



Life

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TRANSPARENT DOING

It takes a good deal of courage to talk about the Journeys—just to decide that you know what you're talking about when you move to talk about the Journeys. I'd much rather talk about the Corporates than the Journeys, which are an intensification of the Corporates. Or I'd much rather talk about the Solitaries, which when they are intensified you are talking about the Journeys.

One of the ways I screw up my courage to talk about things like this is to remind myself that I have a seminary education. I learned three things in seminary. The first thing I learned is that it is possible to affirm the totality of life. I got that primarily through extra-curricular activities. The second thing I learned at seminary was that none of the wise old men could finally tell you what life was finally about. One of your colleagues has suggested that to demonstrate and hold that kind of finiteness before people when they get overawed by seminary professors we ought to have them once a year walk naked across a stage so that everybody could see how finite they are. Nobody ever finally tells you what life is about. You have to decide. That was the third thing I learned in seminary. You finally have to decide. So I'm going to talk and then you have got to decide.

Seminary was a symbol for me also because that is where I first came in some sense to terms with the betrayal which the church had perpetrated on me, where at some point I was able to say that the church had betrayed me. That betrayal came primarily to consciousness in and through the inauthenticity of the Doing of the church. You and I know that it came through the Knowing and Being primarily, but it came to light or to surface in Doing, and we were able first to talk about the betrayal of the church in terms of its failure in action. The failure of the Doing to in some way trans-late or in some way become transparent Being or transparent to life or transparent to God. In some way, the failure of Doing is where the church was first realized as having failed.

E.E. Cummings said it for me a long time ago back in seminary in his play about Santa Claus. He puts words into the mouth of Santa Claus, or was it the devil disguised as Santa Claus. One or the other, anyway, said to the group which is about to kill him, "So you've been betrayed. So you've been tricked. We've all been tricked. I've been tricked, too. I say it and you know it in your hearts. Not one of us is whole. Not one of us is whole." Our Doing was no longer whole. It somehow fell short of becoming transparent to life.

When I was able to say that the church had betrayed me, then I saw that basically I didn't experience the church as betraying me. I first experienced myself as betraying the church. When I was able to say that the church had betrayed me, then I saw the depth of my own betrayal of the church.

We've all participated in the inauthenticity of the activity of the church. But even the midst of that, there has been and still is authentic Doing going on, especially, it seems, in the role of the clergy.

One of the places that I came to terms with that was in Ireland on a teaching trip. We had just finished our course in Kilkenny and some of the ministers took us out to a public pub. We were in a room to ourselves. I left the group and went into the public bar to see what was going on. The ministers—there were about six of them who had taken us—were all dressed in their collars and their clerical shirts and they obviously stood out in the pub, but not obnoxiously. One of the Fathers followed me into the public pub and we sat there for awhile. I was sort of back about ten feet watching myself and the Father as we were there in the pub. The thing I noticed was that the Father would get instant responses from people. Nobody there knew his name. They didn't come up and say, "Father" and then his last name. They just said, "Hello, Father." Then they would have a conversation and something would happen. I wasn't quite sure what it was but I saw something happen there.

Then it occurred to me that if I could somehow reach over and quietly slip the collar from the Father's neck, he'd disappear. Poof! If I could just somehow slip over and get it before he could see it, then he would no longer be there—that all he was was sheer role. Nothing more, but a role.

Then I looked around and wondered if maybe I swiped that guitar and hid it that the guitarist would disappear also. And maybe if I took the apron from the bartender, maybe he would disappear too. Then I looked around, and what I saw was that there were simply a lot of Irishmen around there. They were playing a role. They were playing like they were Irishmen. Suppose that you could somehow yank Ireland out of history, would they disappear?

Do you see what I'm saying? You're nothing but a role. You go around playing American. When we all are in the same country and go around playing the same thing, then it looks like we're something else besides a role. But when you get over to Ireland—or any place else—and you

This address was made to members of the Order of the Ecumenical Institute at the Chicago Base House on Palm Sunday 1970. More of an edifying discourse than a formal lecture, it is an articulation of one dimension of a post-modern piety or the new secular-religious mode which is necessary to sustain and deepen the human spirit in a time of the collapse of civilization and of the creation of a new, global social vehicle. Over the last two years the Order has engaged in intensive and systematic research in grounding in everyday experience the classical categories of the Solitaries (Meditation, Contemplation, Prayer), the Journeys (Knowing, Being, Doing) and the Corporates (Poverty, Chastity, Obedience.) This sermonic poem is on the Doing of the Journeys and is an effort to imaginally delineate the depth experiences and encounters of everyman, not exclusively those of the man of faith. It is transcribed here as a confessional reflection on the qualities and style of being conscious of being human in all of its awe and dread, its possibilities and demands.

see that everybody is playing the role of an Irishman, then you're clear: you're nothing but a role.

The issue no longer is whether you play a role. The issue is whether your role becomes an authentic role. That's the first point in my model underneath the category of Transparent Doing and that is **Sheer Role**. And the issue there is whether that role is an authentic role. Doing is something you just invent. And in inventing your Doing, you invent your Being. You decide out over nothing in the midst of the givenness that you've been given. You decide your role. You can't help showing up an American, but you must decide the form; you decide the style of that role and that Doing. That is an act of courage. In the midst of deciding that role, you say what you decide to do, what you decide to act out. How you decide to act that out tells you what you know.

