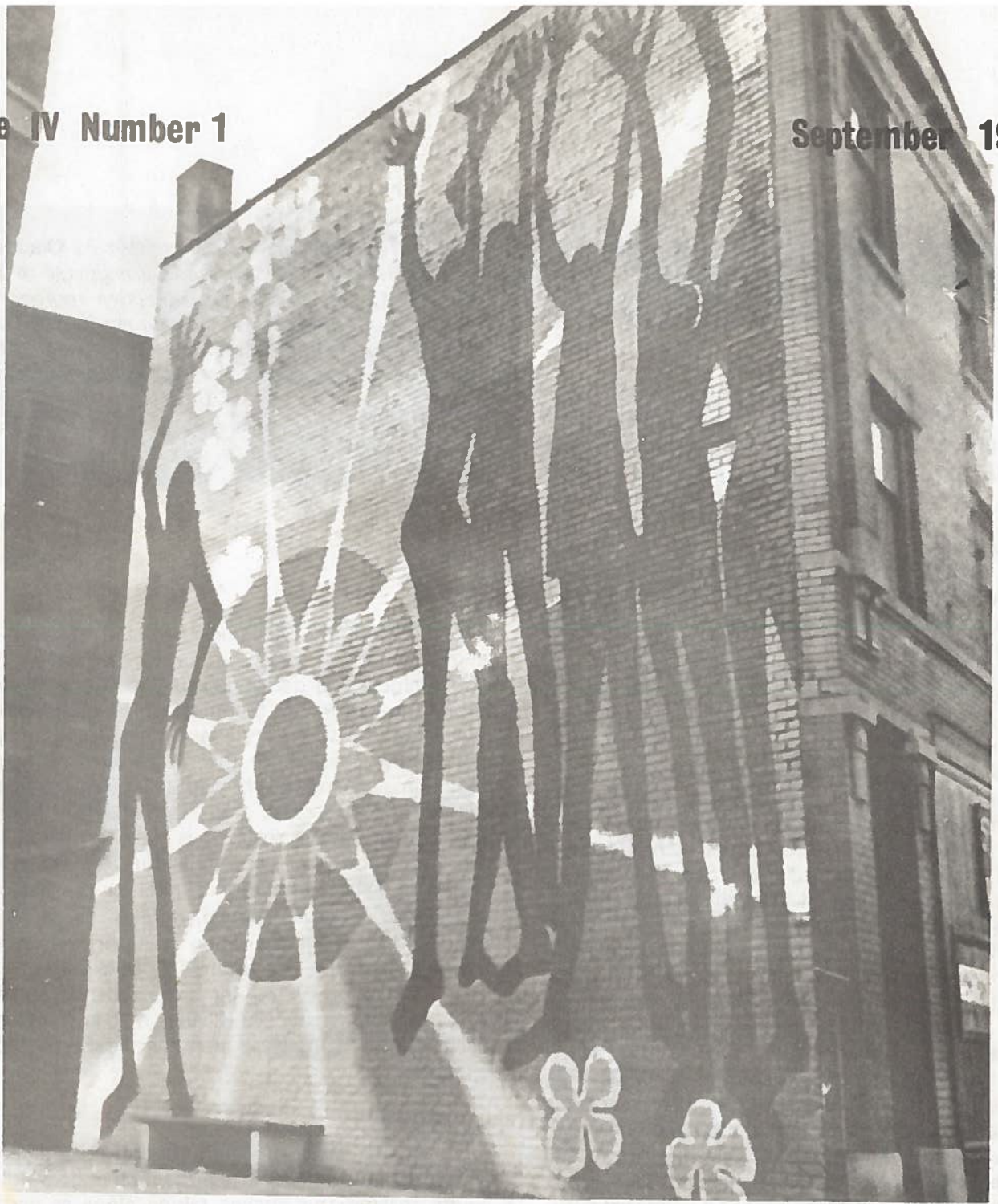


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**i.e.**

A BIMONTHLY PUBLICATION OF

**THE ECUMENICAL INSTITUTE: CHICAGO  
3444 W. CONGRESS PARKWAY  
CHICAGO ILLINOIS 60624**

# SUMMER '67

For the third consecutive summer, the Ecumenical Institute held a month-long training program during July for laity and clergy, their families, college students, and school teachers. The International Training Seminar of 1967 sought out churchmen who however vaguely, understood that our times demand new structures to ensure humanness for all men and that the Church as mission is the body which must do that task. Of the 600 men, women, and children who filled to overflowing the capacity of the program, some came already having struggled in depth with the renewal of the local congregation; others came out of deep concern for the future of mankind but with no notion of how that concern could comprehensively be grounded in reality. The training they received was threefold: 1) they were pushed intellectually to expand their knowledge to include every aspect of life itself through the total cultural and religious curriculum, 2) then they spent long hours in hard-headed practical strugglings through practice teaching of RS-1 in pedagogy guilds and through strategy and tactics sessions of planning for their own churches, neighborhoods, regions, and areas, and 3) through direct work in 5th City, the community reformulation area of the Ecumenical Institute:Chicago. These three training areas, the courses of the curriculum, pedagogy sessions, and practics were filled full by the experience of living out of the kind of schedule that they would demand of themselves should they decide to seriously pick up the task of church and community renewal. The children also spent a month probing to the depths what it meant for them to have a mission as individuals and to be part of a missional family. And perhaps most important all ages were deeply addressed by the constant presence and dialogue with the residents of 5th City.

As Mrs. Cramer notes in the article that follows the global Spirit Movement is at hand. Summer '67 is an intensive tooling to respond to the cry for humanness in our time.

*The following article written by Claudia Cramer of Ritzville, Washington is a response to Summer '67. It is not simply the subjective response of one participant, though her own immediate reactions to many aspects of the summer are included. It is a reflection on the long range implications of our times, their imperatives for the Church, and the contribution this kind of program makes toward the realization of that imperative.*

The Spirit Movement in the renewal of the church, which is sweeping our nation, and, in fact, the entire globe, has demanded of 20th Century man a radically new stance in the midst of the ongoing historical processes: a new life style, as it were. Creative participation in the creation of the future demands, therefore, that human beings be showed up against the happenings of the 20th Century, that "Life Style" training take place on a massive scale. It is clear, however, that this training is not simply an intellectual job. Is not simply a matter of the accumulation of data, or the assembling of a body of wisdom. Indeed, it must be an experience which opens the imagination to an entirely new image of what it means to be totally involved in life.

That kind of training came about in Summer '67. I will talk about the significance of the summer for the participants themselves, then for the Spirit Movement globally.

