

INTERNATIONAL URBAN  
CHURCH RENEWAL  
AND  
COMMUNITY REFORMULATION

The Ecumenical Institute: Chicago

March 25, 1968

P R E F A C E

The World Division - Board of Missions has proposed for the Methodist Church for its 1968-72 Quadrennial Projections a world-wide Program of Training persons. Listed as Task No.1 is "Urbanization on a World Scale and its Implications for Evangelism -- Priority Training Experiments in Twelve Cities in Twelve Nations."

The Board of Missions has requested that the Ecumenical Institute: Chicago prepare a "document setting out a model for motivating and training persons for Urban Community Ministries, with illustrative suggestions as to how one might approach some of the larger cities such as Calcutta and Singapore. . . ."

The document following lays out such a model. Its fundamental thesis is that the Church is to be renewed for the sake of the renewal of the world; or more specifically renewal of the Church is expressed in the renewal of the concrete urban community in which it finds itself. The Word and the Deed are recognized in their unity.

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## I. INTRODUCTION

### The Four Keys to Urban Church Renewal and Community Reformulation

The following document seeks to present the theoretical principles and practical designs through which the Church might approach the utterly overwhelming problems that permeate human life in the massive urban centers that dominate the world of the twentieth century.

The material is divided into three sections, each with accompanying charts and model diagrams. Each section presents dimensions of the single, unified overall renewal and reformulation model.

The first section, called the "Penetration Model", spells out in detail the "battle plan", or the sequence of strategies and tactics through which the project is implemented. It is through such a concrete schedule of activity that leadership prevents itself from dissipating its energies in the consuming immediacies of the situation. It allows them to adapt the models to the situation and to hold themselves to a comprehensive, systematic development of the project. The other three models presented can only be actuated insofar as they are integrated into that methodical, step-by-step expenditure of time and labor.

The second section, on "Practical Intellectual Training" combines an all too brief descriptive analysis of the times in which we live with a somewhat general discussion of the content and methodology through which the Gospel can be interpreted to this secular world. Basically, ours is a time of radical revolution affecting our intellectual and social life, and without an adequate understanding of the dynamics of change, we become lost in abstraction or trapped in dead visions of the past. It is in the midst of this world of "revolution" that the Gospel is incarnated in the "posture of faith". Effective action in the world flows out of the faith stance. The creation of a new social vehicle to freight the humanness of the future can come only as an embodiment of the Christ Word and the Christ Deed. This embodiment provides a touch stone for checking the social vehicle, it allows the focusing of all information that comes into the modular construction, and it provides a presence that permeates all plans and activities. In essence, the curriculum in cultural and religious studies presented in this document are two models through which the World and the Gospel are comprehended in their integral relation to each other.

The third section in the document is a schematic presentation of the community reformulation model that we are convinced must be employed in our dealing with contemporary urban problems. Only by the use of a consistent, tightly integrated model will it be possible to achieve comprehensive and relevant solutions to urban needs. But the model gives not only a way to accomplish the goals we set forth, it also provides a relatively stable standard against which all activities can be checked to see that they are contributing toward the desired ends.

In the work that follows, therefore, the models will be presented together with necessary background discussion for clarification. It should perhaps be noted at the beginning that the models and charts used are not merely helpful, supplemental, illustrative material. They are fundamental to the presentation itself, and their use enables a clarity and objectivity that would not otherwise be possible. The models are an expression of a way of thinking that is learned through practice.

## II. THE PENETRATION MODEL

### A. THE METHODOLOGY

#### 1. The Adaptation of Models

The Penetration Model is a methodological model that adapts the other models to the particular urban situation. It is an indigenization model. Several factors will determine how much will occur in the model in the process of adaptation: the universality of the model, the "fullness of time" in the historical process, and the methodology of the model. These will be discussed in their various dimensions below.

The model of our times spells out the cultural revolution and the upheaval that has come in our common sense, style and mood in the twentieth century. The scientific, urban and secular revolutions are the base out of which all our images are born and our relationships fed. For the first time in the history of man this revolution is world wide. It has become the world picture for all peoples of the globe. It has penetrated the spirit dimension of every people regardless of where they are-- whether in the back villages, the bush, the mines or the mountains. Its impingement is there, regardless of literary, formal education or degree of direct contact with Western Civilization. Western Civilization initiated this revolution and it is its gift to the world. Although this model is always open at all times to mutation it is universal, and generally speaking it is "here to stay" for our times.

The model of the Gospel has a similar history. Because it cannot be separated from our times it has much the same characteristics of changeability as the model of the world. For the first time, the Gospel is immediately relevant to every man on the face of the globe. Because the Gospel articulated today is spoken to the man of the scientific, urban and secular revolution, and because that revolution has impinged upon the spirit dimension of every man, it is as relevant to the man of one culture as another. This has been borne out in the actual experience of the Ecumenical Institute through its programs in the several cultures.

But while the model of the Gospel does have a universal address, because it is articulated in the context of Western Civilization, it has limitations. Western Civilization holds within itself but one of the several great understandings of the quality of humanness that have been maintained over thousands of years by the great world cultures. These understandings, or basic images of humanness, are prior to every other image or way of thinking. They are prior to our economic, political and cultural images, and indeed, even to our ontological images. These are what we call "Ur" images. The Gospel is of course never synonymous with its articulation and embodiment in Western Civilization or any of the "ur images" of other cultures. The Gospel can never be reduced to an image of humanness. On the other hand precisely because the Gospel is universal, primal to humanness, and contentless, it has to be filled full with the uniqueness of each ur image. Thus each culture makes its own

adaptation, if not mutation, of the Gospel sired in the ur image of Western Civilization. This is not something done overnight, or with a little more hard work. It comes in the "fullness of time" with the hard struggle in the lives of people where on the anvil of history they refuse to allow the flame of humanness to be quenched.

Practically, this means the model of the Gospel must be used straightforwardly and with abandon. Yet it must be used with extreme sensitivity, aware of the slightest touch that exposes new depths and offers new possibilities for human consciousness.

The methodology of the Fifth City model is designed to take into account the particularities of different situations. The problemat of the suburbs would certainly be different from the inner city and the structures needed in Calcutta would be quite different from those for exurban America. The methodology behind the Fifth City model requires that the abstract framework be filled immediately with the particularities of the local community selected as the focus of the project. The indigenous people supply the data and through their work a gestalt is developed by the use of the workshop methodology. As leaders mature and the base of committed personnel broadens, local people will take over the model building process, the establishment of the structures, the welding out of the instruments, and the recruitment, training and nurturing of the forces.

Again the Fifth City model is constructed to apply in different situations with varying data. As all models are relative and are constantly altered by new data, the staff and trained leaders must be sensitive to fundamental changes required in the abstract construct and make adaptations as necessary.

The penetration model is one that is utterly essential, yet the most fluid of all models. Without it, the participants are victims of immediate crisis, the boredom of hard work, and lack the vision of possibilities inherent in the model. Yet the vicissitudes of history are always challenging plans, demanding change and new thrusts. Therefore, provision for change is built into the model itself. The penetration plan will be completely revised annually under the four year plan, and rethought quarterly under the annual plan.

## 2. The Staff Requirements

The number of personnel required to accomplish a community reformulation project is overwhelming. Finally it taps the resources of everyone in the community. Iron leadership must be trained on a continuing basis. Even the basic staff should be large in order to get such a total project actuated and self-generating. It is felt that three couples are the minimum required to work on the actual station. In addition, another couple would be necessary to work at the national level. A revolution cannot be born in a local community situation unless it is at the same time tied into the revolution on a national basis. As may be noted in the penetration model, there is close liason with regional and national training programs, as well as church and community liason and penetration on the regional extension level.

## B. THE MODEL

1. The Introduction

The categories of the penetration model, unlike those of the other models, are functions of a time line as well as relationships between organizations and tasks. The purpose of this introduction is merely to introduce the reader to the model and the flow or progression of the plan.

The model includes: I. Penetration and Education, II. Cultivation and Development and III. Organization and Action. "Penetration and Education" means primarily recruitment and training, both for the initial "break open" task and for continuous leadership training. "Cultivation and Development" has to do with project relations to both Church and society. The objective here is to establish liasons with the various Church bodies, and the creation and support of renewal networks. Similarly, the relationship to society includes cultivation, liason and penetration of the numerous social structures in order to relate them to the goals of the project. "Cultivation and Development" would also include locating elements of the latent Church as potential or self-conscious troops for the project. "Organization and Action" also applies both to Church and world. In the dimension of Church life, it is the organization and training of cadre troops in community reformulation and congregational nurture. In the external dimension, it means not only the research and establishment of the community reformulation projects themselves, but the sharing of the results of the work with others as well.

As the penetration model is put into effect the flow of the plan can best be seen by the two kinds of charts that follow. The first is a set of goal charts. The initial chart in one set shows yearly goals, culminating with a summary of the four year goals. Another chart in this set shows quarterly goals ending with a summary of the first year goals. The second set of charts are actually a battle plan giving clues to the actual steps and procedures to be used to accomplish the goals of the first year. These are a series of quarterly charts.

The penetration model begins with the assumption that the local congregation is the key to urban ministry. As penetration begins active and continuing recruitment are carried out with the various Church bodies in order to assure adequate numbers of laymen coming to the weekend courses and their clergy coming to mid-week courses. It is a fundamental thesis that both clergy and laymen from the local congregation participate in the awakening and renewal process in order that the local Churches can rapidly come into being with the internal dynamic described in the local Church section. The first year enlistment and training and contacts with local Churches and social organizations are made. Local Church renewal begins to take place and catalytic cadres for local Church support are created. Research is begun, the basic community reformulation model laid out, and pilot projects started in ecumenical parishes.



As penetration increases each year recruitment and training must continue. The national training construct picks up training that is not listed in the four year goals. For example a regional three weeks training course is begun at the end of the second year. This shows a decrease in the number of people trained during the third year in the goals chart. In actuality the regional seminar would provide an opportunity for the number of people trained to be increased the third and fourth years.

The penetration model is to be faithful to the ends that rise out of the other models, as well as see that these ends are actualized in history. As such recruitment, awakening, enlistment and training are carried out. The local Church is renewed in its dynamic form of cadre, congregation and parish, and a renewal network is established to nourish and sustain their basic units. The forces are then basic to the community reformulation project and take upon themselves the actualization and application to the various parishes as they multiply in urban reformulation. In short, penetration and education, cultivation and development, organization and action are carried out in order to renew the Church to take up its rightful task of reformulating the urban world so that the Word and the Deed become manifest.

The overall model, its commentary and various time lines and goal charts follow. The commentary is keyed number-wise to the smallest breakdown in the charts.

## THE PENETRATION MODEL

For

INTERNATIONAL URBAN CHURCH RENEWAL AND COMMUNITY REFORMULATION

<b>PENETRATION AND EDUCATION</b>	<b>CONTINUING ENLISTMENT</b>	<b>Recruiting Construct</b>	The recruitment primarily from the local congregation for beginning and advanced courses, cadres and projects.
		<b>Core Courses</b>	The courses for the awakening and enlisting of laymen and clergy.
	<b>FUNCTIONAL TRAINING</b>	<b>Basic Curriculum</b>	The basic courses required to give foundational images and tools for cadre operation.
		<b>Advanced Seminars</b>	Those courses required to properly equip and imaginably sustain cadremen.
<b>CULTIVATION AND DEVELOPMENT</b>	<b>CHURCH COORDINATION</b>	<b>Church Relations</b>	Liaison, penetration and enlistment of forces from denominational congregations and bodies.
		<b>Renewal Network</b>	The establishment of inter-related catalytic cadres on various geo-social levels.
	<b>SOCIAL PROMOTION</b>	<b>Civic Support</b>	Penetration of civic organizations to relate to the reformulation project and to elicit the response of the latent Church.
		<b>Private Cooperation</b>	The same for the socio-economic bodies.
<b>ORGANIZATION AND ACTION</b>	<b>CADRE FORMATION</b>	<b>Local Churches</b>	The consultations that develop and nurture local cadres and awaken and sustain local congregations.
		<b>Urban Organization</b>	The conducting of community organization schools and the establishing and nourishing of catalytic cadres.
	<b>COMMUNITY REFORMULATION</b>	<b>Pilot Project</b>	The research and establishment of ecumenical parishes or community reformulation projects.
		<b>Extension Program</b>	The consultation with other groups and the extension of church renewal models and community reformulation projects.

3. The Commentary

I. Penetration and Education

A. Continuing Enlistment

1. Recruiting Construct

- (1) Internal. Recruitment within the basic geographical unit.
- (2) External. Recruitment beyond the basic unit, for the purpose of extending the courses and models to the next larger geographical unit.

Recruiting constructs will be established to solicit participants from local congregations within the basic geographical unit for the training programs and community reformulation programs. As such, models for self-perpetuating local recruitment will be developed. In addition models will be developed for recruitment into cadres and the work of ecumenical parishes or community reformulation projects.

Recruitment time is shown (1st year) as percentage of staff time scheduled after the time scheduled for courses, consultations, etc., has been met.

2. Core Courses

- (3) Lay. The core course is RS-I (see attached curriculum sheet).
- (4) Cleric. The core course is the Parish Ministers' Colloquy (PMC) which is a combination of RS-I, CS-I and RS-IIIA (see attached curriculum sheet).

The RS-I Course: The Theological Revolution is basic and prerequisite to all other courses in the curriculum. It presents the image of the Gospel in the twentieth century Church whereby a person is awakened and released to be a practical theologian. It enables him to appropriate and build the necessary tools and structures required for mission to the world.

The PMC adds two other basic courses; CS-I: The Cultural Revolution, and RS-IIIA: The Local Congregation. These present the image of the twentieth century world and the image of the Church in the twentieth century along with practical tools, methodologies and constructs for being the Church as mission in our day.

B. Functional Training

3. Basic Curriculum

- (5) Teaching. The basic course is CS-I: The Cultural Revolution (see attached curriculum sheet).
- (6) Social Action. The basic course is RS-IIIA: The Local Congregation (see attached curriculum sheet).

See the analysis after (4) above for the place of these two courses. They form the basic building blocks or foundational courses that provide the minimal tools and images to equip a person to begin his journey as an effective cadre member who can take up the task of Church renewal and community reformulation.

4. Advanced Seminars

- (7) Theology. Courses in theology include five RS courses (see attached curriculum sheet) that ground a person in the Christian memory and give him renewal models for the Church.
- (8) Culture. Courses in culture include six CS courses (see attached curriculum sheet) that provide the basic cultural wisdom that allows systematic use of the wisdom of the twentieth century world, and "responsibility models" that allow him to weld out ethical models of action for the family, community, metropolitan complex and the nation.

The PMC differs from weekend sessions in that special problems of the local Church are raised and major contradictions worked through over the scheduled course period.

II. Cultivation and Development

C. Church Coordination

5. Church Relations

- (9) Local. This includes all local churches.
- (10) Super. This includes all denominational and ecumenical bodies and institutions beyond the local Church.

Church relations include visits, cultivation, coordination, joint planning and action with local, denominational and ecumenical bodies. Liason and penetration models are also developed.

Fundamentally these visits are of a catalytic nature and are for the morale of various groups within the local Church as well as for working on mutual problems.

6. Renewal Network

- (11) Region. The region covers a geographical area usually the size of, but not necessarily co-extensive with, one or more states. The region is made up of a network of metropolitan areas. It is guided by a Council made up of representatives from the metropolitan cadres. It also creates and maintains a Regional Training Center that is responsible for conducting courses in the region, training teachers and nurturing leadership.
- (12) Nation. The same as (11) except on a national basis and including a number of regions. However, instead of a Training Center on a national basis, a national research center is to be established.

D. Social Promotion

7. Civic Support

- (13) Local. The civic and political organizations within the basic geographical unit.
- (14) Beyond. Those civic and political organizations beyond the basic geographical unit.

These organizations are contacted and a liason relationship established with them. The community reformulation program is interpreted to them in order to elicit their support and search out the latent Church among them. As the project gets underway and expands the political guild in the community organization will include these civic and political organizations in its model of operation.

Time spent is shown (1st year) as percentage of staff time after time scheduled for courses, consultations, etc., has been met. Type of work is determined by the yearly goals.

8. Private Cooperation

- (15) Local. The private social and economic organizations within the basic geographical unit.
- (16) Beyond. The socio-economic organizations beyond the basic geographical unit.

As with the political organizations, these socio-economic organizations are contacted and a liason relationship established with them. The community reformulation program is interpreted to them in order to elicit their support and search out the latent Church among them. As the project gets underway and expands, the economic guild in the community

organization will include these social and economic organizations in its model of operation.

Time spent is shown (1st year) as percentage of staff time after time scheduled for courses, consultations, etc., has been met. Type of work is determined by the yearly goals.

### III. Organization and Action

#### E. Cadre Formation

##### 9. Local Churches

(17) Congregation. Speaking engagements and meetings with the general congregation, officers and special groups in a local congregation. These contacts are made in order to awaken, stimulate and encourage the local congregation to carry out its task through the stakes and guilds. In addition meetings are held with course graduates of local congregations in order to form basic cadres within that congregation.

(18) Cadre Cleric. The basic cadre within the local Church including laymen and pastors. Consultations are held with these cadres in various local Churches in order to enable them to renew and nourish the local congregation and establish and continually activate the ecumenical parishes.

These consultations are held in conjunction with visits to the local congregation as described in (17).

##### 10. Urban Organization

(19) Micro Area. A geographical area that includes several ecumenical parishes.

These are catalytic cadres which are formed to take responsibility for the establishment, training and nurture of local Church cadres and ecumenical parish cadres within their geographical area.

(20) Metropolitan. The geographical areas of the greater city.

The geographical areas, the body responsible for it, and the nomenclature used to describe the areas are as follows:

<u>Responsible Body</u>	<u>Geographical Area</u>	<u>Population Probabilities</u>
Cadre Cleric and Local Congregations within the local Churches and parish cadres	Ecumenical Parish	6,000 to 25,000
Micro Cadre	Micro	35,000 to 130,000
Sector Cadre	Sector	200,000 to 800,000
Metropolitan Cadre	Metropolitan	1,000,000 to 5,000,000
Regional Council	Region	6,000,000 to 30,000,000
Council of the Nation	Nation	

One of the first tasks in cadre work is to grid the nation into operational units from the regions down to the parish. The grid will be the result of working with the various data in the concrete situation. To get an abstract picture of these geographical areas the gridding could be as follows: The nation divided into six regions; regions divided into six metropolitans; metropolitans divided into six sectors; sectors divided into six micropolitans, and the micros divided into six ecumenical parishes.

Cadres are organized and community organization courses and leadership training classes are held on micro, sector and metropolitan levels.

#### F. Community Reformulation

##### 11. Pilot Projects

- (21) Research. The gathering of data, plans, models from all possible sources in order to set up experimental reformulation projects.

The Fifth City model will be used to make the initial entry into urban reformulation. The research data, etc., that is collected will be used to adapt the model to the local situation. After the pilot projects are commenced research will continue as to how the model is to be questioned and reworked to meet the need of the local situation. It will be through the efforts of the indigenous leadership that the reformulation models will be adapted, actualized and rebuilt.

- (22) Experiment. The establishment of pilot Ecumenical Parishes which are the basic units in Community Reformulation. The people trained in the regular and advanced courses and community organization courses, and who are nurtured by the primal

cadres will be those who conduct the experiment. They will be formed into an Ecumenical Parish Cadre.

12. Extension Program.

(23) Parishes. An extension program will be conducted which will carry the models and know-how derived from work with the local congregations and cadres within the basic geographical unit to local Churches beyond the boundaries of that unit.

(24) Urbanization. An extension program will be devised to carry the models and practical know-how derived from work with the experimental community reformulation program within the ecumenical parishes in the basic geographical unit to community reformulation programs beyond the sphere of that unit.

These extension programs will be in the form of consultations as well as actual work spent in the projects.



