



BIMONTHLY NEWSLETTER OF THE ECUMENICAL INSTITUTE
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LENS

Toward a New Society

Almost every social unit—from businesses to community organizations—has realized that serious care for its own future means no less than concern for the entire world. Marshall MacLuhan's now established image of the "global village" has made it exactly clear: Only local social units with a fundamentally global concern will be able to effectively serve their own, more immediate needs.

The LENS seminar is about globalizing concern. It presents a screen through which to discern trends in society, evaluate them and develop practical means of influencing their impact and direction.

A group of businessmen and community leaders associated with the Ecumenical Institute began developing the LENS seminar more than eight years ago in an effort to make some of the Institute methods available to the economic (business) community. In order to do this, the seminar manuals were completed early in 1973, the group was incorporated as the Institute of Cultural Affairs (ICA) and teaching teams were sent to cities in every part of the globe.

LENS, or Living Effectively in the New Society, has demonstrated a universal appeal. In the seminar, persons in every part of the world have been amazed by the startling commonness of their concerns.

Practically, LENS is a five-session, 44 hour residential seminar which enables participants to see the economic, political and cultural processes of our historical moment. It provides methods for formulating practical workable proposals to the issues confronting humanity today. While analyzing "societal imbalances," and introducing participants to the power of a "think tank" method, LENS also raises the serious, depth human issues of our time: care, integrity and fulfillment.

In these three pages, seminar staff give their reflections on the various LENS treks over the past year: a journalist from Manila, Q.D. Mangawang, gives his post-LENS insights in an article reprinted from the Philippines newspaper, *Bulletin Today*, and developers of the seminar look at its worth as a tool in both business management and community reformulation.



BOMBAY:

"At the Bombay course, we had 18 executives from Tata Industries, and their wives participated. We've certainly had businesswomen in the courses before. That is part of what is going on today. But we had never had executives who intentionally invited their wives to accompany them."

UPTOWN CHICAGO:

"The Uptown LENS seminars last summer and fall have shown LENS is of use not only to the business community but also to the local community. All six Urs were represented in the Uptown seminar and now 40 persons participate regularly in the Uptown Guild."

HONOLULU:

"One man on Saturday was so excited with what he had learned Friday night that he took it and directly applied it to his company. He could hardly believe it was possible."

EDMONTON:

"A participant in Edmonton said the seminar is exactly what is needed for city planning in Edmonton. The only way to think of LENS is as an unbelievable gift to the world. People experience an ecstatic joy when they find how directly applicable what they learn in LENS is to their own particular situation."

LENS in community reformulation

In the past year, LENS has emerged not only as an effective management training seminar, but also as a sound basis for beginning community renewal—in every possible social setting imaginable. LENS participants and staff have cited roughly four dimensions of the seminar which make it an invaluable instrument in community reformulation.

1. *LENS is a method-giver.* In this sense, LENS is for those who dream idly of change in their communities, and for those who have worked and worked for change, but have failed. LENS demonstrates an entirely new approach to model-building and planning, designed especially for communities as diverse as those the urban world has birthed. A premise of the seminar is that the global decisions demanded of these times are far too complex to leave to a few specialists. The necessary decisions require everyone's input. LENS provides ways for persons to participate seriously in that decision-making process. It demonstrates for the one whose stance is "Let George do it," that he himself is elected for the task.

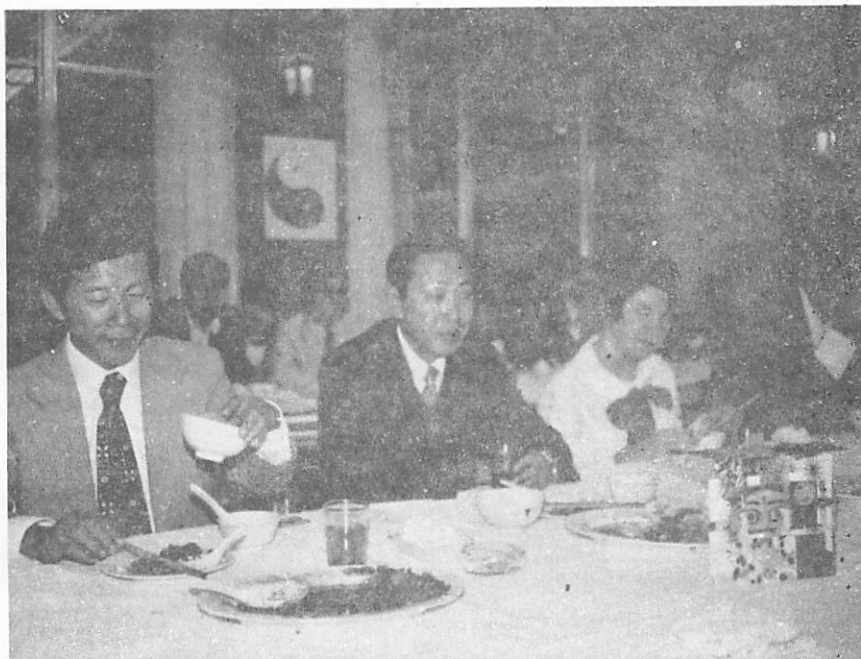
2. *LENS is a rallying point.* The seminar provides a reason for persons of diverse interests and backgrounds to gather for serious reflection over a relatively prolonged period. It allows those people—regardless of age, ethnic origin or political disposition, to work together toward common ends. The participants do not find themselves ignoring their differences. Rather, the differences produce the elements of creative, comprehensive decision-making. The seminar's structure—with gathered meals, group conversation and singing—creates a sense of "fellowhood" among the participants. They complete the 44-hour seminar with a new sense of commonness—not in spite

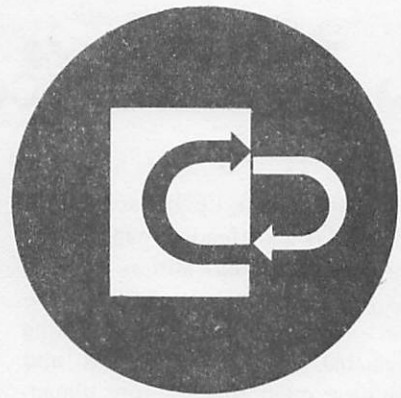
of, but almost because of, their diversity.

