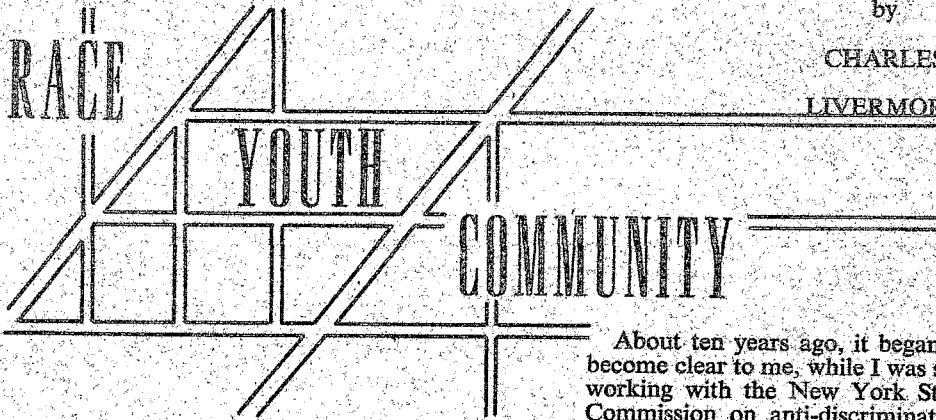


The first step in devising a plan for any action is always an assessment of the situation in which we want to move. This is particularly important for any group which sets out to be the Church in our time, because in order to remain true to our calling, we must act not for ourselves but on behalf of all mankind. This means we must be particularly sensitive and minister to the needs of others and not to our own neuroses. In our time, the needs of society have become the demand upon those who would be the Church. We receive these demands as our limits and our possibilities. The address of Charles Livermore, director of the Chicago Commission on Youth Welfare, to the Summer '65 participants, seemed to make precisely this kind of demand. Viewed in this light, we believe that the kind of vision evidenced here has a relevance beyond its particularities for anyone who takes an active interest in the civilizing process.



by

CHARLES
LIVERMORE



About ten years ago, it began to become clear to me, while I was still working with the New York State Commission on anti-discrimination laws, that the battle we were fighting (and are still fighting here in Chi-

ago) had two fronts. One is the direct war for the elimination of discrimination, segregation, and barriers to social mobility and opportunity. For this we have laws which are sound and enforceable. They work, and we need more of them. The difficulty was that this was not enough, particularly not when we were dealing with the lives of young people. For every kid that ever got a job through the New York State Commission, a thousand kids got jobs and homes because there was a family and a community to help them get in motion. And this is where the second front is. At the same time as we are trying to eliminate the barriers of segregation, we must be about building communities which are capable of supporting life, capable of building authentic people. If we have not attended to this, we have failed fairly thoroughly, because the operation of laws without community will and without protection of our children and support of our families is practically nothing.

Chicago offered me a chance to try to put together an agency which would at least start with the business of penetrating the various communities of a large city, trying to smell out what is still alive and what is dead,

(Continued on Next Page)



what offers hope and what does not, what things are going on in the institutional lives of churches, schools, neighborhood organizations, and business groups—things that are already there that can be built on.

In our work of doing this in the Commission on Youth Welfare, we encounter some of the same problems as any other group trying to relate to a community. One of these problems is professionalism: working on the proposition that you can deal with people through some kind of contraceptive—making sure that you have all kinds of intimate contact with them, but taking care that nothing is conceived. You work in a bureaucratic fashion, proud of your profession, your status, whatever it is, devising a career on the basis of the things which are important to you without ever really coming to grips with the problem of the community in which you work, not ever really becoming engaged. The colonization of American cities by bureaucracy, public and private, with no one responsible for the physical place of the city where they work, is one of the burdens which we have inherited as part of the reform of the past. We think in terms of *organizing* our knowledge and our practice, but never of how we might concretely come to grips with the human, concrete, steel, and mechanical complex which is the neighborhood that we are a part of.

The area of North Lawndale should be producing perhaps three or four hundred teachers, twenty or thirty policemen, maybe twenty doctors, let alone all those other things it takes to run business and industry. We are not making anywhere near those quotas out of this or any of these neighborhoods, because we have failed to reach into the neighborhoods and inspire the kids to come out of them and take responsibility for running the various kinds of institutions that we need.