INTERNATIONAL URBAN CH

				FIRST YEAR
PENETRATION AND EDUCATION	CONTINUING ENLISTMENT	Recruiting Construct	1 Internal	Establish contact with all local congregations in the area
			2 External	Establish contact with key churches in the region
		Core Courses	3 Lay	350 Laymen through 14 RS-I
			4 Cleric	200 Leaders through 10 PMC
	FUNCTIONAL TRAINING	Basic Curriculum	5 Teaching	150 People through 6 CS-I
			6 Social Action	150 People through 6 RS-III-A
		Advanced Seminars	7 Theology	80 People through 4 Adv. PMC 60 - 3 Theol. and 60 - Ped. Courses
			8 Culture	80 People through 4 Adv. PMC 80 People through 4 Cultural Courses
CULTIVATION AND DEVELOPMENT	CHURCH COORDINATION	Church Relations	9 Local	Establish contact with all Local Congregations in the area
			10 Super	Establish contact with key churches in the region
		Renewal Network	11 Region	Establish Regional Council
			12 Nation	Coordinate National Program
	SOCIAL PROMOTION	Civic Support	13 Local	Establish Contact with all Local Civic and Political Organizations
			14 Beyond	Study of Regional and National Bodies
		Private Cooperation	15 Local	Establish Contact with all Local Socio-Economic Organizations
			16 Beyond	Study of Regional and National Bodies
ORGANIZATION AND ACTION	CADRE FORMATION	Local Churches	17 Congregation	11 Local Congregation Consultations
			18 Cadre Cleric	Visit 11 Local Congregations Establish 5 Local Congregat. Cadres
		Urban Organization	19 Micro Area	Establish 2 Micro Cadres
			20 Metropol.	8 Com. Organization Schools/Consult.
	COMMUNITY REFORMULATION	Pilot Project	21 Research	Work out Basic Model for Community Reformulation
			22 Experiment	Establish 2 Ecumenical Parishes
		Extension Program	23 Parishes	Extension Consultation in 3 Local Congregations
			24 Urbanization	Extension Consultation in 3 Ecumenical Parishes

# CHURCH RENEWAL AND COMMUNITY REFORMULATION

SECOND YEAR	THIRD YEAR	FOURTH YEAR
Set up Recruitment Model for the area	Set up Recruitment Model and Goals for all Local Congregations	Act in consultation capacity in relation to Recruitment Models
Establish contact with all churches in the region	Set up Recruitment Model for the Region	Set up Recruitment Models and Goals for all Local Congregations
300 Laymen through 12 RS-I	400 Laymen through 16 RS-I	400 Laymen through RS-I
120 Leaders through 6 PMC	100 Leaders through 5 PMC	100 Leaders through 5 PMC
150 People through 6 CS-I	100 People through 5 CS-I	100 People through 5 CS-I
150 People through 6 RS-III-A	100 People through 5 RS-III-A	100 People through 5 RS-III-A
80 People through 4 Adv. PMC 60 - 3 Theol. and 60 - Ped. Courses	80 People through 4 Adv. PMC 80 - 4 Theol. and 80 - 4 Ped. Courses	80 People through 4 Adv. PMC 80 - 4 Theol. and 80 - 4 Ped. Courses
80 People through 4 Adv. PMC 80 People through 4 Cultural Courses	60 People through 3 Adv. PMC 120 People through 6 Cultural Courses	60 People through 3 Adv. PMC 120 People through 6 Cult. Courses
Liason and Penetration of Denominational Units	Liason and Penetration of Church Educational Institutions in the Metro	A systematic Liason Model for relation to all Local Congregations
Contact Denominational Units in the Metro	Contact with all Church Educational Institutions in the Region	Liason and Penetration of all Congregations in Metropol. Area
Establish Regional Training Center Train 20 First Teachers	Develop Network and Center Train 20 First Teachers	Develop Network and Center Train 40 First Teachers
Participate in National Training Program	Establish Month Long Training Program for Leaders	Establish Regional Training Centers around the Nation
Establish liason with all major Civic and Political Organizations	Interpret Community Reformulation Pro- and solicit cooperat. of civic/polit. organ.	Political Guild in Com. Reform. Project related to all local civ./pol. org.
Establish liaison with 5 major Civic and Political organization in Region	Interpret Community Reformulation Program to selected organ. in the Region	Political Guild in Com. Reform. Proj. related to selected civ./pol. org. in Reg.
Establish liason with all major Socio-Economic Organizations	Interpret Community Reformulation Pro- and solicit cooperation of soc/econ. org.	Economic Guild in Com. Reform. Proj. related to all local soc./econ. organ.
Establish liason with 5 major Socio - Economic Organizations in Region	Interpret Community Reformulation Program to selected organ. in the Region	Economic Guild in Com. Reform. Proj. related to selected soc./eco. org. in Reg.
12 Local Congregation Consultations	12 Local Congregation Consultations	18 Local Congregation Consultations
Visit 12 Local Congregations Establish 6 Local Congregat. Cadres	Visit 12 Local Congregations Establish 6 Local Congregat. Cadres	Visit 18 Local Congregations Establish 10 Local Congreg. Cadres
Establish 3 Micro Cadres	Establish 3 Micro Cadres	Establish 4 Micro Cadres
8 Com. Organization Schools/Consultat. Establish 2 Sector Cadres	7 Com. Organization Schools/Consultat. Establish 2 Sector Cadres and Metro Cad.	7 Com. Organization Schools/Consult. Establish 2 Sector Cadres
Finalize initial Model for Community Reformulation	Develop Guilds and Power Base for effective Action	Develop Stakes and Computerized Care
Establish 4 Ecumenical Parishes	Establish 4 Ecumenical Parishes	Establish 8 Ecumenical Parishes
Establish 4 Sector Cadres 4 Local Congregation Consultations	Establish 4 Sector Cadres 4 Local Congregation Consultations	4 Local Congregation Consultations Establish 4 Sector Cadres
Extension Consultation in 4 Ecumenical Parishes	Ext. Consultation in 4 Ecu. Parishes Establish 2 Ecumenical Parishes	Ext. Consultation in 4 Ecu. Parishes Establish 4 Ecumenical Parishes

## FOUR YEAR GOALS

Establish Recruitment Models for all Local Congregations in the Area

Same for the Region

1450 Laymen through RS-I

520 Leaders through PMC

500 People through CS-I

500 People through RS-III-A

320 People through Adv. PMC, 280 through Theol. and 280 through Ped. Courses

280 People through ADV. PMC, 400 through Cultural Courses

Models for Liason and Penetration of all Loc.Cong., Denomination and Ed. Instit.

Contacts with all Church units in the Region

Fully operating Regions with indigenous sustaining Leadership and Teachers

Establish National Training Network with operating Regional Councils

All civic-political organizations included in Community Reformulation Model

Metro civic-political organizations related to Community Reformulation Model

All socio-economic organizations included in Community Reformulation Model

Metro socio-economic organizations related to Community Reformulation Model

53 Local Congregation Consultations

Visit 53 local congregations, Establish 27 Local Congregation Cadres

Establish 12 Micro Cadres

Hold 30 Community Organization Schools/ Establish 6 Sector and 1 Metro Cadre

Have full grass root operating Reformulation Model in Ecumenical Parishes

Establish 18 Ecumenical Parishes

Establish 12 Sector Cadres, Consultations in 15 Local Congregations

Establish 6 Ecumenical Parishes, Consultations in 15 Ecumenical Parishes







INTERNATIONAL URBAN CHURCH RENEWAL AND COMMUNITY REFORMULATION

FIRST YEAR - FOURTH QUARTER

			1		2		3		4		5		6		7		8		9		10		11		12		13			
			D	E	D	E	D	E	D	E	D	E	D	E	D	E	D	E	D	E	D	E	D	E	D	E	D	E		
PENETRATION AND EDUCATION	CONTINUING ENLISTMENT	Recruiting	1 Internal		20		20				20	20	20		20		20	20	20		20	20	20							
		Construct	2 External		10		10				10	10	10		10		10	10	10		10	10	10							
		Core Courses	3 Lay			RS I								RS I						RS I										RS I
			4 Cleric							PMC								PMC												
	FUNCTIONAL TRAINING	Basic Curriculum	5 Teaching			CS I														CS I										
			6 Social Action											RS III-A																RS III-A
		Advanced Seminars	7 Theology			Ped				Adv PMC												RS III-B								
			8 Culture											CS II-A				Adv PMC												CS III-C
CULTIVATION AND DEVELOPMENT	CHURCH COORDINATION	Church Relations	9 Local							20								20												
			10 Super							10								10												
		Renewal Network	11 Region		Continue Courses With Regional																									
			12 Nation		and National Coordination																									
	SOCIAL PROMOTION	Civic Support	13 Local		20		20				20	20	20		20				20	20	20		20	20	20					
			14 Beyond		5		5				5	5	5		5				5	5	5		5	5	5					
Private Cooperation		15 Local		20		20				20	20	20		20				20	20	20		20	20	20						
		16 Beyond		5		5				5	5	5		5				5	5	5		5	5	5						
ORGANIZATION AND ACTION	CADRE FORMATION	Local Churches	17 Congregation					C						C								C								
			18 Cadre Cleric					LC						LC										LC						
	Urban Organization	19 Micro Area		Form Micro Cadre ----- X																										
		20 Metropol.																												
COMMUNITY REFORMULATION	Pilot Project	21 Research		20		20			40	20	20	20		20			40	20	20	20		20	20	20						
		22 Experiment		Form Ecumenical Parish ----- X X																										
	Extension Program	23 Parishes									LC								LC						LC					
		24 Urbanization									EP								EP						EP					

### III THE PRACTICAL INTELLECTUAL TRAINING

#### A. THE BACKGROUND

#### 1. The Cultural Revolution

Across the earth, churches are awakening to the startling new world in which they live, and for which they are responsible. It is a strange world of radical revolution. It is radical in scope because mankind is experiencing for the first time in history a universal upheaval in consciousness; every continent, every people, every individual, every stage of life is affected. The depth of the revolution is, perhaps, even more significant. It penetrates beneath the economic and political dimensions of our social life to the very well-springs of human living itself. Concretely, the explosion in civilization now at hand is created by the convergence of three revolutions.

First, the scientific revolution is altering our comprehension of the universe and our image of human participation in it. The universe of Dr. Einstein is woven into the very fabric of the post-modern man. The concepts of the observer's role in the experience of reality, of the expanding universe and the dissipation of energy, of relational substance, and the significance of models in determining what happens in nature and history -- all these have altered the common sense of every day thinking. The cosmological revolution has totally changed man's picture of his environment.

The second major force in the transposition of humanness today is the technological or Urban Revolution. The form of human settlement molds the life style of its people. Today the entire world is emerging into a cosmopolis which, first of all, is a state of mind. The power of the rural mind-set has been exhausted and is being replaced by the rising urban mentality. The simplicity of natural rhythms has been replaced by the complexity of historical variation. The intimate and provincial have given way to the anonymous and comprehensive. Stable patterns have been uprooted by rapid and perpetual social change, and the very roots of life are being transferred from the memories of the past to the possibilities of the future. In brief, the new urbanity is demanding different life postures which embody fresh and unique feelings after, and understandings of, inner human relatedness and social grounding.

The third dimension of the cultural transformation is the secular revolution, the universal alteration of the "mood" of man. In new depth and increased intensity man has become a self-reflective or self-conscious being. Perhaps "intentionality" is the most definitive characteristic of the new mood. The post-modern man takes nothing for granted, nothing on the authority of the past. Instead he forges temporal models out of the signals of the times by which he determines his own future. To do this he has been forced, consciously and unconsciously, to reinterpret old life-stories and to create fresh ones. There is a revolution in progress in the symbols, myths, and rites through which man is ultimately present to



his life and times. This is an upheaval in the natural religious attitudes of man. It has indescribable consequences for every historical faith, "secular" or "religious" and for mankind at large.

## 2. The Revolution in the Church

This three-pronged cultural revolution comprises the world in which we live today. To designate it as good or bad, right or wrong, is to lose the crucial issues in abstractions. It is the given of our time to which the people of God must speak and in which they must serve. The Church has always had this two-fold responsibility: to articulate its Gospel to the world and to embody this message in its life within the historical process on behalf of a more just society. In assuming this dual responsibility the Church has witnessed its own revolution which is described by three upheavals corresponding to those in the cultural dimension of life.

The first is the theological resurgence which was born out of the Church's recognition that she must speak to, and live in, the world she had been given, rather than to dream of victories in a world that is past. Contemporary theologians have struggled for forty odd years for the means to proclaim the Word in a relevant manner to our dynamic world. These endeavors recovered for the Church the understanding of the sovereignty of God; first of all in the sense of His lordship over history. In our concrete history we live before the Sovereign One. It is the Lord Himself who is at work in the cultural revolution. To live before God is to receive as a gift, the new world and its possibility. The next step in the recovery of theology focused on the sovereignty of God in the hearts of men, or the Lordship of Jesus Christ. In Christ occurs the transformation in the depths of man's being whereby he is enabled to live before the Creator, that is, enabled to take up the task of living creatively in the historical time and place given to him. Along with this a new awareness of the place and significance of the Church as the Word-bearing community in history came into being. In the light of these steps one would rightly expect the third phase to be a renewed grasp of the sovereignty of God in the personal life and the dynamics of society. This emphasis on the Lordship of the Spirit has brought the Church into the middle of the world as it is presently given to us, demanding new styles of Christian living in radical obedience to God which minister unto the well-being of all men through creating new structures of justice.

Along with the theological revolution the ecumenical awakening has cut across all the denominational, sectional, national and cultural boundaries of the Church in its present historical manifestation. What the anvil of history brought into being in the past, the new anvil of the present cultural revolution is altering. Categorical requirements are upon the whole Church. This is the clue to the ecumenical movement God has wrought. Ecumenicity is not a blending of differences, but a demand upon all to pick up the task of becoming the Church in the post-modern world. It is the common experience of all churches of the demand to minister no longer to themselves but to the need of the world in its new historical situation. The ecumenical revolution clarified the fact that first and foremost the Church is mission to the world.

Coupled with the theological and the ecumenical movements of today is the awakening of the laity that occurred following World War II, manifest especially in the lay centers that now cover the world. The layman arose from the shambles of an old world to behold the arrival of a new era. He experienced a new need for being a person of faith but he also saw the demand to rethink what it would mean to be that person of faith in every facet of life. He could no longer comfortably live in a community that did not raise the serious questions. Neither could he participate in activities that were not genuinely related to the actual world and to the actual need of the time. He demanded a gospel which spoke realistically to the world of reality. He insisted upon a community that embodied its message in the civilizing process of history. The revolution within the laity above all else pointed out that genuine faith is only present where it is acted out by men who image themselves as mission in and to the world.

### 3. The Task Before the Church

The converging of these three forces that define the renewal of the Church in the midst of the historical revolution of our time has led to certain crucial awarenesses and requirements. The first is that the intellectual side of theologizing for the twentieth century revolution has been accomplished. The difficult and painful task now remains to apply these insights to the practical situation of post-modern man and society. The second is that the Church now has forged a new abstract image of herself as mission to history, to civilization and to the world. The problem before us is to make this concrete. How is the concept to be embodied in historical forms? How can the idea of mission be transformed into social process? A third result is the recovery of the sense that the local congregation is the heart-beat of the Church. It is the vital outpost where the Church contacts the world. It is where the models and constructs of the Church as mission must finally be hammered out and put into action.

It seems obvious that these three demands are intimately interwoven and that they converge on the problem of the local church. This would indicate that the most urgent task of the people of God is to discover fresh external structures and internal dynamics for the Local Church in and through which she may be in actuality mission to history. Serious concern for the renewal of the Church absolutely demands this. Perhaps her very existence depends upon it. There is already present today very precise guides for such efforts. Any local congregation which intends to be mission to history must be engaged in four serious activities: Corporate Worship, Corporate Reflection, Corporate Discipline, Corporate Action. Any earnest experiment that is concerned with the Church as mission must begin with these not because they are sacred but because they are essential to serious mission.

First, whatever else the task of the Church may be, she is called to worship God. Worship is a focal action without which all of her endeavors lose their meaning and become somewhat perverted. Bereft of common worship, her reflective life turns to barren intellectualism, her common life becomes a security seeking fellowship of mutuality and her activity is reduced to the

promotion of social ideals, the cultivation of individual virtue, or worse, the defending of her own existence. The wisdom of our age has forced us to understand that without an empowering symbolic life no man can exist as a genuine person. Without significant worship of God, the Church cannot be the Mission of God to civilization.

Second, we are more lucidly aware than ever before that man lives by deep personal pictures or images of himself. He forges his creative responses to life out of the "images" of who he is within the models of his environment. The churchman of today needs fresh and relevant images of what it means to be the Church, to be the wedge blade that breaks open history, to be the obedient representative of all creation. He needs images of his election to bear the Word through which all men can live, of his calling to responsibility for the world, of his vocation as one of the prophetic minority who stands at the impingement point of the future and signals to the rest of mankind the path it must follow. He must understand that he is to create new images of personal and social morality, new modes of the family, the polis, and world-wide involvement. Clearly this demands rigorous common reflection upon the meaning of the faith of our fathers and upon the nature of the world to which we must declare it. The very idea of mission categorically requires the enterprise of serious education within the local congregation.

Third, the container of the two foci, worship and reflection, is the Church's common life, or discipline, for the sake of its task in history. Without conscious submission to the concrete and particular task the churchman lapses into lethargy, becomes a victim of petty desire and dissipates his energies in insignificant activities. Without discipline mission fades; reflection becomes abstract; and worship turns irrelevant. The fellowship or discipline of the Church also involves common planning and common execution of the specific task assigned to the corporate body by virtue of its location in time and space. Discipline is not for the sake of preserving faith, but always for the purpose of accomplishing the task. It is the free covenantal act by which a community binds itself together in effort and accountability to the end of realizing a common mission.

Finally, the people of God who choose to stand before the Lord of History always find themselves standing before the very present need of all mankind. The Church has the perpetual role of interfering with the civilizing process to meet this need. It is first and last, mission to history, bearing witness to the Word and incarnating that witness in acts of loving justice in the social order. The important concern here is that this calling is specific and concrete. It is to be carried out by the local congregation assigned to its particular place in time and history. Surely the activities of common worship, study, and discipline are a part of this mission. The emphasis however must be upon the corporate action of this body in the world. The former are but means to this end. Furthermore, this term corporate is to be underlined. Every act of the individual is to be grasped as an expression of the congregation in fulfilling its task. The intentional thrust of the separate person is born out of the thrust of the

whole body. And most crucial, the body must directly act as a unified force in bearing witness and establishing justice. This is to say the congregation as congregation acts. It is a corps of sentinels calling into question the demonic within the social structures and commanding new forms of justice that minister to the well-being of the neighbor.

## B. THE TRAINING

1. The Introduction

The purpose of a training program as laid forth in this document is the renewal of the Church through the renewal of the local congregation, for the sake of the entire world in which we live. The Ecumenical Institute sees itself as a research and training center dedicated to this task.

In order to carry out this task the Institute has two primary elements to it which are really a single complete thrust: a world-wide program in theological education and the Fifth City community reformulation project.

The first is a curriculum of sixteen intensive, highly condensed courses of study, usually given over a forty-four hour weekend. Over this past year more than 16,000 people participated in these courses. The Institute normally teaches between two and three hundred per weekend on its own Chicago campus. Roughly another 9,000 attend courses arranged by interested laymen and clergy around the nation and the world. In the winter 1968 teaching quarter, for example, 128 courses were sponsored in 55 different cities, representing 24 states in the U.S. and five foreign countries. The remainder of the participants are taught in special, extended week-day programs for clergymen and in week-night schools in the Chicago area. Eighteen months ago the theological education program was extended to the international scene. By the end of this year courses will be conducted on all five of the major continents.

