



THE  
INTERNATIONAL  
TRAINING  
INSTITUTE

FOR WORLD CHURCHMEN IN EUROPE

**FRANKFURT 1975**

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# THE DESIGN

## OPERATING PRINCIPLES

The International Training Institute is a practical training programme designed to enable the church to be mission in the midst of the radical changes in the 20th century. Its primary objectives are to build a vision of a renewed globe, catalyze the resurgence of the People of God, prepare local man for global responsibility, and inspire a radical demonstration of faith through the equipping of grassroots churchmen around the world. The Institute sees itself as a catalytic agent within the structures of the historical church, releasing her power and wisdom across the globe. In this context the operating principle of the Institute is to focus on practical methods adaptable to a wide variety of local church situations: methods for massive re-education of the Church, basic reformulation methods for the structural renewal of the church and society, and methods for depth spiritual re-motivation and sustenance of those engaged in the task. The ITI is therefore primarily a methods laboratory where concerned churchmen can create a fresh vision of the church as mission to history and become proficient in use of practical tools for its renewal.

## INSTITUTE LOCATION

The International Training Institute for World Churchmen in Europe was held in Rüsselsheim, Germany, outside of Frankfurt from January 5th to 25th. The setting was an old castle dating from the 14th century. Invited by an ecumenical group of concerned churchmen across Europe this was the second ITI to be held in Europe, the first being in Manchester, England in March, 1974. The Rt. Rev. Edward Ralph Wickham, Bishop of Middleton, England provided a stimulating context for the programme through his keynote address, "Living in the Secular World."

Profound  
and  
incommensurable  
is the worth  
of  
this  
flowing world.

--N. Kazantzakis



ITI FRANKFURT				STATISTICAL ANALYSIS							1975	
Area	Stkhlm	Vienna	Paris	London				Ffm	Brus	Total	Other Data	
	1	1	4	29				5	3	43		
Region				7	6	14	2					
				Glas-gow	Man-chester	Lon-don	Bris-tol					
Roman Catholic			3		3	5	1 (Ind)	1	3	16	19 Clergy and Religious	
Church of England					2	5				7		
Church of Scotland				5						5	24 Laymen	
United Reformed					1					1		
Methodist			1			1				2	Laymen's Work 4 Business 7 Education 4 Social Work 9 Students	
Presbyterian							1			1		
Disciples of Christ				1				1		2		
Lutheran	1	1						2		4		
Church of Canada						2 (Can)				2		
Pentecostal						1				1	17 Women 26 Men 43 12 Staff 55 TOTAL	
Mennonite								1		1		
Other				1						1		
Total	1	1	4	7	6	14	2	5	3	43		
<p>Included among the participants and staff were citizens of Belgium, Germany, Austria, England, Scotland, Denmark, Italy, Holland, France, Philippines, Nigeria, Canada, India, Ireland, and USA.</p> <p>The twelve staff included laity and clergy of three nationalities and five denominations including members of the United Church of Christ and Syrian Orthodox Church.</p> <p>TOTAL: 15 Nations 5 Continents 14 Denominations</p>												



## CONSTITUENT PROFILE

Forty-three delegates representing fifteen nations, five continents and twelve denominations participated in the three week Institute. The participants came from the Continent, the British Isles, Canada, India, and the USA. Seventeen women and twenty-six men combined poetic imaginativeness with social passion in their articulation of concern for the interrelatedness of the globe, local community renewal and the new shape of the church on the Continent. Twenty-four laymen and nineteen clergy and religious struggled together to give practical shape to their vision of the new man, the new church, and the new world.

The task  
before us now,  
if we would not  
perish,  
is to shake off  
our ancient prejudices,  
and to build  
the earth.  
--Chardin

## EDUCATIONAL CONSTRUCT

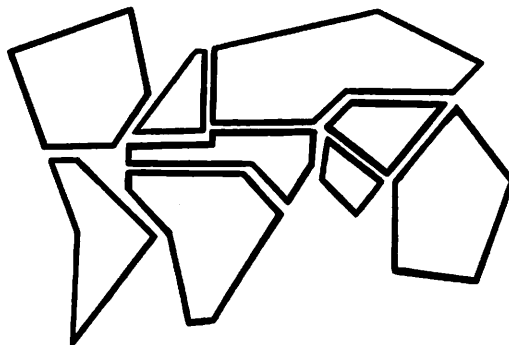
Four primary values for providing the unique educational vehicle necessary to equip 20th century churchmen for the missional task are interwoven in the ITI. The first is the maintenance of a creative ongoing dynamic between the theoretical and the practical wisdom of our times, with emphasis placed on the practical. Second is the structuring of the total time for mission in which the vigorous schedule reveals the cruciality of the church's task. Third is comprehensiveness which, in developing the practical models for the local church's mission to the world always insists on dealing inclusively with all relationships within the particular local situation. The fourth value is the maintenance of common life which provides a solid foundation for the training task. The key here is emphasis on the symbolic life, beginning each day with corporate worship and punctuating every session with songs and rituals to bring deeper self consciousness to every dimension of life. Out of the review and evaluation of previous Institutes a common format has been developed for use around the world. It was then further adapted to particularities of the European situation.

## THE THREE-WEEK CURRICULUM DESIGN

	WEEK 1 WORLD AND GOSPEL		WEEK 2 CONGREGATION AND PARISH		WEEK 3 MISSION AND LEADERSHIP			
METHODS STUDIES	RELIGIOUS METHODS AND NEW RELIGIOUS MODE		SOCIAL METHODS AND CHURCH RENEWAL		TRANSPARENCY METHODS AND SOCIAL CHANGE		PRACTICAL	
ACADEMIC CURRICULUM	THE CULTURAL REVOLUTION	THE THEOLOGICAL AWAKENING	THE PRIMORDIAL HUMANNESS	THE RENEWED CHURCH	THE CHRISTIAN HERITAGE	THE MISSIONAL FAMILY		FORMAL
SPIRIT METHODS	THE DISCIPLINED MEDITATION		THE SELF-CONSCIOUS CONTEMPLATION		THE MISSIONAL PRAYER			
MISSIONAL HAPPENINGS	URBAN IMPACT TOUR	CATHOLIC WORSHIP VISITATION	GLOBAL HUMANNESS CELEBRATION	PROTESTANT WORSHIP VISITATION	MISSIONAL RESEARCH TRIP	SYMBOLIC SENDING FORTH	STUDIES	
METHODS LABS	IMAGINAL EDUCATION LABORATORY		COMMUNITY REFORMULATION LABORATORY		TACTICAL PLANNING LABORATORY			
PEDAGOGY TUTORIALS	CORPORATE CONVERSATION LEADING		SEMINAR LESSON PLANNING		DRAMATURGICAL LECTURE BUILDING			TRAINING
	THE EMERGENCE OF THE NEW MAN		THE RESURGENCE OF THE PEOPLE OF GOD		THE RADICAL DEMONSTRATION OF FAITH			

## FORMAL STUDIES

The academic curriculum of the Institute consisted of six formal courses each with four three-hour sessions, and three methods courses, each in four hourly pre-breakfast sessions. The academic curriculum the first week articulated the present situation in terms of the cultural revolution and the theological awakening. The last two weeks dealt with the practical tools needed for effective response. The methods courses concentrated on secular spirituality and social engagement.



