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RESEARCH

## The New Woman

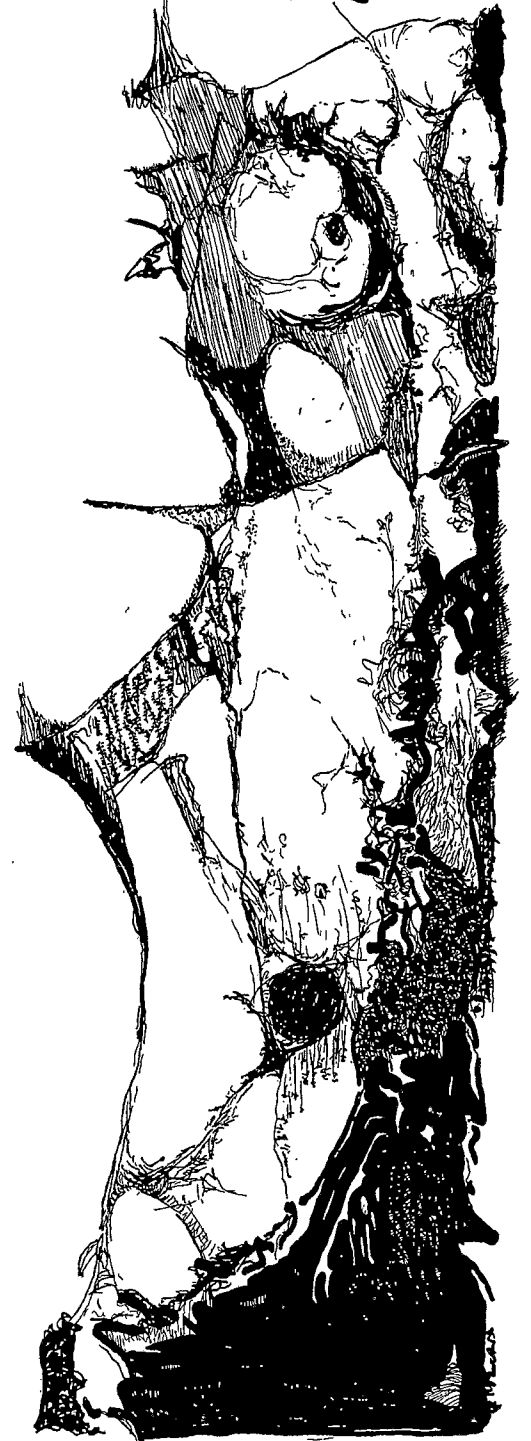
*This article by Donna W. McClesky indicates some of her current thinking on the contemporary role of the woman. Mrs. McClesky, a member of the faculty whose particular training experiences are in public school education, is now assigned to the 5th City Project in that area.*

Let us begin with an art form. You might call it a short-short story.

The family is in crisis. Children are delinquent. Wives are alienated, frustrated. Whether divorce should be facilitated or rendered more difficult; whether woman should work or keep house; what kind of work she should do; whether babies should be born at the hospital or at home, in pain or under anaesthesia: these are questions that seem eternal and are fleeting, like dreams. Theory upon theory is offered. Society stirs in a nightmare, turns from the left to the right, from stomach to back, but finds no peace. It dreams of the integrating force of religions that are dead, of the unique value given to the life of woman by her unique, mystic and dolorous experience of childbirth.

But if science, potentially, has abolished pain, then pain has become something immoral. If science, potentially, has abolished childbirth, it is useless to seek mystical gratification in it, a justification of feminine being. We are on the move toward a new species which, even before coming into being, is on the move toward a new, new, species.

There is nothing frightening in all this. Why must we view the future as a nightmare—an air-conditioned nightmare, if you wish? Homo sapiens has come, Homo sapiens will go. He could go either of two ways. . . . Maybe he will go the way of the sabertooth and mammoth. But the sabertooth was utterly helpless in the face of his destiny; man is not. Evolution is in our hands. "Through billions of years of blind mutation, pressing against the shifting walls of their environment . . . microbes finally emerged as man. We are no longer blind; at least we are beginning to be conscious of what has happened and of what may happen. From now on evolution is what we make it . . ."



NEWSLETTER of  
The Ecumenical Institute  
3424 Congress Parkway  
Chicago, Illinois 60624  
A Division of  
The Church Federation  
of Greater Chicago  
VOL. 111 No. 3

## The New Woman (continued)

Of course it will be a World State, a federal republic; for the earth has become too small, physically and spiritually, to stand divided.

The earth will be inhabited by only one race; for all races will merge—the best features of each to be maintained in the emerging new race, whose people will be tall, strong, dark-skinned, dark-eyed, with large, vaulted skulls and small jaws.

Children will be born . . . pretty much along the lines suggested satirically by Huxley in BRAVE NEW WORLD. . . . There will be great establishments, where banks of deep-frozen reproductive cells, both male and female, will be maintained, along with multiplying cultures of them. This procedure will make the most precious genetic heritage of all humanity available for nurturing into childhood and adulthood.

There will be no difference between boys and girls. They will be children; that is all. They will all have the same education, the same way of dressing, the same games, the same purpose in life. Imagine them romping, on a holiday, in the playground, where centrifugal accelerators and pressure-shoots, modeled on those that prepared the cosmonauts and astronauts for their adventures, will have taken the place of the old merry-go-rounds and Ferris wheels. For all the children will be getting ready to be spacemen, one day.

Between the ages of eighteen and twenty, when their primary education is completed, they will grow to be women. For to be a woman no longer means to bear children. Femininity will rise out of social context and reflect a psychological, a psychosomatic condition. These women will be tall and strong and beautiful, like Michelangelo's angels. They will bear the brunt of the work in this new world. During the four years of the labor draft they will learn how the economy of this world state ticks, from the lowest echelons to the highest. Drafted women will be burdened with whatever drudgery is left in agriculture and industry and services.

When they come back from the labor draft, the women will be scientists, doctors, professional women, business executives, administrators, educators, and social workers. The bulk of the international income will go through their hands; which means, they will be an enormous political power. Their power, and their experience will carry them into public office: practically all positions of the executive branch of government will be filled by women, including that of President of the World Republic. The collectivist character of this new society brings that with it; there's no way of getting around it. But let no one fear; these women will be fully suited to their high position—by birth, by character, and upbringing.

