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EI REPRESENTED AT WCC ASSEMBLY IN UPPSALA "Towards a New Style of Living"

The Ecumenical Institute's Dean Joseph Mathews has accepted an invitation to be a guest at the Fourth Assembly of the World Council of Churches, being held this summer in Uppsala, Sweden. He has anticipated with pleasure the opportunity to renew ties with friends from around the world, many of whom have participated in the Institute's International Program.

There will be some 200 dignitaries in attendance at this global Assembly. Of the six major study sections that will report to the gathered Assembly, Dr. Mathews is assigned to one entitled "Towards a New Style of Living," since the life style of the man of faith is a special concern of the Ecumenical Institute.

Dean Mathews will also take advantage of the opportunity to travel and observe the life of the Church in Europe, including Russia and other nations in the Soviet bloc, and will visit officials of the Eastern Orthodox Church. He will be traveling with his brother, Methodist Bishop James K. Mathews of Boston.

INDIA REPORT

"No mommy, no poppy, no bakshee"

"I'm almost certain that I saw more people on the bus ride from the airport into Calcutta than I saw during all the rest of my life until now," remarked one of the international team members reporting on his travels in India. "At first, India seemed to us a land of beggars. Everywhere we went, we were greeted with the same tune. 'No mommy, no poppy, no bakshee (money),' it went. And the worst was that when you looked into the face of the one asking, you knew that it was probably all true."

Poverty, the team learned quickly, was the single, overwhelming fact that dominated the life of India. In visiting the *bustees* or slums of Calcutta, they found it the rule for two or three entire families to be living in a room originally intended for the use of one man. In one area smaller than Chicago's 5th City with its five thousand people, there was an estimated population of fifty thousand. Someone computed that there was but one water faucet for approximately four thousand people in another area.

Pages could be filled with dramatic images to illustrate the point, but in India it is seldom that anyone would bother. The caste system, not only in its external social forms, but in the forms that it takes in the minds of the Indian people, is of a nature so demonically rigid that even the thought of acting in a way that is socially out of character is unacceptable. "After all," the line of thought runs, "one might be born again as some lower species of life." The risk of deviation is therefore too great.

In the midst of all this strangeness, the team taught ten complete courses to a total of 235 people. Adding to this figure the number of consultations, speaking engagements and informal visits, they had the opportunity to address over one thousand people. And as they gained experience in this new land, they learned many things not evident at the first viewing.

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EI TEAMS TOUR EUROPE, AFRICA IN FALL, 1968 "a first-hand familiarity with the work of the Church in Europe"

A field research team from the National Movement faculty and the Ecumenical Institute: Chicago will tour Europe in the Fall. The teams will be combining a study-travel program with the pleasurable task of reciprocating visits to Chicago from a distinguished array of ecumenical Spirit colleagues of the British Isles and the continent.

The primary purpose of the tour will be to give faculty members a first-hand familiarity with the work of the Church in Europe which is now being conducted at many levels by a great variety of pioneering agencies. The team will plan to make its own pedagogical services available wherever they are requested. Invitations have been received from Britain, Scotland, Portugal, France, Germany, and Scandinavia.

Another similar tour will be conducted in Africa at the same time. Team members will be renewing old acquaintances from previous years' visits as well as visiting and working with one of the Ecumenical Institute intern families in Kenya.

LATIN AMERICAN REPORT

"no vision of the future by which to appropriate the past"

"The future of Latin America and its role in the worldwide cultural revolution now in progress depends upon the next step in the evolution of the Mestizo sub-culture.

That was, in essence, the report of a five-member teaching team from the national faculty of the Spirit Movement. The report was given on their return from a three-month probe into the southern continent covering ten nations.

The Mestizo, the dominant racial group whose cultural patterns have given us most of our popular images of Latin American life, occupies a vast middle ground between the very rich at the top of the social pyramid and the very poor Indian population at the bottom. He is, in fact, the product of what has been called a "violent fusion of races, the result of the rape of Indian civilizations by the *Conquistadores* from the Iberian peninsula." And he gives expression to the violence of his past through radical paradoxes of temperament. An individualist to the core, he is yet radically authoritarian in family and social structure. Apathetic in relation to the social needs of his times, he is yet capable of a deep grasp of the meaning of community, the priority of the race, the *people*. He is at once an idealist and a pragmatic realist, to the point of crass materialism. And he is preoccupied with the subject of death in the midst of a continual dramatic passion for living. To be a man is to gaze calmly into the eyes of death without flinching—a style of life for which the bullfight is a superb symbol.

But, the team reported, the tragedy of the Mestizo lies precisely in the frozenness of the forms of his expression of life. His perennial need to defend his concept of manhood prevents him from being genuinely open to the variety of life around him, and therefore to the very openness of the future itself. Similarly, he is closed to the

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RIT MOVEMENT

NATIONAL

LOCAL CHURCH CONSULTATIONS

the demonstration of practical care within the Movement"

A new kind of service is now being offered to the renewed local congregations of the Spirit Movement across the nation. It is called the "Local Church Consultation." As the name implies, it has to do with the renewal of local churches in developing and implementing their plans for parish action and congregational renewal.

