

Volume IV Number 4 & 5

March - May 1968



Lela Mosely, Charles Churchill, Joseph Mathews, and Harrison Simms testifying before the U.S. Senate Subcommittee, April 17, 1968

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A BIMONTHLY PUBLICATION OF

**THE ECUMENICAL INSTITUTE: CHICAGO
3444 W. CONGRESS PARKWAY
CHICAGO ILLINOIS 60624**

REPORT FROM AUSTRALIA*'a new stirring in Australia and a new belief'*

Don Clark on assignment to Australia reported by letter that teacher training went well there during the past quarter. Several Australians are now giving lectures. Others have recently become third teachers. Clark indicated that the quality of the teaching has been excellent and that "the secret appears to be genuine understanding of the purpose of the course, decision to teach it, and willingness to work well within established patterns."

One group of spirit men in Sidney, organized from the micropolis at the center of the city, meets every weekday morning at 8:00 for worship. Clark said that demands a great deal of discipline but it "has been a binding force which continues to see the group through difficult periods."

He analyzed Australia as a country destined to play a new role in South East Asia on the basis of being a western country which has not participated in western economic imperialism and predicted that the need for population will eventually break the ban against Asian immigrants. Clark said that there is a "new stirring" in Australia and a new belief that the nation's major problems can be overcome.

TEACHING TEAMS OVERSEAS*'courses being taught in 13 countries in Asia and Latin America'*

At the request of people in Latin America and Asia, courses are being taught in 13 countries this spring quarter. The courses are a combination of the theological wisdom of RS-1 and practics workshops on particular situations and needs. The five-member team is made up of three members of the Order, Joseph Slicker and David and Pat Scott, and three members of the international faculty: Keith Braithwaite from Australia and Arthur Brandenburg, campus pastor from Yale and his wife Connie. This is the second set of courses taught in India and includes: Calcutta, Bangalore, Hyderabad, Bombay, Dehra Dun, and Delhi. They are also teaching in Colombo, Ceylon and West Pakistan—Karachi and Multan Cannt, Lahore and Murree.

The first series of courses offered by the Ecumenical Institute in Latin America are being taught during the spring quarter. A five-member team operating together at times and separately for part of the schedule has taught in Mexico City; Tegucigalpa, Honduras; Panama City; and Caracas, Venezuela. The May schedule includes Bogota, Colombia, April 30-May 2 and May 3-5; Quito, Ecuador, April 30-May 2; La Paz-Cochabamba, Bolivia, May 10-12; Santiago, Chile, May 14-16; Buenos Aires, Argentina, May 21-23; Montevideo, Uruguay, May 27; Sao Paulo, Brazil, May 31-June 2 and Belem, Rio de Janiero, June 4-6 and June 7-9.

Gene Marshall, writing from Mexico City about the late March course in Mexico City, said "The week-end course was not an easy one, but significant -35 people had been recruited...and we believe a significant opening was made. Three of the Mexican nationals were deeply addressed by the course, one of these a Mexican businessman. Four American businessmen, one who has been here for 20 years, were also very excited."

He also reported a "very electrifying" encounter with students and faculty at a Guatemala university.

TEAM RETURNS FROM FAR EAST*'avoiding the western tendency to try to overpower local customs'*

Stymied by superstition, an agricultural technician in the Philippines told the Ecumenical Institute's David McCleskey he couldn't get Filipino farmers to plant more than one crop a year on land that would grow three. The farmers told him the fairies would curse them if they grew more than one crop.

"I told him," McCleskey said, "that what you have to say to the farmer is 'yes, those fairies will curse you. Now, let's go talk to the fairies, and see if we can give them some imaginal education on the 20th Century.'"

"What we need to do," McCleskey, Bob and Judy Fishel and Don and Claudia Cramer reported back to the E.I. Order following a three-month trip to the Far East, from which they returned March 28. They stopped in Alaska, Hawaii, Indonesia, Malaysia, the Philippines, Japan, Korea, Okinawa, Taiwan, Hong Kong, Cambodia and Thailand: through teaching of courses, personal contacts, and interviews, they talked with a total of 3,156 people.

The recurring theme in the three-hour report was the need to "relate" to local culture, avoiding the western tendency to try to overpower local customs technologically and spiritually.

*Cambodia — 'the need to relate to local culture'*

The trip covered a whole range of culture, custom and geography, from the beauty of Japan to the bleakness of Korea — the poverty pocket of the Far East, according to Mrs. Fishel's description. "Anything you can say that horrifies you is there," she said. In Cambodia, she found an attitude that the woes of the world beyond Cambodia's border don't matter; in 5000 years, the whole world will look like Cambodia anyway. Hong Kong lives in the shadow of a deadline — the year 1997 — when the colony loses its lease; Okinawa lives with the constant reminder of its military significance to the western world; Taiwan lives with fear and the suspicion that everyone you meet is a spy. "Everything has political implications" in Taiwan, Bob Fishel said. "Drop your voice and before you finish a sentence a whole new anti-government movement has started."

Mrs. Fishel noted that of the countries the team visited, the Philippines are most ready to move. Filipinos are ready, eager and asking for more help from the Institute in organizing cadres, teaching courses, etc. She suggested that the Philippines be the next place to which a couple should be sent for a year's work.

THE UNITED PARISH, LUNENBURG, MASS.

'a sign of the kind of serious work that must be begun'

The United Parish of Lunenburg, Mass. is a small-town-oriented congregation with a plan, a model. It is not a congregation which happens to have a minister who happens to have a plan. It does, in fact, have that in the Rev. William Mathews, but so have many churches in city, town and country. What is important is that the congregation has a plan.

The Federated Methodist and Congregational Church in Lunenburg actually began the development of the intentionality now present in its program in the Spring of 1965 when just six members of the combined congregation—a minister and five laymen—attended the RS-1 course. Grads of that course became the seed members in the gradually-developing cadre that expanded to 12 members in one year, recruited 28 new course participants, and began to teach their new understanding of 20th Century theology and 20th Century cultural revolution in the church men's group and through special courses set up for other interested adult laymen. By the Fall of 1967, the cadre had grown to more than 20 in number and continued recruiting for courses which now included several advanced courses. Their patience and persistence finally began to pay off when cadre members divided into five groups, guilds, and began the serious task of building their models for the future.

What has been done since then shows what can happen when local congregation members begin to look at the particular problems of their own area in the context of a universal concern for the coming form of human existence. The work became increasingly more specific and detailed. Experimentation with the methodologies of model building and time line construction followed. The process for accountability to the task was established and serious models began to take shape.

Since that time, some exciting things have happened, and the congregation has been given a way of appropriating the new experiences and responding positively to them. The homes of congregation members have been thrown open to visitors from cultures strange to the community, including a young couple from Pakistan and a pair of teen-agers from Chicago's 5th City, wishing to take advantage of the local schools in order to better prepare for college. The congregation is now working to influence in active fashion the work of the regional town and city planning board, and some members have begun a careful investigation of the functionality of the town planning board in a community where every town office candidate ran entirely unopposed. Cadre members have aided the deacons of the churches to take real responsibility for the regular care of members, and a viable Stake construct is now being developed according to the model for community reformulation. The women of the congregation have become involved in the development of the use of imaginal education among the children of the community.

At a time when the majority of the white American community has settled back all too quickly to a state of sloth and indifference to the real problems of the world, Lunenburg United Parish stands as a sign of the kind of serious work that must be begun in the suburban and town and country areas of the United States

SUMMER '68

'more than ever—a new seriousness'

Participants will come to the Summer '68 training program at the Ecumenical Institute in Chicago this year as in the past, but there will be a new seriousness in the tone of their work and study. Area and regional recruiters will be seeking out particularly those people who are now involved with cadres at least in the planning stages of direct-action projects. More than ever this summer, the atmosphere of the inner-city will be that of a foreign culture. More than ever, the welcome will be extended to Black American citizens whose concern is the total human enterprise. More than ever we will need white churchmen aware that the "necessary deed" requires them to shed the trappings of their whiteness, as the cost of participation in the history of the 20th Century.

INNER CITY REFORMULATION

'beyond both victimism and middle class White bourgeoisie'

A Black hand holding a candle is the symbol developed by the Woodlawn Ecumenical Parish to establish the cultural identity of the 95% Black community in which it has established its School of Human Dignity. The school is presently the key missional structure through which this four-church parish (Woodlawn Methodist, Woodlawn Immanuel Lutheran, Christ Episcopal and Essex Community United Church of Christ) has determined to serve the community within which it is situated.

Functioning as a local community training center to develop leadership and interest for all phases of the developing projects in community reformulation, the school lays heavy stress on Afro-American heritage training. Together with the theological training, that it gives, the program is directed toward the goal of freedom—freedom understood as it is manifest in the internal stance, the "spirit" of community residents. Other programs including a mothers' tutoring project, a parents organization, a college preparatory program, an Afro-American Youth Center and a Pre-School Development Program are designed to provide tools for making the internal stance into visible external realities as well.

Standing behind all of these efforts is the 70-member Woodlawn Parish Cadre begun in November of 1967. The cadre has developed, not only with the permission, but with the positive cooperation of all four Church congregations and their related denominational officials. All four have provided financial backing, and all four anticipate its continuance, and in this way have provided a channel for external resources to enter the community in a comprehensive and effective way. A parish office has been set up in one of the Churches for administration and coordination of cadre efforts.

The Woodlawn Parish and its cadre have adopted a three phased goal: the creation of an affirmative lifestyle for the Black community, beyond both "victimism" and middle class White "bourgeois-ism", the creation of a reformulated Church and a reformulated community as a product of the preceding two. The project is well on its way and has been piling up a long list of major and minor victories. Now only time is required before the entire reformulation model is brought into being.

IN & OUT

Visitors to EI from other countries include **David S.C. Chan**, Daipei, Taiwan; **Mario and Linda Salozar**, Cochabamba, Bolivia; **Petar H. Polominor**, Beuidorm, Spain; **Paul W.W. Green**, Caracas, Venezuela; **L. Chaplin**, London, England; **Denzil Brown**, Sydney, New Zealand; **Sydney Skmah**, Dunedin, New Zealand; **Mrs. Paul Erdokimoff**, Massy, France and **Rev. and Mrs. T.K. Chiu**, Hong Kong.

