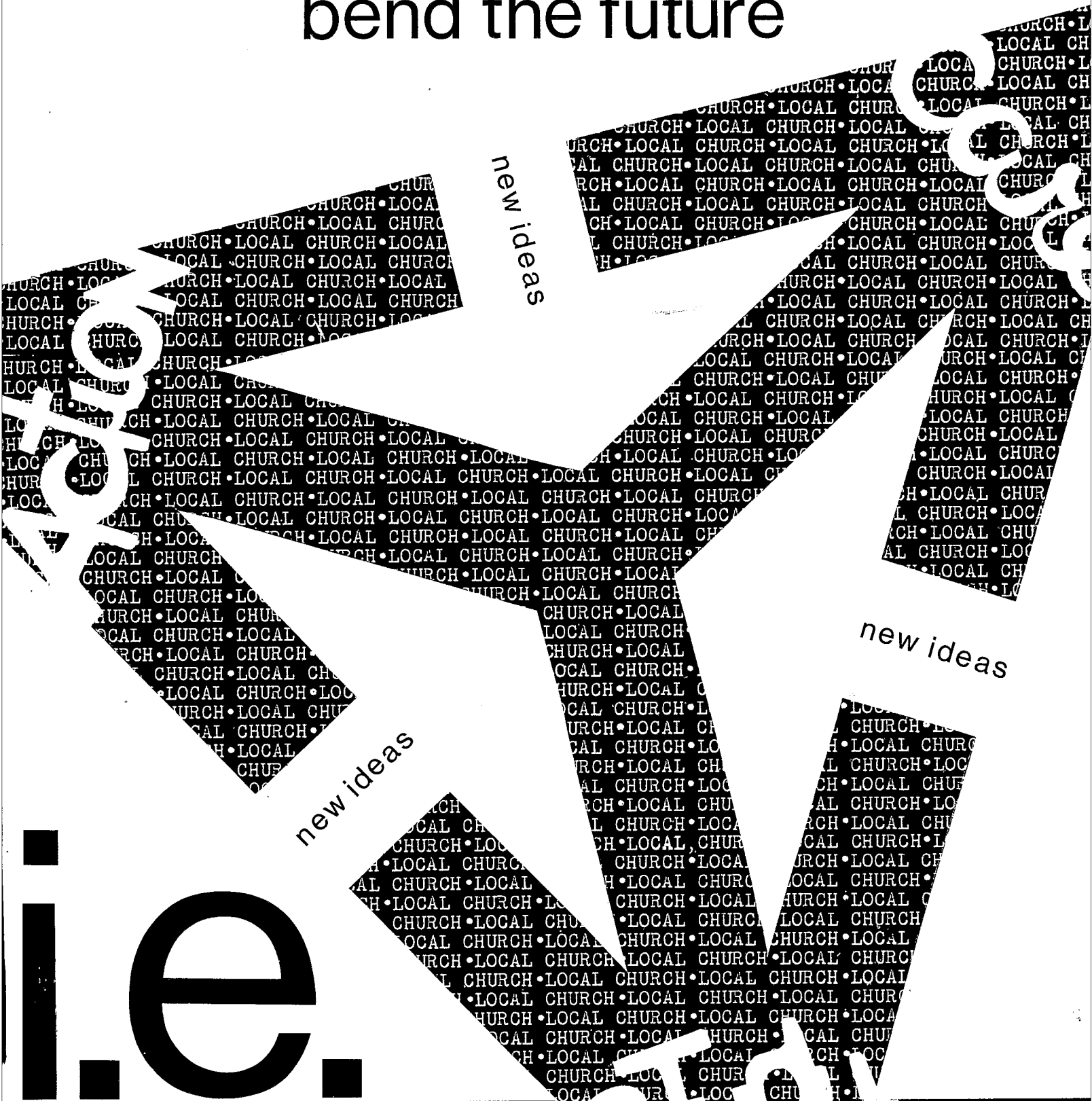


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create the past
invent the now
bend the future



BIMONTHLY NEWSLETTER OF:

THE ECUMENICAL INSTITUTE

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3444 West Congress Parkway Chicago, Illinois 60624 U.S.A.

Cultural Revolution and

On January 5 through 15 The Perkins School of Theology of Southern Methodist University in Dallas, Texas, held an inter-term seminar for academic credit on the *Cultural Revolution and the Church*. This was a special 11 day course designed by The Ecumenical Institute and taught by faculty members Fredric Buss, Donald Clark, Justin Morrill and Robert Vance. The course construct was composed of lectures, seminars, workshops and writing labs adapted primarily from four courses of the Institute's curriculum, *The Theological Revolution*, *The Cultural Revolution*, *World Religions* and *The Local Church*. The faculty has found that the teaching and study methodologies developed over the last 16 years by the Institute are excellent for such short term, intensive courses.