The social workers are not the only ones who have defaulted here though. The churches, particularly the large Protestant denominations which operate on a congregational (or headhunting) basis, have failed to take responsibility for the people in a particular area. When the neighborhood changes, the wealth goes, the poor people come, the church flies with the wealth, and the building is sold to a bowling alley or a super market, or if we are lucky they might make a parking lot out of it.

These are some of the problems of the inner city for people relating to it from the outside in. From the inside out, or the community relating to itself, the most pressing problem in many parts of the inner city is that of the Negro community, or more precisely, how a Negro community is going to be created. Ten years ago, to discuss the Negro community was to be called an Uncle Tom, a handkerchief head, or, if you have a first name like mine, a

Mr. Charlie. The feeling was that anything that was not integrated was no good. Not that segregation is good now, but there is a place in large cities for at least all of my lifetime and part of the lifetime of the next generation for a strong Negro community. There are simply not yet enough Negro liberals who are capable of bridging the cultural gap, and we are kidding ourselves if we try to think there are.

Either the Negroes learn how to function *as a community* and to protest, or their children do not have very much future. This is a hard lesson. The issue is really not whether Negroes will have a *chance* to run Chicago or other large metropolitan cities, but whether they are smart enough to. There is nothing inevitable about it. And learning to make the necessary political alliances, to make friends, to work together is indeed a hard lesson, particularly when all those people you have to work with now look so much like the ones who were trying to drag you down yesterday.

It is a good thing to work with other people. But trying to find common things around which you can organize is difficult, because within the urban community as it exists now there are all kinds of value conflicts. You can take a given community, and look at it, and it will seem like it is going several directions all at once. What I am saying is that the present crisis of the relation of the Negro community to other parts of the population is extremely crucial right now in determining the future of all of us. Among other things, it has something to do with the fate of community in general.

About three months ago there was an article in the New Yorker magazine describing a whole series of summer camps which were organized around philosophical propositions. You might say the city is organized something like that. There are some strong Polish parishes here in Chicago where if you wanted to blow it up, you could make something out of this. There are communities like the University community where the focus is achievement. There is a University Quadrangle Club in our part of town and a laboratory school which prides itself on intellectual excellence. These are models of community, and yet none of them seem to be the thing. There have been some people who proposed a series of communities walled off from each other, in which you almost have to have a passkey to get in. The whole thing would be, *is*, like a large apartment house, and you can see examples in Marina City and some of the big apartment houses along the lake. These are racially integrated communities, but that is not the issue. In terms of this kind of community, class is much more important than race. The point is that you can run a community; you can wall it off so that all its institutions are sort of self-

contained. Another solution that has been proposed is community foundations through which all the institutions in a given community might get financial aid. The community foundation provides continuity in the institutional life of the community as well as keeping it alive and afloat.

Still another approach to communal center is through the schools. Still others think that community has nothing to do with neighborhood, but that it should depend on the professional group you belong to, and that children ought to belong to auxiliaries of the professional groups of which their parents are a part.

But though I don't really see the form yet for the community, I'm not suggesting that the local community is dead. Although we know quite a lot about how to build a city around certain problems like circulation and some ideas of privacy, we still don't know how to build a city in the sense of its relationships and its sense of a society.

Several years ago, talking about modern architecture, Lewis Mumford said something that is to the point here. The battle for functionality in architecture has been largely won, and most architects do guide their work by this principal. But Mumford thinks this is still not enough and that, going further, form should reflect human intention too. It does not take much to translate this back into the realm of human relations, and in this area, it seems to me we have failed enormously. What we need is to evolve a (common) symbol which expresses what our effort means, how we relate to each other, what we aspire to. As it is, we lack a *symbol* of community. We have no sense of where the center is.

People are making all kinds of inventions, and we have to invent institutions too. We have to invent forms, invisible means of communication, symbols, the things that pull people together. What I am saying is, man is not by nature *either* irresponsible or responsible. But in large cities you do not have the machinery by which his responsibility for his neighbor can be expressed. The machinery that has been used as the center of the church is dead with

respect to this. In some suburban communities it can function very well: twenty-five kids in a youth group all of them sitting around singing, "Jesus calls us o'er the tumult"—this is the thing, and it is catching on. But what does it mean?

