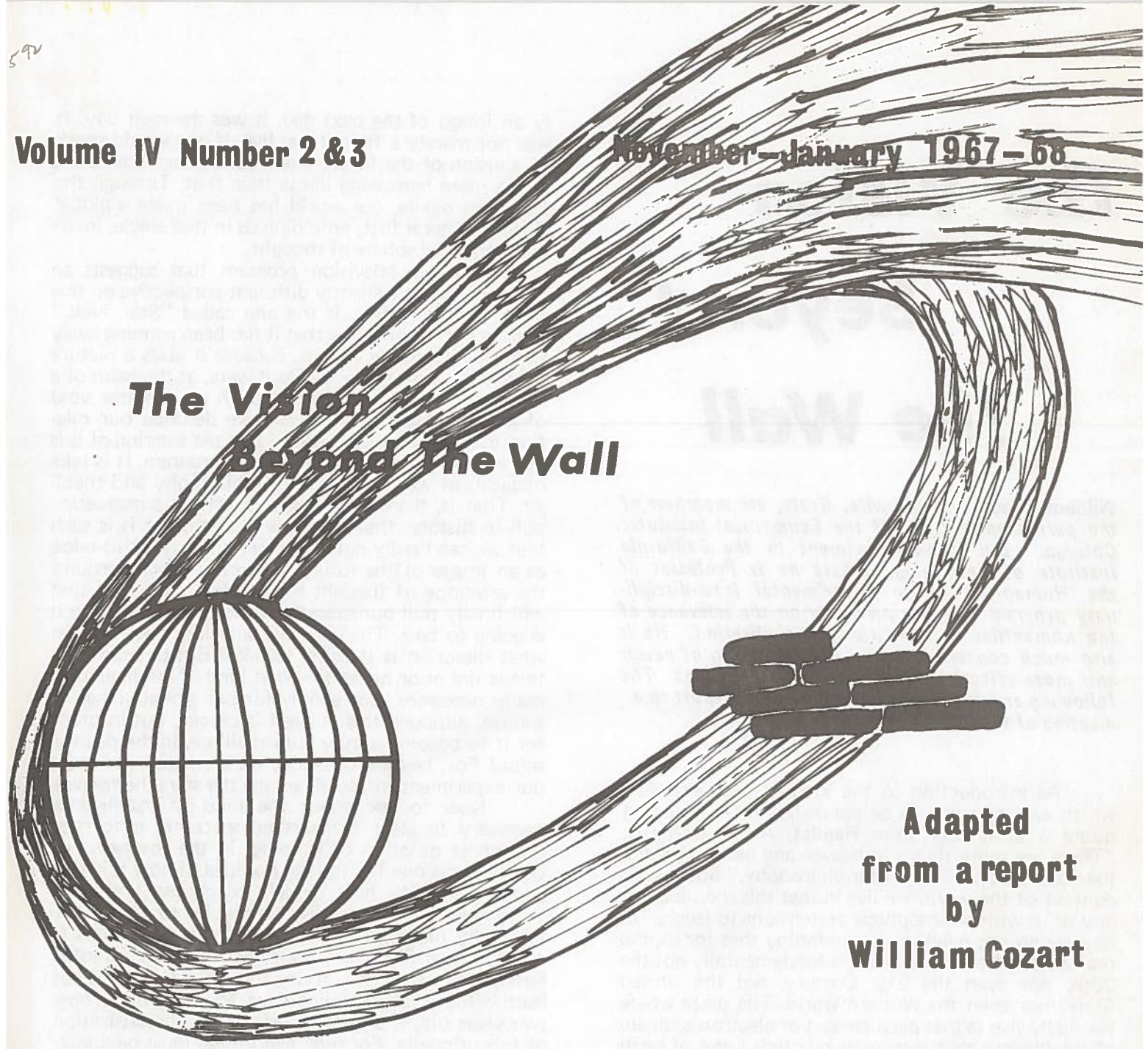


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**The Vision
Beyond The Wall**



Adapted
from a report
by
William Cozart

i.e.

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

The Vision Beyond The Wall

William Cozart and his wife, Greta, are members of the permanent faculty of the Ecumenical Institute: Chicago. Bill is on assignment to the California Institute of Technology where he is Professor of the Humanities in an experimental inter-disciplinary program focusing primarily on the relevance of the humanities to the future of civilization. He is also much concerned with the exploration of newer and more effective educational methodologies. The following article is based upon his annual report to a meeting of the assembled faculty.

As introduction to the kind of problem with which we are going to be concerned here, I wish to quote a brief text from **Hamlet**, Act I, Scene 5: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." Such is the context of the world we live in that this should cause any of us with philosophical pretensions to laugh. Today we do not need much reminding that for us, the real world of time and space is fundamentally not the 20th, nor even the 21st Century, not the United States nor even the Western world. The place where we really live is that peculiar sort of electronic sphere of intelligence that surrounds our tiny lump of earth as it hurtles in space. This sphere has, of course, been called many things. Teilhard de Chardin, one of the greats of our time, named it the "noosphere," but perhaps we can be content to call it, simply, the "envelope of thought." It is this invisible sphere which has made ours an urban world, and perhaps more importantly, a "global village."

All of this was brought to mind in almost traumatic fashion one afternoon, watching the National Educational Television program "One World." This particular occasion was the first time a number of different continents had been linked by satellite transmitters. My family and I watched for two or three hours, things that were happening "simultaneously," all over the world, and we listened in several languages. It was positively an eerie experience when, at 1:00 on a Sunday afternoon in California, we suddenly found ourselves watching the first tram cars in a major city in Australia as they left on their early Monday morning commuter runs. This was not mere-

ly an image of the next day, it **was** the next day. It was not merely a film, it was **live**. If one would speak of a vision of the future made concrete, I can't imagine a more harrowing image than that. Through the television media, our world has been made a global village in literal fact, enfolding us in that single, invisible electronic sphere of thought.

Another television program that suggests an image giving us a slightly different perspective on this same strange reality, is the one called "Star Trek." It does not surprise me that it has been running away with all the viewer ratings, because it gives a picture of where we all really are, as it were, at the helm of a space ship piloting its way through an immense void of galaxies. How better could we describe our relation to this tiny planet earth? But the steering of it is not automatic, as in the television program. It is teleological, as we used to say in philosophy and theology. That is, there is a telos, a direction, a magnetic pull in history, that we know is there, but it is such that we can hardly put our finger on it. It is this telos, as an image of the future, flickering its way around the envelope of thought surrounding the globe, that will finally pull our spaceship in whatever direction it is going to take. The universal question, therefore, is: what direction **is** it going to take? But beyond even this is the prior question: What kind of intelligence is really necessary, not simply for our global village to survive, although this in itself is crucial, but in order for it to become a truly human village, in the deepest sense? For, beyond question, we are about to export our experiment in life all among the stars themselves.

Now to ask about the kind of intelligence necessary to steer our earthen spaceship is to raise the whole question of learning, in the abstract. For certainly no one has the vaguest idea of how it is that people learn. We have models, of course, and all of them helpful, but none give even a clue to what learning really means. Still, of these, the most helpful to me has been Piaget's. "Learning," he says, "is interfering with what one is trying to learn." One does not learn without taking things apart. My son, who is now two years old, is a walking laboratory demonstration of this principle. For him, everything must be dissected in order to be handled, and not everything is allowed to exist, because it must be dissected. And this is a lifelong process of dismantling everything the mind fixes upon, in order to rearrange it, even if only abstractly, to make something brand new.

In the matter of teaching literature, for instance, surely it is necessary for one to tamper with everything one teaches. In teaching **Hamlet**, I insist, at least for a day or two, that every student first take it apart and destroy it, and then experiment with putting it back together in some other form, such as a social protest play, or a bit of theatre of the absurd, or a Broadway musical. Then and only then is he able to see why **Hamlet** is what it is, and not one of these other forms. More than simply apprehending the structure of a Shakespearian play, he is beginning to sense the necessity of creating a new form of theatre which will determine the path of our journey by spaceship. Perhaps in this, after all, there is a clue to what learning really is.