# THE PROCESS

## PRACTICAL TRAINING

Luncheon tutorials provided practical teaching and lecturing experience. An Imaginal Education Lab demonstrated the charting study method and lesson planning. The Community Reformulation Lab focused on methods for a tactical approach to parish renewal and was followed by a trip to communities in Frankfurt to test the methods in a local community. Training in congregation renewal methods included corporate problem-solving and planning of the worship, study, and disciplined life of the renewed congregation. The lab on tactical planning included a geo-social gridding of Europe and tactics and timelines needed for renewal.

## EXTRA FORMAL EDUCATION

The use of decor and space arrangement with an intentionally designed time rhythm significantly augmented the educational process. The decor was a plethora of maps, art forms, charts and symbols aimed at communicating globality, the gifts of Europe, the possibilities of a renewed church, and a new society. Each week included a special event such as a visit to the main Opel car factory, a corporate work day, followed by a global celebration featuring nations represented. Sundays included corporate visits to Catholic and Protestant worship services. The organization of participants and staff into ecclesiola teams gave a way of training in corporateness.

## SPIRITUAL NURTURE

Foremost among the methods and structures for providing foundational spirit nurture were the ecclesiola spirit conversations, solitary office, reflections on the New Religious Mode and the study of a contemporary book depicting secularly mans' spirit journey. Key throughout the programme was the daily office, symbolic "obediencies", daily accountability, Sunday evening celebrative House Church, a 4:30 am rising bell as a symbol of mission, and the symbolic opening and closing events of the programme.

Action  
will remove the  
doubt  
that theory  
cannot solve.

--Tchyi Hsich

## BASIC RESPONSE

The participants were particularly addressed by the programme's intense time design which was finally experienced as a helpful framework for making creative responses to these urgent times. The academic curriculum focused insights and creativity allowing the practical appropriation of 20th century wisdom. Their clarity was particularly evident in the depth with which the religious dimension was plumbed. The most frequently mentioned discovery was a new sense of missional corporateness.

## CHURCH RENEWAL

The participants experienced the edge of church renewal through becoming new practical theologians of our times. The question of religious life-style appropriate to our times and the discipline necessary for the church to re-authenticate its role in society was a point of profound struggle. The local church methods course was of deep interest as they worked with creating new forms of congregational life to enable its mission. The ecclesiola with its three part dynamic of spirit life, study, and practical planning became an effective framework of authentic care.

"We have experienced a deepening commitment to mission forlorn and faith that the Church of Christ is the only body of the world in these times of spiritual crisis. What's more can be accomplished."

Robert Crick, London

"We had many different chances to ground and renew the spiritual wisdom of our times."

Pfarrer Manfred Golda,  
Vienna

"spirit event in the life of the church"

"based on intense prayer"

"renew local church on behalf"

# THE IMPRESSIONS

"church active in caring role"

"gave the church back its spiritual power"

"experience in Christian community"

"I could not have afforded to miss this great opportunity"

"we as religious can learn a lot"

"It's mainly a course of methods, concerning the renewal of the Church, both local and worldwide. It was intensive work... We learned how to work for concrete change within the existing structure of the Church."

Pamela Holmes,  
Canterbury

"it was decisions: how to make them--how to"

"a treasure of methods"

"found renewed hope for the church and the world"

"training in practical methods"

"church taking responsibility for a parish"

LONDON

BRU

PARIS

"T  
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tivity, hope for the  
ple that can save  
now that the task

"Their sociological insights  
to make the Bible visible  
in our secular society is  
really notable."

Bishop J. Van Cauwelaert, CICM  
Brussels

the world"

"I am sure you will be en-  
thusiastic about the ecu-  
menical work they are  
doing. It's impressive  
to see what they are doing  
to awaken the consciences  
of people around the world  
to their obligation as  
Christians."

Sr. Josephine Ryan, RSHM  
London

"it has been a veritable revelation"

"the whole approach is secular"

CKHOL'I

FURT

VIENNA

"I have found the methods,  
both religious and social,  
to be an extremely use-  
ful addition to my training  
and would warmly recom-  
mend their programs and  
courses to anyone con-  
cerned in effectively  
communicating the Word  
of the Living God."

Ian Galloway  
Glasgow

em"

rit which has bridged the gaps between "unchurched",  
s and missionary bishops of Roman Catholic Church and  
English speaking Anglicans and a German speaking Menno-  
something which makes real the meaning of true Christian

Rev. Richard St. L. Broadberry, London

## LIFE DECISIONS

During the three weeks  
a sense of corporate re-  
sponsibility developed,  
which went far beyond the  
community present or  
the local churches to  
which they were returning.  
It was finally a decision  
to be responsible for the  
whole Church and through  
it for the world. The prac-  
tical implications of this  
for a life style of expen-  
diture was a predominant  
theme of this ITI. The  
church's role in the re-  
newal of civilization, was  
endorsed by the group  
and decisions to work  
within the church for its  
renewal were made.

## PRACTICAL KNOW-HOW

The pedagogy tutorials were  
one of the most creative  
and significant parts of  
the whole programme. The  
New Religious Mode ex-  
ercises were generally  
received as a welcome  
method for dealing with  
the chaos of contemporary  
experience, and bringing  
to consciousness its depth.  
There was a remarkable  
readiness to pick up and  
experiment with social  
methods, particularly at  
the level of problem sol-  
ving. The missional trip,  
in which a local parish  
was analyzed and proposals  
made for renewal, was a  
signal event for the ITI.

### PLURALISTIC COMPOSITION

The staff of the International Training Institute brought together many years of experience of renewal work within the church across the world and denominations. The delegates brought a rich store of historical, local and denominational perspectives mostly from Europe but also from Canada, India, Africa and the Phillipines. The construct of the ITI itself, refined over the last six years in 29 programmes on seven continents represents rigorous practical and theoretical experience from around the world. The interaction of these three elements, the staff, delegates and construct occasioned the kind of creative activity which is renewing the church today.

