

THE ECUMENICAL INSTITUTE
3444 Congress Parkway
Chicago, Illinois 60624

Summer '68
two 3-week sessions: July & August

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★ Beyond Accomplishment

Summer '68
two 3-week sessions: July & August

COMPREHENSIVE TRAINING

*The genius of the 20th Century
has emerged in the realization that no
problem of human existence is beyond
the reach of an appropriate methodology.
The stance of faith
expresses its power through an integrated
series of methodologies.*

		WEEK I THE WORLD	WEEK II THE CHURCH	WEEK III THE MOVEMENT
MORNING	INTELLECTUAL CONTEXT	CS II CURRICULUM	RS II CURRICULUM	
	PEDAGOGICAL METHOD	IMAGINAL EDUCATION & MOVEMENT FACULTY TRAINING		
AFTERNOON	SOCIAL VISION	CS III CURRICULUM	RS III CURRICULUM	
	SOCIAL METHOD	INTERNATIONAL REVOLUTION & COMMUNITY REFORMULATION		
NIGHT	CADRE LIFE	MISSIONAL DISCIPLINED FELLOWSHIP		
	SPIRIT METHOD	MEDITATION	CONTEMPLATION	PRAYER

ONE COMMUNITY OF TRAINING FIVE PROGRAM EMPHASES

UNIVERSITY PARISH

Increasingly the universities and colleges of the nation are becoming information clearinghouses serving the research and planning needs of the metropolitan centers. The University Churchman thus bears special responsibilities for vision and relevance.

PUBLIC SCHOOL TEACHERS

With the pressure on institutions of advanced learning toward specialized training, the public high school must assume responsibility for giving students the broad liberal arts education our world citizens need. The demand calls for new, efficient and effective techniques for implanting basic social images in young minds.

GENERAL PARISH

Inner City Parish
Suburban Parish
Exurban Parish

The Parish construct is essential to any serious missional effort, for finally, systematic geographic coverage is the only way possible to address the needs of **every** human being at every social level. The new urban community depends upon local churchmanship.

INTERNATIONAL PARISH

The Church as it exists in nations outside of the United States and Western Europe, bears a very different set of relationships to the structures of the surrounding culture. This profoundly affects the strategy and tactics that must be employed to effect the universal missional goals. For foreign nationals and those assigned overseas.

ADVANCED TRAINEES

For those who have been with us for previous summer training courses, special opportunity is available for actual pedagogical and administrative field experience. Seminars will be provided to engage in edge research exploration.

Summer '68

is sponsored by the Ecumenical Institute:Chicago in order to provide a broad base of trained clergy and lay leadership for the common mission of the Church. Serving as a division of the Church Federation of Greater Chicago,the Ecumenical Institute was born out of a resolution of the Second Assembly of the World Council of Churches in 1954. Its research and training facilities are located in the midst of Chicago's West Side Negro ghetto. Its educational focus is that of developing forms of imaginal education relating to 20th Century civilization. Its research is directed toward the creation of new forms of local congregational life and action as communities concerned to bring into being a renewed civilization. Its field experimentation in community reformulation intends to release the potential of suppressed human lives into the mainstream of the human social enterprise.

Summer '68

invites the participation of single individuals as well as families. The cost for room, board, tuition and materials is \$110 for each adult, \$75 for the first child in each family, and \$50 for each additional child. A \$10 pre-registration fee is requested for each individual applying. Children, infant through high school, will be involved in structured imaginal education programs employing the results of our latest experimentation. They are designed to enable younger family members to participate fully and creatively in the missional family unit.

Application

June 30 - July 21

July 28 - August 18

Name _____

Address _____

city state zip

Children: (names, ages, sex) _____

Previous E.I. courses attended: _____

Cadre affiliations: _____

For E.I. use: Payment Rec'd. _____ Ackld'g _____ Accpt. _____

Check One:

General Parish [Inner City, Suburban, Exurban]

position, occupation church
 University Parish

college level major
 Public School Teachers

school grade level subject
 International Parish

nation position, occupation
 Advanced

Dear Ecumenical Colleague:

Whenever the Church has experienced renewal in the past, it has come at an especially critical moment in the history of world civilization. And of course, it has always come at that time when "people-in-general" were ready to ring down the curtain on Her existence. Such crises seem to call forth those strange pioneer-types everyone throws rocks at, and then writes books about later. If you find yourself to be one who takes the Church seriously in the year 1968, chances are, like it or not, you are heir to the same Spirit that drove our Fathers to the brink of existence where new eons are created. Then to you has come the demand to live into creation the new religious mode of being, to construct the new social vehicle of our time.

And so —

WELCOME TO SUMMER '68

The world needs pioneering leadership now, and of very special types. It needs men and women who can coax, trap and manipulate masses of others into making their own free decisions. It needs teachers who can paint images of the future to set aflame whole populations with a new sense of their historical destiny. It needs administrators who

can lead in corporate decision making, foregoing the techniques of hierarchical management, to enable genuinely broad-based grass-roots participation.

There will be people in Chicago you need to meet, living out of the same contemporary Spirit. Some will be from your own region — at least enough to help make life exciting in your own town or city. Most will be from around the world and from other parts of our nation. You need to know them because you will be depending on each other - until the Church stands renewed.

If you have felt the need to come to terms with the agonizing, insidious and persistent demands of the 20th Century, your life depends on your being here. So do the lives of your Spirit colleagues and the unborn generations.

There will be two sessions this year: June 30 - July 21
and July 28 - August 18

Sincerely,
THE CORPORATE OFFICE OF
THE NATIONAL FACULTY

Fill out the application and send it with a \$10 deposit now.

INNER CITY ENGAGEMENT



The Mural — SUMMER '67
Miracles are everyday occurrences when
1000 serious dedicated Churchmen gather
to do a common task. Common work
is staple food of relevant churchmanship.

The Comprehensive Rational Context establishes the foundational intellectual presuppositions. **The Social Vision** provides construct in which the intellectual presuppositions are made manifest. **Pedagogical Methodology** is the way in which the context and the vision are implanted, providing motivation for the effort to change the existing structures of the world through the use of the 20th Century...**Social Method**. It is here that the practices of...**International Revolution** and **Community Reformulation** are encountered. It is here that the demand for constructing and executing its models, is known. It is in the midst of the corporate life, lived constantly on the edge of the unknowns of human existence, that the individual senses the cruciality of the...**Spirit Method**, with perpetual experimental probing into the depth and power of...**Meditation, Contemplation, and Prayer**. For it is here that the Final Mystery of Life creates His own—in the midst of our creating

the ecumenical institute: chicago summer 68

THE RUBRIC

THE NEW RELIGIOUS

BE BEING			BE KNOWING			BE DOING			RE-CREATING			
CONTEMPLATIVE RELIGIOUS			TEACHING RELIGIOUS			SERVING RELIGIOUS			REGENERATIVE RELIGIOUS			
<i>Intellectual</i>	<i>Religious</i>	<i>Action</i>	<i>Intellectual</i>	<i>Religious</i>	<i>Action</i>	<i>Intellectual</i>	<i>Religious</i>	<i>Action</i>	<i>Intellectual</i>	<i>Religious</i>	<i>Action</i>	
<i>Course</i>	<i>College</i>	<i>Solitary</i>	<i>Course</i>	<i>College</i>	<i>Solitary</i>	<i>Course</i>	<i>College</i>	<i>Solitary</i>	<i>Course</i>	<i>College</i>	<i>Solitary</i>	
Course No. 1	Scriptural Heritage	Study	Course No. 2	Spiritual Colleague	Rest	Course No. 3	Cultural Wisdom	Family	S L E E P	Twilight	Deep	Twilight

3

5

7

9

11

1

3

5

7

9

11

1

3

The Rubric

"One thing only moves me; I seek it everywhere and follow it with my eyes, with fear and joy: the crimson line which pierces and passes through men, as through a necklace of skulls. I don't love anything else, but only this crimson line; my singular happiness is to feel it splitting my skull into fragments as it pierces and penetrates."

The Saviors of God
Nikos Kazantzakis

WEEK
I

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
3	SESSION I					Reflection & Evaluation	FAMILY
5	CHILDREN RISE		BREAKFAST	CORPORATE OFFICE		HOUSE CHURCH	
7	STUDY	W		STUDY			8-Buffer
9	SESSION II	O		SESSION II		THE	
11	LUNCH	R		LUNCH		DUTIES	Selected Churches
1	REST	K		REST			
3	SESSION III	REST		SESSION III		REST	BROOD
5	DINNER	Red Ur Celebration		DINNER		Picnic Celebration	
7	F A M I L Y						
9							

Time/Task

WEEK II

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
3	SESSION I					Reflection & Evaluation	FAMILY
5	CHILDREN RISE		BREAKFAST	CORPORATE OFFICE			
7	STUDY		W	STUDY		THE	Woodlawn Methodist Church
9	SESSION II		O	SESSION II			
11	LUNCH		R	LUNCH		MARCH	BROOD
1	REST		K	REST			
3	SESSION III		REST	SESSION III		REST	
5	DINNER		Brown Ur Celebration	DINNER		Chicago Celebration	
7	F A M I L Y						
9							

Accountability Chart

DATE	WEEK I							WEEK II							WEEK III						
	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	
JULY																					
DAILY OFFICE																					
SYMBOLIC OBEDIENCE																					
KAZANTZAKIS STUDY																					
THEOLOGICAL STUDY																					
SOLITARY																					
HOUSE CHURCH																					

The Symbolic Obedience

To embrace the totality of life is to be a man of faith; to reduce any part of life is to be a man of un-faith. The obedience is an assigned task geared towards enabling a person to embrace physical labor as a gift of life and to forge out new comprehensive images of work in a world where work is no longer necessary. Yet the specific task is utterly secondary to the symbol of total participation in a corporate mission under a common discipline whose ultimate demand is far beyond the single act. It is a crucial part of each man's life, since it is symbolic of one's relationship to the rule of the corporate body and hence to the totality of all creation.

College _____ Unit _____ Obedience _____

		MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	
WEEK III	3	SESSION I						Reflection & Evaluation	FAMILY
	5	CHILDREN RISE		BREAKFAST	CORPORATE OFFICE		HOUSE CHURCH		
	7	STUDY		W	STUDY		THE ACTION	8- Buffet	
	9	SESSION II		O	SESSION II			FEAST OF ENDING	
	11	LUNCH		R	LUNCH				
	1	REST		K	REST				
	3	SESSION III		REST	SESSION III			REST	
	5	DINNER		Yellow Ur Celebration	DINNER		College Festival Celebration		
	7	F A M I L Y							
	9								

Goods

RESOURCES

HEALTH A health office is located in the Administration Building on the first floor. The registered nurse will be there Monday through Friday from 1 until 3 p.m. The doctor's hours are posted outside the health office.

SHOPPING There will be toilet articles and paper products in the bookstore. All other shopping must be outside 5th City in the Loop or in Oak Park, the first suburb to the west. Either can be reached by car or on the elevated.

CHECK CASHING An assigned banker in each college will cash checks weekly on Thursdays.

TOOLS

BOOKSTORE The bookstore will be open on Monday, Tuesday, Thursday and Friday from 12:45 until 2:45 and from 6:45 until 8:30 p.m. On Wednesday it will be open during lunch.

LAUNDRY A recommended laundry service for personal items will be available. You may deliver items on Wednesday and Saturday during lunch and pick up clean clothes on Wednesday and Saturday from 3 until 4 p.m. A load of 8 lbs. will cost \$2.00 unfolded and \$2.50 folded and ironed. You *must* pay in advance. There are also coin-operated laundries in Oak Park. Laundries in 5th City are not to be used.

RELATIONS

MAIL There will be a daily delivery after lunch (except Sundays) by an assigned postman in each college. Do not pick up mail in any other way. A marked box will be provided for outgoing mail.

EMERGENCY PROCEDURES Any discovered fire, theft, or other problem should be reported immediately to the switchboard and to a Head Prior. See also the House Rules posted in each room.

MEDITATION READINGS -- WEEK III The Action and the Silence	Monday, July 15	Our profound human duty is not to interpret or cast light on the rhythm of God's march, but adjust, as much as we can, the rhythm of our small and fleeting life to his.
	Tuesday, July 16	I and the struggle drink the same wine in this low tavern of life. As we clink our glasses, swords clash and resound, loves and hates spring up. We get drunk, visions of slaughter ascend before our eyes, cities crumble and fall in our brains, and though we are both wounded and screaming with pain, we plunder a huge Palace.
	Wednesday, July 17	The Universe is warm, beloved, familiar, and it smells like my own body. In a violent flash of lightning I discern on the highest peak of power, the final, the most fearful pair embracing: Terror and Silence. And between them, a Flame.
	Thursday, July 18	Amidst the smoke and the flames reposing on the peak of conflagration, immaculate, cool and serene, I hold that final fruit of fire, the Light.
	Friday, July 19	All at once the rhythm of the earth becomes a vertigo, time disappears, the moment whirls, becomes eternity, and every point in space - insect or star or idea - becomes a dance.
	Saturday, July 20	Every person after completing his service reaches finally the highest summit of endeavor, where he ripens fully in silence, eternally with the Universe.
Sunday, July 21	There he merges with the Abyss. The Abyss is now his wife, he plows her, he opens and devours her vitals, he transmutes her blood, he laughs and weeps, he ascends and descends with her, and he never leaves her.	

Polity College I

ROOM A

UNIT 1 – Unit Day: Monday, July 1

Bob Vance	FW1	Ian Ogilvy	A305
Margy Knutsen	321	Roxana Harper	A205
Bob Johnston	A413	Lorraine Poth	FE2
Mrs.W.McCullough	FW3	James Dibbert	PC-L
Bob Grant	A317	Rosemary Albright	A318
Beth Palmer	FE4	Charles Fears	PC-L
Mary Smith	411-1	John Gibson	A216

UNIT 2 – Unit Day: Saturday, July 6

Zoe Barley	341	Neva Westre	A213
Bob Baldwin	FW1	Bruce Macomber	FE2
Joseph Slicker	341	Mrs. Don Long	FW2
Claudia Kinsey	FW3	Tom Dowling	PC-L
Jim Oberg	FW2	Jan Allen	A402
Helen Oliver	A420	Sr.M.de Sales Oliver	A400
Charles Gilbert	A211	John Callum	PC-L

UNIT 3 – Unit Day: Thursday, July 11

Ed Shinn	FE3	Paul Smith	411-1
Marilyn Crocker	341	Katrin Ogilvy	A305
Carol Johnston	A413	Karen Charvell	A402
Wm.McCullough	FW3	Richard Ripley	PC-L
Nancy Grant	A317	Francis Green	PC-L
Frank Palmer	FE4	Mary Ellen Hill	A402
Anita Gibson	A216	Mabel Helen Minor	A408

UNIT 4 – Unit Day: Tuesday, July 16

Lane Erskine	411	Pamela Macomber	FE2
Joyce Townley	FE3	Don Long	FW2
Donna McCleskey	FW2	Virginia Evans	A400
Sue Oberg	FW2	Kay Slattery	A220
Leon Oliver	A420	John Terry	PC-C
Carolyn Gilbert	A211	E.M. Keller	PC-L
Bill Westre	A213	Jan Ritzler	A404

MEDITATION READINGS – WEEK II

The March

Monday, July 8	Expand the battle to include your race: Feel within you all your ancestors.
Tuesday, July 9	Continue their work. Pass on to your son the great mandate to surpass you.
Wednesday, July 10	Train your heart to govern as spacious an arena as you can. Train your eye to gaze on people moving in great stretches of time.
Thursday, July 11	Gather in your heart all terrors, recompose all details. Salvation is a circle, close it! Lord, why do you tremble? "I am afraid! This dark ascent has no ending. I walk and stumble in the night like a traveler overtaken by the night, and I call out, "Help me!"
Friday, July 12	Battle to give meaning to the confused struggle of man.
Saturday, July 13	Earth rises up in your brains and sees her entire body for the first time. The Earth relives her dread ascent through chaos.
Sunday, July 14	We feel a prehuman power driving us ruthlessly. Behind us a muddy torrent roars, full of blood, tears and sweat filled with squeals of joy, of lust, of death.

