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BIMONTHLY NEWSLETTER OF THE ECUMENICAL INSTITUTE
Volume VII Number 8
March/April 1972
3444 West Congress Parkway
Chicago, Illinois 60624 USA

OUR EYES HAVE SEEN A THOUSAND YEARS

The Journey of the Summers

Since 1965, colleagues in the Spirit Movement have gathered during the summers for intensified training and research. These seven summers constitute a single journey, one thrust on the basis of which decisional churchmen have ventured forth to renew the church for the sake of the world.

From 1965 through 1969 the Spirit Movement trained itself in pedagogical images and methodologies, wrote the theoretical documents basic to the task of renewal in our time, and built the practical models of engagement which provided new vision and new tools for churchmen across the globe. From the work of these summers and the councils of the Spirit Movement which accompanied them came the *Declaration of the Spirit Movement* in 1967, the *Construct of the Movement* in 1968, and the theoretical working papers on the dynamics of the local church in 1969. From them also came the groundbreaking work on the style of the New Religious in Summer '68 and the building of a curriculum for the Academy in 1969 which gave powerful new gestalts to man's comprehensive religious and cultural wisdom. Over 1000 people participated in the tasks of these five summers.

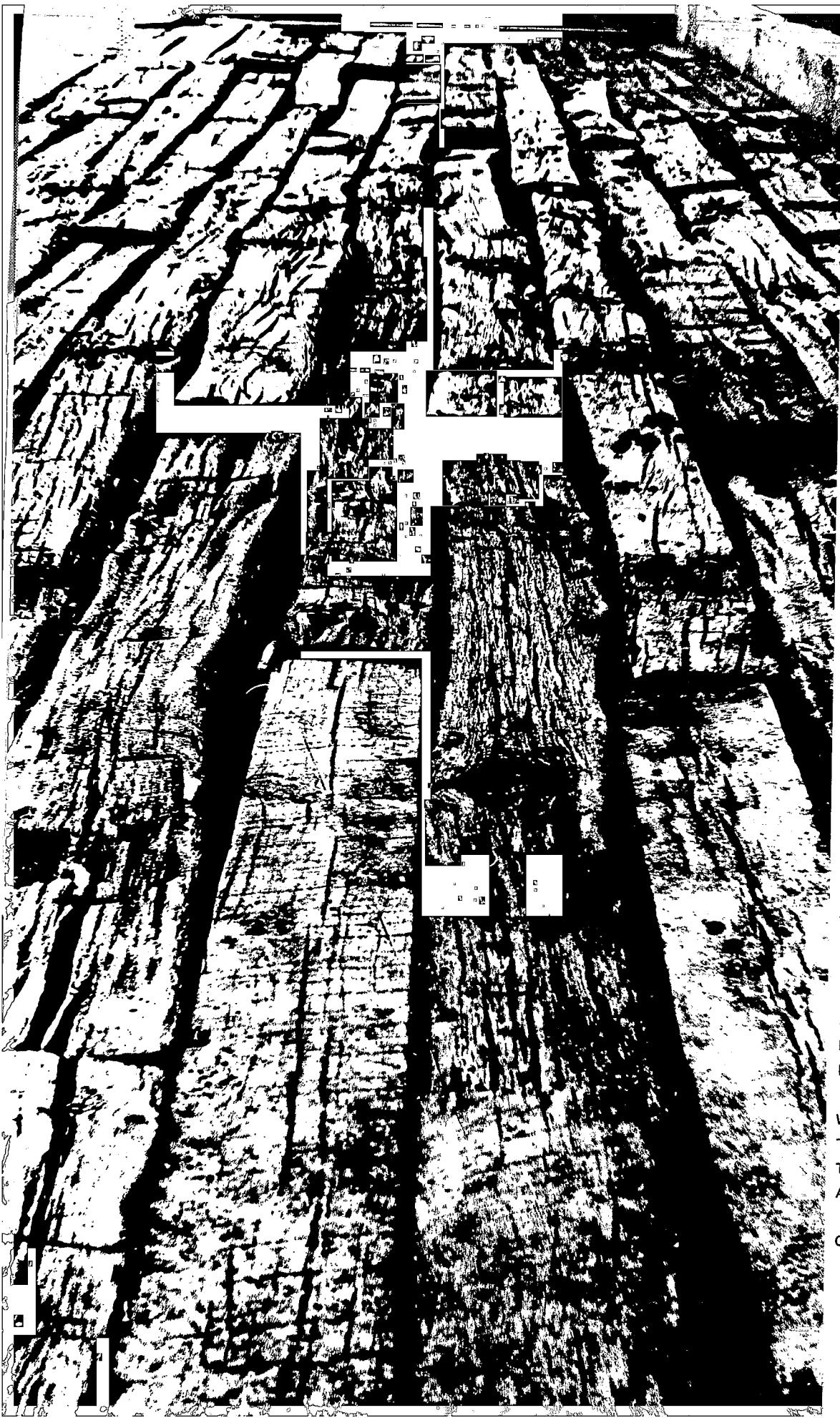
The Research Assemblies

Summer '70 marked an intensification and new direction for summers in the Spirit Movement, as 500 local churchmen gathered for the month of July to initiate the first movement research assembly. Drawing together the wisdom of fifty years of experimentation in church renewal, Summer '70 built the construct for launching the Local Church Experiment and designed the tactical system for its actualization. The ability of grassroots churchmen without any special training or expertise to engage in genuine corporate research was a sign of the possibilities for every local man to participate in the decision-making process.

1971 saw a widespread recognition within the Movement of the cruciality of the summers. One thousand colleagues met during July to comprehensively analyze human sociality, to examine the emerging trends of our time and to forge the tools that will enable the shaping of those trends. The *77 Proposals Document* articulated the practical vision of the New Social Vehicle which man in the twentieth century is being called to construct and set the context within which future tactics will be designed. Once again, at the center of the summer was the human happening, the releasing of the deeps of individual creativity and the empowering of the human spirit through the experimentation with corporate methodologies.

