let us eat in celebration of man creating new symbology.

REVOLUTIONARY

The meal does not just happened, it is planned with a purpose. To be revolutionary is to decide how to use this time as an occasion to celebrate the demand for all revolutionaries to plan comprehensively.

SACREDNESS

The meal for the church has always been seen as the moment for the secular mundanity of life to be blessed by God. This meal is a symbol for the daring to embrace the brokenness and the spiltness of all life.

CS-1 CONVERSATIONS

The purpose of the meal conversation is not to teach some particular thing but to raise questions about life. There is no final answer the group should uncover, but rather the participants' insights are to be pushed for clarity and depth so as to explode their consciousness in a particular area.

INTRODUCTIONS

Purpose: Allow the group to know itself and to sharpen the awareness of their involvement in the revolutions of the 20th century.

Introduction: In order to initiate our study of the revolutions of our time, we want to have a conversation which will enable us to get out our own data.

Questions

1. Give full name, geographical location, and most significant cultural event you last experienced.
2. If you were going to point to something which might be symbolic of the shift in sense or knowledge in our time, what would it be?
3. What movie would you point to as reflecting the shift in common style in our time
4. What recent event would you hold up as indicative of the shift in mood of our time?
5. Where would you point to a shift in your own consciousness?

Conclusion: Note that the radical changes of our age provide the context for our consideration during the weekend.

General Comments: The mood should be lively. The only push is that the participants take themselves and one another seriously.

WORLD CITIZENS

Purpose: To raise the question of cosmopolitan life style as a way of breaking open the parochialism of the participants.

Introduction: When we see how such things as transportation and media technology have shrunk the framework of our relationships, we need to raise the issue of what it would mean to be a citizen of the world.

Questions

1. When I say "citizen" what picture or activity do you see?
2. Who would you point to as a world citizen?
3. Reflecting on this list, what are some of the qualities of a world citizen? (Push' for attitudes, what he would know, do, be and how involved.)
4. What 'would be included in your program to enable any person to become a world citizen?
5. What are the blocks in your self to being a world citizen?

Conclusion: Not how the indicative of a world community becomes the imperative to be citizens of the world.

General Comments: Some gimmick such as, "What would be the three points in your speech to the citizens of a village in China on their being world citizens?" could be used only if they see the village as symbol of their own struggle.

EDUCATED MAN

Purpose: To enable the group to see education is the process of image-building rather than data collecting, and to have it see the inadequacy of present education.

Introduction: Education is an issue which must be dealt with if we are serious about changing our society.

Questions

1. What image comes to mind when you think of an educated man?
2. Who would you point to as an educated man today?
3. What are the qualities of an educated man?
4. What is the problem of education today? What is the problem behind that?
5. If you were given the responsibility of the education of a six-week old baby, what would be Your program or curriculum?

Conclusion: Note the variety of ideas of proposals regarding education and how this points to a demand for rethinking and re-imagining what education is.

General Comments: Stress the value of their own childhood education while emphasizing the general need to invent new methods to responsibly deal with the 20th Century.

POETRY

Purpose: Shift of mood by allowing artists of today to address the group.

Introduction: An authentic art form enables one to experience his own experience of life; and the demand is to listen with an open ear to this poetry.

Procedure

- The Poems: Select two from Cummings before moving to their choices in
- a) Cummings Cummings. Ask for their selections then from Crane and then
 - b) Crane Lawrence. Get as many people to read as possible.
 - c) Lawrence

Allow the group to choose poems to read aloud or in groups. Have them read the same poem in different ways: loudness, tone, in role play.

Ask how this changes the poem.

Occasionally ask them to substitute various words for those in the text. e.g. I walked into and I said

Conclusion: These are the pearls of the men of spirit of our age, and we are called upon to open our lives to dialogue.

General Comments: The ordering of the poems and question is to be according to the basic art form methodology of impressionistic/reflective/interpretive. This can be the most creative and at the same time most revealing conversation of the course, requiring great sensitivity to the mood of the group. As in all teaching you are out to enable them to create a faith story about their lives.

VOCATION

Purpose: To raise the issue of vocation and reveal the group's reluctance to deal with it in depth.

Introduction: The question of life's work for the man of faith in relation to the times in which we live is an issue we must deal with.

