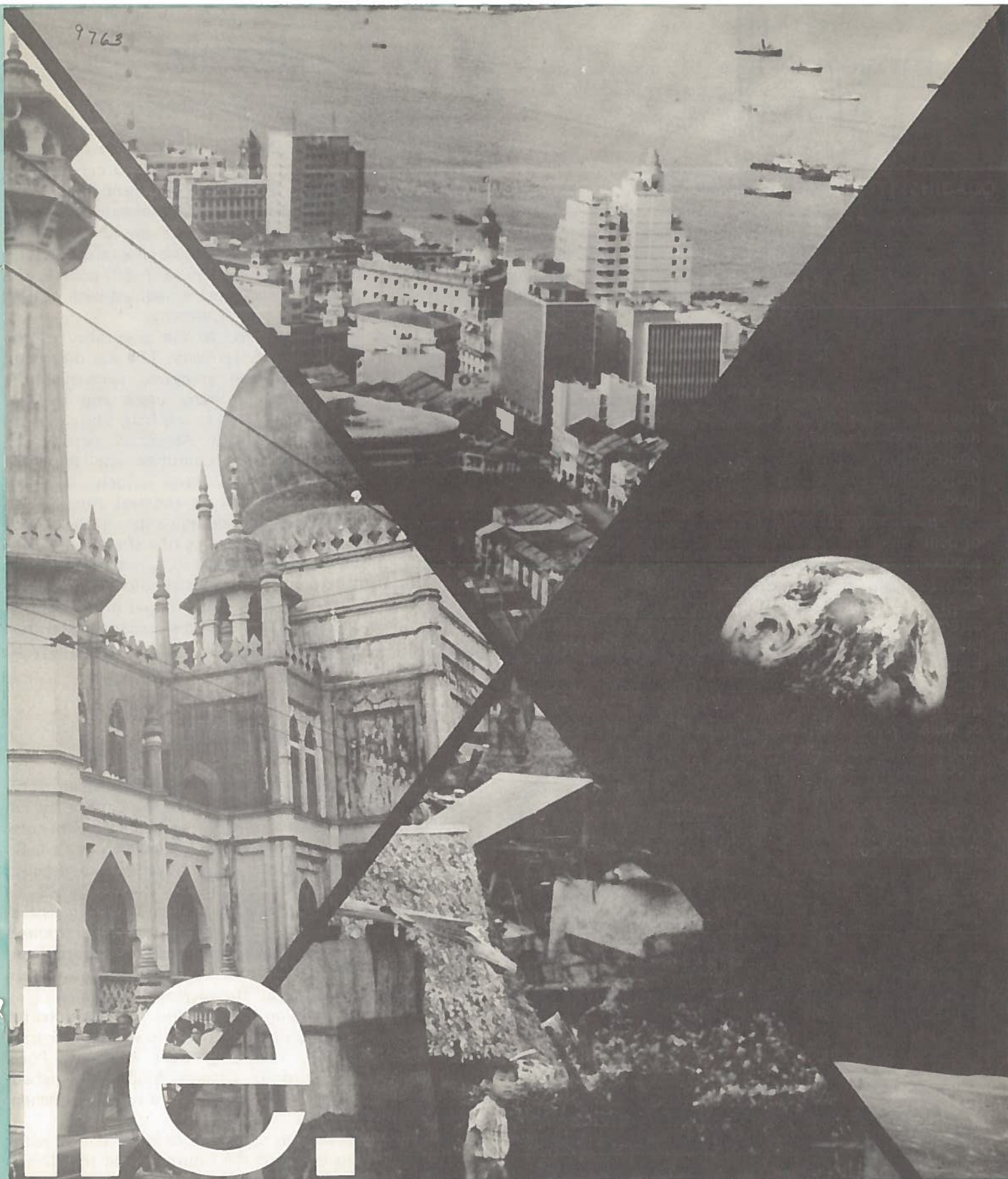


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Volume V Number 4 July 1969 BIMONTHLY NEWSLETTER OF THE ECUMENICAL INSTITUTE:CHICAGO



latin america

Latin America— lands rich in natural resources, poor in economic development; rich in heritage, poor in self-image; rich in belief, poor in hope; rich in dreams, poor in plan; rich in Christian symbolism, poor in 20th century secularity.

The very name aptly describes the contradiction of Latin America. Its soul is neither Latin nor American. The outcome of that struggle can be neither one exclusively, nor can it be a synthesis. It must be a new invention of humanness holding in being the gifts of the Latin and those of the American red man.

This spring quarter's journey was made by Nancy and Richard Loudermilk, Lela and James Campbell from El:Chicago and Lou Richards, national faculty member from the San Francisco region. The trip, the second one into Latin America, involved eight courses and seven consultations. As the team immersed itself in the struggle of the peoples of Latin America, radical upheaval manifested itself in three areas.

In the social arena, the first area of discontinuity is that of the political. The liberal wave of resurrected democratic forms that began in the late 1950's has been overtaken by a new form of strong central government. The failure of the Christian Democrats in Chile and the governments of Peru and Argentina are perhaps the best examples of this. Peru especially seems to be moving in the necessary direction of what might be called enlightened socialism. Many nations are watching Peru with growing interest, and the future no doubt holds this possibility for many countries.