You have experienced that in trying to live. When you can't really decide who it is that you are, you go about doing something, or you get some sort of impulse to act. When you can't really decide on the strategies you need to operate out of or the goals you need or where you need to move next, you begin doing things. That breaks you loose to know what it is that you know. When you can't decide what thrust you should be having at this moment, you decide what tactics you are going to use. But that is not really the key here. The key is that what you do decides your Being.

I am my role. If you change my roles, you change me. When you become a husband rather than a single person, that is a different role you play, and that means you are a different person. I thought it was very interesting to watch what happened to JFK when he became President. Maybe you remember the kind of shifts that took place in that man, or maybe the physical differences that were obvious. But the overwhelming change that occurred in the man was when he took on a new role. You shift a person's role and you shift that person's being.

If you have ever acted then you've experienced that. Even when you simply play like being another role, that does something to you interiorly. That does something to your Being. That does something to who you are at the foundation of your life— even if you are just playing. I've often wanted to talk to people who spy. I'd like to know how it is that they hold themselves together in the midst of having to play many, many different roles. What is it that gives them consistency in their lives when they have to con-

stantly play a role that they would not otherwise play.

This gives me my second category under Transparent Doing, and that is integrity, **Radical Integrity**. By radical I mean foundational. Probably I'm more clear here than with the other categories that this is one that I would want to put under the category of Transparent Doing, which is the intensification of Obedience and Prayer. But I'm probably least clear in terms of articulating what Radical Integrity means. I'm clear that it is not some sort of moralism, some sort of morality. It is not feeling good about having done the right thing. It is not having known that you have done the right thing and therefore you can sleep at night. It is not a removal from the ambiguities of deciding between thousands of alternatives. I can't say exactly what I mean by Radical Integrity but I can point to what doing it is. What it does is that it focuses your total life into one thrust. It focuses your total being into one Doing, so that everything you do is but one Doing. Every moment of your life becomes one force.

Napoleon came to mind as I was reflecting on this. He was a man of integrity, however demonic that might have been. I was reminded of how he could stand before hundreds and thousands of troops and in one speech so address the bottom of their lives that they could go willingly into battle knowing that they were going to die, knowing there was no chance of coming out of the battle—one address. The man with Radical Integrity in his life becomes a single thrust and his life becomes transparent to the mystery.

The lazer beam was another image I toyed with. I don't know enough about lazer beams, but it would be a focusing of the power of the total energy into one small beam. Radical Integrity is something like that.

The other way I thought of it was with buildings. Have you been on top of buildings and begun to feel them sway back and forth? I suspect that the Hancock building in Chicago does that. I've not been there but I suspect it does. How many feet does the Hancock building sway? About five feet? Integrity is whatever it is that holds that building together. Integrity is the steel in the midst of that building and, therefore, when it sways it doesn't crack and fall. That begins to point to integrity. Integrity is that steel.

Integrity also is the basis of relationship. If you are one person today relative to integrity and another person tomorrow, I don't know how to relate to you—if you're that kind of a schizoid. If I am one person today integrity-wise and somebody else tomorrow, I have no way to relate

to my world, or else I have to recreate my situation. You have no way to relate to the given situation in any kind of depth way save you have integrity. But that doesn't say what integrity is either, does it?

All I can say is where you begin. I'm fairly confident that where you begin is at your own death. No man can be a man of integrity save he is a dead man. Only the man whose life is given can be a man of integrity. Only when your life is already given is it possible to be a man of integrity.

I don't especially agree with a lot of the things that Eldridge Cleaver says, but a passage from one of his books, *Papers from Prison*, struck me. He tells the story of when he was caught in a house and the bullets were flying and tear gas was there and he was almost at the point of losing consciousness, and he decided that he was going to die. When he decided that he was going to die, he said goodbye to his wife in his own imagination, and to whatever else you say goodbye to when you are dying. Then he didn't die, but by a miracle escaped death. All he got was one bullet in the leg. What he said after it was, "Eldridge Cleaver died in that house. Eldridge Cleaver no longer exists. All that is left is force. All that is left is a thrust."

A man of integrity is a man who is already a dead man, so that what is left is a thrust. It's when you stand in the face of the final end of your life, it's when you stand in the face of your own death, it's when you look full in the face of life that you get down to whatever it is that creates a man of integrity. It's there that life then becomes stripped of all the unnecessary things and then you can look to where your integrity lies. When in the face of your own death you can affirm your total life, then you begin to get a hold of what you mean by Radical Integrity.

The third category which I'd want to use to talk about Transparent Doing, the depth of doing which releases life, is **Final Commitment**. Transparent Doing is always a manifestation of Final Commitment. That is to say, any doing that you do that's going to be Transparent Doing, any doing that you do that is going to be transparent to the deeps of life, is going to be doing that comes out of Final Commitment. I think that either you are finally committed or you don't do anything, finally.

If you are going to be a school teacher, then your commitment to being a school teacher has got to be for the rest of your life, life-long. If you're going to be married, it's got to be life-long. If you're going to be the Church, it is a life-long commitment. No doing, no Transparent Doing comes out of any commitment that is not life-long. If you're going to really sweep the floor and if sweeping the floor is going to be Transparent Doing, then you're sweeping the floor at that moment for your total life. You sweep floors for life-long. Either you're where you are for life or you are not totally there—period. Either you're a school teacher for life or you're not totally a school teacher. Do you see that is just the flip side of being able to affirm your life as significant? Anytime you affirm your life as significant, you are totally life-long committed.

