

# TRAINED AS PERPETUAL REVOLUTIONARIES

**TO BE FUTURIC LEADERS** — Sentinel students who wish to see human beings enabled to live in mass-urbanized society will be rigorously trained in images for transformation and practical methodologies for changing the present climate of American thinking.

**WELDED INTO INTENTIONAL COMMUNITY** — Serious students who have experienced the loneliness of unequivocal commitment will live in covenanted community in order to enable the fullest corporate impact in accomplishing the necessary summer project.

**GROUNDING IN INCLUSIVE ETHICS** — Responsible students who know the anxiety of having to decide the future of humanity, will personally participate in building gestalts of the total accumulated human experience which is the context for such decisions.

# BEYOND PROTEST

THE  
CONCERNED AND  
RADICAL students of Post-civilization have moved beyond protesting the present inadequate social structures.

They are out to create "society-reformulated." They want methods for dealing with the problems raised by a scientific, urban, and secular world. They want laboratories for political, economic and cultural ideologies. They are out to forge long term theories which will meet the needs of a relativistic world. S'66 is an unprecedented experience for those moral individuals who are prepared to move beyond protest and responsibly forge out the world of the future.

A NEW BREED of humanness has emerged, which is pushing past bourgeois patterns, respectable livelihood, and approved education. Faced with the depth question — *What am I to do with my 70 years of energy?* — it is tempting to be seduced into floating it away or expending it in all directions. Summer '66 is an exciting alternative for those daringly intentional ones who wish to put their lives into a thrust which will further global humanness.

- comprehensive plan of attack
- formal curriculum
- experimental worship
- unique study methodology
- tactics for global revolution
- universal mission
- cultural milieu of Chicago
- concrete service
- recovery of labor in urban society
- creative discipline
- crucial urban experience
- corporate mobilization
- humanizing pedagogy
- radical gestalting

# SUMMER '66

a universal context for authentic social change	COMPREHENSIVE STUDY CURRICULUM				CONTINUING COMMUNITY REFORMULATION	a significant chance to serve and create
	PATTERNS IN THE CULTURAL WISDOM					
	Contemporary Theology & Revolution	Contemporary Psychology & Art	Contemporary Sociology & History	Contemporary Science & Philosophy		
	STRUCTURES FOR THE CULTURAL COMMUNITIES					
	The Cadre and the University	The Individual and the Family	The Community and the Polis	The Nation and the World	The college cadre will play an integral part in the Institute's 5th City Community Reformulation project. Their work will be to break open new areas which will then be carried on by the 5th City Project. In addition to physical labor, the major work emphasis will be pioneering unique structures for altering the self-images and socio-political situation of all ages of deprived inner city citizens.	

SIX WEEKS

JUNE 26 - AUGUST 7, 1966

STUDY / ACTION

THE ECUMENICAL INSTITUTE — CHICAGO, ILLINOIS 60624

**SUMMER '66** is conducted by the faculty of the Ecumenical Institute. It is the summer quarter of the program year and is a special *training* program in the practices of revolution for mission-oriented groups and sentinel individuals in culture. The cost is minimal, \$10 pre-registration and \$90 room and board.

**SUMMER '66** is located in the Negro Ghetto of Metropolitan Chicago on the unique urban campus of the Ecumenical Institute. It is a part of a comprehensive community reformulation project called "Fifth City."

**THE ECUMENICAL INSTITUTE**, an affiliate of the Church Federation of Greater Chicago, is a unique center for research in practical training, experimental education and serious communication. It was founded out of a resolution of the second Assembly of the World Council of Churches held in Greater Chicago in 1954.

# BEYOND PROTEST

## SUMMER '66

For Further Information And Application Form Complete The Following And Mail To:

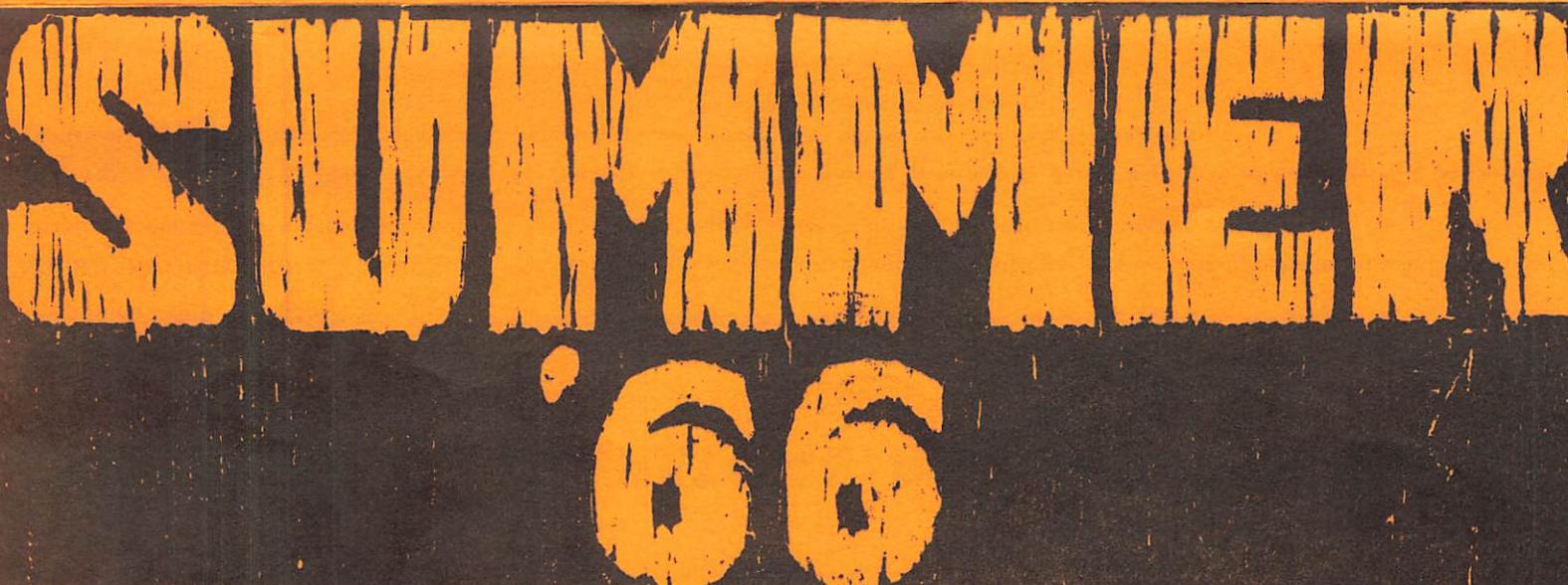
Director of Summer '66

The Ecumenical Institute: Chicago

3444 Congress Parkway Chicago, Illinois 60624 Area Code 312 / 722-3444



name	school		
current address	year		
city	state	zip code	major



# TRAINED AS PERPETUAL REVOLUTIONARIES

**In Futuric Leadership** Sentinel churchmen who wish to see human beings enabled to live in mass-urbanized society will be rigorously trained in images for transformation and practical methodologies for changing the present climate of American thinking.

**In Intentional Community** Serious churchmen who have experienced the solitude of unequivocal commitment will live in covenanting community in order to enable the fullest corporate impact in accomplishing the necessary summer project.

**In Inclusive Ethics** Responsible churchmen who know the anxiety of having to decide the future of humanity, will personally participate in building gestalts of the total accumulated human experience which is the context for such decisions.

# SOCIETY-REFORMULATED

The  
**Concerned and Radical**  
 clergy and churchmen of Post-Civilization are dedicated to creating a society-reformulated. They want methods for dealing with the problems raised by a scientific, urban, and secular world. They want laboratories for testing political, economic, and cultural ideologies. They demand practical constructs which will meet the needs of a relativistic world. Summer '66 is a contemporary moral context for those daringly intentional individuals and families who are prepared to responsibly forge out the world of the future.

The People of the Earth are awakening to a startling new world in which they must live and for which they are responsible. It is a strange world of radical revolution — radical in scope because history is experiencing for the first time a universal upheaval in consciousness — radical in depth because it penetrates beneath the economic and political dimensions of social life to the very interior of man and the well-springs of human living itself. Summer '66 is an exciting new alternative for furthering global humanness.

- emerging urban patterns
- an affiliate of the Church Federation of Greater Chicago
- radical research center
- alteration of a Negro Ghetto
- conceived by the World Council of Churches
- action laboratory
- cultural milieu of Chicago
- trained cosmopolitan staff

# THE CHURCH-RENEWED

THE MISSION-TASK REQUIRES PRACTICAL TOOLS	
Universal Mission: Responsible Accountability	Experimental Worship: Secular Symbolization
Tactics for Global Revolution: Corporate Mobilization	Formal Curriculum: Unique Study Methods
Comprehensive Plan of Attack: Creative Discipline	Humanizing Pedagogy: Radical Gestalting

THE TRAINING-TASK REQUIRES A COMPREHENSIVE CURRICULUM					
RS I: 20th Century Theological Revolution			CS I: 20th Century Cultural Revolution		
RS II Hebrew-Christian Thought			CS II Contemporary Cultural Wisdom		
Church History	New Testament	Old Testament	Psychology and Art	Sociology and History	Science and Philosophy
RS III Current Religious Patterns			CS III Modern Social Models		
Local Congregation	Ecumenical Movement	World Religions	Marriage and Family	Community and Polis	Nation and World

**SUMMER '66** One Month July 3-30 **Pedagogy / Reformulation**

THE ECUMENICAL INSTITUTE: Chicago

**SUMMER '66** is an unprecedented opportunity to become a creative teacher for the parish. The reconstruction of the Christian memory in individual lives and the enabling of life decisions to be the Church is still an enormous task of this hour in Church history. To adequately do this job requires pedagogical skills of a nature no seminary training has yet provided. During the month of July, parish and campus ministers will study selected courses from the total Ecumenical Institute curriculum and will be trained to teach four of the core courses.

**SUMMER '66** is an unusual situation for the acquisition of tools for cadre formation and training. Where the local congregation has seen that to be the Church today is to reformulate the structures of society, intensive training is the task of the parish director. The practices and techniques for social change are still being forged out by sentinel clergy. The month of July will be a time for hard-headed wrestling in creating such methods.

**SUMMER '66** is an economical program, accessible to the revolutionary family: \$10 pre-registration fee, \$75 for an individual, and \$50 for each additional family member. This cost covers room and board, tuition, and materials. Individuals will be housed dormitory style, couples in single rooms, and children in small dorms. Most meals will be separate for adults and children. The program is for both husband and wife, clergy and laymen. The only pre-requisite is a concrete decision to work with a local congregation or campus in Church renewal.

# PARISH TRAINING SEMINAR

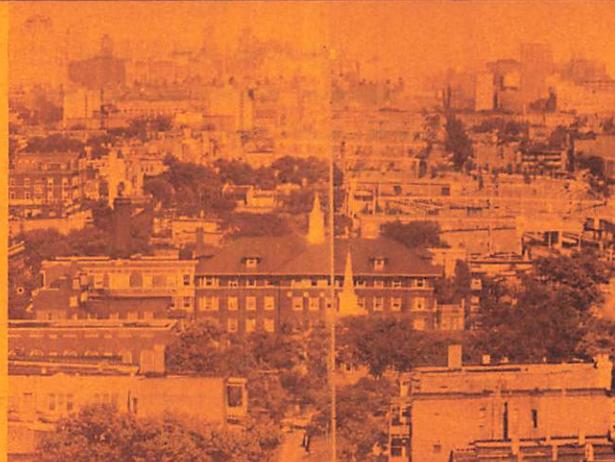
## SUMMER '66

For Further Information And Application Form Complete The Following And Mail To:

Director of Summer '66

The Ecumenical Institute: Chicago

3444 Congress Parkway Chicago, Illinois 60624 Area Code 312 / 722-3444



name	church		
current address	if family application: how many children		
city	state	zip code	ages

# SUMMER '66

**FOR: Clergy and Laymen**

# T EACHER

FOR LUCID EDUCATORS ORIENTED TO ACTION. Serious teachers today boldly search beyond the limits of textbooks, traditional methods, irrelevant educational systems, and Western humanism. They want practical constructs which relate to the real needs of the peoples of planet earth. They require laboratories for testing methods dealing with the scientific, urban, secular society consciousness which they will live within and mold. They demand flexible patterns of education that will enable the emerging generation to become future-oriented beings who act intentionally and responsibly in an age of radical demand.

# T RAINING

## TTI VENTURES

into an inner-city Negro Ghetto Community to know existentially the people— their culture and operating images and to confront concretely the problems they face.

## TTI BRIDGES

the gaps between theory and practice, educated and culturally deprived, ideopolis and ghetto, through the unique teaching methodology of imaginal education.

## TTI WELDS

the teacher participants into an effective urban cadre prepared to revolutionize education for the sake of all civilization through disciplined corporate impact.

# I NSTITUTE

In every area of life responsible decision-making requires a comprehensive context not easily come by in current educational structures. The curriculum of TTI will provide teachers with a universal model in which their own discipline can be understood and taught. Rigorous seminars will enable the teacher to forge his own images of himself and the universe he must help shape. The unusual gestalting and imaginal methods employed provide quick depth comprehension of the crucial edge of the current mutation in humanness.

### A COMPREHENSIVE CURRICULUM A UNIVERSAL CONTEXT

RS I: 20th Century Theological Revolution

CS I: 20th Century Cultural Revolution

CS II Contemporary Cultural Wisdom

Psychology and Art	Sociology and History	Science and Philosophy
--------------------------	-----------------------------	------------------------------

CS III Modern Social Models

Marriage and Family	Community and Polis	Nation and World
---------------------------	---------------------------	------------------------

- comprehensive plan of attack
- formal curriculum
- alteration of a Negro Ghetto
- unique study methodology
- tactics for global revolution
- universal mission
- cultural milieu of Chicago
- concrete service
- radical research center
- creative discipline
- trained cosmopolitan staff
- corporate mobilization
- humanizing pedagogy
- action laboratory

**Awakened  
and responsive  
teachers realize that the  
time of analyzing and classifying  
the nature of the ghetto is over. Now the task  
is to return to the ghetto and do something with the  
human aspirations, frustrations, and attitudes  
which created this deprivation. Now the  
task is to reformulate the structures  
of society, to further global hu-  
manness and responsibility  
in this urban, scientif-  
ic, and secular  
culture.**

### COMMUNITY REFORMULATION

The summer teachers cadre will be an important part of the total community reformulation project of the Institute. Their training will include direct work with elementary and high school students both of a remedial nature and in imaginal education. They will be providing the reading skills which are essential to containing academic work and through imaginal education will alter the self-images, motivation, and social relatedness of inner city deprived citizens.

# SUMMER '66

July 3-30  
**TRAINING/EXPERIMENTATION**  
**THE ECUMENICAL INSTITUTE: Chicago**

**SUMMER '66** is an unprecedented opportunity to become a creative teacher. The reconstruction of the Western memory in individual lives and the enabling of life decisions is an enormous task of education. To adequately do this job requires pedagogical skills of a nature no university training has yet provided. During the month of July sentinel teachers will study selected courses from the total Ecumenical Institute culture curriculum and will be trained in its humanizing methodologies. This is an unusual situation for the acquisition of incisive tools for school transformation and for hard-headed wrestling and struggle to create the educational methods for complete social change.

**SUMMER '66** is conducted by the faculty of the Ecumenical Institute. It is the summer quarter of the program year and is a special training program in the practices of revolution for mission-oriented groups and sensitive individuals in culture. The TTI will also serve as introductory training for the TEACHER HOUSE to be opened in the fall. Further information on this new possibility for dedicated urban teachers may be received upon request. The Institute is located in the Negro Ghetto of Metropolitan Chicago on its unique urban campus. The cost is minimal.

**THE ECUMENICAL INSTITUTE,** an affiliate of the Church Federation of Greater Chicago, is a unique center for research in practical training, experimental education and serious communication. It was founded out of a resolution of the second Assembly of the World Council of Churches held in Greater Chicago in 1954.

# Teacher Training Institute

## SUMMER '66

For Further Information And Application Form Complete The Following And Mail To:

Director of Summer '66: Teacher Training Institute

The Ecumenical Institute: Chicago

3444 Congress Parkway Chicago, Illinois 60624 Area Code 312 / 722-3444



name		school	
current address		year	
city	state	zip code	major

# SUMMER '66

# INNER CITY TEACHERS

TECHNOPOLIS as the home of twentieth century man demands the radical reconstruction of the abandoned inner city as the master key to the future of urbanization.

EDUCATION in the ghetto is the vital area for revolutionary developments in creating images of possibility for persons whose cultural strengths and weaknesses call for new approaches in pedagogy.

## ORIENTED TO ACTION

THIS COMMUNITY of teachers understands itself to be committed full-time to:

**RECREATING EDUCATION IN THE GHETTO**

**BUILDING WITH THE COMMUNITY NEW STRUCTURES OF JUSTICE FOR THE CITY**

**RESHAPING IMAGES OF SELFHOOD AND DEMANDING RESPONSIBLE PARTICIPATION  
IN DECIDING THE FUTURE OF URBAN LIFE**

---

THE DEMAND on the educator in the inner city is that he face his school community head on. The Teacher House is located in Chicago's West Side near the elementary and high school of a special community reformulation experiment.