Within a six and one half hour period on the last day of the course, the students produced the following document in an experimental corporate writing laboratory. The assignment called for a total of twenty paragraphs, divided into four main sections—The Times, The Faith, The Church and The Struggle—along with an introduction and a conclusion. The document is published here as an excellent example of what is possible for any group of serious Churchmen in self-consciously articulating their stance in history and the imperatives upon them as the Church.

(The Institute has also been invited to conduct accredited courses at the Pius XII Religious Education Center affiliated with the University of Detroit and at the Iliff School of Theology of the University of Denver. In recent years denominational seminaries have been making increasing use of the Institute's curriculum, methodologies and faculty in the intellectual, social and religious training of the leadership necessary in the renewal of the Church and society.)

INTRODUCTION: We Are The Church

1. An overwhelming awareness pervades our world. Fragmentation of spirit and structure abound in spite of technological expertise that joins all people into a global community. People cry out for ways in which to express their humanness as chaos and revolution batter the universal borders of every man and nation. Gone is the sense of the transcendent, mysterious dimension of life. Yet the whole of mankind waits for some mystery to give form to the chaos.

2. In response to this overwhelmingness the Church audaciously stands as the revelation of mystery extant in the world. The People of God recognize that the demand for new social structures stands over against our established institutions which at one time served our needs. The People of God are the sensitive and responsive—the decisional persons who gather in covenant and self-consciously declare the Word of possibility within all brokenness. Such a Word is grounded in the depths of human existence. The absurdity of the Church is that it stands in spite of the clear failings of the world of which it is a part.

I. THE TIMES

3. Under the shadow of a mushroom-shaped cloud, and in the face of an uncertain future, man finds himself confronted with a new world. Radical scientific change wrests him from a secure, static past into a world of relativity. The spreading megalopolis pushes him from the slow-moving life of the rural environment into the faster pace of the city. The change from the religious to the secular world leaves man without concrete symbols by which he can give meanings to life. Unable to understand or comprehend the radical social change, he finds his way of life bombarded with the complexities and conflicts of the times.

4. Because of the barrage of mass media, modern man is constantly aware of the threatening realities and possibilities of the world in which he is forced to exist. Culturally speaking, he is faced with the dehumanization evident in the areas of 1) cybernetic technology as well as the fantastic possibilities of space and ocean living; 2) human relations and standard of living as well as the potential from cultural development in the urban milieu; and 3) with the advent of secularity and the

the Church

by students of Perkins School of Theology

breakdown of the old symbols, he is also greeted with the exciting accountability he owes to himself and to the world. Man is plagued with problems of distribution and use of a world full of resources which both threaten his extinction and violate his humanity. The current modes of structuring his society are being called into question by emerging cultural identities and emerging young nations, threatening the existence of all that he has held to be sacred. These forces of change impinge upon his life from every direction; consequently, he is forced into being the radically aware.

5. The imperative of the radically aware, therefore, is to be thrust into a new consciousness in which he realizes the task placed upon him to be universally responsible. Responsibility first lies in the constructive use of his technological resources within the context of the whole geo-socio-political sphere, (witness the automation-cybernation struggle and its ramifications). To modern man, life can no longer be seen in relation to just his family, race or nation, but must expand into the broader perspective of the *whole* of mankind. Man has the demand not only to create his new world but to point to the reality and meaning he finds in it. Therefore he must listen with new ears to the cry for a still newer revolution that will enable him to reach a vision of his full humanity within the context he creates in the twenty-first century.

6. These imperatives stir within him the need to construct a new image, or story, about himself and his world. To build this story, he must look to the future, envision new goals, and construct plans for their fulfillment. This is not feasible without a completely new evaluation and incorporation of the past of all mankind. The development of such a story is a necessity for being able to live in his ever present. This story that man tells himself is his faith.

II. THE FAITH

7. The secular, technological, and urban revolutions threaten the very life of every structure of which man is a part. In this present moment every man is aware of the brokenness of all of life. Although man possesses the capacities to harness the world's resources, even this power threatens his existence. In the midst of this ambiguity every man confronts Nothingness itself and thus encounters the mystery of life. We are those who dare to call this mystery *God*.

8. Standing before the mystery, every man realizes his separation from all that is. There man discovers that he has but one life to live—his own. To accept that fact and to live it, is to receive grace and to discover that all of life is good. And when we die to our illusions that life is any other way than that, we discover the secret of all of life: to die is to live. We are those who name this happening the Jesus Christ Event and reclaim again for our time the message of the Biblical people.

