

iecumenical

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A REVOLUTIONARY MODEL FOR THE CHURCH

PHILLIP MAYFIELD, pastor of the United Church of Christ in Conway, Mass. is in this country on a Fullbright Scholarship from Australia.

The time has arrived when someone should cry "Halt!" to the spiralling structures of Church life. There are cracks appearing in these modern replicas of Babylon. The tidal wave of history sweeping down from the future is likely to destroy all but the most solidly based. If we were to locate the fatal flaw, it would not be in the area of organization, or methodology, or communications or even resources. No, we are forced to admit that the great insights into the very nature of the Church, hammered out on the anvil of history, have become dull and blunted. The post-modern world has called into question the *image* of the Church with which we have been operating for half a century.

People are not only demanding radical changes in the structures of society but the theological breakdown within the masses of the last two or three generations is now producing a radical shattering of the moral consensus of society as well. In this the Church has often been one of the last refuges of people fleeing from change in the old ways, traditions, models and principles. The very urgency with which people now are approaching this question of the image of the Church is indicative of the imminence of a radical breakdown of the old model.

There are many instances of a new mood in the universal Church, whereby courageous attempts are being made to forge a new operating image of the Church. For example, we know of a Church which sensed that in some way it had to come to terms with the administrative overload within its life in order to free the congregation to grapple seriously with the theological and cultural revolutions of the twentieth century. It seized on three major bearing points of the load. First, it recognized the futility of using ancient fund-raising methods in the modern world. Hiring a secular but Church-oriented unit of professional fund-raisers, it ran an efficient and yet educational program of fund-raising, not for its own sake, but for the sake of

enabling the congregation to move into its task on behalf of the world. The number of man-hours saved, the increase in the budget (500%), and the radical expansion of financial participation by the parish was amazing. Second, it recognized that much of the administration of the funds, buildings, purchasing and programs could be improved by the employment of professionals (with no loss but gain for the congregation). A part-time accountant/purchaser and a part-time secretary were hired. Third, it recognized that there was considerable confusion in the organizational life of the Church between policy and the execution of that policy. Taking a rigorous overview of the question it decided to concentrate on policy-making in committees and execution of that policy (wherever possible) through the Church office. This resulted in the amazing phenomenon of many committees ceasing to exist, the size and frequency of meeting of others being radically reduced, and most agendas being shortened or at least altered in content.

It was soon clear that bureaucratic rearrangement was simply a device in order to make an institution more efficient. This sudden shift in focus, however, pushed the congregation to realize that it had been siphoning most of its energy into the machine instead of into the purpose of the machine. Then, turning to the task of the Church, the leaders of the congregation were confronted with a disturbing fact, they did not have theological lucidity nor cultural comprehension. They had no task!

This congregation has now embarked on the task of sustained research into the task and a massive re-imaging of the whole parish. This has consisted of trying to use every imaginal teaching tool to convey the content and implications of the theological revolution of the twentieth century and to convey the changed picture of society in which it lives. They have now gone further and are involved in the task of constructing a

(Continued next page)

A Revolutionary Model for the Church (cont.)

new model of the Church incorporating the insights of such theological and cultural understanding. Already this has brought a new enthusiasm and life into the body which has flowed into a tentative re-symbolizing of its common memory, that is, a remodelling of worship. Furthermore a real grappling with the nature and scope of their local community life has begun, not only through the established structures of society but also through the creation of new ones. Finally a process of ecumenical regionalization of the task as presently conceived has begun.

In the construction of a new model for the Church of the future the congregation necessarily included the insights of its own pilgrimage. Hence it found that this model cuts across the great burden of the local Church today, the administrative or organizational syndrome. On the one hand it frees myriads of people from the soul-destroying myth that their *raison d'être* as the Church is to keep the great machinery operating in an efficient manner. On the other hand it places upon them the responsibility for becoming theologically and culturally lucid and comprehensive. It also winnows the chaff from the wheat of Church programs, because they must be geared to the task which is discerned from study rather than dangling in mid air. Inevitably the individualism of clergy and local congregations will be undercut because the task will require a disciplined corporate life not only locally, but also in a world-wide sense as the interdependency of all peoples becomes more and more evident. This may be threatening to us. It nevertheless has the seeds of power. Our Church people know that the nerve of separatistic decision-making has been almost severed by the urbanization of society. An agonizing shout of despair and powerlessness has gone up from the local Church as the ability and opportunity for shaping community life has been drawn from its grasp.

On the pragmatic level this model demands that more and more of the operation of the institution be placed in the hands of the Church office and other "managers" in order that all of the Church be freed for the task. The acquisition of funds, the purchase of tools, the operation of buildings, the mechanical segments of programs can all be done by contract with professionals.

This model demands ecumenicity, not only because of guilt over the sin of separation or only because of administrative savings, but because the na-

ture of the task requires it.

To change the model will require a highly-trained and disciplined body of pastors and teachers of the world being continually recalled to their task through worship and being continually equipped for the task by their bishop or the pastor of pastors and teacher of teachers.

In a profound sense the heart of the current difficulty in moving toward the new model lies in the role of the clergy and laity within the Church and the world. No longer do the clergy proudly designate themselves as Bishops; no longer do the "men of the cloth" wear the episcopal mitre with humble dedication; no longer do Protestant ministers understand the nature of their calling. The clergy do not want to be considered above the laity; they wish to avoid a garb markedly different from that of the laity, and they are very proud to speak *ad nauseam* about the ministry of the laity. We are not intending to decry many of the positive achievements of such an approach which has been in control of the Church since the latter half of the nineteenth century. However, we must shout with all our fervor that we have now produced as a result an emasculated clergy, an insipidly puerile laity, and perhaps even more seriously we have produced a jaundiced view of the world with irreparable consequences for theology and Church life.

