

We've made outrageous plans for you this summer.

THE ECUMENICAL INSTITUTE: CHICAGO offers a crash eight-week Summer Academy session June 23–August 16 for the depth training of the secular-religious man whose mission [im]possible demands comprehensive pedagogy, futuristic social reformulation skills, and intentional churchmanship.

The Summer Academy is for those lucid individuals who respond to the social crises of our time by demanding the structures, tools, and methods necessary for concrete, disciplined engagement in the creation of new religious and social forms.

Every man decides whether his life will be expended on behalf of all, or in pursuit of some other understanding of humanness. Summer Academy '69 is the [im] possibility of forging the human style that decides the future itself.

summer academy '69

housewives

clergy

teachers

businessmen

students

community leaders

social workers

artists

scientists

Do the [im]possible

this X summer.

imaginal
pedagogue

social
reformulator

secular
religious

the ecumenical institute: chicago

REGISTRATION FOR SUMMER ACADEMY '69

I (We) wish to attend the Summer Academy '69:

Name _____

Address _____ City _____ State _____ Zip _____

Phone _____ Occupation _____

Children (names, ages, and sex) :

Previous E.I. courses attended (list) _____

Cadre membership _____ Region _____

Mail to: Ecumenical Institute, 3444 Congress Parkway, Chicago, Illinois 60624 Phone: 312/722-3444

ABOUT SUMMER ACADEMY '69

PREREQUISITES

Required: RS-I
Recommended: CS-I, RS-III A, CS-III A
Necessary: Family decision to be the Church; involvement in the region

COST

Individual \$280
Married couple \$525
Children \$100 per child

Preregistration deposit: \$25

The fee covers room, board, tuition for the 8-week program. Payment may be extended in some cases.

DATES

June 23—August 16, 1969

Summer Academy '69 is an intensive 8-week program requiring continuous full-time participation. Those who are unable to attend the full 8-week term may request permission to attend either the first or the last four weeks.

CHILDREN

Children will be enrolled in the 5th City Preschool and Jet programs.

The Ecumenical Institute: Chicago
3444 Congress Parkway
Chicago, Illinois 60624

NON-PROFIT ORG.
U.S. POSTAGE
PAID
CHICAGO, ILL.
PERMIT No. 7524

REV CARL C CASKEY
1209 4TH ST SE
MINNEAPOLIS MN 55414

REPORT OF THE SUMMER ACADEMY '69

The seven academies of the Summer '69 Academy signalled the coming of age of a new phase of Movement training. The basic experiment involved in the fall, winter and spring academies was transformed into a methodology that can be reduplicated in various locations. Movement leadership from across the nation experienced the excitement of participation in extended struggle with intellectual and spirit formation directly related to the demands of the new age.

THE
HAPPENING

The time design of the Summer '69 Academy proved to be the key to the entire eight-week rhythm. Imaging each day as beginning with sleep and conceiving of each 24-hour period as two twelve hour days enabled the internalization of the intense pace. Some rearrangement of the daily schedule is recommended relative to shortening the midday break and lengthening time for college preparation, daily pedagogy and evening study hall. The eight-week design might place the Odyssey in the fourth week and keep the document writing in the eighth week as a signal happening in the reentry to the local situation.

TIME DESIGN

Training in corporateness was oriented toward the demands of local congregation leadership. Collegiality developed through the practice of priorship and team teaching. The time/space design held together a diversity of responsibilities around a common missional thrust. A comprehensive schedule of songs, rituals and rites served as a symbology sustaining the Academy through the shifts and discontinuities of daily and weekly schedules while reporting, evaluation, and accountability required common reflection and depth grounding.

CORPORATENESS

The religious and cultural studies curriculum constituted the intellectual address of the summer, particularly because of its comprehensiveness. The time design emphasized the sociological vision and demand in the first four weeks and the religious formation to sustain missional thrust in the second four weeks. It is strongly recommended that future participants be encouraged to take the first four weeks before they take the second four weeks. A new model for preparation and evaluation of each course was also recommended to enable the pedagogical task of course presentation and impact.

CORE
CURRICULUM

The social, intellectual, and religious methods courses were clearly the new edge training needed for movement leadership. The religious methods introduced the basic context for the college experiment and the Odyssey and pushed further grounding in the demand to stand present to the mystery in life. The social methods provided a basic context for experiments in creation and implementation of New Social Vehicle models and must move to more direct ties with the local church labs. The intellectual methods courses offered opportunity for development of pedagogical skills through workshops on seminar planning, lecture preparation, and course construction.

METHODS
CURRICULUM

The local church laboratories in congregation, parish, and cadre dynamics developed depth insights into the nature of corporateness and the tools needed for work in the local church. The most valuable experience was visiting actual parishes and congregations and following up with cadre meeting sessions to plan the program for that local church. Each group wrote a corporate analysis of an inner urban, suburban, or exurban situation.

LABS

PEDAGOGY

The Academy included a broad construct of RS-I pedagogy which dealt with developing both individual skills and theological depth. A more adequate over-all evaluation methodology is needed in order to enable the most effective use of each Academy participant in the Movement teaching program. The demonstration RS-I course at the beginning created a strong corporate consciousness relative to the fundamental life address of RS-I and provided a context for the participant's journey in pedagogical training. Noonday pedagogy, four days a week, held each participant to his solitary decision to be a teacher in the Movement. Weekend pedagogy was experienced as a time for pulling together the entire course as practical preparation for regular weekend teaching.

COLLEGES

Through the college construct, the academies used an eight-week rationale for struggling with Kazantzakis' Saviours of God. A breviary of meditations, prayer charts, and contemplative images was compiled as a practice designed to intensify the spirit life of the new man. Summer '69 reaffirmed the college as a crucial enabling for a time/task design of revolutionary life expenditure.

DISCONTINUITY

The celebrations and the work days were times of discontinuity within the weekly rhythm as experiments in recovering both of these dimensions of life. The themes of Ur images and the use of mixed media need to be continued in exploring celebrational possibilities. The participation of all the practical employment in any social situation were critical exphases in the experiments. Likewise, a common philosophy of work and its relationship to intellectual expenditure is being rethought for future Academies on behalf of post-modern man.

PARTICIPANT RESPONSE

Participant response emphasized the release of creativity enabled by the Academy's corporate structures, especially in terms of college life, where it was suggested that more emphasis is needed on conversation, solitary office, and the Odyssey. Work structures were also held up as crucial, with the recommendation that they be longer and more difficult, with increased intentionality relative to task assignments and clearer contextual statements at the beginning of the work days and one day assignments. Significant events included the writing of course summaries, collegium sessions with all academies present, corporate cultural events, the cadre lab, the ind/family, the Old Testament, and the World Religions courses. Finally, the time design of the Academy was affirmed as most enabling of any thus far used.

GENERAL RECOMMENDATIONS

Movement faculty response was strongly positive, emphasizing the release of a new spirit of world collegiality issuing out of the Academy's experimentation in the new religious and training in the corporate mind. Pre-academy recommendations were that a long-range recruitment model be developed to ensure high school, college and adult participation throughout each year, that faculty training - including meetings with assigned regional teachers - in the pedagogical methods needed for the Academy be held, and that a thorough orientation day for participants be provided which would symbolize their rite of passage into a period of intensive training. During the Academy session, there needs to be a full time administrative staff, not involved in teaching, to keep records and provide resources for participants and teachers and to serve as liaison with the Order. Clearer consciousness of the Academy as a tool for galvanizing the regional structures of the Movement through the formulation of spirit men would be enabled by regional assignment of participants to the Academy, regional meetings toward the end of the session and the

SUMMER ACADEMY '69

Adults:	Total
8 weeks - 122	
4 weeks - 61	
other - 35	218
Students:	
8 weeks - 27	
4 weeks - 10	
other - 4	41
Children:	
Canada	
8 weeks - 35	
4 weeks - 31	66
Chicago	
8 weeks - 13	
4 weeks - 9	
other - 3	25
Order assigned:	<u>102</u>
TOTAL PRESENT	452

Of which:

- 35 were black
- 13 were Spanish speaking
- 192 were involved in the Inner City as teachers, social workers, nurses
community organizers, volunteers, etc.

Insight

1. Social Vehicle The College experienced paradoxical insights on the NSV; readiness and competence in seeing the relation between non-western religious modes and their corresponding social vehicle while at the same time were aware of ambiguity in expressing the NSV and distinguishing it from the NRM which was both a problem of our westernness and our facility with NRM in western terms.
2. Theology In the study confrontation with the non western, non Christian expressions of religious mode, the college was made aware of the contentless Word which arises out of the particular concretion of each culture and becomes a genuine self understanding and embodiment of humanness as it confronts Mystery.
3. Collegiality The college structures allow a completely new body to come together and function effectively with the team being the enabling structure.
4. Method When the religious practices (the solitary office) become ground more into the structure of life, the NSV becomes more of a possibility.

Contradictions

1. The college never adequately prepared to be the mobile college it was.
2. The college did not schedule times when it self-consciously related the insights in the NRM studies with the insights in the NSV workshops
3. The college did not push the team construct to the bottom;
4. The college did not spend time addressing itself directly to the solitary office.

Recommendations

1. That a novitiate plan be created and pushed thru the college construct.
2. That a working document on the college experiment be written including such things as directives on the edge of solitaries
3. That spirit practices be developed to accompany the college experiment such as the college planning quarterly a solitary trip, a college workday, conversations on the theological timeline of both the college and each member
4. That the college experiment be pushed to the bottom in 2 nights weekly with the sodality begun on the third evening

What college learned relative to the college experiment

1. That a college is crucial in formulation of the novitiate
2. That symbolic rituals are a key and must be carefully regulated and planned
3. That the college gives necessary comprehensive vision for the daily time plan.
4. That corporate planning must be done by the particular college members for the first week to prepare a common mind for the quarter's journey.

Insights

1. New Social Vehicle To study the sociological style of other URs is to encounter the vortex of STYLE which demands clarity on one's own spirit struggle.
2. Style The shift in emphasis from the New Religious Mode to the New Social Vehicle demanded new decisions about incarnating the dynamical life style.
3. New Religious Mode College as a function stands on its own bottom.
4. Symbolic Life The journal as a tool is indispensable (in some form) to birthing radical self-consciousness.

Contradictions

1. The shift in emphasis which was unfocused in the particular for the first few weeks permitted us as a body to be wanderers.
2. The motivational urgency was never fully grasped in relation to the study life of the college.
3. The decision to embrace the time and space given the college was sporadic and unfaithful.
4. Religious practices had to be created out of highly abstract constructs.

Recommendations

1. During the next year the wisdom on the college dynamic be clarified and drawn into manual form.
2. The total order continue to grapple with other URs to break through the relational dynamic of the NRM/NSV .
3. For the sake of the local churchman practical tools of the religious practices must be articulated.
4. The order continue to use the college construct to get clarity on what it would mean to move to Sodalitys.

What college learned relative to the college experiment

1. The college is no longer an experiment but is now available as a structural tool for spirit nurture.
2. Nurture is the objectivity of the structure in demanding that one's colleague decide to stand as one who does not collapse in the "no desert" of no nurture.
3. College as a function can be used to create spirit steel in various particular thrusts.
4. Religious practices must be so designed as to be EVERYMAN'S activities.

COLLEGE EVALUATION
Summer 1969: College III

1. WHAT IS A COLLEGE?

- A. A college is that decisional structure that demands and makes possible radical corporateness.
- B. A college is that accountability structure that holds concretely before each person, his decision to be a man of faith.
- C. A college is that enabling structure that allows each man to embrace the daily nitty-gritty-ness of his existence.
- D. A college is that contentless structure that gives each person permission to struggle with whatever it is that he finds himself struggling with.

2. WHAT HAVE WE LEARNED?

- A. Depth conversations took place in preparation for the team task of enabling the college, rather than in the college as a whole. For it is only when a structure is not merely a nurture structure, that it can finally become a genuine nurture structure.
- B. The journal is a crucial tool, holding us present to the day, demanding self-conscious reflection, and forcing us to take a relationship to our lives and to the situation in which we find ourselves.
- C. The meal is an essential part of the college, cutting against bourgeoisie images, celebrating our decision to be part of the corporate extended family, and symbolizing our contingency before the Lord.
- D. The celebrations in the context of the college itself rather than elsewhere, and in the mood of deep seriousness rather than gaity, enabled the group to pick up the everydayness of the task of being a college.

3. WHAT WERE OUR MAJOR CONTRADICTIONS?

- A. The need for starting on time was never made a part of the operating image.
- B. We scheduled our evenings with too much to cover in the allotted time.
- C. The solitary office did not follow a consistent pattern or time schedule.
- D. The conversations were not on the theoretical edge, and their purpose in the college was not clear.

4. RECOMMENDATIONS TO THE ORDER:

- A. A College Practics Manual must be written to enable the local congregation and the global movement in dispersion to participate in the common memory of the college experiment.
- B. A manual or document should be written on the solitaries, laying out the common practics and the edge experimentation in the corporate solitaries, the solitary solitaries, and the journal.
- C. The content of the college study and conversations does not need to be "religious"; but it must be on the theoretical edge of the order, the area of deepest struggle.
- D. In the coming year, the order must build the model that makes clear the relationship between the colleges and sodalities in the local congregation; and push for clarity on how these are related to the necessary structures within the order itself.

SUMMER QUARTER GOALS

- 1) To get everyone on top of the Operating Methods of the Order & the Movement.
- 2) To get everyone on top of the Common Memory of the Order & the Movement.
- 3) To ground RS-I in the RS-I background studies.
- 4) To provide pedagogical training & experience in the Methods Curriculum.

SUMMER QUARTER STUDY CONSTRUCTS

I. METHODS STUDIES (Tuesday, Wednesday, Thursday, Friday - 5:00-6:00 a.m.)

WEEK I	II	III	IV	V	VI	VII	VIII
RM B Religious Exercises	SM A Community Reformultrn	RM A Historical Style	SM B Social Models	RM C Corporate Prowess	SM C Local Formulatrn	RM D Religious Mode	SM D * Regional Formulatrn

* Eighth week included one lecture, and three evaluation & planning sessions.

STUDY FORMAT:

5:00 a.m. OPENING (Song, Accounting, Ritual)

5:05 a.m. LECTURE

5:45 a.m. CONVERSATION ON THE LECTURE

- Questions:
- 1) What in the lecture are you not clear on?
 - 2) What experiences in your life help ground the lecture?
 - 3) What was the Address of the Lecture?