The name for the Fifth City community reformulation project comes from a typological scheme for classifying the people of the metropolitan area into sub "cities". (For example, the second city citizens are people who have decided to return to the city, living in the larger downtown apartment buildings, liberal in orientation but not working structurally for the reformulation of the city.) The Fifth City is composed of people who have decided to pick up the task of reformulating the city in our time. The project is designed to provide the initial enabling thrust which will make possible a self-conscious community capable of mobilizing its own leadership and resources to care for the needs of its own people. The intention behind the Fifth City project is primarily to develop methodologies that will work in the local situation and which will be readily transferable to any urban situation.

It is at this critical point of transferability that the Fifth City project and the international theological education program are tied to one another. To speak of the renewal of the Church without an adequate demonstration of what this would mean in actual practice is simply to pose riddles for the faithful but benumbed churchmen who have long ago grown weary of struggling to separate theological what from chaff. Yet without the education program, Fifth City would be but one more church initiated social service project, no matter how clever its method, no matter how

striking its result. This is never to say that such projects are not important and praiseworthy. They are, and a great debt of gratitude is owed the men who had the courage to begin them. But the Church's responsibility in history has been to hold individual and local needs in constant tension with the total human need. And the history of the Church has demonstrated over and over again that this is only possible when the "Word" and the "Deed" are held in the same relationship of tension.

Therefore, in principle, the international theological education program corresponds to the Word, and the Fifth City project corresponds to the Deed. In practice, of course, both become the expression of the Word and the Deed. And if this is so, then whatever contribution the education program and the reformulation project have to make to the historic Church hinges upon the accomplishment of both foci, and not just one or the other. Success at one point and failure at the other is tantamount to failure at both.

## 2. The Training Program

The purpose of this program is as already indicated, to assist in the enormous task of the renewal of the Church for the sake of the world. In order to accomplish this the curriculum is designed to give historical, Biblical and theological grounding to the life and mission of the Church. This, of course, is the objective of any valid effort in Christian education. Materials are often produced by the Churches which are on a level of sophistication and quality competitive with the best of non-Church teaching materials, and much is vastly superior to the average sort of textbook writing. But the problem, as any church publication editor knows, is usually in the classroom and has to do with the teaching methodology.

So that even if the theological education task is done well, churchmen and laymen together have often had the problem of finding practical material which could genuinely be described as practical. Materials attempting to describe and analyze cultural, political and economic life in the modern world tend to be obscure and unreadable.

The faculty of the Ecumenical Institute has set itself the task of building curriculum to handle all three of the above tasks: the theological foundation, the cultural description and analysis, and the practical description of field method. In addition, the corporate faculty has developed its own pedagogical methodology over a period of years and has found it to be highly effective. In all of this, articles and papers by the best of contemporary and ancient writers have been used in preference to second-hand interpretations. For instance, the theological curriculum uses sections from the work of Tillich, Bultmann, Bonhoeffer and H. Richard Niebuhr to name only four. The cultural curriculum uses selections from Mumford, Sartre, Ortega y Gasset, Eliade and May. The selection has been made over a period of years and is constantly being expanded.

The cornerstone of the pedagogical method has been the course structure. Always the progression of movement is from the actual concrete situation to

the viable alternatives the situation offers, to the attitude of activity, that can make the possibilities into actualities. Within this structure there is a fundamental correlation between the theological content and the theological method. As those who have experienced an Institute course are aware, the juncture occurs through the particular understanding of the Trinitarian formulas of God the Father, Son and Holy Spirit which is presented. Further analysis would require a detailed description of the course content itself, which the space does not permit. But suffice it to say, the faithful adherence to this structure has been both the unique genius of the curriculum and the point at which it has received its greatest criticism. That this is so is no accident, and it has had ample precedent throughout the history of the Church.

The primary role of the teacher in every session is to enable dialogue. This does not mean dialogue between the teacher and the student, or between one student and another. There are times when that sort of dialogue is necessary and important, but the Institute faculty has not sensed its primary role in this way. Rather, the emphasis has been upon the dialogue between the student and the document he is studying. The struggle is, first, to find out precisely what it is the author is saying, and secondly, to pin down where in the student's experience of life he has seen the particular idea or situation occurring. It is the belief that only in this way can the usual tendency in so-called "lay theology" toward playing intellectual or romantic games be avoided, and the actual profundity of our greatest theological thinkers be encountered.

Hence, the theological method is primarily life descriptive rather than life prescriptive, as so much second-rate theologizing has tended to be. This would seem obvious on reflection, and yet the essential insight here has been obscured by a great deal of amateur philosophizing, psychologizing and sociologizing. The struggle over the word "relevance" in the Church today is only one symptom of the fog. It is correct to say that much of the thought that comes out of the Institute has been deeply influenced by existential and phenomenological thought as they have impacted Western civilization. But finally, if there is any justification for this, it comes in the sense of freedom and release which so many experience upon encountering these insights.

While we are considering method, there is one further feature which must be pointed out, particularly with reference to the theological side of the curriculum. Usually, the logic is inductive rather than deductive: which is to say, the course content is not arrived at by taking a survey of church opinion on the meaning of the doctrine of God, or even a survey of the theologians. Instead, the procedure is to describe the critical ongoingnesses of life, and then name them in theological categories. If this seems a bit arbitrary, one might examine the work of the twentieth century church's leading theologians -- Tillich, Bultmann, H. Richard Niebuhr, Reinhold Niebuhr, Bonhoeffer, or Barth -- in order to discover a clear precedent. It might also be suggested that, with this in mind, even the most sceptical of religious sceptics might find new insights in the New Testament, particularly in the Gospel of John, or the works of the Fathers: Augustine, St. Bonaventure, Aquinas, Luther, Wesley, Schleiermacher or Rauschenbush.

The basic theological course (RS-I) is a prerequisite for all other courses. Having completed this, the student then goes on to a series of twelve advanced courses in both the theological curriculum and the cultural curriculum. Three courses in each are designed to deal principally with theory, and three in each deal with practices, although both are rooted in theological understanding and in the wisdom of twentieth century thought. A word or two about several of the courses selected at random is in order to give some of the flavor or mood of the curriculum.

The course in Church History is particularly interesting from the standpoint of method. Rather than beginning at some arbitrarily chosen point in the past, it begins in the present and moves back through the writings of some of the key Church Fathers: Walter Rauschenbush, John Wesley, Martin Luther and on back through Aquinas to Augustine. The course in local congregation dynamics includes a number of workshops on organizational method and theory. Another course of special interest has been the world religions because of its organization around the 'Ur image' concept. Simply understood, the Ur image provides a way of focusing the key elements in the life styles of the several major racial and cultural groups of the world.

Each cultural curriculum course is an effort to get a grasp of the dynamics of cultural change that characterize our era. They progress from the individual, seen as the smallest cultural entity, to the larger social groupings. For example, there are courses in the Individual and the Family, the Community and Polis, and the Nation and the World. In another course, Psychology and Art are the categories used to interpret the role of the individual in modern life, and Sociology and History deal directly with social dynamics per se. There are three major cultural shifts which are dealt with: the emergence of the 'scientific world view' as the new common sense, the shift to urbanization as the key to cultural style, and the emergence of the contemporary secular mood. These, of course, are identical with the triple revolution described earlier in more detail.

The primary value of all of these courses is not that they convey new information, although they very well may. Their chief value, however, should be understood as that of drawing together a confusing welter of almost common cultural and theological insights into a unified picture, or gestalt. It is not the purpose of these courses to impose any particular set of views on anyone. But they do present a firm stance and an interpretation of the ongoing events of our time which can enable others to crystallize and mature their own thinking.

In general, the thought described in this work aims at a quality of inclusiveness and comprehensiveness which seeks to place all decision-making in a universal context. This is based on the conviction that parochial thought is no longer safe, much less productive or creative, for example, in the current racial conflict or in national policy. For most of us this again is self-evident. But old habits of thought are strong, and the attempt is made to develop a framework of thought that can aid in developing alternative habits.



The process by which the new habits of thought are presented for testing is called "Imaginal Education." The understanding this term represents has a very long history, but it remained for the Ecumenical Institute to name it and refine its use for application for both general education and for theological education in particular. Actually, it does systematically what every good teacher knows to do instinctively. It simply draws together each discipline in a series of mental pictures, or "images", rather than through a set of abstract constructs. Near parallels to this approach can be found in the literature of educational psychology, but particularly striking has been the work of Arthur Koestler and the anthology assembled by Brewster Ghiselin, as well as Kenneth Boulding in the area of the psychology of the creative process. All of these point to the conviction that genuine creative thought occurs most readily on the level of mental image formation. To this we have the direct testimony of men of such undoubted but diverse talents as Einstein, Henri Poincare and Henry James. Through the method referred to as "Imaginal Education", Institute courses make it possible for an individual, if he so chooses, to take a new kind of relationship to his own self-image, and to others and to the world at large. It is intended to stimulate the kind of double reflection which makes it possible for a person not only to know, "but to know that he knows what he knows". For, phenomenologically, it is through the "image" that the individual and his world find their meeting point.

The process of imaginal education itself is essentially that of progressively deepening the students' sensitivity and awareness to his world. The whole process can be illustrated through the meal conversations and the discussions of contemporary art forms. It begins first by eliciting the most transient kinds of mental images (e.g., "Quickly now, what comes to mind when you hear the word 'vocation'?"). The point here is to get out thought associations, not definitions. The next step is the concretization of these images in some specific life situation. ("Now where, other than in this painting, have you seen this activity going on?"). Here the individual reflects upon the relationship between himself and his world. The third step is to evoke a decisional response to the student's actual life situation as it is perceived in the subject of the conversation or in the art form. ("What bit of crucial advice would you have given to Mr. Jones in this play?"). The same progression is followed in the combination of the lectures and the seminars. The lectures evoke the images, and the seminars press the reflection and the interpretation.

When analyzed into components, the process sounds simple. But the kinds of sensitivity which make it possible for a group to move in this way are not easy in coming, and the number who are considered qualified the full range of courses grows very slowly. Despite the rapid increase in the size of the program, the emphasis continues to be upon the quality of teaching, even when it must come at the expense of the most able members of the faculty. Programs are now underway to train teachers on a regional and international basis. The one-year internship program is perhaps the most effective and thorough method, but in terms of numbers the one month parish training program in July is perhaps the most productive.

Participants are often impressed and intrigued by the Institute's emphasis upon team teaching. There are no specialists in one or another aspect of the curriculum. Every teacher is expected to be able to pick up any teaching task, or any role necessary in the teaching team.

The course content is under constant evaluation. Each teaching team does its own evaluation of each course after hours and at the end of the quarter the entire Institute teaching staff gathers for an overall evaluation. Sensitivities are plumbed to discover new cutting edges to the curriculum. Emphases are shifted during this time, and new papers are introduced into the curriculum. While the structures remain essentially fixed, each teacher has his own distinctive technique in the application of the methodological tools. Throughout the entire curriculum, and through each individual course, the emphasis is upon the integrity of the whole.

In short, what is being sought is not fundamentally more information, although that is basic to the educational process. What is being sought is an image of selfhood which will offer an adequate understanding of the individual in relation to the world. The amount of formal schooling a person has is not what is important. Anyone that is awake to the world issues and is literate can participate in the core curriculum.

# THE CURRICULUM -

## OF RELIGIOUS STUDIES

<b>RS-I The Theological Revolution</b> 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.	
<b>CHRISTIAN MEMORY</b>	<b>REFORMULATION MODELS</b>
<b>RS-II A The Historical Church</b> 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.	<b>RS-III A The Local Congregation</b> An analysis of the new image of the Church as mission to history and the dynamics of the local congregation which this demands. The course involves a series of workshops on worship, education, enabling discipline, justing and witnessing love.
<b>RS-II B The New Testament</b> 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 the Christ are examined together with the basic cultural heritage of the Greek, Hebraic and Gnostic life styles.	<b>RS-III B The Ecumenical Movement</b> An analysis of the people of God in history as they are manifested in Christianity, Judaism and the secular faiths of today. Papers describing the current situation of Protestantism, Catholicism, Judaism, nationalism, communism and humanism are used to expose the issues and dilemmas of spirit men in the universal human community.
<b>RS-II C The Old Testament</b> 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.	<b>RS-III C The World Religions</b> 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.

## OF CULTURAL STUDIES

<b>CS-I The Cultural Revolution</b> 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.	
<b>CULTURAL WISDOM</b>	<b>RESPONSIBILITY MODELS</b>
<b>CS-II A Psychology and Art</b> 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.	<b>CS-III A The Individual and the Family</b> 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 relationships of the generations.
<b>CS-II B Sociology and History</b> 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 are set over against history as the humanity that has to do with the objective, rational and existential appropriations of humanness in the world.	<b>CS-III B The Community and the Polis</b> 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.
<b>CS-II C Natural Science and Philosophy</b> 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 metabil intellectual postures.	<b>CS-III C The Nation and the World</b> 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.

## SUPPLEMENTARY STUDIES

<b>ADVANCED READING COURSES</b>	<b>ADVANCED STRATEGY COURSES</b>	<b>PEDAGOGICAL TRAINING COURSES</b>
A book by a single author is selected and analyzed to explore in depth the insights of a signal thinker in theology or culture.	The continuation of model building applicable to local parishes and to areas of missional concern is made possible by sessions in both theoretics and practice to further the spirit movement of our day.	The methodology for teaching a certain course in the curriculum is presented to course graduates to enable them to use the structures of lectures, meal conversations, worship lectures, seminar techniques and other pedagogical tools to carry on the theological and cultural education of postmodern men.

#### IV. URBAN REFORMULATION MODEL

##### A. MODEL BUILDING

### 1. The Background

Throughout the long journey of man there has never before been the kind of human settlement now present in the "post-modern" megapolis. The city has moved into an entirely new mutation. Once its role was to convey images, conduct rituals, and weave together the story of life for a small but unified segment of human culture. This was the temple city, radiating its influence spacially in ever widening social patterns and temporally in ever deepening cultural traditions. A second role was to protect inhabitants from social enemies, to combat the destructiveness of natural forces, and to oversee the daily life of a particular body of people. This was the fortress city that built a framework for the various civilizing enterprises of the earth and launched the possibility of continuing human community. The third great role was to sustain the basic existence of the people, to provide the essential avenues for achievement in society, and to relate various islands of interest in an equitable manner. This was the market city which brought the essentials for continued life to all men and created ways for the fulfillment of every human desire for satisfaction and well being. This inheritance has not evolved into a worldwide cultural city that presents mankind with deep perplexities and overwhelming anticipations.

The internal dynamics of the metropolitan city have generated an amazing concert of explosive interrelations. The economic, political, and cultural modes have all leaped ahead to a new complexity. Economically the basic human resource is the necessary know-how on which a technological society relies. A radical shift in economic dynamics is taking place in the manner the populace distributes its produce. This is a shift from wages to benefits. The problem is creating the means by which poverty, ill health and urban blight are eliminated. Politically the primary social order is a web of responsibility that honors the freedom of the individual and insists on the welfare of the corporate body. The problem is allowing and providing avenues for every individual and social unit to effectively participate in the decision making process in order to determine their own destiny within the unity of society. Culturally the relational universe demands that people live with all their fellows in response to their deepest needs for the future. The problem is developing an adequate series of symbols that block the continual tendency to reduce life to the familiar, the superficial and proven, but instead constantly open it up to the global dimension. Also, the problem is to create an urban life style that gives an opportunity to people to live a comprehensive, futuristic and intentional life. And lastly, the problem is to devise a method and structures that equip all people with an education for determining the creative course of civilization. These changes are radical. The old ways of responding are dead. The glories and horrors of this city demand a revolutionary deed on behalf of the whole planet.

The task of history is to build a model on the local level that will enable an adequate response to this situation. This model must deal comprehensively with the crisis in twentieth century humanness, delineating the necessary structures for the new humanness and the tools and forces whereby these structures can come into being. Fifth City is such a master model. It is not geography or people or houses or social dynamics in the first instance. It is a model for human urban life created out of the harsh realities of the inner city ghetto on Chicago's infamous West Side. And as a model it is available for use wherever community reformulation is required, adapted to the situation at hand.

## 2. The Intention

The intention of the Fifth City project in community reformulation is the development of a practical operating model as a demonstration of what serious, responsible and significant mission for the local congregation could be. Perhaps it would be well here to make the observation that has been made many times before, that as distinct from government or business, the objective of the Church is to work itself out of a job. Only with this objective clearly in view is it possible to say that the Church exists for the sake of the world and not for its own sake. When this principle has been forgotten, the Church has frequently succeeded only in building an expanding clientele of dependent half-human beings. It may be common currency among the theologically unsophisticated to disregard any concept of eschatology, but, finally, what more could it mean for the Church to live eschatologically than that it live for the time when there is no mission for the Church? At any rate, this perspective on the task of the Church is fundamental to understanding the operation of the Fifth City project.

This does not mean moving into an area, creating a temporary hope and then leaving. Inner city ghettos have seen too much of this, as have many of those who have been the 'harvest' of the 19th century missionary efforts. Nor does it mean the temporary alleviation even of real human needs. The 'cup of cold water' is never to be despised, nor is the quality of the act of the Good Samaritan. But in a world capable of caring for the basic needs of its entire population if only it would direct its technical resources in this direction, justification of activity on the 'cup of cold water' principle is often beside the point. Instead, what is needed is the creating and shaping of new social structures to enable the dispossessed to care for their own needs. For when this happens, they are no longer dispossessed. Neither patronization nor bureaucratic efficiency is any substitute for the basic sense of human dignity that comes from caring for one's own needs, individually and as part of a community.

## 3. The Methodology

By way of introduction, a word should be said about models and model building. This is a skill taught in each of the practice courses in both the theological and cultural curriculum. Model building is the task of developing short and long range constructs for action programming. It is applied not only to individual concerns, but also to the entire range of concerns which move out from the individual in concentric circles - the

family, the local community, the nation and finally the entire human community. Procedurally, it involves the development of the series of charts which contain all the relevant information pertaining to the objective or the whole complex of objectives to be accomplished. It includes timelines, problem analyses, the format of the various organizational structures to be built, the type and source of the various resources to be employed, and is closely related to the administrative concept of system analysis. It should also be said that model building is ideally suitable as a methodology for corporate planning, for it is capable of drawing together the contributions and insights of many minds into a related composite whole.

Sometimes, one encounters a kind of romantic opposition to the whole concept of model building, particularly when it is related to private life and personal concerns. Often it stems from what might be called a 'Christmas tree psychology' learned in childhood, which would rather operate on the naive assumption that the future will always work out for the best if only you leave it alone. This attitude probably does little harm as a private belief. But when it makes itself evident on the national or metropolitan level, even the level of the family, its results can be tragic -- witness, for example, the phenomenon known as 'urban sprawl', or the very existence of slum ghettos itself. Building models for the future of mankind is neither a matter of arrogance nor humility, of selfish conceit nor faithful trust in the future. Humility and trust come after the decisions have been made.

Fifth City is built upon a model which is the product of four years of work by Institute staff and faculty. It is both systematic and comprehensive. Not only does it indicate the direction in which work must move, but it helps maintain balance in the allocation of personnel and resources. And it effectively blocks arbitrary decisions made on the basis either of expediency or romanticism. The categories used in the model are often highly abstract and sometimes obscure. This too is intentional, for it is an obvious fact that the formulation of a problem tends to predetermine the solution. Therefore, if the categories are conventional, so also will be the solutions. This is no problem if the conventional solutions work. However, it is clear that they have not in the slums and ghettos of the world's cities.