We have severed the clergy from their rightful authority. And when we speak of "rightful" we mean more than the legal or objective status. We are pointing to the interior decision of a person to discipline his life for the task of enabling the men of faith to be the People of God for the sake of the world. Hence it is one thing to be all things to all men, to stand alongside all the people in loving empathy; it is another thing to abandon all claims to authority. When a President makes a decision, declaring that this is the way he sees life, he speaks with enormous authority even though he may have inner reservations, even though tomorrow he may change his mind. We do not even admire a President and certainly will not listen to one who will not or cannot assume such authority. And his authority is not that of his office alone. It includes his intentional decision to assume this responsibility on behalf of the nation (a decision confirmed by his election.) This pattern is true in all dimensions of life whether the responsibility comes "by accident" or whether he has sought the responsibility.

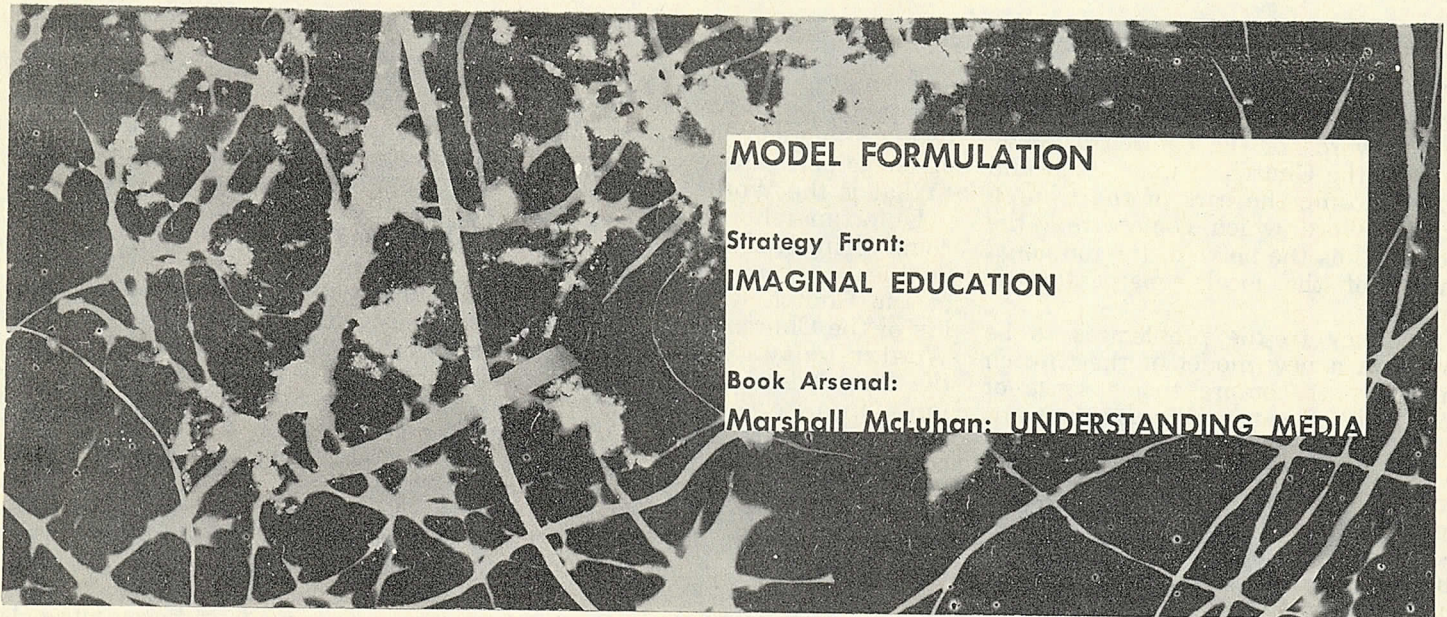
Yet we try to imagine that the Church, and especially its clergy, is

somehow exempt from the way life is. We have the vocation of Paul, Augustine, Aquinas, Luther, Calvin and Wesley and we had better be aware of what that vocation demands and exercise that responsibility or abandon the clerical ministry. For not to exercise it is tantamount to declaring that we cannot or will not decide to be responsible on behalf of others.

The tragedy of the denaturing of the clergy is that it has resulted in the amazing and sometimes unbelievable phenomenon of the modern layman. A visitor from another planet would rub his eyes with disbelief and inquire of the medicine men on earth how it can be possible that a man can be changed beyond recognition by merely going into a building with a steeple. Some of the sharpest and keenest intellects are not used in the Church. The great creativity of others is turned into unimaginable dullness. Vivacious personality takes on a sombre aspect. Men who grapple with the most complex issues of life are suddenly rendered incapable of following the simplest lecture and understanding the most primitive idea.

Why does this happen? Chiefly because we have demanded of the laity that they be brilliant administrators of the Church and by implication we have also asserted that they are incapable of being theologians. We have made demands upon them in terms of committee work but have never pushed them in terms of their self-understanding and analysis of life. We have held before them a task in terms of the institution but have not held before them the task of being totally and completely responsible for the whole of the world, for the entire spread of human history. There is nothing more insipid and puerile than a group of human beings with the corporate potential of literally changing the course of history being prostituted to the whore of security and status.

