

SUMMER '65

FOR VANWARD CADRES OF STUDENTS A CRUCIAL FRONT IN SUMMER SERVICE

SENTINEL STUDENTS across the world are a new breed. Their spirit concern is dramatically transposed. The shift is from identity to vocation. The depth question is no longer "Who am I?" but "What shall I do?"

The student of today has become lucid. He knows that there is more to life than bourgeois patterns. He now knows that there is more to vocation than respectable livelihood. Furthermore, he knows that attending the university does not concretize these convictions automatically.

SUMMER '65 provides an exciting context in which the university student can openly and practically struggle with the question of significant involvement in civilization in creative dialogue with other like-minded colleagues while vitally engaged in ministering to the overpowering needs of the inner city's culturally deprived.

SUMMER '65-A UNIQUE VENTURE

- in DISCIPLINED LIVING that will provide the some 100 students the means of structuring their lives for the sake of the fullest corporate impact in the summer project.
- in COMMON STUDY involving the kind of rigorous seminars that enable the participant to forge his own images of himself and the universe of which he is a part.
- in CORPORATE WORK which will hold before the students the meaning of service in relation to the economic, cultural, and political needs of deprived urban America.

SUMMER '65-A UNIQUE OCCASION

- for EXAMINING the new model of the world through a comprehensive dialogue on the effects of the scientific revolution.
- for ANALYZING the new style of life through active involvement in the urban mind set of metropolitan Mid-America.
- for EXPLORING the new sense of vocation through the experience of work in the climate of the contemporary human mood.

SUMMER '65-A UNIQUE OPPORTUNITY

- to SERVE the culturally deprived by demonstrating the possibilities of meaningful living in a depressed neighborhood.
- to ASSIST the inner city by educating and organizing the citizenry for creative involvement in the urban structures.
- to PROMOTE the human revolution by altering, at a grass-roots level, the images of the Negro ghetto.

THE STUDY CURRICULUM

I The 20th Century Theological and Cultural Revolutions			
II Patterns in the Cultural Wisdom	A Contemporary Psychology Art	B Contemporary Sociology History	C Contemporary Science Philosophy
III Structures for the Cultural Communities	A The Individual and the Family	B The Community and the Polis	C The Nation and the World
IV World Civilization and the Mission of the University			
The summer study involves the use of a special methodology and curriculum. Its purpose is to provide the student with an inclusive intellectual context through which he can organize his university studies. This should enable him to become the kind of comprehensive 20th century person for which all civilization today groans.			

THE WORK TACTICS

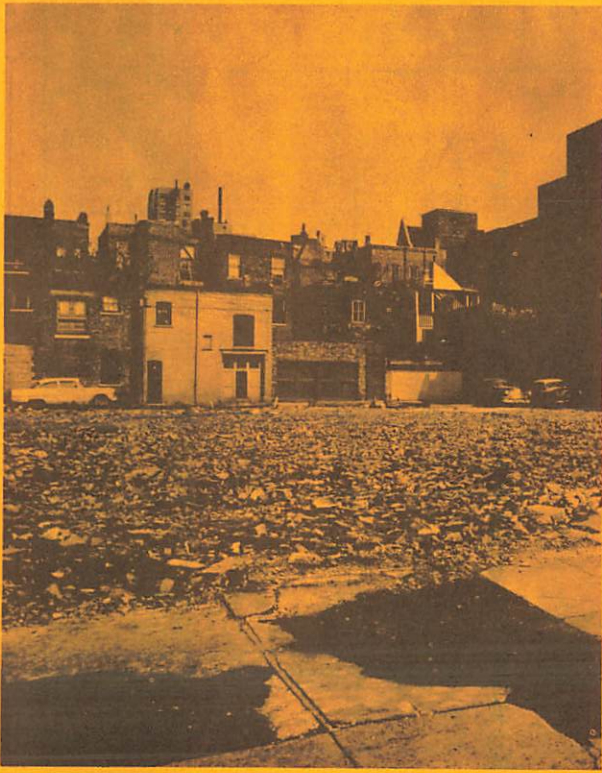
I In the Economic Order	A Neighborhood Rehabilitation	B Institutional Remodeling	C Employment Survey
II In the Cultural Order	A Youth Training	B Adult Education	C Community Images
III In the Political Order	A Voter Registration	B Civic Education	C Community Organization
The summer work is designed to penetrate beneath the do-good-ism mentality to the ways and means of significantly altering the self-image and socio-political situation of countless culturally deprived citizens in the inner city complex of today's megalopolis, and to confront the student with fresh ways of raising the vocational question.			

"THE STRUGGLE AGAINST POVERTY IS NOT A NEW ONE. . . . YET, THE STRUGGLE HAS TAKEN ON A DIFFERENT ASPECT FOR TODAY WE FACE A NEW KIND OF POVERTY — ONE NOT SIMPLY OF DIRE NEED, BUT OF OPPORTUNITY AND DIGNITY . . . A NEW KIND OF EFFORT IS CLEARLY NECESSARY. . . ."

— SARGENT SHRIVER

SUMMER '65 is located in the heart of the renowned *West Side* of Metropolitan Chicago on the unique urban campus of the ECUMENICAL INSTITUTE. The notorious social-political economic deprivation of the West Side is perhaps unmatched by any American City and is fast becoming a world-wide laboratory of emerging urban civilization.

SUMMER '65 is conducted by the faculty of the ECUMENICAL INSTITUTE in cooperation with the other national and international organizations. It endeavors to combine desperately needed service with serious imaginal education and the searching mood of the awake university student today.