Another related concern to which we have had almost no clues at all until the last few years has to do with what the human brain is about. But now, although there is a great deal of minute exploration yet to be done, the genetic code has been, for all practical purposes, broken. There has been a major breakthrough in developmental biology. Thirdly, there have been discoveries pointing to the way memory works. Every week there seems to be a new model emerging to explain to us something about that most inaccessible continent of all, the one inside our own heads.

Pushing also at the whole area of what kind of intelligence is necessary in order to guide our spaceship is that field known as the "new psychology." Through it we have gained support for the insight that man is a 'participator-creature,' and not a reactor-creature.' Man deals with his world by setting up conceptual frameworks, not only of the future, but of his own personal horizons as they are involved in the future in general. Then he meets every aspect of every specific situation in terms of these frameworks.

It may be that from this there will be developed a whole new idea of the emotions, with an understanding of what causes all those that are classifiable. Surely they are brought about by alterations in the signals impinging upon the conceptual framework, and which are intellectually apprehended mainly as change. The quality of the emotions begins with the realization that one is going to have to change internally to meet these external changes. Hostility, for example, may be understood at least partly as the attempt to prop up an old conceptual framework of the past which has already failed, but which one is not willing to acknowledge as a failure.

Dream clinics and dream research has fascinated me for a long time. So much new information is coming from these clinics that we have had to turn Freud upside down with the notion that, instead of 'dreams being the guardians of sleep,' sleep is now best understood as the guardian of dreams. Dreaming seems to be a basic form of intelligence, more primordial and primitive than any other, that comes to life during the hours of rest. In time, it may become evident that our most sophisticated philosophical abstractions are rather shallow compared to them. In any case, we do know that we are compelled to dream, and that a person deprived of his dreams will go berserk. One of the most interesting facts that has emerged is that during dreaming, a man ceases to use the new portion of the brain unique to human beings, and descends into that which he shares with the other animals. This may be much more of a solid foundation for intellectual life than what we once called "instinct." During the dream descent into the evolutionary past, man takes his present with him, in as yet unknown way, to process it with the most ancient knowledge he possesses as a human being. This is particularly true of the signals of the present found most threatening and overwhelming. Every new experience has to be assimilated on the basis of man's Neanderthal days, and perhaps days far more ancient than these.

Therefore, when we look at the envelope of human intelligence today, we look partly through

microscopes and telescopes such as these. But we need also to examine it historically. In the last 300 years or so, drastic things have happened to the envelope of intelligence itself. The scientific revolution, which we can place, schematically in the 17th Century, fundamentally altered Western intelligence by introducing into it a hypothetical, highly artificial and self-conscious picture of the physical reality of the world. This was done by driving out anything that had to do with individual personal values, driving out anything conceivable as transcendent, in order to focus on a narrower field of vision. As it became part of history, this world view tended to take on a life of its own, and subsequently, many 'holy wars' were mounted against it in order to slay the demons of dehumanization or abstract falsification of experience. Yet we would not be here today were it not for this world picture. We've needed both the scientist and his protestors. But it is still an open question as to the extent to which the human spirit will be able to find a home in that scientific world picture.

Now if the scientific revolution told us that the world was not the way we thought it was, physically speaking, the industrial or technological revolution introduced into human history the realization that the world **need** not be the way it is. "Necessity," as it was called from the Greeks on, could be tampered and interfered with. In principle, at least, there is nothing that cannot be changed if intelligence works upon it to the utmost limits. We are still struggling with that realization as we move into the day of cybernation.

And so there is beginning to emerge a crude picture of this envelope of thought in my mind, **a la** William James. Our intelligence has both a center and an edge, or a focus and a periphery. The focus, enriched enormously by these two great revolutions, had begun for the West in its peculiar way with the Greek and Judeo-Christian traditions. We might dare to go so far as to say that these traditions introduced a certain kind of "chain or concepts" into the Western intelligence which were not introduced into any other intelligence on earth. These could not be verified in any way at all, except in terms of their relationships to each other. That is, they were postulations. They did not deal with visible things, but had to do with things that could be seen only in the eye of the mind. Greek science was of this sort, as was Roman stoic law. Certainly also is Western mathematical physics to this day Professor Northrop of Yale calls these "concepts by intellection." The great Western ideologies that have built upon, and in a way, completed the Hebrew-Christian tradition, such as capitalism and Marxism, are also of this same type.

At the center of Western attention, therefore, is this weird network of concepts which occupy the minds of all of us, no matter what we are doing. But we are only able to do this, remember, because for hundreds of years while these concepts were being incubated, a great protective wall, miles thick and miles high, was built all around them. By screening out all else the Western attention could focus rigidly on a rather small area, for the sake of the future of all mankind.

But now, in our own time, a strange cracking sound is to be heard in the foundations of that great wall. Mysterious new signals are leaking into the focus of our attention from beyond the 'edge,' the periphery that Western men have necessarily ignored for so long. They are unlabeled and unclassified, and it is we who must interpret them and decide what they are. But they are coming, and they are coming in strong in a frightening way. They come to us in strange situations, as for instance, the television program I mentioned earlier, and in many many movie films.

In the film *Dr. Zhivago*, I sense there were two signals, almost in direct opposition to each other, and I found them clashing right at the center of my awareness. First, there was a Marxist who announced, in stentorian tones, "The personal life is dead in this century. History has killed it." But not long after came a speech from Zhivago himself, talking to the revolutionaries, "What you're doing is important. I know that the body politic is sick and diseased and requires drastic surgery to regain its health. But while the operation is going on, should not someone be keeping the patient alive?" Shouldn't someone keep life going, at the same time that the drastic social revolutions are taking place." A first response might be, "aha, a Romantic if ever there was one." But there is a conflict here, and one that is nearly unbearable, because, after all, it was the Romantic period that made possible this revolution at all. It was the Romantic period that made possible this revolution at all. It was the Romantics who made it clear to the West that history could be tampered with!

Yet, despite the conflicts of signals that impinge on consciousness, the mystery often seems to show itself even more dramatically in the fact that communication is possible at all. There is a strange fascinating medium in which people, events seem to be rooted in a very peculiar way. People and peoples are able to converse, who, it would seem, could not possibly break through to one another. It is as though something underneath them, a kind of common ocean, seems to support the sound between them. It is often the case in brilliant literature, as, for instance Tolstoy's *War and Peace*, that attention is more dazzled by the ocean than the specifics of time, place and personality.

Such an image of the ocean reminds me of a great concept of the Indian religions. In the Upanishads, there is suggested the understanding that it is not words which convey reality to us all, but rather that which makes words possible is Brahman. It is not the "music of the spheres" that communicates, but rather the sound beyond all sound that makes sound possible.

The Beatles are now putting out signals that are bombarding our great wall of the West, particularly in some of their recent records, like "Sgt. Pepper." Theirs is a strange kind of sound that certainly never appeared before on L.P. records or in "pop" music. The sound, Indian, is in the form of a *raga*. It appears in its original conception on recordings by Rabishankar, without the imposition of voice, as though it were a long curve of sound that could never stop, with a strongly syncopated rhythm beneath it. It jars one's sense of pattern and it keeps spinning itself out, so that moves from one note to another are barely distinguishable. Indian music, of course, does not have our rather rigid scales, so that pitch varies by an infinity of shades.