THE TEACHER HOUSE acts as a corporate body with the single task of recreating education in the city and through its corporate life deals with the core problem of cynicism that overcomes the sensitive but disillusioned inner city teacher.

## THE REVOLUTIONARY PEDAGOGUE

**TRAINED**

in the  
methodology  
of image  
reformulation

a  
continuing  
vocation  
in  
history

**PREPARED**

to direct  
his energies to  
researching  
quality education

**GROUNDING**

in the  
decision to  
participate in the  
revolution for  
humanness

TODAY the world is in the midst of a revolution which is not political or economic but cultural. We are witnessing a mutation in humanness itself. New dimensions of what it means to be a whole, responsive person are being thrust into history through the shifts in our common sense, common style and common mood. How do we appropriate and act futuricly in this new world?

TODAY the task of reformulating society to meet the demands of tomorrow as they impinge upon our present decisions includes a total transformation of educational processes around the world. The Ecumenical Institute is engaged in a project to reconstitute an urban community; a vital part of this project is an intensive effort, impacting the schools of the community. To do this job, action-minded educators are joining together in a residential task-force as a base for their corporate efforts. The Teacher House is a revolutionary body within educational institutions for the sake of just structures for all urban men.

## EXPERIMENT FOR URBAN TEACHERS

### Request for Further Information on the Teacher House

Name \_\_\_\_\_

Address \_\_\_\_\_

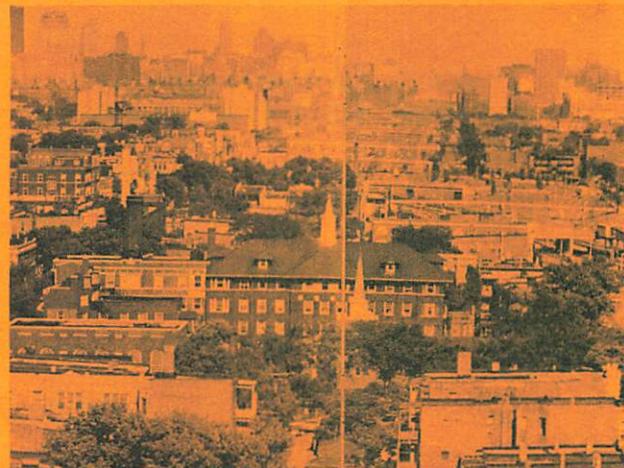
City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

School (either where teaching or being graduated)  
\_\_\_\_\_

What subject and grade do you teach? \_\_\_\_\_  
\_\_\_\_\_

MAIL TO:

Director of Teacher House  
c/o Ecumenical Institute  
3444 West Congress Parkway  
Chicago, Illinois 60624



Inquire about the special teacher's study seminar and SUMMER '66.

# TEACHER HOUSE

### The Culture Curriculum

The following courses were taught in the gym for all adults, except those few on the staff who were busy with other programs. Seminars were conducted by P.T.S. (4, on a rotating basis re place and staff), College, and TTI.

Psychology / Art (3rd)

Marriage / Family (6th)

Sociology / History (1st)

Community / Polis (4th)

Natural Science / Philosophy (5th) Nation / World (2nd)\* \*notes order  
 SOC/HIST: The major happening of this course was the opening of the participants to the importance of the social pole today--this set the tone for the month, and the participants saw and accepted the thesis. Secondary happenings of this course were the picking up (or remembering) of the Existential Historical Methodology which gave a grasp of both the tradition and the situation within which to operate for the month in the other disciplines; and the confrontation of Stalin as a revolutionary, lucid brother, which jarred loose some nationalisms.

NAT/WORLD: The major happening of this course was the jarring loose of parochialisms--forcing the participants to deal with both the region of the nation from which they came (N.W.S.W.) rather than merely metropolitan areas, and with the global picture of three major groupings, not just East (Russ.) West (U.S.). The happening was the personal comprehensiveness developed.

PSYCH/ART: The major happening of this course was to see life as open to decision, not bound by drives, physical or social (fulfillment or acceptance)--and to get clarity on the perversion of psychologism vs. psychology.

COMM/POLIS: The major happening was clarity on the structure of the city and confrontation with Black Power as the revolutionary edge. However, neighbors really moved the group from where they were at the beginning of the course.

NAT SC/PH: The major happening was seeing the broad view of science vs. the technical, laboratory image. This was particularly seen in dealing with the papers, as opposed to the lectures, chiefly in Eisley and Sawyer and their profound lucidity about humanness.

MARR/FAMILY: The major happening in this course was the beginnings of dealing intentionally with the last bastion of slobism in the participants lives. They were forced to see their families, not as a prop, but as a missional group, and the need for self-conscious structures vs. carelessness and selfishness usually there. The decision in this area often reflected the decision about whether or not to be missional people: i.e., pedagogues.

The dynamic happening of the culture curriculum might be chronicled this way: the participants arrived with a smattering of knowledge in all these fields, unevenly distributed, and disconnected. They left with a broad picture of all of life (essential to being the man of faith), with insights into the structure of each discipline, its cutting edge, and its relation to each other discipline. Yet the really significant dynamic was in the movement from a quite parochial stance, through a broadening from the direct relations of the individual, until he stood before the whole of man's cultural existence, out of which he was enabled to plunge to the depths, self-consciously and intentionally and comprehensively, his own most immediate relations again, in a way entirely denied him until he had grasped the comprehensive. The signal stepping stones along this path were the grasp of the importance of the sociological, the world comprehensiveness, the poetic and humanness of the scientific, and the intentional marriage covenant.

