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The following are excerpts from a commentary on poverty delivered before the group of laity and clergy who worked on the practical model of local church reconstruction this past summer. During the Lenten season, it seems appropriate to explore the vows of the religious in history and especially the vow of poverty.

POVERTY

in the new secular-religious mode

I feel very close to the Church at Phillipi these days.

Yet every advantage that I had gained I considered lost for Christ's sake. Yes, and I look upon everything as loss compared with the overwhelming gain of knowing Christ Jesus my Lord. For his sake I did in actual fact suffer the loss of everything, but I considered it useless rubbish compared with being able to win Christ. For now my place is in him, and I am not dependent upon any of the self-achieved righteousness of the Law. God has given me that genuine righteousness which comes from faith in Christ. How changed are my ambitions! Now I long to know Christ and the power shown by his Resurrection: now I long to share his sufferings, even to die as he died, so that I may perhaps attain, as he did, the resurrection from the dead. Yet, my brothers, I do not consider myself to have "arrived," spiritually, nor do I consider myself already perfect. But I keep going on, grasping ever more firmly that purpose for which Christ grasped me. My brothers, I do not consider myself to have fully grasped it even now. But I do concentrate on this: I leave the past behind and with hands outstretched to whatever lies ahead I go straight for the goal—my reward the honor of being called by God in Christ. (Philippians 3:7-14)

The way I find myself talking about poverty these days is to use the word *detachment*. Poverty is detachment. Obedience is engagement. And anyone who is engaged without detachment is pseudo-engaged—not engaged with authenticity. Unless you are detached from this world and the concerns of this world, you cannot stuff your total being in any given spot within this world, and vice versa. But this detachment is not a withdrawal from the world. It is a withdrawal *in* the world. Any kind of withdrawal which is not intimately related to engagement is not what I mean by detachment. Detachment and engagement are interdependent as poverty and obedience are interdependent.

The basic categories by which I intend to talk about the state of being that I call poverty are, first of all, *intentional detachment*. Secondly, poverty is *conquered contingency*. Thirdly, poverty is *fantastic benevolence*, fantastic in the sense of the word meaning "unrestrained imagination." And finally, by poverty, I mean *sacramental portent*. I'd like to use the word "sign," but I want a rough and mighty word like portent for the fourth category.

Poverty then is an inward posture (intentional detachment) and an outward sign (sacramental portent). The middle two categories put the content into that. Conquered contingency is humility, divine humility, and the other is benevolence, or love.

You are not going to understand this if you are not keenly aware that the great monastic movements in history were not going aside from the world. They were missional in their intent. They saw society going one way—to its destruction—and they decided it had to go another way. They threw their lives into the breach of history to create a style of life that would do that. Nothing has ever bent the course of history except a style of life. They were missional.

It was in the midst of this that the great classical language of the orders came into being. It was there that their vows were formed, the vow of poverty, the vow of chastity, and the vow of obedience. Each one of these was pointing to a stumbling block that would keep the mission from coming off.

The vow of poverty had its impetus in the fact that the economic aspect of existence is one of the gigantic stumbling blocks to the corporateness that gets a mission going.

Secondly, the vow of obedience. Every person who hasn't decided to be human wants to do his own little thing. He wants to become bishop. "Nobody is going to tell me what to do!" Unless that problem is solved, there is no corporate mission.

Thirdly, chastity. This again is missional. Those of you who haven't been married very long have to see that the family always gets in the way of corporateness. Not sometimes. It always gets in the way! I need not rehearse in sentimental language the story about the woman who has to have so much attention from her husband, or she just can't stand it. As a matter of fact we've written tons of psychology books to support that kind of wretched unselfhood. Shall I mention the children? Or shall I mention the father in the case? Chastity was dealing fundamentally with the problem of the family as it related to God's purpose in history. What a solution they had to it! Oh, they didn't get rid of all the problems. You have a family with you even if you don't have a family. In the twentieth century the answer to celibacy is the missional family. That is the new celibacy. That is the meaning of chastity whereby one thing can be willed.

The people we are talking about, those who will one thing, are always the fanatics in history. They are the odd ones. These people are the perpetual revolutionaries in history. And now in saying these people I've gone way beyond the religious orders. Any revolutionary, secular or otherwise, always lives by these three vows: obedience, chastity, and poverty.

But I haven't hit the bottom yet. A revolutionary who is authentic is himself a presentation of a style which is a manifestation of humanness at the radical bottom. Therefore, you and I have to grasp that if one does not participate in poverty, he is not participating in authentic humanness. The same statement is true of chastity, and the same statement is true of obedience.

Now let's get to the four categories that point to poverty. I say that *detachment* is foundationally human. Adler based his whole psychology upon one image: that man has a hole in his center. In the center of a person's spirit or being there is a hole, a bottomless hole. Man spends his whole life pouring sand into that hole to fill it up. Now, the basic propensity of man is for status or power, according to Adler; but he cannot get enough of it. It is bottomless. That's what I mean when I say that man *is* detachment. I mean utter detachment from things of this world.

Because that hole is in the center and cannot be filled up, man is consumed with dread. This dread is then turned into the drive after security, and man denies the is-ness that he is (by attempting to grasp security in taking the things of this world and bestowing upon them the power to fulfill the meaning of his life).