9. When a man decides to respond to this Event, he decides to come to terms with the way life is. The man of faith decides in every moment to live totally present to the Jesus Christ Event. His style is radically lucid, sensitive, exposed, and disciplined. He is radically obedient to the Jesus Christ Event and radically open to the future. We are those who name this style the life-style of the Holy Spirit.

10. Those receiving this gift of freedom are called to be obediently responsible to life as it is. This radical response demands the rejection of parochialism, moralism, and individualism; it demands the creation of a *new community*—a new people. Such a people knows and sees itself as nothing less than missional revolutionaries whose

Address at Moshi:

On the night before Christ died, He prayed to the Father: "I am not asking you to remove them from the world, but to protect them from the evil one. They do not belong to the world any more than I belong to the world. Consecrate them in the truth; Your Word is truth. As You sent me into the world, I have sent them into the world, and for their sake I consecrate myself so that they too may be consecrated in truth." (John 17)

The People of God do not belong to the world as such, nor do they draw their principles for life from the world; but they are still in the world, they live amid its culture and they find that this culture changes.

Today, the human race is passing through a new stage in its history. Profound and rapid changes are spreading by degrees around the whole world. Even though each tribe and each nation has a culture of its own, it can be said that in some aspects a worldwide culture is developing.

Triggered by the intelligence and creative energies of man, these changes in the world of today recoil upon man himself, upon his decisions and desires, both individual and collective, and upon his manner of thinking and acting. These changes exist and continue to evolve, and these changes do have repercussions on man's religious life.

These changes have taken place not just in Europe, America and Asia, but on the local scene as well. The last century found us living a rather simple life that revolved around a limited milieu of family, clan, tribe, agriculture and cattle. The Twentieth century now finds us as citizens of a new nation with international relations, it finds us with new knowledge, new crafts, new modes of

dress, rapid means of transport, instant communications and with trends towards urbanization, industrialization and so on. We would be blind if we tried to say that our culture has remained static.

We have not abandoned what was good in the culture of our ancestors, but we must admit that the age in which we live is a new age. No longer do we live in isolation. The culture of the world at large and of other elements within our own society has flowed in upon us whether we like it or not.

This "culture" of which we speak should be all those factors by which man refines and unfolds his manifold spiritual and bodily qualities. It should be his efforts to bring the world itself under his control by his knowledge and his labor. It should be the fact that man by improving his customs and institutions renders social life more attuned to his human dignity both within the family and the civic community. It should also be the instrument through which he expresses, communicates and conserves in his works great spiritual experiences and desires so that they may be of advantage to the progress of the whole human family.

Unfortunately, the culture that actually exists in a given nation does not always meet this definition. When culture lacks proper spiritual guidance, it often becomes dehumanized. In some cases it becomes merely the expression of passion and transient novelties.

It is the duty of those who are "the light of the world" to give this required spiritual guidance. Christians, on pilgrimage toward the heavenly city, should seek and savor the things which are above. Doing this, though, in no way decreases, but rather

by Bishop Sipendi

increases, the weight of their obligation to work with all men in constructing a more human world. In fact, the mystery of the Christian faith furnishes them with excellent incentives and helps toward discharging this duty more energetically. It aids them to uncover the full meaning of this whole activity—a meaning which gives human culture its eminent place in the integral vocation of man.

The Good News of Christ constantly renews the life and culture of fallen man. It combats and removes the errors and evils resulting from those who try to build a culture on purely worldly and egotistical principles.

In striving towards this renewal, the Church can at times experience difficulties in trying to bring the current culture of a given age into harmony with Christian teaching. But these difficulties do not necessarily harm the life of faith. In seeking solutions to these problems, the Church can be stimulated to come to a more accurate and penetrating grasp of the faith itself and can also be stimulated to seek more suitable ways of communicating its truth and relevance to the men of our times.

I presume this effort will occupy much of your time during this seminar.

Yet, although times change, although culture and especially its scientific aspect change, the Church maintains that beneath all changes there are many realities that do not change and which have their ultimate foundation in Christ, Who is the same yesterday and today and forever, and Who is the key, and the focal point and the goal of all human history.

