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“ — the question of what God is all about — is to be a full time occupation functionally performed in total involvement with some secular 'living' that is one's chosen career.”

A Reflection on the Implication of a

FUNCTIONAL THEOLOGY

This article is a portion of a report written by HUANG HSING PENG at the completion of two years work as a Frontier Intern of the World Student Christian Federation. Huang Hsing Peng is a lawyer from Singapore who as a Frontier Intern did post graduate work at the Institute of South East Asia, Nanyang University in Singapore. His deep concern for the Church in the world of the twentieth century is reflected in his challenge to the Church contained in this report.

FUNCTIONAL THEOLOGY

by HUANG HSING PENG

Institute of South East Asia,
Nanyang University in Singapore

The term "functional theology" at first sight appears to be self-contradictory. How can theology commonly understood as a religious, philosophical and propositional-thought matter be "functional"? The term means more than just making theology functional as such, in the sense of making its principles the blueprint for implementing certain actions. It may include this but it has more to it. It includes this meaning because in today's world you cannot act with respectability if you do not have theoretical planning first and then execute it in terms of your five or ten year plans.

But by "functional theology" is meant that the question of what God is all about, traditionally the problem for theology as commonly understood, is to be a full time occupation functionally performed in total involvement with some secular "living" that is one's chosen career. From the side of the existentialist we have indication that the 'God' of the rationalist approach will not suffice. From the biblical understanding we are given glimpses of the 'God' who is a Presence along the continuum of the historical existence of a people who responded by being totally present to the concrete historical situation or secular involvement in which they found themselves. Religiously they may be said to be present in "faith-obedience". God is the God who acts in the pots and pans. There is also the fragmentary awareness that we are already exercising a new mode of sensing life-worlds around us. It has been said that "at present what is going on in the world is a shift of consciousness which may be more fundamental . . . something which has long been developing is suddenly coming to a period of fruition, forcing a new look at everything." Thus knowledge of the God commonly relegated to religion and theology as supernatural enterprises, has lately tended to be understood in terms of openness to new dimensions of existences, whose possibilities are indexed as "signs". Some are anxious to interpret these "signs": the vision of a one world community, the universal expectation of equitable distribution of wealth, the new respect for woman, etc., as the historical possibilities brought by and inspired by the gospel in history. The Hebrews interpreted what happened to them as a people in terms of what the God had done or revealed.

Jesus performed the greatest of such revelatory functions by introducing a style of commitment that led to the doubt of Gethsemane, a revolutionary death and the resurrection possibility. Whether he has performed and danced life for all time is an open and speculative question. What do you mean by time? It is enough if he is the final precedent, to whom if there is no commitment whether in principle or in actual performance historical existence as we have come to envision it may not materialize. "Without me, you can do nothing." Only the style and substance of commitment he performed would lead to or disclose the ordinary miracle

of resurrection. Christian existence is the operative powerful resurrection sign-principle for the performance or engineering of the world.

To explain a functional theology therefore means spelling out the mechanics and efficiency of performance under different running situations. Small wonder that the ethics of smooth and efficient operation of domestic and community relationships has to be signified as "situational".

Does such a mechanised formulation of functional theology become something of agnostically oversimplified 'rules to a self-attainable tuned-in heaven'? The answer is probably in the negative. For one thing to raise the question of the "mechanics" of performance (and what do you mean by mechanics?) is at once to be involved in the whole problem, whether openly asked or tacitly implied, of the effect of a projected objective belief on the totality of any subjective response. Perhaps this is another way of stating the problem of the God who must go away in order that man can grow up to learn to live without him. It is the issue posed behind the serious query, "Can a truly contemporary person not be an atheist?"

" — the vision of a one world community, the universal expectation of equitable distribution of wealth, the new respect for woman . . . as the historical possibilities brought by and inspired by the gospel in history."

It has been said of the death of God' theologians that while "they deny the existence of God . . . nothing is plainer from their writings than that they are obsessed by him, as we are not". By the same token, if the "mechanics" of frontier ministry* provisionally avoids the bolts and nuts of a closed-door church affiliation and its attendant paraphernalia, it is obsessed with the issue of **how** to structure catalytic or electronic Christian presence in any meaningful way!

In the context of functional theology the structure of Christian presence must be related to function—that others "May do and believe". Many people in Nanteh have had no introduction to any Christian tradition or nurture. There are many who are consciously engaged in a struggle with the question of the meaning of their existence, i.e. in an aware questioning of their existence-situation. If they are anti-believers, their whole life is a wrestling with God. What "structural supports" are available so that the sustaining hope of Christian presence may be prayed, "I believe; help thou mine unbelief?" This statement was occasioned as Jesus performed a wondrous work. Such people will have "to do" in order to believe and it would almost seem that precipitated crisis situations affecting their lives are about the only occasions whereby they may be galvanized "to do". (It is significant to see that the times when Jesus withdrew to pray or to gather a strategy tied in with the next precipitated episode as he opened himself to what the world demanded.) To such people the question is posed as to what kind of a world it would be and how it would be possible to look another in the face, if there had not been the one existence of the man from Nazareth. To some it has been intellectually

*An experimental program of the World Student Christian Federation.

respectable to talk in terms of the new humanity ushered in by Jesus and of the timely historical possibility of a new man surviving and transforming the technocratic age. The question of the relationship or dependence of this new man vis-a-vis the Christ of faith remains—and is not this a question of the structuring of our existence.