The tragedy at the bottom of the vocational crisis is the tragedy that comes out of a person not being able to commit his life in a life-long commitment. The tragedy there is that he cannot affirm his life as significant, because

committing your life is a life-long commitment which is simply the flip side of being able to affirm your total life as good, as significant.

You know the offense that you experience when you struggle to do a time-line of your whole life. The offense there is that you decide to commit your total life somewhere. The offense behind that is that you have to decide to receive your life as significant before you can make out a life-long time-line.

Final Commitment also is always a commitment to a wider area. Standing constantly before a widening arena of responsibility always comes after the decision that you're going to be committed. Nobody ever gets seduced into being committed. You decide to be committed and then something shows up for you to be committed to: Commitment doesn't just happen. It always requires a prior decision if you're going to be committed and then you find yourself always being open to wider and wider arenas of responsibility. But it is always based on that prior decision. This for me is the Preparation that Kazantzakis talks about. If you haven't made a prior decision to be committed, you better not listen to closely to the Cry or you're going to find yourself in water that's over your head.

The third way I'd talk about Final Commitment is radical assignment. That assignment first of all is from God. You experience yourself sent by God. The way life has sent you to this particular time and space. The total process of history has sent you to this particular moment to do that particular task. It is out of that kind of sent-ness that transparent action comes.

You're also radically assigned by man—or you somehow have a symbol, some group, some man who sends you out to your particular work. Without that your work doesn't have any real significance, and without that you don't have accountability which holds you self-consciously to your commitment.

Finally, the Final Commitment is always a graveside view. It's always a view from the side of your own grave, in which you see the finality of every act and the nothingness of every act.

One of the ways I get over that is to say to myself that a few years from now, oh say about a million, they're going to find one of our models and they're going to say, "Oh yes, that's one of those strange hieroglyphics that those people were doing sometime in between Ramses II and Einstein." They're not even going to remember that we did it. It was just something that happened between Ramses II and Einstein.

It is in the grave view where you see the finality of every act and the nothingness of every act that the courage is born to do the transparent deed.

The fourth dimension of the transparent deed is **Transparent Authenticity**. Whereas I concluded talking about Radical Integrity with the grave and Final Commitment with death, with Transparent Authenticity I have to begin talking about the grave. In a sense all you're doing when you are talking about Transparent Doing is talking about Transparent Authenticity. It is as though you were looking at your total life and deciding whether or not that was going to be your life or not. You have to see yourself. I like the image of standing at the grave edge the way that

you stand on the edge of a diving board, looking back down the whole long diving board that is your life. As you look at your life, you decide whether to receive that life as authentic. When I'm deciding how I'm going to visit someone in the community or when I'm deciding how I'm going to study my course in college or how I'm going to do my job as a secretary, I stand on the edge of my grave and look at my total life and decide in that light the style that being a secretary has to embody for it to be authentic.

Sometimes you see two men doing virtually the same thing. One of them makes you sick, the other one gives you back your life. Sometimes you hear two men saying the very same thing to you. One of them you dismiss as nothing, the other one addresses the depths of your life—the same words. It's not what is done, it's the style, the authenticity of the act. This style is born at the graveside in daring to stand before your own death and deciding to affirm your life—your miserable, failing, succeeding, wondrous life, as significant. Transparent Authenticity is deciding out of your grave.

Secondly, Transparent Authenticity is deciding the will of God. It is observing, judging, weighing up, deciding, giving due consideration to men, circumstances and principles, motives, prospects, values, purposes, etc., etc., etc., and then you decide. It is the free venture in which you literally decide and experience yourself as deciding the will of God. You experience the decision that you've made as guidance.

Thirdly—and I want to center here—Transparent Authenticity is experiencing yourself in the role of Jesus. I am Gautama. I am Jesus. It's where you elect to elect your election. It's something like when Jesus said, "I and the Father are one. I don't do anything except what my Father does. It is not just me acting, it is me and my Father. We're one doing this."

Maybe you've experienced this when you decided to play a role which shoves other people back over against the mystery, depth and greatness of their own lives, and shoves them up against the comprehensive, futuristic and intentional, and breaks them open to awe. You decide to play the role of God—that's poetic. You never play the role of God. But your Doing becomes transparent to God. Your Doing becomes transparent to the futuristic, intentional and comprehensive. Your Doing becomes transparent to the mystery of being which gives a person back the mystery, greatness and depth of his own existence.

They came to Jesus and they said, "Are you ready to go to the feast?" Jesus said, "You go on along. I'm not ready to go yet, because when I go to the feast, all of history is going to be altered. And it's not time yet to do that little bit of alteration. So you go on to the feast." You be very careful when you're playing this role. You don't just go to the feast because you want to. You decide that you go to the feast because you know that history is rocked by that.

In Transparent Doing as Sheer Role, you're inventing doing, which is inventing being. In Transparent Doing as Transparent Authenticity you're transmitting being. The doing that you do as Sheer Role which invents being becomes the doing which transmits being. When you do Transparent Doing, you transmit being.

This is what Kazantzakis, I think, meant when he said you turn matter into spirit. It doesn't matter what you're doing—cutting a rock, giving birth to children. If you're doing it authentically, you're turning matter into spirit. D.H. Lawrence's poem "We Are Transmitters of Life" also comes to mind. "When you fail to transmit life, life fails to flow through you. When you transmit life into your work, life, still more life, rushes in to compensate. It doesn't matter what it is. Maybe it's just the whiteness of a washed pocket handkerchief." One becomes a transmitter of life when his doing is transparent.