## New Man

A new sense of vitality and dignity emerged out of the demands made during the month of training. One could observe this change taking place as participants decided to say "Yes" to the disciplined structures of work, study and worship. At first the children screamed "No!" to being wrenched from their parents at 7:00 am and thrust into a discipline of study in the Christian Heritage and Missional Practics until 5:30 pm. The ritual of the pre-school children became symbolic of the new sense of personal responsibility: the four-year-old who sent his mother and father every day, "To be a Pedagogue", was in return sent "To be a Pre-Schooler". He engaged in that ritual with a self-consciousness about his own dignity and importance, for his task was no different than that of his parents.

There were several older adults involved in the summer training. My mother was one of those adults. She came reluctantly, not at all eager to spend a hot

summer in a Chicago ghetto. Her real reluctance, however, came from the sense that her life was really over and she had no contribution to make to a world so radically different from that of her generation. She came under pressure, having been confronted with the fact that if she were ever going to know who her children were, it was imperative that she become personally involved. She secretly expected to leave before the end of the summer. She was convinced her tired body would never endure the living conditions or keep up with the schedule demands. Having registered, she found herself assigned to a dormitory room crammed with 200 women and one bathroom. She was pushed up against a schedule that started at 5:45 am, and ended after midnight when she had charted the last paper. She found herself assigned to teach the Niebuhr paper and lead the Guernica conversation, to spend hours painting the side of a building or cleaning a lot filled with trash.

But something happened to that woman. She discovered she was respected as a human being whose wisdom and gifts were important — like a New Woman. Until Summer '67 her major plans had centered around surviving an elementary school classroom until retirement, what trips to take after retirement, and which disease would finally cause death for her. One of her task teammates confided a story that may describe her transformation. Their task team was painting the front of a billiard hall on 5th Avenue. A man was sitting on some porch steps close to them, watching the activity. Finally he said to mother, "Ma'am, can I say something to you?" Her response was, "of course". "But Ma'am, I don't want to cause no hard feelings, or upset you or anything". "You won't — go ahead!" "But Ma'am, are you sure you won't get angry?" "Of course I won't." "Well, OK. Ma'am, I sure don't want to make you angry, but Ma'am ... You are so beautiful."

Summer '67 was a **cultural shock**. A week before we left for Chicago our children broke one pop bottle in the back yard. I spent hours frantically picking up every particle of broken glass. Suddenly our children were playing on the streets of west-side Chicago, where the danger of one single broken pop bottle becomes an absurdity. The broken glass of millions of pop bottles is a part of the life style of the ghetto.

Participants moved from white neighborhoods into a community that is (98%) black. The presence of blackness, and the whole life style of the ghetto forced everyone into self-consciousness: our concern for the Negro comes out of guilt, middle class values are not u-



*'with a self-consciousness about her own dignity and importance, for her task was no different than that of her parents'*

niversal, and white skin color is not a security ticket. For white Americans, the ghetto is an appropriate setting for the kind of "Life Style" training which enables him to participate creatively in the creation of the future.

The lectures and seminars of the Culture Curriculum pushed everyone up against the **Comprehensive** demand on the man of Faith. The courses ranged from World Religions, Science and Philosophy, Sociology and History, Psychology and Art, Nation and World, Community and Polis, to Individual and Family. Participants moved immediately from the Culture Curriculum to Pedagogical Workshops. There it became unavoidably clear that the man of Faith is also engaged in the **Particular**: the pedagogical equipment for teaching RSI. They spent three hours a day immersed in papers by Bultman, Tillich, Bonhoeffer and Niebuhr. Lesson plans were meticulously structured, offered, exposed and restructured. People began to see how serious the task was and stopped being nice to their colleagues to avoid embarrassment. They addressed each other with questions like, "Why did you let us get by without dealing with paragraph ten of Tillich?" "Why were you so kind to John?" "You should have been honest!" Everyone was pushed to prepare himself so that he could teach RSI anywhere in any length of time in any situation.

The structure of the summer was offensive. That schedule was just there, every day. It wouldn't go away. After eight hours of cleaning trash out of alleys, one came home to evening meetings, unfinished seminar lesson plans and a model for a year's participation in the local congregation, uncharted papers, and the 2nd floor toilets to clean. The schedule made a claim on every participant's life: every man is responsible. The context for

making decisions about that schedule was not each person's neurotic individualism, but the **corporate** community. Every participant entered into covenant for the month of July: "We are no longer our own..." Each of the tasks mentioned above was an individual's responsibility, but he knew the entire community depended on his fulfilling those assignments, and would hold him accountable. Cleaning the toilet was as critical as preparing for the seminar. The covenanted community held him up against the tension between freedom and obedience. He realized that the life style of freedom is impossible without the corporate community.

### New Church

Every participant came to Summer '67 with some lucidity about the new image of the Church. The "Life Style" training pushed them to become radically engaged with that image. The image of the Church as those **representational** people was realized, for instance, in the two fellows who trained on behalf of the entire St. Louis Region.

The cultic act of worship forced every participant up against what it means to be the **celebrational** People of God. No one could have anticipated the depth of that raw encounter with mystery. At 6:15 every morning, he staggered, half-awake, two blocks to the Jet Hangar (an ex-furniture shop) with 800 people. He acted out the drama, and in doing so, the reasonable Western man stepped, hesitantly, beyond the rational. He danced with the Black Man, he put on the mask of the Red Man, he bowed before the mystery of life with the Yellow Man. He worshiped as a global human being.

Every one who came to Summer '67 understood the demand to be **reflective**, but the impossibility of being comprehensively reflective was paralyzing. The curriculum offered them not only a comprehensive picture, but the structure and tools for making decisions about the data constantly bombarding their lives.

Summer '67 became the practical training ground for people who had decided to be **Mission** to the world. The pedagogy sessions offered the methodological tools for the Imaginal Education curriculum. They provided the structure within which each participant could work out his own style as a pedagogue. The afternoon workshops provided the practical tools for model building. Models were constructed for renewal of the local congregation, and for a 5th City in the suburbs. No one left Summer '67 with illusions about model building. Structures are not created out of romantic idealism about society. Those models come out of sweat, anger and a kind of wrestling together that pushes everyone beyond his own limits. No one cared how hot and tired you were; the job had to be done.

Everyone realized the power of the **corporate** community through the drama of worship, the pedagogy training, and the model building workshops. In addition, they were confronted with the sheer physical power of 800 people who decide to get a job done. They saw the entire decor, stage setting, and food prepared for weekly Festivals that attracted as many as



*The real teachers for the summer were not the Ecumenical Institute staff but the residents of 5th City.*

3,000 people to the Institute campus. They saw a playground built in one day. They saw buildings restored. During the month they brushed and rolled almost 900 gallons of paint onto buildings in the community.

