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NEWSLETTER of  
The Ecumenical Institute  
3444 Congress Parkway  
Chicago, Illinois 60624  
A Division of  
The Church Federation  
of Greater Chicago



THE LOCAL CONGREGATION  
COVENANT GROUP  
*Chicago Southeast Sector Cadre*

## THE LOCAL CONGREGATION COVENANT GROUP

*Chicago Southeast Sector Cadre*

*'And think not to say within yourselves, we have Abraham unto our father: for I say unto you, that God is able of these stones to raise up children unto Abraham'*

*(Matthew 3:9)*

Once upon a time its laity could behold the omnipresence and affluence of the visible Church as proof positive that their god was manifesting himself clearly and forcefully in the otherwise godless world. We are still frequently confronted with statistics that appear to show that our god, if not exactly gaining ground, is at least holding his own in terms of church membership. The comfort that this numbers game provides derives from an implied formula that is both simple and obvious: LIVE CHURCH = LIVE GOD.

But in contrast to the clearcut comfort of the numbers game, an uncomfortable awareness has been thrust upon thoughtful Christians that the mere persistent visibility of the Church, however affluent and remembered it may be, by no means discloses the divine presence and activity with equal visibility. History is being made all around us and yet too often the Church seems to be allied with the forces that resist the currents of history. What is worse, the decision-makers whose business is to make history, whatever their church affiliation, seem to rely on their 'Christianity' hardly at all for understanding what they are about. Some consider the Church and the view of life it espouses to be pernicious. Most think it at best irrelevant. With these considerations in mind, no wonder there are so many who are ready to sign the Church's death certificate and no wonder, too, that another simple and obvious formula should arise: DEAD CHURCH = DEAD GOD.

The theological understanding which underlies the Covenant Group (or congregational cadre) does not particularly question the data cited by either those who celebrate or those who decry the condition of the visible Church. What it does question and dispute are both the formulae (Live Church = Live God, Dead Church = Dead God) into which the data are fed and from which absurd conclusions ensue. In contradiction to these fruitless formulae, the Covenant Group finds John's warning, quoted above, fully applicable to the Christian Church in the twentieth century. Paraphrased for today, it might read: "I say to you that God is able out of the very secular world you abhor, to raise up a Church that is faithful to Him". Putting it another way, though the people of God may stray from Him, God is never without His people. The day is past, and well that it is, when we supposed the Word of God was

something to be carried around with us like the **fascis**, as a symbol of our privilege and authority. Today we are ready to see that Word as the baton of a relay race, ever beckoning to be seized and carried. We are, in fact, ready to recognize that perhaps the only valid view of God in our time, or at any time, is the one Moses had, — of His hind-quarters.

With this understanding before us, we can then define the Covenant Group (or Congregational Cadre — the two terms are used interchangeably in this paper) as a group of members of a local congregation who have **decided** to join the race and reach for the baton, or, to put it more formally, to assume the responsibility for the Church as it focuses in their congregation and to channel the energy and resources of that congregation into the history-making process at such points and in such manner as they discern the will of God to require.

Through the  
Covenant Group,  
then, a local

church is set in motion. It embarks upon a history-making mission and the purview of that mission is the whole world. But it clearly understands that it cannot operate effectively and cannot maintain clarity of purpose and identity in the world without a kind of field theology that differs from an academic theology hopefully not in being less accurate and authentic but merely less refined and ramified. Such a theology has also been characterized as a 'gut-level' theology, one with the sole epistemological criterion of human authenticity. The question asked of each Covenant Group member about each theological category is simply: "Does this category describe the way life comes to you? Is this how things are?" The following paragraphs briefly chart the field theology of the Covenant Group, not with the intention of arguing that it is a definitive catechism for all such groups but merely explaining how one such group does in fact understand itself.

Human history is the focal context of the Covenant Group. In complete candor it can be admitted that the Covenant Group is simply not concerned as a group, at this point in its development, with any context to which the Christian understanding may speak, except the historical. There is nothing strange about this, since an overwhelming sense of the significance of history and history-making may be said to have called the Covenant Group into being, rather than some other sense — of the significance of LSD or mystical experience, for example. The Covenant Group understands God as the Power that not only brings life into being and sustains it but also explodes at decisive points into the future-striving movements of life which we mean by 'history' and, by the enabling action which we call 'grace', permits those movements to become vital and meaningful rather than suicidal and futile.

This understanding  
of God  
comes to the Cov-

enant Group from that community in history designated as 'the Church', out of which the Group arises and to which it remains inextricably bound.

Whatever else the Church may be, it is certainly that community which has borne the Christian Story for two thousand years, at some times through storms, at others through doldrums. In that one respect at least the visible Church has always been and still is faithful, however it may have otherwise played the harlot. The Covenant Group recognizes that that Story of God's decisive action in history is a unique and irreplaceable source of both continual revitalization and current self-criticism of the community that bears it. For this reason one pole of the Group's activity is a twofold one of continuing study of the Story itself and maintenance of the institution that is its repository. The other pole, of course, is the Group's missional activity in the world.

The Covenant Group understands the theology of the Story to be inescapably trinitarian. God it is, the first Person of the Trinity, who thrusts us into being and hurls us toward an open and indeterminate future, leaving it in our hands to shape that future by forethought, decision and action in the present. But to be human is to long for certainty and security and rest and, what is more insidious, to create illusions that we have or can have those things in a world which simply does not allow for them. It is no special prerogative of the Church to see that every structure — personal and public — is in the process of perishing at the very moment of its creation. That is simply the way things are to an eye not too befogged by illusions. Does this mean that it is futile to create structures? Does this not invite personal apathy and public anarchy? Of course not. We can no more live without structures than we can place our reliance on them. It means merely that all our creations must be seen for what they realistically are, useful instruments for the processes of life's expansion and adaption. None of them contain life. None can give it value. Value lies in the very givenness of life itself and, in fact, it is life that gives value to the structures it creates. When those structures become unresponsive to the human needs which create them, they are ripe for a downfall. The harder we resist their downfall, the harder it eventually comes. And come it will, for there is an inexorable Power in the universe that shatters our every illusion, overcomes our every resistance, outflanks our every Maginot Line.