II. RS-I BACKGROUND STUDIES (Saturday - 7:00 - 9:00 p.m.)

GOD		CHRIST		H.S.	CHURCH		
WEEK I	II	III	IV	V	VI	VII	VIII
Niebuhr, The Pur- pose of the Church.	Niebuhr, Nature & Existence of God	Knox, The Event and The Story	Bultman, Crisis of Faith, II-IV	Kierke- gaard, Sickness Unto Death	Bonhoeffer, Community	Matthews, Common Worship in The Life of The Church	No Seminars

STUDY FORMAT:

7:00 p.m. OPENING (Songs, Accounting, Ritual) & STUDY ASSIGNMENT

7:10 p.m. INDIVIDUAL CHARTING & STUDY (as a corporate body)

8:00 p.m. SEMINARS (in two groups, Seminars I & III, & Seminars II & IV)

9:00 p.m. CLOSING RITE

Two variations were made in this format:

- 1) Week V, Study was done prior to the session, and the Kierkegaard Lecture from the Weeknight RS-I was given during the first hour.
- 2) Week VII, Study was done prior to the session, and the second hour was a workshop on writing rituals for Seminars, Colleges, Sections, & Families.

REPORT ON TEACHING EXPERIENCE:

Nineteen people gave lectures in the Methods Curriculum.
Thirteen people taught Seminars on RS-I background papers.

<p>I. How we have grown intellectually during the Summer quarter.</p>	<ol style="list-style-type: none">1. We have been enabled to grasp the import of the long theological struggle of the order.2. We are now on top of both the style and content of the edge wisdom which has grown out of the Order's recent journey.3. The categories of the New Social Vehicle are grounded sufficiently for corporate discussion.4. The areas where we are ignorant and need further study are seen with greater clarity.
<p>II. What we have learned from the Seminars studies in the Summer quarter.</p>	<ol style="list-style-type: none">1. We have sharpened our teaching methodologies.2. Corporateness is crucial to interior study.3. Although the courses need more concrete grounding, a common ground has been established.4. The struggle of pedagogy should be an ongoing experience for each individual as well as the corporate group.
<p>III. The intellectual journey of the order this summer.</p>	<ol style="list-style-type: none">1. We began the journey as a body who had rocky beginning lectures, who saw itself as victimized by the Academy, and not eager to move from the New Religious Mode.2. We learned what it was to be a corporate body in the area of study.3. We've pushed on from New Religious Mode to New Social Vehicle, symbolically articulated this shift in a ritual writing workshop.4. We've been able to evaluate edge wisdom courses and are ready to move to depth push in New Social Vehicle.
<p>IV. The major contradictions facing the Order in its intellectual life.</p>	<ol style="list-style-type: none">1. The Religious and Social Methods courses need to be pushed in terms of consistency of order and separation of content.2. New Order Interns need to be immediately immersed in Pedagogy.3. Many have still not had full RS and CS curriculum to bring to bear on corporate study.4. More structured time and methods of study are needed.

I

- How have we grown intellectually during the summer quarter?
1. Studying method curriculum enabled the order to journey with the academy.
 2. Gaining new insights into RSI which pushed clarity for the group.
 3. The structures of intellectual life enabled to order to be the order.
 4. Expanding our understanding of all the Ur self images.

II

- What have we learned from the Seminar studies in the summer quarter?
1. That continued use of background study papers is essential for RSI study.
 2. That intensive intellectual life must and can be carried on always, even when the order is not engaged as a teaching body.
 3. That the lectures in the methods curriculum gave new depth to the core curriculum lectures.
 4. Pedagogically learned from a ~~variety~~ variety of styles and methods.

III

- What has been the intellectual journey of the order this summer?
1. Through lectures and papers RSI was grounded in personal lives and corporate life at the being rather than the knowing pole.
 2. From victims of inexperience and lack of previous training, the seminars moved to knowing their knowing and knowing they are able to know limitlessly.
 3. New ways were found to articulate this knowing in modern secular terms and willingness was shown to risk self in this expression.
 4. At the same time it was clear that this was a catch up session not a thrust into the future or an edge research and therefore the final emphasis was on individual preparation not on order march.

IV

- What are the major contradictions facing the order in its intellectual life?
1. Courses held did not have continuity and seemed to be in a state of flux.
 2. Lack of structures for creating new and re-appropriating old symbols.
 3. Lack of structures for quick catch-up for common memory.
 4. Lack of adequate references material and edge texts.

- I. How have we grown intellectually during the summer quarter?
1. We gained increased clarity on and expanded awareness of our theological stance.
 2. We acquired greater clarity on the methods constructs.
 3. The seminar constructs enabled the order to grow intellectually as a group.
-

- II. What have we learned from the Seminar Studies in the summer quarter?
1. That studies as conducted on Saturday nights this summer can be both effective and celebrative.
 2. That the rythm of early morning sessions needs to be varied with different study methodologies used.
 3. Seminar studies require relevant missional context to be effective.
-

- III. What has been the intellectual journey of the order this summer?
1. We have journeyed from being awed by the methods courses to having gained clarity on the construct.
 2. The journey has been one which has made us become self-conscious of part of the common memory.
 3. From being victims of not being in the Academy to the point where we are clear that our knowing is not depended on that particular structure.
-

- IV. What are the major contradictions facing the order in its intellectual life?
1. Little relating of intellectual life to the spirit depths of the participant.
 2. Order did not really operate out of the charting methodology.
 3. Symbolic accoutability at 5:00AM undercuts the imaginal emphasis that early morning study hour gives to the knowing dimension of Order Life.

SEMINAR EVALUATION
SUMMER QUARTER - 1979

<p>I. HOW HAS THE ORDER GROWN INTELLECTUALLY</p>	<ol style="list-style-type: none"> 1. Pedagogical skills developed both for teachers and participants. 2. RSI grounded through study of background papers. 3. Broader vision and content of RM and SM curriculum. 4. Charting skills developed because of corporate effort.
<p>II. WHAT HAVE WE LEARNED FROM THE STUDY?</p>	<ol style="list-style-type: none"> 1. Significance of study life to the total life of the Church as the point at which the work of the guilds and colleges is structured and fed. 2. Lectures are more effective than lectures on the construct of the lectures. 3. RM courses are crucial to sustaining life of the Order. 4. Seminars enable corporateness.
<p>III. WHAT HAS BEEN THE INTELLECTUAL JOURNEY OF THE ORDER?</p>	<ol style="list-style-type: none"> 1. Reappropriation of the common mind. 2. Push toward practical models. 3. Decision to take up the task of building the lectures in the Methods curriculum. 4. Discovery that the lectures are built out of struggle.
<p>IV. MAJOR CONTRADICTIONS FACING THE ORDER</p>	<ol style="list-style-type: none"> 1. Seminar groups too large to push all to ground content of papers. 2. Study preparation (papers) broke down at point of decision, making materials available before study, and limiting study life to "assignments". 3. Need for clarity on social change dynamic to support and feed into SM courses. 4. Need to re-evaluate the demand to hold the tension between the roles of student and pedagogue within the total activity of study.

SOCIAL SERVICE SECTOR---SUMMER '69 QUARTER REPORT

A. Quarter Goals

1. To GRID for strategic job placement.
2. To write the STORY of the Social Service Guild.
3. To PUSH the Social Service Course to new depths.
4. To create a comprehensive MODEL for strategic placement of troops.

B. Quarter Accomplishments.

1. Located communities, hospitals and settlement houses on our Metro grid and placed on overlays.
2. The second draft of the Social Service story was written.
3. a. Course reviewed in depth.
b. Course title changed to "Dynamical Sociology".
c. Six consultations held to enable fall recruitment.
4. We created a working model for troop placement based on the priorities of the Order.

C. Contradictions.

1. Analysis (function/relations) is needed prior to gridding.
2. We have yet to decide as a guild our unique contribution to the movement.
3. a. Need experience teaching lectures and workshops to the guild.
b. Need group recruitment model and course grad follow-up.
4. Lack of comprehensive data for definite priorities to be set.

D. Additional Accomplishments.

The four members of the guild, working at:

1. John Howard, Western District Office, Cook County Dept. of Public Aid;
 2. Nancy McPhaul, Madison District Office, Cook County Dept. of Public Aid;
 3. Judy Sparks, Henry Horner Office, Cook County Dept. of Public Aid;
 4. Diane Shirk, Office of Senator Percy;
- for the months of July and August earned \$5026.00.

	CITY	STATE	STATE	FEDERAL	COUNTY	
COMMUNITY	PLANNING	MODEL CITIES COMMISSION CHI. PLANNING	ILL. HOUSING DEVELOPMENT AUTH.	WELFARE COUNCIL COMMISSION ED. + CH. 23. ST. METH. CH.	OEO - COMMUNITY ACTION DIVISION	PUBLIC HEALTH COMMISSION
	COORDINATION	COMMISSION NEIGH. REDEVELOPMENT DEPT. URBAN RENEW.	DEPT. OF PUBLIC HEALTH	CHI. FEDERATION OF SETTLEMENTS URBAN LEAGUE	JUST - COMMUNITY RELATIONS SERVICE	HOUSING AUTH.
	REFERRAL	DEPT. DEV. + PLANNING	ILL. COMMISSION HUMAN RELATIONS	UCC - PRES. COMM. SERVICES COMM. RENEWAL SER.		
	GEOGRAPH.	DEPT. OF HEALTH URBAN PROGRESS CTS. (COMM. CHI. URB. CPP.)	ST. HOUSING BOARD	HULL HOUSE YMCA / MARIAC HSE. MILES SQUARE		
SUBJECTS	CHILDREN	DEPT. HUMAN RESOURCES			HEW - WELFARE ADM., CHILDREN'S BUR., HEALTH SER. SOCIAL	
	YOUTH		YOUTH COMMISSION DEPT. LABOR - YOUTH OFF.	CHICAGO YOUTH CLUBS		AUDY HOME JUVENILE COURT
	MINORITY GROUPS			ILL. MIGRANT COUNC. CATH. INNER-RACIAL COU.	CIVIL RIGHTS COMM. EQUAL EMP. OPP. COMM. INT. BUR. INDIAN AFF.	
	AGING				HEW - Adm. ON AGING	
FAMILY	FAMILY SERVICES	COMM. HUMAN RELATIONS	DEPT. FAMILY AND CHILDREN'S SERVICE DEPT. PUBLIC AID	PLANNED PARENTHOOD JEWISH FAMILY COMM. SER.	HEW - BUREAU OF FAMILY SERVICES	DEPT. PUBLIC AID
	HOUSING	CHA			HUD - HOUSING ASS'T. ADMIN.	
	INCOME MAINTENANCE		ATTORNEY GENERAL: CHARITY DIVISION	UNITED CHARITIES CATH. CHAR. SOC. SER. LUTH. CHARITY FED.	SOCIAL SECURITY ADMINISTRATION	
	EMPLOYMENT		DEPT. OF LABOR - UNEMPLOYMENT COMP.			
INDIVIDUAL	GENERAL HOSPITALS			PRES. ST. LUKES MERCY	HEW - BUR. HEAL. SER. VA HOSPITAL	COOK COUNTY HOSPITAL
	COURTS	DEPT. OF CORRECTION (HSE.)	AD. OFF. OF ILL. CTS. CRIME COMMISS.	JOHN HOWARD ASSOC.	COURTS - PAROLE OFF. FED. PROBATION TRAINING CENTER	CIRCUIT COURT ADULT PROBATION
	MENTAL HEALTH		DEPT. MENTAL HEALTH INSTRUCT. MATER. CENT. HANDI. CHILDREN		HEW - BUR. MENT. HEAL.	MENTAL HEALTH CLINIC
	INDIVIDUAL REHABILITA	MTS DEPT. REHAB. PERSONS	FAIR EMPLOP. PRACTICE V. VOCATIONAL REH. P. VOL. TR. 4. ED. (MAN)	EPISCOPAL CHAR. ST. LEONARD'S MARIAC HSE.	HEW - MANPOWER DEV. VOCATIONAL REHAB. OEO - JOB CORPS P.R. TREATMENT	COOK COUNTY JAIL SUB. TB SANIT. DIST.

A. Vision.

1. Gridding in the future will become even more crucial as it provides an image of strategic job placement and concentration of forces. Additional grids needed are: Cook County Department of Public Aid districts, population density and ward and precinct boundaries.
2. Creating the Symbolic Life to sustain the Being of the Guild.
3.
 - a. Recruitment for courses by groups using employment model rationale.
 - b. Total guild pedagogically trained for depth teaching.
 - c. Creation of model to enable course grad participation in vocational guilds and regional cadres.
4.
 - a. Flesh out model through research.
 - b. Develop channels through which systematic employment is possible.
 - c. Restructure regional Social Servants using employment model rationale as basis.

STORY

Being radical churchmen in the midst of the global upheavals of the 20th century, we stand as perpetual structural revolutionaries who create the new images and forms of genuine human care for the city of tomorrow. As social servants of the world who are grounded in Chicago as the tension between the establishment and anti-establishment, we operate to enable people to function as whole persons, and are out to create a new form which will enable those who are about this task.

ENABLEMENT DIVISION

SUMMER QUARTER 1969

Goals

1. Make shift to global enablement.
2. Develop expertise in Academy enablement.
3. Obtain increased funding.
4. Maintain stance of joyful servants.

Accomplishments

1. Gained both imaginal and practical awareness of enabling the global mission
2. Acquired new Academy enablement methods.
3. Developed new budget controls
4. Cultivated new income sources.

Contradictions

1. Failed to solve local transportation problem.
2. Did not maintain adequate development ~~calling~~ rhythm.
3. Did not develop enabling rites for Division.
4. Did not schedule division meetings in a way to overcome assignment demands.

GOALS FOR SUMMER QUARTER

- I. To awaken national church boards to the possibility of funding.
- II. To press for a break-through in federal government departmental funding.
- III. To push new and old sources of funding from corporations and foundations.
- IV. To receive monies totalling \$262,000.

ACCOMPLISHMENTS FOR FIRST HALF OF SUMMER QUARTER

- I. Submitted proposal or requests to 8 denominations; funded by three.
Began serious talking with JSAC about extensive funding.
- II. Proposal submitted to NIMH for \$200,000.
Proposal submitted to HUD for \$67,000.
- III. 33 corporations and foundations contacted.
19 proposals submitted for a total of \$635,113.
- IV. \$135,000 recieved in first four weeks of quarter.

CONTRADICTIONS

- I. Have not mastered proposal writing.
- II. Limited Chicago calling.
- III. Failure to cultivate large individual givers.
- IV. Have not effectively related long range goals to daily timeline for best use of time.

Summer Goals

1. Maintain a daily rhythm of operations to enable all programs to function effectively.
2. Create and complete manuals for major functions of the sector.
3. Build up-to-date, common sources for services and supplies, and Systematize files, materials, and inventories on hand.
4. Develop intentional relationship towards employees, vendors, and colleagues through decor, rites, symbols, and stance.

Accomplishments

1. Meal quality, building care, lock system and financial models were improved or implemented as part of maintaining the ongoing daily rhythm of operations.
2. Charts and/or manuals for housing, electrical system, VEND program, and food service were advanced or completed.
3. Supply centers and inventories were made to centralize and account for materials, food and supplies.
4. Guest room decor, orientation models and sector rites and symbols enabled a spirit of collegiality with the Academy, Order and guests.