College II

ROOM B

UNIT 5 – Unit Day: Tuesday, July 2

David Zahrt	FE2	Paulie Hubbard	A300
Marilyn Miller	FW2	Shirley Heckman	A400
Len Hockley	A416	Sr. Mary Alphonsa	A320
Geraldine Tolman	FE3	Dick Ryan	PC-C
Herman Bips	CB	Joseph Hargadon	PC-L
Mrs. Dave Elliott	CB	Carole Bond	A400
Bob Rafos	A415	Mrs. Lawr.Montegut	A403

UNIT 6 – Unit Day: Sunday, July 7

Aimee Hilliard	341	Isabel Bishop	A217
Joseph Feiler	321	Laura Dimick	A318
Shirley Porter	321	Ronnie Seagren	A404
Ed Higgins	PC-L	Colvin Blanford	PC-L
Mrs. August Woerner	A407	Lee Hobert	PC
Carol Cowan	CB	Nita Guinn	FE2
John Clark	FE4	Robert Stahr	CB

UNIT 7 – Unit Day: Friday, July 12

George Holcombe	341	Shirley Henschen	FE4
Kjell Knutsen	321	Ed Hansen	PC-L
Elaine Hockley	A416	Michael McDermott	PC-L
Warren Tolman	FE3	Paul Evans	PC-L
Alma Bips	CB	Marilyn Strom	A406
Dave Elliott	CB	Tom Hubbard	A300
Sandra Rafos	A415		

UNIT 8 – Unit Day: Wednesday, July 17

Kaye Hayes	FW2	Jim Bishop	A217
Wesley Lackman	411	George Haithcock	PC-L
Gene Marshall	FE3	Betty Greaves	A406
Hilde Smith	A205	David Lumppp	PC-L
August Woerner	A407	Mary Klepser	A402
Michael Cowan	CB	Karen Wright	A318
Nancy Clark	FE4	Frank Bivens	3544

MEDITATION READINGS – WEEK I

The Call and the Vision

Sunday, July 7	<i>God confronts me with terror and love—for I am his only hope—and says: "This Ecstatic who gives birth to all things, who rejoices in them all and yet destroys them, this Ecstatic is my son."</i>
Saturday, July 6	<i>The essence of our God is struggle. Pain, joy and hope unfold and labor within this struggle, world without end.</i>
Friday, July 5	<i>After the decision the caller struggles to overcome Habit, Necessity and Laziness. I march into the unknown and the mystical march begins.</i>
Thursday, July 4	<i>In the midst of the struggle the call comes; I choose the ascending path, I leap up to join the primordial cry for no intelligent reason and cast my lot with destiny.</i>
Wednesday, July 3	<i>The agony within me composes itself and becomes discernably addressed to me. It rips at my entrails.</i>
Tuesday, July 2	<i>Amidst our deepest despair someone within us cries out: "I do not despair! I fight on! I grasp at your head, I unsheathe myself from your body, I detach myself from the earth, I cannot be contained in brains, in names, in deeds!"</i>
Monday, July 1	<i>The call comes: "Help Me!" and the hearer joins with others to free the caller.</i>

Symbol

College III

ROOM C

UNIT 9 – Unit Day: Wednesday, July 3

Barbara Williams	FW1	Mrs. Ed Leigh	411-2
Pat Jones	FW3	James McLaughlin	A204
Frank Hilliard	341	Dorothy Killebrew	A308
Gussie Moodie	FE4	Nicholas Cambell	A409
Ted Swain	A218	James Runner	PC-C
Evelyn Howard	411-2	Geraldine Sullivan	A318
Roy Chamberlin	A310	Delmer Stagner	PC-C

UNIT 10 – Unit Day: Monday, July 8

Doris Hahn	341	Janet Gilles	CB
Tony Elizondo	FW4	Bernice Alston	FE1
Sr. Faicia Leon	A320	William Norton	PC-C
Charles Stamp	3544	Russ Wheelcock	PC-C
Paul Burks	A209	Morris Bratton	341-2
Mary Green	A311	Anne Teich	A404
George Wacker	A303	Juanita Shaw	A403

UNIT 11 – Unit Day: Saturday, July 13

David Scott	321	Milton Killebrew	A308
Wanda Holcombe	341	Joan Cambell	A409
Ruth Kloefer	A304	Diane Mabb	A408
Bob Howard	411-2	Alan Garfield	PC-C
Cynthia Chamberlin	A310	Phillip Silvers	PC-C
Ed Leigh	411-2	Mrs. Jay Vogelsson	A318
Mrs.J.McLaughlin	A204		

UNIT 12 – Unit Day: Thursday, July 18

Harrison Simms	PC-2	Sara Wacker	A303
Ken Filipski	PC-B	Jack Gilles	CB
Vance Engleman	PC-B	Sr.Mary Lorraine	A320
Eisie Ripple	FE4	Kay Wallace	A414
Walter Kargus	PC	Percy Long	PC-L
Marcella Burks	A208	Nettie R. Bratton	341-2
H.J. Green	A311	Ed Heyer	PC-L

The Corporate Solitary

MEDITATION	CONTEMPLATION			PRAYER
	UR	GESTURE	GEOGRAPHY	
WEEK I THE CRY/ THE VISION	MYTH	RITE	SYMBOL	General Confession Praise Petition Intercession
	THE WEST	MARCH	FERTILE PLAINS	
WEEK II THE MARCH	THE EAST	SWAY BOW STARE	MOUNTAINS FLOOD PLAINS	Particular Confession Praise Petition Intercession
WEEK III THE ACTION/ THE SILENCE	THE SOUTH	DANCE	DESERT JUNGLE	Ecstatic Confession Praise Petition Intercession

College IV

ROOM E

UNIT 13 – Unit Day: Thursday, July 4

Lyn Mathews	341	JoAnne Eggers	A200
Burney Scott	PC-B	Charles Myrick	A215
Jon Jenkins	321-1	Genevieve Roberts	A318
Jane Nannery	A207	Douglas Doussan	PC-C
Roger Adair	A417	Betty Gray	A408
Jacqueline Kelder	A313	Kay Kerber	FW3
Paul Tidemann	A307	Peo Provost	3544

UNIT 14 – Unit Day: Tuesday, July 9

James Addington	FE3	Larry White	A314
Bruce Bauknight	PC-B	Mrs. Richard Alton	CB
Elsa Nelson	FW2	Robert Scott	A208
Charles Benson	A309	Sr. Mary E. Hadrick	A320
Rollin Tingley	A418	Susan Gutheil	A408
Betty Pesek	A406	Nancy McPhaul	A400
Margie Tomlinson	A405	Ulises Hernandez	PC-C

UNIT 15 – Unit Day: Wednesday, July 10

Fred Hess	FE2	Carl Eggers	A200
Mimi Shinn	FE3	Sarah Myrick	A215
Maureen Jenkins	321-1	Janet Goree	FE2
James Nannery	A207	Fred Maurer	PC-L
Mary Adair	A417	Ken Fisher	3544
Ron Kelder	A313	Elizabeth LaBrash	A220
Linda Tidemann	A307	Theresa Butler	A403

UNIT 16 – Unit Day: Friday, July 19

Kay Ent	FW2	Richard Alton	CB
William Allarding	PC-B	Patricia Scott	A208
David McCleskey	FW2	Jimmy Wannamaker	PC-C
Celeste Benson	A309	Thomas Downes	PC-L
Thomas Machamer	PC-L	Cookie Maloney	A320
Patricia Tingley	A418	Gene Heavyrunner	PC-L
Gary Tomlinson	A405	Kathleen White	A314

Theological Method Study Assignments

WEEK I				WEEK II				WEEK III				Session	Prepare Chart Total	Paragraph
Monday I	Tuesday II	Thursday III	Friday IV	Monday V	Tuesday VI	Thursday VII	Friday VIII	Monday IX	Tuesday X	Thursday XI	Friday XII			
Bultmann	Bultmann	Tillich	Tillich	Bonhoeffer	Bonhoeffer	Niebuhr	Niebuhr	God & Christ Lectures	Freedom & Church Lectures	Depth Push	Depth Push			
New Chart		New Chart		New Chart		New Chart								
12	6	7	12	3	4	1	2	Prepare 4 x 4 on each lecture	Prepare 4 x 4 on each lecture	To be assigned	To be assigned			
3	7	8	13	9	5	6	3							
4	8	9	14		6	7	4							
5	9	10			7	8	5							
	10	11			8									
	11													

Saviors of God Study Assignments

WEEK I				WEEK II				WEEK III				Session	Section Assigned	Read	Chart
Monday I	Tuesday II	Thursday III	Friday IV	Monday V	Tuesday VI	Thursday VII	Friday VIII	Monday IX	Tuesday X	Thursday XI	Friday XII				
Three Duties	The Cry	The Vision	The Vision	Ego & Race	Mankind & Earth	God/Man	God/Man	Man/Man	Man/Man	Man/Nature	Silence Nature				
1 & 2 Duties	Review 1, 2, 3 Duties	Prologue	Silence	Review Vision, esp. Nos. 1-7	Review Vision	Whole sect. God/Man	Man/Man	Man/Man, Whole sect.	Man/Man Nature	Review God/Man & Man/Man	Vision				
3rd Duty	Cry (detail)	Vision whole; sect. 1 & 2 (detail)	Vision sect. 3 (detail)	Ego whole Race whole Nos. 11-30 detail	Mankind whole; Nos. 18-35 detail; Earth, maj.	God/Man maj. sects. detail: Nos. 1-41	God/Man detail: Nos. 42-59	Man/Man major sects. detail: Nos. 1-43	Man/Man detail: Nos. 44-73	Man/Nature	Silence (detail)				

College V

Chapel Basement

UNIT 17 – Unit Day: Friday, July 5

- Carol Pierce 341 Bill Parker CB
- Rodell Hunt PC-B Gladyce Walker 411-3
- Charles Hahn 341 Sr. Maria de Calasanz A320
- Stan Long A214 Therese Carley A318
- Ruth Pelley A412 Jean Smith A406
- Kenneth Rose A410 James Conrad PC-L
- Mrs. Carl Hickey A202 Dennis Mullion PC-L

UNIT 18 – Unit Day: Wednesday, July 10

- Carlos Zervigon FW1 David Dunn A315
- Cynthia Sturge FW2 Mary Helen Gerwin FW3
- Patricia Scott 321 Mrs. J.V. Edmondson A220
- Pat McGregor A220 Kathryn Convey FE2
- William Page PC-C Charles Finnell PC-L
- Richard Evans A411 Mrs. Carmen Peck A220
- Carol Kucera A212 Carol Davis A406

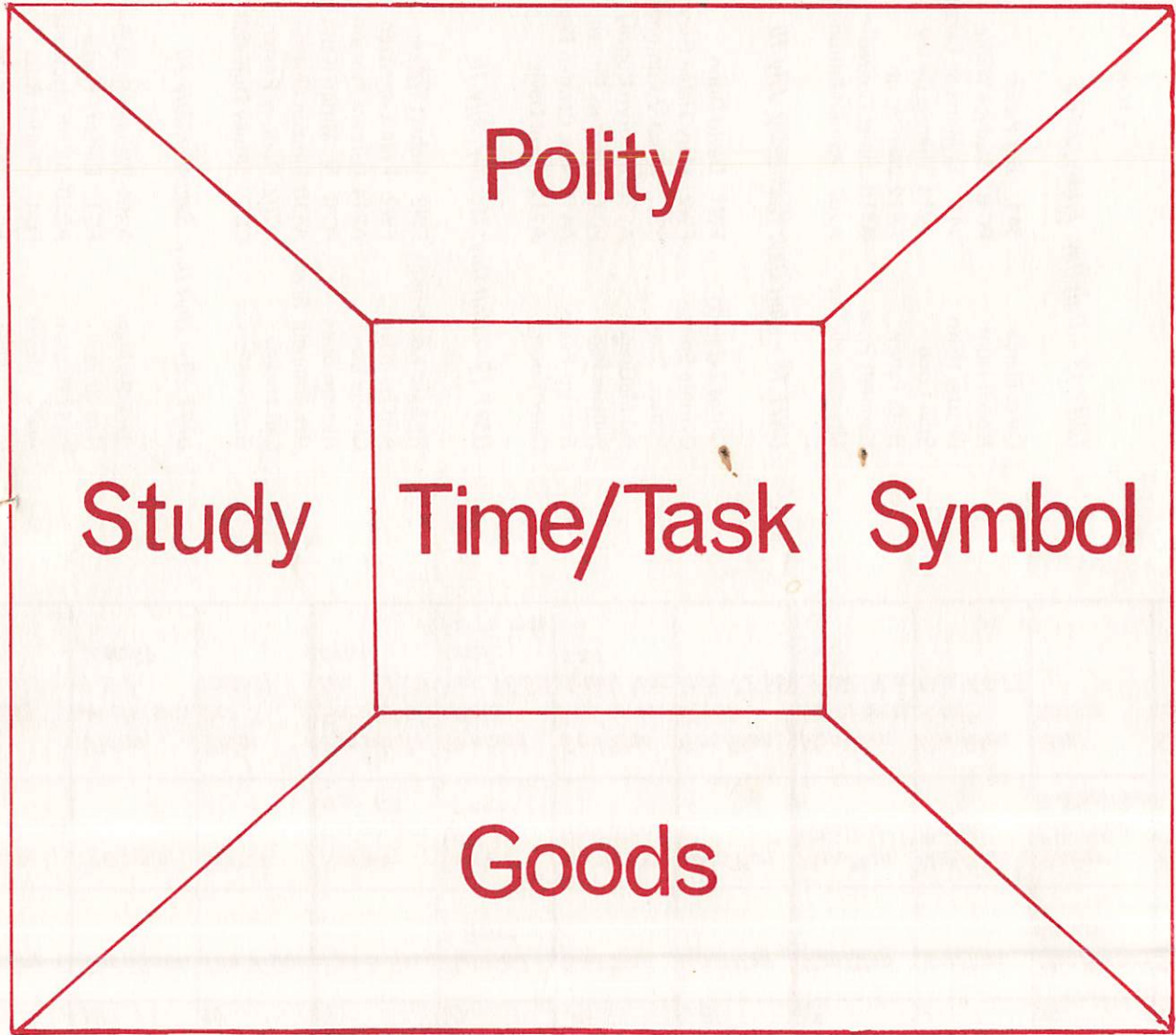
UNIT 19 – Unit Day: Monday, July 15

- Richard Loudermilk FW2 Robert Walker 411-2
- Ann Harrison FW2 Fran Lorentzen FW3
- Glenda Long A214 Barbara Pearson A318
- Richard Sims PC-C Sr. Mirian Keith A320
- Mrs. Kenneth Rose A410 Simeon Shitemi 411
- Carl Hickey A202 Rodney Foster PC-L
- Suzanne Parker CB Sidney Duplessis 3544

UNIT 20 – Unit Day: Saturday, July 20

- Jack Baringer A304 Wendell St. John PC-C
- Nan Grow FE1 Barbara Pierce FW3
- Paula Hopson A220 Judith MacDonald A318
- Arthur Moyer PC-L Charles Rota PC-C
- Myrna Evans A411 Patrick Smits PC-L
- Richard Kucera A212 Ruth Murray FW3
- Sue Dunn A315 Paize Cousineau A404

The Rule



TRAINING PROGRAM REPORT

SUMMER '68

The Ecumenical Institute
Chicago

The Structure of Summer 68' Training School

The Summer 68' School of Gurus was primarily concerned with the self-conscious development and enhancement of the individual spirit growth through a corporate spirit struggle. The use of the dynamic tools of corporate care, missional intentionality and spirit journey enabled both participants and staff to explore the deeps of the mystery of life and man's possibility of standing before that mystery.