FOR FURTHER INFORMATION
AND APPLICATION FORM
COMPLETE THE FOLLOWING

name

current address

city

state

zip code

school

year

major

AND MAIL TO
DIRECTOR OF SUMMER '65
THE ECUMENICAL INSTITUTE: CHICAGO
A Division of the Church Federation of Greater Chicago
3444 Congress Parkway Chicago, Illinois 60624 Area Code 312/722-3444

3444 CONGRESS PARKWAY • CHICAGO, ILLINOIS 60624 • AREA CODE 312/ 722-3444
THE ECUMENICAL INSTITUTE: CHICAGO
A DIVISION OF THE CHURCH FEDERATION OF GREATER CHICAGO

SUMMER '65

**FOR VANWARD CADRES
OF UNIVERSITY STUDENTS**



**A CRUCIAL FRONT IN
SUMMER SERVICE PROJECTS**

SUMMER '65 CADRE: CHICAGO

Schedule For the First Week

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
6-7	Rise and Corporate Office						Breakfast
7-9	Breakfast 7:00-7:30			Quarters 7:30-8:30			
9-12	The Limits Of Humanness	The Creativity Of Humanness	The Urban Revolt	The New Image Of The Church	The Discipline Of Life-Together	Sodality Meeting	Church Visitation
12-2	Break 12:00-12:30		Lunch 12:30-1:30		Obedience 1:30-2:00		
2-5	The Possibility Of Humanness	The Flight From Humanness	Tour of Chicago	The Discipline Of Study	Tour Of Fifth City	Guild Meeting	Study
5-7	Break 5:00-5:30			Dinner 6:00-7:00			
7-10	The Scientific Revolution	Film Play And Discussion	The Secular Revolution	The Discipline Of Worship	Film Play And Discussion	The Festival Of Beginnings	Open
10-11	Reflection and Retire						

days hrs	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
6-7	Rise and Corporate Office						Breakfast
7-9	Breakfast 7:00-7:30		Quarters 7:30-8:30				
9-12	Lecture Study Seminar	Lecture Study Seminar	Lecture Study Seminar	Lecture Study Seminar	Lecture Study Seminar	Guild Meetings	Church Visitation
12-2	Break 12:00-12:30		Lunch 12:30-1:30		Obedience 1:30-2:00		
2-5	Survey Center Festival	Guild Task	Survey Center Festival	Guild Task	Survey Center Festival	Guild Task	Study
5-7	Break 5:00-5:30		Solitary Office 5:30-6:00		Dinner 6:00-7:00		
7-10	Sodality	Open	Guest Speaker	Open	Cultural Event	Festival Night	Open
10-11	Reflection and Retire						

THE SODALITY MEETING AND COMMON MEAL

Monday Evenings

- I The Ceremony
 - 1. The Ritual
 - 2. The Meal
- II The Celebrations
 - 1. The World
 - 2. The Individual
- III The Accountability
 - 1. The Corporate
 - 2. The Personal
- IV The Study
 - 1. The City
 - 2. The Project
- V The Strategizing
 - 1. The Reports
 - 2. The Planning
- VI The Departure
 - 1. The Word
 - 2. The Rite

	THE SODALITY STRUCTURE
T H E C O R P O R A T E L I F E	ECONOMIC COMMISSION the obediences the community chest the budget
	POLITICAL COMMISSION the accountabilities the internal order the common life
	CULTURAL COMMISSION the solitaries the rituals the study
	MISSION COMMISSION the missions the reporting the strategy
M I S S I O N	

STUDY PLAN FOR SUMMER '65 CADRE

STUDY PLAN FOR SUMMER '65 CADRE								
	Under- standing the 20th Century Revolu- tion	TOOLS OF THE REVOLUTION MODELS OF THE CONTEMPORARY CULTURAL WISDOM					Planning the Revolu- tion in the Church	
		THE INTELLECTUAL IMAGES			THE PRACTICAL STRUCTURES			
		Sociology/ History	Psychology/ Art	Science/ Philosophy	Nation/ World	Community/ City		Individual/ Family
M O N T U E W E D T H R S F R I	Theologi- cal Revolu- tion	Economic	Biological Psychology	Physics	West	History	Covenant Basis	The Context, Goals, Strategies, Tactics, Discipline, and Symbols
		Political	Sociological Psychology	Biology	Orient	Market Place	Constitution	
	Urban Revolu- tion	Cultural	Rational Psychology	Math	Sub-Asia	Stronghold	Financial	
	Revolu- tion in the Church	History	Art	Philosophy	Africa	Temple	Education	
		Inclusive Model	Inclusive Model	Inclusive Model	Latin America	Function	Mission	
	WEEK 1	WEEK 2	WEEK 3	WEEK 4	WEEK 5	WEEK 6	WEEK 7	WEEK 8

MASS CULTURE AND POPULAR ARTS

IN THE INNER-URBAN WORLD

Extra-Curricula Educational Activities

E D U C A T I O N	Guest Speaker	Cultural Event		Church Laboratory	
		Imaginal	D R A M A	Hull House Theatre	E X P E R I M E N T A L
	New Forms	Theatre on the Lake		Latent Expression	
C I T Y	Negro Revolution	C I N E M A	Howard Movie theatre	P E N C O S T A L	Store Front
	Youth Development		Carnegie Play House		National Baptist
C R E U N R E C W H A L	Chicago Missionary Society	M U S I C	Grant Park	E S T A B L I S H E D	Roman Catholic
	Catholic Action		Old Town		Major Protestant
Tour of Chicago			Tour of Fifth City		

SUMMER '65 CADRE: CHICAGO

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

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

Chicago is one center in the revolving universe of men moving into the future. Its sprawling urban area brings together the men who see a future and those who despair. Chicago's task must be forged in this present day. The citizens of the city must decide to participate in the revolution.

The Ecumenical Institute intentionally anticipates the future of the new humanness and it has experimented in the new forms of what the twentieth century must be. The Summer '65 Program is one facet of the total task force of awakened people who will forge the future with intentionality through structure. For only through an utter awareness of the disciplined life with the rational structures for action will man deliver the new age into being.

