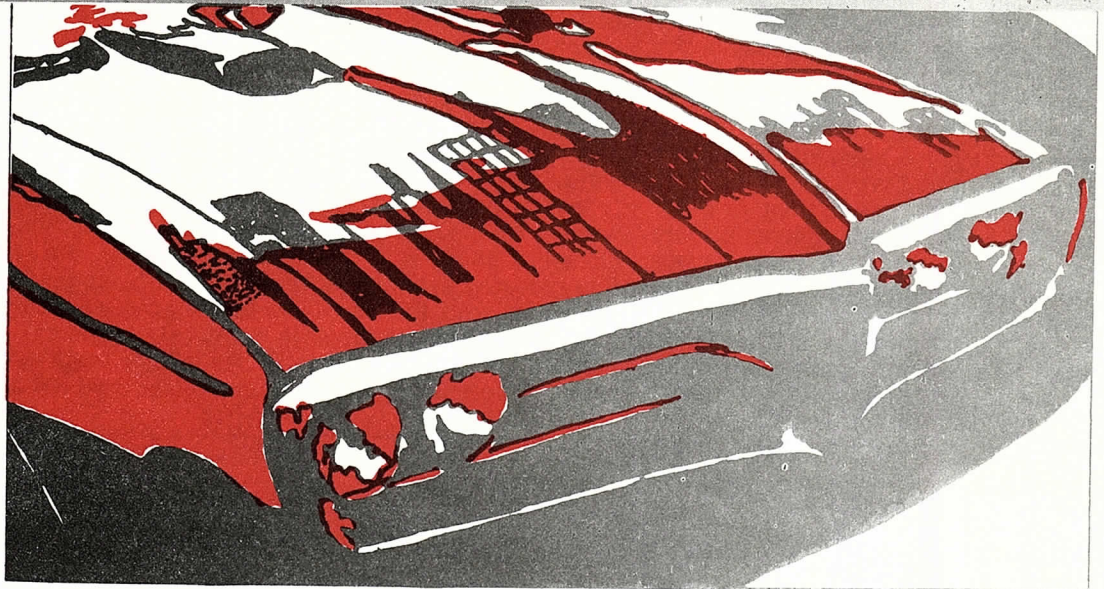


i.e. ecumenical

n
s
t
i
t
u
t
e



the city of man

A speech delivered by CONSTANTINOS A. DOXIADIS, of the Athens Center of Ekistics of the Athens Technological Institute at the FOURTH ANNUAL CHICAGO AREA PROTESTANT BUSINESS LEADERS' DINNER, February 9, 1967.

I speak to you about the city of man tonight. And I would like to give you a strange experience that I had about this city. It comes from a document which came into my hands a few weeks ago, written it seems by the first Martians who visited the earth on a flying saucer.

The report was submitted to the government of Mars and it was a description of men on Earth. The description ran as follows:

"Men inhabiting the cities of the Earth are about twenty feet long; They are about five to six feet wide; they are built of steel; they have aluminum fittings outside; they have two big eyes which are illuminated at night; and they run at speeds of several tens of miles per hour."

The Martians who visited our Earth from the sky have seen only these inhabitants, the automobiles. And they took them for men. They control our streets. They control our public squares. They can be seen everywhere; and men, as we know them, are beginning to hide inside the buildings. Even if you come into the city itself in order to find many of them, you have to dig deep into the buildings. The streets are controlled by the machines, the automobiles, even if we think that we control our cities. It is quite doubtful whether the city in

which man is stopped by red lights and children are not free to run, in which we breathe the exhaust of these strange creatures, could be called the city of man. It was and it still is created by man but I don't believe that we are entitled to speak about it today, at least as the city of man.

With this, I want to present to you my seven points related to what we call the city of man. First, the city of man is in crisis. Second, the city of man is heading for disaster. Third, we can build a better city which will be the city of man. Fourth, in order to achieve this, we have to set proper goals. Fifth, we have to conceive the ideal city. Sixth, we have to find ways to build it. And, seventh, in order to achieve this, we—all of us—have a very specific role to play.

I'll start with my first point, that the city of man is in crisis. The city of man used to be seen, when I was a young man and studying, as a city consisting of buildings, an architectural problem. People were speaking of the city, writing books about the city and representing pictures of houses and buildings. Later, the congestion on our streets was so great that it became much more fashionable to speak about the city and its problems as a city with problems of traf-

(Continued next page)

i. e.

NEWSLETTER of
The Ecumenical Institute
3444 Congress Parkway
Chicago, Illinois 60624

A division of
The Church Federation
Of Greater Chicago

VOL. 111 No. 4

the city of man (cont.)

fic. Much later, in the last decades, it was more interesting to speak about the city as the center of our social problems. Most recently and more in the United States than in other countries, we concentrate more on the racial problem.

But, every time that we concentrate on one aspect of the problems in the city, we lose the real perspective of what the city is because the city consists of five elements. Over a million years ago, there was only one element of interest on the earth and that was nature, the natural environment. And then, one million years ago (or two million or two and a half, in accordance with a recent announcement from Harvard) man, the second element, came on this earth. It took him many hundreds of thousands of years to become organized in the third element, society. Society developed another element on this earth.

and unless we can see the system as it consists of five elements, we will miss the main point, that we live in a complex world. And we do not understand it.

It is complex in that it has not only five elements, but these five elements can be seen in five different ways; by an economist, by a sociologist, by political scientists or administrators, by a technologist or by someone interested in cultural affairs and in aesthetics. So, we have five elements to be seen in five ways. But if we say we have twenty-five types of problems, this is completely wrong. By the combination of these five elements as seen in five ways you will find that we have thirty-three millions of problems. And this is why we are confused. If we ask a housewife if she likes the city, she will say, "I don't like it because shopping is very difficult." Her

in all of the cities of the world to control nature. The air is contaminated, the water is polluted, land is wasted. A recent study in Detroit shows that we use now 200% more land per capita than forty years ago; so we are wasting land. We are failing in human values. We do not allow our children to cross the streets. Many of our phobias, many of our problems are due to the fact that for the first time in human history man is not free to walk in his city. The red light is something which has never been provided in our constitutions. It does not allow us to move and walk freely.

We fail as a society because by spreading far out into the country side we don't allow ourselves or our wives and children the proper number of contacts to which they are entitled. We say we have motor cars, but more than fifty



Constantinos Doxiadis

Joseph Slicker

- - - dialogue with a man of amazing
technological genius - - -

While in Chicago in February, Constantinos Doxiadis visited The Ecumenical Institute. Having previously received the comprehensive 5th City model he was invited for an initial exchange of insights. Doxiadis uses 'futurolgy' to express the attempt to anticipate future and plan for it on behalf of all men. His concept of the cell, the grounding of the comprehensive grid in a model arena, can be compared to the delimited geographical area of 5th City. However, Doxiadis' categories of the economic, technical, cultural, social, and political do not indicate the acute sensitivities to the cultural revolution that are given in the three cultural aspects, common symbol, common sense, and common style. This kind of fundamental difference creates the dialogue with a man of amazing technological genius in the ordering of the New urbanity.

Society created houses and buildings which we call shells, the fourth element. Finally, society has organized networks of highways, of railways, of electrical lines, of water supply lines and of communications.