The end result can be seen in the distorted idea of the Church being the extension of the incarnation. The devastating effects of thinking of the Church as the locus and goal of Divine Activity have for too long passed unnoticed. We all are now aware of the phenomenon of the Church's belated attempts to grapple with social change, world revolution, urban secularism, and we note the almost hysterical welcome being given to topics published in the area of the secular city, the death of God, and ethics for everyman in everyday. The idea of Divine activity being limited to within or through the Church is distorted because it cuts



MODEL FORMULATION

Strategy Front:

IMAGINAL EDUCATION

Book Arsenal:

Marshall McLuhan: UNDERSTANDING MEDIA

HORS D'OEUVRES

Twentieth century post-civilized man has chosen a life-style which appears in most perspectives to be absolutely absurd. To caricature and exaggerate, visualize the following: Saturday, 8:00 A.M. Seventy-five seemingly mature adults, thirty assorted and seemingly intelligent children, and several dogs swarm across an inner city campus. Moving at different rates of speed, and varying degrees of certainty and confusion, disconnected colors and shapes begin to coalesce. Gradually display booths, banquet tables, and a stage area become apparent. On one wall of a gymnasium a huge giraffe—over 30 feet tall is outlined in yellow crepe paper, spots are added, finely the animal is observed eating the ivy on the wall. Recorded music blares forth. 5:00 P.M. the campus is empty of people but covered with color and the air of celebration. A huge sign indicates "All things are possible." Thirty minutes later the people return dressed to match the festive appearance. Gradually other people arrive and enter the campus—for three solid hours, music, children singing, drums beating, people eating. Then sharply it's over, people leave instantaneously. The seventy-five remaining move like roaches tearing down in 30 minutes what has taken all day to construct. Nothing remains, not even the symbolic giraffe, which had been almost unbelievable to behold. Ridiculous, you say. All that creativity, all that energy, gone—not a trace remains? Yes, not a trace remains.

This is the life style of post-neolithic man—the style of involvement, of roles to play. There is no significance to the festival described above outside of the participation that was open and chosen by those who decided to have a festival. Marshall McLuhan in his book, *Understanding Media* tries to describe this new style. One of the main initiatives into this now global tribe of humanity is the electric media which comprise our environment. Even more important than the steel beams and concrete blocks which most of us now recognize as part of our urban home McLuhan suggests, is the invisible net of relatedness woven by the TV, radio, tape recorder, record player, telephone, etc. All of these demand immediate and total involvement, for none of them are lasting. No distant goal waits to be achieved. Nothing is accomplished. If any of them are to have importance in our lives it is because we choose to be involved in them. The implication in such an area as education is obvious. Education can no longer be preparation for life. There will be no more life available to the present teenager when he is thirty than he has right now. Education quite obviously has to be un-

derstood as a process, a part of a total life stance, of absolutely no value except that which those involved in it choose for it to have for them at the moment they are engaged in it. The inner city dropout has been extremely clear about this for some time. So, no doubt has the suburban dropout. TV proteges will not tolerate the 19th century linear—goal oriented educational patterns we are still trying to force upon them. The 2 year old as well as the 92 year old must be totally educated precisely at each moment. There is nothing to be achieved. Yet, to choose to be "studenting" or "teaching" continuously is part of what it means in our day to be responsible for the civilizing process.

Upon first approaching Mr. McLuhan's latest book one is somewhat irritated. It has no conceivable structure. The usual approach of laying out a thesis and then building a case for it is not even attempted. Rather he employs a style quite consistent with his picture of man as a data processor. You can plug in at any point in the book. Though the book is not repetitious, one can very quickly pick up Mr. McLuhan's operating categories and basic tenets. 'The medium is the message' is one of the more obvious themes. That we are moving toward a post-literate society is one of the more controversial insights which seems entirely within the range of vision of anyone who reflects seriously on the computer as a normal piece of equipment in the home. Wouldn't it be a kick in the head if the inner city youth we now condemn to oblivion (imbecilic remedial education) because they have refused to learn to read are actually the new mutation in humanness which our age requires?

Mr. McLuhan stretches the imagination almost endlessly. At the same time nothing that he suggests is outside the realm of reason—that is, imaginative thinking. Electricity as an extension of our nervous system seems obviously the case once it is suggested. Work as the movement of information, while terrifying the middle class, offers freedom and release to those of the futuristic stance. The possibility of total climate control, a nightmare to people who refuse to see and accept manipulation in the universe, seems quite natural to those who have chosen to intentionally direct evolution. Electric media as a decentralizing, pluralistic force seems a great gift to the ones who have decided to give up their parochialisms and move into an inclusive pattern of life.

You are invited to taste the hors d'oeuvres of one man's affair with the totally committed role of acting.

A Revolutionary Model for the Church (cont.)

off the on-going creativity of the Father and hence reduces the Word to the words of the Church, thereby turning the Church in upon itself and hence closing the ears of the Church to the Word which comes from the world. Thus the nerve of the missional thrust of the local congregation is severed.

The key to the problem is to be found in a new model of the Church in the most comprehensive sense of that body of people. We use the word model advisedly, not only because it is the style of the twentieth century but also because it gives an objective image with which to grapple in our task of education. Model-building is the key element in twentieth century man's attempts to grapple with life and its promises and problems. It has arisen because of the elimination of old world views (which were models for other ages) whereby the universe was seen to have either two or three stories. It reflects the modern conviction that all is relative and that every conclusion has to be open-ended towards the future.