SUMMER '65 CADRE: CHICAGO

	<u>Lectures</u>	<u>Seminars</u>	<u>Teacher</u>	<u>Teaching Assistants</u>
Monday	God	D. Scott	A) K. Hersch	J. Thompson, B. Fishel B. Ouradnik
			B) C. Hahn	K. Stanford, L. Hermey, N. Ouradnik, D. Scott
	Christ	J. Thompson	A) B. Fishel	J. Thompson, B. Ouradnik, K. Hersch
			B) D. Scott	K. Stanford, L. Hermey N. Ouradnik
	Science	B. Fishel	A) Donna McC	B. Ouradnik, P. Scott B. Fishel, K. Hersch
			B) J. Thompson	K. Stanford, L. Hermey, N. N. Ouradnik, D. Scott
Tuesday	Freedom	C. Hahn	A) K. Hersch	J. Thompson, B. Ouradnik D. Scott
			B) B. Fishel	K. Stanford, L. Hermey N. Ouradnik
	Sin	D. McC	A) J. Thompson	B. Fishel, K. Hersch B. Ouradnik
			B) D. Scott	K. Stanford, N. Ouradnik L. Hermey
	Movie	- - -	A) B. Fishel	J. Thompson, P. Scott B. Ouradnik, K. Hersch
			B) D. Scott	K. Stanford, N. Ouradnik, L. Hermey
Wednesday	Urban	F. Buss	A) B. Fishel	J. Thompson, B. Ouradnik, K. Hersch
			B) D. Scott	K. Stanford, N. Ouradnik L. Hermey
	Tour	- - -	A) B. Fishel	C. Hahn
			B) D. Scott	D. McC
	Secular	D. McC	A) K. Hersch	B. Ouradnik, B. Fishel P. Scott
			B) J. Thompson	K. Stanford, N. Ouradnik L. Hermey, D. Scott
Thursday	Church	J. Mathews	A) B. Fishel	B. Ouradnik, K. Hersch J. Thompson
			B) D. Scott	K. Stanford, L. Hermey N. Ouradnik
	Study	D. McC	J. Mathews	B. Fishel, D. Scott, L. Hermey, J. Thompson N. Ouradnik, B. Ouradnik K. Hersch, K. Stanford
	Worship	J. Thompson	A) J. Pierce	B. Fishel, J. Thompson K. Hersch, B. Ouradnik
			B) David McC	D. Scott, K. Stanford, L. Hermey, N. Ouradnik
	Discipline	J. Mathews	A) J. Thompson	B. Fishel, B. Ouradnik K. Hersch
		B) D. Scott	K. Stanford, L. Hermey N. Ouradnik	
Friday	Fifth City Tour		A) C. Hahn B) B. Fishel	
	Movie	- - -	A) P. Scott	J. Thompson, B. Ouradnik K. Hersch
			B) B. Fishel	K. Stanford, L. Hermey N. Ouradnik, D. Scott

STAFF ASSIGNMENTS

<p>SCOTT 4 JOANN 3 HERSCH 2 PAT 1 JUDY</p>	<p><u>TASK TEAM</u></p>	<p>FISHEL 8 OURADNICK 7 NANCY 5 STANFORD 6 LOU</p>	<p><u>TASK TEAM</u></p>
<p>SODALITY ALPHA</p>		<p>SODALITY OMEGA</p>	
<p>SURVEY STUDIES SYMBOLIC TOURS, SPEAKERS, CULTURE RULE</p>		<p>CENTER ADMINISTRATION KITCHEN REGULATION SPACE</p>	
<p>COMMUNITY FESTIVAL</p>			

M	T	W	TH	F	S	S
					<p>GUILD STRATEGY T.F. STRATEGY</p>	
						<p>1/2 STAFF 2/3 WITH STUDENTS</p>
	<p>SODALITY FACULTIES</p>	<p>GENERAL FACULTY</p>				<p>ORDER HOUSE CHURCH</p>

SUMMER '65 CADRE: CHICAGO

SODALITY OMEGA

SODALITY ALPHA

GUILD A

GUILD B

GUILD C

GUILD D

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SEMINAR 1

SEMINAR 2

ECONOMIC-COMMUNITY CENTER

POLITICAL-COMMUNITY CENTER

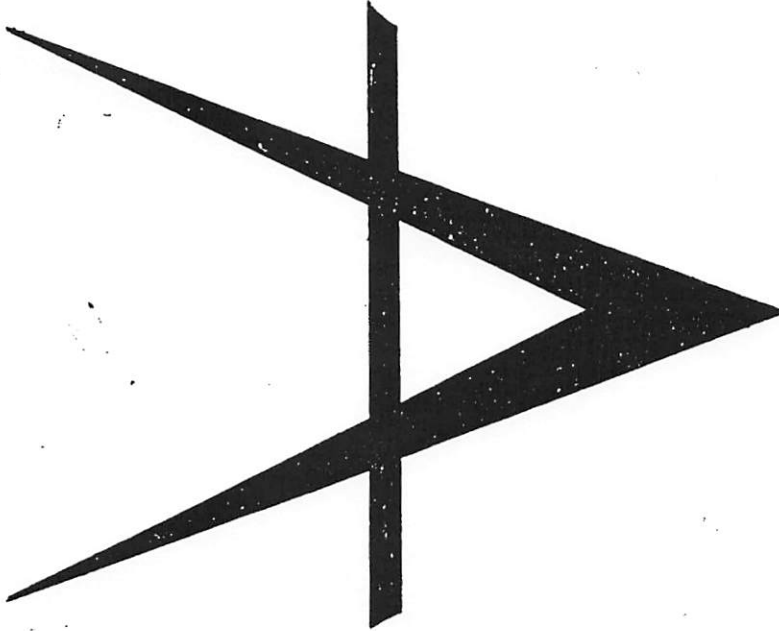
CULTURAL-COMMUNITY FESTIVAL

SUMMER '65 - CADRE: CHICAGO

SEMINAR GROUP I	SEMINAR GROUP II
Fredricks	Watson
Benson	Larson
Harris	Turner
Sullivan	Anast
Campbell, R	Dix
Miller	House
Oakland	Landis
Peach	Delo
Webster	Henry
Smith, R.O.	Blankenbeckler
Cummings	Voorhees
Wright	Barndt
Gregory	Zinkiewicz
Balthis	Smith, R.W.
Brubaker	Young
Brooks, S.	Primeau
Mark	Dunlop
Prichard	Gran, W.
Rathbone	Larner
Jones	Brooks, K.
Campbell, L.	Williams
Gran, J.	Laudermilk
Moore	Rouse
Kemmerer	Scholl
Heins	Swanson