Contradictions

1. Weekly sector timelines did not provide necessary objectivity to keep from being caught in the crisis of immediacies.
2. Operations manuals for the sector were not completed.
3. Financial and procurement models for supplies, materials and servings were inadequate.
4. Intentional stance toward vendors and employee (i.e. NYC) was inadequate to create a colleague relationship.

Additional Accomplishments

Management sector also undertook the analysis of food content, researched into bread baking, investigated donated furniture and kitchen equipment, and completed a Head Start Contract and exterior landscaping and remodeling.

GOALS

- I. To globally re-image guests and Order through the intentional decorating of the lounge and the first floor.
- II. To sustain the Order, the Academy, and the world by being the joyful, willing servant in all particular encounters.
- III. To build and implement the design for comprehensive control of the distribution of services and resources.
- IV. To effectively implement new operating systems.

MAJOR ACCOMPLISHMENTS

- I. Signal decor projects gave the Order and the Academy a new image of style.
- II. Detailed research of duplicating processes, resulting in the purchase of a Gestettner mimeograph and a model for deployed communications.
- III. Total presence to guests was held by the sector, giving the Order a new way of relating to guests.
- IV. Comprehensive movement care was carried out through the mailing of Image to the entire movement.

MAJOR CONTRADICTIONS

- I. Lack of a model for the Operations Micron for overall coordination of supplies and machine use.
- II. Research on internal communication systems and a model for external communications procedures are incomplete.
- III. Lack of a practical timeline for implementation of total decor model.
- IV. Lack of simple training procedures which need to be created for complex tasks.

ADDITIONAL ACCOMPLISHMENTS

- I. All office procedures and correspondence up-to-date, including materials requests, phone billings, and address changes.

GOALS FOR SUMMER QUARTER

1. To Prepare the Order for Fall
2. To Nurture the Deployed Order
3. To Provide structures for enabling emergency Order demands
4. To continue recording system for common memory of the symbolic life of the Global Order

ACCOMPLISHMENTS

1. Reopened Academy Health room serving rumps, chickenpox, and other childhood diseases and complaints as well as dispensing first aid supplies.
2. Extended deployed communications system to enable particularly the Great Transition and Warrior Abbey.
3. Collected and compiled data relative to items necessary for setting up file and roster of the Order for 1969-1970.
4. Transcribed and typed documents for the common memory.

CONTRADICTIONS

1. Creating working space which enabled tenacity to the task
2. Inadequate transfer of data and memory so that emergency demands not effectively aided
3. Inadequate model for defining quarter tasks and timelines
4. Lack of structures for parents to help enable the sick room structures

ADDITIONAL ACCOMPLISHMENTS

1. Weekly duplication of college studies
2. Created Order communications centers
3. Model for internal summer work and symbolic life structures
4. Intern processing not sustained

ACADEMY V
SUMMER '69
TEUTOPOLIS, ILL



KAZANTZAKIS

STORY

From the home of appearances every Moses journeys
to the peak of Mount Sinai, returning to the wilder-
ness of appearances with the Covenant and the secret
of being that appearances are NOTHING and yet appear-
ances are EVERYTHING for they are the arena in which
man battles ceaselessly to save God.

Prologue		Cry		Vision		Silence
	Preparation		March		Action	
Abyss	Behind appearances and obvious	Origin and aim	Terror within Heart		Disorder and Conflict	The Entire Universe
Cry		Call for Release	Calling to arms all that is	Happening that Movement Resulted from	"Help" demanding Salvation and Creation	
Ascending Descending	I, the Mind Ascend Patiently	Rise, Fall	Beasts Descending in tumult	Dangerous upward Easy Downward Spirals	Highest Circle of Spiralling powers	Crimson Line
Struggle	Impose Order Give Meaning Conquer Hope	Some one within	Vanquish Emotions save Self go onward	The invisible Ascending	God Struggles to ascend, to overcome peril	No Longer
God		Resembles Man	I, the Cry am your God	Struggles in Everything	Is Abyss Gazes on own Struggle	One God Many Ephemeral Masks
Hope	ILLUSION Seeking		The whole Universe hopes	I am His only hope	Can no Longer fit into old hopes	
Heart	Meddling ^{Peasant} Rhythm Dark Struggle		Restless Cry Memory Ravenous Powers	Opposition unites in Heart	Breaks Open God Cries to	Where? What? Every heart Shouts
Chaos	Beating on Chaos			I Stoop over chaos and Listen	Fighting with Chaos	Mind and Heart Beat on chaos
Mind	Creates is pliable Paints	Certainty	Becomes Aware Earth sees self from within	Plan of Battle Self Seeking	Holy Sepulchre Compels Matter	Unshaken
Comrades			Seek Comrades past Comrades	Faith in comrades	Salvation of comrades	

ABISS

CRY

	1st Duty	
Behind appearances	2nd Duty	
Beyond obvious	3rd Duty	
	FROM STATE CRY	A violent call for release
Origin and aim	1st Duty VISION	Happening that movement resulted from
	2nd Duty VISION	
	3rd Duty VISION	
	4th Duty	Call to arms, names the name
	5th Duty	Ancestors, descendants
A terror located within heart	MAN KIND	All mankind
God	Earth	Prehuman, all the earth
Yang-yin	GOD/ MAN 1-11	"Help" demanding salvation
Disorder	GOD/ MAN CONC.	Creation of man
	MAN/ MAN 1-11	
	MAN/ MAN CONC.	Center of our hearts
Un-mind like	MAN/ NATURE	
The Entire Universe	Silence	

ASCENDING, DESCENDING	STRUGGLE
I, the mind, ascend patiently	1st Duty To impose order on all that exists
	2nd Duty human struggle Give human meaning to the super
Life/Death, Mind/Matter	3rd Duty Man/Woman, Love/Hate
Rises/falls, drives me to the ascend	Pro Loge Someone within struggling
Secret, dangerous slope, secret easy downward slope, spiral ascends	1st Visio The invisible ascending
Blood-splattered line which ascends Circle continually narrows	Visio 1st Great spirit struggles onward Vanguish happiness, weariness, death
	2nd Vanguish happiness, weariness, death
	Race Struggle of ancestors, struggle for descendants, to enable contemporaries
Beasts rising out of mind and descending in tumult	1st Mind All mankind struggles to save itself
Relives her dread ascent	Earth To be rid of man, to go onward
The highest circle of spiralling powers	1st 1-11 To ascend, overcome grave peril To give us tools to save God
	1st 1-11 God struggles in anguish, without certainty, Universe struggles
Good-Evil	1st 1-11 So that.....
	1st 1-11 Only one who struggles
Powers, Death, immortality	1st 1-11
Crimson line, endlessly	Silence No longer

GOD

HOPE

	1st Duty	Illusion
	2nd Duty	
	3rd Duty	Seeking
Your God resembles man	Pro logue CAS	
God struggles in everything	1st sect Visited	
	Visito total	From every joy and pain--hope I am his only hope.
I, the Cry, am your God	E60	The whole universe hopes with me
	2nd	
	MAN Kind	
	Earth	
	God/ man 1-11	
God is abyss, mystery, ect., is not	God/ man E60E	
God fights, clings, cries	MAN man 1-11	
	MAN/ man E60E	Can no longer fit into old hopes
God gazes on his own struggle	MAN/ man	
One God, innumerable, ephemeral masks	Silence	

HEART


CHAOS

	1st Duty	
	2nd Duty	
Meddling peasant Heart cannot adjust, swollen with hope, gripped by despair, streams on hearts dead rythm, dark struggle	3rd Duty	Beating on chaos
	PRO LOBUE CRY	
Opposition unites in heart	1+2 sects P. Vision	I stoop over chaos and listen
	Coach Vision	
Inexorable cry of heart, restless	EGO	
Keep vigil over heart	RACE	
Gather together in your heart all terrors, recompose all details. Within the abyss of our hearts, ravenous powers.	MAN KIND	
Memory unfolds within heart	Earth	
	GOBY MAN I-II	
	GOBY MAN COACH	
God cries to my heart, save me.	MAN MAN I-II	
Listen, and follow	MAN MAN COACH	
Heart breaks open; from within our heart God gazes	MAN NATURE	Fighting with chaos
Where? What? every heart shouts	SILENCE	Mind and heart beat on chaos

MIND

COMRADES

Creates within boundaries	1st Duty	
Pliable within the possible	2nd Duty	
Paints orders	3rd Duty	
Certainty	Prul Lny	
Plan of battle	1st, 2nd Vision	
Self-seeking, all earth in coils	2nd Vision	Faith in comrades
	E60	Seek comrades
Become enlightened	Race	
Seafaring laborer	Man Kind	
From within, earth sees self	Earth	Past comrades
	God/ man I-II	
Holy Sepulchre	God/ man	
	MAN/ MAN I-II	
Kneaded in the trough of life	MAN/ MAN	Salvation of your comrades
Laws of mind; compel matter	MAN/ NATURE	
Unshaken	Silence	

PROLOGUE	PREPARATION			CRU	MARCH				VISION		ACTION			SILENCE
	1st DUTY	2ND DUTY	3RD DUTY		EGO	RACE	MANHOOD	EARTH	1st + 2ND PL.	3RD PL.	6/m	M/m	M/W	
1-3 Dear Ops to Risk Abyss	H2 ALL CREATIONS OF THE MIND	1-7 MIND-PATIENT HEART-SAVAGE	1-12 THE MOMENT IS RIFE. WE FIGHT WE CULTIVATE	1-8 SOMEONE WITHIN CRASH OUT	1-11 I AM NOT REAFECT	1-10 RACE, FUTURE WITHIN	1-10 ALL MANKIND WITHIN, WPP. BY RUN, LOOK AHEAD	1-10 EARTH WITHIN SEES	1-18 BATTLE, ALL THE PARTS WITH YOU ALWAYS UPWARDS	38-41 THE GREAT SPIRIT IS SUPERIOR TO FIRE, MIND, OR CASUALTY.	1-45 my body is - I ADJUST	1-11 I'm a lump of mud, to struggle, labor physically	1-17 Zombies collide, but within ALL	1-12 THE UNIVERSE A TREE OF FIRE
4-8 	13 Beyond me Nothing exists	8-10 I die I struggle ESPRIT, I want to merge with it.	13 ↑ ↓	9-11 IF YOU DO NOT HANG UP (RY, 10) NOT SET OUT ON THE MARCH	5-9 I, THE TRY ON THE LORD, I AM THE GREAT	11-25 NOT ALONE! Fate of Race gambled on me	11-17 POWEROUS POWERS WITHIN. EVERY MOMENT A GREAT ABYSS	11-13 BUT I WAS SAVED!	19-20 WE ALSO WILL BE TRAPPED ON	47-44 THE ONLY VISIBLE JOURNEY IS THE CRIMSON LINE.	46-44 IT IS WE WHO WILL SAVE GOD.	12-43 but never carried out of happiness, but shame, hunger, tears,	8-10 ONLY I CAN OPEN THE JAIL	13-19 NO FORM NO SALVAGE NO ROAD
9 GRASP! MODULATE!	14-21 SEE! MIND! DISCIPLINE!	1-28 SHATTER GOD! SMASH BOUNDARIES! FOLLOW HEART! SIGNAL CONSUMES!	NEAR 36 ABA IN! BE SHIPWRECKED. SAY NOTHING EXISTS!	14-17 DOWN! UPWARD! UPWARD!	10-19 LOUP! LEGAL! BE!	26-29 FIGHT! BE ALIVE!	18-29 LOVE MARCHING! IMMERSE SELF! ERECT OUR ITHACA!	13-19 A SON GREATER THAN I!	21-32 BE USED IN THE TING LINE	45-51 FORM IN WORDS THE EXP. OF THE VISION	48-51 FENCE THE ONLY SPECTACULAR ATTACK!	44-57 LIBERATE GOD! AT THE EXPENSE OF OUR OWN LIVES!	11-26 LIE IN OMBUSH! IMPOSE ORDER! TAKE NATURE! KILL! LOVE! MARCH!	20 HANG OVER THE ABYSS + SING
9 Harmonize TWO FORETS	NOT ²² OTHERWISE BE SAVED!	24-31 NUMAN meaning to the SUPER HUMAN STRUGGLE.	37 FREEDOM	18-20 UNKNOWN THE MARCH BEGINS	19-24 NOT I BUT HE	30-37 PASS ON TO YOUR SON!	38-35 STRUGGLE & HELP ENDANGERED	20-24 WHOLE OF VISIBLE LIFE, EPIPHANY PURSUIT OF THE INVISIBLE	33-37 THIS IS THE ESSENCE OF GOD-STRUGGLE	52-55 but struggles to speak of himself I am his only hope.	52-59 my life is for GOD'S BATTLE.	58-73 EMERGENCE OF THE UNIVERSE BECOMING OUR OWN EMERGENCE	27-39 TERMINAL SILENCE, BETWEEN AS GARDEN.	19 EVEN THIS ONE DOES NOT EXIST.

INTRODUCTION CHARTING METHODOLOGY SAVIORS OF GOD

Our charting methodology for the most part follows the construct shown below. The rationale behind the charting methodology is found in Kimon Friar's introduction to this book, "Kazantzakis Told me that these bodyguards often appeared in his life in conflicting dualities of thesis and antithesis, as in Christ-Zorba, Buddha-Lenin...."

CHARTING METHODOLOGY CONSTRUCT			
INSIGHT		INTENT	
Situation (Lenin)	Key (Buddha)	Demand (Lenin)	Purpose (Buddha)

It may not be applicable in all sections, for instance, the three duties were found to have this form:

NOTE: THE THIRD DUTY, ON THE MIDDLE LEVEL, TOPICAL CHART THE FIRST SECTION TITLED "THIRD DUTY" IS IN ERROR, PARAGRAPHS 1-23 ARE ALL "STRUGGLE WITH EXISTENCE."

ANOTHER LOOK AT KAZ

The Savlors of God is seen to be an expression of the internal dynamic which every man experiences at the various stages of his conscious development. Kierkegaard's categories have been used as a broad context to develop this construct. The art form derived for this analysis shows the edge of struggle at each stage. For example, the circumspect man struggles with his self and is on the edge of confronting the mystery of being.

The chart on the second page gives a seminar orchestration for the whole book and may be used in conjunction with the Kierkegaardian categories.