### New World

5th City became the microcosm of the New World. Two hundred residents of 5th City are Iron Men. They have decided they are the New World, and at the same time must bring the New World into being. 5th City children involved in the school structures confronted our children with the demand to move beyond the parochialism of white middle-classness. Their life style, language, and patterns of social relations were strange. Both black and white children began to forge a new kind of inter-relatedness. They saw new possibilities as they worked together preparing for the festivals. Those festivals, held every Saturday night, celebrated the cultural gifts of the Yellow Man, Red Man, White Man and Black Man. The day of the Yellow Man Festival the children built a gigantic dragon for a parade. Then they carried it jubilantly through the streets, weaving to the music of gongs and drums, and so announced the festival to all of 5th City.

The pre-school children were colleagues in the revolution, and demonstrated that decision when they trooped down the sidewalk in the red shirts and shorts singing:

"When Iron Men go marching in ...  
there'll be a new day tomorrow,  
When Iron Men go marching in ...  
When City Five has come alive ...  
When the trend begins to bend ...  
When the world picks of the sign ...  
There'll be a new day tomorrow,  
When Iron Men go marching in."

5th City residents are building political and economic structures which provide an equitable distribution of wealth and assure everyone the right to participate in the decision-making process. The residents know

prices are higher in the ghetto than in the suburbs. They are very clear about the marriage between white absentee landlords who refuse to meet building code regulations and local politicians who refuse to enforce those building codes. 5th City Iron Men have decided to build new structures, knowing that they do so as a model for civilization across the globe.

Summer '67 participants saw what happens to a community of people who decide their lives are utterly significant. A mural painted on the wall of the 5th City Node during the summer became a compelling symbol of those 5th City residents: black people 40 feet tall reaching for the universe. The real teachers for the summer were not the Ecumenical Institute staff but the residents of 5th City. The real teachers were the senior citizens with whom we feasted over watermelon in Garfield Park, the families who invited us into their homes for supper and told us about their plans for 5th City. They were the people who came to the Saturday night festivals. 5th City residents are working at the very edge of the civilizing process. They are building a human community in which every man may grasp his life as significant. 5th City became a sign of the New World.

In one sense, to talk about the significance of Summer '67 for the participants is to talk about its significance for the Spirit Movement globally. However, I would like to point to certain aspects of the summer which are particularly important.

### The New Man

This is the second summer of experimentation in the Spirit Movement with "Life Style" training for persons of all ages. A year ago, people came to Summer '66 intrigued by an experiment in church renewal and community reformulation. They left the summer program serious about renewing the church and rebuilding community, but were naive. The mood of Summer '66 reflected an innocent enthusiasm about the Spirit Movement.

A different mood was reflected in Summer '67. Most of the participants came having been involved in the Spirit Movement during the year. They had experienced the agony of hammering out regional structures and recruiting for courses. Several came having taught in RSI weekends. They had organized catalytic and local congregation cadres, and had been appalled by the ease with which a cadre decides to die. On the other hand, they had been overwhelmed by the demands made by a cadre that doesn't die.

Participants bore the scars of the job they had undertaken, and brought to the summer training a new kind of urgency about the job that had to be done in 30 days. They could not wait for the New Man to appear mysteriously from somewhere else. They demanded that Summer '67 provide the training which would enable them to embody the stance of the New Man. The mood of Summer '67 reflected their sober determination to

get equipped for the revolution. Those demands pushed the Institute faculty to refine the tools offered participants. It was clear that the Movement had done some serious maturing over the year.

The significance of Summer '67 for the Spirit Movement is the reality that this New Man has now returned to his local community.

"At every moment of crisis an array of men risk their lives in the front ranks as standard-bearers of God to fight and take upon themselves the whole responsibility of the battle.

Once long ago it was the priests, the kings, the noblemen, or the burghers who created civilizations and set divinity free.

Today God is the common worker made savage by toil and rage and hunger. He stinks of smoke and wine and meat. He swears and hungers and begets children; he cannot sleep; he shouts and threatens in the cellars and garrets of earth.

God shouts: 'Burn your houses! I am coming! Whoever has a house cannot receive me!

Burn your ideas, smash your thoughts! Whoever has found the solution cannot find me.

I love the hungry, the restless, the vagabonds. They are the ones who brood eternally on hunger, on rebellion, on the endless road — on ME!

I am coming! Leave your wives, your children, your ideas, and follow me. I am the great Vagabond.

Follow! Stride over joy and sorrow, over peace and justice and virtue! Forward! Smash these idols, smash them all, they cannot contain me.

Smash even yourself that I may pass." \*

The New Man is Comprehensive, he lives before the totality of existence. He is Futuristic, he builds the models in order that new sociological constructs for the world, nation, city, church and family can come into being. He is Intentional, he knows that discipline means the discipline of Crucifixion. He is not asking whether he will die, but when, and how.

The New Man who has now returned has no illusions about doing the necessary work without the corporate community. He knows the corporateness must

\* Nikos Kazantzakis, *Saviours of God*, page 105



*'new depths of awareness about what it means to be the celebrational People of God'*

extend beyond the local level to the regional and national. He is offended by the claim, "We are one body", but knows that he has no choice if he is serious about the revolution.

The college students became a sign of this discovery. They came to Summer '67 anticipating a separate training program. They were offended to find that not only were they expected to eat and sleep with the rest of the summer community, but they were to work in the same pedagogy groups. Even more offensive was the fact that in the afternoon workshops they were asked to build models for the local congregation with the same hopeless adults. They rebelled, shouting, "But our responsibility is the university!" It became painfully clear to them, however, that they could not talk about renewing the Church unless they embraced that local congregation, no matter how separated it was from the university community. Their imperative became the question, "How are we in mission together?"

That imperative makes an equal demand on the Spirit Movement. The students returning to their regions will insist that they be taken seriously as pedagogs, cadre organizers, and model builders. All of the Summer '67 participants return to their region confronted by the imperative to be **colleagues** in the revolution.

### The New Church

Perhaps one of the most significant events of the summer happened in the area of decision about the historical church. Many participants came to Summer '67 with a deep hatred for the church. They could not reconcile this with the claim that renewal will happen within that historical reality, not outside it. The hatred became a demon which raised its head in many ways: paranoia about ecclesiastical hierarchy, defensiveness about involvement in the War on Poverty, Civil Rights, the Peace Movement, etc., and a general cynicism, especially about the suburban and exurban congregation.