But what we can see happening, given the sensitivity, is the need of different people, often the "spiritual" need, to transcend their existence-situation. Catalytic ministry will have to be functionally structured to help discover with the person next to you, what it is that is meaningful for you and him to have "to do" to inherit the 'kingdom' of 'growth and progress'. Thus, to illustrate, through a common interest in poetry it has been possible to work with a student poet in translating Eliot's *Hollow Men*, an enterprise that is meaningful to the student's 'existence-situation' inasmuch as he is a poet faced with a continuing threatening awareness of the fundamental questions. Through such common functional involvement it is difficult to avoid a dialogic presence disclosing one's stance in life. "My sheep hears my voice." "With fear and trembling, I too am a man."

It is also seen that in the last analysis only the man in his own situation can minister functionally to another in the same situation. The Frontier Experiment is only experimental path-finding leaving bits of "signs" here and there for those who come after, in the university situation the staff and students themselves, to provide of themselves, more concrete and imaginative structures.

"To such people the question is posed as to what kind of a world it would be and how it would be possible to look another in the face, if there had not been the one existence of the man from Nazareth."

Somewhat religiously expressed, the performance of a frontier catalytic ministry understood as an exercise in functional theology comes through an exposure to what it means to be prayerfully alive, depending on the grace that makes one survive, and a structure of living meshed to the "kenotic" principle of gear. By way of speaking analogically, if the primeval remote God of eternity were to be so incarnated in the world as the Man Son, in order that men might be lifted up to divinity, the church as extension of the Son, could do no better than likewise empty herself of her aggrandised religiosity to become secularised, penetrating the thought-worlds and human organizations of the world to resurrect them into a new theological humanity! When the prophetic political leadership is talking in terms of the loss of the "spiritual life-line" of the English educated to any cultural past, and is emphasizing the need of the "qualitative difference" in education in order to prepare an enduring creative human community, the church may miss an opportunity it may never have again in South East Asia, (even if it is only to spark the kindling of a vision of authentic secular

human hope,) if it does not begin radically to restructure its whole existence in secular terms, returning to its original faithfulness to the Man from Nazareth. When one with discernment listens to the religious pronouncements made by the leaders of Malaysia about the need of religion to combat the enemy of communism, or the need of prayer, or the usefulness of building hundreds of mosques and churches and temples, or the thanking of God who has answered the prayer for peace to end confrontation, and examines what is actually happening and compares such liturgical pronouncements with other straight matter-of-fact statements nearer home; one can not help but reflect on the Jesus sentence, "You have heard it said by the Pharisees, etc., etc., . . . but I say unto you . . ." Jesus was adopting a more eschatological stance; and by their deeds shall ye know them. Almost as it were, through our daily papers, if we have a world or neighbor directed consciousness, the church is asked to choose between the Amos-Jesus Model or to live in the God of the past.

" — the church may miss an opportunity it may never have again in South East Asia . . . if it does not begin to radically restructure its whole existence in secular terms."

Church members here in South East Asia should come to grips with the option of either sticking adhesively and securely to church-centered concerns like teaching in Sunday schools or singing in choirs and generally providing fellowship for students or becoming involved, creatively and imaginatively within their own professional situations in a world-centered ministry. Such a dimension of Christian presence means that apart from the necessary equipping of minimal theological understanding, the person whether he be teacher, doctor, or lawyer, must be a concerned and creative student within his own profession and alive to the new demands of accelerated changing circumstances.

For ourselves, we must realize that it is not possible, without cheapening the gospel, to continue to live out of the goodness of our forefathers. The priest, and the church as organized today, and all they symbolize, cannot in today's situation provide us with the vicarious confrontation with the living God who has an uncanny way of moving out of the reaches of people who would preserve him in their pockets. Each of us has the exhilarating opportunity and the agonizing responsibility to be his own bishop and priest within a secular community that can learn to live in openness under the grace and hope we have in the God of the future as we take our cue from the Christ.

In the explosive situation of Singapore where the world of education, labour, politics and the whole fabric of society have to be reevaluated, it is sometimes disconcerting to find that Christians are on the whole satisfied with what has been. However there are some signs of "radical" concerns and we do well to remember the cataclysmic event of the gospel. History has never proceeded on the even keel of assumed progress.

BREAKTHROUGH -



Since the creation of the Order of The Ecumenical Institute part of its continuing attempt to keep abreast of the world has been excursions by staff families to specific regions of the globe. These trips are designed and structured to confront the Order with the world through the data gathered by representative members. In the past the primary responsibility of the team of families was to ferret out the operating self-image out of which the various peoples understand themselves and the world. Secondly, the team's task was to discern the presence of the Church in the world and how it is operating to meet the needs of the people.

Last fall a new dimension of responsibility was added to the most recent of the Order's international ventures. A group of ministers in Australia had issued an invitation for The Ecumenical Institute staff to hold training sessions in Sydney. With this initial invitation the Order's decision was to send a full teaching team to the Orient. It was the Order's concern to have the possibility of getting a first hand picture of the East, but more crucially the Order sensed the time had come

for the first move in the international arena in terms of formal teaching of The Ecumenical Institute curriculum. This decision to step beyond the boundaries of the United States with courses was a difficult one for the staff knew to move in this direction would open unbelievable new areas of responsibility.

Contacts made throughout South East Asia quickly produced a full schedule of seminars during the three month scheduled trip.