The Summer 68' training school was structurally organized to enable intensive collegeality. The participants in the training school together with their priors were divided into five separate groups of fifty-five to sixty members. The daily schedule required them to spend some twelve hours a day with the same people all concerned to do nothing else than grapple with being the spirit people of the 20th century. The time spent with the total body of five colleges was spent to the morning worship service and the times of high celebration. Individual time for study, reflection, rest and family was provided each day. Each college was divided into four units who carried out certain care structures together. The units particularly furnished a time for corporate tasks on three Wednesday work days and one 24 hr. work day. The 24 hr. work day allowed the unit members the opportunity of experiencing themselves as enabling the total summer program; it also gave each college a dramatic way to see its brokenness enacted. Continual accountability for the participation and needs of every individual was conducted in each college through the units. Depth colleague-ship came about as college members realized that every individual's need--intellectual, physical, and spiritual--was the responsibility of every other member. A great diversity of ages, gifts, interests, locations, and insights were held together in a corporate care structure for the sake of creating leadership for the 20th century self-conscious Church. This was Summer 68'.

A more powerful understanding of the use of time intentionally for the mission was demanded by the use of the full twenty four hours as one block of time in the college structures. The day began at 3 am and was broken into four blocks of six hours each. Three of these blocks represented one of the particular emphases of the religious orders in history: The contemplative religious, the teaching religious, and the serving religious. The fourth was given to sleep, understood as necessary regeneration. This kind of daily schedule enabled a new sense after internal time that provided the experience of determining time rather than being determined by external time, calling into question bourgeois man's eight hour day, five-day week. This style of life as ordered time forced total attention to the task and allowed more work to be done by the continuous urgent thrust of the next demand. The missional intent of the entire schedule was held together in symbolic worship three times a day. The family experienced its commonness through the fact that the children were involved throughout the day in a common curriculum, tailored for varied age groups, infants through Jr. High. The effect was to release families from guilt striving for dead patterns of family life to a new missional family style. Every aspect of corporate life was intensified in its urgency and therefore in intentional response.

The weekly schedule was also a crucial pattern for the secular religious of our day. Wednesday work enabled urban people to symbolize the physical expenditure of their lives. Each Wednesday increased basic corporateness as no intellectual or emotional togetherness can ever do. Each Saturday was planned to enact the three sections of Kazantsakis spirit journey. The Preparation was a college work day to create its own symbols and ecor; the March was a journey into Chicago as individuals (Ego), as units (Race), as a college (Mankind), and as a total training school (Earth); the Acion was a day of general, individual, and college evaluation culminating in a college celebration. The second Saturday was the climax of the summer when the units attended the movie "Battle of Algiers" in which the dramatization of bourgeois man's demise was signified and a strategy for grass roots revolution was displayed. Each Saturday began with a practical evaluation of who they were, what was happening to them, and their legacy as a college. Such an intensive schedule made Sunday appear to be a tremendous silence but a time when the whole week of activities was absorbed, mulled over, and redirected toward the week to come. To see the totality of every week in the year as a full expression of lives lived in behalf of all the people is basic to the missional intentionality of the people of God in any period of history.

Summer 68' accomplished a milestone in forging the methodology by which cadremen may be enabled to deepen and advance their own spirit journey to self-consciousness. Each separate area of intellectual reflection was designed to push the edge of the intuitions and sensitivities of staff and participants alike. The course in piety and the study of Kazantzakis were new areas that grappled with the Spirit life as 20th century men. To enable this depth wrestling, the role of the reflection leader shifted from being a pedagogue who forces a person up against his own life decision to being a prior who guides spirit men on the other side of that decision on the way to a more comprehensive, futuristic, intentional and human life style. RSI pedagogical training also pushed to a level of depths rather than an acquisition of teaching techniques. The Church practices sessions pioneered toward a new parish model for suburban care which necessitated the embodiment of a spirit ministry. The culture curriculum emphasized exploring the basic constructs rather than an introduction to accumulated wisdom. Though each area of study such as practices, theology, and culture was extracted from an autonomous comprehensive construct, the impact of each section stemmed more from the interrelatedness of the many than from the autonomy of each. The time schedule itself forced a unity to the day so that to be the New Religious demanded theological grounding in the context of practical mission in the 20th century world. Thus, the various sections acted in reciprocal relationship, opening new insights, giving concretion, and effecting depth clarity as a total integrated curriculum. The results of accelerating the spirit journey of priors and participants was the creation of inner steel to enable pedagogues and social reformulators to be the ensuring presence of the Church in the deserts of local situations.

The summer 68' program has given a whole new impetus to an advanced type of leadership which has been unleashed in the spirit movement. It has been a pilot structure indicative of a fresh approach among our Spirit colleagues as the New Religious. The imperative is now heavy upon us to deepen our religious heritage: to become the embracers of all the wisdom of our secular and religious fathers, to plumb new depths of the scriptures, and to train pedagogues to a deeper grounding of being and style.

SUMMER '68
The Piety Journey

Now is a moment of radical discontinuity. The old questions of "Who am I?" and "What do I?" have been consumed by the onslaught of a radically new Spirit. A new consciousness has burst forth and all men are struggling to articulate a new depth question--the question of being: "What be I?" This does not mean the other questions no longer have meaning; rather, one is left with the question of being when he sees all his knowing collapse before the final mystery; or when he grasps clearly the insignificance of all his deeds before the final chaos. To raise the question of being is, therefore, to acknowledge radical discontinuity with knowing and doing, for being transforms both knowing and doing but cannot be reduced to either.

The task of post-modern man, in this new moment, is the invention of a new religious mode. He must touch again the primordial mystery of life, he must give birth to the new rites, symbols and myths which illuminate tradition and nurture his spirit deeps. A global society is the only authentic response to a global revolution. The occurrence of such a revolution in our time has forged the mark of discontinuity on all previous social constructs. 20th Century man must create a new social vehicle which is itself a manifestation of a new dimension of humanness. The key to both a new religious mode and a new social vehicle is Style. Human style is the embodiment of the reality of Being in the arena of history. It is the matrix of relationships which delineate a man's mode of existence and which permeate his total being. What, then, is the life style--necessarily religious and profoundly human--which will open the way for tomorrow?

To bring self-consciousness to bear upon this task called for the creation of an educational construct which provided the context for working through the basic issues involved. The construct used dealt with the category of being under the rubrics of method, Ur, and style. Under these rubrics the basic questions dealt with were: What are the practical methodologies used to plumb the depths of being and how does one unlock the power of the symbolic dimension? What are the basic Ur inventions of humanness and how is the Christ-happening in its universality and contentlessness related to these particular embodiments of humanness? How do we give rational form to the content of style in order to see clearly the life style of the new religious? It is in such an arena as this that the first faltering steps into the future shall be hammered out.

The solitary office--contemplation, meditation and prayer--was the specific methodology used to enable the participants to drive toward depth experience with their own spirit journeys. Meditation presses toward knowing one's being, and Being itself through a rational dialogue with spirit "friends"--past, present and future. Contemplation is the struggle to be one's being in a way which raises it to consciousness through a non-rational focus of body, mind and spirit upon particular myths, rites and symbols. Prayer seeks the doing of one's being through the act of altering the consciousness of the future by self-conscious, articulated decision made before Being itself.

The solitary office was held each evening following a contextual statement. It began with meditation in solitary conversation with Nikos Kazantzakis through the Saviors of God. Contemplation involved a myth embodying one of the Ur images, a rite calling for new consciousness of the body, and a significant geographical symbol of the Ur, such as the mountains of India. Then solitary prayer, both audible and inaudible, was offered under the rubric of the classic forms of prayer with a general, particular or ecstatic emphasis.

Experiencing the tremendous difficulty of all western, rational men in pushing beneath rationality in their contemplation, the participants struggled to deepen their concentration and awareness in this area, which contained the deepest address of the office. This spirit exercise, in relationship with the lecture-discussions of the Piety course, opened the participants to a new consciousness of their own depths. The demand they experienced was to create the new style necessary in our time out of solitary wrestling in contemplation, meditation and prayer.

Style is the form Being takes in the plane of history. It is always discontinuous with the temporal world within it. Style is historical. Because it rises out of Being it is related to the religious dimension. Because it is historical it is a manifestation of a social stance. Religious mode, life style and social vehicle are inseparable. As the religious mode begins to manifest itself in style it takes three forms: the League, the College and the Guru; the League as that visible/invisible body in history which continues the way, the truth and the life of her Master; the College as that gathering of people who self-consciously nourish, sustain and manifest the presence of the League in concrete situations; the Guru, as the one who lives in and out of the College reflecting the presence and empowering all others to be.

The college provided the context for forging this style as the sociological construct for intellectual, material and spiritual care. The courses were conducted within the framework of the college: Being (Piety plus the Kazantzakis study); Knowing (RS-1 depth pedagogy) and Doing (suburban battle plan and cultural studies reflection). Meals including experimental worship, discussion of Scripture, issues before the college, dialogue on Being, cultural wisdom and the solitary office took place within the college. Discontinuity in the time was scheduled: each Wednesday the college participated with the other colleges in a work day. Subdivisions of the college carried the total work load of the whole community for 24 hours during the three week period. Creative activities and responses took place primarily on Saturdays as the group prepared its own decor, took special trips, visited various art forms and created its own worship services and songs. Celebrations were conducted in a weekly eucharistic worship and college meeting, and participation in Ur meals. Discontinuity also took place in brooding time both corporate and individual.

As symbolic presence of the intensified and transformed pedagogue and social reformulator, the Guru enabled and released individual and corporate participation in the spirit depths within the college.

The college is the manifestation of corporate style and the enabling construct through which a group creates, participates in and recreates the corporate and individual spirit struggle. In college life ordered patterns of life brought to the Summer Session were called into question and a style radically discontinuous with that to which they were accustomed was demanded--in the time schedule, corporate care, discipline, symbolic accountability and depth reflection present in the contentless word in Jesus Christ. To this was added intensification of the kind which slowed down and paced internal time. The solitaries, the study of Saviors of God, and the action of the Gurus added intensity. The work, movie and solitaries kept depth penetration progressing. Self-conscious corporate reflection upon the spirit journey of the individual and corporate body further heightened intensification. But this was without pressure. One participated in his spirit journey (private and corporate) and reflected upon the radical imperatives with calm and detachment. Indeed, intensity and calmness were the two poles of the mood of the style with which the participants departed.

Summer '68
Report on Theology (RS-I)

RS-I provided a new way of enabling participants to become deeply involved with the course and gave clarity about the fact that this is a practical application of 20th century theological methodology. Over a 3 week period, RS-I was taught in 2 hour blocks, 4 times per week. During the first 2 weeks, all 4 papers were presented twice on succeeding days. The final week was given to looking at the structure and dynamics of the course by pushing the objective thereness and the subjective response within the structure of the course. Profound new grasps of the papers were enabled by pushing for clarity and emphasizing the fact that the papers and lectures must be thoroughly grounded in the way life is. The fruits of this course were three fold.

The pedagogical sessions of Summer '68 illuminated in a new concrete way an old intellectual insight; that is, RS-I is the foundation for all of life and the funnel through which all life experiences are focused. The illumination came at the point of seeing the pedagogical thrust deeply and concretely related to the various parts of the total program. The key to the pedagogical address was the day-by-day schedule and its creation of self-conscious struggle. At the same time only with the depth grounding of RS-I could meaningful struggle be seen in the day-by-day, hour-by-hour schedule.

Secondly, the depth push was to see the inner-relation of parts of RS-I to the whole course. Participants, for example, wrestled with the relation of the church conversation to the Christ lecture. Charting papers was seen as a necessity to allow the objectivity of the course to be present. In charting each paper anew and each paragraph by sentence, basic relations were exposed for clarification. Each part was scrutinized to see what life question it raised and how all parts of the course force dealing with these questions.

It was discovered that considerably more emphasis should be given to enabling the groups to deal in greater depths with parts of the course by employment of questions rather than using statements of theological significance. The important image that was conveyed was that of life long theological struggle with no final answers. It was made clear through the stance of the pedagogue that the struggle with RS-I is never over but is deepened as the spirit journey of one is enabled through actual life experience. Pushing in the deeps of particular paragraphs of papers allowed for demons to be exposed. For example, paragraph 4 of Tillich lays out the objective thereness of sin and ones participation in it. Grace is dealt with in the same way in paragraph 12. In seeing the objective thereness of sin and grace and one participation in that reality the demon of psychologism is slayed. It was clear, also, that the Tillich paper is the first occasion where the participant becomes aware that he has a spirit block. Repeated questions related to the Christ section finally revealed that the real struggle of every man is his relation to God, though he is aware of his struggle being struggle in the Christ section.

The following imperatives come from a reawaking and objectivity gained in relation to insights already present in the corporate common memory. First, the demand on the pedagogue is to create the methodological situation which clearly establishes the fact that RS-I is the foundation of the participant's total experience outside as well as inside the teaching situation. Secondly, the pedagogue must develop the skill to clearly relate the various sections of the course to the total RS-I thrust. Finally, more attention and time must be given to the pressing of numerous theological insights into the deeps of the participants own life struggle. The summary of these imperatives pushes to a further and more longrange demand. In order to continue to re-educate the church a radical new structure of seminary education must be created.

REFLECTIONS ON KAZANTZAKIS STUDY

INTRODUCTION

The study of Nikos Kazantzakis, Saviors of God, was a central happening of Summer '68. The whole study served as a continuing art form set in the middle of the curriculum and made a threefold impact on its beholders. Through the power of its metaphors, it enabled participants and staff alike to experience their experience of the mystery; through its structure, the spirit journey of the interior consciousness of man was plumbed; and finally, its culminative effect was the grasp after new reflective tools to appropriate a new role in the Spirit Movement.

THE MYSTERY

The entire of Summer '68 could be described as the recovery of Mystery as a phenomenological experience. It came in this study as an assault on suburban style. By grappling with "sail calmly toward the Abyss," "nothing exists," "burn your houses," individuals were shocked out of the rationalism of suburbia with its final deduction that white middle class reality is the highest end of man. These and other metaphors broke through the sickness of superficiality, secularizing and liberating the interior life which many had intentionally ignored in reaction to the 19th century imagery which still dominated it. Suddenly faced with sheer mystery, one as forced, not to define the mystery, but to take a relationship to it. Having glimpsed the mystery through one small crack and been awestruck, one found in every moment and in every experience that he faced afresh the question of his stance before that mystery. Saving that relationship - in Kazantzakis' words "saving God" - became the only relationship worth having.

THE SPIRIT JOURNEY

Hurled before the mystery by the power of Kazantzakis' poetry, the participant was brought to a new self-consciousness of the solitary spirit journey in which he, as does every man, participates. He uncovered, like discovering a secret he already knew, the unending spiral path one travels and which constantly returns him to the starting point, though with new eyes. All of life, its antiquity and futurity, its animalness and materiality, flooded his being, meeting in his heart like new found brothers. Yet this union demanded the marshalling of all for the bloody ascent in which man himself is smashed by the tread of the primordial seeking the next step of creation. Entrapped by the vividness and completeness of this picture of man's journey, one was allowed to make the discontinuous leap and be the new religious who "sails calmly toward the Abyss."

REFLECTIVE TOOLS

To save the relationship to the mystery, to see that one's duty is to release all creation for a gigantic step into the future, and to become conscious of that as the only conceivable struggle, threw one into a state of discontinuity with his surroundings and himself. It is the position of the dead man, the posture for theologizing, sensitive to the primordial depths of life itself and to the depths of every man. Here, charting took on new power as a tool to probe the poetic spirit deeps. Thrown before those awe-filling depths by Kazantzakis' secular metaphors, one grasped he has only one task: to articulate the truth about life and death and, amazingly, was given back the religious metaphor as the necessary means for our day. For many, "the journey" will be a metaphor comparable only to "resurrection" to grasp after the continuing spirit life of man. In terror and joy, one grasped after himself utterly anew, with unsuspected depths he objectively experiences the creative struggle constantly rolling to the surface. In enlarged consciousness, a new self is created.

Throughout it became clear that Kazantzakis is none other than RS-1, yet so shaped as to draw one into the interior dimensions of that course which many had never suspected existed. He plumbs the mysterious power. The journey is that of a man with one foot nailed to the Word in Jesus Christ, thus necessarily returning him to the starting place. The results is a new consciousness of consciousness itself. In turn, unless looked at through the eyes of faith, the book simply dissolves into irrational poetry. But for him who can see, this is the Burning Bush or the vision from the cleft in the holy mountain.

