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A BIMONTHLY PUBLICATION OF THE ECUMENICAL INSTITUTE: CHICAGO
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SUMMER '69 SCHEDULED IN AUSTRALIA

"to lead the country toward its new destiny"

Australia's "Summer" '69 is set to open on December 30 and will last until January 17. Two couples trained during Summer '68 at the Ecumenical Institute: Chicago will be anchor men for the operation. They are Jim and Isabel Bishop of Sydney and Ian and Katrin Ogilvy of Canberra. The Australians expect to enroll a minimum of one hundred people in this opening venture in extended intensive training, and may be able to accommodate considerably more.

The summer program will focus principally upon the area of pedagogy. Demand for courses in Australia has far outstripped the number of competent teachers to meet it, and the extension of the Movement depends on immediate success in remedying the situation. A special part of the Summer seminar will also be devoted to the training of educators to work with the youth of all ages. A second American team, to supplement the work of Fred and Sarah Buss and Don Clark, will be sent from Chicago to Australia late this fall.

Jim Bishop reported on the state of the Australian Movement during the Order Council held late in July. Statistics show great strides forward: 1,300 RS-1 graduates prior to the current quarter, eighty members of the national faculty in training, and nine of the twelve Australian regions penetrated. One faculty member, Keith Braithwaite, joined the international faculty team which went to Ceylon, India, and Pakistan last quarter.

Australian Movement members continue to see their primary task as that of bringing Australia to maturity as a nation, undivided by race or regional interest, and capable of assuming a role of leadership for all of Southeast Asia. The primary tactical goal is still RS-1 training for large numbers of persons who will be able to lead the country toward its new destiny.

REPORT FROM UPPSALA

"continuing problems of the Church as a whole"

"The most crucial things they dealt with were first the concept of change, secondly, the concept of the developing nations — of the whole area of development — and third, although it was weak, was the area of style." This statement was part of Dean Joseph Mathews' informal report to the Order on the World Council of Churches' meeting in Uppsala, Sweden this summer.

The Council was impacted by three of the world-wide revolutions: the Third World, the youth, and the women's revolution.

Four concrete world problems intruded and required statements or action from the Council. Viet Nam was hotly debated with the Russian delegates as well as several other nations calling the United States into severe criticism. The Nigerian-Biafran war was actually debated with both sides represented on the floor. All of the ambiguity of both sides being right and both wrong was present. The race issue became part of the Council through the questioning of appointments by the Black

Caucus. Adjustments were made not out of a sense of white guilt but out of a new sense of the totality of the earth. This same context enabled the poor nations to speak out for an equal share in the world's wealth and power without seeming to beg for charity.

The three problems Mathews saw with the Council are continuing problems of the Church as a whole. Theology was not understood in the concrete living out of our daily lives but was removed and thus always had to be related to life. Secondly, those present were the officers of the Church rather than the general laity, and thirdly, there was an action gap which Barbara War pointed to in her address to the Council. Clarity on the demands of the world was at hand but there was no bridge to the acting out of the response.

AFRICAN AND EUROPEAN TRIPS

"to enter into dialogue with the spirit deeps"

Executive Director Joseph A. Slicker visited Africa on his return trip from the spring courses in India. One of the highlights of the visit was time spent at the Limuru Conference Center, Limuru, Kenya not far from Nairobi. His host there was the Reverend Swaile Sidhom, director of the center. Rev. Sidhom has offered to serve as coordinator and organizer for the East African courses to be held this fall. He has recommended an initial orientation at Limuru, followed by courses at major metropolitan centers throughout Uganda, Kenya and Tanzania. Then he recommends a longer final course to be held at Limuru for graduates of the earlier courses and also persons not able to attend prior courses. For information on the exact location and scheduling of these courses contact Rev. Sidhom at the Limuru Conference Center, P.O. Box 212, Limuru, Kenya.

The team will travel in western and southern Africa as well. A major thrust of their work is to enter into dialogue with the spirit deeps of Africans within their rapidly changing continent. Courses will also be offered wherever they can be of help. Plans now indicate courses in Ghana, Nigeria, Liberia and possibly Rhodesia.

The European trip scheduled for fall now indicates many courses in England and Scotland during October and November. Some continental courses will also be offered on the schedule. Many informal consultations will be held throughout Europe to allow that team ample time to exchange wisdom with spirit colleagues of the Western world.

COUNCIL III

"a depth sobriety behind the songs of triumph"

Council III has adjourned. The comprehensive four-year timeline has been built. Each of the twenty-mission thrusts for the next four years has been pushed to the particularity of numbers, dates, and assignments. The Spirit Movement has now placed the wheels of its theoretical models on the road to world-wide structural reformulation. The agenda of the Council focused on

(CONTINUED ON PAGE 4)

MEXICAN AND INDIAN HERITAGE COURSES

"a new kind of cosmopolitan nomad"

In recent months two new experimental courses have come into being within the national Spirit Movement. Both are intended to help bring about increased "consciousness of consciousness," or increased community self-consciousness, to distinct minority groups. One is called the "Mexican Heritage Course," aimed at the communities of Mexican-Americans, and specifically those living in the area of Phoenix, Arizona. The other is an "Indian Heritage Course" that is part of a broader program now being conducted among the Blackfeet Indians at the reservation near Browning, Montana. From two variant perspectives, both courses attempt to do their job through summary explorations and expositions of what has been called the "Red Man Ur Image." That is, through the depth socio-religious image of what it means to be a human being as it has been invented and nurtured through the centuries by the red-skinned peoples of the earth.

Both courses follow the general model of the Black Heritage course that developed out of the experience on Chicago's West Side. The pattern is always to move from the great prehistoric mythologies at the base of the racial heritage to the experience of subordination and oppression under an alien white culture and on into the stream of modernization and the promise of the future.

The Blackfeet course traces the tribal heritage back to the ancient Mayan civilizations that have been recognized as epochs in the socio-geographical history of the Americas. Then it follows their journey back across the Bering Straits to the Orient, noting that the Blackfeet Indians, whose facial characteristics are markedly oriental, have a direct historical link to the ancient East.

The contemporary problems of the American Indians, covering roughly the years between 1855 and 1900, and entitled "Tricks and Treaties" in the course, begin with the arrival of the trinket-bearing white man on the American continent.