You do not have a way of organizing and stabilizing a machinery by which mankind can express its basic interdependence and mutual responsibility. To do this, it is important to concentrate on figuring out for ourselves just what urban centers are and then invent the forms of life appropriate to them. How do you invent the forms of life through which man can redirect his energies in a variety of productive ways, where a vast field of inner choice is possible to him. We do not know how to do it. Or maybe we *do* know how to do it, but we haven't done it. We get thrown off by other things. Both the problems of racial prejudice and bigotry are just variations on the big problem of making the adjustments necessary to dealing creatively with the problems of life in this country. Sometimes I get disturbed with the Negro kids who are emancipated. They have nothing more to do with their slave history than I have, and yet they sit around (sometimes I think they wake up like prosaic Catholics of 100 years ago, counting their beads in the morning) and say the power structure participates in oppressing them. This is irrelevant to the real challenges of the present, because this irresponsibility is through. The intellectual dimensions of the problem of segregation and discrimination are there and along with them the problem of how you develop a society in which the people live together and create the symbols out of which they can

(Continued on Page Eleven)



Before coming to Chicago six years ago to fill the position of director of the newly created Commission on Youth Welfare, Charles Livermore worked for three years with the New York State Commission on Anti-discrimination Laws and has been engaged in social work of one kind or another for the past fifteen years. He is currently a member of the Board of Directors of the Ecumenical Institute. At right, he is pictured talking with Summer '65 students in the Institute lounge following the talk from which the above is excerpted.

SUMMER '65 HITS FIFTH CITY

The staff of the Ecumenical Institute has been involved for the past ten years in experimentation with imaginal education for youth and college students. One of the fruits of that experimentation has already reached Institute subscribers in the form of *IMAGE*, Vol. III. The second has just reached completion, but it is not the sort that can be shared in the same way as the earlier report was, Summer '65, the Institute's first college student cadre, is at once a fruition, a harvest, and a time for replanting. It represents the concrete, flesh and blood articulation of all the research, all the experimentation. And, at the same time, it is a demand on youth and on the adult community alike to forge forward in the twentieth (and as Summer Sixty-fivers would say, the twenty-first) century. The students of Summer '65 have dramatized once again for all history the truth which they incorporated in their experimental liturgy:

Liturgist: The word is not the WORD except as it is a deed.

Community: THEREFORE, HAVING HEARD THE WORD, LET US BECOME THE DEED.

And the response of all concerned men is further spelled out and restated for us by Summer '65:

Liturgist: To live is to commit crucifixion.

Community: THEREFORE, LET US HURL OUR DEATHS INTO HISTORY.

Liturgist: Life is a mission!

Community: WE CHOOSE TO BE SENT.

More concretely, Summer '65 has provided an initial proving ground for the thirteen-week college program detailed in the last issue of *ie*. It has aided the Institute in making its first thrust into the Fifth City area. It has given fifty students from over the country a rigorous eight weeks' experience in a dual program of work and study and sent them back to their schools or to new jobs with new insights into what it means to be a person who will live into the twenty-first century, insights which it is hoped they will be able to (slightly sooner than the year 2000, hopefully) convert into significant action in their particular situations.

The study program opened with the basic courses in the theological and cultural revolutions of the twentieth century and proceeded to explore the basic disciplines of science, philosophy, sociology, art, psychology, history and to examine the possibilities for new models in human social life, from the level of the individual through the family, the neighborhood, and finally the urban complex. The aim of the study in each of these areas was to supply a model or organizing pattern for further study by the student and to place at his disposal the most significant and relevant developments in each of the disciplines. All of this will be developed in still more detail once the thirteen-week program is launched on an adult education basis. Summer '65

has, by its enthusiastic response, passed the program on the first phase of its practical testing.