The idea of the Local Church Consultation grew out of a great number of requests for more advanced training, particularly in local church practices. Most of those inquiring were laity and clergy who had already taken several advanced courses, from both the religious and social curriculum. Using these new methodologies they developed a sound theoretical base for action. Now they entered the long, careful process of "gridding" or pointing out the particularities of their own local parish situations. But still there were many questions, unanswered or only half answered. How do ten or fifty people go about organizing themselves to make the best use of the variety of abilities in the group? How is sustained spiritual building conducted in order to achieve the one that really does represent the "necessary deed"? How do consensus operate in actual practice? What elements contribute to the construction of a realistic time line? Local Church Consultations seek to provide a new way to deal with these and other similar questions. Consultations were operated within the usual time plan of any regular weekend course, but without the tight formal structures. Sessions were shorter and more suggestive. Seminar time was devoted completely to corporate model building. Informal meal conversations were left unstructured to allow for reflection. "Consultation" means just that. Local churchmen led all meetings. Institute staff participated only when specific questions were addressed to them where a point could be made through demonstration. When discussions stagnated in confusion due to a lack of understanding of the consensus methodology, a staff member might make a comment to unblock it. Or perhaps a relevant observation could help on the way to a consistent "gestalt" of the problems or structures.

One of the greatest values of the consultations had to do with the effect that an "outsider" can have in making a group self-conscious about its operating methodology.

The mere presence of the faculty representatives renewed the renewed groups to hold to their procedural structures. Another important factor was simply the demonstration of practical care within the Movement, one part for another.

Nor were the Consultations by any means "one-sided." Chicago faculty wrestled in new ways with the problems of the Church in suburbia that do not appear in the same form in the inner-urban context. Consulting faculty offered fresh ideas that have since become critical components of new practical constructs to be used throughout the Movement.

The Consultations of the Spring of 1968 presaged a entirely new emphasis in the work of the entire national Spirit Movement faculty.

COUNCIL III

"the concrete form and direction of the *new religious mode*"

Council III, scheduled to begin August 20, will assemble the leaders of the Spirit Movement from around the nation to discuss the concrete form and direction of the "new religious mode," the new style of being "religious" that has developed out of our radically secular age. Workshops, aimed at determining the course of the next four years for the Spirit Movement, will raise a number of crucial issues having to do with the relation between this new mode of being religious and the dimensions of practical sociology in our time.

One very objective task of the Council will be the completion of Part II of the "Declaration of the Spirit Movement of the People of God, Century Twenty," commonly known as 'the Document.' It should be ready for publication sometime in the fall of this year, and will deal with the practical operating construct of the Movement. It will include such things as a description of the instruments of change for the age, the strategic objectives to be accomplished in the next few years, the methods of tactical operation, and the common discipline of the Movement. Common discipline involves the important task of ordering of the Movement membership itself, which now includes persons both from this nation and from all over the globe. How is it possible to present a common, signal style of life before the world despite inevitable geographical dispersion?

Each region was assigned to prepare preliminary studies toward the formation of the Council III agenda. Because of its contacts in other countries, the Chicago Region was selected to delineate the scope of the Movement's global relationships. The Atlanta Region will prepare a tentative time line for the next four year period, and Boston is working on the whole question of style. The Rochester Region is to prepare a study on the sociology of the Movement, and representatives from Seattle will examine the delicate intricacies of the relation of historical movements within the Church to the structures of the Church establishment. Other individual assignments included the preparation of a financial model for the Movement and a manual of denominational organizational charts and related agencies.

The Council itself will do an evaluation of the signal projects in community reformulation and congregational renewal as they are now being constructed across the country. This will serve as a guide to uncovering blocks to continued progress and may result in the development of new strategic methodologies. There will also be an extended report on the results of the consultation and field work constructs that have been developed just this spring to help local churches construct and implement their own models of renewal.

Throughout Council III there will be an emphasis upon the growth of a deeper understanding of the heart, the essence and the mode of the Spirit Life, not only as it was known to our Fathers in the Church, but as it has been known by the Spirit leaders of other races and cultures and as it shall be known again in our own times.

⇩ IN & OUT ⇩

In these last two months those visitors to EI from around the world included *Ray Jones*—Australia; *Rev. Finlayson Niven*—Trinity College, Glasgow, Scotland; and *Rev. Frank L. Scuffham*—Northamptonshire, England.

Visitors from across the nation included *Charles Autenrieth*—Shawnee Mission, Shawnee, Kansas; *Mrs. Irene Friend*—Glen Haven, Wisconsin; *Fr. William P. Greener*—Sabrela, Iowa; *Dr. Leland Hines*—Covina, California; *L. Clay Elrod*—Greenville, South Carolina; *John Blanchard* and family—Machiai, Maine; *Mervyn Willard*—New Mexico; *Richard Berkey*—Logansport, Indiana; and *Jill Hill*—St. Louis, Missouri.

Several Chicago residents visited EI including *Kay Singleton*; *Bro. Eric Rossi*; *Miss Helen O'Brien*; and *Drs. Segal* and *Henday* from the University of Illinois, Circle Campus.

Several groups from around the nation and world made visits to the EI campus. *Rev. Vanderburg* came with a group of *Calvin Theological Seminary* students from Grand Rapids, Michigan. Also from Grand Rapids came the *Tower Club* of the Fountain St. (American Baptist) Church. Several *Methodist women* visited from Flint, Michigan.

A *high school group* from Tulsa, Oklahoma, was led by *Mr. B. Gordon Edwards* of Southminster Presbyterian Church, while two other *high school groups* came from *Waterloo, Iowa* and *Muskegon, Michigan*.

A large group of juniors and seniors studying urban geography visited from the *University of Minnesota* under the direction of *John Burhart*, while a group of *non-professional community workers* came from the Community Development Training program of Washington University, St. Louis, Missouri, with their instructor *Mildred Mitchell*.

Four doctors and nurses from Pakistan and India visited for a day with *Mrs. Haksar*, the international program director of the *Planned Parenthood Association*.

(ORDER "COLLEGES" continued from page 7)

prayer, according to the structure worked out by the entire body. It is an understatement to say that college members found the "solitaries" to be not only deeply meaningful, but after a time, also deeply necessary for their lives.