Questions

1. What has been the most significant event of the first two-thirds of this century?
2. Standing in the year 2000, what was the most significant event of this century?
3. What is your vocation?
4. How does this meet the needs of our times?

Conclusion: Note the open endedness of this subject and the demand to continue to wrestle with it.

General Comments: Press the issue of how they understand the particular thrust of their whole life. Demand that they be concrete in what their vocation is.

IMPERATIVES

Purpose: To allow the group to be self-conscious about the concrete decisions with which each person is faced.

Introduction: The investigation and depth reflection of our times places new demands upon us.

Questions:

1. As you return home what are the imperatives you see? (individual issues)
2. What is the issue you must deal with? (Total Imperative)
3. What is the first important thing you must do?

Conclusion: There are many more imperatives before us and the demand upon us is to organize them.

General Comments: Do not push, but encourage them to share with one another. The conclusion should leave them on their own hook.

EVALUATION

At the end of this course, after the final conversation but before the story and pitch, time needs to be spent by the participants in evaluating the weekend. This is a time for genuine collegiality as they help to create the course for the future. The question needs to be raised in a-missional and global context, (e.g., if we were going to teach this course in Bombay next week, what would you have us do differently?)

INTRODUCTION: The Cultural Revolution

- I Article: Ortega y Gasset, Man and Crisis, Chapter 2 "The Structure of Life, The Substance of History," The Norton Library #121.
Books: Karl Jaspers, Man in the Modern Age, Anchor 101.
Herbert J. Muller, The Uses of the Past, Mentor MD112.
William Golding, Pincher Martin, Capricorn CAP66.

THE INTELLECTUAL REVOLUTION; The New Science

- II Article: J.W.N. Sullivan, The Limitations of Science, Chapter 1, "The Expanding Universe," Mentor MD35.
Books: James A. Coleman, Relativity for the Layman, Mentor MD234.
James B. Conant, Modern Science and Modern Man, Anchor 10.
Berthold Brecht, Galileo, Los Angeles, 1947.
- III Article: J. Bronowski, The Common Sense of Science, Chapter 7 "The Common Sense of Science," Modern Library Paperback, P59.
Books: Lincoln Barnett, The Universe and Dr. Einstein, Mentor MD231.
Benjamin Rush, The Dawn of Life, Dell LC161.
Loren Eiseley, The Immense Journey, Vintage V-157.

THE PRACTICAL REVOLUTION: The New City

- IV Article: Lewis Mumford, The City in History, Chapter 18 "The Myth of the City," Harcourt, Brace and World, Inc.
Books: Lawrence Haworth, The Good City, Bloomington, 1963.
Anselm Strauss, Images of the American City, Glencoe, 1961.
Richard Wright, Lawd Today, Avon 5126.
- V Article: Scott Greer, The Emerging City: Myth and Reality, Chapter 1 "The City in Crisis," The Free Press, Glencoe, Illinois,
- VI Movies: Alan Paton, Cry the Beloved Country, Zolton Korda, Director
The Lonely Are the Brave, Stanley Kramer, Director
Lorraine Hansberry, A Raisin in the Sun, Daniel Petrie, Director
Books: Susanne Langer, The Problem of Art, Scribners SL 35.

THE ARCHETYPAL REVOLUTION: The New Spirit

- VII Article: Rollo May (Ed.), Symbolism in Religion and Literature, Introduction: "The Significance of Symbols," by Rollo May, George Braziller, New York.
Books: G. Van der Leeuw, Religion in Essence and Manifestation, Harper Torchback TB100.
Robert Refield, The Primitive World, Great Seal Books.
William Golding, The Inheritors, New York, 1955.
- VIII Article: Altizer, Beardslee and Young (Eds.), Truth, Myth and Symbol, "Symbol and Myth in Modern Rationalistic Societies," by Gregor Sebba, A Spectrum Book S-40
Books: Mircea Elide, Cosmos and Myth: The Myth of the Eternal Return, Harper TB-50.
A.N. Whitehead, Symbolism, Its Meaning and Effect, Capricorn CAP13.
Myles Connolly, Mr. Blue, Image Books D5.
- IX Article: J.P. Sartre, Literary and Philosophical Essays, Chapter 13, II "The Philosophy of Revolution," Collier Books, AS363V.
Books: Albert Camus, The Rebel, Vintage K-30.
Gerald Sykes, The Hidden Remnant, New York, 1962.
Jean Benet, The Blacks, Evergreen E350.

