



the Academy of Movement Practices and Theory

Every reflective person is aware that this is an age of revolution. Many experience the changes as radical chaos and are not clear that revolutions are caused: initiated, structured, and executed. Nothing could be more true of the present day revolution in the church as the movement of renewal wrought from the stuff of the theological clarity developed since 1917, the lay awakening, and the ecumenical movement.

Most committed persons, however awake to the imperatives of this movement within the Church, discover themselves hampered in their active participation in it; not by indolence so much as by the lack of adequate structures of preparation. Any person, layman or clergy, who has decided to render his life into the renewal of the church is soon engaged in an excruciating search for the means of relevant, practical involvement.

The Ecumenical Institute has been developing ways to meet this problem for well over a decade. A unified curriculum of courses in theological method, cultural studies, and pedagogy has been created along with methods and structures for effective teaching. This training has been conducted across Christendom, in the United States and abroad, with participants currently numbered at the rate of 30,000 per year.

Training must now approach the rate of expanding demand. The more who participate in initial courses, the greater the number of committed persons who are seeking further training not only in courses that deal with theory but in courses that enable practical renewal in performing the mission of the Church in the world at all levels.

To meet this need, the Institute has devised **The Academy of Movement Practices and Theory**, a venture

RELIGIOUS STUDIES I		METHODS STUDIES I				CULTURAL STUDIES I	
II THEORETICS	III PRACTICS	II THEORETICS		III PRACTICS		II THEORETICS	III PRACTICS
A Church History	A Local Church	Social A Social Vehicle	B Community Reformulation	Social C Model Building	D Style Formation	A Psychology and Art	A Individual and Family
B New Testament	B Ecumenical Movement	Intell. A Human Style	B Basic Pedagogy	Intell. C Pedagogy Guild	D Teacher Training	B Sociology and History	B Community and Polis
C Old Testament	C World Religions	Relig. A Religious Mode	B Solitary Office	Relig. C Corporate Discipline	D Symbol Transformation	C Science and Philosophy	C Nation and World

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	
Church and Congregation	RM-A The Religious Mode					IM-A Human Style	WEEK 1	
	CS-IIB Sociology and History		WORK		RS-IIA Church History			
	SM-A The Social Vehicle						WEEK 2	
	RS-IIIA Local Church		Pedagogy		Congregation Lab			
World and Parish	RM-B The Solitary Office					IM-B Basic Pedagogy	WEEK 3	
	CS-IIC Science and Philosophy		WORK		CS-IIIC Nation and World			
	SM-B Community Reformulation						WEEK 4	
	CS-IIIB Community and Polis		Pedagogy		Parish Lab			
Cadre and Mission	RM-C The Corporate Discipline					IM-C Pedagogy Guild	WEEK 5	
	CS-IIA Psychology and Art		WORK		RS-IIB New Testament			
	SM-C Model Building						WEEK 6	
	CS-IIIA Individual and Family		Pedagogy		Cadre Lab			
Religion and Religious	RM-D Symbol Transformation					IM-D Teacher Training	WEEK 7	
	RS-IIC Old Testament		WORK		RS-IIIC World Religions			
	SM-D Style Formation						WEEK 8	
	RS-IIIB Ecumenical Movement		Pedagogy		Religious Lab			

that provides rapid acceleration in the preparation of "troops" for the movement within the Church in our time. It is a dynamic educational enterprise for the continuing task of equipping churchmen.

The most outstanding characteristic of the Academy is the flexibility of its course calendar and a schedule that permits a wide variety of modes of participation. Courses of the unified curriculum are offered in four block periods on either Monday and Tuesday, Thursday and Friday or Saturday and Sunday, so that a person may complete a course on any of the two days. The total curriculum may be completed over a period of eight weeks with intensive pedagogy laboratories and studies in religious and social methodology as well as courses in the sciences and humanities. Between the pos-

sibility of completing all courses in eight weeks and any one course in two days is a large array of choices for the prospective participant. Although the most thorough method would be to enroll for the full eight weeks, one might break this up into two four-week segments to be attended in different quarters of the year, or into any number of courses over any period of time.