The second area is that of the Protestant churches, which for all their long history in Latin America are not at home there. In the final analysis, every Protestant in the depths of his own being is Catholic. This is the source of crisis in the Protestant churches today: What is the unique role of the Protestant? Out of this creative conflict must come the dual approach of the theological clarity about the Word of the Protestant churches and the work of the Catholic Church in restructuring the social order in response to the call of Vatican II.

The third must be that of the Roman Catholic Church. The lines are being drawn, the issues stated and restated, the manifestos articulated. The task of the Roman Church seems to be that of holding in one body both the traditional forces and the *avant garde*. Within this increasing polarity the existence of widely scattered revolutionaries dedicated to the renewal of the historical forms seems to be the hope for the Catholic Church.

The imperative on the movement is the same as it was a year ago but with a new urgency. Now is the time of discontinuity across Latin America. The conflict and unrest in social and religious institutions are signs of a

germany

The spirit movement in continental Europe is taking definite form. Building on contacts made through the Kreuzberg cadre in Berlin, a team of German cadre members and Robert Vance, a Chicago Order member, spent three weeks in June travelling throughout all of Germany. Their mission was to listen carefully to what is happening in the German church, to hold consultations and contacts in twelve cities and to set up courses for the fall teaching trip. Ten full courses and several shorter consultations are scheduled with at least one course in every region in Germany.

Several factors have led to the possibility of the renewal of the church in Germany. The war destroyed any notion of continual progress, weakened the structures of tradition in many cases and reduced church attendance by as much as one half. The exposure to other cultures through American occupation, students studying in other countries and the large number of Germans who travel widely have all contributed to a fertile field for renewal. Finally, the student revolt has been for a decade a spur in the side of the church, but since the shooting of a student in Berlin in 1967, the revolt is a widespread, powerful influence.

Although there are overwhelming blocks to renewal in Germany, there are definite signs that in the last five years a new openness has come into existence and that now is the time for radical new forms of possibility to be created.

canada

June 20, 1969, marked the beginning of an eight week teaching and consultation trip in Canada by an international team of the Ecumenical Institute consisting of an Australian, two Canadians and a U.S. citizen along with two Canadian movement colleagues.

In the past courses have been held in Canada in Vancouver, Windsor, Toronto and in Winnipeg where there is an active cadre and pedagogy guild. In response to the many requests and invitations from churchmen all across Canada the Institute has agreed to provide an international teaching staff for courses this summer.

The team is holding courses and consultations in Vancouver, Kelowna, Edmonton, Yellowknife, Calgary, Saskatoon, Regina, Winnipeg, Fort Williams, Port Arthur, London, Toronto, Ottawa, Montreal, Quebec and Halifax. The trip will finish with a week of teacher training in Toronto.

The Chicago team is especially eager to confer with Canadian colleagues about the future role of the North American church in serving the global church.

radical openness for authentic change. The spirit movement in Latin America must dare to say yes to this moment, to seize it as the gift of the Lord of History and to forge a new social vehicle on behalf of lands and peoples of both known and yet to be revealed greatness.

asian institute: singapore

The first International Training Institute for World Churchmen in Asia is being held at Trinity College in Singapore this August 3rd through September 14th.

Fifty Asian sponsors, including laymen, pastors, administrators and bishops have invited faculty members of the Ecumenical Institute to conduct this program. The 110 participants are leading churchmen from various denominations from fifteen countries throughout Southeast Asia, Pacifica (SEAPAC) and the sub-continent of Asia.

The training will develop collegiality as those gathered probe the depths of the methods and the style of life demanded by the church as mission in Asia. The participants will begin creating the practical channels for the great wisdom of the East, long blocked by Western pseudo-superiority, to flow once again to all the world.

In this way the great Eastern gift of the spirit dimension of man may provide the basis for the construction of the new and life-giving, global social vehicle. Collegiality of sharing in this task, above all else, is the key to the movement as it bursts forth with new power in Asia.

australia

In response to an invitation issued by the Scots Presbyterian Church in Sydney, Australia, to the Ecumenical Institute: Chicago, Vance Engleman has recently been sent out to be the pastor of that local church for four months. He is filling this position while the pastor is on a long service leave.

Scots Presbyterian Church is located in downtown Sydney in a financial and business district and stands as the oldest church in Australia, just having celebrated its 145th anniversary. The movement in Australia located Scots Church as a key to the city when the initial gridding was done some time ago and is excited by the possibilities that have been demonstrated by the willingness of the local congregation to experiment in this short-term assignment.

Engleman will live in the Sydney religious house with the two other families from Chicago and with the Jim Bishop family of Sydney. He will also add support to the national faculty.

Not only is this an experiment for the Scots Church but this is the first time a faculty member from the Ecumenical Institute: Chicago has been assigned to be the pastor of a local church. It is hopeful that this assignment will be a springboard for experimentation in the future in serving the congregations of the various denominations in their renewal.

collegiality in asia

The spirit of renewal has had its effect in Asia; a new sense of responsibility for total human care, for cultural depth and social change are marks of this new spirit in the global church. This is the report by Joseph Mathews and Justin Morrill upon their return from extensive visits throughout Asia this spring.

