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hong kong | local church focus

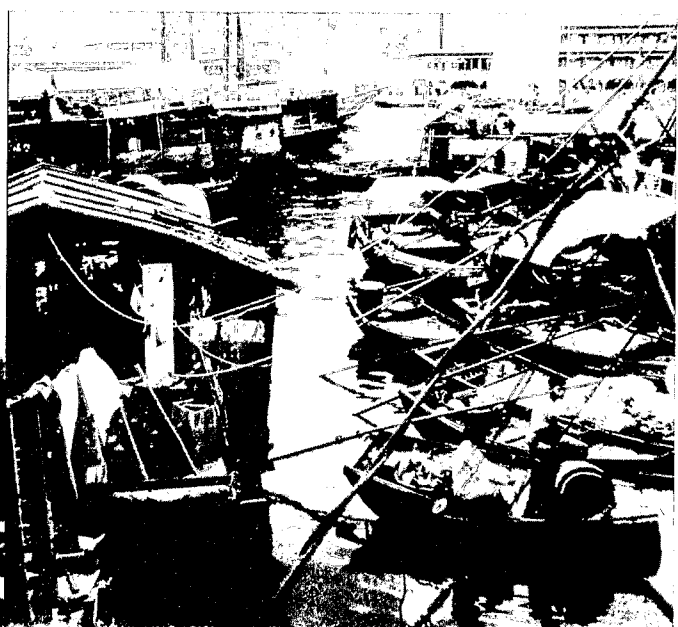
Located in the heart of South East Asia, this key to the Third China has become a sign of the renewal of the local church to all of SEA-Pacific. Courses were first held in Hong Kong in 1967. After another series of courses in 1968, a Covenant group—predominantly Westerners—was formed, whose major task was to hold RS-I, PLC, and advanced courses. Out of this work a number of Chinese began to take symbolic leadership positions. In 1969 Hong Kong sent 9 persons to the Singapore International Training Institute and had 16 this past year at the Hong Kong ITI. Out of this 25, 9 were clergy, all of whom are vitally involved in local churches. One local church, Shum Oi, sent 5 participants and a second, Kei Oi, sent 4 participants. The Spirit Movement is now directed toward serious work in local churches with two signal parishes clearly possible in the near future.

SPECIFIC LOCAL CHURCHES

Recent events in the areas of Training, Action,

and Nurture have begun to reveal the effect of the Movement as it begins to focus effort upon specific local churches.

In Training the emphasis has been upon Local Church Training and Teacher Training. In the first area, Chinese RS-I courses have continued this fall with a course taught in one of the congregations. This has been followed up with sessions in pedagogy, art form method, and methodologies for educating the congregation. A second congregation has undertaken an 8-session course in Sunday School Reformulation. Several of the congregations have experimented with the worship structure and architecture. And one Chinese congregation recently structured its worship into 3 acts with 4 scenes in each act, involving extensive lay participation. The congregation even invited its own cadre and the E.I.: Hong Kong Outpost to sing two songs—"When I'm on My Journey" and "Harvest Time"—for the service on a recent Sunday. Finally, several of the ITI grads created a weekend structure for a retreat for members of a



local orphanage where one of them is employed.

The key to the Teacher Training has been the decision to do hard work. One congregation is doing 8 sessions on Local Church Pedagogy in order to teach in December. Hong Kong is quickly building a base of competent Chinese and Western teachers, many of whom will be or already are second teachers and a couple of whom regularly play the first teacher role.

The major emphasis in Action is the local church cadres. There are two established cadre groups: Shum Oi Church (Church of Christ in China) and Kei Oi Church (Anglican). These cadres have 20-25 members, predominantly unmarried young adults in their twenties, which accurately reflects the power and strength of this age group in the Hong Kong churches. They meet weekly from 7:30 a.m. until noon in a structure of worship, study, and missional involvement. In addition, other cadre groups are coming into existence at several churches. The most significant developments are at Good Shepherd and Holy Nativity.

In order to communicate throughout Hong Kong what is happening in the local church, an Assembly of fifty-seven RS-I grads (two-thirds Chinese) was held at the end of October. The highlights of this evening event were a report on ITI, reports on cadres' planning for the year, corporate montage building, and a prayer conversation in eight "teams."