The betrayal of the church which was not the church's betrayal but was my betrayal and your betrayal of the church is now being repented for. It is creating a new religious mode, a new social vehicle and in reconstructing the local congregation that is repenting for that betrayal. We've seen the innocent suffering, the dehumanization. We've turned from that and we're in the midst of abolishing that within ourselves. Then we've got 37 years until 2007 according to one time-line to finish, or continue, the job of repenting.

Whenever you find repentance going on, you find lives being laid down. Finally that's all you're talking about with Transparent Doing. Transparent Doing is finally the crucifixion. That sums up everything you've got to say. Maybe it's appropriate that we stand conscious in our thinking to the Transparent Doing during this week of Passion. The journey that is Transparent Doing is the journey of the cross, the journey of Passion, the body on the line which calls forth the divine response, which demands the divine response.

The thing that supports a community, the thing that overlays love on a community, is the style of life which embodies the crucifixion principle. Tactical models may be the tools. But what cares for a community, what finally overlays love on a community, is a style of life in which people see day after day a style of life in which somebody's body is there on the line on their behalf. That's what cares for a community.

The style of the cruciform life is always magic. It's not doing a good job. It's not doing something efficient. The style of the cruciform principle becomes transparent, like magic that awakens, that enflames, that ennobles, that calls forth a divine response, that elicits humanness from whomever it touches.

Two people came to Jesus and said, "Who is going to be the greatest in the Kingdom of Heaven, and who will be able to sit on the right hand of you?" They were implying, "If it's all right with you, we'd like it to be us." Jesus answered them very simply: "Are ye able to drink the cup?"

TRANSPARENT DOING

MISSION in the 70's

a plan for the local congregation

New Road Baptist Church
Oxford, England

—Excerpts from a document by the pastor of New Road, Robert Brown, and members of his congregation —Recalling the traditional concern of the Baptist Church for relevant engagement with the times.

The story of New Road Baptist Church began with the arrival of Cromwell's soldiers in Oxford in 1646. It is well to recall that Baptist churches were founded by members of the Parliamentary army involved in a civil war and the English Revolution of the 17th century. When non-conformity declined in the 18th century it did so because of its irrelevance to national life.

This document is an attempt to recognise the profound social upheaval of the human race in our times and to relate this back into our own situation so that we can participate meaningfully. To a very large extent it is concerned with resurrecting the churches of the New Road group for mission. The object is to make engagement with the life of the community the natural and normal purpose for which the churches exist. If this can be done then we shall have embodied the basic insights about the relationship of the Church and the world found in 20th century theology. If there is one phrase that sums up this revolution in theology which matches the revolution at work in humanity at large, it is *"the world first, and the Church for the world."*

* * *

The Church Today

For centuries the Christian Church was "in power." The old idea of Christendom as a geographical area of the world continued in the form of the Established Church and the feeling that the Church had a right to pronounce authoritatively on national issues. Only now with the dramatic decline in church members has the real situation become clear to nearly all.

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In the 1950's and 1960's several major new insights were grasped by the Church. They were the Ecumenical Movement, the Liturgical Movement, the Stewardship Movement, and the House Group Movement. Each one too often became an end in itself, or was seen as a panacea of all the ills in the Church.

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MISSION

Summary Definition

—The Mission is God's Mission to the World.
—Christ is the key to the pattern of it. —The Church is to recognise it. —The Church is to parti-

cipate in it. —The Church is to call men from their ways to change and co-operate with God's ways —The goal is "to make all things new," "a new heaven and a new earth."

* * *

Strategic Objectives

"The Missionary Structure of the Congregation" study led on from the theory of Mission to two other practical issues.

The first [issue] is the strategic objectives of mission within the context in which one is set. If one is right in pointing to the global cultural revolution of our times, and to the fact that global and national "problems" all have their local counterparts, then it is necessary to plot these problems and to break them down into categories...

* * *

Making such a *Problematt* has the following uses: 1. The exercise is an educational experience. 2. It reveals the links between the local and the global issues. 3. It gives a world vision that is more serious than much Christian talk about "world-mission" often is. 4. It breaks down the sacred-secular split in our minds. 5. It is comprehensive and not piecemeal. Too often we "do good things" in a thoroughly hit or miss way. 6. *It for once starts with the world and works back to the Church.* 7. It trains all who engage in making the *Problematt* to see in depth — where God is at work, — what God is doing, — where the issues of God's Kingdom are being fought out.

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The problems of the world must dictate the shape of the Church.

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ACTION GROUPS

The Basic Purpose of Action Groups

1. They would be gathered according to the divisions of the *Problematt*.

2. There would be *ACTION*; in finding out information about their allotted area of problems; in involvement with agencies already at work; in bringing pressure to bear on bodies responsible for action.

3. They would meet for *STUDY*: — pooling information and planning, — study of reports relevant to their area of responsibility, — Bible study and discussion of a Christian understanding of their work.

4. They would engage in acts designed to deepen their *SPIRITUALITY*, by — practising contemplation and reflection, formal prayer, acts of corporate commitment to their tasks, and the Breaking of Bread (Communion).