Unlike the Black man, the Red man in America is still very much in touch with his primordial heritage, although the insulation of the reservations has allowed him to be much less self-conscious about it. With the arrival of a fragile, yet genuine search for authentic "Red Power," Red men and women of the future promise a very new and very significant contribution to the now worldwide humanizing process.

The Phoenix group moved head-on into the production of a full-scale weekend course for Mexican-American adults. They also traced the roots of Red civilization back to the ancient Mayan and Incan cultures of Central and South America. Of course a much heavier emphasis is placed upon Mexican national history. The seminars study four papers, a movie, and a collection of reproductions of the work of Riviera and Orozco.

The heritage of the Mexican has produced a modern mixture, manifest particularly in the artistic heritage of Mexico, of the great "limiting" God Quetzacoatl, a

blending of the ancient Earth-Mother with the Virgin Mary, and, strangely, the way of the Buddha. The course construct traces that heritage from the ancient tribal nomads to the emergence of a new kind of cosmopolitan nomad, whose object in life is the building of the new "global community."

Both the Phoenix and the Browning groups found the local Roman Catholic priests to be invaluable, and together the Romans and Protestants have, through a new awareness of popular heritage, developed a fresh missional consciousness. To be sure, neither course is "finished" in any sense. But the research and experimentation here is of a kind that is vitally important to getting articulated the Spirit wisdom of the various experiments in humanness.

DESIRE PROJECT, NEW ORLEANS

"ghetto church begins renewal work"

St. Phillips Church of New Orleans is a small Roman Catholic parish in the midst of the Desire Project area, the worst Black ghetto in the city. Because of the extremely low income and delapidated housing and overcrowded public school system, the city and Federal governments have singled out the area as most in need of public funding. Numerous charitable organizations and social action groups have worked in the Desire Project area. Most have now lost their original zeal. The waning enthusiasm has left the people in the project area wary of any group coming to help them.

St. Phillips parish is already part of the people's lives. Father James Schott, one of the co-pastors, has been with the parish for two years. Following the Summer '66 program, he began the hard task of gridding the parish, clarifying the problem, and plotting strategies and tactics. Now he has been joined by Father Douglas Doussau, recently assigned as the co-pastor of St. Phillips. The two Fathers now work together to plan the future of their area in terms of the ecumenical parish model.

A key role in the parish is played by six Negro nuns who teach the more than three hundred students in the parish parochial elementary school. Part of the priests' training model was to encourage the nuns to share in the total parish planning. Fr. Doussau, four nuns, and six of the parishioners attended the Summer '68 program in Chicago. The sisters will also receive a two-week program of practics in imaginal education led by the New Orleans cadre before the school year begins. St. Phillips parish now has a model to train the Black men and women of the parish for genuine leadership. The "victim" or "nigger" image of the Black man will be transformed to a new image of self-worth enabling him to lift blackness up as a sign of the new humanness for the whole world. The new humanness is set in the context of a pluralistic-global human community. It is only as each man participates fully that society will survive. St. Phillips parish stands as a sign of the power of a renewed local congregation as it forges out new humanness at the grass roots level.

IN & OUT

Visitors to EI during July and August included groups from St. Xavier's College, Garrett Theological Seminary, Providence High School, and St. Anne's Convent, all in the Chicago area, and Nazareth College in Kalamazoo, Michigan.

Other large groups included persons attending the Evangelism Conference of the National Council of Churches and persons from throughout the nation attending the National Catholic Social Action Conference.

Besides these visitors, a number of young people of high school age have visited EI. Churches represented by these groups are St. Thomas Evangelical Lutheran Church of Milwaukee, Advent Episcopal Church of Chicago, and Beacon Heights Church of the Brethren, Fort Wayne, Indiana.

Forty high school students from the Twin Cities Institute for Talented Youth in Minneapolis and St. Paul spent an afternoon at EI on July 19th, and thirty-five high school students on a "Methodist Projects Tour" sponsored by the Missouri West Annual Conference came to EI to hear about its work throughout the nation and its community reformulation work on the West Side.

Also from across the United States have come: Sister Mary Thomas, Seattle Washington; Marianne and Roy Talbert, Nashville, Tennessee; John Hartwell, Glen Ellyn, Illinois; Judy Hogan, Detroit Michigan; Mrs. Dale Johnson, Farmington, Michigan; Cliff Craelius, Evergreen Park, Illinois; Dan Duncan, Kingsville, Texas; Rev. Ray Mills, Frankfort, Indiana; and Janet Heller, Cleveland, Ohio.

From across the globe have come Mr. William Matthews of England; Miss Catherine Alexander, fraternal worker in Iran; Mr. Wolde Selassie from Ethiopia;

(CONTINUED FROM PAGE 4)

five basic practical objectives: depth penetration of seven continents across the globe; intensive imaginal education to impact every person; consultative permeation of signal ecclesiastical and civic establishments; effective formulation of structures to enable and sustain spirit revolutionaries; and a disciplined life style as a sign of the new religious/secular mode. An additional team was assigned to work out the "sociology" of the Movement—the practice document which will stand alongside the theoretics document produced by Council II, the Declaration of the Spirit Movement.

The Council was composed of 140 delegates representing Southeast Asia and twenty of the twenty-four regions in the United States. The reports of colleagues in Australia, Africa, and India enabled the Council to see clearly the fact that we stand in the midst of a global movement. This movement demands that we build corporately the necessary models and timelines for comprehensive global penetration.

At the concluding celebration the 140 delegates saw in the eyes of their colleagues a depth sobriety behind the songs of triumph—now they had named the time and place where they are to lay down their lives for the sake of creating the new civilization.

While Council I intensified the process of bringing self-consciousness to the world-wide depth spirit struggle of post-modern man, Council II pushed that struggle for authenticity to new depths, articulating their insights in the Declaration document. Council III, however, picked up the task of forging the practical implications of the decision to be a historical movement that takes responsibility for the future of the world in the name of The Spirit Revolutionary, Jesus the Christ.

and the Reverend Joseph Delaney, St. Kiernan's College, Kilkenny, Ireland.

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all things NEW

The global scientific, urban, and secular revolutions of the twentieth century have made one world of all the peoples of the earth. It is no longer possible to live life in simple harmony with natural rhythms, or under the assumption that natural laws fixed in the universe determine an unchanging human order. The dissolution and disruption of yesterday's laws, relations, and human context is the crisis out of which the new man emerges, embodying the entire history of the human adventure, yet transformed in his relationship to the new world in which he finds himself. For the new man of the twentieth century sees that the only authentic response to the global revolutions is the creation of a global society.