The model with which the modern Church has been struggling in an effort to find creative freedom is still blurred at many points. Historically, the Early Church model saw the People of God as an eschatological community whose task was to delineate the finer points of the Word or Gospel and who were almost non-chalant in their attachment to the world. The Medieval Church understood the permanence and reality of the historical world and conceived its task as injecting the Word into every dimension of life. It turned the cultural resources of the world into Christendom. Within this model the clergy came to occupy an enormously important role. They were the authoritative interpreters of the principles of the other world which were to be used in this world by the Church. In fact, so certain was this authority that it was considered that this knowledge could be applied to all society by force if necessary because there was confidence, absolute confidence, that this was the best for all because it was true. This model demanded criteria for determining the authenticity of a man's claim to be a clergyman and demand of the laity that they listen with attentive and obedient lives.

This merging of society and Church raised up the Reformation which saw the Church as a whole being geared to the task of re-gaining or re-imagining the Word. In this model the Priesthood of all Believers, or the idea that

all men of faith were to be theologians, was prominent. By 1917 this task had been completed. The Church has once again gained clarity on the question, "What is the Word?"

Unfortunately this model has become distorted and today we have another *de facto* or operating model of the Church which determines the life of the Church as the bearer of the Word in today's world. In this model the Church lives unto itself and sends forays into the world through moral example and moral action. Theological education is thought of primarily in terms of the Sunday or Church School, though it may extend sometimes to a rather elementary Bible study group and even to the sermon of the clergyman. The image of the Church here is of a group of people who gather primarily for preserving the moral tone of society and the moral tone in themselves. Theological education is thought of primarily in terms of moral education or exhortation in the hands of Church School teachers and the clergyman. The bulk of the lay effort is expended in maintaining this moral strength by preserving the institution of the Church and by protecting the established principles and structures of society.

Now is the time for the Church to pour the theological clarity of the post-Reformation era into the life of its people and come to grips with the signs of the times which strongly suggest that the Church is entering a new medieval period in which the task centers around the injection of this Word into the processes of history.

We need to recover the model of the Church which has been operative in many periods of the Church's history, the image of the disciplined cadre, the finely honed army, the compact body of revolutionary people, even the idea of that early churchman, Diogenes, of the soul which holds the body of the world in being.

If we were to take the model of the disciplined cadre here, we would be in step with the times and yet dynamically related to the history of the Church. By this we would have the image of a group of people who are called into being by the Word and who hold themselves in being by their common memory of that Word and its many antecedent bearers (the whole sweep of the history of God's people). The process by which they are held in being is symbolising that memory in worship. They would also be engaged in the most rigorous study not only of "the memory," but also the signs of the times or the way in which God's

creative activity is taking shape in the world. From this would come a discernment of the twofold task of this group — the task of witnessing to the signs of the times that others may discern and the task of calling into question the demonic in the world, or the ways in which men try to reduce the fullness of life to a part of that comprehensiveness. In fact, in order to accomplish this task this group of people would have to take upon themselves a corporate discipline the likes of which the rampant individualism of the Church has not experienced for a long time.

In many Churches through the research of the Ecumenical Institutes around the world, and particularly that one located in Chicago, attempts have been made to become the People of God in the twentieth century. In one Church for example, seventeen people decided to take an intensive course in theology to get on top of the theological revolution of the last 500 years. In addition they began an intensive study of the cultural revolution of our time covering such fields as science, sociology, history, art, psychology, philosophy, family life, and the national and world situation. Moreover they have been struggling to translate this wisdom into a meaningful image of the task in the world and in their local community. Corporately these people have moved into the mission of God in the twentieth century on behalf of all people and with the resolute conviction that the local Church, far from passing out of existence, is about to enter its most glorious hour.

Until we realize that the world in the twentieth century, that people cry for food and we give them stone that the model of the Church and the world with which we in the Church operate is cracking under the strain of the trivial understanding and task which it now has; the racking death rattles of the body will become louder and more insistent until the Enemy claims its victim.

If we can sense the urgency of the need for a new model of the Church and the world; if we are prepared to expend our lives in a massive re-imagining of the Church; if we can go on to the point of history where the dangers are greatest, we will demonstrate that neither is God dead nor is the local congregation obsolete, and we will know that life is abundant and that we have died our deaths with intentionality and responsibility on behalf of all that has been and all that will be.



THE ECUMENICAL INSTITUTE

FALL
QUARTER

*The wedge blade of history
is forged by those who
stand between the no
longer and the not yet
laying down their lives
for the sake of all men . . .*

CHICAGO

WEEKEND

COURSE DESCRIPTION

This fall the Institute will offer its basic course in the twentieth century theological revolution every weekend of the quarter for adult laymen, college students, and high school youth. This course, basic to the entire curriculum, deals with the problems of the individual in relation to his faith, meaning in life, decision-making, and relevant articulation in the post-modern world. The follow-up course, dealing with the secular aspects of the twentieth century revolution—scientific, urban, and symbolic—will be offered twice. With the comprehensive base provided by these two courses, interested laymen may

then proceed to explore more specific areas and ways of mapping out strategy to deal with and make effective use of the structures of human society. Each quarter The Institute offers advanced courses from the Schools of Religious and Cultural Studies curricula. Special conferences will be held on the contemporary issues in education, social welfare, and economics. Vocational conferences, also a regular feature of each quarter, will be scheduled on six different weekends for campus ministers, business executives, seminarians, school teachers, social workers, and college professors.