When they get out of the labor draft, the women will also be ready to found families . . . These families, obviously, will have little in common with the closed, patriarchal family of our own time.\*

### MULTI-FACETED IMAGE

When I first read this projection into the future almost exactly a year ago I was somewhat horrified. I didn't have enough categories in my brain to be able to organize all the data that this woman was throwing at me, so I was frightened by the prospects. Now I find it quite exciting to imagine these things and would like to suggest that you also are able to comprehend and receive them. The reason for this has been the dawning awareness that the new woman is here. Up until this year we all thought that the new woman was coming. You know, from around the corner she would appear. Men and women alike anticipated a new phenomenon. But now the

new woman is simply here. There isn't any looking any more. This is uncomfortable for some of us young women who used to see ourselves as heroines who would bring off the feminine revolution. Now we discover that not only is there no such battle for us to fight but, as a matter of fact, we came in at the tail end of women trying to retreat from what had already been won.

In the beginning of the 20th century new images of the role of the woman emerged. For example, Susan B. Anthony was the symbol of our political freedom; she fought for and won suffrage for us, and lo and behold, you never have to fight that battle again! It is already won. Or Clara Bow won the sex revolution for us. What do women think they are doing these days when they talk of the sex revolution? That revolution was won a long time ago! Or what about Eleanor Roosevelt? Dear Ellie was sort of masculine, I suppose, but even so she gave us a new picture of global vocation. After these great characters had paraded on the scene, why didn't women grab hold? Why did we retreat? Why did we internalize the male images of what it meant to be woman? First we reduced ourselves to the image of Marilyn Monroe; Marilyn was a great woman but, my heavens, sex alone is not an adequate image of the woman. Then you remember that period in our history when Grace Kelly was the great figure—sort of the princess housewife of us all. And most recently, Jacqueline Kennedy; her perversion of vocation sent us back to the Victorian ideal of the woman as an accomplished figure, a polished showpiece for the male. This has all been the period of the retreat, the cult of "the girl," the period in which we tried to internalize old images or male images of woman's social role. But that is gone and a new woman is here. There is no more retreating.

The new woman—what does she look like? Strangely enough, she doesn't look like anybody. We are never again going to be able to have one figure who holds for us what it means to be a woman. Instead you find many-faceted dimensions coming into being. You find Indira Ghandi standing as a figurehead for those women who are socially concerned, giving an image of womanliness in the political arena. For the intellectual, Marie Curie remains as an outstanding picture of female passion enabling analysis. And for the college students, Joan Baez gives new dimensions to femininity; while for Negro girls—the African "natural" hairdo gives authenticity. All kinds of new images are coming, but no single encompassing image. This is a part of the complexity of the 20th century. I tell you men, if you want to know what the new woman looks like, just turn and look. She is seated right beside you. She is already here. She is your wife, your state representative, the woman on the computer.

### GROUP-ORIENTED STANCE

When did retreat cease? What finally brought her into being? I think it came about 1961. In that year an Italian doctor fertilized a human ovum in a test tube. The Church suggested that he give up the experiment, which he did. They say that the fetus died but the feat remained! That, for us women, was the end of any kind of biological determinism of our role in history.

Until then many women still operated out of the sow image of the woman; the woman has children, the men of which create history, the women of

which have babies, the men of which create history, the woman of which have babies. . . . But a radical "NO" has been said to the sow image. It is easy to get caught up in the most recent events of our time, instead of seeing the broad scope. I think you have to look at the whole process of evolution to see with clarity. We think that sex delineations as we know them have always been around. But in the beginning there was not sex. The first organisms simply divided to continue the population. Then even when sex arose fertilization, gestation and the growth of the young didn't take place internally; it was all external—out there in the water. The sperm swam around and the fertilization took place externally as did the maturation. Eventually some of these processes began to be internalized; for example, the nurture of the young as the male sea horse broods the eggs and finally fertilization itself was internalized. But now the trend has reversed itself. Statistics show that professional urban women who want to nurse their babies discover they can't that the milk is not there. Biologically something is happening and they cannot produce milk for their children. Or again among professional urban women, babies tend to be born prematurely. This no longer presents a problem because we have incubators. The whole trend is moving once more toward sexual reproduction being external instead of internal. What we have in recent centuries thought to be a female function—the bearing and raising of children—was not always such and certainly will not be so. To pretend otherwise is to deny the scientific wisdom of our day. We must break loose from the images which make reproduction the primary function of maleness and femaleness.

Sex differences there are, but of a more inclusive and sociological nature. Sociologists and biologists talk of these traits no longer as being biologically determined, but rather culturally evolved. One must understand that even the earliest forms of consciousness created social contexts which effected their own biological development. This is still the case; as was suggested above with the professional urban women. As homo sapiens has evolved from primarily matriarchal societies, thru patriarchal ones, and now to a new form one sees dramatically the male and female traits which have developed. Matriarchal society (pre-individual) was greatly group-oriented, conservative, observed the on-goingness as fate and chance, and evolved through co-operation. Patriarchal society was highly individualistic and variable, thrived on adversity and struggle, and viewed man as triumphant over his environment—mind against irrational fate. Whether or not any individual woman is pleased by this identification with group-orientation or recognizes it in herself (there is both male and female in us all) cannot be the test of its validity, it is statistical trends we are concerned with. And let us be clear—co-operation is of equal value with individuation in human evolution and is at a premium today.

What will happen to these culturally evolved characteristics in the post-individualist society we are the seed of? What will happen now that we are in charge of evolution? Today we witness huge collective societies coming into being. One characteristic in these socialistic republics is that women have risen faster to positions of influence than in our own kind of radical individualistic society. The trend for the world

(continued on page 4)

\* Portions taken from the last chapter of Elisabeth Mann Borgese's book, ASCENT OF WOMAN, somewhat rearranged in order.

# NIKOS KAZANTZAKIS

IN REVIEW:

## THE SAVIORS OF GOD: SPIRITUAL EXERCISES



### THE SECULAR PRESENCE: THE LOVE OF GOD

#### A Journey in Human Self-consciousness

In a time when funeral orations are being emitted over the passing of God, the world through its poets of secularity are proclaiming anew the awareness of that Otherness which is met amidst the particularities of Actuality-itself. The unavoidable confrontation with the motivational presence of God in life-as-it-is demands the response of all men of human concern. This encounter in our time has erupted in a worldwide spirit movement in the church and in the world.

God in history is present to us at those points in life where we meet our limitations and where we are urged to participate in the creating of civilization. The twofoldness of these impingements is found in a unity; we meet one reality not two. Precisely at the moment when all my deepest drives after life are negated do I find myself filled with the liveliness of life. It is this very liveliness which overwhelms me. I hide from the negations by pretending; I run from liveliness by floating. Who am I? What am I to do? Here is where I meet God!