* * *

The purpose of this Style of Life programme is "to probe how to live life purposefully." Therefore it must be seen not as an isolated devotional cell cut off from the Activity aspect of the Groups. Contemporary spirituality is not *apart* from life but reflection upon and within life. Prayer is "the acting out how we shall act" when we return to the social scene.

—Just as Activity is saved from tiring "do-goodism" by study and prayer.

—So study is saved from dry intellectualism by being related to Action and Reflection in depth.

—So too prayer is saved from pointless repetition by arising from Involvement and fed by Understanding, leading back to engagement.

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What the Action Groups Do Objectives and Renewal

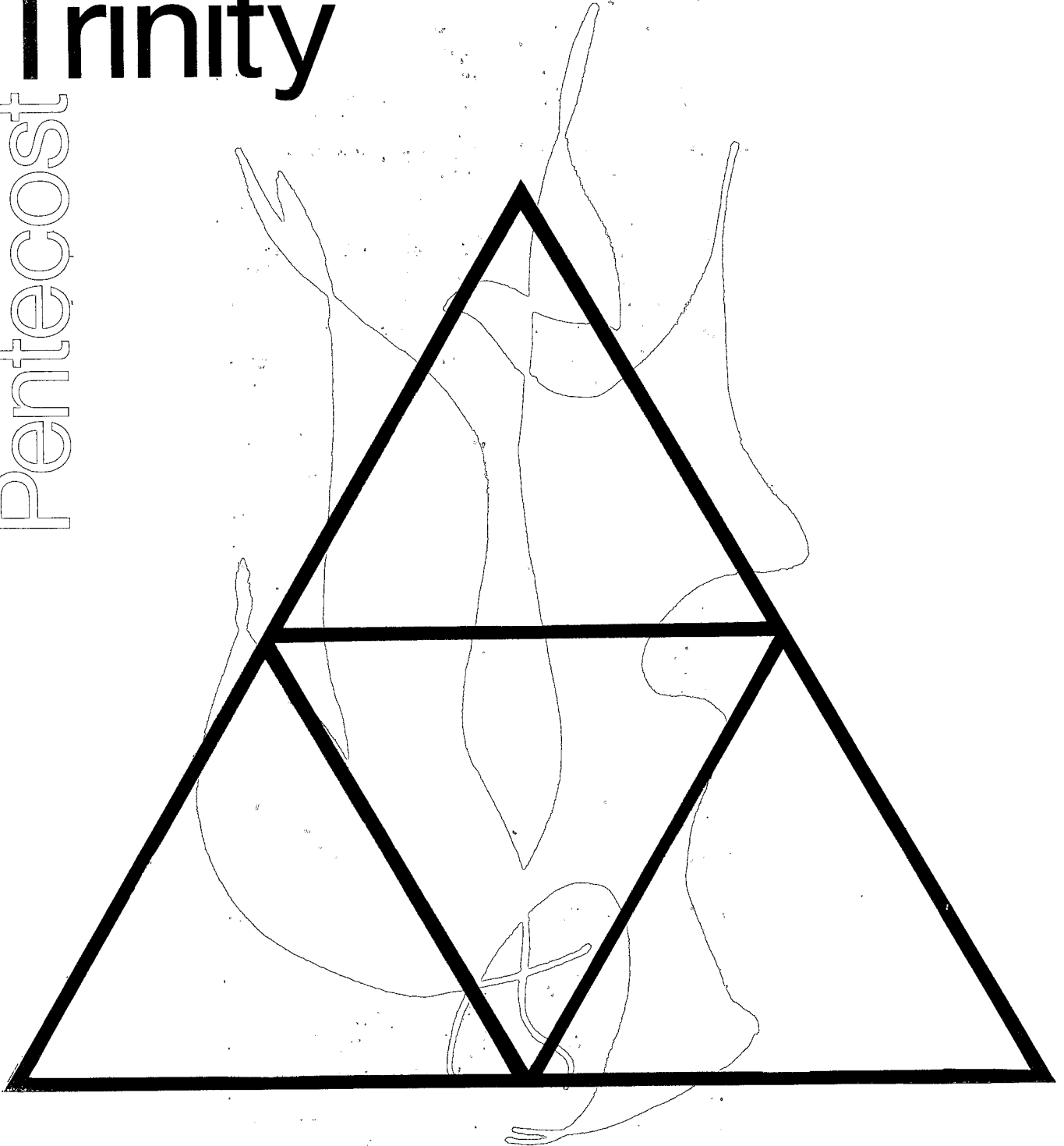
The object of this whole exercise in re-drafting the church's structure is to try and make it into a seriously Mission-oriented church. The obstacles to this are extremely great. It remains to be seen whether a community which is basically centered upon itself can really be changed. Most of what churches do is designed to get people to COME to the church building. The task we have set out to accomplish is to get the church community to GO towards the world, but to do so serviced and equipped with Christian understanding and grace (Knowing and Being). If this can be accomplished in such a way that this is seen to be the major central function of the church then perhaps some of the existing problems in church life will be seen and understood by everyone and then they can be overcome for the sake of a greater common goal.

* * *

The cleavage between these two areas is so deep in our lives that it is almost impossible to overcome it. Hence the starting point of this document. Our world is already in a revolution of monumental proportions. The activity is God's. Meaningful participation in this activity is the most serious thing we are called upon to do with our very short lives. The secular, and only the secular, is sacred, for it is *there* that God is.