Man attaches himself to things of this world—his nation, his mama, his children, his fortune, and right down the list naming all of the gods. In doing that, he surrenders the detachment that finally defines him. He finds himself along with the mass of the rest of humanity seeking after one hunk of security and then another hunk of security all of the time, knowing and not knowing inside himself that the security can never come. So in the midst of his fallenness, he still experiences his detachment, though it is a fallen detachment. Poverty is this kind of *intentional detachment*.

Now, I've brought in the word "intentional." What I mean by the word "detachment" is a return to the pristine detachment that defines what it means to be a human being, from the dawn of consciousness. That is what consciousness means. It means over and beyond the stated situation, over and beyond the given situation. The return to detachment is the decision, the intention, to be what one actually is. This means it is an experience in the twilight of the gods, or the death of the gods. It is breaking the bondage that I am in, when for security's sake I am related to any of the gods of this world whatsoever.

What I mean by intentional detachment is setting out to recover the freedom that I am. That is intentional detachment.

All of that is another way of talking about radical monotheism. The man who is detached lives exposed before God. His basic loyalty is there and his basic obedience is there. Remember the section on "Freedom" from Bonhoeffer's *Ethics*? What he is saying there is that a man of faith is utterly obedient. He is obedient to God, and God has only one rule for man: *be free*. Yes! "That is what I made you. *Be* what I made you." That is practical, radical monotheism—that in every situation you live before the final.

The second category is *manifest contingency*. The man who is detached is aware of his contingency in a highly lucid fashion. He understands his frailty. He is aware that he was born naked and he is going to die naked. I don't mean intellectually aware but aware with his whole being.

The awareness of contingency is always absurd. Did you ever notice how absurd a dead person is? Jean Paul Sartre said that any fluids that we have within ourselves seem fine as long as they are inside ourselves. But if you spit, that is about as repelling as somebody else's spit. That is highly dramatized when you are able to picture yourself as a cadaver. It is repelling! But the man who has experienced detachment *premembers* his death—as one *remembers* or *recollects* the past. This one *premembers* his death, so that before him at all times is the horrifying experience of his own death. That is what I mean by his manifest contingency. He manifests in detachment his contingency. Other people are in the midst of always fleeing from that scene I just described—the fatefulness of their death. But the man who is detached, on the other hand, is always living before it.

When you talk about the cruciform principles, some people say, "You don't really mean really dying, do you?" Barth said, "When I'm talking about this, I'm talking about a six-foot hole in the ground." This is utterly literal. A man lives literally before his death. Only then can you say as Socrates said, "No harm can befall a righteous man." You cannot scare a man who is holding his own cadaver within his hands. Now, he may be trembling down inside; but after the steam roller has gone over him, he is still standing there, trembling as he may. This is what I mean by divine humility, in which you embrace the total givenness.

This is also *radical benevolence*. The detached man is the only man who has comprehensive concern. The man who is driven by his security is always concerned for his family, his nation, or whatever else his idols define. The detached man is the man who is comprehensively concerned. This is an impartial concern. The only man who can be impartial is the man who is detached, who has given up the things of the world. It is an endless concern. It is there every day. If you are not continually concerned, you have not discovered what detachment is.

The revolutionary is the one who is loose from the given situation that he is in. The detached person is a perpetual revolutionary. He is always loose. He is the one that keeps society fluid; and only when society is fluid is it society. You watch that revolutionary. He is always under the discipline of poverty.

The last point is the *sacramental portent*. What I mean by this sacramental portent, or this external sign, is that which gets you to the world. It is that which gets poverty to the world. Poverty is a posture towards life. It is the posture of detachment. The sign is that which quickens it. We have to create a literal sign in history before this is anything else than an intellectual insight. That is what I mean by traveling the distance.

Let me illustrate that. About two weeks ago there was some trouble in the neighborhood early in the morning. When I heard about it, God made it clear that it had happened because of me. Do you understand what I mean? That wasn't anybody else's problem. It was my problem. I had done it, and it had happened to me. When you obey God in terms of forging a posture, that posture does not become alive until you make a sign. Now I get up about 30 minutes earlier, and every day I'm on that street if at all possible. That is my sign in traveling the distance.

How else shall I say this reality comes to me? One of my boys came home one time with long hair, and I did the most outrageous thing. I had him cut it—and I lied to him. I told him it was for the sake of a cause. What a fool! He did it! Now that was stupid to have done it. He should have told me off, but he didn't. If he had told me off, I wouldn't have violated him. Do you understand? So I let *my* hair grow long. That was traveling the distance—to try to embrace the fact.

I like to say if you live in the white suburbs, and if you are not willing to live in the crumminess of the ghetto, then you have *got* to live in the crumminess of the ghetto. But if you are willing, you don't have to. There are some people, as Soren Kierkegaard says, who can do it in their imagination. Then there are people in between. Those are the ones who have to put all their furniture in a big van and drive it down to the ghetto, leave it all night, and then go back and put it all back in. This is the only way they could possibly know, so that this position becomes quickened and alive in their life.

So you have to become poor. First of all, that is literal. If you have got to have anything, if you have *got* to have your husband, if you have *got* to have your sanity, if you *got* to have your children, if you have *got* to have your automobile, you will never embrace poverty.

Then on the flip side of that, you don't have to become poor at all, because the disposition of poverty has nothing to do with how many goods you have, or how many you don't have. It doesn't have to do at all with how much money you have or don't have—on the other side of your not having to have any of it. But then it gets transferred into the rubric of mission.