From across the nation, visitors included **Peter J. Gaigan**, New York City; **Jans C. Pariny**, Madison, Wisc.; **George Behan**, Newport, R.I.; **Paul and Sally Edwards**, and **Richard Tolbert**, Kansas City, Mo.; **Larry Agnew**, Independence, Mo.; **Victor Bendsen**, Phoenix, Ariz.; **Donald C. Fisher**, Pittsburgh, Pa.; **Jim Serdy**, Philadelphia, Pa.; **Melissa Hays**, Denver, Colo.; **Dave Wettergren** and **Ralph E. Wright**, Rochester, Minn.; **Dick Berg**, Bainbridge Island, Wash.; **Fathers Aloys Schweitzer** and **Marian Douglas**, Cincinnati, Ohio; and from Michigan, **Lois Barofsky**, Grand Rapids; **Steve Stalker**, Interlochen; and **Conrad Snavely**, Freeport, Washington, D.C. visitors included **Francious Campos** and **Wilfrid Dewan**.

Illinois visitors include **Dale W. Good**, Champaign; **Thomas M. Faucon**, Oak Park; **Marie Rolfius** and **Kay Campbell**, Sycamore; **Ann Davis**, Geneseo; **Polly Bruss**, River Forest; **Marti Owens** and **David Rubini**, Wheaton; **Charles** and **Joyce Rich**, Palos Heights and **Dr. Marion Sheriff**, DeKalb.

Among Chicago visitors were **James J. Young**, **John R. Macnamara, S.J.**, **Wayne Johnson**, **Bobbi Wells D.M. Typer**, **Lois M. Raday**, **Linda Peters**, **Curtiss Durhand**, **Gary Gross** and **Bill Mares**, of "Renewal Magazine."

On April tenth the Institute was visited by **Dr. Akanu Ibiam**, official advisor to the Military Governor of Biafra, and one of the six presidents of the World Council of Churches, and Mr. Chijioke, a representative of Biafra traveling with him, Ibiam is on tour of Europe and North America as emissary of the Biafran government, seeking support for Biafra in its struggle for independence from Nigeria. After having breakfast with the Order, he spoke to the group about the Biafra-Nigeria situation.

"In the Providence of God," began **Mrs. Pauline Webb** in her address to Collegium, the regular meeting of the corporate faculty of the Ecumenical Institute, "Great Britain is a triangle." She proceeded to draw the British triangle on the blackboard, then began to mark those places where she felt especially exciting work in church renewal was being conducted. She went on to mention seven such projects, all of particular interest to the Institute faculty.

Mrs. Webb set aside two days of her brief visit to the United States in order to familiarize herself with the work here in Chicago, touring each of the several educational projects of the Ecumenical Institute, both those connected with the community reformulation project and those conducted under the international lay theological education program.

Primarily, Mrs. Webb had come to the States as an ambassador from Britain to American Methodism. In this capacity, she participated in a series of conversations with key American Methodist leaders at a gathering in Boston. Mrs. Webb is the newly-appointed director of the Lay Training Program of the British Methodist Church. This in itself is an experimental effort to counter the trend away from the church, and Mrs. Webb is out to gain a broad grasp of the best and most effective methods and materials available for her work.

Speaking to the Collegium, Mrs. Webb shared some comments on seven experimental efforts being conducted in Britain. All were concerned with providing laymen with a richer experience in the church, but all were very different in the kind of programs being conducted.

Several members of the Institute's faculty commented that Mrs. Webb's stay in Chicago was entirely too short, and we look forward to the time when some will have the opportunity to renew the relationship when an E.I. international teaching team has the opportunity to stop in Britain.

SPECIAL COURSES

From time to time the faculty senses a need to develop a special course to meet a particular situation. These courses draw from the wisdom of the basic curriculum but center in on certain issues or locations. Currently there are 5 such courses being offered in Chicago or across the nation: a Special Teachers Course (for public school teachers who have completed RS-I), the Black Heritage Course, a Spanish language RS-I, Local Church Consultations and the Third World Seminar.

The Special Teachers Course is designed to produce imaginal educators, that is teachers who are able to mold the basic images out of which their students live. Basic methodologies are dealt with both for actual classroom teaching and for planning at all levels from individual classes to the entire school.

The Black Heritage Course is not an historical approach in the usual sense but a depth grounding and affirmation of the Negro past. It is only as the Black man is able to free himself from the self-depreciating images thrust on him by the Western world that he will be able to assume the world leadership role now urgently needed.

Several local congregations who had been struggling with renewal requested the staff to assist them in planning sessions last quarter. These Local Church Consultations follow the time schedule of a regular weekend course although the Sunday morning session is usually scheduled to follow morning worship. The consultation basically consists of background lectures and direct planning workshops for those who have decided to pick up the task of church renewal.

The Spanish language RS-I and the Third World Seminar particularly reach foreign nationals temporarily in this country. The Third World Seminar following sessions on the times will center on the problems of the Third World and methods for dealing with them.

CROUCHED AND READY TO SPRING

The word is "tokenism", or "what to do while you're trying to figure out how to avoid justice." White America has played the game for years.

One black youth is enrolled in a college, and tokenism substitutes for equal education; one black man joins the production line, and tokenism substitutes for equal opportunity; one black—preferably a surgeon—is allowed to buy a home in a white neighborhood, and tokenism substitutes for fair housing.

And now the black ghetto is offering up a new form of tokenism. Part of a city burns—as a token substitute for the levelling of a whole city, or a whole nation.....

But time is running out on tokenism, as practiced by all factions. Either the tokenism of tackling a single ghetto problem among many bows to the "totalism" of tackling all of the problems, or the tokenism of ghetto brush-fires gives way to total insurrection.

"The fragmented approach, with one project here and another there.....is but sophisticated benevolence, never penetrating to the real issues," Joseph Mathews, dean of the Ecumenical Institute, said in testimony prepared for a recent hearing of the U.S. Senate Subcommittee on Governmental Research. "Such methods only tend to put proud flesh over the deep wounds of the inner city."

Mathews' appearance before the subcommittee followed by nine days the riots which hit Chicago's West Side, home of the Ecumenical Institute. (The flames consumed several structures within 5th City, the Institute's 16-block working laboratory for community reformulation. The main building of the Institute itself was hit by arsonists, but was saved.)

Mathews told the subcommittee any project to relieve the miseries of the inner city must cover the entire spectrum of problems—and must begin with overcoming the "victim image" within the ghettos.

"By far the most basic (problem) is the image of self-depreciation that the white man has scarred upon the psyche of the American black man over several hundred years," Mathews said.



'Part of a city burns — as a substitute for levelling the whole city'



'Change all of this morrow, and the real issue is not touched'

"The second is the absence of local social structures whereby the unbelievable human benefits which the modern world has created and amassed can be funneled into the lives of the people living in the central city.

"The third.....is that the man in the inner city is deprived of any real means of participating in the decision-making processes.....whereby his practical destiny is determined."

The three problems, Mathews said, "are destroying millions of our citizens and deterring the very advance of civilization."

"The problem in the ghetto that underlies every other problem," Mathews testified, "is not social inequity. It is not lack of jobs or inadequate income. It is not a matter of rights and liberties. It is not second-rate education and social forms. Change all this tomorrow, and the real issue is still not touched.

"The primordial problem in the black inner city is psychological and internal. Every man and every people operate out of a primordial self-image. Their practical action results from that image. The American Negro has an interior image, a self-talk, an operating principle, a spring of action, a self-understanding that tells him that he is a second-rate human being. All the benevolent, upgrading gifts—public or private—will not alter this state.

"The American Negro, who is moving to the city ghettos in increasing numbers, sees himself as the bourgeois white man sees him. To use crude language, he sees himself as 'Nigger.' He lives and acts out of that metaphor. The deprived Negro senses after himself as a sub-citizen, doomed to a ghetto existence, the victim of social forces beyond his control, incapable of altering his inhuman condition. He can only submit to his fate, or

wildly strike out, like an irrational animal trapped in a corner of history.....

"The benefits of urban life, under the control of vast bureaucratic networks, flow according to pressures generated by local structures. There are no such structures in the inner city. This is the great deprivation. The super-city complex has destroyed older forms of local corporateness within its boundaries and no new forms have yet been generated. Because suburbia still has such structures and the accompanying power, it drains off the means of the good life that society at large creates. Lack of concrete social forms on the local level makes the inner city citizen a pawn in the hands of a vast bureaucratic web.....

"The absence of local social structures in the deprived areas means that the disadvantaged person has no way of participating even in the smallest issues affecting his destiny.

"Black Power has risen out of this deprivation of power. It is important that we understand that it is here to stay, in one form or another. Either it will be given form within the existing structures of society, or it will manifest itself in violent protest against those channels. Today the cry of genocide from the central city is the comment of a vulnerable people who have elected to understand that without grassroot power structures, they are the subject of both intentional and unavoidable destruction."

Ghetto miseries feed on each other. Each reinforces the victim image, paving the way for a steadily deepening plunge into hopelessness. The solution of any single ghetto problem lies buried under the filth and despair of all the other problems—and the solution will stay buried until daylight reaches all of them.

Four years of study, and application, of the principle of total community reformulation in the 5th City area that surrounds the Ecumenical Institute have produced a model for the nation. The Institute launched its study with door-to-door probing into the nature of the problems, and launched its efforts at implementing solutions with door-to-door organization of community residents.

The method, as Mathews outlined it for the Senate subcommittee, involves mapping out a clearly defined geographic area for work. "This reduces the sense of chaos created by the seeming impossibility of the task... it fosters a sense of community identity which is essential to the comprehensive approach."

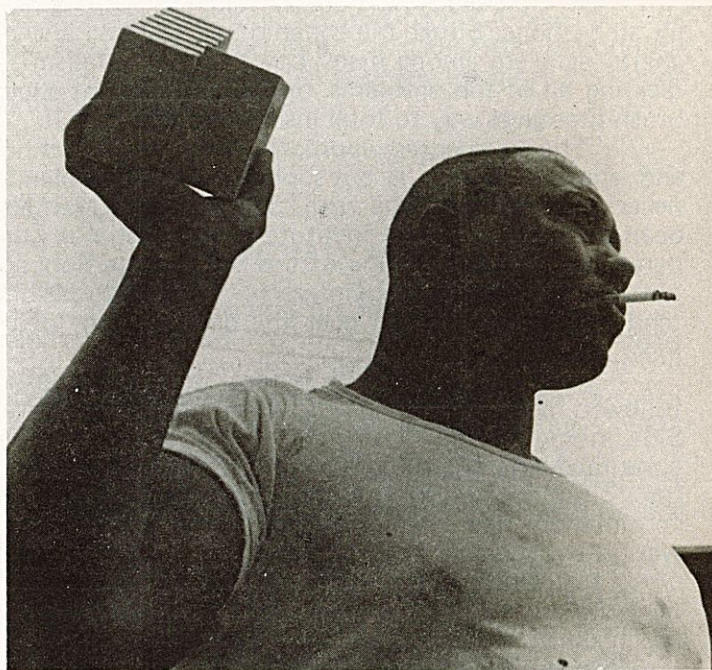
Within that area, the method includes revising the "victim" image to give the Negro a vision of himself as a unique human, an all-fronts attack on all the problems in all the areas affecting all age groups within the ghetto, and use of symbols to create a sense of common mission.