The awakened spirit is manifested in a group of Chinese pastors in Hong Kong, who are articulate about the overwhelming demands created by the massive influx of people crowded into resettlement housing. These men know that it is precisely in this setting, where the cry for human care is heard, that new constructs to enable corporate humanness must be built and where education must transmute the wisdom of the past to build the future.

There is a yearning for collegiality, for ways of keeping aware of others across Asia who have also decided to forge a new style for the church and to create signs of renewal. Such collegiality is no longer a luxury, but rather the demand of the battle. It is the demand of Taiwanese pastors who have begun a reformulation-model congregation but who need to see how this local undertaking is related to the total thrust of the Asian and the global church.

This mission comes as a judgment upon the church; the awakened Asian churchmen see that the operational church structures are nineteenth century missionary forms which were imported and now have no more relevance to the Asian scene than to the Western one. In the light of such judgment there are many experiments emerging in new polity, worship and structure. Yet there remains a clear awareness of more demanding changes if the church is to be geared for responsible leadership.

The judgment is manifest in the inadequacy of the Western articulation of the gospel for an Asian world. Churchmen in Korea, Japan, Taiwan, Hong Kong and India are picking up the task of building upon their own deep cultural roots and heritage for a means of declaring the news about life. Nothing is clearer than that this task, which must be done by Asians themselves, is the next step if the churches are to fulfill their mission to their particular cultures and eventually to the other cultures of the globe.

In response to this kind of awakening and judgment, 110 churchmen from fifteen Asian nations will meet this August and September in Singapore to struggle together, formulating the necessary plans and strategies for the future. This program is a prototype of the training demanded globally if the church is to be equipped for the incarnation of its vision of mission for the sake of all men.

the odyssey

As part of the continuing struggle to recover a valid, relevant form of religious practices for the 20th century, the Order of the Ecumenical Institute is experimenting at the base and the regional houses with an event called an *Odyssey*. An *Odyssey*, as its name implies, is a self-consciously intensified "Spirit Journey"—a dramaturgical-liturgical journey into the depth dimensions of the human spirit.

The form of the experiment is a highly structured 45 hours during which a group of participants experiences three "days" of nine hours each, alternating with three nights of sleep, each lasting three hours. A three hour "Feast of Beginnings" and a three hour "Feast of Endings" symbolically delimit and set apart the discontinuous experience.

During the "Three Days"—the 27 hours of waking consciousness—those in the *Odyssey* take part in a number of religious exercises. There are acts of



confession, acts of penance, praise and symbolic acts of dedication. The whole is woven together in a unified liturgical fabric, all reminiscent of the religious practices of the monastic fathers of the church. Except for the feasts at the beginning and the end of the *Odyssey*, participants eat only food from the "begging bowl," symbolic of the fare of the beggar-priests from other cultures. A cupful of rice or beans sufficed for each day.

One outstanding effect of the *Odyssey* was to cause a total realignment of each participant's sense of time and space. Each moved toward experiencing something of what it means to live at the edge of human existence, deprived of food and sleep. In this way they were enabled to experience a very limited, but very real, identification with the vast and hungry majority of the human race as it struggles for life across the globe. Other effects were much more difficult to define. Some spoke, as St. Paul spoke, of learning what it means to "know how to be abased and to abound." Others spoke of sharpened sensitivities to all the sensations that are part of being alive.

These *Odysseys* were but the beginning of a much longer *Odyssey* having to do with recovering the methodology for the broadening and deepening of human consciousness. All who experienced the adventure understood profoundly how crucial it is to continue and to extend the experiments in religious practices.

new practices courses

The recently developed Imaginal Education and Dynamical Sociology courses exploded this spring, demonstrating nationwide practical tools for grassroots reformulation in crucial new vocational settings and giving form to a new thrust of the spirit movement. Seventeen of the 44 hour courses were taught spring quarter in 14 regions of the U.S. with over 600 people participating. The 15 Imaginal Education courses were for public school and college teachers and administrators and the two Dynamical Sociology courses were for social service workers.

The "I.E." course has been created over the past 10 years in response to the growing cry from educators and students alike for relevant curricula, school structures and teaching methodologies. The course begins with an analysis of the present crisis in education. Participants are then given tools and models for building experimental curricula which flood students with new images of creative participation in the twentieth and twenty-first centuries. The course constructs depth life questions into models of community reformulation within the context of the global, humanizing revolutions. The key to the course is the *practices* which enable local reformulation.

Likewise, the Dynamical Sociology course focuses in the light of the urban crisis on the methods of renewal of those social institutions that care for human well-being. It is geared to social workers, nurses, city planners, community organizers and administrators. It builds on the wisdom of the Institute's cultural curriculum, the 5th City project and the professional experience of the social service guild. In offering this course the spirit movement can serve social agencies throughout the nation by providing a comprehensive vision of a new, human city and practical means for its actualization.