BEGINNING COURSE-1
The Contemporary Theological Revolution

ADVANCED COURSE

SPECIAL CONFERENCE

WEEKNIGHT SEMINARS

COURSE DESCRIPTION

The emerging laity require supplementary training in order to develop tactics for church and social reformulation. In addition to a systematic rotation through the entire core curriculum of religious and cultural studies there is a continuing series in advanced reading courses to deal in depth with particular authors. Disciplined cadremes who intend to act as the self-conscious Church will use this depth study in a comprehensive curriculum for effective engagement of the human issues of the times.

ON CAMPUS: THE ECUMENICAL INSTITUTE

7 Thursday nights: Oct. 6 - Nov. 17 — 7:30 - 10:30 p.m.

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| RS-1 | THE 20th CENTURY THEOLOGICAL REVOLUTION—Basic spirit quest modern world |
| CS-1 | THE 20th CENTURY CULTURAL REVOLUTION—New images of the |
| RS11A | CHURCH HISTORY—The times and the Fathers of the Church |
| CS111A | INDIVIDUAL AND FAMILY—The marriage covenant, familial order |
| RS-1V | ADVANCED READING COURSE, Tillich, THE COURAGE TO BE |

EXTENSION COURSES: SOUTHERN & NORTHERN SUBURBS

7 Tuesday nights: Oct. 4 - Nov. 15 — 7:30 - 10:00 p.m.

During the fall quarter the basic theological course, RSI, The Twentieth Century Theological Revolution, is offered on Tuesday nights at two off campus locations in the Chicago Metropolitan Area: The Garden Methodist Church, Central Ave. & 100th St., Oak Lawn. Northern: The Garden Methodist Church, 3030 Central Road, Glenview.

For reservations call The Ecumenical Institute — 722-3444.

NATIONAL

WEEKEND AND WEEK

BEGINNING
AND
ADVANCED
COURSES

LINCOLN, NEB.
BOSTON, MASS.
JACKSON, MISS.
DUKE UNIV., N. CARO.
LAFAYETTE COLLEGE (Pa.)
SAN FRANCISCO, CALIF.
CLEVELAND, OHIO
BOSTON, MASS.
OKLAHOMA CITY, OKLA.

Lay & Clergy
Adv. Clergy
Lay & Clergy
College
College
Lay & Clergy
Lay
Adv. Lay
Lay & Clergy

Sept. 30-Oct. 5
Oct. 3-5
Sept. 30-Oct. 5
Oct. 1-2
Oct. 7-9
Oct. 10-16
Oct. 14-16
Oct. 14-16
Oct. 14-20

MINNEAPOLIS, MINN.
SPOKANE, WASH.
SEATTLE, WASH.
DETROIT, MICH.
LOS ANGELES, CALIF.
ANN ARBOR, MICH.
MARQUETTE, MICH.
ATLANTA, GA.
PHOENIX, ARIZ.

SEMINARS

	OCT. 7-9	OCT. 14-16	OCT. 21-23	OCT. 28-30	NOV. 4-6	NOV. 11-13	NOV. 18-20	NOV. 25-27
SE	Adult Laymen	High School Youth	College Students	Adult Laymen	High School Youth	College Students	Adult Laymen	High School Youth
	College Students	Adult Laymen	High School Youth	College Students	Adult Laymen	High School Youth	College Students	Adult Laymen
	High School Youth	College Students	Adult Laymen	High School Youth	College Students	Adult Laymen	High School Youth	College Students
ES	CS 11 A Psychology & Art	CS-1 Cultural Revolution	RS 111 A Local Congregation	Pedagogy	CS 111 A Individual & Family	Pedagogy	CS-1 Cultural Revolution	CS 111 B Community & Polis
CES		Social Workers	Ecumenics	Seminary	Teachers	Campus Ministers	Business Executives	

WEEKDAY COLLOQUIES FOR MINISTERS

COURSE DESCRIPTION

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 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 missionary strategy.

CAMPUS MINISTERS COLLOQUY

Thursday 6:00 p.m.—Sunday 7:00 p.m.

Nov. 9-13

PARISH MINISTERS COLLOQUY

BEGINNING COURSE: CLERGY
AND DIRECTORS OF EDUCATION
MONDAY NOON-THURSDAY NOON

OCT. 10-13

ADVANCED COURSE

8:00 a.m. Monday - 6:00 p.m. Tuesday

NOV. 7-8

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elf in the world

and mission

Theological Rev-
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blenview Presby-

WEEKDAY SEMINARS

Clergy & Lay

Oct. 17-23

Lay & Clergy

Oct. 17-23

Lay & Clergy

Oct. 17-23

Adv. Lay

Oct. 21-23

Lay & Clergy

Oct. 14-30

Lay

Oct. 28-30

College

Oct. 28-30

Lay & Clergy

Oct. 28-Nov. 2

Lay & Clergy

Oct. 31-Nov. 6

BALTIMORE, Md.

BOSTON, MASS.

DETROIT, MICH.

MT. PLEASANT, MICH.

DENVER, COLO.

BOSTON, MASS.

DALLAS, TEX.

DETROIT, MICH.

PHILADELPHIA, PA.

SAN DIEGO, CALIF.