In addition to flexibility in time, the Institute envisions almost as much elasticity in location. Although the initial academy is being conducted on the Institute campus in Chicago, it is probable that future academies will be conducted in various regions of the nation and overseas when personnel deployment permits. Until such time, registrations or inquiry should be addressed to the Chicago campus.

Eventually it will be possible for a person to complete the entire curriculum no matter where his other responsibilities require him to be and no matter how complex his plans. Twenty-two people are engaged in the first eight-week Academy session presently conducted at the Institute. They represent the major metropolitan areas of the nation from coast to coast and a variety of cadres that are in various stages of development around the country.

	1969 Winter Quarter	1969 Spring Quarter
Full Eight-week Session	January 5-March 2	April 6-June 1
Four-week Sessions	January 5-February 2 February 2-March 2	April 6-20 May 4-June 1
Two-week Sessions	January 5-19 January 19-February 2 February 2-16 February 16-March 2	April 6-20 April 20-May 4 May 4-18 May 18-June 1

Their schedule is intensive; the day begins at 4:00 a.m. However, the rhythm of a given week, day, or month provides for such variety of study and action that the intensity is experienced as attenuated. Laboratories in pedagogy and social action are systematically interspersed among more theoretical courses and experimental research in corporateness and the depths of the religious life.

As the most intensive and comprehensive experiment in education yet conducted by the Institute, and following four summers of testing this particular approach, the Academy may well serve as a pilot project in the restructuring of other educational institutions. Theological seminary faculties have been introduced to the plan and see in it considerable promise as a model for the changes in seminary education demanded by the new involved enlightenment developing within the Church. College administrators who have examined the Academy's proposed model have responded with similar enthusiasm.

Second only to its comprehensiveness in addressing the student as a whole man are the Academy's use of the "imaginal education" techniques developed by the

Institute and the demand for practical involvement in community reformulation. Imaginal education is designed to address victim images in the student, the plight of educational processes. Work in community reformulation is geared toward the defeat of social apathy that permeates the bourgeois mindset. This "pincers movement" impinges upon one's inclinations both to abstract from life and to act reductionistically. As such, it enables structural revolution rather than ivory-towerism on the one hand or frustrated rebellion on the other.

The process is rejuvenating, according to some participants. "I was a tired liberal," said one, "and had not come to see that my concern for society was based upon a sense of naive generosity which soon expends itself in the complex job of meeting the revolutions in science, urbanization and symbols. I was equipped only with a witches' brew of 19th Century moralism, Freudian psychology, and medieval ideals. Such tools couldn't begin to help an individual, much less a whole society in the midst of change. In fact, I was doing more harm than good even though I had good intentions. The Academy enables a person to grasp Twentieth Century images in all the sciences and humanities and gives him the practical resources for relevant action in the world. Such tools make your frustration meaningful because you know you are engaged in creating a new social vehicle that will be of genuine service to the whole world."

The proportionate emphasis upon both a new social vehicle and a new religious mode among committed persons may yield civilization a new kind of man, the phenomenon of a critically informed *guru* whose mysticism is grounded in the actual world of our times rather than in techniques that are the proper subject of parapsychology.

Whatever else such a person might be, he would at least embody characteristics of a comprehensive pedagogue, a future-oriented social reformulator, and an intentional religious. In the midst of a structured corporateness, these are the three dimensions of humanness the Academy is constructed to initiate, structure, and execute so that the revolution within the Church may have its authentic form. And so that all resources, all decisions, and all the inventions of humanness may belong to all the people.

Prerequisite: RS-I

Recommended: CS-I, RS-IIIA, CS-IIIA

Necessary: Family decision to be the Church, involvement in region

Cost: Individual \$280
Married Couple \$525
Children \$100 per child

The nominal charge covers room, board, and tuition for the eight weeks. If finances are a difficulty, payment may be made over a period of months.

Children: Preschoolers will be enrolled in EI schools; public school children in 5th City schools.

APPLICATION FORM

I wish to attend Session _____
Dates _____

Name _____
Address _____
City _____ State _____ Zip _____

Children (names, ages, sex): _____

Previous E.I. Courses attended: _____
Cadre membership: _____