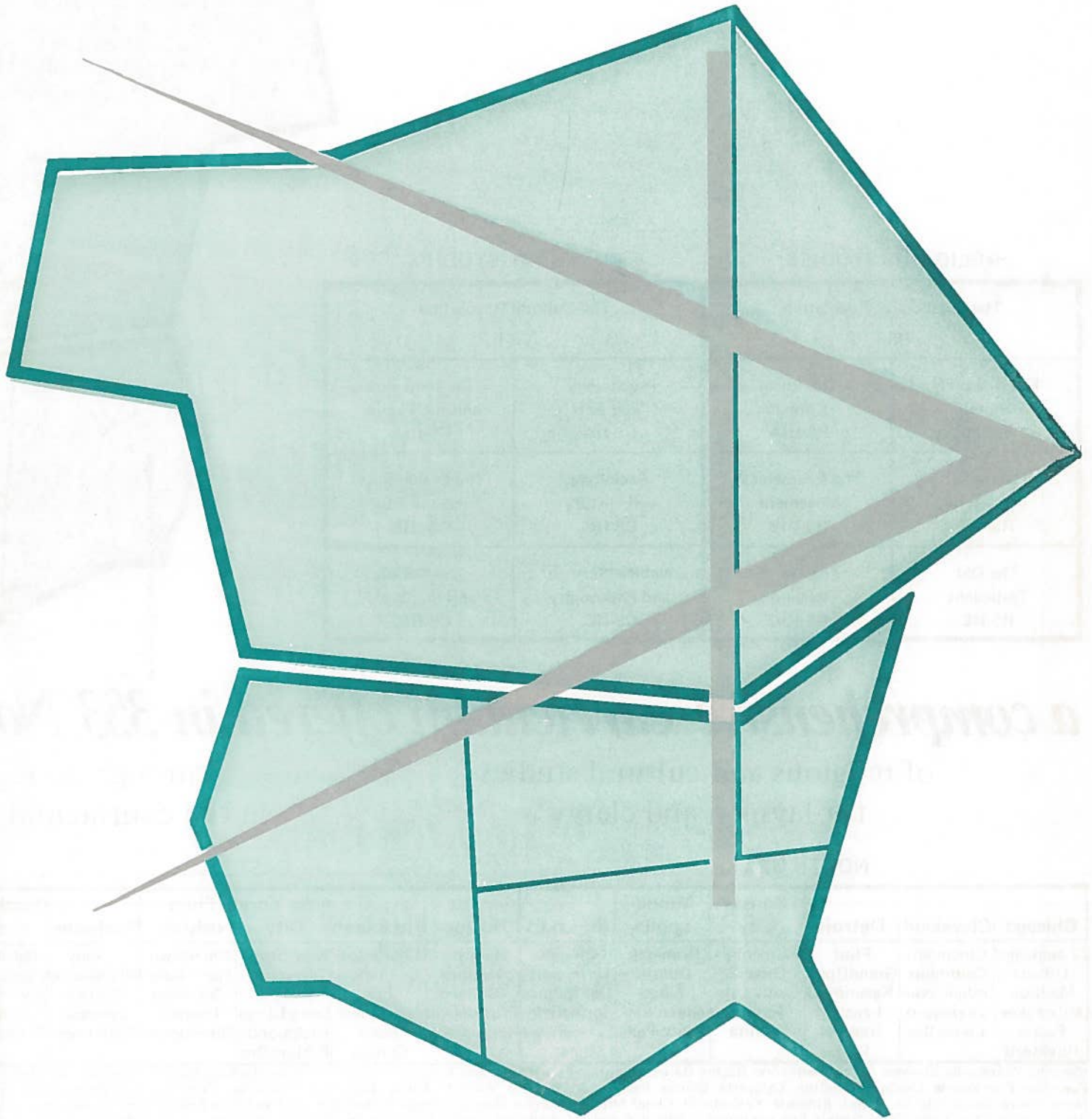
rs—I to every community

While it has been imperative until now to direct all energies toward establishing a movement base in the 24 major urban regions, there is now present the demand and the possibility of broadening this base. That was the decision of the March session of the national presidium of the spirit movement; therefore, in the spring quarter the movement began experimenting seriously with RS-I course recruitment in the cities and towns that are the secondary population centers of the nation.

The process was launched when representatives from each region prepared a list of six secondary cities within each of the six metropolitan sectors. They decided to recruit and teach a minimum of twelve RS-I courses per quarter in each region for 1969-70. In this way by June 1970, 864 cities will be included in the nationwide network.

(Continued on page six)

1969-70 ANNUAL CALENDAR THE ECUMENICAL INSTITUTE



3444 CONGRESS PARKWAY, CHICAGO, ILLINOIS 60624

TELEPHONE 312 / 722-3444

WESTERN CANADA / ALASKA

Anchorage Vancouver Edmonton Yellowknife Regina Winnipeg

RELIGIOUS STUDIES

CULTURAL STUDIES

The Theological Revolution RS-I		The Cultural Revolution CS-I	
The Historical Church RS-IIA	The Local Church RS-IIIA	Psychology and Art CS-IIA	The Individual and the Family CS-IIIA
The New Testament RS-IIB	The Ecumenical Movement RS-IIIB	Sociology and History CS-IIB	The Community and the Polis CS-IIIB
The Old Testament RS-IIC	The World Religions RS-IIIC	Natural Science and Philosophy CS-IIC	The Nation and the World CS-IIIC

