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BIMONTHLY NEWSLETTER OF THE ECUMENICAL INSTITUTE
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Addis Ababa, Ethiopia, Jabalpur, India, and Manila, Philippines were the sites for three six-week International Training Institutes for World Churchmen (ITI's) held in 1971. The first African ITI was held at the invitation of the Patriarch of the Ethiopian Orthodox Church in July. It followed the second Sub-Asian ITI in India and the third ITI for delegates from Southeast Asia-Pacific (SEA-PAC). The six such institutes held since 1969 have been conducted by the international staff of the Ecumenical Institute at the request of churchmen representing a wide range of Church bodies.

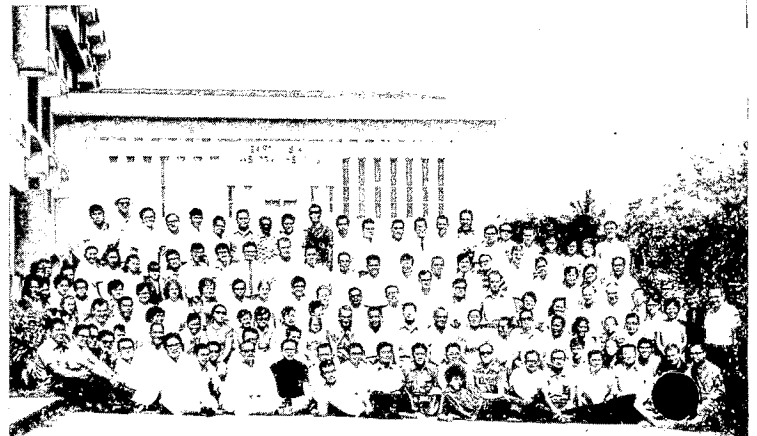
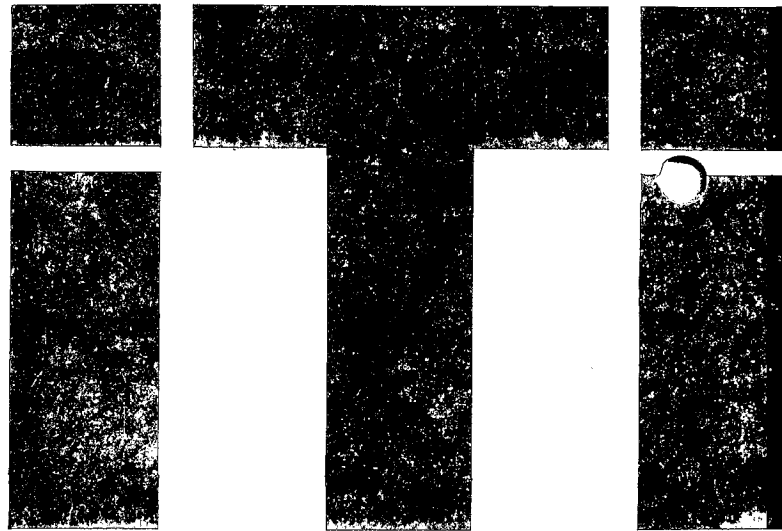
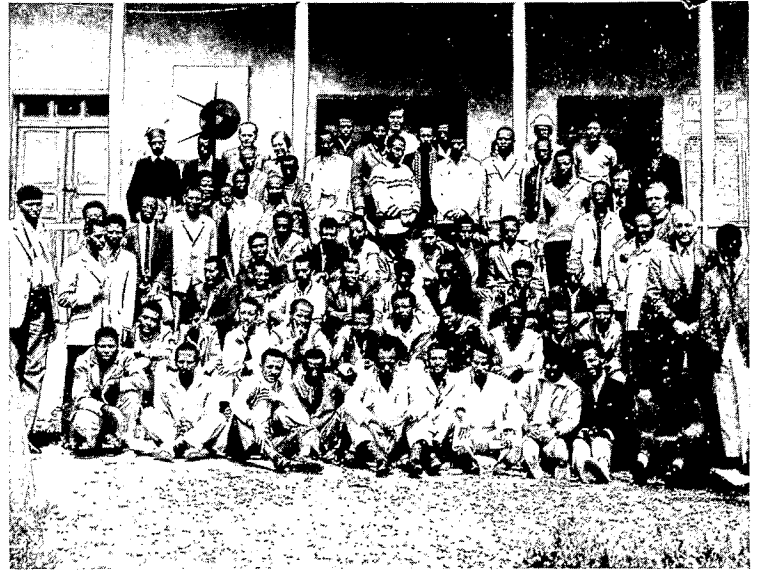
Nearly four hundred delegates participated in the three locations, with 92 in Africa, 150 in India, and 151 in SEA-PAC. Participants in the Manila ITI came from twenty Asian nations and represented twenty-five Church bodies. In India and SEA-PAC fifty percent of the faculty was Asian.