The key event in the area of Nurture has been the corporate structures of the E.I. Outpost at the Shum Oi Church. The Outpost group is composed of Cheng Sai Ho (Associate Pastor), Cheng Sai Leung, Tai Yick Kay, Bob Vance, Cynthia Vance, Nan Bailey, Diann Porter, and Dick Hamje. Included in the structures are the daily Geneva Office and breakfast conversation, with the full Daily Office on Friday and the Common Meal on Sunday. On Monday in Seminary they are studying *China in the Year 2001*; in Tuesday Sodality they are working with the Local Church Tactics; and in Thursday College there is a corporate reflection on Lao Tzu and then a New Religious Mode conversation. The Corporate Solitary Office follows each of these sessions. The Outpost meets with the Church

cadre on Saturday and has a structured solitary evening on Friday.

CAPABLE CHINESE LEADERSHIP

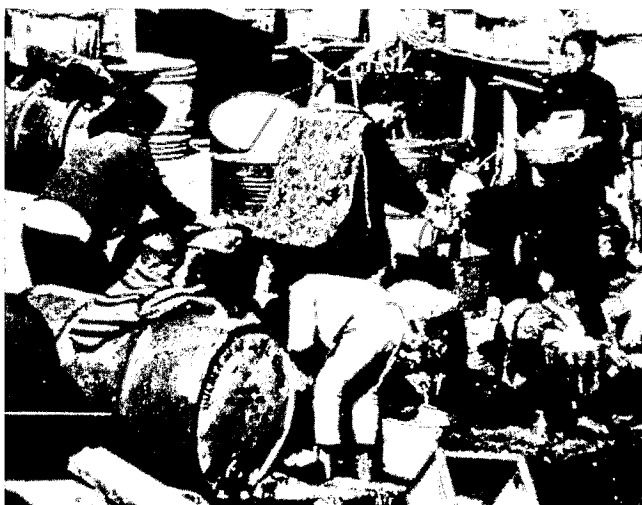
The key to the significance of the Spirit Movement in Hong Kong is the emergence of capable Chinese leadership at all levels. Nurtured over several years, the Movement clearly is being led now by dedicated and earnest local church leaders. This leadership has produced two significant directions: the push to form signal local parishes and the increase in international involvement.

The primary move toward signal local parishes began with the decision to teach RS-I courses in Cantonese. All papers, liturgies, and songs have been translated and the reworking of seminars and lectures has begun. Although the depth job of

totally indigenizing the course has yet to be done, enough work has been accomplished to permit several RS-I courses in Cantonese—the participants of which have been drawn solely from members of local congregations. Last spring the two key parishes, Shum Oi and Kei Oi, worked together to create a comprehensive Kindergarten Manual in Cantonese.

With regard to the long-range task of implementing the 5th City Model, comprehensive gridding and problematting has been done in both these parishes, and groups have worked to devise signs of possibility for the community. Each congregation has 30-40 RS-I graduates and are feeling the impact of the work of their cadre groups.

Finally, the Movement in Hong Kong is clearly international. The Covenant group represents three national groups and the Outpost, two. The Pastor of Shum Oi Church—Kwok Nai Wang—and his family are currently on a four-month global odyssey which includes a consultation with pastors in England, a month at E.I.: Chicago, and Movement visitations throughout the world. Alan Chan, the Pastor at Kei Oi Church, will be attending an ecumenical conference in Tokyo and plans to confer with Japanese cadres there.





NEW HERITAGE

NEW CHURCH

According to the mailing address, the Ecumenical Institutes: Australia live in a mail box—Box M44 Sydney Mail Exchange, to be precise. The impression is a fitting one. The Institutes of Australia have a highly mobile center of decision making. At various times, Councils and Presidiums have been at home in such cosmopolitan centers as Melbourne, Adelaide, Brisbane and Perth. Places with less likely names are also on the list: Broken Hill, Bordertown and Otford.

This mobility has been both characteristic and essential. Australia is a huge country, its thin population for the most part spread unevenly in a narrow band around the continental circumference. Large numbers of "new Australians"—most of them immigrants from Southern Europe and the Middle East—have made their mark everywhere. Greeks, Albanians, Italians, Bulgarians own many of the cities' shops; Lebanese and Syrians drive taxis and own restaurants. Latin Americans work in factories and machine shops. Japanese, American, or British capital competes with local Australian investment. These immigrants and visitors are adding their own dynamic of change to the contemporary face of Australian culture.

There are also the "ancient Australians", the Aboriginal peoples. Some say they reach 30,000 years into antiquity. Their newly-found voices are being heard in the law courts as they battle for land and mineral rights, and to a lesser extent, in the assemblies of the "Third World." As yet, the style of Australian youth is more visible than vocal, long hair evident everywhere. But Viet Nam war support and the national conscription laws are no longer going unchallenged.