THE CULTURAL REVOLUTION
CS-I

1978

	I	II	III	IV
L E C T U R E	The Scientific Revolution in Common Sense	The Urban Revolution in Common Style	The Secular Revolution in Common Mood	Contextual Ethics
S E M I N A R	The Structure of Life: The Substance of History Ortega y Gasset	The Myth of Megapolis Lewis Mumford	The Inward Journey Joseph Campbell	The Philosophy of Revolution Jean Paul Sartre

CS-I as the first course in the Academy serves as the core for the entire spiral. This course represents our inclusive thinking on the fundamental paradigms of the new social vehicle that all of us are building. Key images include Kenneth Boulding's thinking on the three periods of history, The Cultural Revolution shifts of rural to urban style, Newtonian to Post-Einsteinian worldview and religious to secular metaphor to express the depths of life and the screens of contextual ethics ie. gridding, indicative planning, and principles of comprehensivity, intentionality, futurity and the honoring of the archaic.

Seminars wrestle with the practical implications of these shifts for both thinking and acting. Ortega posits human freedom as a given and the challenge to chose our own "maps". Mumford becons us to awe and responsibility in light of the task of renewal of the regionalis of the megapolis in gratitude for the profound difference that intercultural interchange has made. Campbell points out the relations between mythology and motivity and sanity and grounds the importance of intentionality with myth. Sartre provides participants with an opportunity to be on the journey to revolutionary action.

Keys to the impact of the course lie in illustrations that show the indicative nature of these shifts and images that ground the implications.

Rational Objectives	Existential Aims
To communicate the unprecedented radicality of the 20th century world and to ground it in the revolution of common sense, common style, and common symbol.	To expose the participants flight from the 20th century and to beckon them to the style of knowing, doing, and being the cultural revolution.

THE FOUR SESSIONS

1	To dramatize the significance of the scientific revolution of the 20th century for man's being in the new world.	To experience the radical demand to be a model-builder in response to a dynamical, relative, predictional universe.
2	To delineate the style of the cosmopolitan society that is coming to be in the shift from the rural to the urban	To elicit a decision to love the city through assuming responsibility for its present and future structures.
3	To reveal the struggle of living in a one-story, secular universe.	To be seized by the relationship of the secular transparency of symbols and ones response to life.
4	To ground the indicative implications of the cultural revolution in the practices of the new ethical stance.	To elicit a decision to be a structural revolutionary in obedience to the 20th century shift.

THE FOUR LECTURES

THE FOUR SEMINARS

1	SCIENTIFIC: to state a new gestalt of life into a dynamical universe.	to decide to live in an ever-changing universe.	1	ORTEGA: to grasp the dynamics of the inescapability of model-building.	to struggle deeply with the risk and ambiguity of authentic participation in forging the future.
2	URBAN: to deliver images of social structures necessary as the result of a dynamic universe.	to accept human structural living as the future.	2	MUMFORD: to articulate the vision, blocks, and new directions of the emerging city.	to beckon forth the decision to be engaged in building the new city.
3	SECULAR: to articulate the collapse of the 2-story universe and the new bubbling of the secular deeps.	to experience the awe-fulness of every mundane situation of life.	3	CAMPBELL: to articulate the necessity and role of myth in the human journey.	to decide to bleed everyday experience for its symbolic meaning.
4	CONTEXTUAL ETHICS: to give practical images of how to live the cultural revolution authentically.	to overwhelm group with the nitty-gritty practices of responsible living in the 20th century.	4	SARTRE: to paint a practical picture of the task & style of the revolutionary.	to elicit excitement and intrigue at the possibility of being the revolutionary in every situation.