### Worship

There were basically four structured types of worship during the month: the daily office, the stake eucharist, the Sunday church worship, and the meal observances and other rites (these last will be dealt with elsewhere). Morning worship was a changing experience objectively with changes from seating arrangement to singing included. This gave the worship an experimental, though not therefore less essential, mood. The dynamic of the happening to the P.T.S.'ers re worship was a movement from the disgruntlement of one's authors about the office to involvement in the drama which was occurring, whether or not every scene was just as they would have written it. The eucharist at the stake meetings was the same each week and was experienced, week by week, with more seriousness and self-understanding. The Sunday worship experience opened the participants' eyes to a whole new milieu for worship and had a tremendous effect in bringing perspective both to the movement and to their own home churches.

### The Cultural Event

One evening the whole community (less baby-sitters, who later went to a movie together) took in the show at the Second City. While the performance was less than thrilling, the event, with its planing, welded a sense of commonality within the month. The grappling with decisions, particularly with the stake meeting and under consensus, helped to bring some clarity to these persons, as to what it means to operate as a corporate body under covenant. However, covenant was the most difficult thing for the participants to get their minds and lives around. There was great lack of understanding and misunderstanding of covenant before they arrived. By the time the participants left there was greater clarity, though little serious wrestling with the claim that living together under covenant put on their lives.

A second cultural event, not planned as part of the program, but incorporated into it, was the march on City Hall sponsored by SCLC-CCCO. Most of the community participated in this march, many for the first time in any civil rights demonstration. While the march was extremely calm, and not overly productive, it did serve to unify the participants with the city and with Fifth City within which they were studying. A more profound effect was felt by the riots which took place the second week, bringing home to the group the finality of the decision to die one's death--now in the more concrete possibility, at the same time that it pointed to the paradox of living in this particular community where all was calm. The resultant understanding of the shift in leadership of the negro revolution to Black Power was grounded in their lives in a way not likely to have occurred otherwise.

### Opening and Closing Sessions

The opening session served to set out the presuppositions upon which the Ecumenical Institute operates and underlying this month together. However, in terms of this group, most of these things did not hit home to the participants. It was only as these presuppositions were challenged later in particular situations that they became grounded in people's lives (e.g., that the E.I. is not here to do social work--do-goodism in the community, but to build a model for inner city reformulation). The closing sessions (including Slicker's closing lecture on Sat., the eucharist, Mathews' lecture on Sunday, and the closing meal) served to set directly before the participants the choice of being revolutionary pedagogues or not. For some it was at the point of perpetual priesting, for others at the giving up of local church or denomination parochialisms, for others it was in ordering for mission the family. Wherever the point of the decision, each was faced by it, and knew he had to decide.

## Study Time and the Family

These two items are necessarily held together, for they competed for the same time. The competition was most intense during the first few days when families were slowly learning to give up their trappedness to one another, and the enthusiasm of the start was at a peak. The result was much late night work after early evening with the family. The resentment at the conflict seemed to peak at the end of the first week. In the second week, families had pretty well made the break from one another, and an added one and a half hour study time in the afternoon was added, largely (between them) eliminating the conflict. With the ending of the extra study time in the third week, the time scarcity returned but on a different note. Those who had decided not to keep family and study in tension had pretty well begun stealing time from the program already--besides missing sessions (health was always a good excuse--though in a number of cases, a very valid one), they often appeared without having prepared for class--particularly on Tuesday, after the Stake meeting, Mon. night. On the other hand, most found enough time to get most of their work done and still fulfill family needs. By the end of the month, moving into the course which most grabbed their interests, marriage and family, they found time to be prepared.

The movement then seemed to be from tension over the scarcity of time, to relaxation in adequacy of time, to a slight slacking of study (some simply collapse to the family pole) when time became scarce again, to attention to study when most personally involved in the study in the final course. The dynamic of family existence was a reluctance to let go, the release, the time of suspension (some grasped back the old or refused to let go), and the awakened newly self-conscious grasp of the family--ordering it rather than being ordered by it.

## The E.I. staff pedagogues

The pedagogues themselves had a direct effect upon the participants, quite apart from the subject involved. Their obvious evaluation of the program on a regular basis impressed the participants and gave new insights into what it means to teach intentionally. The common approach to the seminars was equally impressive re corporality--at the same time that the individuality of each was clearly seen in ~~approximate~~ characteristics of personality used to teach, as well as the varying degrees of effectiveness, whether from talents, degrees of intentionality, amount of preparedness, or whatever. The symbolic effect of identical shirts strongly reinforced the corporality and intentionality of the pedagogical stance, and cannot be underestimated in the effect it had on the participants.

The dynamic of the happening to the participants through the month, re the staff, was something like this: esteem and admiration, to attempts to get off the hook either by picking pedagogues apart, or affirming one's own inventiveness and creativity (e.g., by refusing to take the assigned methodology in the pedagogy course), to attempt to reduce staff by collegiality, to affirmation of the model of pedagogy, to decision to become that model themselves.

### The Culture Curriculum

From the point of view of the staff, the courses were taught well in the following, descending order: (re collegium 8/1/66) Nat/World, Psy/Art, Family, Soc/Hist, Comm/Polis, N.S./Phil. Generally, it may be said that the seminars did not carry the impact the lectures did in this area, with notable exceptions. Nation/World was a strong course both in lecture and seminar. Psy/Art was better than most in the seminar section while the lectures generally had clarity. The workshops in the family course, while rarely well enough controlled to cover the assignment, served constantly to force families to plunge to the depths of their life together. The lectures were adequate. The lectures in Soc/Hist were not always as strong or as clear as they could have been; the seminars were weak, though some of the papers, particularly Stalin, had a great effect on the participants. Comm/Polis was lacking in umph. The Black Power lecture struck home, but the rest of the course seemed to hobble along trading off of past presentations in the same area covered in C.S.I or some other course. Nat Sc/Phil seemed a course which was unrefined. It seemed to deal with the edge concepts of each discipline, but without grounding in the lives of the participants, and therefore, often without striking home. Particularly the lectures needed to be honed down to a clear, yet still simple, area on the edge which can be presented and grasped by the novice to the discipline, still seeing the reality to which and with which that grappling is going on. The Easley and Sawyer papers were the highlight of that course. Yet, seeing all the weaknesses, it must be said that the culture curriculum did what it intended: it set the man of faith in a new context within a basic grasp of his times, freeing him to be truly a man of faith.