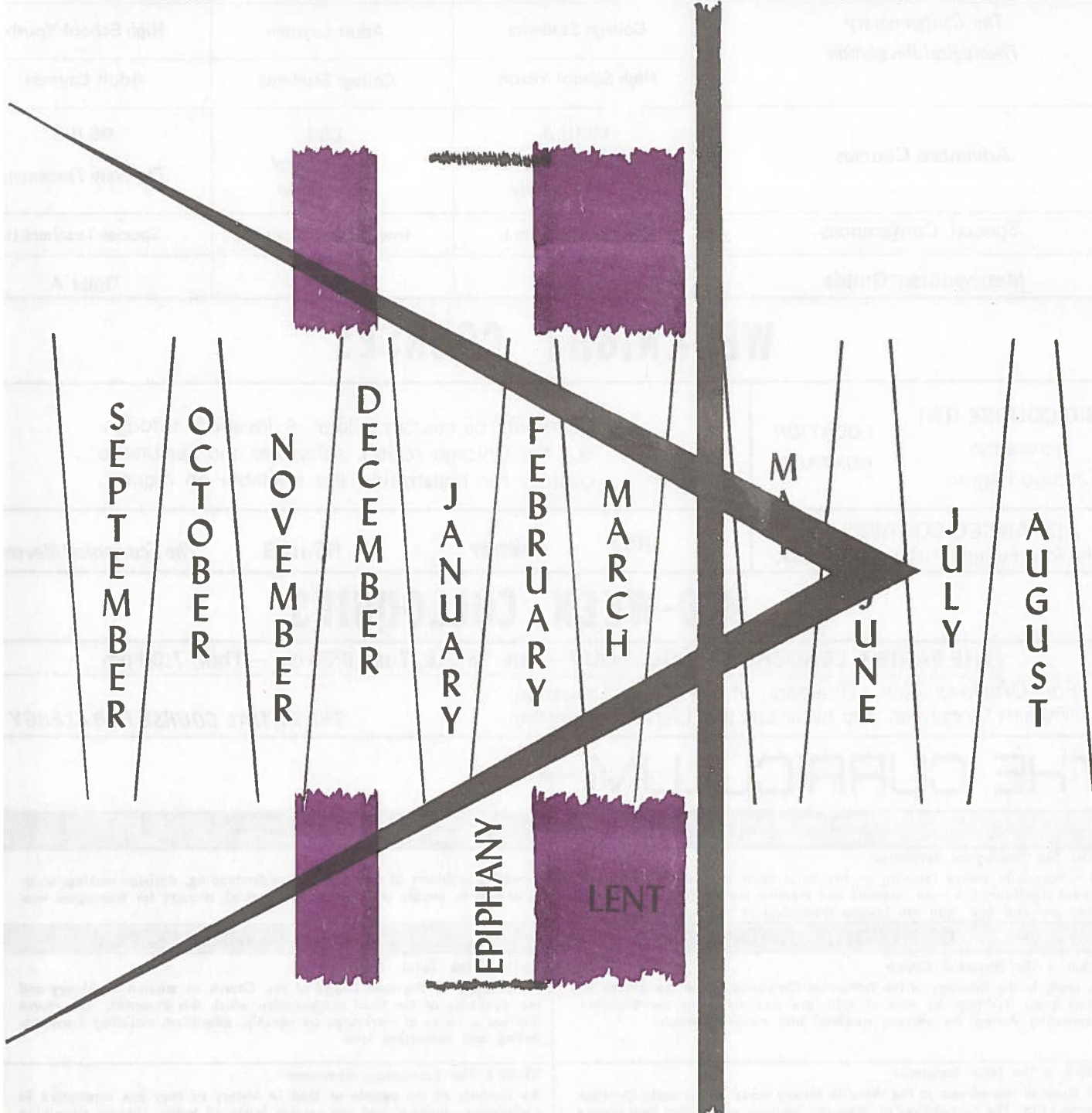
The Eastern conception of consciousness, as well, appears as a vast continuum, comparatively undifferentiated and immediately aesthetic. Life goes on, indestructably, not carved up into readily classifiable content. And the minute one tries to differentiate the edge of consciousness, the mystery vanishes. In this way, we in the West have simply succeeded in building not one wall, but wall after wall after wall against all of those mysterious external signals. But I would suggest that in fact, there is some kind of a continuum which is very different from our own space time continuum, that has at last begun to intrude upon our Western intelligence. I for one, would like to know what it is.

There are many ways of talking about all of this — L.S.D., the Hippies, the 'expansion of consciousness' —and there are many easy ways of standing inside the wall and dismissing it. I would not ask whether we dare do so. It seems to me the greatest irony of history is that intelligence, at this very moment comprehending itself as the director, the steersman of the spaceship of evolution and our planetary future, does not yet know itself for what it is. There is now a totally new kind of 'search for identity' going on that has nothing to do with the one we knew about in the late 1950's. I suspect, poetically speaking, that intelligence is asking itself just what it is that is going on at the edge of our consciousness that will not let us rest and which will not let the wall survive.

There is one other frightening problem. When he introduced the concept of the noosphere in his remarkable book *The Phenomenon of Man*, Teilhard de Chardin revealed what was, in my opinion, a truly prophetic mand. He has made it quite clear how intelligence has emerged, biologically, anthropologically, historically and intellectually. But this 'phenomenon of man', his capacity to direct his own evolution and to be his own intelligence, is also the weird capacity to 'go on strike'. Chardin put that in italics, meaning, I suggest, that he wanted it whispered, because he then drops the subject immediately. I'm sure he preferred not to think what it would mean for that to happen at this moment in the evolutionary process. And yet, even now, our Western world threatens to do just that by throwing up another great wall around its attention. "Oh, yes, mystery . . ." people say, or "Oh yes, of course, a spirit transformation . . ." What they really mean is that now they are satisfied with their ability to control neurotic problems and to work productively, and they would rather draw a line around all that has creatively evolved until now. And make no mistake, the creativity of the West has been considerable. But now we seem to want to say "don't disturb us with any more weird, illogical intrusions". Already there is evident the tendency to be glib even about those great mysteries to which Chardin opened our consciousness.

Even to myself I have to ask if this is not the case, now that I can give neatly packaged little lectures about it. I suppose the real question behind all of this is, do you or I really care enough, in the depths of our beings, about this hurtling lump of clay we call earth, to give our life's blood to its journey through the dark night of the future? Does destiny whisper to us through those strange signals breaking in through our walls, or does it not? Do I really care? Do you?

THE WINTER CALENDAR



THE ECUMENICAL INSTITUTE

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

CHICAGO REGIONAL PROGRAM

WEEKEND

Beginning Course RS-I <i>The Contemporary Theological Revolution</i>	JAN. 5 - 7	JAN. 12 - 14	JAN. 19 - 21
	Adult Laymen	High School Youth	College Students
	College Students	Adult Laymen	High School Youth
	High School Youth	College Students	Adult Laymen
Advanced Courses	CS III A <i>The Individual and The Family</i>	CS I <i>The Cultural Revolution</i>	RS II B <i>The New Testament</i>
Special Conferences	Special Teachers I	Invitational Training	Special Teachers II
Metropolitan Guilds	Guild A	Guild B	Guild A

WEEKNIGHT COURSES

BASIC COURSE RS-I Across the Chicago Region	LOCATION CONTACT	There will be courses held at 6 locations throughout the Chicago region. Addresses and persons to contact for registration are available on request.	
ADVANCED COURSES At The Ecumenical Institute: Chicago	RS-I	<i>Pedagogy</i>	RS-III-B <i>The Ecumenical Movement</i>

MID-WEEK COLLOQUIES

THE PARISH LEADERSHIP COLLOQUY — Jan. 16 - 18, Tues. 8:30 am — Thur. 7:00 pm

For Ordained Men, Directors of Religious Education, Wives of Clergymen, and other Lay and Clerical Leadership

THE INITIAL COURSE FOR CLERGY

THE CURRICULUM —

OF RELIGIOUS STUDIES

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

THE ECUMENICAL INSTITUTE: CHICAGO

WINTER QUARTER 1968

SEMINARS

JAN. 26 - 28	FEB. 2 - 4	FEB. 9 - 11	FEB. 16 - 18	FEB. 23 - 25
Adult Laymen	High School Youth	College Students	Adult Laymen	High School Youth
College Students	Adult Laymen	High School Youth	College Students	Adult Laymen
High School Youth	College Students	Adult Laymen	High School Youth	College Students
RS III A <i>The Local Congregation</i>	RS I <i>Pedagogy</i>	CS III B <i>The Community and The Polis</i>	CS I <i>The Cultural Revolution</i>	RS III A <i>The Local Congregation</i>
Seminarians	Special Teachers I		Invitational Consultation	Special Teachers II
Guild B	Guild A	Guild B	Guild A	Guild B

7 WEDNESDAY NIGHTS: JANUARY 10 – FEBRUARY 21; 7:30 – 10:00 pm.

CS-II-B *Sociology and History*

Advanced Reading

AT THE ECUMENICAL INSTITUTE: CHICAGO

THE REGIONAL PRACTICS COLLOQUIY – Feb. 6 - 8, Tues. 8:30 am – Thur. 7:00 pm

For Parish Leadership who have completed the basic courses

AN ADVANCED PROGRAM FOR CLERGY

OF CULTURAL STUDIES

CS-I The Cultural Revolution

An introductory course on the postmodern world as found in its scientific common sense, its urban style of life, and its secular mood which requires a revolutionary response, skill at model building, and a decision to act concretely to renew our social context. The aim is to cultivate people of wide vision trained to perform the practical tasks demanded for full humanness in our world.