But to be limited and to be impelled to create is to find God present at the same time in the requirement for disciplined decision which also necessitates an unleashing of human power. Beyond and in the first twofoldness is a second twofoldness. The first two are the mere immediacies of man's situation; the second two are the sheer consciousness of selfhood and intentionality. Life is not only utterly futile and utterly openended at the same time, it is also pure spirit burning its way through a material existence. I escape from intentionally deciding by cowering in the weakness of my individual existence. I escape from releasing my energetic power by forcefully constructing a universe of my choosing rather than soiling my hands by releasing power from the chaotic dust of my actual existence. How can I? Why dare I? This too is that meeting with God! Not to escape but to stand here is to live out the love of God.

Nikos Kazantzakis knew with the bowels of his own being this life in the earth, water, air and fire of existence. The earth as an ontological state of man's spirit mood is that desert to which he is driven when he sees and accepts the boundaries of life. The water is that state of being overwhelmed by life itself which he knew as a demand to bleed in the agony of living and to live this profoundly. To these two duties he added a third which contains our

second twofoldness. Air and fire as ontological states are caught up in man's third duty: hope. This is the fighting, the cultivating and pruning, the vineyard work, the defiance of necessity to give new birth, the innumerable powers that are released, the lucid hope that only comes by knowing that the meaning of life is found in the expenditure of it in a deed of total surrender.

Kazantzakis knew that what is demanded of every man is to forge the life of the entire Universe by releasing his own self from his bondage to the earth and to the water. For we are bound to wander in the desert and to float in the overwhelmedness of life unless we decide to create. We are urged to create by innumerable ancestors among which we must choose. They are dependent upon us. By our deed we either degrade them or make them valorous. We are at one with naked, defenseless mankind having only a spark of fire in a soft skull. By our self-consciousness we rise above our particularity to bring order into the chaos about us. We are called to our task by creation itself with its groanings and its devouring of her children. By our conscientious response to the impulsing onslaughts of life itself we are wedded to the roots of existence itself.

The imperative which Kazantzakis lays upon secular man is to have a vision of the "drive upward" of man which is spirit. By disciplining his stance to be rid of things earthly he can find freedom and thereby reform matter through his own selfconsciousness. Becoming the man of spirit is the civilizing deed of our time. There is no skyhook God to do the job for us. Our deed is the deed of unleashing the power that is God; we are the saviours of God. By our militant eros we make history. By our relative structures we allow the chaos to be creational. Therefore only when we join completely in with the universe in utter silence does our selfhood as a flame "set the black bulk of the world on fire".

When secular man has had every excuse for not bearing responsibility for the course of history stripped from him, then he is faced with the total task of the civilizing enterprise before him. To respond by creating, by being spirit is what it means to know God. However, this deed of knowing God is not man's justification. His justification is in the fact that he has already been received as a being who can create being by giving his being.

## The New Woman (continued)

to come seems to be co-operative collectivist societies with women playing crucial roles. The picture painted by Mrs. Borgese is not at all unrealistic. Does this mean that individualism, or the male role, will disappear? Because of what we know about what we know, i.e., self-consciousness, there is no reason for us to lose the genuine individualism (selfhood) that a male dominated culture has given to us. What's coming into being is a new society in which the individual and collective will be in a genuine and recognized tension. Both elements have always been present (each enabling the other) but one has always predominated. Now a new synthesis is emerging, one for which we are responsible at this very moment.

### IN DANGER FROM HERSELF

The ethical imperative is to embody this new social form even before it is here. That is to say, once we catch such a vision, we must then concretize or create it. What are the obstacles and dangers which beset the new woman as she moves out to become her social responsibility? We have heard people talk about the woman problem, the woman sickness, as the major obstacle. Up until now psychologists have talked of it as pettiness and subjectivity. And you sense that they are right whenever you bump into housewives. What else could you expect? If you keep a person in a small enough cage, a confined area, what else would they ask but small, petty questions? I suppose it is an occupational hazard for housewives, just as cynicism is for social workers. And that has serious implications for you gentlemen. Let me warn you men that if you keep your wife at home, you are never going to have a significant vocation. Don't think for one moment that your family has a chance. That woman's operating arena is going to be nothing but that home as long as she is there and you will be hampered in being mission as long as your family's operating arena is that home. Whereas all of this is true, with women leaving the home in droves, as they are, pettiness and subjectivity is not nearly the kind of problem it once was. Only a few anachronistic families have not at least raised these issues.

Others have talked of the woman problem being that of castration or shrieking. In a male dominated culture that would not be unusual. But that does not seem to present overwhelming problems, perhaps because more serious among women today is a problem of hostile superiority (rather than simply a contemporary phase.) I noticed it first in myself, last spring in a program for ministers' wives. For five years I had been bombarded hour after hour with having to make decisions relative to the mission of The Ecumenical Institute and I had become spoiled. I had come to see myself as a full human being involved intimately in creating the future. Not having attended during that time any meetings exclusively for women, my first response when I walked into the meeting was repulsion. Some of the women were there with their little knitting baskets, and others were talking and conversing about the children, etc. . . . "No, this can't be true. Women really aren't like this," I told myself as I assumed a sort of hostile superiority. The other professional women in the group were doing precisely the same—engaging in the kind of luxury that the new woman cannot engage in, sensing herself to be superior, that she has made it on her

own and against great odds, pitying her "weaker" sisters. That kind of superiority is the chief danger within the feminine revolution today — it refuses to recognize responsibility for bringing to awareness the women who have not yet realized their full humanness. It becomes masculine; thus diminishing any real contribution which might have been possible. Recently I read in a magazine of a place outside Dallas where rich women go and pay \$750 a week to be pampered and petted and loved all day long and the response of one woman as to why she went there was "because she didn't have to think." We can't laugh. You and I can no longer laugh when human beings say that they do not want to think, that they do not want to be human beings. We must direct our hostility to its rightful source—inadequate social structures for nurturing women into 20th century humanness.

### AS STRUCTURED VOCATION

The crucial issue is not whether or not a woman should go out to work. (Getting a job to help the family buy another car does not even get close to the issue.) History demands that the woman be a contributor in the whole civilizing process. That is her place. The crucial issue is how to carry out this imperative; the crucial issue is that of vocation. How do you go about actualizing a significant thrust into history? There are many impediments to this, not only the ones created by women themselves, but also nitty-gritty, external ones. For example, there are still differences in vocational possibilities for men and women. The whole range of professions is not yet open to women, but it will be. More often it is in the area of salaries we discover that prejudice remains, but it won't last forever.