DYNAMIC

KIERKEGAARD

ADDRESS

MIND

NAÏVE
MAN

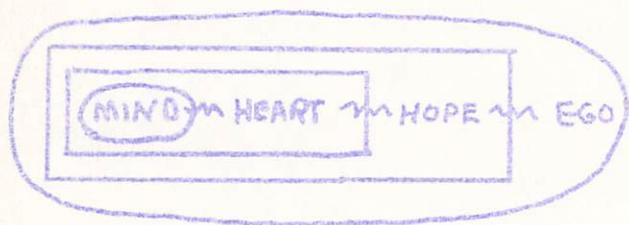
AWAKENING BY HEART

PREPARAT'N

CRY

IMMEDIATE
MAN

BECOMING AWARE OF CRY
(FIGHT W/IN SELF)



MARCH

CIRCUMSPECT
MAN

SEEING MYSTERY IN SELF
AND CHAOS IN LIFE



VISION

DEFIANT
MAN

EMBRACING SELF IN THE
MIDST OF ALL LIFE



WORD

MAN OF
FAITH

BEING THE SELF WHO IS
UTTERLY CLEAR 'NOTHING
EXISTS', THE SECRET OF
LIFE

NATURE = ○

Pathfinders Orchestration of Kazantzakis

BROAD PICTURE	ASCENDING DECENDING SPIRAL	
EXPERIMENTAL	SEARCHING FOR PRINCESS	S
DIGGING	QUASI FAITH	SS
DEPTH DRILLING	DOUBT	SSS
CONCLUSION	WORD	SSS

**SHAPING THE MINDSET
OF
THE COMMUNITY**

**Parish Lab
Academy I Summer '69
Ecumenical Institute
Chicago**

TABLE OF CONTENTS

SHAPING THE MINDSET OF THE COMMUNITY

I. Inurbia

- A. Depth Problem**
- B. Operating Intentional Forces**
- C. Appropriate Action**

II. Suburbia

- A. Depth Problem**
- B. Operating Intentional Forces**
- C. Appropriate Action**

III. Exurbia

- A. Depth Problem**
- B. Operating Intentional Forces**
- C. Appropriate Action**

SHAPING THE MINDSET OF THE COMMUNITY

I. In urbia

A. When we come upon the Inurban man we find predominantly the black man whose blackness has shaped his role in history and his grasp after himself as a human being. A depth spirit problem arises from this and is manifested in his images, symbols, and style. New intentional forces, however, operating in the community point to the possibility of a new mindset. The crucial questions lie in determining the necessary direction of that mindset and how this can be accomplished.

The Inurban man experiences spirit problems unique to his mindset and location. His spirit problem can be divided into three major areas: depreciatory self-image, inadequate symbols, and a materialistic style of life. These problems manifest themselves politically, culturally, and economically.

The Inurban man sees himself as powerless and therefore he lacks a sense of community responsibility. This manifests itself politically, first in his lack of participation in the existing political structures. Secondly, because of a mutual distrust of neighbors, there are few significant community-wide organizations. And finally, a parochial mindset blocks the possibility of a powerful community role in the larger society. Unless the inner city man rejects his self-defeating and parochial images by participating in existing political structures and in grassroots organizations, he will remain a victim of his situation.

The Inurban man lacks adequate symbols to tell himself a story about his role in the city. This manifests itself culturally, first, as a lack of a cosmic vision as to the meaning of the universe. He does not have an intentional plan for his life. Secondly, the Inurban man, influenced by the bourgeois symbols, does not hold any positive symbols about his community or his relationship to it. He does not view his community as a good place but as a place from which to escape. Thirdly, he lacks positive symbols of himself and his heritage of blackness. The Inurban man can only be fully human when he possesses common visionary symbols of community and self.

Inurban man has a materialistic interpretation of humanness. Money is regarded as the only thing which can solve his problems. This problem expresses itself economically. First, because Inurban man sees luxury goods everywhere, he strives toward the middle class style of life. He spends his money on status symbols such as Cadillacs and T.V. sets, but cannot pay his rent. Secondly, he sees himself as a victim of the poverty cycle (he lacks capital and credit with reasonable terms with which to improve business or raise his standard of living.) Thirdly, his materialistic aspirations are hampered by external controls such as job discrimination, absentee landlords, and white bourgeois controlled business. The all consuming struggle to close the gap between his economic aspirations and achievements causes self depreciation and reduced humanness.

In conclusion, the Inurban man fails to fulfill his humanness because of the inadequate self-images, symbols, and styles out of which he operates. He feels powerless before the political, cultural and economic forces. Therefore, the spirit problem of Inurban man is that he does not see the decisive and creative role he can play in history.

inurbia

B. The key to grasping the development of the mindset of the inurban citizen is three-faceted. Long-established trends have created and could perpetuate the present mindset of the cities. But over against these trends, new forces are operating articulating a whisper of new possibility and life for the inner city. This is an expression of a basic symbolic shift resulting in a new context for grasping what it means for a man to relate to life as he experiences it in the inner city.

There are well-established economic trends which reinforce each other and create the existing image which indicates the impossibility of living in the city. The pattern has been established in which white people move out of the city when they have wealth to do so, thus initiating a drain on the economy of the city. Big business and small businesses joined by the black bourgeois merchants combine to act as leeches on the resources of the inner city. Against this a new force is appearing. The inner city is beginning to build a new style of capitalism to reverse the flow of capital back into the city. This has been possible because of a shift in the mindset of those few directly involved. This presents the possibility of a shift in the mindset on a broad scale.

Three separate forces are operating which tend to shape the inner city resident's image of himself as a being whose decisions affect the nature of things. The first of these is the collapse of the nation's vision in the relationship to a global role and the inability of national poverty to deal realistically with the problem of inurbia. The second force operating is the collapse of purposeful response on the part of city government to the genuine claims laid upon it by the inner city and a trend toward containment and control. A third force and the only positive sign is the emergence of a new breed of local political leadership representing the inurban citizen. He is indignant, radically responsible to the local community, and he is presenting the only sign of possibility to the inurban citizen today.

Cultural symbols have reinforced the degrading image of self, or what it means to be human. The spirit of city love has been washed out by the work of mass media beaming images of a better life outside the city, negating any positive image of the city out of which the urban dweller could live. Spirit abandonment is also manifested in the police, southern migrants, and traditional block clubs those who do not love the city nor create the necessary positive symbols of life. The white liberal has tried to pack into the city the care he felt was missing. Hence, churches, schools, and government agencies have attempted to bring about reform of the city on, namely, a one-to-one basis. Coming over against institutionalistic do-goodism and spirit abandonment is a new image and style of black pride that is only communicated through the intentional use of symbols and mass media. The trend of black power has created the possibility of change in the mindset of the urban dweller toward a positive image of self.

The conservative operating forces of the past made inner city man see himself as a victim of superstructural control. The liberalism of the present has operated on a local level but still kept inner city man basically unable to determine his own destiny. The future points to the possibility of one forging his own role but still of facing the dangers of a new parochialism.

APPROPRIATE ACTION

Any appropriate action must begin by taking seriously the depth problem and internal struggle of In-Urban man and the reality of external forces which have operated against him. Out of this situation must emerge a new vision. The vision must emerge in three areas: the cultural, the political, and the economic.

In the cultural dimension, consideration must be given to areas of symbol, style and education. Guilds whose functions are to call into being: symbols which permit In-Urban man to at once affirm his humanness as a black man and to envision that unique humanness as his gift to all humanity; a style which elicits personal discipline and perceives the power of corporateness as the key to self determination; and education which enables the appropriation of his personal gifts. The work of these guilds would be manifested in activities such as art festivals celebrating black and global humanness, workshops relative to community problems and possible corporate responses, and seminars on black heritage and global Ur images. Grass roots involvement in these activities would be assured through geographic care structures and community assemblies which would assist in data gathering and establishing community dialogue.

Political power is essential if the In-Urban black man is to view his life and role in history from a positive perspective. To possess such power would mean that the In-Urban man must be able not only to adequately participate in the political process that affects his life, but also to effectively control the political structure of his community. It is equally essential that political leadership be held by black men who can truly articulate and represent the needs and wishes of the people. To develop this power in In-Urbania, members of the community would have to assume responsibility for this task through the establishment of a political guild. The function of the guild would be to voter registration drives, the dissemination of political information and periodic symbolic political events, e.g., rent strikes, business boycotts, etc. In this way, the In-Urban man could become a powerful participant in shaping the life of his city. Community involvement could be assured through the geographic care structures and community meetings.

The well being of In-Urban man in the economic dimension is dependent of the realization of three imperatives: the retention of economic resources in the community; the subsidizing of black education efforts; and a radical alteration of the welfare program, so that it becomes an incentive program for its participants. The enabling structures to attain these goals are economic guilds, community assemblies, and geographic care structures. These would sponsor business and consumer education, the organization of welfare recipients and fund raising from government, private, and community sources. These funds would be distributed in a community-owned bank. In a period of history when economic security reigns through inadequate structures, it is demanded that the economic structures of our society be changed in order that the inurban man might become a free and powerful participant in the economic life of his city.

Effective action in the political, economic and cultural areas of life is a requirement if a radical change is to be accomplished in the In-Urban man's grasp after his life. This positive life orientation will be the most powerful force enabling the In-Urban man to be a significant participant in his own and the global destiny.

In conclusion, we see the In-Urban man struggling with the meaning of his existence as an In-Urban man. We see him creating new symbols, building new forces, and beginning to determine the direction of his life. Our imaginations burst at the thought of the unity of man in this world. The structural unity and cultural unity of tomorrow depends on our actions today.

SUBURBIA

This is a corporate study of the problems and forces shaping the suburban parish and suggested means of directing these. We propose to analyze the images, styles, and symbols out of which suburban man now lives his life and relates to his parish. Next, the economic, political, and cultural forces shaping the mindset of suburbia will be described. Lastly, we will suggest methods and programs by which suburbia can reawaken itself to the possibility of the future. It is imperative for the suburbanite to grasp a global vision and assume a global stance for the renewal of the church.

A. The suburban parish sees itself in great difficulty as it attempts to be the church in congregations which are apathetic and self-contained. Because of vastly increased civic and cultural activities the church is no longer functional even as a source of social contacts. This deep problem of apathy toward taking a part in the shaping of the world or even the community is rooted in the individualistic approach to life as it is manifested by the parish's drive for security, its endless adaptation to bourgeois life style, and the involving of itself in a multiplicity of disengaged structures.

The suburban parish is heir to a heritage which says that to live is to wait on the good life. Consequently, the suburban parish is affected by a fear of commitment because to commit itself in responsibility is to close out its options which the image of the good life tells it that it has, and in fact such a commitment would be negating such an image. The suburban parish also has consequent fear of risk since its heritage informs it that security should be the norm. Lastly, the parish faces the future trap of imagining itself as an efficiently running organization, thus avoiding the ambiguity and the strife which its heritage says should be avoided.

The suburban parish is blocked in its cultural life and awarenesses by an inadequate style of social relationships. Marked by a new past of individual achievement and enterprise, the parish has an inadequate system of symbols necessary to demonstrate life undertaken on behalf of all. It stands in need of forging and maintaining the interior life which allows man to face the chaos of the world, the community and his own life. Finally, it encounters in its own forces a deeply entrenched fear of total participation in a group that has taken the stance of responsibility.

A parish, because it is a specific geographic area superimposed on an ecumenical construct has the very basic political problem of coordinating an array of autonomous congregations. This autonomy is rooted in the initial exodus to the suburbs. 'Each home a fortress' was the unwritten consensus which helped ingrain an isolationist - every-man-for-himself - attitude. People in the suburbs inclined towards community organization collide with the second major block; antiquated and inadequate structures to carry out a task. Typical of the beurocracy, there are many structures such as Women's Study Group, Culture League, Social Action etc. which serve to feed the isolationist mindset. A church member will commit only a brief amount of time to one or two groups, becoming fiercely attached to that group. The rivalry among the many individual groups makes it impossible for them to come to terms with parish-wide issues.

There is no structure sufficiently broad in scope to incorporate a common parish goal or outward thrust. The dread suburban disease --apathy - is as devastating as molten lava for even the most strong-minded parish worker. There seems to be no possibility of realizing a common parish vision; eventually the porridge pot pops a small bubble and sucks back the innovator into the apathetic mush. The isolated structures had the effect of furthering and symbolizing the suburban mindset by continually turning the people and congregations back into themselves and not developing any sense of parish or world community.

The suburban parish finds itself trapped in a vicious circle of apathy and inadequate structure. The apathy is a defensive action to protect all that bourgeois suburbanite has gathered in the good life. He is trapped in his life style because he is unwilling to commit himself, his energies, or his finances to any larger vision. His reduced comprehension will not allow him to risk all that he has gained for the good of all mankind. His parochialism is perpetuated in the structures of the parish. Each group in the total structure is limited to servicing itself and has no sense of accountability to the whole parish. The parish cries out for creative and innovative leadership with enough charisma and dynamic power to crack open the circle and break loose the structures.

suburbia

B. Political forces seek to shape the suburban mindset with regard to those decision-making structures that define and systematize the role of suburban man in society. Beginning at the local, level, one sees governmental structure which caters to the tradition of suburbia and as such these forces hold the suburban man before the political heritage of suburbia. Repudiation of open housing, zoning, and non-participation in the tax structure of the city are political forces which reinforce the suburban tradition of exclusiveness and autonomy. The most definitive forces enunciating the present demands of the suburbanite in reinforcing his mindset operate in the national scale. The Republican Party and the Mafia fill these roles, fostering a parochial and defensive mindset concerned with protecting the wealth and power that has been accumulated basically by appraising any change in the structure of the nation. When the suburban man thinks in global terms he sees the United States as that political body which will hold much the same position in the world that suburbia holds in the nation. The force which most significantly shapes his global stance is the military industrial complex as represented by politicians, overt political groups like the John Birch Society, and covert arms of the establishment like the CIA. The national political orientation is that force that directs the suburban mind-set toward the stance of national world supremacy, manifested by anti-communism, economic imperialism, and cultural racism. In recapitulation, then, it is readily seen that the suburban man is linked to the past by his orientation to local policies, which manifests his reactionary/defensive community mindset; he is linked to the present by his desire for national conservatism and static leadership with no changes in the structure; and that as the world grows smaller, his political vision of the future is that of continued international supremacy, manifested by anti-communism and cultural racism, and economic imperialism.

The suburban community creates out of a mindset created and nurtured by contemporary sociological forces. At the same time the established mindset of the community maintains and solidifies the forces to a no less significant degree. But, such that the sociological forces exist as concrete structures, we choose to analyze them to discover an order in that ethereal area of suburban mindset. These structural forces can then be divided into three sectors; political, economic, and cultural. The political sector includes those specific forces that shape the suburban stance toward the internal systems of decision making of those political entities. The economic sector includes those specific forces shaping the attitudes toward production, distribution, and consumption of the world's wealth. The cultural sector includes the forces that shape suburban mindset regarding the social structure of their everyday life as it stands up before all society. These special forces intentionally operating are tangible manifestations of the order of the suburban mindset.