Basic to the process is "imaginal education"—an effort to erase the old ruts and expand the ghetto vision beyond the context of the victim image. It means enabling the Negro ghetto dweller to become proud of his blackness, and then to move beyond that to think of himself as a "world citizen," taking part in building the world of tomorrow.

Under the 5th City model, the process begins with infants in cribs and continues for senior citizens

("If the elders are neglected they will unintentionally communicate their images of submissiveness to the young.").

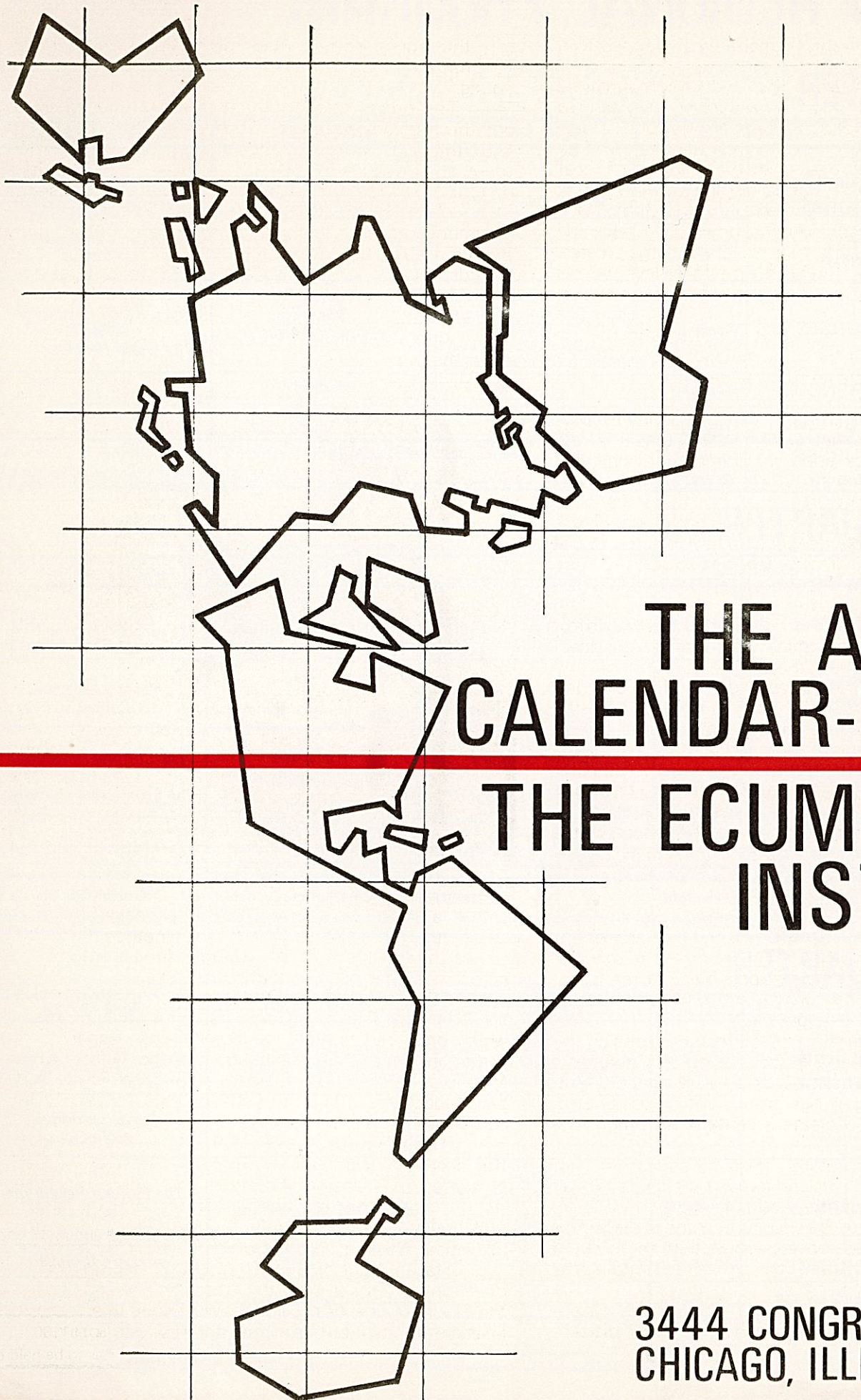
The organizational structure established to carry out the program within the 16 blocks of 5th City starts with the five "stakes" mapped out in the area. From there, sub-divisions include 20 "quads" and 160 "units" of four to 10 families each. Volunteer 5th Citizens—the "Iron Men" of 5th City—take responsibility for these community units, disseminate information, collect data on the needs, etc. Action units in 5th City are the five "guilds," which direct the 80 local community structures relating to economic, political, educational, cultural and social areas. Each guild is divided into four boards, which direct 20 operations—ranging from the Employment Bureau to the Legal Assistance Clinic.



The total job of reformulating 5th City has meant concentration of a bone-wearying amount of effort within a small geographic area; it will take still more before the job is done. But to ask whether the task is worth the trouble is to ask whether survival of a city—perhaps of a nation—is worth the trouble.

Sen. Fred Harris, D-Okla., a leader on the 11-member "National Advisory Commission on Civil Disorders" which produced the now-famous "Kerner Report," and chairman of the Senate subcommittee before which Mathews testified, commented after listening to Mathews and three other 5th Citizens, "I just want to say this is one of the most exciting mornings I ever spent."

The hope for salvation of the inner cities lies in the degree of excitement which the "total" approach generates in a nation threatened with insurrection—a nation collectively responsible for creating the ghetto, and collectively responsible for the failure of costly, piecemeal, "token" efforts which have barely scratched the surface of ghetto ills. The nation's decision on the question of "tokenism" or "totalism" will determine the future course of the man now trapped in a corner of history—trapped, but crouched and ready to spring.



**THE ANNUAL
CALENDAR-1968-69**

**THE ECUMENICAL
INSTITUTE**

**3444 CONGRESS PARKWAY
CHICAGO, ILLINOIS 60624**

CHICAGO REGIONAL PROGRAM

FALL QUARTER

		OCT. 1-6	OCT. 8-13	OCT. 15-20
At The Regional Center BEGINNING COURSE <i>The Contemporary Theological Revolution</i>	Weekend	RS-I Adults, College Students and High School Youth	RS-I Adults, College Students and High School Youth	RS-I Adults, College Students and High School Youth
	Weekday			Parish Leadership Colloquy
ADVANCED COURSES	Weekend	RS-III-A <i>The Local Congregation</i> CS-III-A <i>The Individual and the Family</i>	RS-II-A <i>The Historical Church</i>	CS-I <i>The Cultural Revolution</i> RS-III-C <i>The World Religions</i>
SPECIAL CONFERENCES	Weekend		Teachers	
METROPOLITAN GUILDS	Weekend	A	B and Weekday Guild	A
BEGINNING COURSES throughout the Region	Weeknight Weekend	7 Sessions held every Wednesday, October 2 – November 18, at 7:30 – Special Beginning Courses to be held or		

WINTER QUARTER

		JAN. 7-12	JAN. 14-19	JAN. 21-26
At The Regional Center BEGINNING COURSE <i>The Contemporary Theological Revolution</i>	Weekend	RS-I Adults, College Students and High School Youth	RS-I Adults, College Students and High School Youth	RS-I Adults, College Students and High School Youth
	Weekday			Parish Leadership Colloquy
ADVANCED COURSES	Weekend	CS-III-A <i>The Individual and the Family</i> RS-II-B <i>The New Testament</i>	RS-III-A <i>The Local Congregation</i>	CS-I <i>The Cultural Revolution</i> RS-III-B <i>The Ecumenical Movement</i>
SPECIAL CONFERENCES	Weekend		Teachers	
METROPOLITAN GUILDS	Weekend	A	B and Weekday Guild	A
BEGINNING COURSES throughout the Region	Weeknight Weekend	7 Sessions held every Wednesday, January 7 – February 25, at 7:30- Special Beginning Courses to be held or		

SPRING QUARTER

		APR. 8-13	APR. 15-20	APR. 22-27
At The Regional Center BEGINNING COURSE <i>The Contemporary Theological Revolution</i>	Weekend	RS-I Adults, College Students and High School Youth	RS-I Adults, College Students and High School Youth	RS-I Adults, College Students and High School Youth
	Weekday			Parish Leadership Colloquy
ADVANCED COURSES	Weekend	CS-III-A <i>The Individual and the Family</i> RS-II-C <i>The Old Testament</i>	RS-III-A <i>The Local Congregation</i>	CS-I <i>The Cultural Revolution</i> CS-III-C <i>The Nation and the World</i>
SPECIAL CONFERENCES	Weekend		Teachers	<i>Negro Heritage</i>
METROPOLITAN GUILDS	Weekend	A	B and Weekday Guild	A
BEGINNING COURSES throughout the Region	Weeknight Weekend	7 Sessions held every Wednesday, April 9 – May 28, at 7:30 – Special Beginning Courses to be held or		

1968-1969

OCT. 22-27	OCT. 29-NOV. 3	NOV. 5-10	NOV. 12-17	NOV. 19-24
RS-I Adults, College Students and High School Youth	RS-I Adults, College Students and High School Youth	RS-I Adults, College Students and High School Youth	RS-I Adults, College Students and High School Youth	RS-I Adults, College Students and High School Youth
RS-I Pedagogy	CS-III-A <i>The Individual and the Family</i>	CS-II-A <i>Psychology and Art</i> RS-III-A <i>The Local Congregation</i>	CS-I <i>The Cultural Revolution</i>	RS-III-A <i>The Local Congregation</i> CS-III-B <i>The Community and Polis</i>
<i>Negro Heritage</i>	Seminarians		Spanish RS-I	
B and Weekday Guild	A	B and Weekday Guild	A	B and Weekday Guild