Again, a model is that practical construct which organizes the data of the geographical area and prescribes the necessary particulars which the vision predicts. The process by which a model comes into being moves according to a basic rhythm between the abstraction and the concretion of the given situation. When the model builder seeks clarity on what he intends to bring about in the community, he is also forced to be more and more concrete. As he seeks to apply his model in day by day activities, he is forced to seek a new abstract picture of the context for his actions. Aristotle, as the great practical categorizer in Greek and Western culture, indicated that this rhythm is essential to practical rationality. Models, consciously or unconsciously, are essential to human life. Living beings experience continual bombardment of their sense receptors. If sensations were the totality of reality, life would be psychosis. Man would be forced to live below the level of self-consciousness which distinguishes our species among animals. Psychosis can, of course, be avoided by fabricating a socially acceptable illusion which reduces the sensa. But the other alternative is to order the

sensa with constructs, images, and ideas into a model. It is in this way that men are able to formulate realistic courses of action to deal with the constantly changing world.

Models are built and filled full by workshop methodology. Any group of people serious about their task can build a comprehensive, futuristic model. Expertise is sometimes a hindrance. The beginning point is to list the data for the needed construct--the problems, the goals, the strategies, the tactics, the forces, or the instruments. Some will be poor data, some will be very helpful; but it is all relevant insofar as it comes from the inner lives of the people, in response to the givens of the community. From each list of data a gestalt draws the many insights together by subsuming minor categories under more inclusive headings or by creating new categories to hold all the data. Two detrimental tendencies in such sessions are present: one is to wander into insignificant details (because a topic is interesting or because one person is fascinated with a particular area), the second is to become overly fascinated with the theoretical or intellectual implications of a topic and get lost in the ethereal. As the process of continually refining gestalts goes on from session to session a decision must finally be made to stop. The job can never be completed in one sense; models are not suddenly discovered absolutes. The model is for the sake of the task. Finally you conclude, clarifying the model as you apply it in concrete activities.

The Fifth City model is based on the analysis of society into its economic, political, and cultural aspects. To say that this is not the analysis and the model is to have the task of saying what the model is. Man always operates out of some analytical model. The basic question is whether or not our models are carefully thought through, whether or not we operate out of a consistent life stance as intentional human beings. To say that this is the model is to decide to pour our lives into its actualization. The adequacy of a model is determined by whether or not it covers the data, grasps the relevance of the subject matter, and is internally consistent. Yet even when a model is complete, it remains a model, not an absolute dogma. Its builder is open to changing it entirely. To be engaged responsibly in contemporary civilization is to build models. To live responsibly is to be committed unto death to the abstract model you build, knowing that tomorrow you will be building a new model.

#### 4. The Presuppositions

The reformulation of Fifth City is based upon operating principles that are applicable to Boston, Denver, or Los Angeles, to Lagos, Calcutta, Recife, or Hong Kong. Intentional, serious community reformulation anywhere demands the same intensive and comprehensive task.

The Fifth City project is built upon five basic presuppositions which developed out of the corporate struggle to find a realistic starting point to begin work. Each of the presuppositions will be stated with enough descriptive material to ground its understanding. It will be helpful also to explain that there are two fundamental aspects to the project. The first is the task of building the actual sense of community identity. The second is that of building the structures which will provide or channel in the necessary community services. The first is to a large degree dependent upon the concept

of imaginal education. The second is fundamentally the job of hard-headed community organization.

**PRESUPPOSITION 1:** A community reformulation project must be conducted in a limited geographical area.

The Fifth City area was deliberately chosen as the site for the reformulation after a full year of research and careful exploration of Chicago's slum ghettos. The Institute staff was clear from the first that the project had to be conducted within a limited and clearly defined geographical area.

We have said that a critical part of the project program was the building of a strong sense of community identity and pride. In the first instance, that identity must be geographical identity. In order for this to develop, the area must have clear operating boundaries. Men only live over against their raw environment by putting a boundary around their world and ordering the contents within.

Everyone who has had any experience in building anything from stores to churches knows the powerful effect these boundaries can have in shaping the flow of traffic and personal relationships within an area. This tends to be true, even if the boundaries are not recognized consciously as such by the inhabitants, even as they honor them.

To define a community, to give it boundaries, distinguish the nodes, the landmarks, and the arteries that feed through it and around it is in itself a symbolic act. Once the Fifth City area was defined and named, anonymity was once and for all banished from the community. If a man understands little else he may understand that he is a resident of Fifth City. Now he has roots, a people to which he belongs and an identity.

But the establishment of geographical boundaries is also intensively and immediately important from a strategic point of view. The only possible way to be responsible to all men in cities, states and provinces, nations, and indeed, the world, is to work out of a systematic geographic plan. Human beings may or may not belong to any one of innumerable social organizations or occupational categories. These shift like sand in the wind. But the geographical grid grounds a man where there is no way for him to be lost. The geographical grid further demands that a comprehensive analysis be made of the problems. If an analysis is made on any other basis it provides a reductionism in relation to the problemat. Community reformulation must be geographically based and other considerations of employment or social status are of secondary immediacy and take their proper perspective in geographical delineation.

Fifth City was divided into five subdivisions called 'stakes'. Again, the boundaries of the stakes were determined by thoroughfares because the concern was to develop neighborhood units, not arbitrary population distributions. The stakes provide an organizational base from which the leadership can be recruited, individual needs and concerns learned, and program and service information distributed. Akin to the nature of block clubs, stakes enable the penetration of the community and the caring for the needs of its



inhabitants. The first intention was to develop a hard core of leadership in each stake.

An optimum size for such urban subcommunities has been suggested of between twenty and twenty-five thousand, although this must be very flexible. But at least this figure would provide a sound financial base for the operation of practically any kinds of services and the geographical area, considering normal urban population density, would still be manageable.

The next two basic presuppositions are closely related to the task of developing a self-conscious community identity. We shall therefore save further comment on program development until these have been set forth.

**PRESUPPOSITION 2:** Community reformulation must deal with the depth human problem to be found in the area.

In the specific situation of an American Negro urban ghetto, the 'depth human problem' is what might be referred to as the self-reinforcing negative self-image of the Negro, or the 'victim image' for short. If the word could be voided of piousness, one could speak of this as the 'spirit problem.' What is meant is what mass psychology has taught us, that if people are told a thing long enough and frequently enough, they will come to believe it. In this case, the Negro people have been told for hundreds of years that they are inferior. Now all have discovered that the process of unlearning that valuation is far more than a matter of passing laws. A condensed, well-documented statement of the problem can also be found in the April 1967 issue of the "Scientific American" in an article written by James P. Comer of Yale. A brief quotation from this article which points both to some of the roots and some of the results of the problem follows:

"The Negro experience has been very different...[from that of white minorities in America]. The traumatic effects of separation from Africa, slavery and the denial of political and economic opportunities after the abolition of slavery created divisive psychological and social forces in the Negro community. Coordinated group action, which was certainly appropriate for a despised minority, has been too little evident: Negroes have seldom moved cohesively and effectively against discrimination and exploitation. These abuses led to the creation of an impoverished, undereducated and alienated group--a sizeable minority among Negroes, disproportionately large compared with other ethnic groups. This troubled minority has a self-defeating 'style' of life that leads to repeated failure, and its plight and its reaction to that plight are at the core of the continuing racial conflict in the U.S. Only a meaningful and powerful Negro community can help members of this group realize their potential, and thus alleviate racial unrest...."

Such is the quality of life in Chicago's West Side ghettos in general, and in Fifth City in particular. The subtle and overt expression of the 'victim image' are infinite in number. What is true for the American Negro is generally true for depressed people throughout the world. They have for years judged themselves in relation to the developed countries and technological progress producing a victim image that is subtly and deeply woven

into their lives. Clearly, the process of building authentic community identity must take this into consideration as a major factor. This moves into the next basic presupposition which is at once a key to the accomplishment of the task and something of a problem in itself.

PRESUPPOSITION 3: The key to the identity-building phase of community reformulation is the intentional use of symbols.

Every national, religious, ideological, racial or cultural movement that has ever deeply involved the hearts and minds of any substantial number of people has been deeply dependent upon the intentional use of symbols. This is just as true of the industrial revolution and the labor movement which have shaped our American life as it is of any communist or socialist enterprises. And although the difference between signs and symbols shades off at many points, it is evident all around us that specialists in the science of marketing have been quite self-conscious about the use of both. Symbols, then, are a part of everyone's life, whether they point to the emergence of the Cuban revolution or whether they point to the 'good life'. For example, in the last decade, the Negro freedom movement has made a most effective use of symbols.

Obviously, there are many types of symbols. Roughly divided into the categories of myth, rite and visual symbol, they include stories about individuals, peoples or nations, songs and the like. A rite can refer to anything from merely a habitual activity or way of doing things to a carefully written choric response for the opening and closing of meetings, or quasi-cultic practices. Visual symbols are simply flags, insignia or documents. The Fifth City project has made use of all of these at one time or another. All of these symbols have in common that they are pointing, beyond themselves, to some conviction or decision about the style of life of the person who relates to them. In Fifth City, they point to the fact of pride in being a 'Black' or Negro human being. They point to pride in community identity. And they point to the conviction of the necessity of assuming responsibility for the lives of the residents themselves and for their neighbors.

As is already evident, the relationship between the use of symbols and the process of 'imaginal education' is very close. While imaginal education is used to evoke conceptions of a changed and expanded life style, the symbols operate to embody those possibilities and fix them in memory. On the level of community identity development, symbols operate in a way which is probably most closely akin to their use in marketing practices. Without these symbols, there could be no community.

The first three basic presuppositions (limited geographical area, dealing with the depth human problem below all problems, and the use of symbols) are all directly related to the task of building community identity. The last two presuppositions are more directly concerned with the building of a program of combined community services.

PRESUPPOSITION 4: Community reformulation must deal with all of the critical problems of a community simultaneously.

Of all of the five basic presuppositions, this one perhaps sounds the most presumptuous. Actually, it is quite elemental. It is well known that ghetto problems are the sort that reinforce one another, somewhat in the same way that the 'balance of nature', or its imbalance for that matter, is self-reinforcing. Economists in the field of international economic development presume this principle (the complexity of achieving momentum) almost as second nature, but it is rarely or only half-heartedly applied in urban development. Yet everyone is clear how income limits education, which limits job opportunities, which limits housing alternatives, which negates self-respect, which limits motivation, which limits cultural developments, which limits family stability -- and so to limited education and on and on and on. All of the problems interact upon one another in a complex matrix of criss-cross relationships. All of which leads back to the initial point that to deal relevantly with any particular ghetto problem it is necessary to deal with all problems at once. Only with this in mind is any problem analysis fruitful.

A aim to deal with one problem and not with others is in effect to refuse to deal with any problem. To improve the housing conditions without improving education at the same time is simply to blind oneself to the depth problem. To improve voter education, registration and to elect indigenous community representatives without creating new and affirmative symbols of Black community is to force amateurs to compete with highly motivated professionals.

PRESUPPOSITION 5: Community Reformulation must deal with all age levels in the community.

The rationale for this presupposition is quite similar to that for the previous one. Just as community problems tend to reinforce one another, so the attitudes of the various age levels within a community tend to reinforce one another. For example, to set up a program of pre-school education, no matter how effective, without at the same time building a design for adult education is to compel children to live out a violent contradiction between school and home. Neither can the elder citizen be neglected, for the condition of their lives tells every sensitive high schooler and young adult what to expect as the result of his own human adventure, and he cannot help but allow the stakes to determine something of the way the game is played.

Fifth City now has in operation a full program for every age level. At this writing, the youngest participant in a Fifth City program is 35 days old, the eldest is 87, and a resident of the Garfield apartments, the Chicago Housing Authority 17-story highrise for the elder citizens of the community. The program for the elder residents has been perhaps one of the most exciting of the accomplishments in Fifth City. Not content with being passive participants, the elders are now teaching a five-session course in Negro history and heritage in the public school system itself. Its reception was excellent, and the program has now been extended to other groups outside the immediate area.

##### 5. Leadership

Before closing the discussion of the Fifth City project in community

reformulation, a word should be said explicitly about the nature of leadership training in the project. This can best be summarized under three principal assumptions.

The first assumption is that the Negro ghetto situation contains a high number of persons of natural leadership. This has been verified by the Fifth City experience as well as the experience of other kinds of community organization. Ghetto concentration tends to provide leaders as in any community. This is misleading to the outsider who tends to evaluate leadership through bourgeois glasses. However, all communities have their leadership and these can be found and developed.

Secondly, any leadership learns by doing. And the one critical leadership quality, the willingness to make a decision and stand by it, is learned in the actual process of decision-making. Formal leadership training is primarily for the sake of developing the quality of judgement and the self-consciousness that judging comprehensively is good leadership, rather than the creating leadership itself.

Finally, the Fifth City staff is convinced that the most adequate method of decision-making for local community organizations is that of consensus. It enables full participation by all persons, and it allows new leadership to emerge at any point in the growth of the organization. In the early stages of development, it has the additional advantage of allowing project staff to move in effectively whenever necessary, without engaging in a direct power struggle which would prove discouraging to ultra-sensitive new leaders.

## 6. Conclusion

Model building is not an interesting past-time. It is a task of love--not in the sense of having sentimental feelings toward a community, but in terms of a decision which is a deed in behalf of human need. This involves a deep struggle of the human spirit. Human needs are never synonymous with their symptomatic concerns. To ask what can be done for a community is never a simple question. Attempts to love are often subtle ways of being concerned with personal satisfaction. The community is what must be loved; not by a feeling but by a deed, not in the development of certain qualities in personal relationships, but by building structures. Yet it cannot be just this community. To love Fifth City finally is to be concerned for the whole human race. As the reformulator is not concerned with himself, so the community is not concerned with itself, but with urban community everywhere. To love the community does not mean extending some kind of approval to people. Rather it means honoring them, doing deeds that call them to be the humans they are. Finally love means bringing to be what will be, since our object is to enable humans to relate meaningfully to their lives. Their lives are always moving into the future. We can never love them by enabling them to obtain those ways of relating to life that are basically passed.

To bring about a reformulated community the decision must be made and acted upon by a core body of people. It is they who create the forces that will take up the burden and accomplish the deed. It is futile to come into

any community without a plan and expect the residents to devise their own plan. The plan proposed by the core body is what releases the creativity of the residents to see the problems, envision the structures, become the forces, and forge the instruments.

The Church in history is a dynamic thrust which undertakes whatever task the age requires. The recent perversion that the simplicity of the Gospel corresponds with simple demands made upon the Church has been exposed as gross irrelevance. The Word of Life is clearcut. Its demand is to do the deed the dictates of history necessitate. In an urban world the deed is complex requiring a universally conceived and specifically enacted mission. To be significant history-making human beings is to ask the impossible of most any human being. When the Church is the Church, it does the impossible. It does it on the local level on behalf of all men everywhere.

## B. THE FIFTH CITY FORMAT

1. The Introduction

Fifth City is an experiment in total community reformulation conducted by the staff of the Ecumenical Institute: Chicago. It is located in the heart of Chicago's West Side Negro ghetto, but in principle it could have been located anywhere. The problems to be found in middle class white suburban communities are no less deep for being different and infinitely more subtle in nature. Nor was it necessary that the experimental project be conducted within this nation. What is important is the model, for the model and methodology can then be applied to any situation.

To superimpose an abstract model like the economic, political, and cultural poles upon Fifth City enable a degree of perspective on the impossibility of the demand. Without such a model a person dare not walk in an area with his eyes open. You are crushed by the *sensa*; you return from the walk with the weight of the universe upon you, unable to make a new thrust. Today analysis shows that the weight falls on the cultural dimension which is leading the revolution. The Fifth City model devotes three sections to the cultural and one each to the economic and political.

There is a rational and highly abstract pattern which holds together the total community model. Each includes a *problemat*, a set of structures, certain enabling forces, and particular leverage instruments. Human existence is one cloth; to dissect it is to abstract from the situation. But abstraction is necessary to obtain distance and to recreate from this an interrelated whole. The problems suggest the structures which will be operated by the forces by means of certain leverage instruments. Rationality is pressed further through a kind of "mathematics of sociality", a constitutive part of model building. The numerical base for the Fifth City model is the prime number five. For each social dimension the root problem is lack of structures, indicated at the top center of each model (See charts in IV B 2). Around this problem are four corollary problems each of which has four related problems or issues in addition to itself. The structures are to be forged anew out of the *problemat*. The central structure in the model is an agency in which the other four are subsumed. The code letters of the agency delineate the five separate model sections.

a. Model Pattern

Problemat. The problems found in Fifth City are typical of the slum ghetto, but the method of laying out the problem is unique. Long lists of problems were compiled by the indigenous leadership. These were then divided into three areas: the Economic, the Political and the Cultural. Because of the primal aspect of the cultural revolution in the twentieth century the category of culture was itself broken into three areas: the stylistic, the educational and the symbolic. The large lists of problems were then gestalted into the five critical problems in each one of these five major categories. Then, in order to insure against excessive overlap and duplication each of these twenty-five major problems was again divided into

five distinct kinds of problems and finally these 125 problems subdivided into five more, so that the grand total was 625 problems, distinct from one another. The number and frequency of the subdivisions is, of course, highly arbitrary, but it was necessary to operate in such a way that the group mind was pushed well beyond the obvious yet avoiding undue confusion in an already complex matter. The accompanying Fifth City charts give an indication of the way in which the process finally evolved the major gestalt of the problems.

Out of all this came the awareness that two key problems dominated all the rest: they were (1) the absence of adequate community structures, and (2) the self-re-enforcing negative self image of the residents. To achieve breakthrough in these two areas would be almost certainly tantamount to final success.

Structures. The absence of community structures applied to every problem area in Fifth City and indeed was the number one problem in the problemat. It meant simply that there are no social channels through which the individuals of the ghetto, and black people as a people, are able to pour life energy into the ongoing process of civilization, or better, into the historical process of "humanization". Inner-city ghetto residents do not have means of participation, meaningfully or otherwise, in the life of the larger world outside the ghetto. Economically deprived, and politically dependent, Negroes have had scant opportunity to give expression to the distinct Black culture that has emerged over the past two hundred years or so of American history.

Obviously, one could say that the problems anywhere hinge on the absence of adequate structures. On one hand this is correct. On the other hand the inner-city has far less structure, adequate or inadequate, to deal with the problems than its counterpart in the suburbs or communities of the establishment. Also important to understand is the complex relationship between the structural problems in the three primary problem areas. As indicated in the description of the presuppositions in the previous section, the complexity and breadth of the problems, the inter-dependence and the permeation of all problems by the spirit problem demands that adequate structures be created, clarity hammered out as to their function, and effectiveness assured by their comprehensive scope.

Forces. People committed to the Church, community reformulation and to the model form the basic forces for activating the model into history. The basic force is the primal cadre in each congregation which sees that the function of the local Church as mission to the world is continually carried out. Usually representatives of the various local Church cadres join together in a parish cadre to see that the community organization as described below is organized, activated, and continually revised as need be to effectively do the task.

The four basic forces in each of the five major categories are 1) Action guilds, 2) Local cadres (not local Church cadres), 3) Detached cadres and 4) Summer Work Forces. (Each will be described under the major structuring following.) It should be clear that all forces must be in service

of the model even though the dimension of self-consciousness will vary with the various groups. Or to express it another way the use of the forces must be in the control of those responsible for the community organization. The degree of explicitness of the relationship can vary within the minds of the forces, but clarity as to the use of the forces must always exist in the minds of those responsible.

It is always better if the forces know and have as their primary task that indicated in the model. The Fifth City model requires a high degree of self-consciousness and commitment. This applies even to those who live outside the area or only give part of their time to the project.

Instruments. The forces must have special tools in order to have leverage to activate the structures to meet the problems of the urban complex. These special tools are called "instruments" in the Fifth City model. As indicated in the presuppositions, symbols are the key to community reformulation in our time. If the images of the self and images of the world are changed in the mind of men then genuine structural revolution on the grass roots level takes place.

As may be noted in the Fifth City model all the instruments are direct or secondary symbols, or have to do with the style of a community which itself then becomes a symbol. In other words the instruments are "attitudinal" or "motivational" tools. It is through their implementation that the images out of which the people live and by which they enter into reformulating the community are changed.