The religious orders come in here. What a sign of poverty they created! But it's been so misused. Even those who understood the vow of poverty in the past are struggling to recover its meaning. I was kidding a Sister the other day about the nuns taking off their habits. You see, every time—not every other time—every time anyone beheld a nun, they were held up to the sacramental portent of detachment, and they were recalled. It didn't make any difference whether they hated the nun or whether they respected and loved her. Every time they passed a black habit, though they may never have known it, this happened to them. The religious orders in history have been a sign of the possibility and the glory of detachment. They have been an indication that man is detachment and that he has to be a slave to none. What a price has been paid to build that up.

But you don't have to go to the orders for that to be a sign. A man's house, his not having to have it, his having come to terms with this—that's a sacred sign that points beyond. This is like a sacrament itself. Indeed it is a sacrament—an outward and visible sign of inward and spiritual grace. It is a call to humanness.

That sign must be. And when that sign is, then it is a sacrament to all men everywhere, pointing to the wondrous and glorious and painful deeps of being human, and to that mystery which is beyond all of our petty gods.

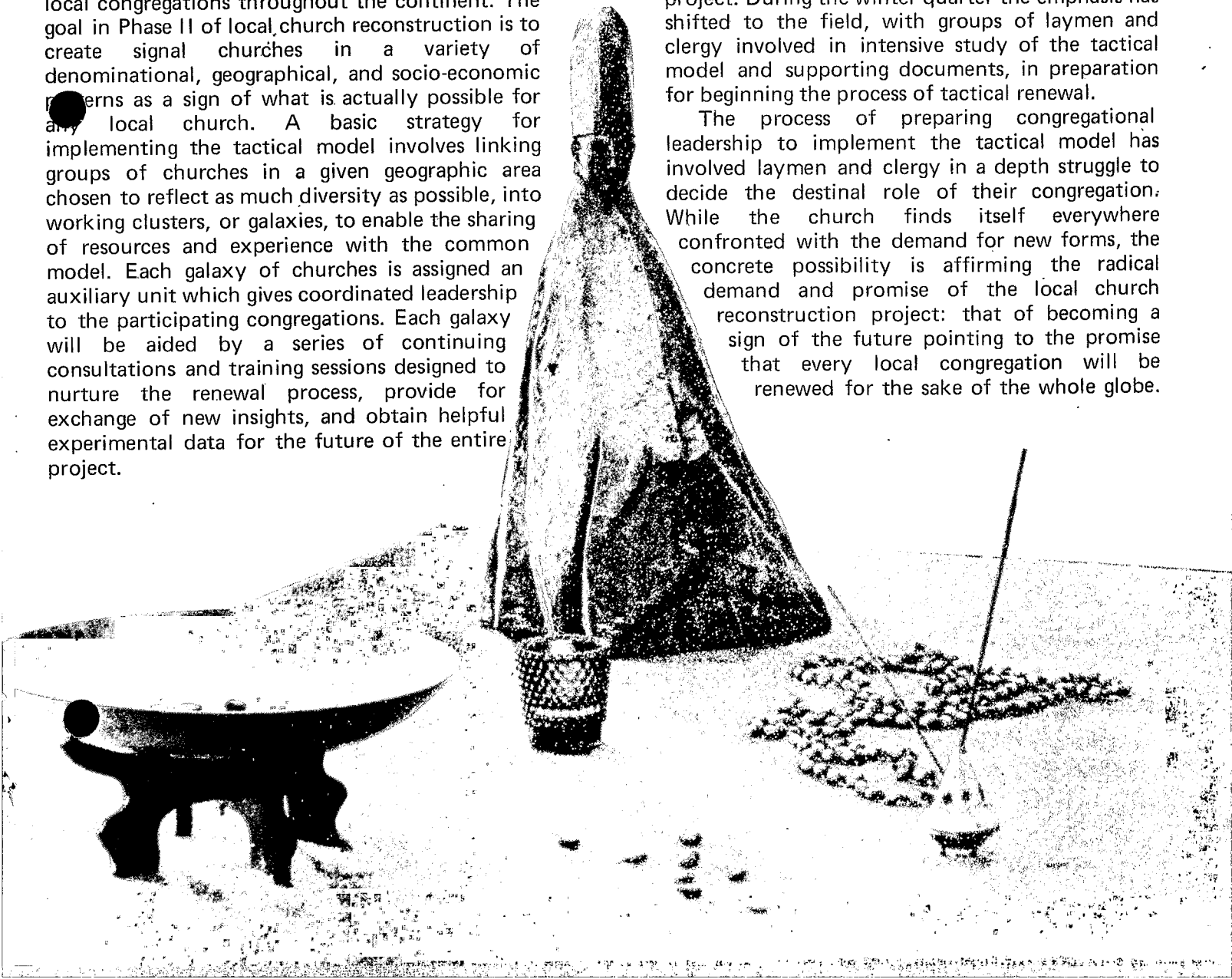
POVERTY

Church Renewal: a sign of the future

Council V of the Global Spirit Movement meeting in August, 1970, symbolized the grassroots decision of local congregations across the North American continent to unite in the tactical reconstruction of the local church. This meeting, following the Summer '70 Research Assembly which built the comprehensive tactical model for local church reconstruction, marked the beginning of a new phase in the movement of church renewal: the inauguration of a single, coordinated experiment with the tactical model in local congregations throughout the continent. The goal in Phase II of local church reconstruction is to create signal churches in a variety of denominational, geographical, and socio-economic patterns as a sign of what is actually possible for any local church. A basic strategy for implementing the tactical model involves linking groups of churches in a given geographic area chosen to reflect as much diversity as possible, into working clusters, or galaxies, to enable the sharing of resources and experience with the common model. Each galaxy of churches is assigned an auxiliary unit which gives coordinated leadership to the participating congregations. Each galaxy will be aided by a series of continuing consultations and training sessions designed to nurture the renewal process, provide for exchange of new insights, and obtain helpful experimental data for the future of the entire project.