The five elements are not of the same age, but now form one system. Modern scientists would call it a system of five elements, a chemist would call it a molecule, consisting of five atoms. They cannot be separated. It is true what Churchill said, we build our buildings, we shape our buildings and then our buildings shape us. We can express it in an even more general way. Nature is shaping man and man is reshaping nature. Society is reshaping man and the buildings which are reshaping man and society. The networks demolish and reshape the buildings. We have one system

husband, who works downtown and is a shop keeper is going to say that he likes very much living in the city because shopping and business is thriving. His son is going to say that he likes his neighborhood because they have a new sport center. The girl of the family hates the city because there is no good theatre or no good dancing lessons. And the grandmother may have disliked the city, thinking of her elm trees on her old home street.

Every one of us has a different picture of the city. This is why it is such a brave task to be mayor of a city bringing all of our views together and satisfying them all. It is an even more brave task to be a mayor of a city now because, in addition to these very confused problems, we have to face the crisis and our failures. We have failed

per cent of the population is not entitled to drive. And more than fifty per cent of the population does not own cars. We have the problem of the children who want to go to their grandparents and cannot. We have the problem of the housewife who, because she does not have a second car, is isolated. Society does not operate. If father is not back home at bed time to see his children, what is his city offering to him? We have failed in human values. We have failed in building a better operating society.

We have failed with several of our networks, especially with the transportation networks, although in other systems we have succeeded. When you were younger it took you a shorter period to reach downtown than now when we have better highways and bet-

(Continued on page 6)

REPORT FROM the ARAB WORLD

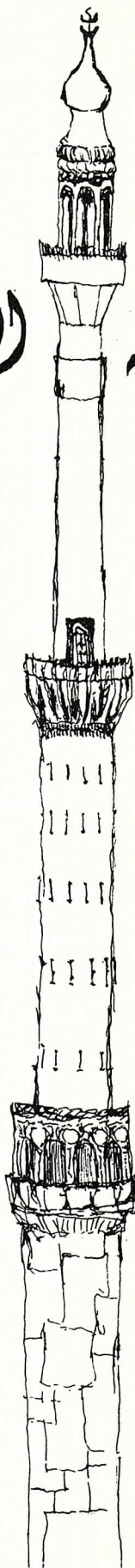
السلام والصلاة والسلام على رسول الله الكريم العظيم

حضرة محمد بن عبد الله بن عبد المطلب

All human beings live out of a basic primordial image of what it means to live as a human being. At the dawn of consciousness man as creature emerged. In the midst of his pangs of being inundated by overwhelming new sensations, he groped for a way to respond to the intensity he was experiencing out of the givenness of life itself. Mystery evoked dreams to give form to the awe. Basic sustenance could no longer rely on his common rhythm with the universe. He was now apart from the natural world as no other creature had ever been. He required a memory, life pictures to remind him of his discoveries in an endless struggle to survive. Birth, pain, pleasure, response, death all needed irreducible images to guide his rising and his declining. These basic primordial images inform the distinct cultures which now survive on the planet. The contemporary world of the Arabs betrays such an image.

In this desert world there are common and unique characteristics which are immediately apparent. The Arab people across North Africa through the Middle East speak the same language, but the various Arab dialects are as distinct as the separate tongues of the Romance Languages. In an area that encompasses the Magreb, the Levant States, the Nile Valley, the Arabian Peninsula, and Mesopotamia, the dialects are as widely divergent as Italian and Spanish. Nevertheless, Arabs take great pride in the fact that they speak the same language, and that written Arabic is essentially the same everywhere. It is the language of the Koran.

The political, economic and cultural life in these areas manifests a unique social milieu with great diversity. Arabs in all walks of life, from Bedouin to city apartment dweller, from deep rooted villager to dispossessed refugee, from Communist to Archbishop, city planners, oil field hands, business men, theologians, teachers, children, U. N. personnel, writers, statesmen, lawyers, geologists, architects, and countless others are a people with a common fabric. But they are participating in the cultural revolution. The revolution in the common sense of our time is occurring among the Arabs exposing their uniqueness as a culture. "Everyman" of that vast desert responds to the structure, the substance, the quality and dynamics of the cosmology in today's relative universe. In the first place, they sense themselves as non-technical people, not technically minded. The structure of the universe is perceived more as an organism. Yet the substance of life is capricious, and in the long range cyclical, in a somewhat mechanical fashion, with the random getting more attention than pattern. The Arab sees himself as responding to stimulus rather than reacting as part of a machine. The Arab operates with images of simple efficient causation. Events act toward him and he acts in a unique response. It is not that he is naive and requires a touch of Westernization. Rather, he is circumspect and regards the universe as such—in structure, substance, and dynamics, as chaos ordered by Allah's will.



In terms of the possibilities that are inherent in these mental limits, there is a peculiar kind of freedom akin to that described in recent philosophy as "absurd." Much of what existential philosophy has delineated as humanness dramatizes the arbitrariness manifest in the Arab mind-set. Closely related to absurd freedom, the possibilities are implied by the sense of the cyclical in history. It yields an unusual quality of endurance. This is born out of their natural setting, nomadic origins and social situation. Thousands of years on the desert, of trying to eke out a living, and thousands of years of political oppression have yielded them not only biological but social endurance that is unusual on the face of the planet. Their valiant struggle to survive in Arab refugee camps on ten cents per day attests to this quality in the physical dimension. Bedouins have little subcutaneous fat that other peoples develop. Their physical endurance gives them a lithe appearance, a similar leathery fortitude in other aspects of life. The possibility of being an enduring people is also present by experiencing life's dynamics as a "bouncing" reactionism. If we look at the long history of the total Arab world, we discover one of the most resilient peoples on the face of the earth. They have adapted to countless invaders, and yet have made their way enduring under all kinds of suffering.

In addition to the Arab's relation to the 20th century common sense, his style of life has been radically altered in relation to space, time, social structure and rootage. The twentieth century shift from a rural to an urban mind-set has had specific consequences in the Arab world. In order to maintain himself in a kind of limitless horizon, he strives to delimit his space. He has a tremendous drive for privacy manifest in the fact that he inevitably builds walls when forced into proximity with others, veils the women, and radically segregates the sexes. Any intrusion upon his sense of personal space comes as a threat. Twentieth century urbanization is invading this privatism. The women are slowly unveiling.

(Continued next page)

A deep, often unconscious struggle to move beyond the walls is there but the time is not yet ripe.

In regard to social structures he is extremely individualistic. But his individualism is of a tribal or a familial nature, which is not solitariness but is caught up in being a part of the tribe, very unlike the Horatio Alger individualism of the West. The whole social system is based on individual responsibility for the family. One is trained from childhood that he represents his family. This does not carry the nostalgic connotations manifest in the United States. It is more of a brotherhood of individuals. A person in the Arab world might be extremely responsible in caring for his family, even extending to third cousins, but still lacking sentimental or emotional attachment as we know it in the West. This extends to his nation where his nationalistic political stance causes rifts in his dream for the return of Arab unity. In this isolating limit he finds his realistic possibility.

Living in an eternal moment allows him to live in perpetually kairotic or crisis time. Everything is always crisis. Though history may seem cyclical, the present moment is always critical for the Arab. Something must be done now, and what must be done this moment must be done with urgency. Usually, as we shall see later, this means articulating something about the situation.

His relation to social structures—his family, party, nation, his own individualism—all these relate to his great capacity for fidelity. Deep loyalty is a demand of life on the Arab, and he demands loyalty from others. He relies upon promises and makes promises in a way that few people do. He trusts and mistrusts deeply. He depends upon the word that is given and that he gives. And if he does not, he must pretend to do so.

