

THE ECUMENICAL INSTITUTE: HOUSE RULES
Summer 1966

OFFICE HOURS

Daily from 8 A.M. to 5 P.M. Office is closed on Sundays.

TELEPHONE CALLS

The number of the Institute is Area Code 312, 722-3444. Phone messages for course participants will be taken and posted on the bulletin board opposite the main office. In the case of an emergency call, participants will be called to the phone or given the message immediately. Evening calls will be handled in the same manner.

Outgoing calls may be made from the public phones on the first floor of the administration building and the first floor of the apartment building adjoining it.

ROOM KEYS

A key will be provided at the time of your registration. If the key to your room is lost or misplaced, report this to the main office and a replacement will be provided for a small fee. You should lock your room at all times. The Institute cannot be responsible for loss of property or theft.

FIRST AID

Mrs. Sylvia Vance, program nurse, will be on duty from 5-6 P.M. daily in Room 205, Admin. Bldg. Minor cuts and bruises will be handled by staff members in your program.

MAIL AND STAMPS

Mail received for course participants will be given to the appointed person in the appropriate seminar for distribution daily.

Outgoing mail may be left at the window of the main office. A mail box is located at the corner of Van Buren and Trumbull Streets (in front of Bethany Hospital). Stamps are not available for sale.

LATE EVENING ACCESS

The Van Buren Street gate and one door of each residence building will be open for this purpose.

CHANGE, CHECK CASHING

Each program will have a person assigned to make available a supply of change. This person will also be responsible for going to the bank to cash checks for participants. Change can also be obtained at the local stores and a few merchants will cash checks if you have appropriate identification.

RESTRICTED AREAS

For most efficient operation, the kitchen is to be entered only when you are assigned to assist with a meal. The roofs of all of the buildings are tarred and footsteps cause leaks; therefore no one is to be on the roof.

RECOMMENDED PLAY AREAS

The play yard adjacent to the preschool will be open until 10 o'clock each evening.

The yard south of the administration building provides a grassy play area.

CHILDREN'S STRUCTURES

Neighborhood children leave the campus at 5:30 P.M. These are suggested bedtimes for the children:
Pre-school-3rd grade:8:00 7th-8th grade:10:00
4th-6th grade:9:00 High school:10:00

OBEDIENCES

	Teacher Cadre	College Cadre	Parish Cadre
MEALS	Task team 1 set, serve & clear breakfast	Task Team 5 set & serve breakfast clear breakfast	Task Team 13 set & serve breakfast
			Task Team 14 clear breakfast
	set, serve & clear lunch	Task Team 6 set & serve lunch clear lunch	Task Team 15 set & serve lunch
			Task Team 16 clear lunch
NEAT-UP	Task Team 2 set, serve & clear dinner lounge area		Task Team 17 set & serve dinner
			Task Team 18 clear dinner
			Task Team 19 replenish supply closets
SWEEP	Task Team 3 preschool	Task Team 8 halls & stairs	Task team 20 empty trash containers
			Task Team 21 empty trash containers
MOP	Task Team 4 headstart	Task Team 9 halls & stairs	Task team 22 halls & stairs
			Task Team 23 headstart and chapel (upper gym)
CLEAN		Task team 10 preschool	Task Team 24 bathrooms
			Task Team 25 bathrooms
		Task Team 11 bathrooms	Task Team 26 bathrooms
			Task Team 27 bathrooms
		Task Team 28 bathrooms	

OBEDIENCES

Task Team 1: Meals

- 3 persons to set, serve & clear breakfast (see separate instructions)
Jerry A., Josie C., Jim C.
- 4 persons to set, serve and clear lunch (see separate instructions)
Catherine S., Nancy H., Robyn P., Delores P.
- Task Team 1 will appoint one person to be banker for the group

Task Team 2: Meals, Clean and Study

- 3 persons to set, serve & clear dinner (see separate instructions)
Rob W., Kaye E. Marilyn Ruth M.
- 1 person to neat up the lounge after breakfast: empty ashtrays, pick up trash, straighten furniture, dust, etc. Sue Barbee
- 1 person to neat up the lounge after lunch: Beverly H.
- 2 persons to neat up the lounge after dinner. Judy W., Janet A. (seminar room care)
- 1 person to prepare for seminars: paper, sharpen pencils, empty ash trays, supply study papers. Kay M.

Task Team 2 will appoint one person to be first aid director for the group.

Task Team 3. Sweep (before dinner) & office assistance

- 6 person to sweep using dust mop and/or broom. Prepare area for mopping.
Preschool classroom A. Gerry B.
Preschool classroom B. Ilene A
Preschool classroom C. Marilyn M.
Preschool halls and entrance to play yard, Othella J
Preschool halls and entrance to yard. Barb M.
Preschool kitchen, infirmary & office. Kristen P.
- 1 person to do general secretarial assistance. Sue j.