3. *LENS is about humanness.* In addition to grappling with questions of vocation, integrity and fulfillment, LENS also raises the issues of the life phases (youth, rising adult, established adult and elder) and male-female ontology—issues no community can avoid. What are the unique gifts of youth? Of being over 60? What does it mean to live four lifetimes? What is an authentic Man? Woman? In arriving at workable understandings in these areas, it seems, a given community would find itself on firm footing in forging ahead in the creation of the new.

4. *LENS creates hope.* LENS bears the Resurgence message. It exposes possibility in the midst of would-be disaster. LENS begins the creation of a meaningful human mythology for the 20th Century's people and that story brings meaning back into the very mundanity of life.

LENS also begins to create a framework—especially through the use of the Social Process Triangles—in which people can fit the seemingly unrelated parts of their lives into a manageable scheme, a workable framework. LENS also enables participants to encounter the indicatives of life as simply



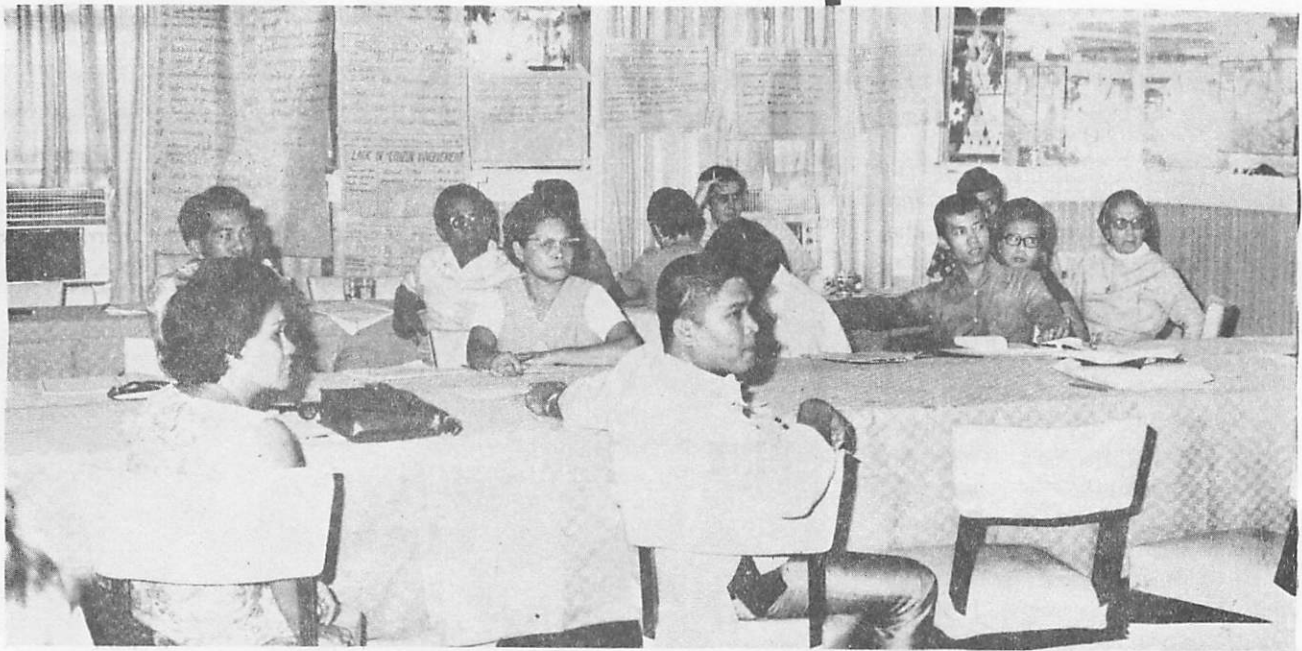
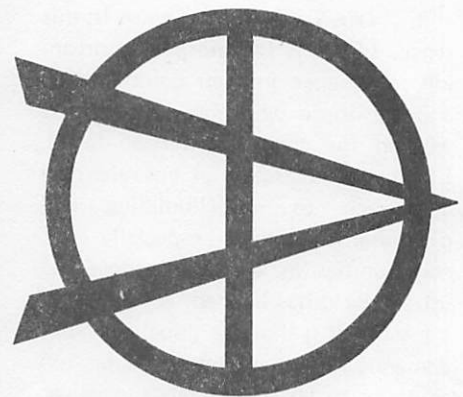


"given." In coming to grips with the fact that "Everyone cares," participants can look anew at the responsibility they already feel for their families, their communities, their nations and even, the entire globe.

LENS addresses the central pain human beings experience in our time in the struggle with authentic integrity, fulfillment and the redefinition of time-honored values.

Together, participants work through questions like, "Who is the person of integrity?" "What does it mean to be really happy?"

It would be difficult, if not impossible, to create new community without serious grappling with questions such as these. For a common understanding at the fundamental level of humanness is what creates cohesiveness in a given social setting.



