

Volume V Numbers 2-3 March-May 1969 BIMONTHLY NEWSLETTER OF THE ECUMENICAL INSTITUTE: CHICAGO

ALL THE EARTH BELONGS TO ALL THE PEOPLE

spirit movement global | on forming t

europa

During the fall quarter, a four-man teaching team was sent to Britain, Eastern and Western Europe. A three-week follow-up trip was made in February by Joseph Mathews and Joseph Slicker. Wherever both teams went, they found many sensitive and awakened churchmen hard at work building the concretions of the new missional image of the church which is demanded by our times.

The European churches find themselves in a situation quite different from that of their American colleagues, but equally complex. European governmental and social structures, in both their Eastern and Western form, are characterized by a lack of significant participation by the man-on-the-street in the decision-making affecting his destiny. Moreover, hard-headed social models that create a viable opportunity for change, appear to be absent. In some groups, there is a restrained sense of restlessness in the face of a stalled revolution, and the tension is no longer so much between communism and capitalism as between the status quo and those people at the grass-roots level who are oriented toward the future.

About 1,500 individuals were contacted in various ways during the two trips, and the teams established a bond of collegiality with the forces of renewal in the church. Out of these two trips have come invitations for further visits in many places throughout Europe. Most probably, future encounters will include practical strategic planning for the common task demanded of the Spirit Movement, and will continue the promising dialogues that have already begun. Both teams were excited by the possibilities for the church to enable Europe to create a new role for the West in history. It is clear that Europe is the arena where Western man must find that new image of himself.

africa

Kitwe, Moyamba, Dar-es-salaam—the names themselves communicate some of the vitality of life encountered in Africa by Joseph Slicker and Harrison and Nancy Simms during their teaching tour last fall. They found a continent struggling in an exciting and encouraging way with building “self-reliant” economic systems and structures. The team saw clearly that Africans are busily about the task of developing their own resources as a people, rather than cultivating anti-Western sentiments as a tool for promoting national unity. Africans are out to forge a new style of life, appropriating the richness of the past, yet weaving it into the emerging fabric of the future.

One of Africa’s greatest problems is its geo-social disunity. Much of this has come from ancient tribal conflicts which have sometimes erupted with a fury that has shocked the world, as in the Nigerian-Biafran conflict. Urbanization has also created enormous tensions in African society. Young people, cut loose from the constraints of tightly-knit, rural tribal society, find it painfully difficult to adapt to the anonymity and personal freedoms of the urban setting.

One of the tensions which the African church faces is the phenomenal growth of separatist groups within its ranks. About 100 new groups and 3,000 adherents are formed each year in response to translating the Bible into the tribal languages. This has allowed the separatists to pick up on the success of the missionary movement, but also to move beyond it into the sociological and spiritual depths of the great African traditions of family and tribe.

The team found great openness among African nationals to the call to be the church in a new way. Six full courses and twelve consultations were held, involving 478 participants. Other meetings and visits brought the number of contacts up to 865. The course with university students at Kampala was a signal event. Many spirit colleagues were discovered, and invitations for future work together were extended by colleagues in Kenya, Nigeria and Zambia.

Although there will be a certain amount of genuine antagonism to the West in Africa for some years to come, this must never obscure the vision of the renewed church held by spirit men everywhere who thus continue to require of themselves full participation in the task of renewal.

e awakened spirit

sub asia

In the midst of the complex social problems of the Sub-Asian continent, a deep spirit in the church is bursting into new flame. This was the report from the second visit of a team from the Ecumenical Institute in the Winter quarter. The first teaching trip in the Spring of 1968 was a sobering encounter with another culture, another social system, and another manifestation of the People of God. The team, including Arthur Brandenburg from the New York region and David and Pat Scott and Vance Engleman from Chicago, sensed great possibilities within the church in India, Pakistan, and Ceylon. The second trip confirmed their insights: the Spirit is pushing local pastors, laymen, and religious orders to recover the historic role of the church as the social pioneer.