Task Team 3 will appoint one person to be maintenance supply clerk.

Task Team 4: Mop (after dinner)

- 4 persons: Headstart (upper chapel building) classroom area.
Jeff, Ann H., Bonnie, Jacqueline
 - 1 person: Headstart: stairs and entrances. Donna
 - 1 person: Chapel: Men's bathroom. Phylis
 - 1 person: Chapel, Women's bathroom. Jeanette
 - Task Team 4 will appoint one person to be mail man for the group.
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THE RULE OF THE CORPORATE DISCIPLINE

- I. We are no longer our own therefore we bring order into our common political existence through the disciplined life for the sake of the inclusive, futuristic, intentional mission to the world. This is the way of eschatological humility, the living of our lives and the dying of our deaths in perpetual openness to the "not yet" that determines the drama of mankind. This is the way of radical universal obedience whereby we dedicate and submit ourselves to being-in-itself and our concrete task on behalf of the inclusive and particular neighbor which is our election. Such discipline in our political life requires not less than the common ordering of our relations, of our time, and of our decisions to the end of our task.
- II. We are no longer our own therefore we bring order into our common economic existence through the disciplined life for the sake of the inclusive, futuristic, intentional mission to the world. This is the way of eschatological gratitude, the living of our lives and the dying of our deaths in unreduced acceptance of all that is as significant in the drama of mankind. This is the way of radical universal poverty whereby we are enabled to either abase or abound with nonchalance before being-in-itself and our concrete task on behalf of our inclusive and particular neighbor which is our election. Such discipline in our economic life requires not less than the common ordering of our sustenance, of our work, and of our goods to the end of our task.
- III. We are no longer our own therefore we bring order into our common cultural existence through the disciplined life for the sake of the inclusive, futuristic, intentional mission to the world. This is the way of eschatological compassion, the living of our lives and the dying of our deaths in sacrificial service of all that constitute the drama of mankind. This is the way of radical universal chastity which is the single-minded willing of one thing before being-in-itself and our concrete task on behalf of our inclusive and particular neighbor which is our election. Such discipline in our cultural life requires not less than the common ordering of our symbols, our study, and our life style to the end of our task.
- A. Common Discipline in Structures
1. Engagement in operating procedures and means of accountability
 2. Fulfillment of house rules and community regulations
- B. Common Discipline in Time
1. Participation in all assigned missional plans of Summer '66
 2. Responsible use of unassigned time relative to total missional thrust
- C. Common Discipline in Consensus
1. Participation in all consensus making
 2. Responsible involvement in stake commission meetings
- A. Common Discipline in Sustenance
1. Corporate bearing of the basic cost of Summer '66
 2. Assumption of responsibility for assigned financial responsibility
- B. Common Discipline in Work
1. Responsibility for the guild tasks of Summer '66
 2. Execution of the assigned obediences
- C. Common Discipline in Goods
1. Preparation of a budget for the summer of '66
 2. Establishment of a common chest
- A. Common Discipline in Symbol
1. Participation in the daily corporate office of Summer '66
 2. Fulfillment of the Sunday and other symbolic requirements
- B. Common Discipline in Study
1. Participation in the formal courses of Summer '66
 2. Fulfillment of special reading and report assignments
- C. Common Discipline in Life Style
1. Fulfillment of role as missional-image shaper to 5th City and the world
 2. Support of colleagues through fulfillment of priest-pedagogue role

the ecumenical institute: chicago
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The Meal As A Secondary Symbol

The meal is being utilized experimentally as a secondary symbol in which the primary symbolic activity of the Christian community (the worship drama) is intentionally recalled. The attempt is to recover the human activity of eating together as the symbol of our commonness in Christ.

Thus, the meal-employed as a secondary symbol provides the occasion when, in the midst of the daily life, the opportunity is given to embrace afresh the self-understanding and style of life embodied in the worship service.