## THE SIGNIFICANCE

### DYNAMIC CHRISTIANITY

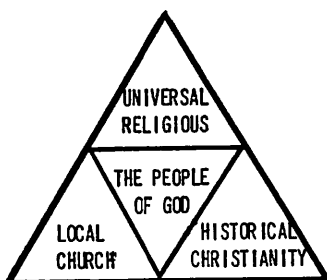
Christianity is encountered in this programme as a dynamic at work in the world. The Church has become newly sensitive to the gifts of humanness in every culture, and at the same time reasserts that the Gospel is never synonymous with any cultural form. This was seen in the participants' readiness to respond as the universal church to the needs of the suffering world, without falling into the trap of reducing the mission down to disrelated local particularities. Europe has no way to deal with its problems unless it deals with the world's needs. In the same way a local church can only be renewed by renewing the world. This dynamic relationship between the particular and universal mission of the Church is central to the role of the ITI in church renewal.

### GLOBAL CONTEXT

Europe is a manifestation of the crisis of consciousness that is passing throughout the world. Today genuine hope takes the form of new images, models and methods that are globally relevant. Practically, this means that effective social concern can no longer be confined to what will work for a particular parish or city or nation: it will only work locally if it is simultaneously a response to the world's need. Today, dealing with the real social problems on the local level requires a worldwide process of effective collaboration. The ITI plays a catalytic role in this process.

### MISSIONAL COLLEGIALLY

Through the presence of many nations, delegates to the ITI are thrown into an awareness of participating in the Church's global mission. They discover that far from labouring in isolation they have colleagues working with them across the continent and throughout the world. Thus, local action is empowered and sustained by a global servant force, while at the same time it empowers the worldwide mission. The significance of the Frankfurt ITI was that it occasioned this encounter between the global and local.

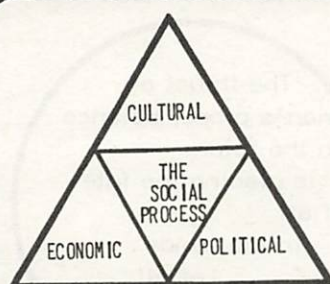




The thrust of  
man's proper balance  
in the future  
is placing the fate  
of all  
in the hands  
of all.  
--Juan L. Segundo

## THE WEEKLY TIME DESIGN

<div>SLEEP</div> <div>METHODS</div> <div>ACADEMIC</div> <div>SPIRIT</div> <div>SLEEP</div>	0100											
	0200											
	0300											
	0400											
	0500	WORSHIP				WORSHIP						
	0600	METHODS				LECTURES						
	0700			WORSHIP		WORSHIP		BREAKFAST				
				OBEEDIENCES		SCRIPTURE AND NEWS		COLLEGIUM				
	0800	COURSE-A				COURSE-B		METHODS				
	0900	SESSION I	SESSION III	WEEKLY HAPPEN- ING		SESSION I	SESSION II	LAB				
	1000							SESSION				
	1100							WEEKLY REVIEW & CHURCH VISIT				
	1200	BREAK				BREAK						
	1300	LUNCH TUTORIAL				LUNCH TUTORIAL		LUNCH				
	1400	REST				REST		METHODS				
	1500			INDIV- IDUAL MISSIONAL				LAB.				
	1600	COURSE-A				COURSE-B		SESSION II				
	1700	SESSION II	SESSION IV			SESSION II	SESSION IV	EXPLORATION				
	1800	REFRESHMENT		MISSIONAL EXPLORA- TION		REFRESHMENT		DINNER				
	1900	ECCLESIOLOGIA						HOUSE				
	2000							CHURCH				
	2100							WEEKS OVERVIEW				
	2200											
	2300											
	2400											



RS-I A basic course in which the Christian understanding of life is encountered in the light of 20th century secular experience. It is taught as a weekend course and is therefore primarily suitable for laymen.

PLC Parish Leadership Colloquy: In addition to covering the secular-religious ground of RS-I, this course reviews the cultural revolution of our time and works through practical methods for local church renewal. A mid-week course primarily for clergy and church leaders.

LENS Living Effectively in the New Society : a think tank seminar with unique approach to the practical issues facing man in today's industrial society- It provides model building tools for engagement in dynamics of society, and corporate methods for problem solving and human motivity. A 44 hour course for concerned persons of all backgrounds.

PCE Primal Community Experiment: the reconstruction of society from the grassroots level through the reformulation of primal community. Using the human dynamic intensified in the renewed church it includes carrying out renewal through tactical planning and "guild" activity of problem-solving, care structures and action. An ongoing experiment for local churches and other concerned community persons.

#### ITI FRANKFURT: FINANCIAL REPORT

FOOD	14,000
MATERIALS	700
PRINTING	1,000
PROGRAM	1,300
FACILITY	8,000
COORDINATION	650
COMMUNICATION	4,000
OFFICE	250
PARTICIPANTS' CARE	5,100
STAFF	4,100
TOTAL	DM 39,100

The Dark Night  
wounds the will  
and  
at the same time  
enkindles  
love  
sublimely.  
--John of the Cross

### OPERATING CONTEXT

In order to realize the full advantage of the ITI, appropriate and effective follow-up programmes need to be initiated. The participants have expressed their desire for continued assistance in developing newly discovered insights and skills in local church renewal. The honoring of the great heritage of the historical church requires that ITI follow-up programmes occur within its context. The Institute staff sees itself as a servant of the Church, primarily sharing practical methods, and model-building techniques for practical renewal at the local level. There are training centers across Europe with experienced teachers and consultants who can make the Institute resources available on a continuing basis according to the needs of the local church.

## THE FUTURE

### COLLEGIAL PARTICIPATION

The graduates of the ITI need opportunities to participate in serious reflection on the direction of renewal and the common vision and task with concerned churchmen from their own metropolitan area and across Europe. The staff of the Ecumenical Institute is available to work with ITI participants and other churchmen to enable the formation of more effective structures for the mission of the local church, to enable reformulation and social demonstration projects and make available the events and programmes of their Religious Houses.