CULTURAL WISDOM

RESPONSIBILITY MODELS

CS-II A Psychology and Art

A study of cultural wisdom relative to understanding individual human beings. The science of psychoanalysis is examined in its biological, social and rational schools in tandem with the impressionism, expressionism and intentionalism of the arts.

CS-III A The Individual and the Family

An analysis of domestic life, the marriage covenant, family structures and the new image of the family as mission. Through workshops new models are created for the roles of the sexes, the budgeting of life expenditure and the symbolic relationships of the generations.

CS-II B Sociology and History

A study of cultural wisdom pertaining to the social dynamics in the human community. The science of sociology involving analytical models for the economic, political and cultural aspects of society are set over against history as the humanity that has to do with the objective, rational and existential appropriations of humanness in the world.

CS-III B The Community and the Polis

An analysis of the structures in the inner city, suburbia and outlying communities as segments in the metropolitan world. Model building methodologies are used to grasp a vision for local economic, political and cultural reformulation.

CS-II C Natural Science and Philosophy

A study of cultural wisdom regarding the comprehensive grasp of human existence. The natural sciences of biology, physics and mathematics are placed in relation to the philosophical approaches present in analytical, existential and metabil intellectual postures.

CS-III C The Nation and the World

An analysis of the situation around the globe economically, politically and culturally. The problems, goals and strategies for the future world are brought together in the creation of models for a responsible citizenry.

144 W. CONGRESS PARKWAY

CHICAGO

ILLINOIS 60624

NATIONAL PROGRAM

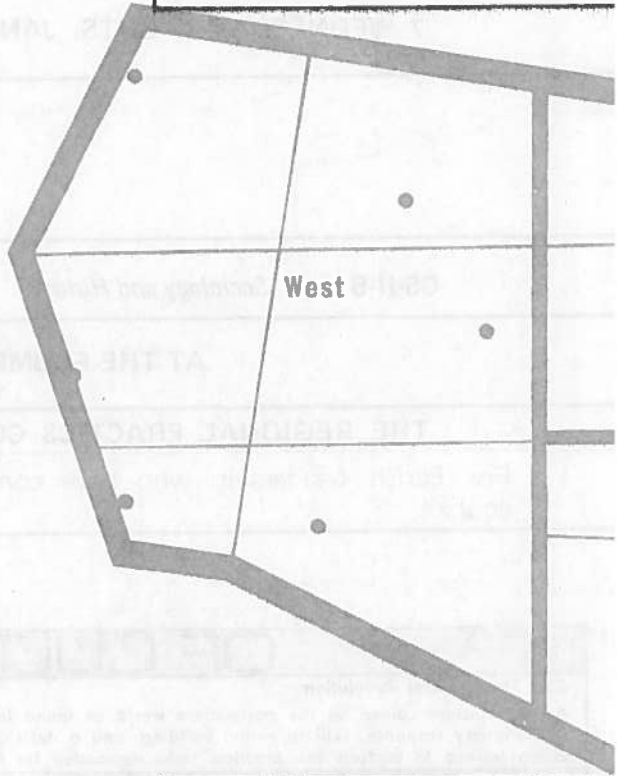
THE PARISH LEADERSHIP COLLOQUIY

FOR ORDAINED MEN, DIRECTORS OF PARISHES
AND OTHER LAY AND CLERGY

	LOCATION:	CONTACT:	WEEK OF:
N O R T H	Chicago	El:Chicago 312/722-3444 3444 Congress Pkwy., Chicago	JAN 15
	Indianapolis	El:Cincinnati 317/638-6548 910 Underwriters, Indianapolis	FEB 5
	Detroit	El:Detroit 313/TO7-2142 PO Box 1233, Detroit 48231	JAN 22
	Kansas City	El:Kansas City 816/Te3-1000 RLDS Auditorium, Indep., Mo.	JAN 8
	Minneapolis	El:Minneapolis 612/338-1524 Hennepin Ave. Meth. Ch., Mpls.	JAN 28
	St. Louis	El:St. Louis 314/PA1-4752 6501 Clayton, St. Louis 63117	FEB 12
E A S T	Boston	El:Boston 617/475-4850 PO Box 2007, Andover, Mass.	JAN 8 & JAN 28
	Pittsburgh	El:Cleve./Pitts. 412/761-2007 3550 Brighton Rd., Pitts.	JAN 15
	Cleveland	El:Cleve./Pitts. 216/449-5886 5400 Huron Rd., Cleveland	FEB 19
	Paterson, N.J.	El:New York 201/525-8533 69 Arch St., Paterson, N.J.	JAN 1
	Allentown, Pa.	El:Philadelphia 215/HY3-3345 4 Seamwell Dr., Yardley, Pa.	FEB 19
	Rochester, N.Y.	El:Tri-Cities 716/3813586 PO Box 850, Rochester	JAN 28
	Washington, D.C.	El:Washington, D.C. 202/232-8983 1860 Calif. St. NW, Washington	FEB 5
W E S T	Denver	El:Denver 303/388-4186 1183 St. Paul, Denver	FEB 5
	Missoula, Mont.	El:Great Falls 406/761-1267 1st Methodist Ch., Great Falls, Mont.	FEB 12
	Los Angeles	El:Los Angeles 213/758-7737 3118 W. 75th St., Los Angeles	JAN 28
	Phoenix	El:Phoenix 602/253-1131 PO Box 12408, Phoenix	FEB 12
	San Francisco	El:San Francisco 415/457-9587 PO Box 16295, San. Francisco	JAN 8
	Seattle Portland, Ore.	El:Seattle 206/935-1122 PO Box 1752, Seattle	JAN 15 FEB 5
S O U T H	Charlotte, N.C.	El:Atlanta 803/OR8-6554 Route 3 107-A, Greenwood, S.C.	JAN 15
	Jacksonville, Fla.	El:Atlanta 404/377-2411 PO Box 15168, Atlanta	FEB 5
	Houston	El:Houston 512/769-3341 Box 327, Jourdanton, Tex.	JAN 22
	Memphis	(tentative)	FEB 12
	Miami, Fla.	(tentative)	FEB 19
	Mobile, Ala.	El:New Orleans 504/342-7154 3404 Louisiana Pky., N.O.	FEB 19
Oklahoma Cty.	El:Oklahoma Cty. 405/SU7-1868 Route 2 Box 766, Okla. City	JAN 22	

PARISH LEADERSHIP COLLOQUIY
The Initial Course for

The Parish Leadership Colloquy is a 20th Century Theological Revolution in faith for contemporary man and the church in our time. Set into the church's prior task of clarifying the present struggle to pour its theological renewal which can effectively reformulate the Church's concern the PLC is specifically with practical tools, methods, and renewal of the Church. Colloquies are held on a regular basis. Write or phone the coordinator for more information.



REGIONAL PRACTICES COLLOQUIY
An Advanced Course

The Regional Practices Colloquy is designed to keep graduates of the Parish Leadership Colloquy current in their knowledge of church renewal. It is a two part colloquy that deals with regional planning, and is drawn from current wisdom. Regional Practices Colloquies are held concurrently in each region. Phone or write the coordinator for more information on these colloquies.