Particularly among married professional women there are real problems to be solved. The question of mobility, for example. Suppose you are married. Whose vocational change do you follow? If the husband gets transferred, do you go with him? Do you have your profession interrupted in order to follow through on his? Tradition can no longer answer that question. We must decide. Maybe the husband changes jobs instead. This is something we have only begun to experiment with. Or, in the whole area of the children. . . . When is our society going to wake up and begin to provide the kind of child services necessary for vocating women? Because most of us grew up under the old image of the family and the woman, vocating women cannot avoid guilt relative to children in our day. We've been scarred forever. Few women will be able to forge out their life task without extreme guilt over not being with their children. But neither can they avoid guilt by trying to hang on to the old images. Enough of the new has broken through so that they then feel guilty for not preparing them for the 20th century. You might as well feel guilty while you are doing something significant, as washing those damned diapers! A third problem area is time. How does the working woman organize her time? Because most men have not made the shift into the new society and the new image of the woman, most women find that they not only have to pick up their professions, but still have to maintain most of the chores at home. Moreover, the kind of additive time utilized by housewives—a few minutes here and there — is neither available nor helpful. Large blocks of time are needed.

New family structures are required to deal with these impediments to fem-

inine social responsibility. The first question to ask is—What is the common mission? What is our family mission? As long as you are isolated, separate individuals thrusting out for your own fulfillment, you are lost; you are headed for divorce. You must begin now to raise the question of what your common task is in history. That doesn't mean that you both have to do the same things. You don't both have to be doctors, you don't both have to be in business. But you must decide what task your family is in history to perform, and then go about actualizing it. Then if the woman turns out to be a teacher or executive and the husband a secretary that's fine. If the task requires that the woman be the bread winner, fine. If it requires that the male is the bread winner, that's fine.

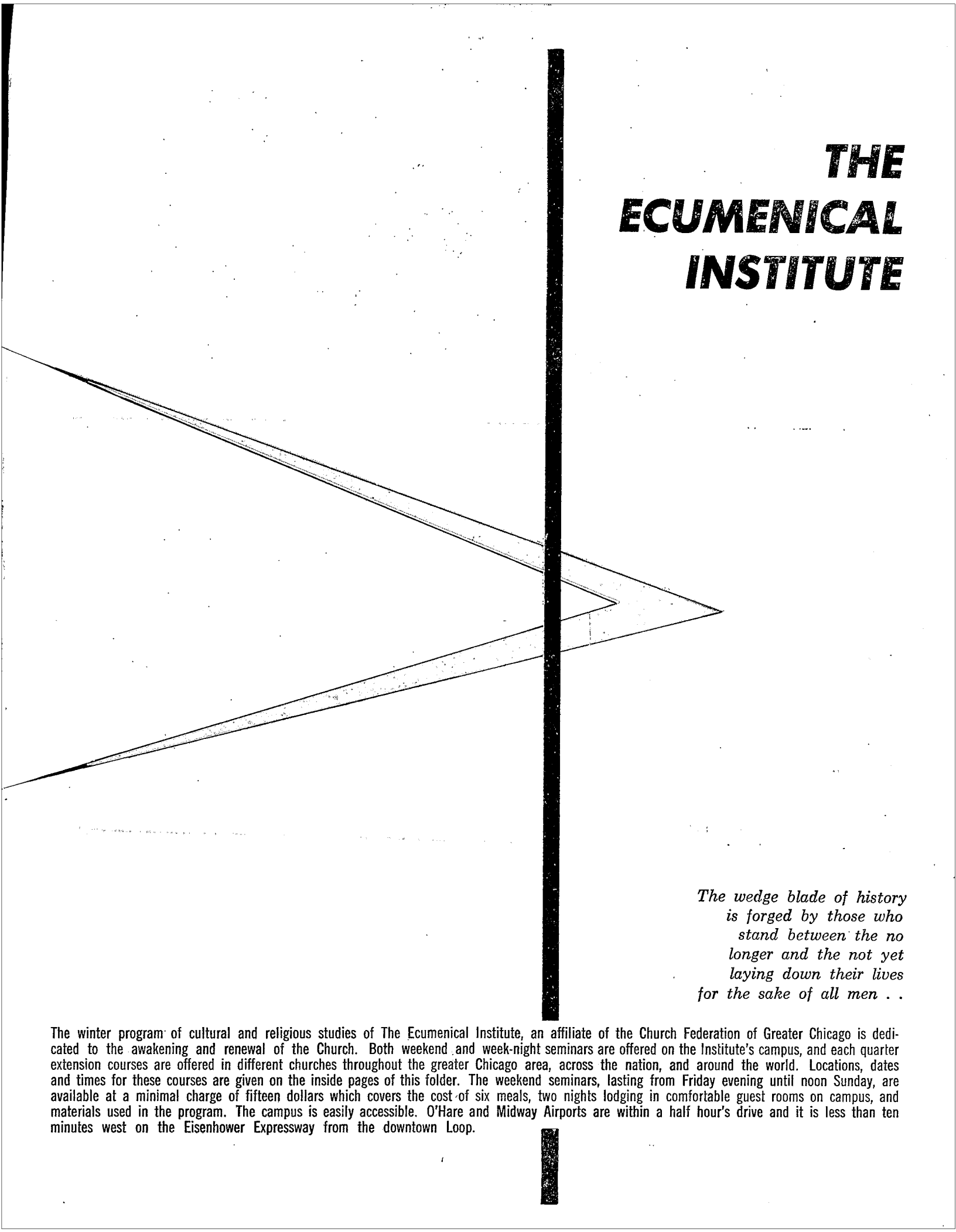
This leads to the job for each member to lay out his life plan. We used to suggest that a life plan for a woman would go something like this: From age twenty-three to twenty-six she would establish herself vocationally, professionally. If she married she would have her first child at twenty-seven, at twenty-nine the second, and then at thirty-one the third. But today it is clear that it is immoral for a woman to have a third child. The population explosion is not something that the federal government solves, but rather demands new mores. And this business of waiting two years in between having children. Only Spock is opposed to getting the thing over with immediately and he never had any children! Any woman who spends more than three years at home rearing children is pampering herself. What could she possibly be doing with the time? Besides, every child has the right to get out of the home by the time he is two years old. Who could stand one neurotic pattern much longer than that? Educational structures must come into being which begin at least by age two. Not only does current brain research indicate this, but our social situation demands educated human beings much sooner. We might as well face it, those kids do not need us, they need new structures. That plan has gone out the window. It now looks as if at age thirty she could be back in the mainstream. She may even have picked up some extra schooling in that time.

A life plan is necessary to give objectivity in decision making. With the group of ministers' wives mentioned above, one of the things we did was to ask for their life plan. We got static like, "You can't plan your life! What do you mean plan your life? I don't have any life plan." (The fact of the matter is that everybody has a life plan. Most of us prefer to keep it hidden from ourselves so we don't have to face it.) Finally a few brave souls ventured out with their life's plan; up till age twenty-one, all of them had been preparing for life, and from twenty-one to age forty-four they were having their children and their families, and at age forty-four every single life plan stopped. At age forty-four every single one of those women's life plans stopped! Either they feared the future beyond age forty-four so greatly they could not imagine it at all or they had already decided that they were going to die at age forty-four, that life was over for them when their children left home. That kind of picture is frightening. If you are a responsible husband, you will beat your wife until she gets out her life plan so that she has something objective to make a decision about.