Much to their astonishment, however, participants were not reprimanded for their hatred of the church. Instead they found that the structural encounter with the demands of recapturing Christian education, fellowship and worship, broke them open to the possibility of moving beyond their hatred into the task of building models for the renewed church. At the same time it forced them to realize that they do not spend their time waiting for church renewal to happen, for the invisible Church to become visible: that in fact they are the New Church. With this realization came an explosion of possibility for the Church as the celebrational, reflective, missional People of God.

The act of cultic worship plunged everyone to new depths of awareness about what it means to be the **celebrational** People of God. They return to their regions with a new seriousness about liturgy. Aware of the need to experiment with new forms of worship, they also know that this experimentation is not done lightly.

Participants return equally serious about the demand on the People of God to be **reflective**. They know that without objective structures which hold a human being up against the demand to study, he will fall into slothhood. A structured discipline is indispensable to the

man of Faith in the 20th Century. They have no choice but to insist that similar structures be developed in their own regions and that as colleagues everyone is held accountable to those structures.

The image of the Church as **Pioneer** became unavoidably concrete to participants. The urgent need for massive Imaginal Education laid the imperative on everyone to be a pedagogue. Because of the summer training, regional faculties have come into being which did not exist before. People are equipped to staff regional training centers across the nation. Once the particular structures are worked out, a National Mobile Faculty will be a reality. The Boston Region will be able to call New Orleans for pedagogues. Los Angeles will be able to make a claim on Great Falls, and so forth.

As participants labored over new sociological structures in the workshops, they were broken free from the assumption that the 5th City model is only for the inner city. It became clear that this model is equally appropriate in the suburbs and exurbs, and that if the Spirit Movement is serious about the new "City of Man", 5th City must become an actuality everywhere. This awakening made possible a kind of model building for the suburban and exurban communities that simply had not happened before.

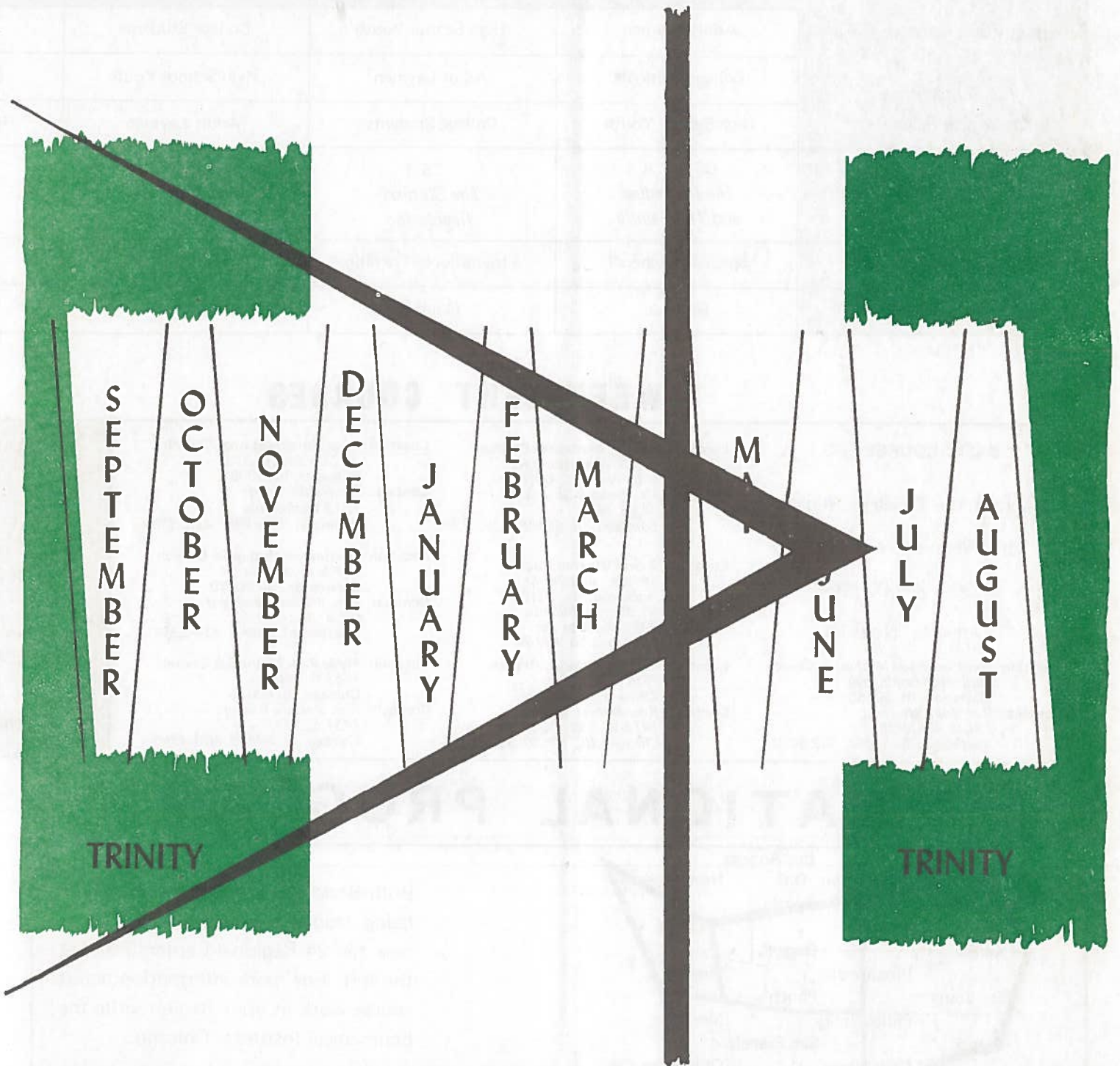
Summer '67 participants were impressed by the missional power of human bodies who set out **corporately** to do a task. They were also struck by the symbolic power. One Sunday the entire summer community worshipped with a local congregation in Chicago. 600 people chartered an El Train and rode across the city to Woodlawn Methodist Church. Later, the pastor described the response of the congregation. He said the presence of those 600 people affirmed the congregation's decision to be the Church. Worshipping with people from all over the nation confronted them with the importance of their task: they are not simply an obscure congregation struggling to renew their local church but a part of a whole movement in history.

### The New World

After the summer, no participant can hide behind the illusion that the New World will come into being with the War on Poverty or the Civil Rights Movement. It is only the corporate disciplined community, grounded in the symbolic activity of worship, with the style of cruciformity, which can produce comprehensive models for the New World. The Church is that agency which will bring into being the New World. Change will occur when the hardnosed job of building models is done, and the sociological constructs are created. It will occur only when an international faculty is teaching in every nation in the world. It will happen only when the primordial response of each culture to that which is totally un-synonymous to every man is appropriated globally.