January 1, 1971, marked the beginning of preparation and training for congregational leadership in selected churches. During the fall quarter the emphasis was on the training of auxiliary units, the designing of the field complex and the back-up systems, and the selection process itself. Churches across the continent involve themselves according to comprehensive guidelines including: congregational and denominational diversity, commitment of clergy and lay leadership, and financial participation in the cost of the project. During the winter quarter the emphasis has shifted to the field, with groups of laymen and clergy involved in intensive study of the tactical model and supporting documents, in preparation for beginning the process of tactical renewal.

The process of preparing congregational leadership to implement the tactical model has involved laymen and clergy in a depth struggle to decide the destinal role of their congregation. While the church finds itself everywhere confronted with the demand for new forms, the concrete possibility is affirming the radical demand and promise of the local church reconstruction project: that of becoming a sign of the future pointing to the promise that every local congregation will be renewed for the sake of the whole globe.





The faculty of The Ecumenical Institute is engaged in continuing research designed to give form to the global spiritual renewal of human community. This program ranges from the theoretical articulation of universal human religious experience in the categories of the new religious mode to the practice of corporate worship and solitary spiritual exercises. It is designed to develop practical methods to enable the local church to nurture twentieth century man on his spirit journey. The following report describes the Odyssey, one of the tools now available to local churchmen in twenty North American cities.

THE ODYSSEY: RECREATING

The recovery of the religious dimension of life for twentieth century secular man is perhaps the most crucial aspect of the spirit revolution that is renewing the local church across the globe. Beyond the collapse of nineteenth century forms of piety in the wake of the cultural revolution of the twentieth century, the universal discovery is that man is fundamentally religious—that being human demands a practical mode of symbolic life that relates man to the mystery behind life itself. What is now demanded is the creation of a new religious mode of existence that will focus the spirit energy of secular man on the creation of a new universal social vehicle for the humanizing process.

The Odyssey is a weekend construct of spiritual exercises held quarterly in the Religious Houses of the Ecumenical Institute. Developed as a key method for the spirit nurture of churchmen engaged in renewal of their local congregations, it is designed to introduce the participant to the solitary and corporate dimensions of the new religious mode and enable him to create the interior resources necessary for the renewal of the local church on behalf of the world.

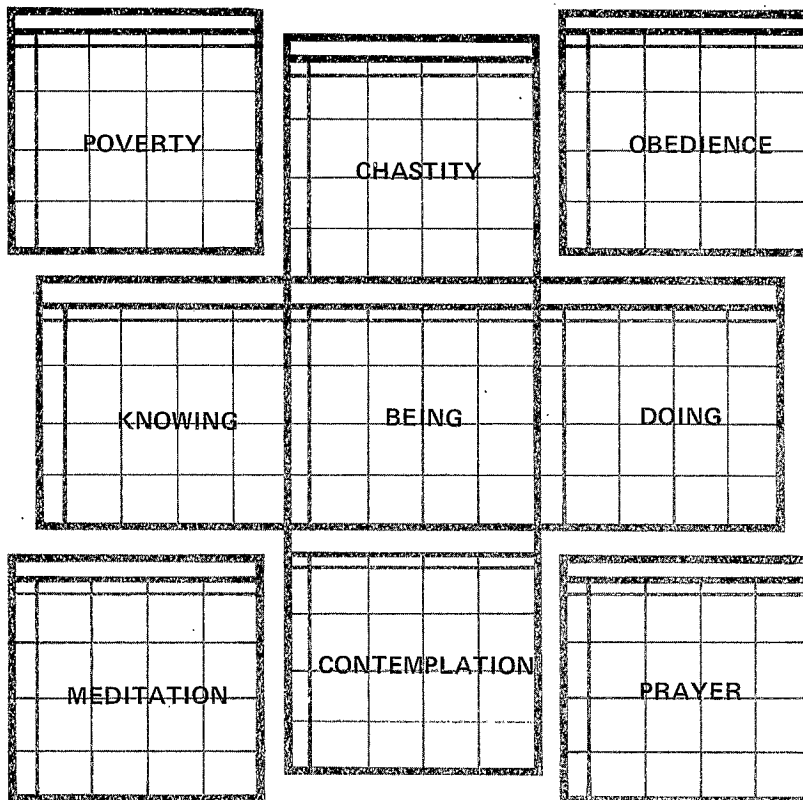
The Religious Houses, begun in 1968, were a response to the need for depth spirit nurture of local churchmen. The Odyssey is one element of a program designed to enable a man to stand in his own selfhood, alone before his Creator, as a sign that the local church is already renewed, and that it is possible, therefore, to take up the task of renewing it.

The Odyssey is founded upon the understanding that human life is a journey of self-conscious relating to one's own life as having been given fathomless significance and purpose by Life Itself. It presupposes that this journey of the spirit can be given form and direction by any human being himself, providing that he has access to methods, tools and symbols already present in the life of the Church. The Odyssey construct brings together this wisdom in a highly disciplined weekend format in order to support those who know that they are embarked upon an interior journey for the sake of the reconstruction of the church and of society.