That Power, which brings the whole profusion of our fear-created and illusion-sustained gods to an end, is what we point to as 'G-O-D'. The **fact** that things happen that way is clear to any eye that chooses to look. But the **name** we use to refer to that fact — 'God', rather than, say, 'Chance' or 'Fate' — bespeaks **our** choice to trust that Power and gives

us our identity as a community of faith and hope. **That** we can trust that Power is the message of our Story. We point to the Exodus-event and the Jesus-Christ-event as the principal loci of that message, and the latter points to the second Person of the Trinity, Christ. What we are actually pointing to by the word 'Christ' is the **why** of our trust in God, the possibilities of life that are disclosed when we die to our fears and illusions and likewise die to the personal and social structures we cling to because of those fears and illusions. That is the Word, the Word of Life, that explodes into history in the person of Jesus the Christ, an utterly human being who so utterly concretized the Word of Life as to be seen as its very incarnation. The act of God that reveals and destroys our resistance to the death of what we are is seen in Christ as the grace that enables us to become. By dying we live.

Jesus the Christ both reveals the Word of Life in the very nature of life itself, present to all men at all times, and injects that Word into history as the basis of a specific community, the Church, whose sole reason for being is to announce and demonstrate that Word to all mankind. The story tells us the Church came into being through the activity of the Holy Spirit, the third Person of the Trinity. What do we point to by the term 'Holy Spirit' if not the dynamic process of life that emerges from the interplay of God's creative and judgmental action and Christ's redeeming Word that frees us **for** creation and **from** judgment?

Concretely, the new life-process engendered by the Holy Spirit emerges as a specific **life-style** characteristic of those who choose to live out of the Christian understanding of the way things are. This life-style, as we might expect, is exemplified by the life and dying of Jesus the Christ, in whom we see one who chose, in simplest terms, to spend His death on behalf of all mankind. Put in somewhat different terms, Jesus' life is a model of non-defensive openness to the given. On the personal level, this life-style is absolutely non-defensive because it draws no line, even at the threshold of death, over which the foot hesitates to step if necessary to fulfill the mission. On the social level it again draws no line short of the perimeter of all mankind where one must stop and defend his 'own-kindness'. Such a life is utterly open, utterly free to respond to human need without fear, confident that in so responding and in surrendering the consequences as well as the rewards of that response, the will of God is done.

This, then, is the life-style that the Covenant Group derives from its field theology as a model for its own behavior in the world. It is fully aware that the will of God will be done, if not by the self-conscious people of God, then by premiers or peasants, kings or commissars, saints or sinners, whomever He

(continued on page 10)

# expo '67

in brief

*DIMBOKRO POULO CONDOR*

*They believed in the chains that*

*strangled all hope,*

*with a gaze extinguished by*

*perpetual sweat.*

*Yet it is sunshine that bursts*

*from our voices*

*and from savannahs*

*to the jungles,*

*As our hands*

*locked in gripping combat*

*show to those weeping*

*the deeds of our future.*

*DIMBOKRO POULO CONDOR*

*Do you hear the mummings*

*of the subterranean sources?*

*It's the chant of the dead;*

*The chant that bears us to*

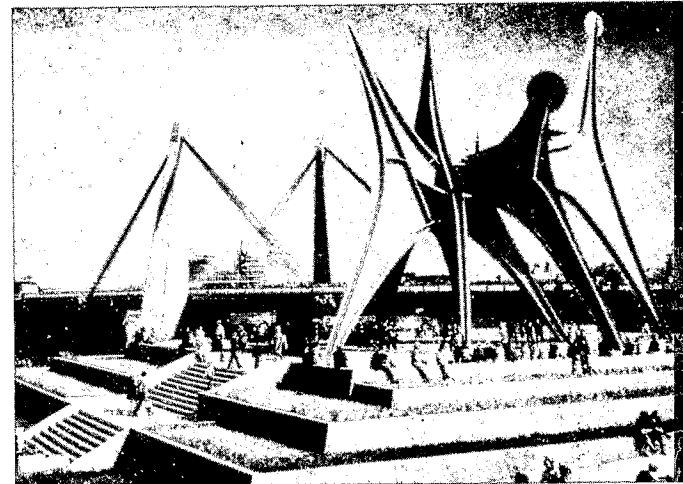
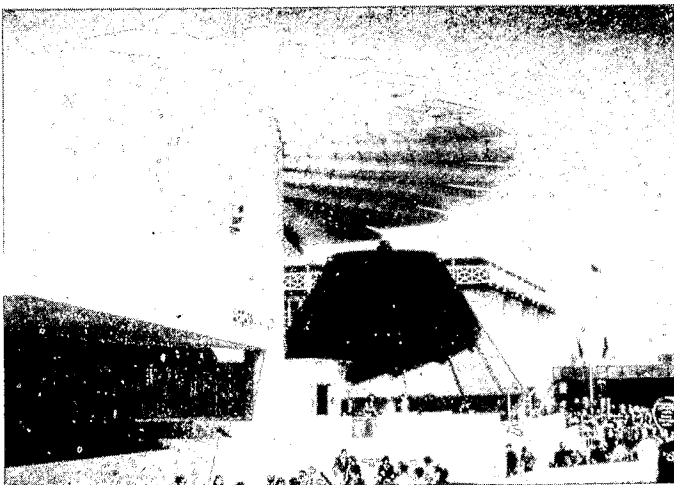
*the gardens of life.*