A new feature this year was an advanced research colloquy on the local church for graduates of previous ITI's in Hong Kong, Singapore, and Ootacamund, India during the last two weeks of the ITI. Twenty Indians and forty-one from SEA-PAC built practical plans for local church renewal, demonstrating to all the demand for concrete steps and collegiality. The African ITI created plans for initial training of local leadership across the African continent.

These churchmen came demanding practical tools and methods for participating in the renewal of the local church in their communities. They left after six weeks of intensive training with a new vision of the Church forging the future demanded in these three critical areas of the globe.

The ITI's maintained a common focus on the practical needs of the Church while incorporating the particular wisdom of the participants as they grasped the unique gifts and demands of the three continents. The plans were thus both clearly focused on the local situation and comprehensively grounded in the symbols and methods used by the movemental Church across the globe. Thus the participants saw themselves as both committed to their local situation with a practical vision and operating methods and at the same time a part of a global movement of spirit men engaged in a single task.

The promise of the International Training Institutes for the future, as they become available to churchmen across the globe, is the awakening of trained and committed leadership for the worldwide Church that is necessary to catalyze the global transformation of society.



ITI Manila 1971

Greetings to you in the name of our Lord Jesus Christ. As the Chairman of the Host Committee it is a pleasure for me to welcome you to this convocation of the first International Training Institute for World Churchmen to be held in Africa. On behalf of the Ethiopian Orthodox Church I welcome our African friends who have come to join us from Kenya, Sudan, Uganda, and Tanzania. These friends represent our colleagues in Christ from the Presbyterian, Roman Catholic, and Anglican communions. We anticipate your presence as enhancing both the international and ecumenical dialogue going on around the world today.

His Holiness, Abuna Theophilous, the Patriarch of the Ethiopian Orthodox Church, extends to this first ITI in Africa his blessings on behalf of the Church. His Holiness has long been a great spirit in the Church in Africa. But he has furthermore been a world churchman whose passionate love for the Church has been exemplified in many ways. His depth concern is that churchmen discover and give

modern world itself is placing new demands upon all nations and peoples. The Church sees that new responses are required.

The ITI is designed to look at this world; these demands, and what responses are required. It is an occasion for looking at the new vision which the worldwide Church is gaining of the possibilities for significant human living, relevant methods for the Church's ministry, and new models and structures which can be implemented.

In other words, the ITI is a program for responsible churchmen who desire to create a relevant Christian style of life. This style of life must take into account not only the present and the future, but also the past. The Fathers in the Church were alive and vibrant men of faith as they responded to the call of the Spirit in their age. Their wisdom about *life* when seen through the eyes of the Spirit of our times has deep significance and much relevance for our age. The ITI is designed to appropriate the ancient wisdom of our

PROGRAM FOR RESPONSIBLE CHURCHMEN

By THE REVEREND MEMHER NESSIBU TAFESSE

Chairman of the Host Committee for the International Training Institute for World Churchmen in Africa
Addis Ababa, Ethiopia, July 11, 1971

form to the mission of the Church in the world of today and the future.