Like the thirteen-week program, the Summer '65 curriculum placed a strong emphasis on corporate life. In a sense, the students merely participated for eight weeks in the corporate life of the continuing covenant community made up of the families of the Institute faculty. Any task-oriented group must be perpetually conscious of its discipline, for aside from and beyond the group effort necessary for the accomplishment of specific tasks, a corporate effort requires a corporate understanding—this, whether the group be the Church in history or the summer work camp at the Ecumenical Institute. In order to perform significant acts in history, the group must understand just what people they are, and what their relation is to history. For eight weeks, six days a week, the students got up every morning at six o'clock and participated in the order's morning worship. By the end of the sixth week, they had devised their own contemporary worship order using non-mythological language on one hand and on the other primitive rhythms beaten out on the backs of the pews. One of the unique features of this service was the offering in which the community filed out of their seats to the front of the chapel to present their symbolic offering of a penny, symbolizing by the bodily movement the giving of their whole selves. Indeed, the Summer '65 students will never again have an excuse to forget that they have bodies. The work program was structured so that, while accomplishing essential tasks, the students never forgot that physical effort has its place side by side with brainwork and strategizing in the accomplishment of a task and a mission. As one girl jokingly put it, "We didn't know we were coming here to clean out somebody's basement, but we got here, and found out we were going to, and we did." Over and over again, Summer '65 proved its ability to see the task that needed to be done, determine the necessary measures to get it done, and then carry them out, whether they seemed appropriately romantic or revolutionary or not. Incidentally, cleaning out basements can have direct historical significance, since the print shop from which all Institute publications issue will forever more be situated in the basement cleaned out, scrubbed, and painted by Summer '65.

A third, and perhaps the most immediately exciting, aspect of Summer '65's work was the thrust into the neighborhood. Much of the data on the families with pre-school children who might be interested in the nursery school was gathered in a house-to-house survey by the students. Tuesday and Thursday afternoons were given over to working with neighborhood children, either organizing activities on campus or trips to places of interest over the city. In addition, nearly every Saturday night saw a gathering on the Institute lawn of one kind or another, with either a movie or a combo and dancing, all culminating in the Fifth City Festival at the end of the seventh week with a street dance behind the gymnasium on the street just west of the Institute.

The eighth week was largely given over to a summarizing of the experience of the previous seven weeks and a hammering out of the corporate understanding of the group in a manifesto.

(Continued on Page 10)

FALL CALENDAR - 1965

Mon. Noon to 5:00 P.M.	BEGINNING COURSE Clergy & Directors of Education
8 A.M. Mon. - 6 P.M. Tues.	ADVANCED COURSE

The Ecumenical Institute, an affiliate of the Church Federation of Greater Chicago, announces its fall program of cultural and religious studies dedicated to the awakening and renewal of the Church. Both weekend and week-night seminars are offered on the institute's campus, and each quarter extension courses are offered in different churches throughout the greater Chicago area, across the nation, and around the world. Locations, dates, and times for these courses are given on the next three pages of this folder. The weekend seminars, lasting from Friday evening until noon Sunday, are available at a minimal charge of fifteen dollars which covers the cost of six meals, two nights' lodging in comfortable guest rooms on campus, and materials used in the program. A host and hostess remain with each visiting group the entire weekend to attend to all needs and ensure maximum comfort. Located on Chicago's famous West Side, the campus is easily accessible. O'Hare and Midway Airports are within a half hour's drive. It is less than ten minutes west on the Eisenhower Expressway from the downtown Loop, one block west of the Homan Street exit. Homan is a regular stop on the C.T.A. Congress "A" train. For further details, information, and reservations, contact:

locations, dates, and times for these courses are given on the next three pages of this folder. The weekend seminars, lasting from Friday evening until noon Sunday, are available at a minimal charge of fifteen dollars which covers the cost of six meals, two nights' lodging in comfortable guest rooms on campus, and materials used in the program. A host and hostess remain with each visiting group the entire weekend to attend to all needs and ensure maximum comfort. Located on Chicago's famous West Side, the campus is easily accessible. O'Hare and Midway Airports are within a half hour's drive. It is less than ten minutes west on the Eisenhower Expressway from the downtown Loop, one block west of the Homan Street exit. Homan is a regular stop on the C.T.A. Congress "A" train. For further details, information, and reservations, contact:

SPECIAL COMMISSION
THE ECUMENICAL INSTITUTE
 3444 CONGRESS PARKWAY
 CHICAGO, ILLINOIS 60624
 Area Code 312 722-3444

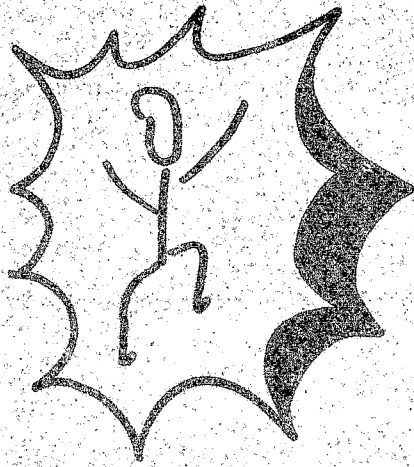
BEGINNING COURSE Clergy & Directors of Educ.	Mon. Noon to Thurs. Noon OCT. 25-28
ADVANCED COURSES	8 A.M. Mon. - 6 P.M. Tue. NOV. 8-9

The fall of 1966 will witness a re-examination of the structure for adult high school youth. The curriculum deals with the relation to his family, social relevant participation in a two-year course, changing the twentieth-century revolution. This will be offered to those provided by those who are then proceed to explore or mapping out strategy for the of the structures of lower institute often weekend as family structures. Two quarter on the urgent issues of these conferences, what it will be scheduled on both workers (two sessions).

WEEKDAY PARISH MINISTERS COLLOQUIES

Each quarter, the Institute offers a beginning colloquy for parish ministers, directors of religious education, campus ministers, and church executives, dealing with the theological and cultural revolutions of our time and with the new image of the church as the revolutionary agent in civilization. An advanced colloquy will present one of the Institute's curriculum courses with special emphasis on teaching methods and missional strategy.

DATES	OCT. 1-3	OCT. 8-10	OCT. 15-17
BEGINNING COURSE BS-I The Contemporary Theological Revolution	Adult Laymen	High School Youth	Adult Laymen
	College Students	Adult Laymen	College Students
	High School Youth	College Students	High School Youth
ADVANCED COURSES For All Ages		CS-I Cultural Revolution	
SPECIAL CONFERENCES Vocation & Problems	Social Workers		Race Seminar



NURSERY SCHOOL LAUNCHED

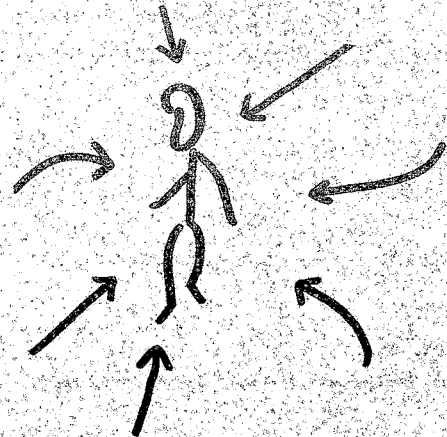
By the time this issue of *ie* reaches its audience, the Ecumenical Institute will have launched one of the most important aspects of its immediate program for the renewal of the inner city. Beginning in early September with twenty-five children from three to five, the pre-school nursery will expand on a quarterly basis until by next June, a total of 100 children from the immediate area of North Lawndale will be enrolled. During the past year, the faculty of the Institute, along with the prospective teachers of the nursery school, has conducted extensive research in the relatively new area of preschool education and corresponded with other educators engaged in the field. Only in the past ten or fifteen years have educators turned their attention to scientifically exploring the possibilities of the preschool child. We now know that with the proper educational structures, virtually anything can be taught and learned, and we are learning that a great deal more can be taught to a child between the ages of three and five than was previously thought possible. Within this exciting area of research, the Ecumenical Institute is in a particularly unique position, because its location on the West Side of Chicago specially qualifies it to explore the still almost uncharted mind-set of the culturally deprived child. We know a good bit about the middle-class world and the attitudes of the middle-class child, but virtually nothing is known about the interior world of the ghetto child.