The Revolution which is shaking the Globe demands that the vision of the Spirit Movement — the New Man, the New Church, and the New World — become an actuality. In order to release this New Man into history, the "Life Style" training of Summer '67 needs to be happening in every region of the nation within the next two years, and every nation in the world within the next eight years.

# THE FALL



# THE ECUMENICAL INSTITUTE

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

# CHICAGO REGIONAL PROGRAM

WEEKEND

	OCT. 6 - 8	OCT. 13 - 15	OCT. 20 - 22	OCT. 27 - 29
Beginning Course RS-I <i>The Contemporary Theological Revolution</i>	Adult Laymen	High School Youth	College Students	Adult Laymen
	College Students	Adult Laymen	High School Youth	College Students
	High School Youth	College Students	Adult Laymen	High School Youth
Advanced Courses	CS III A <i>The Individual and The Family</i>	CS I <i>The Cultural Revolution</i>	RS II A <i>The Historical Church</i>	CS II A <i>The Ecumenical Movement</i>
Special Conferences	Special Teachers I	Invitational Training	Seminarians	Special Teachers II
Metropolitan Guilds	Guild A	Guild B	Guild A	Guild B

## WEEKNIGHT COURSES

BASIC COURSE RS I	Location:	Contact:	Location:	Contact:	ADVANCED COURSES
Across the Chicago Region 7 Wednesday nights 7:30 - 10:00 p.m. Oct. 4 - Nov. 15	Asbury Methodist Church 513 N. Michigan Ave. Villa Park, Ill. 60181	Mr. Wendell St. John 745 S. Main Lombard, Ill. 60148 629-2774	First Congregational Church 1125 Wilmette Ave. Wilmette, Ill. 60091	Mr. Ralph Morris 1332 Washington Wilmette, Ill. 60091 411-3769	At The Ecumenical Institute 7 Wednesday nights 7:30 - 10:00 p.m. Oct. 4 - Nov. 15 RS I Peacemaking RS III A The Church CS II A Psychology Advanced
	Zion Lutheran Church 6th Ave. and 7th St. Rockford, Ill. 61109	Mr. Roger Williams 2931 N. Moor Dr. Rockford, Ill. 61109	Barrington Methodist Church 311 S. Hough Street Barrington, Ill. 60010	Mrs. William Cawfield Rt. 3 Box 306 A Palatine, Ill. 60067 359-2254	
	Neighborhood Methodist Church 19th and Washington Maywood, Ill. 60153	Rev. John Hudson 151 E. Whitehall Northlake, Ill. 60154 562-6464	Grace Methodist Church 78th and Loomis Chicago, Ill. 60620	Rev. Robert Keller 1415 W. 78th St. Chicago, Ill. 60620 ST3-5145	
	Hyde Park Methodist Church 1451 E. 54th Chicago, Ill. 60615	Rev. Vernon Wingert 1451 E. 54th Chicago, Ill. 60615 MI3-4395			

## NATIONAL PROGRAM



Both Basic and Advanced Courses are being taught across the nation at or near the 24 Regional Centers listed at the left. For more information about course work in your Region write the Ecumenical Institute: Chicago.

THE ECUMENICAL INSTITUTE: CHICAGO



# FALL QUARTER - 1967

## COURSES

27 - 29	NOV. 3 - 5	NOV. 10 - 12	NOV. 17 - 19	NOV. 24 - 26
Laymen	High School Youth	College Students	Adult Laymen	High School Youth
Students	Adult Laymen	High School Youth	College Students	Adult Laymen
ool Youth	College Students	Adult Laymen	High School Youth	College Students
III A <i>Local regation</i>	RS I <i>Pedagogy</i>	CS III C <i>The Nation and The World</i>	CS I <i>The Cultural Revolution</i>	RS III A <i>The Local Congregation</i>
	Special Teachers I		Invitational Consultation	
ild B	Guild A	Guild B	Guild A	Guild B

## WEEKDAY COURSES

## CLERGY

### COURSES

Ecumenical Institute  
 day nights  
 8:00 p.m.  
 Nov. 15

*ogy*  
*ocal Congregation*  
*ology and Art*  
*ading*

### PARISH MINISTERS COLLOQUY

October 16 - 19

Monday noon—Thursday noon

### *Parish Ministers Colloquy*

The Initial Course for Clergy: —  
 an intensive involvement with the  
 twentieth century reformulation of  
 the stance of faith, its radical impli-  
 cations for the practical renewal of  
 the Church, and the methodologies  
 required for such social change.

### *Regional Practics Colloquy*

An Advanced Program for Clergy: —  
 a sharing of practical methods and  
 models for creating the new con-  
 structs of the Church.

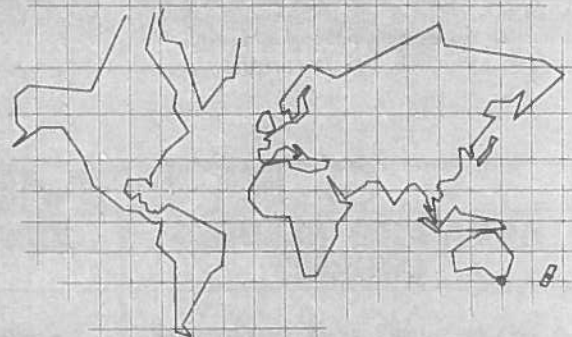
### REGIONAL PRACTICS COLLOQUY

November 13 - 15

Monday 9 a.m.  
 Wednesday 7 p.m.

## INTERNATIONAL PROGRAM

During the Fall Quarter courses will  
 be offered in South East Asia, India  
 and Australia. For further informa-  
 tion write the Ecumenical Institute:  
 Chicago.



**3444 W. CONGRESS PARKWAY CHICAGO ILLINOIS 60624**

# THE CURRICULUM -

## OF RELIGIOUS STUDIES

<b>RS-I The Theological Revolution</b> 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.	
<b>CHRISTIAN MEMORY</b>	<b>REFORMULATION MODELS</b>
<b>RS-II A The Historical Church</b> 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.	<b>RS-III A The Local Congregation</b> 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.
<b>RS-II B The New Testament</b> 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.	<b>RS-III B The Ecumenical Movement</b> 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.
<b>RS-II C The Old Testament</b> 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.	<b>RS-III C The World Religions</b> 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

<b>CS-I The Cultural Revolution</b> 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.	
<b>CULTURAL WISDOM</b>	<b>RESPONSIBILITY MODELS</b>
<b>CS-II A Psychology and Art</b> 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.	<b>CS-III A The Individual and the Family</b> 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.
<b>CS-II B Sociology and History</b> 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.	<b>CS-III B The Community and the Polis</b> 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.
<b>CS-II C Natural Science and Philosophy</b> 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.	<b>CS-III C The Nation and the World</b> 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

<b>ADVANCED READING COURSES</b>	<b>ADVANCED STRATEGY COURSES</b>	<b>PEDAGOGICAL TRAINING COURSES</b>
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 theoretics and practics 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 lectures, seminar techniques and other pedagogical tools to carry on the theological and cultural education of postmodern men.