*—from the Senegalese Pavilion  
(at Montreal's Expo '67.)*

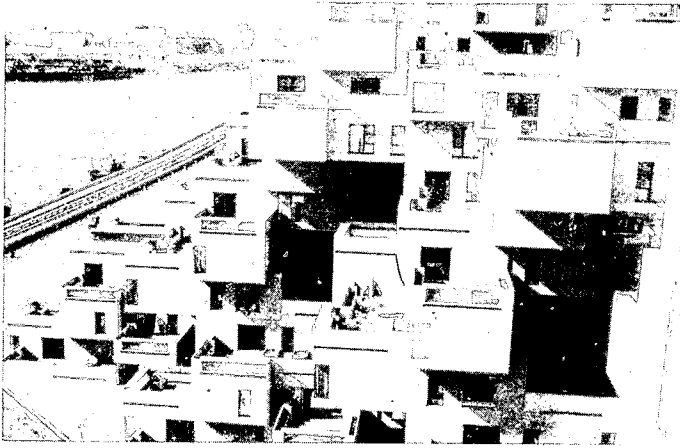
A dazzling display of international showmanship, Expo '67 is being hailed as the greatest World Fair ever. Certainly the magnitude of both its insights and errors in its representation of life in the 20th century make it the most outstanding. But the opinion is nearly unanimous that Canada made an exciting job of portraying her chosen theme, "Man and His World". With a few brilliant exceptions, theme pavilions were generally superior in design and content to the more than sixty national pavilions, and the innumerable communication, transportation and industrial displays.

The theme interprets man as the fulfiller of many roles — the artist, the inventor, the explorer, the community builder and others — an understanding possible only since the advent of the 20th century. "Man and His Communities", is one of the finest displays of its groups, and indicates through its art work, displays and films a profound understanding of the urban, scientific, and secular revolution. Habitat '67, probably the most widely heralded exhibit at Expo, has been billed as a solution to the problem of how to house a great many people in a very limited area without using a static vertical format. Exciting in its exterior design, if not very original nor very practical, Habitat was terribly disappointing on the inside, displaying only the most mediocre middle class taste in its layout and furnishing.

Visitors to the Fair were left with the strong impression that its designers were pre-occupied with the tensions of the East-West relationship, but were unable to understand even in this term much beyond the conflict between the U.S.A. and the Communist Bloc. Still, the symbolization of this was beautifully



THE ARCHITECTURE and art works to be found at Expo are really breath-taking. The building on the left is the Air Canada pavilion, and the huge metal sculpture on the right stands over one of the many open resting places.



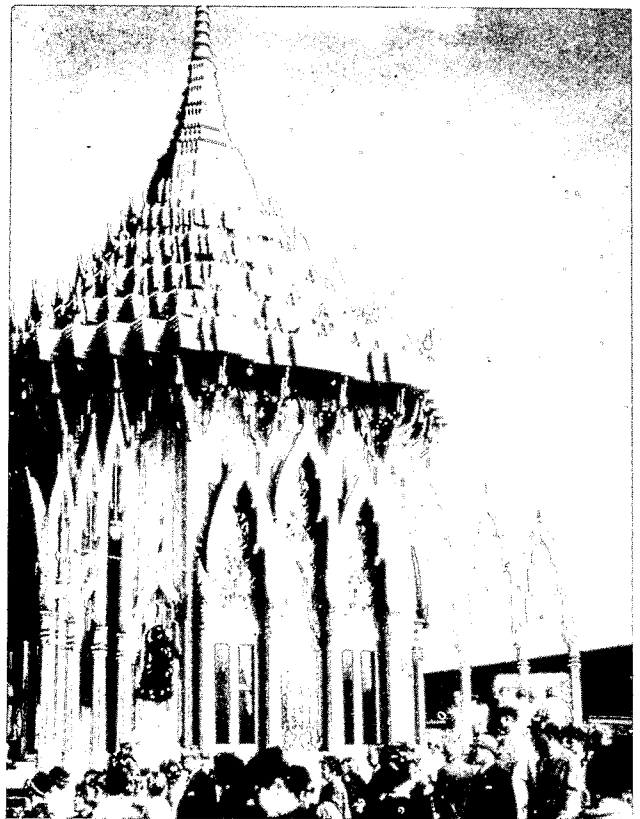
**HABITAT '67, probably the most heralded exhibit at Expo, is pictured above with Montreal Harbor in the background. It has been billed as a solution to the problem of how to house a great many people in a very limited area without using a static vertical format that simply "piles people on top of one another". In this respect the pavilion is successful. The exterior architecture (which is not entirely original in its conception — a fact which anyone from the southwestern United States' Pueblo Indian country observes immediately) does allow amazingly efficient and, at the same time, imaginative and dynamic use of space. The interior of Habitat is, in some ways, more exciting than the exterior. It is very difficult indeed to walk through the structure without experiencing space and its configurations in an entirely new way. However, it is also the interior of the exhibit which is its undoing. The many apartments which are on display in Habitat simply are not worthy of their environment. Instead of the creative living quarters one expects after having experienced the structure, the apartments are painfully bourgeois, and imaginative only in their gadgetry. The over-all impression of Habitat is that here is the apartment building of 2065 housing the apartments of 1955.**

executed. Buckminster Fuller's 200 foot geodesic dome spanning the U.S. pavilion was set squarely across the LeMoyne Channel from the massive steel arch and suspended glass of the Soviet's architectural wonder. Cosmos Walk, a combined pedestrian way and mono-rail passage went almost from door-to-door, seeming to symbolize a future bridge across the world linking the two nations.