GLOBAL COUNCIL		MISSIONAL PROWESS		QUARTER I, 1981-82	
CHICAGO		CS-I		JULY	
Rational Objective : Rehearse radicality of 20th Century upheavals and ground in revolutions of sense, style, symbol and ethics.			Existential Aim : Expose participant's flight from 20th Century change and to beckon to style of knowing, doing and being the Cultural Revolution.		
WEDNESDAY			THURSDAY		
COLLEC	COMPREHENSIVE CURRICULUM				
	Conv : Introduction		Conv: Educated Man		20 min
	LECTURE I: Scientific Revolution		LECTURE IV: Contextual Ethics		40 min
	SEMINAR I: <u>The Structure of Life, The Substance of History</u> by Jose Ortega Y Gasset		SEMINAR IV: Workshop: World Problemat (grid)		120 min.
	Pedagogy Spin		Pedagogy Spin		20 min
	Conv: World Citizen		Conv: Vocation		20 min.
	LECTURE II: Urban Revolution		LECTURE V: Community /Reformulation		40 min.
	SEMINAR II: <u>The City as Museum-</u> by Lewis Mumford		SEMINAR V: <u>The Philosophy of Revolution</u> by Jean-Paul Satre		120 min
	Pedagogy Spin		Pedagogy Spin		20 min
	Conv: Poetry				20 min
	LECTURE III: Secular Revolution				40 min.
	SEMINAR III: <u>Observations on Religious Symbolism</u> by Mircea Eliade				120 min.

Core Curriculum
 CS-I Revised Manual
 November, 1973

CS-I CONSTRUCT

THE THEORETICS			THE PRACTICS	
SCI.	URB.	SEC.	GLOBAL	LOCAL

FRIDAY	SATURDAY			SUNDAY
I	II	III	IV	V

THE CULTURAL REVOLUTION: THE SHIFT OF THE TIMES AND MAN'S RESPONSE

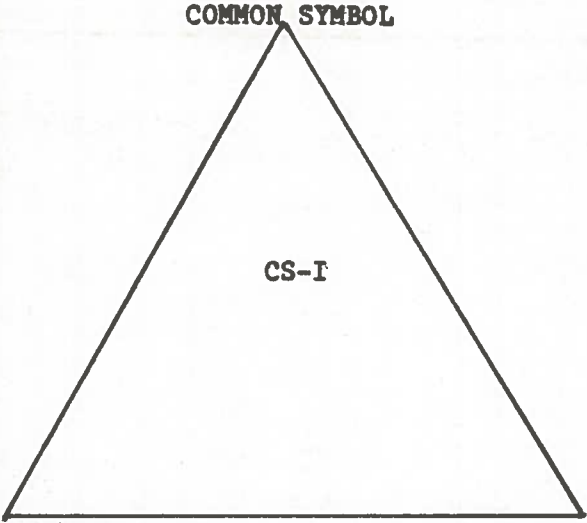
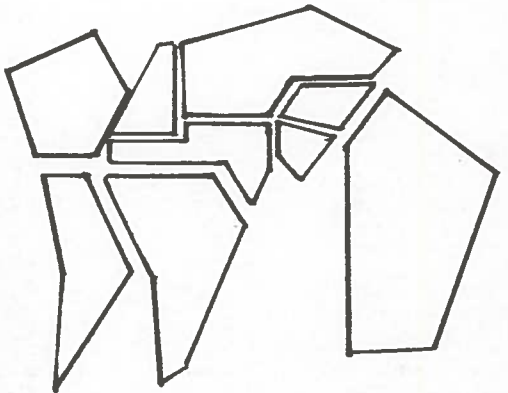
THE RADICAL 20th CENTURY SHIFTS	THE DECISIONAL RESPONSE
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INTRODUCTION	WORLD CITIZEN	EDUCATED MAN	POETRY	VOCATION
THE COMMON SENSE	THE COMMON STYLE	THE COMMON MOOD	THE CONTEXTUAL ETHICS	THE COMMUNITY REFORMULATION
LECTURE	LECTURE	LECTURE	LECTURE	LECTURE
THE STRUCTURE OF LIFE, THE SUBSTANCE OF HISTORY ORTEGA	THE MYTH OF MEGALOPOLIS MUMFORD	OBSERVATIONS ON RELIGIOUS SYMBOLISM ELIADE	THE WORLD PROBLEMAT	THE PHILOSOPHY OF REVOLUTION SARTRE
SEMINAR	SEMINAR	SEMINAR	WORKSHOP	SEMINAR