The man of the twentieth century is a man of a new style, and he requires a new symbolic life to represent his relationship to the sheer Mystery he encounters in his self-conscious embracing of all of life. His symbolic life illumines tradition and holds him constantly before the question of his relation to the Mystery, enabling him to resist the constant temptation to reduce his life to a small, manageable, but insignificant segment. To articulate the style and formulate the symbols, the Ecumenical Institute: Chicago developed for the participants in SUMMER '68 a three-week program devoted solely to struggling with being the spirit people of the twentieth century.

For the fourth summer the Institute gathered a group of clergy and laity, sensitive to the problems of the time, deeply involved in the struggle to build the emerging new order of civilization. But for the 250 adults and their children SUMMER '68, unlike previous summers, focused not so much on intensive study and concerted action as upon the methodologies of making



self-conscious the individual and corporate spirit journey that is the foundation of all knowing and doing. And parallel to the summer program for national and international spirit colleagues was the 5th City program, also a marked departure from the approaches of the past.

It had become clear to all engaged in the renewal of the local church and in the task of community reformulation that the study and action of the past were not enough. All knew that something radical had to happen in the depths of human "consciousness of consciousness." A new mindset had to be created. Images conveying the meaning of the new style had to be developed. That was what SUMMER '68 was all about.

The experimental creation of the new style began at the point of intentionally reordering the interrelations of human time and space. Participants experimented with new patterns of sleep, residence, and the structuring of time, experiencing a radical discontinuity with their familiar life patterns and grasping the demand to create a radically disciplined style for the sake of the church's universal and particular mission.

The entire twenty-four hour period of each day was used intentionally for the mission, beginning with the 3 a.m. hour of rising. Three of the four six-hour time blocks were ordered with contemplative, teaching, and serving emphases, following the emphases of the religious orders, and the fourth was given to sleep, understood as necessary regeneration. The adult participants were divided into five colleges, structured to allow intensive corporate struggle with the demands upon the spirit revolutionary for some twelve hours per day. Sundays were structured to allow individuals and families to reflect upon and appropriate the intensive experiences of the previous week. A weekly work day enabled partici-

pants to symbolize the physical expenditure of their lives. Daily worship and corporate celebrations brought the total body together. Despite the restrictions of a small geographic area imposed by the strenuous schedule, participants were confronted constantly with a global human context that demanded a depth decision, and they reported that it was impossible to escape except through sleep.

Wearing as it was, the new ordering of time and space gave a strange sense of release from old patterns, participants reported. The living was intensified, but with it came the experience of slowing down internal, subjective time in calm, self-conscious, objective reflection upon one's own spirit struggle. And with it came a new sense of determining time rather than being determined by the external demands of the conventional eight-hour day.

Families reported that the experience had opened for them the serious possibility of reevaluating their use of time, money, and talent. Privacy as a cardinal value used to avoid human interchange was called into question. Sleep, as a means of escape, was denied. And the necessities of conventional economic life were seriously questioned. The common experience of total involvement of family members in a common curriculum, tailored for the various age groups, released families from guilty striving after dead patterns of family life and enabled them to appropriate a new missional family style. Every aspect of corporate life was intensified in its urgency and therefore in intentional response.

SUMMER '68 participants experienced the reordering of their time and space relationships as an assault upon suburban banality and intellectualism and as a "crack" or discontinuity in which the Mystery was encountered in the struggle to give up the old life pattern so that a new style could be forged. They experienced the decision to die to their present consciousness in order to create a new consciousness in the spirit journey as an act of faith.

The solitary office, or private devotion, was the specific methodology used to enable the participants to deepen the experience of the spirit journey. Amid the hectic schedule they experienced an utterly solitary encounter with the spirit depths through the rubrics of meditation, contemplation, and prayer. The solitary office enabled them intentionally to reorder consciousness knowing, doing, and being their being. It was experienced as a radical discontinuity with the activity of knowing and doing, and yet it brought about an intensification of both knowing and doing which was expressed as the creation of the new style of being present to life.

Knowing that the real struggle of every man is in relation to God, the spirit revolutionary discovers that the real revolution deals not with techniques but with the spirit deeps. Thus style, as the embodiment of the revolutionary vision, was seen to be crucial as a practical methodology for social change. SUMMER '68 participants became aware of the need to address the spirit depths of every man with their presence as a sign of the new socio-religious global order.

ANNOUNCING

The Academy of Movement Practics and Theory

The Academy of Movement Practics and Theory is a pioneer venture in education on behalf of all religious and secular education. Conducted quarterly by the Ecumenical Institute, the Academy grew out of a decade of experimentation in recent summer programs involving hundreds of alert laymen and clergymen from across the nation and world. Its purpose is to develop comprehensive skill in pedagogy, social reformulation, and the secular religious life in order to provide the excellently trained leaders needed in the transformulation of the global church.

The integrating motif of the Academy program is the concentration upon the practical spirit of the committed twentieth century person who is awake to the radical imperative of the urban, scientific, and secular revolutions of our time. Method is therefore more important than content in the program. The basic presupposition of the Academy is that a Christian community life is the proper context for training the leadership of the Christian community. In an atmosphere of collegiality among participants and the Institute's religious order the Academy involves rigorous academic depth and skills in teaching the total curriculum of the Spirit Movement and its practics. A certificate of completion is issued at the end of each quarterly program, although continuous depth training is always presumed necessary.

EIGHT WEEK FALL QUARTER TERM: SEPTEMBER 30 – NOVEMBER 22, 1968

Prerequisites: RS-I

Recommended: CS-I, RS-III A, CS-III A

Necessary: family decision to be the Church, involvement in region

Cost: Individual—\$200

Married Couple—\$375

Children—\$50 per child

The nominal charge covers room and board, and tuition for the eight weeks. If finances are a difficulty, payment may be made over a period of months.

Children: Pre-Schoolers will be enrolled in EI schools; public school children in 5th City schools.

For a detailed prospectus of the eight-week course and application forms, write to: The Ecumenical Institute: Chicago, 3444 Congress Parkway, Chicago, Illinois 60624. PROSPECTIVE REGISTRANTS should apply immediately.