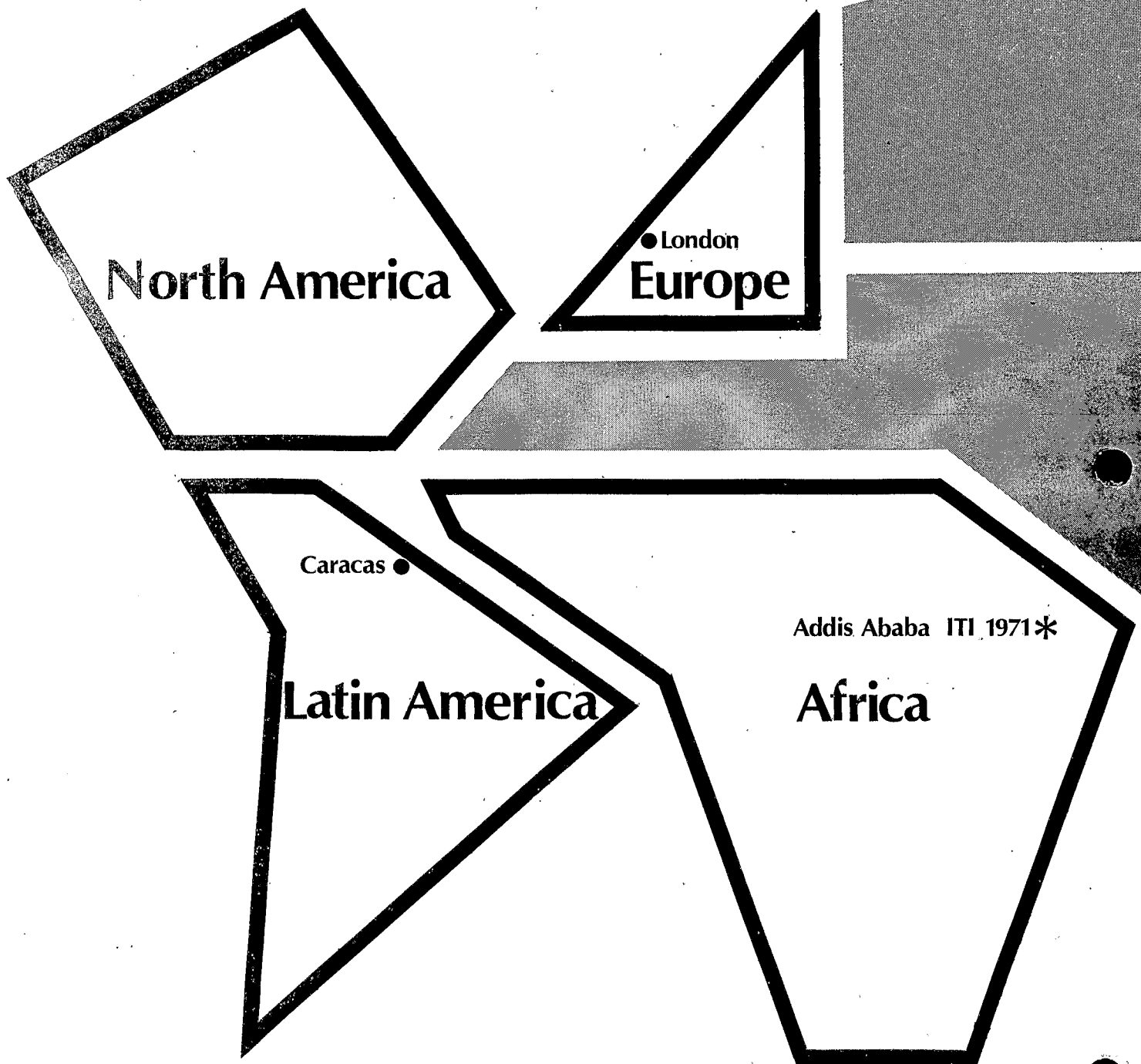
The invitation of His Holiness to the ITI to be held here in Africa this year is a further indication of his concern that the fresh winds of the Spirit blowing throughout the world today be felt and appropriated by our Church. He desires for the Church a relevant educational program which will enhance the efforts of awakened churchmen in our midst to move with the Spirit in our day. His invitation to the ITI is for the sake of taking yet another step in the effective training of the priesthood and the laity for the Church's task today.

The modern world is experiencing radical change by which everyone down to the very last village in the interior of Africa is affected. Whether he knows it or not his destiny is being shaped by those changes. We live in one world in which all peoples' destinies are interrelated as the actions of each nation affect all others. The nature of the

Fathers in the Church, to see its adaptability to our times, and then to recreate out of the past, the present, and our anticipations of the future what it means to *BE* the Church today.

You will find the ITI program a practical preparation for your continuing churchmanship. The ITI does not deal with theory alone, but is primarily focused on the practical action which is needed in response to the theoretical wisdom of our age. In workshops and laboratories you will experiment with new educational methods, relevant ways of meeting social problems and needs today, new forms of worship, study, and discipline within the Church. Always, your focus will be upon the Local Church. The renewal that is needed in the Church must come by patient and careful work within the Church's historical structures, to preserve what is ageless and relevant; to recreate what is inadequate, and to give form to the Spirit's call to us today.

The Global Spirit Movement and



The ITI taught me that we had never seen and that we didn't hear. It opened our eyes to look after our parish and country. And it taught us how to prepare future plans and how to renew the church. It taught us how to create society and how to care for society. I didn't know much about life, but now I understand the way life is.

—Berhana Loulsegede, Addis Ababa

I now have a fresh vision of my task as a churchman, new tools, and a renewed appreciation for corporate life in my congregation, but above all I have been touched in the very depths. Never before have I realized that to be a revolutionary I must be totally a man of the Spirit.