Summer '72

Summer '72 marks the eighth event of the self-conscious research and training dynamic of the Spirit Movement. It signals a crucial turning point in the Movement, at which it is called to create its practical vision for the next twenty years. Building upon all that has gone before, it is called to formulate the connection between the work of the past two summers. The task is to research and design the tactical models through which a renewed church will serve the renewal of society. In particular, it is to enable the parish tactics of the Local Church Experiment to catalyze the authentic sociological forms of the New Social Vehicle across the globe. This task requires that Summer '72 be a genuinely global research assembly, with the broad participation of international colleagues which permits it to draw upon the wisdom of all the Earth. It calls for experimentation in building new styles of secular evangelism, which will recover for local man everywhere his sense of historical vocation. For such a task, no one is trained and there are no experts. Nevertheless, once again, local churchmen from across the planet are making radical decisions to participate this July in the task of shaping the future, and, as a result, human sociality for the next thousand years.



THE SPIRIT

Tune: I Am Bound for the Promised Land

Chorus:

Our eyes have seen a thousand years;
We must unceasing stand
And prophesy that all the earth
Belongs to every man.

To prophesy that all the earth
Belongs to every man,
One must behold a thousand years
And thus unceasing stand.

We're on the edge for all mankind.
We hear the human cry.
We point to possibility
In the struggle of our time.

Life is a resurrected deed
Lived that all men be free,
Responding to the global need
In particularity.

Within the painful fire of change,
The spirit era sign,
The style through which the depths of life
Are lived for all mankind.

Coda:

I am bound for the promised land.
I am bound for the promised land.
Oh, who will come and go with me?
I am bound for the promised land.

Responding to the

5th City has become a global reality. After eight years of development on Chicago's West Side, its tactical systems for comprehensive community care have now been appropriated by communities throughout North America and around the globe. As growing numbers of people relate to their communities out of the 5th City stance of radical responsibility, the sociological forms of the New Social Vehicle begin to be visible.