Lay & Clergy

Nov. 4-10

Advanced Lay

Nov. 4-7

Youth

Nov. 4-7

College

Nov. 4-7

Lay & Clergy

Nov. 7-13

Lay & Clergy

Nov. 11-20

Lay & Clergy

Nov. 11-20

Lay

Nov. 18-20

Lay

Nov. 25-27

College

Dec. 26-31

FALL CURRICULUM

RS-I	<p>The 20th Century Theological Revolution</p> <p>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.</p> <p style="text-align: right;">WEEKEND & WEEK NIGHT</p>
RS II A	<p>The Historical Church</p> <p>An encounter with representative practical Theologians in the contexts of their day for the sake of existential clarity on the Word in history. Writings of Church fathers such as Rauschenbusch, Wesley, Luther, Aquinas, and Augustine are opened in terms of their dialogue with life itself.</p> <p style="text-align: right;">WEEK NIGHT</p>
RS III A	<p>The Local Congregation</p> <p>An analysis of the new image of the Church as mission to history and of the alteration in the dynamics of the local congregation which this demands. Involves a fresh consideration of worship, education, enabling discipline, justing and witnessing love.</p> <p style="text-align: right;">WEEKEND</p>
RS IV	<p>Advanced Reading Course: The Theology of Paul Tillich</p> <p>A study of Paul Tillich's contribution to the 20th Century Theological revolution as articulated in his work, <i>The Courage to Be</i>.</p> <p style="text-align: right;">WEEK NIGHT</p>
CS-I	<p>The 20th Century Cultural Revolution</p> <p>An analysis of the post-modern mind; examining the changes in our intellectual life occasioned by the scientific revolution; in our life-styles by the urban revolution; and in our basic mood-stance by the world-wide secular revolution.</p> <p style="text-align: right;">WEEKEND & WEEK NIGHT</p>
CS II A	<p>Psychology and Art</p> <p>Principal artistic and psychological movements of the twentieth century and their relation to the individual and his response to the world. Biological, social, and existential psychological theories are balanced by study of impressionism, expressionism, and intentionalistic art, as an aid to a comprehensive understanding of individual self-expression and participation as a human being.</p> <p style="text-align: right;">WEEKEND</p>
CS III A	<p>Individual and Family</p> <p>Entrance into the marriage covenant, the family's internal order, and its new image as mission to the world reconstructed for the urban world. Woman and familial political roles, man and economic budgeting, the child and cultural symbols are dealt with in model building workshops.</p> <p style="text-align: right;">WEEKEND & WEEK NIGHT</p>
CS III B	<p>Community and Polis</p> <p>Images for corporate social action and participation examined in the light of the demands of the future world. New operating constructs are created by the participants in dialogue with the social givens of the times.</p> <p style="text-align: right;">WEEKEND</p>
RS I Pedagogy	<p>Teaching Practics on the Theological Revolution</p> <p>A methodological exercise in the techniques and skills of the basic course in the curriculum for pedagogues in the local congregation. Laymen and clergymen who have decided to be the new cleric will be trained to utilize meal conversations, art forms, lectures, and seminars for practical theological education.</p> <p style="text-align: right;">WEEKEND</p>

The fall program of cultural & religious studies of the Ecumenical Institute, an affiliate of the Church Federation of Greater Chicago is 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 inside 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 insure 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:

A HAPPENING:

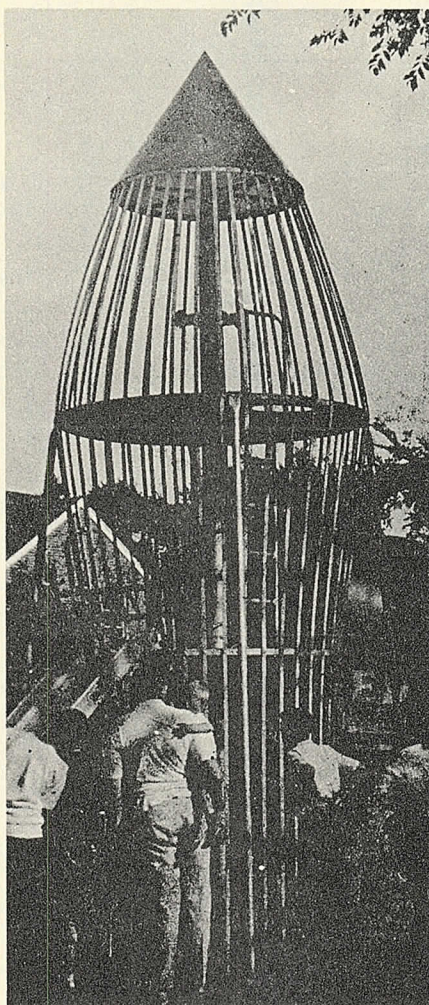
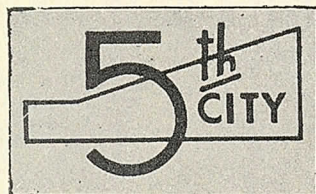
- 150 PEDAGOGUES
- 75 MISSIONAL FAMILIES
- 50 COLLEGE CADRE
- 25 IMAGINAL EDUCATORS
- 4500 5th City CITIZENS

Impact on 5th City

An invasion of Chicago's West Side took place during the month of July. Two hundred and fifty laymen and clergy appeared to engage in the realization of reformulation in the inner city. The groundwork for their arrival began in 1965 with the formulation of the 5th City Project. Economic, Civic, and Cultural Commissions of neighborhood adults were already in existence. These groups planned the specifics of the interaction of invaders with residents. Wednesdays were designated for work on the 5th City Community Center (The Ecumenical Institute); Saturdays for work in 5th City proper and on Saturday nights a series of festivals celebrated the community's new found experience of itself. The Commissions designated the work areas and enlisted other neighborhood adults to join work parties on Wednesday and Saturday.

People experienced the excitement of renewal as back porch after back porch was repaired and painted. Neighbors picked up their own tasks as they caught the spirit of a physically new 5th City. A new sense of significance and hope spread through the community.