a comprehensive curriculum offered in 353 North

of religious and cultural studies
for laymen and clergy

through 36 regions
in the continental United States

NORTH USA

EAST USA

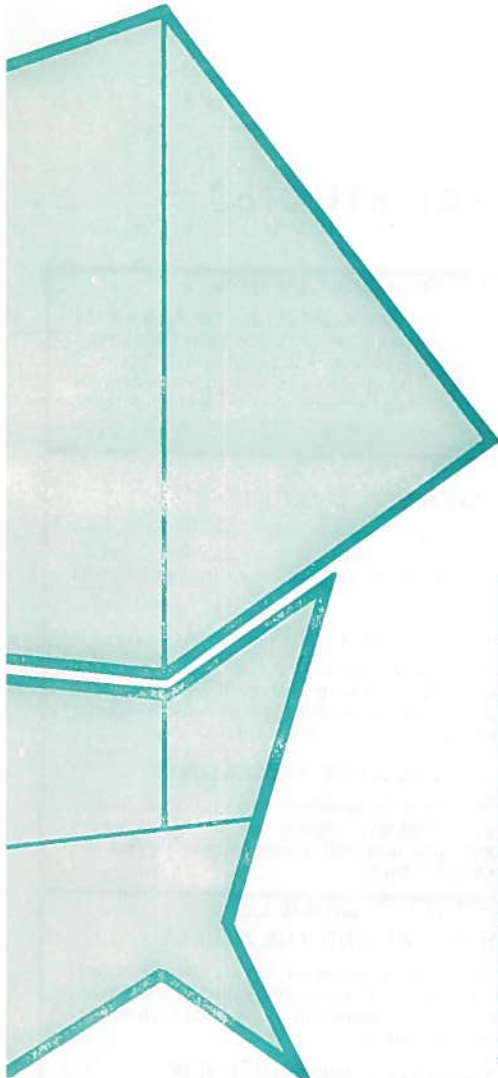
Chicago	Cleveland	Detroit	Kansas City	Minneapolis	St. Louis	Boston	Pittsburgh	New York City	Philadelphia	Rochester	Washington
Champaign/ Urbana Madison Milwaukee Peoria Rockford	Cincinnati Columbus Indianapolis Lexington Louisville	Flint Grand Rapids Kalamazoo Lansing Topeka Traverse City	Lincoln Omaha Sioux City Topeka Wichita	Bismarck Duluth Fargo Green Bay Sioux Falls	Columbia Davenport Des Moines Springfield, Illinois	Hanover Hartford Portland Providence Springfield	Charleston Covington Erie Johnstown State College	New Haven Newark Paterson Long Island Richmond/Brklyn/Qns	Allentown Harrisburg Scranton Trenton Wilmington	Albany Binghamton Buffalo Syracuse Watertown	Baltimore Hagerstown Lynchburg Norfolk Richmond

Kenosha Warrenville Streator Beloit Hammond Racine Danville Pontiac Port Washington Kankakee Lincoln Rantoul La Salle Morton Lake Geneva Bloomington Evanston Fort Wayne Dayton Hamilton Lafayette Climax Port Huron Burwell Winfield Salina Lawrence Manhattan Fremont Fort Dodge Kearney Hays North Platte Dodge City St. Joseph Emporia Yankton St. Cloud Mitchell Hamlin Mankato Fargo Bethel Willman Eau Claire Fridley Virginia Wayzata Brookings Bloomington Clear Lake Cedar Rapids Pre-luque Island Andover Peterboro Haverhill Mystic Framingham Brockton Woonsocket Hoyloke Manchester Lawrence Pittsfield Portsmouth Youngstown Akron Canton Mansfield Clarksburg Zanesville Lorain Peekskill Dover Hershey/Hummelstown Doylestown Easton Chester Chambersburg Lakewood Hazelton Reading Yardley Lancaster Germantown Camden Westchester Atlantic City Lock Haven Millsville Ocean City Phillipsburg Lewistown Willow Grove Williamsport Gettysburg Salisbury Wilkes-Barre Bristol Norristown Swarthmore Gouverneur Troy Schenectady Newport News

The eight-week Academy will be held in Chicago September 28–November 1, 1968

EASTERN CANADA

Hamilton Toronto Noranda Montreal Quebec City Halifax



		WEEKS	1	2	3	4	5	6	7	8
FALL	PLC	Sept 30- Oct. 2	October 7-9	October 14-16	October 21-23	October 28-30	Nov. 4-6	Nov. 11-13	Nov. 18-20	
	RS-I	October 3-5	October 10-12	October 17-19	October 24-26	Oct 31- Nov. 2	Nov. 7-9	Nov. 14-16	Nov. 21-23	
WINTER	PLC	January 6-8	January 13-15	January 20-22	January 27-29	February 3-5	February 10-12	February 17-19	February 24-26	
	RS-I	January 9-11	January 16-18	January 23-25	Jan 30 Feb. 1	February 6-8	February 13-15	February 20-22	Feb 27- March 1	
SPRING	PLC	March 31- April 2	April 7-9	April 14-16	April 21-23	April 28-30	May 5-7	May 12-14	May 19-21	
	RS-I	April 3-5	April 10-12	April 17-19	April 24-26	May 1-3	May 8-10	May 15-17	May 22-24	

American cities during fall, winter and spring

at training centers in the United States and Canada
 on weekdays, weekends and in an intensive 8 week advanced program