THE MOVEMENT TASK

It is against this background that the Australian Movement goes about its task of calling spirit men to consciousness. Though the Movement is now more than three and one-half years old, it is concentrating most of its energies on course recruitment and teaching rather than on formulation. Only by calling forth consciousness about Australian responsibility to Asia, to South East Asia, to Pacifica and to the minority cultures within its borders can one hope to make the church strong again. Courses are the primary instruments for raising this consciousness in an established church which tends toward a conscientious cautiousness.

Paddington, in the inner city of metropolitan Sydney, is a center of Movement activity, and is the location of the Religious House. A pre-school, catering to the needs of new Australians, has set a pattern for local parish work that has been picked up in several other places. Its Presbyterian-Methodist uniting congregation has been convinced, along with the local Presbytery, of Ecumenical Institute initiative and staying power in a difficult inner-city situation. Plans are underway

THE AUSTRALIAN

SPIRIT

to begin new forms of ministry not only to the new Australians, but also to the parish youth culture and to an artists colony that exists around the edges of the community.

THE ABORIGINAL KEY

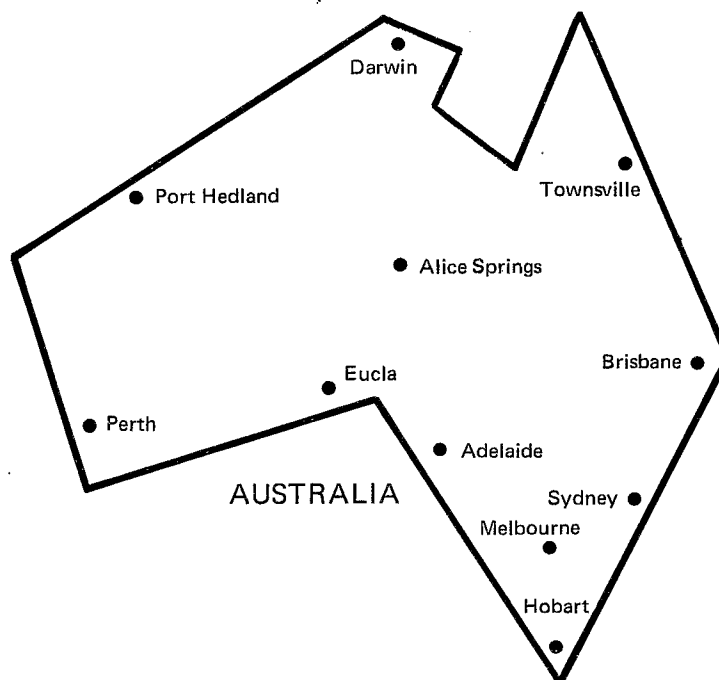
Out in the bush where the ancient values still live, lies the key to Australia's own future. For one thing, Australian response to the Aboriginal peoples will affect the national capacity to respond to the strangeness of the whole Asian context. For another, the very nature of Aboriginal culture is such that it is in touch with the depth spirit dimension of life, with the ancient mythology and symbology, with the "ancestors" and the "dream time" about which the white world has forgotten. To reclaim that past and bring it into an authentic mode for the twentieth century is to open Australia to its own forgotten heritage.

The Ecumenical Institutes have sought to enable the established church with its work toward this end. RS-I courses have now been

taught to a number of groups of both Aboriginals and white mission personnel with strong affirmative responses from both. Said one Aboriginal elder: "There is much we have not understood. But you have opened new windows in my mind, which is hope for my people." For many, Institute courses have provided ways to relate their own ancient wisdom not only to the wisdom of Scripture and the church, but also to the revolutionary times in which they live.

A further step was taken when two Institute staff persons were assigned to assist in the preparation of appropriate Christian education curriculum. This became an opportunity to explore the entire question of imaginal education relative not only to Christian tradition, but to Aboriginal tradition as well. A dramatic presentation, fittingly entitled "The Land Is Not Empty," is now in the advanced stages of preparation. It will provide a vehicle by which the Aboriginal gifts for dance and mime may be used to retell the Aboriginal story in a new idiom for Aboriginals and to introduce it to Australia.

Possibilities for the future are infinite. There is a likelihood that the 5th City model will find a new adaptation in an extremely rural situation, unlike anything that has been attempted before. Aboriginals already have unique and vigorous—albeit relatively unconscious—political structures. Leadership in the conventional Western sense is non-existent because a large number of clearly defined roles are sufficiently distributed so that many people func-



tion as a corporate leader. Economic structures will be based upon a cattle station, perhaps, rather than upon an established urbanized economy.

MOVEMENT PRESENCE

The Movement presence is a global presence. Australia is an Asian nation, with a major responsibility in the Seapac area and for the world at large. Asian colleagues are now a constant presence for the Australian Movement, just as Australian pedagogues are becoming common in other parts of Asia. They were represented at both 1970 Interna-

tional Training Institutes, and are themselves now embodying the Asian presence in the Australian church in many unexpected quarters.