Trinity

Pentecost



In the flames of Pentecost the Holy Spirit comes to birth the season of Trinity, the celebration of the mission of the Church. The flame on this page comes from the reredos which hangs in the Great Hall of the Order at Chicago West during the week of Pentecost. It is one of seven liturgical hangings which mark the seasons of the church year.

SUMMER '70: TWO I.T.I.'S IN ASIA

SITES: HONG KONG & OOTACAMUND

Because of the importance and impact of the International Training Institute held in Singapore last August and September with one hundred and two representatives of seventeen nations, plans have been laid this summer for two ITI's to be held in Asia.

The first will be held in Hong Kong from August 2 to September 12 and will bring together one hundred participants from Japan to Australia and from Thailand to the eastern Pacific Islands.

The second will be held at the YWCA center at Ootacamund in Southern India just north of Coimbatore from August 16 to September 26. Participants in this Institute will come from the six areas of India and Ceylon. Because of political relationships, Pakistani participants will attend the Hong Kong ITI.

The staff for both ITI's will be international in composition, orientals being sent to India and Indians being sent to Hong Kong to maintain the contact within the eastern sphere.

INDIAN CHURCH SUPPORTS I.T.I.

The ITI (International Training Institute) to be held in India this summer will be sponsored and supported by a wide range of churchmen in sub-Asia, both lay and clergy.

For the first time, indigenous churches and groups will be offering scholarships to their members who are accepted as ITI delegates. Among these groups are the Ecumenical Commission of the Catholic Bishops Conference of India, The Anglican Church in India, the United Church of North India, the Union Church of New Delhi, the YWCA, the YMCA and the Methodist Church in Southern Asia.

Outstanding in their assistance to the whole project are Bishop William Gomes (Roman Catholic) of Poona and Bishop R. D. Joshi (Methodist) of Bombay.

As a result of these two Institutes the forces for Church renewal in Asia who are thoroughly trained in twentieth century methodology will be more than doubled.

PACIFICA TRIP

May 11-14, 1970, stands as a milestone in the history of the movement. It was the time of the first RS-I course taught in Micronesia.

The course was held on Ebeye, a small island on the Kwajalein atoll in the Marshall Islands. This was the first course of an extensive teaching tour throughout the North Pacific Islands.

Over three hundred and fifty persons are expected to attend courses this May in the Marshall Islands alone. These courses were set up entirely by the Rev. Jude Samson, president of the United Church of Christ in the Marshall Islands and a graduate of the International Training Institute held in Singapore last summer.

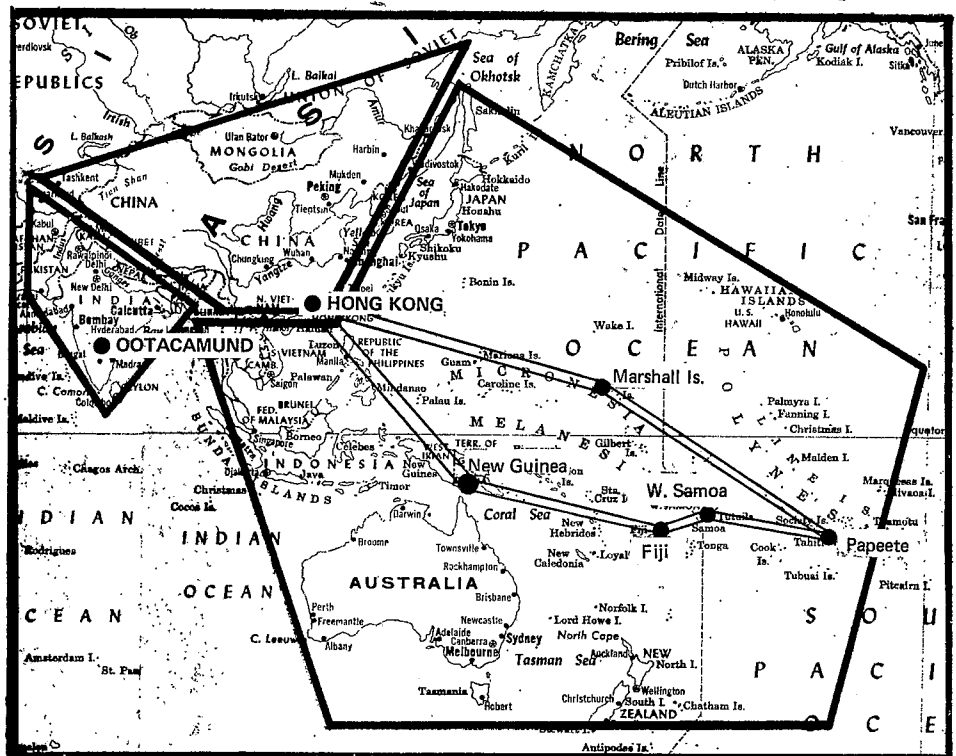
In the course in Ebeye, Jude translated each lecture and seminar—sentence by sentence—into Marshallese.

After completing these courses, the U.S./Australian faculty team will leave Jude to continue enabling new structures to be built for nurture and mission and will go on to the southern islands, Papeete, Samoa, Fiji and New Guinea to make further contacts and to recruit for the Hong Kong ITI.

ABOUT THE COVER

Banaue Rice Terraces
Republic of the Philippines

The Church in the midst of 100 square miles of human creativity. These terraces were built by men who over 4,000 years ago dared the impossible and created a civilization out of nothing but the chaos of the times.



