

a special issue on:

# THE INTERNATIONAL TRAINING INSTITUTE FOR WORLD CHURCHMEN

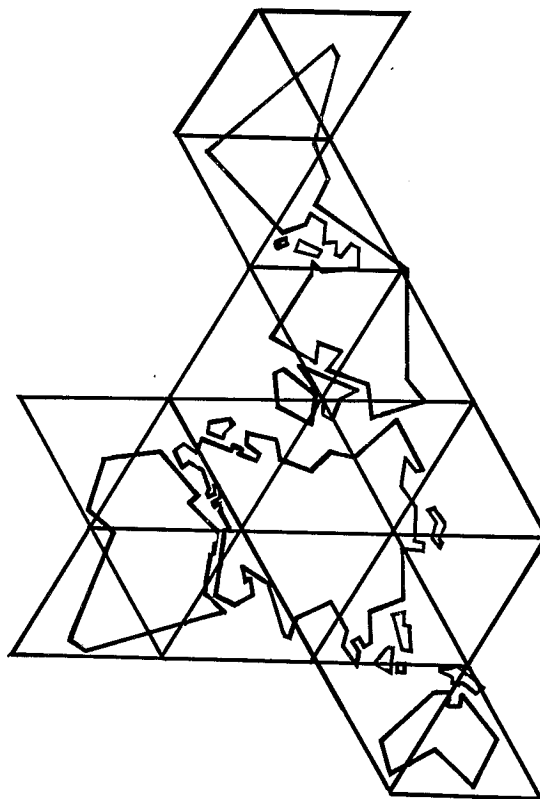
The Faculty's Report  
on  
Singapore and the Future

o

Declaration  
by  
the Spirit Colleagues  
of Asia:  
Century Twenty

o

Participant Comments



- Sponsored by local denominational bodies and participated in by local churchmen.
- For the in-depth training and collegiality demanded by the Church as mission.

**i e**

MONTHLY NEWSLETTER OF:  
THE ECUMENICAL INSTITUTE  
Volume VI Number 4 March-April, 1970  
INTERCONTINENTAL BASE  
(Cable: EICHI; Tele.: 312/722-3444)  
144 W. Congress Parkway  
Chicago, Illinois 60624 U.S.A.

*This special issue of i.e. is a report on the International Training Institute for World Churchmen in Asia which was held in Singapore in August and September of 1969. It is also a statement articulated by local churchmen throughout the East and the West concerning the crucial role in global history of the Church of Jesus Christ and in particular the crucial role of the local congregation in bringing about an ever more human world at the community level.*

*Following such an imperative, churchmen across the globe have begun to equip themselves with the vision of a renewed Church in mission and the practical tools and skills necessary to participate as a humanizing force in the current transformation of the social order.*

*As part of this effort, the Ecumenical Institute, at the request of awakened Asian churchmen and under the sponsorship of key leadership within the various denominations of the historic Church in Asia, conducted a six-week International Training Institute in Singapore. This was the first of many such training programs initiated by local churchmen and designed to bridge the gap between the theoretical vision of mission and the concrete strategies and tactics necessary to actualize this vision. This kind of training intends to serve the established Church through the development of local leadership adequate to meet today's complex challenge to the universal Church. The Ecumenical Institute intends to be catalytic in the sense that local churchmen are equipped to do the work of renewal of the Church and society in their sphere of action. The aim of the Training Institute, wherever it is held in Asia or the rest of the world, is to provide them with basic tools which they can adapt to their own unique situations in being the Church as mission to mankind.*

# SPONSORS

International Training Institute

Trinity College, Singapore

August 3—September 14, 1969

BROTHER ANDREW <i>Calcutta, India</i>	<i>Superior, Missionary Brothers of Charity (Roman Catholic)</i>	ARCHBISHOP STAINSLAUS LOKUANG <i>Taipei, Taiwan</i>	<i>Archbishop of Taipei (Roman Catholic)</i>
THE RT. REV. R. G. ARTHUR <i>Grafton, Australia</i>	<i>Bishop of Grafton (Anglican)</i>	THE REV. STEPHEN TONG-HWAN MOON <i>Seoul, Korea</i>	<i>Professor of Christian Education (Presbyterian)</i>
THE RT. REV. GILBERT BAKER <i>Hong Kong</i>	<i>Bishop of Hong Kong (Anglican)</i>	BISHOP ERIC MITCHELL <i>Hyderabad, India</i>	<i>Bishop of Hyderabad (Methodist)</i>
THE REV. JAMES BISHOP <i>Paddington, Australia</i>	<i>Pastor (Presbyterian)</i>	COL. JOHN NELSON <i>Hong Kong</i>	<i>Commanding Officer Salvation Army</i>
MR. EDWIN CHAN <i>Singapore</i>	<i>Layman, Architect (Methodist)</i>	DR. D. T. NILES <i>Jaffna, Ceylon</i>	<i>East Asia Christian Conference President (Methodist)</i>
THE REV. DAVID CHEN <i>Taipei, Taiwan</i>	<i>Theological College Principal (Presbyterian)</i>	THE REV. PRENAM NILES <i>Pilimatalawa, Ceylon</i>	<i>Professor of Theology (Methodist)</i>
MRS. STEVEN COLE <i>Kobe, Japan</i>	<i>Layman, Nurse (Presbyterian)</i>	THE REV. MONORU OSHIRU <i>Okinawa, Japan</i>	<i>Pastor (Japan United Church)</i>
FR. S. FLORIMOND <i>Kuala Lumpur, Malaysia</i>	<i>Priest (Roman Catholic)</i>	MR. DONALD QUIMBY <i>Shinsuku-ku, Japan</i>	<i>Layman, Industry (Anglican)</i>
THE REV. RONALD FUJIYOSHI <i>Singapore</i>	<i>Community Development Director (United Church of Christ)</i>	THE REV. MARK REAMES <i>Hyogo-ken, Japan</i>	<i>Professor of Literature (Methodist)</i>
DR. GUY GARRETT <i>Singapore</i>	<i>Professor of Ecumenics (Methodist)</i>	MISS HEE CHUNG RHEE <i>Seoul, Korea</i>	<i>Professor of Psychology (Methodist)</i>
THE REV. C. F. GRIBBLE <i>Sydney, Australia</i>	<i>President-General Methodist Church</i>	THE REV. RICHARD RIBBLE <i>Kobe, Japan</i>	<i>Pastor (Presbyterian)</i>
MISS PEGGY HENG <i>Kuala Lumpur, Malaysia</i>	<i>Layman, University Student (Methodist)</i>	THE REV. BASIL SHARP <i>Tainan, Taiwan</i>	<i>Professor of Experimental Ministries (Presbyterian)</i>
MR. ARLON HICKMAN <i>Kuala Lumpur, Malaysia</i>	<i>Layman, Industry (Baptist)</i>	BISHOP A. J. SHAW <i>Delhi, India</i>	<i>Bishop of Delhi (Methodist)</i>
DR. HAROLD HONG <i>Seoul, Korea</i>	<i>Theological College President (Methodist)</i>	THE REV. CHRISTOPHER SMITH <i>Singapore</i>	<i>Pastor (Methodist)</i>
THE REV. HO CHEE SIN <i>Seremban, Malaysia</i>	<i>Pastor (Methodist)</i>	DR. C. S. SONG <i>Tainan, Taiwan</i>	<i>Theological College President (Presbyterian)</i>
THE REV. ALEXANDER JOHN <i>Bangalore, India</i>	<i>Presbyter-in-Charge (Church of South India)</i>	THE REV. TAKËSHI TAKASAKI <i>Tokyo, Japan</i>	<i>Seminary President (Japan United Church)</i>
BISHOP R. D. JOSHI <i>Bombay, India</i>	<i>Bishop of Bombay (Methodist)</i>	THE REV. R. L. TURNIPSEED <i>Hong Kong</i>	<i>Community Program Director (Methodist)</i>
THE REV. LALOMILO KAMU <i>Apia, West. Samoa</i>	<i>High School Principal (Methodist)</i>	THE RT. REV. JAMES WONG <i>Taipei, Taiwan</i>	<i>Bishop of Taipei (Anglican)</i>
DR. WON YONG KANG <i>Seoul, Korea</i>	<i>Christian Academy Director (Presbyterian)</i>	THE REV. BENG LIN WU <i>Tainan, Taiwan</i>	<i>Moderator (Presbyterian)</i>
BISHOP JOSEPH LANCE <i>Lucknow, India</i>	<i>Bishop of Lucknow (Methodist)</i>	BISHOP YAP KIM HAO <i>Singapore</i>	<i>Bishop of Singapore- Malaysia (Methodist)</i>
MISS LEE CHING-CHEE <i>Hong Kong</i>	<i>Central Committee of W.C.C. (Presbyterian)</i>	MR. FUMIRO YAMADA <i>Ikuta-ku, Japan</i>	<i>Layman, Industry (Japan United Church)</i>
MRS. HELEN LEE <i>Seoul, Korea</i>	<i>Professor of Sociology (Presbyterian)</i>	THE REV. JOSE YAP <i>Manila, Philippines</i>	<i>Executive Secretary Council of Churches (Baptist)</i>
THE REV. PETER LEE <i>Hong Kong</i>	<i>University Chaplain (Methodist)</i>	DR. YONG OK KIM <i>Seoul, Korea</i>	<i>Professor of Theology (Methodist)</i>
FR. L. LOGUEN <i>Kuala Lumpur, Malaysia</i>	<i>Priest (Roman Catholic)</i>	MRS. GEORGE ZECHARIAH <i>Selangor, Malaysia</i>	<i>Layman, Social Worker (Methodist)</i>
MRS. WINNIE LIM <i>Kuantan, Malaysia</i>	<i>Founder of English School (Methodist)</i>		

# The Faculty's Report on Singapore



## I. THE DESIGN OF THE INSTITUTE

1. **Location.** The International Training Institute for World Churchmen in Asia was held at Trinity Theological College, Mount Sophia Road, Singapore, from August 3 through September 14 of 1969. Churchmen of the area gathered with the participants at the opening banquet. The Minister of Foreign Affairs, a Muslim representing the Prime Minister of Singapore, spoke on the role of religion in world development. The keynote address on the renewal of the Church in Asia was delivered by the dean of the Cathedral, Bangalore, India. Singapore was an ideal location for the ITI not only because of its location and climate but also because it is a signal demonstration of nation-building in the East. The facilities at Trinity College were excellently suited to the program, and the support of the college faculty and the religious community in Singapore contributed greatly to the success of ITI.