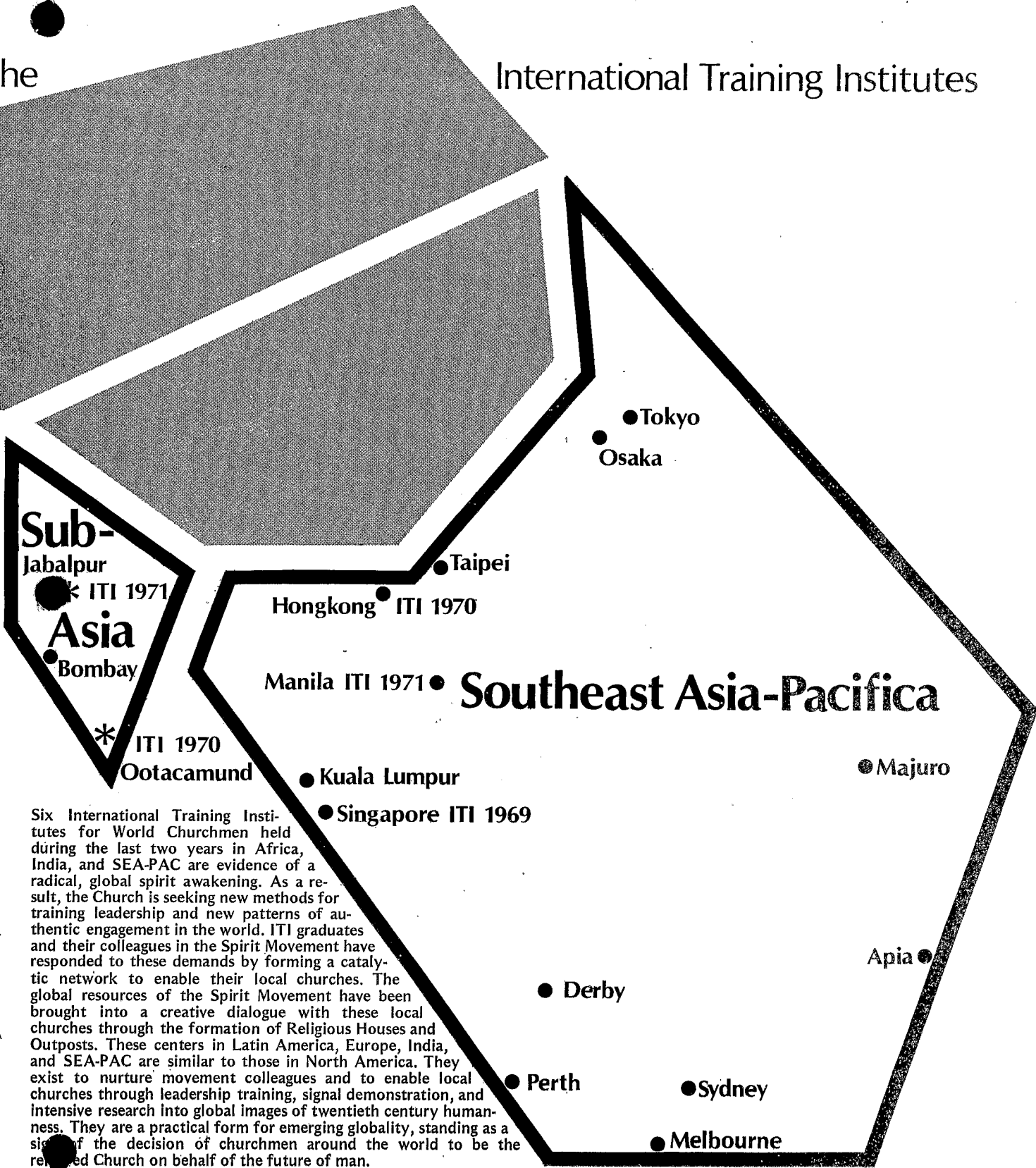
—Louie G. Hechanova, Philippines

The renewal of the Church is the only way in which we will ever change the injustices and inequalities in society. We now have a method and strategy for developing the congregation in any local church to the point where they will be an effective force for positive change in their particular community.

—Judith A. Eland, Manila

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International Training Institutes



Sub-
Jabalpur
* ITI 1971
Asia
Bombay

* ITI 1970
Ootacamund

Taipei
Hongkong ITI 1970

Manila ITI 1971 • **Southeast Asia-Pacifica**

Kuala Lumpur
Singapore ITI 1969

Majuro

Apia

Derby

Perth

Sydney

Melbourne

Six International Training Institutes for World Churchmen held during the last two years in Africa, India, and SEA-PAC are evidence of a radical, global spirit awakening. As a result, the Church is seeking new methods for training leadership and new patterns of authentic engagement in the world. ITI graduates and their colleagues in the Spirit Movement have responded to these demands by forming a catalytic network to enable their local churches. The global resources of the Spirit Movement have been brought into a creative dialogue with these local churches through the formation of Religious Houses and Outposts. These centers in Latin America, Europe, India, and SEA-PAC are similar to those in North America. They exist to nurture movement colleagues and to enable local churches through leadership training, signal demonstration, and intensive research into global images of twentieth century humanness. They are a practical form for emerging globality, standing as a sign of the decision of churchmen around the world to be the renewed Church on behalf of the future of man.

I am an individual of sixty, of Assemblies of God training. As one lecture after another, or seminar after seminar followed, I found myself greatly enriched with information, knowledge, and humanness, broadened in my vision, and at the same time whatever I got is intensely practical and not at all pseudo-religious. The days spent here are very precious in my life.