10:00 p.m., at several locations throughout the Chicago Region
special request throughout the Region

JAN. 28-FEB. 2	FEB. 4-9	FEB. 11-16	FEB. 18-23	FEB. 25-MAR. 2
RS-I Adults, College Students and High School Youth	RS-I Adults, College Students and High School Youth	RS-I Adults, College Students and High School Youth	RS-I Adults, College Students and High School Youth	RS-I Adults, College Students and High School Youth
RS-I Pedagogy	CS-III-A <i>The Individual and the Family</i>	RS-III-A <i>The Local Congregation</i> CS-II-B <i>Sociology and History</i>	CS-I <i>The Cultural Revolution</i>	RS-III-A <i>The Local Congregation</i> CS-III-B <i>The Community and the Polis</i>
<i>Negro Heritage</i>	Seminarians		Spanish RS-I	
B and Weekday Guild	A	B and Weekday Guild	A	B and Weekday Guild

10:00 p.m., at several locations throughout the Chicago Region
special requests throughout the Region

APR. 29-MAY 4	MAY 6-11	MAY 13-18	MAY 20-25	MAY 27-JUNE 1
RS-I Adults, College Students and High School Youth	RS-I Adults, College Students and High School Youth	RS-I Adults, College Students and High School Youth	RS-I Adults, College Students and High School Youth	RS-I Adults, College Students and High School Youth
RS-I Pedagogy	CS-III-A <i>The Individual and the Family</i>	RS-III-A <i>The Local Congregation</i> CS-III-A <i>The Individual and the Family</i>	CS-I <i>The Cultural Revolution</i>	RS-III-A <i>The Local Congregation</i> CS-III-B <i>The Community and the Polis</i>
<i>Negro Heritage</i>	Seminarians		Spanish RS-I	
B and Weekday Guild	A	B and Weekday Guild	A	B and Weekday Guild

10:00 p.m., at several locations throughout the Chicago Region
special requests throughout the Region

NATIONAL PROGRAM

NORTH

REGION	OCT. 1-6	OCT. 8-13	OCT. 15-20	OCT. 22-27	OCT.29-NOV.3	NOV. 5-10	NOV. 12-17	NOV. 19-24
CHICAGO	RS-I, Coll., H.S. RS-III-A CS-III-A	RS-I, Coll., H.S. RS-II-A Teachers	PLC RS-I, Coll., H.S. CS-I, RS-III-C	RS-I, Coll., H.S. Pedagogy Neg. Heritage	RS-I, Coll., H.S. CS-III-A Seminararians	RS-I, Coll., H.S. CS-II-A RS-III-A	RS-I, Coll., H.S. CS-I Span. RS-I	RS-I, Coll., H.S. RS-III-A CS-III-B
CINCINNATI	PLC RS-I, CS-I Cincinnati		RS-I Cincinnati		RS-I RS-III-A Cincinnati		RS-I Cincinnati	
DETROIT		RS-I Lansing		PLC RS-I, CS-I Grand Rapids		RS-I Saginaw		RS-I RS-III-A Detroit
KANSAS CITY	RS-I Omaha CS-I Emmitsburg		PLC RS-I, CS-III-A Wichita CS-I, Kan. City		RS-I Hastings Lincoln		RS-I, RS-III-A Kansas City	
MINNEAPOLIS	RS-I Minneapolis		RS-I, CS-I Minneapolis		RS-I Minneapolis		PLC RS-I, RS-III-A Minneapolis	
ST. LOUIS		RS-I St. Louis		RS-I, CS-I St. Louis		RS-I St. Louis		PLC RS-I, RS-III-A St. Louis

EAST

REGION	OCT. 1-6	OCT. 8-13	OCT. 15-20	OCT. 22-27	OCT. 29-NOV. 3	NOV. 5-10	NOV. 12-17	NOV. 19-24
BOSTON	PLC RS-I, CS-I Boston	RS-I Boston	RS-I, CS-III-A Boston	RS-I Boston	RS-I, CS-III-B Boston	RS-I Boston	RS-I, RS-II-B Boston	RS-I Boston
CLEVE-PITTS	RS-I Charleston, W.V.	PLC RS-I, CS-I Cleveland	RS-I Pittsburg	RS-I Eire RS-I, Pedagogy Cleveland	RS-I State College, Pa. Negro Heritage Pittsburg	RS-I, RS-III-A Cleveland	RS-I Canton	RS-I, RS-III-A Pittsburg
NEW YORK		RS-I New York		PLC RS-I, CS-I New York		RS-I New York	RPC New York	RS-I, RS-III-A New York
PHILADELPHIA	RS-I Allentown RS-I, RS-III-A Camden, N.J.		RS-I Harrisburg		PLC RS-I Pedagogy Philadelphia		RS-I Williamsport	
ROCHESTER		RS-I Pedagogy Birmingham		RS-I Buffalo		PLC RS-I, RS-III-A Buffalo - Roch.		RS-I Syracuse
WASHINGTON		RS-I Richmond		RS-I, CS-I Baltimore		RS-I Richmond		PLC RS-I, RS-III-A Washington, D.C.

FALL QUARTER 1968

WEST

REGION	OCT. 1-6	OCT. 8-13	OCT. 15-20	OCT. 22-27	OCT. 29-NOV. 3	NOV. 5-10	NOV. 12-17	NOV. 19-24
DENVER	PLC RS-I, CS-I Denver		RS-I Grand Junction		RS-I, RS-III-A Denver		RS-I Pueblo	
GREAT FALLS		PLC RS-I, CS-I Bozeman		RS-I Great Falls		RS-I, RS-III-A Rapid City, S.D.		RS-I Missoula
LOS ANGELES	RS-I San Diego		PLC RS-I, RS-III-A Los Angeles		RS-I Upland		RS-I, CS-III-A Los Angeles	
PHOENIX	RS-I El Paso		RS-I, RS-III-C Phoenix		RS-I Tucson		PLC RS-I, CS-I Tucson-Phoenix	
SAN FRANCISCO		RS-I, CS-III-A San Francisco		RS-I* Fresno		PLC RS-I, RS-III-A San Francisco		RS-I Sacramento
SEATTLE	RS-I, RS-III-A Seattle		RS-I Portland		PLC RS-I, CS-I Seattle		RS-I Spokane	

SOUTH

REGION	OCT. 1-6	OCT. 8-13	OCT. 15-20	OCT. 22-27	OCT. 29-NOV. 3	NOV. 5-10	NOV. 12-17	NOV. 19-24
ATLANTA	RS-I Rock Hills, S.C.	RS-I, RS-III-A Atlanta	RS-I Jacksonville, Fl.	PLC RS-I Pedagogy Durkham	RS-I Charleston, S.C.	RS-I, CS-I Charlotte, N.C.	RS-I, Neg. Her. Atlanta	RS-I, CS-III-A Atlanta
HOUSTON	RS-I Bridgeport		PLC Corpus Christi RS-I, CS-I Kerville		RS-I Lubbock		RS-I, CS-I Houston	
MEMPHIS		PLC RS-I, CS-I Memphis		RS-I Memphis		RS-I, RS-III-A Memphis		RS-I Memphis
MIAMI		RS-I Miami		RS-I, CS-I Miami		RS-I Miami		PLC RS-I, RS-III-A Miami
NEW ORLEANS	RS-I New Orleans		RS-I, CS-I New Orleans		RS-I New Orleans		PLC RS-I, RS-III-A New Orleans	
OKLAHOMA		RS-I, RS-III-A Okla. City	RS-I Amarilo	RS-I, CS-I Tulsa	RS-I Okla. City	PLC RS-I, CS-III-A Okla. City	RS-I Stillwater	RS-I, RS-III-A Okla. City

NATIONAL PROGRAM

NORTH

REGION	JAN. 7-12	JAN. 14-19	JAN. 21-26	JAN.28-FEB.2	FEB. 4-9	FEB. 11-16	FEB. 18-23	FEB.25-MAR.2
CHICAGO	RS-I, Coll., H.S. CS-III-A RS-II-B	RS-I, Coll., H.S. RS-III-A Teachers	PLC RS-I, Coll., H.S. RS-III-B, CS-I	RS-I, Coll., H.S. Pedagogy Negro Heritage	RS-I, Coll., H.S. CS-III-A Seminarians	RS-I, Coll., H.S. RS-III-A, CS-II-B	RS-I, Coll., H.S. CS-I Span. RS-I	RS-I, Coll., H.S. RS-III-A CS-III-B
CINNCINATI	PLC RS-I, CS-III-A Cincinnati		RS-I Cincinnati		RS-I, CS-I Cincinnati		RS-I Cincinnati	
DETROIT		RS-I Benton Harbor St. Joseph		PLC RS-I Pedagogy Lansing		RS-I London, Ontario		RS-I, CS-III-A Flint
KANSAS CITY	RS-I, RS-III-A Omaha				PLC RS-I, CS-III-A Kansas City		RS-I Wichita	
MINNEAPOLIS	RS-I Minneapolis		RS-I RS-I Pedagogy Minneapolis		RS-I Minneapolis		PLC RS-I, CS-III-A Minneapolis	
ST. LOUIS		RS-I St. Louis		RS-I, CS-III-A St. Louis		RS-I St. Louis		RS-I, RS-III-A St. Louis

EAST

REGION	JAN. 7-12	JAN. 14-19	JAN. 21-26	JAN.28-FEB.2	FEB. 4-9	FEB. 11-16	FEB. 18-23	FEB.25-MAR.2
BOSTON	PLC RS-I, RS-III-A Boston	RS-I Boston	RS-I, RS-I Ped Boston	RS-I Boston	RS-I, RS-III-C Boston	RS-I Boston	RS-I, CS-III-A Boston	RS-I Boston
CLEVE-PITTS	RS-I Negro Heritage Cleveland	PLC RS-I, CS-I Pittsburg	RS-I Youngstown	RS-I, CS-III-A Special Teachers Cleveland	RS-I Mansfield	RS-I, RS-III-A Pittsburg	RS-I Oberlin	RS-I Special Teachers Cleveland
NEW YORK		RS-I New York		PLC RS-I, CS-III-A New York		RS-I New York		RS-I, CS-I New York
PHILADELPHIA	RS-I, CS-III-A Philadelphia		RS-I Harrisburg		PLC RS-I, CS-I Allentown		RS-I Scanton	
ROCHESTER		RS-I, CS-III-A Birmingham		RS-I Syracuse		PLC RS-I, CS-I Rochester		RS-I Buffalo
WASHINGTON, D.C.		RS-I Richmond		RS-I Pedagogy Washington, D.C.		RS-I Baltimore		PLC RS-I, RS-III-A Richmond