The specific order of the colleges was dissolved on June 16, but the insights and experiences gained over the last three quarters will be continued in many different forms this summer and into the future. For many reasons, the Order of the Ecumenical Institute: Chicago will never again be the same because of this experience. "We have caught the vision of the new religious life," said

4 the final report of College I, speaking for the entire group.

WEEKNIGHT SCHOOLS

"... less dramatic but highly effective."

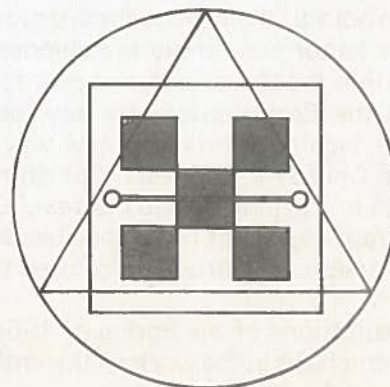
Weeknight Schools in theology and cultural studies have been conducted by members of the Chicago Regional faculty in cooperation with the faculty of the Ecumenical Institute for almost five years now. They have proven to be one of the less dramatic but highly effective tools for Church renewal. Over the years hundreds of people who might not otherwise have had the opportunity have received this training at both the basic and the advanced levels. And through the weeknight schools, Regional Cadres have been able to increase their numbers and provide a program of continuing intellectual nurture for busy and active memberships.

The Spring of 1968 marked the shift of the regional schools from the facilities of the Ecumenical Institute: Chicago to the facilities provided by the sector cadres through their own local churches. More than for the sake of convenience alone, the move was a very concrete sign that helped to establish the local parish setting as the context for the deep ongoing theological struggle that must take place in the life of the church. As in the past, the courses were extended to cover seven sessions over the period of as many weeks rather than the usual five on a weekend course. The extended period allows time for meditation and reflection not possible in the tightly knit time schedule of the weekend courses.

This Spring 215 people participated in the regional weeknight courses. The largest group included sixty people at Park Ridge, Illinois, while the smallest groups consisted of twenty persons each at Aurora and Lincolnwood. Highland Park and Mt. Prospect registered 25 persons, each while South Shore included thirty and Lombard included thirty-five.

Chicago is the only region in the nation that has experimented extensively with the weeknight schools, primarily because of the reserve of fully trained faculty available through the Ecumenical Institute. But the time is now at hand when the increasing number of trained pedagogues from across the nation will begin assuming this kind of responsibility.

The symbol created to represent the five colleges of the Order.



Australian Spirit Document

The insights of the following statement were formulated by an ecumenical body of churchmen throughout Australia, brought together in January, 1967, by the Australian Frontier. At that time, again at the request of the Australian Frontier, faculty members from the Ecumenical Institute offered a series of the basic curriculum courses. Since that time this group has grown in size as it has developed the vision of the renewal of the Church in Australia.

I THE SITUATION: AUSTRALIA

The World

The whole world is being swept by profound change. Urbanization, science and technology, and the secular mentality are radically altering the life context of every people and individual person on the globe. Men are being drawn closer together by these upheavals even though at the same time they are torn apart by the ideological strife and cultural tensions issuing from them. Of paramount importance is the fact that in the midst of these changes and conflicts people everywhere are striving to discover for our time the proper meaning of human dignity. The basic struggle is for fresh images of authentic living and models of social relationships that will foster humanness for all men.

The Nation

In Australia, "the Lucky Country", awareness of this global situation has been delayed. But it is now rapidly breaking in upon the collective consciousness and it is radically calling into question our national self image which is deeply rooted in the past. Early settlers brought to Australia the political, economic, cultural and religious traditions they had known in Britain. However the environment of the southern continent altered the tradition. Australia found it hard to escape the relation of colonialism in this effort to transplant Europe in Asia. After Federation in 1901 the way seemed open for Australia to work out her own unique destiny. The independence trend was scarcely under way, however, when the 1914 war once again made Australia dependent upon Britain for another quarter of a century. The stark realities of the world situation in 1941 changed nothing. It merely shifted our political dependence from Britain to U.S.A. A unique kind of colonialism continues.

The Individual

Australia's colonial mentality is an attitude of dependence on others. It is also qualified by a fixation entrenched relative to the western world. This in spite of the fact that geographically Australia is obviously an extension of South East Asia and the paramount insularity in all Pacifica. Furthermore it is crucial to understand that it is not only as a nation that we have left decisions to others. Australia's brand of colonialism has bred a disturbing apathy among the Australian people. Individual Australians generally prefer to leave important decisions to established bodies and duly constituted parties. This is true in spite of our manifest individualism. Many of our critical internal, as well as our international problems are traceable to this complacency begotten of a peculiar colonial mentality.

The Church

It has become blatantly obvious to every concerned person that the Church in Australia not only mirrors but has actively contributed to this whole situation. In blindness and fear the Church has intentionally and militantly opposed the rise of this modern world. This is the source of the critical sickness of the Church of today. She has withdrawn from the real needs of mankind. Even worse she has been an obstacle to other efforts to meet them through her sanctification of the rural mind set by her idolatrous attachment to the theology of another age. The one hope of the present Church is the growing number within her doors who are now able to acknowledge this. Recognition of illness is indispensable to intentional recovery.

II THE IMPERATIVE: AUSTRALIA

The Image

The present age, as all eras, has its unescapable imperatives. First of all the upheavals in our world today are demanding a new image of significance for Australia that will enable her to play a creative, independent role in forming the world of tomorrow. Much as we owe to both British tradition and American aid, the times demand that Australia now take full responsibility for moulding her own future, for determining her relation to the Asian and all non-western nations, for deciding for herself the kind of a world that will meet the cries of man for universal human dignity. Co-incidentally the times in which we live place upon every individual person in our nation the categorical demand to awaken to the actual world about us and to engage himself effectively in enabling his nation to rise to the destined moment at hand. And this must be not only for the sake of his nation and not only for the sake of his own authenticity but on behalf of all men everywhere — past, present, and future. This is because the revolutions of our century which place the demand upon us are themselves global.