If one had to single out the two most exciting displays from Europe, he would undoubtedly choose those of Britain and Czechoslovakia. Both seemed to capture something of human splendor in a human style, yet taking full advantage of the latest and best of technological devices and methods. Neither were technical exhibits, but only a technically advanced people could have built them. Both seemed to move

into the future from the basis of a sound appropriation of their past, and both seemed to comprehend that they were in the midst of a cultural, and not a technological or economic revolution. Both make fine use of sound and film media. The Czech "Diapolyecran" is a 20 by 32 foot mosaic of 112 projection screens using 112 separate projectors sometimes working in coordination with each other, sometimes in opposition. Both are concerned with the use of "total environment" creation techniques. One sensed that if there was to be a resolution of East-West tensions on the cultural plain, these two displays somehow prefigured it. At the same time, they seemed to be pointing a way to the culturally adept, technologically weak Eastern World.

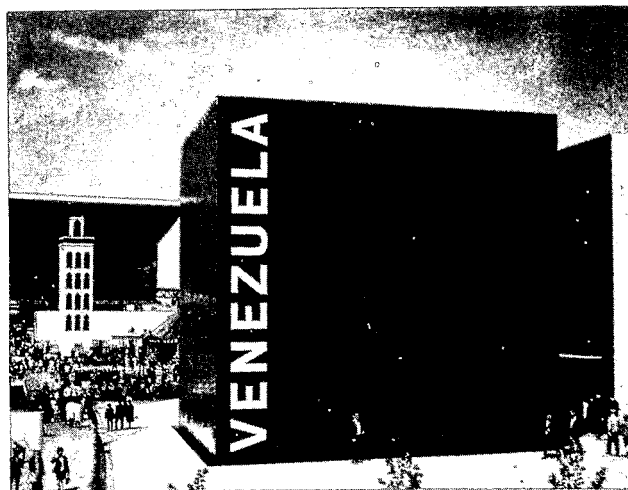
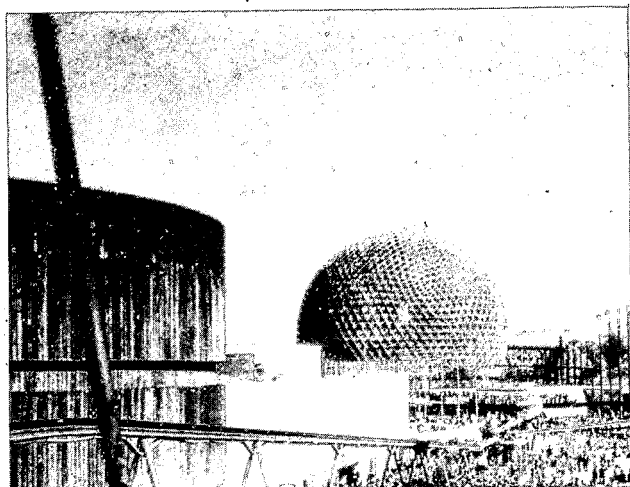
Displays from the nations of the Southern Hemisphere were spotty at the very best. Only Mex-



**THE PAVILION of Thailand is one of the several displays entered by Asian nations. These exhibits by their very feeble attempts at scientific displays, show the depths of the Eastern struggle with the demands of the 20th Century.**

ico, Cuba, Venezuela and Brazil had major exhibits from the Latin world, and only Ethiopia, of all the Black African nations, even attempted a separate exhibit. The common African pavilion, called "Africa Place" might have been exciting had it attempted to portray the emergence of the Black race as a major force in world affairs, but instead it tended to be a haphazard display of undigestable economic data. The absence of clear boundaries between the nations might in itself have been an intentional suggestion of Black unity bridging all other boundaries, but the general impression was that of a kind of combined apology for economic inability to put on a more impressive show. Some truly delightful mock-ups of African countryside saved the exhibit from total loss, however, and there were a great many exciting African artifacts. Visceral rhythms enveloping the visitors at every point symbolically captured some of the Black Africa's sense of his unique role on the human historical scene.

Despite the numerous detractors, 5th City residents of Chicago's West Side found themselves whirled into a wonder-world far beyond anything most of them had ever dreamed about. One would hope that somehow the World's Fairs of the future would be able to perceive the Afro-Asian struggle-to-prominence on its own terms, and not as a sub-category of a simplistic reduction of world events to the U.S.S.R.-U.S.A. colossae battle for political-economic pre-eminence.



THE UNITED STATES' huge geodesic dome can be seen in the distance on the left. The Venezuelan pavilion in the foreground of the right-hand photograph is one of the few South American exhibits at Expo. The Russian pavilion is in the background. Expo '67 makes it exceedingly clear that the major perversion which the cultural revolution must stand over against is economic reductionism, especially as it is manifested in the west. The U.S. and Soviet pavilions both demonstrate this fact in their inability to self-consciously deal with the cultural dimension. The U.S. pavilion, in its conception, was probably very similar to the British, a display of cultural might instead of just technical know-how. However encouraging the attempt may be, the over-all effects of the presentation is to demonstrate once again the kind of monumental frustration the rational western man experiences when the demands of the cultural dimension are placed upon him. Against a background of cowboy hats, Raggedy-Ann dolls, and guitars of famous country-and-western-singers, the U.S. has erected a tribute to the Hollywood of yesterday. The result is very trivial and the story which the pavilion seems to tell is, "Since life can't be lived the way it is, our greatest contribution has been the escape to Hollywood". The Russian pavilion is even less complicated, if somewhat more technical. The exhibit is a purely scientific presentation and it does not even acknowledge the existence of a pre-Soviet history. The story here told is that Russian history began in 1917.