WINTER QUARTER 1968-1969

WEST

REGION	JAN. 7-12	JAN. 14-19	JAN. 21-26	JAN.28-FEB.2	FEB.4-9	FEB. 11-16	FEB. 18-23	FEB.25-MAR.2
DENVER	PLC RS-I, CS-I Denver		RS-I Salt Lake City		RS-I Pedagogy Denver		RS-I Grand Junction	
GREAT FALLS		PLC RS-I, CS-I Great Falls		RS-I Billings		RS-I, CS-III-A Kalispell		RS-I Sheridon,Wyd.
LOS ANGELES	RS-I Las Vegas		PLC RS-I, RS-III-A Los Angeles		RS-I Santa Barbara		RS-I Pedagogy Los Angeles	
PHOENIX	RS-I Albuquerque		RS-I, CS-I El Paso		RS-I Phoenix		PLC RS-I, RS-III-A Tucson, Phoenix	
SAN FRANCISCO	RS-I Chico	RS-I, CS-II-B San Francisco	RS-I Fresno	RS-I, CS-I San Francisco	RS-I Reno	PLC RS-I, RS-III-A San Francisco	RS-I Sacramento	RS-I Pedagogy San Francisco
SEATTLE	RS-I, RS-II-B Seattle		RS-I Eugene RS-I Vancouver		RS-I, CS-III-A Seattle		RS-I Spokane	

SOUTH

REGION	JAN. 7-12	JAN. 14-19	JAN. 21-26	JAN.28-FEB.2	FEB. 4-9	FEB. 11-16	FEB. 18-23	FEB.25-MAR.2
ATLANTA	RS-I Columbus, Ga.	RS-I, RS-III-A Spartanburg	RS-I Raleigh, N.C.	PLC RS-I, RS-II-B Charlotte	RS-I Columbia, S.C.	RS-I, CS-I Greensboro	RS-I Kinston, N.C. Negro Heritage Orangeburg, S.C.	RS-I Savannah, Ga. RS-I Pedagogy Charlotte, N.C.
HOUSTON	RS-I Corpus Christi		PLC RS-I, CS-I Bridgeport		RS-I Houston	RS-I, RS-III-A Lubbock	RS-I, RS-III-A Lubbock	
MEMPHIS		PLC RS-I, CS-III-A Memphis		RS-I Memphis		RS-I, CS-I Memphis		RS-I Memphis
MIAMI		RS-I Miami		RS-I, CS-III-A Miami		RS-I Miami		PLC RS-I, RS-III-A Miami
NEW ORLEANS	RS-I New Orleans		RS-I, CS-III-A New Orleans		RS-I New Orleans		PLC RS-I, RS-III-A New Orleans	
OKLAHOMA		RS-I Pedagogy Okla. City	RS-I Tulsa	RS-I, CS-I Okla. City	RS-I Stillwater	RS-I RS-I, CS-III-B Okla. City	RS-I Amarilo	RS-I, RS-III-A Tulsa

NATIONAL PROGRAM

NORTH

REGION	APR. 8-13	APR. 15-20	APR. 22-27	APR.29-MAY 4	MAY 6-11	MAY 13-18	MAY 20-25	MAY 27-JUN. 1
CHICAGO	RS-I, Col., H.S. CS-III-A RS-II-C	RS-I, Coll., H.S. RS-III-A Teachers	PLC RS-I, Coll., H.S. CS-I, CS-III-C	RS-I, Coll., H.S. Pedagogy Negro Heritage	RS-I, Coll., H.S. CS-III-A Seminarians	RS-I, Col., H.S. RS-III-A CS-III-A	RS-I, Coll., H.S. CS-I Span. RS-I	RS-I, Col., H.S. RS-III-A CS-III-B
CINNCINATI	PLC RS-I, RS-III-A Cincinnati	RS-I Cincinnati	RS-I, CS-III-A Cincinnati	RS-I Cincinnati	RS-I, CS-I Cincinnati	RS-I Cincinnati	RS-I, RS-III-C Cincinnati	RS-I Cincinnati
DETROIT	RS-I Jackson	RS-I, RS-III-A Kalamazoo	RS-I Mt. Pleasant	PLC RS-I, CS-I Ann Arbor	RS-I Port Huron	RS-I, CS-III-A Benton Harbor	RS-I Grayling	RS-I Pedagogy Detroit
KANSAS CITY	RS-I, CS-I Lincoln	RS-I, RS-III-A Kansas City CS-I Wichita	RS-I Joplin RS-I Pedagogy Lincoln	RS-I Lincoln, Topeka Kansas City	PLC, RS-I Omaha RS-I, CS-I Kansas City	RS-I, CS-III-A Des Moines	RS-I Topeka	RS-I Kearnes, Neb.
MINNEAPOLIS	RS-I Minneapolis		RS-I, CS-I Minneapolis		RS-I Minneapolis		PLC RS-I, RS-III-A Minneapolis	
ST. LOUIS		RS-I St. Louis		RS-I, CS-II St. Louis		RS-I St. Louis		PLC RS-I, RS-III-A St. Louis

EAST

REGION	APR. 8-13	APR. 15-20	APR. 22-27	APR.29-MAY 4	MAY 6-11	MAY 13-18	MAY 20-25	MAY 27-JUN. 1
BOSTON	PLC RS-I, CS-I Boston	RS-I Boston	RS-I, CS-III-B Boston	RS-I Boston	RS-I, RS-I Ped. Boston	RS-I Boston	RS-I, CS-III-A Boston	RS-I Boston
PITTSBURG	RS-I Wheeling, W. Va.	PLC RS-I, RS-III-A Cleveland	RS-I Pittsburg	RS-I, CS-I Cleveland	RS-I Akron, Ohio	RS-I, RS-III-A Youngstown	RS-I Mansfield	RS-I, CS-III-A Pittsburg
NEW YORK	RS-I New York	RS-I, RS-III-A New York	RS-I New York	PLC RS-I, CS-III-A New York	RS-I New York	RS-I, CS-I New York	RS-I New York	RS-I, RS-III-C New York
PHILADELPHIA	RS-I, RS-III-A Harrisburg		RS-I Camden		PLC RS-I Pedagogy Philadelphia		RS-I Allentown	
ROCHESTER	RS-I Binghamton	RS-I Pedagogy Rochester	RS-I Syracuse	RS-I, CS-I Buffalo	RS-I Rochester	PLC RS-I, RS-III-A Binghamton	RS-I, CS-I Syracuse	RS-I Buffalo
WASHINGTON, DC	RS-I Baltimore	RS-I, CS-I Washington	RS-I Roanoke	RS-I Baltimore	RS-I Richmond	RS-I, RS-III-A Washington	RS-I Baltimore	PLC RS-I, CS-III-A Washington

SPRING QUARTER 1969

WEST

REGION	APR. 8-13	APR. 15-20	APR. 22-27	APR.29-MAY 4	MAY 6-11	MAY 13-18	MAY 20-25	MAY 27-JUN.1
DENVER	PLC RS-I, CS-I Denver		RS-I Pueblo		RS-I, RS-III-A Denver		RS-I Salt Lake City	
GREAT FALLS	RS-I Butte	PLC RS-I, CS-I Missoula	RS-I Idaho Falls	RS-I, CS-III-A Rapid City, S.D.	RS-I Bozeman	RS-I, RS-III-A Billings	RS-I Kalispell	RS-I Pedagogy Great Falls
LOS ANGELES	RS-I, RS-III-A Los Angeles	RS-I San Diego	PLC RS-I, CS-I Los Angeles	RS-I Upland	RS-I, CS-III-A Los Angeles	RS-I Las Vegas	RS-I, RS-III-A Los Angeles	RS-I Bakersfield
PHOENIX	RS-I Phoenix		RS-I, RS-III-A El Paso		RS-I Tucson		PLC RS-I, CS-III-A Tucson, Phoenix	
SAN FRANCISCO		RS-I, CS-II-A San Francisco	RS-I Fresno	RS-I, CS-I San Francisco	RS-I Eureka	PLC RS-I Pedagogy San Francisco	RS-I Sacramento	RS-I, RS-III-A San Francisco
SEATTLE	RS-I, RS-III-A Seattle		RS-I Portland		RS-I, CS-III-B Seattle		RS-I Tricity	

SOUTH

REGION	APR. 8-13	APR. 15-20	APR. 22-27	APR.29-MAY 4	MAY 6-11	MAY 13-18	MAY 20-25	MAY 27-JUN.1
ATLANTA	RS-I Florence, S.C.	RS-I, RS-III-A High Point, N.C.	RS-I Augusta, Ga.	PLC RS-I, CS-I Atlanta	RS-I Winston Salem	RS-I, CS-III-B Columbia, S.C.	RS-I Atlanta Negro Heritage Raleigh, N.C.	RS-I, CS-III-C Greenville, N.C.
HOUSTON	RS-I Bridgeport		PLC RS-I, RS-III-A San Antonio		RS-I, RS-III-A Lubbock		RS-I Corpus Christi	
MEMPHIS		PLC RS-I, RS-III-A Memphis		RS-I Memphis		RS-I, CS-I Memphis		RS-I Memphis
MIAMI		RS-I Miami		RS-I, CS-I Miami		RS-I Miami		PLC RS-I, CS-III-B Miami
NEW ORLEANS	RS-I, CS-I New Orleans	RS-I New Orleans	RS-I Pedagogy New Orleans	RS-I New Orleans	RS-I, RS-III-A New Orleans	RS-I New Orleans	PLC RS-I, CS-III-A New Orleans	RS-I New Orleans
OKLAHOMA		RS-I, CS-I Amarillo	RS-I Tulsa	RS-I, CS-I Oklahoma City	RS-I Stillwater	PLC RS-I, CS-III-A Oklahoma City	RS-I Tulsa	RS-I, RS-III-A Oklahoma City