—B.A. Tribhuwan, Poona

The methodologies and practical work have been helpful and profitable. I entered into a new insight about my life and the world in which I live. I found myself as a man called forth to take up the task. I now come out of the ITI as a global man with an urge to work for the renewal of the church and my community in the context of the whole universe.

—Daniel Jegasothy, Philimatalawa

We have been trained to live a radical life in the midst of helplessness in the broken world. I have learned more methodologies and tools to carry on the task of making religion relevant in the twentieth century. The first and most important thing that we have learned here is how to direct our spirituality in the midst of cares and worries.

—Viola A. Swamy, Madras



III

LONDON ROME DUBROVNIK ATHENS

BEIRUT CAIRO ADDIS ABABA NAIROBI

ODYSSEY

As the Local Church Experiment prepares for its second year, the means by which a congregation can reeducate itself are being refined. This summer saw the assignment of five local churchmen and twenty-four Order members to develop further the instrument called Odyssey Global. This journey is an experiment in how a local congregation might participate in an intentional itinerary directed toward experiencing, as the Church, the gifts and contradictions of the multifold forms of civilization. Previous Odysseys have demonstrated that a twenty-eight-day global trek visiting all nine geo-social continents and all six Urs is both practically possible and economically feasible. Odyssey Global III refined the construct as a local church program and as a means of forging movement commonness.

Odyssey Global III was a religious exercise, a twentieth century pilgrimage. The pilgrimage has always been a part of religious practice; whether it be to Jerusalem, Mecca, or the Ganges, the pilgrim-

age rehearses a key event which has taken hold in man's consciousness and enables the pilgrims to internalize their common heritage. The revolutions of the twentieth century have revealed the whole earth as one in that everywhere are found the results of thousands of years of the work of the Holy Spirit among the People of God. Odyssey Global has taken form as a twentieth century pilgrimage to all the earth.

As a pilgrimage the time and life of Odyssey Global is carefully planned to fulfill the purpose of the journey. Each day begins with worship to hold the consciousness of the Word which makes possible standing before the whole of human existence. As preparation for the trip the group builds a curriculum for each city, focusing the visit



BOMBAY DELHI KATHMANDU CALCUTTA BANGKOK HONGKONG TOKYO MEXICO CITY CHICAGO

GLOBAL

there upon those sites which hold great significance in the life and history of that people or give insight into the gifts and contradictions of that society. The evening often includes more exploration but always provides a time for corporate and solitary reflection on the day. This is the time for bleeding the meaning out of the day and bringing to light the day's gifts. In the midst of that reflection, conversations on the Psalms give a way to relate to the onslaught of the day as a gift of the Lord. As the psalmist struggled with his joys and tribulations, the pilgrims begin to sense the awe-filledness of their day as that which chastens them to see the glory of creation. This daily rhythm gives the group a way to encounter each culture openly and receive the gifts it has to offer.

Each place visited by Odyssey Global III not only bestowed rich gifts on the pilgrims but also opened them to the claim that the world lays on the Church. Wherever they went, the pilgrims found cultural riches that the world cries desperately to have. The Aztecs offer a social organization which rationally expands to ensure the economic sustenance of every one of its members. The Chinese and Japanese offer an understanding of creative harmony in conflict. India offers its deep understanding of the oneness of death and life.

None of the pilgrims could escape the demand to bring these gifts to the world. The group also saw the suffering of the world and its own participation in it. How can one give to all the beggars? How can one feed all the hungry? How can one restore significance to those who have lost their mission? Again and again the question of the responsibility of the Church became vivid and unforgettable.



**OUR EYES HAVE SEEN A THOUSAND YEARS;
WE MUST UNCEASING STAND
AND PROPHECY THAT ALL THE EARTH
BELONGS TO EVERY MAN**



SUMMER '71 RESEARCH ASSEMBLY

One thousand local churchmen from across North America and throughout the globe gathered in Chicago on July 4, 1971, to begin four unprecedented weeks of depth struggle with the global social reality of our time. This was the Summer '71 Research Assembly: the second such gathering in Chicago and the first devoted to the practical visioning of the New Social Vehicle. The Research Assembly itself was but one aspect of the global spirit happening that was Summer '71—three ITI's in Africa, India, and SEA-PAC, summer programs in Great Britain and Japan, and the work of many colleagues around the world were linked together by a Global Odyssey in a common journey of the spirit. The Chicago participants thus joined with thousands of local men in grasping the vision of a global Spirit Movement united in building the earth.

The Research Assembly was a radical event in the development of the Spirit Movement. It intensified formal research as a crucial dynamic in the process of creating "the new"—the difficult, intensive job of social analysis that yields a new picture of what must be done to alter the way society is moving.