5th City: Chicago

5th City: Chicago continues to pioneer in creating the new local form of the emerging global community. Its current work has concentrated on three strategic arenas: *imaginal education*, *community organization* and *social reformulation*.

Imaginal education impacts human beings with new images of significance and individual uniqueness, releasing creative selfhood and engagement. Movement courses such as World Religions and The Nation and the World have expanded the consciousness of the community to the archaic and the global context.

The emphasis on *community organization* this year may be symbolized by the work of the Presidium. This body of twenty volunteer community leaders meets weekly for three hours of intensive training and planning. It has assumed responsibility for leading the action guilds and for organizing community events.

Social reformulation has occurred in the selective activation of the eighty agencies designed to catalyze social change in the economic, educational, symbolic, stylistic and political arenas.

Economic: Families from the community have begun to move into the first rehabilitated apartments of a 102-unit, \$1.9 million package planned and carried out by 5th Citizens.

Education: An independent consulting agency reporting to the U.S. Office of Economic Opportunity has declared the 5th City Preschooling Institute to be one of the foremost preschool experiments in the nation.

Symbol: The Iron Man has taken on new power as the symbol of the decision to persevere in making available to all men the gifts of the twentieth century urban life style.

Style: A street festival this fall dramatized the recovery of the style of corporate celebration.

Political: The 5th City Congress in December drew over 100 community participants as well as representatives of five continents. The vision set forth by this Congress calls for enabling 500 5th Cities to come into being by 1976.

5th City: Mowanjurn

The same three master strategies are being implemented in each of the emerging 5th Cities. In the aboriginal community of Mowanjurn in western Australia, the strategy of *imaginal education* is

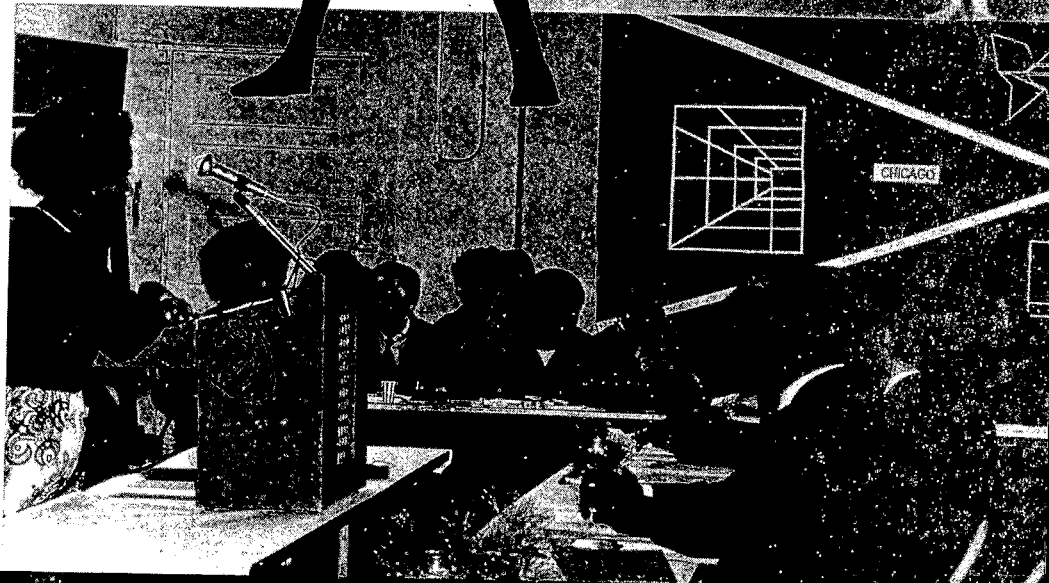


Global Need

symbolized by the Aboriginal Heritage course which enables the community to reappropriate the unique gifts of its past as significant for the future. *Community organization* is being actualized through the daily Collegium meeting and through stakes and guilds.