Sydney, Australia was the starting point for the International training. Under the auspices of the Australian Frontier of Faith an extensive 16 session study and training seminar was conducted. Fifty-five ministers and laymen were trained in 4 of the basic Ecumenical Institute courses; Religious Studies I, Cultural Studies I, Dynamics of the Local Congregation and World Religions. This extended cadre training course gave the staff ample time not only to share the collected wisdom in terms of 20th Century theology and culture, but also allowed time for the delegates to plan for the future of Australia as the church in that nation.



INTERNATIONAL PROGRAM

This Australian experiment set the stage for the remainder of the trip. Following Sydney the team taught in Port Moresby, New Guinea; Singapore; Kuala Lumpur in the Malaysian Federation; Hong Kong; Taipei, Taiwan; in Seoul, Korea and finally in Honolulu. These eight courses were full Religious Studies-I seminars with participants from the indigenous church as well as missionaries from many denominations and U.S. citizens and Europeans living in the Eastern nations.

In addition to the full 44 hour seminars numerous shorter training sessions were conducted. In Taiwan and Japan condensed versions of the curriculum were presented to churchmen. In every location where the team stopped there were opportunities to meet with small groups and individuals to exchange ideas and models of the vision of the church renewed and its work in the 20th century world. The team members were asked to fill pulpits, speaking engagements, and radio and television interviews, and as their schedule would allow these requests were filled. The staff estimates that in excess of 7000 persons came in direct contact with Ecumenical Institute curriculum during the 93 days spent in the Orient.

The breakthrough was accomplished. Before the team arrived in the states it was apparent that there

must be future teaching missions on an international scale. Invitations were received from Australia, New Guinea, Korea, Japan, Taiwan, requesting further courses. Because of contacts made by the staff several courses will be added on future itineraries in areas where they could not be held during this trip. A training course in Saigon and a laymen's rally in Lucknow, India are but two of the requests received.

The evaluation of the trip by the teaching team verified the insights of the total staff. The time for international teaching is now. In Latin America, Europe, Southeast Asia, Africa, North America and in the Middle East the renewal forces in the Church are on the move. However movement is not enough. This renewal movement must have structures and form in order that these forces create the necessary new spirit within the Church. The Ecumenical Institute curriculum is designed to teach the layman and clergyman to create the tools which will allow them to be the renewed church regardless of their location in the world. The task of The Ecumenical Institute is to share its experience and insights with concerned churchmen whether they live in Peoria or Phnom Penh, Kalamazoo or Kuwait, Birmingham or Bogota.

New Experiment in Teacher Training

The crucial demand for the life of the church is a rapid increase in the number of competently trained pedagogues. With the growing awareness of the need for serious theological study across the church it has become clear that new techniques for communicating revolutionary educational methodology must be constructed.

In the winter quarter such experimentation began at The Ecumenical Institute, Chicago. Interns of The Ecumenical Institute staff were structured into **teaching guilds** which met every other week-end. These small training groups participated in the structures of the basic RS-1 week-end with each member assigned a different teaching responsibility. There are nine units to the RS-1 course in the guild system. The nine guild participants therefore each concentrate their attention on a single unit of the weekend. In four alternating weekends in the quarter they participate in the course four times and teach approximately one half of it. Each teaching session is followed by critical evaluation of the teaching work by the members of the guild under the direction of an experienced staff teacher assigned to be master pedagogue.

The experiment proved so successful in the winter quarter that it was continued in the current quarter.

In addition to The Ecumenical Institute staff guild a **metropolitan guild** was formulated. Seven laymen from the greater Chicago area joined with two staff participants plus an experienced pedagogue for four week-ends of intensive teacher training.

The results of the experiment clearly indicate that these teaching experiences not only allow the participants to gain theological clarity, but allow them to concretely face the decision of being a teacher in terms of their gifts and their limitations. In the experience of teaching, the plans and dynamics of the week-end RS 1 become sharply defined, allowing the laymen to see how he can manifest his uniqueness in the task of renewal of the church and in the reshaping of civilization on behalf of all men.