The American system of capitalism created a large and wide spread bourgeois class along side a larger and not so widely spread working class and created suburbia as refuge for the bourgeoisie from the workers whom they employ and from whom they derive their wealth. The enabling principals of free enterprise and individual ownership are therefore the foundation and heritage of the suburbs. These forces which most specifically affirm this heritage are the

suburbia

community banking and investment structures which assault the suburban mindset mainly through advertising in terms of the traditional possibilities of individual ownership enabled by personal or corporate commercial initiative within our system of free enterprise. The contemporary style of consumption is an outgrowth of this heritage and is maintained and promoted by the credit structures which have opened unprecedented material possibilities. And the vision of the future becomes the task of international big business and industry which promises that our heritage and style coupled with the unlimited dimension of technology will produce a future of increased security, power, and prosperity.

The forces aimed at the suburban parish and shaping the mindset of the community in the area of culture deal with the very ethos of the suburban phenomenon. The local community club, debutante ball type of social elitism affirms a heritage that the nouveau riche suburbanyte has partially appropriated and materially created himself. It is a life style of indulgent and exclusive elitism. In ethics the community churches serve to reinforce the traditional customs and morality.

Mass media takes over at a national level to establish the suburban stance toward the present. It enunciates the correct style of suburban life and informs people about how they should dress, what their living rooms should look like, what their children should look like, etc. In short, mass media deals with the question of identity for suburban man. It shapes political, social and economic attitudes.

The construct of our model tells us that the local public and preparatory schools shape the suburban mindset in terms of the future. Educational structures shape the leaders of tomorrow and their victims today become the embodiment of the vision of the future which consists of protecting and maintaining the living of the good life. Comfort, education, wealth and security stand as the vision for suburban man.

Political, economic and cultural forces shape the suburban mindset by linking it to the past, forcing it to take a relation to the present, and by setting before it a vision for the future. Whoever controls these forces controls the suburban mindset.

suburbia

Thus the depth problem of the suburban aspect of the Urban Complex, which is perpetuated by the forces described above must be combatted by immediate direct action. It is clear that the entire future of mankind is in peril unless suburbia is enabled to move in a new direction. The immediate demand is for significant new images that can begin to redirect the total mindset and for concrete purposes that can begin to demonstrate new possibilities for the suburbanite within his present situation. Examination of the trend indicates that the new humanness will be that which embodies an urban style, a global vision and a missional direction. And the new humanness will be grounded, as humanness always is grounded in the dimensions of the economic the cultural, and the political.

The future lies in the economical, the political and the cultural union of Inurban, Exurban and Suburban Complexes. In the economic dimension, interdependence on capital distribution, corporate tax structures and town meetings must be created. In cultural dimensions, metropolitan education systems must be set up. In the political dimensions here again there must be an interdependence on decision making processes corporate protection forces, and an equal balance of powers.

The future depends upon suburbia's beginning to grasp the necessity of its own participation in the global revolution. Since values of our present educational systems are presently questioned by youth all over, education in the twentieth century must be seen as changing images. It would be unbearable to live in a two room home with 6.5 people, but in order to grasp what it means to be human, we must begin to see some signs of corporate living experiments in suburbia. Suburbia must participate with all the cultures of the world though the recreation of the story of mankind as a whole in such a way as to hold the significance of every invention of humanness. This can be done from a home base through growing interest groups.

The major problem of suburbia is changing the parochial mindset by acting out of a total global picture of the world. The tremendous economic resources of suburbia in terms of capital and leisure time previously internally directed externally through the economic liberation that comes from corporate living in the context of a mission for all mankind. The original insight of suburbia which was the preservation of the family, human values and historical roots over against urban chaos has now collapsed as seen in increased divorce rates and youth rebellions, thus releasing the suburban man to struggle on behalf of all men through a program of intensive education to develop a new image of social responsibility family as a mission and revolutionary life style. Individualistic overemphasis which has resulted in the problem of a ring and unplanned neighborhoods can be broken loose through training programs in corporate model building consensus, decision making to allow the tremendous political power of suburbia to be released to deal with the real issues that confront suburbia.

FUTURE SUBURBAN MAN

ACADI

What this all means is, the key to the renewal of suburbia is the renewal of the local church of Jesus Christ. The urban style, global vision and missional direction are the new virtues for man in the 21st Century. These have been the concrete directions in which renewal must move.

Thus it can be seen that the suburban man has been given a vanguard role in the development of the new man and new social order. He alone has the possibility of creating a new urban style. He alone is verging on an authentic global vision. He alone can combine his lucidity and incredible power to bend history.

The world cries out for the coming into being of the new suburban man.

EXURBAN MAN

The fundamental underlying problem of exurban man is a limited and turned-in view of himself and the world which fails to embody his potential gift of the responsible provider and museum of the past. The dynamics of the world in its political, economic, and cultural forces serve to reinforce that limited image. A new symbolic vehicle is required to enlarge his vision and explode his unique gifts into all dimensions of the globe.

The exurban man stands relatively untouched by the emerging urban life style. He thus finds himself caught in the tension of the desire to maintain a certain isolation and self-reliance and the demand to become the corporate, urban man. He is the controller of nature and at the same time is always molded by nature. His symbols have held him in being as a relevant being the past but are no longer adequate in light of the demand to be global.

The self-image of exurban man is that of the solitary man who dares to stand on his own resources against the capriciousness of nature. He sees himself as a complete entity, yet this supposition blocks him from appropriating the gifts of the urban life style. He is not sentimental about his contingent position but knows the necessity for hard physical labor to reap his existence. He is the faithful man who stands as provider for his family, which encompasses his blood relations and his immediate geographic community. The tenuous balance of his life is shattered by the intrusion of technological advances which make his workday shorter, cause changes of roles in the home, and leaves him with the feeling of being merely a cog in a machine.

He realizes that his life style is no longer adequate for the world in which he lives. He becomes more aware of that world through urban mass media and other outside contacts. His hostility toward the demand of these impingements sometime becomes overt in acts of destroying his own produce. At this point he seeks to withdraw from even the mainstream of American political life through reactionary voting. His simple symbols are too rigid to encompass a complex world. He at one and the same time enjoys the advantages of the bureaucratic structure but, because of his self-image, is forced to reject its promptings. Amid these impingements the exurban man experiences a deep sense of anxiety which manifests itself in a resistance to change.

In this technological age, as the world market makes increasing demands, he sees himself unable to control his own destiny. His past role was to make his family secure and protect them and himself from the outside world, a limited role which required no corporate interaction. The necessity to participate in any comprehensive decision now produces a hidden sense of a large responsibility with which he cannot deal. He now is faced with a decision between: 1) passive defiance--letting the corporate structures run over him; or 2) active defiance--becoming a reactionary, or political alliance with an "all for me and mine" candidate. Seeing now way to play either role, he accepts the awesome tension between the two and is then frozen by the situation in which it places him. He is then seen as an uninformed voter who fulfills his "responsibility" at the poles by voting a straight-party ticket.

The exurban man sees himself in a dilemma of being the self-reliant landowner in an oppressive socialistic system. The forces acting upon this exurban mindset are self-defeating and past-oriented. These forces, which the exurban man sees operating in his life, are interpreted as either helpful to his conservative self-image or questioning that image. His past role does not let him see the dynamics of the interdependence of the individual and society.

Economically, the exurban man sees himself as his own boss, an independent producer, and a true capitalist. He interprets his use of the bureaucratic forces of credit agencies as the vehicles through which he can maintain his independence. These forces are illustrated by his use of bank credit, feed and grain credit, and equipment purchase credit. He interprets market news, contract buyers and corporate farms as destructive of his economic independence as an exurban man. For the exurban man economic facts such as 50% inflation, more corporate farming, and small towns getting smaller, can only be interpreted as a situational trend which indicates collapse of his own economic independence.

The exurban man sees life as being slow, cyclical, local with a close network of family relationships. The exurban man sees his church, family relationships, and the outdoors as three essential handles which keep him isolated from the outside world. He sees his community as invaded by forces such as League of Women Voter transient neighbors, which break in on his world of isolation and independence. In the midst of this kind of dilemma, the 20th century urban forces have accelerated his crisis by either deepening his old, exurban mindset or allowing himself to be crushed by the reality of the situation. Culturally the trend is toward polarization of his own understanding of exurbia's isolation independence and the broader cultural demand that exurban man be an interdependent reality with the whole of modern society.

The man of the exurban mindset sees his role in politics as negligible. His myth tells him politics are for politicians and not a feasible choice for life vocation. He sees power groups such as local political machines, American Legion, and Association of Manufacturers as reinforcing his self-view of independence and political security. The forces which undermine his political security are the intervention of state and federal government agencies. The levying of taxes and the selection of issues by such volunteer groups as the fire and police departments call this to his attention without his consent and demand his participation. The underlying political fact of the situation which now confronts the exurban man is reapportionment. Without the context of global issues, the exurban man has no way to appropriate this new development as a gift. The demand for realignment with other minority political groups in our country flows from the reapportionment which is taking place on the political scene; unfortunately, the exurban man will only be able to face the demands when adequate cultural and economic changes have taken place in his life.

Man's self-image is no longer viable and functioning to enable humanness. The forces that had once made individualism a stable self-image are now grasped to enable him to hold an image which has become a goal for a different situation. The actual situation is continually calling his image into question with the man becoming a victim to these forces. The forces of impingement are creating a situation with a myriad of choices most of which are calling the whole relationship that exurban man takes into question. The trend is that the struggle with forces will increasingly place exurban man in a further dilemma, calling for a new relationship to this situation. Exurban man possesses the capacities of forging a meaningful

must take place, he must be imaginably and intentionally impacted in all areas and at all levels. The future demands that exurbia be brought into the mainstream of the global revolution in humanness. To accomplish this, it is imperative that exurban man be enabled to become comprehensive, intentional, and future in style, mindset and outlook. The demand is that he envision the universal and is dedicated to the particular. Economically, he must obtain a comprehensive, global view, as well as future-oriented and flexible occupational skills. He must keep abreast with the technological revolution that has occurred.

Politically, he must organize himself on a local, regional and ultimately worldwide basis and develop a more comprehensive point of view for dealing politically with his community and the nation. Finally, he must see his role as that of "land-tender" rather than "land-owner" and to assume responsibility for the entire world. He must view his past culturally significant in order to create a positive self-image which will facilitate his struggle for humanness in the future. For exurban man to live in the universe today, he must become aware of the 20th century world, comprehend his position and act intentionally to forge his contribution in history.

Parochial economics are no longer viable in an age of world markets. Exurban man's outlook must be national and ultimately global. Economically, exurban man must move toward many of the patterns already adopted by his urban cousins. The economic tyranny of exurbia, which feeds the present victim image of exurban man, can and must be broken. Urban skills must be adapted to agriculture, and large numbers of farmers and exurban youth must be prepared for other occupational roles. Social and public services already well-developed in most urban areas, must be expanded to exurbia. National and/or cooperative banking, retail shopping facilities, and farm produce purchasers must be made available in exurbia to break the economic tyranny of local banking-merchant interests.

To culturally bring exurbia into the 20th century will require a gargantuan effort. His mindset is conservative, parochial, past-oriented and isolated, which is reinforced by his style, symbols and educational systems. His symbolic life must be recreated so that it freights the new significance of exurban man in the total global dynamic of humanness. His new freedom from the past, economic and class tyranny, family and geographic parochialism must be symbolized. He must be enabled to appropriate his great gifts from the past and allow that heritage to found an integral part of a new, 20th century life style. This will require massive general and selective particular re-education. Every forum of education. Every forum of education must be re-programmed, all the forces presently reinforcing the present mindset, such as church schools, school, and rural clubs, newspapers, TV, and radio, the schools, advertising, and department store catalogues, must be permeated and redirected. At the same time, leadership must be selectively recruited to the "spirit revolution."

Exurban man is over-represented on the state and national level. Representation is based in part at least on the size of the geographical area involved rather than population. On the local level exurbia is inadequately represented due to apathy, which has enabled a small but powerful economic class to gain control. Exurban man must be made aware of his right and potential ability to control his own destiny within a global context. Local community political organizations, voter registration and re-education are imperative. Some forces now exist that can be used as levers to enable this to happen if they are permeated by comprehensive catalytic agents of the spirit movement. Other forces need to be created to enable regional political structures to hold the local global dynamic in being.

As exurban man assumes his place in the future, as he begins to prasp himself as a global human human being, his role will be that of provider.

As mission to the world his prime function will be that of feeding the world. It is crucial that exurbia assumes that task of providing to the whole world the basic stuff of life that will release all men to move toward creative humanness. This can only come about with the intentional use of available forces directed toward breaking exurban man loose from his isolationism, his fear of the future, and his feeling of being victimized by the city. Thus, he will be enabled to participate fully in the humanizing process. The fact that exurbia contains fifty-one per cent of the entire world's population makes exurbia a fantastic force with which to contribute to the destiny of the entire universe. When this power is realized and accepted by the rest of mankind, exurbia will have surely overcome its victim image and become a major power in the humanizing forces in history.

In this analysis of exurbia, the problems, the operating forces, and the possibilities for the future, it is clear that the demand is to incorporate exurbia into the twentieth century world of technology and global responsibility. The potential power of exurbia is awesome. The release of that power as a humanizing force is the demand of history.

P A R I S H L A B.

(INURBIA, SUBURBIA, EXURBIA)

A C A D E M Y I I

Summer '69

The Inner City Man

The inner city reflects most keenly the collapse of the structures of humanness in the 20th Century. The deluge of problems that result from this collapse fall into three main areas of concern: the economic, political and cultural. The economic problems are created and maintained by the exploitation of the poor by the rich. In the case of the blacks the cultural problems are a result. Politically, the inner city suffers because of a lack of structures to maintain any sense of corporate power. Such a composite of problems creates the blight of the ghetto.

Economical

Perhaps the most blatant need in the inner city, although not the only problem, is in the area of economic. The massive problems of health, employment and housing serve as visible reminders to the decay of the city. This crisis in the economy of the inner city is the result of upsetting the balance of supply and demand by those who control the power. These would include real estate agencies and landlords who are careful to maintain an imbalance of supply and demand in the housing market. Consequently, they can demand exorbitant prices for decrepid and overcrowded housing. Because of the high percentage of unskilled laborers, white-owned businesses and contractors exploit the imbalance of supply and demand and pay inadequate wages. The economic stability of any community is maintained in a capitalist society by the law of supply and demand. With the resources of the inner city being constantly siphoned off by an imbalance a severe crisis has been created.