INTELLECTUAL LIFE			SOCIAL LIFE			RELIGIOUS LIFE		
EXTERNAL ABSTRACT CATEGORY	Shift in Common Sense SCIENTIFIC REVOLUTION		EXTERNAL ABSTRACT CATEGORY	Shift in Common Style URBAN REVOLUTION		EXTERNAL ABSTRACT CATEGORY	Shift in Common Mood SECULAR REVOLUTION	
Macro-Structure	Two-Story	Singular	Social Horizon	Parochial	Cosmopolitan	The Ultimate Encounter	Edge Death, Irrationality and Ghost Substance	Center Future, Comprehensive & Intention.
Basic Motion	Static Essence	Dynamic Process	Decisional Pace	Slow Rhythm	Continuous Crisis	The Response to Ultimacy	Eter. Patt. and their Particular Application	Temp. Models and risk of Relative Convictions
Micro-Structure	Array of Substances	Network of Relationships	Responsibility Relationships	One-to-one Mutuality	Impersonal Fight for Justice	The Tangle of Inner Struggle	Natural Powers and Self-Possession	Historical Powers and Self-Direction
Decisional Orientation	Discovery of Natural Law	Image and Direction The Trend	Social Roots	Roots in the Past	Roots in the Future	The Quest for Confidence	Certainty in Authority	Certainty in Authentic.
Theological Poetry	Creative Participants in CREATION		Theological Poetry	Responsible for Building the City of GOD		Theological Poetry	Incarnation of the COSMIC WORD in Total Secularity	

CSI Sense, Style, Mood

THE CULTURAL REVOLUTION: One Revolution at Three Different Corners of Humanness

	6:00	<u>Arise</u>	6:00	<u>Arise</u>	
	6:30	<u>Daily Office</u>	6:30	<u>Daily Office</u>	
	7:00	<u>Meal Intro:</u> Comprehensiveness <u>Salutation:</u> Praise the Lord... <u>Conversation:</u> World Citizen	7:00	<u>Meal Intro:</u> Revolutionary <u>Salutation:</u> Praise the Lord. <u>Conversation:</u> Vocation	
	8:30	<u>Lecture:</u> The Urban Revolution	8:30	<u>Lecture:</u> Community Reform.	
	9:30	<u>Study Assign:</u> 8 para. Mumford	9:30	<u>Study Assign:</u> Sartre	
	10:00	<u>Seminar:</u> The Myth of Megapolis-- Cult. func. of World City	10:15	<u>Seminar:</u> The Philosophy of Revolution	
11:30	<u>Break:</u> Informal Discussion	12:00	<u>Break:</u> Informal Discussion		
	12:00	<u>Meal Intro:</u> Secular Symbol <u>Salutation:</u> In the beginning... <u>Conversation:</u> Education	12:30	<u>Meal Intro:</u> Sacred Symbol <u>Salutation:</u> In the begin. <u>Conversation:</u> Imperatives	
	1:30	<u>Lecture:</u> Secular Revolution			
	2:30	<u>Study Assign:</u> All Eliade			
	3:30	<u>Seminar:</u> Observat'ns on relig.sym.			
	5:15	<u>Break:</u> Informal Discussion			
7:00	<u>Meal Intro:</u> Intentionality <u>Salutation:</u> Grace and Peace <u>Conversation:</u> Introductions	6:00			<u>Meal Intro:</u> Secular Symbol <u>Salutation:</u> Grace and Peace <u>Conversation:</u> Poetry Art Form
8:30	<u>Lecture:</u> Scientific Revolution	7:30			<u>Lecture:</u> Contextual Ethics
9:30	<u>Study Assgn:</u> 9 Para. Ortega	8:30	<u>Workshop Assign:</u> with Intro.		
10:00	<u>Seminar:</u> The Structure of Life The Substance of Hist.	9:30	<u>Workshop on World Gridding</u>		
10:55	<u>Worship:</u>	10:45	<u>Worship</u>		
11:00	<u>Dismissal</u>	11:00	<u>Dismissal</u>		