The Trend

In fact this world-wide situation is calling for the emergence of a new breed of men with fresh vision and perspective, and already they are emerging in Australia. They are the ones who decide to acknowledge and to embrace as significant the givenness of the revolutionary world at hand. They are the ones who see both the possibilities and the limits of life in the present context and choose to exercise their freedom to act creatively within that situation. They are the ones who elect to stand together with all who grasp themselves as responsible agents of social change on behalf of all men everywhere. This new man is the man of faith in our time. This new breed is the people of God.

The Need

The fundamental need of our time, over and beyond the almost innumerable needs is to interpret this world-wide human revolution to men at large. The need is for a massive research and re-education effort aimed at refurbishing the human imagination. It must communicate new images of self significance for post-modern man. It must give permission to this new breed to live fully and creatively in their unique age. It must encourage and foster the future role and world mission of the Australian nation. It must stimulate the creation of novel and effective social, economic and political models whereby the current trends are harnessed and channelled toward the well-being of all men.

The Church

The established church does not know, or refuses to accept, that the crucial tragedy in all this is that this is her exact and proper functional task to meet this basic need. This is the manifestation within her of the 'sickness unto death'. The Church of today must be made to hear in the great indicatives and imperatives of our age a clarion call unto herself. The need of mankind requires that the Church awaken to her irrelevant impotent state, and acknowledge it before men. The need of mankind requires that the Church then engage herself in an inclusive and all out program of radical self renewal. This is a matter of life and death. Every postponement brings closer the point of reality.

(H) THE MOVEMENT: AUSTRALIA

The Call

The moment of decision is now at hand. The call has gone out to the aware and aroused Churchmen throughout Australia to unite as an ecumenical force for the radical renewal of the Church. Committed themselves to the calling of providing all men everywhere with every opportunity of being fully human, and firmly convinced that this is the proper function of the Church, they take upon themselves the task of re-awakening and re-equipping the total religious establishment to that end. Understanding the staggering difficulties and embracing the obvious hazards and unknown risks, they give themselves to the conviction and decision that the church is renewable from within and initiate the move to recast the total church in Australia into mission in the present world.

The Renewal

More concretely the forces of renewal will aim at reforging the historical church into an effective agent of moral influence and social change in the real world of post-modern man. The renewed church will be the sensitive minority present to the actual needs and real suffering of men rather than with the preservation of her own life and structure. The church of the future will exercise the prophetic role of awakening the conscience of institutions and individuals to the inhumanities of the world as opposed to her present concern to maintain her reputation by defending the status quo. The new church will pioneer in creating new images of personal significance and new models of effective social action relative to the problems and tribulations of humanity rather than expending her energies in defence of cherished doctrines and irrelevant moralities. In sum, The Church renewed will operate in the self image of a perpetual revolutionary force disciplined to expend itself on behalf of all men.

The Objective

The emphasis in church renewal, then, is upon the Church as mission to the world. Renewal is not an end in itself. It is a means. The end is rather the humanization of man. For our time this means in the broadest sense the creation of one world where each individual grasping himself as a significant, free, responsible human being can genuinely participate in the decision-making processes that determine his destiny. It means the creation of one world wherein human deed shall be the basis of a global economic planning relative to the development and use of all natural and technical resources. It means the creation of one world in which the differences of race, creed and culture will enrich rather divide through equal opportunities for the kind of education that releases creatively into the common adventure of Man. Once again the Church is to be renewed only for the sake of renewing the world which is the calling of the Church.

The Means

Towards the accomplishment of these inclusive objectives the renewal forces will systematically endeavor to awaken every local congregation in the nation to its role of mission in the world through an intensive interdenominational continental re-education program. They shall strive to enable the Church on the local level to develop the tools and instruments necessary to their task in their immediate community and the world at large through a network of research and training systems that relate to and use all relevant existing constructs. They shall work for the creation of new patterns of responsibility and structures of relationship within the greater urban centers which will reflect more adequately the dignity of man and at the same time they will labor to forge new ways for the major towns and outlying areas to relate meaningfully to the urbanized world of today in which all men must find their destiny through the means of establishing a variety of inter-related experimental projects. The renewal forces shall continue to call forth, train and organise the necessary catalytic cadres on both the local and wider levels to serve as the enabling machinery for the realisation of these ends. And, finally, they shall endeavor themselves to be a worthy sign of the people of God as mission to the world and of the new image of Australia as a world power dedicated to the humanisation of all mankind.

CORPORATE STUDY AND THE COMMON MIND

Of the elements comprising the experience of human community, the "common mind" or "common memory" is among the most important and elusive. Without it there is no possibility for communicating openly with others, save on the level of the purely personal. It is the basis for a quality of life in which a whole new dimension of meaning is found.

The common mind of a community rarely comes about by accident. It requires intentional methods designed to create the consciousness by which a community holds itself in being. Corporate study has been one of the instruments used by the Order of the Ecumenical Institute to engender the common memory.

Many books have been discussed and shared within the Order, but only comparatively few have been corporately studied in detail. Over two years ago, the Order studied St. John of the Cross, the sixteenth century Spanish divine who spoke deeply and subtly of the consuming love of God. It provided a context of the Spirit, nourishing the seed of an idea later to become 5th City.

Mircea Eliade's *Cosmos and History*, a more recent study, brought not only a fresh appreciation of the importance of the role of myth in the past, but also an awareness of the critical collapse of "mythical authorities" from the nineteenth century that shaped our own cultural situation.