The church in India is not a new happening: its ancient roots lie in the tradition of the Apostle Thomas' visit in the first century, and in the existence of the Mar Thoma Church, an Orthodox body, since the fourth century. This historical foundation anchors the twentieth century church on the Sub-Asian continent in the rich tradition of the faith. Upon this foundation the Church of South India, a pioneering, practical ecumenical expression of the People of God in the twentieth century, was constructed.

The team reported that the Roman Catholic work in the West Bengal, the industrial mission in Durgapur, and the semiparsons in Assam are evidence of a new spirit in the church in many places. After the team's first visit, Dr. Peter Williams formed a local church cadre in a Pakistani village and began to reformulate that village, using the models and methodologies employed by Chicago's Fifth City community reformulation project. These are a few signs among many.

Amid the signs of possibility being created by the church in Sub-Asia, the imperative to affirm with radical seriousness the demand and promise of its mission must be received by spirit colleagues across the globe.

australia

Australia stands as a sign to the world of what spirit men of vision and diligence can do. More than 2,000 people have participated in courses taught by the Ecumenical Institute since November 1967. In addition, the recent Summer '69 was attended by 100 adults and 100 children. Fred and Sarah Buss and Don Clark returned to Chicago during the winter quarter after a year's assignment in Australia and reported increasing participation in the Spirit Movement by Australian churchmen.

The progress of the movement in Australia is the sign of methods for rapid penetration, and pioneering models of formulation which will be crucial for the church around the globe. The accomplishments are impressive; for example, 205 of the 391 seminars conducted through December 1968 were taught by Australians. There is also a strong national faculty and "praesidium."

It is imperative now that the methodology of renewal be carried to people who are geographically separated from Australia's population centers. At the same time the vision of global mission must always be retained, lest such rapidly developing organizational structures become spiritless and mechanical.

The established church in Australia suffers from denominational division and dwindling participation by its constituents. In the past it has seen itself as helpless to bring about significant change. Yet it is clear that only the church can provide the comprehensive vision out of which will grow the practical models that are necessary for Australia to affirm its unique gifts as a nation.

The country of Australia itself is still greatly dependent upon the West for economic support. The regionalism of its past remains as a political barrier to creative nation building. However, new images of Australian destiny which are crucial to enable it to play its full role in global affairs are now being created as the practical formulation of the church is taking place. Two families from Chicago are currently assigned to Australia. They have established, along with the Australian colleagues, a religious house in Sydney. In exchange, three Australian families have recently arrived in Chicago for a year's training as interns, and more are expected soon.

What began as a brief conference in the fall of 1967 has already become a significant sign of the resurgence of the People of God.

spirit movement national | on creating

The life question raised by the men of our time is at the bottom a religious question. This has been true of men of every age. But the scientific revolution, the radical shift from religious to secular metaphors, and the increased consciousness of a global community of cities has made the question appear to be a deeply secular one. Yet the scientific, urban, and secular revolutions have precipitated the collapse of the religious images that sustained the West through the nineteenth century. Each has shattered the basic symbols of significance which human beings have held before themselves in the midst of history. No man, woman, or child is left untouched by the collapse of the old images and symbols. Human life must be given new images of responsibility for creating a new civilization and a new human being.