Having dealt with the primary issues, you turn next to the "crucial

(continued on page 9)

# THE ECUMENICAL INSTITUTE



*The wedge blade of history  
is forged by those who  
stand between the no  
longer and the not yet  
laying down their lives  
for the sake of all men . .*

The winter program of cultural and religious studies of The Ecumenical Institute, an affiliate of the Church Federation of Greater Chicago is dedicated to the awakening and renewal of the Church. Both weekend and week-night seminars are offered on the Institute's campus, and each quarter extension courses are offered in different churches throughout the greater Chicago area, across the nation, and around the world. Locations, dates and times for these courses are given on the inside pages of this folder. The weekend seminars, lasting from Friday evening until noon Sunday, are available at a minimal charge of fifteen dollars which covers the cost of six meals, two nights lodging in comfortable guest rooms on campus, and materials used in the program. The campus is easily accessible. O'Hare and Midway Airports are within a half hour's drive and it is less than ten minutes west on the Eisenhower Expressway from the downtown Loop.

# CHICAGO: COURSES OFFERED

## BASIC COURSE FOR THE LAITY ADULT, COLLEGE, AND HIGH SCHOOL

### The 20th Century Theological Revolution

RS-I

A prerequisite course focusing on the basic spirit questions in the post-modern world; problems of authentic self-understanding, decision-making, vocational significance, human relations and creative participation in civilization. The aim is to enable the participants to think through for themselves who they are and how they can involve themselves in the present age. Separate colloquies are held for adult, college, and high school.

**Offered at The Ecumenical Institute:**

As a unit every weekend  
As a series of seven weeknights

6:00 P.M. Friday — 2:00 P.M. Sunday  
7:30 P.M. — 10:00 P.M. Thursdays

Jan. 6 - Feb. 26  
Jan. 12 - Feb. 23

**Offered in the north & west suburbs:**

As a series of seven weeknights

7:30 P.M. - 10:00 P.M. Tuesdays

Jan. 10 - Feb. 21

Contact:

**PARK RIDGE**

The Rev. William G. Kirk  
The Good Shepherd Methodist Church  
2000 West Sibley  
Park Ridge, Illinois  
Telephone 825-1255

Or:

**NAPERVILLE**

The Rev. Lawrence M. Bouldin  
Chaplain's Office—North Central College  
30 North Brainard Street  
Naperville, Illinois  
Telephone EL 5-5500

## ADVANCED COURSES FOR THE LAITY

See course descriptions and schedule on the following pages.

## BASIC COURSE FOR THE CLERGY

PMC

A prerequisite course for parish ministers, directors of religious education, campus ministers, and church executives, dealing with the theological and cultural revolutions of our time with the new image of the church as the revolutionary agent in civilization.

**Offered at The Ecumenical Institute:**

As a weekday unit

12:00 P.M. Monday — 12:00 P.M. Thursday

Jan. 9 - Jan. 12

## ADVANCED COURSE FOR THE CLERGY

Adv.  
PMC

This course presents one of the Institute's curriculum courses with special emphasis on teaching methods and missional strategy.

**Offered at The Ecumenical Institute:**

As a weekday unit

8:00 A.M. Monday — 6:00 P.M. Tuesday

Jan. 30 - Jan. 31

## SPECIAL GROUPS AND SEMINARS

RSI  
Seminarians

The basic course on the twentieth century theological revolution with training in the pedagogical methodologies to give the seminarian additional tools for the ministry.

**Offered at The Ecumenical Institute:**

As a weekend unit

6:00 P.M. Friday — 2:00 P.M. Sunday

Jan. 13 - Jan. 15

CSI  
Teachers

An opportunity for school teachers to work with the cultural revolution course within the context of their profession. RS-I is a prerequisite course.

**Offered at The Ecumenical Institute:**

As a weekend unit

6:00 P.M. Friday — 2:00 P.M. Sunday

Feb. 3 - Feb. 5

Teachers

### Four Seminars in the Education Explosion

A series of four weekend courses based on the new shifts in education demanded by the cultural and scientific revolutions of our time. The four are a unit with a \$50 tuition fee covering room, board, and supplies. RS-I is a prerequisite course and RS-I Pedagogy is recommended.

**Offered at The Ecumenical Institute:**

January 20th-22nd. *The Imaginal Curriculum*

The experiencing of and work in developing a curriculum which would change the self image of the student to enable him to participate in the 20th century.

February 24th-26th. *Strategies for Educational Change*

A depth struggle with building the model for the education of the future. A practice course resulting in a fully developed concrete plan, the manifesto.

April 7th-9th. *Structuring the Comprehensive Curriculum*

Work on structuring the inter-relationships of the various disciplines and developing a sequential curriculum.

April 28th-30th. *Local School Practices*

Applying the model to the local community and school situation.