MANIFESTO

A WORKING MODEL FOR THE COMING REVOLUTION



Written and adopted as a symbol by the Summer '65 Cadre,
August 14, 1965
The Ecumenical Institute
Chicago, Illinois

COVENANT

I covenant myself before all that is and before the members of the Summer '65 Cadre that my death shall be given to the Revolution: the creation of the New World. In so doing, I understand myself to be part of the community of free men in history who live their lives on behalf of all mankind. I here offer my death in intentional engagement in a specific task. I promise to create a plan for the accomplishment of this task and to form a discipline which will enable me to perform this task.

As a symbol of our covenant we have chosen the written manifesto and a graphic sign representing the new breed in history which we are called to be.

history which we are called to be.

Ken Brooks
Richard Cozmes
Linda Garner
Anne House
Ronald Galt
Claire Wright
Lloyd Campbell
Ellen Williams
Edmund J. Zinkiewicz
Judy Kishel
Diane S. Henry
Pamela Brobak
Neil E. Sammons
Charles Patton
Charles Z. Turner
Richard C. Moore

John Thompson
Sigid Brooks
Claire S. Cummings
Brenda B. Benbenekler
Hugh S. Peach
Mary Sullivan
Beth Moore
Barbara R. Webster
Linda Benson
David Wayne Scott
Graham Frank Pierce, Jr.
Suise J. Hervey
Kathryn Lee Gregory
Richard W. Smith
Karen L. Dix
Richard D. Smith
Rara Kammerer
Kurt Hensch

Malone
Joan Primeau
Carol Landis
John Henry Young
Remy C. Harris
Jury Pritchard
Marilyn Miller
Rick Landermeke
Lynn S. Laro
Timothy L. Watson
Michael S. Barnes
Kay Schae
Keith Stinson
Carolyn Friedrich
Diane L. Laro
Renee L. Laro
P. J. Scott
Ruth Holt

MANIFESTO

STATEMENT OF OUR TIMES

With the coming of the event called the 20th century mankind has broken into a whole new way of sensing after life. He realizes his times to be ones of radical revolution and not of random change. The ordering of life is a natural phenomenon in man's existence and now for the first-time he sees himself as creator of these orders holding in his hands the power to create his own destiny.

The political structures throughout history have been man's tools for bringing about justice and the common welfare of mankind. The political structures and powers of our time are based primarily in the nation-state. These structures give rise to the tyranny of one nation over another and the confiscation of the right to determine a national destiny. The lack of powerful world governing structures permits this tyranny and permits the existence of non-representative governments.

The question of human survival is closely tied to man's political ordering of life. The western mind cannot comprehend that over 4/5 of the world still live in poverty. For the first time in history the problem at basic-sustenance can be met; now we see the problem of need evolving into the problem of excess. Man is also acutely aware of the problem of human survival when met with the threat of nuclear destruction.

The lack of a comprehensive education is a large contributor to the inability of man to construct world political order. In the educational order of our society we are confronted with a lack of inter-disciplinary communication. On the world level communication is difficult because of our pre-formed judgments of other cultures.

The economic order of life is a key to man's struggle to be responsibly free in the 20th century. In all parts of the world the method in which a man sustains himself tends to dictate his life style. In individual or in family life he finds himself with the problem of ordering his time and money so that he controls them. Basic to his understanding of ordering time and money is his concept of work. If work is only a means of earning money the individual becomes the victim of his occupation. It becomes labor rather than a creative expression of self. When basic resources are not equally shared economic tyranny and the class division are heightened.

The revolution in the 20th century comes to man comprehensively in the way in which he chooses to image himself. In the tension between the now and the not yet he struggles with the imperative to appropriate unto himself the gifts which come to him from other understandings of life, such as the rhythmic vitality of the African or the oriental principle of contradiction. Within the process of becoming cosmopolitan man he finds himself shifting from a rural to urban mind-set in which the city is the life of the future. The cosmopolitan man must cope with problems which were answered in the rural mind-set, such as personal relationships. Right in the midst of all this is the struggle of what it means to be male or female.

Although we have already spoken of oppression as it makes itself known in the political and economic orders of life, a much more subtle and more damaging oppression occurs in the cultural realm. A radical NO is being said to this oppression. The peoples of the world are turning their backs on western paternalism and stepping out on their own. No longer are they satisfied with being yes-men. No longer will they accept the cultural mind-set of our times which sees luxury as a necessity and poverty as inevitable. This mind-set has allowed the great gap between the haves and the have nots and the striving of the have nots to reach the same level as the haves. Within this phenomenon is the problem of seeing oppression as a two-way street, that is the oppressor must realize that he is oppressed and the oppressed must realize that he is an oppressor.

Men of today exist in the midst of bombardment. They are being hit from all sides by the demand to become more inclusive and more open in their appropriation of the gifts of other cultures. Yet, because of guilt or fear they often fail to take the gifts of their own heritage seriously. We stand at a decisive point in history. The need is great to develop decisional men who are utterly clear about their own past and yet realize themselves to be utterly free to encompass the future.

HISTORICAL PERSPECTIVE

Man looks at the happenings of his present from the perspective of the past. There is a history that brought him to this point, and it is vital to an understanding of the situation in which he finds himself, and to the creation of a model for the future.

The time in which we find ourselves is one of radical change. Today's Revolution encompasses all past revolutions and in this sense is utterly new.