The full and final impact came with the identification for the entire area of this wedge shaped section as 5th City. Fifth City citizens located their homes within the new map placing themselves in a unique part of the creation of Chicago's history.



A Sign to 5th City

JULY 1966

IMAGINAL EDUCATION

Imaginal education — education to change the images people have of themselves and their world — was grappled with in powerful new ways this summer. The children were involved constantly in imaginal education in their various programs. New imaging was injected in the Negro child toward affirmation of color—in the white child toward affirmation of mission — and in both to the black-white relationship. All of the children received liberating tools for dealing with the stuff of their lives. The adults were aware of imaginal education both by participating in it and by grappling with providing it. To be conscious of the things which shape one's images is a power second only to being able to create new images for others which release them to full lives.

The teacher institute dealt with imaginal education in the schools, exhaustively considering the images presently presented in the classroom and then creating new images to explode the child in the 20th Century.

Those who worked with mastering the teaching of RSI were struck by the visual, audio, and tactile sensations which condition the intellectual imaging. Understanding RSI as imaginal education makes clear the totality of the experience and the necessity for a pedagogical stance.

SUMMER CONFERENCES CONDUCTED BY THE FACULTY

- July 15-17 — US-2 Training for the Board of Missions of The Methodist Church
Nashville, Tennessee
- July 25-29 — Montana Methodist Pastors' School
Livingston, Montana
- August 11 — Closing Address — Young Christian Students' Federation of the Joliet Diocese (Roman Catholic)
Westmont, Illinois
- August 14-18 — Study week on the Apostolate
St. Mary's College
Winona, Minnesota
- August 16-20 — INTERACT: U.S. Churchmen (all faiths) assigned internationally
New York City
- August 22-29 — Methodist Student Movement — Southeast Regional Conference
Junaluska, North Carolina
- August 28-28 — Methodist Student Movement Regional Conference, Detroit, Michigan

Ecumenical Institute Overseas Research

MIDDLE EASTERN

Charles and Doris Hahn and Joseph and Carol Pierce leave for Europe and the Middle East on September 16. They will be continuing the faculty's research across the globe in understanding where the cutting edge of history is in our time. In order to gather first hand information they are commissioned to analyze the cultural, political and economic situations of the areas they visit and particularly note the position of the self-conscious church in the midst of the course of history in its area. They will be establishing new relationships in the movement for the renewal of the Church across the world.

FAR EASTERN

Frank and Aimee Hilliard and Joseph and Lyn Mathews will travel to Australia, New Guinea, Indonesia, Hong Kong, India and Japan during the winter quarter. In addition to the Institute research they will be conducting a three week seminar for the Australian Frontier in Canberra, Australia.