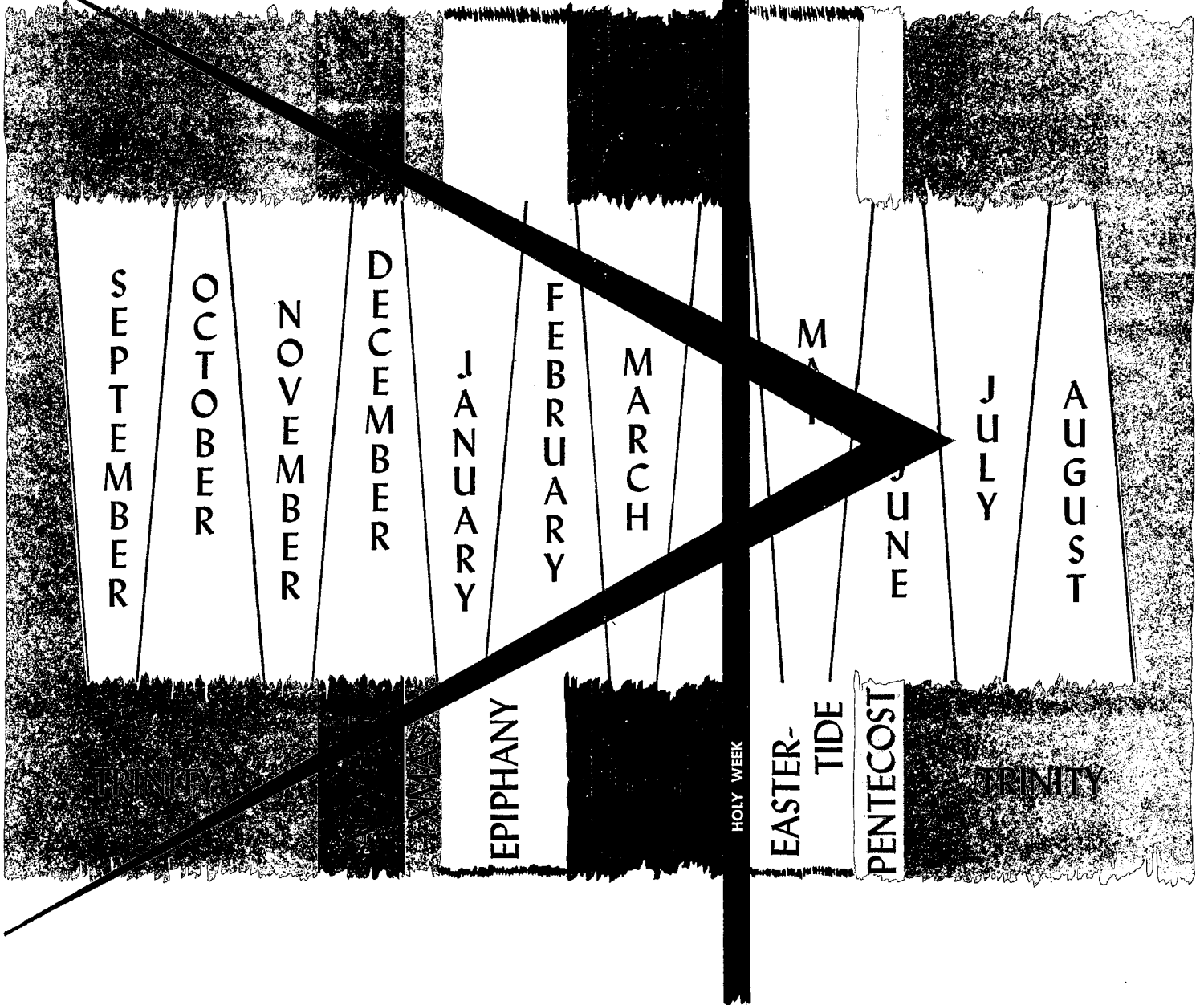
The teaching guild experiment will be continued in the Fall quarter with the metropolitan guilds being increased to two each quarter. With the creation of a Regional Faculty (pedagogues in the Chicago Region not part of The Ecumenical Institute staff) to teach the extension courses in the region there must be a steady flow of highly trained teachers to fill the needed teaching positions. The teaching guild structure is the key to the creation of these pedagogues.

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The Contemporary Theological Revolution	Adult Laymen	High School Youth	College Students	Adult Laymen	High School Youth	Coll
	College Students	Adult Laymen	High School Youth	College Students	Adult Laymen	High
	High School Youth	College Students	Adult Laymen	High School Youth	College Students	Ac
ADVANCED COURSES	CS III A Individual & Family	CS-I Cultural Revolution	RS II C Old Testament	RS III A Local Congregation	RSI Pedagogy	
SPECIAL CONFERENCES	Special Teachers II	INVITATIONAL TRAINING		SEMINARIANS	Special Teachers II	
METROPOLITAN GUILDS	Guild A	Guild B	Guild A	Guild B	Guild A	
SECTOR SCHOOLS IN SIX COMMUNITIES	RSI		APRIL 2	7 Tuesday Nights 7:30 — 10:00 p.m.		MAY 1
CADRE PEDAGOGICAL TRAINING SCHOOLS	RS III A ES II C	RSI Pedagogy Advanced Reading	APRIL 4	7 Thursday Nights 7:30 — 10:00 p.m.		MAY

THE ANNUAL CALENDAR

1967-1968



THE ECUMENICAL INSTITUTE

3444 CONGRESS PARKWAY
CHICAGO, ILLINOIS 60624
PHONE 312-722-3444

IN-SIX COMMUNITIES		7:30 - 10:00 p.m.		NORTH, SOUTH, 7ND WEST	
CADRE-PEDAGOGICAL TRAINING SCHOOLS		RS-III B CS II B	RSI Pedagogy Advanced Reading	JAN. 11	FEB. 22
CLERGY COLLOQUIES		JAN. 15-18 Beginning		FEB. 12-15 Advanced	
NATIONAL	NORTH	INDIANAPOLIS	DETROIT	CINCINNATI	ST. LOUIS
	EAST	BOSTON	NEW YORK	WASHINGTON	PHILADELPHIA
	WEST	SEATTLE	SAN FRANCISCO	LOS ANGELES	PHOENIX
	SOUTH		HOUSTON	OKLAHOMA CITY	NEW ORLEANS
INTERNATIONAL					
AFRICA					