Although the Instruments are last on the list of the format of community reformulation in many ways they hold a major key to the model's effectiveness. They provide the continual pressure, as well as generate the spontaneity that keeps the forces alive in the midst of the daily drudgery and long hard work that community reformulation demands.



Model:

FIFTH CITY MODEL OUTLINE  
THE ECUMENICAL INSTITUTE: CHICAGO

DIMENSIONS OF LIFE		THE PROBLEMS	THE STRUCTURES	THE FORCES	THE INSTRUMENTS
ECONOMIC		Competent Income Consumer Protection Adequate Housing Health Security	<u>USE</u> Employment Bureau 5th City Co-op Redevelopment Corp. Health Clinic	Action Guilds Vocation Cadre Chicago Work Force Summer Work Camp	Community Grid Community Sign Community Plan Community Pride
C U L T U R A L	S Y M B O L	Human Dignity American Negritude Inner City Role Global Community	<u>LUA</u> Inner City Theater 5th City Ensemble Urban Arts Workshop People's Arts Lyceum	Action Guilds Artists Cadre Patrons Auxiliary Summer Theater	Community Insignia Community Symbols Community Story Community Festival
	E D U C A T I O N	Public Schooling Adult Education Supplementary Training Advanced Preparation	<u>CUE</u> Urban Schools Project Basic Education Complex Instruction Complement Higher Learning Accessory	Action Guilds Teachers Cadre Teaching Associates Summer Teachers Seminar	Community Voice Community Bookery Community Tractory Community Forum
	P O S T U R A L	Established Generation Emerging Generation Rising Generation Elder Generation	<u>FUL</u> Urban Family Centrum Urban Student Union Youth Development Corps Elder Citizen Projects	Action Guilds Student Cadre Women's Forum Summer Workshop	Community Nodes Community Beret Community Afro-American Community Tours
POLITICAL		Order Human Rights Suffrage Urban Services	<u>UEO</u> Information Office Legal Clinic Voter's League Community Organization	Action Guilds Mobile Cadre Civil Rights Forces Summer Workshop	Community Manifesto Community Iron Man Community Lobby Community Debate

5th CITY COMMUNITY REFORMULATION

5th CITY STRUCTURES

MODEL

PROBLEM AREA # I

PROBLEM  
AREA  
# II

PROBLEM  
AREA  
# III

STRUCTURE  
To meet  
problems

STRUCTURE  
To meet  
problems

FORCES  
To set up & operate  
Structures

FORCES

INSTRUMENTS  
or TOOLS  
for leverage

FORCES

F  
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INSTRU-  
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CENTRAL  
STRUCTURE

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FORCES

INSTRUMENTS

FORCES

FORCES

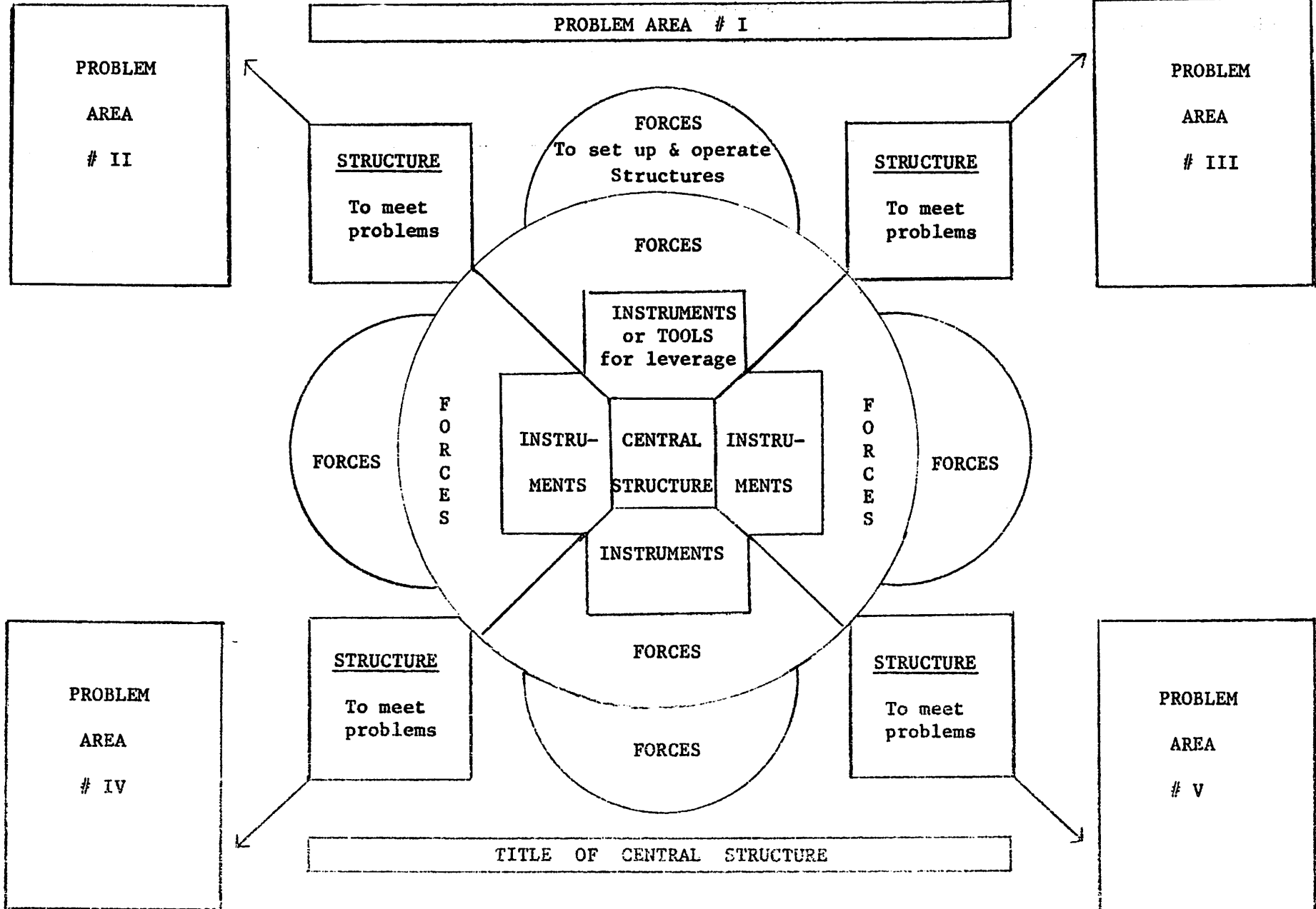
STRUCTURE  
To meet  
problems

STRUCTURE  
To meet  
problems

PROBLEM  
AREA  
# IV

PROBLEM  
AREA  
# V

TITLE OF CENTRAL STRUCTURE



2. The Constructs

The following is a description of the various parts under each of the five model areas. These five areas are established under the sociological categories of economic, political and cultural which is further subdivided into symbol, education and style. Each area has four parts: a problemat, structure, forces and instruments.

a. Urban Services Exchange

Responsibility: To nurture the health and security of all residents so that they may creatively contribute to the new urban culture.

STRUCTURES/PROBLEMS

1. The Employment Security Bureau deals with the problem of the human deterioration and dissipation due to inadequate and irregular income. The programs are specifically related to the following problem area:

- |                     |  |
|---------------------|--|
| COMPETENT<br>INCOME | <ol style="list-style-type: none"> <li>1. Income planning</li> <li>2. Jobs expansion</li> <li>3. Employment upgrading</li> <li>4. Benefit potential</li> </ol> |
|---------------------|--|

2. The Fifth City Cooperative Mart deals with the problem of irresponsible exploitation on the marketing level. The programs are especially related to the following problem area:

- |                        |   |
|------------------------|---|
| CONSUMER<br>PROTECTION | <ol style="list-style-type: none"> <li>1. Family budgeting</li> <li>2. Corporate purchases</li> <li>3. Exploitation control</li> <li>4. Retail improvement</li> </ol> |
|------------------------|---|

3. The Citizens Redevelopment Corporation deals with the problem of the rapid deterioration of the central city and the condemnation of the citizens to slum existence. The programs are specifically related to the following problem area:

- |                     |  |
|---------------------|--|
| ADEQUATE<br>HOUSING | <ol style="list-style-type: none"> <li>1. Area rehabilitation</li> <li>2. Neighborhood care</li> <li>3. Ownership possibilities</li> <li>4. Renting requirement</li> </ol> |
|---------------------|--|

4. The Family Health Clinic deals with the problem of the limited resources and know-how that insures continuing basic health deficiencies. The programs are specifically related to the following problem area:

- |                    |   |
|--------------------|---|
| HEALTH<br>SECURITY | <ol style="list-style-type: none"> <li>1. Medical insurance</li> <li>2. Public health</li> <li>3. Treatment facilities</li> <li>4. Preventive care</li> </ol> |
|--------------------|---|

FORCES

1. Action Guilds

Those who form the basic troops for activating the Urban Services Exchange and its sub-structures. In principle all members of the community are assigned to one of the action guilds in the five major areas of the model.

2. Vocation Cadre

Those people whose daily work lies within the economic dimension of the model and who commit themselves to use that office to further the work of the model.

3. Chicago Work Forces

Those people who live outside the reformulation area yet are genuinely interested in renewal of the city and are willing to give part of their time in a disciplined manner to the project.

4. Summer Work Camp

These are people from around the region and nation that come for a number of weeks during the summer. This allows large numbers of people to be used for special projects that require more forces than are usually available.

INSTRUMENTS

1. Community Grid

A geo-social grid of the community that relates it to the micro, sector, metropolitan, region, nation and the world. The grid also subdivides the reformulation area into stakes.

2. Community Sign

Actions in the community that change its appearance and call attention to the fact that something is happening—that the community is changing.

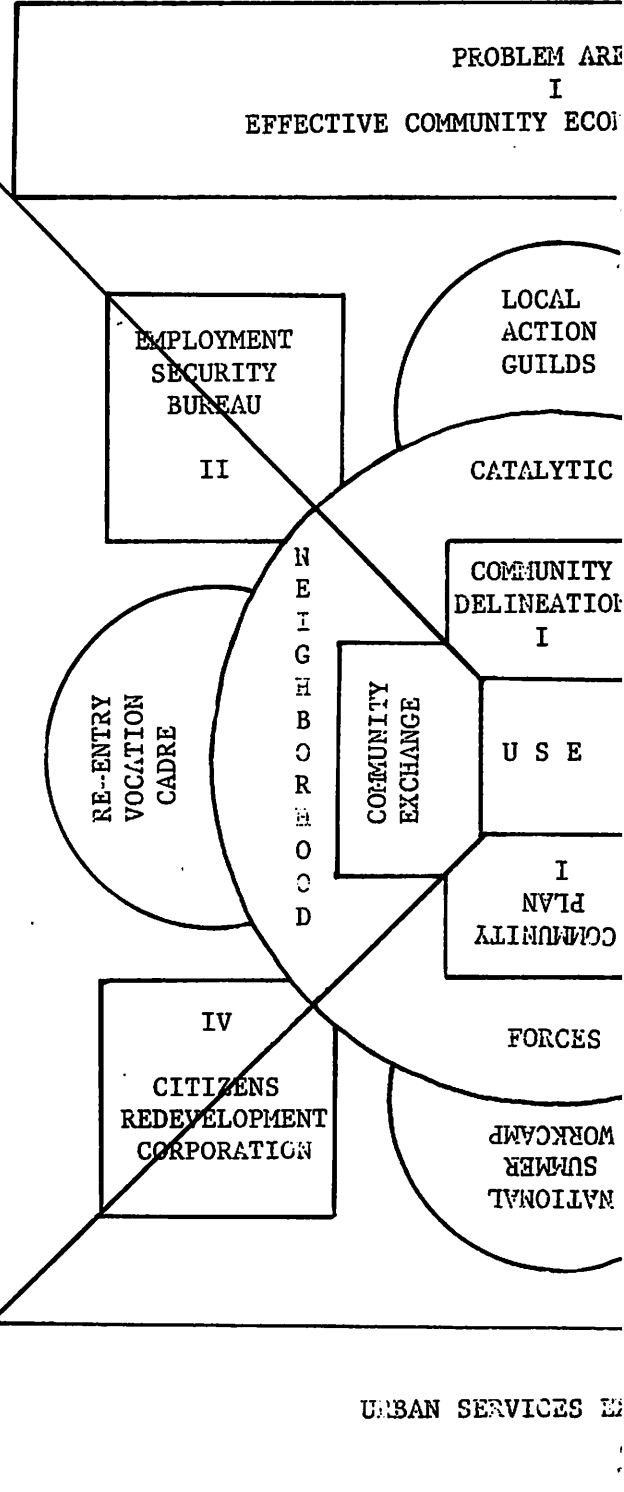
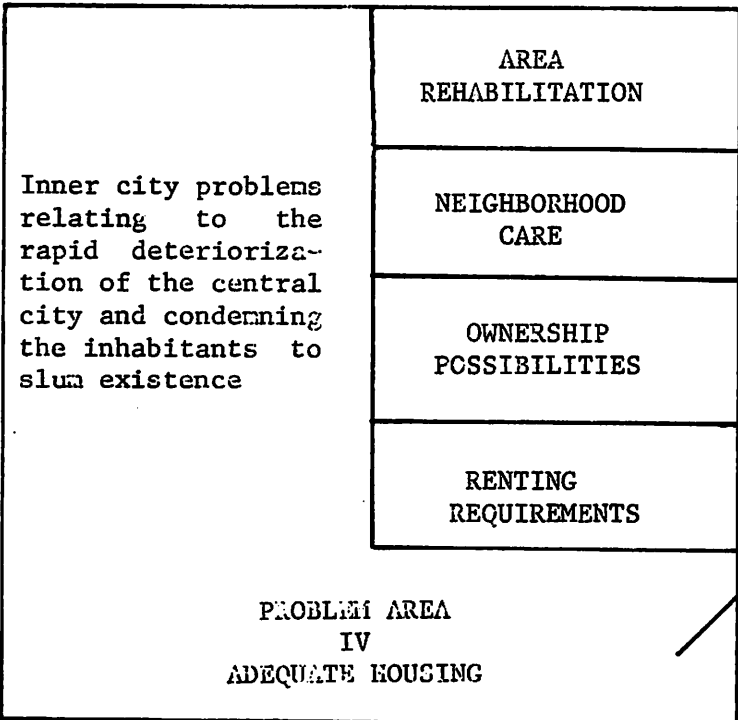
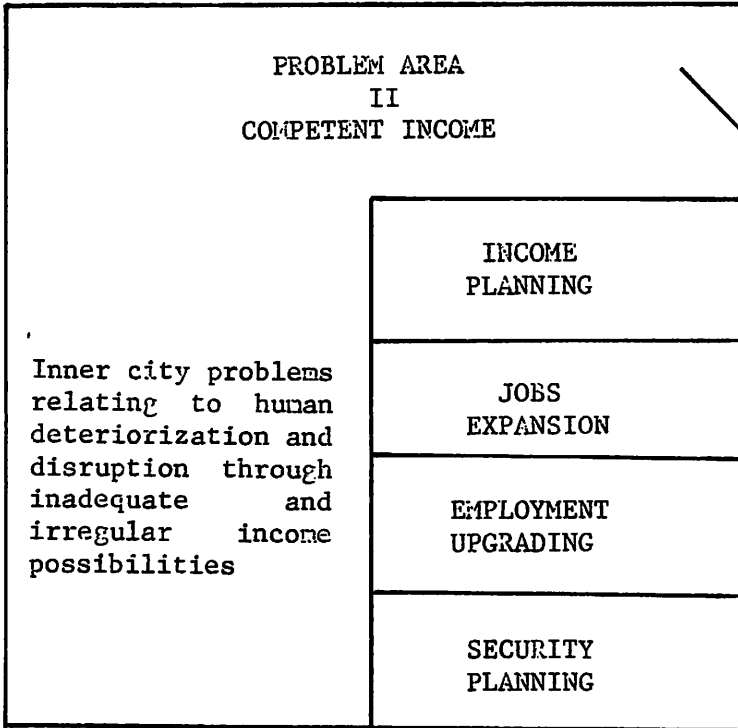
3. Community Plan

A comprehensive plan for the future development of home, business and public facilities.

4. Community Pride

The development of a consciously interested community whereby its area and name become that in which the residents take pride.

SUBSISTENCE: ECONOMIS EXISTE  
 EQUITABLE SHARING IN CREATING THE GOO  
 PROBLEMS INSTRUMENTS FO



THE IN FIFTH CITY  
LIFE OF URBAN SOCIETY  
AS STRUCTURES

IC STRUCTURES

5TH CITY  
COOPERATIVE  
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FAMILY  
HEALTH  
CLINIC

CHANGE

PROBLEM AREA  
III  
CONSUMER PROTECTION

FAMILY  
BUDGETING

CORPORATE  
PURCHASING

EXPLOITATION  
CONTROL

RETAIL  
IMPROVEMENT

Inner city problems  
relating to the  
vicious exploita-  
tion of the poor on  
the marketing level

MEDICAL  
INSURANCE

PUBLIC  
HEALTH

TREATMENT  
FACILITIES

PREVENTIVE  
CARE

Inner city problems  
relating to the  
limited sources and  
know-how that in-  
sure continuing  
basic health defi-  
ciencies

PROBLEM AREA  
V  
HEALTH SECURITY

b. Lyceum of Urban Arts

Responsibility: To sustain humanness in the city through the celebration of the constants of life: birth, death, struggle, and change.

## STRUCTURES/PROBLEMS

1. The Inner City Culture Theatre deals with the problem of the widespread victim-image that paralyzes the ghetto man. Programs are conducted in the following problem area:

- |                  |  |
|------------------|--|
| HUMAN<br>DIGNITY | <ol style="list-style-type: none"> <li>1. Identity affirmation</li> <li>2. Situation interpretation</li> <li>3. Vocational significance</li> <li>4. Contextual decisiveness</li> </ol> |
|------------------|--|

2. The Fifth City Ensemble deals with the problem of the appropriation of the destinal significance of the Negro today. Programs are conducted in the following problem area:

- |                       |   |
|-----------------------|---|
| AMERICAN<br>NEGRITUDE | <ol style="list-style-type: none"> <li>1. Black muntu - creative role of black men</li> <li>2. Afro-American heritage</li> <li>3. Negro confrontation</li> <li>4. Non-white revolution</li> </ol> |
|-----------------------|---|

3. The Urban Society Artistry deals with the problem of the creative role of the inner city in creating the new image of humanness. Programs are conducted in the following problem area:

- |                        |  |
|------------------------|--|
| INNER-<br>CITY<br>ROLE | <ol style="list-style-type: none"> <li>1. Post-modern humanness - contemporary humanness</li> <li>2. Deprivation and potentiality</li> <li>3. Urbanization keystone - phenomenon</li> <li>4. Redemptory significance - artistic</li> </ol> |
|------------------------|--|

4. The Peoples Arts Lycee deals with the problems of the culturally poor participating inadequately in contemporary society. Programs are conducted in the following problem area:

- |                     |  |
|---------------------|--|
| GLOBAL<br>COMMUNITY | <ol style="list-style-type: none"> <li>1. Intentional existence</li> <li>2. Inclusive engagement</li> <li>3. Futuristic models</li> <li>4. Corporate action</li> </ol> |
|---------------------|--|

## FORCES

## 1. Action Guilds

Those who form the basic core group for activating the Lyceum of Urban Arts and its sub-structures. In principle, all members of the community are assigned to one of the action guilds in the five major areas of the model.

## 2. Artist Cadre

Those people who are skilled in the area of the arts and who commit themselves to use their talent to further the work of the model.

## 3. Patrons Auxiliary

Those people throughout the metropolitan area who are genuinely interested in the renewal of the city and the area of the arts and are willing to support the Arts program with their work and funds.

## 4. Summer Theatre

The gathering of people from around the region and nation that come for a number of weeks during the summer in order to train prospective community artists, and to present plays, festivals and other forms of celebrations.