Cultural

The cultural aspect of the depth human problem is three fold in nature; expressing itself educationally by not being oriented to problem solving, symbolically as inadequate and stylistically as having no concept of the future as mission. When education is not oriented to enable problem solving, it results in people being uninformed or misinformed concerning knowledge of their history and their rights as citizens in dealing with legal, health, and economic oppression and injustice. They are crippled by the present establishment as illustrated by a manipulated mindset that is brainwashed to middle class values. This results in lack of comprehensiveness in ability to solve their complex problems. Inadequate symbolic life is manifested in negative self images which are expressed in misdirected energy, hostility and rebellion. This results in failure to appropriate their historical greatness. It causes them to be susceptible to shallow or false images superimposed by outside forces. This negative imagery tends to perpetuate itself. The style of the inner city man lacks direction which handicaps him as far as any concept of himself as mission to the future. This results in a crisis in the definition of role as to what it means to be a man, woman, child or elder citizen today. Consequently, he becomes an easy victim of the establishment. It is no wonder that the inner city man is culturally deprived.

Political

Nextly we shall deal with the political in the life of the inner city. The problem of no image of corporate power is the problem of politics. Because of the absence of this image other problems are created; such as no organized power structure, which without the inner city man cannot demand public attention. Therefore there is a lack in public services offered to him. Also because this one does not experience himself as a relevant part of the city deserving care and concern he soon senses an unrelatedness to the total city community. This makes apparent how the inner city man needs community structures to confront

the problems of politics. Politics in his connection with history and the world and as of yet he remains unlinked to a Global Structure. Now returning to our root problem of lacking an image of corporate power we can see its manifestation in the studies of all the political problems. This would lead one to say that images for the inner city man determine the very reality of his political life.

Now let us review what we have come to know in our study about the inner city man.

In dealing with him we have seen his problems are in Economic, Political and his Cultural life, which include his Education, Symbols and Life Style. The economic problem is basically one of being exploited by an imbalance in the law of supply and demand.

In politics his lacking an image of a corporate power structure creates his political situation.

And in his culture there is a combination of education not being geared to problems, his symbols not be adequate for life style and lacking a concept of a futuristic mission which leaves him as a culturally deprived man.

If the task of each man is to create full humanist for all we certainly have a task before our hands. That is to create a comprehensive inner city man.

Academy II

The Inner City, Part B, Operating Intentional forces

External forces upon inner city dwellers demand immediate reformulation by local communities. The economic forces that are shaping the inner city life are mainly those of a society which he can neither participate in nor identify with. Finding himself facing new dimensions of what it means to live in his particular situation he struggles against established mores of his time. Out of this he has forged meaningful symbols, rites, and stories that tell what it means to live in the inner city. In addition to problems of urban culture and economy, serious questions of methods and directions are being forged in the polity of the inner city. The mindset of the inner city dweller is based on his total economic, cultural, and political participation in his community.

Economic exploitation and the exhibition of Madison Avenue wealth are operating forces that produce depth human problems in the inner city. They flourish and are manifest in high rent, exorbitant medical expenses and enormous interest rates on loans in the midst of poverty. Inferior merchandise is often sold at the maximum prices taking a large percentage of the already inadequate income. Minimum wage laws are not effectively enforced nor have they served to raise the economic standards to one of human decency. Living in a country that says there are certain standards that one "must" live by, the inner city man finds himself living in communities and under conditions that are less than standard. Finding himself in most cases untrained for positions in capitalistic society and having to face the daily problem of adverse weather conditions or inconvenient and costly transit systems, the inner city man who attempts to "make it" is frustrated or in despair. The images of "ideal life style" projected into the inner city demands that he strive for middle class values and at the same time do not provide the structures through which he may gain them, where upon he invents his own methods of obtaining humanness.

Clearly intentional but contrasting forces within the inner city today are responsible for the shaping of the mindset of the people, for enabling the rejection of inadequate self-images, and for releasing the new style of this age. In order to interpret the depressed condition of the inner city one must see clearly the depreciated status of the inner city resident as within a particularly North American socio-economic class system. The popularity of a fatalistically defeated attitude toward all of life testifies to the strong influences of the life styles of the pimp, the pusher, and the hustler whose self-understanding dramatizes again and again that if you are to make it, you must seek some radical escape through such involvements as drugs and prostitution. Not only the almighty dollar has deceived him, but urban planners have used their strategies as well, causing a cultural separatism more strongly resembling the approach of the KKK than any of the more urban forces of renewal like the NAACP and the Black Panthers whose ideologies manifest the struggle for a unified meaningful destiny. Similar forces of renewal emerging to forge this "other" destiny is a new brand of angry charismatic black leadership who have appropriated both rituals and artifacts which proclaim the heritage of the Afro-American experience. While reprogramming with powerful new symbols particular images of black pride and black beauty. Out of the urban past the influence of soul music, the black church services, and protest demonstrations have provided a necessary vehicle for bearing the frustrations of the transition from second class citizenship to a new emerging black consciousness. One principal urban institution which has consistently symbolized the decaying conditions is the public school. In contrast with the vigorous imagination of those who survive the inner city educational collapse are those city fathers whose direct responsibility for urban education has been the administration of its mismanagement. While such institutions failed no other institution arose to provide common sense instruction - not the family, not the street corner, not the penal institutions - thus what is learned in the inner city is

Academy II

The Inner City, Part B, Operating Intentional Forces -cont-

combat instruction for the sake of coping with one's environment. While the value of such learning contexts is socially unusual, there have been immensely powerful literary symbols which have arisen from the educational rubble - such as the Autobiography of Malcolm X and Soul On Ice - in addition to which there are the immediate foci of popular education the radio "soul" stations from which one may grasp rudimentary intellectual tools for participating in the then current emerging life style. What of consequence may be said about the forces which shape the life of the inner city may be paradoxically interpreted. There is no future for urban America save there be a future for the inner city ; or, if there is going to be a rich and vital culture, then the determination of all social living conditions must be an option available to the affirmation of all.

The thrust for political equity is being made loud and clear by the inner city blacks. Corporate forces of the black movement are awaking to the lack of representation in the political structures of their communities thus illuminating the futility of the vote. Within civil law structures resentment is rampant over such things as the stop and frisk law (not applied in suburbia) and the cry of police brutality is equal to the absolute colonialism of the welfare system and the lack of futuristic planning by the government. The police department and other departments of welfare are essential to the care of a community that functions to serve its residents. In the inner city this does not provide services comparable to its suburban counterpart and thereby nurtures resentment instead of a sense of well-being, even though the allocation of public funds could provide adequate services for the inner city. When the inner city youth demonstrates their dissatisfaction with the system, they restrict not only their own liberties but the civil liberties of all members of the area and the world, forcing the anonymous black leadership - the backbone of the inner city's rejection of local justice - into grounding themselves globally in the world revolution of the urban oppressed. These several reflections of the inner city polity dramatize the grass root concern for community order, new justing procedures, and comprehensive structuring of urban welfare.

Inner city economic , cultural and political conditions have seriously questioned the forces that intentionally impinge upon its life style, keep it in poverty, rape it of its culture, and refuse to acknowledge its right to participate in deciding its own future. A new black consciousness of power and pride is emerging that is forging a new life and a new future.

THE INNER-CITY PARISH

C. APPROPRIATE ACTION

The actions that must be taken to enable the inner-city man to deal with the depth problems of his community can be described in three levels, beginning with the basic theory, moving through strategical methods and ending with tactical programs. First, in terms of the theory, we would describe the types of shifts that are necessary in the mind-set of the inner-city man. Then we will outline the methods through which these shifts can be brought about. Finally, we will suggest concrete programs in which these methods can be put to work in the inner-city.

If we change the mind-set, we can change the inner-city, because we enable inner-city individuals to become free from unconsciousness which holds him in dependence. Three types of expanded mind-set enable the inner-city individual to get a vision of a new world wide human being. First, the inner-city individual has to develop his relationship to the whole world. Then he will see that millions of other inner-city individuals all over the world share in the problems of finding a new relationship to the inner-city. Next, the inner-city man has to find out that this new relationship depends upon corporate power as a tool, to reach new, adequate structures. Mind-set concerning the life-style, finally, will enable the inner-city individual to structure his individuality in tension with other individuals in order to become a self-conscious, responsible ego, integrated into a common human being by discipline and "mit gestaltig" (with other structured egos) a new inner-city community by intentionality.

The strategical methods whereby we deal with the depth problem of the inner-city in terms of remolding the mind set of the inner-city man are classified in the same manner as the theoretical aspects of this problem. Such methods that would deal with the inner-city man's relationship to the ghetto would move from such basic things as a grid and problemat, gridded down to each home, through such structures as constructing local service groups and pushing tax reforms and interest-free loans, which would in turn help develop the new architectural plan for the community; and then these methods would move onto the more intellectual. These would then be the transition for dealing with the inner-city man's relationship to his wider universe in terms of free comprehensive education in all areas, in which a special universal curriculum would be employed, as well as specific education courses such as instituting the White Racist course in the outlying suburbs, then move toward the use of mass media as a means of broadcasting political information and encouraging involvement in same for all. This method of appropriating the mass media would also play a crucial role in molding the life style of the inner city man by using it for public imaginal education with an intentional curriculum and as a part of the program to channel the parochial attitudes of the inner-city people.

In order to deal with the depth problem of the inner-city, various programs must be initiated that will change the mind-set inherent in the inner city. The primary need is in the realm of depth education on the local level. Such programs as local training for teachers as well as training in what it means to be a member of a corporate community, or what we label as "fellowship" training and the instituting of a local and worldwide mandatory preschool program based on imaginal education to develop the awareness of the individual in terms of his particular situation. Cultural programs are also a necessity for dealing with the mind-set of inner-city man and these would depend to a large extent on the use of the mass media for specific short courses broadcast on

In-urban, Part C -cont-

radio and TV, the establishment of a local cultural center with such programs as a little theatre group and the institution and development of a national and international exchange program for persons and systems as well as structures for promoting the "White Racist" course and the popularization of Black Heritage Week. Local care structures directed toward enabling the community to deal with its problems externally as well as internally would be such programs as Day Care Centers using imaginal education, recreation facilities with an intentional theme and establishment of local information centers containing information on all aspects of the inner-city and universal life of man.

In conclusion, our three-fold program is founded on the presupposition that people and the structures of society must both be changed in order to create a more human mind-set in the inner-city community. In the strategic methods and programs we are attempting to cut across the conflict between popular American religion, on the one hand, which would concentrate on saving the souls of individual, and European revolutionary theory on the other hand, which seeks to transform man by concentrating entirely on changing social structures. In other words, we see the creation of a new religious mode and the development of a new social vehicle as two inseparable parts of one activity, changing man's mind-set.

Academy II

Suburban, Part A -Depth Problems

To speak of the suburbs one would need to begin with the typical suburbanite and with the depth problems within his own self-understanding. There are two myths, one or both of which he has appropriated. By the "good life" story he tells himself that to be human is to obtain all the benefits of F.H.A. loans, a quiet, tree-lined cul-de-sac, color T.V., and a respectable vocation every year. The "solid citizen" mythology convinces him that the most important aspect of humanness is that he keep up his home for the sake of land values, that he attend zoning hearings, he support community structures regardless of their contribution to the welfare of the people. The first story assumes that there is nothing more sacred than the freedom of pleasure; the second, that nothing is more sacred than law and duty. The depth problem is these mythologies lies not in efforts to share in the modern world's goods or to be a good citizen, but rather in the assumption, that if one simply achieves these then he will have become the complete human being. These are rank reductionisms which become as blinders preventing one from seeing any other life styles or values. The stories stem from what may be called a "bootstrap individualism" theory carried over from less complex, rural times. These images produce guilt as the suburbanite continues to be challenged by the outside world. He knows that he is a "have" and feels the "have nots" of the earth calling to him for help. A major tragedy of this view is that he fails to perceive he too is a "have not" because he is disenfranchised from the gifts of other cultures. In reality it is the interdependence of all people which creates humanness. Our suburbanite has a sense of being trapped by his own materialism. He wants to contribute to mankind, even if it is to assuage his guilt. He can only imagine the charitable giving of his money as ways of tackling the world's problems. His solutions never involve the sharing of his power. Even if he understands the idols before which he lives, any alternative is an intrusion from the outside.

Such entrapment is witnessed to by the limited relations of the suburban parish to the world outside. Its political isolation from the world begins with its isolation from the greater urban area. Its celebration of life's self-sufficient past is just as much an illusion as its erection of protective economic devices in the present against the feared hordes of aliens in the future. Through its educational curriculum the suburb tries to prepare its youth for the perpetuation of this parochial situation. But the products of this reductionistic approach are anger, cut-offness, and guilt.

Without an adequate relationship to the larger world, the suburban parish will turn in toward itself only to be frustrated again. The present care structures in suburbia have turned their attention to the family. The traditional way of caring for the family has become perverted and lost all meaning and significance. The collapse of the care structures has been manifested by the teenager in the community having over-structured, non-structured or irrelevant youth programs. When reaching the teen age, such responsibility structures as taking out the trash or feeding the cat do not enable the young person to participate as a destined part of society. The suburban youth of today is more intelligent, and structures have to start in the family which will enable him to play the future role of an intentional adult in society. The rural man needs a comprehensive picture of what the 20th century family role is in history. The pre-supposition of "family first" is a weakness of the suburban family, because this social unit has sold its soul to that one reality. The operating image of the family is geared toward creating a good life for the children, so the suburbanite thinks first of meeting the demands of his children. The child becomes brainwashed with this family image, and carries this style of living into his own life. The traditional style of the family in relationship to the community is one of isolation. This style is shown in the community by the way it deals with its youth. If he is not your own, leave him alone - this is the operating image in the suburban community.

Suburban, Part A -cont-

Because suburbia is frustrated both in its external relationships and its internal structure the parish has no clear identity consistent with the demands of today's world. It remains collared by an illusion of being the farmers' parish. The suburbanite, who holds this image by keeping his grass cut and harvesting the flowers identifies further with a former age by insisting on the laissez-faire approach to government. Hence, the problem of identifying with the greater urban area and its consolidated services. Though the suburban parish has vital ties with the urban area, the suburban man wants the minimum of structures to which he will be obligated politically, economically and culturally. Because of his mobility, and his preoccupation with profession, the community continuity is short-circuited. The community becomes prostituted as residents come and go without significant participation in its common life.

This mobile yet parochial man who wishes things were as they were yet is happy with things as they are is controlled further by an explosion in his midst. The collapse of suburban man's depth insights concerning the ground of humanness has shaken his images of selfhood so that he is thrown out to search for new understandings that match his experience of life. The primary insight that man invents history has been obscured practically for the suburban man in that he imagines he may participate in its fads and fancies but not alter its fundamental flow. Its flow was determined by other generations and it is his lot to play out his life within the presuppositions of humanness given in his time. That change is constant impinges on him in his shifting cultural values, altering family pattern, and fluctuating symbol system. The stronghold of his social self - i.e., his traditional values, are slipping into obsolescence and face him with confusion and anger. Yet his lucidity is too keen to be trusted to act on, for in acting he would up-end his own life style and be faced with inventing a new global vision.

