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ONE OF THE PERSUASIONS which sets our age apart from those which have preceded it is the conviction that history does not have any predetermined ending, but many possible endings. "Of course," as John Maynard Keynes liked to put it, "in the long run we are all dead"; and today many scientists would admonish us that any speculations we make about history must take into account the eventual exhaustion of cosmic energy as it disperses itself into the "heat death" of the universe. Yet, even recognizing such inexorable facts, some submerged stratum of resiliency within the human mind refuses to be deterred; today across the earth one witnesses human imagemakers spinning out a spectrum

Towards a Philosophy of Social Design

William R. Cozart

of many possible futures for history: from nuclear annihilation to the colonization of innumerable galaxies.

But the images of a beneficent future far outweigh those of doom. Gazing at this panorama of conceivable tomorrows, Arnold Toynbee concluded, "For the first time in history, mankind has dared to believe that the benefits of civilization could be made available to the entire human race." This would seem to imply, among other things, that the resources of the industrial-scientific revolution now allow a large-scale removal of unnecessary suffering from millions of individual human lives. The capacity for such action is now so great that, in C. P. Snow's words, "the poor needn't be poor if there is intelligence in the world." Moreover, the great class struggle between the have and have-not nations is perhaps on the point of being solved by what Walter Lippmann recently called, "the revolutionary idea" of this generation. "In this generation," writes Lippman, "a revolutionary idea has taken hold in the advanced countries of the world. The size of the pie to be divided can be increased by invention . . . and then a whole society, not just one part of it, will grow richer."

The pie of the good life, then, is no longer seen as having a fixed number of slices to be distributed to the lucky few. Now the pie has, so to speak, elastic boundaries; in the hands of human invention and ingenuity it can be stretched across the earth—if men choose so to stretch it. For it is now up to human reason to take the collective destiny of man and plan, shape, and mold its eventual outcome.

A future by design. Such seems to be the consensus emerging from all those who brood in print over the next step to be

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A Division of
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Of Greater Chicago

NEWSLETTER
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444 Congress Parkway
Chicago, Illinois 60624

taken in the human journey. And one can only rejoice over the vistas which such images of the future throw open. But, if one reads between the lines, a fearful corollary accompanies this consensus—a corollary so frightening that, as yet, it has not been mentioned by any of our current prophets. Perhaps it should not be. But it is there nonetheless. It appears as a suspicion. A suspicion too foreboding to be given words. But the suspicion is this: *no one really knows what kind of world he wants to design.*

Not that there are not desires. There are many plans. Many blueprints. But they are all local. Parochial in scope. To put it plainly in hard words: whether we admit it or not, there are simply no *ultimate* desires anymore—in foreign policy, economics, urban planning, technology, vocation, leisure, civil rights, the arts. Preliminary desires, yes. But no ultimate ones.

Look anywhere. Everyone is becoming aware that the moral question of our times is "What kind of a world do you *want* to create?" but no one has any ultimate visions. Everyone is aware of the unlimited power man now possesses, but no one is sketching the farthest horizon where it can be put to use. All discussions are locked in preliminary disputes.

Look at economics. Everyone is debating whether we want controlled business cycles or unchecked expanding corporations. (Never what kind of living standard is minimal for the whole earth). Look at urban planning. Everyone is debating whether we want British "new towns" or megalopolitan centers. (Never what the impact of the total city is upon the human personality). Look at foreign policy. Everyone is debating whether we want a nuclear partnership with Western Europe or the unification of Europe, East and West. (Never what the meaning of the post-modern "West" is at a time when so much of the planet that is non-West is actively resisting it). Look at the arts. Everyone is debating whether we want government subsidized theater or increased foundational patronage. (Never what the function of drama is in conveying the sensibility of the space age.)

Perhaps the greatest revelation of the 1960's is this: even as man is aware as never before of the demand to create his future, he is becoming aware as never before of an immensely deep tendency within himself—the tendency to escape, whenever possible, his own imagination.

Meanwhile the world waits to be reconstructed. And this task, of course, must go on. The poverty program, city planning, the Common Market, the Alliance for Progress—all must continue their splendid — if preliminary — steps toward that uncharted world of the future.

But at the same time I would like to suggest that the educated community take upon itself a task unprecedented in scope: the formulation of a philosophy of social design which would undergird and direct the multitude of preliminary designs that are in the making across the earth. I am not asking for a "clearer picture" of sociological trends or a new analysis of power politics.

I am asking for a shift in our deepest conception of the ontological nature of reality itself: a shift which would perceive (and construct) a vision of man as a dreaming cosmographer casting his nets of design across a world which has become very small and simultaneous with itself.

For such a philosophy, as well as for food, a hungry world waits.

Cozarts Begin New Assignment



Cozart in television discussion.

During the past year, William Cozart has been assigned to the Free University of Berlin where he taught English and Medieval Studies. The Cozarts are members of the permanent house church of the Ecumenical Institute, and their new assignment for the coming year is to the faculty of California Institute of Technology, where Bill will join the humanities staff to explore the possibilities of new creative relationships between the sciences and the humanities. He will participate in the teaching of Institute courses in the area of Los Angeles, and the Cozarts as a family will carry on a pioneering experiment in the area of non-resident faculty discipline and covenant.

INSTITUTE PROGRAM EXPANDS AND DEEPENS

Late in October, the CBS television program LOOK UP AND LIVE reported to the nation that "in excess of 5400 people" are expected to attend Institute programs this year in Chicago and throughout the nation. Such a figure and the expansion of program it entails staggers the imagination. Yet even as the Fall Quarter moves toward its conclusion, these figures are beginning to become a reality. Already in the new academic year hundreds of people have passed through programs, conferences and colloquies, bringing away new insights and a more comprehensive understanding of the revolutionary task of the Church in the twentieth century. These are the awakened people who will take up the task of the Church in our time and carry it through.