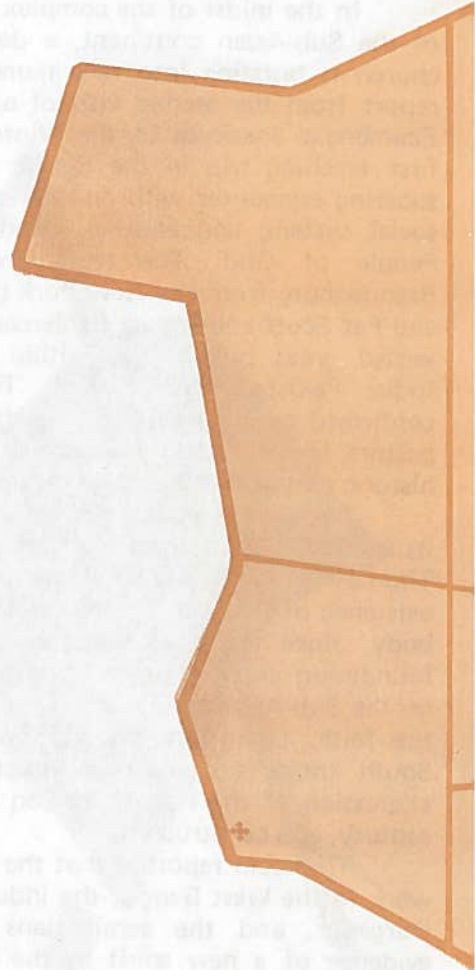
The church has been cast into this struggle between old and new images of human significance. When the church has encountered the mystery of what lies ahead, its response has been one of panic and withdrawal into the past. Yet it sees clearly that its very gift to history is as the disciplined people who march to the center of the battle to create new images and symbols which articulate the deepest human longings, the most profound human dread, and the most visionary human anticipations. The church has always forged out the dramatic rites and the cosmic myths which enable human beings to appropriate the humanizing symbols and images for their time. Now, as perhaps never before, the People of God are being forced to use all their depth insight, passion, and discipline to enable human civilization to turn the sharp corner of the twentieth century into the utterly post-modern age of the twenty-first century.

The particular demand placed before the church is to develop new structures of corporate life which release churchmen to create these new symbols of behalf of all men. To accomplish this task the church must recover for our time the wisdom of our fathers expressed in the vows of poverty, chastity and obedience. The vow of poverty points to radical disengagement from all attachments; obedience is radical engagement in mission, and chastity is singleness of purpose.

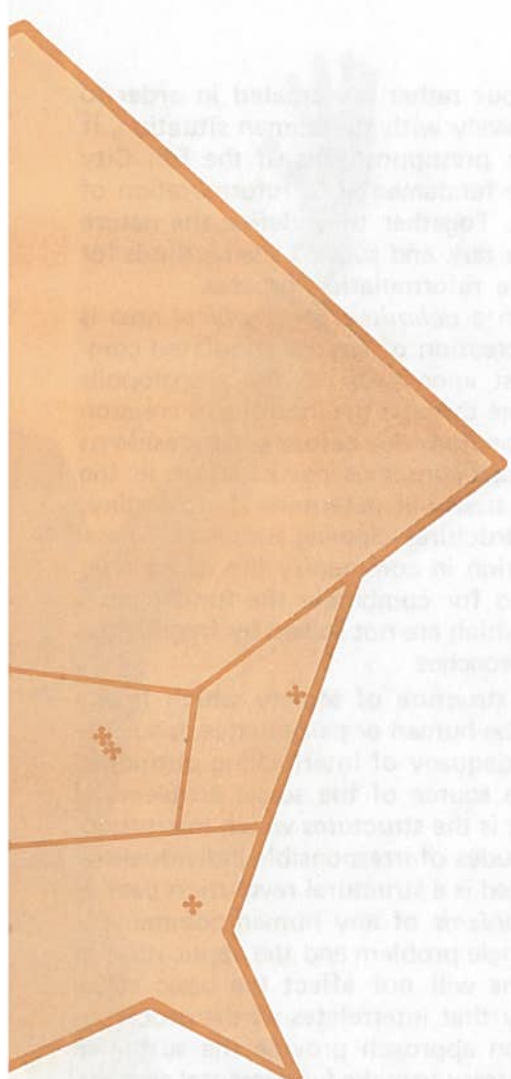
In response to the demand to experiment seriously with the creation of a new religious life style, last fall, spirit men from across the continent invited the Order of the Ecumencial Institute:

Chicago to deploy several families to each one of the four areas in the United States. They petitioned for assistance in experimenting with new sociological forms for nurturing the consciousness of twentieth century churchmen, formulating the spirit movement, and lifting up local signs of disciplined churchmen.