The recent corporate examination of Nikos Kazantzakis' *The Saviors of God: Spiritual Exercises* has been perhaps most influential in shaping the future life of the Order. Known primarily for *Zorba the Greek*, Kazantzakis has commonly been interpreted as the advocate of a wild vitalism. But his poetic comprehension of the struggle of life with life and death goes far beyond the stereotype. He has become for the Order the spokesman of human BEING-NESS itself. With the wild supranatural skill of the artist, he has woven together the entire human struggle in a network of dynamic images that embody every hope, every dream, and every despair. In real sense *The Saviors of God* has enabled the Order to lift its internal dynamic from the life of action to the ring of being.

The method of study employed by the Order is exactly the same as that used in the national theological education program. The focus of attention is always upon the structure of the work being examined. By appropriating his method, it becomes possible to re-experience the experience of the author. In this way, one understands far more of another's mind than he might through the essentially passive act of reading.

In an imperceptible way the images and thoughts of these writers have passed into the common vocabulary and frame of reference of members of the community. It seems strangely unnecessary for new members of the Order to repeat past experiences of corporate study.

One sometimes reads, perhaps by accident, one of the subjects of corporate study after being saturated by the atmosphere of the work, only to discover, sometimes to his surprise, that "This is why things here are as they are."

ORDER "COLLEGES"

"... experiment in a 'style of being human beings.'"

At the Sunday celebration of the Eucharist closing the second week of June, the Order of the Ecumenical Institute officially ended phase I of an important new venture into the depths of the Spirit life called the "College experiment." For the previous nine months, families of the Order had been divided into five groups, meeting together during the evening meal hour for three sessions a week. Their purpose was to explore together what it would mean, corporately and as individuals, to assume a new kind of unique but authentic style of religious life appropriate to the twentieth century.

At base, it was an experiment in BEING, or an experiment in a "style of being human beings," with all that such a terminology would imply. It meant "being" over against the doing of the concrete work of mission of theological education and community reformulation. And it meant "being" as over against the knowing of the intellectual life relating to theology and culture. In the categorical language of the Fathers of the Church, colleges had to do with the search for "divine unity." In the relational terms of our own age, they had to do with the quality of human participation in the universal thrust behind all the life forces toward existence and nonexistence, toward Being-itself and the Being of nonbeing.

From the beginning of the experiment, there was of course more clarity on what the five groups were not our to accomplish than upon what they would do. Colleges were not to become another experience in group dynamics or in anything that smacked of community for community's sake. Nor were they to be psychological explorations. The quality of peace of mind which is the usual objective of such quests has never been a factor in the lives of the great religious men of history, and it does not enter into a realistic stance toward life in our own time. Poetically speaking, what the colleges were out to discover was the "peace passing understanding," or the peace that comes at the heart of the battle, or in the midst of the flames. They sought the peace of the Spirit which is no peace.

The "Spirit methodologies" employed were primarily those of corporate ritual and solitary worship and study. Mircea Eliade and Nikos Kazantzakis provided the grist for study in their works *Cosmos and History* and *Saviors of God*. The rituals, centering around the corporate meal, were constructed as efforts to experience the power of cultural and religious wisdom from other parts of the world. But perhaps the most significant portion of the entire experiment had to do with the use of a solitary order of worship which sought to combine elements of the practice of contemplation, meditation, and

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A BOARD OF MANAGERS

"... a cross section of the human potential of the ghetto."

Summer '68 has brought with it a new ordering of 5th City leaders. Eleven men and women, chosen by the consensus of their peers, now comprise the 5th City Board of Managers. Their job is to enable the twenty volunteer organizational units attacking the key problems of the urban ghetto relating to economics, polity, education, cultural awareness, and social development. The eleven are the first of a group of twenty individuals, each of whom will have responsibility for one structure. Eventually they will comprise a core around which the total 5th City leadership, all thoroughly trained in community service leadership, is to be built.

Those who belong to the Board of Managers represent a cross-section of the human potential of ghetto populations. Nearly all are lifetime residents of the immediate 5th City area, and they enter full-time professional community service from a wide variety of employment backgrounds. One was an accountant before he assumed his new role. Another was a part-time contractor. Two had worked as maintenance and supply men. Several more are fully qualified teachers. For the most part it is a young group. Several are in their early twenties, the eldest is in his forties. Along with their Board responsibilities, members are also carrying their share of the load of 5th City stake leadership, as they serve the needs of residents on the basis of a geographical division of the community.

The training of Board members and other community leaders has been conducted as one of the twenty structures of the total 5th City Social Model. The "Urban World Academy," under the auspices of the Center of Urban Education, provides for training in all the methodologies of community reformulation and maintenance. In addition it provides for the establishment of a future experiment in the creation of a practice-oriented inner-urban 'university.'

At present the Board of Managers is involved in the task of coordinating and planning all dimensions of the summer program for 5th Citizens. They bear supervisory responsibility for the assignment of Neighborhood Youth Corps volunteers, a federally sponsored program to provide practical work and experience for inner-city youth, and they are directing the "Jets," the program for elementary children.

The financing of the minimum salaries paid to Board members has come through a variety of individual and group contributions. Some has come through awakened Chicago business leadership, sensitive to the needs of the urban situation. But the bulk has come through a large number of smaller contributions ranging from fifty to two or three hundred dollars. In order that the Board may fulfill its full potential, it is now necessary to present the demand for funds to an even wider circle of potential contributors. Far more than the nine people needed to complete the Board membership are ready and able to step into positions open.

URBAN CRAFT SHOP

"... work in the symbolic area of life."

There are many residents in 5th City who have artistic talent but often lack training and/or the means of producing their work. This kind of work in the symbolic area of life is seen as crucial and is being manifested in 5th City with weekly Saturday classes in various aspects of artistic production, and the opening of a 5th City Urban Craft Shop.