Major accomplishments have occurred in *social reformulation*. The Shepherders' Guild has begun to enable a new economic self-sufficiency. A preschool curriculum is preparing the children of the community with a comprehensive education. A symbolic mural depicting the tribal ancestor, Wandjina, has been painted in the meeting hall. A community time design has recaptured ancient tribal wisdom about the life rhythm. Finally, the elders have formed a council which enables the governing of the community through consensus.

144 Congregations are now engaged in implementing the 5th City model in local communities through the Local Church Experiment. As the new Local Church and the New Social Vehicle assume sociological form, the decision to be 5th City will become a possibility for all men.

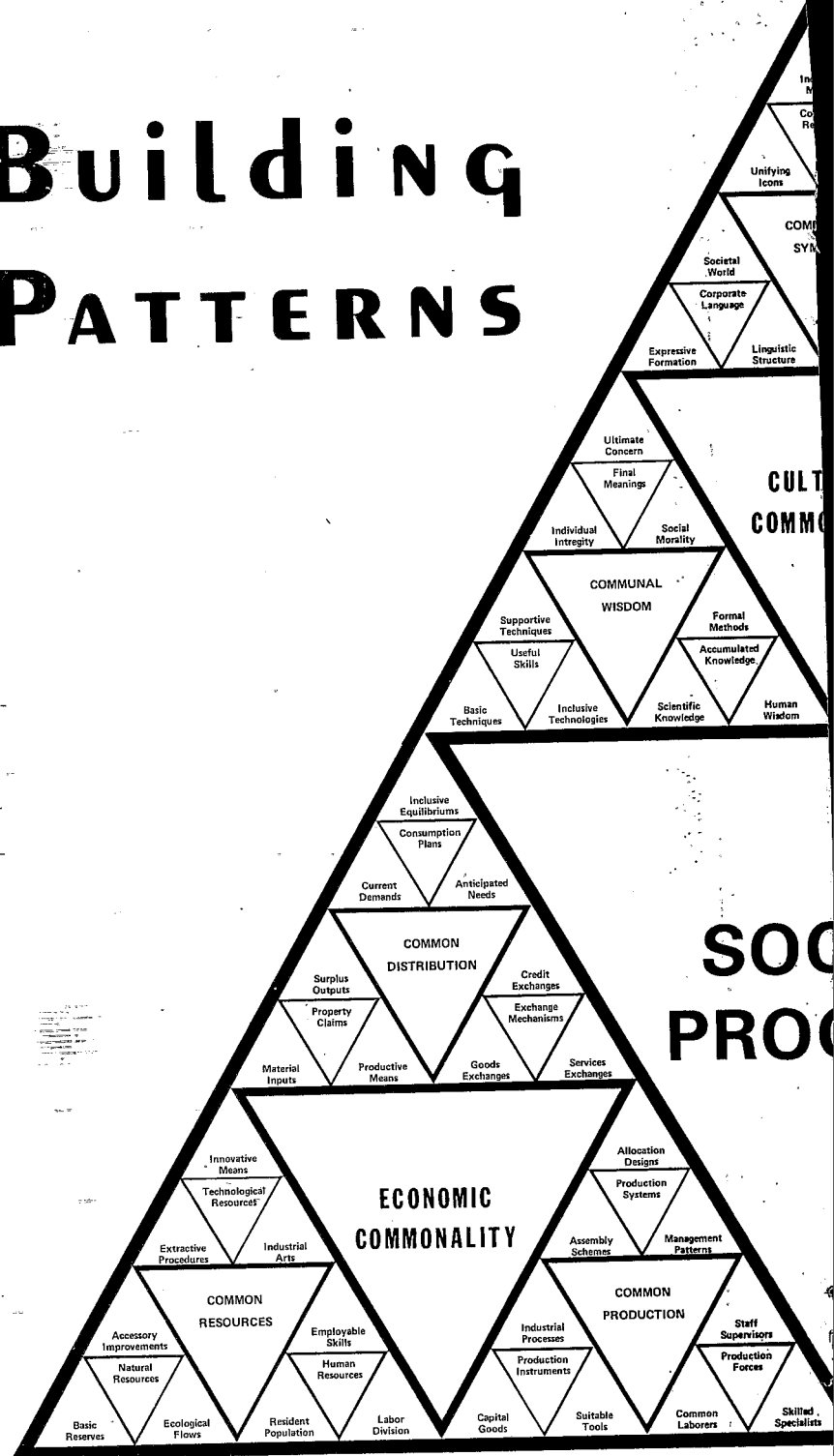


Building PATTERNS

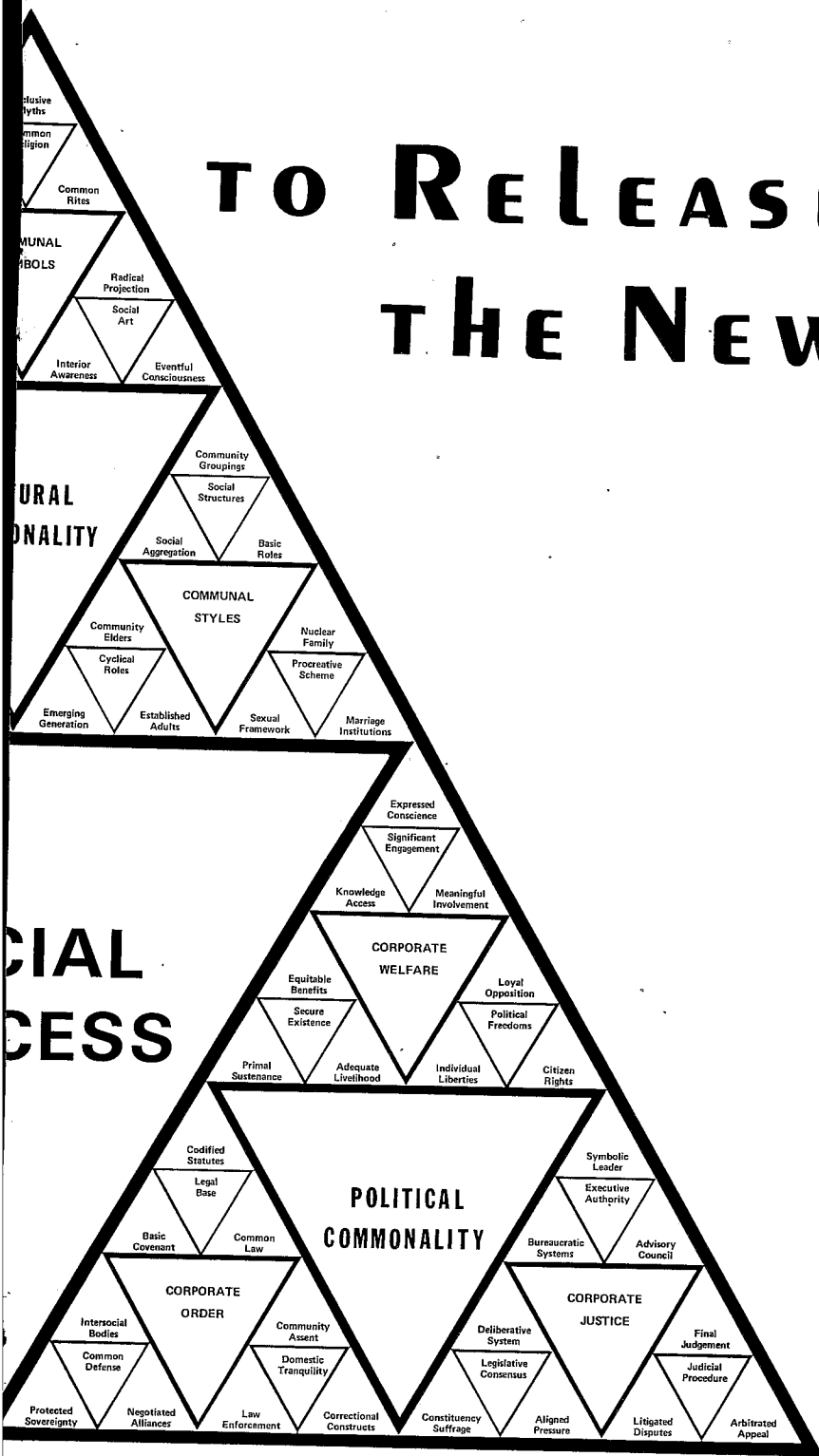
The triangular social process model on these pages has been designed by the Movement as a rational pattern to enable twentieth-century man to organize the complex dynamics of human society. Only through such abstract models can man escape entrapment in the immediate social crises and attain the perspective necessary to intentionally bend the future.