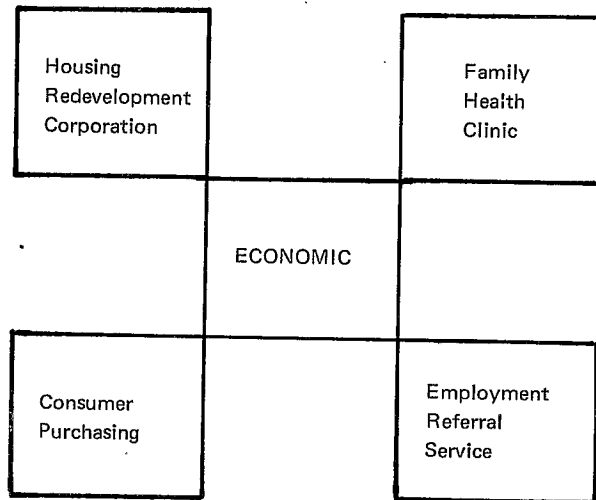
# FIFTH CITY REPORT

The Fifth City Community Reformulation Project has now entered its fifth year. The past year has been one of striking change. Summer '66 brought many more of the residents of the 16 square block area into contact with Fifth City. In the fall the staff hammered out the model for the reformulation of the Fifth City Community. The model is based on the three part analysis of life: the economic, political, and cultural aspects, with the cultural as the key in the 20th century. The cultural dimension of life therefore receives three sections to the others' one. For each of these five sections then, the five comprehensive problems are set down and the corresponding structures which will meet the problems. There are also sub-problems and sub-structures and a delineation of the forces and instruments which can be brought to play.

The hammering out of the model itself was the essential task. On the one hand the job was finished when it was finally allowed to gel; on the other hand it is in the implementation of the model that its comprehensiveness is checked and rechecked.

The implementation has also been striking in the past year. As the stakes moved to touch every resident of 5th City more 5th City citizens decided to pick up responsibility for their community, swelling the embryonic structures or agencies.

The following are the reports submitted by the guilds at the Third Quarterly Congress of Fifth Citizens on June 24, 1967. They reflect accomplishments since the March Congress. The Congress is a community-wide meeting to decide the next directions of Fifth City.



The Economic Guild of the 5th City Congress is responsible for the health and security of all residents so that they may creatively contribute to the new urban culture.

The Economic Guild reports the following accomplishments this past quarter:

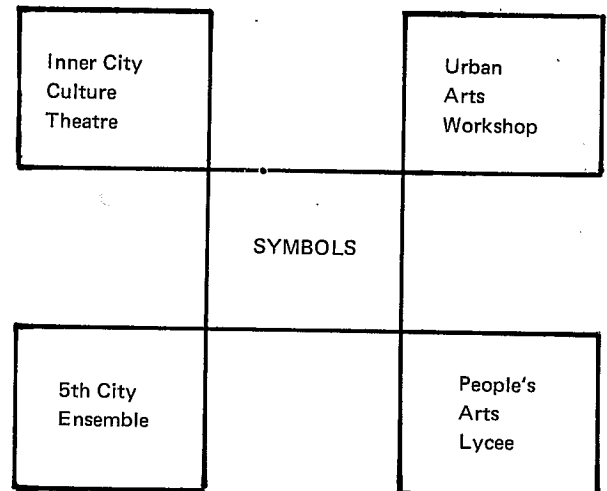
1. Members working toward an Employment Security Bureau sent to Washington a plan for a vocational training center for 5th City. This plan would be similar to the work done by Sullivan, a Negro man in Philadelphia. Members of the guild also explored the possibility of a co-operative program with

the Tri-Faith Employment Agency. Located at Albany and Jackson, Tri-Faith has an excellent service which could be more directly helpful to 5th City.

2. In the area of Housing Redevelopment, members of the Economic Guild have visited more than 100 resident homeowners in 5th City in order to explain and promote the Chicago Neighborhood Service Program. More than 50 of these have submitted applications for the program. These applications are a result of a meeting of the homeowners, May 24, 1967. Nowhere else in the city is there such a corporate effort to make use of this opportunity to upgrade the private housing of a community.

3. In the area of Consumer Protection, the Economic Guild sponsored regular group shopping trips to take advantage of lower prices and greater variety in stores outside 5th City. More direct efforts to improve the consumer situation here in 5th City were made on May 23rd. At that time, a group of 130 residents went to the local Certified Grocery Store to demonstrate our corporate purchasing power. The list of comparative prices now being compiled will enable us to decide what further action is needed.

4. The many problems of health suffered by 5th citizens due often to our inadequate housing situation are the concern of the Economic Guild. Members have made eight trips to explore the medical facilities here on the west side. They have also had dinner meetings with doctors from around the city and with the International representatives of the Planned Parenthood Association. The results of their research have been pulled together into a plan for a summer health clinic.



The Symbol Guild of the 5th City Congress is responsible for humanness in the city through the celebration of the constants of life: birth-death, struggle, and change.