## INSTRUMENTS

## 1. Community Insignia

The selection of a common insignia that may be worn by all members of the project in order to establish community identity and pride and commonness of purpose.

## 2. Community Symbols

The establishing of common symbols that can be used by the community in order to provide ways for the people to ground their relationship to their mission, the tasks given by the mission, and to each other as they go about activating these tasks in their daily lives.

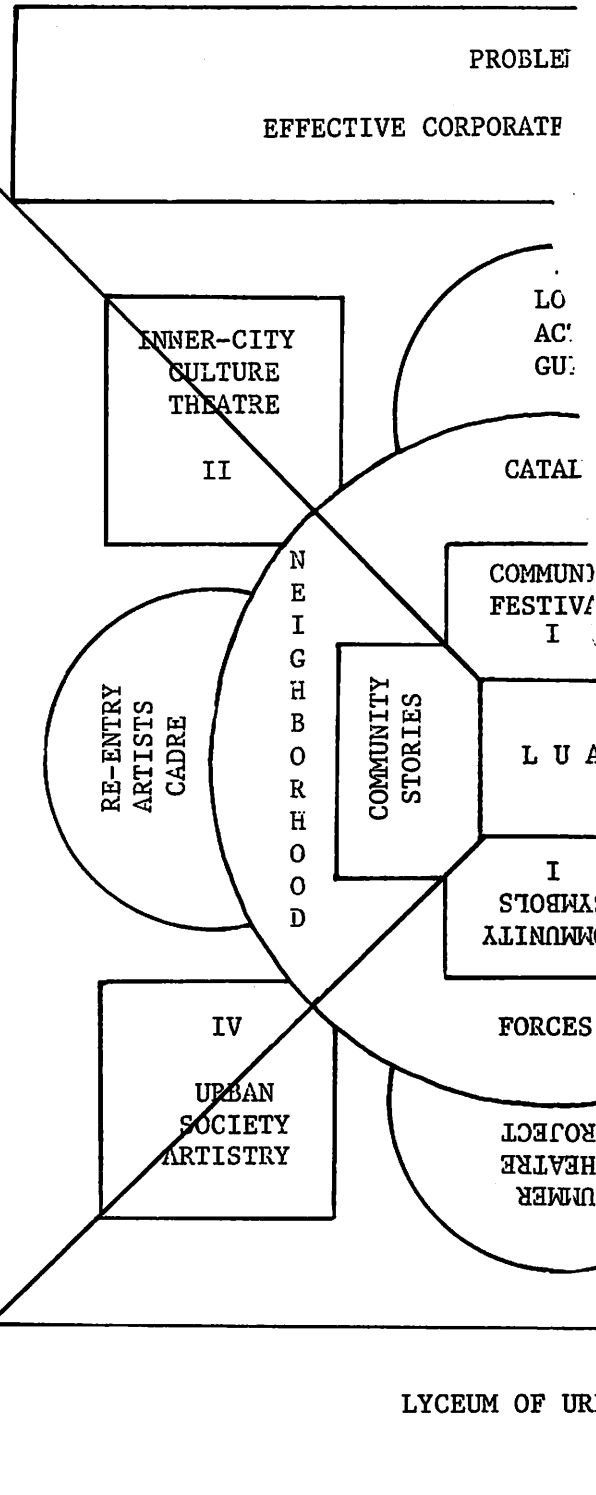
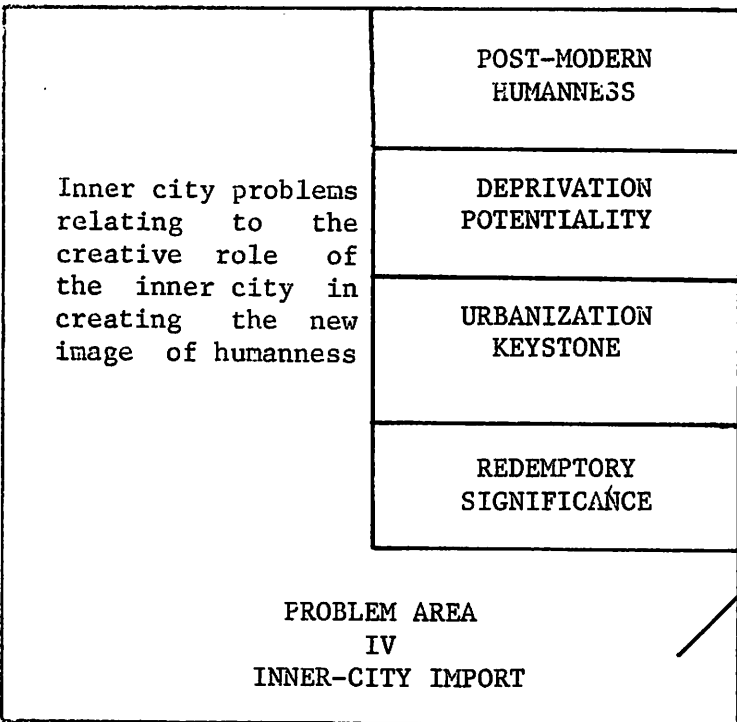
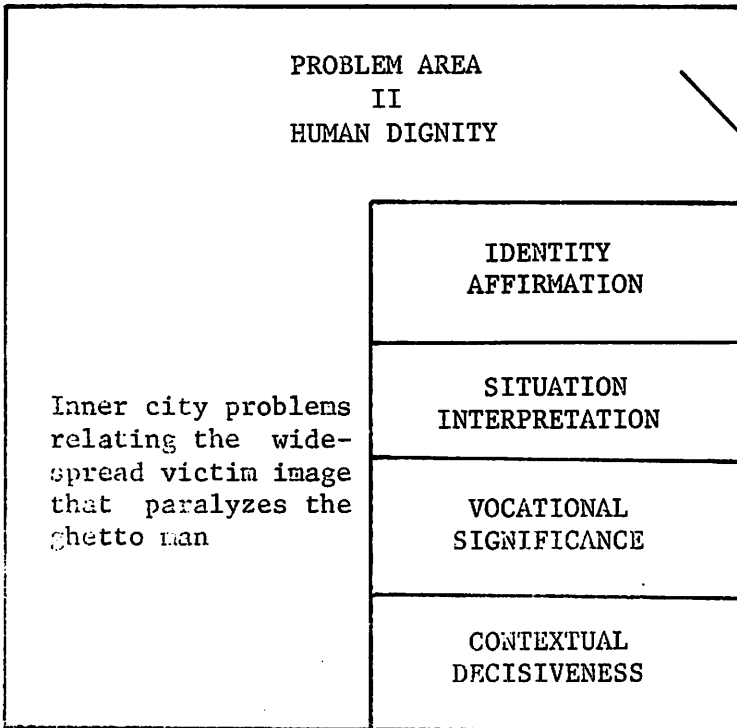
## 3. Community Story

Every community has a history and therefore a story about who it is. This story is retold and reshaped in terms of the development of the Fifth City project and in terms of the anticipatory pressures of the future.

## 4. Community Festival

Community wide celebrations held on a systematic basis for and by the whole community. The festivals are to relate the community to the global revolution, the community's role in this and the national destiny, the community's own history, and its future plans.





EXISTENCE IN FIFTH CITY  
THE MEANING OF URBAN SOCIETY  
RESOURCES STRUCTURES

PA  
POLIC STRUCTURES

FIFTH  
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CHICAGO  
PATRONS  
AUXILIARY

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PEOPLES  
ARTS  
LYCEE

N ARTS

PROBLEM AREA  
III  
AMERICAN NEGRITUDE

BLACK  
MUNTU

AFRO-AMERICAN  
HERITAGE

NEGRO  
CONFRONTATION

NON-WHITE  
REVOLUTION

Inner city problems  
relating to the  
appropriation of  
the destinal signi-  
ficance of the  
negro today

INTENTIONAL  
EXISTENCE

INCLUSIVE  
ENGAGEMENT

FUTURIC  
MODELS

CORPORATE  
ACTION

Inner city problems  
relating to the  
need of the cul-  
turally poor to  
leapfrog into the  
post-modern world

PROBLEM AREA  
V  
GLOBAL COMMUNITY

STITUTE: CHICAGO

## c. College For Urban Education

Responsibility: To train the imagination of the Fifth City citizens so that they are equipped to build the necessary new urban structures.

## STRUCTURES/PROBLEMS

1. The Urban Schools Project deals with the problem of the subnormal conditions in the ghetto schools that prevent the creative growth of youth. Programs are conducted in the following problem area:

- |                     |                          |
|---------------------|--------------------------|
| PUBLIC<br>SCHOOLING | 1. Facility development  |
|                     | 2. Faculty upgrading     |
|                     | 3. Curriculum relevance  |
|                     | 4. Public responsibility |

2. The Basic Education Center deals with the need for adult training essential to providing strong community leadership. Programs are conducted in the following problem area:

- |                    |                        |
|--------------------|------------------------|
| ADULT<br>EDUCATION | 1. Functional literacy |
|                    | 2. Urban living        |
|                    | 3. Imaginal education  |
|                    | 4. Family dynamics     |

3. The Public Instruction Complement deals with the need of the children for intensive early education and the institutions to accomplish this. Programs are conducted in the following problem area:

- |                           |                              |
|---------------------------|------------------------------|
| SUPPLEMENTARY<br>TRAINING | 1. High school certification |
|                           | 2. Remedial tutoring         |
|                           | 3. Preparatory schooling     |
|                           | 4. Early training            |

4. The Higher Learning Accessory deals with the problem of bridging the gap between the ghetto and institutions of advanced learning. Programs are conducted in the following problem area:

- |                      |                             |
|----------------------|-----------------------------|
| ADVANCED<br>TRAINING | 1. Professional recruitment |
|                      | 2. University placement     |
|                      | 3. Technical improvement    |
|                      | 4. Experimental college     |

## FORCES

## 1. Action Guilds

Those who form the core group for activating the College for Urban Education and its sub-structures. In principle, all members of the community are assigned to one of the action guilds in the five major areas of the model.

2. Teachers Cadre

Those teachers who work in the various public and private schools within the community who commit themselves to use their role to activate the educational model for the total community as they work through their specific teaching function.

3. Teaching Associates

Those teachers who live within the metropolitan area who experiment with various parts of the models within their particular situations and meet periodically to share their data and support the work of the project.

4. Summer Teachers Seminar

A gathering of public and private school teachers from the region and nation for a special period of training, model building, curriculum planning, practice teaching and developing their pedagogical skills in order to carry the model back to their particular stations.

INSTRUMENTS

1. Community Voice

A community newspaper that publishes the news in a brief concise and imaginal form. The paper includes news of the community, the city, the nation and the world. It is placed in all the homes in the community.

2. Community Bookery

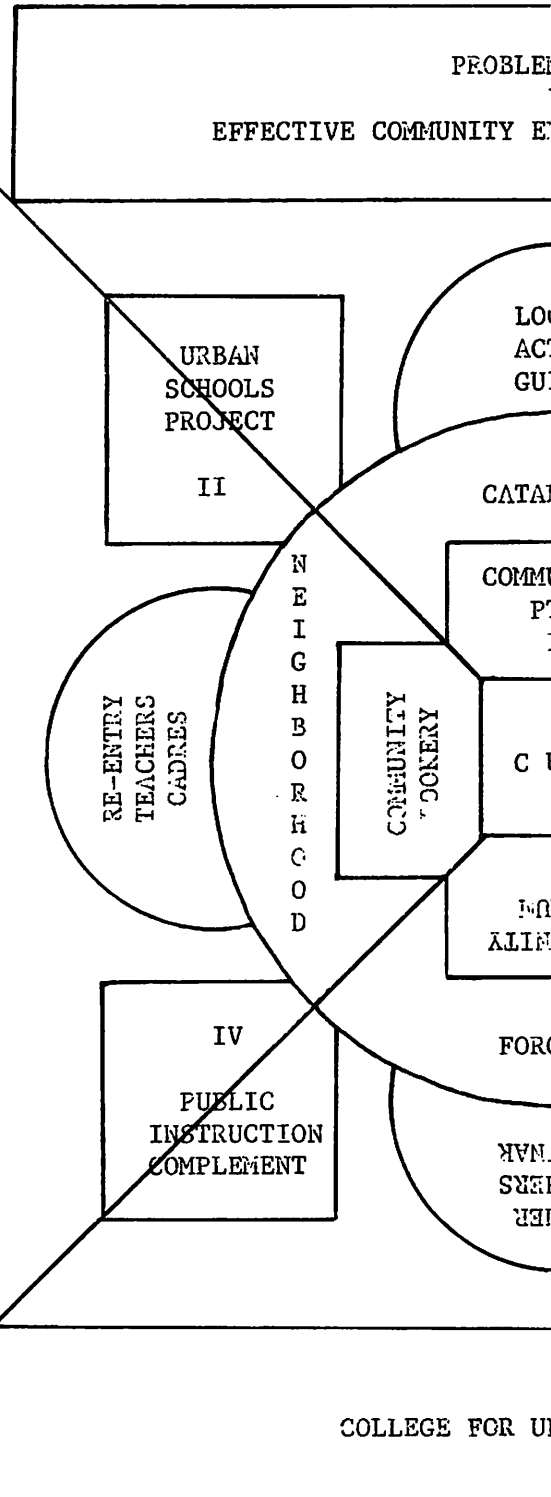
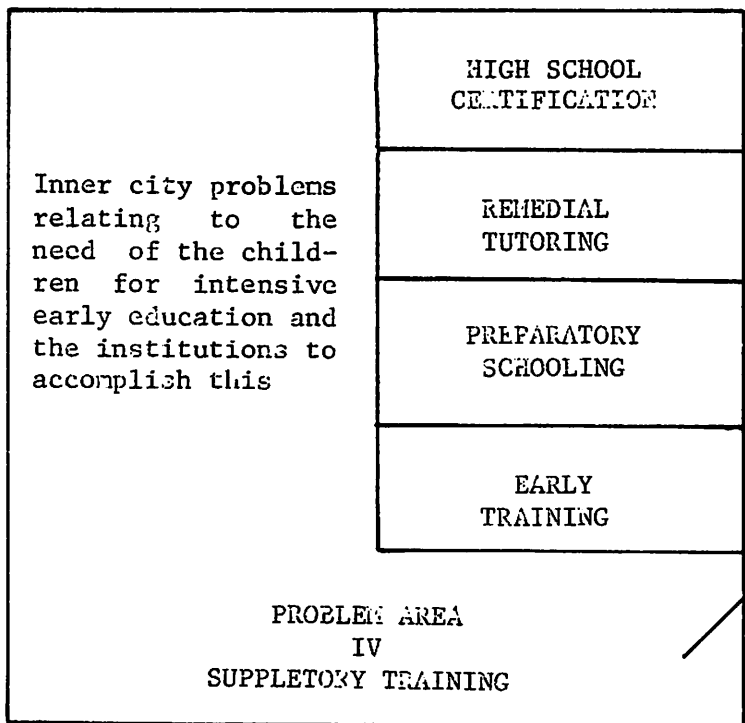
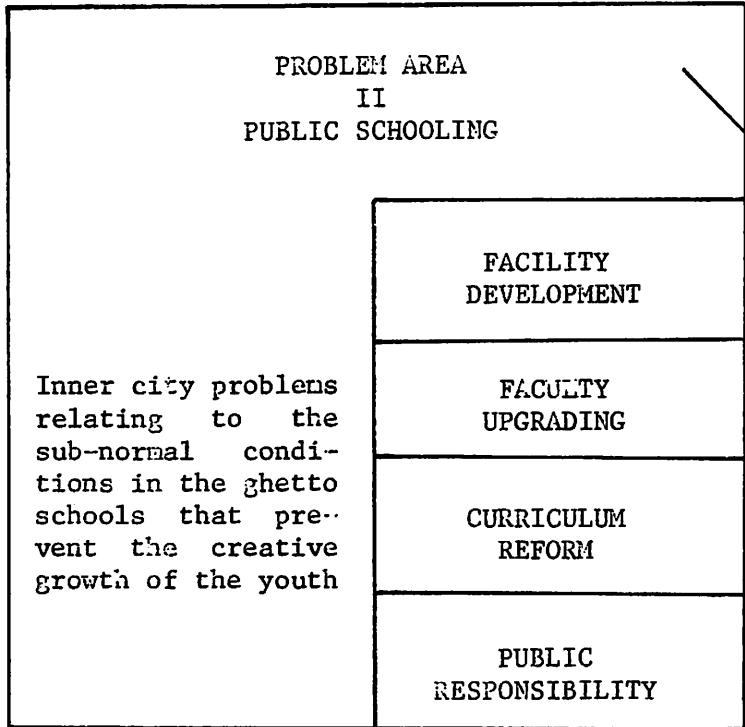
Lists and packets of books that are on display, sold and made available to people in the community. They are on various subjects crucial to the needs and problems of the community.

3. Community Tractory

The publishing of short, concise, and imaginal tracts on key data, issues, problems, and proposed solutions in the community. These tracts assure that everyone within the community has the possibility of being aware of what is demanded and motivated to respond.

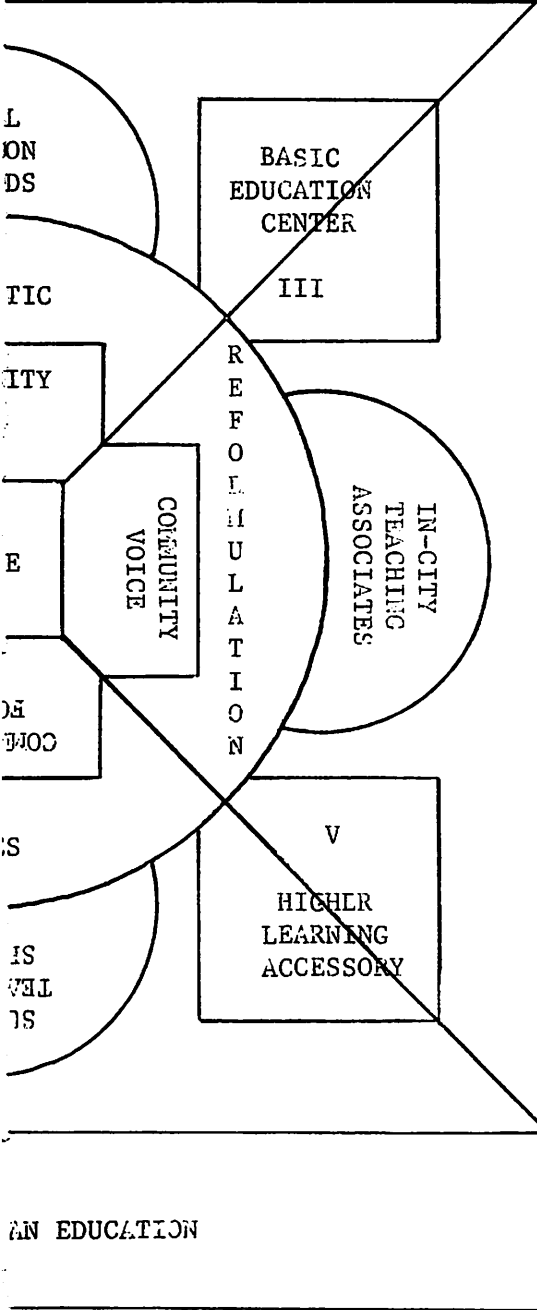
4. Community Forum

A platform where noted public leaders present their views in order to create a climate of community educational awareness and concern. When these leaders are those who represent the concerns of the people the added dimension of expansive imagination and identity is added.