FOR INFORMATION ABOUT TENTATIVE COURSES
CONTACT THE ECUMENICAL INSTITUTE: CHICAGO 3444

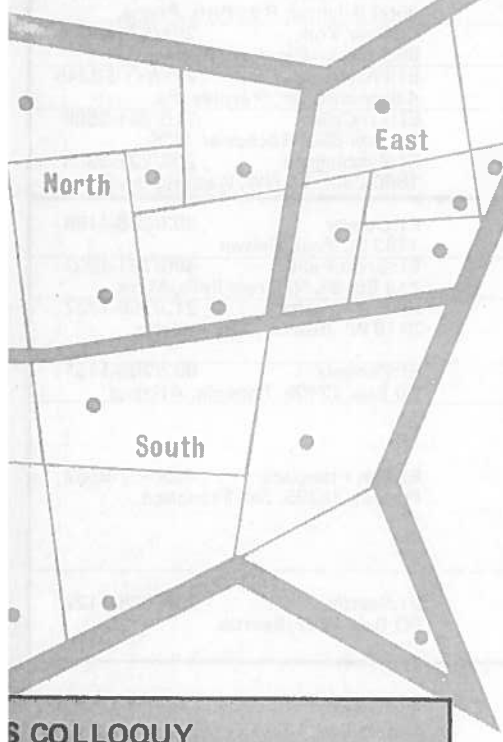
PARISH COLLOQUY

WINTER QUARTER - 1968

ADVANCED EDUCATION, WIVES OF CLERGY
 PARISH LEADERSHIP

COLLOQUY
Church's Leadership

Intensive involvement with the program which has reformulated the stance of the church has become the imperative to renew the course moves through the changes in the Post-Modern Era to its present form into new sociological constructs for the church. On this new edge of the program is aimed at providing church leaders with local congregation models for the program listed on this page both by location and contact indicated for specific information.



PARISH COLLOQUY
Church's Leadership

A continuing quarterly program designed to provide a Colloquy on the cutting edge of church leadership by combining an advanced course taken during the summer with a lecture-workshop series of practical methodologies and modern techniques for churchmen across the nation. Regional contacts with the Parish Leadership Colloquy are listed above for complete information.

WEEK OF:	LOCATION:	CONTACT:
JAN 1	Paterson, N.J.	El: New York
JAN 8	Boston, Mass. Kansas City, Mo. San Francisco, Cal.	El: Boston El: Kansas City El: San Francisco
JAN 15	Chicago, Ill. Pittsburgh, Pa. Seattle Charlotte, N. C.	El: Chicago El: Cleveland/Pittsburgh El: Seattle El: Atlanta
JAN 22	Detroit, Mich. Oklahoma City Houston, Tex.	El: Detroit El: Oklahoma City El: Houston
JAN 28	Minneapolis, Minn. Los Angeles, Cal. Boston, Mass. Rochester, N.Y.	El: Minneapolis El: Los Angeles El: Boston El: Tri-Cities
FEB 5	Indianapolis, Ind. Denver, Colo. Jacksonville, Fla. Washington, D.C. Portland, Ore.	El: Cincinnati El: Denver El: Atlanta El: Washington, D.C. El: Seattle
FEB 12	St. Louis, Mo. Missoula, Mont. Phoenix, Arizona Memphis, Tenn.	El: St. Louis El: Great Falls El: Phoenix (tentative)
FEB 19	Mobile, Alabama Cleveland, Ohio Allentown, Pa. Miami, Fla.	El: New Orleans El: Cleveland/Pittsburgh El: Philadelphia (tentative)

FOR ADDITIONAL GENERAL INFORMATION CONTACT:
 MISSOURI SYNOD, CHICAGO 60624 312/722-3444

N O R T H	Chicago	RS-1 and advanced courses every weekend See regional calendar for details.		EI:Chicago 312/722-3444 3444 Congress Pky., Chicago	
	Indianapolis	RS-1	FEB 9-11	EI:Cincinnati 317/638-6548 910 Underwriters, Indianapolis, Ind.	
	Detroit	RS-1, RS-111A	JAN 26-28		
	Ann Arbor	RS-1	JAN 12-14		
	Grand Rapids	RS-1	JAN 26-28	EI:Detroit 313/TO7-2142	
	Lansing	RS-1	JAN 26-28	PO Box 1233, Detroit, Mich.	
	Saginaw	RS-1 HS	FEB 2-4		
	Kansas City	RS-1	JAN 12-14	EI:Kansas City 816/TE3-1000	
	Wichita	RS-1, RS-111A	FEB 9-11	RLDS Auditorium, Independence, Mo.	
	Minneapolis	RS-1	FEB 2-4	EI:Minneapolis 612/338-1524 Hennepin Ave. Meth. Ch., Minneapolis	
St. Louis	RS-1	FEB 16-18	EI:St. Louis 314/PA1-4752 6501 Clayton Rd., St. Louis, Mo.		
E A S T	New Haven, Conn. Boston	Neg. Hert. RS-1, RS-1 Ped. RS-1, CS-111B RS-1 RS-1 RS-1, CS-1 RS-1 RS-1, RS-111C RS-1, CS-111A	JAN 19-21 JAN 5-7 JAN 12-14 JAN 19-21 JAN 26-28 FEB 2-4 FEB 9-11 FEB 16-18 FEB 23-25	EI:Boston 617/475-4850 PO Box 2007, Andover, Mass.	
	Cleveland	RS-1, CS-1 RS-1, Neg. Hert. RS-1 HS RS-1 RS-1, RS-111A RS-1, CS-111A RS-1 Coll.	JAN 5-7 JAN 12-14 JAN 26-28 FEB 2-4 FEB 23-25 JAN 19-21 FEB 10-12	EI:Cleve./Pitts. 216/449-5886 5400 Huron Rd., Cleveland	
	Pittsburgh	RS-1, RS-111A RS-1, CS-111A RS-1 Coll.	FEB 23-25 JAN 19-21 FEB 10-12	EI:Cleve./Pitts. 412/761-2007 3550 Brighton Rd., Pitts., Penna.	
	Newark, N.J. Paterson, N.J. Allentown, Pa.	RS-1, CS-1 Imag. Educ. RS-1, RS-111A	JAN 5-7 JAN 26-28 FEB 23-25	EI:New York 201/525-8533 69 Arch St., Paterson, N.J. EI:Philadelphia 215/HY3-3345 4 Scammell Dr., Yardley, Pa.	
	Rochester, N.Y.	RS-1, RS-111A	FEB 2-4	EI:Tri-Cities 716/381-3586 PO Box 850, Rochester, N.Y.	
	Washington, D.C.	RS-1	FEB 9-11	EI:Washington 202/232-8983 1860 Calif. St. NW, Washington, D.C.	
	W E S T	Denver	RS-1, RS-1 Ped. RS-1, RS-111A	JAN 19-21 FEB 9-11	EI:Denver 303/388-4186 1183 St. Paul, Denver
		Great Falls, Mont. Missoula, Mont.	RS-1 RS-1, CS-1	JAN 12-14 FEB 16-18	EI:Great Falls 406/761-1267 113 6th St. N., Great Falls, Mont.
		Los Angeles	RS-1 RS-1, RS-111A, CS-111A	JAN 19-21 FEB 2-4	EI:Los Angeles 213/758-7737 3118 W. 75th St., Los Angeles
		San Diego	RS-1	FEB 16-18	
Phoenix		RS-1, CS-1, RS-111A	FEB 16-18	EI:Phoenix 602/253-1131 PO Box 12408, Phoenix, Arizona	
San Francisco		RS-1, CS-1, RS-111A RS-1 RS-1 Neg. Hert. RS-1 CS-1 RS-1	JAN 12-14 JAN 19-21 JAN 26-28 FEB 2-4 FEB 16-18 FEB 23-25 FEB 2-4 FEB 9-11	EI:San Francisco 415/457-9587 PO Box 16295, San Francisco	
Chico, Cal. Modesto, Cal.		RS-1 RS-1	FEB 2-4 FEB 9-11		
Seattle		RS-1, RS-1 Coll. RS-1, CS-1, CS-1, CS-111A	JAN 12-14 JAN 19-21	EI:Seattle 206/935-1122 PO Box 1752, Seattle	
Portland, Ore. Spokane, Wash.		RS-1 RS-1	FEB 9-11 FEB 9-11		
S O U T H		Charlotte, N.C.	RS-1 Ped. RS-1	JAN 19-21 FEB 2-4	EI:Atlanta 803/OR8-6554 Rte. 3, Box 107-A, Greenwood, S.C.
	Rock Hill, S.C. Greenville, S.C.	CS-111A RS-1	JAN 19-21 FEB 2-4		
	Corpus Christi, Tex. Arlington, Tex.	RS-1 RS-1, Adv.	JAN 12-14 JAN 26-28	EI:Houston 512/769-3341 PO Box 327, Jourdan, Tex.	
	Wichita Falls, Tex. Austin, Tex.	RS-1 RS-1, Adv.	FEB 9-11 FEB 23-25		
	Sherman, Tex. Memphis (tentative)	RS-1 & CS-1 Coll. RS-1	FEB 23-25 FEB 16-18	EI:Memphis 601/234-5541 PO Box 65, University, Miss.	
	Jacksonville, Fla.	RS-1	FEB 9-11	EI:Atlanta 404/377-2411 PO Box 15168, Atlanta	
	Mobile, Ala. Camp Andalusia, Ala. New Orleans	RS-1 RS-1 RS-1, RS-111A	JAN 12-14 FEB 23-25 JAN 26-28	EI:New Orleans 205/452-5272 1851 Clinton Ave., Mobile, Ala. EI:New Orleans 504/342-7154 3404 Louisiana Pky., N.O.	
	Jackson, Miss.	RS-1, CS-111A RS-1	FEB 23-25 FEB 9-11	EI:New Orleans 601/355-8279 Box 22493, Jackson, Miss.	
	Oklahoma City	RS-1 RS-1, RS-1 Ped., CS-1 RS-1	JAN 12-14 JAN 26-28 FEB 9-11	EI:Oklahoma City 405/SU7-1868 Rte. 2, Box 766, Oklahoma City	
	Amarillo, Texas	RS-1, CS-1, RS-111A RS-1 Coll.	FEB 23-25 JAN 26-28		