# THE WINTER QUARTER

## ADVANCED COURSES OFFERED IN THE WINTER QUARTER

		WEEKEND	WEEKNIGHT
<b>RS II B</b>	<p><b>New Testament</b> A study of portions of the New Testament with special attention given to modern critical-historical methods for empathetically entering the Biblical era and for appropriating the Scriptural witness in the images of our own world view.</p>		<p><b>On Campus</b> <b>7 Thursdays</b> <b>7:30 - 10:00 P.M.</b> <b>Jan. 12 - Feb. 23</b></p>
<b>RS III A</b>	<p><b>The Local Congregation</b> An analysis of the new image of the Church as mission to history and of the alteration in the dynamics of the local congregation which this demands. Involves a fresh consideration of worship, education, enabling discipline, justing and witnessing love.</p>	<b>Jan. 20 - Jan. 22</b>	
<b>RS I Pedagogy</b>	<p><b>Teaching Practices on the Theological Revolution</b> A methodological exercise in the techniques and skills of the basic course in the curriculum for pedagogues in the local congregation. Laymen and clergymen who have decided to be the new cleric will be trained to utilize meal conversations, art forms, lectures, and seminars for practical theological education.</p>	<p><b>Jan. 27 - Jan. 29</b> <b>Feb. 10 - Feb. 12</b></p>	
<b>CS-I</b>	<p><b>The 20th Century Cultural Revolution</b> An analysis of the post-modern mind; examining the changes in our intellectual life occasioned by the scientific revolution; in our life-styles by the urban revolution; and in our basic mood-stance by the world-wide secular revolution.</p>	<p><b>Jan. 13 - Jan. 15</b> <b>Feb. 17 - Feb. 19</b></p>	<p><b>On Campus</b> <b>7 Thursdays</b> <b>7:30 - 10:00 P.M.</b> <b>Jan. 12 - Feb. 23</b></p>
<b>CS II B</b>	<p><b>Sociology and History</b> An introduction of contemporary societal wisdom for the sake of forging tools for concrete social analysis and action. Economic, political, and cultural social sciences will be balanced by study of objective, rational, and existential approaches to the writing of history.</p>	<b>Jan. 6 - Jan. 8</b>	
<b>CS III A</b>	<p><b>Individual and Family</b> Entrance into the marriage covenant, the family's internal order, and its new image as mission to the world reconstructed for the urban world. Woman and familial political roles, man and economic budgeting, the child and cultural symbols are dealt with in model building workshops.</p>	<b>Feb. 3 - Feb. 5</b>	
<b>CS III B</b>	<p><b>Community and Polis</b> Images for corporate social action and participation examined in the light of the demands of the future world. New operating constructs are created by the participants in dialogue with the social givens of the times.</p>		<p><b>On Campus</b> <b>7 Thursdays</b> <b>7:30 - 10:00 P.M.</b> <b>Jan. 12 - Feb. 23</b></p>
<b>CS III C</b>	<p><b>Nation and World</b> The geo-political and economic shifts in today's world explored in the light of emerging new nations, power changes, and global cultural revolutions; the newly developing archetypal image and the possibilities of international re-casting of man's cultural models.</p>	<b>Feb. 24 - Feb. 26</b>	
<b>CS IV</b>	<p><b>Advanced Reading Course: Albert Camus</b> A study of the philosophy of Albert Camus as a sensitive depth grasp of man's situation and possibilities as a spirit being, using short stories and his basic treatise, <i>The Myth of Sisyphus</i>.</p>		<p><b>On Campus</b> <b>7 Thursdays</b> <b>7:30 - 10:00 P.M.</b> <b>Jan. 12 - Feb. 23</b></p>

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## NATIONAL: COURSES OFFERED IN THE WINTER QUARTER

DETROIT, MICHIGAN	Lay & Clergy	Jan. 3 - Jan. 8
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BOSTON, MASSACHUSETTS	Adv. Lay	Jan. 13 - Jan. 19
MOBILE, ALABAMA	Lay & Clergy	Jan. 13 - Jan. 15
KEENE, NEW HAMPSHIRE	Clergy	Jan. 16 - Jan. 19
MONROE, LOUISIANA	Lay & Clergy	Jan. 16 - Jan. 22
BOSTON, MASSACHUSETTS	Lay & Clergy	Jan. 20 - Jan. 26
WICHITA, KANSAS	Lay & Clergy	Jan. 20 - Jan. 26
BOSTON, MASSACHUSETTS	High School & College	Jan. 27 - Jan. 29
STATE COLLEGE, PENNA.	Lay & College	Jan. 27 - Jan. 29
NEW YORK, NEW YORK	Lay & Clergy	Jan. 27 - Feb. 2
SEATTLE, WASHINGTON	Lay & Clergy	Jan. 30 - Feb. 5
UNIVERSITY OF OKLAHOMA	College	Feb. 3 - Feb. 5
PURDUE UNIVERSITY	College	Feb. 3 - Feb. 5
BOSTON, MASSACHUSETTS	College	Feb. 3 - Feb. 5
PHOENIX, ARIZONA	Lay & Clergy	Feb. 6 - Feb. 12
BALDWIN-WALLACE COLLEGE	College	Feb. 7 - Feb. 10
ALTUS, OKLAHOMA	Lay	Feb. 10 - Feb. 12
STILLWATER, OKLAHOMA	Lay	Feb. 10 - Feb. 12
OKLAHOMA CITY, OKLAHOMA	Lay & Clergy	Feb. 10 - Feb. 16
HOUSTON, TEXAS	Lay & Clergy	Feb. 13 - Feb. 19
TULSA, OKLAHOMA	Lay	Feb. 17 - Feb. 19
BOSTON, MASSACHUSETTS	Adv. Lay	Feb. 17 - Feb. 19
DAKOTA WESLEYAN UNIV.	College	Feb. 19 - Feb. 22
MEMPHIS, TENNESSEE	Lay & Clergy	Feb. 20 - Feb. 26
DENVER, COLORADO	Lay & Clergy	Feb. 20 - Feb. 26
OKLAHOMA STATE UNIV.	College	Feb. 24 - Feb. 26
SAN FRANCISCO, CALIF.	Lay & Clergy	Feb. 27 - Mar. 5
BOSTON, MASSACHUSETTS	Adv. Lay	Mar. 3 - Mar. 5

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SIDNEY	Lay & Clergy	JANUARY
PORT MORESBY	Lay & Clergy	JANUARY
SINGAPORE	Lay & Clergy	FEBRUARY
KUALA LUMPUR	Lay & Clergy	FEBRUARY
HONG KONG	Lay & Clergy	FEBRUARY
TAIPEI	Lay & Clergy	FEBRUARY
SEOUL	Lay & Clergy	FEBRUARY
HONOLULU	Lay & Clergy	FEBRUARY



## The New Woman (continued)

minutia." The internal life of the family needs to be ordered. Decisions about who is going to take the garbage out must be made. It hasn't been ordained that the husband take the garbage out, until you **decide** that the husband is going to take the garbage out. It hasn't been determined that Mom does the washing until you **decide** that Mom is going to do the washing. It isn't clear cut what the family rituals are or what education is necessary until you **decide** those things. You lay them out and decide who has the time, and who is equipped to do them and how precisely to carry them out. These kinds of structures enable the family to keep from being smothered by one person's neurosis in one area and another's somewhere else and allow all the members to forge out a contribution to civilization.

This will require that you make a constitution, lay down the law, lay out the policies. Who is going to make the judicial decisions? Who is going to be the executive director? Who is going to carry things out? What are going to be the roles in the family? You have to spell these things out. Right now they are up for grabs. Who knows whether the woman ought to be the executive and the husband the judge in the family? Maybe it should be the other way around. Should the children participate in legislation? Who knows? There is **no final answer**, but your constitution tells you what is true for you, i.e., what you have decided. It sets up structures of accountability so that guilt can be objectified and thus dealt with rather than piling up. Unless there are objective structures of accountability you become enmeshed in guilt because of social patterns which are no longer relevant. Structures of accountability release you to do what you have decided needs to be done. You run your life. And then of course regular family meetings in which the mission and these structures and relationships are held up and symbolized are necessary.

I am sure that all of this sounds contrived and like a lot of work. It is! Many have taken the family and the role of the woman for granted. In an age of revolution this is no longer possible. If the woman is to become her full possibility, we must work at it; this does not come naturally, it cuts across pet habits and preconceived patterns. We must do what seems unnatural, we must be intentional.