EXISTENCE IN 5TH CITY  
 APING EDUCATION IN URBAN SOCIETY  
 FORCES STRUCTURES

AREA  
 EDUCATIONAL STRUCTURES



PROBLEM AREA  
 III  
 ADULT EDUCATION

FUNCTIONAL LITERACY	Inner city problems relating to the need for adult training essential to providing strong community leadership
URBAN LIVING	
IMAGINAL EDUCATION	
FAMILY DYNAMICS	

PROFESSIONAL RECRUITMENT	Inner city problems relating to bridging the gap between the ghetto and institutions of advanced learning
UNIVERSITY PLACEMENT	
TECHNICAL IMPROVEMENT	
EXPERIMENTAL COLLEGE	

PROBLEM AREA  
 V  
 ADVANCED PREPARATION

d. Foundation For Urban Living

Responsibility: Creative involvement in shaping the life styles of urban society, including the manners, dress, neighborhood, and sociability that make urban life meaningful.

## STRUCTURES/PROBLEMS

1. The Urban Family Centrum deals with the archaic models of relation which occasion family and neighborhood breakdowns. Programs are conducted in the following problem area:

ESTABLISHED GENERATION	1. Family models
	2. Adult roles
	3. Neighborhood activities
	4. Global relations

2. The Youth Development Corps deals with the absence of social forms geared to the expansion of the lives of the younger youth. Programs are conducted in the following problem area:

RISING GENERATION	1. Creative community
	2. Family relations
	3. Vocational expectation
	4. Imagination explosion

3. The Urban Student Union deals with the need of the youth culture for creative structures for the development of their possibilities. Programs are conducted in the following problem area:

EMERGING GENERATION	1. Creative structures
	2. Community involvement
	3. Broadening possibility
	4. Expanded experience

4. The Elder Citizens Project deals with the sense of insignificance among the elderly resulting from the lack of social involvement forms. Programs are conducted in the following problem area:

ELDER GENERATION	1. Task-oriented significance
	2. Community action
	3. Global experiment
	4. Personal meaning

## FORCES

## 1. Action Guilds

Those who form the core group for activating the Foundation for Urban Living and its sub-structures. In principle, all members of the community are assigned to one of the action guilds in the five major areas of the model.

2. Student Cadre

Those high school and college students who come together to live in a disciplined fashion and work with and in the midst of the major contradictions of community reformulation while they continue to carry out their formal education.

3. Women's Forum

Women from the metropolitan area who are genuinely interested in the renewal of the city and are willing to give part of their time and money in a disciplined manner to the project.

4. Summer Workshop

Those people from the region and nation who come for a number of weeks during the summer. These large numbers of people can be used as auxiliary troops to break loose the community into the next step toward a global style in manners, mores and morals.

INSTRUMENTS

1. Community Nodes

The gathering places of the people. Each community will have a major node which is the place the people gather for anything that pertains to depth involvement in the community. As such it becomes a major symbol for the community.

2. Community Beret

The common wearing apparel which as a symbol sets apart the people who have chosen a life style of giving their lives to community reformulation and the new urban society. As such the Beret gives a common identity and fosters community pride.

3. Community Afro-American

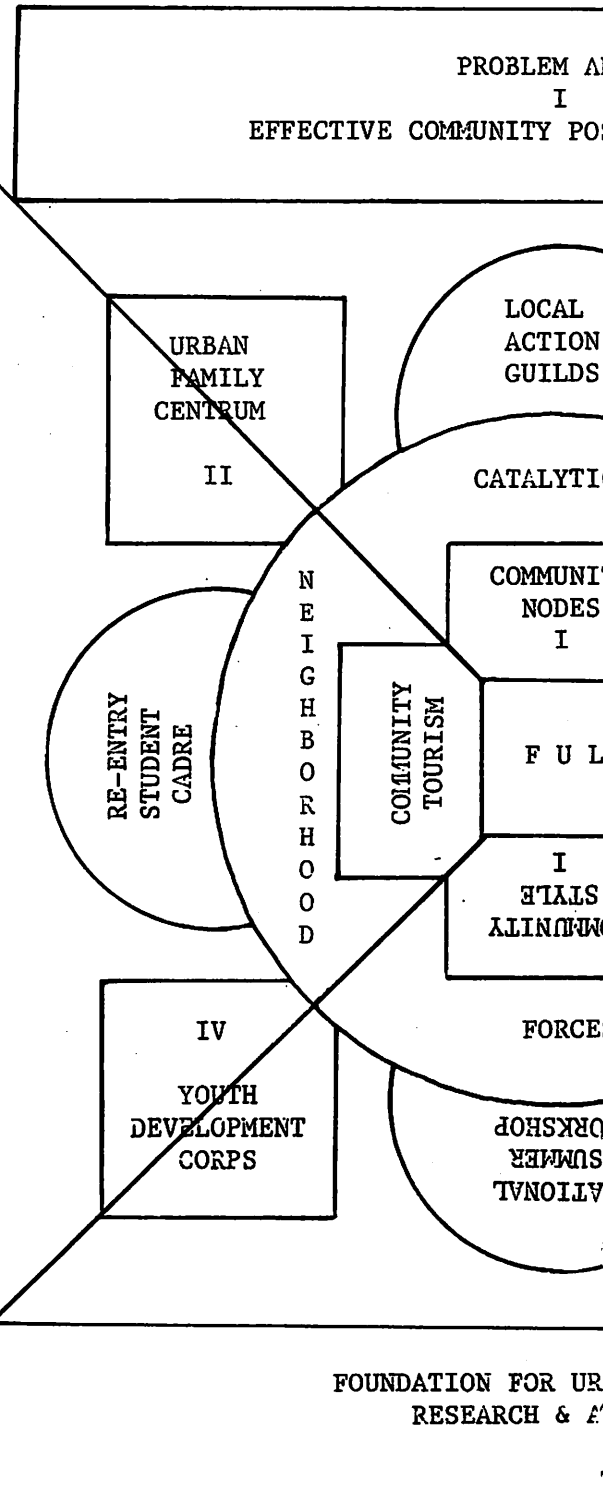
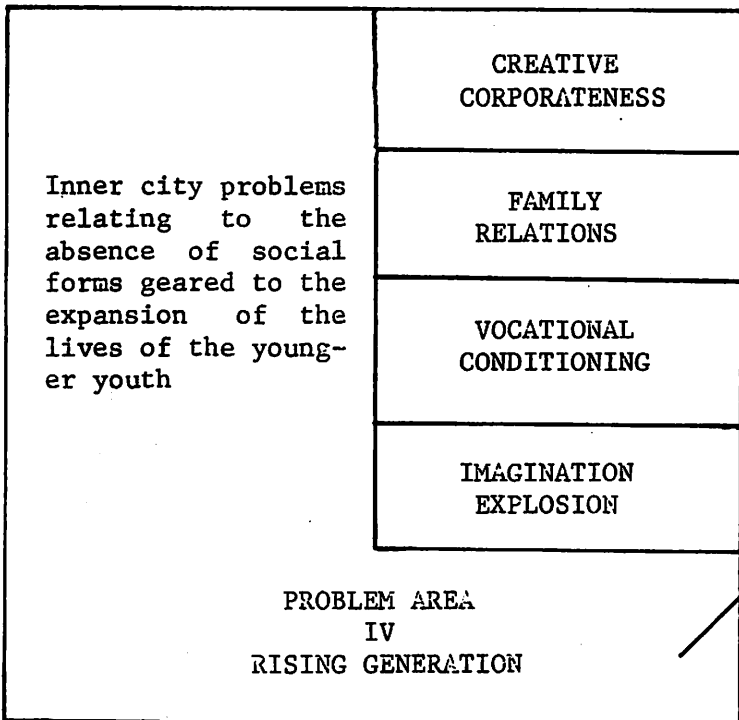
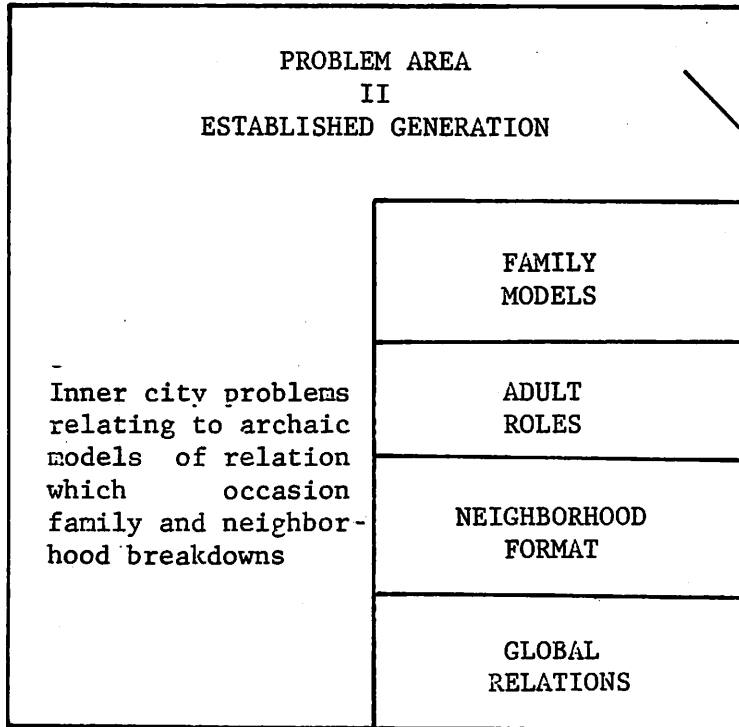
This is the community life style. The indigenous way the community lives with its heritage. This style is itself a tool in which the symbols, education, political and economic participation is woven into a fabric that manifests the stance the community chooses to take in history.

4. Community Tours

Systematically organized travel time whereby residents of the community and especially those becoming leaders, are taken to see people and events outside the community, the city, and even the nation. Extremely helpful are visits to projects in other cities and travel to other cultures.



STYLE: POSTURAL EXI  
 CREATIVE INVOLVEMENT IN SHAPING T  
 PROBLEMS INSTRUMENTS



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 LIFE STYLES OF URBAN SOCIETY  
 FORCES STRUCTURES

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URBAN  
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 TION

PROBLEM AREA  
 III  
 EMERGING GENERATION

CREATIVE  
 STRUCTURES

COMMUNITY  
 INVOLVEMENT

POSSIBILITY  
 DEVELOPMENT

EXPANDED  
 EXPERIENCE

Inner city problems  
 relating to the  
 need of the youth  
 culture for crea-  
 tive structures for  
 the development of  
 their possibilities

MISSIONAL  
 SIGNIFICANCE

COMMUNITY  
 INVOLVEMENT

GLOBAL  
 EXPERIMENT

PERSONAL  
 MEANING

Inner city problems  
 relating to the  
 sense of insignifi-  
 cance among the  
 elderly resulting  
 from lack of social  
 involvement forms

PROBLEM AREA  
 V  
 ELDER GENERATION

e. Urban Enablement Organization

Responsibility: To order community life and enable Fifth City citizens to make corporate decisions about the future of the community.

## STRUCTURES/PROBLEMS

1. The Public Information Bureau deals with the problem of the basic peace and order required by any community for the well-being of its children. Programs are conducted in the following problem area:

FUNDAMENTAL ORDER	1. Personal protection
	2. Law enforcement
	3. Special policing
	4. Crime prevention

2. The Legal Assistance Clinic deals with the ignorance of basic rights and the absence of adequate structures to protect and insure those rights. Programs are conducted in the following problem area:

HUMAN RIGHTS	1. Public ignorance
	2. Available counsel
	3. Legal remedies
	4. Citizen responsibility

3. The Fifth City Voters League deals with those forces that prohibit the ghetto man from genuinely participating in the decisions that determine his life. Programs are conducted in the following problem area:

EFFECTIVE SUFFRAGE	1. Voter enlistment
	2. Community motivation
	3. Realistic representation
	4. Electoral redistricting

4. The Community Promotion Center deals with the inequities in the ghetto area at the point of the everyday services that urban life requires. Programs are conducted in the following problem area:

URBAN SERVICES	1. Individual guidance
	2. Community maintenance
	3. Public services
	4. Poverty assistance

## FORCES

## 1. Action Guilds

Those who form the core group for activating the Urban Enablement Organization and its sub-structures. In principle, all members of the community are assigned to one of the action guilds in the five major areas of the model.

## 2. Mobile Cadre

Those people, primarily families, both black and white who move into the community usually from a more privileged area to provide leadership and help instigate the model and thereby become a symbol of stability, concern and compassion.

## 3. Civil Rights Forces

Those who have primarily interested in the black man revolution through their work in civil rights, and who use their people and power to contribute to the work of the project and who help open up areas in the model's political activities.

## 4. Summer Workshop

Those people from around the region and nation that come for a number of weeks during the summer to enter into workshops that tend to enhance the political power and effectiveness of the project.

## INSTRUMENTS

## 1. Community Manifesto

The preparation and publication of a manifesto which describes the situation in the community, its history, the present demands that grow out of the situation and the goals set forth to meet these demands. The manifesto ends with an exhortation or a call for the community to rise up to join the project in order to achieve the goals.

## 2. Community Iron Man

These are the leaders in the community who by their willingness to work hard and continue to work hard through the problems, boredom, struggle and failure have become a symbol of tenacity and dedication and as such are labeled "iron men" and become key figures in the work of the project.

## 3. Community Lobby

Those people deeply interested in the renewal of the city who because of special positions in the establishment or because of special interest can effectively represent the reformulation project or its interest before official boards, councils, commissions or leaders of the metropolitan.

4. Community Debate

The establishment of community wide debate on special issues crucial to the needs of the community. Special figures are called from around the city to represent key issues, but the main debates are carried on by the people themselves within the community.

SELF DETERMINATION: POLITICAL  
 GENUINE PARTICIPATION IN THE DECISIONS  
 PROBLEMS INSTRUMENTS

PROBLEM AREA  
 II  
 FUNDAMENTAL ORDER

Inner city problems relating to the basic peace and order required by any community for the well-being of its citizens

PERSONAL PROTECTION
LAW ENFORCEMENT
SPECIAL POLICING
CRIME PREVENTION

Inner city problems relating forces that prohibited the ghetto man from genuinely participating in the decisions that determine his life

VOTER ENLISTMENT
COMMUNITY MOTIVATION
AUTHENTIC REPRESENTATION
ELECTORAL REDISTRICTING

PROBLEM AREA  
 IV  
 EFFECTIVE SUFFRAGE

PROBLEM AREA  
 III  
 EFFECTIVE COMMUNITY

NEIGHBORHOOD

RE-ENTRY MOBILE CADRE

PUBLIC INFORMATION BUREAU  
 II

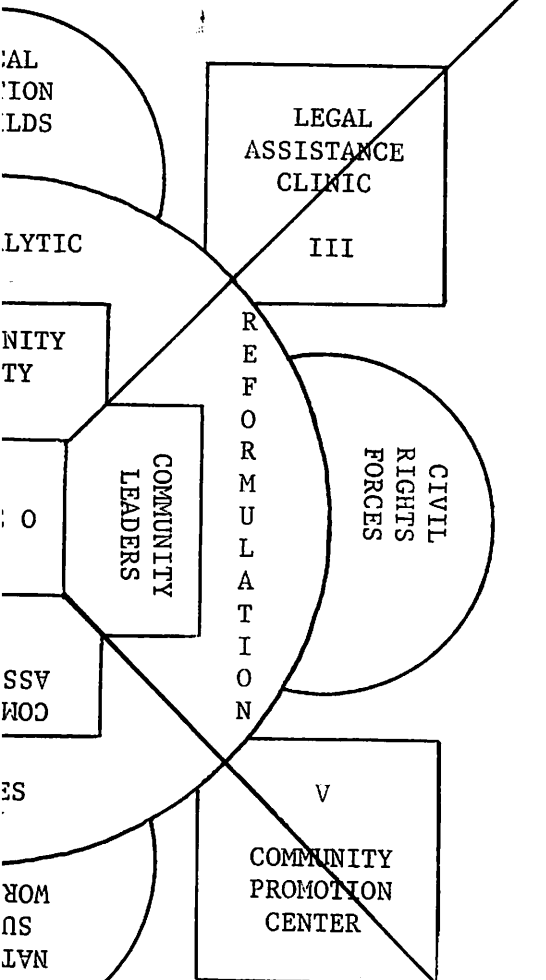
COMMUNITY MANIFESTO

IV  
 5TH CITY VOTERS LEAGUE

URBAN ENABLEMENT

AL EXISTENCE IN FIFTH CITY  
 N-MAKING PROCESSES OF URBAN SOCIETY  
 FORCES STRUCTURES

AREA  
 POLITICAL STRUCTURES



PROBLEM AREA  
 III  
 HUMAN RIGHTS

PUBLIC IGNORANCE	Inner city problems relating to tragic ignorance of basic rights and absence of adequate structures to protect and insure those rights
AVAILABLE COUNSEL	
LEGAL REMEDIES	
CITIZEN RESPONSIBILITY	

INDIVIDUAL GUIDANCE	Inner city problems relating to flagrant inequities in the ghetto area at the point of the everyday services that urban life requires
COMMUNITY MAINTENANCE	
PUBLIC SERVICES	
POVERTY ASSISTANCE	

PROBLEM AREA  
 V  
 URBAN SERVICES

### 3. The Organization

The model for reformulating the community organization is fivefold, calling for the establishment of a) guilds, b) stakes, c) temple, d) steering committee and e) Community Congress. The actual, practical problems of each community are handled through the guild structures which are designed primarily for action. The stakes are intended primarily to be the agencies through which the human care of the human community is organized. They are comprised primarily of the most alert and determined of the residents, whereas the guilds are able to receive anyone with a particular interest or concern, whether long or short range. This in principle should include everyone in the community. However, the Temple is the one agency comprised of and for the entire community. In one sense, as we shall see, the Temple is the community. The steering committee is made up of leaders from the stakes and guilds who execute the functions of control and supervision on behalf of the entire Congress. The Community Congress, made up of all stake and guild members, reviews and plans for the project. Its meeting dramatizes the wholeness of the community.

#### a. Guilds

The Guilds are perhaps the easiest to understand because their functions are most concrete, and most akin to other kinds of organizations with which most people are generally familiar. We have already indicated that membership in the Guilds is general, that is, everyone in the community is not only permitted but encouraged to take part in some Guild activity. The model calls for five Guilds -- economic, political, and three cultural: educational, stylistic and symbolic. Each Guild then, has within it four Guild Boards, operating in quite specific areas as sub-guilds. A person greatly interested in the problems of income and housing might choose to put his time into the Economic Guild. On the other hand, a person deeply concerned for the welfare of the youth of the community might choose to become part of the Style Guild as a Board member of an "Urban Student Union" seeing to it that high school students were given opportunity to see and experience more of the world than that within the bounds of their immediate neighborhood. Those concerned with community services or the political future of the community would take part in the Political Guild, perhaps staffing a "Public Information Center" or "Voters League." In short, the Guilds comprise a comprehensive network of organizations hitting at every real problem of the community with a positive program of creative action. Where massive community support is required, as in the case of an obstinate inner-city absentee landlord bilking tenants through exorbitant rentals and offering no reasonable maintenance services in return, it is the corresponding Guild that is responsible for organizing it. Different communities will obviously require variants in the structure of the guilds. The economic concerns of a suburban community are quite different from those of the inner city. But the fundamental concept of Guilds as action units is appropriate in any set of circumstances, and is in fact demanded by the ennui that characterizes every level of our twentieth century culture. Only through such structures, or something closely paralleling them using whatever name, will it be possible to bring about



meaningful participation in every dimension of our society. If Church leadership experiences difficulty and hard work in establishing the Guild structures as something frightening and appalling, the only response possible is to point out the frightening consequences of failure to develop such a structure.

#### b. Stakes

The Stake construct is very different in conception from that of the Guilds. Where the Guilds are primarily concerned with training, organization and implementation of action projects, the Stakes embody a more reflective quality. Whereas Guild membership is open to anyone and everyone with a short or long range community concern of any type, or a personal concern that can be focused upon a community interest, the Stakes encourage attendance and participation primarily from those who have determined, literally, to pour their entire lives into the community. They are the community leaders not by election but by decision.