The Symbol Guild reports the following accomplishments this past quarter:

1. The Inner City Culture Theatre presented a short play at the June Festival. The play, "The Black Man's Journey To The East", was written and performed entirely by persons from 5th City. Also this quarter, 77 persons attended a series of modern

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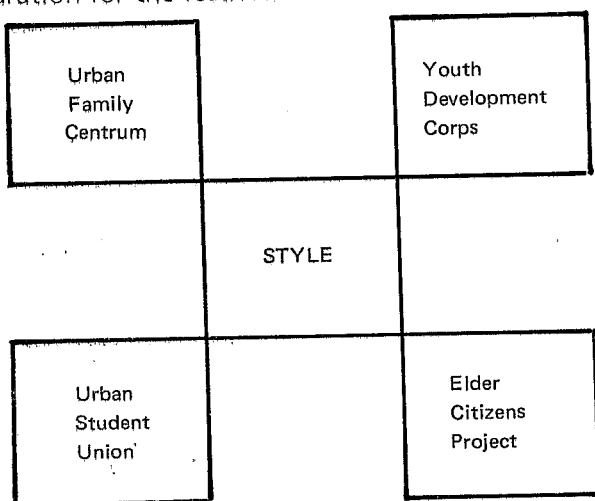
## Fifth City Report (cont.)

plays written by Negro playwrights. Among these plays were "Requiem for Brother X" by Charles Mackey and "Opportunity Please Knock" written and directed by Oscar Brown, Jr. One person from 5th City was sent to be trained in the techniques of the Games Theatre in order to train other 5th Citizens this summer.

2. The Urban Arts Workshop began to show 5th City this quarter the effectiveness of visual art. In the June festival, the workshop had decor which included huge brown and black snakes, 30 foot high Buddhas, brilliant blue peacocks, and a monstrous frolicking elephant. The workshop also expanded its work with the Jets and this summer will begin to bring the fruits of training the creative energies of these youths.

3. The 5th City Ensemble had 75 persons celebrating Africa Week. They participated in an African fashion show, an art exhibit, and a dance. 5th Citizens were overwhelmed by the beauty and richness of their African heritage. Three persons were sent to Champaign, Illinois to a conference of Negro artists. They attended with Margaret Taylor Borroughs, the Negro poetess. Roosevelt Gaston, one of our students now travelling in Africa, was among the group and had the opportunity to talk with many artists about the role of art in the Negro Revolution and about the importance of the inner city.

4. More than 1,000 persons attended the June Festival sponsored by the People's Arts Lycee. The festival had Dick Gregory as its honored guest and performer in celebrating the creative contributions of the Brown men of India and the South Pacific. To accommodate the large crowd, two programs ran simultaneously, one inside and one outside. Two milestones were reached this quarter. For the first time, the festival entirely paid for itself through the admission charge for the feast. We hope this will be a continuing pattern. The other first was the involvement of the metropolitan women's forum in the preparation for the festival.



The Style Guild of the 5th City Congress is responsible for the manners, dress, neighborliness and sociality which make urban life meaningful.

The Style Guild reports the following accomplishments this past quarter:

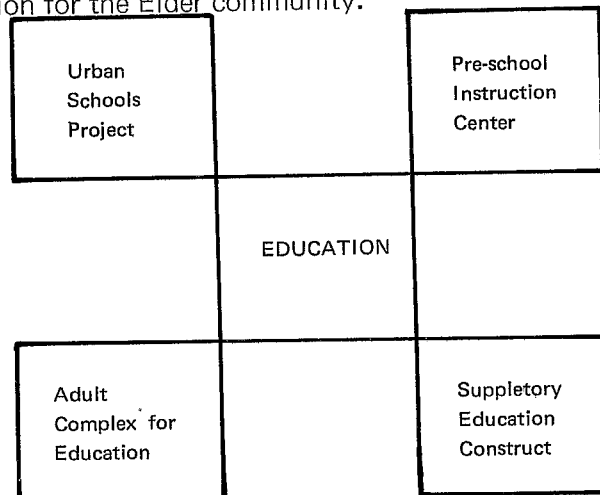
1. The Urban Family Centrum, which is concerned with adult style, expanded the 5 geographic stakes to 10 geographic stakes. This gives each Iron

Man a smaller number of persons for which he is responsible. It has also spurred the growth of some of the smaller stakes and swelled the number of Iron Men. This group sponsored 5th City's trip for 59 persons to EXPO '67 in Montreal, Canada. Last month we began the renovation of a building we would like to see become a 5th City gathering and meeting place.

2. The Youth Development Corps, called the Jets, expanded into Stake Area 1 by recruiting a large number of elementary children into the after school program. 16 Jets represented 5th City youth at EXPO '67, and led the way for all youth teaching of the NYC high school students. They also had a 5th City clean-up day which was followed by a celebration at a Loop restaurant.

3. The Urban Student Union expanded its High School House, a residential program which helps to develop leadership for the youth culture of the inner city. Over 50 students have been in the 5th City Neighborhood Youth Corps which gave them part time work, tutoring assistance, and a study of Negro History. Several Friday night dances were sponsored which gave meaningful recreation to over 1,000 teenagers. The high point of the quarter was the Senior Banquet. More than 80 students, parents, and guests such as Dr. Zbornick, principal of John Marshall High School, celebrated graduation with steak and all the trimmings. The honored guest and speaker of the evening was Negro comedian, Dick Gregory.

4. The Elder Citizen Project taught a 5 week Negro Heritage course for over 600 community children. Following the course, they held an exhibit and contest. Winners of the contest were overwhelmed by the prizes, which were African shirts and dresses made by the Elders themselves. 5th City will be brightened during its festivals this summer by the African dresses which the Elders have also made for themselves to wear in their teaching. In addition to their teaching program, the Elders held a dinner to honor the presence in 5th City of Mr. Perkins, an Australian Aborigine and began work on a constitution for the Elder community.



The Education Guild of the 5th City Congress is responsible for the training of the imagination of 5th City Citizens so that we are equipped to build the necessary new urban structures.