PROJECT EMERGES: DEVELOPS IMPLEMENTING ARMS

THE NEW, CREATIVE visions of the city which have emerged in the past twenty years are surely attributable to the shift in our thinking which emphasizes function, activity, and possibility rather than physical place and limitations. This alerts the present-day man to the fact that the modern metropolis, whatever else it may be, is a *human* creation and a human function; that its oppressions are man-made. Realizing that a ghetto is created and inhabited by human beings, the awakened person must go straight to the human aspirations, frustrations, and attitudes which created the ghetto. The time of analyzing and classifying the attributes of the ghetto, *per se*, is over.

For now the task is to return to the ghetto and do something with it. It becomes again a concrete place with a difference: now we recognize the necessity of direct involvement in its life. Inside Chicago's west side ghetto, the Institute's pilot project area, "Fifth City," illustrates this. On the west, the area has a sixteen-story home for retired senior citizens. On the south, it is bound by the busy Eisenhower Expressway. On the east, it is bound by Kedzie Avenue, the Chicago Transportation Authority Bus Barns, and John Marshall High School. Diagonally, from northeast to southwest, runs a Fifth Avenue not of elegant shops but of run-down stores and bars, store-front churches, and dilapidated apartment buildings. This area, representative of ghetto life, has been selected for the project in Community Redevelopment. Recognizing that community is function, we see the possibility for renewal in terms of meeting the human needs of its members. Recognizing that society has tacitly decided to let this neighborhood, like many others, deteriorate, we see on the other hand

possibilities for growth and vitality.

The past year has been a time of self-education, preparation, and discovery for the faculty of the Ecumenical Institute: a time of educating ourselves to our task of creating the images which will draw the ghetto resident out of his notion of himself as a victim and into seeing his own possibilities as one who controls his own destiny. This is the key to community renewal, because human activity, event at its most mundane, is deeply symbolic. Whole lives and whole peoples are creative or failures according to the centers of meaning out of which they operate. September and October have brought into concrete functioning reality several of the implementing arms of the project: the pre-school training center already reported on in *ie*, the teachers' cadre detailed elsewhere in this issue, and the branch which will implement the local congregation project in the area—the mobile cadre.

This core group of families has taken upon itself a deeply symbolic task. Coming from other neighborhoods, they are situating themselves in Fifth City. Their basic task, while practicing their routines and vocations, will be the awakening of their neighbors and the organization of their activities in the key areas where they may better their situation. These categories are broadly: the economic, the cultural, and the political. On the shoulders of these people will rest the responsibility of recreating the Church, as we have come to understand its meaning for the twentieth century, in the inner city. Since mid-summer, these families have been meeting regularly to study and plan their attack on the problem of creating enabling community in the culturally deprived inner city. They have taken over

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TEACHERS EXPLORE NEW DIMENSIONS IN EDUCATION

THE NEW WATCHWORD called up by the situation of education in our time is not "research" but "strategy." And this is not to say "planning" either, for planning connotes structure. We have always had structure, and too often it has been for no purpose other than itself. It has lacked human direction, i.e. conscious intention. Education and the art of teaching have been the subject of more genuine study and theorizing in this century than perhaps at any other period in human history. This has brought awareness that the standard system of education courses for a prospective teacher represents the ossification of a once powerful and vital experimentation in education. Consequently universities and research centers are preparing new tools and are re-examining the fundamental philosophy upon which our educational system is grounded. Yet this is not the key. The demand now is for *each teacher* to be clear as to just what he is trying to teach, why it should be taught, and why he in particular is doing it.

As a secular person with a purpose, the teacher today realizes that he is not operating with maximum effectiveness in his teaching situation. But he also knows that he is not going to be able to bring about the necessary changes by himself. Education is a cooperative venture not just between student and teacher but between teacher and teacher as well. The teaching experience of the faculty of the Ecumenical Institute has been grounded in this insight and may contribute wisdom to public school education. During years of experimentation with seminars and classes in varied circumstances, the Institute faculty has operated as a vanguard. In this corporate thrust the faculty hammered out consciously controlled formats and methods for the presentation of material not merely on an intellectual level, but also on the level of personal address. One such method is that of raising life questions. Beyond the question, What does this mean? come the further questions, What does this say to my situation? and What must I do now? These are totally secular questions, but they are also genuine "spirit" problems. They emerge out of the pressures and encounters of life. They demand a decision—an action which is a particular point in the space-time continuum of perceived and unperceived reality. The historical event which is the answering action to such questions is the result of education.

Rooted in this experience, a group of people within the Ecumenical Institute has set out to make the otherwise bread-and-butter drudgery of teaching in Chicago's public school system into a significant and innovating vocational thrust. Seeing that both cooperative effort and shared thinking and strategizing are the necessary tools for effecting the necessary changes in the structures of public education, they have banded into a core group for the purpose of ini-

tiating a pilot project in bringing a new dimension of significance to the educational process. Since early summer, a group of the faculty wives already involved in teaching have been meeting regularly, studying and discussing methods of imaginal education. The end of the summer has brought two more teachers who remained after their completion of the Summer '65 program, and the recent assignment of three more faculty members to teaching outside the Institute has brought the number in the Teachers' Cadre to nine.

The goals and strategies of the Teachers' Cadre are both immediate and long range. Already they have developed the beginnings of what is called the "core curriculum," an imaginal education course which can be implemented in any classroom without interfering with the regular academic course. They are trying to forge out what the Church's word of possibility, the word which is "utterly without content," would mean in the totally secular academic situation. This is not simply a problem of thinking and planning, but of acting with intent. They recognize that students see a teacher not only as one who is involved in a vocation but also in the society in which he lives. For this reason, it has been thought necessary to carry intentionality and commitment beyond the classroom and require each teacher in the experiment to live in the neighborhood where he teaches. The incredulity of students on the West Side upon learning that their teachers are, by choice, living in an inner city situation attests that this action alone presents a new universe of possibility to them. Slated for the near future is the purchase of an apartment building in the Fifth City area to enable the extension of the Teachers' Cadre. These teachers would organize their own corporate life and discipline, thus performing another deed of possibility for those who cannot now envision alternatives to suburbia or Skid Row. Several other of the Summer '65 students will join this project upon the completion of their college programs, as will teachers already in the area and others outside the Fifth City at the moment.