### INTENSIVE TRAINING

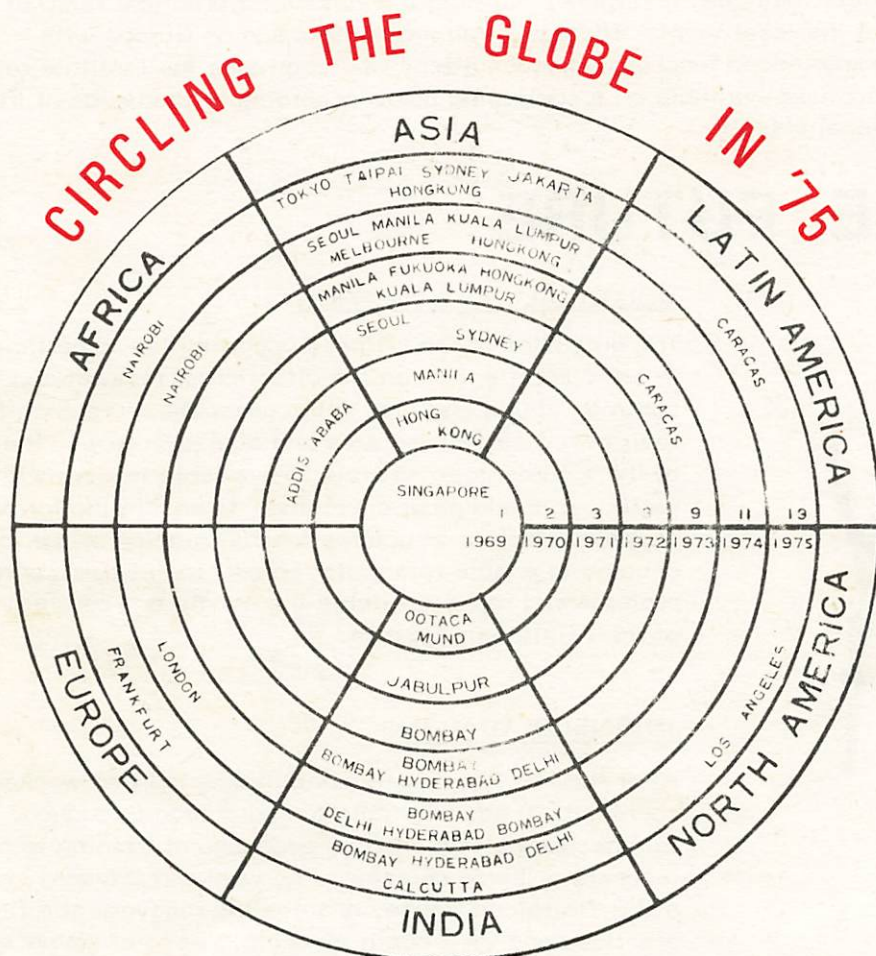
After the ITI many participants requested that weekend courses be made available to churchmen throughout Europe, as well as ongoing pedagogical training to train teachers of these courses. The weekend Odyssey, held at the Religious House, enables the recovery of religious practices and their depth meaning. Special advance courses, programmes and assemblies are available at the International Centre in Chicago.

### FUTURE ITI'S

The ITI was developed to catalyze commitment to be the renewing dynamic within the structure of the established church. During the ITI, many discovered their common concern and desire to share the new methods and insights they have received. Both staff and participants are available to visit local churches and interested churchmen and church leadership across Europe reporting on their experiences and discussing the role of future ITIs. Another ITI has been scheduled for next January.



# INTERNATIONAL TRAINING INSTITUTES



**GLASGOW HOUSE**  
2 Victoria Crescent Road  
Glasgow, G12 9DB  
Tel: 041-339-6492

**MANCHESTER HOUSE**  
80 Frederick Road  
Salford, Manchester 6  
Tel: 061-736-3497

**LONDON HOUSE**  
80 Westbury Road  
New Malden, Surrey  
Tel: 01-949-4215

**BRISTOL HOUSE**  
18 Duchess Road  
Clifton,  
Bristol, BS8 2LA  
Tel: 02-723-0487

**AMSTERDAM HOUSE**  
Rozengracht 150  
Amsterdam

**BRUSSELS HOUSE**  
33 rue Capouillet  
1060 Brussels  
Tel: 02-537-8304

**PARIS HOUSE**  
4 rue Roquepine  
Paris, 75008  
Tel: 01-265-8099

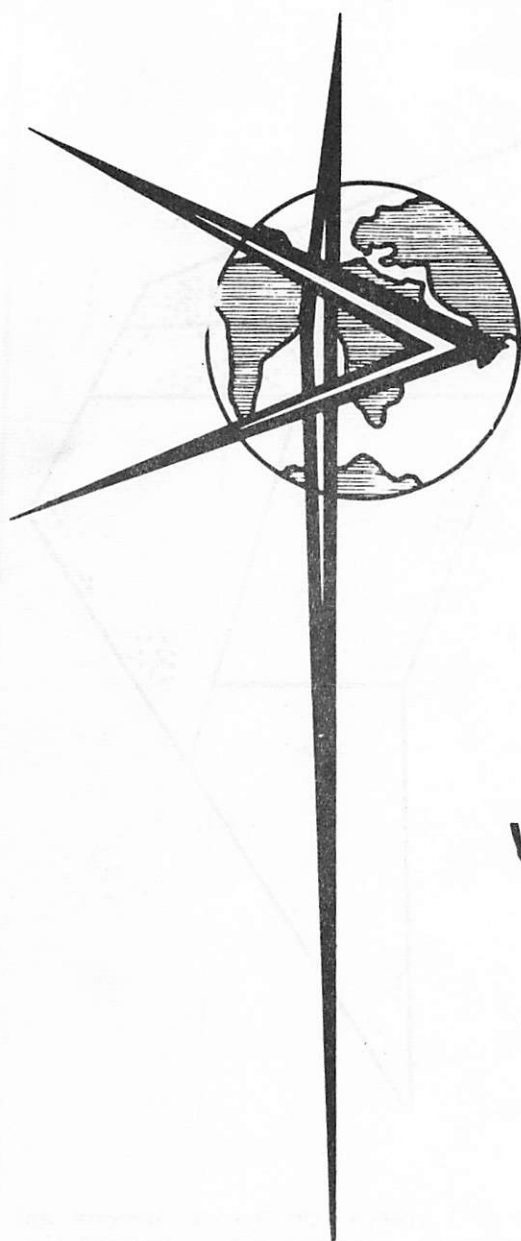
**ROME HOUSE**  
Via Monzambano 5  
00185 Roma  
Tel: 49-2863