2. **Constituents.** One hundred and two delegates representing sixteen Asian nations and seventeen denominations participated in the six-week Institute. There were eighty men and twenty-two women. Among these there were eleven couples. The delegates as a whole represented the emerging church leadership in the East. Most of them were in their thirties; a few were still in their twenties, and perhaps four were over fifty. The largest delegations came from India, Malaysia and Australia.

From the seventeen church bodies the largest representations were Methodist, Presbyterian and Roman Catholic. In total there were fifty-six clergy and forty-six laymen. The laymen were doctors, civil servants, housewives, secondary and college teachers, businessmen, social workers, nurses, laboring men and the like.

3. **Objectives.** The aim of the Institute, simply put, was to enable the participants to be effective forces of renewal in their own local churches. This required a program of formal education, practical training and spiritual motivation. The formal education had to do with understanding the real world in which men live today and how the Word in Jesus Christ can be effectively articulated in it. Practical training meant first of all enabling the delegates to become skilled teachers to begin the re-education process of the local Church, which is the first requisite for Church renewal. Secondly, it meant equipping them with the methods and tools for social change relative to their communities. Thirdly, spiritual motivation was perhaps both the most important and the most difficult. It required inspiring the delegates to initiate action and then giving them the resources to maintain themselves in the almost impossible tasks which initiating action would eventually demand of them.

4. **Construct.** The accomplishment of this end required a specially designed educational vehicle. In a manner of speaking, the International Training Institute was this vehicle. The ITI was a method, not in any detached, mechanical or routine sense. It was a method relevant to the human element in world development. In the broad sense, the design involved three intents: first, it was an endeavor to bring together in one educational construct intellectual understanding, practical training and motivating inspiration; secondly, it intended to catch up the total time and experience of the participants during their six weeks together into a single educational process; and finally, it was an effort to

# and the Future

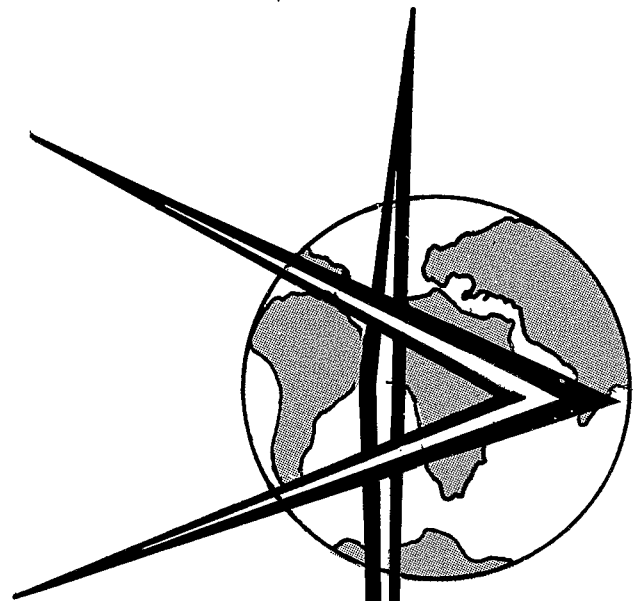
bind together in one unified educational construct a wide variety of pedagogical devices, instruments and techniques for the sake of a comprehensive gestalt of creative impact.

## II. THE DESCRIPTION OF THE PROCESS

5. **Formal Studies.** The more formal part of the curriculum was an exercise in intensive education. It was comprised of some fourteen courses in all. Nine of these were content courses, conducted in sequence, one on every Monday and Tuesday and another on Thursday and Friday. These two-day courses were composed of four sessions, each five hours in length, which included a lecture, a period for individual study and a discussion seminar. The subject matter in the nine content studies was theology and sociology. The objective was to obtain a depth understanding of contemporary society and the role of the People of God in it. The other five formal studies in the total of fourteen were social, religious and educational methods. These methodological studies were constructed as four one-hour lecture courses. They were held four mornings a week and dealt with the basic principles for social change, spiritual growth and the educational process.

6. **Practical Training.** Major emphasis was placed upon training the participants as grassroots teachers and leaders in church and community action programs. Three extended pedagogical laboratories, each covering a two-day span, were held during the six weeks. In these labs the delegates created their own lesson plans, lecture models, and course constructs, while they pushed for clarity in study methods and imaginal teaching procedures. In addition, small group, practice-teaching tutorials were held each day of the Institute. Here the participants taught each other both in giving lectures and conducting seminars. There were also three two-day workshops on the practices of local church renewal and community reformulation. Most important was the whole last week of the Institute

(Continued on page 8.)



The  
International  
Training  
Institute  
For  
World  
Churchmen

# Declaration by the Spirit

THIS DOCUMENT WAS  
WRITTEN BY THE  
DELEGATES TO THE  
SINGAPORE I.T.I.

P R O L O G U E	I. THE CURRENT SITUATION					II. THE HISTORICAL CONTEXT					III. THE RADICAL PERSPECTIVE					
	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.

## PROLOGUE

1. Asia is living through a critical, violent moment of history. In the second half of the twentieth century dramatic changes have uprooted the solid structures which were forged in the past. The static and immovable systems of the past are being replaced by new and dynamic structures. Parochialism is giving way to the impact of a global society. The demand is to reformulate a way to enable a response to the challenges of the new society; it is to invent and build models which are the dynamic possibilities of bringing a new society into being.

### I. THE CURRENT SITUATION

#### Introduction.

2. To be alive in the world today is a bewildering experience unparalleled in human history. Twentieth century man's self-conscious understanding of his identity, responsibility and potential is radically called into question. Man in our day has to recreate for himself the new images of his humanness, reaching down into the depths of his spirit.

#### The Global Crisis.

3. All countries of the world without exception are faced with a crisis that strikes at the roots of their very being and raises the basic question as to what it means to be human. Everywhere in the world man is caught up in economic, cultural and political upheavals. Continued failure to devise adequate structures drives man to see his greatest crisis of all. For he knows that he and he alone must invent the constructs that will enable civilization to be rebuilt. This dreadful awareness leaves some indifferent. On the other hand, those who are most sensitive to this awareness are paralysed by

fear. This is the crisis of awareness, the deepest crisis of our day.

#### Asian Involvement In The Global Crisis.

4. In the context of the world situation the Asian scene is more chaotic than any other. The crisis is focused primarily on the basic structures of its historic cultures. In the brief period of half a century the scientific, urban and secular revolutions have produced a critical awareness of the inadequate social structures. This is the global crisis of our time. Most Asian countries have had a colonial past. In their struggle to force themselves free, a resurgence of national religions has emerged. At the same time, the Western technological impact has shifted Asian economy from rural to urban. This urbanization has changed the traditional pattern of culture, and in this context Asian nations are being thrown into turmoil.

#### The Predicament Of The Church In Asia.

5. Existing in the midst of this turmoil, the Church in Asia has become an isolated communal body. It has remained indifferent to the vital issues and concerns of society. Its message lacks relevance, and as a result, the Church's views and involvement have no impact. The Word which the Church carries has always been identified with Western culture, because it has never been expressed in terms of the Asian context with Asian thought forms. Without a new vision and clear imperative the Church is paralysed.

#### Conclusion.

6. In our day man knows that his traditions have collapsed and he is confused about where he is and where he is going. Confronted with this cri-

# Colleagues of Asia: Century Twenty

IV. THE FUTURIC VISION					V. THE CALL					E P I L O G U E
17.	18.	19.	20.	21.	22.	23.	24.	25.	26.	

sis, the Church in Asia has the opportunity and demand to embrace this chaos. Now is the time to lead in the re-creation of humanness and in shaping the destiny of peoples everywhere.

## II. THE HISTORICAL CONTEXT

### Introduction.

7. The new appropriation of her long cultural heritage has given Asia a new sense of identity and destiny. With Western urbanization behind her, Asia is able to forge a new understanding of the relationship between the individual and the community which will create a new form of humanness. The world is awaiting the sensitive and responsible people who will decide to create the strategies and tactics that will enable this gift to be released into history.

### The Asian Foundation.

8. It would be difficult to understand the Asia of today without taking a glimpse of Asia's past. The temper of Asia, and the state she is in today, is not merely something that grows out of experience during the closing stages of the modern age. The invasions of the Asian cradles of cultures, namely China and India by the Aryans, Moguls and the Mongols played a major part in shaping Asia. These military conquerors were assimilated by the culture and traditions of the subject peoples. Asia's unique past has taught its people to contend with the unforeseeable elements of life. More important still, the image the subject peoples of Asia have of themselves was never shattered. This was due to the sustenance and the spiritual succor derived from the great philosophies of sages and religions.