HARBIN
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 FUSHUN
 SHENYANG
 PYONG YANG
 PEKING
 PORT ARTHUR
 TAIYUAN
 TIENSIN
 TSINGTAO
 SEOUL
 TOKYO
 YOKOHAMA
 NAGOYA
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 MELBOURNE
 AUCKLAND

INTERNATIONAL

FORAYS:

LEARNING and TRAINING

A WORLD WIDE SPIRIT MOVEMENT

An adequate picture of this planet from which to make responsible decisions requires travel and conversation in many parts of the world. Last year The Ecumenical Institute:Chicago sent two teams out; one to the Middle East and one to the Far East, South East Asia and the South Pacific.

The trip last winter to the East set a new pattern in which we could be of service to persons who were enabling us to get on top of the culture by conducting training courses for their leaders and laity. The fact that these programs are a genuine service seems to be testified to by the many requests for a team to return.

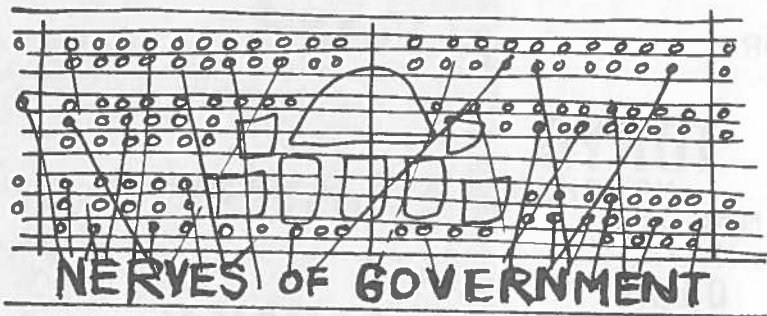
Trips such as these have given evidence that the Lord of History is working a mighty work which covers the earth. Everywhere there is a movement within the Church to create a new religious mode and a new social vehicle for the 21st century. The age ahead is going to be a religious content within a technological frame. The depths of tomorrow belong to the East.

This fall's team to India and Australia included a person sent by a local congregation and one sent by the Boston region. The winter team will include a family from the Seattle region of area West. This team will return to the East for study and to meet the many requests for courses. Next spring a team will be sent to Latin America.

WINTER ITINERARY and SCHEDULE of COURSES

	5 - 7	12 - 14	19 - 21	22 - 24, 26 - 28
JAN.	Anchorage, Alaska Honolulu, Hawaii	Kyoto	Tainan Tokyo	Seoul Taipei(beg. & adv.)
FEB.	2 - 5	9 - 11	16 - 18	23 - 25
	Hong Kong	Hong Kong	Manila	Manila
MARCH	1 - 3	8 - 10	15 - 17	22 - 24
	Kuala Lumpur	India	Eastern Europe	Report

BOOK REVIEW



The Nerves of Government: Models of Political Communication and Control. Karl W. Deutsch, The Free Press, New York: 1967. \$2.95

Visible behind all current pre-occupation with race, cultural development, international relations and economic inequity which characterize the life struggle of our time, there stands the necessity of developing practical constructs for a totally new vision of world society. The judgement of the future will be upon us according to our success or failure in bringing these new constructs into being, rather than for our relative successes or failures in staving off disaster from the pressures of immediacy. History calls upon men and women of the 20th Century to discover and build the models of how that incredibly difficult and complex task shall be accomplished. Moral and responsible man is concerned at the depths of his being with the search for viable analogies to the processes of human social interchange and growth as tools in the creation of the 20th Century construct.

Of course, the history of civilization has long been describable as a succession of operating images men have drawn from immediate experience and whatever technology they had available to them. Once received across the whole of a particular society, these images served to give form and order to man's thoughts and reflections upon himself and his relation to his neighbor, and upon his experiences of life itself. The Egyptian pyramid suggested the rigid hierarchical ordering of society, the wheel pointed to the succession of fate and fortune, and the simple balance, or scale, offered itself as a way of understanding the proper qualities of law and justice. Later on, the movement of the stars and planets, the functioning of simple machinery, and even the processes of the human body provided insight by analogy into life and the world. But the complexity and breadth of the problems of government and society in our era, combined with the ready availability of enormous information resources, requires social models of corresponding complexity and flexibility.

In his remarkably clear and incisive book, *The Nerves of Government: Models of Political Communication and Control*, Karl W. Deutsch paints a background of the types, qualities and problems of social models from primitive usage up to our own time of

full and self-conscious awareness of the importance of models themselves. With that history in mind, he then sets out the comparative advantages of cybernetic analogies developed in the field of communications engineering, conceptions not even within the range of human imagination before the 1940's. For only since that time has man's technology included machines capable of determining the direction of their own operation, that is to say, machines capable of self-steering. Commonly known examples of such machines include radar tracking and computing devices which are capable of perceiving an airplane in flight, interpreting it (although sometimes subject to error) as an airplane, and predicting its probable course of flight, bringing its artillery to bear on target. By analyzing the elements which are necessary for this process to be carried through from start to finish, even in such a comparatively simple type of instrument by modern standards, we are able to abstract numerous steps and elements in the information flow which bear remarkable similarity to the flow of communications within the individual human body, and within the 'body' of any society or organization. For instance, we discover the concept of information itself, which Deutsch defines as "a patterned relationship between events". And we are able to discover an analogy to the entire thought process. Information about an outside event is "coded" into symbols. The symbols are then "stored" for later use. Particular symbols may then be selected out, recombined into new patterns, and employed for action, or stored for other uses at a still later time. In this way, the "self-steering" machine is capable of giving us an analogy by which we are enabled to understand the process of human thought, both as individual and as corporate entities.