Part of the exploration began early this summer with the work of the college student cadre in residence on campus. In addition to conducting surveys over the neighborhood, the students organized activities on campus on Tuesday and Thursday afternoons and sight-seeing trips to different parts of the city, the museums, the aquarium. Some of these children had never seen Lake Michigan. We began learning a few things about the child on the West Side. First, he has a precocious clarity about life. He knows the score a lot sooner than the average child, because he has not been pampered. But

along with this, he is subject to an environment of tremendous repression. As a Negro brainwashed by the values of white, middle-class civilization, he is unaware of his own unique gifts as a Negro. His parents have probably not had educational opportunities. In addition to being inarticulate, they are probably too busy with work or with the other children to be responsive to the child's curiosity about his world. As one of the new teachers put it, they are little balls of energy that somehow get flattened out by the time they ever reach the first grade. As Charles E. Silberman in his book *Crisis in Black and White* has pointed out, they are drop-outs before they ever start to school. Our job is to try to reach them in the crucial period between the ages of three and five, to help them construct for themselves a new image of what it means to be a person on the West Side of Chicago, a workable picture out of which they can respond creatively to the world in which they live.

This is the child, and the curriculum through which the child is guided must be suited to him. We are not interested in imposing a set of values on him. The middle class values on which we were brought up are inadequate to his situation. What we can do is to structure the classroom in such a way as to let him find for himself the basic limits imposed by human society. All these things are made clear so that he does not waste time in rebellion trying to find out what the limits are. The particular value of the structured situation is that it focuses the child's attention on activities which help him to develop particular faculties. Again, the curriculum is tailored to the child, not the child to the curriculum. For this reason, all of the teachers are residents in the neighborhood, for they feel that only in this way can they get something approaching a first hand view of the situation out of which the child comes to them.

Even at this early date, parents in the neighborhood have expressed great interest. It is hoped that this interest can be channeled into a proposed "parent school," whereby the parents can translate into the home situation some of the child's new images and further the educational experiences begun in the nursery school. Not long ago, Martin Luther King, in a rally on the West Side, appealed to his fellow Negroes: "If you don't care about yourselves, at least think about your children." This is one place to start.



YOUTH RECRUITERS FOR URBAN OPPORTUNITIES PROGRAM ATTEND INSTITUTE

Part of the training of a group of sixty-eight teen-age recruiters for the Chicago Commission on Youth Welfare was participating in the Institute's beginning course on the meaning of humanness. The group spent two days in residence at the Institute the last week in June.

The recruiters were hired for the summer by the Youth Commission to work the streets of Chicago, seeking out young people who quit school and are unemployed and then encourage them to participate in the city's neighborhood youth corps program where they would be job training and counseling. At the same time as they are using the recruiters to reach other teen-agers, the Commission is attempting to motivate the recruiters themselves to make serious decisions about their own lives. The Institute course is part of this attempt according to Jerry Spiegel, director of training for the Commission. "We want the kids to realistically approach the possibilities in their lives," Mr. Spiegel said. "Through the Institute course and in our additional training, we want them to decide where they want to go, whether it be back to school or into vocational training. We want every kid to fulfill himself."

In devising the two-day program, the team of teachers combined two of the Institute's standard courses, the culture course and the art-forms course, to devise a single course which would deal more directly with the problems of this particular group in terms of basic selfhood and of the possibilities for authentic action in the whole of society. The high points of the two days were precisely the parts of the study which focused most strongly on these two poles of the individual existence.

On one hand, the group, largely Negro, was confronted with exactly the problem of what they were going to do with their negritude. What exactly does the situation of being myself as a Negro in Chicago mean to me? Selections from the work of well-known Negro poets such as Langston Hughes helped to pose the problem in concrete verbal terms. Understanding oneself as a human being, as a Negro, or as a school drop-out means understanding oneself as belonging to a particular segment of urban society. In proportion as he faces this, one is confronted with the necessity of deciding what kind of action he will forge out of the situation. This was the ground for the second exciting battle of the two-day session. In the light of our self-understanding, what does it mean to be an authentic people? Will we acknowledge our specific situation with its particular possibilities, or will we join the rate race to model out another bourgeoisie? Negro revolution or black bourgeoisie? This is no easy decision for the intelligent high school drop-out. We all understand well enough that the majority of such drop outs are not problems of brain-power, but social and cultural ones. What then does it mean to consciously appropriate the possibilities of one's political, economic, and social situation?

Perhaps no segment of urban society in our time has successfully met and dealt with these problems.

Institute faculty members reported that even though ninety-five per cent of the participants were school drop-outs, their intelligence and ability to grasp what was being taught relative to man's situation in the twentieth century was considerable. They were described as astute and alert observers of themselves and their neighborhoods, though often cynical about life. They saw immediately in Picasso's famous painting "Guernica" that this was a picture of life whereas most adult or suburban high school youth groups attempt to abstract what they see in the painting and not relate it to themselves.