Under the guidance and grace of the Holy Spirit, it is our duty to re-establish all things in

Him and thereby help bring man to his supreme destiny. "Behold," He tells us, "I come quickly! And my reward is with me, to render each one according to his works. I am the Alpha and the Omega, the first and the last, the beginning and the end." (Apoc. 22:12)



The Most Reverend Joseph S. Sipendi, D.D., is the Roman Catholic Bishop of the Moshi Diocese, Tanzania. Bishop Sipendi gave this address at the opening of a seminar held in Moshi on December 2-3, 1969. There a group of 21 African clergymen—Lutheran, Anglican and Roman Catholic—participated in the two day course of study and discussion conducted by members of The Ecumenical Institute faculty—Joseph and Anne Slicker, Harrison and Nancy Simms and Miss Charlie Steward. The seminar, held at the Lutheran Uhuru Hostel in Moshi, was one of 23 courses and consultations offered throughout West and East Africa (as indicated by the map) by invitation from the African Churches. Through the multi-denominational cooperation in renewing the whole Church in Africa that was experienced by the faculty as they talked with Churchmen in 11 countries, the possibility of an Africa united for the sake of the whole world is realized.

PERKINS

(Continued from page 3)

task is to turn its back on all individual hopes on behalf of all men. These new people are those social architects whose imperative is to design and create the structures which will give all men the possibility of full humanness. We are those who understand that this imperative places us in the Biblical tradition of our fathers in the faith and claims us as the People of God.

III. THE CHURCH

11. The Church is the self-conscious dimension of the People of God which confesses that the WORD is the truth about life. The movement which is the Church resists all efforts to define it as objective structures, people, or groups of people. Nevertheless, the Church is only manifest in the particular while its truth remains universal. Therefore, at any one time, the local or particular expression of the Church embraces the whole Church. The thrust of the local Church into the world is the movement of the cadre through the congregation and into the parish.

12. The cadre is that dynamic which enables the local church to be responsible to its mission. Although the cadre maintains an intentional stance, it is nevertheless an invisible force which cannot be readily discerned. The action of the cadre is mobilized by those internal dynamics which allow for education, model building, and spiritual support. The cadre can best be described as the catalyst for the movement of the entire local Church. The local Church is held accountable by the cadre for holding and continually re-presenting God's WORD in history.

13. The congregation maintains the WORD in history by conserving the story upon which the Church is founded through the continual re-enactment of the drama. Through its worship and study life the congregation is prepared for its missional task in the parish. That task requires a visional model to which the congregation commits itself. As a disciplined fellowship the congregation sustains and holds accountable those within the ranks. In order for them to be sustained it is

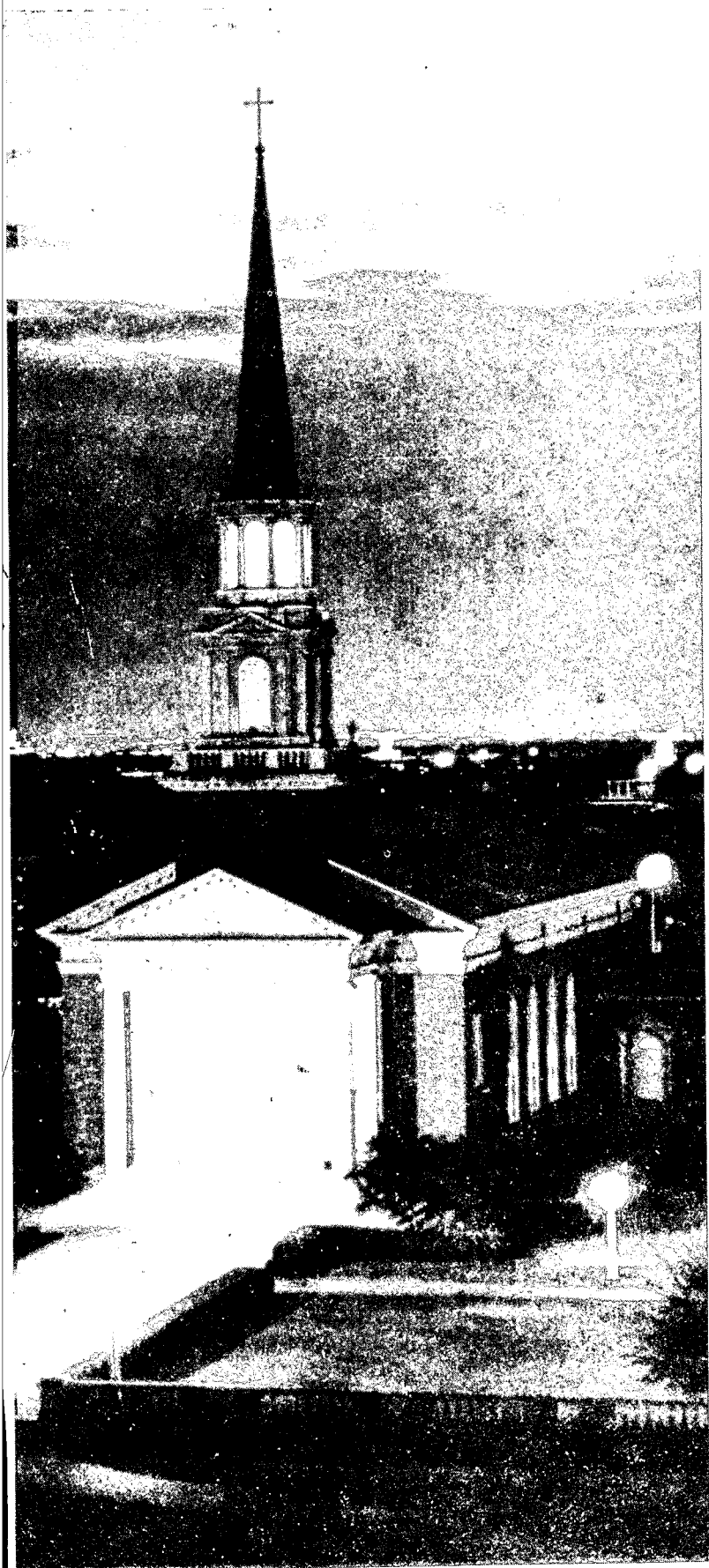
necessary that they be presented with the knowledge of the Church's past that grounds them in history and provides them with an identity in the present, and a vision for their task in the future.