In terms of rootage the Arab depicts his relation to the limits of life by saying either "malish" or "Ensha'allah". **Malish** (never mind) allows him to appropriate all unpleasant events, while **Ensha'allah** (God willing) leaves him thoroughly open to the future. It sounds like fate or kismet to the Western, especially to the Greek-trained, mind. It is not. Rather, it is the popular way of confidence as one goes about day-to-day activities. By saying "malish" or "Ensha'allah" in the face of fortuitous circumstances, the Arab is telling himself he must finally depend upon Allah. This moment by moment trust, as an operating image, gives him a peculiar kind of courage, that has carried him through ages of vicissitudes.

Finally, the revolution in common symbols is happening across the whole world. The Arab also encounters the basic mystery of life out of his own unique image. Until our time, the canopy of religious symbols was that which enabled man to appropriate his own awe and fascination. While there is no question that such a canopy has collapsed for the Arab as for all other men, Islam's great symbols have not as yet suffered the total attack on symbolism that occurred in the West. Even so, technical reason has invaded his world. Through the oil companies he sees the great potential of science and technology. He was disillusioned in relationship to the state of Israel created by the tools of technology in both war and peace. This confrontation has faced him with a demand as well as with a horrifying sense of inferiority that he cannot admit to the rest of the world, or even to himself. He must

either excuse himself or indulge in proud disdain of those who have stooped as low as he considers the Zionists have. In a world where only temporal models are of any value, he is trapped with images that are predominantly oriented to the non-temporal. **Ensha'allah** thus loses much of its former power. His frequent response is to project this frustration upon others, to blame the world, to make accusations about even the smallest matters, for he has few imaginal tools with which to fashion a creative response. His most creative political leaders are wont to appeal to idealism or materialism in one form or another.

His sense of objective certitude is dramatically influenced by a traditional pride that everything that ever needed to be said about life was predicted and written in the Koran. This obviously sets limits of a philosophical nature, but they are not greatly important in day-to-day life. The Koran is extremely universalistic and can be understood as religious sanction for comprehensive open-endedness.

The key characteristic of the Arab is verbalism, that is, the equating of the verbal with reality. The Arab has a unique relationship of fidelity and trust toward what is put into words. What is said is equally important as what is done. This is the primary place where Western man misunderstands the Arab—at the point of not seeing that when an Arab says something, generally he invests it with reality. Whether what is said really participates in reality is utterly secondary to the fact that it is said. For the Arab, having committed oneself verbally is more important than facts. One can see the trouble the non-Arab world has had, in the United Nations and other places, when an Arab statesman in a political address would seem to be reiterating the same issues endlessly. From the interior perspective of the Arab he is trying to encourage the audience to join him in conferring the quality of reality upon what is being said, by its own fiat. We consider such verbliness to be just so much oratory, but for the Arab, this oration is akin to dealing concretely with the actual problem. He therefore has a great ability to participate in situational or contextual ethics. Through verbalism, he sees that every situation has its context and must be participated in uniquely, just as every statement that is made must be participated in uniquely.

Finally, the ability to relate oneself radically to the verbal gives him a unique approach to change. The Arab mind is not burdened with the kind of guilt that a Western conscience usually produces; guilt developed in relation to some ideal, or to some being. Rather, the Arab's stance constantly relieves him of being guilty. Allah's will, or the situation, or his verbal assertions can handle practically everything that is not dealt with through the regular social structures. In this way he has the chance to continually stand present to the demand of the new moment.

The Arab and his desert world stand deeply rooted in the past yet curiously open to the future. When one peers deeply into this ancient civilization, he is astounded at the barriers to its full participation in the cultural revolutions of common sense, style and symbol. Yet, in the same depth look are revealed the unique gifts and possibilities which these nomadic tribesmen, tenacious villagers, and modern urban men bring to the new world of the 20th century.

PEOPLES' ARTS LYCEE

In January the symbolic life of the 5th City community was established in a new way. Every Saturday night since January 14th there has been a celebration of the community. The celebrations are geared to explode the four problem areas of the 5th City model within the Peoples' Arts Lycee: inclusive engagement, intentional existence, futuristic models, and corporate action. That is to say each of the events enables either a global life style, a decisional life style, a life style of creating the future, or the realization of the necessity of acting corporately in the new urban life.

The actual make-up of the evenings has varied from local talent in drama, vocal music, and dance to current movies, professional entertainment, or a dance. Each of the evenings includes a time of corporate reflection on the particular art form and on the individual's and group's participation in the art form. A new breed of professional artist is developing who understands the deep spirit problem of the ghetto resident and who is learning to direct his art toward releasing these people to new lives of freedom.

On Saturday, March 4, a festival was held to celebrate the city, past, present, and future. The mood shift in the city in the 20th Century was captured in drama, dance, and in a figure who appeared successively throughout the evening changing in style as the life style of 20th Century man has changed. The festival marks a high point in the celebrational life of the community to be followed by another series of weekly events.

INTERNATIONAL PROGRAM EXPLODES

CURRENTLY

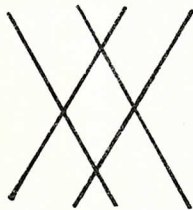
1967 - 1968

Australia
Port Moresby
Singapore
Kuala Lumpur
Hong Kong
Taipei
Seoul
Honolulu

Brisbane
Sydney
Melbourne
Adelaide
Perth
Singapore
Malaysia
Bangkok

Rangoon
Thailand
India
Indonesia
Manassar
Manila
Hong Kong
Taipei

Lyn and Joe Mathews and Aimee and Frank Hilliard on assignment in South East Asia report great excitement as the spirit movement catches fire across the area from Australia, through Indonesia, Malaysia, Thailand and the Philippines to Korea, China, and Japan. By the end of March there will be 1000 beginning and advanced course graduates and dates are already being set for courses to be held in the fall and winter as indicated on the list above. In addition Joseph Mathews has been asked to speak at the East Asian Christian Conference in Bangkok in September. A full report on the current trip will be carried in the next i. e.



WENDY JO HOCKLEY

BORN—DECEMBER 20, 1959

DIED—FEBRUARY 4, 1967

daughter of
LEONARD AND ELAINE HOCKLEY
of the Corporate Office
The Ecumenical Institute

In lieu of flowers —
5th City Childrens Fund

For the People of God, death is a call to celebration and renewal when, once again, they proclaim afresh and are enabled to proclaim anew that One Lord is sovereign of both life and death; that all Being and Non-Being alike is encompassed in Being Itself; that no happening, no not one, is without significance; that everything that is given carries its own divine meaning; that we have Godly permission to be wholly human, even unto death.

The Funeral Office was celebrated on Sunday, February 12, 1967 at 2:30 P.M.

the city of man (cont.)

ter cars. Is this a success or a failure of man?

We have failed, and because of our failure we like to escape. We escape to several slogans; for example, that birth control is going to save the situation. Birth control is not going to save the situation. Calculations show that the population of the earth, even if we have a universal birth control, is going to reach twelve billion people, four times more than now. The average city now has about one million people. They are going to have ten million then, ten times as large a population and thirty to forty times a larger area. This, even if we have birth control.

We escape to utopias, but utopias don't save us. We remember Aldous Huxley with his last book, "The Island" or Skinner with his "Walden Two" who speak about small isolated communities. But they forget themselves. They speak of communities which have cars and which have pharmaceuticals, which means that even the utopian thinkers consider that the great city, the producer of cars and pharmaceuticals and research and education, is something inevitable.