### The Impact Of The West.

9. So it is with Asia today. The Western intrusion is just another chapter in the long history of Asia. It is something that Asia has learned to take in her slow, methodical stride to be used as an aid for the first few steps to a new age. The impact of the West on Asia shattered the door of Asian isolation. The Western form of democratic government signaled the end of ancient Asian feudalism and made possible the creation of new forms of government. National and independent movements arose and gave Asians a common aspiration; self-government and the expulsion of colonial forces. Japan's war with Russia and China's establishment of a republic began a long series of independence movements. Western technology and capital increased the production and use of resources, but only to the advantage of the West. Local share in economic power was negligible during the colonial period. Western culture, through education and religion enabled many changes to come about, for example, the beginning of universal emancipation. The meaning of custom and cultural heritage was discovered anew.

### The New Asia (Emerging Asia).

10. With the end of foreign domination in the Asian region, the people of Asia have emerged from a period of servitude and exploitation into a new era of nationhood. This resurgence which is the experimentation of new ideas and the growth in urbanization and industrialization have combined to make necessary the formulation of new education systems geared to national needs. The Asian people have awakened to the need to be a united people within this region, and to rediscover the similarities and uniqueness of their cultural heritage. In the midst of this process of radical change, the demands are clear; strong and enlightened leadership, sharing economic and cultural wealth and unity. These gifts will provide the necessary dynamic for regional and global partnership. The Church is scattered throughout the region and is a participant in many different societies. It now has a vision of itself as part of the emerging Asia, and is placed in a unique position to enable this appropriation of the future. It shares with all forces that are forging the new age.

# FACULTY'S REPORT

(Continuation from page 5.)

which was a Council given over to working out the concrete strategies and tactics necessary to the renewal of the People of God in the various regions of Asia. The students produced, during these workshops, thirty-five documents ranging from four to one hundred pages, which provided the practical tools for their use on return to their homes. (See page 6, *Declaration by the Spirit Colleagues.*)

7. **Extra-Formal Education.** The academic curriculum of the Institute was set in a carefully designed context of non-formal educational procedures aimed at the motivational aspect of the learning process. The range of this effort was wide and complex and can only be touched on here. It began with the place where the school was held and with the decor that provided the immediate imaginal and symbolic environment of the students. The decor was a labyrinth of maps, art forms, charts and symbols that quietly but unceasingly communicated the necessity for globality, the wonder of the gifts of the East, the possibility of a renewed

Church and the imperative for a new vehicle for society. The timeline or internal rhythm of the day, the week, and the month was another crucial factor and can be seen through studying the daily schedule. (See page 8 .) Every Wednesday was set aside for special happenings. These included a missional exploration of Singapore; a train trip to Kuala Lumpur to study the urban, industrial and racial situation in Malaysia; a corporate work-day on the campus of the college; and a cultural festival in which the delegates demonstrated through food, song, dance, icons and drama the unique quality of humanness within their own people. Each Friday evening offered an encounter with some other renewing force in society. Illustrative of this was a meal and dialogue as guests within a Buddhist monastery and a Ramakrishna mission. Sunday mornings were given to visiting various Christian churches as a spiritual exercise in ecumenism. Many attended Catholic Mass for the first time in their lives. All of this was not extra-curricular but very much a part of the one educational process.

WEEKLY/DAILY SCHEDULE OF THE SINGAPORE ITI								
	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	
0500	RISE		REST WORSHIP MEAL	RISE		RISE	REST MEAL	
	METHODS LECTURE WORSHIP MEAL			METHODS LECTURE WORSHIP MEAL		LECTURE WORSHIP MEAL		
0730			COLLEGIUM					
0830	STUDY LECTURE SEMINAR			STUDY LECTURE SEMINAR		WORKSHOP	CHURCH VISIT	
1200	TUTORIAL MEAL		WEEKLY HAPPENING	TUTORIAL MEAL		LECTURE AND WORKSHOP	LECTURE AND WORKSHOP	
1330								
1500	STUDY LECTURE SEMINAR		INDIVIDUAL MISSIONAL	STUDY LECTURE SEMINAR		INDIVIDUAL MISSIONAL	NOTES FILING free time	
1800	COLLEGE MEAL		EXPLORATION	COLLEGE MEAL		EXPLORATION	HOUSE CHURCH	
2000	EVENING STUDY		free time	EVENING STUDY		free time	EVENING STUDY	
2230	RENEWAL							
0430								





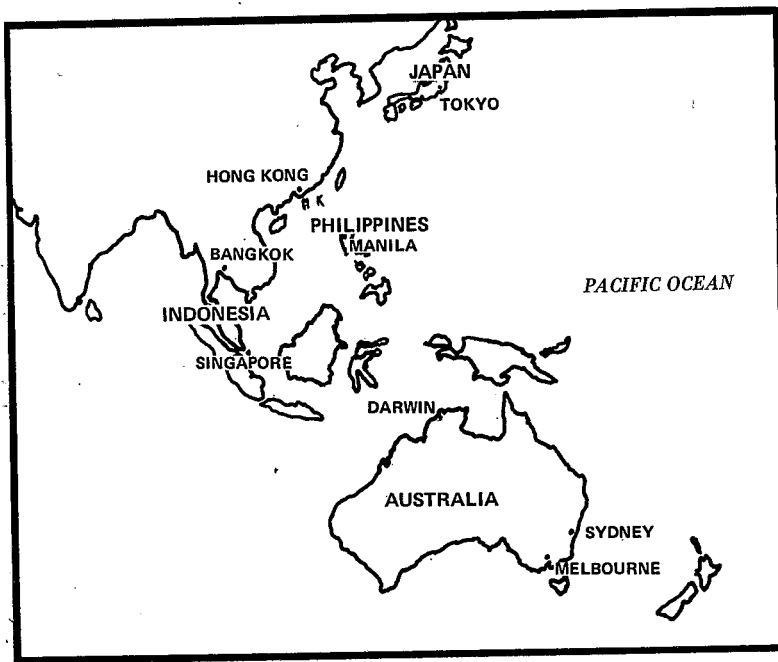
8. **Spiritual Nurture.** Development of spiritual depth and disciplined corporateness are two sides of a single coin without which the Church will not be renewed and without which the human element in world development will not be fostered. To accomplish this with any authenticity today is no easy matter. The total student body was divided into four colleges for this end. These colleges in turn were divided into teams of eight and work units of four. Their first function was mutual human care for intellectual, spiritual, material and vocational needs. The second function was discipline of corporateness for the sake of a common mission. The teams worked together daily in chores called obediences, relating to housing, meals, and the like. The four colleges met separately four times a week around a common evening meal for two hours. During this time, they discussed the meaning of the devotional life—meditation, contemplation and prayer—for the secular world. They studied together Kazantzakis' *Spiritual Exercises*.

They reflected upon the nature and meaning of corporateness for effective action, and they dealt with the business of the day and the progress of the Institute. The college construct was the place where deep personal relations developed and spiritual motivation for common mission was generated.

### III. THE EFFECT ON THE DELEGATES

9. **Basic Impressions.** The comments of the participants (see page 12) indicate what they felt were the significant consequences of the Training Institute. Here the concern is with the faculty's impressions of what happened to the delegates. For more than a few, it was obvious that their whole lives underwent radical reorientation. For almost all, it took at least half the six weeks to adjust to the long hours, hard work, intellectual rigor and experimental nature of the Institute. By the end, the group as a whole, with almost no exception, was grateful and impressed with this kind of discipline.

COURSE CONSTRUCT FOR THE INTERNATIONAL TRAINING INSTITUTE										
		THE ACADEMIC CURRICULUM						EXTRA FORMAL FORMAT		
		MONDAY & TUESDAY Academic Unit I	THURSDAY & FRIDAY Academic Unit II	SATURDAY & SUNDAY Academic Unit III		WEDNESDAY All Day	FRIDAY Evening	SUNDAY Morning		
THE PRESENT SITUATION	RELIGIOUS METHODS Introduction Solitaries Corporates Journeys			PEDAGOGICAL LAB Philosophy and Methods IMAGINAL EDUCATION		THE LOCAL ORIENTATION	THE CHRISTIAN ESTABLISHMENT	THE ANGLICAN LITURGY	WEEK 1	
	THE CULTURAL REVOLUTION	THE THEOLOGICAL AWAKENING								
THE BASIC	DYNAMICAL SOCIOLOGY Introduction Universal Christian Inclusive			PEDAGOGICAL LAB Seminars and Preparation TEACHING PLANS		THE COMMUNITY WONDER	THE WORLD RELIGIONS	THE EVANGELICAL LITURGY	WEEK 2	
	THE PRIMORDIAL HUMANNESS	THE LOCAL CHURCH								
TOOLS FOR THE WISDOM	LOCAL CHURCH RENEWAL Introduction Parish Congregation Cadre			PEDAGOGICAL LAB Lectures and Course Constructs LECTURE FORMATS		THE MISSIONAL TRIP	THE SECULAR ESTABLISHMENT	THE SECTARIAN LITURGY	WEEK 3	
	THE GLOBAL SOCIETY	THE URBAN WORLD								
THE WISDOM	COMMUNITY REFORMULATION Introduction Structurization Organization Actualization			SOCIOLOGICAL WORKSHOP Gridding and Model Building GLOBAL GRIDDING		THE GREAT CELEBRATION	THE WORLD RELIGIONS	THE REFORMED LITURGY	WEEK 4	
	THE SECULAR WISDOM	THE CHRISTIAN TRADITION								
TASK LOCAL	SPIRITUAL TREK Meaning Construct		SOCIOLOGICAL WORKSHOP Problem and Battle Plan PARISH FORMULATION		SOCIOLOGICAL WORKSHOP Dynamics and Training Plan CONGREGATION RENEWAL		THE SPIRIT ODYSSEY	THE COLLEGE CELEBRATION	THE ROMAN LITURGY	WEEK 5
	THE MISSIONAL FAMILY									
THE SPIRIT MOVEMENT COUNCIL	COUNCIL OF THE INTERNATIONAL TRAINING INSTITUTE: SPIRIT MOVEMENT <i>Movement - strategic objectives - tactical systems - instruments - cadres - social vehicle - State of the Movement</i>									
	MONDAY FILING NOTES	TUESDAY & WEDNESDAY THEORETICAL DOCUMENTS		THURSDAY & FRIDAY STRATEGY & TACTICS		SATURDAY & SUNDAY THE ENDINGS			WEEK 6	



## AUSTRALIA: The journey is hard but the dreaming is true.

"The journey is hard but the dreaming is true." Thus one Aboriginal Australian reports on his struggle to be the Church in the midst of his great people after returning from the Singapore I.T.I.