For this one-year experiment, families of the Order were joined by a similiar number of families from the particular region in which the experiment was to take place. Their common task was structuring the formation of a religious house as the locus of the experimentation in creating the new secular-religious life style. The metropolitan regions in which the religious houses were created



the religious style



adventure in which local and regional spirit colleagues join with members of the religious house for a disciplined 44-hour period. It includes a discontinuous time design, symbolic obediences and accountability structures for study, work participation and house enablement, and the solitary office and practices involving meditation, contemplation and prayer. This kind of temporary residence in a religious house is designed to enable participants to appropriate their own struggle with life and to embody the mystery and significance of their own existence.

Beyond holding up a sign of the secular-religious life style, the religious houses have assisted spirit movement leadership in creating the practical sociological constructs that sustain spirit men in the often fruitless struggle of the renewal of the church. The immediate demands of the movement have called forth structures for grass-roots recruitment of courses in religious and cultural studies, pedagogical training, local congregation cadre nurture, and local church consultations. The experiment is exclusively on behalf of the local church in order that it may be possible for any congregation to build the structures whereby key leadership can elicit new spirit depths and thereby reformulate their parish's life and mission.

The religious houses are soon to conclude their year of experimentation and since their beginning have conducted thorough evaluation at the end of each quarter among themselves and with each other. The question which needs to be raised is whether religious houses are the key to the creation of the new secular-religious life style. Intensive summer evaluation will explore and decide the proper response to that question.

What are the tools to enable modern suburban and exurban men to join with spirit colleagues within their own local community to manifest the radical style of the People of God for our time? Experience thus far in the religious houses has shown that a common rule, common polity, and common mission are the keys to sustaining the life of the church in any form. Only such a community can create the style of a people living out of the Word in Jesus Christ which demonstrates their decision to expend their whole lives, resources and deaths for the sake of insuring that every last human being hear the humanizing Word of Jesus Christ.

are located in Atlanta, Boston, Chicago and Los Angeles.

The experimentation with disengagement, or poverty, calls for the members to live within one house, to eat all meals in common, and to support themselves financially through the pooling of incomes which come from the employment of some members. Common worship, daily journals and accountability have enabled all to focus their lives in a common missional thrust or chastity. Experimentation with consensus-making, polity, and corporate study has been the focus for the practical application of obedience.

One of the practical constructs for creating the new religious style is an experimental week-end

spirit movement 5th city | on building the

Whenever a corporate body of people has made the self-conscious decision to assume the role of the church in the civilizing process, its global responsibility has been grasped in the context of the concrete demands of a specific local situation. The Church has always been a depth engagement as the local, visible manifestation of that universal, historic community acting on behalf of all men. Today the decision to assume that role is forcing local congregations to abandon the demonic temptations of naive do-goodism, fragmented paternalism, reactionary emotionalism, and individualistic evangelism—all of which are attractive escapes from the overwhelming demands of the particular and global situation. The universal cry of the self-conscious Church is for practical methods for the comprehensive reformulation of the human community in its most local form. The decision to take responsibility for one's own local situation demands a workable model for the new human community that can be implemented locally on behalf of every local community on the globe.

The creation and testing of such a model has been a major research task of the Ecumenical Institute: Chicago since 1963 when the Institute moved to Chicago's West Side and began the 5th City Community Reformulation Project in the sixteen-block area surrounding the campus. The decision to create a comprehensive model was a response made on behalf of every local congregation. The research was designed to create a prototype for the local parish; the implementation of the model of the 5th City project demonstrates in a specific situation what it might mean for a local congregation to assume visible, tangible responsibility for the people living in its own neighborhood.

Although the 5th City Social Model is an experimental tool for dealing with the human problems of the inner city, its effectiveness there is dependent upon an accurate perception of the economic, cultural, and political structure of every human society. The 5th City Model is relevant to the task of community reformulation in suburban, small town, and rural settings not as an example of solutions to the particular problems of the inner city, but rather as a methodology for dealing with any particular set of local human problems in the context of a comprehensive vision of the structural forms necessary for any society. The particular structures needed in any local parish are thus not

predetermined, but rather are created in order to deal comprehensively with the human situation. It is the five basic presuppositions of the 5th City Model which are fundamental to reformulation of any local parish. Together they define the nature and scope of the task and suggest the methods for implementing the reformulation process.