SOUTH USA

WEST USA

Atlanta	Houston	Memphis	Miami	New Orleans	Oklahoma City	Denver	Great Falls	Los Angeles	Phoenix	San Francisco	Seattle
Charlotte	Austin	Birmingham	Gainesville	Baton Rouge	Amarillo	Casper	Billings	Bakersfield	Albuquerque	Fresno	Boise
Columbia	Dallas	Knoxville	Jacksonville	Jackson	Enid	Colorado Springs	Bozeman	Las Vegas	El Paso	Oakland	Eugene
Greensboro	Fort Worth	Little Rock	Orlando	Lk Charles	Lawton	Gr Junction	Butte	Riverside	El Paso	Reno	Pasco
Raleigh	Lubbock	Nashville	Palm Beach	Mobile	McAlester	Idaho Falls	Missoula	San Diego	Flagstaff	Sacramento	Portland
Savannah	San Antonio	Tupelo	Tampa	Shreveport	Tulsa	Salt Lake C.	Rapid City	Santa Barbara	Santa Fe	San Jose	Spokane

Charlottesville Rockville Petersburg Bristol Annapolis Roanoke Fredericksburg Augusta Athens Rock Hill Chattanooga Due West Montgomery Greenville Columbus Spartanburg Galveston Denton San Angelo Edinburg Bryan Victoria Texarkana Big Spring Tyler Midland Corpus Christi Beaumont Abilene Kingsville San Marcos Huntsville Hattiesburg Alexandria Opelousas New Iberia Minden Lafayette Leesville Houma Covington Gonzales Monroe Oakdale Guthrie Fort Smith Altus Muskogee Elk City Liberal Anadarko Fairview Miami Chidress Ardmore Frederick El Reno Bartlesville Plainview Watonga Paris Duncan Shawnee Alva Stillwater Steau Buffalo Hobart Chickasha Ponca City Ada Dalhart Pueblo Helena Deadwood Havre Sheridan Glasgow Miles City Cut Bank Salmon Hot Springs Kalispell Livingston Spear Fish Ellsworth Three Forks Cody North Hollywood Redlands Temple City Downey Visalia Oceanside Oxnard San Fernando Palm Springs Santa Ana San Luis Obispo Carson City

er 23, 1969, January 4–March 1, 1970, and March 29–May 24, 1970.

THE CURRICULUM

RELIGIOUS STUDIES

CULTURAL 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-IIA 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-IIIB 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 Christ are examined together with the basic cultural heritage of the Greek, Hebraic, and Gnostic life styles.

RS-IIIC 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-IIIA THE LOCAL CHURCH

An analysis of the new image of the Church as mission to history. The interdynamics of the parish, local congregation, and cadre are examined in depth, and practical models are forged in workshops on witnessing and justifying love, worship, study, and enabling discipline.

RS-IIIB THE ECUMENICAL MOVEMENT

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

RS-IIIC THE WORLD RELIGIONS

An analysis of the human 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.

CS-I THE CULTURAL REVOLUTION

An introductory course on the post-modern 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-IIA 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-IIIB 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, is over against history, the objective, rational, and existential appropriations of humanness.

CS-IIIC 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 metacultural intellectual postures.

RESPONSIBILITY MODELS

CS-IIIA 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 relationship of the generations.

CS-IIIB 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-IIIC 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.

PLC PARISH LEADERSHIP COLLOQUY

The Parish Leadership Colloquy is an intensive involvement with the twentieth century theological revolution as it has reformulated the stance of faith for contemporary man, and as it has become the imperative to renew the church in our time. Set into eight sessions, the course moves through the Church's prior task of clarifying the Word in the post-modern era to its present struggle to pour its theological wisdom into new sociological constructs which can effectively reformulate the Church. On this new edge of the Church concern the PLC is specifically aimed at providing Church leaders with practical tools, methods, parish and local congregation models for the renewal of the Church.

SPECIAL PRACTICES COURSES

IMAGINAL EDUCATION

The global educational crisis as reflected in the local school is the context for an intensive analysis of image reformulation, comprehensive curriculum development, and the vision of education for humanness.

DYNAMICAL SOCIOLOGY

A study of practical social methodologies for structural reformulation of urban social services. Local community problems are analyzed in the context of the vision of a more just society.

ADVANCED TRAINING

THE INSTITUTE OF CULTURAL AFFAIRS

The Institute of Cultural Affairs conducts an intensive eight-week Academy of Movement Theory and Practics every quarter in Chicago and periodically in other locations across the globe. The first international Academy was held in Singapore in the summer of 1969. Write to the Institute of Cultural Affairs, 3444 Congress Parkway, Chicago, Illinois 60624 for further information.

Fall Quarter: September 28–November 23, 1969
 Winter Quarter: January 4–March 1, 1970
 Spring Quarter: March 29–May 24, 1970

signal ecumenical parish

What is the shape of the ecumenical church at the local level? What are its structures, its program? How are the blocks overcome in moving from our present situation to new missional forms?

Answers to such questions are being forged out by the Woodlawn-Essex Parish on Chicago's Southside. The effort began as a summer program in Afro-American heritage for neighborhood children in 1967. Since then a catalytic parish cadre has been organized, an educational program called "The School of Human Dignity" has been developed and an overall parish model has been created. The congregations of four denominations, Episcopal, Methodist, Lutheran and Community, participate.