The several Australians, both white and black, who participated in the intensive, six-weeks of training are re-engaged with new commitment and vision in their local congregations and the renewal movement within the whole Church in Australia. In this way it is possible to enable the people of Australia to become a single nation which takes responsibility for the future of all of the peoples of Asia.

This quarter several Australian churchmen are teaching with international teams in India, Pakistan and Ceylon in order to awaken and nurture their fellow churchmen in Asia. Also one sign of Australia's responsibility for the Pacific Islands is seen in the recent assignment from a local congregation of a secondary school teacher to Samoa by invitation of a local, denominational school. There she will join three U.S. teachers in standing as the renewed church in mission to the social structures.

The Sydney religious house continues to nurture and sustain the regional dynamic and add support to the Australian faculty. The faculty held courses in religious and cultural studies for 352 persons in the six regions during

the quarter of January-February—the summer quarter in Australia.

Summer '70, a depth training program for families in study and corporate discipline, was held in Melbourne this January. There churchmen struggled with the task of being men of faith who must build a more human world in times of radical social upheaval.

An auxiliary part of Summer '70 was held in Darwin by Aboriginal churchmen. Many of them also participated in the course of study at Yirrkala in conjunction with the Methodist Church. One of the leaders of the Aboriginal Movement wrote concerning the program:

*"Images and symbols were the course. Images and symbols were what people took home with them. Images of the Word and Aboriginal symbols. And now we see that this is our symbol given by God. And now we see that our land is not empty. We've got the Secret. We've got the Secret that God created us and that all is good. All black people, yours and mine. My ancestors died but our culture still lives. And I hope that more Aboriginals become leaders."*

On request of local churchmen in the Darwin region, two Ecumenical Institute faculty members were sent to help with the Christian education program of the Aboriginals in Arnhem Land.

## SINGAPORE/K.L.: Faculty Continues Penetration

The forces of renewal in Singapore/Kuala Lumpur continue to increase the territory of their concern and this past quarter made teaching trips into Indonesia in Medan and Djakarta. These courses were sponsored by the Council of Churches.

The fourteen courses held in the Malaysia South region were taught by the regional faculty along with the members of the Kuala Lumpur religious house. The courses were set and scheduled by local churchmen from the area.

In Bangkok, Thailand, and the Malay peninsula, the Roman Catholic Church, the Church of Christ and the International Church were especially helpful in the continuing task of equipping the local congregations for the sake of mission to South East Asia.

## JAPAN:

### Signs of Renewal

March and April courses have been set up in Kobe, Tokyo, Nagasaki, Nagoya and Osaka. Consultations with cadres, local congregations and denominational and governmental officials will be held in Sendai, Osaka and Tokyo. In order to assist with this program, four faculty members have been sent on invitation to teach and consult with the renewal forces in Japan.

The Institute faculty will plan its work with several of Japan's leading churchmen, some of whom have visited the Ecumenical Institute in Chicago in recent months to discuss the critical function of the Church in giving form to social change.

Hisashi Kajiwara, one of the Japanese delegates to the Singapore Institute, has recently had an article published on "The Academic Life of the I.T.I." (see page 14) in the *Philippine YWCA* magazine. Rev. Kajiwara is the pastor of the Nihon Kirisuto-Kyodan Church in Aichi-ken.

Other signs of the spirit of renewal are seen in the presence of a local congregational cadre in Kobe and a group of families in Tokyo who gather for corporate study and prayer.

## HONG KONG: CHINESE RS-I TAUGHT.

A covenant group in Hong Kong, including several I.T.I. grads, has scheduled courses for the Lenten and Pentecost quarters in the Hong Kong region. At their request a teaching team of four Ecumenical Institute faculty members has been sent to work with the Hong Kong regional faculty.

Before the visiting faculty arrived, an all Chinese course in Religious Studies (20th Century Theological Renewal: RS-I), was held for 56 Chinese youth from four local congregations. The five RS-I papers were studied in Chinese translations and the poetry and lecture illustrations were taken from Chinese literature and everyday life.

Nai-Wong Kwok, recent Singapore I.T.I. grad, and three colleagues were the teachers. They and their families are part of the Hong Kong covenant group. The visiting colleagues will live with them during their stay in South East Asia.

The regional faculty has scheduled courses on the Cultural Revolution, World Religions, Community and Polis, Parish Leadership Colloquy, the New Testament and the Individual and the Family. In order to accommodate the schedules of laymen in Hong Kong who cannot be free for a weekend course, the courses will be held during consecutive days for several hours. One is held before breakfast, one over a long lunch period and another each evening after work.

## PHILIPPINES: Churchmen Prepare SEAPAC I.T.I.

Local churchmen in the Philippines are preparing and recruiting leadership for the I.T.I.'s of August/September in South East Asia and the Pacific. (SEA-PAC.)

A feature article on the Singapore I.T.I. written by Juliet Orzal, one of the grads, was recently published in the *Philippine YWCA* magazine. (See excerpt on page 14.)

This past quarter courses and speaking engagements have been held in Tarlac and Manila, and the regional faculty has been meeting to plan further courses and consultations for April.

## INDIA, CEYLON, WEST PAKISTAN: Churchmen Equip For Mission

Work and plans continue to move forward to actualize the strategic models that were formed in Singapore. Prior to January 1970 an international team worked with local laymen and pastors in India setting up the forty courses and consultations that were hosted by local churchmen during this quarter throughout India, Ceylon and West Pakistan. Some of the cities visited were Siliguri, Calcutta, Gunter, Rajah Mundry, New Delhi, Madras, Ahmednagar and Bombay. During January/March over fifteen-hundred persons participated in individual and group sessions concerned with the vision and practical tools for work in their local congregations and parishes.

The need for an International Training Institute in the area was expressed to the international faculty throughout its travels. Consequently, plans are under way for an I.T.I. to be held during August and September 1970 in South Asia.



## AFRICA: CHURCH LED BY MEN OF VISION

Several leading African churchmen have requested that an International Training Institute be held in East or West Africa in 1971.

During October/November 1969 the Church in Africa responded warmly to the theoretical and practical courses offered and has requested that two teams be sent in October/November 1970 to continue to aid them in their over-whelming task of being and doing the Word in Jesus Christ in Africa today.

Courses and consultations were held during the '69 teaching trip in eleven countries in East and West Africa for over 2700 people. The established Church in Africa, at whose invitation the teams were sent, is both alive and open to the challenge of the new age. One example of this was illustrated in the January/February issue of i.e. in the article by Bishop Sipendi of Tanzania. The leadership of the Church, east and west, is held by such black men—men of insight into the current African cultural revolution and men of vision of the great possibilities for the future of an Africa united for the sake of the whole globe.



# PARTICIPANT

*"The Institute helped us to wrestle anew and to discover the importance of the Church which is called to renewal and to an urgent commitment for social action but at the same time to a fundamental belief in God who has to be affirmed in the world as He who is at work in all things, bringing together everything under the Lordship of Christ. The life of the Church with its rich heritage, tradition and worship, which has nurtured us in the faith, has to be the social vehicle whereby we can lay claim to tomorrow."*

—Dayalan Niles: Point Pedro, Ceylon

*"I am an Indian lady, nurse, forty-three years old from Bombay. For 2 weeks after we reached the ITI, I was very much confused and was sorry for coming to this place. I saw practically all people are school graduates and many specially trained in theology. I never joined this kind of training before. I did not know what to do. But as I came close to my professors, and time went on I was able to follow and get trained. I think I now can do lots for the world, since God brought me to Singapore. We all are a big international family and I am sorry for the coming to an end of the Institute."*

—Soshila Joshi: Bombay, India

*"What has happened at Singapore has happened literally in 16 nations. Here we have come to grips with the real problems in the churches and societies of our home countries as never before. It has been particularly significant that, in a course where content and pace at times left university graduates failing, Aboriginal men of Australia were able to participate fully and be revealed as men of wisdom. Pushed to recognize the limitations of our individual anxieties and facilities for dealing with the complexities of the modern world, we have discovered anew real corporateness and from now on there will be churchmen who are alert to the signs of the emerging future and to the fact that the outcomes depend largely on their own decisions and actions."*