In the yet broader context, a twenty-six week high school course is being devised to deal with the drop-out problem. The course will combine the above mentioned curriculum and a rational model of the technical education given in a full high school program. It will be open to adults in the Fifth City area: those from the home for the elderly, parents of children in the Pre-school Training Center, high school drop-outs too old to return to day school, and high school graduates or students presently enrolled in school who are interested in getting a comprehensive picture of that education. The Teachers' Cadre will work

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BOARD HOLDS ANNUAL MEETING AND LATIN AMERICAN EVENING

ON OCTOBER 14, the Board of Directors of the Institute held its annual meeting. This year the meeting was coordinated with a Mexican supper and a report on the Slickers' and the Marshalls' fact-finding trip through Central and South America this past summer. Members of the family cadre, the mobile cadre, and the clergy cadre were invited for the evening.

Supper, the meeting, and the report were held in the downstairs portion of the Administration building where the seminar rooms had been turned over to a festive Latin American decor using objects representative of each of the countries and cultures visited on the trip. Photographs brought back by the Slickers and Marshalls gave a visual dimension to the verbal report of the massive and complex new world emerging below the equator. The report itself brought the excitement and immediacy of a first-hand account as well as large amounts of factual data carefully culled from beneath the vacationland surface we too easily assume is the real Latin America. The evening was a deep reminder that the Church must frame its mission in the most comprehensive terms possible. The Church can no longer afford to be free, white, and Protestant.

Another highlight of the evening was the report to the Board by Dean Mathews. Reviewing the growth of the secular understanding of the gospel in the twentieth century, Mathews stressed the increased awakening within the institutional church at the grass-roots level. Even the "old guard" is becoming restless and the Institute has an important role in making available to these awakened people the theological and imaginal tools for their task of renewing the Church.

In the course of the meeting, the board approved three nominations for membership. They were Mr. Norman Grim of Evanston, Mrs. Ruth Wilson of Chicago, and Mr. Robert H. Goodin of Glencoe. In addition, the election of two other board members during the summer was announced. They were Mr. Grant Keller of Hinsdale and Mr. Robert Lamson of Wilmette.

PROJECT

Continued from Page 3

and successfully carried out some of the projects initiated by Summer '65, such as the organization of Saturday night activities for the youth of the community and the coordination of a group of neighborhood mothers who have young children in the pre-school nursery. The latter group has been active in disseminating useful information of all kinds and in organizing culturally broadening trips around the city for the mothers. The mobile cadre will attack the overall situation of Fifth City at this grassroots level.

This cadre was not created out of nothing, and it does not operate in a vacuum. The experimental structure it will be moving toward in its initial thrusts can be indicated by three historical categories: temple, stake, and guild. The temple is comprised of several or many stakes which interlock in direct action in society through a variety of guilds. The temple is the focus of representational worship on behalf of the specific society and all creation, and the coordinating center informing and relating units in the master engagement. The stake is the basic dynamic unit, yet revolves, in a manner of speaking, about the temple. Its role is to nurture, train, and discipline the troops. The guild is the task force comprised of individuals or groups from the various stakes making the direct attack upon the social structures in light of the specific human needs. The Church is not any one of these but all three at once. In this model all four of the marks of the missional Church—common worship, study, discipline, and action—are included, in a fashion that will deliver the Church to actually be mission to the world in our time.

*Mr. and Mrs. Slicker and
Mr. and Mrs. Marshall on
their return from South
America.*



L. FREDERIC BUSS: Before coming to the Institute in 1962, Fred taught on the faculty of the Christian Faith-and-Life Community in Austin, Texas. While attending the University of Texas, he spent a year studying political science at the University of Delhi in India. He has been an assistant minister, a settlement house worker in East Harlem, and a psychiatric aide at Yale University. In 1962, he and his wife travelled throughout Europe, the Middle East, and Africa. He is in charge of development and fund raising for the Institute.

SARAH BUSS: Sarah is research assistant for the Institute's pre-school nursery and mother of a new daughter. Prior to Elizabeth's arrival, she taught courses in child development and family relations at Evanston Hospital School of Nursing. She has studied at the University of Texas and Pennsylvania State University and worked in day care centers and nursery schools in these states as well as New York City.

WILLIAM R. COZART: Bill received his Ph.D. from Harvard University in 1963 and has taught at Mundelein College in Chicago and the Free University of Berlin. His present assignment is to the faculty of California Institute of Technology where he teaches in the humanities. He and his wife, Gretta, are pioneering the non-resident faculty discipline and covenant.

GRETTA COZART: While in Chicago, Gretta was associate editor of the journal of the Association of American Medical College. A native of Texas and a graduate of the University of Texas, she has travelled in Europe and spent time working in Germany.

FRANK V. HILLIARD: A Methodist minister, Frank was director of the Wesley Foundation at Arkansas A. and M. College before coming to the Institute in 1963. He is a graduate of East Texas State College and Perkins School of Theology, Southern Methodist University. While at Perkins, he studied and worked as a counselor in cooperation with a psychiatrist and psychotherapist. In 1958 he took a four-month trip around the world to observe other cultures. He is business manager

for the Institute and a regular instructor in the Institute's courses in culture and theology.