VISITORS TO CHICAGO WEST

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 Base House profit greatly from sharing wisdom and reflections with a wide variety of visitors, both individuals and groups, from around the world.

The EAST

Dr. Sang Park from Korea, now with the World Council of Churches in Geneva. **Rev. Premandan Padale** the District Superintendent of the Methodist Church, Nagpore, India, who attended the last few weeks of the spring Academy after attending his General Conference, held in the U.S. **Rev. B. James** from the Mysore State, India.

The SOUTH

Mr. Eliguard Nasari from Moshi, Tanzania, who is presently with the Lutheran School of Theology at Chicago.

The WEST

Niel Coleman and **Vin Hoie**, street workers in New York City with Young Life Organization. **Mary K. Wood** from Vestal, New York. A group from **St. Xavier's College** in Chicago, which participated with the Order in the Daily Office.

Permeation Colloquy

In the Spring Quarter, the Boston Religious House held a 24 hour Permeation Colloquy. The Colloquy began on Friday evening with a celebration of the Common Meal and ended on Saturday evening, again with the Common Meal.

The Colloquy was attended by 65 movement people from throughout Area East, including representation from three Religious Houses and the Chicago Base House. Those attending the Colloquy represented a wide range of occupations, from dairy farmer to clergyman, from shoe salesman to social worker.

The Colloquy was a key event in the development of the Boston region. It illuminated the deep vocational crisis of everyone there and enabled each

THE UNITED CHURCH OF CANADA BOARD OFFERS SCHOLARSHIPS

FACULTY LEADS STUDY OF B.C. CONFERENCE

On the invitation of the executive of the British Columbia Conference of the United Church of Canada, six faculty members of the Ecumenical Institute were present and participated in the five day annual conference.

The conference was held this May in the idyllic setting of the Okanagan Valley in blossom time. The Okanagan Valley is a well-known fruit center on the southern border of central British Columbia.

To this spot came 500 representatives, both lay and clergy, from an area totalling over 300,000 square miles.

The purpose of the Conference was educational as well as business. Members of the Institute's faculty gave five lectures (the New World, Christ and Freedom, Contextual Ethics, Worship and Study, Discipline), led workshops in which all the representatives participated and conducted the Daily Office both morning and evening.

The British Columbia Conference is one of eleven conferences of the United Church of Canada, the largest Protestant denomination in Canada, which has the distinction of being one of the first national unions of churches.

In 1925 the Methodist, Congregational and two-thirds of the Presbyterian churches in Canada united to form this forty-six year old denomination.

person to symbolize his decision to love the structure in which he worked and to take responsibility for that structure. In the context of that struggle, the question of regional planning was raised and a four year vision was created for the Boston region under the rubrics of penetration, formulation and permeation.

The Colloquy, in re-emphasizing the whole scope of the movement, released people to take a new relationship to the local congregation as a base of training and nurture which is necessary for serious engagement with the world. The participants left excited by the possibility of returning to their lo-

A preliminary step in receiving international seminary accreditation for courses of the Ecumenical Institute was taken this spring.

At that time the United Church of Canada, Board of Continuing Education, listed both the *Parish Leadership Colloquy* and the eight week *Academy for Global Churchmen* as approved refresher courses for ministers. Further, the Board announced that it would subsidize any ministers who take these courses.

For some years now the United Church has required its pastors to take a minimum of three weeks a year in formal studies related to their task in the Church and has paid two thirds of the cost of such education.

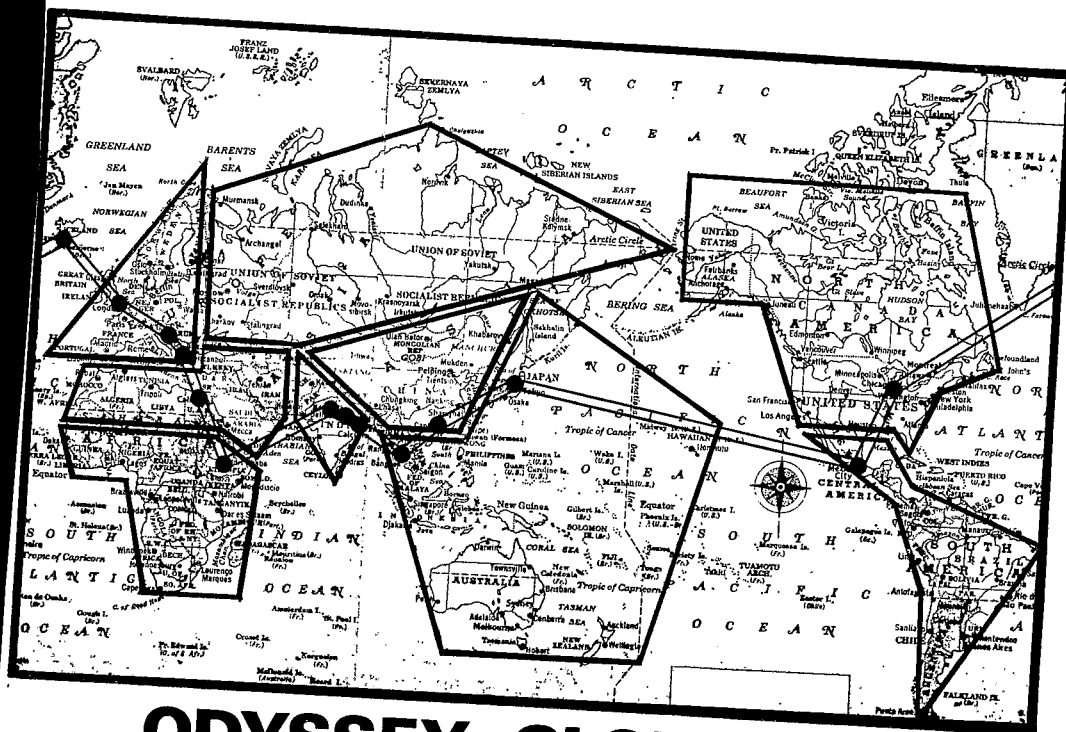
Other courses of study listed as possibilities are summer programs at the theological colleges, hospital chaplain internships and the like.