—Jack Goodluck: Darwin, Australia

*"I found that the Institute has been extremely helpful to me. What we learned and did in those six weeks gave me a new vision and some most useful and practical guidelines for my future work in Hong Kong as a parish minister and a teacher in Ching Chi College. I see great hope in the future of the Church in Asia because about 100 of us from 16 countries have been given a chance to work together on building comprehensive, concrete, practical models and timelines for the church in Asia tomorrow under excellent and experienced leadership. The fact that many nationals representing so many churches got together for more than a month in this kind of study was a powerful witness."*

—Nai Wong Kwok: Hong Kong

*"Tuesday evening of this week, we had our last college hour. At that time, we talked about what we experienced in our college. Among many things which were said, I was most interested in what Zoe Barley mentioned about us Japanese. She said it was good for her to sit and talk together with people who came from various countries. Some of them were mysterious to her. And the Japanese like me were the most mysterious. I like this word "mysterious" very much. Because it points to something new and deep. To me it is really mysterious that the Ecumenical Institute in Chicago has developed such a practical and detailed methodology of mission in this age. It speaks to me a great deal."*

—Hisashi Kajiwara:  
Ichinomiya-shi, Japan

*"During our time together, we got down to the laborious, frustratingly difficult but practical and necessary task of planning and mapping out of strategies and tactics for tomorrow. The one thing that will hold our experiences together is the spirit of collegiality. We now know that scattered throughout Asia, from Japan to Australia to India, are spirit colleagues, men and women who will live today for tomorrow."*

—Ee Lin Ng: Perak, Malaysia



# COMMENTS



*"What I had previously studied about religion was through Sunday Schools and other training programs of the Church. I humbly confess that it was not only inadequate education but it did not even reveal to me the real Christian style of life. Had I been given this Institute training twenty years ago, I would have contributed more to the Church and served my people in India in a better way. Now I leave Singapore with a clearer understanding of theology and well equipped with the tools and tactics to serve the Church in India. Many such Institutes should be held throughout the world to enable thousands of people to train and equip themselves with most modern tools to fulfill the mission of the Church. This Institute is a turning point in my life."*

—P. R. Joshi: Bombay, India

*"It is not easy to gather together the peoples from many different countries with different ideas and different backgrounds and make them a single body. Yet it is true that we became such in the last three weeks of the Institute. I can say that the faculty was successful in this work. Some things I have learned are new. Old ideas have become more practical and dynamic. I hope when I get back to my country to do something for my church I love."*

—Paiboon Chareonsap:  
Chiang Mai, Thailand

*"This 6 weeks' course has been the most exciting, awe-inspiring, educational experience of our lives. We have been given understanding of our Christian faith at such depth and tools to use to put our understanding into action in our own situation of such power that the renewal of the Church is no longer a vision but that into which we can throw our lives. Further, through our contact at depth with churchmen from all over Asia, we see the role our country Australia must play in Asia and understand that it is the task of the Church in Australia—our task—to get Australia to identify herself with Asia."*

—Ann Duffy: Broken Hill, Australia

*"I'm no longer a Marshallese but rather a global man. I see a vision that all the Pacific Islands will be renewed and that there will be fresh interest in the Church and her missional task."*

—Jude Sampson: Marshall Islands

*"I am happy to have been chosen to attend the Institute by my church in the Philippines. As I go back to the Philippines, I will be more keenly aware of what the Church there ought to be doing both in its institutional concerns as well as in its world directed ministries. The parochial as well as the global imperatives will be impinging upon my whole being. I hope I can maintain the balance between the two. The faculty proved themselves committed to the Christian ministry and adept in their intellectual grounding. By the grace of God I hope to actualize my vision and deepen my commitment."*

—Estanislao Q. Abainza:  
Manila, Philippines

*"The 6 weeks we stayed at the ITI was meaningful for several reasons: (1.) It brought together men of various countries and broke down parochialism, returning them as brothers and sisters of the globe. (2.) It was educationally beneficial as lectures dealt with politics, sociology and economics of Asian countries. It also made Asians aware of their rich, ancient heritage. (3.) Theologically, the Institute opened up new avenues of freedom. An introduction to Ur images led to 20th century theologizing which brought relevance to religion in this age. (4.) It emphasized creative activity in various spheres of life—family worship to significant home decor. (5.) Above all, the ITI brought humanness, the core of Christianity, to the forefront. Delegates lived corporately caring for one another and were instilled with concern for their fellow men inside their country and outside; they left with concrete plans to deal with their local situation. (6.) The cruciform principle was held afresh before all with a call to be dead to the past and to create the future."*

—Dulcie Mark: Mysore State, India

# THE ACADEMIC LIFE OF I.T.I.

By HISASHI KAJIWARA

ITI delegate from Aichi-Ken, Japan  
(From the *Philippine YWCA* magazine)

The paper which I received before I came to Singapore explained the purpose and nature of this International Training Institute as follows: "*Depth retraining of the leaders in the local congregation* is the foundation of the new missionary thrust. Such training must be practical, radical, intensive and inclusive. It cannot be accomplished by half-hearted efforts or compromising superficial programs, and time is running out. The retraining must focus on the local level and there produce a sensitive, informed, dedicated and disciplined leadership that is relevant to our actual world. *Imaginal teachers with theological insight and pedagogical facility must be created.* Courageous social engineers with futuristic passion and model building know-how must be enabled. Sensitive spiritual priors skilled in the facility of dealing with human deeps of post-modern man must be developed..."

I believe that the whole academic life which we have lived through these six (6) weeks, has been concentrated to this purpose and nature. The 20th century man is facing the socio-political and cultural revolution. His world is not that of 19th century. Here, people want to have equality, justice and humanness all over the world. He is also plunged into the rapid stream of urbanization which will necessarily lead him to be a global man. He cannot live in an isolated island of provincialism anymore. As a result of the global scale urbanization, he must also face the different problems respectively in *inner city, suburbia, and exurbia*. We studied how we should confront with these problems under social methods and sociology. Gridding-work made us conspicuously conscious of our existence in the process of urbanization. And we also tried to touch the problem of *ur-images* which are great heritage given to us and make us freshly conscious of humanness.

The Church must acknowledge this inescapable historical trend and *re-educate, reformulate and re-spiritualize* herself from the universal Church level to the local Church level in order that she may play an important role to

change and restructure the human society. However, to accomplish this aim, we must be well equipped with the traditional theological heritage of eternal wisdom, the Biblical knowledge which is the fountain of our life and action and the present religious awakening which is expressed in the works of contemporary theological fathers. We followed our spiritual journey of this sort under religious methods and religious studies.

Moreover, our studies above-mentioned are not theoretically concerned but utterly practically concerned. So in this connection, the need for the new expression of poverty, chastity and obedience in our life was emphasized. To serve for the renewal of the Church, we must intentionally control our way of living. If we are aware that the latent people of God are awaiting us in our world, the renewal of the Church is the sheer imperative to us. With this consciousness and equipment we are now ready to go back to our own congregation to begin our spiritual movement.

---

## An Ecumenical Experience

By JULIET C. ORZAL

ITI delegate from Manila, Philippines  
(From the *Philippine YWCA* magazine)

... According to the faculty, time and discipline were the essence if we had to work for the "renewal of the Church." This was not my cup of tea I thought, because I am not a churchman, a priest, nor a minister who is concerned with renewing the Church. But soon we found ourselves discussing *what it means to be a human being, to be conscious of being conscious, to be accountable to our neighbor, to know the script of the role we play in this world.*

The questions seeped into the bones of "sleeping Christians" like me and awakened us to a knowledge that Christianity is not merely a Sunday religion but is a way of life. It is a concern and an understanding of "humanness." It is a consciousness of the Church as a mission, of man being sent to the world to be the Church, to be the man of faith who interprets the meaning of humanness.

Church renewal begins when one becomes aware of that consciousness.

And it dawned on me then that this is not the job of the clergy alone. The layman who becomes aware of that awareness can make a decision to move out of the status quo of the institutional church that is concerned with herself and be the church that is concerned with humanity...

### STRATEGIES AND TACTICS

The last week of the ITI plunged the Philippine delegation together into the "strategies and tactics" of community *re-formulation, re-education, and re-spiritualization*. We prepared a four-year plan using the strategies of *penetration, formulation, permeation and enablement* (those who want to know more about these terms will have to enroll at the RS-I course to be offered by the delegates) and tactical procedures in the recruitment, training of teachers and tapping of resources and key-men in the community. In this connection, the YMCA and the YWCA were frequently mentioned as potent organizations through which local parish work had been made possible. Most of the EI faculty had worked with staff and volunteers of the YMCA and the YWCA.

### COMMON WORSHIP

Part of our morning schedule was the *office* at the college chapel. It was for me an experiment in new forms of worship. Congregational participation was encouraged and the use of symbols was prominently played up. The movement of the body while praying was a dramatization of one's self-understanding of worship. There was also the clapping of the hands, the use of musical instruments and the beating of drums to express joy during the passing of the peace...

On Sundays we went together for worship. We were not obligated but I found myself praying with the rest be it in the Anglican or the Methodist Church... On our last Sunday together, the Roman Catholic Church was the place of worship. Many of the Protestant delegates considered it a very meaningful experience for them when they received Holy Communion with the Catholics. This I thought was the climax of my ecumenical experience—the feeling that regardless of our race, background or creed, we are one and the same children of the power and mystery we call GOD.

# DECLARATION

(Continuation from page 7.)

## Conclusion.

11. Asia has become conscious of its rich heritage; and out of its clash with the cultures of the West, there has risen a new global vision. Experimentation with Western concepts of government, technology and education have contributed to the strong desire for nationhood. This in turn has brought about the rediscovery of Asian cultural traditions. In spite of the advancements in the cultural dimension, in its economy Asia is still bound in poverty. The new Asia takes pride in its nationhood, however, its progress has highlighted the need for political, cultural and economic cooperation, in order that she might make a significant contribution to the new global society.