CONCLUSION

THE HISTORY

THE SPIRIT OF THE JOURNEY

REFLECTIVE TOOLS

... as an assault on the... toward the Abyss... were blocked out of the... deduction that while... man. These and other... eventually, eventually... which many had... century mystery... their mystery, one... take a relationship... one small circle... in every experience... stance before that... Kazantzakis' words... world having.

... Hured before the... partition was brought... any spirit journey... he unswayed, like... meaning spirit both... to the starting point... entirely and... the being, meeting... union demanded the... which was himself... the next step of... picture of this... with the discontinuous... entity toward the Abyss.

To save the relationship... to release all creation... to become conscious... three one into a state... himself. It is the... theoretical, sensitive... and to the depths of... as a tool to probe... eye-filling depths... he has only one... death and, wastefully... necessary means for... reason comparable... continuing spirit... after himself utterly... objectively experienced... to the outside. In...

Summer '68 - Practics - Suburbia

Introduction

Within the overall construct of Summer '68 as being a radical new experiment in Being the New Religious, the Practics Sessions focused on the task of Being Doing under the rubric of the Serving Religious, with special reference to suburbia. The sessions were organized around the categories of the general urban problem and the problem of suburbia(week 1), the analysis of the primary contradiction of a suburban strategy(week 2) and the role and function of the local congregation in relation to the task of renewing suburbia for the sake of the whole world(week 3). The sessions worked over against the basic presupposition of the reality of the Urban Revolution as the major socio-economic factor shaping our time. Within this framework the problems of the inner city and suburbia were seen to be intrinsically related.

I The General Urban Problem and the Problem of Suburbia

The inner city is the key to the future of the American city because it provides a mirror to the entire city of its basic malady. The suburban city has seen in the glance of the American black man its disrelationship with the whole of world history. The style of life which is present in suburbia has spread across the whole earth as ruler and example of the good life. Now as the earth reacts against this style of man, the suburbs face a crisis of decision. The recent generations of white people fought hard to move from rural hardship to the remarkable industrial society capable of producing abundance and comfort for all. The suburbs are the first fruits of the end product of this world wide progress. The suburban man has achieved the ends he sought only to find his satisfaction shallow, his work meaningless, his routine life dull, and a deep sense that his hour of greatness is over, that history is moving against him and is being driven by the creativities of other peoples. Unwilling to face frankly this turn in history, the suburbanite fills up life with clubs, sports, do goodism, sentimental helpfulness, stimulating individual relationships, and other non-serious engagements. His total situation is a removal from the spirit deeps of life and a geographical and sociological removal from the social processes where problems are met and hammered out. This ontological and sociological isolation is totally rationalized in a style of life which defends the illusion that the real situation is a temporary disharmony that will be soon pacified rather than a desperate world-wide struggle demanding a totally new response. This ontological desrelation, this fundamental spirit problem in suburban life has been named apathy.

II The Analysis of the Primary Contradiction of a Suburban Strategy

The suburban mindset is perpetuated by the most fundamental and cherished structures of our society: Home, Church, School, Family, and Nation. The most demonic of these is the family due to its primal role in communicating

an adaptation of obsolete rural style of open spaces, our own private land, the self-contained unit family and the set roles of Mama as child rearer, Papa as bread winner, and the children as the primary purpose of the family. The Family-Church is the key in the suburban dynamic because it provides the family and other structures with their justifying rationals. These religiously grounded rationals sustain the following controlling images: The Good Life, good and evil or right and wrong, rationality and order, pioneer family, and liberalism. The most powerful image is that of the Good Life which depicts the rugged individualist who as a nice guy uses violence only for the Good and thus is a success(winner), a utopia of suburban white American affluence, and a psychological peace which must maintain the status quo against any conflict or sense of urgency. These images have power because they are rooted in our history and smack of facticity: The depression, the beginning of Western Civilization, U.S. supremacy after W.W. I and II, the building of America, and the founding of our nation. The most deeply rooted history is the founding of our nation, signifying democracy as the apex of political evolution, establishing us forever as the primary revolutionary force, and excusing recent generations for our purposeful ignorance, global naivete, parochial news, and patchwork approach to rips in our political framework. This history is further rationalized by basic philosophical presuppositions about life and man: life is a struggle to get to the point of no struggle ; life is a conflict dualism between Good and Bad demanding that you placate the mystery in order to get the Good; man is perfectable through a rational education(he will do the good if he knows it); our problems will be solved if we can change our situation; and structures are a necessary evil for restraining man's "natural drives". The most firmly entrenched presupposition is that man is defined by his rationality, his ability to abstract himself from life and analyze it, which presupposition images a fixed humanness with Caucasian man as the model and of course issues in blind white racism. Finally, these philosophical precepts are derived from a religious stance of denying or running from ontological dread: fear of the insecurity of the future, fear of death or failure, fear of the irrational chaos, fear of depth uncontrollable emotions, and fear of self-conscious, overt, corporate power. The fear of death is the basis for any authentic and self-conscious life, but suburbia escapes dealing with it by using religion(popular Christianity) as a universal protection from pain, struggle, unpeace, unfriendliness, death itself, the irrational, wrongdoing, failure, loss of the Good Life, and family conflict. Therefore the primary contradiction is the forging of a new response to ontological dread, a new religious stance out of which we could radically alter our operating presuppositions, rewrite our history, reprogram our imagination and build anew the fundamental societal structures.

III The Local Church and the Methodology of Suburban Action

The formulation of a plan of action appropriate to the suburban parish must carefully avoid the pitfall of superficiality. In the inner city parish where there is a lack of structure to serve the basic needs and to organize community power to build solutions, the involving of citizens in basic structure building is dealing with the depth issue. Images of self depreciation and of victimization are ministered to by concrete signs of social accomplishment.

But in the suburban parish, the performance of structural reforms on the highly rationalized structures is almost always if not always an exercise in futility. One finds himself patching up an old ship when the real task is to change her course or dismantle her and build an airplane. Unless the basic ontological disengagement of the suburban spirit is touched, the parish program is perpetrating rather than solving the basic problem. Therefore the basic attack must be launched upon the underlying symbolic aridity, the intellectualized escape from depth living that holds in being the banal suburban life style which in turn all the the structures of suburbia are organized to maintain. The methods of action which seem to hold promise for engaging this basic ontological disrelation are two: (1) Massive reeducation thrusts and (2) a network of intentional groups who demonstrate in their entire daily life a new style of suburbanite response. The reeducation strategy needs to include (1) a Parish School of Theology and Culture directed toward adults, (2) an Issue Forum for Suburbia organizing issue conferences, family workshops, speakers bureaus and lecture series,, (3) an Emerging Generation Curriculum for all ages with special emphasis upon youth awakening and organization, (4) a Mass Media Syndicate which would organize efforts with radio, TV, newspapers, films, public posters, and short course penetration methods. The life style demonstration strategy can be conducted through cadre action in congregational reorganization. The guild construct can be organized to carry out the parish wide reeducation programs and the stake construct can function as the penetration network of a new life style to the last citizen in each geographical subdivision of the parish. The style of life which must be penetrated and thus matured in the stake member should include (1) a love of the Church and a deep religious grounding, (2) an international awareness and revolutionary vision, (3) a capacity to minister to the suburban imagination, (4) a willingness to risk the whole family in worldwide and local commitment, and (5) an "in-but-not-of-suburbia" stance toward housing, financial resources, time, and corporate discipline. The cadre member should show forth a style of life which intensifies the patterns described for the stake member plus the embodiment of a leadership style which includes (1) a pedagogical stance, (2) model building skills, (3) total commitment to the international spirit movement, (4) grounding in the whole history of the Church, and (5) engagement in depth solitary religious practice. The demonstration of such a style in cadre and stake membership would be experienced by the suburban parish as a radical judgment and the visible presense of a new possibility leading toward a reordering of the entire social matrix.

Conclusion

These statements are but the first attempt at drawing together in a rational construct a major revolutionary model. Depth examination of the Spirit revolution in suburban society is a necessity of international significance, since suburbia has so successfully penetrated the whole world with its malignant style and reductionistic structures. Depth training in methods for conducting this task is the responsibility of every sensitive and responsible suburban resident in general and of the self-conscious Church within suburbia in particular.

REPORT ON CULTURAL STUDIES, SUMMER '68

Introduction:

The Cultural Studies used in Summer '68 was composed of materials from the Nation and World course in four sessions, and two sessions each from the Sociology and History, Psychology and Art, Science and Philosophy, and Individual and Family courses. The structure took the participant from the broad picture of the world situation through the rational constructs of the cultural wisdom of our times to the imperatives of ordering or structuring individual existence. The concern was not so much to present courses but to engage participants in an informal dialogue with the basic issues involved.

Impact of the Data:

The depth study of the world situation permitted the participant to transcend his bourgeois context and overwhelmed him with a heightened awareness of his role in forging the vision of the future. The rational constructs which were used throughout the discourses, and which embodied the edge wisdom of contemporary culture, illustrated the demand for a totally new form of Western Culture free from its present reductions and solidifications. World factors particularly highlighting that need were the demand of the people of the Southern hemisphere for a significant role in modern history, and the critical leadership already assumed by the Orient.

Address of the Method:

The method used in teaching the Cultural Studies was to examine the abstract construct upon which all the courses are built. Through this approach the participant saw how a model can relate not only the inner-dynamics of one particular discipline but also develop a master gestalt of the inter-relation of all disciplines. This method was seen as a tool which sets the edge question of each discipline in a comprehensive context and then requires wrestling that question back to its foundation point and forward to its implication for the future. The address of this method lies in seeing that each man is in fact functioning daily both theoretically and practically within these disciplines (as historian, sociologist, scientist, etc.), and that the course gave the tools which opened the possibility for bringing intentionality, comprehensiveness, and rational order into that activity.

Implications for the Spirit Man:

Through Cultural Studies the Summer '68 participants became aware that model building not only creates sensitivity to the external situation, but it also provides the tools with which constructs for practical missional action may be formed. The depth implication in this was a new sensing after man's intellectual role in history as a gestalter rather than merely a "fact specialist". They further saw that this intellectual ordering was integrally related to the construction of a personal life style and that all ordering of social structures issues from a life stance or style.

SUMMER '68 PAPERS

Course	Paper	Assignment
Community /Polis	Cox: "Secular City"	Chart by section
	Goodman: "Three Community Paradigms"	Chart by section
	NCNC "Black Power"	Chart by section espec. 1-4
	Hawdrth: "The Good City"	Chart whole
Nation/ World	Ward: "India and the West"	Chart whole
	Mao Tse "On Contradiction"	Chart by section
	Tune	
	Santa Ana: "The Latin American Masses: The Unsatisfied ones"	Chart by section (esp. 25-26)
	Crozier: "Places & People in SE Asia"	6 x 6 grid of situation
	Moser: "What Staggered the Old Order"	Chart whole
	Nyerere: "Communitarian Socialism"	Chart whole
	Boulding "Role of Ideology"	Chart whole
Psychology /Art	Frankl: "Basic Concepts of Logotherapy"	Chart whole, (esp. 11,16)
	Langer: "Art As Living Form"	Chart whole
	Camus: "Create Dangerously"	Chart by sub-sections
Sociology/ History	Stalin: "Dialectical & Historical Materialism"	Chart by sections (esp. 1-7, 13, 53)
	Mannheim: "The Political & Social Determinants of Knowledge"	Chart by sections
	Kluckholm: "Common Humanity & Diverse Cultures"	Chart whole
	Bultmann: "History & Eschatology"	Chart whole (esp. 12)
World Religions	Senghor: "The American Road to Socialism Attempt at Definition"	Chart whole (esp 10-13)
	Paz: "Mexican Masks"	Chart whole by section Chart 1-11,21-33 by par.
	Smith: "The Chinese"	Chart whole(esp. 6-9)
	Tagore: "The Religion of Man: The four stages of Life"	Chart whole(esp 7)
Individual/ Family	"Episcopal Marriage Service"	
	"Presbyterian Marriage Service"	Chart both & compare structure
Natural Science/ Philosophy	Eisley: "How Human Is Man"	I,II,Par. 1-20,45
	Kuhn: "Rev:Wrld View Changes"	Par. 1-2, 15-28
	Sawyer: "On Beauty & Power"	Chart by Sections
	Kaplan: "The New World of Philosophy"	Chart the whole
	Hocking: "The Problem of Truth"	Chart whole

1. List the 9 major community structures in suburbia.

ECONOMIC	FUNCTION	SYMBOL	STYLE	POLITICAL
Medical	Schools	Church	Youth Programs	City Governmt
Transportation		Theater		Political org.
Public		Church		Police and
Utilities		Library		Fire Dept.
Financial				Communications
Structures				
Shopping centers				
Real Estate				

2. What are the 5 underlying presuppositions about man in any three of these?

1) Church

- a. Children need religious education
- b. Physical structure indicates strength of church.
- c. Church is a vehicle to achieve social status.
- d. Church is indication of good life.
- e. Religion is an individual affair.

2) Education

- a. School propogates middle class values.
- b. Education for the job.
- c. "Good" schools are neighborhood schools and scholasti--
cally poor students should be eliminated.
- d. Status depends on length and type of education.
- e. US educational style is prototype
- f. for world.
- g. Man's fulfillment is money and status
- g. Man is perfectable through education.
- h. Man is to conform to fellows for happiness.
- i. Western culture is IT.
- j. Full and equal education is a right.
- k. Future generations should be informed.
- l. Family structure is inadequate.
- m. Public schools are most desireable.
- n. Citizens desire neighborhood schools.
- o. Public will financially support schools.

3) Government

- a. Must protect the status quo.
 - b. Must keep pow er.
 - c. Must provide services of convenience.
 - d. Must keep democratic process
 - e. Must enable each man to vote
-
- a. Man seeks to bring order out of chaos.
 - b. Laws enable order to come from chaos.
 - c. Structure is necessary to make, enforce, execute laws.
 - d. Man should have system of checks and balances.
 - e. All-inclusive plan and time-line enable the individual.

- a. Man flourishes only with like people.
- b. Representative government is best.
- c. Our welfare is not inter-related with outsiders.
- d. Men are rational and can govern themselves.
- e. Justice is possible and punishment effective.

3. What five basic decisions must be made in order to make the society comprehensive, futuristic, intentional and basically human?

- 1) Provide for comprehensive, futuristic, educational curriculum, methodology and structures.
 - 2) To be economically responsible for city and world.
 - 3) Deal realistically with parochial governmental structures.
 - 4) Bourgeois life style/mind set must go and forge out futuristic, intentional, comprehensive life style.
 - 5) Restructure church to be mission = cultural reformulation of community structures to renew in.
-
- 1) Church must become the center of the community.
 - 2) The Church must be structured to produce the education so as to fill the community with lucid individuals. Revolutionize education.
 - 3) Establishment of intercultural program with research as parts Art Complex.
 - 4) Board for domestic cultural evaluation.
 - 5) Work center in cooperation with intercultural program.

WORKSHOP REPORT - Tuesday, 7/9/68

COLLEGE III

Summary - 10 Suburban Demons

	Demons _ Conclusions				
	ECO	SYM	ED	STYLE	POL
1. Church (sym)	3	1	1	3	2
2. Family (sty)					
3. Schools (ed)					
4. Country Club (sty)					
5. Civic Clubs (pol)					
6. Real Estate (eco)					
7. Local government (pol)					
8. Youth clubs (sty)					
9. Tax structures (eco)					
10. Investment structures (eco)					

- there*s not a whole lot of structures complicating symbol (?)

- probably won*t have to set up a lot of additional institutions. Can work through those that are already there.

- in order of frequency and priority, first four on list were cultural demons!!

What are the 10 perversions of humanness manifest in each of these?

Family

1. Social orientation
2. Family = bus depot
3. Week-end family
4. No relationship to m community
5. Family as WOMB
6. Family has highest priority
7. Economic tyranny
8. Set family roles
9. No sense of mission
10. No symbolic life

Church

1. Minister as leader
2. Curriculum
3. Income
4. Unity in worship
5. Youth programs
6. Auxilliary Clubs (charity)
7. Membership
8. Community Involvement
9. Internal Cliques
10. Facillities

Local Government

1. Every town has self-governing right
2. Organization produces efficiency
3. Each human is concerned about others
4. Leaders represent People
5. City govt negates anything non white
6. Good community = peaceful
7. Apathy
8. Reduced models
9. Human needs can be met by suburban government
10. "We can only do so much!"