Every Saturday morning youth and adults may come for training and practice in such things as drawing, painting, copper enameling, and perspective. Artists are brought in from other areas of the city to conduct the training. The only cost is a small fee for material.

All the goods sold in the Urban Craft Shop are made by 5th citizens. There are several young men who have been doing copper enameling to make pendants and other jewelry which has been of great appeal to many, inside and outside of 5th City. There are also items of clothing made of leather — suits, jumpers, vests, purses — which are carefully cut, lined and sewn. The Elders of 5th City have been active making African style clothing of various types with bright print materials.

The shop is growing with more and more fascinating items and 5th City citizens beginning to see their work enabled by helps for production and a means for getting it out into the world.

PRE-SCHOOL RESEARCH

During the week of school vacation in April, teachers in the 5th City Preschools, some of whom are E.I. staff and some who are 5th City residents, took a trip to the Children's Center in Syracuse, New York, which is founded by the Department of Health Education and Welfare. The trip was a result of the demand for comprehensiveness in our time, not only in one's own program but in being on top of the significant occurrences across the nation and the world. As far as is known the Center is the only other program that has both an infant school and a pre-school, and a visit to it was suggested by members of the National Institute of Mental Health. The head of the Center, Dr. Betti Caldwell, was one of those conducting the original work setting up the guidelines for the government's Headstart Program. Others on the staff have conducted studies and testing on various aspects of pre-school training.

As the 5th City Preschools push ahead in the area of imaginal education, especially, the demand has been for more evaluation and record keeping of the children of the schools. The Children's Center has developed comprehensive evaluation tests and techniques in all areas of a child's life — home environment; parents' education; mental, physical, and psychological development; etc. This type of information along with the results of their various studies can provide 5th City schools the means to meet the demand of evaluation. Visits to other schools in the past have enabled the schools here to be

top of the teaching techniques, etc., in the area of basic education especially.

The Center is basically a research center concerned with getting on top of the reasons for the Headstart students manifesting a drop in I.Q. after entering public schools, and why the middle class students seem to benefit more from pre-school instruction than those raised in the ghetto. They draw their students from all parts of the city and, in general, are trying to prove that I.Q. is determined by environment and not heredity.

The 5th City teachers shared the 5th City model with the staff there who were able to see some of the basic differences in emphasis between their approach and 5th City's. They were struck and pushed by the fact that one can work with a lower teacher/pupil ratio than they were using; and by the necessity for dealing with marginal education along with other areas of education. Both their staff and the 5th citizens who teach in the 5th City schools were struck by the importance of dealing with pre-school education within the context of a community and within a total structure.

LIBRE TOWARD READING

"... to discover that they are able to read..."

It is clear to those dealing with education in the inner city that the lack of reading ability among the youth is one of the chief factors to be dealt with in thinking about quality education. Within that, one of the main problems in learning to read is that the students have an image of themselves as being unable to read.

That part of the 5th City program that is concerned with elementary and upper grade (seventh and eighth grades) age youth initiated a program, called Libre, to give 22 selected upper grade center students a new opportunity to discover that they are able to read — a new possibility for them to decide to become readers. Libre was in operation for three days and two evenings during the Spring school vacation and the students who participated were enthusiastic and often came early for the sessions.

A wide range of activities were used — music, literature, rites — representing all the world cultures and aimed at the purpose of the program. The students were trained in focusing their eyes so that they would be able to read faster. They received training in phonics, learning the different sounds that are in our language and then making words with the sounds. They practiced the charting method of quickly grasping what a piece of writing is saying without spending unnecessary time.

Libre was a beginning in giving possibilities and learning to read and is being followed up by work in the after-school program and by the teachers in the Upper Grade Center during the regular school week. Libre was successful in showing that educational problems can be seriously and comprehensively dealt with and that reading abilities can be improved.

HEALTH GUILD

"health problems of the community are not insurmountable."

Illness, especially serious illness, is difficult under any circumstances. There may be a host of problems beyond the pain and discomfort. Financial problems may be serious even under the best health insurance policies. Family income may be seriously curtailed, and family life may have to be drastically modified. If by chance one lives in the inner city, the situation can be even more difficult.

But for one who lives in an urban black ghetto, it can become almost impossible. Doctors within convenient traveling distance are usually non-existent. And this problem has become worse since the riots. Once a patient arrives, he must simply wait—sometimes for as long as two to four hours in the waiting room of a public clinic. All this time, small children may be sitting home unattended or a job may be going unfulfilled.

The 5th City "Health Guild" is the citizens' agency responsible on this part of Chicago's West Side for doing something about some of these matters.

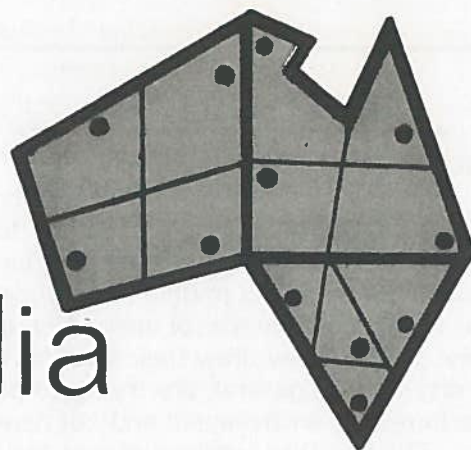
Until recently much of their work was field research. They investigated a number of incidents of lead poisoning in the neighborhood and discovered that nearly half of all the children who were tested for lead poisoning had lead traces in the bloodstream. Chest X-rays and skin tests for TB produced similar positive results. Infant mortality is so high in this part of the ghetto that it is almost a common, everyday occurrence.

The problems they discovered were overwhelming, but they discovered also that even without funds and without a doctor on the staff, there is much that a community organization can do.