There is a possibility that in cooperation with the Youth Commission, further such groups may be taught in the coming years.

URBAN TRAINEES ATTEND INSTITUTE

Some 41 clergymen from throughout the country attending the Urban Training Center for Christian Mission in Chicago participated in a three-day course at the Institute in June.

The men spend three to six months at the Urban Training Center learning about what has been done and what could be done by the Church to minister to highly urbanized areas. Their purpose in attending the Institute course was to study its program and methodology. This was the largest group from the Center to date. During the past year several smaller groups also attended the regularly scheduled adult and clergy courses.

SUMMER '65 —Continued from Page Four

The cadre chose to symbolize the end of the summer with a sending out ritual. All of the students and staff sat in a large circle between the chapel and the administration building. Before all the community, each member of the cadre is then called forth by one of his fellows and charged with the carrying out of his particular mission. They were reminded that the tension they must hold in their lives is the one between the "audacious king and the humble slave." They were held up before their task of being and creating for the twentieth century what it means to be the Body of Christ, transcending the individual neuroses, theologies, or ideologies of its members. We have seen and believe that Summer '65 has created once more anew for all the body of mankind that decisive relinquishment of the individual and the subjective which the mission of the Church in our day demands.

Summer '65 is now a part of the past. In the concluding ritual, each member of the cadre stomped out a lighted candle which he had held during the sending out. "It is finished." Only the event though. The demand is still with us.

3,227 PARTICIPATE IN INSTITUTE COURSES IN 9 MONTHS

A grand total of 3,227 persons participated in courses taught by the Institute faculty members during the nine-month academic year of October, 1964 through June of 1965. Of these, 2,336 attended courses at the Institute itself and in the Chicago metropolitan area. The remainder attended extension courses in fourteen cities in the United States, Canada, and the Caribbean area.

A break-down of the figures for the Chicago area showed some 971 were adult laity, 293 clergy, 572 college students, 44 high school students, and 89 seminarians. The major denominations represented were Methodist, Lutheran, Presbyterian, United Church of Christ, Evangelical United Brethren and several other Protestant denominations as well as several Roman Catholic and Jewish participants.

Of the adult laity, 390 were men and 581 were women. The majority were housewives, office workers, social workers, and teachers. There were also representatives of all other professional, business, and laboring groups.

Of the total attendance in the Chicago area, only about 1,000 actually lived in the Chicago area. The rest came from surrounding states and other parts of the country.

CADRE MOVES IN

Communities are inhabited by people. If we have allowed ourselves to think otherwise in relation to the inner city, it is our own loss. More particularly, it is the loss of the urban middle class in its flight to the suburbs. This fall, six families will begin a pilot project in the Fifth City area around the Ecumenical Institute. Fifth City is a small pie-shaped area just north of the Eisenhower expressway on the west side of Chicago. The project has a dual purpose of rendering an in-depth, on-the-spot service to the culturally deprived of a particular neighborhood and of demonstrating the possibility of significant action on the part of a large segment of our society which has forgotten what it means to be the Church.

Four of the families are already or soon will be situated in the neighborhood. The Mobile Cadre, as this group calls itself, feels that only through direct involvement with the people of an area can significant action be brought about. The intention of the Mobile Cadre is not "do-goodism," but essentially to work itself out of a job by demonstrating to the people of Fifth City that they can, through their own action, create an enabling community for themselves and their families.

THREE NEW BOARD MEMBERS ELECTED

Three new members of the Institute's Board of Directors were elected at the June meeting. They will complete the terms of three members who are resigning.

The new members are Mrs. Alice Dixon from Itasca, Illinois, a housewife and mother of grown children; Mr. James Green of Oak Park, Illinois, a salesman for a steel company and Mr. Theodore Swain of Chicago, an attorney in the tax division of the state's attorney's office. The latter two are members of the Institute's family cadre.

The resigning members of the Board are Dr. Paul Robinson, the Rev. Russell K. Johnson and Mr. William McCurine. There are 27 directors on the Board plus three ex-officio members. Directors are elected by the Board for one, two and three year terms.