The revolutions of the 17th, 18th and 19th centuries were key in changing man's life. The new discoveries in science and the coming into being of new political and economic structures were indicative of the problems of the time.

However, among these radical scientific, political and economic changes western man clung to an old way of understanding his life. He pictured his world as complete in itself with eternal patterns of truth to give direction to his life. The rural images of home, land and family styled his life and the mood of his existence was one of confident assurance that all was right with the world. With the entire force of the new science and the political and economic demands being placed upon him, man is being forced to re-examine his entire style of life. This is the Revolution of our day.

Man no longer sees his universe as static but as expanding and his new life will be styled around the city. His new mood is still one of confidence, but it is a confidence that embraces the fear and trembling he experiences when he takes upon himself the responsibility of shaping the future.

At the same time that this new Revolution is occurring we find that the technological, political and economic revolutions are coming to fruition in the non-western world. The warning issued is that taking any of these revolutions as conclusive is reducing life into only one of its aspects.

STANCE

Sensing the urgency of the times, the 20th century revolutionary sees himself as part of a "new breed" in history. This new breed sees man as unique, significant, and utterly free to shape the future. Recognizing their freedom, the new breed accepts the challenge of deciding to create history and assumes the imperatives necessary to carry out their decision:

FORMING NEW IMAGES -- From a comprehensive picture of the way things are the new breed dares to form new images of the way things will be.

ACTING ON BEHALF OF ALL MANKIND -- The new breed assumes representational responsibility for all men's lives.

EMBRACING THE FUTURE -- The new breed sees life as mission. Essential to the missional task is the use of fluid models used to move into the future.

COMBINING THE WORD AND THE DEED -- For the new breed knowledge and action are intrinsically linked; both are necessary for intentional living.

FURTHERING THE CIVILIZING PROCESS -- The new breed assumes responsibility for destroying irrelevant structures and creating new structures.

EMBRACING THE DIALECTICS OF OUR TIME -- The new breed dares to engage in action despite contradiction.

SOLUTION

Sensing the basic revolution of our times to be cultural we see the basic solution to the problems as the creation of new possibilities for humanness.

Basic to man's ability to see new possibilities is the image he holds of himself. Man must be aware of the world about him and must see that he is the maker of history. He must realize the burden of responsibility placed upon him and be conscious that a decision not to decide alters history.

Because man's images of himself come in part through the environment in which he lives, creating new structures which allow man to experience himself as a free, decisional creator of his own destiny is imperative. An entirely new understanding of the concept of city, of corporate life, and of world citizenship must be discovered.

CALL TO INVOLVEMENT

In the realization that history does not just happen, but that decisional men forge models for the future, we consciously and freely take upon ourselves the task of shaping new images of humanness and sound the alarm **TO DARE TO BE.**

G O A L S

The inclusive aim of the 20th century revolution is to create new dimensions in humanness. The goals involved in this creation are:

PUSHING BEYOND NATIONAL INTERESTS -- With the political realities that face man today it is clear that he must be comprehensive. He must thrust beyond national interests toward world solutions. To see this realized he must be about creating an effective world government.

CREATION OF A BASIC SUSTENANCE FOR ALL -- For the first time in history man has the means to eliminate poverty. We must develop structures for adequate distribution of the necessities of life to all peoples. This calls for a new life style which erases the distinction between the haves and the have nots and destroys the mind-set which sees luxury as a necessity and poverty as inevitable. In order that this style be one of freedom man must become clear on the nature of oppression. It is not only the man who pulls the cart but also the man who holds the whip who needs to understand the full significance of humanness.

ELIMINATION OF WAR -- The necessity for eliminating war is more urgent than-ever now that man has the means to destroy himself. World structures have to be developed to create new ways of solving world problems.

DEVELOP A MEANS OF PROVIDING ALL MEN WITH A COMPREHENSIVE EDUCATION -To live as an authentic person man needs an education that goes beyond today's fragmented specialization. A quick but basic education which provides the individual with the tools to escape from his provincialism and to overcome the communications blocks that exist between nations is needed.

CREATION OF A NEW CONCEPT OF WORK -- With today's technological society there is the necessity to expand the image of work into one of vocation. Through the new concept of vocation man must discover a way of dealing with the current understanding that adequate employment depends upon artificially stimulated consumption.

CREATION OF THE IMAGE OF THE WORLD CITIZEN -- Inherent in the creation of the world citizen is the appropriation of all the cultural' gifts of the world. Equally important are new images of the city and of the family, especially the roles of male and female.

S T R A T E G Y

A basic strategy uniting three aspects of approach has evolved as a tool for the twentieth century revolutionary. The aspects are cadre, education, and direct action. These attacks should be made simultaneously although each must begin with a cadre.

CADRE - Uniting lucid individuals in a mission-oriented, corporate body is one aspect of the strategy for accomplishing revolution.

EDUCATION FOR DECISION - Creating a climate for decision makers who will see themselves as pedagogues for the sake of all mankind is another aspect of the strategy for accomplishing revolution.

DIRECT ACTION - Taking on a specific cause, a "gut issue," such as the Viet Nam question, organizing a method of attack, and providing a model or context which incorporates the direction of future thrusts is a third aspect of the strategy for accomplishing revolution.

Three types of cadres are Professional (e.g. teachers' cadre), Neighborhood, and Project (a specialized thrust - e.g. Viet Nam action cadre). Each type may be residential or "dislocated", that is, members may share a corporate living situation or may be scattered across a community or a nation.

Formation of a cadre is accomplished in four steps. For example, a teacher cadre is formed when (1) the aware individuals gets a comprehensive picture of his particular school and community; (2) the individual approaches those he feels will respond with commitment; (3) the group forms a cadre; (4) the cadre forms a model by consensus.

T A C T I C S

A teacher's cadre may be utilized to establish mass and comprehensive education on a world level. A new curriculum will have to be established for general and specialized education.

The establishment of community centers and the appropriation of funds for development must be instituted.