**FRANKFURT HOUSE**  
6 Frankfurt am Main  
Textorstrasse 80  
Tel: 0611-688629

## Regional Centres

**GLOBAL CENTRUM**  
**BRUSSELS NEXUS**  
71 rue Berkman  
1060 Brussels  
Tel: 02-538-6541

**BERLIN HOUSE**  
1 Berlin 33  
Clayallee 88  
Tel: 030-832-5008



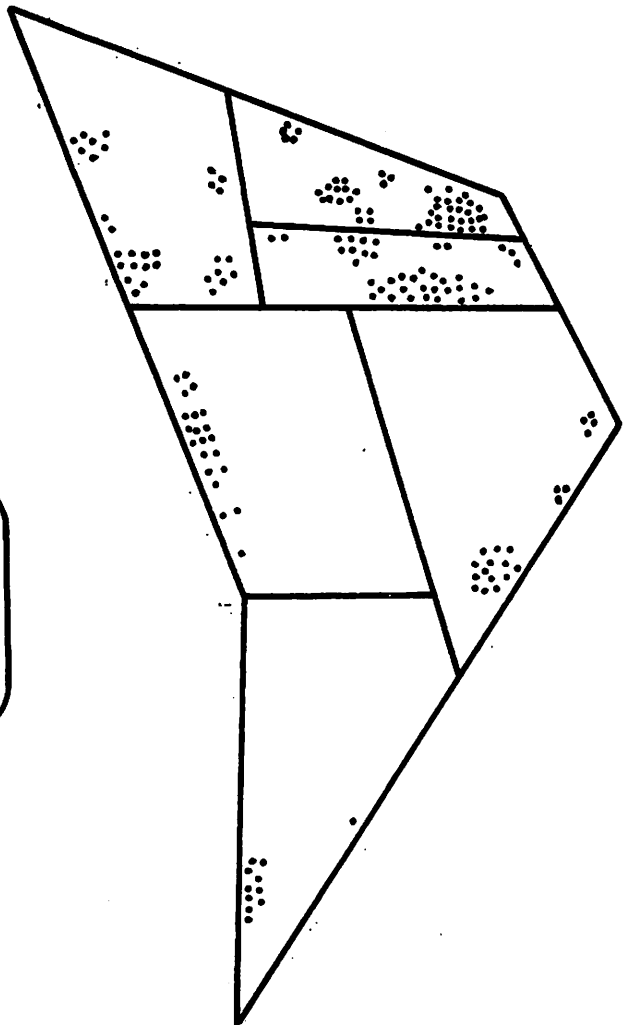
**THE  
INTERNATIONAL  
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IN  
LATIN AMERICA**

**CARACAS**

**1976**

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In my pastoral concern there is very much present the need to develop an ecumenical activity that, without creating argumentation, fosters the unity desired by the Lord Jesus Christ: UT UNUM SINT (That they be one). For this reason I have been pleased with the initiative of the International Training Institute for World Churchmen of giving courses in this Diocese of Los Teques. The results of these encounters only the Lord can judge, but by all indications and by the persons responsible for these courses, I venture to recommend them, assuring that they are of great spiritual benefit for the Church and the integral development of man.

Juan José Bernal Ortiz  
Archbishop-Bishop of Los Teques



ITI CARACAS		STATISTICAL ANALYSIS							1976
DENOMINATION	AREA	CARACAS	RIO	BUENOS AIRES	LIMA	MEXICO CITY	HAVANA	OTHER	TOTAL
ROMAN CATHOLIC		1	4	1	7	3	9	2 (USA)	27
AFRICAN METH. EPISCOPAL							1		1
BAPTIST							1		1
UNITED CHRISTIAN		1							1
METHODIST							2	1 (KOREA)	3
PRESBYTERIAN		1	4			2			7
ANGLICAN				1			3		4
TOTAL		3	8	2	7	5	16	3	44

Forty-four delegates representing nine religious traditions and eighteen nations participated in the three week Institute. 20 women and 24 men combined a highly disciplined style with serious commitment to the renewal of the local church. 21 laity and 23 clergy and religious struggled together to give practical shape to their vision of the new man, the new church and the new world. This third Latin American ITI was held January 11 to February 1, 1976 in San Antonio de los Altos, a colonial village 10 miles from Caracas, the capital of Venezuela. The setting was the University for Workers of Latin America (UTAL), situated in the mountains surrounding the valley of Caracas.



# THE PARTICIPANTS

## GROUP CONTRIBUTION

Many of the participants came from tension filled social environments where actions and ideas became overlaid with political nuances. The participants commented that this has its impact upon the church. Thus many of the participants came looking for methods to give a common focus and to enable practical action from various groups within a community and avoid splitting it along ideological differences.

Many of the non-Latin American religious spent long years working in isolated rural or urban depressed areas. This gave them a sensitive feel for the mood and needs of the communities they work in. The indigenous participants' work and concerns were directly related to community care and renewal. This brought a realism to the group as it struggled with complex local-global issues. Where they experienced a block in past training or modes of action was in the realm of practical social methods for tactical and catalytic action.



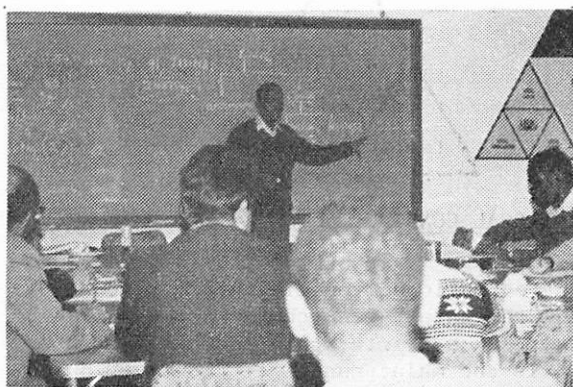
## PARTICIPANT PROFILE

The presence of both Latin American and Caribbean participants provided a cultural tension that disclosed the unique gifts and contributions towards a common destiny. The Black heritage of the Caribbean, its humor and vitality and its growing ecumenicity presented a picture of a vital church engaged and concerned in its ministry to the world. Peru and Guatemala brought the impact of the Indian culture and the ancient heritage of Latin America. Brazil, as a country with approximately half the population of the southern continent, brought a whole different perspective of a country struggling to be a major global power. The Spanish American representatives from North America grounded the common problems of the Spanish speaking in the United States but also of all local men. The missionary groups working in various areas of the continent came with a sense of intercultural enrichment in the global mission of the church. All these cultural diversities, as well as the varied religious traditions represented, gave the opportunity for an intensive, in-depth corporate life.





# THE PROGRAM

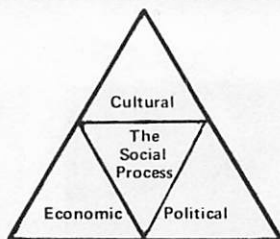


## OPERATING PRINCIPLES

The International Training Institute is a practical training program designed to enable the local churchman's responsible engagement in the global mission of the Church within the context of his own local situation. The program operates within the life of the Historical Church and serves as a catalyst which releases her latent power and wisdom. The ITI focuses upon practical methods adaptable to a wide variety of local situations: methods of comprehensive re-education, structural renewal in church and community, and revitalizing spiritual life. The ITI is, therefore, primarily a methods laboratory wherein the concerned churchman can grasp a new vision of the Church as inclusive mission and develop the practical tools for implementing this vision.