The participants struggled to create an inclusive model of the social process—a complex, rational structure ordering all of Western man's wisdom concerning society. And as they wrestled with the insights of the great thinkers of history, they were amazed by unexpected windows into the economic, political, and cultural life of man. Their intensive analysis of the dynamics of society led the participants into a careful examination of the

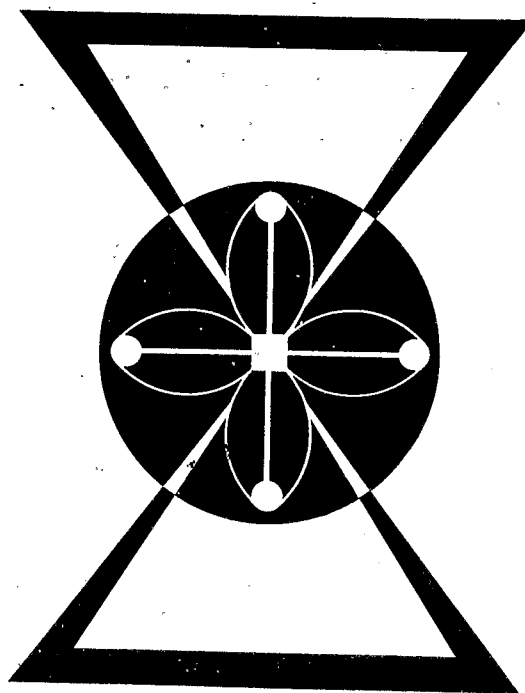
underlying "imbalances" or critical problems at the center of the improper functioning of social processes. It was the focusing on these depth issues which enabled the participants to articulate proposals for fundamentally transforming the social process itself.

In the midst of this perplexing, agonizing struggle with the basic "stuff" underlying the global crisis in society, the thousand local church-

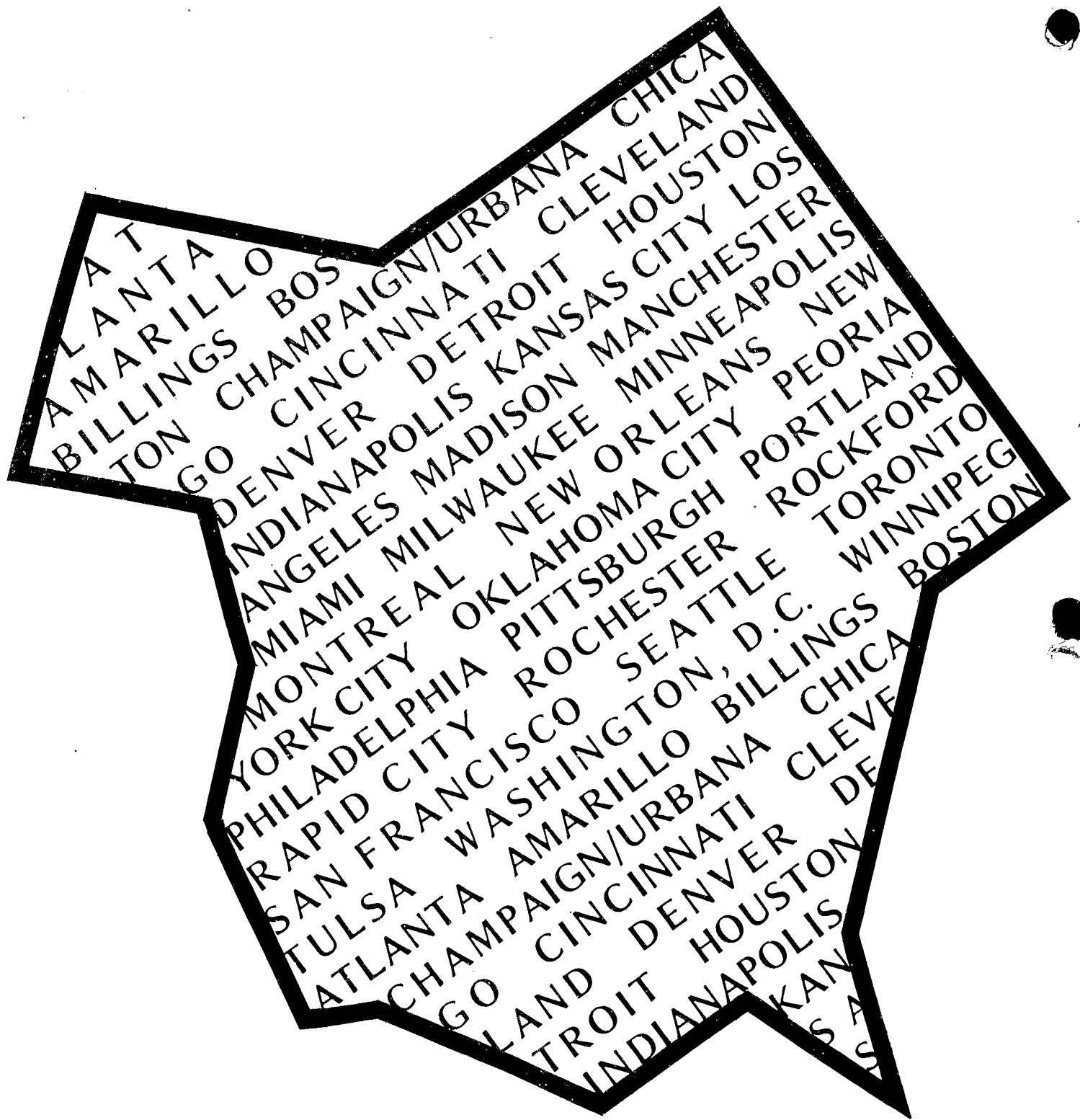
men in Chicago experienced an unexpected and powerful spirit happening. They discovered that something could actually be done about the way the world was going. And that it was not the experts, but local man—ordinary, everyday human beings who show up in every local church—who was going to do it. And most important, they discovered that they were elected. In the face of an emerging vision—that all the earth belongs to all the people—the old images that paralyze people in inactivity vanished. All the old liberalism which reduces the global crisis to administrative problems was exposed. The