Schools

1. Facts= Education
2. Grades=Knowledge
3. Everyone needs a college education
4. Non-comprehensive curriculum
5. All men are the same
6. Winning=Status
7. No technical training necessary
8. Prostitution of maturity for sake of Education
9. Adults don*t need education

I. Liberalism is the major obstacle to radical social reformulation.

Pro:

1. Wants to act individually
2. Has no comprehensive model to work from.. Reductionistic do-goodism.
3. Supports a reduced form of change.
4. Afraid of power structure.
5. Won't admit bias
6. 6. Out to admonish guilt
7. Needs approval of his action.
8. Steers by principles

Con:

1. Only structure that supports change.
2. Does now operate out of
3. Flexible enough for compromise and experiment. Conservatism is the problem.

II. Ten problem area for which troops are needed to be mobilized.

<u>Unit 9 --</u>	<u>Unit 10</u>	<u>Unit 11</u>	<u>Unit 12</u>
1. Family	1. Public Ed.	1. Education	1. Education
2. University	2. Public health	2. Neighborhoods	2. Family life
3. Nationalism	3. Community planning	3. Recreation & entertainment	3. Indebtedness
4. Church	4. Old People	4. Youth Programs	4. Youth life style
5. Youth Programs	5. Youth Prog.	5. Mental Health	5. Elderly life style
6. Senior Citizens	6. Social service	6. Recruitment for cadre	6. Leaisure tim
8. Finance Structures	7. Visual arts	7. Local gov't.	7. \$solation from I. City
8. Real Estate	8. Leisure time	8. Waste of nat. resources	8. Suburban Ch.
9. Race relations	9. Communication	9. World view	9. Individual-ism.
10. Social Clubs	10 Governments	10. Lack of symbolic life	10. Political apathy.

GESTALT:

1. Public education
2. Public and mental health
3. The Elderly
4. Youth Programs
5. Leisure time
6. Governments
7. Exclusiveness:
 - a - social clubs
 - b - ~~isolation~~ isolation from inner city
 - c - individualism
 - d - lack of world view
 - e - race relations
8. Church
9. Family
10. Community Planning
 - a - natural resources
 - b - real estate
11. Financial structures

PRACTICS WORKSHOP COLLEGE III, Friday, July 12
 FUNDAMENTAL

UNDERLYING PROBLEMS	PRE-SUPPOSITIONS	INCLUSIVE METHODS
Apathy Inadequate self-image Parochial narcissism Self-image based on materialistic criteria of success	Economic power is there need new life style to free it. New life style will deal with the problems Confrontation with different life style	Imaginal education Communicate symbols through all educ. structures using imaginal ed. Cradle to grave imag. educ. Secular RSI in every human relationship.
Vested interest in the status quo Jeffersonian idealism (agrarian individual) Middle class values	Symbols have power to break mind-set. Symbolic life releases humanness. Need for intentional symbols to open up community reformulation.	Create comprehensive global symbols. Lifting signs.
No meaningful, comprehensive symbols Non-comprehensive education Reduced model of world Paternalism (Great White Father)	Individualistic over-emphasis. Isolation provides security. We are urban world citizens.	Build comprehensive structures and infiltrate existing structures. Broad base of decision making and participation. Area of operations - existing structures.
	Conflict is bad. Life cannot be made secure.	Group of people who create & evaluate models. Build futuris, comprehensive, and futuristic models. Corporateness.
	Divide community into workable units. Work through existing structures in some situations (education and local church)	
	We can change history. You can build new political structures. Democracy is THE way of life.	

<p>I <u>Nine Major Community Structures</u></p> <p>Economic Medical Financial Structures Real Estate</p> <p>Cultural Schools Theatre Church Youth Programs</p> <p>Political City Government Police & Fire Dept. Political organiz.</p>		<p><u>Five Presuppositions</u></p> <p>1. Family is good.</p> <p>2. Education is good.</p> <p>3. Economic security is good.</p> <p>4. Democracy is good.</p>			
<p>II <u>Ten Suburban Demons</u></p> <p>Economic Real estate Tax Structure Investment structure</p> <p>Cultural Church Family Schools Country Club Youth Clubs</p> <p>Political Local Government Civic Clubs</p>		<p><u>Ten Perversions of Humanness</u></p> <p>Family Family highest priority Economic tyranny No sense of mission</p> <p>Church Inadequate education Turned in Apathy</p> <p>Gov't. Turned in Apathy Self-righteous mindset</p> <p>School Non-comprehensiveness False assumption of Mon. Get ahead mind set.</p>			
<p>III <u>Ten Problem Areas</u></p> <p>Economic Financial Structures Public and Mental Health Public Education Community Planning</p> <p>Cultural The Elderly Youth Programs Leisure Time Exclusiveness - clubs Church Family</p> <p>Political Governments</p>		<p><u>Five Strategic Objectives</u></p> <p>1. Inter-culture</p> <p>2. Global</p> <p>3. New Operating images symbols</p> <p>4. Be missional</p> <p>5.</p>			
<p>IV <u>3 Underlying Problems</u></p> <p>1. No meaningful, comprehensive symbols</p> <p>2. Lack of comp. education.</p> <p>3. Self image based on materialistic criteria of success.</p>		<p><u>5 Fundamental Presuppositions</u></p> <p>1. Culture is the key.</p> <p>2. Education is key.</p> <p>3. Econ. power present.</p> <p>4. Symbols can break mind set.</p> <p>5. New political structures</p>		<p><u>3 Inclusive Methods</u></p> <p>1. Comp. symbols thru all educ. structures - imaginal ed.</p> <p>2. Create comp. global symbols.</p> <p>3. Build comp. political struct.</p>	

July 15, 1968

Five Ways To Educate Local Congregation

1. Sunday School Teachers
2. Teach them not to be satisfied with the least they can do, but do the most.
3. Recruit RS-1 personally; be for college and young children teachers, etc.
4. Become adult class teacher.
5. Become youth curriculum teacher.
6. Workshops in each geographical or age area.
7. One night per week course on culture.
8. Sunday School teachers' Guild including all teachers.
9. Teach children in CCD(Catholic) Programs by Imaginal Education.
10. Weekend courses.
11. Decor of building.(Sallman's head of Christ will finish you.
12. Set up study program as part; agenda, committees.
13. Pulpit.
14. Church membership classes.
15. Church suppers into UR meetings and celebrations.
16. Film study, year long. (edge)
17. Short courses for saying blessings or prayers.
18. Publications; newspapers, etc.
19. Push television.
20. Get problemats, models into chairman & committee hands.
21. Music programs and songs, from E.I.
22. Additional experimental worship services.
23. Creative symbol of the church.
24. Work through women's association and study groups.

FIVE WAYS OF RELATING CADRE TO LOCAL CONGREGATION

1. Exuberant worship service.
2. Servant stance--do whatever needs doing, cruddy jobs (but cadre, not church, decides).
3. Affirm & honor the elders, the old hands; take in the leaders.
4. Speak their language (but people on edge are misunderstood).
5. Work underground, invisible (but is it possible forever?).
6. Be a faithful, disciplined, committed cadre who fulfill church vows.
7. Don't advertise selves.
8. Have alternate models up sleeve, don't grind your one axe.
9. Form ties with other churches as advance guard.
10. Work in denominational structures (give more than asked & they'll leave you alone.)
11. Be researchers--long dirty work and hard planning.
12. Work out a corporate story: inconspicuous but known. Very necessary. Weave in history, why you began, what you're after, one that's satisfying and not threatening to others.
13. Economic discipline.
14. Style of identifying with others, yet different--in,not of.
15. World citizen and concern.
16. Affirm local congregation, build it up as a great place to be.
17. As tensions are still present, be undefensive, holy non-chalance.
18. Priest role of giving word of possibility in situations.
19. Care for others.
20. Overall, walk between two poles of identifying with and supporting versus being the blowtorch.

July 16, 1968

FIVE WAYS OF EDUCATING SUBURBS INCLUSIVELY & GLOBALLY

10 DEMONIC SYMBOLS	10 CREATIVE SYMBOLS	5 WAYS OF EDUCATING SUB- BURBS INCLUSIVELY & GLOBALLY	5 STRUCTURES OF HUMANIZING JUSTICE
1. Church building	1. Dramatize: Birth-strug- gle-death	1. Series of cultural studies	1. Install metropolitan govt.
2. Harmony Hills (exclusive development)	2. Mission parish symbol	2. UR celebrations	2. Ban new church building for 5 years
3. Leisure for self- pleasure-boat BarBQ	3. Grid	3. Foreign and experimen- tal film festivals	3. Tax on suburbanites who earn living in cities
4. Family going to church	4. Psychedelic worship	4. Library guild	4. Open housing as fact
5. House and yard	5. Create a public story	5. Structures for creat- ing personal encounter with other cultures and their judgments upon us.	5. Creative and adequate low- income housing inside suburbia
6. College degree	6. Global model of mission		
7. Exclusive membership	7. Wearable symbol		
8. White Anglo-Saxon neigh.	8. Accountability for time/talents		
9. Acquiring possessions	9. Ritualistic sending		
10. Two cars	10. Corporate office		
11. American flag	11. Workday		
12. Giving	12. Corporate living		
13. Maids			
14. Short hair			
15. Culture-recital complex			
16. Braces complex- Orthodontist			
17. Cocktail parties			

4 x 4 Cadre Style

	<u>SYMBOL</u>	<u>STUDY</u>	<u>WITNESS LOVE</u>	<u>JUSTING LOVE</u>
INDIVID.	<u>Rood Screen</u>	<u>Missional Explorer</u>	<u>Intentional Communicator</u>	<u>Structural Revolutionary</u>
	1. Missional family	1. Intentional trips (Data collector)	1. Austerity	1. 4 year weekly Time Line
	2. Daily Sol. Office	2. Theo. Edge Study	2. Short Courses-Instant Cur.	2. Internal Eco. Struc
	3. Missional Symbol	3. Cul. Edge Study	3. Personal & Home Decor	3. Internal Political Structure
	4. Accountable to time line	4. Pedagogical Method Study	4. Intent. (Sec) Group Invol- ment	4. Internal Cul.struc.
	<u>L. Ritualistic</u>	<u>Edge Studies</u>	<u>Priests</u>	<u>Model Builders</u>
CADRE	1. Daily office	Pedagogy-Seminar-Lec.	1. Meet daily	1. Data Collector
	2. Discipline-Covenant	2. Theological	2. Corporate Living	2. Problem Matter
	3. Accountability	3. Cultural	3. Worker-Priest	3. Strat.Tactic, Force Finder
	4. Celebrations	4. Political	4. Mutual Enablement	4. Implementer-Concre.
	<u>Nobodies</u>	<u>Pedagogues</u>	<u>Transparents</u>	<u>Blow Torch</u>
	1. Iron Men	1. Pedagogue Guild	1. Recruitment(entire curr.	1. FIC Organizer
	2. Nitty Grities	2. Sunday Sch.& Adult Tea.	2. Public Story	2. "Out-turned Pusher
CONGR.	3. Underground (as necessary)	3. Resource Provider	3. Servant stance	3. "OnBehalfOf Pusher"
	4. Affirmness	4. Guest Speaker	4. Image explorer	4. Guild leaders
	<u>Symbolic Grid</u>	<u>Imaginal Education</u>	<u>Gurus</u>	<u>Comprehensive Shovers</u>
	1. Public Edg. Decor	1. Problemat area	1. Tutoring	1. Consensus
PARISH	2. Intentional art forms	2. Grid	2. Signal families	2. Global citizens
	3. Personal apparel]	3. Model	3. Neighborhood maintenance	3. News media
	4. UR festivals	4. Teach RS & CS curric.	4. Cultural exchange	4. Community accoun- ability

STRUCTURES TO ANSWER EVERY NEED IN SUBURBIA

ECONOMIC	EDUCATION	SYMBOL	STYLE	POLITICAL
<u>Housing Developm't</u>	<u>I. E. Guild</u>	<u>Art Guild</u>	<u>Spirit Life Gld</u>	<u>Polit Ed Guild</u>
Realtor Real Estate Bd Fair Hous'g Comm Public Hsg Auth	Infant School Pre-School Summer School Adult Education	Community Theat Film Theatres Art Galleries Art Lyceum	Neighborh'd Stks Small church gps Quads Sector Celebrat ⁿ	Political Clubs L.W.V & Cit " Public Educat ⁿ OEO Commun Act ⁿ
<u>Tax Equity</u>	<u>Teachers Guild</u>	<u>World Citizen</u>	<u>Family Life Gld</u>	<u>Loc/Reg Plan Com</u>
State Leg. Comm United Nations World Bank Metro Gov't	Curriculum Bd of Education P.T.A. Pedagogy	Community Day YM/YWCA Create Glob Img Ur Celebrations	Youth Programs Community Liv'g Missional family Chur FamLifeComm	Metro Govt Gridding Reg'l Plan Comm Federal Programs
<u>Investment/Loan</u>	<u>Church Ed Gld</u>	<u>West Herit Gld</u>	<u>Community Clubs</u>	<u>Polit Act'n grps</u>
Priv open-hsg corp Low int miss'l l'n credit unions World bank	Church school Adult Educat'n Nursery School Miss'l ed'n com	West her.course Public Schools Higher Educat'n Comm'n on Ed'n	Adult Youth Fraternal Service	Political Clubs Unions Prof'l Assoc'ns Leag Women Votrs
<u>Mobility Guild</u>	<u>Library Guild</u>	<u>CommunRite/Symb</u>	<u>Elders Guild</u>	<u>Voter Participⁿ</u>
Metro Transport ⁿ Car Pools Bike Clubs Corp Car Own'shp	Edge Books Library Board Acquisition Museum	Chamber of Comm Industr'l Comm Parish Celebr'n Symbols Guild	Nursing Home Sr Citiz Clubs Medical Aid Retirem ^t Hous'g	Registration Transportation Cit/Polit Clubs Leag Women Votrs
<u>Economic Educatⁿ</u>	<u>Mass Media</u>	<u>Architecture</u>	<u>Phys Care Guild</u>	<u>Economic Support</u>
Mass Media OEO CAPrograms Budget Education Poverty	Newspapers Radio TV "Trafco"(Meth)	Church Decor Home Decor School Boards Chamb of Commer	Hospitals Clinics Recreation Doctors Assoc ⁿ	Fund Raising Key Candidates Voting by Blocs Pol Clbs/Fndat ^{ns}

THE SPIRITED JOURNEY OF COLLEGE THREE

WE'RE COLLEGE THREE, MAN (Repeat at beginning of each verse)

WEEK I

We've got unity, man; Our hue is green-ee, man We love our Room C, man	Sun.	We looked at the Tan Man Charted God and Man, man; Got hit by the sand, man;	Thurs.
--	------	--	--------

We must be our BE, man We fought Duty three, man; March on the par-ee, man	Mon.	The word came from Frank, man; That Christ ain't no prank, man; Suburbia sank, man	Fri.
--	------	--	------

Contemplate the Sea, man; The Cry comes from We, man; We praised G.O.B., man	Tues.	Went out on the town, man; Just roaming around, man; We battled the L, man; Saw how life is hell, man; At the Chiam we ate man; Eleven came late, man.	Sat.
--	-------	---	------

Unit 12 has got heft, man; We painted the depth, man	Wed.		
---	------	--	--

Prayer must come from We, man Problem matted Sub-ee, man; Bled with Indee, man.	Thurs.	WEEK III The God and Christ lecture, man; The man and man picture, man; Has become a fixture, man.	Mon.
---	--------	---	------

Looked at methods of BE, man; The Lord accepts me, man; The Vision we see, man.	Fri.	It takes more than knowleege, man; To be in the collegee, man; Exploded philologee, man.	Tues.
---	------	--	-------

Unit 10's createe, man; Mobiled Muntoee, man.	Sat	We heard the alert, man; You dig and haul dirt, man;	Wed.
--	-----	---	------

WEEK II

What the hell is Urbee, man; In Christ we are free, man We worked-shopped urbee, man.	Mon.	The Guru decide, man; Looked anew at the bride, man; We dance from inside, man;	Thurs.
---	------	---	--------

We Ur-beed Chinee man Worshipped corpee, man Delt with his-tor-ee, man.	Tues.	The battle draws near, man; It's no time for fear, man; Our plan was drawn here, man.	Fri.
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Awoke from siesta, man; Broke loose with Fiesta, man.	Wed.	We wrapped it all up, man. It's all in our cup, man.	Sat.
--	------	---	------

A FIVE BY FIVE

(tune: Five Foot Two)

Five by five and four by four,
Tell me what this stuff is for.
Has anybody seen my grid?