Two basic presuppositions inform the model. The first is that life is one, that all of the complexities of social humanness are dynamically interrelated. The second is that this organic unity can be organized into the three process arenas of the economic, the political and the cultural. Thus, the triangular model describes the inclusive dynamics of every society, from the most technological to the most primitive, from the most archaic to the most modern.

Each triangle of the model is constructed on the basis of a fundamental tripolar dynamic in all society: at the lower left is the foundational pole, at the lower right is the communal pole, and at the top is the rational pole. The foundational is



TO RELEASE THE NEW



always that part of the particular social process upon which the other two depend, without which there is no life. The communal pole is the pole of human ordering of the given, that process by means of which man shapes his sociality to maintain life. The rational pole points to that which gives meaning and significance to that life process and which interprets its very reason for being.

No one of the poles can finally be separated from the others, nor can any one process exist independently of the others. But for purposes of analysis they can be delineated to increasingly subordinate levels. The Summer '71 Research Assembly refined the model to the sixth level, of which the first four are held in the model on these pages.

From this analysis of human sociality came the seventy-seven proposals for the creation of the New Social Vehicle. On the basis of this model, Summer '72 will create the tactical systems, the spirit sustenance and the long-range vision which will mark the turning of the Spirit Movement toward the renewal of human society.

THE STYLE TO SET MEN FREE



The Struggle for Humanness

We have entered an era in which every human being is aware of the profound shifts in consciousness issuing from the scientific, secular and urban revolutions of this century. Everyone knows that to be a self is to invent a style which shapes the future—and that such a style in our time must be global and must embody the depths of humanness itself. From this awareness, new and urgent questions have arisen: What finally is humanness? How is it that one embodies mystery and creativity? How does one live so as not to miss the genuine dance at the deeps of life?

These questions are at the heart of the Movement's future work on the New Social Vehicle. The new man who will give birth to the new society is called to embody the style of radical humanness. Ours is a time in which five-year old children and sixty-five year old adults alike are wrestling with this imperative. Research into this arena has articulated four fundamental dimensions of human existence upon which any authentic 20th century invention of style must draw. These four pillars of humanness have



been named *sociality*, *sexuality*, *phaseology*, and *transparency*.

Sociality

In the first place, no man exists as an isolated individual; he is a social creature and lives in some form of community from birth to death. He is always in a particular society, hence experiencing within his own being the distortions and imbalances of the social processes through the structures, institutions and reigning images of his time. This arena of sociality is the first pillar of humanness.

Sexuality

But man is not simply a social being. He is a sexual being as well, who finds himself wrestling with his relationship to maleness and femaleness. Yet this is more than a physiological or psychological reality; it points to a basic life dynamic within which every human being continually forms, consolidates, and reshapes his underlying essence.