Formation of cadres organized around a specific task may be necessary for developing a new concept of vocation. Cadres will have to be established by creation of a decision-making climate which will allow the individual- to make personal commitment to the task.

Because of the breakdown of the family in urban culture the model of the family will have to be redefined. Education aimed at a covenantal understanding of the family relationship must be initiated.

D I S C I P L I N E A N D S Y M B O L

DISCIPLINE

Prologue

The revolutionary movement in history requires intentional person who decide to covenant themselves to a corporate life in order to accomplish a specific task. For this group of individuals to become a corporate body, structures must be created by which the community rehearses its self understanding, engages in study related to its task, orders its resources, and makes decisions. These structures constitute the rule of the corporate. body, and are created only for the purpose of performing that task which calls the body into being.

Rule

SYMBOLIC LIFE - For the community to be united in mission it must regularly remind itself if its reason for being through corporate and individual rituals.

STUDY - To gain comprehensive knowledge of the world and an awareness of the "edge" research related to the particular task, the community engages in both corporate and individual study.

TIME - Recognizing time as an unrecoverable resource, the community seriously plans the use of its time, for the immediate and distant future. In realizing the tension between the anticipated and the given, it remains free to change the plan.

GOODS - So that the economic resources of the community are directed toward its mission, it creates a comprehensive budget which includes a plan for the acquisition and spending of funds.

POLITY - Recognizing the need for organizational structures, the community delegates areas of responsibility to its members. Decision-making by consensus is essential for a mission-oriented body.

MISSION - The task is the determinant for all aspects of the corporate life as they are ordered in the rule.

Accountability

In order to accomplish the task, a covenantal group must develop a system of corporate and individual accountability to hold each member accountable for his actions in keeping the covenant.

Epilogue

For that group which anchors itself to a specific task, such a discipline is essential.

SYMBOL

Recognizing the power of symbols, the covenant group must determine appropriate symbols which hold before them their decision to be revolutionaries. Every revolution needs a common symbol around which to rally its forces.

To end war a mediating or "third" force should be established. The infiltrating of key groups, the organizing of a campus movement, and the summoning of world leaders will be essential.

A new world government calls for the effective use of existing structures, including international and national organizations and leaders.

ILLUSTRATION

An example of a revolution in our time is the creation of a third force. To initiate action in the development of a third force one would first recruit lucid individuals to form a cadre. Peace unions, church groups, civil rights organizations and young married couples' groups may be a source for recruitment.

After recruiting members it is necessary to establish a practical structure for educating the cadre members. "Hot lines" of communication can be set up with key leaders, teach-ins can be organized, and propaganda can be distributed in order to inform the cadre of the present situation.

The direct action of the cadre will be directed beyond the immediate models. The immediate thrust of the third force shall be to push beyond national interests, to eliminate war, and to create the image of the world citizen. In the long range plan the third force shall consider the goals in relation to sustenance, education and vocation.

The -immediate function can be exemplified by direct action in relation to Viet Nam. The cadre may choose to send telegrams to key leaders, boycott industries, and/or send a boat to Viet Nam. In addition to responding to the crisis of today the cadre would be ever ready to move on to the next crisis.

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NOW THE FIRE



now the fire. . .

look; behold
the flames of the age of burning,
the calling of ancestral voices
from before the start of suns and moons;
the eyeless terror of our dreams. . .

now the fire. . .

look; behold
the great bird rising out of the ashes;
keen eye and great wings;
fierce, hungry,
calling again the fiery destiny.

now the fire. . .

look; behold
the impossible being;
the great bird rising as a man this time;
a new, incredible child of flame,
the bringer of revolution!

now the fire. . .

look; behold
the necessary deed
and the necessary doers of visions, acts
and structures never dared before.

now the fire. . .

look; behold
the nitty-gritty;
the filth and slime of ashes;
the bottom-layer quicksand
upon which all meaning rests.

now the fire. . .

look; behold
the phoenix rises
to begin again the discipline;
to begin again the cycle
of the process we call birth.

now the fire. . .

look; behold
the symbol that to die is to live;
this is the knowledge and the wisdom;
this is the courage and the power;
the all-encompassing greatness of our task.

look; behold
now and always,

now the fire. . .

age of burning

S T A T E M E N T O F T H E T I M E S

To be fully human means to embrace life as it is and to realize the possibilities of creativity. Involved in this stance is man-as-a-decisional-creature, self-consciously deciding to live before the on-going process of history. In the unique and continually changing circumstances of the twentieth century man finds that he must deal with himself and his surroundings at a depth which has never before been demanded by history. The lucid man of our age knows that a grasp of the comprehensive world situation is necessary to give relevance to his own unique existential stance in the world. We, as an aware generation, turn to a consideration of the comprehensive circumstances of this age to forge out working political, economic, and cultural models of authentic human existence, relating these models to the University as the social context in which we live.

In our time, despite all the political and economic tensions in which man is immersed, the issue at hand is cultural revolution. This revolution is grounded in the political and economic revolutions which preceded it, and is the necessary consequence of them. In the cultural revolution man sees himself as a unique being: This uniqueness is expressed in his contributions to the world, and to the on-going process of history.

It is in this context that the ramifications in the political and economic realms will come. No longer will one nation be allowed to dominate another; even now we see that as nations we cannot survive without each other's unique contributions. The world's destiny is one destiny, and it must be integrated by the creation of a world structure that can only be brought about by transcendence of cultural barriers.

We see the World University as that catalyst through which a refor-

age of burning

mulated model of the human society may be forged. The University structures have disclosed three specific areas of contention: the political, economic and cultural; and three power entities of the University: the administration, faculty and students.

The administration has until now possessed the major decision-making role in the University, functioning as a conjunctive force between both internal and external political forces. The plurality of roles has often led to ambiguous political decisions. While maintaining the role of the master, present administrations have the possibility to become the servants to both the academic community and the world.