Working in a *delimited geographical area* is the key to the creation of any reformulated community. The vast anonymity of the megalopolis must be overcome through the intentional creation of identifiable communities before urban residents can experience self-conscious participation in the decision-making that will determine their destiny. The creation of structures allowing authentic "grass-roots" participation in community life is the only workable method for combating the fundamental social problems which are not solved by fragmented bureaucratic approaches.

It is the structure of society which finally enables man to be human or perpetuates dehumanization. The inadequacy of interlocking outmoded structures is the source of the social problems of urban life, for it is the structures which institutionalize social attitudes of irresponsible individualism. What is demanded is a structural revolution dealing with *all the problems* of any human community. Isolation of a single problem and the application of specific solutions will not affect the basic structural inadequacy that interrelates all the problems. Nor will such an approach provide the sustained momentum necessary to make fundamental changes.

The structural problem of the inner city is the absence of the structures necessary for authentic participation in the community. The structural problem in suburban communities, however, is quite the reverse. There are an excessive number of social organizations, most of which perpetuate the climate of suburban isolation that prevents their members from significant participation in solving the problems of the globe. While suburban strategies will necessarily differ from inner-city strategies, the operating presuppositions remain the same.

Community reformulation demands working with *all the people* in order to change the basic community attitudes that reinforce individual behavior. Basic changes will not take place until all the people have the opportunity to participate in the creation of the new political, economic, and cultural structures that are demanded.

human community

The structural inadequacy of any community is the external manifestation of the internal or *depth human problem*. Community reformulation demands dealing with the depth human problem that perpetuates the structural inadequacy of the community. The self-reinforcing victim image is the depth problem of the inner-city resident: victimism to a history of white dominance, victimism to existing conditions, and victimism to a pre-determined frustration in the future. The term most often applied to the depth problem of the suburban resident is apathy. And apathy, like victimism, must be understood in sociological, rather than psychological terms. Apathy points to inadequate and meaningless participation in the course of history. None of the existing political or social structures and no individualistic personal interests offer the possibility of a significant vocational thrust. Both apathy and victimism must be dealt with simultaneously to enable human beings to involve themselves in the radical revolutions that are shaping the future. The depth human problem is finally the refusal to participate in shaping that future.

The Church has always had its most profound insight when it has dealt with the problems at the deepest levels of the struggle to be human. The Church brings about the new human community through the *creation of symbols*. It must create a new story that freights the significance of humanness in the twentieth century. In 5th City, symbols were created to enable citizens to become aware of their participation in a self-conscious community. Community reformulation in a suburban parish may demand the creation of symbols signifying participation in the global community and in the ongoing invention of humanness in history.

While the particular structures needed to combat the political, economic, and cultural problems in the inner city will not be relevant to the problems of every community, the basic methods for dealing with the underlying problems are the same. The alteration of economic and political structures necessary to enable suburban communities to participate authentically in global civilization requires grass-roots involvement in creating and implementing new models for change. In 5th City, citizens are organized into five guilds which are responsible for reformulating the community's political, economic, educational, stylistic, and

symbolic life by creating a total of twenty structures and eighty agencies to deal with specific problems. It is the guilds which enable grass-roots, volunteer participation of citizens in running the various agencies. In any local parish, the guilds are those action forces brought to bear upon specific community problems.

The structural care of every citizen in 5th City is the concern of the 5th City stakes and "quads" or quadrants. These are geographic subdivisions of the project area necessary to create workable groups of citizens. It is through the stakes and quads that individuals participate in the corporate community and are cared for by the community leadership. This kind of care construct deals with the physical, decisional, symbolic, and intellectual care of every 5th citizen. This is the method that enables every individual to participate authentically in the community life and sustains him in that task. The stake construct is finally that practical means of significant care for the individual in any community that fully relates him to the ongoing corporate struggle of humanness.