14. The parish is the location of the local Church and the arena in which it finds its mission. Without a clear understanding of the parish—its geographical limits, its economic, cultural, and political problems—the local Church cannot accomplish its task on behalf of the world. That task is facilitated with the parish by three different function: 1) the caring, 2) the educating, and 3) the enacting of missional plans. The parish, then, is that human community which possesses those inhuman structures toward which the mission of the local church is directed. The local Church must always be seen in movement, that is, in the struggle of the People of God with the depth questions of existence.

IV. THE STRUGGLE

15. There is a sense in which the Church must experience the same struggle in the face of life that each man must, for it too is stretched taut over the abyss between birth and death. Within its own struggle there is an expression of a universal experience of the ambiguity existing between sorrow and joy, discovery and loss, order and chaos. As this struggle begins there is the conquering of the mind, liberating of the heart, and relinquishing of hope. Only after this preparation is the spirit ready to hear life's mandates. Upon this hearing there is only one response open to the Church. This involves meditation (to know its situation in the world), contemplation (to explore its manifold possibilities) and prayer (to take a responsible stance toward that situation).

16. The Cry which is heard from deep within its own being reflects the anguish felt by the whole world in our time. It is interpreted as a directive to accountability and to responsibility. At this point the struggle takes on two dimensions. There is an internal struggle for unity and comprehensiveness over against fragmentation. There is at the same time a struggle for accountability and responsibil-



ity in relation to all mankind, over against isolation and ignorance.

17. At this point in the struggle the Body's stance has been solitary in the concentration on the developing of right relationship to the dynamics of life. This struggle never ceases but if the Body is to survive, there must be a breaking-out into action on behalf of the Other. This necessity drives it out to freedom in participation with life.

18. Standing in awe of life is the final quest of the Spirit. At the same time, involvement in the intricacies and contradictions of life compel the Body to labor passionately in the midst of the struggle. The struggle then becomes an inexpressible joy and all of life becomes a unity of positive-negative, life-death, and creation-destruction. The struggle and the silence are the meaning and purpose of life which are found through this corporate identification and solitary awareness.

CONCLUSION: We Shall Be The Church

19. The People of God bear the secret that the meaning of life lies not in the termination of war or the abolition of poverty. Instead, the man of faith affirms the awesome struggle of human existence declaring it to be the eternal meaning of life. The Church's struggle issues from the demand to be responsible for creating the future of all peoples. The Church, as the body who covenants to love and die on behalf of the living, the dead, and the unborn, is the vanguard in the struggle for humanness. Such an imperative can be met only through disciplined self-understanding and imaginal planning of a new social vehicle.

20. Being missional requires a dynamical stance as the Church acting on behalf of all mankind, understanding the world as it is, and standing as a sign of the religious dimension of life. As such the Church decides to die for social justice and chooses to be conscious of its consciousness. Only then shall the Church manifest the possibility for humanness which lies within the abyss of existence. This is the absurdity: the People of God create the future out of nothing, live in the act of dying, and walk in the light of darkness. Only then shall the new world be born.

pattern^{MATH}

At any point in history when the operating images of humanness take a radical shift, the methodologies for passing a culture's wisdom on to its children must operate out of a new context. The emphasis of mathematics has changed from simple memorization of numbers and formulas to a process of discovering pattern in life experience. The memorization is still needed, but math has become a life method rather than an isolated discipline. The training to recognize pattern in life enables a child to predict and control his situation. These songs are a sampling from a kindergarten math book written by one of the faculty of The Ecumenical Institute for Lyons and Carnahan Publishers as part of a new math series. They are published here as a gift to the emerging generation.