The faculty has played an ambivalent role in the University political structures. Its position as mediator between the administration and student embodies the tensions and pressures of the conflict between research and the demand to teach. The unique gift of the faculty, however, is that it has the opportunity to synthesize the advantages of both the administration and the students, and thereby forming an ongoing intellectual thrust.

As a political being, the student finds his position that of puppet-leader, forced by the University structures to simultaneously be and not be a political being. His gift is that he has the possibility to create meaningful, alternative structures over and against the existing structures of the university.

The present day University finds itself rigidly bound to the political and economic systems through the forces of the Big Business--Big Government--

---Military Interests syndrome. To counteract these forces we see the possibility of unifying students, faculty and administrators as a first step toward restructuring and redefining this syndrome to point out their possibilities and responsibilities for the humanizing process. These political and economic problems form a part of the primary problem of the University in this day--its cultural dilemma.

The tragic dilemma of the present day University is to be found in its loss of autonomy. By autonomy, we mean the freedom to decide--to decide to move away from the reductionistic aspects of the status quo, to move away from the neurotic security of the image of self-as-victim. Autonomy means the freedom to stand over and against all that negates self-affirmation--to create, build, and structure meaningful alternatives and models, to increase humanness, and new visions of humanness. Finally, autonomy means to be an artist--to intentionally create order out of chaos, to build in the face of absurdity, to impose structure and authenticity and lucidity on the abyss of the human situation. The University was once that institution which saw its role as standing against the demonic forces of society and leading the way in reformulation of societal structures: Pioneering in the development of the highest intellectual architecture of the times.

But this is no longer the case. The University vision has allowed itself to be overcome by political and economic changes, resulting in its present condition of conservatism and orientation toward the past. The University has remained strangely silent regarding the ethics of Big Business, the immorality of the Warfare State and the Warfare Economy, and has resisted such creative forces as the so-called "New Left" Mentality and

age of burning

minority viewpoints in general. These are symptomatic of the University's castration in terms of free and critical societal analysis; in terms of its inability to reformulate existing structures toward a cooperative, humanitarian society and world community having forever turned its back on the reductionism of dehumanization in any form.

out of the ashes

V I S I O N

From the searing clarity of this age of burning and through man's own recognition of his possibilities, there arises the vision of a reformulated world. As we stand in the ashes of a dying age, we prostrate our own lives to forge the new era which we envision. We affirm all the horrors of the past as the gifts which lead us to this decisional moment. This decision breathes new life into the very atmosphere of our being, creating daring men who no longer hand over the future to the living dead. We recognize that the conflicts which threaten to shatter us reveal man's primordial existence; this basic expression of his humanity demands the resolution to move beyond his present reduced situation. It is germane to this revolutionary stance to affirm the uniqueness of every person in the emerging world community. We decide to commit our lives to summoning the university to represent the model human community and to affirm all mankind as accepted.

We will not hold back from these choices; we will either move forward to new life, or backward to the death of humanness. It has been the custom of the past for men to die for their beliefs. We will live for ours by thrusting our lives into the fire of our time, dying to the illusions of the past. We now begin the immense journey to articulate this word of possibility.

the impossible being

G O A L S

We are committed to the world as a culturally integrated human community.

-Let the University Community be a place of creative confrontation
between peoples of varying world views.

We are committed to a world-directed economy.

-Let the University Community be a place free from economic tyranny.

We are committed to an affirmation of the dignity and value of the human
individual, and the human community.

-Let the University Community affirm that every human life is signif-
icant, unique, and unrepeatable.

We are committed to the necessity to create a world system of symbols,
releasing us to a new grasp on the identity of the self and of the world.

-Let the University Community be the place where man creates,
defines, and affirms his existence as a community and as a self by his
symbolic life.

We are committed to an intentional direction of the evolutionary process,
both biological and cultural.

-Let the University Community be a place which accepts the responsibility
for the direction of the evolutionary process, both biological and
cultural.

the necessary deed

S T R A T E G I E S

1. The University Community shall discuss and correlate all world-views, define its own educational process in both formal and informal structures, and shall provide for efficient and equitable representation of the students faculty, and administrative officials on all policy-making bodies.
2. The University Community shall demand autonomous economic relationships with its supporting public (governmental and private) and shall direct all resources toward ends which are humanizing for both the world and the academic community.
3. The University Community shall: work toward humanizing education; gather and disseminate the world's cultural wisdom; participate in an international university union; establish interdisciplinary studies which integrate the practical and the theoretical and point toward an inclusive world view; and promote the humanization of the local community.
4. The University Community shall provide theoretical education in understanding the symbolic life of individual cultures and practical education in forming world symbols which define and dramatize man's individual and corporate humanness.
5. The University Community shall forge images of evolutionary humanness which are held up in its future-oriented biological and cultural research and in its intentional impact on present trends.

nitty-gritty

T A C T I C S

1. Establish a cadre among students, faculty, and administrators. A university cadre is a self-consciously covenanted group through which a revolutionary model is thrust into history. It is comprised of faculty, students, and administrators, who assume responsibility for the University Community on whose behalf they function under corporate structures and discipline to create models to bring off the revolution in the University.
2. Build necessary models. A cadre needs an inclusive, structured plan which holds up the goals, strategies, and tactics for exploding the possibilities of university reformulation. The model is created by gathering and organizing data relevant to the process of humanization and by formulating these data into a revolutionary thrust.
3. Establish contact with other cadres and training centers. To bring to awareness the context out of which it operates on the campus, the cadre must explore its local and regional counterparts. It should draw upon the educational resources of training centers for instructing prospective cadre members and for keeping its members on the edge of the university revolution.
4. Break into existing groups on campus and community to re-orient their goals. The cadre is aware that many groups on and off campus have goals which either say "No" to the process of humanization or do not even raise the issue of human existence. Realizing his potential for affecting change in most existing groups, the cadre members move in to shape the goals of these groups in order to channel their potential and energy into the revolutionary process. This action strategically involves the cadre in various organizations.