## the three week construct

	WEEK 1 THE VISION OF THE RENEWED GLOBE		WEEK 2 THE RESURGENCE OF THE LOCAL COMMUNITY		WEEK 3 THE DEMONSTRATION OF RESPONSIBLE LEADERSHIP	
HUMAN MOTIVATION	AUTHENTIC SELFHOOD		CORPORATE CARES		DISCIPLINED MANHOOD	
ACADEMIC CURRICULUM	THE CULTURAL REVOLUTION	THE THEOLOGICAL AWAKENING	THE PRIMORDIAL HUMANNESS	THE RENEWED COMMUNITY	THE GLOBAL HERITAGE	THE MISSIONAL FAMILY
PEDAGOGY TUTORIALS	CORPORATE CONVERSATION LEADING		SEMINAR LESSON PLANNING		DRAMATURGICAL LECTURE BUILDING	
METHODS CURRICULUM	IMAGINAL EDUCATION LABORATORY		COMMUNITY REFORMULATION LABORATORY		MISSIONAL RESEARCH TRIP	
WEEKLY HAPPENINGS	URBAN IMPACT TOUR		GLOBAL HUMANNESS CELEBRATION		TACTICAL PLANNING LABORATORY	



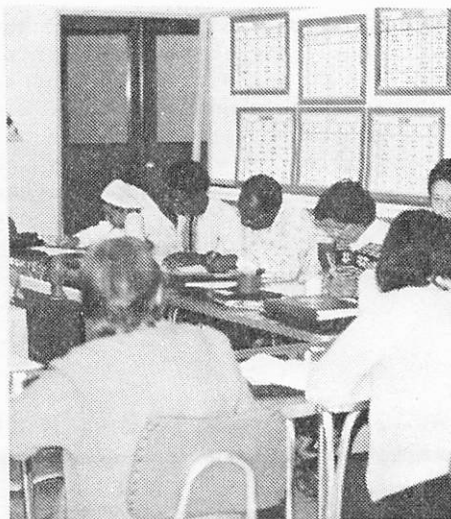
### EDUCATIONAL CONSTRUCT

Four primary values for providing the unique educational vehicle necessary to equip 20th century churchmen for the missional task are interwoven in the ITI. The first is the maintenance of creative, ongoing dynamics between the theoretical and practical wisdom of our times, with emphasis placed on the practical; second is the structuring of the total time for mission in which the vigorous schedule reveals the cruciality of the church's task; third is comprehensiveness which insists on dealing inclusively with all relationships within the local situation; and finally, the maintenance of common life which provides continuous adhesive for the training task. The key is emphasis on the symbolic life which awakens self-consciousness to every dimension of life. Out of the evaluation of previous Institutes a common format has been developed for use around the world. It was then further adapted to the particularities of the Latin American situation.

*I have attended many ecumenical gatherings and training institutions in my day, but none has been so meaningful as the ITI held in Caracas, Venezuela, in 1976.*

*In a world shattered by economic, social, political and cultural revolutions, ITI proclaims loudly and clearly, the role and task of the Church as the representative of Jesus Christ, as a redeeming and reconciling Agent to the world, and in leading the way to stability in these areas.*

*Rt. Rev. Herbert D. Edmondson  
Anglican Bishop of Jamaica*



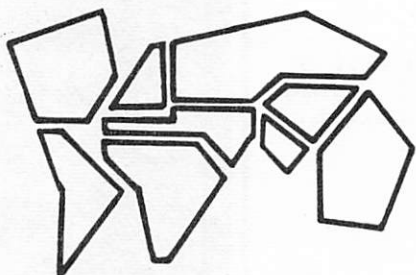
### FORMAL STUDIES

The Academic curriculum consisted of six courses designed to give a global and futuristic context to motivate local leaders to work locally with a world-wide view:

1. THE CULTURAL REVOLUTION - The radical changes of the XXth Century.
2. THE THEOLOGICAL AWAKENING - The responsible person today.
3. THE PRIMORDIAL HUMANNESSE - The cultural gifts of various peoples.
4. THE RENEWED COMMUNITY - The practical renewal of a community.
5. THE CHRISTIAN HERITAGE - The Word of God throughout history.
6. THE MISSIONAL FAMILY - The family as mission to civilization.

Three practical laboratories provided useful methods for church and community renewal:

1. IMAGINAL EDUCATION LAB prepared the participants for use of teaching methods.
2. COMMUNITY REFORMULATION LAB challenged the participants to turn community contradictions into proposals for tactical renewal of the parish. Field work tested these social methods through the analysis of three communities in the area.
3. TACTICAL PLANNING LAB gave participants an opportunity to consider the implications and future possibilities of the ITI.

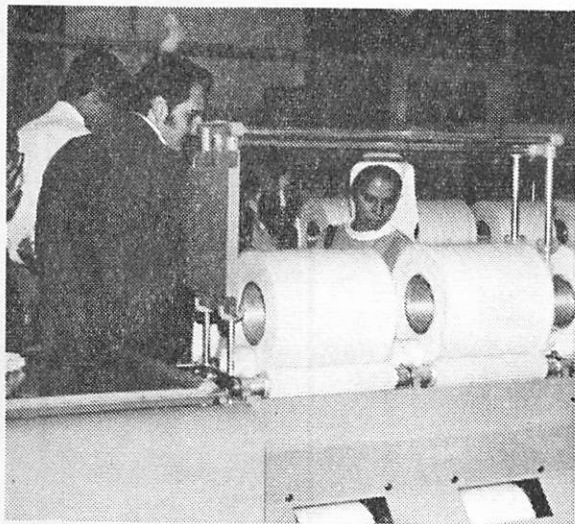


### PRACTICAL TRAINING

Three methods courses, each in four prebreakfast sessions, concentrated on secular spirituality and social engagement. The first week examined the New Religious Mode as a method to intensify the journey of self-consciousness. The second week introduced dynamical models of social process. The final week explored methods of plumbing both the religious and social methods into transparent levels of universal experience. Luncheon tutorials provided practical teaching allowing participants to experience their own pedagogical ability.

### SPIRIT NU' TURE

The evening ecclesiola ('little church') provided the focus for the spirit life of the ITI. Spirit conversations and Luke readings illuminated personal experience and related the Gospel to life. This session also included further reflections on the New Religious Mode and a secular study of man's spirit journey. An experimental solitary office closed the evening. Key throughout the program was the role of the Daily Office in giving a liturgical heart beat to each day, as well as daily accountability for presence, Sunday evening celebrative house church, a 5:00 a.m. rising gong as a symbol of mission, contexted singing for every session, and the symbolic opening and closing events of the program. Two other foundational structures of spirit care were the overall comprehensive time design and the organization of participants into teams and units.



### EXTRA-FORMAL EDUCATION

The use of space and decor demonstrated possibility of missional appropriation of all space. Among the special Wednesday happenings was the group visit to Caracas on the first week. Participants toured a textile factory and a modern urban complex. Intentional exploring of the city gave methods for grasping the full meaning of one's residency in urban society. The second week combined a morning of corporate work with an evening of imaginative cultural celebration. Sundays included corporate experience of traditional worship in local churches.