SPRING QUARTER

MARCH 29-31		APRIL 19-21		APRIL 26-28		MAY 3-5		MAY 9-12		MAY 17-19	
Beginning Course RS-I The Contemporary Theological Revolution		Adult Laymen College Students High School Youth	High School Youth Adult Laymen College Students	College Students High School Youth Adult Laymen	High School Youth Adult Laymen College Students	High School Youth Adult Laymen College Students	High School Youth Adult Laymen College Students	College Students High School Youth Adult Laymen	College Students High School Youth Adult Laymen	College Students High School Youth Adult Laymen	High School Youth Adult Laymen
ADVANCED COURSES		CS III A Individual & Family	CS-I Cultural Revolution	RS II C Old Testament	RS III A Local Congregation	RSI Pedagogy Special Teachers-II	RSI Pedagogy Special Teachers-II	CS-I Cultural Revolution	CS-I Cultural Revolution	INVITATIONAL CONSULTATION	RS III A Local Congregation
SPECIAL CONFERENCES		Special Teachers II	INVITATIONAL TRAINING		SEMINARIANS						
METROPOLITAN GUILDS		Guild A	Guild B	Guild A	Guild B	Guild A	Guild B	Guild A	Guild B	Guild A	Guild B
SECTOR SCHOOLS IN SIX COMMUNITIES		RSI		APRIL 2	7 Tuesday Nights 7:30 - 10:00 p.m.	MAY 14		CITY AND SUBURBAN NORTH, SOUTH, AND WEST			
CADRE-PEDAGOGICAL TRAINING SCHOOLS		RS III A CS II C	RSI Pedagogy Advanced Reading	APRIL 4	7 Thursday Nights 7:30 - 10:00 p.m.	MAY 16		THE ECUMENICAL INSTITUTE			
CLERGY COLLOQUIES			APRIL 15-18 Beginning				MAY 13-16 Advanced				
NATIONAL		MARCH 29-APRIL 5		APRIL 19-25		APRIL 26-MAY 2		MAY 3-9		MAY 17-23	
NORTH	MINNEAPOLIS	KANSAS CITY	COLUMBUS	DETROIT							
EAST	PITTSBURGH	ROCHESTER	BOSTON	NEW YORK							
WEST	DENVER	BILLINGS	SEATTLE	SAN FRANCISCO							
SOUTH		MIAMI	ATLANTA	HOUSTON							OKLAHOMA CITY
INTERNATIONAL		EAP EAST									

THE ECUMENICAL INSTITUTE: CHICAGO

THE CURRICULUM -

OF RELIGIOUS STUDIES

RS-I The Theological Revolution A prerequisite course focusing on the basic spirit questions in the post-modern world; problems of authentic self-understanding, decision-making, vocational significance, human relations and creative participation in civilization. The aim is to enable the participants to think through for themselves who they are and how they can involve themselves in the present age.	
CHRISTIAN MEMORY	REFORMULATION MODELS
RS-II A The Historical Church A study in the theology of the fathers of Christianity amid the milieu of their eras. Writings by men of faith are scrutinized for the Christian community during the ancient, medieval and modern periods.	RS-III A The Local Congregation An analysis of the new image of the Church as mission to history and the dynamics of the local congregation which this demands. The course involves a series of workshops on worship, education, enabling discipline, justing and witnessing love.
RS-II B The New Testament A study of the witness to the Word in history made by the early Christian community. The perspectives of John, the Synoptic writers and Paul toward the event of Jesus the Christ are examined together with the basic cultural heritage of the Greek, Hebraic and Gnostic life styles.	RS-III B The Ecumenical Movement An analysis of the people of God in history as they are manifested in Christianity, Judaism and the secular faiths of today. Papers describing the current situation of Protestantism, Catholicism, Judaism, nationalism, communism and humanism are used to expose the issues and dilemmas of spirit men in the universal human community.
RS-II C The Old Testament A study of the understanding of God present in historical living as known to the people of Israel. The life stances taken in the wisdom writings, the prophetic pronouncements and the covenant law are probed in the context of the historical background of the ancient world.	RS-III C The World Religions An analysis of the human ur images by which people live out of their distinct cultural inheritance. The articulated visions of cultural leaders in civilization today are analyzed in order to reveal the unique gifts of Africa, the Far East, Sub-Asia, the Middle East, Latin America and the West.

OF CULTURAL STUDIES

CS-I The Cultural Revolution An introductory course on the postmodern world as found in its scientific common sense, its urban style of life, and its secular mood which requires a revolutionary response, skill at model building, and a decision to act concretely to renew our social context. The aim is to cultivate people of wide vision trained to perform the practical tasks demanded for full humanness in our world.	
CULTURAL WISDOM	RESPONSIBILITY MODELS
CS-II A Psychology and Art A study of cultural wisdom relative to understanding individual human beings. The science of psychoanalysis is examined in its biological, social and rational schools in tandem with the impressionism, expressionism and intentionalism of the arts.	CS-III A The Individual and the Family An analysis of domestic life, the marriage covenant, family structures and the new image of the family as mission. Through workshops new models are created for the roles of the sexes, the budgeting of life expenditure and the symbolic relationships of the generations.
CS-II B Sociology and History A study of cultural wisdom pertaining to the social dynamics in the human community. The science of sociology involving analytical models for the economic, political and cultural aspects of society are set over against history as the humanity that has to do with the objective, rational and existential appropriations of humanness in the world.	CS-III B The Community and the Polis An analysis of the structures in the inner city, suburbia and outlying communities as segments in the metropolitan world. Model building methodologies are used to grasp a vision for local economic, political and cultural reformulation.
CS-II C Natural Science and Philosophy A study of cultural wisdom regarding the comprehensive grasp of human existence. The natural sciences of biology, physics and mathematics are placed in relation to the philosophical approaches present in analytical, existential and metabil intellectual postures.	CS-III C The Nation and the World An analysis of the situation around the globe economically, politically and culturally. The problems, goals and strategies for the future world are brought together in the creation of models for a responsible citizenry.