The rational and theological basis for the Odyssey is the

new religious mode charts which describe the Spiritual Solitaries, the Spiritual Corporates, and the Spiritual Journeys in which every human being participates. Each chart deals with one dimension of humanness as viewed through the gospel. For example, within the Spiritual Corporates are Poverty, Chastity, and Obedience, which derive their names from the vows of the monastic tradition. Poverty has to do with "detachment," knowing one's selfhood as not dependent upon any possession or achievement or human relationship for one's life. During the Odyssey participants are given the opportunity to encounter and reflect upon their attachments in order that they may reappropriate the authentic freedom of Christian faith.

The Odyssey employs a variety of methodologies in order to make the weekend itself a journey of the spirit. The time design enables the participants to live through three entire "days" in the time-space customarily thought of as



INTERIOR SPACE

two days. This recreating of time and space makes the weekend discontinuous with the ordinary routine in order that that very routine may be seen in a new and more comprehensive light. Garb, symbols, and literature borrowed from the monastic orders of the Church as well as from other religious and secular sources serve as a complex variety of avenues upon which the imagination and reflection of the participants can travel as they work to bring ever-more consciousness to the wonder and mystery that is human life. The Solitary Office of Meditation, Contemplation, and Prayer is central to the weekend. Without this, or some other way to recapture the dimension of "piety," no one can maintain his vision of the future or his decision to create that future as a churchman.

It is recommended strongly that participants in any Odyssey first take the Religious Studies I (RS-1) course offered by the Institute. A common twentieth century theological understanding of the Christian faith is the arena in which the Odyssey takes place and which it trusts as a starting point for its thrust into the future of the Church. The best preparation for an Odyssey is engagement in the life and mission of a local congregation as one responsible for its entire life and future. It is those who have known the joy and pain of risking themselves in the mission, who alone are aware of the utter necessity of the journey of the spirit: for themselves and for the world, this is their gift and their task.

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1971 International Training Ins



ITI AFRICA

ADDIS ABABA, ETHIOPIA

JULY 5 - AUGUST 15

From one of the most ancient forms of Christianity, the Ethiopian Orthodox, has come the invitation to hold the first African International Training Institute in Addis Ababa, Ethiopia. Support from the global movement is necessary to initiate this opportunity on a new continental front.



ITI SUB-ASIA

BOMBAY, INDIA

APRIL 26 - JUNE 6

Excitement has been built up in the last few months since the first ITI in India was held in Bombay. The reading of the scriptures by church leaders to take hold of the economic and political process upon sensitive churchmen respond with curriculum, and support.

tributes for World Churchmen



ITI SEA-PAC

MANILA, PHILIPPINES

JULY 25 - SEPTEMBER 6

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Enthusiastic graduates of previous ITI's in SEAPAC have recruited their fellow churchmen for the third ITI in SEAPAC, while many of these graduates themselves will be attending an advanced Research Assembly where they will be building practical models for local church renewal in Southeast Asia/Pacifica.



The seeds of the Spirit Movement in Canada were sown as early as 1963 and grew through Canadians' participation in summer programs and courses until it reached fruition at the Toronto pedagogy and planning meeting in August of 1969. An outgrowth of the international teaching tour of Summer '69, the meeting brought colleagues to Toronto from across the breadth of Canada and created the first national grid which effectively birthed the Movement in the nation.

The Movement in Canada has grown since August, 1969, among vigorous people who hardly slow down even in the face of the Other in the form of months of sub-zero weather. Accepting the challenge of nurturing a piece of geography larger than the U.S., from widely separated centers of human settlement, the Movement has struggled to refine the grid to adequately hold the dynamic of urban development, especially in the vast reaches of the North. The Movement in Canada has sponsored RS-I courses from British Columbia to Montreal, and from Yellowknife to Peterborough. Now it is experiencing the results as groups of grads begin grounding themselves in the local congregation and asking the question of what is the future of the Church in Canada. With significant Canadian participation in the Research Assembly of 1970, the answers are ready for churches in all three of the major denominations of Canada: the United Church of Canada, Roman Catholic

Church, and Anglican Church, as well as the Mennonite and Presbyterian churches.

It is significant that the Spirit Movement has impacted the Roman Catholic Church in the province of Saskatchewan, which was represented at Summer '70 by four priests and a nun. Further import lies in the fact that two of the priests are doing translations of papers and documents into the French language. This is a concrete gift in working with the French-speaking Roman Catholic Church in other areas of the country such as the Province of Quebec and the city of St. Boniface in the Winnipeg metro.

In September, 1970, some thirty Spirit Movement colleagues, representing five regions across the nation, including priors from the newly established religious houses, met at Winnipeg, Manitoba, for a 44-hour session. Out of the context of images which hold our wisdom, reports from Summer '70, Council V, and the religious houses, problems of Canada were workshopped, the current grid discussed, a model for regional communications was forged, and assignments made for the coming year. There was a shift in image from "the Canadian Spirit Movement" to the Spirit Movement in Canada.

The Spirit Movement in North America took a giant step toward a continental dynamic by establishing two religious houses in Canada during September of 1970. One is located in Canada East

The Spirit Movement in North America took a giant step toward a continental dynamic by establishing two religious houses in Canada during September of 1970. One is located in Canada East in the city of Montreal and the other in Canada West in the city of Winnipeg. The invitations from Canadian colleagues in each of these areas is a sign of the collegiality which has developed from the work in Canada. The vision of North America as one continent permeated by the Spirit Movement is quickly taking shape.