## III. THE RADICAL PERSPECTIVE

### Introduction.

12. We are living in a fast changing world where the social, political and religious institutions are being shaken at their foundation. These changes have brought on a collapse of the way in which man understands himself in relation to the world. In both church and world it has become necessary for man to have an understanding of himself in relation to all men as well as to the Ultimate Mystery of life. This understanding has to be global while being grounded in the depths of his own culture. In response to this universal world, the demand is to create the new images and symbols by which man can place himself in history.

### The Secular Mystery.

13. Within the dramatic social changes of our day, man sees a threat to his traditional structures. Of these changes, urbanization, scientific development, and technological efficiency are the most dramatic. Through his skills man has been able to control the world's resources and harness great power, and yet this power threatens his very existence. Thus, man discovers himself face to face with nothingness. In the midst of this ambiguity he is confronted anew by the Mystery of life. This is the crisis by which man recognizes the final question of his existence. Man gives this *Up-against-ness* many names but there are some who call this *God*. Mankind is experiencing afresh in the post modern world radical encounter with the Divine.

### The Contentless Transformation.

14. The Ultimate Question has brought upheaval to man's life. He now sees his life in estrangement and brokenness. He hates his very being. He knows the destruction that can be wrought with the power he possesses. He sees his life as preserving and protecting his existence. He has amnesia, but the transformation restores his memory. This transformation has already begun. Man sees that this is the only life he has—there is no other. This offensive situation forces him to decide whether or not he will accept to live in such a situation. When he accepts his situation and lives with it he finds that everything is pronounced whole and good; everything is accepted; everything is possible. He may not be different, yet he knows that his life is reconciled and he can create meaning out of meaninglessness. He can use his power for good. He can give himself to life. This is the contentless transformation. Whenever this event happens in history the Church calls it Jesus Christ. The universality of the Christ is being grasped anew in the world today.

### The Cruciform Response.

15. The cruciform response is that which a person makes when he has decided to come to terms with the way life finally is and to live totally present to Jesus Christ. This alone makes it possible for him to participate fully in his actual given life. His response is to decide that he has the secret of life, which is that the man who dies to his illusions about life finds true human existence in its depths. He now takes responsibility through model building for the totality of mankind and its future, yet dealing with the particulars at the same time, and always standing utterly disengaged while utterly engaged in each situation. He is the free man yet he is radically obedient to the task, as he has decided to lay down his life as a sign and symbol to all mankind. Therefore, he embodies in his stance the life-style of the solitary one, the vulnerable one. He has no status, and is totally committed for life. In this way, he dares as a man of faith to embrace the cruciform life and live on the edge of history. This man today is beginning to identify among the many spirits in history that one which is the holy spirit. This points to the reality the Church has always called *Holy Spirit*.

## Conclusion.

16. The vocational imperative for those who have made the cruciform response to the facticity of human existence is to rediscover humanness in our time through the rebuilding of relevant human structures. In this rebuilding the demand is for structures that will function on behalf of all mankind. This imperative implies that we as social pioneers create a plan of action. The plan holds and makes available the wisdom of continuous creation of further possibilities. The demand, therefore, is to create a new stance out of which men may live. These are those who are the new clerics, fulfilling the revolutionary task.

## IV. THE FUTURIC VISION

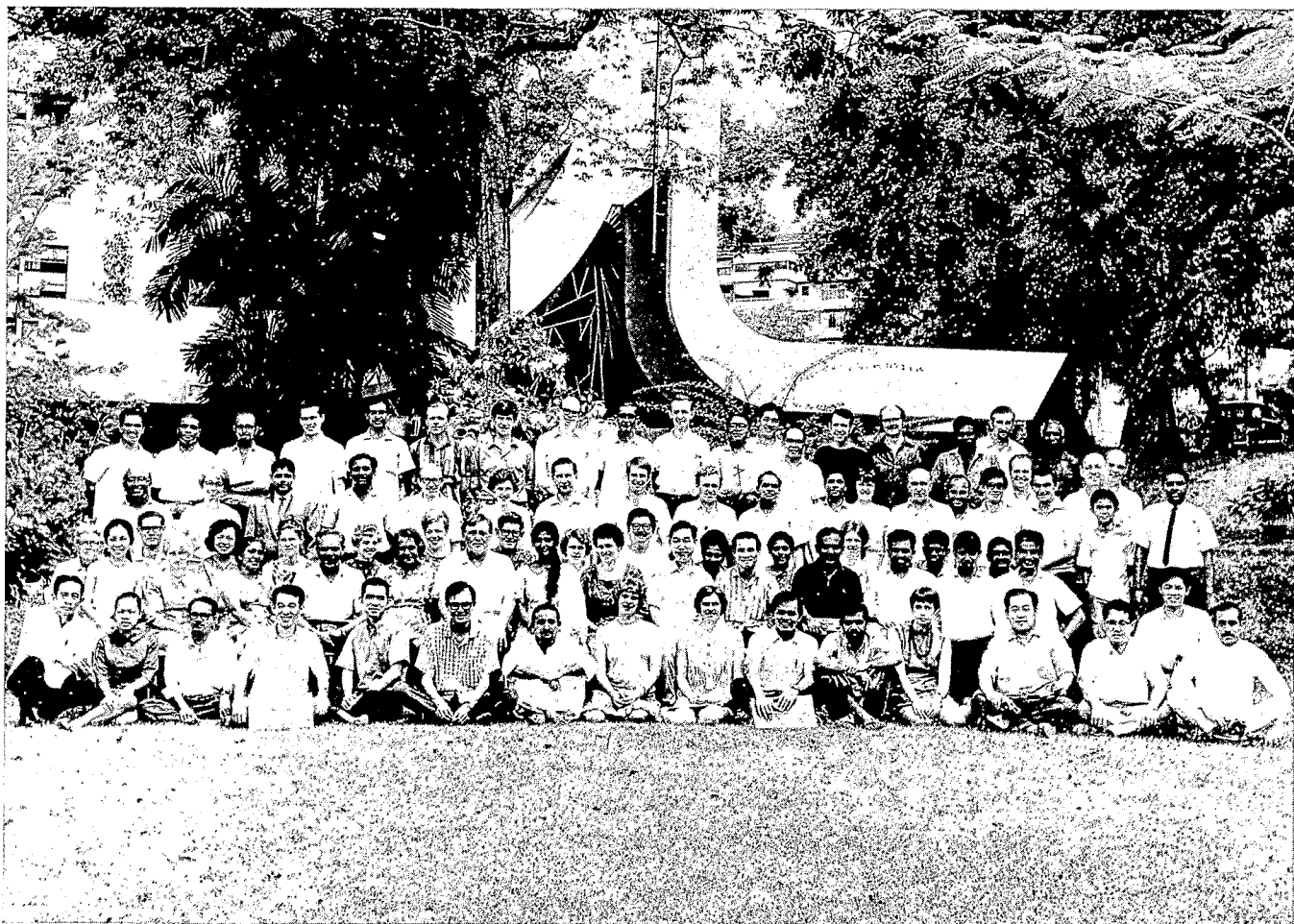
### Introduction.

17. Twentieth century insights have enabled man to have a new understanding of his life as being inextricably interwoven with the lives of

other men; the explosion of technical know-how has opened up unlimited possibilities for human achievement; man expresses his self-understanding by acting out his life in various roles he has decided to play. These factors have impacted the Church. No longer are there any absolutes which determine the right course of action, for man today knows that the decision to act is his alone and that his reflection on his life is existential. The practical expression is found in the demand for massive and radical re-education, reformulation of society and the rediscovering of the depth dynamic of humanness.

### The New Understanding Of Man.

18. Contemporary man has an image of himself which stands in radical contrast to any previously held. His lucid sensitivity to the new world around him provides him with a new context for radical self-knowledge. He is confronted with the complexities of twentieth century living. He is con-





**TOTAL ASIAN PARTICIPANTS — 107**  
breakdown by geo-social areas and urban regions

NORTHEAST ASIA 24		PACIFIC ASIA 22		SOUTHEAST ASIA 30		SOUTH ASIA 31	
SEOUL 4	TOKYO 3	KWAJALEIN 2	SUVA 2	BANGKOK 2	MANILA 5	COLOMBO 3	MADRAS 5
OSAKA 3	NAHA 2	PAGO PAGO 2	PORT MORESBY 2	DJAKARTA 3	SIBU 3	HYDERABAD 2	BOMBAY 5
TAIPEI 4	TAIWAN 2	PERTH 3	ADELAIDE 4	KOTAKINABALU 3	PENANG 4	NAGPUR 3	DELHI 3
KOWLOON 3	HONG KONG 3	SYDNEY 5	AUCKLAND 2	KUALA LUMPUR 4	SINGAPORE 6	CALCUTTA 5	KARACHI 5

sciously and unconsciously bombarded by a multiplicity of choices. He is forced to consider a multitude of new life factors needed to survive in his secular world. His own private world is impinged upon by a maze of external futuristic world views. He is caught up in the web of computerized problem solving. Despite this inability to take all into account, he dares to project his creativity into the melting pot of his environment, to shape and be shaped despite the risk of being rejected. In this respect man is radically free. He acts on his independent decisions not finally determined by institutions and environment. Because of this lucidity and comprehensiveness he moves out of the parochial to become a free global man.