SUPPLEMENTARY STUDIES

ADVANCED READING COURSES	ADVANCED STRATEGY COURSES	PEDAGOGICAL TRAINING COURSES
A book by a single author is selected and analyzed to explore in depth the insights of a signal thinker in theology or culture.	The continuation of model building applicable to local parishes and to areas of missional concern is made possible by sessions in both theoretic and practice to further the spirit movement of our day.	The methodology for teaching a certain course in the curriculum is presented to course graduates to enable them to use the structures of lectures, meal conversations, worship lectur-ettes, seminar techniques and other pedagogical tools to carry on the theological and cultural education of postmodern men.

Sensitive minds no longer question the necessity for education across the globe. The statistics of the world's youth point this out beyond doubt. 61% of the population of the world is estimated to be below the age of 30. 50% of the U.S. is below the age of 29. We are aware of the need to support our local schools, state educational programs, and the various private colleges across the country. But those vitally concerned are now considering the possibilities for bringing the educational methods into step with the needs of the 20th century. They are beginning to question the meaning of education in our secular, scientific and urban world. We wonder: "What is an educated man?" Finally, it becomes clear that schools are not preparing us to deal with life as it really is in the twentieth century.

Educators understand the dramatic corner that history has turned in our time and that most of the teaching concepts in operation today are still geared to the 19th century. They are groping for the reason be-

hind the gap between subject matter and teaching method. One of the reasons for this gap is that although we are aware of the change in the world, we are not entirely clear as to the direction of that change.

The Ecumenical Institute:Chicago through its experimentation in education senses critical advances in understanding the meaning of the 20th century and how education can be re-tooled to meet the new world we live in.

We have been living in a secular, scientific, and urban world since 1900. This realization has erased the image that study can be divorced from man's struggle with his psyche, with his social decision making, and his philosophical constructs. Serious intellectual study must be directly geared to the student's involvement in his world. The urban revolution has created new demands in vocational decision-making, in development of manners, mores, and customs for each age level and generation. The scientific revolution has radically

THE EDUCATED MAN

CURRICULA		B I R T H	Struggle-Freedom-Desire-Change-Comprehension-Renewal							D E A T H
			To 1	1-3	3-5	5-8	8-12	12-18	18-25	
B A S I C	Science	Physics Biology Math		Skills			Study		Teaching	
	Philosophy	Analysis Existential Meta-Image		Language			Analytical Contemplation		Myths	
I N D I V I D U A L	Psychology	Biological Social Rational		Habits			Examination		Meaning	
	Art	Impression Expression Intentional		Creativity			Celebration		Rites	
S O C I A L	Sociology	Economic Political Cultural		Relations			Action		Structures	
	History	Objective Rational Existential		Anticipation			Confrontation		Symbols	
I M A G I N A L	Practics	Family Community World		Inclusive Images			Human Justice		Community Reformulation	
	Theoretics	Science Humanity Theology		Memory Formation			Life Vocation		Practical Models	
Pedagogy			Nursery	Pre-School	Elementary	High School	College	Adult Education		

SECOND QUARTER

On March 28, the Second Quarterly Congress was held in 5th City. Two hundred people gathered from the five 5th City stake areas and twenty-five people from across the nation were their guests. These were representatives of the four United States areas who were meeting throughout the week to shape the direction of the spirit movement in the United States. They are—and were introduced as—urban reformulators who have begun to implement the 5th city construct in their own cities.

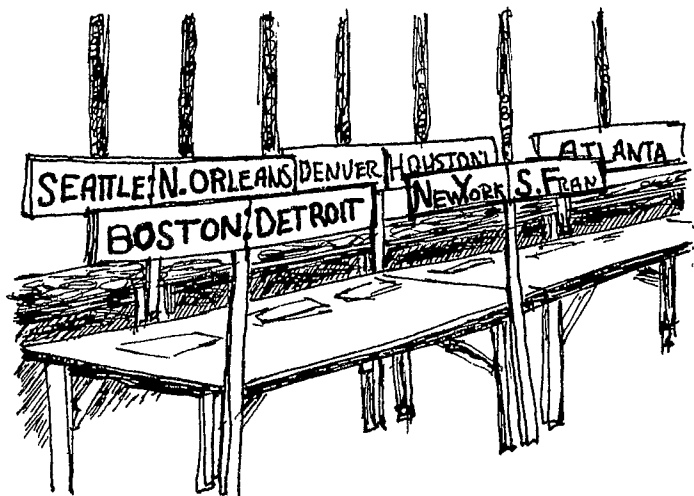
All present received a folio with the 5th City model, a residential map of 5th City, a spring calendar of 5th City events including the ongoing education programs for children and adults, the preamble to the manifesto, the iron man covenant, quarterly guild reports, a prospectus of the national summer workshop, and an explanation of the beret and 5th city pin.