### AS BODY-BEAUTIFUL

Beneath all characteristics and problems, there runs one problem which all persons must deal with—the problem of self-affirmation. The 20th century woman faces this problem both universally and particularly. She, along with

(continued next page)



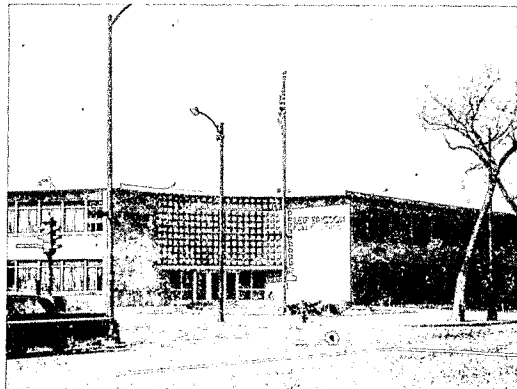
## Back Into History

Within 5th City, the Chicago Housing Authority operates an apartment building for the elderly (aged 62 and up). The Garfield Park Apartments symbolizes the stance of the entire society that the elderly should be well cared for but placed in roles outside the mainstream of history. The numbers of people beyond retirement age is increasing yearly as the retirement age is pushed back and medicine increases the life span. At the same time technology is thrusting on man new life situations which demand a new life style. The imperative is to use every available source of energy, creative, organizational, or sheer physical, to forge out the new life style. Therefore it is crucial that the great resource of persons over the age of 62 not sit idle. It is also, needless to say, essential to the lives of individuals that each man have a task in the shaping of history.



*... well cared for but placed in roles outside the mainstream of history ...*

With this in mind, the elderly of the Garfield Park Apartments have been engaged in a program which thrusts them out into the community to choose the crucial task in which they will shape the new civilization. For the last ten weeks, 20 of the apartment residents have been involved in an extensive educational and research project. The questions of self-image, urbanity and new vocation have been the driving concerns. The result was the planning of a Negro History Exhibit with the current history of life in the city emphasized. The school children of Leif Erickson Public School are the primary target of the new image of the Negro the elders are exploring. They have enlisted seven classes of forty children in the third, fourth and fifth grades to participate in the exhibit. The children will be stretched to re-examine what it has meant, does mean, and can mean to be a Negro as they prepare material to exhibit. The elders have been stretched to pick up a leadership role and see themselves as responsible for the society around them. A great power is being unleashed for the future of civilization in 5th City.



*... Leif Erickson School ... the primary target ...*

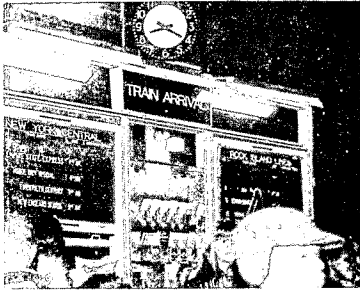


# JETS

# TO DETROIT

Dressed in bright red sweatshirts bearing their symbol in black, the 5th City Jets were addressed by Harrison Simms before boarding a train for Detroit, Michigan, on Friday, November 11. For many this was a first ride on a train larger than the El, and it took a while to keep legs steady as they tried to walk the aisles and ride at the same time.

The Jets are an after school group for kindergartners through eighth graders. The trip to Detroit was planned to expose them to another large metropolitan area, in order to stretch their vision. They had studied the film, "Children Without," taken in the area of Detroit near Tiger Stadium before actually visiting that area. Seeing another area in the same situation gave depth to a line from one of their songs, "We're gonna' build it (5th City) for the world".



... first ride on a train larger than the El ...

The children stayed in private homes in Dearborn, Warren and Highland Park. Friday night the 7th and 8th graders were guests on a hayride-barn dance party. None of them had ever square danced before and there were anxious moments as they struggled with maintaining their newly learned life style of open nonchalance. Lunch on Saturday was hot dogs and ice cream at the Top of the Flame—twenty-four floors up over the city of Detroit, with a panoramic view. But for one that was too much to be trusted. He lost his nerve with, "I don't want to sit over no river."

Perhaps the greatest offense of the trip was the visit to Greenfield Village where the group of 'here and now' children came face to face with history and its importance. On reflection, many called this a highlight, but it was most difficult for some to grasp the significance of the old cars and appliances when for them greatness is the New, the Bright, and the Fast.



... twenty four floors up over the city of Detroit ...

On Saturday night the group experienced Mexican food at Mexican Village. The Jets returned to the homes weary and excited after a day filled with Greenfield Village, the Art Institute, Children's Museum, free run at Belle Isle, two meals out, a trip to Canada through the tunnel and back over the bridge. That night, the sixth to eighth graders went to a party in their honor at East Grand Boulevard Methodist Church.

The trip back to Chicago on Sunday, November 13, seemed long, for the week-end was so packed with new experiences and new encounters. As glad as all were to take the trip, they saw Chicago with new and brighter eyes on their return—and upon entering the city broke into a rousing version of "Chicago is a Wonderful Place!"



... with new and brighter eyes ...

### The New Woman (continued)

all previous women, must affirm being a woman. A part of each woman's particularity is her female sex. It is not always easy to affirm this. Most of the time we have been conscious human beings, what it has meant to be a full human being was to be a man. Therefore; when most of us women began struggling with self-consciousness, the only image we had of full humanness was to be a man. Many of us moved in the masculine direction. It is not easy now to affirm that we are women, to affirm our femininity, but this is what is needed.

One of the most direct ways this comes to us is in the area of the body. The woman has to affirm her body, to say "yes" to it. A woman doesn't need a man to tell her she is beautiful, no man could ever give her enough assurance. A woman has to decide that she is beautiful, and this has nothing to do with cultural standards. This is a question of selfhood. I've known fat women who have decided that they are beautiful. I think in particular of a large Negro woman I know. I tell you there is dignity in that woman, she has decided she is a beautiful woman. I've known other women who had all the possibilities for beauty who have said "no" to them. I might suggest that if some of you women have not been to the beauty parlor in the last six months and gotten a new hair style, you are not affirming your femininity. (On the other hand, if you go every week you probably aren't either!) Your body is who you are. It says who you have decided to be. Have you decided to be a woman? Have you decided to be the particular woman you are? The particular body you are? No woman ever naturally wanted her body; short women want to be tall and angelic, tall women want to be small and cuddly. Some of us are two sizes larger on the bottom than the top, others are two sizes larger on top. Some of us look like elephants in army tents when we are pregnant, others look like bean poles when we're not pregnant. Regardless of shape or size the cosmic demand is the same—decide that you are beautiful.