AIMEE HILLIARD: Aimee is director of the Institute's experimental pre-school nursery program for children in Chicago's west side Negro ghetto. She supervises a staff of teachers and social workers who are attempting to prepare deprived children for the public schools. A native Missourian, she taught French and civics at a Chicago private school before assuming her position in the nursery.

GENE W. MARSHALL: Gene was a Methodist chaplain for six years with the U.S. army in Europe before joining the Institute faculty in 1962. In 1963, he served as Protestant Executive Secretary for the initial National Conference on Religion and Race held in Chicago. His academic interests include linguistic analysis and science. In the summer of 1965, he and his wife travelled throughout Central and South America and the Caribbean, studying the political, economic, and cultural life of that continent.

RUTH MARSHALL: Before the birth of their fourth child ten months ago, Ruth was a caseworker for the Cook County Department of Public Aid. She received her B.A. in sociology at Sam Houston State Teachers College at Huntsville, Texas, in 1952, and spent a year of graduate study at Perkins School of Theology in Dallas prior to her marriage. She has also been a first-grade nursery school teacher in Dallas and is now teaching in the Institute's nursery school.

JOSEPH WESLEY MATHEWS: Before Joe Mathews became Dean of the Institute faculty in 1962, he was dean of studies for the Christian Faith-and-Life Community in Austin, Texas. He went to Austin from the Chair of Christian Ethics at Perkins School of Theology, Southern Methodist University in Dallas. He has also taught religion and

philosophy at Colgate University in New York. A world traveller and lecturer, he has also been active in the parish ministry and served as an army chaplain during World War II.

EVELYN MATHEWS: Lyn serves as Co-Director of Administration and heads up the Institute's Secretariat. The mother of three boys, she attended Stanford University in California and Beacom College in Delaware. Before taking on her present responsibilities, she worked as a secretary for commercial firms in different parts of the country and has been active on the League of Women Voters and volunteer work for the UN. With her husband she has travelled throughout the world.

DAVID M. McCLESKEY: A graduate of Southern Baptist Theological Seminary in Louisville, Kentucky in 1958, David has since done graduate work in history at the University of Texas and the University of Chicago. He was a member of the faculty of the Christian Faith-and-Life Community in Austin before coming to the Institute in 1962. In 1963, he and his wife travelled in Europe, the Middle East, and Africa to learn what was happening in secular and religious disciplines abroad. He is the co-ordinator of all the Institute's projects and research.

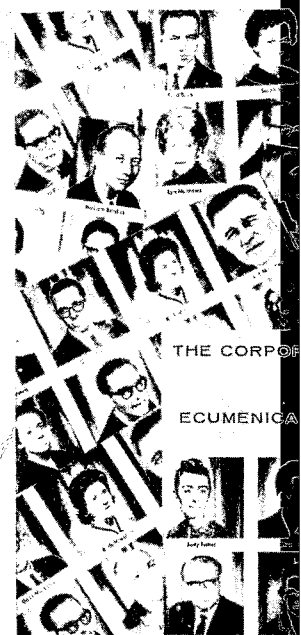
DONNA LEE McCLESKEY: Donna is a regular instructor in Institute courses in culture and religion. She graduated from the University of Texas in 1962, *cum laude* in English. A native of Illinois, she has also studied at the Universities of Iowa and Eastern Illinois. She taught in Chicago high schools until this fall. For the 1965-66 academic year, she and Gene Marshall are supervising the Institute's program recruitment. The McCleskeys have a baby daughter.

JOSEPH L. PIERCE: A free lance television broadcaster and narrator of the CBS-TV

The most important faculty members of the Ecumenical common mission. That mood, style and pattern of view and to enable individuals to formulate their own self-interest of significant involvement is the concern to address, to promote human attitude of globality among form of human society. summed up in the phrase for the sake of all mankind

In order to accomplish fully, the faculty members worship, live, study, and faculty order was established 3444 Congress Parkway. 1964, there were twenty-three children. This fall, thirteen children. This fall, twenty-one family children. All are involved in their participation in the life

United in their common mission of renewing the Church backgrounds is represented. We introduce them to you



The most important factor which unites the faculty members of the Ecumenical Institute is their common mission. That mission is to articulate the mood, style and pattern of the post-modern world view and to enable individuals in all areas of life to formulate their own self-understanding for the sake of significant involvement in civilization. Within this intent is the concern to advance the civilizing process, to promote human dignity and to develop an attitude of globality among all people and every form of human society. Perhaps it could best be summed up in the phrase—"to renew the Church for the sake of all mankind."

In order to accomplish these aims most effectively, the faculty members have found it necessary to worship, live, study, and work together. Thus the faculty order was established and corporate life at 3444 Congress Parkway organized. In the fall of 1964, there were twenty-seven adult members with thirteen children. This fall there are fifty adult members—twenty-one family units with twenty-five children. All are involved in the Institute's program and its participation in the life of the new city.

United in their common life by the common mission of renewing the Church, a wide diversity of backgrounds is represented among faculty members. We introduce them to you:



The Nation Fifth City Gathers

...which unites the fac-
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...in all areas of life to
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program "Wonderful World," Joe joined the Institute faculty in 1962. A native of Florida, he did radio, television, and public relations work in Dallas, Tulsa, and Houston. He has travelled throughout the Soviet Union, Eastern and Western Europe, studying the Church in relation to culture. He is a graduate of Perkins School of Theology in Dallas. His assignment is in the area of development and public relations.

JOSEPH A. SLICKER: Joe has been Executive Director of the Faculty of the Institute since 1962. A graduate of Austin Presbyterian Theological Seminary with B.D. and Th.M. degrees in 1953 and 1958, he has also studied at Union Theological Seminary in New York. Before entering the ministry, he was a petroleum and mechanical engineer. He has travelled in Europe and Latin America and lectures on many college campuses.