Heralding the New Human

BY Q.D. MANGAWANG

Seminar is a word full of life. It springs from semen and idea. It is thus a seed bed where ideas are sown with the hope they will sprout, bloom and bear fruit in the future.

For a seminar liberally sprinkled with much singing together, reading selected quotations relevant to our times together and story-telling, LENS (Living Effectively in the New Society) is refreshingly different from other seminars we have ever attended.

LENS is described as a think tank where the seminarians work together to identify the problems in the New Society, boil them down into workable chunks and rack their brains for practical solutions.

For this, a corporate methodology evolved after more than a decade of actual practice. The creativity of the participants is released as they address their minds to their common task of pinpointing problem areas and searching for solution-proposals.

GLOBAL—LOCAL RELATION

It was not too long ago that the Middle East nations were considered as just a curious, far-away and underdeveloped community until the energy crisis held them up into sharp focus in the national and world scene.

Today, even the jeepney driver and the ordinary housewife cannot but think of the Arabs as his vehicle begins to sputter for lack of gasoline and she, as she turns on the knob of her modern kerosene stove and it fails to light.

Man's economic activities are now producing goods and services in a manner and scale unheard of before. These have grown into such gargantuan proportions that the current energy crisis makes him

shudder at the possibility of his economic machines and other tools all grinding to a stop for want of fuel.

It is not to dispute the fact that man's preoccupation with his economic activities has been a boon to mankind; rather, it is to stimulate thought that certain questions are raised:

Are all these goods and services essential to man's survival and well-being? A bigger car (which consumes more gasoline) when a compact one will do? New plastic and synthetic products and pesticides whose production adds to the pollution of the environment? A trip to the moon when the face of this globe is still marked by pockets of poverty and misery?

Has man become a mere cog in his own production machine and forgotten that he is a human being gifted not only with reason but with compassion as well?

It is now being increasingly realized that man has achieved his present state of economic advancement only by paying a certain price, oftentimes costly and tragic. For instance, it has been advanced that man's preoccupation with his economic activities has led to the weakening of some political and cultural institutions and mores and precipitated the erosion of social values.

An illustration of this is the emergence of new status symbols, mostly economic in nature such as mansions, new cars, diamonds and jewelry.

WHAT LENS DOES

LENS advances the proposition that a new realization of man's identity is dawning upon men

everywhere, that they are reaching out for a new understanding of their respective roles in society, that there are new and deep social obligations that are to be met adequately if a rosy future for all is to be assured.

LENS claims that social concern is now a serious issue in the life of every corporate entity, that the technological systems created by the economic dynamic of society are capable of meeting the material needs of every man on earth.

And it pinpoints the greatest issue of our day as "the emergence of a new social vision to accomplish the possibility of that future."

Today, the economic community is being called upon to exercise its new-found responsibility and to participate "in the creation of the social vision of tomorrow."

"This task," LENS says, "cannot be left to a few. Everyone must be given the tools, methods and opportunity to share in the formation of the social vision which will determine the destiny of all."

And these, LENS offers to provide.

There also appears to be a weakening of traditional structures and institutions like marriage, family ties, faith in God and the influence of the church.

It is in a setting like this, including the jarring presence of hunger and want in the midst of abundance, that everyone is asking or should ask himself: "Who am I? A mere economic creature concerned only with myself and the piling up of more and more wealth?" Man's search for the answers to these and his identity is one of the marks of the resurgence and recognition of moral and social obligations going on in the world today.

The Community Called Church

BY JUAN LUIS SEGUNDO, S.J.

Can [a] Christian, ecclesial way of loving, involving faith and the sacraments, constitute something truly critical for salvation insofar as the person who has arrived at this level [of consciousness] is concerned? Writing specifically about the sacraments, Rahner offers an image that can help us to answer this question. He asks this question: If grace is also conferred by God without the sacraments, can the latter be something truly essential and obligatory for the Christian? His answer is this:

The whole process can be compared to the life shared in common by two lovers. Everything they do is sustained and transformed by this love and is its—very discreet, almost imperceptible—expression, even the insignificant, ordinary things which seem to have quite a different meaning and purpose from love and which would have to be done even if there were no love between these two persons. And yet, sometimes, and even often, they must tell each other their love openly, in words and by gestures which are nothing but the expression of love—of a love which was already finding expression in everything they do. It is as if the hidden law of the whole of their two lives united together must continually bring forth new formal, outward expressions (*Gestaltwerdungen*) of their love, in which this love, which after all is always there, realizes itself ever more fully and in ever new forms. These are only gestures, not love itself—gestures “which do not really seem to matter” compared with the proving of one’s love in deed and in truth; and yet love lives by them. Love would die if it were not for these expressions which are not love at all and which those not in love consider superfluous “formalities” . . .

With this example Rahner introduces us into the paradoxical world of the human, its peculiar set of values and its distinctive obligations. Human friendship is translated into acts of help and companionship, among other things. Would it not seem logical that a person could refuse to give a handshake, just out of laziness, and claim that it mattered little since the substantive reality remained the same? Why is this not the case? Why is the visible sign important?

Now consider our proclamation of the faith which is, in the last analysis, nothing more than a complex of sounds symbolizing a reality that is infinitely more substantial. Would it not be equally logical to deny any critical importance to this proclamation, since the underlying reality would presumably endure even without the sign complex? What madness drives people to kill or be

explicitation, and reflection in him is not simply a higher perfection but a whole new world. It is the world of the human where man plays out what he once played out on the level of instinct; it is a system of relationships which, through their signification, affects and determines the very roots of life.