HONG KONG COLLEAGUES

"Clement family reports on reformulation task"

The Order was pleased to have as its guests for two weeks the Jesse Clement family of Hong Kong. The Clements participated in the early experimentation conducted by the faculty with laymen in the southwest. They have been working in community reformulation in Hong Kong since 1963 under the Methodist Mission Board. In 1966, they helped arrange a Hong Kong course as part of the Asian teaching trip that year, and again this past year they set up beginning and advanced training, including pedagogy.

The catalytic Hong Kong cadre has gridded Hong Kong and selected four key local congregations (two Union and two Chinese-speaking) as the base for developing ecumenical parishes. Chinese members of the cadre have translated the RS-1 papers into Cantonese and are working out the lectures, grounding them in Chinese history and the particular way a yellow man understands himself.

Molly Clement noted that they could make good use of another fully trained couple to teach RS-1, to train Chinese pedagogues, and, using the practical and theoretical methodologies developed by the Order, help local churches reformulate human community throughout metropolitan Hong Kong. The 5th City experiment in Chicago is particularly exciting to the Chinese as they struggle with renewing traditional forms of familial community in the context of modern, secular and urban Hong Kong.

The Clements point out, as our teams have also reported, that the Eastern cultures see the importance of imaginal education, especially as they seek new clarity on their own culture's particular insight into the meaning of humanness in the post-modern world. We also share with them the need to be impacted with the significance of our own and of other URs so that we may

ORDER COUNCIL

"an experiment in corporate research methodology"

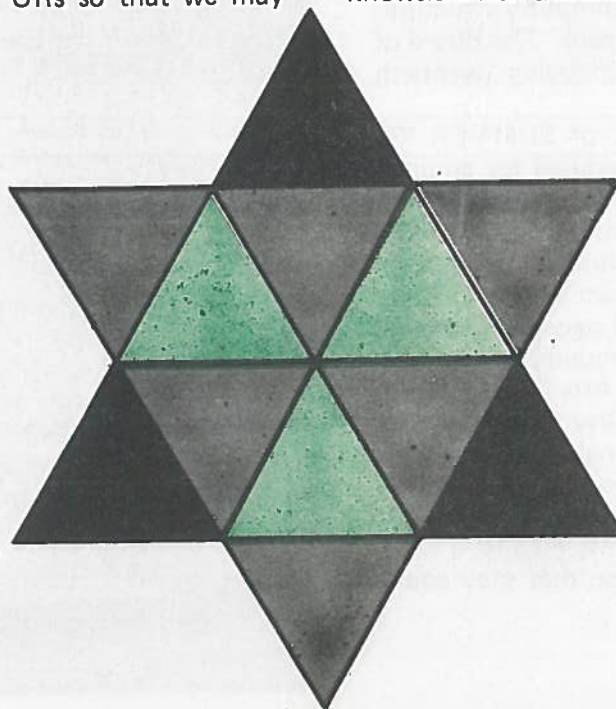
Immediately after the three-week Summer '68 program concluded the Ecumenical Institute faculty went into a two-week long "Order Council" to lay out the 40-year time line for its future. The entire order met daily as a body at 3 a.m. to be addressed by members of the body out of their own reflection on its common memory and mission. Then it divided into five Research Teams to build the models.

The corporate research methodology which came out of the working of the teams has great merit. Each team through a workshop session derived an overall construct for their topic. Then subsections worked on the parts of the construct to develop the subpoints under each major category. The subpoints when brought back together often revealed rational inconsistencies in the original construct or better ways of dealing with the material. Subpoints from one major category often suggested a more useful set of subpoints for another major category not clearly delineated previously.

The five teams then met again as a total body and presented their construct with all the more detailed material they had ready. The five teams then exchanged material. Each team spent a block or more of time preparing a critique of another team's work. The total material was also now in hand so that inconsistencies between the five teams' work could be corrected. After receiving the critique each team returned to its original topic to write out the document for that area.

In this way, in one week's time the Order was able to pull together the total corporate wisdom on its nature and mission. A second week moved with the same methodology from the theoretical context into more practical models for the four years immediately ahead.

indeed become that pluralistic global community which knows the rich treasures of one another's spirit adventure.



This symbol is the abstract model of the relation of the religious Order in its contemplative, teaching, and serving dimensions to the Church in its latent, historical, and intentional manifestations. The model was developed by the Order Council of August, 1968.

SPIRIT MOVEMENT

SUMMER '68 IN 5th CITY

"signs of an emerging twentieth century humanness"

The "community ear" was cocked to the sound of distant thunder when SUMMER '68 rolled quietly into 5th City. 5th Citizens' recollection of the April 5 disorders had barely begun to dim when plans for intensive acceleration and community saturation of the summer program impacted all of 5th City.

By the first of July ten black community leaders obtained leaves of absence for one year, wherever possible, and took full-time positions on the Board of Managers of 5th City. Many of the Board of Managers took salary cuts in order to flesh out the twenty agencies of the 5th City Community Reformulation Model. This actualization of grass-roots control produced a catalytic effect on many other talented community people so that many others began taking both volunteer and salaried positions for the summer.

With the backing of governmental funds the Board of Managers set up a community-wide recruitment program to enroll participants in the complex of 5th City programs.

While the entire youth program stressed leadership development during the course of the work-study summer, the Board of Managers had their own depth corporate leadership training with intensive grounding in community reformulation, the 5th City Model, model-building and lecture-pedagogical methodologies. This training enabled the Board of Managers to assume primary responsibility for telling the 5th City story to outside guests, calling, conducting the stake and guild meetings, and organizing stake-guild celebrations. The celebrations have implanted a highly symbolic spirit reawakening in the community.

"Black Pride" was the key to the imaginal shift in the mindset of 5th City during SUMMER '68. The youth, community teachers, and the Board of Managers were representative of a community-wide responsibility for the 5th City Model. The model is enabling all 5th Citizens to play a vital role within community structures which provide comprehensive urban care. The Board of Managers saw tangible signs of an emerging twentieth century humanness.

Other signal accomplishments of SUMMER '68 included an IBM training center scheduled for completion this fall. The IBM center will train sixty 5th Citizens in keypunching and tabulating, enabling them to qualify for work in the rapidly expanding computer field. A management training program will train forty 5th Citizens in business management careers in connection with the development of community-owned and managed retail businesses. The Black Arts Cabaret opened with a regular program. A 5th City Federal Credit Union was organized to provide reasonable interest rates for 5th Citizens. A Family Cehtrum was opened to provide services of all kinds to the families of 5th City. A voter education program is underway. Finally, a team of community teachers was funded so that they could

receive training in imaginal education while teaching the summer program.