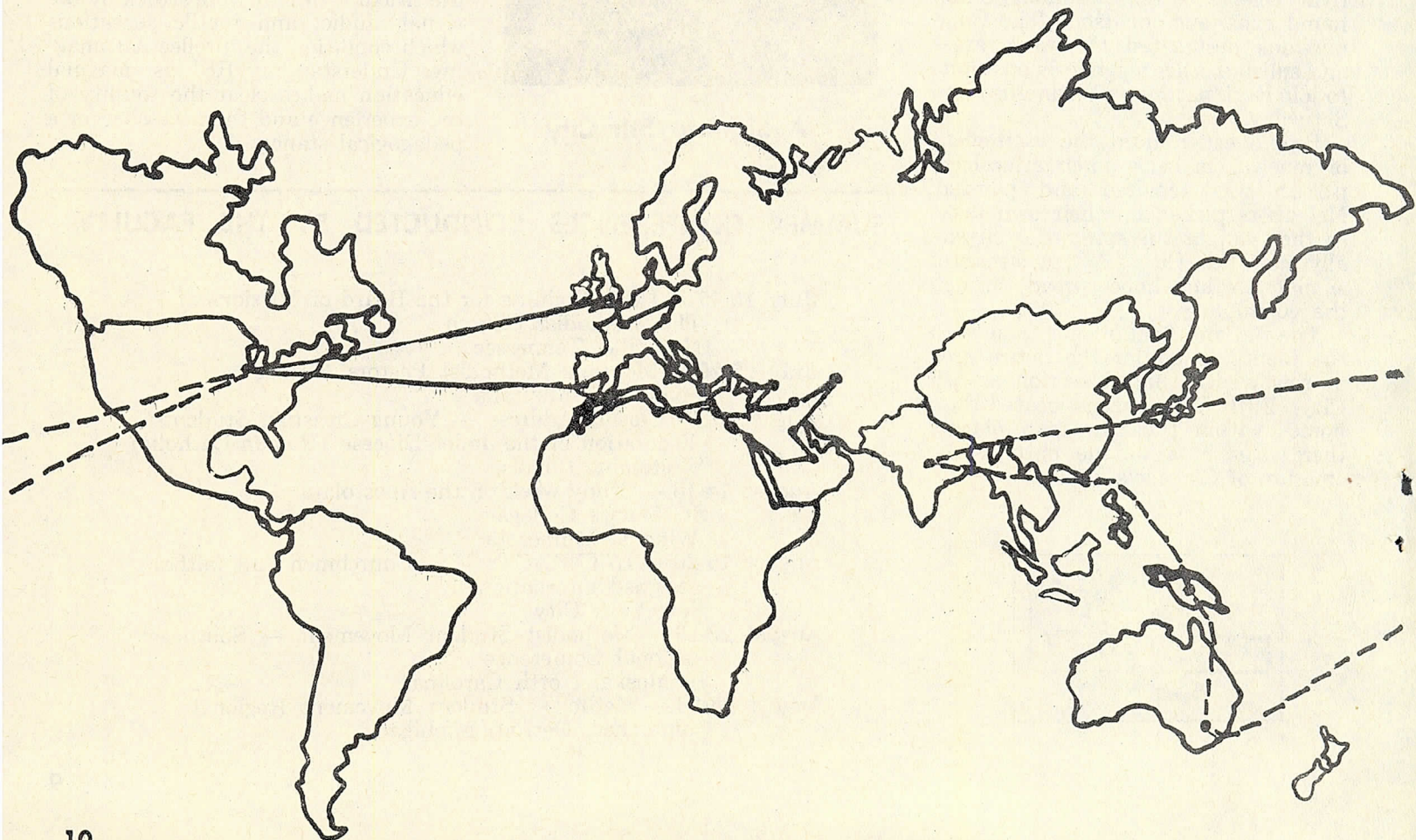
Summer Visitors and Conferences

Father Leo Alting von Geusau, Secretary-General of the Information Documentation on the Conciliar Church, Rome, traveled in the United States and Mexico in behalf of the Vatican. His office has the task of sharing the theological and structural changes which are transpiring in the Roman Catholic Church since Vatican II. Father Geusau visited Chicago and the campus of the Ecumenical Institute in mid-June.

Pastor Rolf Krapp, M.D., Director of the Evangelical Academy in Schleswig-Holstein, Germany, and Mrs. Krapp, Ph.D., spent time at the Institute as part of their research on lay theological training in the United States.

Church Union Seminar — Representatives from Church Union groups (Anglican) across the world gathered at the Ecumenical Institute in June. The American Church Union, headed by the Right Reverend Chandler W. Sterling, Bishop of Montana (Episcopal), is a volunteer fellowship within the Episcopal Church devoted to commending and maintaining the historic Catholic heritage of the Church. The topic of the seminar was the vocation of Church Union groups within the total Church movement.

National Teachers Corps—The 150 teachers who are the part of the National Teacher Corps assigned to work in Chicago ghetto schools this fall visited the campus this summer as part of their training. They were able to gain an understanding of the entire 5th City Project as well as observe the Pre-School and the Headstart education in process. The master teachers were particularly impressed by the work being done in imaginal education.



INFORMED FOR ACTION

"The great superiority of our age is in self-knowledge, in becoming conscious of our place and responsibility in the universe. The man of today has the awareness that his choices have repercussions for countless centuries and on countless human beings."

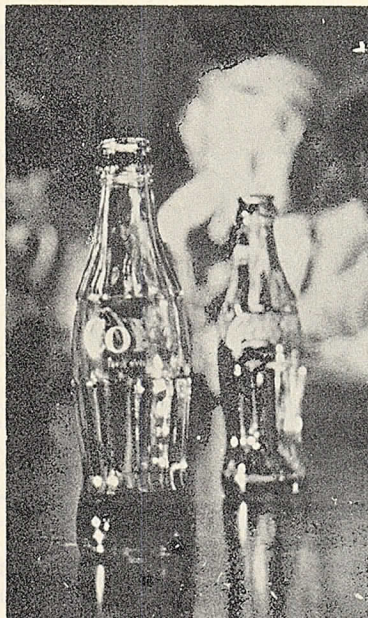
— Teilhard de Chardin

Aware of the bewildering complex interaction between new world forces and ancient social structures and refusing to remain the victims of unnecessary ambiguities and uncertainties *lucid individuals today* are seeking opportunities to think through for themselves a realistic, comprehensive picture of their world. Aware of the tragic insulation of their lives from the significant historical movements about them which are creating a new world sickened by an endless round of fruitless self-analysis and introspection, *lucid individuals today* are reaching for ways of discovering the meaning of creative involvement in history. Aware of the collapse of long-cherished rural styles and models of family and community life and weary of irresponsible pretense about what one has no desire or possibility of being, *lucid individuals today* are yearning for the kind of serious dialogue which can produce new relevant images of personal and corporate life. Aware of the subtle tyranny of the economic values and middle-class patterns of behavior and rebellious against the debilitating effect of the routine of their daily activities, *lucid individuals today* are looking for a new sense of vocation that relates to all of life and commands their whole being. Aware of the suffocating inadequacy of established religious insights to the human complexities of our time and aroused by the depth of the unexpressed struggle within their inmost being, *lucid individuals today* are looking for ways to articulate their own compelling intuitions about the spirit dimension of man. Aware of the fragmentation and incompleteness in our educational endeavors and frustrated by the deficiency of their own intellectual life, *lucid individuals today* are insisting on new opportunities to become critically and comprehensively informed for the sake of free intelligent action in society.

In the Chicago area weekend and weekday seminars for just such awake individuals are available on a regular basis. Check the calendar in the center of this issue for times, locations and courses offered.

Across the nation courses are available as indicated in the calendar in the center of this issue. For information on reservations write to The Ecumenical Institute for name and address of the contact person in that area.

FOR CHANGES OF ADDRESS PLEASE CUT OUT YOUR ADDRESS
AND RETURN WITH NEW ADDRESS TO THE PUBLICATION OFFICE.



Things went well —

with or without Coke

But the summer has exhausted our financial resources. We depend upon you to enable us to move into our Fall program with adequate support.

We need one million

Would you believe twenty thousand?

Could you send one hundred?

**Newsletter of the Ecumenical Institute
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Chicago, Illinois 60624
September, 1966**

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