For those who have decided to be the Church, there is no escape from the demand for structural reformulation of the local parish. A global network of local parishes is the only workable approach to enable the full humanness of every human being. Now that the methods for community reformulation have been created, wide experimentation in a variety of local parishes is necessary. Where visible signs of decay and degeneration are not present, the task of community reformulation may be more difficult. But the models for 5th City suburbia are being built. The direction for the future is clear. The 5th City Model for human community is the model, wherever it is actualized. Specific demonstrations of the methodology in the new setting are now called for.

spirit
movement
chicago

Every self-conscious person knows that this is an age of revolution. The lucid twentieth century person senses the radical imperative laid on him by the urban, scientific, and secular revolutions. Most committed persons, awake to these imperatives, find themselves hampered in their active participation in the renewal of the church and society. This is not because of indolence so much as lack of adequate preparation.

Responding to this need, the Ecumenical Institute: Chicago announces the scheduling of Summer Academy '69, which unites the eight-week Academy with the former summer programs. The purpose of this crucial venture is to develop comprehensive skill in pedagogy, social reformulation, and the secular religious life, which will develop the trained grass-roots leaders needed in the renewal of the Church and of the world.

Summer Academy '69 will be held June 23 through August 16. The prerequisite course is RS-I, and CS-I, RS-III A, and CS-III A are recommended. A family decision to be the Church and be involved in their region is also necessary. Summer Academy '69 is an intensive 8-week program requiring continuous full-time participation. Those who are unable to attend the full 8-week term may request permission to attend either the first or the last four weeks.

The cost of the Summer Academy is \$280 per individual, \$525 per married couple, and \$100 per child. The fee covers room, board and tuition. A \$25 deposit is required at the time of pre-registration. Payment for the program may be extended in some cases. Children will be enrolled in the Fifth City preschool and Jet programs.

summer academy '69

- housewives
- clergy
- teachers
- businessmen
- students
- community leaders
- social workers
- artists
- scientists

Do the [im]possible

this X summer.

- imaginal pedagogue
- social reformula
- secular religious

the ecumenical institute: chicago

Please enroll me for Summer Academy '69:

Name _____
 Address _____
 City _____ State _____ Zip _____
 Phone _____ Occupation _____

Children (names, ages, sex): _____

 Previous E.I. Courses attended (list): _____
 Cadre membership _____ Region: _____

spirit movement order

Ten children of members of the Order of the Ecumenical Institute: Chicago are currently living and studying abroad as a part of a comprehensive, global life education plan designed for all children of the Order. Beginning in the seventh grade and continuing through high school and college years, children of the Order are assigned to study and work away from the Institute's Chicago base, first in some other section of the nation, then in some other country.

Studying abroad this year are:

Mark Pierce, seventh grade, Sydney, Australia

Janet Williams, tenth grade, Kingston, Jamaica, B.W.I.

Laura Townley, tenth grade, Beirut, Lebanon

Wayne Marshall, ninth grade, Kuala Lumpur, Malaysia

Joe Mathews, Jr., college, University of the Americas, Mexico City, Mexico

Jim Mathews, college, University of the Americas, Mexico City, Mexico

Joanne Slicker, ninth grade, Kuala Lumpur, Malaysia

Lester Knutsen, tenth grade, Singapore

Andrew Knutsen, ninth grade, Kuala Lumpur, Malaysia

Steve Townley, twelfth grade,

Kodaikanal, Madras, India.

As part of their educational plan the Order children are assigned special cultural studies relating to a particular area of the globe where they may be sent, and while on academic assignment maintain regular contact with the Order base in Chicago, keep a journal, hold themselves accountable to the Order rule, participate in a common symbolic life, and share fully in the family structures of whatever living situation they are assigned to.

The Order of the Ecumenical Institute: Chicago is convinced that increasingly earlier exposure to first-hand experiences of independence and cultural differences within a comprehensive picture of the geo-social realities of the world is necessary to fully prepare global human beings to shape tomorrow's world.

The Ecumenical Institute: Chicago would like to acknowledge the many guests that have visited us during the past few months. Over 200 individuals and groups representing all parts of the nation and the globe spent anywhere from two hours to two weeks with us in Fifth City on Chicago's West Side. We wish we could mention all of their names, but limited space prohibits that. Among those whom we feel you should know about as colleagues in the renewal of the church are those mentioned below.