URBAN WORLD ACADEMY

"a life style over against that of the streets"

The Urban World Academy, a seven-week summer experiment in intensive training for revolutionary cadmen on the college campus, emphasized the radically corporate life style of those who by decision had set themselves apart for total involvement in a common task. Unlike participants in College Prep '67 who lived in dispersion, Academy members experimented in corporate residential living.

Of the seventeen Academy members who ranged in grade level from high school sophomores to college juniors, thirteen will attend junior and senior colleges across the country this fall. The Academy followed a daily schedule which included lectures, seminars, a workshop in cultural studies, pedagogy, study skills, a community reformulation; conversations dealing with Kazantzakis' *Saviors of God* and the UR images; college planning sessions; and a two-hour evening study period. In addition to these courses, RS-1 and Black Heritage were taught in two 44-hour blocks of time. Weekly cultural events and work in the community provided change of pace.

The program concluded with a 4-day trip to La Geneva, Wisconsin, where members formulated plans for cadre development at their respective colleges, built models for impacting the campus, mapped out strategies for participating creatively in Black Student organization and laid out timelines to enable responsible involvement in the academic and social dimensions of college life. At this point in the summer whatever factors had led the youth to adopt a life style which stood over against that of the streets began to be self-consciously articulated as a decision to be the Church.



5th CITY EMISSARIES TO AMERICA

"to stand as Black men in the midst of a white ghetto"

In the final week of August, forty high school students from 5th City boarded planes and buses to cities throughout North America. The students are living in communities from Atlanta to Los Angeles, Schenectady to Muskogee, and from Winnipeg to New Orleans. They will spend nine months in homes of Spirit Movement colleagues and friends of 5th City, attending schools in white suburban communities.

These emissaries will learn how to stand as Black men in the midst of a white ghetto. They will experience the life style of the suburbs, improve their intellectual skills, participate in the New Family structures of their Spirit Movement hosts, and in turn will be challenged by the theological stance of the host families and cadres.

In their own way, the emissaries will impact their hosts with the excitement of the life style of the inner city. They will be a Black presence in the midst of a white suburban community, telling the 5th City story, and articulating the story of blackness from the base of the Black Heritage curriculum. Most come to their nine months as emissaries with several months of depth training at both imaginal and practical levels. As one host family put it, "Neither we nor our community will ever be the same." That's the way it is.

5th CITY CITIZENS REDEVELOPMENT CORPORATION

"to provide rehabilitated and new housing"

The 5th City Citizens Redevelopment Corporation, funded with a non-interest-bearing loan from the Illinois Housing Development Authority, was incorporated to provide rehabilitated and new housing for 5th City residents at low and moderate rentals. FCCRC includes several agencies. The Community Planning Foundation operates the 5th City Architectural Clinic. The clinic employs two architects and three high school apprentices to create the plans necessary for the redeveloping of 5th City residences and businesses. The Property Finance Facility assists property owners in obtaining funds through governmental and private sources for rehabilitation, remodeling and refinancing of mortgages. The Neighborhood Residents Association provides cooperative maintenance and management services for all resident property owners and tenants. It includes legal services to enable tenants to insure that owners comply with city and neighborhood standards for property maintenance and rental rates.

By the end of the Fall of 1968 the FCCRC will have completed the rehabilitation of 140 apartment units and four small buildings for private ownership.

The opening of the Architectural Clinic and the beginning of rehabilitation projects have impacted 5th City as tangible signs of the new urban community that is tomorrow's possibility.

left: Architect Gilbert Kelly in the 5th City Architectural Clinic.
right: SAL participants at the Mexican pyramids of the Sun and the Moon.

STUDENT ACTION LEAGUE

"exploded their consciousness"

This summer a ten-week Neighborhood Youth Corps study-work program was organized as the Student Action League (SAL). It provided training opportunities for 190 high school youth working with children in the 5th City Preschools and the summer Jet program for 210 children in grades 1-8. SAL participants also helped extend the services of the Neighborhood Health Outpost to 5th Citizens while receiving public health training. Many SAL youth also received training in the Community Arts Program which included music, dance and craftwork.

Throughout the summer SAL was involved in intensive cultural studies with special emphasis placed on Mexican culture. Their studies were part of 5th City's comprehensive curriculum for persons from preschool to the college prep level. The highlight of the program for SAL was a two-week tour of Mexico with a stop at San Antonio's HemisFair along the way. Their tour included the Latin American Anthropological Museum, a Spanish cathedral, a bullfight and the University of Mexico in Mexico City. Along the way the group told the 5th City story, lifting up 5th City to groups in both the US and Mexico as a sign of what is possible in any metropolitan community in the world.

Their visit to a third world nation helped the 5th Citizens to understand the similarities and differences between problems faced in US cities and those of other cities across the globe. The group also learned that persons in other nations live in more desperate poverty than any citizens of the United States. The contact with the culture of the Red Man exploded their consciousness of what it means to be Black in the context of a broader understanding of the problems and gifts of people in another culture.



The Warriors of God: The Great Religious Orders and Their Founders, by Walter Nigg. A.A. Knopf: New York, 1959. Edited and translated from the German by Mary Ilford.

The creators of new ideas have all become known to us. The performers of effective deeds are our familiar heroes. It is now our task to look at those who have been their being before God. By means of their style these human beings have ennobled the world.

CONTEXT: Walter Nigg made a signal attempt for our time in reassessing our monastic forebears. His avowed purpose was to recover a transfigured monasticism. He describes the founders of the various orders, characterizes the contribution the orders have made, and sketches their history. Each chapter thereby communicates the sense of being with these men in their times. This is a fruitful journey, but it requires of the reader and the author firm rootage in the twentieth century world view as a point of departure and return.

The opening section concludes that our world today in its "vortex of death" needs the inner peace provided by monasticism. To be sure, these are troubled and disastrous times. Monasticism was itself a response to the spirit needs of such times. It is not necessary, however, to reject our times and seek a haven in the past.

self-possession that topples tyrants and heals the deep diseases of the human spirit. The Church has never secluded herself from the world to nurture herself. She has always stood apart from the world so that the world may not fall prey to idolizing its own virtues. It is this deed and this deed alone that renews mankind. We look to the monastics for guides to discover their wisdom and their pitfalls in this stupendous act of will.