# IN

*In & Out will be a regular feature of the i.e. in the future. Its intent is to capture some of the creative dialogue which takes place as visitors spend time with us and as staff members spend more and more time abroad. For the most part those mentioned are not members of the Spirit Movement but fellow spirit men in the renewal of the Church on behalf of all men.*

This summer, 1967, has been one given up to history as the Ecumenical Institute:Chicago created a "crossroads to the world" image. Between May and the end of October over 200 guests came to us from the North, South, East, and West. Many came but for an hour or two as they stopped between planes or trains. But many came to spend several days in the community to listen, see, learn, and to thus experience first hand the life at E.I.

In the future we hope to have the names and addresses of all who pass through our gates (we do have both north and south gate entrances). Look carefully through the names, for you might well see the name of a friend or maybe even your own. We welcome all who come for we know that with each life that touches ours the message of the Church has the possibility of being more effectively carried "into all the world".

To give you just a glimpse from whence our travelers come - I list the following:

**Nellie Navia, Columbia, South America** who spent several months with us and while here worked for the month of July with the pre-school program.

**Ruth Kinganyi from Kenya, Africa** who while she stayed here was employed as a social worker on the South Side of Chicago.

**Peter and Ann Hollingsworth** with their two children came to us from **Australia** and entered into our lives for two weeks en route around the world.

**Jean McGreal** came to us from **New Zealand** and while here became the bride of Terry Loomis, remaining with us as a vital part of the Order.

**Dr. Hummelin**, from the Council of Churches, **Canada**.

**Dr. Vincent**, from the Council of Churches, **Great Britain**.

**Jung Han Kim**, from **Seoul, Korea**, is now interning at the Ecumenical Institute:Chicago. He is training for the ministry and has been active in the Student Christian Movement in Seoul.

It would be hard to choose among the many United States visitors who have been here in the past few months. We will begin with the next issue.

## Dialogue at the Vatican

The Order sent as their representatives to the Ecumenical Lay Conference, the Vatican, Rome two order members; **Michael Borge**, a Protestant lawyer-layman, and **Father William Alerding**, a Roman Catholic priest. During this first conference of its kind, both men were able to secure auditor passes which enabled them to attend many of the small group sessions.

While in Rome, our emissaries were interviewed by the Irish T.V. network and press. Father Bill answered questions on the race issue in America and Michael told about the work in Fifth City and the Ecumenical Institute itself.

The conference was the week of October 11-18. From there Michael and Bill traveled through Europe visiting The Ecumenical Institute near Geneva, Switzerland and also The World Council of Churches headquarters in Switzerland. They spent time at the Taize Community in Southern France. Having secured visas to go behind the Iron Curtain, they went to Prague where significant Christian-Communist dialogue is taking place. Finally in the Netherlands they visited the Saloom Community before returning to Chicago.

### REPORT RECEIVED FROM SOUTH EAST ASIA

The Rev. Joseph A. Buckles, pastor of the Hyde Park Methodist Church in Chicago is travelling as part of one of two teaching teams now in South East Asia. The following quote is part of a long letter he sent back to his inner city congregation. His only word on the Ecumenical Institute courses they have thus far accomplished is one at Durgapur, India sponsored by the Ecumenical Social and Industrial Institute there. Durgapur is the major steel city in India.

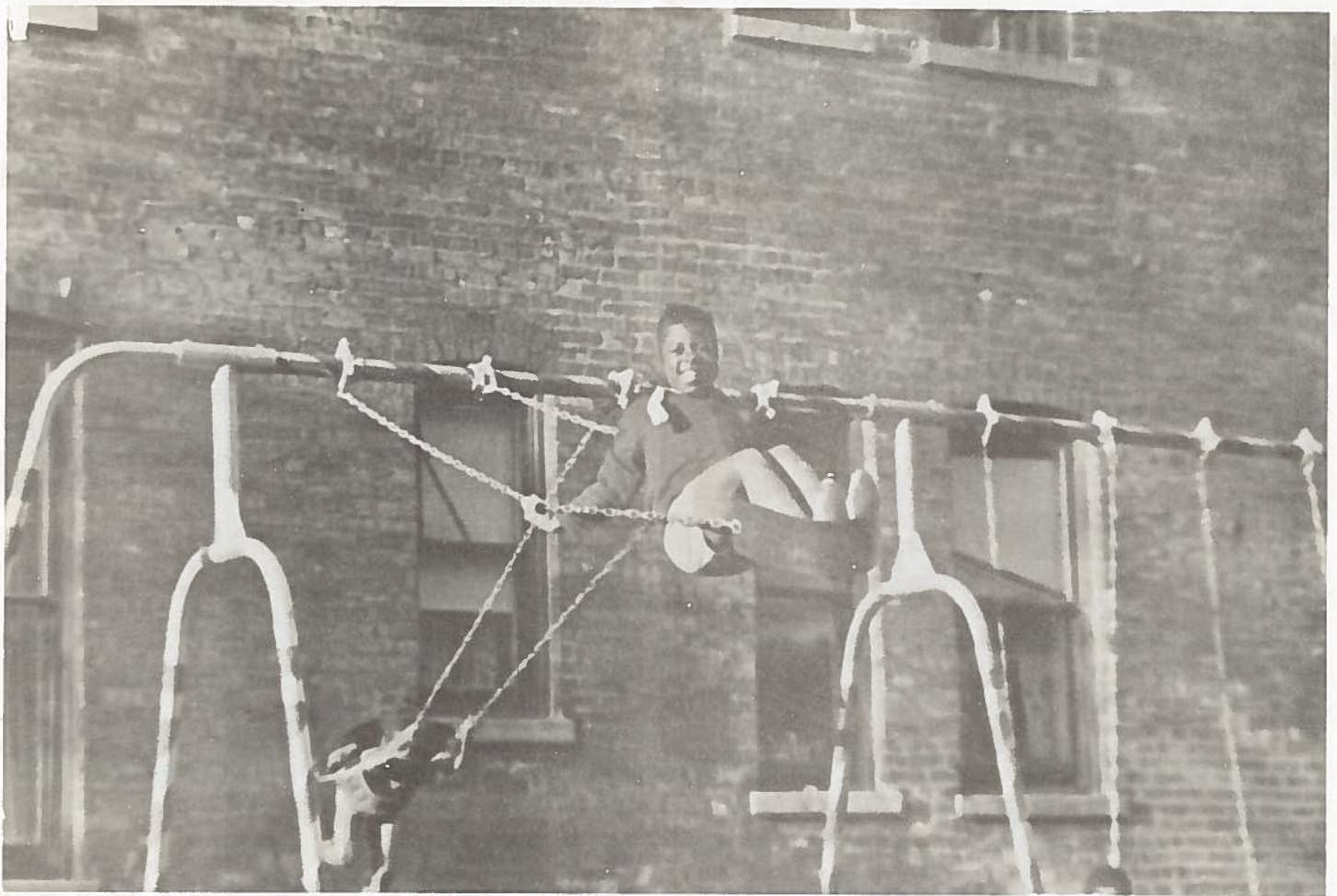
From Rev. Buckles:

"We have been meeting some really great Indian Churchmen; people who are lucid about the times and the demand upon the Church. Renewal is at hand and the prospects of the Church playing a key role in solving the crisis which confronts the nation seem good. The crisis itself is grounded in the complexity of a number of problems: underdevelopment, overpopulation, illiteracy, lack of a strong centralized structure capable of taking necessary action, lack of national unity because of hostility based on cultural, racial and linguistic differences, etc. ... This raises a question for me about a possible stance for the Indian Church. Maybe it should become a Hindu Church, that is to say an Indian Church instead of an American Church. The times may well demand the kind of strong faith that frees a man 'to eat meat offered to idols'."



# OUT





## **a playground**

*on what had been*

As the 5th City Community Reformulation Project enters its fifth year of existence, it has become exceedingly clear that the model of the new local congregation as it is made manifest in the 5th City project is the key to the renewal of the church.

It was in this kind of awareness that the Iron Men of 5th City picked up the task of planning, hosting and executing the Summer '67 International Seminar, which was attended by 600 people from across the globe during the month of July. It was the third such summer seminar held on the campus of the Ecumenical Institute.

Fifth Citizens were clear that if the 5th City model was to become the model for community reformulation across the globe, they would have to pick up major responsibility in the program. The Presidium, which is the inner core planning group of the project, began early in the spring to lay out the possibilities for the summer program. At the Third Quarterly Congress, held in June, recommendations for the summer thrust into all areas of the model were made, ratified and set into motion.

When the participants arrived they found that every minute of their non-classroom time had been planned carefully. Wednesdays had been set aside for work on property used in the 5th City program, and Saturdays were used for work in the neighborhood and for signal rehabilitation, as well as for the setting

## **a glass-strewn vacant lot**

up and executing of the community festivals which had been planned by the Symbol Guild.

Three major projects were undertaken during the month by the participants under the direction of the 5th Citizens. The first was the Node complex. An old tavern which occupies the ground floor of a three-story building was obtained. The bar and the old floor were removed and the interior was completely rehabilitated and imaginably decorated to serve as a nodal gathering place for 5th Citizens. The area between the building and the adjacent building was dug out and made into a patio, complete with benches. Then, in what was probably the high symbolic event of the summer, the blank three-story wall overlooking the patio was transformed virtually overnight into a huge mural, which is visible even from a major intersection a distance away.

The second major undertaking was the construction of a playground on what had been a glass-strewn vacant lot. Old telephone poles were cut and used to build a pyramid and other climbing places. The playground was such an imaginal explosion that without being asked the city equipped it with a large red-and-white striped swing and slide.

The third major project was the setting up and staffing of the 5th City Health Center. The Center was equipped with a dental chair, and all children in

# 5th CITY

5th City programs were given a complete dental check-up. The Center also set up and established The 5th City Blood Bank which will serve residents in need.

In addition to these large projects, there was extensive rehabilitation done in the area. Several porches were rebuilt and many others painted. Vacant lots were cleared of debris and broken glass and a general beautification program was carried out on the 5th Avenue business area. This included the clearing of glass and trash from the streets and sidewalks and the painting and redecorating of the storefronts which line the street. At one point in the month, a whole block of stores and apartment buildings was sand-blasted and repainted.

In addition to planning and supervising the work, 5th Citizens also undertook the role of gracious host to the participants. Several people lived with 5th City families during the month, and on one Wednesday evening, all 400 adult participants were treated to dinner in community homes. In several cases, a group of residents corporately planned and prepared a huge backyard feast at which as many as a hundred participants were entertained. However, the more common practice was for one or two families to dine in the home of a 5th City family.

Finally, however, all of the 5th Citizens who participated in bringing the Seminar off, understood clearly that a program such as Summer '67 is only undertaken for the sake of the future.

With this understanding the Presidium and the Stakes (the geographically based core groups within the 5th City Model) decided to utilize the month of August for planning the coming year. In the intense meetings that went on during the month of August, five basic goals were laid out, along with their specific strategies and tactics.

The first goal is the "externalization" of the structures of the 5th City Model. The model is divided into five general working divisions. (Economic, Symbolic, Educational, Stylistic, and Political) Each of these divisions has set up five structures or agencies to deal with the one hundred and twenty five major problems in that area of the model. The goal for the year is to accomplish the funding, staffing, housing and operational organization of the 25 agencies.

The second goal is to forge and clarify the symbolic activity of the Stakes. That is to say, decide what symbols and rituals are needed to enable the stake member to concretely ground himself in the mission of renewing 5th City.

The third goal is the total depth involvement of all 5th Citizens in the renewal project. The planners felt that the 1966-67 program year had brought about the total penetration of the area, in that every resident was contacted by a 5th City Iron Man at least once during the year. This year the intension is to push each resident to make a self-conscious decision about his or her participation in the project.

The fourth goal is to train and mature leadership. The planners talked about this goal in two ways. The first was that each 5th City Iron Man would receive training in the kind of comprehensive model-building which must go on if the program is to move intentionally into the future. Secondly, that each worker would be trained in the pedagogical method.

The final goal is the internationalization of 5th City. This will be done first by undertaking the self-conscious hosting of the many international visitors who come to 5th City, and secondly, by creating a global awareness in 5th City citizens.

*'In the intense meetings that went on during the month of August, five basic goals were laid out, along with their specific strategies and tactics.*



Each of the last several years, the order of the Ecumenical Institute and the 5th City project have sent young people around the world and the United States for a year of school. This fall there are seventeen such educational emissaries, all of them attending high schools and colleges within the U.S.

Space prohibits publication of a complete statement from each of these young people, but about each of them three things can be said:

First, all go with a deep awareness of the utter ambiguity inherent in the role of a young adult today. All of the educational emissaries, at the time of their sending forth, expressed a determination to forge and clarify that role on behalf of all mankind.