I come to my second point. We are heading for disaster. All these trends that I have been speaking about are continuing and are going to be aggravated. We don't have yet a sign in any city in the world that the situation is under control and getting better. We have many good efforts. We have many good projects. But the situation, in human terms, is getting worse.

We talk about a shrinking world (allow me to speak later about an expanding man); but we forget that at the same time in which we learn news about the other side of the world in the morning newspapers, we don't have anymore the very detailed news which we used to have from the units, the neighborhoods, the small communities, which are nearby. If we think also of how much coverage we have of the news from great distances, you will see that this shrinking world may mean the shrinking of man. Man may turn into a small ant inside a very big society which would squeeze him and not allow him to move as a free agent as he did in the past.

In the growth trend we demolish, we choke, the center of our cities. Why? Because we allow a city which was prepared to stand up to the pressures of half-a-million people get five million

people and later ten, then twenty, and fifty. If I asked any business man here who has a generator of 50,000 kilowatts to enlarge this generator so that it will be a generator of 100,000 kilowatts, he would laugh at me. But this is what we try to do with our cities. In business and engineering we learn that if we want that capacity we have to add another generator. In cities we try to do everything downtown. We bring all of our machines, all of our pressures, all of our cars downtown and we choke downtown to death. We are leading our cities to disaster. There is no way out unless we change our course.

And I come to my third point, that we can change our course. We have to be realists first. We cannot avoid the big city. In the same way in which humanity has not avoided the small city once civilization was created in the small city, we cannot anymore avoid the big city.

We have to understand what is human, what has human values and re-establish it through a study of the great laboratory that man has created on this earth. The laboratory of all our cities and villages properly studied shows that mankind by trial and error has established a human scale in dimensions and for the contacts of people. There is a human scale in relation to our monuments, to the squares where we can gather and talk, and to the streets where we can be free. This human scale has to be re-established in our cities. In this way, we come to the conclusion of my third point. Although we have cities exploding all over the world, the problem we foresee to be universal is to connect all of the cities into a continuous network. Within the city we can create cells in the human scale, small cells, communities of about 50,000 people, not isolated, not outside of our cities as we make an attempt to escape from the reality, but as cells of the big organism of the city of man, a universal city of man, which we can call the 'ecumenopolis':

I come to my fourth point. To achieve this, we must set important goals. Aristotle has defined them, happiness and safety. Why these? Let me use one criterion because we don't have time for more. What is our most precious commodity? Some people answer money. I answer time. We speak about the time of our life. We measure our lives in years and if we cut some years from our lives then nothing else can have

importance. This time we waste, this time we don't measure, for this time we don't have a budget. Seventy-six per cent of the time of the American citizen, whether male or female, is spent at home. Twenty-four is spent out of the home. For the males between the ages of twenty and fifty-nine the percentage of time at home is lower, the percentage of time out of the home is larger and of this, one third is spent commuting.

Let us think about this for a moment. Man and animal have only one basic difference in how they spend their free time. Men and animals both sleep, work, eat, wash, etc. The great difference is that in his free time man can think, create, or dedicate himself to something above the animal life. Of this time, we are already wasting one third and the wasted time is increasing. Have we not reached the point, then, when we should stop thinking of time budgets and start thinking about how to spend our life and time and then judge these goals in relation to ability, feasibility and other criteria? I think it is very important.

We cannot—and I am speaking of the architects and planners, the engineers—we cannot build the city of man unless communities as a whole and societies as a whole make some basic decisions. If you tell us that you don't mind driving more and more with every year that passes, then we are going to build cities in which human values are going to be lost forever. If, on the contrary, we can set proper goals and we can set proper human values, if we can say that it is important for man to not only meet with people in the same field but to have human contact with his family and with his neighbors; then we can start building the human city. We can build the cells within the city in human dimensions.

With this, I come to my fifth point, that to achieve this, we have to set an ideal. The great difference in our era, in relation to the eras of the past is that we don't have the courage to have ideals. Do you think that the metropolis of Athens or the cathedrals of the Middle Ages were built on the basis of economics or ability? I don't believe that they have ever even worked that out. They started, it took them fifty, a hundred, a hundred and fifty years and they achieved their goal. The ideal was there. Today, we don't dare to have ideals.

We have to conceive the proper city

(Continued on page 14)



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 spring 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 twenty 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.

SPRING QUARTER

1967

COURSES OFFERED IN

WEEKEND COURSES

CHICAGO	Beginning Course RS-I The Contemporary Theological Revolution	APRIL 7-9	APRIL 14-16	APRIL 21-23
		Adult Laymen	High School Youth	College Students
		College Students	Adult Laymen	High School Youth
	High School Youth	College Students	Adult Laymen	
	ADVANCED COURSES	CS II C Science & Philosophy	CS-I Cultural Revolution	RS III A Local Congregation
	SPECIAL CONFERENCES	Special Teachers	Seminary	Ecumenics
NATIONAL BEGINNING AND ADVANCED COURSES	MARCH 31-APRIL 1	DENVER, COLO.	AMARILLO, TEX. COLLEGE	CORPUS CHRISTI, TEX. RS-1, CS-1
	SHERMAN, TEX. COLLEGE	CLEVELAND, OHIO	DALLAS, TEX. RS-1, CS-1	LAKE CHARLES, LA.
	PATTERSON, N.J. RS-1, RS-111 A	CLEMSON, S.C. CS-1 COLLEGE	PHOENIX, ARIZ. RS-1, CS-1	WICHITA, KAN. RS-1, CS-1
	AUGUSTA, ME.			NASHVILLE, TENN. COLLEGE

WEEKDAY COURSE

NATIONAL BEGINNING AND ADVANCED COURSES	APRIL 3-6	APRIL 10-13	APRIL 17-20	APRIL 24-27	MAY 1-4	MAY
	STATEN IS., N.Y.	BOSTON, MASS. SEMINARY	SAN ANTONIO, TEX.	DETROIT, MICH.	LOS ANGELES, CALIF.	
	AUGUSTA, ME.	CHICAGO, ILL.	WICHITA, KAN.	SAGINAW, MICH.	LINCOLN, NEB.	FRESNO,
	DENVER, COLO.	PHOENIX, ARIZ.	WASHINGTON, D.C.	NEW ORLEANS, LA.	BOSTON, MASS. — ADV. RS-111 C	
	STATEN IS., N.Y. — ADV. RS-111 A PED.		SAN ANTONIO, TEX. — ADV. CS111 A	DETROIT, MICH. — ADV. RS-1 PED.	LOS ANGELES, CALIF. — ADV. CS-1 PED.	CHICAGO ADV. RS

WEEKNIGHT COURSES — GREATER CH

ON THE ECUMENICAL INSTITUTE CAMPUS 7 Thursday Nights 7:30 — 10:00 p.m.	APR. 6—MAY 18
	• RSI Beginning Course
	• CSI Cultural Revolution
	• RS II C Old Testament
	• CS III C Nation/World
	• RS IV Advanced Reading

EXTENSION COURSES 7 Tuesday Nights 7:30 — 10:00 p.m. Beginning Course RS-I The Contemporary Theological Revolution	APR. 4—MAY 16
	FIRST CONGREGATIONAL CH. 1417 HINMAN AVENUE EVANSTON, ILLINOIS 60201 REV. JOHN E. HINKLE PHONE UN 4-8332