TOPIC: **Shapes**

TUNE: "Mary had a Little Lamb"

Mary had a little square, little square, little square;
Mary had a little square that tried to roll down hill.

He sometimes clunked but mostly sat, mostly sat, mostly sat;
He sometimes clunked but mostly sat, but never did he roll.

One day he decided, decided, decided;
One day he decided to roll four corners up.

The square became a cylinder, cylinder, cylinder;
The square became a cylinder, and all he did was roll.

He rolled so much he wished to stop, wished to stop, wished to stop;
He rolled so much he wished to stop, and be a square again.

We can help this cylinder, cylinder, cylinder;
We can help this cylinder so he can finally stop.

We'll take our fist and squash him flat, squash him flat, squash him flat;
We'll take our fist and squash him flat; now what do you think of that?

A rectangle he has become, has become, has become;
A rectangle he has become; a new life he's begun.

(Note: Take a square sheet of paper; at the appropriate places in the song, tape it into a cylinder, roll it, and squash it with your fist and hold it up.)

TOPIC: **How many?**

TUNE: "Blowing in the Wind"

How many noses do I have on my face? (point to nose)
How many ears on my head? (point to ears)
How many fingers do I have on my hand? (wave fingers)
How many pillows on my bed? (head over on hand)

Chorus: I have a lot of questions
A lot that I don't know
A lot of answers to find.
And I know that some are easy
I know that some are hard
I know there are some I'll never find.

How many hairs do I have on my head? (point to hair)
How big will I grow? (hand up high over head)
How many years will I live in my life? (hand out open)
How many people will I know? (point to other people)

power
LIFE

Australian Church Increases Programs

ABORIGINAL PROGRAM: YIRRKALA

The Methodist Department of Christian Education is holding a course January 16-30, in Yirrkala, Northern Territory, aimed at increasing effective engagement in missional activity. The emphasis of the course is on the relevance of Aboriginal culture in the role that Aboriginal Churchmen have in creating global culture. The course includes an introduction to the methods and materials of the *Arnhem Land Christian Education Curriculum - Stage 1*. Imaginal education techniques will be used to train the participants in practical tools and methods for Church and community work. And in particular, new ways will be provided of grasping Aboriginal destiny as world citizens and as people with a mission in the midst of the urban, scientific and secular revolutions that are recreating civilization.

SUMMER '70: MELBOURNE

The participating families of Australia's *Summer '70* gained an extra "week" in their lives as the result of a time design experiment of four "weeks" of study and practices in three actual weeks. The curriculum was based on World, Church, Spirit Movement and Australian Heritage (just recently developed by the Australian movement.) The 56 children had their own program paralleling that of the 46 adults. The faculty consisted of two graduates of the International Training Institute in Singapore and four American E.I. staff members in addition to the Australian faculty. Highlights of the program were the *Odyssey*, a dramaturgical spirit journey, at the end of the second week and the daily noon pedagogical training sessions. Especially important was the vision of the local congregation received by both lay and clergy and the resulting possibilities seen for the whole Church.

I.T.I. Grads Hold Courses In India, Japan and Hong Kong

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. (Prologue to the Declaration by the Spirit Colleagues of Asia Century Twenty; Singapore, August 1969)

The International Training Institute (ITI) in Singapore marked a new stage in the formulation of the movement in Asia. At the conclusion of the six-week academy, the participants laid out four-year time-lines for SEAPAC and Sub Asia for penetration courses and movement formulation. In September these plans were activated

when two pedagogues were sent from Chicago to assist the Indian colleagues in recruiting and setting up courses for the following quarter. In January the full teaching team arrived including Australians, Malaysians and Americans as well as Indians. Some forty courses will be taught in Pakistan, Ceylon and India in the next two months and initial plans will be laid for holding an International Training Institute somewhere in Sub Asia between June and August 1970.

ITI grads in Japan and Hong Kong have taken the initiative in setting up courses and consultations in those two areas during this quarter and at their request teams have been sent to assist with the teaching program.

The image of one task for all the people of God is clearly held by the spirit colleagues throughout Asia. In working within the structures of one local expression of the historical Church they are renewing the global people of God of all ages.