Guests from across the globe included an international team of the World Council of Churches who were attending a special session of the Information Documentation of the Conciliar Church. Members of that group who visited us were: *Jacques Rossel*, the President of the Evangelical Missionary Society in Basel, Switzerland; *Dr. Philip Potter*, Associate General Secretary of the World Council of Churches; and *Paul Anderson* of the National Council of Churches staff.

In addition to these international guests were *the Rev. Geoffrey Ainger*, General Secretary from the Notting Hill Ecumenical Center in Nottingham, England, as well as *Father O'Shea*, C.S.S.R., S.T.D., on his sabbatical leave to the United States from Australia. *Dr. Mure Brelim* of Austria, *Miss Bessie Lane* and *Miss Etan Snow* from Ontario, Canada, also honored us with a visit.

Mr. David Woodroffe, a spirit colleague from Western Australia, paid us a visit on his way to England. From West Germany came *Dr. and Mrs. Rohland* who are friends of one of the staff. *The Rev. Paul Green*, a colleague from the Union Church in Caracas, Venezuela, came by on his speaking tour to talk about developing closer relations between the renewal efforts of North and Latin America.

Guests from Africa seem to be prominent as *Alex and Terry Boneine* from the Republic of South Africa visited us for a day. He is the director of work in higher education for the Methodist Church there. *Pastor Siegfried Groth*, though he is now living in Wuppertal-Barmen, West Germany, is the secretary for African Missions Rhenish Missionary Society. Also paying us a brief visit was *the Rev. H. A. Ofosuhere* from Africa and a student at Eden Seminary.

From the United States there came leaders of the various denominations. *The Rev. I. Bradley* and *the Rev. Lee M. Parkison* of the Board of Education of the Methodist Church in Nashville, who write curriculum materials for church school youth, were especially interested in our Fifth City Preschool and its curriculum. *Mrs. Richard Boyd* of the Department of Evangelism from Northern New Jersey also visited us during the Methodist Church's Christian Education Conference in Chicago. Also visiting the Institute for a four-day stay was *the Rev. James C. Whitaker* of the First Methodist Church of Westfield, New Jersey.

The Lutheran-supported "Dialogue Center" sent *Sister Dorothy*, *Michael Flaxman*, *Don Olson*, and *Bill Trexlar*. They came with *David Zollars* of Miami and a former member of the Order. Also returning as old friends were *Bob Terry* and *Doug Fitch*. Doug was a graduate of Summer '67 and Bob was with the Faith and Life Community in Austin, Texas. Both are now with the Detroit Industrial Mission.

INTERNATIONAL CALENDAR

NORTH

EI: CHICAGO

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c/o 10474 Gloria Ave.
Cincinnati, Ohio 45231
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EI: DETROIT

Box 1233
Detroit, Mich. 48231
313/867-2142

EI: KANSAS CITY

1530 S. 44th
Lincoln, Neb. 68506
402/489-2044

EI: MINNEAPOLIS

c/o 1209 4th St. S.E.
Minneapolis, Minn. 55414
612/338-1524

EI: ST. LOUIS

2055 Jenkee
Florissant, Mo. 63031
314/921-3056

APR. 8-13	APR. 15-20	APR. 22-27	APR. 29-MAY 4	MAY 6-11	MAY 13-18	MAY 20-25	MAY 27-JU
PLC RS-I CS-III A RS-IIC	RS-I RS-III A Teachers	PLC RS-I CS-I CS-III C	RS-I RS-I Pedagogy	RS-I CS-III A Seminarians	RS-I RS-III A CS-III A	RS-I CS-I Span. RS-I	RS-I RS-III A CS-III B
PLC RS-I RS-III A Cincinnati		RS-I RS-III A Cincinnati		RS-I CS-I Cincinnati		RS-I CS-III A Cincinnati	
RS-I Jackson	RS-I RS-III A Kalamazoo	RS-I Mt. Pleasant	PLC RS-I CS-I Ann Arbor	RS-I Port Huron	RS-I CS-III A Benton Harbor	RS-I Grayling	RS-I Pedag Detroit
RS-I RS-I Pedagogy Lincoln	RS-I, RS-III A Kansas City RS-I, CS-I Wichita	RS-I Pittsburg	RS-I Lincoln	PLC, RS-I Omaha RS-III A Kansas City	RS-I Des Moines	RS-I Kerney CS-I Topeka	RPC Kansas C
RS-I Minneapolis		RS-I CS-I Minneapolis		RS-I Minneapolis		PLC RS-I RS-III A Minneapolis	
	RS-I St. Louis RS-I Fort Dodge		RS-I CS-I St. Louis		RS-I St. Louis		PLC RS-I RS-III A St. Lou