ANNE SLICKER: Since joining the Institute faculty in 1962, Anne has worked as a book-keeper and secretary for Chicago firms and is now financial secretary for the Institute. She is a graduate of the Juilliard School of Music (1946) where she majored in piano. She has done social work with musical therapy for crippled children while living in Texas. She has three children.

WILLIAM E. BURDICK: A Methodist minister, Bill served pastorates in Ohio and New England. He has also been a social worker, newspaper photographer, and business manager for an industrial equipment firm. He is a native of Pennsylvania and Ohio and has studied in Ohio, Virginia, Florida, and Boston. He teaches in the Institute's programs and is assigned to development.

MARTHA SUE BURDICK: Sue spent a year at Beirut College for Women in Lebanon before finishing her academic career at Boston University.

She was active in radio and television shows for children before coming to the Institute last fall. She is presently a remedial reading instructor in a west side educational-vocational guidance center.

ROBERT W. FISHEL: With interests ranging from cave exploring (as a member of the National Speleological Society) to art (print-making and sculpture), Bob has been a youth worker for the Methodist Church. Prior to joining the Institute faculty in the fall of 1964, he was a student at Garrett Theological Seminary in Evanston. He was ordained early this year and served as director of the Institute's Summer '65 program for college students.

JUDY FISHEL: Judy has been a high school mathematics instructor on the west side of Chicago since coming to the Institute in the fall of 1964. Her undergraduate work was in philosophy at the Universities of Florida and Chicago. She has done graduate work in education at Fordham University and the University of Massachusetts. With her husband she has worked in youth camps in Georgia and New York.

CHARLES F. HAHN: Charles was a pastor in Texas Methodist churches before coming to the Institute in the fall of 1964. In the summer of 1964 he directed a United Nations study seminar in Washington, D.C. While attending Southern Methodist University in Dallas, he worked for a local television station as a cameraman and program director. He was raised in Oklahoma. He is the Director of the Institute's Fifth City project to create new forms of the urban local congregation and works closely with the clergy cadre.

DORIS HAHN: Doris has a Master of Religious Education degree from Perkins School of Theology and has worked in summer camps, churches and schools in Texas and Chicago. The mother

of two small girls, she is Co-Director of Administration. Her Institute responsibilities also include speaking engagements on such topics as "The Family as Mission" and teaching in Institute programs.

FRANK W. PULLER: Frank worked as a graphic artist in the fields of architecture and industrial and interior design before joining the Institute faculty in the fall of 1964. He has attended Drake University and the University of New Mexico. Last spring, he participated in the civil rights struggle in Selma along with several other faculty members, and his drawings have illustrated articles in *ie* and elsewhere. A layman, he is active in national and local Presbyterian organizations and is assigned to development.

BARBARA PULLER: Before coming to the Institute last fall, Barbara was a parish worker and secretary in Evanston and Northbrook. A graduate of Knox College and Moser Business College, she has done secretarial work for the federal government and several firms in the Chicago area and even spent a year as a riveter in an airplane factory during World War II. She is currently serving as registrar and program secretary for the Institute.

DAVID SCOTT: A graduate of the University of Alabama and Garrett Theological Seminary, David has been active in the Methodist Student Movement and summer camps both for the Church and for private agencies. While in school in Evanston, he worked part-time as an associate minister and director of resident housing at Kendall College. He joined the Institute faculty in the fall of 1964 and is now assigned to program recruitment.

PATRICIA SCOTT: Pat is an English instructor at Marshall High School and Director of the Institute's Teachers' Cadre. She received her B.A. degree from the University of Alabama in 1962. She and her husband worked in the Summer '65 project, heading up the imaginal education programs with children in the Fifth City. She is also interested in the dramatic arts.

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JAMES ADDINGTON: Before coming to the Institute, Jim was a social caseworker in Phoenix, Arizona. There he was active in both community organizations and Methodist student work. While attending Arizona State University he spent summers working in YMCA camps, with the U.S. Forest Service, and in construction and factory work. His capacities in the Institute include teaching and community relations for the pre-school education center.

ELLEN ADDINGTON: Raised in southwest Indian country, Ellen brings experience in hospitals and summer camps to her task as kitchen manager and cook at the Institute. She and her husband were active in Arizona precinct politics before coming to the Institute last January. She is the mother of two small children.

BARRY M. CARTER: Barry is a cum laude graduate of Candler School of Theology in Atlanta, Ga. He was pastor of a Methodist church in Greenville, South Carolina before joining the Institute faculty this year. He has worked in a cotton mill and in Georgia churches. He has also lived in Kentucky. At the Institute he is active in the experiment with new structures for the local congregation.

SHIRLEY COOPER CARTER: Canadian born Shirley is probably the only woman golf course architect in the United States. She works from an office at the Institute for a firm in Greenville, So. Car. where she has been employed since 1958. She spent a graduate year in landscape architecture at the University of Reading, England in 1957 when she also travelled in Western Europe.

PHYLLIS CHRISTMAS: A native of Chicago, Phyllis received her nurse's training at Chicago School for Practical Nursing and has worked in the University of Illinois Hospital and Cook County Hospital. She is now teaching and serving as nurse for the pre-school education center. Her interests include music, and she has acquired proficiency on the cello.

KAYE HAYS: Kaye was fortunate enough to have a family that liked to travel. She spent summers from 1953 to 1964 touring western and southern Europe, South and Central America, Cuba, Jamaica, Canada, Mexico and most of the United States. An Episcopalian, she was graduated from Adrian College in Michigan before coming to Chicago in 1964. She is a pre-school teacher in the Institute's school for culturally deprived children.

KURTZ E. HERSCH: Kurtz, a graduate of the Church of the Brethren's Bethany Theological Seminary, is teaching and counseling in a Chicago vocational school for men. Prior to coming to the Institute in 1964, he taught at the Audy Home for the Family Court Division of the City of Chicago and at the Chicago Parental School for Boys. He has also served as an assistant pastor and youth worker in his home territory of West Virginia, Maryland, and Washington, D.C.