To give just one more example, we can cite the importance of a banknote. It is simply a piece of paper with a precise signification. Depending on what this signification is, it is recognized by another person and interpreted accordingly. The life and death of billions of people on this planet depend on this network of signs.

This teaches us, in the second place, that we cannot fully handle the problem of the Church’s necessity or obligation without solving the question of its contribution to

“We know from our faith that what love constructs is not destroyed by any obstacle, even though it may seem to be. Authentic love builds the new earth. . . .”

killed over a group of sounds that say yes or no, or over series of pencil marks that signify a personal signature?

The point is easy enough to see. The Church, the visible community with its formulas of faith and its sacraments, is to the cosmic community of God’s People what the aforementioned signs are to the reality they signify and convey. . . . If we are to appreciate this, we must *first of all* ponder the aspect of the human condition to which we have just alluded: i.e., man cannot whimsically return to the instinctive level because the dawning of conscious awareness,

humanity. In other words, we have already seen that the transition from the implicit to the explicit, from the anonymous to the conscious, from the spontaneous to the reflected, is not something that can be taken or left (as opposed to the essential) without radically altering the result. Now the question is: What concretely makes it so important for humanity that Christianity, or better, the grace of God shifts from its anonymous reality to conscious, explicit, reflexive reality through the Christian community?

Since the necessity of the Church cannot be fully appreciated

The following is excerpted from *The Community Called Church* by Juan Luis Segundo, S.J., in collaborations with the Peter Faber Center in Montevideo, Uruguay. In a secular age, Segundo isolates with clarity and precision the function and necessity of the Church today, both for the individual and society as a whole. (Copyright 1973, reprinted by permission Orbis Books, Maryknoll, N.Y.)

except in terms of its essential contribution to the world, we must explore more deeply the relationship that exists between "the community of those who know" the mystery of love and those who practice this love without, yet knowing the mystery behind it. Is it simply that both are engaged in a common task, one group having the faith and the other group not having it? One group knowing what is involved, the other group not knowing? If that were the case, then the essential thing would be cooperation, not dialogue; and dialogue itself would have to be regarded as an effort at conquest and proselytism. Is that really the case?

In line with an age-old theology in the Church, Vatican II sees the building up of the world through human good will as something more than an anonymous Christianity or simply authentic, saving love. It sees this effort as a "preparation for the gospel." In other words, it sees it as a journey toward an encounter, as the opening up of a dialogue between a question that is moving forward and the "good news" ("gospel") that is waiting hopefully. . . . the relationship between the man of good will and the Christian who was working for the betterment of the world—the one divine vocation of all men—did not simply mean that they were collaborating from their different levels of knowledge: one having anonymous, implicit, spontaneous knowledge and the other having precise, explicit, and reflected knowledge. It also meant that this work was the start of faith for the man of good will. It was a journey toward an encounter, the preparation for a dialogue, the gradual formulation of a question that sought, with the

ever-growing intensity of love itself, the good news that the Christian had to give.

Now if love is faith that is beginning, this faith is made to dialogue with the full faith.

When love moves beyond the initial stage of enthusiasm and instinctive attraction, it gradually becomes aware of what self-giving really is. It begins to realize that self-giving is the most serious, demanding, unpredictable, and irreversible adventure that can happen to a human being. This gives rise to the first basic and essential question: Is love worth the effort?

This question stays with us whether we are pondering basic love for people or the decision to commit our love forever to a person whom we will never wholly know. To love means to lose our autonomy and to become dependent on another. And this dependence may end up one day as disillusionment and heartbreak, leaving us empty inside. All love is a gamble, wherein we risk the best and deepest part of ourself.

There are no guarantees in this world to cover the gamble. We either accept or reject love. For this very reason every act of love is more than an act of good will; it is an act of trust,

faith beginning. The greater the love, the deeper is the initial faith and the more it demands a response.

This brings us to something else, which is the second point mentioned above. We must expect crises in the normal development of love. We will encounter challenges and questions that are more and more explicit and critical. . . .

Perhaps the most general, and at the same time the most demanding, question of love has to do with its trust and *hope*. Is love worth the effort, when it is so probable that it will be shipwrecked? . . .

It gives us food for thought to see couples entering marriage whose own parents, godparents, and relatives are the clearest proof of love's failure. Someone might suggest that it is the rest of us, not they, who question whether love is worth the effort? But that is not the case, as is evident from the fact that an ever-growing number of couples are consciously or unconsciously approaching marriage as an experiment. The result of this crisis of hope is that they do not invest in the experiment the decisive and total resources which love would require to be truly victorious. If only Christians would realize that their notion of indissoluble marriage is not a motive

"In the midst of the human race there must be people who know the mystery of love, who will meet and dialogue with those who are moving toward the gospel and confronting the questions raised by love."

an act of faith. It is an act of faith launched into the air, without any precise name or clear content. It is a belief that love is worthwhile, which defies fate and blind indifference to the importance of self-giving.

The point is that we know that this trust is well placed. We know that it is placed in good hands: i.e., that there is Someone who has responded with a yes and that this gesture is not lost in a void. We are those who "have believed in love," as Saint John says, because we know the name of him who is the origin and object of all love.

That is why the Church tells us that through love the grace of God prepares faith; because all love is a

for separation, and certainly not a condemnation of any other form of love or marriage! If only they would realize that it is an expression of hope that must be echoed by anyone who knows the mystery of love, in the face of human beings who do not have the same assurance and who have doubts about the demands and possibilities of self-giving!

We can find the problem of hope in love on other planes. Do we not see it in the whole question of choosing the means with which to improve local, national, and world society? It is most important that the Christian recognize these elements for dialogue in the events that take place around

(continued on page 17)

THE SAINT

Our world does not need wisemen or heroes. It needs saints. And the time of saints is here again. Saints, born of the secular, of this world, the embodiment of intensified humanness.