#### **The New Formulation Of Society.**

19. A new worldwide social vehicle is in the making. The first ground rule for a new society is to care for essential human needs. In the web of complex relationships and mutual responsibilities it provides flexibility and freedom. This flexibility and freedom is to express and affirm what it means to be a human being. This is essential to deal with the highly technical and impersonal aspect of society which is functional and divides into unitary families that do not have any sense of community. The family is called to be lucid and imaginative so that a new society emerges with a strong cultural base and a global vision. Globality itself is a symbol among other symbols that is necessary to hold the new society in being. It gives various modes of operation for its functioning. The gift of diversity represented by cultures, languages and mores needs to be seen as a means to realize those goals that

embody a wider vision.

#### **The New Manifestation Of The People Of God.**

20. A new manifestation of the Church is emerging and must be given form. It involves deepening and radicalizing of the understanding of the term People of God. In all societies and times there have been called into existence those prophetic visionaries who have given form to new, emerging expressions of humanness. In our time, as in every preceding age, manifestations of self-conscious reflection and representative action are embodied by those who embrace the comprehensive and practical task of radically humanizing the world. They are those disciplined, fanatically single-minded ones who decide the necessary deed out of their own most personal knowledge and actualize experimental models and stated goals. This cruciform task is performed in the ignorance of good and in the face of ambiguous choices. They are the social engineers who on behalf of the masses seek no popularity, no support or no rest in the never-ending task of social reconstruction. They are the performers of delicate and drastic spirit surgery in every aspect of life, witnessing to the Word in Jesus Christ; the Word by which man may live. Their self-conscious reflection and symbolic life holds them over against both the Universal Mystery and the Universal Word. As practical evangelists in the tradition of their revolutionary Father, they provide the opportunity for all men to participate in the creation of the future. In radical discontinuity with all that is, they embody the cruciform style in perpetual reformation, provide nurture and training for spirit colleagues and opportunities of humanness for all.

## **Conclusion.**

21. The vision of the new understanding of man, the new formulation of society and the new manifestation of the People of God is a power that is permeating and shaping the entire world. To be concretely realized, people with vision must decisively and self-consciously involve themselves in the radical new social vehicle which is already in history. The vision is that all goods, decisions, wisdom, modes of humanness and cultural gifts belong to all men and can be embraced by all peoples everywhere. The new spirit people are the nobodies because they have decided to die. As dead men they have nothing to lose. Because of this, all men everywhere have everything to gain.

## **V. THE CALL**

### **Introduction.**

22. In the midst of radical changes in man's self-understanding the call to participate comes in the Asian process of building a global tomorrow. The new awareness and the new sense of direction require new structures which are the demands for the new day. Let the sensitive men respond and place the demands on others. Let the Historical Church hear the call to respond and be bold in the task. Let those of the spirit movement begin their global engagement in the local church, parish, congregation and cadre. Let them lay down their lives for that which is required.

### **To The Latent Church.**

23. Make it be known that there are those outside the ranks of the organized church who forge ahead of society in this age as in every age of upheaval. They know injustice. They see the need for social change and they set about initiating new order. Though they are the last to claim it, they are the Latent Church. They are on the front line of the revolutionary humanizing process in society. Calling into question the established patterns, they make others aware of the need for decision and commitment to action. Let it be known that in Asia today many are expending themselves in the forms of humanness for the new age that has begun. They are the instruments of the Lord of History. Let them be known as history makers. They pioneer and their work is a sign that beckons for all to follow.

### **To The Historical Church.**

24. While avoiding the perversions of the past, let the Historical Church continue in history its ancient traditions and rich symbols. Let the Historical Church respond in the work of the Spirit in seeking indigenization and in reappropriating changes in its formal structures. The Historical Church not only engages in the gigantic tasks of radical re-education and dynamic social reformulation, it is also called to provide renewed forces to perform these tasks. Let the emerging consciousness of the laity in the Historical Church continue and increase in creating new forms of the ministry, developing depth social awareness, and enable fuller participation by the emerging generations in its missional task.

### **To The Awakened Church.**

25. In the midst of the radical upheavals of our day there emerges a self-conscious group within the Historical Church which is responsive to the demands of the times. This Awakened Church, aware of its task of building a new society, forges ahead as a pioneer in every situation. For the accomplishment of its task this movement continues to develop models which enable the creation of new structures. The self-conscious Church develops the structures of new forms of human settlement. It does this at the grassroots level, risking the hostility of both the skeptic and the reactionary forces. In an age where time and space are reduced, the spirit Church is responsible for initiating ways in which all the earth may belong to all the people. This group exists for the sake of all. It is committed to the task and continues in existence as long as it responds to the missionary demand. In doing this the spirit men are required to stand alone without the support of traditional structures. Meanwhile, the spirit community identifies itself with the Historical Church. Because of its mission, humanness becomes possible for the emerging generations.

### **Conclusion.**

26. The call to renew the Church comes to man in every age. The time is now. History is always on the move. It does not wait. Since the shape of tomorrow is decided today, those of the spirit are aware that they are the ones to decide and to act.

Only in this decision and action, do they discover the new possibilities for the future—by forsaking all, embracing all—to build a new society. They are the nobodies who, possessing nothing, lay down their lives on behalf of all. They stand accountable before the mystery of life. They are called to create the new corporateness, and bring into being structures whereby Asia, and ultimately the world, may realize its tomorrow.

## EPILOGUE

27. Blessed are those who in the  
midst of brokenness see possibility;  
Blessed are those who in the  
midst of engagement are disengaged;  
Blessed are those who in the  
midst of dying live.

Glory be to the  
Solitary Ones  
Glory be to the  
Vulnerable Ones  
Glory be to the  
Spirit Ones.  
Amen.  
Amen.

# FACULTY'S REPORT

## CONTINUATION FROM PAGE 9

The requirement that each participant lead a seminar and give a lecture was frightening to most, but having done it they were excited and released by the experience. Many such detailed observations could be listed. The paramount effects upon the delegates can be summed up with the categories: Asian unity, practical know-how and Church renewal.

10. **Asian Unity.** Those who came to Singapore, however broad their past experience, found their lives altered by a vision of a new way to be significantly involved in the world. Required as they were to live, work and study together with others of foreign and in some cases alien nations, with radically different educational, economic and cultural backgrounds, they learned not only that they could exist together but that as Asian churchmen they shared a common identity and mission. More important, they discovered as they worked together on the problems and plans for their local churches that the Asian Church as a whole must have a single corporate thrust in history. And thus during the six weeks they became authentic missional colleagues with one another. It was in this context that they began to appreciate the necessity for a common discipline relative to the use of time and space, and relative to common strategical relations and mutual accountability. Indeed, before the Institute was finished, the delegates rescheduled their own rest periods in order to further plan together for the impossible tasks they were taking upon themselves as the Asian Church.

11. **Practical Know-How.** This new sensitivity intensified the desire of the participants to acquire practical skills to fulfill their role as comprehensive spirit men and leaders of the local Church. With enthusiasm and intentionality they struggled with the formal content and the practical techniques of the courses. Many became exceptionally adept in preparing lectures and leading seminars. For the

first time, some saw that there was a way in which they could grasp the scope of the social problems that confront them and transpose it into goals, strategies and tactics by which society can be changed. They experienced in the college care structure the way in which the local congregation may know relevant intellectual, physical and spiritual care and became sensitive in a fresh way to how they may deal creatively with other lives.

**12. Church Renewal.** Perhaps most important, the participants grasped anew that the Church is significant and renewable both locally and globally. They saw that the local Church can not only change individual lives but actually influence the direction of the course of history. They caught a fresh vision of the potentiality of the Historical Church. Seeing in a new perspective its broad structures, its store of spiritual resources, its deep concern for humanness, new hope was born relative to the Church's being an effective instrument for restructuring and enabling human society. They were impressed with awareness that the vital leadership for social change in Asia was directly or indirectly impacted by the missionary activity of the Church in the last century. Their attitude of self-depreciation relative to Christians being a minority in Asia was radically challenged by the insight that the People of God are always a minority and that a dedicated few can alter the course of history. It was this kind of understanding of the historical Church that elicited their own commitment to the renewal of the Church in Asia. The Singapore graduates are not only equipped to enable their churches, they are resolved to give themselves to this task.

#### IV. THE IMPACT ON THE FACULTY

**13. Institute Model.** The criticism by the participants throughout the six weeks played a signal role in giving form to the Institute. The most important contributions had to do with time schedules, presentation of material, seminar constructs, arrangement of curriculum, study structures, food and on and on. They were invaluable teachers of the faculty. They were also colleagues. Out of this creative relationship, Singapore was a genuine pilot project for such training institutes of the future. The practical layout which issued from this joint

effort is reflected in the accompanying weekly schedule and curricula chart. The most important effect of the six weeks upon the faculty was this experience of developing along with the participants a workable model for an International Training Institute. In addition to this, the collegiality developed in this effort means that future Institute faculties will be international.

**14. Eastern Christianity.** The second significant impact intensified clarity that came relative to the ability of the East to minister unto the sickness of the West. Most obviously, the West has developed its unique gifts in an astonishing fashion. Indeed, those gifts have altered the destiny of every man and nation on the globe. Yet, in this very process the West has developed a double malaise. It is first of all a dwarfed sensitivity to the discontinuity, the transrationality, the raw mystery at the depth of human existence. This has occurred as a result of the important emphasis upon objectively knowing and practically doing. The second form of Western illness that has occurred is the blindness to the essential sociality of humanness resulting from a creative concern for the individual that decayed into a reductionistic individualism. It has become clear that Hinduism, not as a religion but as an understanding of humanness, has stored up wisdom relative to the first form of Western illness. And Sino-ism has the wisdom for the second. The problem of the Eastern Church is that they no longer understand and make use of their wonderful gifts. Or they have been taught, mostly by Western Christianity, to be ashamed of their gifts. The task, then, of the East is to recover and affirm the greatness of their understanding of what it means to be human. Then they must transpose that understanding into the context of the post-modern world. And finally, practical viaducts must be built to channel this understanding with authenticity to the modern world. It has taken perhaps too many words to get this said. But it is crucial to the future well-being of both the Church in the East and the Church in the West. The practical beginnings are indiginization conferences, the ground for which is laid by such efforts as the Singapore Institute.