The Education Guild reports the following accomplishments this past quarter:

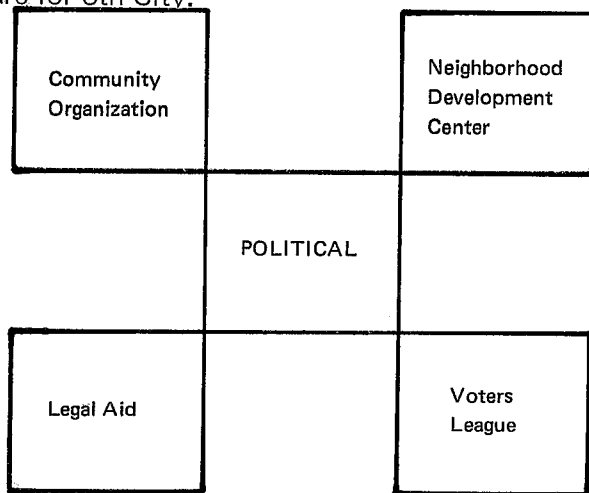


1. The faculty of the Urban Schools Project conducted 4 weekend seminars for training inner city teachers. Forty teachers from across the nation took part in this program. Such courses are necessary because most teachers in the inner city have been trained for suburban schools and don't know how to deal with the energy and independence of Negro youth.

2. The Pre-schooling Instruction Center last quarter began an experiment in community responsibility for education. 5th Citizens who did **not** have children in the Pre-school gave a great deal of time toward making the summer teacher uniforms and repair of teaching equipment. Another group of concerned persons presented a program on 'natural hair' styling to encourage 5th citizens to affirm the beauty of the Negro.

3. The Adult Complex for Education started the 5th City VOICE to keep 5th City on top of the local, Chicago, national, and international news. One of the exciting moments of the quarter was the establishment of an intensive program for adults who have had 1-3 years of high school. In this program an adult prepares in two weeks to pass the High School Equivalence Examination and receive a High School Certificate. Three women have taken the exam: two of them passed five of the six tests and have one more to complete, and the third passed four of the six tests and has two more to complete. It should be said that one of these persons is over 65 years old.

4. The Suppletory Education Construct, popularly called Educare, had 50 high school students in a 3 night study-skills program. This included help with homework and college entrance and a new kind of depth vocational planning. Educare has set for itself a goal of twenty-five college scholarships for 5th City seniors, and has already set up five of these. We are impressed with the great resources these youth are for 5th City.



The Political Guild of the 5th City Congress is responsible for ordering our lives and enabling us to make corporate decisions about the future of our community.

The Political Guild reports the following accomplishments this past quarter:

1. In Community Organization, two new structures have emerged to enable our guild work and our Congress decision making: the action assembly and the presidium. The action assembly is a

monthly gathering of all interested persons in 5th City to engage in some corporate action where a large number of bodies make a difference. For example one assembly was the shopping trip to Certified showing our purchasing power, one was a letter writing campaign to the Illinois Congress, and another was the kick off of the Economic Guild's housing redevelopment plan. At the latter, the Director of Chicago's Neighborhood Services Center, Mr. Fred Wolf, gave us information and materials on their housing upgrading program which we then distributed throughout 5th City. As the action of the five guilds has expanded, a steering committee has emerged to direct and coordinate the guilds. This committee was recently named the Presidium and has played a significant role in planning this Congress.

2. The Legal Assistance Clinic moved its free services to Monday nights from 6 — 8 pm. Twenty-eight persons were helped in divorce and alimony matters, landlord problems, family inheritances, and public assistance complications. Members of the political guild met several times with the 11th District Community Workshop in order to establish better police-community relations.

3. The Neighborhood Development Center has the hole at Spalding and Gladys and the hole at Congress and Trumbull repaired. It also saw to the removal of 15 abandoned automobiles and conducted a survey of burned out street lights and notified the proper officials.

4. The 5th City Voters League sent 400 letters to the Illinois Congress to insist on the passage of consumer credit reform legislation. Later, 51 persons traveled all the way to Springfield, Illinois to keep this legislation from being held up in committee. The trip was highly successful and some of the bills have passed the House and are now in the Senate. One of these bills puts a ceiling of 13% on interest rates. We intend to see that this legislation is passed.

## RECOMMENDATIONS OF THE GUILDS

The following are the recommendations submitted by the Guilds and approved at the Third Quarterly Congress:

### THE ECONOMIC GUILD RECOMMENDS THAT:

1. **The Housing Redevelopment Corporation** establish itself under the prescribed laws of Illinois as a not-for-profit corporation to further low cost and low rent housing. Also we suggest that we do the complete renewal of one model house as well as doing rehabilitation on many others.

2. **The Consumer Purchasing sub-guild** continue to compare prices on all 5th City businesses and create a model of what the business community in 5th City should look like and what action the Congress must take to create that community.

3. **The Family Health Clinic** open a program of 5th City Health Education and testing, provide services such as x-rays, pre-natal care, and dental care, and have future nurses in a training program.

4. **The Employment Security Bureau** contact several Employment Agencies for part-time repre-

(Continued on next page)

### **Fifth City Report (cont.)**

representatives and arrange to have a full-time agency in 5th City as soon as possible.

#### THE SYMBOL GUILD RECOMMENDS THAT:

1. **The Inner City Culture Theatre** with the help of the Artist Training Cadre, 10 National participants and 25 5th City youths, make presentations at each of the Festivals and begin regular major productions in August.

2. **The Urban Arts Workshop** work with the Community Improvement task force in creating sculptures, wall paintings and Festival decor.

3. **The 5th City Ensemble** begin a choral singing group and go on tour to New York City and in the Chicago area during August.

4. **The People Arts Lycee** hold four festivals during July celebrating the peoples of the world and one festival in August honoring the students returning from Africa.

#### THE STYLE GUILD RECOMMENDS THAT:

1. **The Urban Family Centrum** sponsor Wednesday night social events to host our international work force and hold 'rent parties' to raise at least \$500 for renovating the 'node'.