CONSTRUCT: The call to take the step into a deeper dimension of humanness is heard only by a few. The monastic life is not for everyone. Yet all mankind is involved in that act. Nigg sees the history of monasticism in three great surges, each of which was begun by recovering the solitary dimension of the spirit-life. The first was the withdrawal to the desert by Anthony and Pachomius who fathered eremitic and cenobetic monasticism respectively. Both are swamped in legends full of high symbology; the monk was always a wonder-worker doing impossible deeds. These are followed by the popularizer of the lay monastic movement and Eastern monasticism, Basil of Caesarea; then the prime theologian for the early middle ages, St. Augustine; and finally Benedict, the father of Western monasticism.

The second great stage was begun in the eleventh

THE power to

It is necessary to probe beneath the steel sheath of apathy and indifference to release the hyperconsciousness of twentieth century man. We have attained the greatest achievements while practicing the greatest tyrannies known to man. And we practice them in myopic comfort. Here is the new need to love God.

Those who will be able to proclaim the Christ word to our day are a new secular religious. Because of our dynamic, complex world it is a matter of life and death that men emerge who are capable of a completely self-sacrificing renunciation. Thereby they forge the life style needed to discover global humanness. Intentionality today requires people of deeper spirits than ever before in history. They must be resolute in the struggle for global humanness. They must be obstinate in their resistance to reductions of humanness. The monastic for secular times cannot be what he was in the past. But the secular world needs the transfigured monastic Nigg calls for.

We are called upon to discover a radically new dimension to discipline in the Church of the post-modern world. Discipline has to do with the manifest style of the people of God in history. It is that stance of iron

century by the Carthusians under St. Bruno. These solitaries so rejected the world that they remained unchanged for eight hundred years; yet they also shaped Western Christianity and the Western world as a whole. After them came Bernard's Cistercians, Francis' Franciscans, and Dominic's Dominicans.

The third wave of monasticism in the sixteenth century is represented by Teresa's Carmelites and Ignatius' Jesuits. They were both practical organizers and ascetics. Perhaps for Nigg this is characteristic of all modern mystics. The ascetic or contemplative, the teaching or formative, and the serving or mendicant emphases are present in all and emphasized differently in each.

The contemplative clearly are built upon the power of prayer. Anthony, Bruno, Teresa, and Eckhardt are examples of this type. They disciplined their existence to the extent that they saw the vision needed for their time. Such direction is achieved only through renunciation of self-interest. Finally, they testified to the fact that contemplation is the act of the human will whereby one's deeds become ordered and therefore effective.

The teaching orders were clearly founded upon

the conviction that the Christian community has its particular interior consciousness shaped by giving direct attention to that task. Teaching takes on a non-intellectual nature in the hands of Nigg. Augustine, Benedict, Bernard, and Dominic were concerned with a kind of knowing that goes beyond the intellectual aspect of being a man of faith. Teaching always involved having something happen to those in their charge.

Service was practiced to some degree by all of the orders with the possible exception of the Carthusians. But even they understood their role to be intercessors for the world and the Church. It took the mendicant orders, however, to actualize the serving aspect of the monastic life. St. Francis was one of the first to see that the only task of his order was to take the gospel to the marketplace. His mendicants in fact carried out a basic revolution within Christendom by getting the Church involved with human need.

Contemplation, formation, and service thereby became a threefold role for the monastic orders in history. They overcame the temptations of the Church's avant garde. They gave interior shape to the Church's conscience in relation to the times. And they went about taking care of those in need physically and spiritually.

being faced in a radically new context. Today the religious mode and the social vehicle of the secular world are just beginning to develop the myths, rites, and symbols that are essential for human well-being. It is the task of the secular religious to create and discover these by means of the solitary office or prayers.

4. Relation to the Church—It is clear from Nigg's description that the religious orders were always intimately related to the historical, institutional Church. They were never synonymous with its regular institutional structures because their role as outsiders was to breathe new life into those structures. Ignatius going to Rome to ask permission to found an order is symbolic of the tie these bodies had with the established Church. Concrete, human need indicates what must be done. The order, seeking the support of the total Church, aids in the task, and requires of the Church that it meet human need.

DEMANDS: There can be no basic historical change without a general human decision being made. The gradual development of a society can take place simply by executing the implications of the construct that everyone has agreed upon. But foundational changes take place only when there is that group of people who stand out from the masses and shape consciousness in

BE HUMAN

The Church without this seen, unseen core of spirit caretakers cannot be the Church.

ISSUES: 1. **Action**—The question of what the monastics have done in the life of the Church is connected with the entire issue of world views. In a two-story universe where spirit and body can be separated there was an obvious need for groups of people to remove themselves from the usual social patterns in order to give attention to the spirit dimension of life. In the secular world today no such neat division is possible. We must be simultaneously detached and involved.

2. **Transcendence**—The negation of mysticism in recent years was a part of the necessary pain in becoming secular men. The extreme forms of asceticism practiced in the middle ages to subject the body to the spirit provide authentic clues for deepening humanness. The method for the development of spirit men in the twentieth century will be found when we learn to translate these ascetic practices into a secular world.

3. **Religious Orders**—The phenomenon of disciplined communities set apart for a particular role in the religious mode of the times is a universal one that is now

radically new ways. This is the new secular religious order.

The corporate discipline of such a group must be the manifestation of the style needed for humanness in our day. We must be symbol makers, curriculum builders, and planners of our goods and time, making our own decisions; yet none of these can be performed for our own sake. We do the impossible deeds, we know the depths of life, and we present a common life style for the sake of all humanity. Ignatius saw that the only reason for study was to help souls; any other approach is doomed to end in a dilletantism that is turned in upon itself. Monasticism exists only for the spiritual care of the Church—the Church that is all of creation.

CONCLUSION: Only those who are out to do something in the midst of life know the need for the secular religious. No revolution is going on or ever has gone on save there was a diary, a reflective gathering, and a constant reaching out to aid those involved in the revolution. This means that the civilizing process itself cannot go on without the secular religious order for our day. The Church rests its own existence upon this inner cultivation of its spirit.

THE BASIC COURSES

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.

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.

RS-III A THE LOCAL CHURCH

An analysis of the new image of the Church as mission to history. The inter-dynamics of the parish, local congregation, and cadre are examined in depth and practical models are forged in workshops on witnessing and justing love, worship, study, and enabling discipline.

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 relationship of the generations.