### Study Time

Study time was most adequate the second week, when an additional period was inserted on the afternoon. The other three weeks, it was adequate if one made the decision to get his studying done. Within the schedule of the week, the holding of stake meetings on Monday night meant that either the culture curriculum or the pedagogy class was unprepared for by a vast number of participants. It is suggested that another time these meetings be on Tuesday night when there is only one assignment for the following day.

### E.I. Staff Teachers

The pedagogy varied from very good to very bad during the course of the month, both within the staff and within each person on the staff. It was painfully obvious at times, even to the most uninitiated, that some were not "on top" of their paper. It was obvious that some had not grasped the point of the paper themselves before having to teach it. It was obvious that some had not prepared for a particular seminar, even though they did know the paper. There were also times when various members of the staff were not clear on the assignment for a particular class and what was to be presented. There were painful, tearing times, when a teacher desperately needed his teaching colleague who was necessarily out preparing another seminar or session, or taking care of some crucial detail. In short, it was clear that the staff was pushed just slightly beyond its best limit for effective pedagogy.

Yet at the same time, the stance which was maintained, the hard-headed devotion to dealing with what was assigned, the brilliant lucidity brought by a penetrating comment or a striking teaching image, demonstrated again the value of the teaching methodology, and the effective decision on the part of the staff to be pedagogues--not just in the classroom, but also in the more informal moments at meals, between sessions, and out on the town. The tremendous learning and life-wrenching which went on is a testimony to the effectiveness of the teachers.

**Worship:**

The worship experiences generally were a valuable contribution to the program, in terms of their effectiveness (quite apart from their utter necessity for symbolic man). The introductions and witnesses in the morning office were a valuable and valued, though informal, course on the symbolic life in our day. The freedom with the service <sup>STRUCTURE</sup> was a helpful reminder that all models must be opened. The stake meeting eucharist was an effective way to demonstrate the "in-group" use of the sacrament, and the symbolism of the meal and the sacrament. The experience in the worship of local churches was valuable, though it pointed to a lack of far-sighted planning about this aspect of the program with the conflicting expectations which were given to the participants about which Sunday they would go where, and when they were all going together somewhere.

**The stake meeting:**

The stakes were effective ways of communicating what it means to act as a corporate body, yet seemed as if their function was not really clearly decided upon by the staff. They presented opportunities to teach the meaning of covenant in concrete wrestling, but this opportunity did not seem to be firmly grasped. They were partly for the taking care of business, yet this was, with the exception of the cultural event--and even to some extent there--more like game playing. It seems more thought needs to be given to what function the stake is to play in a P.T.S.\*\*

**Opening and Closing sessions:**

These seemed to be adequate ways to get the show on the road and to bring it to a conclusion, drawing out the imperatives which are on the participants as they left. The unfortunate train schedule of the returning staff from Montana, made this a little awkward, but not terribly. However, a real problem in anti-climax was present in having the last class a full day before the end of the month, and on the day the publicity had first mentioned. The closing few days need to be thought out more carefully another time.

\*\* The Stake meetings did help to bring the participants to a self-consciousness about what had happened during the previous week, particularly in reference to sensing after the life of 5th City.

## RELIGIOUS STUDIES I

The Religious Studies I curriculum was divided into three main sections: 1. Major lectures dealing with the methodology of RS I, the meaning of imaginal education, the pedagogical stance and the content of the four main lectures.

2. Short courses at the beginning of each practice teaching session on the short courses, and conversation and seminar techniques.

3. Practice teaching of the four basic papers in RS I.

In addition and while not a part of the RS I curriculum Revolutionary Methodologies.

1. Major Lectures: The Happening - The lectures more than any single thing impressed each participant with the high degree of intentionality in RS I. There was amazement, then disbelief but finally each participant felt the need to decide first about the curriculum itself and secondly about his stance as a pedagogue - which was to decide about the first. Over and over again the participants were pressed at the point of their sloth-hood in regard to their stance as pedagogues. They were pressed at the points of incomprehensiveness in their own curriculum planning, their go-it-alone spirit in the local congregation, their moralistic stance of integrity in regard to common curriculum, common illustrations and common methodology. But the major happening was that each participant knew he had to make a decision about being the pedagogue and the demands involved in such a decision. Some choose to be the pedagogue, others not and the rest decided to postpone the decision which was to decide not.

2. Short Courses: The Happening - There was utter amazement that no moment of RS I is unintentional. The mood of the group as these short courses were given was that of general interest but when the master chart of short course methodologies and pedagogical clues was distributed at the end of July a mood of quiet desperation set in because proper attention had not been given to the details given over the days and weeks.

3. Practice Teaching: The Happening - In the practice teaching each participant was directly confronted with the demands of teaching. For the most part this is what many came for and they took these teaching sessions very seriously. As each round of teaching passed it became more and more clear just how crucial the papers are to the total course. Also increasingly evident became the demand for exhaustive preparation in order to bring a paper off.

Another important aspect of the happening was the realization that the teacher deals not only with a paper but a group too. It came as a revelation that while the seminar is to deal with the objective reality of a paper the equally important subjective reality is the event of the happening which takes place in the life of the group and the persons thereof. In this sense the pedagogue is leading a revolution even as he stands before his particular RS I group which has to be considered part of the stance of a pedagogue. One final item is that the door was opened through PTS for the woman to be not only a pedagogue but a teacher.