The outstanding characteristic of cybernetic models which make them distinct from their predecessors in history is that now the focus of attention has been shifted from pre-occupation with physical and causal relationships, as is the case when we study the transmission of electrical power or mechanical power in physics. The primary concern now is with the system of decision making. By analogy therefore, we are enabled to shift our attention from the structured arrangement of society to the way in which a society thinks, learns, remembers, and makes new decisions. We learn also what characteristics about the flow of information are necessary for the maintenance of a "healthy" society as opposed to one which is unhealthy, declining, or failing.

Perhaps one of the most exciting uses which Deutsch makes of the discoveries from the cybernetic models comes in the way he is able to give objective content to concepts that social and political scientists have long recognized as being important, but whose value has been limited by imprecise and variable methods of analysis. Chapter 8 is given over to the recovery of three such terms; autonomy, integrity, and meaning. Autonomy, or the self-determining capacity of a machine, an organization, or society, is dependent upon the flow of three types of information. It must have information about its environment, the outside world in which it is located. It must have information from the past, that is, a memory. And it must have internal "feedback" or information about



IN

Those who have stopped in and signed our register from other countries include:

- | | |
|----------------------------|---|
| Guenther Soehrgen | Berlin, Germany |
| John Cerozier | Christian World Fellowship
Nagapur, India |
| Aika Fujisaki | Saitmaa, Japan |
| Primitivo Rodregues | Mexico City, Mexico |
| Nancy Bell | World Christian Student Fellowship
Geneva, Switzerland |

Our guests from the States who have signed the register include:

- | | |
|---|-------------------------------|
| Karen Spangenberg | Palo Alto, Calif. |
| Sargent Wright | Lafayette, Calif. |
| Austin M. Warner | Denver, Colo. |
| Natalie and Art Warner | Lakewood, Colo. |
| Jack K. Clifton, R. Stodopp | Indianapolis, Indiana |
| Charles Ballard | |
| Dean L. Frantz | Manchester, Indiana |
| Malcolm Ballinger, F. Trulock | Wilkinson, Indiana |
| Evelyn Trulock, Myron Hanna | |
| S. Rozzell, Carol Ballinger, | |
| Alice Ballinger, Patti Hill, | |
| Roxanna Simion, Connie Shipley | |
| Mrs. Wayne C. Mark | Cedar Falls, Iowa |
| Jan Wright | Minneapolis, Minnesota |
| Rev. and Mrs. David Paynte | St. Tours, Missouri |
| Rev. B. B. Fisher | Pearl River, New York |
| Jerry Folk | Steubenville, Ohio |
| Joseph Shultz | Ashland, Ohio |
| Msgr. Donald Kanady | Oklahoma City, Okla. |
| Rev. John McGinty | |
| Mrs. Frank Winn | Villanova, Pa. |
| George W. Goss | Denton, Texas |
| David Eckhardt, Blakley Coats | Appleton, Wisc. |
| Kathy Johnson | |
| Rev. Myron Wagner | St. Nazeany, Wisc. |
| Mrs. Vera Ariel | Tinley Park, Illinois |
| Mrs. Pat Benjamin | Richton Park, Illinois |
| Rev. and Mrs. Donald Bourne | Sycamore, Illinois |
| Rev. Lee Regier, Jeni De Carlo | Chicago, Illinois |
| Rev. Leon Huntimer, Dr. A. P. | |
| Spiro, Dave Mark, John L. Keper, | |
| Rev. and Mrs. Don Pardonner | |



WEST MEETS EAST

Dean Joseph Mathews of the Ecumenical Institute:Chicago was invited to speak to the First All-India Methodist Layman's Rally held at Lucknow Christian College in Lucknow, India this fall. The staff of the Institute had also been invited to lead training seminars in Australia this fall. Out of these two events came the plan for a team spending two months in South East Asia gaining again depth wisdom from churchmen throughout the area and offering training seminars in exchange as they were requested.

Travelling with Dean Mathews were the Rev. Joseph Buckles, pastor of Hyde Park Methodist Church in Chicago, the Rev. Donald Clark from Boston, and Joseph Slicker of the E. I. faculty. The full wisdom gained from the time spent in India will not be gestalted until the team returns. Four courses were held in India: two at Durgapur at the Ecumenical Institute for Industry and Society primarily for seminary students from Semapor and Leonard Theological Colleges, one for laymen at a hill station in Poona, and one at Columbo, Ceylon.

Through the invitation of Charles Perkins, manager of the Aboriginal Welfare Center who spent several days with us here in Chicago last year, Dean Mathews was also able to participate in the annual meeting of the Foundation for Aboriginal Affairs meeting in Sydney. Mr. Perkins' words to the black people of the West Side last spring had deeply addressed them and it was good to be able to address the black people of Australia in return.

This meeting fit in to the schedule of training courses requested for Australia. Mr. David Wood, a Chicago attorney and president of the Board of the Ecumenical Institute:Chicago, and the Rev. and Mrs. L. Frederick Buss of the E. I. staff joined the team in Australia. The Busses came from Hong Kong where they had been working closely with a group who wished to learn the methodologies and content of the basic religious studies course, RS-1. The Australian itinerary included Perth, Adelaide, Melbourne, Sydney, Canberra, and Grafton. Courses scheduled in the next few weeks will be in Bathurst, Newcastle, and Brisbane.

The influence of the East is already strongly felt within the Order of the Ecumenical Institute but the full report of the team to be published later will give an even better estimation of the debt owed to the peoples of South East Asia..

OUT



Chicago Regional Faculty

Wednesday, November 15, marked the completion of a new development of the emerging Spirit Movement in Chicago. Weeknight schools in seven locations in the Chicago region, all teaching the basic course in Religious Studies, were brought to a close. On the average, each sent more than twenty-five persons back into their local churches with a renewed vision of the Church, and a new conception of what it would mean to bring that vision into full being. Each understood that the burden is upon him if that task is to be accomplished. Two of the schools were located in the inner city, four were located in the suburbs, and another was located in Rockford, a regional city near Chicago.

But the newness of this development lay not only in the number and distribution of these locally oriented programs, but also in the constitution of their faculties. For the first time, the courses were taught by the Chicago Regional Faculty, composed of laity and clergy from local situations across the entire region. Four to six men and women bore the work for each course, assisted by two members of the faculty of the Ecumenical Institute: Chicago. Schools were held on Wednesday evenings for a period of seven weeks at each location.

In addition to the weeknight schools, regional faculty members participated in teaching the weekend courses offered at the Ecumenical Institute during the Fall Quarter. They fulfilled teaching responsibilities ranging all the way from those of a participant observer to those of a first teacher. Their great gift, which of course lent wonderful power to their teaching, was that their pedagogical stance arose from

their deep involvement in the life of their local churches.

None of this could have come into being by accident or impulse. The regional pedagogues have established for themselves an extensive training program to insure the continuance of the highest quality of teaching. A variety of training methods were employed. They included course in pedagogy presented by the Institute staff, as well as practice teaching in pedagogical guilds supervised by trained personnel. They received breadth exposure to the entire range of courses offered in the Cultural Studies Curriculum, and work in Advanced Church Practics. Many had taken part in the intensive pedagogical training given during the summer programs of 1966 and 1967. Each new teacher was assigned his task according to demonstrated capabilities, and prior field experience. Each moved progressively to levels of increasing responsibility, according to the norms for all national teaching faculty.

Through delegation of responsibility, regional faculty members assumed many of the administrative tasks necessary for setting up and conducting the courses. These included making the required contacts and the decisions regarding the location of the schools, finances, recruitment plans, and the program for the courses follow-up. To facilitate the general workings of the entire region, members also staff the Order of the Ecumenical Institute. Through its assumption of responsibility for this kind of task, the Regional Faculty has fostered a high degree of collegiality among all the forces committed to the Spirit Movement in this entire region.