LIVERMORE—Continued from Page Three

emerge as free, full people. This is where the bright young generation would try to find a common destiny in this search for what is a community. And how do you invent the machinery through which these things can find expression?

There really is a desire for community, even here in North Lawndale. What is going on here and the possibilities make it still one of the most exciting places in Chicago. If you look at this neighborhood and compare it with thirty years ago when it was all white, mostly Jewish middle class society, and look at it today, you would say, "My God, hasn't it gone down!" But let me tell you, it is still an exciting frontier town. This is the place where people are taking old buildings and making churches out of synagogues. It is the place where they are making houses to put three, four, five, or six families in the space where they used to be able to get only one or two. It is the place where people get a start in Chicago, and it is a place where people are building a community. In part, they won't succeed very well, because not just in part, none of us any longer have any clear notions about what a community is. We know a community is not just things or services. You can organize a first-rate little league in about three or four years. You can reform a police department in maybe five. You can rebuild a board of education in perhaps ten. You can reorganize the caste system of a city in about fifteen. You can redivide the political systems in a metropolitan area in perhaps a quarter of a century. But the problems we are talking about here: the problems of giving security to children, as you live through this life with the difficulties you are going to have with the difficulties it is going to involve, the divorces you will have, the disloyalty, the sickness, and all the other things. Life itself: the way you live and think about it. If these things are not organized they will organize us. This is where people are, and these are the issues we fight on as for bread. How we build communities and peace, creating them with love for children, with some human dimension, some degree of human perception of the fallible little guy who isn't God but who is maybe a little bit better than we think man is. He is our problem.

A snowballing counterpart of the Institute's rapidly expanding program is coverage by the news media on the local and national scenes in recent months. Hopefully, when the snowball melts there will be a flowing residue of financial support. Whether this will happen of course is a big question, for publicity and fund-raising are only superficially related, especially when the publicized venture is of a revolutionary nature. Professional fund-raisers often comment about the pitfalls of an erroneous public image.

Recent attention to the Institute is partly credited to the strange opportunity facing the Church on the Chicago scene. Here, where there is the largest concentration of seminaries in the world, for several years there have been aggregating the individuals, groups, and forces that might well bring off the "pilot revolution" that could serve as a model for the Church across the land. Committed bureaucrats, accomplished theologians, alert clergymen, a growing body of trained groups of laymen, have been developing loosely structured and informal cooperation that could potentially renew the Church on a large scale.

Aware of this situation for some time, the CBS television network public affairs department in New York had planned to do a series of half-hour programs about the Church in Chicago, scouted the feasibility of a series early in the summer, and sent staff and crews here recently to bring back the film for the fall. The upshot of it is that the first three of the October "Look Up and Live" programs (Sunday mornings—see local listings for time in your zone) will do this coverage, with the second or third program devoted exclusively to interpreting the work of the Ecumenical Institute.

National attention in the press has been limited and sporadic in past years, but recently came to focus in a long visit from a senior editor of LOOK Magazine in the preparation of a general article, "The Battle of the Bible," which because of limitations on length conveyed a not too comprehensive picture of the Institute's work. This was unfortunate but quite understandable in light of the article's scope. It has brought us many inquiries, and the faculty has been besieged with requests to be interviewed on various radio and television programs. CBS-TV in Chicago, in making a special documentary on the "new relevance" of the Church, sent camera crews to the Institute to film a seminar session. The latter will be aired sometime in October.

Several national church publications are also currently writing articles on the Institute.

It remains to be seen whether such publicity will help or hinder the cause. In any case, we will appreciate your comments upon the impact of such publicity. For those who have participated directly in our programs, we will especially want to learn of your evaluation of the ways in which the various media interpret the work.

IMAGE EXPLOSION

i.e.

Newsletter of the Ecumenical Institute
3444 Congress Parkway
Chicago, Illinois 60624

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

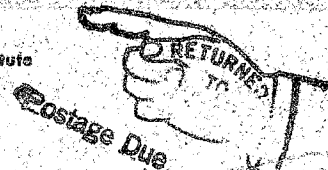
September, 1965

RETURN REQUESTED

Mrs. Harry Gibson
7226 S. Eberhart

Chicago, Illinois 60619

12/64 P



117 N. Scoville
OAK Pt, ILL
60302