work of the Assembly dramatized the radical stance of those who grasp the future from within the present structures that are collapsing, and demand that this vision be turned into social reality.

Summer '71 was itself a sign of the emerging global social order. The coming into being of a new, global social vehicle that will offer the possibility of life for every human being was the promise of the Summer's work, though it was only the beginning of a forty-year job.



THE NEW SOCIAL VEHICLE



Called to Set Men Free

Council VI of the Spirit Movement, which convened in Chicago during the last week of the Summer '71 Research Assembly, symbolized the Movement's decision to add sixteen new Religious Houses and Outposts in North America, bringing the total number to thirty-six. The new Religious Houses will enable sixteen new groups of local churches, called galaxies, to join the twenty galaxies now in operation in a single, coordinated experiment in the tactical reconstruction of the local church.

The sixteen new centers were created in September, 1971, in response to the demand of local churchmen to add new galaxies in metropolitan areas at some distance from the established Religious

Houses. In regions where several centers are located, a regional cluster of two or more galaxies of four churches each will be related through a central Religious house to the entire continental experiment.

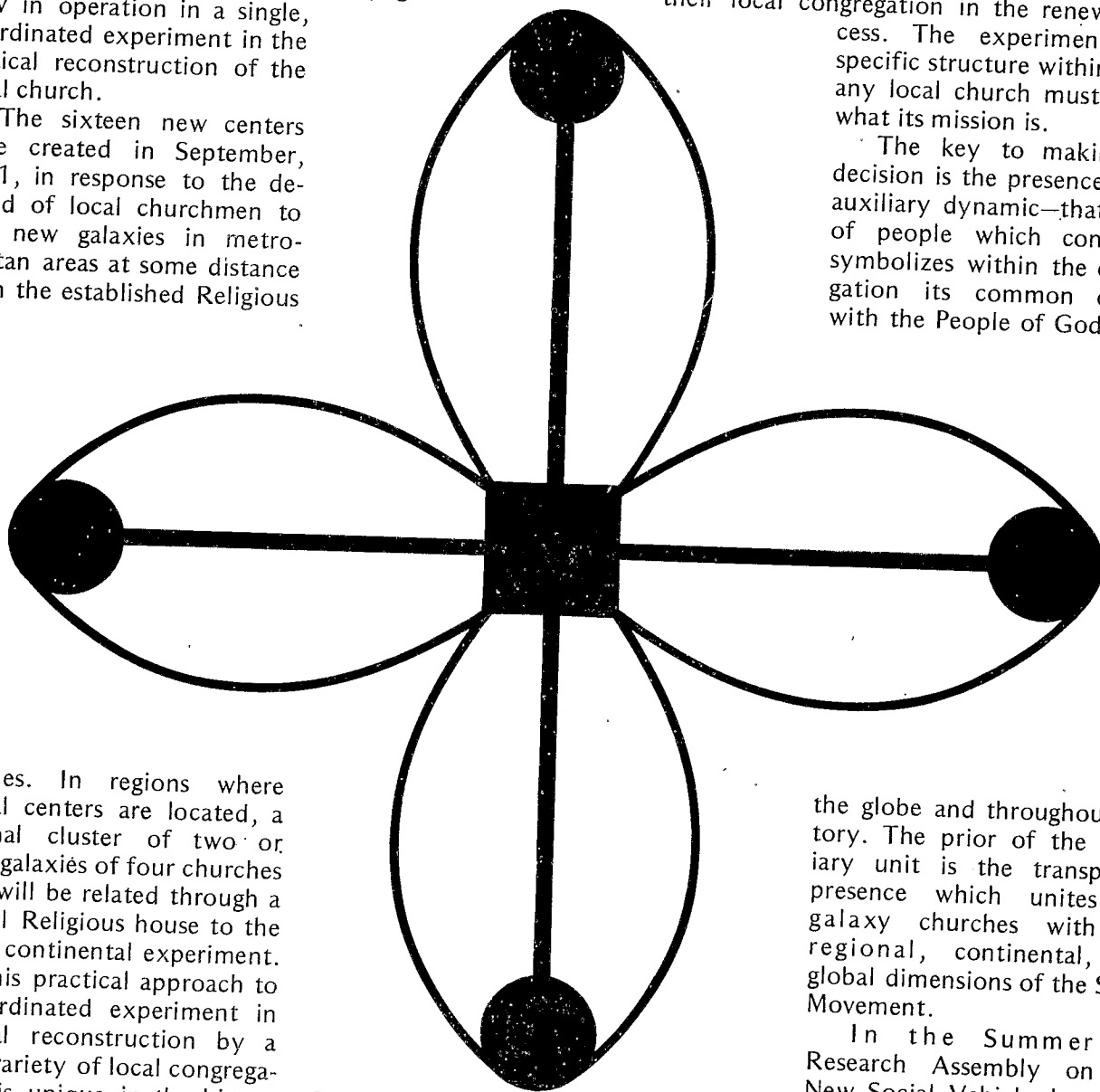
This practical approach to a coordinated experiment in tactical reconstruction by a wide variety of local congregations is unique in the history of church renewal. It permits dealing with the uniqueness of each local situation and at the same time maintaining the comprehensive, single thrust of a corporate decision to renew the local church, thus grounding that decision in local community and avoiding the trap of local isolation.