### REVOLUTIONARY METHODOLOGIES

Here the nitty-gritty of the revolution struck like a sledge hammer. Many in the groups tried to evade this reality of the revolution by tiredness, illness, intellectualization, argument or absence. Up to this point there was great excitement with PTS but here the bottom dropped out. Why not just learn to teach was the question often asked.

By the end of the Revolutionary Methodology section it was clear that the pedagogue is a structured man. Those that stuck with it by working out the strategy and tactics committed themselves in some sense to that which they dredged out of their mind and spirit. At this point the sheep were separated from the goats. The sheep as well as the goats began to see with the figure of "the sacrificial lamb" might mean.

### RELIGIOUS STUDIES CURRICULUM

World Religions - this course consisting of a lecture and paper on each of the great Ur Images awakened the imagination and broke open the provincialism of the participants more than any other course. Participants began to see that their life is determined by Ur Images as much as those in other cultures. This course gave them a new handle with which to understand world religions. It further removed religion from the realm of doctrine and made it a matter of life understanding.

Ecumenics - This course and the following consisted of a single lecture giving the course outline and its general thrust. This course being truly on the edge of its field filled the word 'ecumenics' with meaning beyond the scope and vision of most participants. Moving beyond the reductionism of churches getting together in mutual cooperation or even union gave the participants a new context for thought and action. While not fully grasping their content they were excited by the proposed direction.

Church History - The course gave the participants a means for dealing with the church fathers without having to argue with them or reject them as the irrelevant ones of the past.

New Testament - The major happening was seeing the possibilities of using the scriptures as an art form. Also while everyone knew it was necessary to understand the times in order to understand the literature the course gave new handles by which to teach this long neglected approach to laymen.

Old Testament - Much the same thing can be said of the O.T. course as of the N.T. only moreso. Here the art form dimension of study was spelled out more clearly. There was great excitement over the possibilities of what might truly be called Bible study.

The brief review of the R.S. courses gave the participants the opportunity of seeing the Christian theological spectrum in a way that can break the 20th Century man to relevant understanding of himself and the 'Faith'. It further pushed each participant to the frontier issues of theological thought.

## RELIGIOUS STUDIES I

While the impact of what it means to teach RS I was generally communicated it was not communicated as completely as it should be. First there were those who had never taken RS I. For these people the 'happening' of RS I was as foreign as a trip into space. In the future it needs to be required that every participant in a P.T.S. first take RS I. If this means teaching the course to begin a P.T.S. then it should be done. It might ~~also~~ be well to run everyone through a '4Hour' week~~end~~ <sup>even</sup> whether they have had it before or not.

The lectures on pedagogy and lecture content were each well done and communicated the required information for the participants to understand what it means to be a pedagogue and to construct their lectures from the common outline.

The short courses ~~were~~ <sup>were</sup> well done in terms of content but the order needs to be revised as indicated in the happening section of this paper. In case after case the Short Courses were never connected with RS I until the end when it was too late to reconstruct them in detail due to faulty notes. In any future session it needs to be made absolutely clear what is being said in these sessions or else the whole outline of the short courses be put together and given in one session.

The practice teaching session, while excellent, could be improved by stressing the commonness of the curriculum. Often the practice teachers departed from the methodology in an attempt to give papers already taught a different twist. Laboratory, Laboratory, Laboratory needs to be stressed in these sessions and in this sense there is but one way to do the experiments. Finally the teachers of teachers in some cases, while bodily present, were absent preparing for other seminars or some such thing. In some cases their remarks following the teaching sessions were pathetically irrelevant and unrelated. No matter how boring and tedious this is, the master teacher must be totally present. *Revolutionary Methodology*

The (strategy and tactics) work needs to have greater emphasis placed upon it. This is the most difficult area and requires the hardest work. Coming at the end as it must necessarily, every attempt must be made to motivate the participants to give themselves totally. This could have been done ~~so~~ even more-so than it was.

## RELIGIOUS STUDIES CURRICULUM

Each course, without exception, was well done. The pedagogues are to be praised for their presentation and the community likewise for the preparation of the courses. However, while enough detail was given to reconstruct the courses across the country it would have been helpful if -somehow- more time could have been spent on these courses. This might mean that at least two night sessions must be added each week in order to better prepare the participants *To Teach the R.S. Curriculum.*

## WORK DAYS

Wednesday - It would be hard to improve on this aspect of the program. The organization of work was excellent. The appalling task of having enough tools ready and available ~~went with~~ was outstandingly programmed.

Saturday - From our point of view it must first be said that Fifth City was impacted. But from the perspective of our concern with the participants there was much to be desired. Many did not work. More worked half-heartedly. Only a core participated fully in the impact. Part of the problem was the inability of the participant to be freed from his image of do-good-ism. This in the end was not enough to sustain him. In some cases tools of the necessary type were not available. Many jobs were not of the type that women could do. And finally, there were not enough neighborhood people to give the participants the image we were seeking after. In the future more careful planning and motivation will be necessary to impart the 'model dimension' of SRT. work Days

Festival - Here again it must be said that the Festivals exceeded our fondest hopes. However there is much that can be done to improve them. The most obvious things are the lack of adequate planning in regards to lights and audio equipment. Each of these areas improved weekly but even on the last night the staging area and lights needed improvement. Also in the future more thought must be given to a program for the unbelievable number of children present. Although I see no solution it is unfortunate that the participants had to be so tired from Saturday work on the nights of the festival. In the future there should be ~~more~~, at least, more time for them to clean up and rest for a hour.

#### Physical Structures

As Slicker said at the very beginning of P.T.S. - we could not pick a better place for P.T.S. ~~than~~ than facility of E.I. ~~at~~ Despite the proximity of persons and the taxing of facilities the physical structures were excellent. Such things, however, as cleanliness of baths and the whole list we put together at a recent Collegium should be noted.