There is no striving to become a saint; it happens. It springs from the indicative. If one tries to become something called a saint, then surely he will not become one.

Sainthood, as an indicative, means to live over against the Mystery in white hot consciousness as a free individual who has taken upon himself the burden of universal love. He pushes himself to the point of final expenditure and names his situation, "Bliss". Sainthood is that simple. It is all given by the grace of God.

There are at least two problems in embracing the indicative of Sainthood. One is moralism — the feeling that Sainthood is "something pretty good". The other problem is an ontological one, having to do with the fear of sacrilege — the audacity of calling oneself a son of God. This was never a problem in the Church's early days. It was almost routine for one to stand before the assembled

body and say he was a son of God.

The title "saint" cannot finally be conferred until after death for the last moments of life are so important. There are those who, throughout a lifetime appear to be unfaltering in their sainthood — unbreakable. Then suddenly they wilt, withdrawing from the indicative life revealed to them.

In that faltering, what is apparent is that those would-be saints never actually gave up the luxuries of hurt, despair, and hostility. Sainthood requires the surrendering of those for good.

There are many kinds of saints. There is the saint in every person. An artist in Bali once said he saw a giant in everyone, but out of most only pigmies come. He said that through his paintings, he was trying to bring the giant out of every person. In the same way, there is a saint in every person by virtue of the fact he is a person.

Then, there is the saint who takes upon himself the responsibility of being that which is already inside of him. Sainthood is nothing more than living one's humanness to the core.

resurgence 



copyrighted, William Jackson, 1966.

The hunter warrior creates his own existence. He senses himself as uncircumscribed freedom. He has seen that life is sheer decision, not big decisions or little decisions, just decision. He knows that he alone bears total responsibility for his deciding, that no thing and no body can choose for him. So he puts his whole being behind each decision that creates him; and this he does, without explanation, without defense, without excuse and without justification.

PROFOUND

He was what he was.

I remember him—pitiable creature—
Marked and scarred by the arbitrary
Powers that Be,
A clean example of contingency made full.
Sometimes I could see the whole,
Aching world in him.

He was what he was.

Most aren't, you know.
But him . . . he hated it right enough.
He hated Life for bringing him and us
Into it in this shoddy condition.
Mocking us, it is,
He'd say,
Putting such wretchedness together to
Know itself as such.

He was what he was.

No reason, no excuse.
That very thing,
That worm, that cripple, that useless one.
Flat on his back, he stood!

He was what he was.

Not what I thought he was,
Or he thought, or others.



INTEGRITY



He stood upon what he was
And so,
He was not what he was,
He was a standing-upon-what-he-was,
And, therefore,
Whole.

Like as not
He'd speak of Jesus if you
Asked him of himself:

"Ay, there's the man for me.
His life too was a
Mistake.
He was ridiculous from the start.
Every-thing and
Every-one was against him.
He could hear no-one say to him,
'You are my son.'
And so he got himself killed by
No-One and for
Every-One, and
Raised up again and again."

He is what he is.
Too.

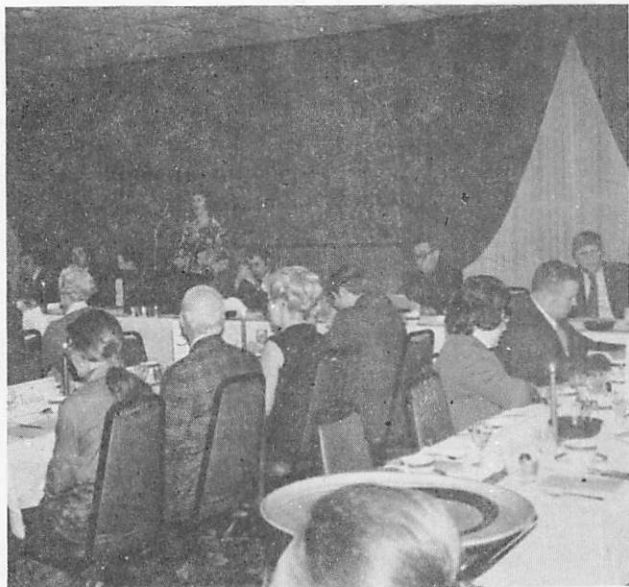
REPORT

LOCAL CHURCH EXPERIMENT

"I have never been so excited in my life about being in the ministry."

Six months before a Local Church Experiment clergyman made this statement, he was trying to find his way out of the ministry. His church, once noted for its support of foreign missions, was near closing.

He exemplifies the rebirth of spirit present throughout his church. Official board meetings are happenings to remember. Opening with songs and conversation around an evening meal, Board members then study essays and papers on contemporary theology and church renewal. This fellowship and study sets a context of hope and corporate spirit out of which they envision and plan the renewal of their church.



The four year journey of the Experiment has sparked unprecedented interest in its methods and systems from local church members and denominational leaders alike. In Winnipeg, 115 laymen and clergy representing 20 churches attended a *Field Visit* to learn about the Experiment. In the past six months, over 1,500 attended Field Visits across the continent.

Such interest has sparked widespread *replication* of the Experiment two years ahead of schedule. Urban house priors acted as consultants in the original *galaxies*, the basic experiment grouping of four churches working corporately in their renewal plans. In a replication galaxy, on the other hand, responsibility for guiding the new churches falls on the shoulders of clergy and laymen who have participated in the original galaxies.