		FRIDAY	SATURDAY	
		DINNER	BREAKFAST	LUNCH
TITLE		SHIFT IN SENSE	WORLD CITIZENS	EDUCATION
R. O.		Sharpen Awareness of Participation in Revolution	Ground Awareness of Cosmopolitan Style	Enable Group To See Education as Image Bldg.
E. A.		Begin to Take the Weekend, Self and Other Seriously	Cause Awareness of Own Parochialism in Partici.	Demand Serious Struggle with the Inadeq. of Pres. Education
Songs		From Song Sheets	From Song Sheets	From Song Sheets
Meal Intro.		<p>INTENTIONALITY</p> <ol style="list-style-type: none"> Meal as activity in midst of life. Course is same; 44 hours of 700,000. Demand to be intentional in meal, course, life 	<p>COMPREHENSIVENESS</p> <ol style="list-style-type: none"> Meal reminds of other cultures Demand to be Comprehensive. Eat meal in celebration of (world citizen) 	<p>FUTURICITY</p> <ol style="list-style-type: none"> Reminds us of contingency upon food and wisdom. To live in future, celebrate wis. of past. Eat meal in celebra. of (educator)
Opening Rite		Grace and Peace	Christ is Risen	In the Beginning
C O N V E R S A T I O N	I N T	To init. our study of rev. of our time, conver. will allow us to know what we know.	Today as wrld seems to shrink, need to cons.wht it means to be cit.of wld	Educ. is an issue if we are serious about changing our soc.
	Q U E S T I O N S	<ol style="list-style-type: none"> Give full name, location and most signif. cultural event. Point to symbol of shift in sense of our time What movie reflects style shift of our time. What recent event indicative of mood shift. Shift in your own consciousness. 	<ol style="list-style-type: none"> When I say "citizen" What picture do you see? Who would you point to as a world citizen? What are some qual. of a world citizen? What would enable any person to become a world citizen? What blocks you from being a world citizen? 	<ol style="list-style-type: none"> Who are some of the teachers you remember from your past? What marked a good teacher for you? What are the qualities of an effec. educator? What is the prob. of education today? What is behind that? If given resp. of ed of 6 wk old baby, what prog.
	C O N C	Radical changes of our age provide the context for our consideration this weekend.	The indicative of world community makes world citizenship an imperative.	Demand for rethinking and reimagining purpose of education.
Announ.				
Closing Rite		The Lord be with you.	Same	Same

CELEBRATION

October 1973-74

SUNDAY

DINNER	BREAKFAST	LUNCH
ART FORM: CONTEMPORARY POETRY	VOCATION	PARTICIPANT FUTURE
Art today addresses life	Reveal vocation as an issue	Struggle has taken place and will continue
Enable to experience own depth creativity.	Expose groups depth reluctance to deal authentically with vocation.	Expose the demand that decision is required.
From Song Sheets	From Song Sheets	From Song Sheets
<p>SECULAR SYMBOL</p> <ol style="list-style-type: none"> Meal like all symbols has become secular. Demand to discover signif. of symbols in our time. Eat meal in celebration of man creating new symbols. 	<p>REVOLUTIONARY</p> <ol style="list-style-type: none"> Some people gave lives in this meal. Revolutionary gives life so that all men might eat and live. Eat meal in celebration of such a revolutionary. 	<p>SACRED SYMBOL</p> <ol style="list-style-type: none"> Meal sacred because of secularity. Eat off brokenness of all life. Spill out life to free all.
Grace is Yours and Peace	Christ is Risen	In the Beginning
Enable us to experience life; listen with an open ear to art form	We must deal with life; work in relation to times in which we live.	Investigation of our times places new demands on us
<ol style="list-style-type: none"> The poems--Partic. Crane "I walked in the desert" (see separate page) Allow to choose. Read different ways. Word substitution "dying" "walked in desert" "sick used as basis for" More intense art form. 	<ol style="list-style-type: none"> What has been the most significant event of the first three-quarters of this Century? Standing in the year 2000 what was the most significant event? What is your vocation? How does your vocation meet the needs of our time? 	<ol style="list-style-type: none"> As you return home what are the imperatives you see? What is the issue? What first important thing must you do?
These are the pearls of our age, and we are called to open our lives in dialogue	Note openness and demand to continue to wrestle	Demand is to organize (give form) to the many imperatives
		Evaluation
Same	Same	Same