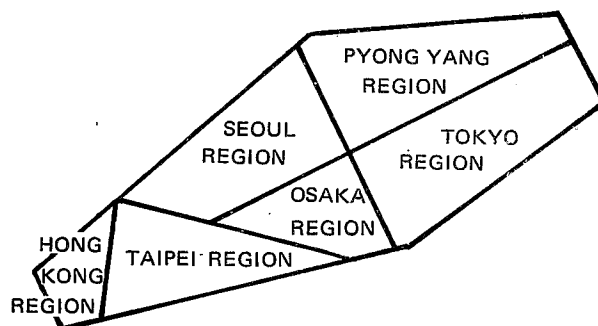
The imperative for the future is already inherent in the indicatives of the Australian Movement and the established church life. The task of penetration must soon be augmented by more extensive efforts in formulation at the local church level, where Movement people are already deeply engaged. This means that youth, new Australians, and Aborigines will soon be woven into the tapestry of Movement life in a manner previously not possible.

NEW FUTURE





JAPAN MOVEMENT



"The Spirit Movement is a fact here in Japan; fast manifesting itself over a broad and integrated base, with courses and consults being set up all through the country: Fukushima, Tokyo, Kobe, Sendai, Osaka, Nagoya, Kofu, and KitaKyushu."

Events during this past Fall Quarter give weight to this communique, received recently from colleagues in Tokyo, concerning the growth and expectations of the Movement in Japan: the existing cadre groups in both Tokyo and Osaka have shown a marked increase in numbers due to recent RS-I courses taught in Tokyo and Kobe. A one-year timeline for courses is being firmed up by the two cadres together with colleagues in Sendai and KitaKyushu.

In order to provide for the indigenous faculty needed for an increasing course demand, a November Pedagogy Course for RS-I teachers was held with 15 participants. The participation of cadre members from Osaka in that course, held in Tokyo, was an address upon churchmen there as a symbol of the inter-regional collegiality so necessary in the Movement as a whole.

The state of the church and the stance of churchmen in Japan have encouraged the current movemental development. In the Roman Catholic Church especially—which accounts for more than one-half the Christian population in Japan—there are strong currents of renewal already apparent. Among the Western missionaries there is an increasing awareness of their changing role, their need for collegial relationships and training, and their catalytic function relative to Japanese churches. An atmosphere of this kind has helped to bring together awakened, concerned churchmen who are

working for renewal—as well as those who are in despair over the church—for courses, consultations, visitations, and celebrations of the concrete possibilities of church renewal.

The International Training Institutes have given great force to the Spirit Movement in Japan. All of the graduates in Japan are engaged in experimentation with new methodologies in their congregations and schools. A December meeting for ITI grads and RS-I grads is charged with formulating the necessary regional structures of the Movement and with scheduling courses across the nation. The ITI grads themselves will come together in January for a reunion to look once again toward the future of the church in Japan on behalf of the world.

As a result of the variety and intensity of the ITI training and other course work, the Movement has been able to begin to indigenize itself. Course translation into Japanese has begun, 3 ITI grads have already taught in RS-I Courses, and Pedagogy Guilds and Courses have begun the kind of long-range training that will make a local teaching faculty possible.

Models and plans for the future call for sending 36 delegates to ITI '71 for theological and practical training in depth. In April, June, and September of 1971, Japanese colleagues will be leaving for one-year internships at the Ecumenical Institute in Chicago. It is becoming clear that the Movement in Japan must begin to take responsibility for Okinawa, the first concretion of this being a clergy consultation slated for February. Japanese colleagues see this as only the first step toward the responsibility they have as global citizens and enablers of the entire Movement across the globe.

The ITI 1970 had a tremendous impact on each of the participants. It provided him with the twentieth century understanding of theology and relevant sciences, up-to-date practical methods applicable to local church situations, and experience of what it means to live as a man of spirit in this world. It implies that all of us will have to change our present life-style and value system. It is going to revitalize our lives from now on, and it is going to renew the church. This is a heavy burden on all of us, but we are now confident that we must, and can, bear it as our mission.

—Tsuneo Inui:
Japan

What struck me most in the ITI was the comprehensive vision and global engagement. It has taught me how we can employ the secular wisdom in the service of the gospel, making it more and more relevant to the modern times. The depth awareness of my task in the global context that has been created in me will be an unforgettable experience in my life.