# THE IMPRESSIONS

## GLOBAL VISION

The participants were impacted by the vision of the globe and their social responsibility for it. The Primordial Humanness course addressed them with a new sensitivity of the uniqueness and gift that each cultural group brings to the humanizing of the whole world. They saw themselves anew as the church being mission to all of civilization. They became aware that we live in a global village in which every man is their neighbor.

## OBJECTIVE STRUCTURES

The participants were impacted by the intentionality of the structures of the ITI. The structures enabled them to use their time effectively and to encounter the other participants in depth. The Ecclesiola, a supper meeting with depth reflection in the spirit dimension, was an important time of fellowship provided within the structures of the three week program.

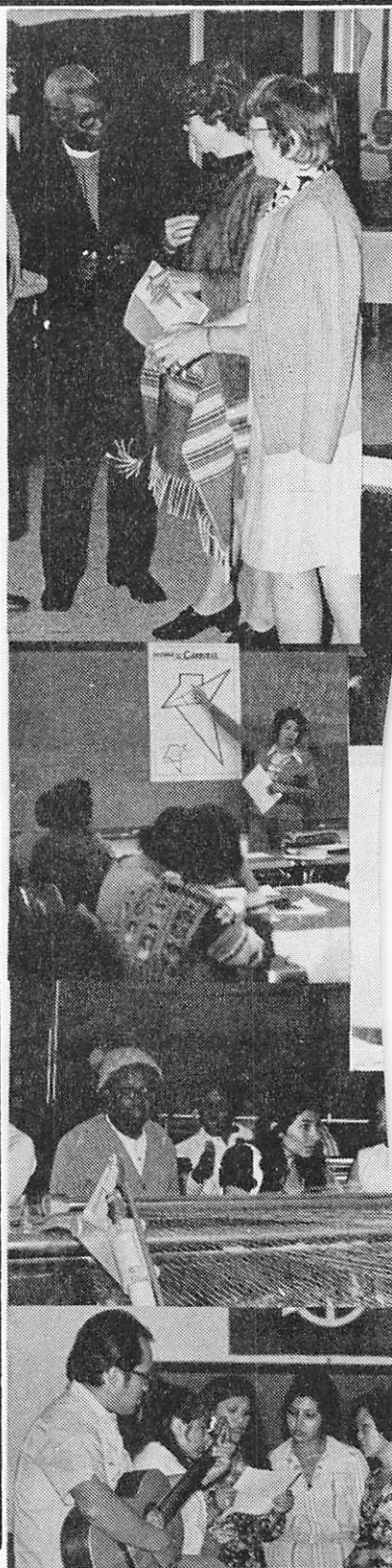
*...The ITI is the most fabulous gift that God has given me the opportunity of knowing in my life.*

*...It has given us deeper insights into the problems and possibilities for our families, communities and the church in our changing world.*

*...To say it is the highlight of my life up to now is putting it mildly. It has been a soul-shaking experience! an illuminating revelation! and a vision for these troubled times in which history is being carved out in the hearts of men.*

*...This session of the ITI has reaffirmed our faith, has made our love for the church grow and confirmed our hope in that all Christians united we can be true signs of God's Kingdom.*

*...The high point for me of this course was the global vision of the church in the world of today, the twentieth century.*







*...All this that I have learned and experienced is going to be an immense help in my life and missional task.*

*...I saw here the Missional Family in action: priests, sisters, ministers, lay people, single and married, living together and giving their lives for the church.*



*...The content as well as the methodology I consider that they have been most important and I believe that they have given us the possibility of giving a greater and deeper dimension to our social and Christian commitment.*

*...Our life here has been a model in Christian unity and brotherhood. Our in-depth study of various aspects of the faith has served to enlighten and strengthen that faith.*



*...It has awakened me out of my individualistic and self-complacent style of life and has brought me face to face with the reality of life...*



#### SOCIAL METHODS

The social methods were especially helpful. The participants found that they could use them in their local community work. They were impacted by the study methodologies, the charting work and the corporate study seminar. They felt that the tactical planning, gridding and analysis for a particular community were particularly useful. The basic methods of community reformulation were something which could be applicable in any local community.

#### INTENTIONAL SYMBOLS

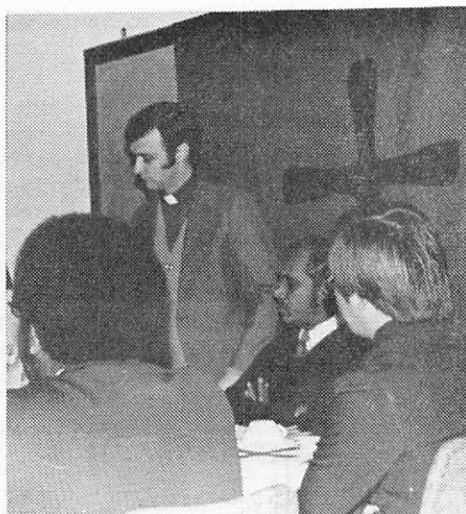
The participants were impacted by the intentional use of symbols in which the global vision and the affirmation of all of life was rehearsed as part of the daily schedule. The symbols used in the decor kept those images before them as well as the daily worship, the meal rituals and the songs sung before each gathering. The high point in the symbolic life was the weekly house church.

# THE JOURNEY

## KEY HAPPENINGS

There were several key happenings for the participants.

The Parish Analysis, in which the participants in three groups went to the towns of San Antonio, Los Castores and Carrizal to do problem analysis and proposal writing, provided practical working images for tactical action and catalytic thinking. Many of them worked in similar types of communities and so this event became a practical laboratory for their own parish work. On the Workday they labored to restore and clean the Cathedral of Los Teques. The impact they had upon the community as well as the effective team action of a diverse group demonstrated the power of corporateness. The day ended with a Cultural Celebration in which the participants provided food from their countries and shared their cultural gifts in songs and dances. This year, the dance became a highlight of the celebration, eliciting participation from the entire group. The Fiesta became a celebration of their corporate life and the gift of the Latin culture. The Urban Trip, which included a visit to a textile factory, impacted them with a deep appreciation of the urban reality of our time and the gifts of our cosmopolitan world.



## PROGRAM IMPACT

Four courses had great impact upon the participants.

The Cultural Revolution was the ground for the struggle with the upheavals of our times and the shift in world view that has resulted. The issue was how the church grasps the depth significance of being human today and how she dialogues authentically with the world she is called to serve.