Secondly, they go with a sense of the utter necessity of a comprehensive education for 20th Century man. All asked to be held accountable for the fulfillment of their academic responsibilities.

Finally, they all go as 5th Citizens. All are clear that the responsibility of the educated man today is to extend that education, as his life, on behalf of all.

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# EDUCATIONAL EMISSARIES

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## HIGH SCHOOL

EDDIE SILAS and FRANK HOOVER are both residents of 5th City and are both members of the High School House. They will return to 5th City next summer after a year in *Lexington, Mass.*, where they are attending Harvard Experimental Preparatory School, which is run by Harvard University. During their stay in New England they are living with the Rev. Richard Harding family.

JOHN MATHEWS and BILL SLICKER are taking college prep courses at Tilton School in *Tilton, N.H.* They are both high school freshmen and both spent their last school year at the American Institute at Cochabamba, Bolivia.

CLAUDINE LEE is attending high school in suburban *Seattle* where she lives with the Carl Burg family. She reports that she finds herself in the promising, but demanding pedagogical situation of being the only inner-city Negro ever encountered by her classmates. Claudine is also a member of the High School House, and has taught extensively in the 5th City Jets program.

ROOSEVELT GASTON, a member of the High School who originally became involved in the 5th City project when he joined the 5th City Theater in the summer of 1966, is in *Pittsburgh, Penna.* He is staying with the Rev. William Burdick family while attending an inner-city high school which is about 60% Negro. Roosevelt spent last summer in Africa as a representative of 5th City.

GREGORY PIERCE who spent the '66-'67 school year in England and New York, is taking college prep course at Lake Forest Academy in *Lake Forest, Illinois.*

## COLLEGE

PHYLLIS CHRISTMAS, a native of Chicago, and a former Intern at the Institute, is at *California Western University.*

WARDELL BRENT, who graduated from Marshall High in June of 1966, starts his second year at *Oklahoma City University*, where he has a B+ grade average.

JAMES MATHEWS is attending the *University of Dubuque* at Dubuque, Iowa. He is taking a standard freshman program. He spent his last year of high school in France.

MADELINE THOMAS is a graduate of the 5th City Preparatory program which was inaugurated this past summer. She is now a student at *Southern Illinois University* from which she received a grant. She intends to become a nurse.

CATHY PIERCE is a freshman at *Rocky Mountain College*, at Billings, Mt.

DALE PIERCE who spent his senior year of high school in England, is a freshman at *Iowa Wesleyan University*, at Mt. Pleasant, Iowa.

ALVIN McCLAIN is a graduate of the 5th City College Prep program. He has received a full scholarship to *Macalester College* at Macalester, Minn. He intends to participate in the college cadre on that campus and to major in some field of science.

WALTER McNEAL is also a graduate of the College Prep program, and he has also received a full scholarship. He is attending *Texas Lutheran University* at Sequin, Texas.

REGINALD ALLMAN, ETHEL JONES, and CLAUDIA JONES are all graduates of College Prep who have decided to attend college in the Chicago Area. Reginald is at *Loop Jr. College* and is majoring in music. Ethel is at *Crane Jr. College* and Claudia is attending *Mayfair Jr. College.*

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FOR INFORMATION AND RESERVATIONS — CONTACT:

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# THE NATIONAL PROGRAM

# FALL QUARTER 1967

## NORTH AREA:

### CHICAGO REGION:

For courses in the Chicago Region see the Calendar in the center of this issue.

### CINCINNATI REGION:

October 13-15 RS-I November 27-30 PMC

### MINNEAPOLIS REGION:

October 13-15 RS-I

### KANSAS CITY REGION:

October 20-22 RS-I November 6-9 PMC

October 23-26 PMC November 10-12 RS-I

October 27-29 RS-III-A November 17-19 RS-I

### DETROIT REGION:

October 23-26 PMC

October 27-29 RS-I, RS-II-B, CS-I

## EAST AREA:

### BOSTON REGION:

October 13-15 CS-III-B November 6-9 RPC

October 16-19 PMC November 17-19 CS-III-A

October 20-22 CS-I November 24-26 RS-I

### PITTSBURGH REGION:

October 2-5 PMC Oct. 30 - Nov. 2 PMC

October 6-8 RS-I, RS-III-A

### PHILADELPHIA REGION:

October 20-22 RS-I November 27-30 PMC

October 23-26 PMC December 1-3 RS-I, RS-III-A

October 27-29 RS-I

### NEW YORK REGION:

Oct. 30 - Nov. 2 PMC, RPC  
November 3-5 RS-I, CS-III-A

### SYRACUSE REGION:

October 2-5 PMC

October 9-12 PMC

October 13-15 RS-I

## SOUTH AREA:

### NEW ORLEANS REGION:

October 6-8 RS-I November 3-5 RS-I, CS-I

October 20-22 RS-I November 17-19 RS-III-A, N, Her.

October 23-26 PMC November 24-26 RS-I

October 27-29 RS-I, CS-I Nov. 27-30, Dec. 1-3 PMC, RS-I

### HOUSTON REGION:

October 13-15 RS-I November 10-12 RS-I (2)

November 13-16 PMC

November 17-19 RS-I (2)

### MIAMI REGION:

November 6-9 PMC

November 10-12 RS-I

### OKLAHOMA CITY REGION:

October 2-5 PMC, RPC November 3-5 RS-I

October 6-8 RS-I, CS-I, CS-III-A

October 13-15 RS-I

October 23-26 RS-I

### ATLANTA REGION:

October 9-12 PMC December 1-3 RS-I

October 13-15 RS-I, CS-I

### MEMPHIS REGION:

November 27-30 PMC

## WEST AREA:

### LOS ANGELES REGION:

October 2-5 PMC, RPC

October 6-8 RS-I, CS-I, RS-III-A

### SEATTLE REGION:

October 13-15 RS-I, RS-III-A November 10-12 RS-I, CS-I

October 16-19 PMC November 13-16 PMC

October 20-22 RS-I November 17-19 RS-I

### DENVER REGION:

Oct. 30 - Nov. 2 PMC

November 3-5 RS-I, CS-I

### PHOENIX REGION:

Oct. 30 - Nov. 2 PMC

November 3-5 RS-I

### SAN FRANCISCO REGION:

October 6-8 RS-I November 3-5 RS-I

October 13-15 RS-I November 6-9 PMC, RPC

October 20-22 RS-I November 10-12 RS-I, CS-I, CS-III-A

October 27-29 RS-I November 17-19 RS-I

### BILLINGS REGION:

November 13-16 PMC

For further information about courses listed above contact:

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