THE SPRING QUARTER

COURSES FOR THE LAITY

APRIL 28-30	MAY 5-7	MAY 12-14	MAY 19-21	MAY 26-28
Adult Laymen	High School Youth	College Students	Adult Laymen	High School Youth
College Students	Adult Laymen	High School Youth	College Students	Adult Laymen
High School Youth	College Students	Adult Laymen	High School Youth	College Students
Pedagogy	CS III A Individual & Family	Pedagogy	CS-I Cultural Revolution	RS III C World Religion
Special Teachers	CS-I Teachers			
LINCOLN, NEB.	LOS ANGELES, CAL. RS-1, CS-1, CS111 A	FRESNO, CAL.	COLUMBIA, S.C.	ROCHESTER, N.Y.
HAGERSTOWN, MD. HIGH SCHOOL	OXFORD, MISS. CS111 A	DES MOINES, IA. COLLEGE	HARTFORD, CONN.	SAGINAW, MICH. CS-1 ADULT
DETROIT RS-1, RS 111 A SAGINAW RS-1	BATON ROUGE, LA. IMAGINAL EDUC.		PORTLAND, ORE.	PITTSBURGH, PA.
NEW ORLEANS, LA.			COLUMBUS, OHIO	

COURSES FOR THE CLERGY

B-11	MAY 15-18	MAY 22-25	MAY 29-JUNE 1
	COLUMBIA, S.C.	ROCHESTER, N.Y.	PITTSBURGH, PA.
CALIF.	HARTFORD, CONN.	COLUMBUS, OHIO	BOSTON, MASS.
	PORTLAND, ORE.		
, ILL. 1 PED.			

CHICAGO CLERGY COURSES	
BEGINNING COURSE Clergy and Lay Leaders	Mon. Noon To Thurs. Noon APR. 10-13
ADVANCED COURSE	Mon. Noon To Wed. Noon MAY 8-10

CHICAGO AREA

APR. 4—MAY 16	APR. 4—MAY 16
FIRST CONGREGATIONAL CH. FOREST AVE. & ANTHONY SHELDON ELLYN, ILLINOIS 60137 DR. PETER KLEIN PHONE 469-3688	FIRST METHODIST CHURCH 14220 GRANT STREET DOLTON, ILLINOIS 60419 REV. E. MAYNARD BEAL PHONE VI 9-1522

For further details, information, and reservations contact:

THE ECUMENICAL INSTITUTE
3444 CONGRESS PARKWAY
CHICAGO, ILLINOIS 60624

Area Code 312 722-3444

THE CURRICULUM -

OF RELIGIOUS STUDIES

RS-I The Theological Revolution

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

CHRISTIAN MEMORY

RS-II A The Historical Church

A study in the theology of the fathers of Christianity amid the milieu of their eras. Writings by men of faith are scrutinized for the Christian community during the ancient, medieval and modern periods.

RS-II B The New Testament

A study of the witness to the Word in history made by the early Christian community. The perspectives of John, the Synoptic writers and Paul toward the event of Jesus the Christ are examined together with the basic cultural heritage of the Greek, Hebraic and Gnostic life styles.

RS-II C The Old Testament

A study of the understanding of God present in historical living as known to the people of Israel. The life stances taken in the wisdom writings, the prophetic pronouncements and the covenant law are probed in the context of the historical background of the ancient world.

REFORMULATION MODELS

RS-III A The Local Congregation

An analysis of the new image of the Church as mission to history and the dynamics of the local congregation which this demands. The course involves a series of workshops on worship, education, enabling discipline, justing and witnessing love.

RS-III B The Ecumenical Movement

An analysis of the people of God in history as they are manifested in Christianity, Judaism and the secular faiths of today. Papers describing the current situation of Protestantism, Catholicism, Judaism, nationalism, communism and humanism are used to expose the issues and dilemmas of spirit men in the universal human community.

RS-III C The World Religions

An analysis of the human ur images by which people live out of their distinct cultural inheritance. The articulated visions of cultural leaders in civilization today are analyzed in order to reveal the unique gifts of Africa, the Far East, Sub-Asia, the Middle East, Latin America and the West.

OF CULTURAL STUDIES

CS-I The Cultural Revolution

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

CULTURAL WISDOM

CS-II A Psychology and Art

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

CS-II B Sociology and History

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

CS-II C Natural Science and Philosophy

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

RESPONSIBILITY MODELS

CS-III A The Individual and the Family

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

CS-III B The Community and the Polis

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

CS-III C The Nation and the World

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

SUPPLEMENTARY STUDIES

ADVANCED READING COURSES

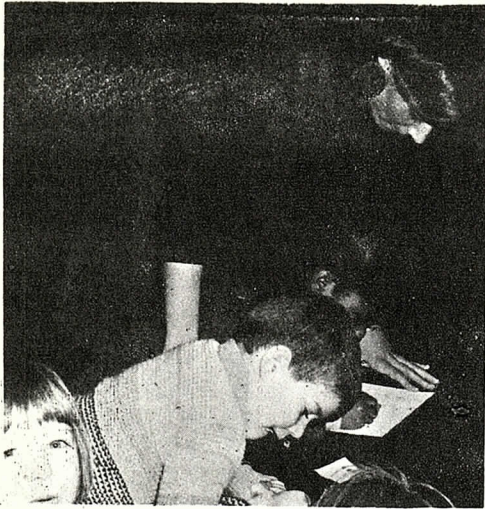
A book by a single author is selected and analyzed to explore in depth the insights of a signal thinker in theology or culture.

ADVANCED STRATEGY COURSES

The continuation of model building applicable to local parishes and to areas of missional concern is made possible by sessions in both theoretic and practice to further the spirit movement of our day.

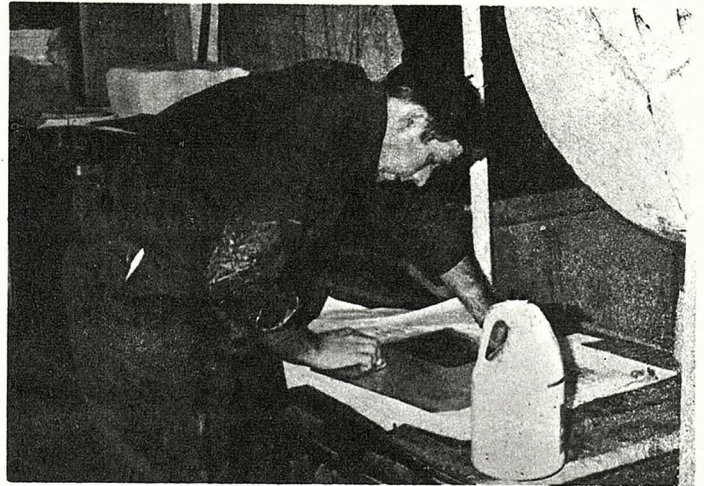
PEDAGOGICAL TRAINING COURSES

The methodology for teaching a certain course in the curriculum is presented to course graduates to enable them to use the structures of lectures, meal conversations, worship lectur-ettes, seminar techniques and other pedagogical tools to carry on the theological and cultural education of postmodern men.



— assignment in the Pre School —

— section assignment: research and publications —



THE SOJOURNER PROGRAM

The Ecumenical Institute offers regularly for cadre members across the nation the opportunity for short duration participation in the life and mission of the Order. Each sojourner is assigned to an area of the mission (section assignment) and to one of the three commissions (economic, political, and cultural) within the life of the Order. On three afternoons general labor is scheduled. On weekends during the quarter the sojourners participate in the graduate courses offered. The cost of the program is subsidized by the Institute so that the only fee is for room and board on a weekly or monthly basis.