REGIONAL PROGRAM CONTACTS

NATIONAL PROGRAM

NORTH

EI: CHICAGO 3444 Congress Parkway Chicago, Illinois 60624 312/722-3444	EI: CINCINNATI 1150 High St. Harrisburg, Ohio 43126 614/877-4096	EI: DETROIT Box 1233 Detroit, Michigan 48231 313/TO7-2142
EI: KANSAS CITY P.O. Box 2611 Kansas City, Missouri 64142 816/JE1-0310	EI: MINNEAPOLIS Box 4007 University Station Minneapolis, Minnesota 55414 612/338-1524	EI: ST. LOUIS 55 Plaza Square St. Louis, Missouri 63103 314/231-2142

EAST

EI: BOSTON P.O. Box 2007 Andover, Massachusetts 61811 617/475-4850	EI: CLEVELAND-PITTSBURG 14017 Ashwood Rd. Shaker Heights, Ohio 44120 216/751-0085	EI: NEW YORK 250 Everit St. New Haven, Connecticut 06511 203/624-5322
EI: PHILADELPHIA 1806 S. Crescent Blvd. Yardley, Pennsylvania 19067 215/493-3293	EI: ROCHESTER 40 Larchwood Dr. Pittsford, New York 14534 716/381-3586	EI: WASHINGTON, D.C. 5 Waveland Farms Annapolis, Maryland 21401 301/757-5498

WEST

EI: DENVER Box 18401 Capitol Hill Station Denver, Colorado 80218 303/322-9136	EI: GREAT FALLS Box 1444 Great Falls, Montana 59401 406/338-3817	EI: LOS ANGELES 3118 W. 75th St. Los Angeles, California 90043 213/752-8127
EI: PHOENIX P.O. Box 20550 Phoenix, Arizona 85036 602/948-6956	EI: SAN FRANCISCO P.O. Box 16295 San Francisco, California 94116 415/457-9587	EI: SEATTLE P.O. Box 1752 Seattle, Washington 98111 206/WE5-1122

SOUTH

EI: ATLANTA Route 3 Box 107A Greenwood, S. Carolina 29646 803/OR8-6554	EI: HOUSTON Box 755 Denton, Texas 76201 817/387-2442	EI: MEMPHIS Box 65 University, Mississippi 38677 601/234-1296
EI: MIAMI 5931 SW 47th St. Miami, Florida 33155 305/665-7968	EI: NEW ORLEANS 2540 Rhododendron Baton Rouge, Louisiana 70808 504/342-7154	EI: OKLAHOMA CITY Rt. 2 Box 766 Oklahoma City, Okla. 73114 405/341-6196

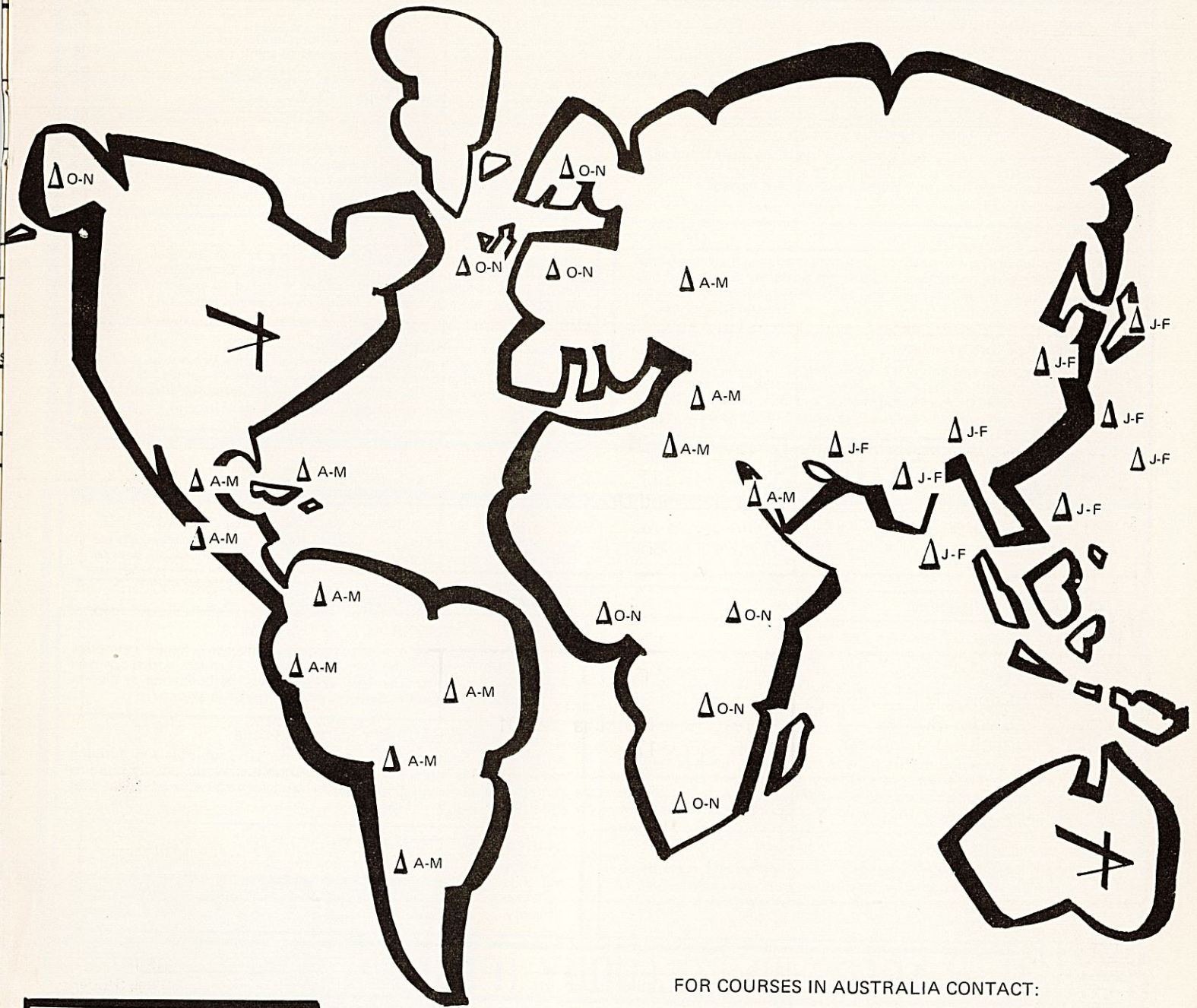
FOR GENERAL INFORMATION CONTACT:

THE ECUMENICAL INSTITUTE: CHICAGO—3444 CONGRESS PARKWAY—CHICAGO 60624

312/722-3444

INTERNATIONAL PROGRAM

1968-1969



▲ Team traveling in area-
available to teach courses

O-N—October through November
J-F— January through February
A-M- April through May

FOR COURSES IN AUSTRALIA CONTACT:

THE ECUMENICAL INSTITUTE: ADELAIDE
Box 760F, Adelaide, S.A. 5001

THE ECUMENICAL INSTITUTE: BRISBANE
Box 1280, Brisbane, Qld. 4001

THE ECUMENICAL INSTITUTE: MELBOURNE
Box 2300U, Melbourne, Vic. 3001

THE ECUMENICAL INSTITUTE: PERTH
Box G 3023, Perth, V.A. 6001

THE ECUMENICAL INSTITUTE: SYDNEY
Box M44, Sydney Mail Exchange, N.S.W. 2012

THE CURRICULUM

RELIGIOUS STUDIES

RS-I THE THEOLOGICAL REVOLUTION

A prerequisite course focusing on the basic spirit questions in the post-modern world; problems of authentic self-understanding, decision-making, vocational significance, human relations and creative participation in civilization. The aim is to enable the participants to think through for themselves who they are and how they can involve themselves in the present age.

CHRISTIAN MEMORY

RS-II A THE HISTORICAL CHURCH

A study in the theology of the fathers of Christianity amid the milieu of their eras. Writings by men of faith are scrutinized for the Christian community during the ancient, medieval and modern periods.

RS-II B THE NEW TESTAMENT

A study of the witness to the Word in history made by the early Christian community. The perspectives of John, the Synoptic writers and Paul toward the event of Jesus Christ are examined together with the basic cultural heritage of the Greek, Hebraic and Gnostic life styles.

RS-II C THE OLD TESTAMENT

A study of the understanding of God present in historical living as known to the people of Israel. The life stances taken in the wisdom writings, the prophetic pronouncements and the covenant law are probed in the context of the historical background of the ancient world.

REFORMULATION MODELS

RS-III A THE LOCAL CHURCH

An analysis of the new image of the Church as mission to history. The inter-dynamics of the parish, local congregation, and cadre are examined in depth and practical models are forged in workshops on witnessing and justing love, worship, study, and enabling discipline.

RS-III B THE ECUMENICAL MOVEMENT

An analysis of the people of God in history as they are manifested in the faiths of today. Papers from Protestantism, Catholicism, Judaism, nationalism, communism and humanism are used to explore the issues and dilemmas of spirit men in the universal human community.

RS-III C THE WORLD RELIGIONS

An analysis of the human images by which people live out of their distinct cultural inheritance. The articulated visions of cultural leaders in civilization today are analyzed in order to reveal the unique gifts of Africa the Far East, Sub-Asia, the Middle East, Latin America and the West.

CULTURAL STUDIES

CS-I THE CULTURAL REVOLUTION

An introductory course on the postmodern world as found in its scientific common sense, its urban style of life, and its secular mood which requires a revolutionary response, skill at model building, and a decision to act concretely to renew our social context. The aim is to cultivate people of wide vision trained to perform the practical tasks demanded for full humanness in our world.

CULTURAL WISDOM

CS-II A PSYCHOLOGY AND ART

A study of cultural wisdom relative to understanding individual human beings. The science of psychoanalysis is examined in its biological, social and rational schools in tandem with the impressionism, expressionism and intentionalism of the arts.

CS-II B SOCIOLOGY AND HISTORY

A study of cultural wisdom pertaining to the social dynamics in the human community. The science of sociology involving analytical models for the economic, political and cultural aspects of society, is over against history, the objective, rational and existential appropriations of humanness.

CS-II C NATURAL SCIENCE AND PHILOSOPHY

A study of cultural wisdom regarding the comprehensive grasp of human existence. The natural sciences of biology, physics and mathematics are placed in relation to the philosophical approaches present in analytical, existential and metaphysical intellectual postures.