Three by three and push it out,
Now you know what it's all about.
Has anybody seen my grid?

Now if you run into a two by two,
Pay it no mind.
Got no depth, got no drive -
It's got to be bigger to come alive.

So four by four and five by five,
Gonna make suburbia come alive,
Has anybody seen my grid?

College III

(tune: Surrey with the
Fringe on Top)

Spirit men from north, south, east, and west,
Come together from all o'er the U.S.
On behalf, of the world and its churches,
We are College Three.

Come together for three weeks of study,
Up at three A.M. when we feel crudy,
Plumb to the depths what man with red blood be,
We are College Three.

The Urs of Yellow Man, Red, and Brown,
Black, Tan, and White we all study.
Then celebrate and symbolize their gifts we do
And intensify to Universal Man be.

Meditate, contemplate, and pray,
Grid and chart, workshop every day.
Use these methods to give us a way
To be College Three.

Struggling in our spirit journey's tension,
Never loosing a single dimension,
Suburbs' renewal is our intention,
We are College Three,
That league of Knowers, Doers, Be-ers,
College Three.

College III - Summer 1968
July 1968, 1968

"The Church as a Pioneer"
tune - "Davy Crockett"

Born in Fifth City on the 30th of June,
Covenanted to be men from the moon.
Tracing through history the crimson line.
Struggle to advance the ascending climb.

Refrain

College, college three
The Church as a pioneer.

We are the sensitive responsive part
Of mankind and we'll make a start
To hear God's word and his judgement see
And gain a vision for third city.

(Refrain)

Freed by the Hebrews from idolatry.
Seen in the Christ that men can be free.
Pioneers of the future we will be
Repent for the sins of society.

(Refrain)

Individualist over-emphasis
For centuries has obscured corporatness.
But we will forge the new style to be
And live our lives representationally.

(Refrain)

Faith in God we do conceive
Now in trust in hope move we,
As we confront the evils in our time
And lay down our lives to raise up a sign.

(Refrain)

Nationalism and racialism
Economic imperialism.
These are the evils that we face
As we build a world undivided by race.

(refrain)

The highest form this will be
Of social responsibility.
Radical faith to demonstrate
The deed of Christ to re-duplicate.

(Refrain)

Nightmare Song

(tune - "Nightmare Song" from
Iolanthe)

When you're sitting awake with a
dismal headache,
That's been caused by some days of
deep struggling.
And you find you can't use any
language you knew
For the feelings and thoughts you've
been juggling.

You bow and you sway, you dance and
you pray
As you struggle to get into history
That infinite part that you sense in
your heart
Of life's depth and it's greatness
and mystery.

In a moment of restlessness, pain
and distressfulness,
Power overwhelming sweeps over you.
You sense that your mind and your race
and your kind
In your heart and your depth now cry out
to you.

You must onward fight for the wrong or
for right
And thrust all you be in the battle.
Do not ask will you win; is it
virtue or sin,
You are swirled in the whirlpool like
chattle.

Till you're free at last and the stru-
ggle seems passed.

But within a cry moans: "Burn ideas
and your homes,"
And you find that someone insists
That whatever you know, if you do
thus or so
That nothing - not one thing, exists!

College III - Summer '68
July 19th, 1968

SAVIORS OF CITIES

(tune: "Everything's Up-to-Date in
Kansas City")

Prologue:

We came to this Fifth City on a Sundee;
By Sattidee we'd learned a thinger two.
But up to then we hadn't had an idee
Of what the mod-er-un world was comin' to.
We counted twenty diagrams a-chalked upon the board
Almost every time we looked around;
And then we put our ears to the Deep Mystery
And a Strange Voice opened up in sound.
 .. What next? What next! Well, gather ye 'round:

The March:

Everything's up-to-date in this Fifth City;
There's been a lot of progress to unfold.
They've analyzed the problems and condensed 'em to a chart;
In basic kinds of structure every answer knows its part;
You can even find the meaning to the beating of your Heart:

The Cry:

"Hey! You must build the future, that's for sure!
Hey! You must build the future, that's for sure!"

The March:

Everyone's building dreams for their Fifth City;
It's better than a Ringling Brothers' show.
You can get some inspiration for your Cadre Life back home;
The problems of Suburbia are probed right to the bone;
Your Mind is simply bursting like a triple-decker cone:

The Vision:

"Hey! We can build the future, that's for sure!
Hey! We can build the future, that's for sure!"

The Action:

Everyone's got a need to build Fifth City;
His Life to give is really all he's got.
We can turn the Revolutions into Wisdom, Hope, and Peace;
The Master taught us how, but the pain and sweat increase;
The reward for all our effort's just another sword unsheathed:

The Silence:

"There'll be a better future if we try!
There'll be a better future if we try!"

FREEDOM

(tune: "Greensleeves")

(Underlined syllables
receive two beats.)

Our freedom lies in obedience
Of choosing the necessity,
And nothing can deliver us
From dreadful responsibility.

Chorus: No recourse to the law,
No justification or righteousness,
No way to defend our deeds,
But we offer them up to the Mystery.

Now deed and self stand naked here;
We own whatever we've brought to be.
No rules to rescue, no courts to clear
From dreadful responsibility.

Repeat Chorus.

LAMENT OF A CONFUSED INDIVIDUAL (tune: "Yesterday")

Yesterday, life was such an easy game to play.
Now it looks as though it's here to stay.
Oh, I can't go back to yesterday.

Chorus: Yesterday, all my troubles seemed so far away.
Now it looks as though they're here to stay.
Oh, I can't go back to yesterday.

Yesterday, reality was so far away.
Now it looks as though it's here to stay.
Oh, I can't go back to yesterday.

Chorus.

Yesterday, strife was something that I willed away.
Now it looks as though it's here to stay.
Oh, I can't go back to yesterday.

Chorus.

Today is something that I wish I could will away,
Make it seem like Yesterday.
Oh, I can't go back to yesterday.

Chorus.

CLARITY ABOUT POLARITY

Let's get some clarity about polarity.
It is a concept that we need to comprehend.
It's a duality; and in reality
There is a tension there that we cannot transcend.

It's problematical, but not fanatical.
We've got to keep the tension that is in the whole;
For it's contextual; but ineffectual
If we make effort to eliminate one pole.

Now, for comparison (just ask the garrison):
It's not duality of conflict Western style.
Not the compression kind. So please don't blow your mind.
It's not the Yin-Yang comprehensive by a mile.

We've got lucidity on the validity
Of the necessity of holding both poles, so!
Eschatological; not psychological;
For how we feel about it, we don't need to know. No! No!

Then take Polarity and have this clarity:
That we must hold this tension strong between the poles;
For in tranquillity there's no virility;
And in polarity both poles must play their roles.

So here's the clarity about polarity:
Embrace the tension here, for as we now can see:
The struggle is a pain; but take it up again;
For that's the way we find our lives will always be

ALL LIFE IS OPEN
(Juan Tanemera)

Chorus

All Life is open
Embrace the future with vision
Thrust your death for the living
The mystery has received all.

- 1 Our knowledge falters and crumbles
Our thoughts turn banal and senseless
Our feelings flood in to drown us
Our hearts cry out, "Push no further."
But don't stop now lead us onward
To what we know yet cannot see.
- 2 The real world bursts in upon us
Our cares are ruthlessly tromped on
Yet our desires are unceasing
The power pushes us further
Is there no end to this chaos
Must separation be final?
- 3 Illusions trap us and bind us
We can't endure endless struggle
We need our promise of greatness
Or must withdraw isolated
Then life demands we embrace all
That all is good and accepted.
- 4 We see our linkage to history
we see the duty demanded
Our cares unite in the power
All life is served in obedience
We give our minds, hearts, and spirits
To forge the free deed in history.
- 5 But we alone can do nothing
We stumble on in our weakness
Till we unite in the mission
And structure human endeavors
For we belong to the movement
That lays its life down for all men.

I ♪ HIM WE'RE ALWAYS FOUND
(tune: Love is Blue)

In Him we're always found
There is no escape from the Ground.
Though our whole life is ill.
We are in fact accepted still.

When horrid visions break
We are healed for man's sake.
When crushing claims abound
Sanctification then is found.

When fiery trials press
We move up in humanness.
When all our work's undone
We then find our life begun.

Though our decisions were grim
We can decide all over again.
In Him we're always found
There is no escape from the Ground.

Paul saw a blinding light:
Just what he wished were out of his sight,
That offence he fought and hated,
Was the event that history awaited.

We mingle in the crowd
And our estrangement cries aloud,
Even in the marriage bed
We know that we are separated.

White, black, and yellow wait
Each behind the walls of hate;
We put them from us far
And we despise the self that we are.

But then a voice breaks through,
By nothing we can know or do,
From whom we cannot tell:
"You are accepted; all is well!"

Dropped into history,
Forced up against the Mystery,
For us the Word is this:
We can love the very Abyss.

All our excuses are gone,
Yet we can pack up and go on;
That self we fought and hated
Is the one that all awaited.

PUFF, THE SPIRIT DRAGON

Puff, the Spirit dragon made by man set free
And he rises from the whirlpool each morning before three.
All the spirit colleagues love that dragon Puff:
He's made of cups and pins and rags and other fancy stuff.

Together they all travel on a ship without a sail.
Puff sets direction with a yank upon his tail.
The trench is gladly opened; the south stairwell is a game.
They're sifting sand and washing walls while Puff roars out his name.

Oh, Puff the Spirit dragon, a symbol all can see
Has made the ones of College II unique in history.
Puff the Spirit dragon, born to set men free,
And he rises from the whirlpool each morning before three.

THE SEED

I

Now all becomes a tree of fire:
Cool I repose within the flames;
Immaculate, serene, I hold
That final fruit of fire, the Light,

II

And look upon the crimson line,
The ego, race, mankind, and earth,
And see they are of little worth,
Illusions built of loam and brain.

III

I hear the fire within me say:
"We dance and weep between two pyres,
The bulk of earth shall all one day
Be purified in total fire."

IV

Unshaken then I stand serene,
To what shall come I say my Yes:
"I have no time, nor place to dance;
I cannot wait, constricted thus."

V

Then all at once, time disappears;
There was a jail, the jail was smashed;
The dreadful powers have been set free
And every point turned into dance.

VI

The Seed has plunged into the Womb,
And wedded ever to the Abyss
I sing, "The Lord and I are one,
And yet this one does not exist."

VII

O, blest be those who free their Lord,
And blest all those who with Him merge;
But triply blest who bear the dread
Of this sublime and secret word.

TRANSPARENCY

I am a no-where woman.

The sirens call:

king-sized bed,

crystal ice,

air conditioning. ■

I belong to the universe.

My life is not my own.

I am a no-time woman.

I am the past, the now, and the future.

My children are of many colors and faces.

My life is no longer my own.

I am a not-seen woman,

invisible on the horizon of history.

Where do I live out my not-seen seen-ness?

Among the too-clean

the beautiful

the familiar

as everywhere---

and no-where.

Which of the two eternal roads

Shall I choose?

Suddenly I know that my whole life

hangs on this decision---

the life of the entire Universe.

MISSIONAL REPORT FROM COLLEGE III

June 30 - July 21, 1921

COLLEGE
III
as
individuals

IT HAPPENED

We had to confront the question of our own spirit journey.....

.....and move on.

(volume building
throughout)

IT HAPPENED

Acquaintances

There was no security — dare experience that—
dare apprehend that.....

.....and move on

Friends

IT HAPPENED

The mind set of the world has to be transformed,
We sensed after the Ur' s o f the world.....

.....and moved on

Corporate
Being

IT HAPPENED

We experienced our corporateness and birthed a
symbol of that corporateness.....

.....and moved on

Comrades-
in-Arms
(SHOUT)

IT HAPPENED

We embraced the irrational—we trusted each other.
We tasted the transparency—
saw the nobodyness—sniffed the Pedagogical Know-
ing-ness, the Guru Being-ness.....

.....and moved on

(quiet)

.....and then we died.

We submit that we have indeed followed that blood
spattered crimson line. Our witness to that is our
legacy, for all of history:

- the footprint of our being on our geometric
dung heap
- the handprint of our being on 5 art forms to
symbolize the presence of vitality
- the sweatprint of our being on the accomplish-
ments of our corporate days of labor
- the voice print of our being on 8 songs that
explore the Ecstasy of Man
- the mind print of our being on 16 pages of
eclectic grids
- the heart print of our being on a college neck-
lace, symbol of our corporateness
- the life print of our being on 3 corporate
worship services that confess our union with
the abyss
- and our be-ing itself in our corporate ecstatic
vitality

And what is the crushing IMPERATIVE on each one of
our dead lives:

- to let the college die... (Group Res) Amen
- to intensify our knowing and doing... Amen
- to be the Archaic Ones... Amen

(Group Response)

- to be the moon men.... Amen
- to be the New Religious Mode...
the New Social Vehicle... Amen
- to be the Guru... Amen
- to be the Nobodies... Amen

...and how will that look—what will the world see
as a change

Nothing.....yet EVERYTHING

AMEN

COLLEGE V

Tune: For the Beauty of the Earth

For the gift of family life
With its mission to mankind,
Full of pain and joy and strife
Where no comfort will we find
Lord before Thee we do live
Through the Word which Christ did give.

For our family's common task
That we know and do and be
For ourselves we do not ask
But that all men will be free.
Lord of all, for this we pray
Grant us strength to live each day.

Tune: For the Beauty of the Earth

Words: R.G. Jones

God of concrete, God of steel, God of piston and of wheel,
God of pylon, God of steam, God of girder and of beam,
God of atom, God of mine, all the world of power is Thine.

Lord of cable, Lord of rail, Lord of freeway and of mail
Lord of rocket, Lord of flight, Lord of soaring satellite,
Lord of lightning's flashing line, All the world of speed is Thine.

God of Turk and God of Greek, God of every tongue men speak
God of Arab, God of Jew, God of every racial hue,
God of Congo, Palestine, All the world of men is Thine.

Lord of Science, Lord of Art, Lord of map and graph and chart,
Lord of physics and research, Word of Bible, Faith of Church,
Lord of sequence and design, All the world of truth is Thine.

God, whose glory fills the earth, Gave the universe its birth,
Charges man to recreate the love of Him we celebrate,
Claims mankind by grace divine, All the world of love is Thine.

COLLEGE V

Hymn: YOU ARE ACCEPTED

Words: Lynn Larson
Tune: Never On Sunday

It is when you feel disgusted,
 mistrusted,
 inhibited,
 hostile toward mankind,
When you're bound in separation,
 frustration,
 stagnation,
 the stifled narrow mind,
You are accepted, you can show your face,
You've been given freedom, you can show your face!
You are accepted, you can show your face,
You've been given freedom, you can show your face!

In life's dark valley, God says no chance and
 no choice and
 no peace and
 no prosperity,
You're drowned in trouble; God says no help and
 no rights and
 no sense
 in yearning to be free.

CHORUS

It is then you can receive love and
 give love and
 live love
 'cause nothing is denied;
You can then become a praise-maker,
 law-breaker,
 world-shaker,
 but you must decide.

CHORUS

MARCHING SONG OF THE IRON MEN

Tune: Battle Hymn of the Republic

- | | |
|--|---|
| <p>1. Drugged by years of the illusion
That the white race was supreme
Lullabies and national anthems
Shutting out his neighbors' scream,
Till the shots of history woke him
And he heard the mighty theme:
"Full humanness for all"</p> | <p>2. From dead empires and tired suburbs
Men now come with open eyes
Throws off blankets of delusion
And forswear their killing lies
Facing guilt, embracing challenge,
They are free at last to rise
To the dignity of man.</p> |
|--|---|

Chorus: Men of Iron, we march together
Men of Iron, we march together
Men of Iron, we march together
For the dignity of man.