The Theological Awakening dealt with the method by which the gospel is grounded in human experience and so serves to reveal the depth struggle of human living. The participants experienced a release as the wisdom of the church became relevant to daily living.

Primordial Humanness exposed the unique understanding of the major cultures of our time. As the participants encountered the East Indian, Chinese, Black African and Indian of the Americas, they were impacted by the self-consciousness of peoples radically other than themselves. It also gave them new tools and images for decision-making on the local level.

The Missional Family provided practical methods and ways to re-image the family in the 20th Century. The focus was on workshops in which participants struggled to bring serious intentionality to the structures of family living and to re-image the role of the family in the reality of today's world.

# THE IMPLICATIONS



--Forty-four local churchmen experienced and realized a new hope for the church as a global and relevant dynamic in the transformation of society.

--The participants received training in pedagogical, social and religious methods which will be useful and applicable for their work in local communities.

--Five Latin American staff from Caracas, Rio de Janeiro and Santiago de Chile received intensive pedagogical training which will enable them to adapt methods and courses to the Latin American situation.

--Significant support from both ecclesiastical and government figures contributed to the vitality of this ITI and pointed to the effective training construct of the ITI.

--In the three Latin American ITI's 169 persons have participated from twelve religious traditions and from twenty-three different nations. Ten religious orders of men and eight orders of women have had representatives at the ITI.

--There are now ITI grads in 23 Latin American cities and 11 Caribbean Islands. Twelve of these places have groups of ITI grads, which open up possibilities for further ecumenical collaboration and corporate adaptation to local realities.

## IMPLICATIONS

There exists a network of concerned ITI grads in Latin America and the Caribbean who see themselves creating signs of renewal for the entire globe. The implications of this is an intensification of local engagement, planning and action. In relation to this the Ecumenical Institute of Caracas sees its role as servant to the historical church. Various courses and consultations can be provided to serve the area's requests. Weekend training courses can be offered to enable local leadership development.

Consultations are available to enable the nurture of local congregations, the task of the local congregation, the formation of missional corporate teams, the planning and implementing of parish renewal and community reformulation projects. Advanced training courses for pedagogical training could be held in order that local persons could be equipped to provide courses and consultations as they become more accomplished pedagogues. And finally, a centrum for the exchange of data and continental communication would provide the kind of feedback and information necessary to sustain the engagement of this collegial network.



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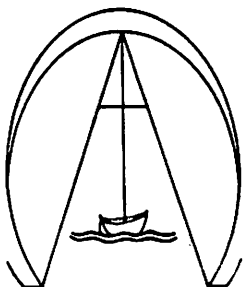
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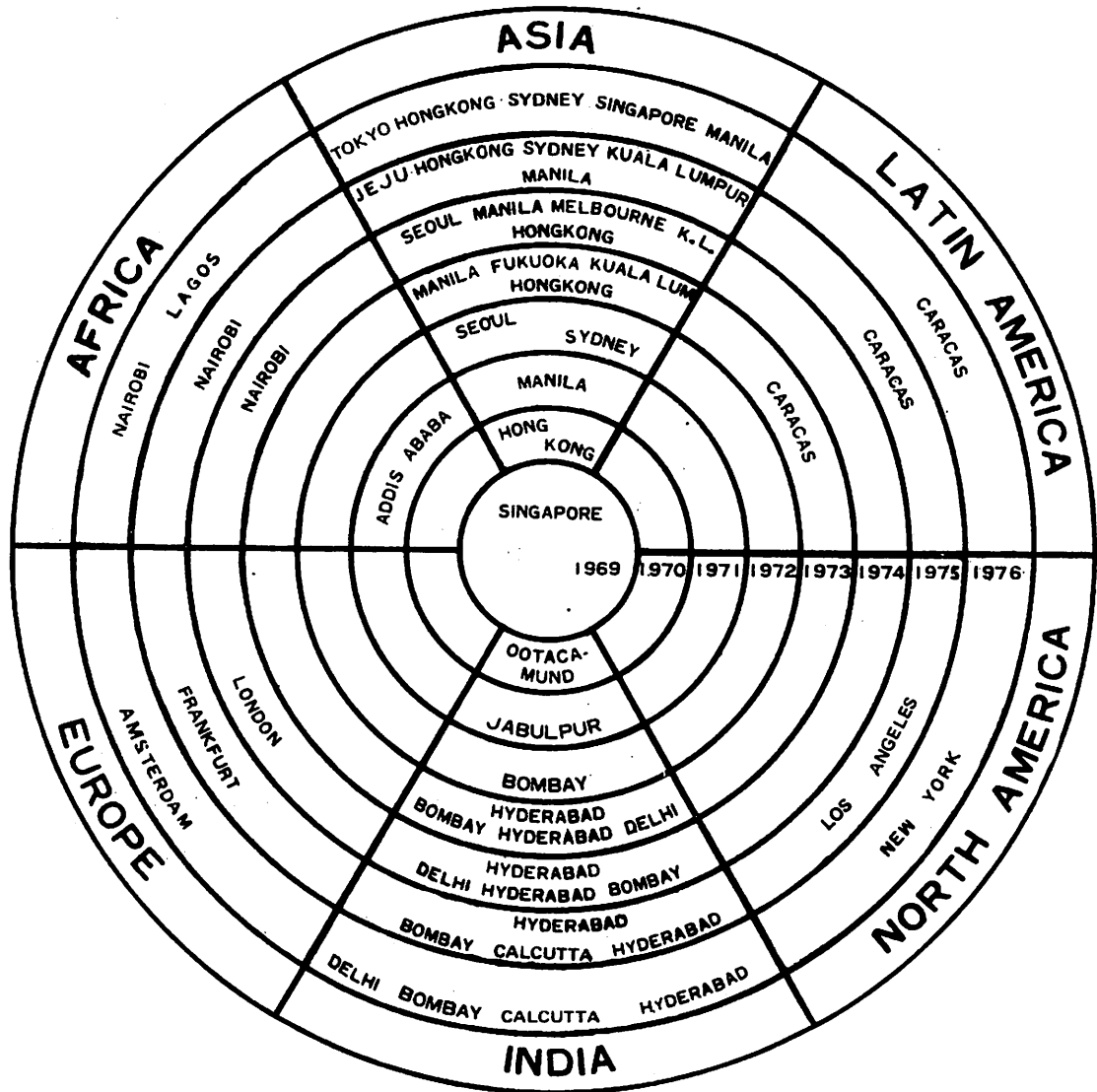
- ACADEMY Grads of the ITI can continue their training in the Academy for Global Churchmen, an eight-week intensive training program in Chicago which offers the full curriculum of the Ecumenical Institute plus additional methods courses and practice in the common life of a corporate community. The Academy has been accredited by more than fifty colleges, universities and seminaries in North America.
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