PLC PARISH LEADERSHIP COLLOQUY

The Parish Leadership Colloquy is an intensive involvement with the 20th Century Theological Revolution as it has reformulated the stance of faith for contemporary man and as it has become the imperative to renew the church in our time. Set into eight sessions the course moves through the church's prior task of clarifying the Word in the Post-Modern Era to its present struggle to pour its theological wisdom into new sociological constructs which can effectively reformulate the church. On this new edge of the Church concern the PLC is specifically aimed at providing church leaders with practical tools, methods, parish and local congregation models for the renewal of the Church.

WEEKENDS AT THE ECUMENICAL INSTITUTE

RS-I	THE TWENTIETH CENTURY THEOLOGICAL REVOLUTION	Every weekend October 4-November 24
CS-I	THE TWENTIETH CENTURY CULTURAL REVOLUTION	October 18-20 November 22-24
RS-III A	THE LOCAL CHURCH	October 4-6 November 8-10, 22-24
CS-III A	THE INDIVIDUAL AND THE FAMILY	October 4-6 November 1-3
	RS-I PEDAGOGY	October 25-27
RS-II A	THE HISTORICAL CHURCH	October 11-13
RS-III C	THE WORLD RELIGIONS	October 18-20
CS-II A	PSYCHOLOGY AND ART	November 8-10
CS-III B	THE COMMUNITY AND THE POLIS	November 22-24
	SPANISH RS-I	November 15-17
	BLACK HERITAGE	October 25-27
	TEACHERS	October 11-13
	SEMINARIANS	November 1-3

WEEKEND COURSES THROUGHOUT THE REGION: RS-I – PLC

Appleton, Wisconsin	West Lafayette, Indiana	Milwaukee, Wisconsin	Peoria, Illinois
RS-I October 4-6	RS-I October 18-20	PLC November 12-14	RS-I October 18-20
		RS-I October 18-20	Negro Heritage November 1-3
			RS-III A October 18-20

WEEKDAY COURSES: PLC

Basic Course (see description above)

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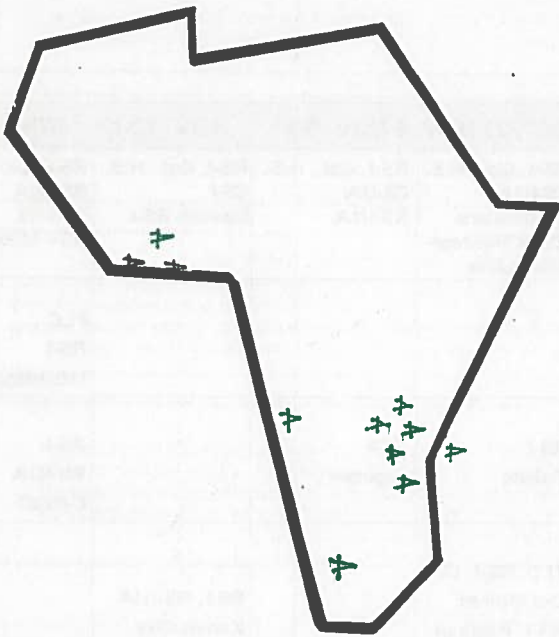
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7 sessions held on Tuesday, Wednesday, or Thursday evenings, 7:30–10:00 p.m.

Offered in every sector of the Chicago Region.

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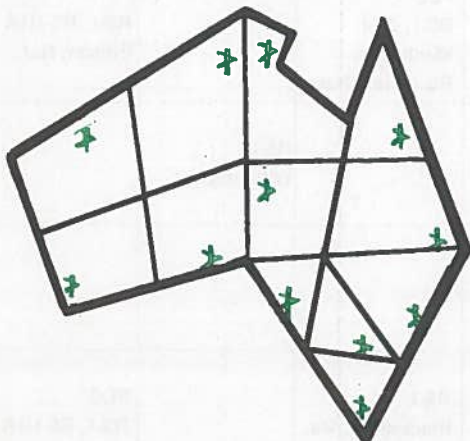
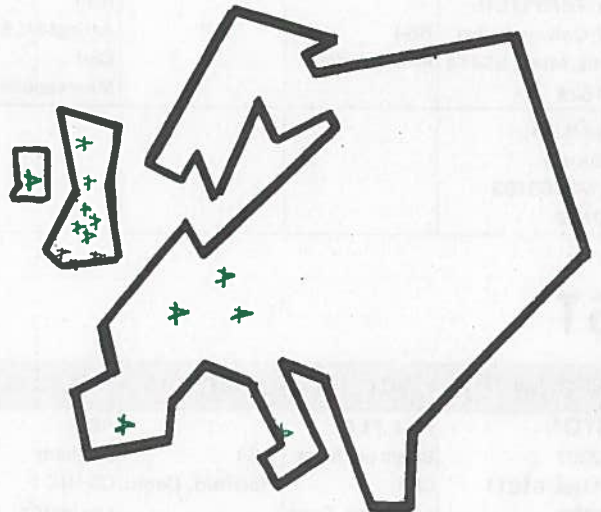
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NATIONAL CALENDAR

NORTH

REGION	OCT. 1-6	OCT. 8-13	OCT. 15-20	OCT. 22-27	OCT. 29-NOV. 3	NOV. 5-10	NOV. 12-17	NOV. 19-24
E.I.:CHICAGO 3444 Congress Parkway Chicago, Illinois 60624 312/722-3444	RS-I, Col., H.S. RS-III A CS-III A RS-I Appleton	RS-I, Col., H.S. RS-II A Teachers RS-I West Lafayette	RS-I, Col., H.S. CS-I RS-III C RS-I Milwaukee RS-I Peoria	RS-I, Col., H.S. Pedagogy Black Heritage	RS-I, Col., H.S. CS-III A Seminarians Black Heritage- Milwaukee	RS-I, Col., H.S. CS-II A RS-III A	RS-I, Col., H.S. CS-I Spanish RS-I	RS-I, Col., H.S. RS-III A CS-III B RS-I Milwauk
E.I.:CINCINNATI 2899 Linwood Cincinnati, Ohio 45208 513/871-3661	PLC RS-I, CS-I Columbus							PLC RS-I Indianapolis
E.I.:DETROIT Box 1233 Detroit, Michigan 48231 313/867-2142		RS-I Lansing		PLC RS-I, CS-I Grand Rapids	RS-I Toledo	RS-I Saginaw		RS-I RS-III A Detroit
E.I.:KANSAS CITY P.O. Box 2611 Kansas City, Mo. 64142 816/531-0310	RS-I, RS-III A Omaha RS-I Cedar Rapids		PLC RS-I, CS-III A Wichita		PLC, RS-I, CS-I Des Moines RS-I, Hastings		RS-I, RS-III A Kansas City	
E.I.:MINNEAPOLIS Box 4007 University Sta. Minneapolis, Minn. 55414 612/338-1524	RS-I Minneapolis		RS-I Arlington, S.D. CS-I Minneapolis		RS-I Minneapolis		PLC RS-I, RS-III A Minneapolis	
E.I.:ST. LOUIS 55 Plaza Square St. Louis, Mo. 63103 314/231-2142								PLC RS-I St. Louis