Book Review (continued)

its own parts. To disrupt any one of these is to impair the organization's ability to determine its own direction or destiny. The implications of such a conception are immediately apparent in relation to a variety of domestic and international issues. What effect has the built-in selection policy of the news media upon our ability to determine a realistic national policy in South East Asia? What will be the effect of labeling certain types of information of a scientific or technical nature as "classified"? Or, if the integrity of an organization is understood as the uninterrupted flow of information necessary for self-determination, the impairment of what communication channels caused the riots of the Summer of 1967?

Meaning in these cybernetic models has to do with the continuance of a series of pieces of information in relation to a series in another wider or higher context. To give meaning to an event is therefore to simply place it in some logical context. Meaning, stated in this empirical form, is a wholly relative conception. Hence, meaning in relation to any social event is a decisional matter and not some mysterious inherent quality. Whoever decides or "Interprets" the meaning of an event has already to a very large degree determined the policy to be employed in dealing with it.

Cybernetic models in general open a huge field for further research and investigation. Their greatest immediate benefit has been to provide a quantitative and empirical method for analyzing problems previ-

ously subject only to vague generalizations. Cybernetics also opens a bright new alternative to the now stagnant conceptions of "power politics", espoused by the "realists" of the social and political science fields. It suggests that true power, that is, genuine decisional power, may rest elsewhere than in a rigid and select hierarchy, an idea which in itself might lead to major changes in the structure of our own Department of State.

One might hope that the author, at some time in the future perhaps, would apply his cybernetic models to the whole area of social change. There are indeed a number of hints as to what direction such an investigation would take, but very little that has been thoroughly or explicitly developed. Yet we are aware that in our own time we are in the midst of incredible changes going on in the very structure of society, on the level of nations and of the world. Guidance as to how this inevitable transition can be maintained as a controlled phenomenon, or one that does not destroy the possibility of accomplishing its end through the use of means it selects, is an immediate need.

At any rate, there can be no doubt that the development of information theory and its application to the social constructs of our age will prove to be of a significance and scale comparable to the development of the theory of evolution or Einstein's theory of relativity. Because of it, though it is now only in its embryonic stages, the face of our world will never again be the same.

During the program conducted in 5th City in the summer of 1967, residents and staff became intensely aware of the fact that the most creative people in the inner city ghetto are those who fall into that vague and ill-defined category of 'older youth' or 'young adult'. But the problem has been that in the past there have been no structures capable of eliciting their marvelous power and creativity for the sake of the larger civilizing process. Yet all the while, singing groups gather informally in back hallways and alleys, bands rehearse in abandoned buildings and apartment kitchens, while painters and sculptors work sporadically in unlit basements and attics. Dancers have found that only a few nightclubs are open to their talents, and actors receive only occasional bookings as comedians or M.C.'s. The 5th City artists' complex will attempt to break through these and many of the other political and economic barriers preventing inner-city youth from developing their full cultural power.

The theatre complex will maintain four separate agencies, including the Community Arts Playhouse and the 5th City Repertory Theatre. An Experimental Writers' Workshop will serve as a kind of theatrical incubator to encourage those wholly new concepts of dramatic achievement and style which will become the standards of excellence in the 21st Century. The 'Intentional Games' Workshop has already begun to open new worlds for the urban youth of the area by giving them an opportunity to 'feel' and act their way through many kinds of new social and dramatic roles.

The site of the new theatre facility is an old warehouse of the Roosevelt Chair Company on 5th Avenue. When the work has been completed, the theatre will occupy a half of the building, the other half of which is now used by the Jet Elementary School Program and for various 5th City Stake and Guild meetings. A three level stage has been fabricated out of what was once an elevated storage area. Numerous rooms have been constructed around two walls to provide costume storage, dressing rooms, classrooms and the work areas already mentioned. Various kinds of necessary theatrical equipment will be added in time, as finances and donations permit.

Even though the facilities are not yet completed, a full program in the arts is already underway, and rehearsal schedules are full. It is through the efforts that are going on here that the new life style of the future will be born with the manifold symbols that will hold it in being.

Renovation work began in the early Fall to create a base of operations for the Inner City Cultural Theatre, in an old furniture warehouse along the northern edge of Fifth City. When completed, the facility will include a flexible multi-purpose theatre, a well-equipped dance studio, music rehearsal areas and an expansive studio for the plastic arts. The programs will be designed to develop an appreciation of artistic accomplishment within the 5th City community at the same time that it does an intensive job of imaginal education. The entire community will be invited to involve itself through open workshops, a variety of general presentations and popular theatrical productions. Efforts will be directed toward discovering and developing the abundance of hidden talent within the area.

FIFTH CITY THEATRE



On Raising the Funds to build an Ark...

RIGHT!

WHAT'S AN ARK?

Well, it's a kind of a boat, but a very different kind of boat. In our case, you might call it a new social vehicle and a different style of life, or something like that. The trouble is, it hasn't been done before ... for our time, that is. Now, let's see here. How many cubits long? Wide? Where do you start on a thing like this? And how do you raise the cash? Maybe we'd better look at what we've already got going here. As we were putting it to a concerned business man the other day:

new social climate of our time. We complement these by concentrating on the imaginal training of the laity who become the awakened forces without which the clergy or any other leadership is impotent to act. Secondly, while some organizations do the necessary task of analyzing the form and problems of urban life, the Institute directs its efforts toward building and testing concrete constructs for comprehensive change in urban social life. They are the practical tools by which awakened leaders may accomplish their ends. In brief, the models being forged in Fifth City can be reduplicated in any urban complex."

RIGHT!

"Simultaneous explosions in both aspects of the program describe the present situation of the Ecumenical Institute. An unexpected acceleration in the number of training seminars and an unanticipated rate of development in Fifth City have evoked a present financial crisis. This is apparent in the serious gap between established sources of financial support and the immediate money needed to sustain the momentum of the program."

RIGHT!

"The explosion in our educational work is the result of several years of intensive effort across the nation. In 1964 only 3,000 persons were trained in our short term training seminars. Last year more than 20,000 people participated in our courses held in 24 metropolitan centers of the United States. This does not include the sessions held in Australia, and in six nations in East Asia. In 1967-68 our programs will involve between 40,000 and 60,000 people in the church throughout the nation and world."

RIGHT!

"The second explosion is being experienced in our indigenous community reformulation project. Beginning with a comprehensive plan for reformulation of the community, we have now developed 20 interrelated social structures based upon the maximum use of local resources and the continuing development of local leadership. This work has proved that it is possible to counteract the self-defeating 'victim image' which the residents have of themselves in relation to the world. Solving the self image problem at every age level is the key to the solution of all of the other problems with which the new structures deal: education, employment, health, etc. This work began in 1964 with only a dozen interested persons. Now, it significantly affects the lives of more than 60% of the 5,000 Negro residents in the experimental area. Moreover, the demand to expand the boundary of this project area in the next six months will more than triple the number of persons who must be involved."

RIGHT!

"There is every indication that the explosions in both aspects of our program will continue over the next three years. We are naturally excited by such results, but it is this very expansion that creates the crisis in our financial situation."

RIGHT!

We could go on in greater detail, but that's a thumbnail sketch of the way the ark has shaped up so far. We can use all the help we can muster, as you can see. Anything from green stamps to a large cash donation, to a pledge of regular support. Or come by with tools and paint. Before it starts raining harder we hope to hear from you. How long can we tread water?

"Our program involves both building and communicating new patterns for responsible social existence in the new urban setting today. Therefore, it has two primary emphases. The first is that of a massive re-education program that is nationwide and now becoming global. Operating principally through the church, it is directed toward reshaping congregations and re-training leadership for the effective engagement of urban man in the social task. The second aspect of our thrust is the creation of practical grassroots social models for our technological age through an extensive experimental community reclamation project in the deprived area of the West Side of Chicago which we call Fifth City.

These thrusts are obviously intimately related."

RIGHT!

"An important aspect of our operating image is the service that the programs of the Institute render directly and indirectly to many other innovative ventures in urban re-development. Other church oriented organizations concentrate upon the training of the clergy to operate in the

i. e.

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