REVA HERSCH: Reva is in her last year at the Illinois Teacher's College in Chicago where she transferred from Iowa State University in the fall of 1965. While in Iowa she spent her summers working in camps in Minnesota, California and Iowa. She has traveled in Canada, New York, Virginia and to Washington D.C. Her interests include art, crafts and drama. She carries a part-time secretarial load at the Institute.

SARAH HEWETTE: A native Arizonan, Sarah is presently teaching Science in EMH classes at Marshall High School on Chicago's west side. She was graduated from Arizona State University in early 1965 with a degree in home economics education. While at the University she was active in the Associated Womens Students, the American Home Economics Association, the Wesley Foundation and the Guild of Lay Theologians.

MARGARET ANNE HOUSE: Anne became an English instructor at Marshall High School after joining the Institute faculty this fall. She is a graduate of Ohio State University (1964) and a former elementary teacher in Groveport, Ohio. In the winter of 1963-64, she attended the University of the Americas in Mexico City and worked as an English tutor. She was a participant in the Summer '65 project for college students.

RICHARD LOUDERMILK: Texas raised, Rick is a math instructor at the American Institute of Engineering and Technology in Chicago. He was graduated from Baylor University in Texas with a B.A. in Religion in 1965 and then joined the Institute faculty. He attended Baylor on an athletic scholarship (track) and enjoys math, science and biology as well as sports. He is a Southern Baptist.

SARAH KATHRYN MOBLEY: Kathy was graduated from Winthrop College in Rock Hill, South Carolina before joining the Institute faculty this fall. While in school she worked with American Friends' Service

Committee projects and was active in the So. Car. Council on Human Relations and the Young Democrats. She is a member of the Secretariat.

LEROY E. PHILBROOK: Phil was minister-director of the Wesley Foundation at Arizona State University for three years prior to coming to the Institute with his wife and four teen-age children in the spring of 1965. From 1952 to 1955 he was full-time assistant chief supervisor of the Dallas County Juvenile Home while attending Perkins School of Theology. He is a member of the NAACP and the National Association of Biblical Scholars. His Institute assignment is the Fifth City project.

MARJORIE PHILBROOK: Marge is a secretary in the Institute's department of development and publications. While in Arizona, she was active in the Tempe Human Relations Council which worked for open housing in that suburb of Phoenix. She attended the University of Texas, Arlington State College and Centenary College (La.).

LOUIS RICHARD: Louis was a partner and manager of a food company in Melrose Park before joining the Institute faculty in the fall of 1965. Prior to that he was a mechanical engineer doing research in liquid hydrogen and propulsion systems for a company in Denver. A member of the United Church of Christ, he is a graduate of Purdue University, Case Institute of Technology and Monmouth College. He is assigned to development.

DIANE RICHARD: After a year of teaching fifth grade in Japan in 1960-61, Diane married Lou who was between jobs and the two took a 7½ month trip around the world for a honeymoon. Then they settled in Melrose Park, Ill. where two boys were born. She was active in the Elmhurst Human Relations Council and Fair Housing Committee and in Racial Justice Now. She is a graduate of Loretta Heights College in Colorado. She presently serves as the Institute's receptionist.

HENRY E. SEALE: A native of Texas, Henry has travelled in South America and lived in Brazil. He holds degrees in English from the University of Texas and the University of Chicago where he completed the first phase of a graduate program just prior to joining the Institute faculty last summer. He has been assigned to coordinating publications and printing.

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FORMING NEW FAMILY IMAGES

PERHAPS THE WORD which best describes the twentieth century American family situation is "fractured." The central allegiance of each family member is no longer to the family but to outside demands—job, school, clubs, church activities etc.

So, what, if any, functions does the family unit serve in our society? It may serve as a structure of convenience in having a place to eat and sleep. It often becomes a place for members to bind up their wounds from battling with a complex, confusing world. But seldom has it become aware of responsibility to anyone or any thing other than the nurturing of itself.

The inadequacy of present family structures and family images for dealing with a world in revolution has called into being a group of some thirty families who have covenanted together as a Cadre for the purpose of experimenting with new models of the family for twentieth century living. It was organized in the fall of 1964 following a week-end conference at the Institute on "Marriage and the Family." Membership is open to any family member who participates in this course. The group meets every three months to hear reports on progress in experiments in family living and to brainstorm on new possibilities.

According to its constitution, the Cadre sees itself as a group "chosen to give the world the benefit of our special insights in restructuring the family." Specifically it calls for each member to "intentionally risk himself in the pursuit of ways of family living which would make meaningful the significance of each family member, his freedom as an individual and his dedication to a common mission."

The whole emphasis of the Cadre is that the new family should live for the purpose of mission to the world and not for itself alone. Thus when members are absent from a family gathering, it is because they have been sent by the family to further the mission. Though the family may be fractured in the technical sense because of the demands of urban life, it is not in its common thrust of mission. Decisions about finances, vacations, jobs, education, study and recreation are based on the family's own concept of its mission to society and this must be constantly reiterated and reformulated.

As part of the Cadre's discipline, each family has been required to write its own family constitution and to specify what its own mission is. Each family has also experimented with regular family meetings to intentionally plan its life and decide what forces would govern its existence. Another part of the discipline has been the working out of a family budget to determine what economic means could be used to further the

mission and so that money not be spent accidentally or from force of habit but by decision. Each family has also tried out rituals and forms of symbolic life to express their mission in everyday life at family meetings and celebrations. intentional family living.

Two unifying themes give the Cadre its present identity and sense of direction. These are that the task of the Cadre is to create new models of the family which more realistically correspond to the facts of today's world and that the method of the Cadre is experimental. This means that both the Cadre itself and the member families consciously try out new patterns to see how they "work," that is, — whether or not they carry the weight of significant living in this complex world.