EAST

EI: BOSTON

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617/346-8320

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3349 E. Monmouth
Cleveland, Ohio 44118
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1806 S. Crescent Blvd.
Yardley, Pa. 19067
215/493-3292

EI: ROCHESTER

RD 1
Chenango Falls, N.Y. 13746
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EI: WASHINGTON

1926 Biltmore N.W.
Washington, D.C. 20009
202/462-0270

APR. 8-13	APR. 15-20	APR. 22-27	APR. 29-MAY 4	MAY 6-11	MAY 13-18	MAY 20-25	MAY 27-JU
PLC RS-I, CS-I Boston	RS-I Boston	RS-I CS-III B Boston	RS-I Boston	RS-I RS-I Pedagogy Boston	RS-I Boston	RS-I CS-III A Boston	RS-I Boston
RS-I, CS-III A State College Pa. RS-I Pittsburgh	PLC RS-I RS-IIB Cleveland	RS-I Canton	RS-I Youngstown RS-III A Cleveland	RS-I Akron	RS-I, CS-I Cleveland RS-III A State College Pa.	RS-I Mansfield	RS-I Mansfield CS-III B Cleveland
RS-I New York	RS-I RS-III A New York	RS-I New York	PLC RS-I CS-III A New York	RS-I New York	RS-I CS-I New York	RS-I New York	RS-I RS-III C New York
RS-I RS-III A Harrisburg		RS-I Camden		PLC RS-I Pedagogy Philadelphia		RS-I Allentown	
RS-I Binghamton	RS-I RS-I Pedagogy Rochester	RS-I Syracuse	RS-I CS-I Buffalo	RS-I Rochester	PLC RS-I RS-III A Binghamton	RS-I CS-I Syracuse	RS-I Buffalo
RS-I Baltimore	RS-I CS-I Washington	RS-I Roanoke	RS-I Baltimore	RS-I Richmond	RS-I RS-III A Washington	RS-I Baltimore	PLC RS-I CS-III A Washingt

SEAPAC COURSES AND CONSULTATIONS

APRIL				MAY				JUNE	
14-20	21-23	25-30	1-4	5-7	9-18	19-25	26-30	3-9	
Japan	Taiwan	Philippines		Hong Kong	Malaysia	Thailand	Indonesia	Polynesia	
<i>Western Pacific</i>		<i>Insular Southeast Asia</i>		<i>Western Pacific</i>	<i>Mainland Southeast Asia</i>		<i>Insular Southeast Asia</i>	<i>Pacific</i>	

SPRING QUARTER

SOUTH

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Atlanta, Ga. 30333
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Nashville, Tenn. 37208
615/244-0133

EI: MIAMI
5931 S.W. 47th St.
Miami, Florida 33155
305/665-7968

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6127 Glen Oaks Drive
Baton Rouge, La. 70811
504/356-1513

EI: OKLAHOMA CITY
Box 14123 Britton Station
Oklahoma City, Okla. 73114
405/341-6196

APR. 8-13	APR. 15-20	APR. 22-27	APR. 29-MAY 4	MAY 6-11	MAY 13-18	MAY 20-25	MAY 27-JUNE
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PLC (Weekend) New Orleans	RS-I Shreveport	RS-I RS-III A Baton Rouge	RS-I Lake Charles	RS-I Mobile		PLC Jackson RS-I, CS-I Lake Charles	
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