Tools of the Revolution
Models of Contemporary Cultural Wisdom

Societal Images	Comprehensive Model	Individual Images	Societal Model	Comprehensive Images	Individual Models
Sociology and History	Nation and World	Psychology and Art	Community and Polis	Science and Philosophy	Individual and Family
Economic	Africa	Biological Psychology	History	Physics	Covenant and Mission
Political	Latin America	Sociological Psychology	Market Place	Biology	Constitution
Cultural	Orient	Rational Psychology	Strong Hold	Math	Financial
History	Sub	Art	Tempel	Philosophy	Education
Week 1	Week 2	Week 3	Week 4		

Ecumenical Institute: Chicago
 Summer '66---Cadre Training Corps

Teacher Cadre		College Cadre						Parish Cadre																			
Stake I		Stake II		Stake III		Stake IV		Stake V		Stake VI		Stake VII															
Guild A B		Guild C D		E F		Guild G H		I J		K L		M N															
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28

5TH CITY COMMUNITY CADRE

THE ECUMENICAL INSTITUTE: CHICAGO
 SUMMER '66 - CADRE TRAINING CORPS
 TEACHER CADRE

TEACHER CADRE

STAKE							
GUILD A				GUILD B			
TASK FORCE 1		TASK FORCE 2		TASK FORCE 3		TASK FORCE 4	
SECTOR a	SECTOR a'	SECTOR b	SECTOR b'	SECTOR c	SECTOR c'	SECTOR d	SECTOR d'
Gerry A. Josie C. Jim C. Catherine S.	Sue Bur. Nancy H. Robyn P.	Rob W. Kay E. Marilyn Ruth M. Kay M.	Sue B. Beverly H. Judy W. Janet A.	Gerry B. Ilene A. Marilyn M.	Othella J. Susan J. Kristen P. Barbara M.	Jeff C. Ann H. Bonnie G. Jacqueline D'	Donna T. Jeanette M. Phyllis M.
soc.	pre-3	eng	4-8	sci	pre-3	eng.	4-8
Donna McClesky				Pat Scott			

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Cultural Events: The Rationale

July 7th	July 15	July 22	July 29
ITI Celebration	Plastic/Rhythmic Art	Dramatic Art	Global Media
Ravinia: Chicago Symphony Orchestra African Art Exhibit \$2.00	Old Town-Galleries Harper Court Grant Park-Brahms Cabaret Kungsholm free - \$4.00	"The Child Buyer" Paul Shyre "Amen Corner" James Baldwin "Ring Round the Moon" Jean Anouilh \$4.00	Electric Movie Radio TV "International Rumanian Folk Ballet free - \$4.00
<p>From these suggestions the Culture Commission of the Teacher Cadre will make recommendations to the total group for a consensus decision.</p>			

Church Visitation: The Rationale

July 10	July 17	July 24
Secular Expression	Established	Storefront
<p>Suggestions will be made to the Culture Commission by the staff. This is necessary to co-ordinate all of Summer '66 and use the power of the corporate body effectively. The Culture Commission will make the necessary arrangements.</p>		

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Statement of the Action Laboratory

The action lab is designed to permit TTI elementary school teachers to instruct inner city Negro children and apply their total study of imaginal education in a concrete situation. The lab follows a period of study on the life style and operating images of the Ghetto child and of the stance of the intentional teacher trained to enable the emerging generation to be responsible in an age of radical demand.

Since a primary concern for high school and college teachers is the structure of their discipline, the lab school is designed to permit them the critical audience and participation of their fellow teachers. The lab follows a practical study of curriculum development and instrument selection which are laid out to enable the teacher to release his creative uniqueness into the educational enterprise.

Labor Day Structures

One of the crucial aspects of the Teacher Training Institute is participation in an urban community whose attitude is global mission. One of the teaching workshops of T.T.I. will be a Labor Day each Wednesday, a concrete and practical thrust in community reformulation in which the intent is to create new images of work and urban renewal. All the staff and participants in the Ecumenical Institute summer projects will join in this physical aspect of urban society, thus the comprehensive educator will fully participate in the life of the community wherever he is needed, and styles his teaching image to fit each particular situation in which he has chosen to act. The participation of the teachers is based on the understanding that the vocation of the perpetual pedagogue extends creatively beyond a classroom situation to a particular stance in the midst of all activities.

The teachers will be in three Labor Days for the following purposes:

1. Corporate labor is a physical reminder of the common thrust of all Summer '66 Training programs, which thrust is intentionally saturating a community with new images of possibility while simultaneously establishing the necessary continuous structures to realize those possibilities.
2. A major function of this common work is to dramatize the total role of physical labor in 20th century urban society, including its purpose, necessity, and symbolic power.
3. Since physical labor is needed in culturally disadvantaged communities, the aware teacher uses this medium to experiment in creating a progressive physical environment of humaness as a way of being a colleague to his neighbors.

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daily reflections on a journey of the spirit

Each day at an appointed time, give your own reflection on the following questions (in one sentence each).

1. What did you expend your life for today?
2. What are the universal and social implications of your summer activity?
3. What is the meaning of "the pedagogue" as a life style?

On Sunday evening these daily reflections are to be pulled into three brief statements to be turned in (in written form) at the Monday Stake meeting.