VISION
(Tune: The Sound of Silence)

we heard the cry from the past
we heard the cry set forth at last
our ancestors plead to live our time
the crimson line their only awesome sign
now all the earth cries out within our heart
agony
comes the dawn of silence

beyond the wanderings of time
beyond the race of all mankind
I see living bodies torn and crushed
life emerging from the arid dust
now the face I see is dark beyond all hope
mystery
comes the dawn of silence

pain and joy and hope unfold
pain and joy and hope untold
we cannot contain ascending life
nor escape the chaos and the strife
now the wonder of our god is struggle and love
eternally
comes the dawn of silence

lightening moment blazing spark
lightening moment in our dark
the birth and death of every star and tree
the dread assault of spirit within me
then god confronts me with terror and with love
in ecstasy
comes the dawn of silence

burning flame and life is born
burning flame and all is gone
trembling and afraid above the abyss
grasping now that only nothing exists
then I plumb the abyss my life becomes spirit
in silence
comes the dawn of silence

THE CRY

(tune: Greensleeves)

What cry is this that tears through me
That comes within my deepest depths?
I gather up all my strength
To listen to the call.

This, this is the cry of man
That struggles there within me:
And it is my duty
To discern the cry of man.

* * * * *

Just how is it I set him free,
Free from pain and stifling?
Amidst despair he cries out to me,
"I can't be contained in brains,
names, and deeds."

In virtue he rises up,
"Virtue's narrow, I cannot breathe.
Your God resembles man
And cannot contain me."

* * * * *

I hear the savage cry,
I shudder with the agony.
The voice calls to me by my name,
With the name of my father and my race.

This is the moment of great crisis.
This is the time for the march to start.
"If you do not hear the cry,
Do not set out on the march."

* * * * *

"Go back, continue to prepare
And listen with your whole being."
Until that moment my heart streams on
And falls with the Universe.

But when I hear the cry,
I'm divided into two camps.
The Universe says, "Save me!"
"Help me!" say my emotions.

* * * * *

Which of the two roads shall I choose?
Suddenly I realize
My whole life hangs on this decision, the
Life of the entire universe.

I choose the ascending path.
I know not why, I know not why.
I know the mind and certainties
Of man are ineffectual.

* * * * *

I choose the ascending path because
My heart drives me to it.
"Upward! Upward!" shouts my heart,
And I follow it trustingly.

I feel this is what the dread
Primordial Cry asks of me.
I leap to its side,
I cast my lot with its own.

* * * * *

Someone within is struggling
To lift a great weight,
To cast off mind and flesh by over-
Coming necessity.

I do not know where
He came or where he goes.
I clutch at the onward march
And shudder when I touch Him.

* * * * *

Who is he? I prick my ears,
I set up signs, I sniff the air.
I ascend, groping upward,
Panting and struggling.

This, this is the march,
The dread and mystical march.
This, this is the march,
The march now begins.

LORD OF THE DANCE

I danced in the morning when the world was begun,
And I danced in the moon and the stars and the sun,
And I came down from heaven and danced on the earth,
At Bethlehem I had my birth.

Refrain:

Dance then wherever you may be;
I am the lord of the dance said he;
And I'll lead you all wherever you may be,
And I'll lead you all in the dance said he.

I danced for the scribe and the pharisee,
But they would not dance and they wouldn't follow me.
I danced for the fishermen, for James and John;
They came with me and the dance went on.

Refrain

I danced on the Sabbath and I cured the lame,
The holy people said it was a shame;
They whipped and they stripped and they hung me high,
And they left me there on a cross to die.

Refrain

I danced on a Friday when the sky turned black;
It's hard to dance with the devil on your back;
They buried my body and they thought I'd gone,
But I am the dance and I still go on.

Refrain

They cut me down and I leap up high;
I am the life that'll never, never die;
I'll live in you if you'll live in me;
I am the lord of the dance said he.

Refrain

MEN OF THE SPIRIT

Men of the spirit march on to build a new tomorrow;
Theirs is the will to will one thing, and only;
Theirs is the joy, the Godly sorrow.

Men of the Spirit are men of flesh and blood and iron;
Theirs is the war that's never won, but winning;
Theirs is the mission never done.

Men of the Spirit are black, tan, brown, white, red, and yellow;
Theirs is the task to build the earth, the future;
Their lives are given for their fellow.

Men of the Spirit fight on and hold the common vision;
Theirs is not wealth, nor status, nor vainglory;
Theirs is not discord nor division.

Men of the Spirit march on to build a new tomorrow;
Theirs is the will to will one thing, and only;
Theirs is the joy, the Godly sorrow.

II

(Come Back, O Land of the Republic)

Kazantzakis makes you feel like a stupid fool,
Kazantzakis makes you feel like a stupid fool,
Kazantzakis makes you feel like a stupid fool,
Well, you can't sit around no more.

Glory, Glory, Hallelujah,
Glory, Glory, Hallelujah,
Glory, Glory, Hallelujah,
Well, you can't sit around no more.

Life's reality, it's struggle, it's to work for the Abyss,
Life's reality, it's struggle, it's to work for the Abyss,
Life's reality, it's struggle, it's to work for the Abyss,
Well, you can't sit around no more.

Chorus

The Mystery is there, and it is there to stay,
The Mystery is there, and it is there to stay,
The Mystery is there, and it is there to stay,
Well, you can't sit around no more.

Chorus

You're mixed up and you're muddled, and there's but one thing to do,
You're mixed up and you're muddled and there's but one thing to do,
You're mixed up and you're muddled, and there's but one thing to do,
Well, you can't sit around no more.

Chorus

* * * * *

BLACK IS BEAUTIFUL

Black is beautiful
As under the lights of Trumbull and Van Buren,
Young bodies whirl and dash
Through the vibrant spray of an open hydrant.

Black is beautiful
As glistening muscles ripple
Under the tight skin of lean bodies
Brimming with life.

Black is beautiful
As the cries of children rise with those of youth
In a united celebrational voice of thanks
For the escape from the day's oppressing heat.

Black is beautiful
As through the hot Chicago night, the gushing water, splashing feet,
Joyous cries, and strumming chords of a single guitar
Affirm that life is good.

THE PREPARATION AND THE CRY

Free yourself from the mind,
Thinks to order all that is,
And free yourself from the heart's terror,
That seeks essence in all things.

meditative

Sail calmly toward the abyss,
Learn to say that nothing exists.
So conquer hope, the greatest temptation,
Find the freedom you have sought.

Then at time of great happiness,
Time of virtue or despair,
Someone within will cry out, "O help me!"
As he struggles to be free.

declarative

If you do not hear this voice,
Do not set out on the March;
You must continue to prepare
Til within you hear this cry.

"I, the cry, am the Lord your God!
Not a hope or a home;
I am your General, we are not friends:
You are my comrades in arms."

militant

IN HIM WE'RE ALWAYS FOUND

In Him we're always found

There is no escape from the Ground.

Though our whole life is ill.

We are in fact accepted still.

When horrid visions break

We are healed for man's sake.

When crushing claims abound

Santification then is found

When fiery trials press

We move up in humanness.

When all our work's undone

We then find our life begun.

Though our decisions were grim

We can decide all over again.

In Him we're always found

There is no escape from the Ground.

"We're Going to Go Renew Suburbia"
tune - "Lonesome Valley"

We're going to go out and build suburbia
We're going to build it by ourselves
There's nobody here who'll build it for us.
We're going to renew suburbia by ourselves.

We're not victim to possessions,
We're not owned by what we own
Not driven by status or by the Joneses,
We're going to go renew suburbia by ourselves.

We don't need to have security
Savings accounts or credit cards
Don't need clubs or cocktail parties
We're going to go renew suburbia by ourselves.

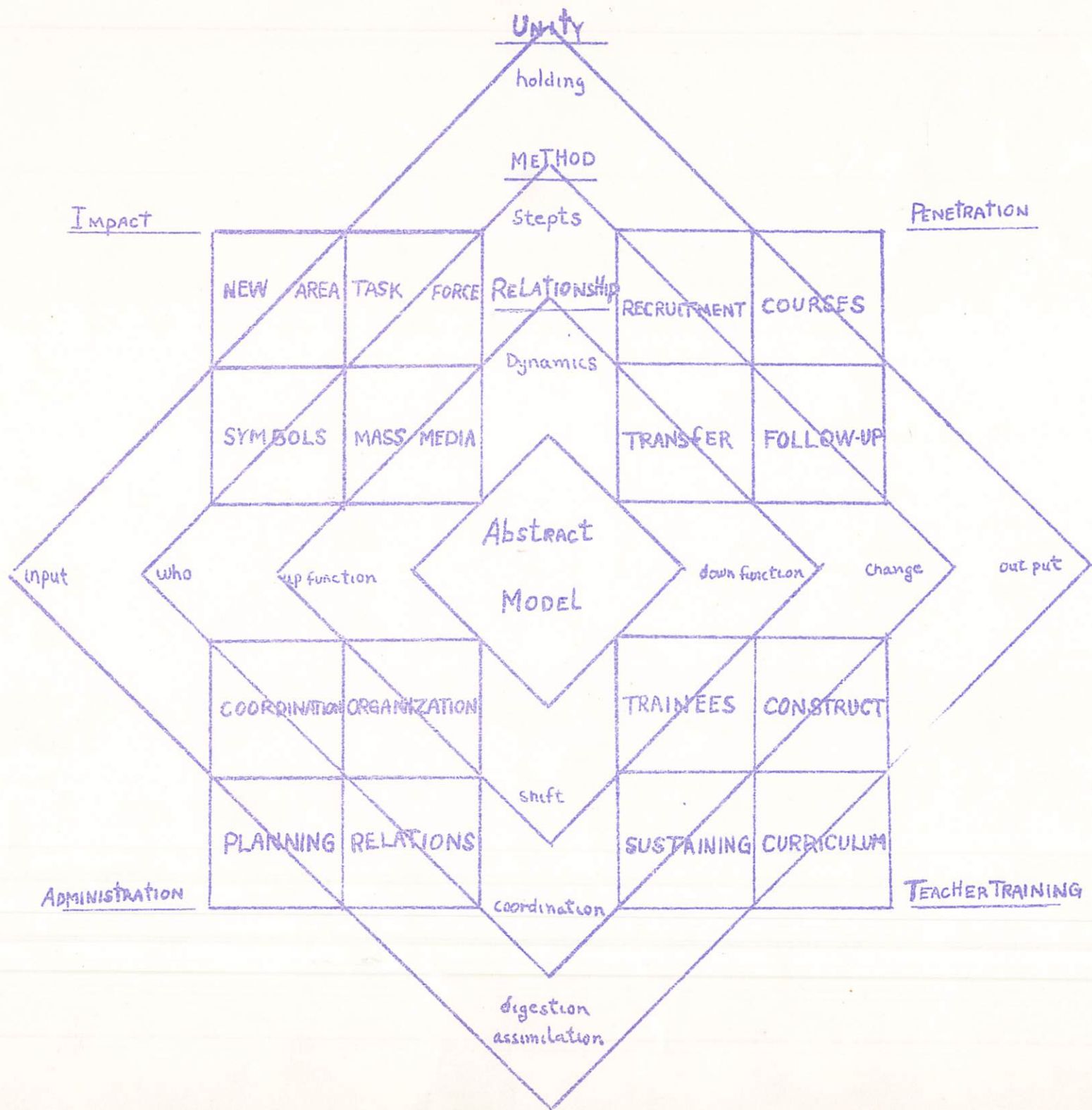
We can't be a Mr. Do-Good,
We can't change life by our gold,
We're going to go and change our life style,
We're going to go renew suburbia by ourselves.

We're going out to love suburbia,
And work through the structures there.
We're going to make them global symbols.
We're going to go renew suburbia by ourselves.

We've got to be the church in the suburbs.
Our family style will show the way.
Our mission will change all global history.
We're going to go renew suburbia by ourselves.

We're going to go out and build suburbia.
We're going to build it by ourselves.
Government will not build it for us.
We're going to go renew suburbia by ourselves.

Seeburria is running from ontological Dread
Geo. stake offered them.
Did not want to deal with another individual



EVANGELISM
REPUTAREA
NEW AREA

Intro. When impacting a new area the basic question to be dealt with is, "What must be done?" The four successive steps are observe, analyze, decide, and act.

Reconnoiter The new area must first be reconnoitered: It must be determined what data is needed; a model describing how to collect the data must be constructed; the data must be collected and the data must be organized into a grid within the area.

Analyze The organized data must next be analyzed to identify the spirit problem of the new area, its strengths and weaknesses, and to develop possible battle plans and evaluate them under various possible conditions.

Decide The final step of preparation is to decide upon an approach (battle plan), an image to project that approach, and a model to enact the battle plan (including structures and time line). During all this decision-making the specific characteristics of the individual area must be kept in mind; the general must be adapted to the specific.

Act Finally, the impaction team is ready to act, to make its initial foray. This image projection can occur in four ways. The first two, one-to-one and one-to-many, are the province of the personal relations man. The latter two belong to the public relations man: "cool" mass media which approach the the subliminal and instantaneous and mass media which require target initiative (for example: magazine articles, radio programs, i.e.: "hot media.") It should be noted that the first three image projection methods are necessary to prepare the target to respond to the fourth.

TASK TEAMS

Intro. The roles a task team must perform during impaction of a area are four: the personal relations man, the public relations man, the analyst-researcher, and the enabler.

Personal Relations The personal relations man is the function of the task team who recognizes the need for one - to - one cultivation of people in the regions, and fulfills that need. He speaks to various groups, within and outside the movement, creating an image of λ intentionality, and senses where the movement must concentrate its thrust in relation to the power concentrations in the regions.

Public Relations The public relations man acts responsibly for the external relations of the impaction team. He mediates between the Movement and the Church and between the Movement and the Secular world; he maintains the image and serves as a safety dev&cc.

Researcher-Analyst The researcher-analyst is the function of the task-team who holds accountable the λ entire task-team. It is he who holds himself, and thus λ his team, present to the economic and political realities within which they must operate. The researcher-analyst will embody the style which the entire task team must stand before. He delineates the trends which channel the direction of the educational component of the team. The researcher-analyst is the final bearer of the symbol of the Movement as it is embodied in the task-team. He is the one who carries the burden of relating the symbolic dimension of the task team's mission to the world.

No task team can function without an establishment component. There must be those who fulfill the clerical dimension of the mission; those who provide the structures for child-care, whereby parents may be permitted to fully participate in the task team; those who facilitate the financial end of the Mission, who are development specialists, as well as earners; and finally those who provide the transportation whereby the members of the task team can be moved to where the mission calls them.

IMPACT (continued)

MASS MEDIA

1. The mass media impact upon the world must take place in any locale through the use of Radio Stations public service announcements and interviews, and through speaking engagements.
local
2. The Church is another effective channel for mass media through the use of it's newsletters, bulletin announcements and organization penetration speaking engagements.
church
3. Selectively recruited professional personnel in T.V.(writers, producers, directors and agents) can be trained as imaginal educators and financially enabled Personnel to thrust the new images into their regular mass media outlet, i.e.: family, western, and mystery T.V. programs.
Profes-
sional
4. All the other media for dissemination of material to the masses such as newspapers, pamphlets, newsletters, magazines, etc, must be utilized.
Dissemin-
ation

SYMBOL

The initial and most significant impact upon an area will be accomplished in the dimension of the symbolic, that is, when people are addressed by the style of radical humanness. Such primary symbols will be seen in the decision to embody the Spirit Movement, to affirm the historic church, to live the corporateness of a college, and to embrace the mission through a cadre. Internal symbols(see document on the Order)will be crucial to the self-understanding out of which the team will impact the area. Visible symbols (the wedge blade, for example) will be useful in raising questions with people in general, opening the way for various levels of the recruitment pitch. Another crucial aspect of symbolic impact will be that of reinterpreting both religious and secular symbols existent in the area, so that their twentieth-century meaning may address the deeps of the people.