Expansion and intensification of the Experiment has raised the question of an appropriate role for the local church in our time. Galaxy participants are wrestling through this issue in three arenas: parish mission, lay leadership and the Experiment's *Tactical Systems*.

In the parish mission of two churches in Rochester, N.Y., there is a program for everyone: The Iron Man Preschool; the Young Giants (Growing in a Neighborhood Together) after school program; the New Women's Forum; and the Edgerton Businessmen's Association, to name a few. Love of God and neighbor is finally embodied in just such practical activities in local churches.

The radicality of the church's self-image of mission to the world is reflected in the five arenas of concern of a Lutheran inner-city church. Developing in its parish an economic base, human educational programs, effective grassroots organizations and community services are four of their concerns. Then comes concern for the internal life of the congregation.

Perhaps the most striking sign of renewal in the Experiment is the emergence of strong lay leadership. "I threw away all my psychology and sociology books on leadership and group dynamics after my first encounter with laymen who had been in the Experiment for several months," said one local pastor. "At a Tuesday evening meeting of the galaxy, a bread truck driver stood up and delivered one of the best explanations of the significance of Jesus in history that I have ever heard. Then his wife explained a



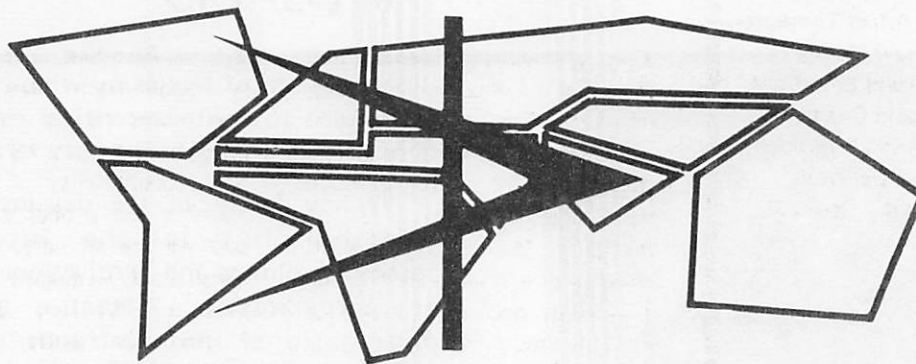
rational system of tactics by which that church's leaders plan to revitalize critical elements of the life of their church over the next 13 weeks."

A key factor in the development of lay leadership lies in the problem-solving, consensus-building and motivational methods of the Experiment. After a weekend of congregational analysis and planning, an investment officer of a bank remarked, "Business has been doing this sort of planning for years." Laymen have seen that in doing the work of the church, they are not participating in a community divorced from the world. Rather, the church, through the Experiment, is employing methods learned from other types of communities in the world and has turned them from the service of particular interests to service for every human being.

The methods of the Experiment are the heart of its tactical systems. These rationally-ordered renewal tactics, or activities, were drawn together by 500 laymen and clergy at the Summer '70 Research Assembly. It was the culmination of the widespread and diverse experiments in church renewal during the 1960s. The tactics are designed to enhance the ongoing program of a church. They allow churchmen to appropriate effectively the resources of their own denomination.

Major shifts in these tactical systems are beginning as a result of three factors. Four years of operating the systems has shown arenas where revision would increase their effectiveness. Secondly, the work in the 5th City and Uptown community reformulation projects has revealed a simpler set of planning methods built on the wisdom of the tactical systems.

Finally, major replication and global expansion requires a revised renewal method. Already, the *Basic Training School*, which introduces churchmen to the design and methods of the Experiment, has been taught in Europe and Australia. Churches in SEAPAC (Southeast Asia-Pacific), India and Europe are requesting that they might begin actualizing the Experiment on their continents.



movement briefs

5th CITY: Shopping center opens with **Iron Man** in place after transport from 5th City Node; 5th City Choir entertains at Global Guardians meeting at Chicago Centrum in April; Article in **Chicago Tribune** cites 5th City as one of the few—if not the only—signs of hope and renewal on Chicago's West Side.

UPTOWN: "Hearts and Flowers for Uptown Sweethearts" theme of **Valentines Day Ball** for community Elders at the historic **Aragon Ballroom**, an Uptown landmark; Hundreds flock from "retirement hotels" in the area to experience the wonder of being Phase IV; Federal grant of \$150,000 approved for Elders experiment in the Uptown

community; Community-wide **PSUs** and **Task Forces** begin to formulate plans for housing rehabilitation in the Uptown community.

OOMBULGURRI: Project assessment by evaluation team from **Canberra A.C.T., Australia**, expresses astonishment that so much has been accomplished in six short months; remarks at the "growth and motivity" of the people of Oombulgurri and calls the experiment "the most promising in Australia."

GLOBAL ELDERS TRIP: Sent out **Joseph Mathews, Joseph Crocker** and **Neil Vance** with others meeting them along the way on global trek to visit the whole Movement, and pave the way for new Area Centruns,

scheduled to begin in several Area cities this fall. **Joe and Joy Thomas** and **John and Thea Patterson** sent to **Hong Kong** to begin prototype of Global Centrum.

NEW HOUSES: The Spirit Movement celebrates the opening of new urban houses in **Dallas, San Antonio** and **Edmonton**.

ITI: ITI London and International Research Assembly Hyderabad held with great success. Thirteen scheduled throughout this year across the globe.

SENT OUT: **Tim and Kay Lush** to Urban House Jakarta from Chicago Centrum.