For one thing, the Health Guild set about training Neighborhood Youth Corp workers in the rudiments of public health, then sent them out into the neighborhood armed with simple, informative pamphlets which they could interpret to the residents. They taught a number of adult volunteers how to employ very simple diagnostic procedures so that they would have the ability to spot a problem if they saw it.

For the long range problems, 5th Citizens set in motion some procedures designed to encourage Cook County Hospital to assign at least one advanced medical student to work in the area. To back that request, they rented part of a building to be used for offices and a clinic, then went out and actively solicited contributions of treatment tables, surgical supplies, a set of X-ray equipment, examination lamps and non-prescription pharmaceutical supplies. They are now seeking to raise funds for salaries of full-time medical personnel.

Long steps have been taken already, not only to make the neighborhood more self-conscious about health, but to make them aware also that the health problems of the community are not, as they have for so long supposed, insurmountable.



FOCUS australia

The Spirit Movement of the Twentieth Century has burst forth as a vigorous new force in the life of the nation-continent of Australia. That was the gist of news received from the international teaching team working here for the last six months.

Much careful planning and groundwork accounted for the outstanding success of this Spirit Movement enterprise. Those primarily responsible for it were originally the members of a small group of Spirit colleagues based in Sydney, working together under the name of the Ecumenical Associates. Bound in covenant, these men and women determined to enable the Church once again to assume its place of leadership in the affairs of their still young, thriving nation.

Initial strategies employed by the Australian Spirit Movement have been directed toward three principal goals. One had simply to do with increasing the number of available troops. Concentrated efforts have produced over seven hundred trained persons. This has made the second objective, the total geographical and social penetration of the nation, a possibility. This penetration will place the Church in an excellent position to act forcefully in relation to the inevitable economic expansion and population explosion that will soon fill the almost uninhabited 'outback' areas of the nation.

The third goal had to do with giving concrete form to the Movement. That meant developing leadership, especially pedagogues. More than a score of competent teachers have already begun the push across the continent, cultivating the new image of a geographically comprehensive mission.

The process of gridding the continent into manageable divisions has already been completed. Three areas have been decided upon, each in turn subdivided into four regions. Organized regional groups working along the West Coast of the continent, the South East Area, and in the southeastern corner of the North Eastern Area have also done extensive work on sector gridding. These will finally be subdivided on down to the level of the ecumenical parish. Five of the twelve regional training centers decided upon are already operating, in borrowed facilities. A four-year time line and goal chart has been prepared, laying out the number of people to be trained, the number of courses, as well as the overall goals for reformulation. Training centers include the Ecumenical

Institutes at Adelaide, Brisbane, Melbourne, Perth, and Sydney. Other centers will soon be in operation in or near Darwin, Port Headland, Alice Springs, Kunanurra, Eucla, and Townsville.

A first national planning meeting, Council First, was held in January of 1968. The second took place this June. The first models for signal reformulation projects were presented for the city of Sydney. It has already been agreed that there will be an exchange of leaders at Council meetings between the North American and the Australian continental Movements.

The number and massiveness of the tasks that are before the Australian movement leadership stagger the imagination even of the most conditioned churchmen. In terms of geography alone, Australia will have to assume responsibility not only for its own enormous continent, but for the whole of Pacifica as well, until that area produces its own leadership. Cooperative ventures will be opened with interested churchmen in New Zealand. Centers will also be created in the Polynesian Islands, including Samoa, Tonga, and Tahiti. Racial heterogeneity in this entire region is a great gift, but it is one that now needs to be carefully protected and cultivated.

Assemblies of Australian Spirit leaders produced a five-problem focus for the continent: First is the problem of the inadequate self-image of the Australian nation. Second is the concern of the Church for the destiny of the Australian aboriginal peoples. There is, thirdly, a major concern over a peculiar type of provincial regionalism in the nation. Each province tends to see itself as a nation of its own, separate and sufficient unto itself. Competition for prestige and honor is constant in a way that is sometimes constructive, but just as often is not. Fourthly, the assembly of churchmen felt that it was clear that Australia should be encouraged to develop her own independent foreign policy in a way that has not happened in the past because of an extreme and perhaps misplaced loyalty to Britain. Fifthly, Australia will need to find ways to develop her own vast natural resources.

As the Australian Spirit Document reproduced in this issue of *i.e.* makes abundantly clear, the task of the renewal of the Church goes on for the sake of the renewal of the nation and the nation for the world. It is this foundational awareness that will unite the movements of many continents.

(INDIA REPORT continued from page two)

For instance, they discovered quickly that the popularized forms of the Hindu religion were perhaps the most demonic of the blocks to the future of India. Yet beyond all the horrors and perversions that crush human sensitivities and smother all human aspirations, here lies what is certainly one of the world's most intricately beautiful and profound understandings of life.

"The Aryan," says one Indian in writing of his people, "is a European who never made up his mind to leave Europe." When he entered the Indian subcontinent, he encountered an incredibly harsh environment in which he experienced suffering, tribulation, and humiliation. After these many centuries he has never been able to adapt to the inhospitable climate and the barrenness of the land.

In the midst of this he saw that there would be no escape from the suffering. "The Indian choice," it has been said, "is between corruptible flesh and incorruptible stone." There is no hope in the never-ending circle of life. Thus he responded to the pain and anguish in cold defiance, searching it out, cultivating it. He would sleep on a bed of nails and walk on a carpet of red hot coals. If he could not keep his body clean, he would smear it with ashes in order to prove his ability to tolerate any sort of human misery. His religion emerged as a religion of indifference to the demands of nature and transcendence of the world. Knowing the world for what it was, his would be the way of renunciation.