Key to this vision has been the tactic of the foray. Traveling by twos, colleagues from Winnipeg completed five-and six-day forays to the Regina region and to the Thunder Bay metro of the Winnipeg region as far east as Nipigon. Through the vehicle of speaking engagements with ministerial groups, visitation the sharing of movement events, and touching all the key points in the area, a vision of the Spirit Movement was focused across a wide area. This is crucial especially when there are only a few large widely separated metropolitan areas and many small towns. A vision of the significance of the small town in its own right is crucial.

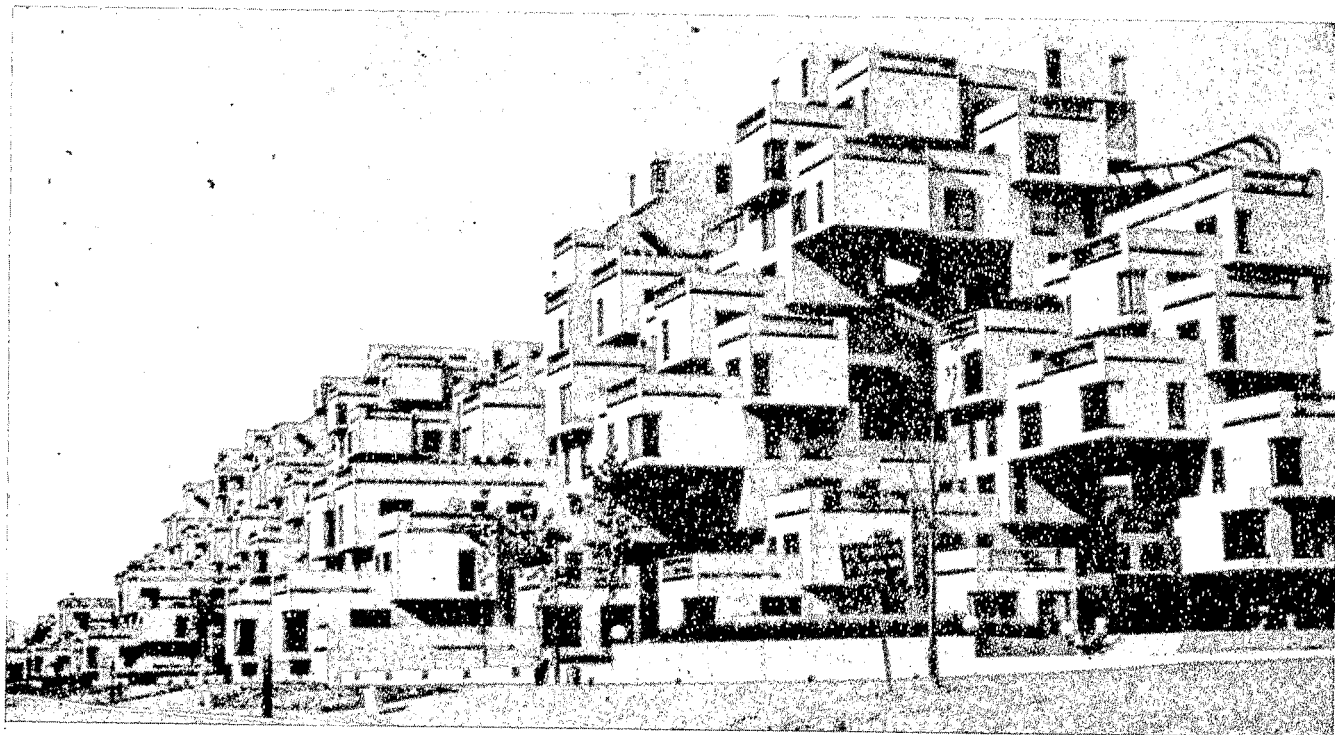
The two religious houses are available as a resource with tools for reformulating the local church. They have served as staff trainers for preschools, audio-visual workshops, youth conference of Mennonites, and MAWD, Manitoba Association of World Development. Guest night during the fall quarter involved interested friends and families. This quarter the focus of guest night

is to impact grads with the new religious style and seriousness about the local church project and their involvement in that. In addition, a fireside chat structure will be used to present the demands on the church to non-grads.

Dialogue with the denominational symbolic and administrative leadership of Canada is common. The heads of Religious Orders, the coordinating staff for various dimensions of the program of denominations, and the heads of continent-wide denominations, like the Conference of Mennonites, are willing to pursue whatever will authentically enable the church (especially the local church) to be about its task in our time.

The clergy are preoccupied, not with leaving the local pastorate, but with how to make more sense out of what they are doing. The local church is on their mind. A vision beyond merger or union, community action, or isolated liturgical life is sought. The pressing question is: How can my congregation see itself as being an overlay of love, not just for its immediate neighborhood, but in relation to the cries from the globe? The fundamental image shift from an inner-directed to a missional focus unites RS-I grads and non-grads in applying methods to solve this issue.

The Spirit Movement in North America is claiming its elected colleagues in Canada and making self-conscious a style here, for Canadians are the key to the awakening of the Spirit Movement in many areas of the world.