ST. MARK'S: MELBOURNE

The congregation of St. Mark's Episcopal Church in Melbourne has designed its sanctuary as a consequence of a special study seminar on the Church as a center for symbolic life. It has taken the structural dialogue that in the past was evidenced by the choir arrangement in the nave and expanded it to include the whole congregation, making the sanctuary itself a single stage. It is here that the members of the congregation face each other across the altar which is in the center of the room—symbolic that God's Word is the center of life. With this arrangement the dialogue of the liturgy takes place in the midst of the community and between the historic witness (the New and Old Testaments) and the contemporary witness to the Word. These proceed over the altar and under the sign of the Cross which is suspended over the altar. This is one of ten similar designs used in Australian Churches to dramatize the act of Christian worship.

The above symbol, taken from Christian heritage, has been adopted by the congregation as part of the decor of the sanctuary along with contemporary symbols which they have designed themselves.

WORLD VISITORS TO CHICAGO'S

WESTSIDE

In this column we will lift-up a few guests and colleagues as representative of the hundreds of visitors to Chicago's Westside. Members of the Order assigned to the Chicago campus profit greatly from sharing wisdom and reflections with a great variety of visitors, both individuals and groups, from around the globe.

The EAST

We have been honored several times recently by visits from **Dr. Yoshiaki Toeda** as he has traveled in the United States. Dr. Toeda is the director of the North Japan Christian Academy which is probing the role of the Church in a secular world. This quarter an Institute teaching team in Japan will plan its work with Dr. Toeda when he returns to Japan. **J. Henri Bishop**, a Lutheran pastor on leave from Kuala Lumpur, Malaysia, and a friend, **Jerry Livingston**, from Tokyo visited the Institute last quarter. Henri's work in Malaysia bridges the gap between English-speaking and non-English-speaking Churchmen.

The SOUTH

We found a visit from Rev. Walter Owensby, a Presbyterian pastor and **Dan Dolish**, a Roman Catholic layman, especially exciting. They are being sent jointly by the Presbyterian Church and the Roman Catholic Church to work with American laymen in Bogata, Columbia.

The WEST

A visit from **Bishop Hans L. Martensen** provided an opportunity for discussion of the role of the Local Church in social issues. His Excellency, Bishop of Denmark, visited the Institute on the suggestion of Fr. Beaubien of Montreal, Canada. Three members of the International Council of the I.C.A. (Inter Cultural Association) based in Geneva, Switzerland, visited us in the fall. They were **Cheng Kai-Fen**, **Virginia Leary** and **Compere Gilberte**. We were also pleased to receive again **David** and **Mary Jane Elliott** after their work with the Kreuzberg cadre in Berlin for this past year and one half. **Dr. James Gilbert** from Asbury Theological Seminary in Wilmore, Kentucky, brought two classes as a part of his course work on the urban Church.

PRESCHOOL EXPERIMENTS WITH TEACHING MACHINES

The Fifth City preschool experiment has entered a new phase. The research oriented Pre-Schooling Institute in the Chicago Westside community reformulation project has recently acquired eight System 80 teaching machines through a Borg-Warner grant. The machines, which present concepts on a small screen in careful step-by-step manner, allow a child to progress at his own rate. Most crucial in the teaching machine methodology is the association of a word with a picture. The findings to date suggest that the four and five year old children find working with the teaching machine an absorbing and intriguing venture, even with a curriculum which was designed for elementary school. With such a powerful teaching aid, the children may be better prepared to read upon entering school. The preparation to read is key to the Black child's struggle for selfhood.

Urban Academy Trains Decisional Blackmen

January 18, 1970, marked the beginning of a new break-loose in the Black movement as the Urban Academy began its first session. The six-week program is designed for training and equipping the grassroots leadership necessary in order to move beyond frustration and tragedy to the building of the fully human cities for the future. The participants, all Black except for a representative from South East Asia, are engaged in intensive study and analysis of urban problems, model-building and strategizing for social reformulation and training in the methods and practices of creating new structures of total human care. The Academy, being held this quarter in Techny, Illinois, is based on the principles of *grassroot's power, comprehensive community organization, corporate, long-range leadership and the larger context of worldwide upheaval and the demand for a new, global social vehicle.*

(The Academy's curriculum is illustrated at the right.)