The Cadre is made up of persons from throughout the Chicago area representing many denominations and professional and non-professional groups. Some are young couples with no children and others are grandparents. The quarterly meetings are at the Institute, usually on a Saturday afternoon through the supper hour. Present chairman of the executive committee of the Cadre is Ted Swain, a Chicago lawyer.

The Cadre is related informally to the Institute. Occasionally faculty members have presented talks at the meetings which are pertinent to the purpose of the group; such as the organizational model of one faculty family and how it has worked over a period of several years and a talk on the structure of mission.

An individual or a family which decides to live with a sense of mission is not serious unless it constructs a model by which to live, something to hold himself or itself up against as a guideline for daily decisions. The Family Cadre serves as a laboratory for experimenting with models, a forum for testing them and a place for members to hold each other accountable to their responsibilities as pioneers in forging new images for the future.

TEACHERS' EXPLORE

Continued from Page 4

with college students from the proposed college house in an intensive tutorial program to build basic reading and study skills. Eventually the program will need a completely equipped reading laboratory as well as an adequate research library.

Teachers who are interested in the program will be able to learn more about its philosophy and methodology by attending specially scheduled teachers conferences. The first of these was held November 5-7. Another will be held during the winter quarter, February 18-20, and still another in the spring quarter, May 6-8. These are open to teachers of all grade levels, and inquiries should be directed to the Coordinator of the Teachers' Cadre at the Ecumenical Institute.

CLERGY CADRE ENTERS SECOND YEAR

THE CHURCH IS RENEWABLE. It is renewable not simply in terms of intellectual theology. Though this is an important task, it has already been done for our time, and in studying the thinkers of the twentieth century theological revolution, those who would take upon themselves that task of renewing the Church have never doubted that the task at hand, the imperative laid down, would lead directly into the difficult job of translating idea into action. But, the issue being the relevance of the Church to society, the idea could never be separated from the reality of the twentieth century. And it is that reality that is the imperative on the Church.

Those who have really grasped the problem of the Church in the twentieth century have recognized this basic unity and have acted out of it. Among these must be numbered Chicago's clergy cadre. This particular group of parish ministers associated themselves into an on-going organization last year in response to the pressing needs which they as a group had brought to the fore during the Institute's first advanced parish ministers' colloquy. Since that time, they have maintained active communication with one another, held regular meetings, and maintained a study discipline and accountability among themselves. The first fruit of their collaboration was a manifesto setting out the needs which they saw, the specific issues to be attacked, and the image under which they would formulate and carry out their battle plan. This manifesto, many months in gestation, has since been shared with other clergy course participants.

More recently members of the clergy cadre have conducted an intensive study of the structures and tactics of three basic kinds of institutions within society which they see as agents of

social change: secular organizations operating within society functioning as protest or pressure groups; organizations, institutions, and agencies which work to better conditions with particular segments of society and which may or may not have some connection with the institutional church; and finally the institutional church itself. Out of this investigation are coming possible operational models and methods which the Church may apply; and almost equally important, clearer insights on the ways in which the role of the Church must be exercised to meet the needs of twentieth century urban civilization. Mapping out seven sectors in the Chicago metropolitan area, cadre members have now established active cadre groups in five of these sectors.

Meeting the secular twentieth century on its own terms is one side of the problem. The other side, involving basic theological re-education and mobilization of the resources of the local congregation, is equally important. The image of the soldier-teacher held up in the manifesto last spring expresses particularly well two aspects of the clerical task in our time. The soldier-cleric may spend weeks, months, even years taking the lay of the land and setting out the necessary strategy to meet the problems to be encountered, but unless he has adequately trained troops, his effort is foredoomed. Seeing that the task of being such a teacher is self-educative as well as pedagogical, the clergy cadre is drawing upon the research and training of the Institute.

Beginning in the fall quarter, members of the clergy cadre have begun taking an active share in teaching regularly scheduled cultural and religious studies courses. Institute faculty members teaching in the courses have brought back enthusiastic reports of these initial trial runs, and it is hoped that participation of clergy cadre in the teaching task may soon be extended to national parish ministers' colloquies over the country.

Entering its second year, the clergy cadre stands as concrete evidence of the Church's ability to renew itself from within.

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JUDITH SEALE: Another teacher at Marshall High School, Judy is a graduate of the University of Texas (1962). She spent three years in Germany when her father was stationed in the Army from 1952-55. A native of Oklahoma and Texas, she taught fifth grade in San Antonio before coming to Chicago.

HARRISON SIMMS, JR.: A varsity football player from the University of Cincinnati, Harrison came to Chicago in 1965. During the summers while in school, he was active in youth work for the Episcopal Diocese of Southern Ohio and spent a fall and winter in a tutoring pro-

gram for the War on Poverty. Last spring he met some of the Institute faculty on the Selma march. He participates in the Institute's experiment for the local congregation in Chicago's west side.

DARRYL KEITH STANFORD: Keith is now teaching in the Institute's pre-school nursery after teaching high school students in Brownsville, Texas for the past year. A graduate of Texas University (1964), he spent six months on the staff of U.S. Senator Yarborough while in school. He traveled in Mexico in the spring of 1965. He is an Episcopalian.

LOUISE A. STANFORD: Louise is teaching first grade at Delano Elem.

since joining the Institute staff this summer. After graduating from Drew University in 1964, she attended Crozer Theological Seminary in Chester, Penn. until the spring of 1965. She worked as a staff member for the civil rights movement in Mississippi during the summers. She is a native of New Jersey.

NANCY TREVAHTAN: A native of Tennessee, Nancy received her education in Tennessee and Ohio and has taught elementary school in Ohio and Arizona. Her experience in teaching young children qualifies her well for her position as a teacher in the pre-school nursery.