In the early phases of congregational parish organization, it is the stake members who do the initial job of community penetration. In fact, in the early phases, the members of the congregation are the stake membership. Whereas the Guilds are problem oriented and highly mobile in their tactics, the Stakes are primarily geographical in their orientation. Within the parish, they are the logical subdivision of the population according to residence. It is impossible to say in the abstract how this should look for each community. Whether there are primarily single family dwelling units, high rise apartments or three, five or ten flats has a great deal to do with the final arrangement. In general, Stakes need to be large enough so that there is a feeling of significance when residents gather, and so that all hope is not lost if recruiters find that on the first round, one hundred families or more will not take part. On the other hand, the unit must be small enough in the number of residents and in physical size so that four or five determined people could stop at every door in a week or two of intensive calling. It is also presumed that Stakes would be equal in size, lest before the parish is even begun, there be a built-in bias of power toward one group or another. Any such apparent weighting could be disastrous, especially in the early stages of development.

The purpose of having Stakes is slightly variable from the early phases of the project to the latter, although the form of the meeting itself needs to be held constant. An experiment which is too obviously an experiment can be self-defeating and destructive of the morale of the group. As we indicated above, initial concern is primarily that of community penetration. This does not mean that it is mainly interested in gathering data, although this is always an important part of the hidden agenda of the Stake leaders. From the beginning, Stake recruiters present a firm and logical program of action. There is time later to ask questions when suspicions have been allayed. What is important is that people gain a sense of movement, an awareness that something is happening in the community that never happened before, and that they are invited to become part of it.

Once the program is moving, the function of the Stake shifts to generation, or planning initiation, and care for community residents by community residents. That is, since the Stake members scattered throughout the entire community are closest to the concerns and problems of the residents, it logically falls to them to initiate the specific kinds of action needed to attack them through the Guilds. But it also involves intensive individual care. The sick, the infirm and the disturbed are the province of the Stake members, functioning, as it were, as the corporate body of the new clergy. But again, it cannot be too strongly emphasized that the care given is creative and innovative care, not merely maintenance. Far too many clergy have justified their existence with a preoccupation with their purely maintenance functions. The objective is always to deal with a problem, not simply acknowledge its existence, although that in itself can be helpful.

The Stake meetings themselves are taken up with study and symbolic life. That is, Stake members need to share a common story about who they are and what they are about. They need as well, to have an objective grasp of the situation in which they find themselves, and this is not acquired by accident, but by intent. At the same time, there need to be common symbols, in rituals, songs and the like, that hold them before the importance of the task they are expected to accomplish, and to give the tasks a sense of validity.

Stakes and guilds correspond roughly to cadre and congregational organization. In short, once in full operation, the Stakes operate as the community cadre for the theological revolution and renewal of the Church. It is only the external mission that justifies the existence of the Stakes. If ever they become a group primarily concerned for the care of Stake members by Stake members for its own sake, the battle is utterly lost. But at the same time, if ever the Stakes attempt to reduce their function to that of the action for which the Guilds are responsible, the battle is equally lost.

Once in operation, the Stakes can be subdivided according to what is needed to make it possible for members to take responsibility for limited areas. Organizational responsibility within the Stakes needs to be shifted from time to time so that there does not emerge a competition between Stake members for who will have the highest enrollment or the most "successful" Stake meetings.

#### C. Temple

Finally, there needs to be one structural entity that encompasses the entire community holding together the Stakes and the Guilds, and with them every significant aspect of the life of the community. It is this need that calls for the concept of the "Temple."

There is a sense in which the word "Temple" needs to be stripped of its religious implications for the purposes of this discussion. But at the deepest level, in fact, at the level at which the idea of the Temple

was first conceived early in the history of the human race, it is deeply religious in intent. In ancient "primitive" religions the Temple was where the divine-cosmic and the human-temporal plains of existence were linked, where gods and men had intercourse. Interpreting the mythic language into secular terms, this meant that the Temple was literally the locus of everything that was important. It meant that every individual in the community visited the Temple from time to time in order to receive his life, that he might go on from day to day. The centers of commerce, politics, learning and culture were always in or around the Temple square. If the Temple were destroyed, so also were the people who fed on its communal wealth. Through the ages, the clarity of the original conception has become lost and confused, but every major metropolitan art museum patterned after the Acropolis bears testimony to a lingering racial nostalgia. In non-western cultures, the Temples have survived where little else remains from the past. The soaring cathedrals of medieval Europe still dominate many a town or city, and in this nation, the remnants of the idea are spread from the village squares in New England to the Church and court-house plazas of the South.

In our own time, there is just as much need for community coherence offered by the Temple, but of course it must necessarily be translated into secular usage. In a community intentionally designed as a community, the Temple would stand as the geographical node. As an architectural unit, it would, of course, house the key units of the five Guild structures. It would house the political forum, the economic services exchange of the community, and provide a focus for the performing and visual arts, as well as being a center for family and social life for every age level in the community. The Temple and its environs would be the background for the quarterly or annual festivals of the community. In these ways, the Temple construct provides symbolic as well as the practical center of life of discrete parish communities. It is finally the existence and use of the Temple that communicates the sense of meaning to the existence of the parish.

Perhaps it cannot be overstated that the Temple is not merely a matter of visionary dreaming. As a matter of simple fact, every community that already exists has something closely allied to a Temple, and the parallel may serve to clarify the notion itself. For instance, if the semi-conscious object of worship in a particular community is the ideal of the perfect family, then it is not illogical that the community school would fulfill many of the functions of the temple, as indeed it does in many suburbs and small towns. Adjoining athletic fields make it the context for the ritual warfare of football and basketball. Day to day educational activity, drawing all younger members of the family make it into a mental focal point of community life, though months may go by when adults of the community never set foot on school property. School facilities are often used to house political meetings of many types, from the town council to national party gatherings.

In the model parish community, the Temple function would be comprehensive, housing all of these activities and more. Above all, what is important in the conception of the Temple is not a building. Rather it is the place it holds as the node or center of the community life. What is crucial is how human traffic in the community flows to it, from it, around it, and even through it. It could be a tent on a vacant lot, but if it functions as the center of the community, then it is indeed the Temple.

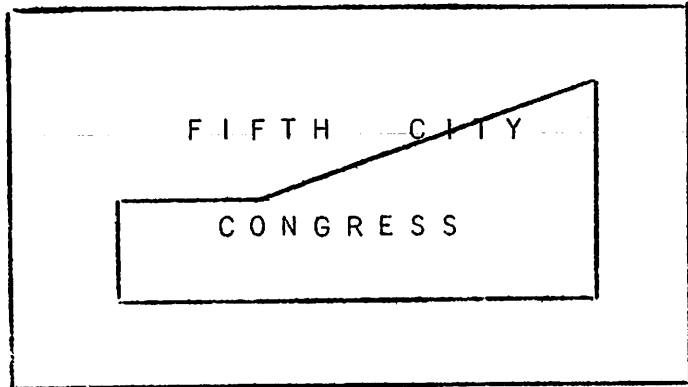
#### d. Steering Committee

There are two other structures that are closely related to the Temple construct. One is the Steering Committee, the other is the "Community Congress." The Steering Committee is simply a community assembly where the leaders of both Stakes and Guilds are brought together. Here they evaluate the past, analyze the present and plan for the future. Theirs is the central coordinating structure, aimed at maintaining the balance of activity and energy as it is allocated throughout the structures of the community. In practice, it may work out that the sponsoring congregation for the community reformulation project must retain control of what happens in the early meetings of the community, but the objective is to create a self-sustaining community of leaders. They learn to live out of the community model much as the courts live out of the Constitution of the United States.

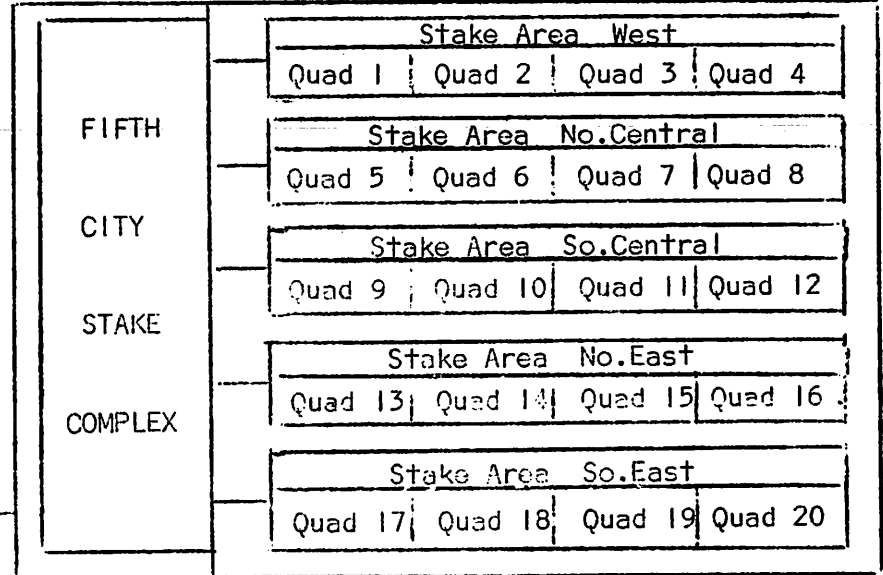
#### e. Community Congress

The Community Congress is the assembly of all Stake and Guild members in the community. It could be operated annually, but one successful operation has featured it quarterly. It is a time of accounting, when reports from activities conducted since the last meeting are presented. It is the time of imaginal explosion, when community leaders offer the vision for the future for the entire community to examine and approve. It has high symbolic import, employing many of the generally known community rituals, rehearsing the community story, and a time of offering when new leaders are introduced into the life and work of the community, and when the existing leaders are given opportunity to rededicate their lives to the common task. In many ways akin to the idea of a town meeting, the Congress gives the opportunity for the community to renew itself periodically, and regenerate its power.

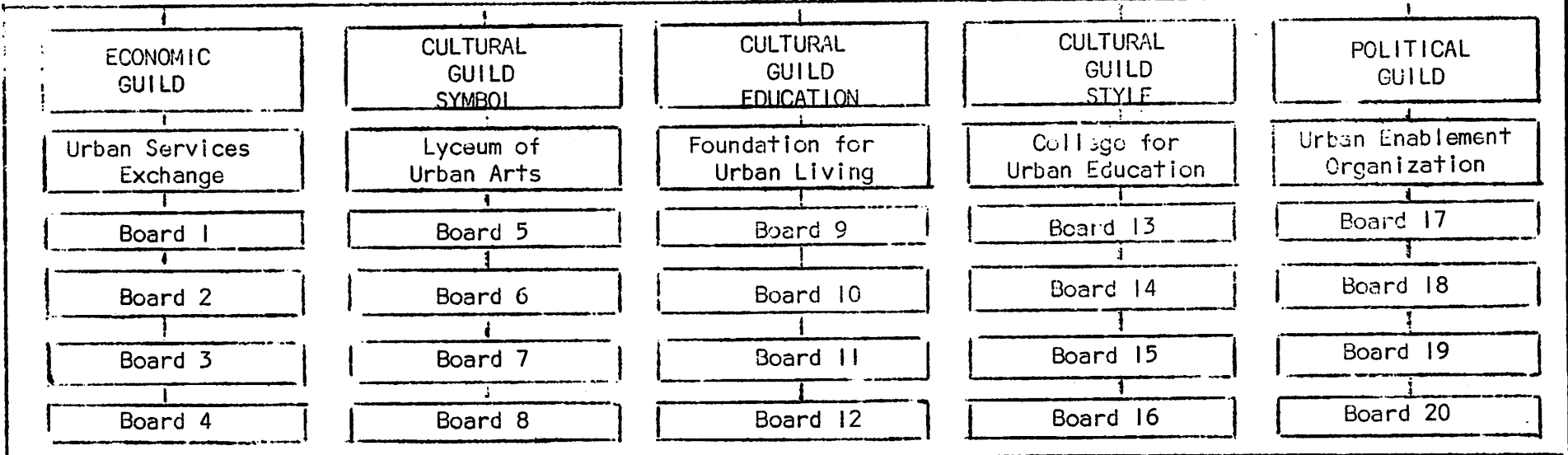
FIFTH CITY COMMUNITY ORGANIZATION



STEERING COMMITTEE



FIFTH CITY GUILD -- STRUCTURAL ORGANIZATION



#### 4. The Local Church

At this point further description of the relationship between the local Church and the Fifth City Model is needed. To do this, the organization of the local Church will be briefly delineated.

The local Church is a dynamic relationship between the primal cadre, the congregation, and the parish. Indeed, this is the only way the local Church can finally be grasped. It cannot be reduced into any of its components, neither the cadre, the congregation nor the parish. The dynamic relationship is a functional relationship and only when these functions are carried out is the local Church in being.

##### a. Parish

The parish is first of all a geographically delimited area which is the focus of congregational and cadre activity. The parish is the "mission field" to which the efforts of the Church are directed. It can be an inner-city parish, a suburban or an exurban parish. Whatever may be its type, it is the community of living human beings that the Church is present to serve and to renew. This does not mean that the parish is regarded by the local congregation as being apart from or cut off from the world. Quite the contrary, what is done in the parish community must be done for the sake of all the rest of the world, and what is done there is of importance only as it is appropriate to the context of the entire city, the region, the nation and the world. But to say that the parish is the mission field of the congregation does mean that it is the primary focus, and that unless effective work is being carried on there, in the end, nothing else will matter.

The parish then is the mission battlefield of the revolutionary Church. It is a concrete, delimited piece of geography where people live and work. There are many ways to approach any urban community. It can be described in sociological, psychological, economic, political or cultural terms. Every city describes its area in many different ways, according to the layout of the city planner, the school board, structures of government. The revolutionary churchman is not concerned with any one of them, but as they affect the people who live within them, and he is interested only from the standpoint of the value they have in helping him to accomplish his own purpose.

Every geographical community that exists in the twentieth century is an urban community. That does not mean, of course, that every community has the same population density, nor the same concentration of industry and commerce or anything of the kind. What it does mean is that there is no community, no matter where it is located, whose destiny is not determined by what happens in the great metropolitan centers around the globe. It also means that there is no community that could even continue to exist apart from its economic, technological and cultural dependence upon the city. No matter what illusory images we might like to retain to the contrary, our world is an urban world. The city is the key to every future.

There is another closely related fact of twentieth century life to which we must all be sensitive. Every community is a global community. There is no single person or group of persons that can exist independently of every other person or group in the world. Modern technology in communications and transportation has reduced the world to immediate contact. A race riot in New York or Chicago has its impact not only on Los Angeles and Baltimore, but in Bangkok and Cape Town, Nairobi, Recife and Hong Kong as well.

In our time, this factual state of affairs has been translated into a new understanding of ethics and morality. In this understanding, the key terms are, of course, no longer "right and wrong", or "good and evil", but rather responsible and irresponsible. The absolute standards of the past have vanished for all practical purposes, and it is now understood that what is right is what is responsible in the particular situation in which we find ourselves. The perversions of such a position are all too obvious, because stated in this form anyone needs only to define his situation as he chooses and he has license to do whatever he pleases. But contextual ethics means infinitely more than this. It means, if one takes it seriously, that one's context is the entire world. Whatever is responsible in the immediate situation must also be responsible in the larger context to which the situation is related.

Churchmen have always understood that the largest possible context for making responsible decisions is the context of the "Will of God." That is, the only valid context for making any decision is the universe, and within the universe, the world. What is responsible in Chicago is what is responsible in the context of the entire human race.

Practically then, the geographical parish is the missional field within which the Churchman exercises his responsibility in the world before God. What he does with his immediate setting is what he does for all men everywhere. Which is finally only an elaborate way of saying that the Churchman is responsible to his real situation in the real world. His deed is the "free venture" rendered up to God, relinquishing any claim to a valid knowledge of what is eternally right and wrong.

Not only is a parish a geographical and missional unit, it is also ecumenical. It is the arena where several congregations join together to meet the human problems impinging upon them. In other words, several congregations may have the same parish in which to operate. They continue with their common life within their own denominational structures, but would find themselves united by the common missional task. Ecumenicity takes place at the point of common mission. The result then is a unified parish with pluralistic religions (churches) within.

It is apparent now that the parish is the basic unit in the community reformulation area. In other words, Fifth City is a parish, or better still, Fifth City is the typological name of community reformulation projects or action-parishes.

### b. Congregation

We have already described the internal dynamics of the common life of the congregation in IIIA 3 and the component parts of the congregation, guild, stake and temple and their function in IV B 3 a.b.c. As we have seen, the congregation has as its sole reason for existence its mission of renewal to the total human enterprise, but specifically as it is signally demonstrated within the confines of the parish.

The decision to use the local congregation as the missional agent is primarily a strategic decision made by revolutionaries of the Word seeking the most effective way to get the job done. Simply, it is a given fact that there is almost nowhere on the face of our globe where there does not exist a building marked "Church", and a group of people associated with it. The serious revolutionary of the Church of the Word of Jesus Christ understands this to be a tremendous advantage, for it means that literally nowhere is he without a base of operations to do the job and a force of troops ready to do battle if only someone will show them the battle plan and hold up a flag before the line of march. The ecclesiastical revolutionary is thus a "structural revolutionary" in that his first job is to reform the structures he already has to do the job that has to be done.

In summary then the congregation is that body which provides the spiritual nurture of its people in that it awakens them, provides pastoral care and nurtures them with ongoing symbolic life. In addition it is the place for basic training, theological and cultural. It provides the corporate discipline -- a rule, accountability, and a corporate plan of action. It also is the missional body or corporate pastor to the parish. It provides the basic imaginal education needed and sets up the structures for human care and corporate action that provides basic justice and means of effective participation for the people within the bounds of the parish.

### c. Cadre

The cadre is a special name chosen out of the revolutionary lexicon that has played such an important part in shaping the history of our world today. It refers to the "little Church" as it is sometimes called, a small and tightly disciplined body of people who have self-consciously chosen to give up their very lives in order to see the world renewed through the renewal of the local congregation. The task of the cadre is vast and many-sided. It operates as the body of shock troops to demonstrate to the total congregation the job that needs to be done in the parish and it embodies within itself the style of life the local congregation needs to embody in order to accomplish its mission. It does the theological education job. And it does the initial planning and model building for the job that must be done in the community. It supplies the vision, leavens the congregation and is the catalytic agent for the continual motivation. In short the cadre is the new corporate clergy, nurturing, encouraging and sustaining the local congregation in its mission.



This then is the local Church: the cadre, congregation and parish. It is a dynamic that is interrelated in its three parts. Again, the overall image that controls this dynamic is that of mission. Without this image firmly implanted in our minds we can understand nothing about the total entity or about any part of it. The parish is the field of mission within the context of the entire world. The congregation is the body of people who execute the mission, and the cadre operates as the catalytic agent to awaken and equip the congregation to do its job in the community.

## V. THE CONCLUSION

This document rests on the understanding that the renewal of the Church is the prime imperative upon the Church today. It is called to be the Church in the 20th century in the midst of the radical revolutions of our time. To this end Church renewal demands the incarnation of the Word of Jesus Christ. The indicative of this Word bears the imperative. The incarnation takes place in the world which in our time is focused in urban society. Therefore, the Word cannot be separated from the Deed of entering into the cruciformity of ministering to the brokenness of civilization. Community reformulation does not become one task among many, but takes the form of the necessary deed.

This document has been a report on four models: World, Gospel, Community Reformulation and Penetration. Its thesis is that these models are critical for the renewal of the Church for the sake of society. Without these particular models or ones which would accomplish the same ends, nothing will finally happen. But with them we are convinced the "12 Cities Project" can become a relevant and comprehensive experiment in urban church renewal and community reformulation.

The Ecumenical Institute is persuaded that the proposed "12 Cities Project" is precisely what needs to be done in every nation of the world. It would be hard to conceive of a more adequate concept or a more timely moment for it relative to the renewal of the Church and the creation of a new world wide social vehicle. The resources of the Ecumenical Institute community are at the disposal of the Board to be of service in any way it can to further the goals of the project.