THE URBAN ACADEMY

FOR BLACKMEN WHO SEE THE DEMAND FOR COMPREHENSIVE FUTURIC AND IN DEPTH TRAINING

IN ORDER TO ASSUME RESPONSIBILITY FOR DECIDING THE DESTINY OF THE BLACK COMMUNITY URBAN AMERICA AND GLOBAL SOCIETY

A DIVISION OF THE INSTITUTE OF CULTURAL AFFAIRS

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		Monday/Tuesday	Wednesday	Thursday/Friday	Sat./Sun.	
The Corporate Individual	SM-A Community Reformulation / RM-A Historical Style				The Pedagogical Tutorial	WEEK 1
	The Cultural Revolution	Corporate Work	The Cultural Heritage			
	SM-B Social Models				IM-A The Study Methods	WEEK 2
	The Global Society	World Exposure	Laboratory: The Congregation Dynamic			
The Socially Responsible	RM-B Corporate Prowess				The Pedagogical Tutorial	WEEK 3
	The Secular Wisdom	Corporate Work	The Urban Community			
	SM-C Collegial Dynamics				IM-B The Teaching Methods	WEEK 4
	The Changing Family	World Exposure	Laboratory: The Cadre Formulation			
The Universal Man	RM-C Religious Formulation				The Pedagogical Tutorial	WEEK 5
	The Religious Heritage	Corporate Work	The Emerging Humanness			
	SM-D Social Permeation				IM-C & IM-D The Permeational Education	WEEK 6
	The Reflective Odyssey	World Exposure	Laboratory: The Futuric Task			

of the ecumenical institute

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YELLOWKNIFE SIGNALS CANADIAN MOVEMENT

The course in Yellowknife, North West Territory, is seen as a signal event for the Canadian movement. Only a few hundred miles south of the Arctic circle and 30 degrees below zero, there were 24 participants, both lay and clergy from six Protestant and one Catholic congregations. This course offers the possibility of an ecumenical parish in Canada.

The Canadian movement is still quite young and is struggling mainly with cadre formation and course recruitment for the many courses it has scheduled this quarter. The first national pedagogy and planning meeting held in Toronto, August 17, 1969, is seen as the birthing of a national movement and regional formulation. Already two groups in the Toronto region, one from Peterborough and the other from Kingston, have gridded that region into metropolitan areas. Also promoting regional formulation is the bimonthly newsletter issued by the Winnipeg cadre. Ken Fisher, a Canadian in the Order of the Ecumenical Institute, was very excited by the "fantastic steps taken in the formation of a collegial structure."

LOCAL CHURCH Is Key To Social Renewal

The Division of Christian Life and Mission of the National Council of Churches in the U.S.A. invited The Ecumenical Institute to be part of the 8th General Assembly in Detroit during November and December 1969. Laymen and clergy from four of the U.S. regional training centers represented the Institute at the conference.

The Institute presented an exhibit based on the Assembly's theme—"New Ideas in Mission." The emphasis of the exhibit, entitled *The Local Church—The Body of Christ, The Hope of the World*, was on the crucial social function of the Local Church and was the result of a month of planning of the statement needed in the life of the National Council.

A triangular construction, 50 feet on each side, was used to indicate the three critical dynamics of the Local Church—*study, action and care* (see front cover.)

Regional representatives were present at the exhibit for interpretation.

QUARTER OF SEPTEMBER—DECEMBER COURSE SUMMARY								
WEST			SOUTH			EAST		
North America	Europe	U.S.S.R.	Latin America	Middle East	Africa	Sub Asia	Sea Pac	China
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[Each dot represents a course or consultation.]

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INTERNATIONAL TRAINING
INSTITUTE
To Be Held in Sub Asia
during July and August 1970.

Special Vocational Courses
for Educators
and Social Workers
Offered on Weekends in
the U.S.A. and Canada.

and the sharing of concerns about the present crisis in the life of the Local Church, but moreover about the clear necessity of the total mission of the Church for the sake of all of human society.

ASSIGNMENTS COMPUTERIZED

How do you assign three months in advance a four-man teaching team from Chicago, Kuala Lumpur, Nairobi and Sydney to a course being held in Caracas?

Faced with this complex, practical question, the Continental Office in Chicago has begun an experiment on behalf of the global faculty in computerized teaching assignments for the United States and Canada. The North American faculty has been comprehensively gridded into operational units which are rotated by computer into position for particular assignments during the quarter. The remaining units at Chicago Base are then assigned by computer to one of the following weekend (Week II) structures: problem solving units, graduate study, pedagogical training, Order work or course enablement.

The computer approach of teacher selection for a particular course promises to be an effective way of both objectifying the selection of teachers and taking into account more personal factors in assigning. And rather than resulting in "dehumanization and de-personalization", the computer, programmed with comprehensive data and valuations, may be in the years to come part of the solution to assigning a common faculty dispersed around the continent and around the world.

*The Future will only be
different from the Past
if we give all that we are
to the Present.*

MOVE 222 Thanks You

The twice expanded program of 1969 created a financial crisis which sounded the urgent call of MOVE 222. Nearly 7000 grassroots donors responded with over \$222,000.00 as of January 31, 1970. This powerful sign of corporateness is met with high celebration and deep personal gratitude.

The programs requested around the world during 1970 will cost over one million dollars. Only your continued gifts will make possible the fulfilling of these requests.

for bending the future on behalf of all mankind

i.e.
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