It is to be anticipated that Canadian theological colleges will soon join their sister institutions in the States in offering credit toward a BD or advanced degree for these same courses.

Since then many smaller groups including independent Lutherans and Mennonites have united with it and at the moment union plans are proceeding with the Anglican Church of Canada.

cal congregations.

The Colloquy consisted of four sessions: Friday night, the early hours of Saturday, Saturday morning and Saturday afternoon. The first session after the Common Meal was a contextual lecture and conversation on the history of the movement and the strategy of permeation. The following two sessions were devoted to work on the Permeation Matrix, a construct developed by several members of the Boston House to enable missional reflection on their occupations. The Saturday afternoon session was given to building a four year plan for the region.



ODYSSEY: GLOBAL II

Odyssey:Global II is now in the final stages of preparation before being launched into a month-long orbit.

Early in the Spring Quarter the mission of Odyssey:Global I was accomplished by the Chicago North Shore Cadre. Continuing this research project on behalf of the local congregation, this July thirty members of the Chicago Base House and the 5th City Community will embark on a journey that is world-wide and history-long.

Odyssey:Global II is a missional vehicle for exploding the context of the local congregation to encompass the whole world—every continent and every culture. It is out of a global context, resulting from the depth encounter with non-Western forms of religious and social existence, that the Western Church will have the vision and passion necessary to sustain it as a servant-people to the world in the building of a new social vehicle.

The itinerary moves south from Chicago to Mexico City, then east to Tokyo, Hong Kong, Bangkok, Calcutta, Banaras and Delhi, then south again to Addis Ababa and Cairo and finally northwest to Athens, Belgrade, Rome, London and back to Chicago after two

days in Reykjavik, Iceland, for solitary and corporate reflection on the Odyssey.

In and around the 13 cities of the trip proper, each of the six ur-images will be explored and each of the nine continents will be encountered. The group will experience the places of dramatic economic impingement, the archaic religious centers, the residue of political heritage and the experiments in social inventing. By the use of journals, observation constructs, extensive study and research prior to the trip and briefing and debriefing sessions, members of the Odyssey will attempt to experience their experience—reflect deeply on the meaning and imperatives of what they experience.

Odyssey:Global II, as its name implies, is the second of hundreds of similar journeys which members of the local congregation will take in order to expose themselves to the awe and dread, the fear and fascination of humanness in its diverse manifestations.

It is this sensitivity and vision which can lead to the style of the world citizen, living on behalf of all people—past and future.

YOUTH CULTURE COURSE

On the weekend of May 8-10, the high school students from the North Shore Cadre in Lake Forest, Illinois, played the double role of participant/course-builder as work on the *Youth Culture* course continued.

Imaged as a journey, the course begins with the crisis of the times, particularly as experienced by youth sociologically and in depth personal experience. This leads to the most obvious issue faced by the youth culture, that of style, with an emphasis on the struggle of being the solitary/corporate ones. The last two phases of the journey deal with a global vision and local battle-planning.

The educational forms used for the journey are five lectures and conversations, one seminar and four workshops. The most dramatic conversation for the North Shore group was centered around a current, edge movie used as an artform. The lectures were done more like tutorials in which a twenty minute outline of basic dynamics was given and then each person filled in illustrations on a blank four-by-four chart. This was then used as the basis for conversation. Workshops were seen to be most effective with youth because they address the deep hatred for the objective givenness of the present situation and the fear of the future which the youth culture experiences.

The course is a demonstration of a secular-religious style and language and is intended like all movement courses to be a vehicle for the releasing, creative Word, in this case, by dealing directly with the unique role of youth culture on this planet. It must also be a radical demonstration of the solitary/corporate style, dramatizing the possibility for authentic selfhood in authentic community.

The course is a tool available to the local congregation as it seeks to build collegiality with youth. It is intended for the 17 year old boy who said in a letter to his parents that he kept having the same two dreams—the nightmare was that he would live to be 90—the wish-dream was that he would die a somewhat heroic death before he was 20.

CONTINGENCY

“ Our lives are taken up with the provision, pro-
curing and preparation of the means of living. ”
-Rudolf Bultmann

PROVIDING

- a laboratory for practical experimentation in pre-school education.
- intensive 3 day courses for intentional churchmen.
- training for key Black leaders through a 6 week Urban Academy Program.

PROCURRING

- models and strategies for the local church of the future.
- resources in Europe for a fall teaching program.
- trained pedagogues through a 2 month Church Academy.

PREPARING

- Summer '70
- 2 Asian International Training Institutes.
- 5th City signal projects in health and housing.

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