Charlie Steward spoke for the community as she reflected on Fifth City: "By the time one full season had passed, I began to grasp what was trying to take place in this sixteen block area named 5th City. It won't

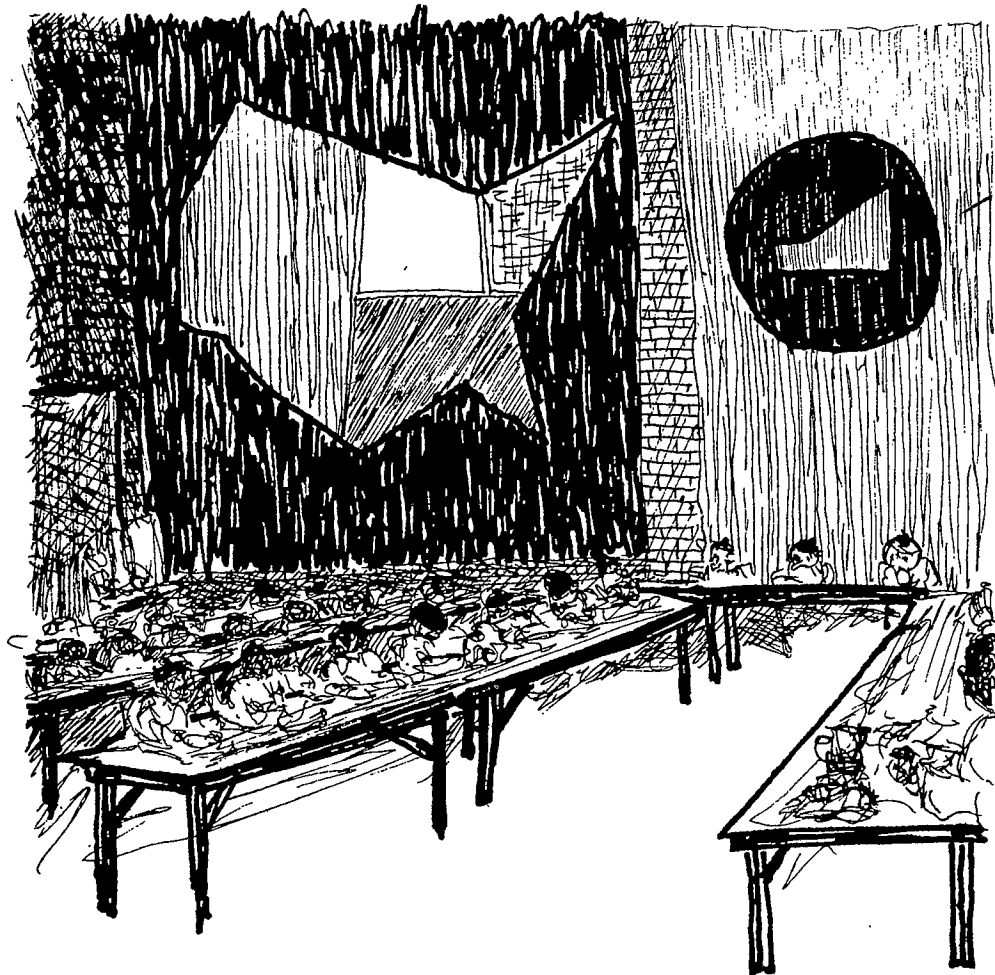
last, was my first thought. As time rolled on, I began to get a different picture of me and the people who had come so faithfully every Tuesday night. We could and we were performing our own miracles. We have given our lives for 5th City and when I say we I don't mean the E. I. staff, I mean we of this whole sixteen block area. I never dreamed this would come off. I never thought for one minute that black BLACKNESS could be so very powerful. The black man can withstand hardships. He knows what it is to struggle regardless. He's got dignity! He can hold his head up even when the chips are down.

It has now become vitally important that each and every person in 5th City becomes part of this—not white man's world—but black man's world. The destiny of the black and white man today lies in each other. The decision is ours."

Joseph Mathews, dean of The Ecumenical Institute: Chicago, spoke of his journey to the East. He was able to rekindle the pride of the black people gathered as he told of the great races he had visited and of their



IRON MEN'S CONGRESS



struggles to get their gifts into the world. He laid again on them the burden and challenge to move all of the United States toward the 21st century as they become full citizens sharing the deep spirit level of the black man with all men. Representatives from each of the guilds reported on guild activities during the last quarter.

As the most significant part of the evening, the iron men of Fifth City reaffirmed their intention to reformulate Fifth City on behalf of all men. They removed their berets and received them anew from two who represented all with the words: the power to be an iron man is yours. New attenders were also given the choice to wear the black beret.

The Educated Man continued

changed our common-sense understanding of the time in which we live from the image of a static, fixed world, divisible into myriad lifeless categories to the dynamic image of a vital and non-compartmentalized universe, constantly presenting us with new aspects of possibility.

The 20th century images of education, and methods to communicate the images, must be geared to our time, and to our participation in our world. For the 20th century man, education is a human process, continuing throughout his life, touching every aspect of his life. Education must be available to every man: regardless of his age or previous educational opportunity. In order that every living creature be allowed to participate creatively and completely in the twentieth century world he must be permitted, from the cradle to the grave,

to struggle with his own mental mutation and appropriate those necessary images which form his understanding of the world in which he lives.

The curriculum indicated in the accompanying chart is part of the educational experiments being made by The Ecumenical Institute:Chicago. It is applied to all levels and is the basis of training for the entire spectrum of age groups, from six month old infants to the elder citizens who attend adult classes.

It is currently manifested as the IE Kwan for six week to one year olds, the Minischool for one and two year olds, the Fifth City Pre School for three to five year olds, the Special K program for kindergartners, the Jets program for elementary school age children, the high school house, Urban Student House, and various programs of adult education.