The Order celebrates the marriages of:

Joanna Gayle Wright to Adam Thompson
Caroline White to David Marley
Sherry Lynn Bryan to David Broadfoot
Patricia Newkirk to David Coffman
Conna Compton to Robert Shropshire
Gail Jamieson to Richard West
Rosemary Hull to Timothy Casewell

The Order celebrates the births of:

Peter Nelson
to
Jack and Louise Ballard

Robert Shane
to
Rhodes and Liz Trussell

Donald Aaron
to
Don and Mary Laura Bushman

Philip Daniel
to
Wesson and Judith Gaige

Lela Sarene
to
Gil and Lyn Woltjer

PEOPLE: Bishop R. D. Joshi of Bombay honors Chicago Centrum with a visit, as do his sons Raja and Viru Joshi. Other international visitors to Chicago include Bhasker Sumahth of Mysore, India; Cuckoo Mansukhani and Ashareff Teli of Karachi, Pakistan. Recent Academy participants include Fung Suk Yee and Kwok Tat Chiu of Hong Kong; John Wandimi of Nairobi; Wes Workman of London; Sushila Joshi of Bombay; Kim Dong Hyung and Han Yong Sang of Korea and Hsieh Min-Chuan of Taiwan. Rev. Ralph de Noury of Paris attended Basic Training and Social Methods Schools at Chicago Centrum.

Vivencia

There is a word in Spanish, that so far as I know, has no translation in English, and that is *vivencia*. This word expresses that historical moment when you experience life in its full intensity. It can be a great *vivencia* or a small one, it can be a glorious one or a subtle or invisible one.

But that moment may change radically the whole course of your life, your world vision, the understanding of your own self and the way in which you approach your neighbor and the whole society . . .

1. During these four weeks, we have experienced an amazing dimension of time. In the transfiguration we see Jesus bringing together in his body and his appearance in the present, the past and the future of his life . . . While we were worshipping or singing, or complaining, or struggling with the language, you and I experienced time in such a way that the past, the present and the future became such a reality that we almost touched eternity. There were moments when we envisioned the Kingdom of God embracing our lives and we saw and experienced the dawn of a new day . . .

2. Another *vivencia* we all have lived here, is the vibrant and intense way we have lived our vocation . . . Each one of us felt the great compulsion and the desire to rush to the arena where we have to give our lives in order to share with others and make reality the dreams that we have had up here.

3. Another *vivencia* we have experienced here has been the company of wonderful people. Every day we have held the accountability of each ITI member and probably we have said we are all here. But what about Paul, Augustine, Aquinas, Luther, Wesley, Bultmann, Tillich, Bonhoeffer, Herman Hesse, Kazantzakis, the Indians of our countries? Those unknown businessmen of Caracas who want to see a new church in Latin America and who made possible this ITI in Los Teques? . . . Here we have embraced the whole humanity and each of us has become millions of men while we have travelled all around the world and lived the agonies, hopes and joys of each continent . . .

4. And finally, the last *vivencia* we have lived here has been and is what we call, in a traditional way, the presence of God. This includes, among other things, those moments of worship when we prayed together and those moments when we prayed alone in our rooms . . . During these days we have been able to live beyond ourselves not because of our readings, nor our intellectual effort, but because the Spirit of God was among us moving around saying, "*Maranatha*—may the Lord soon come."

ITI: CARACAS
9 November 1973

The Reverend Samuel Araya
General Secretary, The Evangelical
Theological Community
Santiago, Chile

NEW COMMISSIONS: Finance Commission, Internal Life Commission, Mission Commission and Assignment Commission brought into being to serve as advisory bodies, geared to make recommendations in their designated arenas.

GUARDIANS MEET: About 200 Movement Guardians from across the North American continent convened in Chicago during April to begin translating the social processes into the social processes of business corporations. Guardians considered the issues of corporation polity or global decision-making, LENS marketing; major funding.

Father Charles Morrissey sent to the Philippines to work with Msgr. Justino Ortiz to gain authorization for Movement programs, particularly ITI and the Local Church Project among Roman Catholic clergy and religious in the Philippines.



Elders Valentine Ball in Uptown

RECENTLY RECEIVED CONTRIBUTIONS: 6 tons of natural cereal; 10 pounds of fish; 10 children's table and chair sets; 12 parsons tables; 100 gallons of paint; 5 briefcases; 4 cases of oranges; 3 cases of computer forms; 1 institutional toaster; 1 bread slicer; 1 popcorn popper (movie theater variety).

in kind contributions transform the budget

THE GLOBAL MISSION URGENTLY NEEDS:

copiers
vacuum cleaners
cassette recorders
transcribers
dairy products
the loan of a telex
housing supplies
cleaning supplies and equipment
cars and vans
recreational equipment
electric typewriters

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him. The Sino-Soviet dispute within communism, for example, stems from differing appraisals of the proper methods to be used in bettering humanity's lot. One Russian statement puts it this way: "As they see it, the main thing is to put an end to idealism as soon as possible. How and *at what price* this is to be achieved is a

his gift. They will oblige him to see this love through to the end, to become a member of this new sphere. To extend one's self-giving beyond familiar circles is to lose all the security of one's own way of life and confront unknown demands. Not long ago, when a natural catastrophe left countless children homeless, Catholics

analyzing contemporary happenings in relation to the divine plan that paves the way for this saving dialogue.

What we want to do right now is point out the tieup between what we have just said and our initial issue: the necessity of the Church. We have just seen that the attainment of full awareness of that which was once instinctive and spontaneous cannot be considered as simply a higher perfection from which we may choose to prescind. It is rather something new and definitive, creating a new balance upon which everything else will depend from now on.