Suburban, Part B -Operating Intentional Forces

The forces operating in the suburban parish mold the mindset toward the image of the "good life" in which affluence, security, leisure and pleasure are the primary values. One of the most significant forces behind this image is the mass-communication medias which bombard society with images of the happy family: the sportsman-husband, the mother-playmate wife and the nice child. This image is nurtured in the security of living with, dressing alike, and styling one's life in accord with "our kind of people." In relation to the larger society this image defines responsibility as that of the "good citizen" who casts his vote, pays taxes, attends church and displays his national symbols. Yet the media bombards suburbia with pictures of world chaos and images of radical possibilities for the future which cause the suburbanite to see the future of the globe as paralyzing threat.

The operation of national groups of various kinds causes the suburbanite to feel trapped in political impotence. This creates a nationalism which sees the "American way" as the only way. Such nationalism also prevents the entrance of cultural gifts from other areas - including neighboring communities, the inner city, and the world. It also allows suburbia's gift to flow to others in terms of piecemeal benevolence or not at all. This culminates in suburbia in its strapping itself in a cloak of defensiveness to preserve itself.

Academy II

Suburbia, Part B, Operating Intentional Forces -cont-

Public services shape the mindset of the suburban parish, first of all, by perpetuating the status quo. Politically, what this means is that those in office remain in office or that existing programs remain in effect. In education, a parochial and irrelevant structure is maintained, and there is little opportunity for reform or updating. Here, as well as in other areas of suburban life, the existing structure or system is valued above the actual service it is intended to provide. The fact that the suburban parish supports and maintains such independent public services as fire and police departments and the public library cuts it off from the city and the large regional complex of services, reinforces the image of itself as a self-sufficient community, and creates a complacent isolationism. Finally, the availability of free municipal services such as street cleaning and garbage and trash collection lead the suburban man to suppose that someone other than himself is responsible for the care and maintenance of the suburban parish.

Consumer services act on suburbia to promote an image of success in terms of good jobs, nice homes, well-provided-for families and well-groomed neighborhoods. This equates the value of self with the value of one's possessions. Thus, the suburbanite is tyrannized by the overextension of credit which is necessary to maintain an increasing standard of living. One's current standard of living defines his class status in society and is indicated by where he lives. Thus, the suburbanite sees himself as the consumer, buying more and bigger and better things, thereby increasing his standard of living and upholding the general economic good.

Sub-urban B. con't.

The most basic grass roots force in the suburban parish consists of the organizations such as churches, social groups, and clubs of various kinds which exist within the community itself. By definition these are necessary parts of a "good neighborhood." The effect of such groups is typically to provide an escape from selfhood by providing such volume and variety of activity. What must be maintained in such activity is the warmth of community and activism which does not relate to deep human struggles. This effectually cuts off the suburban man from the rest of the world and his future save in a struggle of maintaining conditions as they are. This constitutes the depth vocational crises confronting the suburban man. His thrust has been narrowly defined in economic terms but his deep intuition tells him that anything narrower than the globe or less than the depth of his life can finally hold the uniqueness of his gift to History.

Group C

In order to talk about what action would be appropriate to the suburban situation, we must first establish what crucial understanding of life the suburban man needs to appropriate. First we understand that life ends in death. Change, and by implication development, are inevitable, though this does not imply progress as well. Second, we know that life is struggle, i.e., that life rubs against life and that life situations are ambiguous. Thirdly, we decide to receive this reality as good, to assimilate the past, and to be free to create the future. Finally, we understand ourselves as secular men, which is to say that all forms, modes and structures express the basic life view of the one who created them, or more broadly speaking, a man expresses his ultimate life view or mindset in the institutions which order, and enable his life. All of this suggests that suburban men can be free to create a style of life which is at once consistent with the ultimate nature of life and more particularly with the style of life of the urban world. We propose that these aspects of a theological mindset be created through secular rites and songs for use by community, decor, and ultimately by theological education--either self consciously in study groups or with secular short courses which spirit people might program into their community contacts.

All men are now related to an urban community in such a way that each influences the people around him in the same way a pebble causes ripples to hit the sides of a pond. Thus the society becomes an inevitable mass of widening ripples, each band dependent for its life on the previous bands and those to follow. But these bands are not mere material entities, they are people, hence, people need to be aware that what they affect with their lives are other lives. There can be no barriers of age, race wealth, residential area or personal accomplishment, which deny the utter interdependence between these people or which can stifle what is an irresistible social effect. Since no person can fail to be troubled by another, to touch and be touched is a relationship fraught with responsibility. There will need to be intentional adult education on a global base to outfit man for his new responsibility. Student-adult forums must work to keep the pipelines of communications from clogging. Symbols of the unity rising out of this awareness will need to be placed in community view. That which was done in essence needs now to be rooted in language of symbol for all to see and remember.

To live in this community where people so affect one another is to embody the need for corporate or group interaction. It is a true if trite saying that we will either hang together or be hung separately. A manifest demand exists for such group actions as consolidated buying, neighborhood child care and common institutions to serve common needs, i.e., police centers, health centers, cultural center, etc. These common centers would not only be the roots for the particular community but also the springboard from which the community could branch out into the nation and the world.

If suburban man is to be responsible for his own community's affairs he must ultimately be responsible for the entire globe. To create his own future, suburban man must overcome the isolation of his own place and create the future of the whole world. He must stand in service of worldwide community, without personal privilege, but as a self-conscious, disciplined, intentional member of two communities, one local, one global. This

will require a visionary strategic mindset. He will be able to change his local structures only if those of the world change also and this will require all the insights of psychology, sociology and technology applied in strategic order. Suburban man must plan his life in terms of how it will affect the globe. This world view must be taught from childhood via community celebrations of world cultures, community symbols of global relatedness, the exchange of community emissaries and contact with foreign families and communities especially for the purpose of exchanging experiences and models. Community agencies must be provided with methodology which will ensure comprehensive planning. Cross-cultural content must be a part of public education, the mass media and the programs of community organizations

Ultimately the mindset of any community will be most affected by the ethical and methodological style of the groups which self consciously set out to shape it. The imperative, therefore, in any community, is to be that group which has decided to embody the new mindset as their life style, in a drama of responsibility for the whole community. That is to say that not only must the members of this group be lucid in their understanding, but also must act in such a way that their every appearance exhibits the lucidity out of which their action arises. Or again, it must be made clear that their thrust is not finally attached to any of the reduced ends such as materialism to which suburbia has fallen prey. The revolutionary man may have 3 cars and a swimming pool if this is what the mission demands, or he can take on the poverty of a beggar if that role is called for. The key to the production of this self-conscious style is method. For too long western men have worked with methods which have only widened the thought/action split. This self-conscious group must cut across that paralyzing schism with a program that makes visible the methodological unity of thought and action as a sign of new possibility. While the content and form of the new mindset can be communicated in symbols and acts, it is only the being or style of the group which can make clear to the rest of the community the imperative to change the mindset they have.

To have seen all this is to know that we will either spend our lives building the suburb of the future or having it built around us. Either course affects the future. The choice remains ours to build or be built upon, to create or to dwell, to give life or to be given life.

Introduction

All men who participate in the diverse structures and patterns of urban life outside the immediate sphere of inner city and suburban cultures, we have identified as exurban man. Exurban man's gift, potential, and indirect influence on urban life have been radically ignored in the face of the acute situation of the inner city and the apathy of the suburbs. Tax increases, price hikes, milk strikes, gun laws, political reapportionment, aid to Education and other results of short sighted planning stand as sores which point to a much deeper infection - the extrangement, of inner city, suburban, and exurban man from their deep interdependence on one another. Exurban economic stagnation, political overbalance, and cultural lag block his participation in urban life and the realization of his significance in this age. How do we begin to realize, overhaul, and manifest the ways life is involved with life in this urban world and enable the gifts to be used for the benefit of all. This is the key question which cuts across the isolation of each segment of urban life. To answer it in relation to exurbia we need to look directly at the blocks and problems exurban man is facing, examine the forces at work which shape and reinforce his life conditions, and project possible directives for action which would enable him to participate in the urban life with creativity.

A THE BLOCKS AND PROBLEMS OF EXURBAN MAN

EXURBAN LIFE is characterized by sheer physical isolation. The inadequate systems of surface transportation into, out of, and within exurbia, together with the fact that air facilities are located in or closely related to cities makes personal transportation for exurbanites both costly and time wasting, and so discourage physical mobility. As a result of this situation many exurbanites never have direct depth experience of the life of the city. Some do come regularly to shop and for entertainment, but this does not enable them to understand the life problems of the inurbanite. Although the telephone and automobile are great gifts to Exurbia, yet the very distance which separates people in these areas contributes to the problems of experiencing oneself as being left out of the mainstream of life. These blocks in physical mobility are as well then blocks to expanding exurban man in contemporary life.

The radical mutations which world society is undergoing in the present hour are everywhere calling into question the presuppositions men live by and rendering obsolete the value systems in which cultures are rooted. A past-oriented value system poses three problems for exurbia. First, Exurban man is faced with the problem of illusion in his family ties. In the past he built strong and reliable missional family units to order life in the face of difficult and dangerous wildernesses across the globe. In times of intensified hardship he knew the collegial support of his near neighbors. Now with the promise of the actualization of technical advances combined with political or religious restraints on production the nature of the exurban task no longer requires the same level of immediate and wider family solidarity. The very continuity of the family is in fact jeopardized due to the early exodus of youth to the city, while military service and wider educational opportunities also take their toll. Thus sharing in the general phenomenon of the decline of family centrality, for exurbia the world over the crisis is particularly acute as it struggles to maintain ties that are no longer real. Secondly, exurban man is plagued by the problem of irresponsibility in national ties. In the past he participated in creating a vast network of loyal outposts on the frontiers of revolutionary societies in the face of lingering colonialism and internal lawlessness. Now, especially in western countries, his same national allegiancy contributes inadvertently to his own nation's imperialism as he participates in economic systems which are designed to benefit national economic

security at the expense of under developed nations. At the same time he refuses to utilize his political power to encourage remediation of urban and global ills. In short, his super-patriotism is turned to national parochialism and has become a conscious or unconscious exercise in irresponsibility. Thirdly, exurban man is confronted with the issue of irrelevancy in nature ties. Once he waged war with the natural elements in efforts to carve out civilizations in the face of insuperable physical obstacles. In the face of weather, rock and jungle his religious symbology was forged and his basic trust and response to fate were shaped. Now the encounter with the prime power takes place in terms of historical demands rather than external forces. He is required to deal realistically with a world society rather than stoically with a world of nature. An historic decision is required of him if he is not to be irrelevant to his times. As exurban man faces the encroachment of new values of a global, urban and secular society he is challenged to emancipate himself from the tyranny of past oriented values of family, nation and nature.

The impingement of the new urban world is everywhere experienced in exurbia, from poverty pockets in Appalachia and Australian outback to the small bypassed towns of New England and Southern France to the vast expanse of farm and ranch in the prairie and wetlands of the world. A three-fold response is evident.

First, under the onslaught of the times exurbia is marked by a style of suspicion. Super-government poses the major threat in legislation effected by changing ideologies and a constituency verging further away from the tradition of rural preferential treatment. Exurbia centers inward as companion fears arise to replace once hallowed habits of hospitality to the stranger and openness to frontier venture. Everywhere in exurbia the impersonal and the unfamiliar loom fearful on the once friendly horizon.

Secondly, in response to a new world exurbia places its common sense under guard. Protective in its educational method, it makes little or no progress in upgrading facilities and trained professional leadership, choosing under budget strain to reinforce parochialism in district mergers and to rely on second-rate teaching expertise. The consequences are a narrow educational base, reinforcement of an antiquated world view, a suppressed vocational vision, and perpetration of a "hick" image before the world and before himself.

Thirdly, the reality of changing times throws exurbia into an identity crisis. The images of self-reliance and price control come under radical question as exurbanite faces the encroachment of consolidated power on his once family-controlled enterprise. The symbols of land and boundaries are drained of relevance as he is daily prompted to identify with a wider world and views himself from a quarter million miles in space. A mood forged in a once potent agrarian way of life crumbles before ambiguous and complex social issues and leaves the exurbanite alienated from the heritage of a missional frontier spirit.

In response to the new urban demand the exurbanite defends himself with a style of suspicion, and struggles with the question of his identity. This raises severe problems for him in the cultural range of style, education and symbol.

Structures and services which once worked well in caring for all the members of the exurban community are everywhere collapsing. As a result young people tend to move into the city in search of employment, job training, better housing, and more adequate medical and other social services. When they complete their education and/or job training, they often find more lucrative and interesting jobs in the city. Exurban areas are then left without the high caliber professional help available to those living in the city. This means that doctors, nurses, teachers, school administrators are among the groups of people who rarely choose the more rural areas of exurbia. These trends perpetuate and accelerate the breakdown of structures and services,

and tend to prevent the creation of new ones which might fulfill the needs of the people and attract well-trained staff members to operate them.

The shifts in the economic life of exurbia are far-reaching. Small businesses and farms, operated by their owners, are giving way to conglomerate operations. Often these corporations and larger farms are established and managed by people who live outside the immediate community; something like the "absentee landlords" of the inner city. Citizens of the community are hired to work within these companies, but are not usually involved in making the decisions which affect the welfare and future of their entire community. These decisions are made instead on the basis of economic interests alone by powers far removed from the direct consequences of the decision on the community. Another way in which exurban man is thrown off balance is by the shift in production and the use of resources. Those resources about which he is knowledgeable - native ingenuity and human labor - are being replaced by industrial resources often threatening and incomprehensible to him. Expertise on automation, cybernetics, synthetics, and maintenance of machinery are not readily available to exurban man. These forces disjoint him from feeling he is making a significant contribution to the economy of the 20th century world. As his situation is now, he has a high chance of being unemployed in his lifetime. When the entire economy of a community has been based on farming or on one industry, as in railroad and coal mining towns, the problems are even more acute. As these shifts become more pronounced and young people see little possibility of economic advancement in exurbia, they migrate to the cities in great numbers and abandon the vastly ignored possibilities that are open to him through the pioneering of new exurban structures.

Shaping Forces

Natural forces, especially weather, topography, and geography, shape the lives of all men. One of the characteristics of today is our increasing control over the natural world. Bays are made solid land, office towers are built on marshes, shopping malls keep large areas at comfortable temperatures. Exurbia shares in the increased control over nature, but to a lesser extent. It is not now economically feasible to grow rice in the White Mts. of N. H. or to operate a ski resort on the Gulf Coast. The choice of activities at a particular locality is still limited by the prevailing weather, the land shapes, and soil characteristics. The variations in weather - drought, early frost, unseasonable rain, etc. - also affect the livelihood and mindset of exurban man. Tourists stay away from ski resorts when there is no snow, and fields cannot be plowed when they are too wet. Exurban man experiences being dependent upon powers beyond his control. He experiences a sense of mystery, awe, and meaning in working with rain, sun, and growth. Indeed, it is this spirit-tie which gives natural forces their power to limit and to make exurban man dependent upon nature.