2. **The Youth Development Corps** (ages 6 — 15) expand to 350 children this summer and participate in Saturday work and special academic tutoring as well as a drill team and an urban living skills program.

3. **The Urban Student Union** have a neighborhood Youth Corps program for 200 youth. These youth will be instructors in the Pre-Schools and Jets, prepare decor for and perform at festivals, help with rehabilitation and prepare for college in the Fall. And that a new program for young men past high school age open at the corner of Spaulding and Congress.

4. **The Elders Citizens Project** teach a course in Negro Heritage to the youth who are in the Jet program this summer.

#### THE EDUCATION GUILD RECOMMENDS THAT:

### **The Local Congregation Covenant Group (cont.)**

will choose for the task. In the twentieth century, one thing is overwhelmingly clear: to spend one's death on behalf of all mankind means much more than being well-intentioned and kindly toward our neighbor. It means bringing humanness (responsiveness to human need) into being through massive structures of justice, either in opposition to, with the cooperation of or through the control of those vast, generally recalcitrant corporate giants which can, by the decisions of their leaders, respond to, ignore or suppress human needs. The Covenant Group understands itself and the Church that encompasses it as theologically and historically a total corporate body. But being structurally corporate and acting corporately to change the course of human history are two different things. The former may serve, but it may also hinder the latter. It is the function of the Cov-

1. **The Urban Schools Project** have 70 public school teachers in a training program during July and that 5th City residents recruit 15-20 of these to remain and teach at Leif Erikson Elementary School and John Marshall High School in the Fall.

2. **The Public Instruction Compliment** expand its summer program so that the I. E. Kwan (children 6 mos. — 18 mos) will have 25 children, the Mini School (18 mos — 2 years) 50 children, the Pre-School (3 — 5 years) 100 children, as well as a Special Headstart Program for children.

3. **The Adult Complex for Education** conduct a four week college education for adults beginning July 3rd, 1967, regardless of their educational background, as well as a course in revolutionary practices. That it continue to publish the VOICE, and establish a Bookery & Tractory. And that a massive Education Program to enable High School Certification be scheduled for two weeks in August.

4. **EDUCARE** have 25 high school graduates and seniors in a 10 week tutoring program to prepare them for college in the Fall.

#### THE POLITICAL GUILD RECOMMENDS THAT:

1. **The 5th City Community Organization** shift during the month of July to a SPECIAL TASK FORCE structure in order to direct the energies of our Summer work force. The Task Forces would be housing rehabilitation, community improvement, Festival preparation, community research, and social ventures.

2. **The Legal Assistance Clinic** move to the more central location of the 'node' at 5th Avenue and Trumbull Street, and move toward having a full-time referral service.

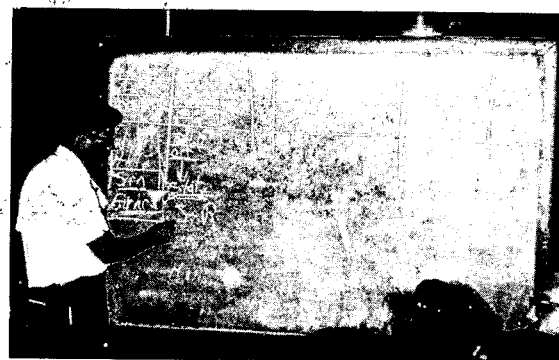
3. **The 5th City Neighborhood Service Center** direct the Community Improvement Task Force in setting up a neighborhood system of garbage cans, constructing a creative play lot, put up 5th City signs and art work, and lead the community-wide clean-up, Saturday, July 8th.

4. **The Fifth City Voters League** take the necessary steps to insure the passage of credit reform laws by the Illinois State Legislature.

enant Group to see that the Church serves rather than obstructs its mission in the world. This function is enacted in two ways.

In the first place, in order to act as a mission-entire entity, the Covenant Group aims to recover within itself the corporate sense, the sense of members bound together for the sake of the task, responsible and accountable to one another.

In the second place, realizing that a single Covenant Group, a single congregation or even several congregations are miniscule in comparison to the vastness of the structures that presently presume to shape and direct world history, the Group sees the absolute necessity of joining its own activities and those of its congregation with many others at many levels from the neighborhood or parish level to the international.



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DEAR PASTOR:

A radical cultural revolution of the future has flowed over our time having etched itself in our memory with the haunting anticipation of new images of reality, recasting our concrete and particular human problems in a world-wide matrix and offering fresh opportunities that are so great that their mass seems of infinite weight. These have issued in a radical alteration in man's image of the self-in-the-world and the world-impinging-on-the-self out of which his sense of significant vocation and creative participation in the world will emerge. The age of explosion is at hand. Will it be that age for the Church?—*Letter received by a pastor from the Ecumenical Institute, Chicago.*

How soon do you have to have an answer?

Our thanks to THE NEW YORKER for calling attention, in their best jesting fashion, to the creative function of jargon in the 20th century.

Neither jargon nor classical language, however, will adequately express our current excitement about the burgeoning programs and projects of the Ecumenical Institute and the movement of renewal now literally sweeping the nation.

Sponsoring these programs remain an acute problem. To dramatize the Institute's need for financial support, we hit upon the idea of offering a special translation of the quoted letter to anyone whose request is accompanied by a contribution. In fact, we can re-cast the letter in either sophisticated or provincial language.

But then we decided that anyone who would reply to such an offer would already have understood the letter. So it becomes just another occasion to celebrate the need for Imaginal Education in all fields, even perhaps journalism.

And it gives us also the opportunity to remind you that the Institute urgently requires and requests your steadfast support. If you haven't sent any money recently, please remember the problem: many people think the 'next' person is supporting the Institute. We ask you again to BE that 'next' person.

i. e.

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Chicago, Illinois 60624  
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