As we noted, this holds true not only on the level of the individual but also on the level of the human community as a whole. Thus the Christian faith is not a knowledge granted for the personal profit of the receiver; it is granted so that he may give something to others. Whether he does or not depends on whether or not his good will (which may seem to be something more solid and basic than Christian faith) gives way to exhaustion in broaching the radical questions of love. Inevitably the moment for formulating such questions does come, and dialogue must be initiated if love is not to retreat or be lost entirely.

"... man cannot whimsically return to the instinctive level because the dawning of conscious awareness, explicitation, and reflection in him is not simply a higher perfection but a whole new world."

secondary question. But for whom is it a secondary question? For the millions of people who would be destroyed in the event of a nuclear war?" The important thing for us to realize here is that their disagreement is ultimately rooted in a different attitude toward hope. It is as if God's grace were preparing a dialogue with the faith that springs from his revelation. If this dialogue does not take place, it is our fault. We shall have missed an appointment.

And it is a meeting where we would have had something decisive to say. Do we not know that no love is ever lost? We know from our faith that what love constructs is not destroyed by any obstacle, even though it may seem to be. Authentic love builds the new earth in some unseen way. And, in that new world we will be astonished to see standing the things that we thought had been destroyed over and over again. This does not give us concrete solutions. But it does mean that the solutions which we must seek out with the rest of humanity bear the stamp of certainty which springs from our faith.

Another question which love formulates sooner or later as it progresses has to do with the *scope* of love. Is love worth the effort when you go beyond the narrow circle of the family or those who think the same way as you do? Is it worth it outside the boundaries of the same class or race, or religion or nation?

It is logical for a person to wonder about the possibility and value of giving himself to those who belong to other circles and will not appreciate

were advised not to give them shelter in their own families. Why? Because the homeless children came from other life-styles and moral circles, so that they could logically jeopardize the moral life and Christianity of one's own children.

Here we see the temptation enticing every man to put controls on love and not let it have free play. We must not let it jeopardize the life we are leading, the system of values we hold, the well-being of persons we already love. This temptation, as we noted, is rooted in what we know. But for the man of good will, it is one of

"... self-giving is the most serious, demanding, unpredictable, and irreversible adventure that can happen to a human being."

the problems of existence. And a response to it becomes all the more urgent as good will occupies an ever larger place in our life.

The dialectical course and rhythm of love, the preparation of human beings for love, the possibilities for love when people do not even have the means to make it effective: all these topics and many others are occasions for dialogue between that which is a "preparation for the gospel" and the gospel itself, between faith beginning and full-fledged faith, between the world and the Church.

If this dialogue is to exist, the Christian must be prepared to recognize the "signs of the times," that is, he must be capable of

Herein lies the necessity of the Church. Here we see why it is so indispensable in the salvation plan for humanity. In the midst of the human race there must be people who know the mystery of love, who will meet and dialogue with those who are moving toward the gospel and confronting the questions raised by love. As humanity progresses on its journey, we have been slow to formulate the questions which, at the right time, would arouse people to the need for dialogue. And this dialogue is essential for what Teilhard called the "piloting of history." Vatican II poses this dialogue to us. It demands that we undergo a profound transformation so that we may engage in it.

SUMMER '74

For the tenth consecutive summer, the Spirit Movement will gather June 30 to July 27 to create the images and methods for the building of the new World, the new Church and the new Human. The first five summer programs were basically for training, followed by a council in which research was done. In Summer '70, the Local Church Tactical System was built and Spirit Conversations were first broken loose. In Summer '71, the New Social Vehicle 77 proposals were written and the journey to the Center was rediscovered through Scripture, particularly Luke and the Psalms. Summer '72 focused on the Movement, its forms and strategic designs and in the spirit dimension, it explored the Other World in the midst of this World. Summer '73 prepared the way for the Guild Experiment by exploring the form, frame, task and logistics of the Guild and by having two weeks of PSUs in 46 different arenas and labs on Uptown and LENS. Spirit life dealt with Scripture, John I, tradition, St. John of the Cross and the recovery of the experience of the Mystery through secular songs. Summer '74 will focus on engagement in the local community in the context of the global Movement.

The Summer will be divided into two parts: two weeks on basic research and two weeks in implementing PSUs. The basic research dimension will deal with practical forms, methods and images for the Local Guild, and the strategic tools and forms of the Movement. The implementation PSUs will spell out the means of enacting the global programs, implementing the Movemental forms and actualizing the local battleplans.

The advance registration fee is \$40 per couple and \$25 per individual. For further information call 312-769-6363 or write Summer Promotion, c/o The Ecumenical Institute, 3444 West Congress Parkway, Chicago, Ill. 60624.



May, 1974

Dear Fellow Churchmen,

Summer '74 is now upon us and the Spirit Movement finds itself stepping forward into a month of practical research in anticipation of the most intensive year in our history.

In the Spring, several priors traveled with me to visit with colleagues around the world. We discovered a Movement of astonishing strength and globality, and we became aware of the need to establish "Centrums" in key cities to coordinate services for the 84-city Guild Experiment.

LENS staff are gearing up for their fourth quarter of global teaching and the International Training Institute staff are halfway through a program of 13 ITIs.

For the Spirit Movement, it is a time of practical engagement, a time of creating the community, a time of rebalancing the social process. It is a time to roll up our sleeves and stick our hands deep into local life and begin the task of giving form to the future society. We look forward to a year of incomparable demand and fulfillment.

Yet these plans only become reality through the commitment of many Movement colleagues. Once again, we invite your practical support of our common task.

Grace and Peace,

Joseph W. Mathews
For the Corporate Office

The Ecumenical Institute, 3444 Congress Parkway, Chicago, Illinois 60624 312/769-6363

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SUMMER '74