In January approximately 25 college students, seminar-

ians, and adults participated for varying lengths of time. Some had specifically requested assignment in the pre school or with the teachers' cadre. The others were assigned to other sections of the 5th City Project or to the church renewal or enablement sections. Their sharing in the life of the Order had great power in their lives and in the lives of the Order. The contribution they made to the Order was as great as the training and experience they received.

Anyone interested in sojourning should visit the Institute first if possible and, if not a course graduate, take the basic theological course.

WEEKLY SCHEDULE—SOJOURNER PROGRAM

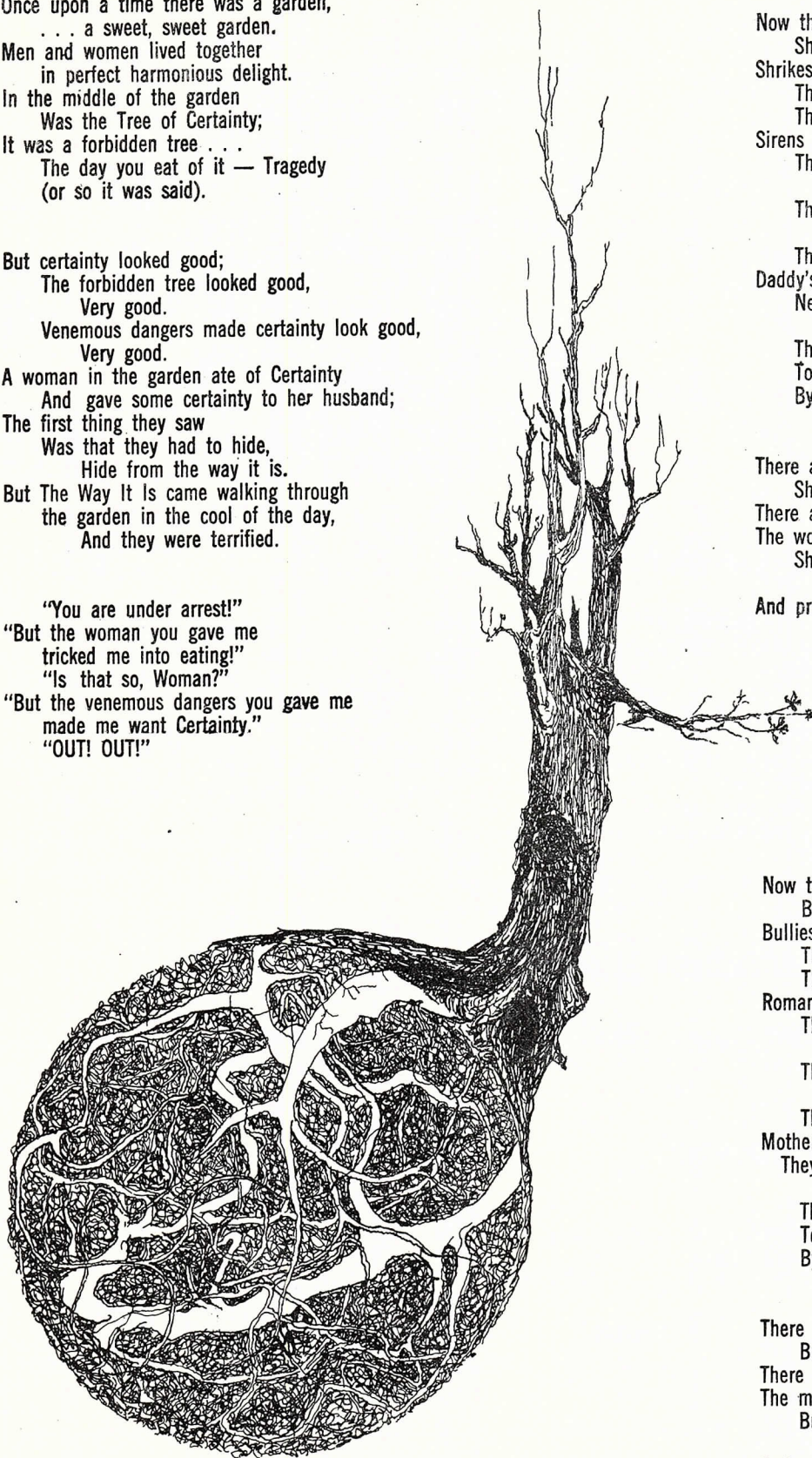
Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
SECTION ASSIGNMENT					BEGINNING	
WORK ASSIGNMENT		CHICAGO	STUDY	WORK ASSIGNMENT	OR	REST/ RECREATION
SECTION ASSIGNMENT			SECTION ASSIGNMENT	ADVANCED COURSE		HOUSE CHURCH

I

Once upon a time there was a garden,
 . . . a sweet, sweet garden.
 Men and women lived together
 in perfect harmonious delight.
 In the middle of the garden
 Was the Tree of Certainty;
 It was a forbidden tree . . .
 The day you eat of it — Tragedy
 (or so it was said).

But certainty looked good;
 The forbidden tree looked good,
 Very good.
 Venemous dangers made certainty look good,
 Very good.
 A woman in the garden ate of Certainty
 And gave some certainty to her husband;
 The first thing they saw
 Was that they had to hide,
 Hide from the way it is.
 But The Way It Is came walking through
 the garden in the cool of the day,
 And they were terrified.

"You are under arrest!"
 "But the woman you gave me
 tricked me into eating!"
 "Is that so, Woman?"
 "But the venemous dangers you gave me
 made me want Certainty."
 "OUT! OUT!"



II

Now there are three kinds of women —
 Shrikes, Sirens, and Daddy's Little Girls.
 Shrikes work hard, have drive, pride and spirit;
 They have contempt for Boys and Girls;
 They have to excel or destroy man or woman.
 Sirens believe love will heal all voids;
 They seek fulfillment in the warm
 the wild and the ecstatic;
 They have contempt for the ugly
 the cold and the immature;
 They have to be the center of affection.
 Daddy's Little Girls are warm and sweet,
 Never violent, never cruel
 And can't stand cruel people;
 They fear ecstasies . . . Wish only
 To be cared for until life's end
 By some great big protector from all life's pain.

There are three kinds of women —
 Shrikes, Sirens, and Daddy's Little Girls.
 There are no others.
 The woman who protests to me that she is neither
 Shrike, Siren, nor Daddy's Little Girl
 is a liar.
 And probably a shrike.

III

Now there are three kinds of men —
 Bullies, Romantics, and Mother's Little Boys.
 Bullies work hard, have drive, pride and spirit;
 They have contempt for Boys and Girls;
 They have to excel or destroy woman or man.
 Romantics believe love will heal all voids;
 They seek fulfillment in the warm
 the wild and the ecstatic;
 They have contempt for the ugly
 the cold and the immature;
 They have to be the center of affection.
 Mother's Little Boys are tender and gentle,
 They are never violent, never cruel
 and can't stand cruel people;
 They fear ecstasies . . . Wish only
 To be cared for until life's end
 By some patient protector from all life's pain.

There are three kinds of men —
 Bullies, Romantics, and Mother's Little Boys.
 There are no others.
 The man who protests to me that he is neither
 Bully, Romantic, nor Mother's Little Boy
 is a liar.
 And probably a Bully.

IV

Dear Shrikes and Bullies,
Sirens and Romantics,
Girls and Boys:
Let me tell you another story . . .

Once upon a time there was a carpenter's son,
Frail, scared and uncertain
like all of us.
He was just Mother's Little Boy;
He was a Romantic;
He was another Bully.
But he decided — and I mean he decided.
(Shall I say that again?) **HE DECIDED.**
He decided to become **THE SAVIOR OF THE WORLD.**
But you see, it was all an act;
It was a role, it was a mask.