15. **Global Renewal.** The third awareness of the faculty relates to the need and readiness for Church renewal within the Christian bodies of the East. One might think that just because the younger churches were younger that they would not be in need of renewal like the older churches. This is not the way it is. The Western Church necessarily brought the Word in Christ back to the East from which it came in the intellectual and practical framework of the West. For this reason, when the Church in the West was in trouble the whole body was in crisis. The awakened edge of the Church in the East is vividly aware of this and is ready to move. Clearly, renewal in the East as in the West is beyond the intellectual or theoretical phase. Eastern churchmen are now concerned with the practical or sociological aspect of Church renewal. Reformulation of the Church structures for the sake of effective missional impingement is the passion of the Eastern as well as the Western Church. Both are in need of adequate tools and workable methods for that task. Furthermore, it became dramatically clear that the tools and methods can be the same for both East and West. Of course, in each culture and every local situation they must be adapted to the unique circumstances. This was signally demonstrated in the practices of the Singapore Institute. However, while the particulars may vary infinitely, the vision is singular. As the Church is one, so the effort in century twenty to renew the Church is a common enterprise on a global scale.



16. **Missionary Movement.** As the faculty observed the progress of the participants at work day after day, it began to dawn upon them that a new kind of missionary movement was coming to be within the Church as it endeavored to renew itself in the twentieth century. After the fact of such an awareness, it is not so surprising. For whenever the Church is the Church it is missionary. And whenever it renews itself it creates a new missionary thrust, each unique in itself. The one emerging today is radically different from the great movement now passed from the scene of history. This one is not a matter of one part of the globe bringing gifts to the rest. It is rather the complex image of every part of the Church serving every other



part of the Church and the world. Again, it is not an effort to make Western Christians out of non-Christians, but rather that of being the suffering servant on behalf of all men everywhere. It is the Church awakening and nurturing the human element in world development. All of this became evident as the delegates recommitted themselves to be the forces for renewal in Asia. Furthermore, the motivating force here was a vision of the total mission of the Church as a vital necessity to the civilizing process. The vision of a Church that dares to transcend the national idolatries and cultural chauvinism which cripple our time, that freely lays down its life for the needs of humanity is bearing the new missionary thrust of the People of God.

## V. THE FOLLOW-UP IMPERATIVES

17. **General Training.** The initial planning for ITI included a carefully conceived and effective follow-up program that was both comprehensive and intensive. As the Institute evolved, the participants became increasingly vocal about the need for an effective continuing program for training. It is very clear to the faculty that this imperative for follow-up must be met without delay. The help the participants need is, first, the opportunity for practice teaching in actual re-education courses in their own countries under the guidance of experienced teachers. Second, the participants need the assistance of on-the-spot catalytic consultants who can help them begin their own parish renewal and community reformulation. Third, advisory assistance must be provided whereby the area and regional structures are created through which the re-education and reformulation of the church in their area can take place.

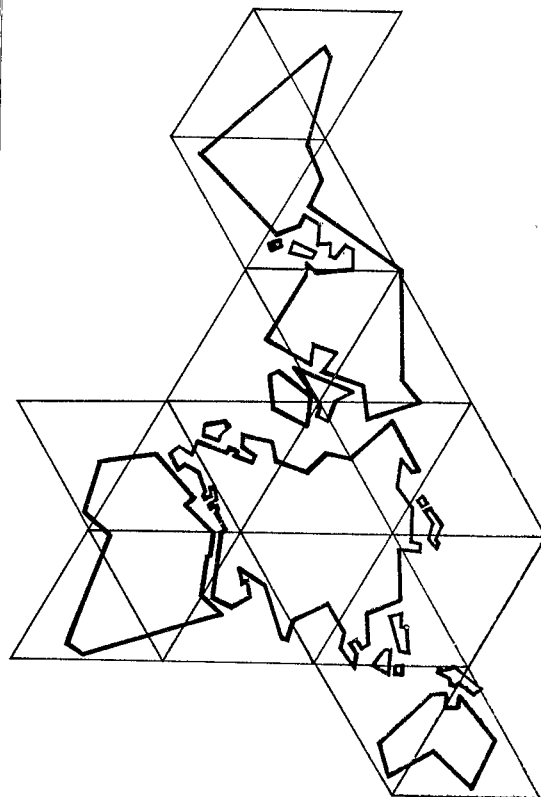
18. **SEAPAC.** If these needs are to be met, there must be both a long-range plan and an immediate nine-month plan whereby the most pressing needs of the participants can be met. This nine-month follow-up program, the most urgent concern, has been implemented in both the Asian sub continent and in South East Asia-Pacific. Participants from South East Asia and the Pacific sphere made concrete requests during the Singapore Institute which we propose to meet through the following four point plan:

- 1.) **South East Asia.** Three family units (six well-trained teachers) have been assigned to Kuala Lumpur and Singapore at the request of churchmen there. They are conducting courses, teacher training and consultations with local churchmen in Singapore, West Malaysia, Indonesia, East Malaysia and Thailand. A significant number of those who participated in the ITI are providing leadership in these ventures.
- 2.) **East Asia.** A teaching team was sent to this area in January—March, 1970, where they will be joined by several ITI participants in holding courses and consultations in Hong Kong, Japan and other countries of East Asia. Two members of the team will remain in each area for six months as consultants and teacher trainers, in response to invitations.
- 3.) **Pacific Islands.** At the request of one of the ITI participants, four teachers (one of whom is an Australian) were sent to Samoa as secondary school teachers. They also are offering courses and consultations for local churches throughout southern Polynesia. During April to June, 1970, a teaching team assisted by nationals from Samoa and the Marshall Islands will conduct courses recruited by local church leaders in Micronesia, Melanesia and Polynesia. Additional teachers trained in church renewal and imaginal education will be sent to other parts of the Pacific to meet the crucial need for secondary school teachers.
- 4.) **Australia and New Zealand.** Six teachers are already working with awakened churchmen here and in one sense no special follow-up program is needed. However, the Australian participants have projected intensive work in two areas, training teachers and consultants for other countries, and work among the Aboriginal people (three of whom attended the Singapore Institute). Special help has been given in the development of these crucial areas of work in imaginal education.
19. **Sub Asia.** The vast and densely populated sub-continent presents a more difficult follow-up task. A first phase, culminating in the summer of 1970, is being undertaken step by step as follows:

- 1.) **September–December, 1969:** Two faculty members, both formerly from Singapore, visited each of the six areas of the sub continent: East India, South India, Ceylon, West India, Central India, North India and Pakistan. They provided consultative assistance for all those who participated in the Singapore Institute and have assisted in setting up educational programs for the January–March quarter.
- 2.) **January–March, 1970:** Two teaching teams, comprised of Institute faculty and participants from the sub continent are conducting educational programs in each of the six areas.
- 3.) **March–April, 1970:** Teachers from the two teams will conduct a special all-India educational conference which has been requested by several Church leaders.
- 4.) **May–June, 1970:** A follow-up consultation will finalize plans for the summer Institute by working out curriculum, developing a systematic recruitment plan and providing further pedagogical training for indigenous teachers.

20. **Further Institutes.** In the concluding workshops of the Singapore Institute, participants from both the South East Asia-Pacific area and the sub continent began planning similar Institutes in their respective areas. An Institute for each area was projected for the summer of 1970. Possible locations are Ceylon (which would permit both Indians and Pakistanis to attend) and either Hong Kong, Manila, Singapore or even the Pacific Islands. Both Institutes were envisioned as greatly increasing the number of people available for the tasks of conducting mass re-education of grassroots churchmen, beginning the necessary reformulation of existing forms of the local church by the restructuring of the local congregations and developing of signal parish or community projects that would point the way for missional involvement in society, and cultivating the deep spirit resources necessary to sustain the Church in mission. Participants and faculty share the conviction that these two summer Institutes will not only increase the forces of renewal, but also amplify the movemental dynamic within the life of the Church in Asia.

## THE INTERNATIONAL TRAINING INSTITUTE FOR WORLD CHURCHMEN





## THE HUMAN ASPECT OF WORLD DEVELOPMENT

The International Training Institute in Singapore has served as a critical experiment in the future enabling of the leadership of churchmen across the globe. Similar programs have been requested by local churchmen elsewhere in Asia and also in Africa, Latin America and Europe. For this reason, the costs of the I.T.I. have been kept to a minimum, seeking to show how inexpensively this kind of training can be—about \$650 per student for the six-week period or a total of \$70,000. Even so, many participants have subsistence incomes and need scholarships. Here is an effort in which both religious bodies and secular agencies concerned with the human aspect of world development can join hands in providing the necessary economic enablement.

**i.e.**  
Newsletter of The Ecumenical Institute  
3444 W. Congress Parkway  
Chicago, Illinois 60624  
March—April, 1970

NON-PROFIT ORG.  
U.S. POSTAGE  
PAID  
CHICAGO, ILL.  
PERMIT No. 7524