## CULTURAL STUDIES I

This curriculum was given in one shot. The hope was that the participants will be able to reconstruct the course from the outlines and grids given. Generally if they have taken the course they should be able to do so. A happening, if any, would be that their paracholism was once more impinged upon. It could be suspected that there was disappointment in that the participants hoped for a more complete summary as CS I will be part of the basic teaching curriculum in the cadres.

## WORK DAYS

Wednesdays were detailed for work at and on the grounds of e.i. Saturdays were detailed for work to impact the 5th City.

Wednesdays - It was soon clear to the participants that much work needed to be done at e.i.. Almost all dug in and worked in their various assignments. After getting accustomed to Chicago dirt it seems that there was a joy in getting dirty. Those that got the dirtiest wore their badge with the greatest pride.

In almost every work assignment the work was of such a nature that it could be finished or at least the results of ones work was readily obvious. There was further a genuine spirit of wanting to do something for e.i. and this was one way they could help. Even as the month wore on the participants freely joined in the work structures. In most cases the various work teams worked well together and there was a concern to get the various jobs done. The exact reason for the participants work is not altogether clear but undoubtedly has something to do with the idea that the home base must be in good shape in order to supply the troops in the field - the troops being themselves.

Saturdays - Despite the continual emphasis of creating a model of renewal in Fifth City these work days always had a strong element of do-good-ism. The participants expressed the giddy-like child-like joy of having talked with a negro or they experienced the frustration of feeling that what they were doing today would only be undone tomorrow. As the weeks passed those who worked out in the neighborhood, except for a core group in each team, 'knocked off' earlier and earlier and in some cases never reported to their work teams at all.

While those teams that worked on the festival often expressed the wish to get out where the action was. It was difficult for them to see that popping corn was having any impact. These teams worked hard but did so because they knew that if they didn't the Festivals wouldnt come off.

Festivals - Despite what has been said above the participants were always excited about the Festivals. They experienced many things; being able to talk with a stranger who seemed to come from another planet, the rhythm of the negro and his dance, the tension of large ghetto gatherings so soon after riot. But most important they experienced the power of a symbol. Few saw the festivals themselves as symbol but they did see the power of a song, a button, a performer in a brand new way. The sense of participating in the life of 5th City was experienced nowhere as dramatically as in the festivals. The festivals gave them the possibility to experience what it means to be an agent of change.

## PHYSICAL STRUCTURES

The nitty-gritty of community life was most dramatically experienced in the physical structures of Summer 66. The facilities immediately put the participants up against the reality that their body took up room. We were well aware that our facilities would be crowded but few participants realized just how crowded they would be. Sexual activity if not curtailed was at least inconvenient. Separation from children was disturbing. Bath facilities developed new powers of bladder control. The facilities pressed the participants at every point. At first they were appalled, then irritated. But they finally came to be accepted as the way life is - at least for the month of July 1966.

The structure of obediences also pressed the participants. At first they were accepted as being necessary to life but as time passed they were often allowed to slip. Part of this had to do with cleaning up someone else's dirt. Then some decided that because their dirt wasn't being cleaned up by the other obediences there was no need to be terribly concerned with their own particular assignment. It must also be said that lack of tools was discouraging. Nevertheless the embarrassment of the sacrament of foot washing was experienced in the obediences. All found it difficult. Some refused to participate.

The meals were experienced as adequate but not tempting. However in connection with the marriage and family course it began to dawn upon many that one's style of life - even the food eaten - is immediately effected by the mission. The structured meal opened to the participants not only the possibility of the meal as symbol but through the conversations they were once again impressed with the use of time and one's stance of intentionality.

In all, the physical structures gave the participants the sense that they were truly living in the midst of the revolution.

SUMMER '66  
P.T.S. July 3-31

		Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	
I	M	SOCIOLOGY / HISTORY			NATION / WORLD				-
	A	RS-I PRAC. TEACH			RS-I PRAC. TEACH		5 <sup>th</sup> City Lecture / ORG.	Family	
	N	PEDAGOGY	WORK - E.I.		PEDAGOGY		Guilds - in 5 <sup>th</sup> City	CIVIL RIGHTS MARCH	
		RS-III <sup>STUDY-1</sup> WORLD REL.			RS-III <sup>STUDY-2</sup> WORLD REL.			Family	
		STAKES	STUDY				FESTIVAL		
II	M	NATION / WORLD		PSYCHOLOGY / ART				Family	
	A	RS-I PRAC. TEACH			RS-I PRAC. TEACH		5 <sup>th</sup> City Lecture / ORGANIZE	Church (Down Town)	
	N	STUDY	WORK - E.I.		STUDY		GUILDS - in 5 <sup>th</sup> City	Family	
		ECUMENICS	Ch. Hist.		N.T.	O.T.			
		PEDAGOGY			PEDAGOGY				
		STAKES	(RIOTS IN CHICAGO WEST)				FESTIVAL		
III	M	COMMUNITY / POLIS			NAT SCI / PHIL				Family
	A	RS-I PRAC. TEACH			RS-I PRAC. TEACH		Church Riots Lect / ORG.	Church (Negro Congs.)	
	N	RS-III A Loc. Cong Workshops (Areas)	WORK - E.I.		RS-III A Loc. Cong Workshops (Areas)		GUILDS - in 5 <sup>th</sup> City	Family	
		STAKES	CULTURAL EVENT	STUDY			FESTIVAL		
		Study							
IV	M	NAT SCI / PHIL		MARRIAGE / FAMILY				EUCCHARIST Lecture	
	A	Rev. Documents Workshops	CS-I Papers	REV. METHODS	Q.S.-I Lectures	REV. METHODS	GUILDS - in 5 <sup>th</sup> City	Meal Eval. + Imperatives	
	N	STAKES		E.I.	Rev. Documents Workshop	Plenary			
				STUDY			FESTIVAL		