Every exurban man lives out of tradition. Values of the past are held constantly before him in the present. One important visible way that values are perpetuated is in the local community celebrations, regular or special. One community might emphasize a tractor pulling contest, whereas another diverts its citizens by sponsoring a sled-dog race. The customs surrounding marriages and funerals constantly remind the community of its traditional style of life. The religious community also sustains the exurban man's mindset. For example, the U.S. exurban church is most likely to be found still teaching 19th Century gospel. (The ten commandments literally understood are what a good individualistic man should live by.) In another part of the world we would find the formal religion approving worship of and submission to the controlling spirits in nature. Governing bodies in the local exurban community tend to embody the process of passing on, perpetuating the traditional understandings of, for example, morality and family structure. One can think of the activities of the exurban community's town council, school board, local church, or the equivalent which state how people must dress, where and when youth can congregate, etc. To summarize, the way in which the past is held onto so carefully is a unique feature of exurbia. Perhaps the past more than any other force strongly shapes the world-view of the exurban man. Out of this world-view he responds to other forces acting upon him. Visibly, invisibly, and judicially the past is allowed, even forced, to continue to live in the present.

Isolation is a force of exurban life which helps sustain the prevailing mindset of the exurban man. Although television, radio, and newspapers are readily available in much of exurbia, exposure to other cultures is limited, thereby perpetuating the cultural patterns of the particular area to the exclusion of the gifts of other cultures and areas. The presence of tourism in ex-urban areas has a two-fold significance in terms of the exurban world view. On one hand, it serves as a vehicle for exposure to cosmopolitan culture, and in that way is an outward thrusting influence. On the other hand, it can provide the exurbanite with an image of the outside world which is damaging and retarding, in view of the arrogant, offensive behavior which is often characteristic of the tourist cult. In some cases exurban is the victim of a nearly total absence of exposure to other cultures due to the geography of his region. Great distances and poor road conditions render him virtually immobile. Thus, we see that, operating under these conditions, the exurban man remains isolated from the rest of the world.

The economic forces that shape the world also play a particular role in shaping exurbia. By threatening the survival of small exurban businesses, these forces control the direction in which exurban man pushes economically. One example of this is the increase in the cost of production materials and the accompanying decrease in the price of consumer goods. The exurban man now pays more for the implements and materials necessary for production while at the same time having a lower net income per dollar. The phrase "middle man" is one image which points to this force. This leads us into the second example - that of automation and expansion. No longer can exurban man earn a living wage from a small production operation (either factory or farm). He is forced to expand in order to earn a living wage. Automation becomes necessary to increase the production level and net income per dollar. This expansion and automation becomes increasingly difficult to finance since most of the profit goes directly back into maintenance. The third economic force acting on the exurban man is absentee landlordism. Large corporations find it much easier to finance operations in exurbia than do the exurbanites themselves. The corporation already has borrowing capacity that allows buying into exurbia. Rather than investing in the community however, corporations create a situation that drains all money back into urban areas. All of these forces point to the fact that the exurban man no longer controls his economic direction by his own individual decision.

Certain forms of political forces affect particularly the life of exurban man. The fairly impersonal national government and the more personal local governing bodies play their parts in shaping the exurban life style. Government laws affecting the vital concerns of the exurban man, e.g. how much he can produce, and where the dev dam is to be built, greatly influence his life. Governmental agencies create new uses of land, new systems of communication or services. Both of these functions are largely beyond the control of the individual. The local government, too, is a strong influence on the world-view of the exurban man. The same influential group of persons are on all the decision-making bodies of the community. They set the tone for the view out of which men live as they form local policy. But town and country governments are accessible to all their constituents. Certain political bodies which began as local cooperative economic organizations have grown into powerful economic lobbies. The Farm Exchange Cooperative in the United States and perhaps the Viet Cong in Viet Nam could be seen as exurban pressure groups. There are then three political forces operating upon exurban man: the shaping of his economic activity by the Federal Government, experiencing access to local polity making, and grassroots participation in lobbying.

DIRECTIONS FOR ACTION

Because exurbia is isolated from the rest of the world it needs to move towards a more comprehensive world view via use of the mass media. The planning & use of radio, T.V. newspapers and library facilities would be of foremost importance. In the first place, intentional programming of radio and T.V. would enable not only more comprehensive reporting but also offer the possibilities of reflection and dialogue about particular events. Secondly, newspapers and tracts would offer a more comprehensive coverage of world happenings including news from each of the six major Ur areas of the world, with thought provoking editorials and background information. Finally, improved and more convenient library facilities would enable depth research in particular areas of individual interest. They would also provide material for "brooding" on the background, the broad picture, and the historical data behind events. The intentional programming and structuring of all media will enable the exurban man to become a more comprehensive individual, moving to a global viewpoint and from a parochial one.

In order to develop and expand the exurban man's knowledge of himself, the community and the world, Education for all ages in the areas of cultural economy and polity are required. First, to overcome the exurbanite's parochialism, a program that would expose him to the cultures of the world must be provided. In addition programs that would bring into focus the relationship between the individual, the family, the community the nation and world must be provided. Being self conscious of these relationships would give the exurbanite new individual freedom. Second, a training program is needed to give the exurban man new skills in community leadership. He needs the ability to isolate problems as well as the tools necessary to attack those problems. Political structures of the community and state enabling persons to take seriously their role as citizens. The third essential program of education is a training program providing the exurban man with the skills and tools necessary to function in the economic structure of the 20th and 21st centuries. Individual, family and business economics would be dealt with in depth. In addition the exurban man needs vocational training so that he is not tied by lack of marketable skills to one geographic area. In conclusion, the imperative of the urban man is to get into the mainstream of life. These educational programs are structured so that they enable him to meet this imperative. Instruments such as a training Academy, pre-school, travel and exchange programs, etc, will be used when necessary to accomplish this task.

To enable the exurban man to participate responsibly in today's world, mutual structures of political and economic life must be created.

First, the development of a grass roots co-op selling structure would be a vehicle which would enable the exurban community to stand as a united power block in their economic dealings. The wisdom of their mutual critical intelligence would determine when and where to sell products, how much to produce and what prices to demand. This would cut against the present economic tyranny of the middleman in the selling dynamic. The exurban man is blocked from possessing significant economic power due to individual self-sufficiency in his farming methods characterised in private ownership of his acreage and the selling of his produce in one-to-one agreements with corporation buyers. This tends to create a "survival by competition" relationship to other exurbanites, making co-operation difficult and intensifying the lack of economic powers. Second, the development of a co-op for mutual use of

(Exurbia C - directions for action p.20 Academy 2)

equipment would provide a decrease in the amount of financial investment in equipment for each farmer. Our cybernetic age has already invented advanced equipment, but most farmers cannot afford the large investment necessary to participate in the new technical methods. Also, with the retreat of industry to urban centers, employment has become limited. ~~and~~ If machines do the work or a farm fails financially, the only recourse for survival ~~is~~ to seek employment in the city. With the economic enablement of equipment, farmers would not only have better equipment but could also sponsor future oriented research projects in food production and resource development. Finally a catalytic structure needs to be created that would pressure state and national forces to establish transportation systems enabling inexpensive and effective movement between the supercities and the exurbia. This would allow ~~comprehens -~~ ive interchange of gifts, jobs and cultural benefits between all geographic areas. The power of the exurban man must be enhanced in its capacity to experiment on behalf of the future thru methods of structuring comprehensive action.

To enable exurban people to appropriate their unique gifts and possibilities, new symbols have to be created which will celebrate the depth understanding of life present to exurban man. First of all community events need to be structured ~~to~~ ~~to~~ to celebrate the diversity of culture present to all today. Second, by holding up the great heritage of the past together with the new direction for the future in local or mobile museums. To enable young people to hold the vision of their destiny in rural areas, youth centers and workshops must be set up to experiment with what it means to be an exurban youth and to plan for direct involvement of exurban young people in humanness across the globe. As a sign of the new possibilities of human life style, religious houses or experimental programs in corporate family life for the sake of missional action need to be established in key urban areas. These families could also assist the planning and development of other areas of symbolic life of the community. Finally, symbols must be created which speak at depth of the new understanding of exurban man as totally responsible for all men so that the strength, endurance and wisdom of exurban life may be a possibility for all.

This then is the new direction in which exurban man will be moving. His task is to create new community structures ~~for~~ for his new role as a universal participant in urban life. This may be done first by establishing local research centres to work on problems of rural primary and secondary industry, and to investigate new methods which can be made available in exurban occupations. This could result in an understanding of the necessity for everybody to spend a part of their working life in these occupations so that it would be possible for an urban person to spend from 4 to 10 years in that kind of work. At the same time ~~exurbanites~~ exurbanites would deepen their sense of the universal community through global travel. For those many persons interested in the area of community improvement, development and conservation of natural resources, grass roots organisations need to be created to work on programs in this area. Through all this, the local church as the futuracally oriented group in the community which understands already the meaning of commitment must see itself as the key agent in engendering social change in its community and recognise the parish as its field of mission in a far more comprehensive sense than we have previously imagined

(Exurbia C - directions for action p.3-Academy 2)

The experience of all men who live and participate in the structures and patterns of our exurban life has made apparent the necessity of inter-relating exurban, suburban, and inner city man. The interdependence of the gift and need in each of the three urban styles demands recognition and accounting. The time has come now for decisive action to begin in exurbia as it has in the inner city and suburbia. The demand is now for responsible men in exurbia to link themselves together to forge out the concrete models which will enable that which is now only a latent potential to become a structured reality. Signal experiments must be designed and carried out that will break loose the vision of possibility and gather accurate data for more comprehensive models. Intentional, futuristic planning must be accomplished which will establish the vision as a concrete goal for every exurban man.

ENABLEMENT DIVISION

SUMMER QUARTER 1969

Goals

1. Make shift to global enablement.
2. Develop expertise in Academy enablement.
3. Obtain increased funding.
4. Maintain stance of joyful servants.

Accomplishments

1. Gained both imaginal and practical awareness of enabling the global mission
2. Acquired new Academy enablement methods.
3. Developed new budget controls
4. Cultivated new income sources.

Contradictions

1. Failed to solve local transportation problem.
2. Did not maintain adequate development ~~padding~~ rhythm.
3. Did not develop enabling rites for Division.
4. Did not schedule division meetings in a way to overcome assignment demands.

GOALS FOR SUMMER QUARTER

- I. To awaken national church boards to the possibility of funding.
- II. To press for a break-through in federal government departmental funding.
- III. To push new and old sources of funding from corporations and foundations.
- IV. To receive monies totalling \$262,000.

ACCOMPLISHMENTS FOR FIRST HALF OF SUMMER QUARTER

- I. Submitted proposal or requests to 8 denominations; funded by three.
Began serious talking with JSAC about extensive funding.
- II. Proposal submitted to NIH for \$200,000.
Proposal submitted to HUD for \$67,000.
- III. 33 corporations and foundations contacted.
19 proposals submitted for a total of \$635,113.
- IV. \$135,000 recieved in first four weeks of quarter.

CONTRADICTIONS

- I. Have not mastered proposal writing.
- II. Limited Chicago calling.
- III. Failure to cultivate large individual givers.
- IV. Have not effectively related long range goals to daily timeline for best use of time.

Enablement Division
Summer Quarter 1969

Management Sector
E.I.: Chicago

Summer Goals

1. Maintain a daily rhythm of operations to enable all programs to function effectively.
2. Create and complete manuals for major functions of the sector.
3. Build up-to-date, common sources for services and supplies, and Systematize files, materials, and inventories on hand.
4. Develop intentional relationship towards employees, vendors, and colleagues through decor, rites, symbols, and stance.

Accomplishments

1. Meal quality, building care, lock system and financial models were improved or implemented as part of maintaining the ongoing daily rhythm of operations.
2. Charts and/or manuals for housing, electrical system, VEND program, and food service were advanced or completed.
3. Supply centers and inventories were made to centralize and account for materials, food and supplies.
4. Guest room decor, orientation models and sector rites and symbols enabled a spirit of collegiality with the Academy, Order and guests.

Contradictions

1. Weekly sector timelines did not provide necessary objectivity to keep from being caught in the crisis of immediacies.
2. Operations manuals for the sector were not completed.
3. Financial and procurement models for supplies, materials and servings were inadequate.
4. Intentional stance toward vendors and employee (i.e. NYC) was inadequate to create a colleague relationship.

Additional Accomplishments

Management sector also undertook the analysis of food content, researched into bread baking, investigated donated furniture and kitchen equipment, and completed a Head Start Contract and exterior landscaping and remodeling.

GOALS

- I. To globally re-image guests and Order through the intentional decorating of the lounge and the first floor.
- II. To sustain the Order, the Academy, and the world by being the joyful, willing servant in all particular encounters.
- III. To build and implement the design for comprehensive control of the distribution of services and resources.
- IV. To effectively implement new operating systems.

MAJOR ACCOMPLISHMENTS

- I. Signal decor projects gave the Order and the Academy a new image of style.
- II. Detailed research of duplicating processes, resulting in the purchase of a Gestettner mimeograph and a model for deployed communications.
- III. Total presence to guests was held by the sector, giving the Order a new way of relating to guests.
- IV. Comprehensive movement care was carried out through the mailing of Image to the entire movement.

MAJOR CONTRADICTIONS

- I. Lack of a model for the Operations Micron for overall co-ordination of supplies and machine use.
- II. Research on internal communication systems and a model for external communications procedures are incomplete.
- III. Lack of a practical timeline for implementation of total decor model.
- IV. Lack of simple training procedures which need to be created for complex tasks.

ADDITIONAL ACCOMPLISHMENTS

- I. All office procedures and correspondence up-to-date, including materials requests, phone billings, and address changes.

Division II
Summer Quarter 1969

Base Sector
E.I.: Chicago

GOALS FOR SUMMER QUARTER

1. To Prepare the Order for Fall
2. To Nurture the Deployed Order
3. To Provide structures for enabling emergency Order demands
4. To continue recording system for common memory of the symbolic life of the Global Order

ACCOMPLISHMENTS

1. Reopened Academy Health room serving mumps, chickenpox, and other childhood diseases and complaints as well as dispensing first aid supplies.
2. Extended deployed communications system to enable particularly the Great Transition and Warrior Abbey.
3. Collected and compiled data relative to items necessary for setting up file and roster of the Order for 1969-1970.
4. Transcribed and typed documents for the common memory.

CONTRADICTIONS

1. Creating working space which enabled tenacity to the task
2. Inadequate transfer of data and memory so that emergency demands not effectively aided
3. Inadequate model for defining quarter tasks and timelines
4. Lack of structures for parents to help enable the sick room structures

ADDITIONAL ACCOMPLISHMENTS

1. Weekly duplication of college studies
2. Created Order communications centers
3. Model for internal summer work and symbolic life structures
4. Intern processing net sustained