PREPARATION

Recruitment	Courses	Follow-up	Transfer
Recruitment web Who Location Church Relations Role	Basic addresses BS I Co I CS IIIA BS IIIA	Re-indoctrinate Schedule Recruit design operate	Fed. train J basic Worker Child Sp. Journey
Strategy No. of Courses Time No. of Popp. Alternatives	Hist. context cult wisdom comm reform models Xian memory church practices	Cadre Stimulate Instrument Organize cultivate	Monumental constructs Re. P. C. Local Nat'l Regional
Methods Miss I X I Ch Structure Secular Structure	Practices Consultation Wkshop Imag. educ. Consensus	R.T.C. Locate Plan Staff Operate	Model bldg Contextual Wkshop Types Criteria
Evaluation Success Recruitment Model New Insight Pt. on Journey	Special Heritage PIC EPC World Ch Reform	Signal Comm Reform Prop et Research Select Occupy Initiate	Indigenization Syn Myth Rite Style

Penetration

Recruitment

Recruitment web1. The penetration team must decide who to recruit, according to the prospects' places in a sociological categorization, their relations with the institutional church, their geographical proximity to the location of the course, and their projected role in the revolution.

Strategy

2. The penetration team must further decide how many courses are to be taught within a given period of time, whether the courses are to be taught ~~when~~ on week-days, week-nites, or during mid-weeks, and how many people need to be in each course but where courses are not possible, consultations are recommended.

Methods

3. Recruitment may be done by several methods, including thru mass media or mass mailing, thru one-to-one methods such as telephone calling, thru church structures, and thru secular institutional structures.

Evaluation

4. In evaluations, the penetration team needs to ask whether the ~~new~~ courses did their job, and if not, why, whether the previous recruitment decisions forwarded the overall model for revolution, whether anything learned from the participants points to needed changes in that model, and which participants can be pushed to become pedagogues, revolutionaries, priests, and gurus.

Courses

Basic Address: 1. The Basic Address Curriculum containing the core wisdom necessary to participate in the movement includes BS-I, BS-II, BS-III A, and CS-III A.

Historic Memory: 2. The curriculum of the historical content involves all other secular courses on Cultural Wisdom, Community Reformation, Models, Christian Memory, and Practices of Church Renewal.

Practices

3. Depth grasp of the methods of the movement may be gained thru ~~gain~~ ~~their~~ ~~consultations~~, workshops, and consensus practices.

Special Courses: 4. Special courses are used to serve particular requirements, such as various Heritage Groups, the BIC, the PIC, and the Church Renewal Course, used in the International Program.

Follow-Up

Reindoctrination

1. Effective penetration involves opportunities for re-encounter with the Gospel, word with Deed, and provides the structures to maintain both word and Deed in being. Follow-up courses will be scheduled and recruited from information drawn from the central data control bank, designed to deepen the explicit commitment of regional course grads, and operated in conjunction with the training of the local leadership.

Cadre Formation 2. Cadre formation is stimulated by conferences with local course grads, instrumented through key indigenous personnel and local congregations, organized in the pattern of the movement constructs, and cultivated with task engagement and intensive indoctrination.

Regional Training
Center Establishment

3. As penetration proceeds local leadership in consultation with movement advisors will strategically locate the R.T.C., plan the phases of its development, assign staff which can teach a full curriculum, and develop comprehensive models of operation.

Community Reformulation

4. Pilot community reformulation projects will be researched and selected through comprehensive regional and metropolitan gridding and data collection, followed by phased occupation with indigenous leadership, and initiated on the basis of the Fifth City Model.

TRANSFER

Pedagogical Training

1. Following the basic courses, the pedagogue is to take the "Wonder Seminary", and through a guild structure be held accountable for his own prayer, meditation, and contemplative life.

Movement Constructs

2. Sustaining nurture will only grow out of constructs such as local, regional and national research and training centers plus geographical network.

Model Building

3. Penetration requires that models be constantly built to practically impact a given area; therefore, a workshop methodology must be developed that includes basic types and criteria to test the models.

Indigenization

4. The key to culturally grounding the Christian wisdom lies in the appropriation of the secular symbols, myths, and rites which point to the style needed to come into being.

	International	National	Order	Special Groups
Trainees	Indigenous abroad Visiting Missions Missionaries International Students	Clergy Lay Special ages Seminarians	Beginning Background International Advanced Courses	Advanced Ethnic Professional Groups Pedagogy for pedagogues
Construct	Pedagogy Courses RSI Core Curriculum Practice Curriculum Ethnic	Guild Beginning Continuing Advanced Special Group	Course Teaching Participant Observer 4th Teacher 3rd Teacher 2nd Teacher	Extensive Term One Week Intensive RSI 3 week comprehensive New Seminary Sojourn
Curriculum	Basic Pedagogy theoretical Rhetorics of Construct Content Method Place	Guild Curriculum practices Practices of Construct Content Method Stance	Peripheral Intensification Coaching Workshops Imaginal Ed Ur sensitivity	Depth Pedagogy RS Curriculum CS Curriculum Practices Being
Sustaining	Indiv. Study/Work RSI preparation Theo. background and edge Cul. background and edge World Dynamic	Corporate Structures Guild Regional Faculty Regional Training Center National Faculty	Consultative Function Mobile Consultant 1st Teachers Special Curric. Consult. Informal Gathering	Regular Teaching Speaking Engagement Teaching quarterly Teach in other region Pedagogy for Guild

TEACHER TRAINING

I. TRAINEES

A. The categories for international trainees are 1) Foreign Missionaries, or those being trained to be pedagogues in other cultures; 2) Foreign students, or those who are in this nation for training in R.S.1; 3) Indigenous citizens, or those being trained in their own nation; and 4) Foreign visitors, or those being trained on a short term basis.

B. In the national training program, the groups will consist of 1) the Clergy, for clerical basic training; 2) the laity for the regular training program; 3) special age groups for particular emphasises in content; and 4) seminarians, as a supplement to their religious studies.

C. Teacher training in the order will focus on 1) beginning teachers in the first stage of pedagogical training; 2) experienced teachers in their background and depth study; 3) international teachers who are being trained for a particular teaching assignment in other cultures; and 4) advanced courses teachers who are being trained to teach our advanced courses.

D. Special groups training will be given to 1) advance grads who will be trained in depth R.S.1 and advanced courses; 2) ethnic groups who will be trained in ethnic heritage courses; 3) professtional groups who will be trained with special concern for their profession; and 4) pedagogs trained to teach pedagogs.

II. CONSTRUCT

Construct for training pedagogues presents a grid of possible training combinations which are:

A. Basic pedagogy courses which give theoretical grounding and are taught in 44 hour blocks

1. R.S.1 - gives foundation in theological edge, 20th Century theological method, Imaginal constructs and method content

2. Core curriculum - review theological base, R.S.1, present context construct and content of C.S. 1, R.S. 111a, C.S. 111a with methodologies and tools peculiar to each

3. Practices - construct of practice courses with concentration on model building and workshop methodologies

TEACHER TRAINING

4. Pedagogy for ethnic groups - methodological preparation for teaching R.S.1 in language other than English

B. Guilds provide practical experience (weeknight, day or weekend) on a continuing basis.

1. Beginning teachers - 6 session construct provide initial experience in preparing and presenting lectures/seminars/conversations

2. Continuing teacher preparation - 4 session construct stress depth grounding of presentation and polishing techniques

3. Advanced curriculum - 4 session construct stress on content and presentation of one of the following curriculums: ES1, CS111a, RS111a

4. Special courses - arranged for preparing teaching in courses such as Negro Heritage, Spanish RS1

C. Course teaching is the structure in which the teacher development is molded.

1. Participant Observer - after participated in a pedagogy course a person participates in a course in order to make careful notes on methodologies and response of and to actual participants

2. 4th teacher - minor teaching roles such as conversations, etc. Participates in teacher consultations during course. Attentive to structure of RS1

3. 3rd teacher - presents a seminar and participates in teacher consultation--has all seminars prepared

4. 2nd teacher - has all lectures prepared and gives one or two during the weekend. Is in consultation on polishing teaching techniques

D. EXTENDED Term constructs are designed to create master teachers.

1. One week intensive residential training thru RS1 structure

2. Three week program designed to break open comprehensive curriculum and depth training

3. Seminary construct to prepare New Cleric

4. Sojourn - program with the Order for depth push in edge of theology, practice and corporate life

(TEACHER TRAINING CONTINUED)

III. CURRICULUM

- A. Basic Pedagogy Course- The curriculum of the basic pedagogy course deals with the theoretical practices of the RS-I course. It exposes the methodology as an imaginal tool, and grounds the theological presuppositions as basic realities. It reveals the pedagogical stance as the style of the man of faith.
- B. Pedagogical Guild- The guild curriculum embodies the practical dimension of the basic pedagogy course. Through actual teaching experience participants are enabled in developing their own unique gifts and embodying them in the structure of the RS-I course.
- C. Peripheral Intensification- Peripheral intensification of the curriculum provides the necessary tools for the emerging pedagogue and makes the corporate memory of the national faculty available to him. Its dimensions include: the workshop methodology, specific theological coaching, imaginal education techniques (which can be specifically applied in recruiting, mass media communication, etc.), and Ur sensitivity, which explodes his ability to deal with a broad participant spectrum.
- D. Depth Pedagogy- Finally, a comprehensive pedagogical curriculum must include depth grounding in the RS and CS curricula as well as thorough exposure to the practice area; ie, model-building, workshop methodology, etc. The ultimate level of the depth pedagogy curriculum would be the entire Methods of Being course.

IV. SUSTAINING

- A. To sustain the quality of the teaching, the individual study plan includes (1) depth study of lectures, seminars, and construct of RS-I; (2) theological background work for all RS courses; (3) cultural background work in secular edge material; and (4) world dynamics of current global events.
- B. To sustain the corporate power of the Movement, the corporate structures consist of the (1) cadre structure to enable in-depth dialogue; (2) regional faculty to enable diverse experiences; (3) regional training center to enable corporate wisdom to be consistently channeled; and (4) National Network to enable the common memory of the Movement to be shared.
- C. To sustain the Movement structures, the Consultative function uses (1) mobile consultants to make consistent journeys around the globe in consulting teaching centers; (2) first teachers to be consultants in every teaching structure; (3) special curriculum consultants; and (4) short course consulting at informal gatherings.
- D. To sustain the teachers' self-consciousness the regular teaching structure includes (1) speaking engagements; (2) quarterly teaching of RS and CS courses; (3) teaching in areas outside immediate locale; and (4) the experience of being pedagogues in the regional guilds.

THE NET

I. ABSTRACT MODEL

The Globe	3 Blocks
Blocks	3 Continents
Continent	4 Areas
Area	6 Regions
Region	Metros
Metro	Sectors
Sector	Micros
Micro	Communities
Community	Parishes
Parish	5 Stakes
Stake	4 Quads
Quad	The People

II. RELATIONSHIPS

A. Basic Dynamic- Each geographic aspect of the grid ~~expresses~~ expresses itself in a trifold dynamic: (1) the basic focus; (2) its relationship up with the next higher level; (3) its relationship down with the next lower level.

B. Up Functions

1. Channel and push data up to higher level.
2. Does homework on Behalf of all.
3. Etc.

C. Down Function

1. Channel and gather data from lower level.
2. Responsible for undeveloped sections at lower level.
3. Etc.

D. Shifting- Any group (or individual) may operate on several levels at one time. Clarity must be maintained on which dynamic the group is actually operating in.

III. METHODOLOGIES

A. Steps in Gridding- (PLC intro. to gridding)

B. Who Grids? (everyone)

C. How change Grids?- Grids must be constantly changed to reflect constantly changing world situation.

D. Coordinating Grids

1. Among different grids of same reality.
2. Among grids of related but different reality.

IV. UNITY

A. Common Holding- The Net provides the instrument which holds all grids and models in common.

B. Common Input

The Net and not the organizational level serves as

C. Common Output

the input/output for all elements of the Net.

D. Common Digestion/Assimilation- The network is the instrument which acts as the agent of digestion-modification, change and assimilation. Each element of the grid uses the Net for this purpose.

WORLD

1. The development and distribution of global resources
 - a. Includes: natural resources, human resources, technological know-how
 - b. Administration construct including an equalization formula
 - c. Inventory of resources
 - d. Containment of world population
2. Develop and dramatize universal symbology
 - a. Comprehensive contextual ethics
 - b. Depth appropriation of gifts of Urs in the arts.
 - c. Affirmation of each Ur
 - d. Cultural climate - hold edges of all disciplines
3. Authentic participation in global community
 - a. Communal living
 - b. Revitalize polarities: individual ↔ corporate; corporate ↔ global
 - c. New concept of vocation, roles, tasks
 - d. World citizen image
4. Actualization of the New Educated Man
 - a. Massive global imaginal re-education
 - b. Womb-to-tomb construct
 - c. Intentional use of technology in education process
 - d. Common language across globe
5. Establish global polity
 - a. Insurance of global order: personal security; international police
 - b. Power or decision flow through interrelated 5th Cities
 - c. Global problemat
 - d. Continental construct (as intermediary political breakdown)

CHURCH

1. Universal Symbolization
 - a. Church must create a new global focus for its own life
 - b. Church must recreate the artful and mythic structures to redirect society
2. Re-educate Society
 - a. Create world-wide regional theological training centers to reshape and enlarge man's consciousness of his self-consciousness.
 - b. Redraw her theology to express the Christ Word in all cultural contexts and religious frameworks.
3. Global Local Church
 - a. Ecumenical parishes must encircle the globe creating new constructs for society and relations to secular bodies.
 - b. Congregations must re-image themselves as the radically different, caring for every individual within their parish.
4. Church Polity
 - a. Create a comprehensive global polity structure with relation with non-Christian religions
 - b. A world-wide order must be created to bring new life to the teaching, service, and contemplative functions of the church.
5. Individual Style
 - a. Solitary - involving contemplation, meditation, and prayer must be created to enable individuals to stand
 - b. A style of radical corporate economic discipline must be created to enable the church to speak to the abundant society.

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Having participated in a three week experiment of training Spirit Men, College II has created new modes of suburban, family, and vocational styles; new structures of corporateness, and a new sensitivity of Religious Consciousness.

This training was crucial to the creation of a new life style to build the New Religious Mode and the New Social Vehicle in suburbia. This life style is manifested in a radically corporate cadre experiment---in, but not of, suburbia. Working through their local congregations, these cadres will create self-conscious community leaders who will demonstrate a radically new style of corporate caring for the suburban parish.

Through this training, the life style of the family has been forged in a new context. This style goes beyond preisting and family cadre structures to the very deeps of enabling the struggle of each member on his or her Spirit Journey. Only in daring to risk the continuity of society's values will the new family embrace the discontinuity and be a corporate destiny in history.

This training has created a new depth consciousness of vocation. Being the new Religious, saving God, and holding the vision of the ascending path, has made the old categories of clergy and laity a totally new dynamic. The decision is no longer whether or not to be the new Religious; but in what realm one operates as he Be's the new Man of God. The call to Be the Religious still comes to be the Religious religious one or the Religious secular one--both are Holy. No longer is a job "good" because it supports the family financial needs; no longer is a job "good" because it enables the local church; no longer is a job "good" because it enables the Spirit Movement. Man's vocation as Religious is not determined by the content or action of his life, but by being his Being on the ascending path.

The experiment enabled a new expression of corporateness:

Our gift to consciousness is the creation of a radical shift in corporateness. Having come with a common vision of the need of radical renewal of civilization and a history of corporate life in Spirit Communities, there emerged a new demand to go beyond all previous experiences of corporateness.

The tensions of the various ages, denominations, Urs, and lay and cleric vocations were held together through consistent accountably which pointed to a corporate caring that was not for the sake of the task, but for the sake of the joy, pain, and hope of the Spirit Journey. Out of this experiment a new understanding of corporate task was forged in which people dared to risk their sensitivity in both poetic and concrete manifestation of being their Being as a community.

Through training in practics, in pedagogy, and in self-conscious reflection, College II has entered the chasm of contentlessness that is contained in all things as an awareness of what it means to be that totally religious being. By the intensification of solitary and corporate reflection and brooding, a self-conscious flame will burn mankind awake to the possibility of knowing what they know, and being what they Be in a realm of comprehensiveness.

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