Having decided that her body is beautiful, the woman then confronts the question of how to use it, what to do with it. This again is not an easy problem. The old images from science and the idea of eternal patterns and essences from classical-Western-religion told us to save ourselves up so that we could fulfill ourselves, our essence. Now science and secular religion have given us a new image—that of giving ourselves. What it means to be a human being is to put your life energy into history, to expend your life, to give of yourself, to burn yourself out.

This does not mean wantonly. Beware of people who ask—"Well, what about premarital sex?" The real question is out of what context are you going to deal with your sexuality. The question is what is your life model. That tells you what you do with sex. If you have as your life model that your life is some sort of giddy experiment, which you are going to pack full of first one thing and then another, i.e., self-fulfillment; you would undoubtedly make premarital sex a foregone conclusion. If your life model calls for some sort of global mission in which you are going to create a new image of the family in which sex is a primary symbol, you may have another decision on your hands.

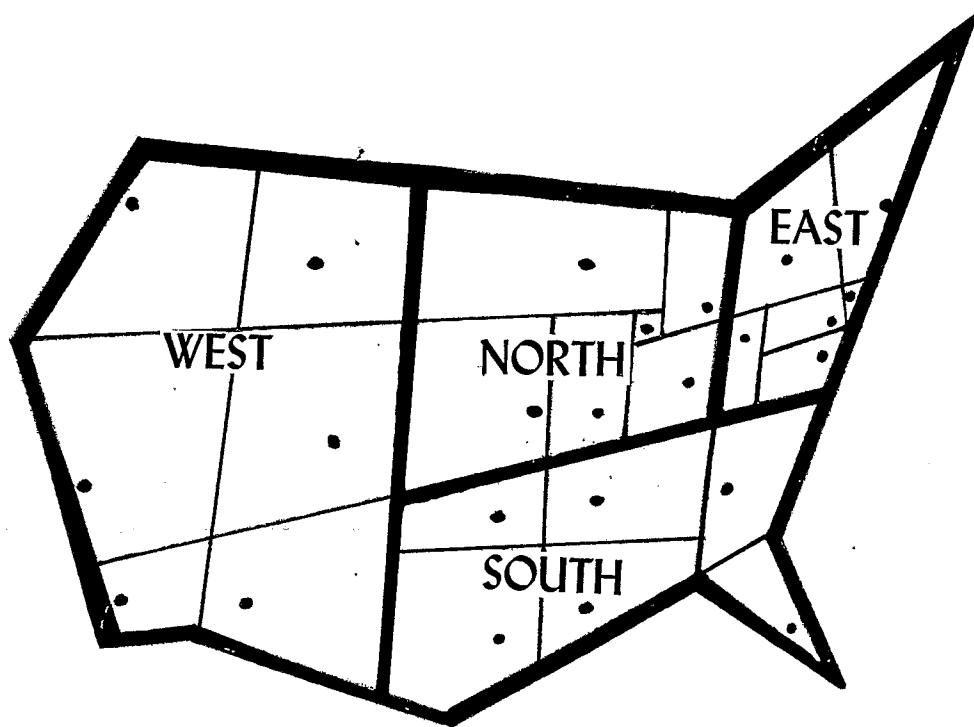
### AS PRIMORDIAL SYMBOL

One of the reasons the feminine revolution has been so long in coming off

has been our ignorance of the power of symbols. Without knowing what we were doing women have been rebelling against themselves, against a primordial symbolic power they have come to possess. Most early religions had a female goddess somewhat along the lines of "the Earth Mother." We have sentimentalized and biologized this image till to admit some value to it would make woman a sweet and innocent sow. A similar process occurred with nature during the long period in which we separated ourselves from nature. We turned it into some benign St. Bernard and refused to recognize its savage sovereignty. But primordial man knew well that he was up against mystery, that which was beyond his control, that which on the surface seemed fickle and changeable, but which was always there. Along with the destructive havoc was also the sustaining ongoingness. Fate was feminine. This is not at all far-fetched. Women often appear emotional and unstable, but are actually durable, stabilizing agents.

Post-modern women have felt that in rejecting past images and particularly the sow image, we must destroy our symbolic power. We have in many cases done a good job of desecrating ourselves. But now it becomes incumbent upon those who understand the nature of symbols—their deeply humanizing power, to take these powerful primordial symbols and give them new content—new sociological content. Refusing to redo the symbolic dimensions of femininity will make a mockery of the new woman who has emerged. She will have no roots and will quickly vanish. If she is to survive, a reinterpretation of root symbols must occur. Perhaps this is what Camus was doing when he wrote "The Adulterous Woman." This is the story of a beautiful Indian woman. You know, Indian women have a sort of dark, mysterious beauty about them. This woman was like that. She was married to a blacksmith. You can imagine what a blacksmith is like, sort of big and fat, greasy and smelly. They had been married for a good many years when they decided to take a trip; so they went out and got in a broken-down old wagon and set out across the wasteland. When it got dark they stopped at a dirty, old, broken-down inn. The windows were dirty, the linens were dirty, and it had the sort of bed where if two people got in you both rolled to the middle. They got in on both sides and rolled to the middle. It got very late and the woman decided to get up and sneak out. It was pretty difficult to get out right there in the middle of that crack in the bed, but she managed to get out and even made it past the creaking door. She crept along in the shadows so that nobody would see her and made for the edge of town. In those days there was a huge wall built around the edge of the town to keep out the chaos—strangers and animals. She got out to the wall, and looking around to make sure no one was watching, she climbed up on the wall. As she looked out into the abyss, into the black nothingness of the future, she was raped by the mystery. She was raped by the future. She was raped by sheer possibility, by incomprehensible intentionality. She was raped by globality. She fell back on the wall. Soon she got up and crept back, being careful that no one could see her, and mystery of mysteries, crawled in bed with her dirty, smelly, greasy blacksmith husband.

Twentieth century woman—the primordial enigma.



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# Television Film Now Available

## THE BOLD COMMUNITY

The Ecumenical Institute has two copies of the CBS network television program, "The Bold Community," available for showing to the public. Originally presented as part of the "Reformation: Chicago" series of the nationally televised program LOOK UP AND LIVE in the fall of 1965, this 30-minute film depicts the Institute's general thrust with scenes of campus and community activities and an interview with Joseph W. Mathews.

The use of this 16 mm. sound film is seen as part of a format which would include the presentation of the history, present program, immediate needs, and future plans of the Institute. Whenever possible, a member of the Institute staff will provide the contextual format and introduce the film. A charge of \$15.00 for each use will cover the cost of reproduction, handling, and postage. For information regarding scheduling, please telephone or write: The Development Office, Ecumenical Institute, 3444 W. Congress, Chicago, 60624; 312/722-3444.

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January, 1967

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