EAST

REGION	OCT. 1-6	OCT. 8-13	OCT. 15-20	OCT. 22-27	OCT. 29-NOV. 3	NOV. 5-10	NOV. 12-17	NOV. 19-24
E.I.:BOSTON P.O. Box 2007 Andover, Mass. 61811 617/682-9893	RS-I, PLC Brighton, Mass. CS-I Litchfred, Conn	RS-I Hartford, Conn.	RS-I Brigham CS-III C Lexington	RS-I Etna, N.H.	RS-I Farrington CS-III B Augusta, Me.	RS-I Methuen, Mass.	RS-I Framingham RS-II B Lincoln, Mass.	RS-I North Andover
E.I.:CLEVE/PITTS 14017 Ashwood Rd. Shaker Heights, Ohio 216/751-0085	RS-I Charleston, W.V.	PLC RS-I, CS-I Cleveland	RS-I Pittsburgh	RS-I Erie RS-I, Pedagogy Cleveland	RS-I State College Black Heritage Cleveland	RS-I, RS-III A Cleveland	RS-I Johnstown, Pa.	RS-I, RS-III A Pittsburgh
E.I.:NEW YORK 250 Everit Street New Haven, Conn. 06511 203/624-5322		RS-I Long Island		RS-I Manhattan		PLC RS-I, CS-I Manhattan RS-I, New Haven		RS-I, RS-III A Edison, N.J.
E.I.:PHILADELPHIA 1806 S. Crescent Blvd. Yardley, Pa. 19067 215/493-3293	RS-I Allentown RS-I, RS-III A Camden, N.J.		RS-I Harrisburg		PLC RS-I Pedagogy Philadelphia		RS-I Williamsport	
E.I.:ROCHESTER 40 Larchwood Drive Pittsford, N.Y. 14534 716/381-3586				RS-I Damascus	PLC RS-III A Damascus			
E.I.:WASHINGTON 5 Waveland Farms Annapolis, Maryland 21401 301/757-4598		PLC, RS-I Wilmington, Del RS-I Richmond		RS-I, CS-III A Baltimore		RS-I Blacksburg, Va.		PLC RS-I, RS-III A Washington, D

WEST

REGION	OCT. 1-6	OCT. 8-13	OCT. 15-20	OCT. 22-27	OCT. 29-NOV. 3	NOV. 5-10	NOV. 12-17	NOV. 19-24
E.I.:DENVER Box 18401 Capitol Hill Sta Denver, Colorado 80218 303/322-9136	PLC RS-I Denver					RS-I, CS-III A Denver		
E.I.:GREAT FALLS Box 2122 Great Falls, Montana 406/338-3817		PLC RS-I, RS-III A Rapid City		RS-I Great Falls		CS-I, RS-I Bozeman		RS-I Missoula
E.I.:LOS ANGELES 3118 W. 75th Street Los Angeles, Calif. 90043 213/752-8127			PLC RS-I Los Angeles		RS-I Upland		RS-I, RS-III A Los Angeles	
E.I.:PHOENIX P.O. Box 20550 Phoenix, Arizona 85036 602/948-6956	RS-I El Paso		RS-I, RS-III C Phoenix		RS-I Tucson		PLC Tucson RS-I, CS-I Phoenix	
E.I.:SAN FRANCISCO P.O. Box 16295 San Francisco, Calif. 94116 415/457-9587		CS-III A San Francisco				PLC RS-I San Francisco		
E.I.:SEATTLE P.O. Box 1752 Seattle, Washington 98111 206/935-1122	RS-I, RS-III A Seattle		RS-I Portland		PLC RS-I, CS-I Seattle		RS-I Spokane	

SOUTH

REGION	Oct. 1-6	OCT. 8-13	OCT. 15-20	OCT. 22-27	OCT. 29-NOV. 3	NOV. 5-10	NOV. 12-17	NOV. 19-24
E.I.:ATLANTA Rt. 3 Box 107A Greenwood, S. C. 29646 803/678-6554	RS-I Rock Hill, S.C.	RS-I Savannah, Ga. CS-III A Columbia, S.C.	RS-I Jacksonville	PLC Durham RS-I Pedagogy Atlanta	RS-I Charleston, S.C.	RS-I, CS-I Charlotte, N.C.	Black Heritage Atlanta	RS-I, RS-III A Atlanta
E.I.:HOUSTON Box 755 Denton, Texas 76201 817/387-2442	RS-I Dallas CS-III A Denton	RS-I Corpus Christi	RS-I Denton RS-I, CS-I Kerville		RS-I Lubbock RS-I, CS-I Dallas		PLC, RS-I Houston RS-III A Denton	
E.I.:MEMPHIS Box 65 University, Miss. 38677 601/234-1296		PLC, RS-I Memphis						RS-I Memphis
E.I.:MIAMI 5931 S.W. 47th Street Miami, Florida 33155 305/665-7968		RS-I Winter Haven			RS-I, RS-III A Miami	RS-I Lake Placid		PLC RS-I, CS-I Miami
E.I.:NEW ORLEANS 2540 Rhododendron Baton Rouge, La. 70808 504/342-7154	RS-I New Orleans		RS-I, CS-I New Orleans		RS-I New Orleans		PLC RS-I, RS-III A New Orleans	
E.I.:OKLAHOMA CITY Rt. 2 Box 766 Oklahoma City, Okla. 405/341-6196		RS-I, RS-III C Oklahoma City	RS-I Amarillo	RS-I, CS-I Tulsa	RS-I Oklahoma City	PLC RS-I, CS-III A Oklahoma City	RS-I Stillwater	RS-I, RS-III A Oklahoma City

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