Breakthrough--International Program



Lyn - 252
MATHews

"We held—

- 8 full seminars
- 5 semi-seminars
- 48 group planning sessions
- 90 interviews
- 31 speaking engagements
- 7 press interviews, 7 radio interviews,
and 1 television interview."



JOE
MATHews

A JOE
MATHews

**THE ANNUAL CALENDAR
1967-1968
FALL QUARTER**

CHICAGO	Beginning Course #1	Sept. 17-18	Sept. 24-25	Oct. 1-2	Oct. 8-9	Oct. 15-16	Oct. 22-23	Oct. 29-30	Nov. 5-6	Nov. 12-13	Nov. 19-20	Nov. 26-27
	The Contemporary Theological Revolution	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School
	Advanced Course	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School
	Special Conference	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School
NATIONAL	Beginning and Advanced Courses	Sept. 17-18	Sept. 24-25	Oct. 1-2	Oct. 8-9	Oct. 15-16	Oct. 22-23	Oct. 29-30	Nov. 5-6	Nov. 12-13	Nov. 19-20	Nov. 26-27
	North	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School
	South	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School
	West	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School
INTERNATIONAL	Sept. 17-18	Sept. 24-25	Oct. 1-2	Oct. 8-9	Oct. 15-16	Oct. 22-23	Oct. 29-30	Nov. 5-6	Nov. 12-13	Nov. 19-20	Nov. 26-27	

IF YOU see that the edge of civilization is being forged in the urban ghetto, . . .

IF YOU understand four years of college as the decision to explode the role of the student in history, . . .

IF YOU have decided to be one of those who are redefining the shape and style of university education, . . .

WINTER QUARTER

CHICAGO	Beginning Course #2	Jan. 5-6	Jan. 12-13	Jan. 19-20	Jan. 26-27	Feb. 2-3	Feb. 9-10	Feb. 16-17	Feb. 23-24	Mar. 1-2	Mar. 8-9	Mar. 15-16	Mar. 22-23
	The Contemporary Theological Revolution	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School
	Advanced Course	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School
	Special Conference	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School
NATIONAL	Beginning and Advanced Courses	Jan. 5-6	Jan. 12-13	Jan. 19-20	Jan. 26-27	Feb. 2-3	Feb. 9-10	Feb. 16-17	Feb. 23-24	Mar. 1-2	Mar. 8-9	Mar. 15-16	Mar. 22-23
	North	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School
	South	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School
	West	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School
INTERNATIONAL	Jan. 5-6	Jan. 12-13	Jan. 19-20	Jan. 26-27	Feb. 2-3	Feb. 9-10	Feb. 16-17	Feb. 23-24	Mar. 1-2	Mar. 8-9	Mar. 15-16	Mar. 22-23	

SPRING QUARTER

CHICAGO	Beginning Course #3	March 22-23	March 29-30	April 5-6	April 12-13	April 19-20	April 26-27	May 3-4	May 10-11	May 17-18	May 24-25	May 31-June 1
	The Contemporary Theological Revolution	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School
	Advanced Course	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School
	Special Conference	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School
NATIONAL	Beginning and Advanced Courses	March 22-23	March 29-30	April 5-6	April 12-13	April 19-20	April 26-27	May 3-4	May 10-11	May 17-18	May 24-25	May 31-June 1
	North	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School
	South	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School
	West	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School	Chicago School
INTERNATIONAL	March 22-23	March 29-30	April 5-6	April 12-13	April 19-20	April 26-27	May 3-4	May 10-11	May 17-18	May 24-25	May 31-June 1	

THE ECUMENICAL INSTITUTE: CHICAGO

THIS IS YOUR GUIDE TO 44 HOURS OF INQUIRY INTO SUCH VITAL QUESTIONS AS—

What does it mean to live meaningfully in the 20th Century?

What is the 'good news' for our time?

What does it mean to be the Church?

Check the Annual calendar in the center of this issue for courses in your area.

Write for information:

URBAN STUDENT HOUSE
3444 CONGRESS PARKWAY
CHICAGO, ILLINOIS 60624

COUNCIL II
Thursday 6 P.M. — Tuesday Noon
August 3 — August 8.
The Ecumenical Institute: Chicago
3444 Congress Parkway
Chicago, Illinois 60624

Participants 240: 10 from each region.

SUMMER '67 - FIFTH CITY

ADULTS

are struggling to obtain high school diplomas, adequate housing, full buying power, release from relief, and adequate family structures.

CHILDREN

are excited by the possibilities of the 20th century, seeking essential reading, writing and math skills, creative ways to channel their explosive energy, and adults with whom they can relate confidently.

BUILDINGS

are dilapidated by years of neglect and await total renovation as a sign of possibility to the community.

THE ECUMENICAL INSTITUTE's "SUMMER 67" program offers the promise of the long stride forward that will enable the inner city resident's full humanness.

You can help fulfill this promise. Expenses for the new phases of the Fifth City Project can be paid with your gift of five, ten, or twenty dollars.

Gifts are deductible for tax purposes and should be made payable to:

THE ECUMENICAL INSTITUTE: CHICAGO

3444 Congress Pkwy. Chicago, Ill. 60624

i. e.

Newsletter of The Ecumenical Institute
3444 Congress Parkway
Chicago, Illinois 60624
May 1967

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