The first two years have been spent primarily in developing Black lay leadership for the local congregation and community reformulation projects.

Work has begun on an ecumenical congregation for Woodlawn-Essex which would hold the gifts of each denomination and yet begin to pioneer in grassroots ecumenicity for the sake of the common mission. The parish cadre is consulting with the denominations on the polity and legal aspects of the local ecumenical congregation, which is seen as both a practical need and a missional necessity.

A White Racism course has been developed to confront a depth spirit problem of white people. To date the total numbers in the School of Human Dignity courses are 1,363: Afro-American Heritage, 797; White Racism, 414; and RS-I, 152.

The parish has seen its role in the past year as image-flooding the region and the nation with the story of the Black man. Persons from all over the nation have come to Woodlawn for the courses. Company personnel responsible for hiring Black people have been confronted with the racist patterns which enable dehumanization to take place in industry. Students and teachers have been pushed to alter educational patterns. The State University of Iowa developed a curriculum in white racism which brings classes to Woodlawn for the weekend course. A group of nuns worked out a model to rid their Order of white racism. Cadre members have lectured in seminaries, universities, church conventions and business groups throughout the nation.

Important as this national educational outreach is, the cadre has decided that the local signal project has first priority; unless Woodlawn-Essex becomes a human community the courses have little worth. Now the depth struggle is how to meet local and global demands at once. And even deeper, the cadre is wrestling to build those care structures and time/task models to sustain members for the long march.

Responding to the invitation to DO THE [IM]POSSIBLE THIS SUMMER, 336 people are participating in the Summer Academy '69. The participants come from each of the 24 regions of the United States and from around the world and are studying both on the Chicago campus and in Teutopolis, Illinois. There are special programs in parish renewal, community reformulation and imaginal education.

The eight week curriculum includes the Institute's comprehensive religious and cultural curriculum and the edge *Methods Studies*, encompassing such practices as laboratories in local church renewal, advanced pedagogy guilds, model-building workshops and the practices of the life-style of the secular-religious.

Undergirding the Academy's stress on intellectual work is the ongoing participation in corporate life, grounded in the daily office, physical labor, college meals, conversations and celebrations. It is at this point that the human struggle becomes concretized and new life is born.

Regions from across the nation and the globe are being impacted by the Academy as over 400 persons since fall '68 have struggled to the depths in both the theoretics of the religious and cultural wisdom of civilization and in the practical tooling for the task of creating new humanness. But beyond this— more men of spirit, who receive demand with expenditure, are doing battle with the age.

Each quarter hundreds of individuals and groups visit the Ecumenical Institute: Chicago; this month we want to acknowledge group visits by holding up a few representative groups who came to the Westside campus.

Many who are working in the field of community reformulation come to see Fifth City in operation and to consult with the local Board of Managers. This quarter a group from the *Institute of Social Action*, Chicago, came for consultation with Board member Lela Mosley; seven *migrant ministry workers* from Michigan came for staff consultation and a sociology class from *Asbury College* came to study the 5th City problemat. Others have been from the *Detroit Industrial Mission* and the *Urban Training Center*, Chicago.

As a family order we especially appreciate visits from other religious orders. Among recent guests have been Sisters from Spokane, Sierra Heights College, Rosemont College, Duluth and Chicago. Priests and Brothers from various orders have honored us with visits from Washington, D.C., Missiouri, Maryknoll Seminary, Memphis and Chicago.

A few of the visiting colleagues representing spirit movement cadres, religious houses and faculties across the globe were: *Joyce Ahrens*, the illustrious Chief of Culinary Services of the spirit movement in Australia; *Mrs. Ingeborg Bessin* of Caracas, Venezuela, who came for cadre consultation; *Anne-Marie and Randy Fenimore* of Sweden; *John D. and Mabel Grocott* of New Zealand, who came to share many valuable contacts with spirit colleagues; *Paul West* from Kuala Lumpur, who stopped in to share news from Malaysia and *Pom Ligtermoet*, a member of the Perth, Australia, cadre.

fifth city report

The situation in the ghettos in this nation's cities is worse now than at the time of the riots in April 1968; in Chicago there is now 2% less housing available and rent is still between \$110 and \$140 for a four room flat; unemployment has increased and the school's dropout rates have not been curtailed; average family income remains at \$3,859 though the cost of living index has risen 8%. It is within this situation that 5th City has struggled this past year to actualize its model—a model created out of four years of experimentation.

The model of comprehensive community reformulation is now being concretized. But more than this, community leaders have embodied a style of life that stands as a symbol to all that new humanness can be created, even in the midst of a worsening situation.

Each of the five action guilds has struggled to create and maintain the necessary social structures and at the same time to develop the leaders for programs.

Economic Guild: The 5th City Health Center is now operating a volunteer x-ray program. The Outpost Employment Office is maintaining its services of employment referral and training opportunities.

Education Guild: The Pre-School Institute has completed its curriculum manual; and the first quarter's training program in community reformulation for residents was taught by local community leaders.