nitty-gritty

5. Make use of existing groups on campus and community which have similar aims and work together to accomplish common goals. The cadre must acknowledge and work with campus and community groups which have either an equally intentional program of revolutionary involvement in the University Community or programs that parallel, in part, the goals and strategies of the cadre. Using this tactic, the cadre may gain valuable data for reformulating its model and may broaden its efforts in humanizing the University Community.
6. Create new structures and groups. In many cases, new structures will be necessary to accomplish the goals of the university revolution. Recognizing that the educational structures of the twentieth century are wide open for new creation, the revolutionary picks up the possibility and the task of bringing new structures into being. For example, imaginably educating cultural programs may be introduced, or structures for freshman orientation classes and other courses not yet dreamed of may be instituted.
7. Bring pressure to bear on the hierarchy outside the university. The cadre must organize intentional interference with those groups outside the University Community who maintain oppressive control over various phases of university life. For example, by using grassroot legislative lobbies and by influencing decisional processes, the cadre can bring vital issues into the public light and can place pressure upon those who desire to stagnate the evolutionary process of the University Community.
8. Focus generational revolt. As a consequence, the universal phenomenon that the present generation of youth revolt against the generation which has immediately preceded it, there exists a large number of

nitty-gritty

impatient and undisciplined youth who have no direct cause or structure for their rebellion. The cadre must bring possibilities to the revolting generation by offering them the opportunity to direct their creativity and to broaden their own humanness, and thus, to bring about the process of humanization on the university campus. It is essential that these people be involved in every phase of the cadre structure in order to insure a constructive integration of rebellious desires with the revolutionary program.

9. Hold individuals and groups of the University Community accountable to their university roles. The cadre must bring to the consciousness of the University Community its responsibility to be the University. This may mean holding professors accountable for their responsibility as pedagogues. It may mean, as well, holding administrators accountable for actualizing their stated aims and holding students to self-conscious involvement in the educational process. Together, the University Community is held accountable for the creation of the unique body in history that the university can become.

the phoenix rises

D I S C I P L I N E

Like the phoenix who is consumed yet rises out of his burning pyre, the revolutionary is called to rise up and direct his environment. Because of the imperatives and complexities of our age, any comprehensive and intentional attempt at reformulation demands corporate rather than individual efforts.

To release the explosive thrust of the corporate body, a discipline specifically created for the fulfillment of the mission is a necessity. If this discipline is to be dynamic and forceful, it must be explicitly stated and incorporated throughout the revolutionary cadre.

To accomplish this a covenantal statement is written to bind the individuals together for the sake of the mission. Rituals are created to dramatize self-understanding in relation to the group and obediences are designated to symbolize and sustain the corporate body. The individual takes responsibility for the success of the entire mission, while accountability is incorporated to hold up his limits and absolution is pronounced to free him to return to the task.

Thus, the phoenix rises. Out of the discipline comes not only the loyalty, the commitment to hold up the mission and the endurance to sustain it, but also the concerted effort, the focused power necessary to thrust it into history. He is there, bound up in the thrust of the mission, that the individual fulfill himself and his commitments. He dies for the sake of the new humanness.

The phoenix burns on the funeral pyre that he may rise up to create the new being.

to die is to live

S Y M B O L

The symbol here embodied is that of the Phoenix rising up from its own ashes and spouting forth the flames of revolution. These flames rise forth from the Phoenix with force and power, as they portray the revolutionary thrust into the future. This rising from the ashes of death is symbolic of man's rising from death into life. The symbol stands alone and bursts forth its power just as life bursts forth with its unlimited possibilities. Thus, the symbol is truly one which embodies the revolutionary spirit movement of our age.

People who want to understand the headlines of papers across the nation have to understand this reality: Our country is suffering from a cancer. . .a cancer that is being nursed with aspirin, which is not the cure. This song tells how that cancer caused a riot in Watts. People riot out of constant exploitation, lies and denials; they are fighting elephants with toothpicks. The riots in our nation are only the results of a cancer. . .Burn, Baby, Burn. . .

(as sung by Maurice Woodard)

The middle of the summer, a hundred and ten degrees
In a crowded apartment, bitten by flies and fleas.
I went outside, it was the middle of the night,
All I had was a match in my hand, I wanted to fight.

So I said, Burn, Baby, Burn--Burn, Baby, Burn
Nowhere to be, no one to see, nowhere to turn
Burn, Baby, Burn

I called Dr. Martin Luther King, I called him on the telephone,
I called President Johnson, and Ladybird told me he wasn't home,
I called J. Edgar Hoover and said, "J." put the FBI on the right track,
All my plans suddenly fell through, Because he looked and said, "Maurice, your're black."

So I said, Burn, Baby, Burn--Burn, Baby, Burn
Nowhere to be, no one to see, nowhere to turn
Burn, Baby, Burn

At the march on Washington I had heard Dr. King speak of a dream, a dream I tried
To catch. That dream turned into a nightmare for me, but all I had was a match.
I couldn't get oil from Rockefeller's well, I couldn't get diamonds from a mine,
I said if I can't live this American dream,
There won't be water, but fire next time.

So I said, Burn, Baby, Burn--Burn, Baby, Burn
Nowhere to be, no one to see, nowhere to turn,
Burn, Baby, Burn

Now that the riot in Watts is over, people should look around,
They'll see the same damn problems and frustrated people
And a fool has burnt the whole town down.

So I say, Build, Baby, Build--Build, Baby, Build
No need to kill when you got the skill, so just use your will,
Build, Baby, Build

I'm on the West Side of Chicago, looking all mean and mad.
I see people drinking wine, and smoking reefers and they all think they are bad.
I see gangs with switchblade razors; they tell me they are mean and tough.
But if they try to burn down the slums, they may burn

Their cwnselves up. Learn, Baby, Learn--Learn, Baby, Learn
Inside you'll yearn, if you show some concern, you've got midnight
oil to burn--

Learn, Baby, Learn