INTERNATIONAL INTERN TRAINING PROGRAM

The departure from Singapore of the over 120 graduates of the first International Training Institute went unnoticed by that city, but since that day those who are the Spirit Movement have been struggling with the imperative to provide depth training for colleagues in church renewal in SEAPAC and Sub-Asia. The historic situation of colleagues in that part of the world presupposes that training will have to be relatively inexpensive, intensive and long range, for no Westerner can presume to do the job of the indigenous churchman.

Hong Kong and Octacamund were the 1970 sites for ITI's, where the response of churchmen from 27 countries made plain the readiness of the movement. Their planning for the future pushed particularly to the ways they could expand the nurture begun in the ITI. Persons were chosen to spend six months in the National Leadership Training Interns' program on the campus in Chicago and in the religious houses established in North America to gain the experience of the movement's having a longer history there. The months since that time have been spent in making the practical arrangements to enable their getting that training: getting leaves of absence from work, securing money for roundtrip travel to Chicago and home again, (but only for travel since room, board, tuition, and a minimal amount of spending money, if necessary, are provided), and preparing others to

assume their movement responsibilities while they are away.

The form of the training program is intended to allow the trainee to take advantage of every possible structure he can. Married couples are especially encouraged to take part together. The three sections, consisting of two-month intervals, are interchangeable, depending on the time of year of commencement.

Beginning the program this winter quarter are David Dharmalingam of Kuala Lumpur, Malaysia, and Bien Lorenzo of Manila, the Philippines. Both have attended an ITI and been active in the life of the movement within their own country. They are presently in the Academy where Dharmalingam has also been teaching as well as participating. Their presence is invaluable to the North Americans taking part as they are the sign of the globality of the movement of the spirit in a way no lecture illustration can possibly suggest. Their participation and eventual evaluation of it will be of assistance in planning of the future program.

The Academy also holds the global with the presence of Garnet and Elizabeth Banks of South Australia; they will be in Chicago for a year, participating in the section of the program on community life for a longer period than two months. These four persons are but the beginning of the influence of the East upon the West the church all over the world.

Months 1 & 2	Months 3 & 4	Months 5 & 6
Training Academy	Community Life	Church Renewal
Religious Studies Cultural Studies Methods Curriculum Practical Laboratories	Teaching Experience Social Involvement Institute Administration Corporate Living	Intentional Travel Religious House Visits Local Church Observation Institutional Contacts