Phaseology

Everyman experiences time: he grows old. But he does not simply live in successive moments; he experiences his life as a journey. This journey is a passage through four lifetimes or twenty-year phases. Everyman begins as an apprentice to life. His task is to bring vital newness to the wonder and



pain of life and to create visions of possibility for society. But he must die to the first phase and enter a second lifetime where he is creating practical life models, bringing into being a family and forging out a concrete vocation. Then, at forty, a third lifetime begins, a phase of ruling and administering the models created in the previous phase. The final life phase is perhaps the most important, for the elder everyman is called to symbolize his life, death, wisdom and history. He summarizes in his style what it means to be continually present to final realities.

Transparency

Finally, every human being struggles with his capacity to transcend his society, his sexuality and his phase. Everyman needs the capacity to detach himself from his given situation, to objectify his relationship to it and to build alternate models for engagement. He is called to create meaning out of every happening and thereby perpetually actualize his own selfhood. This is man's transparency, and in it he must deal with the final mystery in which he always encounters his total responsibility. Upon this foundational pillar, authentic sociality, sexuality and phaseology depend.

Movement colleagues from Caracas, San Francisco, Cleveland and Oklahoma City already have participated in the testing and refining of the emerging insights in these arenas through the experimental new course, *The New Individual and the New Society*. Summer '72 will be the occasion for building further on their work and bringing it to completion.





SUMMER '72

MAKE STRAIGHT IN THE DESERT A HIGHWAY....

The twentieth century has witnessed the presence of the spirit renewing the Local Church across the globe.

Summer '70 designed the tactics for reconstruction of the local church.

Summer '71 focused the vision of the new society into 77 concrete proposals.

Now, in this third *RESEARCH ASSEMBLY*, July 2-30, churchmen from across the globe will forge the comprehensive tactical system for the **RENEWED CHURCH** to serve the **RENEWAL OF SOCIETY**.

- Parish Tactics
- Secular Evangelism
- Global Assembly
- Spirit Rebirth
- New Civilization

SUMMER '72
July 2-30
Chicago

Cost: \$240 individual
\$400 couple
Prerequisite: RS-I

- I wish to attend the Summer '72 program. \$25 registration fee enclosed.
- We wish to attend the Summer '72 program. \$40 registration fee enclosed.
- I would like further information.

Name _____ Phone _____

Last
First
Spouse
Area/Number

Address _____

Street
City
State/Province
Zip/Zone

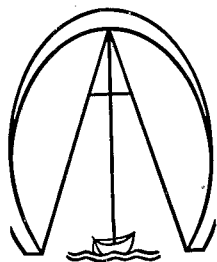
Occupation(s) _____ Age(s) _____

Husband
Wife

Local Church _____ Cadre _____ Region _____

Previous E.I. Courses _____

Mail to: THE ECUMENICAL INSTITUTE, 3444 Congress Parkway, Chicago, Illinois 60624, 312/722-3444



April 1972

Dear Fellow Churchman,

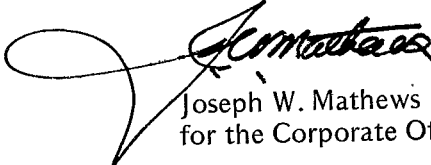
Recently, several colleagues and I returned from a nine-week journey around the globe. We met with leaders and grassroots churchmen from every major tradition of Historical Christianity and were excited by their passionate spirit of renewal. From Cairo to Hong Kong we saw signs that the church is engaged in the task of sustaining spirit deeps and reconstructing social forms for the sake of all.

Now we are focusing our attention on Summer '72. This issue of *i.e.* shows how Movement research is preparing for the tactical model-building of the New Social Vehicle which is the thrust of the summer.

The trip clearly dramatized the need to intensify the International Training Institutes to train indigenous leaders for renewing the Church. It also underscored the need for Summer '72 to be a global event, bringing the wisdom of every culture to bear on the task of rebuilding planet earth. Churchmen in the third world are eager to engage in this training and research, but their economic resources are severely limited.

Enabling these colleagues to participate is essential—but for this to happen your gift is urgently needed now.

Grace and peace,


Joseph W. Mathews
for the Corporate Office