RESPONSIBILITY MODELS

CS-III A THE INDIVIDUAL AND THE FAMILY

An analysis of domestic life, the marriage covenant, family structures and the new image of the family as mission. Through workshops new models are created for the roles of the sexes, the budgeting of life expenditure and the symbolic relationship of the generations.

CS-III B THE COMMUNITY AND THE POLIS

An analysis of the structures in the inner city, suburbia and outlying communities as segments in the metropolitan world. Model building methodologies are used to grasp a vision for local economic, political and cultural reformulation.

CS-III C THE NATION AND THE WORLD

An analysis of the situation around the globe economically, politically and culturally. The problems, goals and strategies for the future world are brought together in the creation of models for a responsible citizenry.

PARISH LEADERSHIP COLLOQUY (PLC)

PLC PARISH LEADERSHIP COLLOQUY

The Parish Leadership Colloquy is an intensive involvement with the 20th Century Theological Revolution as it has reformulated the stance of faith for contemporary man and as it has become the imperative to renew the church in our time. Set into eight sessions the course moves through the church's prior task of clarifying the Word in the Post-Modern Era to its present struggle to pour its theological wisdom into new sociological constructs which can effectively reformulate the church. On this new edge of the Church concern the PLC is specifically aimed at providing church leaders with practical tools, methods, parish and local congregation models for the renewal of the Church.

SPECIAL CONFERENCES

CONSULTATIONS

The methodologies developed by the faculty are used to draw together the wisdom of particular groups of people to enable them to analyze the area which they hold in common and plan constructively for the future in that area.

ADVANCED STRATEGY COURSES

The continuation of model building applicable to local parishes and to areas of mission concern is made possible by sessions in both theoretics and practices to further the spirit movement of our day.

PEDAGOGICAL TRAINING COURSES

The methodology for teaching courses is presented to enable course grads to use the structures of lectures, meal conversations, seminar techniques and other pedagogical tools to carry on theological and cultural education.

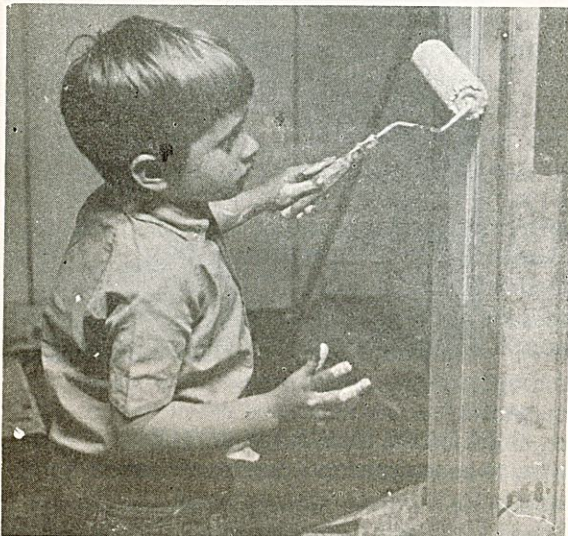
CHILDREN'S CURRICULUM

'a sense of what it means to be a free, responsible human being'

Family life within a missional community of the Church is no more immune to the stresses of rapidly changing urban culture than it is anywhere else. Missional tasks very frequently require both parents to put in long hours which include long weekends, and consume much of the 'off time' when, at least in theory, families are supposed to be able to get together. In the end, the crucial difference between the time allotted for family use for those living within a resident community and those who do not, has more to do with the way in which that time gets consumed by extra-family pressures than with the quantity of time consumed. In either case the children are the first to feel and respond to the circumstances. And, in either case, the problem is essentially the same: how to provide opportunities for the children to grow into creative and sensitive human beings. Children need help in giving structure to the chaotic adventures of their lives, and finally, parents must decide whether they will assume that responsibility themselves, or whether they will turn it over to someone else.

Members of the Order of the Ecumenical Institute have taken advantage of the corporate living situation to develop careful structures and curriculum to see that their children grow to maturity with a sense of what it means to be a free and responsible human being, equipped with the kind of perspectives necessary for intelligent decision making in today's world. Beyond the necessary attention to basics, the focus is always upon imaginal education, the process of developing images of the life situation and the meaning of creative response to it, in order to intensify the child's consciousness and presence to life.

Behind all of this, the structures seek constantly to make transparently visible the heritage of the Christian memory and the way of the missional spirit. The collapse of the great symbols that have sustained our culture until the present time has been costly to our youth. They can no longer experience the significant rites of passage from childhood into adulthood. Within the context of the missional community, there is once again the possibility of recovering the deep meaning those rites and symbols have held for every race of man in every age.



*Work —
a part of
being a
responsible
being.*

THE NEW MISSIONARY

'interpreting the content-less Word through indigenous forms'

Those men and women who have given their lives to the international mission of the Church have often been confronted by the world-wide revolution of the 20th Century long before their sponsors in Western congregations were even aware that it was going on. Some of them, although they were great pioneers of a previous era, have never been able to come to terms with the new world. Others have seen the hand of the "God of history" in the fires of revolution, and, obedient to their trust, have made the transition into the time of the recreation of the Church. Kjell Knutsen and his wife Margy, currently interning at the Ecumenical Institute during their leave of absence from their work in Malaysia, are among those who have successfully bridged that time gap. They belong fully to the mission of the Church in the 20th Century.

Kjell, his wife, and their four children came to Chicago at the end of Summer 1967, and will be returning to Asia in the fall of this year. There they anticipate taking part in an exciting series of bold experiments by the Methodist Church in the urbanization of the international ministry to be conducted in the context of a whole new comprehension of the meaning of "indigenization" of the Christian life understanding.

Kjell describes the Malaysian situation in precise anthropological-sociological terms, but with a kind of direct surety of a man speaking out of 17 years of personal experience. The heterogeneity of Malaysian culture accounts for many of the exciting possibilities, as well as many of the problems that the Church is now experiencing through its work in that area. The Malays, the dominant cultural group with political control of the nation, is almost 100% Muslim in religious heritage. Barred both by British treaty arrangements as well as Muslim tradition, it has always been difficult for Muslims to become Christian converts, and illegal for the Church in Malaysia to seek Malayan converts. Practically, this has meant that the congregations have been formed from Hindu and Buddhist converts from the Indian and Chinese portions of the population.

"We cannot return to Malaysia to fit into the old patterns of mission work," Kjell explained. The job that has to be done now has to be done by Asian nationals, not Westerners. Not that Asians have not been leaders in the Church until now, for indeed they have been. But by and large, the pattern of Christianization in the East has been one of simple duplication of Western ways: duplication of church architecture, duplication of Western Church polity, duplication of Western teaching and Western rituals. "Asian leadership must now find the ways of genuinely interpreting the contentless message of Christianity through indigenous cultural forms," Kjell is convinced that the theological revolution of the 20th Century will make that possible in an entirely new way. He also plans to spend time before leaving in depth study of the "Ur image" concepts that seek to penetrate to the depth perception of life within the several major racial groups that dominate the world. This, he feels, will be the key to meaningful and genuine indigenization of the future.

FIFTH QUARTERLY CONGRESS

'The time is now—for taking the story to the world'

On March 23, 1968, 325 5th Citizens participated in the Fifth Quarterly Congress. The assembly heard reports given by 5th Citizens on last quarter's achievements and future imperatives made.

One key resolution called for a petition carrying 3000 names of 5th Citizens recommending comprehensive funding of the 5th City project by the federal, state and local government agencies.

This Congress gave evidence of a shift from the establishment of the 5th City model to bringing it into full operation with 5th City leadership. J.W. Mathews, addressing the Congress, spoke of the barriers that 5th City has overcome in its four short years of progress. He stressed that 5th City has trained teachers and organizers. "The time is now," he said. "for taking the story to the rest of the world." Now is the time for Black leadership to take hold of 5th City and steer her into the next four years.

Recent disturbances in the nation have made the demand for acceleration of all aspects of the community reformulation program much more graphic. Rather than four years, the demand is to be down the road by the middle of summer, 1968 — to speed up 5th City to meet the immediate need for a comprehensive model across the whole nation — to experiment with short term in-service leadership training programs for inner city residents — and to meet the demands for adequate Negro leadership in the ghetto of Chicago's West Side.

BLACK HERITAGE

'to create Black communities capable of dealing with the issues'

"Black Heritage," an Ecumenical Institute training course to create Black communities capable of dealing with the issues of our time, is drawing steadily increasing attention.

During the Spring Quarter, several of these courses have been scheduled across the nation to capture the ever-increasing Black leadership and self-consciousness. One 5th Citizen, as well as two black staff members from the Institute, have gone out to teach the courses. **Fred Wilkes**, a minister from Patterson, N.J. who has been teaching the course for about a year, has joined the staff to complete the teaching teams.

Even though the turn-out has been large, the participants come with great hesitancy about what the course could give them in terms of bringing about changes in the Black community. This apprehension comes out of their experience with Black Power conferences, where there was just a raising of issues or purely a statistical or historical course — "the first Negro to do..." etc. What they find in the Black Heritage course is a demand for the Black Man to create a new story that says what it means to be a Black Man in Western civilization—a story that come to terms with the struggle of the past, but also captures the gift and promise he can be to a civilization in the midst of change.

The courses have been recruited by local cadres and have had as many as 100 participants. Such was the

case in Camden, N.J. Twenty of these awakened Black Men have decided to take up the task of renewing the Church by becoming members of a cadre there. The responses around the nation have been similar and the demand is for more college-age black men and women to attend, to channel the power and anger of self-conscious Blacks to create structures for an authentically human society.

FIFTH CITY, NEW ORLEANS

'the residents there have strong family and community ties'

Fifth City, New Orleans, is scheduled for birth within the ghetto of Dixie's most tradition-bound city this summer.

Burney Scott, now a sojourner at the Ecumenical Institute, Chicago, will head home to New Orleans in July to launch a regional training center for community reformulation, built on the model of the Institute's 5th City project.

"I think New Orleans is ready and ripe for this," says Scott, who holds bachelor's and master's degrees in sociology and anthropology from Tulane University.

"There is now no comprehensive planning in New Orleans of the kind we have in mind," he said.

"The various social agencies there have no overall direction for tackling the problems of the ghetto."