Symbol Guild: Realizing that community symbols are the key to community consciousness, the 5th City Craft Shop provides homes with global decor, and the common stories of the people's heritage are told, sung and dramatized throughout the quarter.

Style Guild: 100 elementary youth are continuing their after-school training in the Jet program and are embodying a new style of discipline and community responsibility. From throughout the nation 25 high school emissaries have returned for intensive training.

Political Guild: The Community Quarterly Congress involved 300 persons, who made decisions on behalf of all 5th City. Here the guilds bring their recommendations to the citizenry for approval; here the power of a united community is symbolized.

This quarter three members of the Board of Managers, the fulltime local community leaders, were sent to offer consultations in Atlanta and Mt. Pleasant, Iowa, and shared the 5th City *methods* with cadres exploring reduplication of the 5th City model.

In the midst of social collapse and visionary decay there are those who stand by the power of their own decision, as a sign that the inner-city is not hopeless—that communities can be created as an authentic response to the radical demands of the future.

children's academy

What does training look like for revolutionaries of three, eight and twelve years of age? How are summers best utilized at these critical image-forming years? How does the spirit movement take responsibility for the long-range education of its children? These questions have long been part of the struggle of the Order of the Ecumenical Institute; they are being explored further this summer in an experiment in revolutionary education of some 150 youth, part of an 18 year educational model for the children of the Order.

This summer most of the youth are at a camp near Ottawa, Canada, while other youth travel to both the East and the West coasts with adult Order pedagogues. The Order children at camp were joined by children of 5th citizens and Academy participant families. They are studying the basic religious and cultural curriculum as well as advanced studies including foreign language, pedagogy and methodologies of model-building and gridding along with outdoor training of swimming, boating, fishing and wilderness camping. Their ongoing corporate life includes daily worship, work structures, common meals and college meetings.

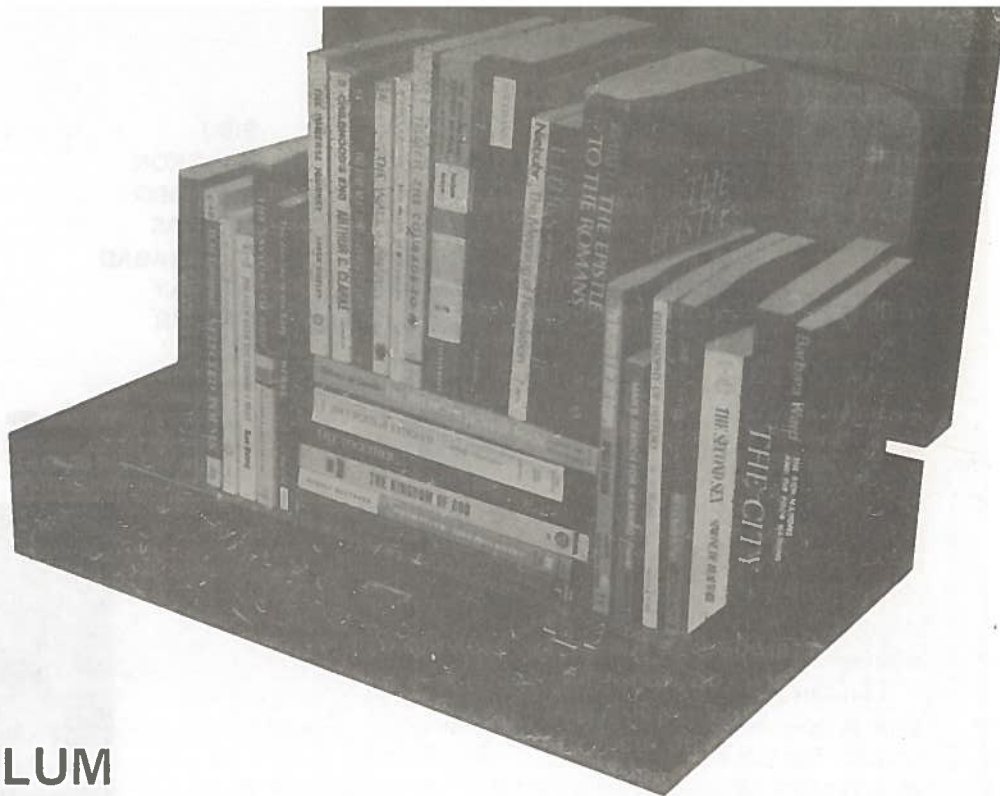
It is hoped that this summer's program will provide the entire movement with a model of a revolutionary education for children and young adults.

rs—I to every community (Continued from page four)

This task will only differ as the social and geographical situations themselves differ. In the recent past smaller communities often could ignore happenings in the world to which the larger cities were hyper-sensitive. But today with the pressing student demands, the continuing tension of war and the intensified media explosion, no man or woman is left untouched by the demands of the 20th century. And where "the Lord has made His presence felt" there will be the possibility of communicating the Word.

This move will involve more personal contact with local congregations and will require a shift in the methodologies used by cadres in recruiting. Where formerly cadres drew on contacts from across a broad area, using intuition as a guide, the new effort will involve systematic recruitment, utilizing a grid and working directly with local congregations. This will increase the development of primal cadres based within one geographical parish and will move the spirit movement into the sociological heartland of the United States.

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