Brahma, Dharma, Maya, and the forms of all the gods of Indian culture are mythological categories corresponding precisely to the experience of life as the Indian people knew it. It is all pointing to one fundamental network of reality, although this is nearly impossible to see through the proliferation of sects and schools of religious thought.

Perhaps the great gift of Western rationality will enable the people of India to recover the wholeness of their "Being-ness."

(LATIN AMERICAN REPORT continued from page two)

past. He assumes the facade of Spanish nobility, but he knows it is not his own. And he is deeply ashamed of his Indian racial heritage. Yet his past shows an astonishing ability to blend seeming opposites, as witnessed by the way the Indian worship of Quetzacoatl and the terrifying, mysterious Earth Mother received the forms of Roman Christianity. The Indian village, the Indian culture of Latin America will shortly be a thing of the past. The future will belong to the Mestizos. Yet they have no vision of the future by which to appropriate the past that could give new life and meaning to an entire continent.

There are many indications that the great hope for the future of Latin America rests within the Church. The continent is deeply committed to the embrace of Roman Catholicism, so much so that it might almost be said that the Protestant Church does not exist, except as it serves to highlight the reality of Roman dominance. Yet almost everywhere, alert, able young priests were occupied with the tasks of education and social reform. They were open and even eager to receive the theological insights and practical models of the Spirit Movement representatives. But much more is necessary. The mood of hopeful, enthusiastic optimism that characterized the work of the Church in Latin America over the last few years tends now to be dissolving in frustration and disillusionment under the enormous burden of work that has to be accomplished if a new and more stable situation is to come about. But there is also a relatively new and continuing emphasis upon the importance of indigenizing the Church. More and more functions are being turned over to local clergy and laity, both Mestizo and Indian.

The next few months will place great demands upon the capabilities of Spirit Movement faculty. Latin American trainees will go to Chicago for some intensive training in community reformulation. Enough invitations are now in hand to keep at least one team quite busy on another three-month tour.

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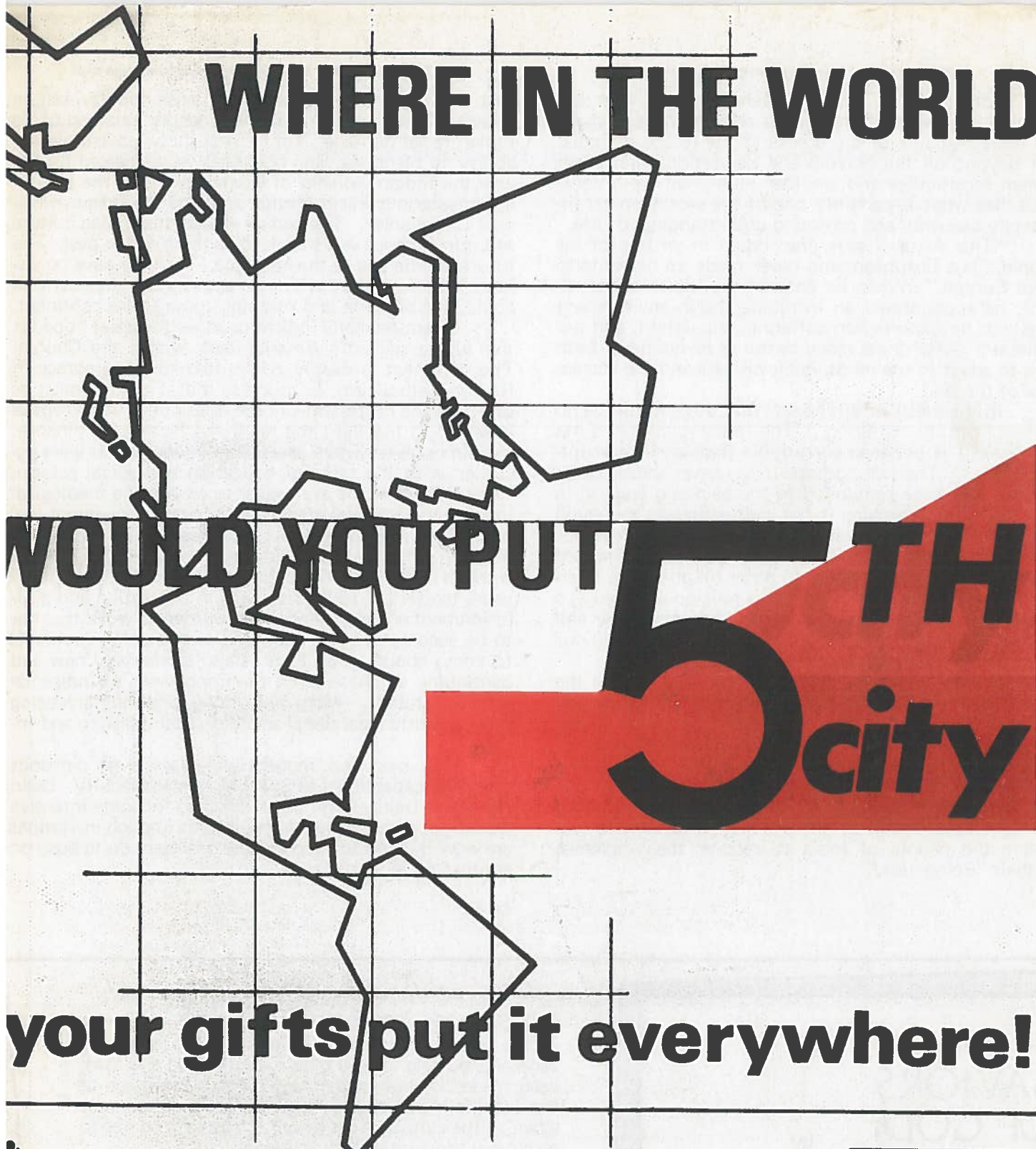
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