Scott is now studying the 20 structures of the Chicago 5th City project. Getting such a project moving in New Orleans should be easier than it is on the West Side, he said, because New Orleans does not have the transient population which characterizes 5th City. (The average 5th citizen lives in one place three years; the West Side has become a stopping off point for Negroes leaving the South.)

"New Orleans is unique in that the residents there have lived there all their lives....they have strong family and community ties," Scott said.

Studying with Scott at the Institute is **Keith Jones**. In New Orleans, both men were working in a Loyola U. and U.S. Department of Labor-funded project for dropouts, to help train them to pass high school equivalency tests.

At present, Scott is director of the Young Citizens Syndicate in 5th City — a training project for young men, most of them high school dropouts, providing both academic and vocational education. YCS, a Neighborhood Youth Corps project funded by the U.S. Office of Economic Opportunity, now numbers 20 men, aged 15 to 21. YCS members will soon move into a new home on Homan Ave. in 5th City. The building was sand-blasted in April as part of its renovation.

Scott first came in contact with the Institute last October, when he took the introductory RS-I course. ("That word needs to be said in the New Orleans ghetto" Scott said.) He came to Chicago in November and spent over a month working with 5th City, then returned in March.

ELDERS IN WASHINGTON

'not willing to be relegated to a passive and dependent role'

A group of 17 5th City elders, along with six E.I. staff members traveled to Washington D.C. for five days,



THE LAST SHALL BE FIRST

The Wretched of the Earth, by Frantz Fanon, trans. by Constance Farrington. Grove Press: New York, 1966.

As Jean-Paul Sartre makes very plain in his preface to Frantz Fanon's *Wretched of the Earth*, this book was not written for the inhabitants of the white peoples of Western world civilization, either European or American. The author, a Negro psychoanalyst and a native of Algeria, lived and practiced through the years of the recent revolution that won independence from France. His work is a cool and closely-reasoned description of the revolutionary process at work particularly in North Africa, but among all of the peoples of the non-White world as well, as they struggle for independence and a new sense of cultural identity.

He speaks past Western men, directly into the ears of his darker skinned brethren, not caring in the slightest whether we hear his words or not.

It is because this book was not written for us that we might learn from it and come to understand something new about our relative position in the world we have so long controlled. It is certain that if White Americans do not read Fanon's book, his thoughts have not been lost on a great number of our own Black fellow citizens, whether they have heard them directly or indirectly.

As a psychoanalyst, Fanon does not believe that the separation imposed by the settler upon the colonized society is limited to the physical facts of land nor, to the radical sociological divisions imposed on the culture. He carries his analysis through to an interpretation of what colonialism does to the minds of men. Almost from the beginning, he says, the colonists construct a picture of the world that makes all that is associated with the colonial power essentially good, all that is associated with the native and his culture as evil. The colonial brings all of the resources of power to bear, both subtle and overt, to propagate that story and that picture and plant it firmly in the native mind. Everything is directed to convincing the colonized people of their inherent inferiority in the face of White civilization.

When violence erupts, therefore, says Fanon, it does more than attack the resources of the settler. At the moment that a native takes up arms against the settler, he destroys not only the settler, but he destroys, in a sense, himself — the oppressed self that the settler has imposed upon him. In his place is born a new man with

a sense of purpose, a sense of devotion to his people, and a man with a future — or, at least, a man whose children have a future. In taking arms, the native adopts the very tools that his colonial master used upon him. He not only adopts the violence, but he adopts also the world view of the settler that divides the world into two camps, the one good and the other evil. But this time the crude oversimplification is reversed. Now, everything native, everything African is considered good. Only late in the revolution is he capable of realizing that not everything White needs to be destroyed and that not everyone associated with the revolutionary cause is a brother.

Fanon does not end his analysis with the violent phase of the war for independence. He spends considerable time discussing the danger to true freedom that comes from the opportunists who seek to take over the colonizer's role after the revolution has ended. He has a deep respect and trust for the capacity of the uneducated people to learn what is good for their nation, if only those in command have the concern to teach them. He sees hope in the possibility of the creation of a strong political party, decentralized, with a real concern for all the people, down to the last man and woman in the most primitive, outlying districts. He distrusts strong leaders who grasp power entirely to themselves, and who use the revolutionary party as a means of bullying and controlling the people. He points out numerous instances, where in fact, the revolution has been betrayed by such leaders, and Fanon cries out against this abuse just as loudly as he cries out against the abuses of the settlers. There is no value, he is convinced, in the existence of a "bourgeois" middle class that apes the social structure of Europe. Its leaders, hungry for their own gain, have no intention of building their nation, nor do they even have the financial power to contribute to its growth, as they pretend. These opportunists are not even capable of attracting European funds in order to rebuild. They can only live as parasites.

In the last chapter of his book, on "Colonial War and Mental Disorders," Dr. Fanon presents in objective medical language, a series of diagnostic case studies that reveal the daily horror of colonialism as the colonized peoples themselves experienced it. There are the innumerable incidents of deliberate sadistic torture, mass murder, rape and pillage that were the stuff of daily

life for whole populations. The reader only encounters these experiences all the more deeply through the descriptive objectivity, because he can sense that the author has learned these kinds of events with the same coldness that we, in our world, learn to treat the statistics on heart disease, cancer and automobile accidents.

But the diagnoses of mental disorders, illuminating though they are, comprise for him only an addendum to the main body of his work. Fanon's concern is not with what went on in the past, but how to deal with the present and the future. He is interested in the process of political revolution, and the use and control of the process by Asian and African leaders.

Accordingly, Fanon devotes a substantial portion of the first half of the book to a discussion of violence — not the fact of violence, for he takes that for granted, but the function of violence, and the development of the mentality of violence. His fundamental point is that the very existence of all colonizing European communities rests on the foundation of violence. The very division of colonized territories into sections for "natives" and sections for settlers is in itself violent, no matter how delicately the exterior facade is constructed. The schools, the governments, the towns and the colonial society itself are split, the native always receiving the lesser share, and this enforced by colonizers through the presumed "obvious" superiority of Western culture and Western morality, providing the necessary justification and authority.

But even more than this, what is important is not the fact of violence. We Westerners, says Fanon, have gotten thoroughly used to the use of violence. What is most disturbing to the reader of this book is precisely that the entire structure of Western values has been

called into question. Those of us who like to believe that what life is all about is three meals a day, eight hours of sleep and the preservation of law and order are addressed by the revolutionary in the midst of decolonization when he calls our entire world into question. He challenges not only our most basic and beloved political presuppositions about democracy and justice, but our entire structure of economic practice. Even our valuation of technology is challenged at the root. The decolonized people hold even our emphasis on "objectivity" and "rationality" in contempt. And we, with our specialized Western eyes, can only look on this new world and see in it the chaos of the whirlwind.

Americans of the conservative mind set, must inevitably find this book terrifying and therefore infuriating. For none of us, is it in any sense "enjoyable" or merely "interesting" reading. That Fanon could easily change his examples to a discussion of American policy in Vietnam is a fact that screams out of every paragraph. That there are many parallels, both subtle and overt, to what is now happening in American cities in the relation between the White and Black communities, is also clear, although the interpretation here is much more complex because of the deep though hidden interdependence of the two groups. For here too, the question is not a matter of where to apply financial or political "band-aids," but is rather also a matter of a challenge to our entire political, economic and cultural structure.

And that is a matter with which we must come to terms. Either we make a decision to deal with it directly and self-consciously, or we will experience it on the order of a natural catastrophe, in the futility and uncontrollability of the whirlwind. As Fanon quotes the Bible, "The first shall be last, and the last shall be first." He is not referring to a heavenly "by-and-by".

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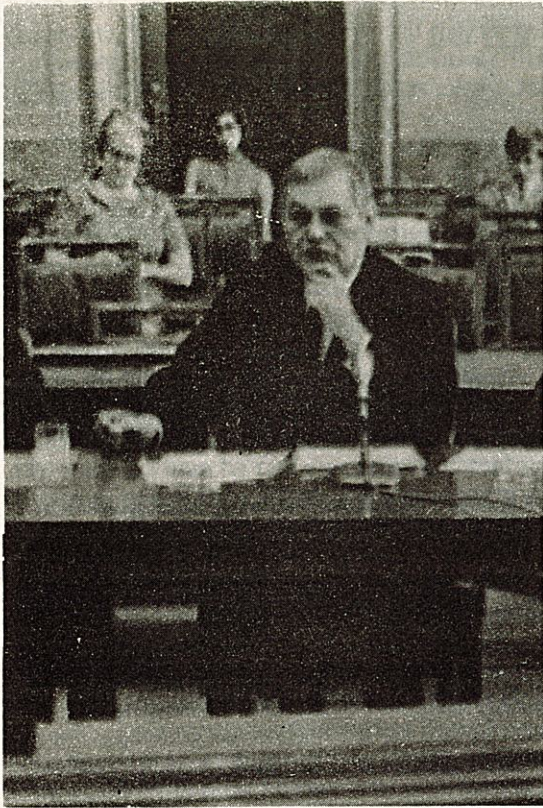
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The need for a radically-new breakthrough in the horrifying complex of problems that beset the urban Negro ghettos has become a mandate upon the whole of society. If dramatic progress is not made before mid-summer 1968, our country must expect an amplification of the type of violence and destruction which occurred during the week preceeding Easter. The issue is whether our cities will become the arena of actual guerrilla warfare or become the starting place for a new social justice.

The 5th City Community Reformulation Program of the Ecumenical Institute in the Negro ghetto on Chicago's West Side is designed to be a model for similar inner city renewal programs in other major cities. It operated through the establishment of twenty indigenous community agencies, to be staffed by trained community leaders, and providing the benefits of our society for the total lives of all of the residents.

The recent days have demanded radical acceleration. In the light of this the Ecumenical Institute intends to initiate a Crash Leadership Training Program for the citizens in 5th City. This requires full-time employment of twenty community leaders to be the administrators in the twenty community agencies. Working together, these twenty leaders will serve as a local Board of Managers who understand themselves to be responsible for the life of the entire community.

The crash training program will divide the time of the trainees between intensive study and the actual administration of the community reformulation program. This means that the program will be operated by local leadership at the same time they are being trained. They will be hired from among the many persons who have been deeply involved in the growth of this project for many months.

"the starting place for a new social justice"

These people are now gainfully employed. Therefore, salaries of \$5000 per person are needed to sustain the families of the twenty. Any concerned person can participate in the emergency In-Service Leadership Training Project by contributing all or any part of a salary. Contributions should be made to

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