Garnet Banks
Australia



Bien Lorenzo
Philippines



Elizabeth Banks
Australia

David Dharmalingam
Malaysia



REVOLUTIONARY
CHURCHMEN
DECIDE
TO RENEW
—THE WORLD
—THE CHURCH
—THE BLACK
COMMUNITY
—URBAN
AMERICA



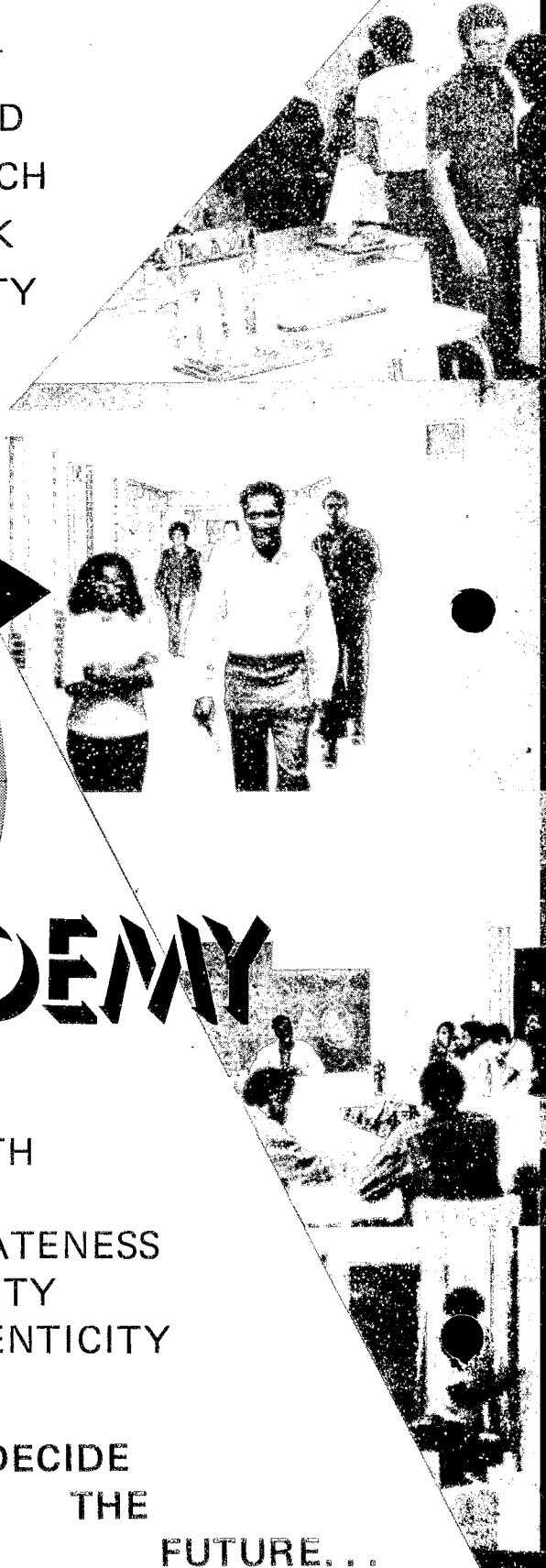
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OF SELFHOOD
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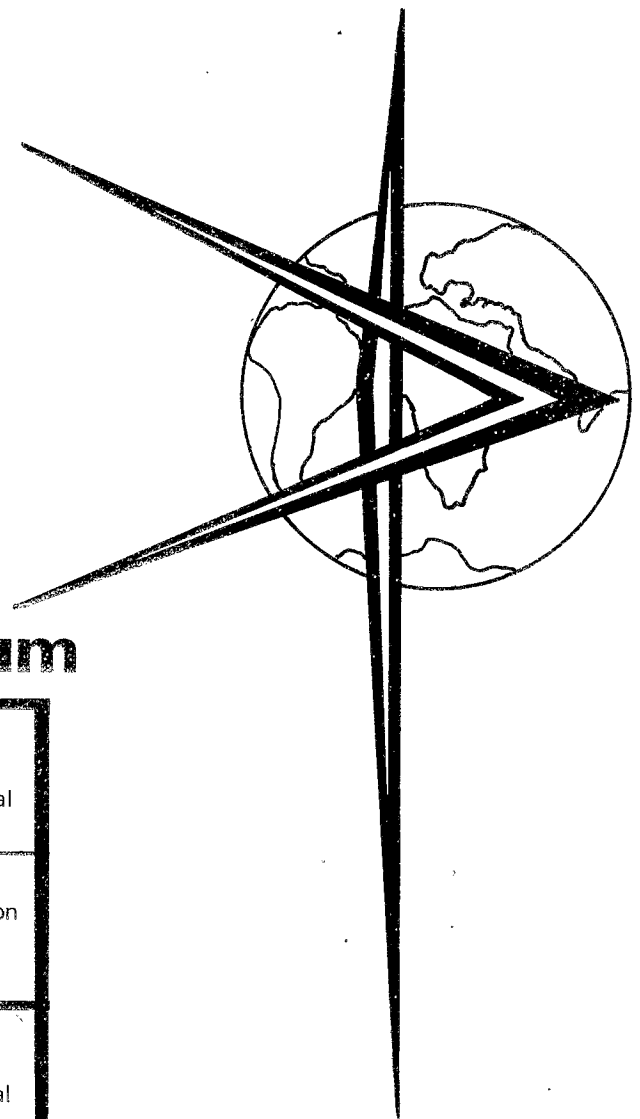
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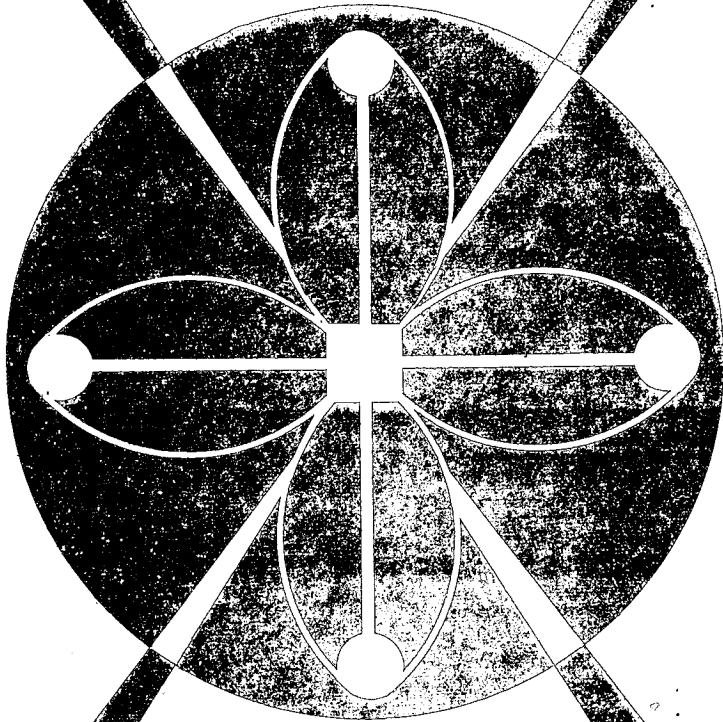
RM-A The Solitary Office			Pedagogy Tutorial
CS-I The Cultural Revolution	Work	CS-III C Nation and World	
SM-A The People of God			IM-A Imaginal Education
RS-IIA Church History	World	Congregation Lab	
RM-B The Corporate Cares			Pedagogy Tutorial
CS-II B Sociology and History	Work	CS-III B Community and Polis	
SM-B Community Reformulation			IM-B Classroom Dynamics
CS-II C Science and Philosophy	World	Parish Lab	
RM-C The Spirit Journeys			Pedagogy Tutorial
CS-II A Psychology and Art	Work	CS-III A Individual and Family	
SM-C Collegial Dynamics			IM-C Presentation Creation
RS-II B New Testament	World	Cadre Lab	
RM-D Religious Formulation			Pedagogy Tutorial
RS-II C Old Testament	Work	RS-III C World Religions	
SM-D Social Permeation			IM-D Curriculum Building
RS-III B Ecumenical Movement	World	Religious Lab	

Sensitive spirit men overwhelmed by the gigantic responsibility for determining the shape of global destiny are experiencing the need for extended periods of depth brooding and reflection. The wholeness of life—tools for social effectiveness, intellectual breadth and clarity and methods of spirit nurture—is the fabric of eight weeks of corporate fellowship.

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