The galaxies that formally came into being on January 1, 1971 with a period of

study and preparation for beginning tactical work in April, will complete the first year in the winter quarter, while the new galaxies are entering the period of preparation to begin "actualizing" tactics in the spring.

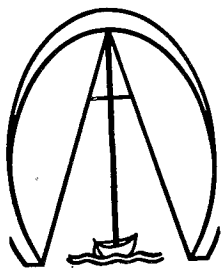
In this process of study, training, and decision to enter the experiment, laymen and clergy struggle to decide the destinal role of their local congregation in the renewal process. The experiment is a specific structure within which any local church must decide what its mission is.

The key to making this decision is the presence of the auxiliary dynamic—that group of people which constantly symbolizes within the congregation its common destiny with the People of God across



the globe and throughout history. The prior of the auxiliary unit is the transparent presence which unites the galaxy churches with the regional, continental, and global dimensions of the Spirit Movement.

In the Summer '71 Research Assembly on the New Social Vehicle, hundreds of local churchmen from galactic congregations forged a practical vision of a new global social order. The Assembly underlined the urgency of the development of the Local Church Experiment. The demand upon the movement following Summer '71 is to intensify the Local Church Experiment in order to create an operational base for churchmen to build the forms of the new social vehicle necessary in every local parish on earth.



Dear Colleague:

This issue of *i.e.* has been designed to provide you with a brief description of the direction and events of Summer '71: the Research Assembly in Chicago and the three International Training Institutes. Those of us who were privileged to participate in these programs found ourselves impacted once again with the fact that the future belongs to local man.

Let me share with you what I consider to be the most pressing imperatives on the Movement following Summer '71:

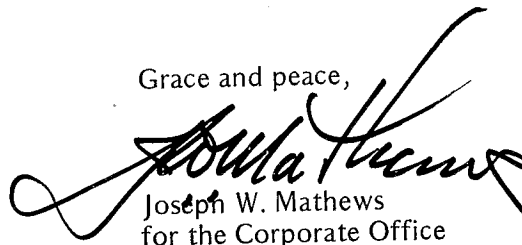
PENETRATION—Recruiting and teaching RS-1 is the concrete demand upon our lives in service as the Church. In order to present the Word in Jesus Christ to every man, the number of courses taught must be doubled this year.

LOCAL CHURCH—Many new congregations will enter the local church project this fall, while others will begin their second year. Our colleagues in Southeast Asia and India will be working on plans to begin implementing the local church project. Training programs toward this end have already begun. Financial assistance to enable the local church project in these areas of the world will be needed if their goals for the fall quarter are to be realized. The future demands that the local church be revitalized for the sake of the mission.

NEW SOCIAL VEHICLE—The extensive research that was documented during the Assembly must be compiled and ordered. We have staff assigned to do this and to enable churches across the globe to participate in the ongoing work in this area of the Church's responsibility.

Let me enlist your labors and resources for these three tasks. They represent the work of the Church for the next forty years.

Grace and peace,


Joseph W. Mathews
for the Corporate Office