VI

He was just a carpenter's son,
Frail, scared and uncertain;
He was just Mother's Little Boy,
He was surely a Romantic,
And just one more Bully.
But he decided to put on an act;
The act was called "**THE MESSIAH!**"

The religious authorities would have liked
Jesus the man;
He was sensitive, learned, lucid, interesting, etc.
But that role, that arrogant, unbending,
Dogmatic, unaccepting, cryptic role.
They hated that role, they feared that role.
That role called their lives into question;

That role was the judgement. The demonic powers
were all disturbed by it.
Lives were healed by it. History was
Fascinated by it.
Not by Jesus. Not by Jesus. But
By that role Jesus had decided to act out.

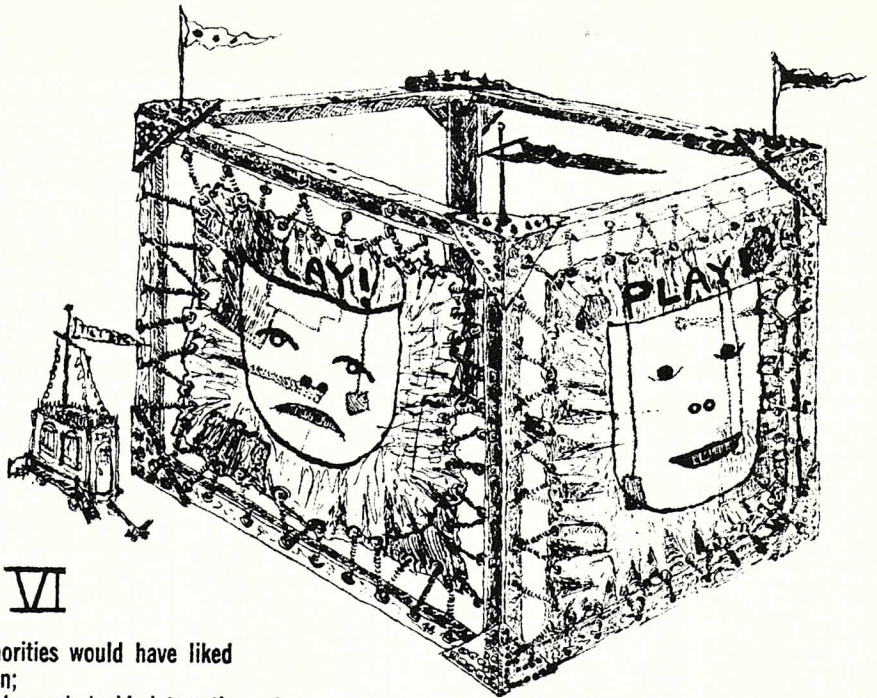
They killed that role — not Jesus.
If Jesus had given up that role they might
have turned him loose. But that role,
The role had to be killed, killed.
And they killed it.
And Jesus, our frail, scared, uncertain Mother's Little Boy,
Sensitive Romantic, lucid Bully;
Jesus was inside that role. Jesus got killed.

He was just one like us, but he decided to
Play the role of the Savior of the World,
And they killed him.
No, they did not kill Jesus;
They killed **THE SAVIOR OF THE WORLD.**

V

He played **THE ROLE,**
I mean he played **THE ROLE.**
He emptied himself for the sake of this role;
He became, by decision,
In the company of his closest companions
And for all the company of history
A ROLE.
an **ACT,**
a **SYMBOLIC FIGURE.**

When you looked, you didn't see Jesus;
You saw only this hard, incredible, iron role.
But back behind that role was a
Frail, scared, uncertain, struggling,
Intensely suffering carpenter's son,
Dying in order to be **A ROLE** in the company of man.
I mean he played **THE ROLE.**



VII

And Jesus is dead but **NOT** the Saviour of the World
He is not dead.
That **ROLE** is not dead
The Play goes on.

Many men have loved that role with all the passion
of their being.
They have loved it as a Role that died for them.
They have loved it as the Role they themselves
play with all the passion of their being.

Dear Shrikes and Bullies, Sirens and Romantics,
Girls and Boys,
Playing this Role is **PASSION FOR GOD.**

the city of man (cont.)

in which we want to live. If we try, we will find that we are on the right road. I'll mention one example. If human values of happiness and safety were our goal, then research will discover that we don't need highways, we need deepways. Then gradually we'll discover that deepways, that is roads which are underground, are not only more natural but in the long run much more feasible. A study which we have carried out coincides completely with the findings of the Rand Corporation in the United States, findings which were published last year and which say that in the early 70's it will be cheaper to have tunnels than highways. Rising costs of land, rising costs of buildings in the future, won't allow us highways in the cities. It will be cheaper to dig tunnels, the cost of which is dropping because of new techniques. We will have to conceive our ideal city as one where man and machine are going to separate their paths.

We need greater numbers of cars. It is utopian to think that we are going to move backwards to mass transportation systems. We may need some of them for group functions, but man has acquired in the private car a new maximum of mobility. He is never going to abandon it. Our challenge is not to speak against the motor car, but to give better chances for man to own a greater number of motor cars. For this we have to take the machines underground and by doing this can give them greater speeds.

If we set an ideal, and I've only given one example of it which is justified from our research work, we reach my sixth point, to ask ourselves, "But is this possible?" Something that looks very difficult now, in twenty years will not. If we set goals, if we know what we want to do in our cities, we will find that many of our cities with slight modifications: by enclosing some streets so that through traffic will not be allowed in the residential streets, by proper acquisition of lands in key points for very small parks (we don't need big parks; we cannot maintain them and we cannot keep safety conditions there), we can create human communities in the proper scale and re-establish the human scale.

This is not easy downtown in the Loop; the larger the city, the more complex its center, the more difficult the situation. We may even need urban renewal—which means surgery. I am not very much in favor of cultural surgery

but there are cases in which surgery is the only solution. What we must understand is that we cannot save any patient by continuous surgical operations. We need all sorts of measures. They will be fairly difficult for the big cities but if we have the patience to understand that our problems have been created over three or four generations and that we cannot hope to solve them in one night, as some people expect their mayors to do; then we can develop long term programs and we can see the situation getting better with every year that passes.

How are we going to achieve it? By working in all scales in all possible ways. To work only within the city boundaries is insufficient. Even the best mayor of your city (and I am sure that you have the best) could not save downtown, could not save the city of Chicago from the pressures coming from tens and hundreds of miles away, if he is not allowed to have an opinion of the whole area, if he is not given the right and the machinery to at least plan for the whole area and get together with everybody else concerned. How can we expect the manager of a big company to run only his private office, and not run the whole company with the assistance of the vice-presidents of his company? In the past, our cities were surrounded by walls. I have not seen any walls around the city of Chicago. There is no way to create any new walls. We have to look into the largest possible areas.