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New Possibilities for College Students

All of us, if we have learned any humility about our knowledge, go on being students of one kind or another all our lives. Our informal educations after college have often been more rewarding than the four or more years we spent in an institution. But the college student of today is in a position virtually unprecedented in the history of American higher education. The 1950's and 1960's have opened up whole new possibilities for being a student and formulating new notions of what it means to get an education. We are not talking about the educational institutions themselves, although they too are beginning to recognize some of the needs. Rather we mean the possibility *and the responsibility* which confronts the alert student: designing his own education. He recognizes well enough that education is not merely a matter of books and facts. More and more the college student is the student of the whole world around him. There is no longer any need to moulder in a college or a University for four years. He need no longer be a "person in process." He is a person in society right now if he can find the way to be that person.

The Ecumenical Institute is now prepared to offer a unique experiment in urban living for the college student who is aware of such needs. We call it the Urban Student House. While he continues his undergraduate education at one of the institutions in the Chicago metropolitan area, the participant in the Urban Student House will live with other similarly awakened students participating in a corporate life of discipline, study, and work. Closely coordinated with the activities of the Institute and the Fifth City Project, the Student House will provide a program which is a base for "task" orientation.

The single most significant educational impact of the Student House will be its comprehensive-

ness. As a student equips himself with the tools provided by a formal university education, he will do so from the perspective of the total cultural context. Assuming that developmental psychology has a genuine contribution to make to education, the student will participate in a disciplined corporate life in which he will be expected not to discover but to construct his identity. He will exercise his social responsibility through intentional participation in his neighborhood. The corporate life will include a study plan similar to the thirteen-week college program, by which the students may acquire an integrated model to guide their study in the cultural wisdom and these social structures. This will be effected through the concept of imaginal education.

The Student House is to be launched in January, 1966. Inquiries concerning participation should be directed to the Director of the Student House, Ecumenical Institute, 3444 Congress Parkway, Chicago, Illinois, 60624.

INSTITUTE FACULTY VISIT VATICAN

On October 21, Dean Joseph W. Mathews and Frederic Buss boarded a plane to Rome where they were to meet a group of Chicago Catholic laymen headed by Monsignor John Egan, Director of the Department of Urban Affairs of the Catholic Archdiocese of Greater Chicago. Mathews and Buss also have plans to make side trips to Geneva and Istanbul, if time allows, to meet with protestant and Eastern Orthodox leaders, but the main purpose of the trip is to make contact with European Catholic leaders and lay the groundwork for further development in the Protestant-Catholic experiments in unity for mission.

Buss will remain in Rome for three weeks, but Mathews plans to fly to Los Angeles at the end of the second week, where he will join members of the Institute faculty to conclude the series of courses being held there.

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ROBERT R. VANCE: A Presbyterian minister, Bob took his college and ministerial training at the University of Pennsylvania and Union Theological Seminary respectively. His undergraduate career included a year of study at the Free University of Berlin, and more recently he and his wife have spent three months touring Europe. Before coming to the Institute this fall, Mr. Vance served in a south side Chicago parish where he worked with community organizations to improve conditions in the Woodlawn area, which experience will be put to use in his Institute assignment of working with the Fifth City Project.

SYLVIA VANCE: Sylvia is a native of Pennsylvania and received her R.N. from the Hospital of the University of Pennsylvania. Later, while her husband was in Union Seminary in New York, she took advantage of the proximity of C.C.N.Y. to broaden her nurse's training with two years devoted to liberal arts study. This year she has been assigned to full-time nursing at Bethany Brethren Hospital across the street from the Institute.

GEORGE R. WEST: George has spent his summers for the past four years managing a family farm in the British West Indies. During the rest of the year, he served as director of the Wesley Foundation at Iowa State

University. He holds degrees from Birmingham Southern College and Vanderbilt University. At the Institute, he has been assigned to experimentation with local congregation structures on the West side of Chicago.

ROSEMARY WEST: Besides helping her husband manage a farm in the West Indies, Rosie has done everything from working on a mink ranch to being a real estate woman. She has travelled through North and South Americas and Europe and spent extended periods in the British West Indies. At the Institute she has taken on the responsibilities of Hostess, seeing to the comfort of guests visiting for courses and conferences.

A SHORT COURSE IN

THE NATION-WIDE CBS-NEWS program devoted to the work of the Ecumenical Institute (presented on the CBS Television Network October 24) heavily emphasized the projects of the Institute that are designed to research the prospects for reformulation of the local congregation in the urban complex, especially in regard to inner city deprived areas. As the culminating program in its series, "Reformation: Chicago," this emphasis was imperative, for the producer was seeking to inform America of the radical needs of man in the urban situation and of the radical ventures currently being conducted by churchmen in variegated attempts to meet these needs.

However, as the program suggested, today's urban revolution is better characterized as a shift in attitudes than as a geographical phenomenon. This is perhaps clear when one remembers that in years past a man living in the world's largest urban complex did, for all that, still retain the attitudes, values, and intentions of the rural style of life. The change in life style is a revolution in the mind set of man and is only secondarily related to his move to the city.

The Ecumenical Institute's research involving experiment and training related to the urban revolution likewise is not primarily "geographical." It has to do with finding relevant methods of bringing self-conscious intentionality into the new modes and attitudes of humanity, and addresses itself to people and their problems whether they live in the midst of a megalopolis or on a ranch in Arizona.

This is one reason for the recent upsurge in requests for the Institute's from all over America. From Maine to California, from South Carolina to Montana, from large population centers to the sparseness of desert areas, both basic and advanced courses are being taught by teams from the Institute faculty.

The expansion is placing heavy demands upon the Institute's budget. For this reason, we want to urge you to lend as much financial aid as possible at this critical time of growth. Your help will enable the Institute to continue unimpeded along the course that has been set both within the research projects in Chicago and across the nation.

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