With this, I come to my seventh point—our role. This is a task to be undertaken by government at all levels, by the city, and by private people. There is no government or city which can undertake the whole task. All people have to act. Business, since I am addressing business leaders tonight, has a great obligation. Business cannot sit back and look after its own problems. Let us not forget that many big businesses add more problems by producing automobiles and other products and throwing them into the city at random. If we would go to a good businessman and tell him that his new plant is going to consist of machinery and employees picked at random, he would laugh at us. But this is what we are allowing to happen in our cities. We need the initiative of the businessman in his own area because businessmen have the experience of conceiving, managing, and producing in order to achieve certain goals. In our cities, we have forgotten the goals. We

have to bring people in who know how to implement goals. But we have also to conceive the proper goals. And then we have to rely on several groups, on our civic leaders and our mayors, because more than any one of us they have the ability of a computer to synthesize the different formal views, to bring balances between the different demands. We have to turn to our religious leaders because they are much closer to ideals and to the setting of goals. We have to turn to our philosophers because they can tell us that in other eras mankind could set goals. And finally we have to use the experts, if we are experts. People like myself who have one great obligation, to provide the community with the method to select alternatives. We cannot make decisions. We are not entitled to make decisions. Our role is to illuminate the problem, to show all the alternatives, the for and against and then to let the community, through its properly elected leaders make the decisions. Society, as a whole, has to make the decisions.

Is this going to happen? Using my experience, I have to say definitely all of this can happen. This is based on my knowledge that all of these problems can be controlled. I am sure Dr. Menninger, my good and respected friend, is not going to allow me to say through the rationality of man. He is going to remind me that men are also like hedgehogs who do not always behave rationally and who clash with each other and who hurt each other. But in spite of that, I think that we have the ability to be rational in some basic decisions, and we can gradually understand how to behave. If I use my personal experience, I am entitled to say that in the 50's such addresses were not accepted. In one big university in 1957, the whole faculty walked out on me when I said these things about the failure of man. In the 60's these ideas are accepted and mankind is opening its eyes. In the 70's we are going to have accepted systems of action. In the 80's and 90's we are going to have the big experiments and by the year 2000 somebody standing here on the 37th occasion of your gathering, I am sure, is going to tell you that mankind has achieved its goals and that mankind knows how to build the city of man. Whether this will be true or not depends upon you. I am hopeful that you are going to lead mankind to success.

**S
U
M
M
E
R
'67**

PARISH TRAINING CADRE COLLEGE TRAINING CADRE TEACHER TRAINING CADRE

**One month
intensive training
and experience
on the edge of
the 20th Century
spirit revolution.**

The concerned and radical clergy and churchmen of Post-Civilization are dedicated to creating a society-reformulated. They want methods for dealing with the problems raised by a scientific, urban, and secular world. They want laboratories for testing political, economic, and cultural ideologies. They demand practical constructs which will meet the needs of a relativistic world. Summer '67 is a contemporary moral context for those daringly intentional individuals and families who are prepared to responsibly forge out the world of the future.

*in a new symbolic life
in the corporate life style
in imaginal education
in a comprehensive curriculum
in a comprehensive inner-city project*

**JULY 3
to
JULY 30**

SUMMER '67 is available for single individuals and families. Individuals will be housed dormitory style, couples in single rooms. Children will be housed in small dorm rooms. The cost for room and board, tuition, and materials is \$90 for an individual and \$50

for each additional family member. A \$10 pre-registration fee is requested. Children, infant through high school, will be involved in structured imaginal education programs that will give them the tools to participate in a 20th Century missional family.

CHURCHES

Laboratory for the Future

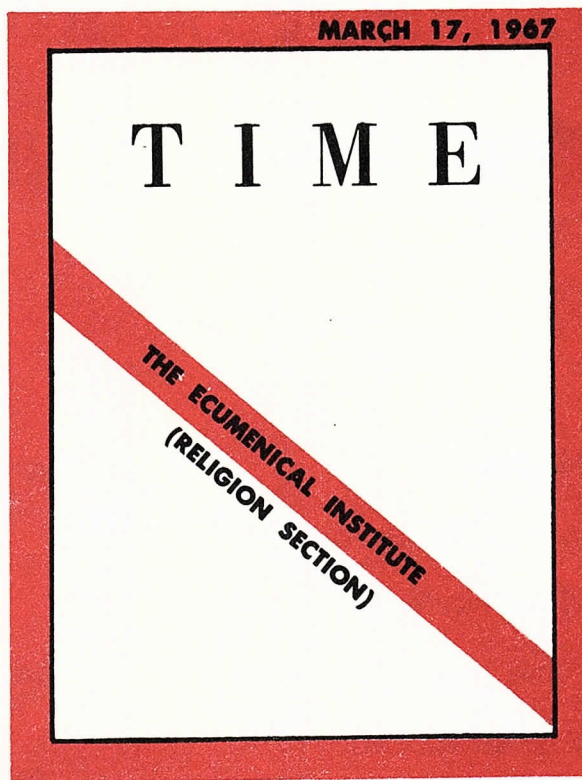
Many Protestant theologians are convinced that the conventional parish is no longer suited to the missionary needs of the modern city. But what should take its place? One answer is provided by Chicago's Ecumenical Institute—a cooperative community of laymen and ministers that regards itself as a "research and training center" for the church of the future.

Founded in 1957, the Ecumenical Institute now operates out of a former Church of the Brethren seminary on Chicago's West Side. It has a resident community of 185—105 adults, the rest children and teen-agers—who live together in apartment buildings belonging to the institute. Each couple is given two rooms, plus another room for every two children. The core of the institute is its 20 "permanent members," mostly Protestant clergymen, who have banded together into a corporate ministry. The rest of the community consists of "interns," who spend a year at the institute, and "fellows," who have no definite terms of residence.

Meals in Common. The institute community forms a kind of interfaith family monastery, worshipping together, eating in common, and pursuing community actions and study projects. While most members of the community work full time at the institute, several have daytime secular jobs. They turn over their salaries to the institute, which in turn provides them with a living allowance based on marital status and family size. A portion of the funds is set aside for the college education of members' children. There is also a travel fund, which enables two couples to travel abroad for three months each year.

IN THE MARCH 17, 1967

ISSUE OF TIME



© 1967 TIME INC. All rights reserved. Reproduction in whole or part without written permission is prohibited. Principal office: Rockefeller Center, New York, New York 10020.

Life at the institute revolves around a balanced union of work, study and prayer. Members of the community are involved in trying to improve the Negro slum neighborhood. Backed by a \$170,000 federal grant, the institute operates a nursery school for the benefit of both its members and neighborhood families. It has also created a club for neighborhood kids called the Jets and offers legal aid to area residents.

The institute seeks to stimulate creative Christian thinking on urban problems through weekend seminars that are open to outsiders. The seminars are larded with the institute's particular jargon—*mind-set* and *imaginal education* are favorite words—and faculty members rely on shock tactics to make listeners aware of the church's crisis situation. "When are you going to stop prettying up the heroes of the church so that people will know what kind of men they were?" demanded Lay Faculty Member Joe Pierce at one seminar. "Martin Luther? He was three sheets to the wind on German beer a good part of the time. John Wesley? You'd be sexually frustrated if you had a wife like his." Religious irreverence, insists the institute's dean, Joseph Mathews, helps "retool the minds of clergymen" to secular realities.

Since its founding, more than 7,000 ministers and laymen have attended seminars at the institute, while 250 have shared its life as interns and fellows. Many of them agree with Mathews that the institute is able to "articulate the mood, style and pattern of the post-modern world view" in ways that conventional churches cannot. Members of the institute, says Pierce, are "guinea pigs" who offer themselves in experiments that seek to discover "what new life style and structures are necessary" for Christianity's years ahead.

i. e.

Newsletter of The Ecumenical Institute
3444 Congress Parkway
Chicago, Illinois 60624
March, 1967

NON-PROFIT ORG.
U. S. POSTAGE
PAID
CHICAGO, ILL.
PERMIT No. 7524