—Bro. Maipan Paul:
Hyderabad, India

I always considered myself as a revolutionary who was after changing and renewing the Church. And it was all limited to my own area of Punjab. But after coming to ITI during the six weeks period I found myself an exposed man, who was having a very limited vision. And this has given me a global vision and now I feel I am not just in that tiny Punjab, but that I am a global man and I am not only accountable to the Punjab Church, but I am accountable to the whole globe.

—Rev. James Massey:
Punjab, India

I really cannot imagine, how we could discover and learn such tremendous instruments, tactics and strategies for the renewal of the local congregation. My depth feeling is that this kind of training should be encouraged and helped all over the world.

—Rev. B. Lalnuna:
Manipur, India

I am sure that after studying and living together here, there will be some fruitful results in our various nations in the task and challenge now laid before us for the renewal of the Universal Church.

—Sione Tamaali:
Western Samoa

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—K. H. Ro



Participant



The six weeks training at the ITI has taught me how to live in the world as a twentieth century man. Our theological seminaries and Sunday sermons fail to give the picture of the world today as it is. But the courses and the lectures we got at the ITI have made me to think in a radically new perspective. I not only got to know the things of the local church but also to think in terms of a global vision. I understand now the problems of the local church and I have come to know how to solve them. But I also came to know that the problems won't end. I go out into the world as a renewed man not to die in the problems but to die for the problems.

—Rev. R. S. Sugirtharajah:
Ceylon



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do: Indonesia

The experiences and corporate living that we received from ITI during our participation will be very helpful in our service to the Church and the Lord in our particular country. We wish to express our hearty gratitude to all of you.

—Prasert Indhabhandhu:
Thailand:

It is a privilege both to me and my country to have been able to participate in ITI Hong Kong. I hope that as I am a changed person—a man of the spirit, so shall I be able to convey the same to my countrymen, so that we could arm-in-arm, work for the renewal of the Church.

—Reginald Williams:
West Pakistan

This ITI course has been extraordinarily helpful and meaningful to me, and I am sure to most other participants. In six weeks we have been guided through a very comprehensive curriculum dealing with all aspects of our lives. Not only have we heard and read what others are doing, but we have had practical workshops, exploratory excursions, teaching experience, and education by means of images and symbols. You have made it possible for us, as representatives of our local church, to experience this six weeks of corporate growing and so you have made a very significant contribution to the growth of the Church in SEAPAC and in the world.

—Edna Turvey:
Australia

Comments



Renewal is not a new word, but it has taken on new meaning to me after ITI Hong Kong, 1970. The schedule for the courses has been a bit heavy for me, but looking back at it now I think it is precisely the kind of training needed for renewal agents (or cadres as we call them at the Institute). I have now some concrete ideas in mind to implement in my own situation as a minister in Quezon City, Philippines. The studies in lecture and seminar leading have been most helpful. The gridding on the parish level will remain as my guide and the family lectures and seminar/workshops have helped me both in my work and personal life.

—Loel A. Bacerra:
Philippines



I am grateful to you all for enabling me to be a participant of the ITI Hong Kong '70. This privilege has given me a new vision and mission in the renewal of the Church. The programmes were excellently planned and executed. The seminars, lectures, conversations, etc. have fostered a closer relationship among the participants. We who participated, I believe, have been equipped with the vitality needed to renew the Local Church. The staff of ITI Hong Kong '70 need a word of appreciation for their dedication, sacrifice and for their efficiency in running the whole Institute. They worked day and night without sleep. They have set an example for us to move forward. The Church stands in the midst of the turmoils of the world and in order for it to be a Church in society the Church must move forward to relate itself to society. This could only be done by us who see the vision and mission.

—James Solamadan:
West Malaysia

Intercontinental

Report:

asian

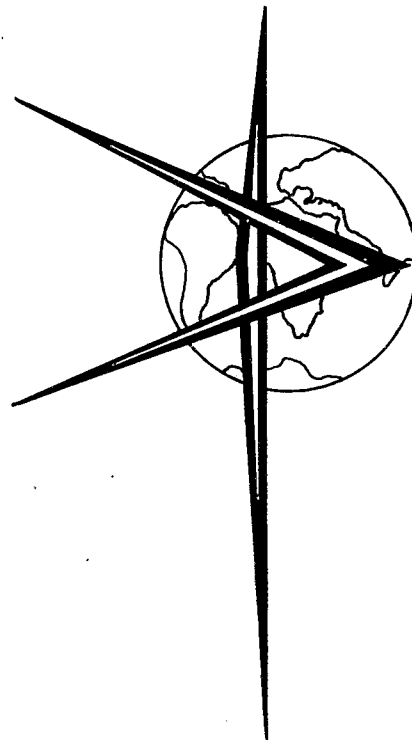
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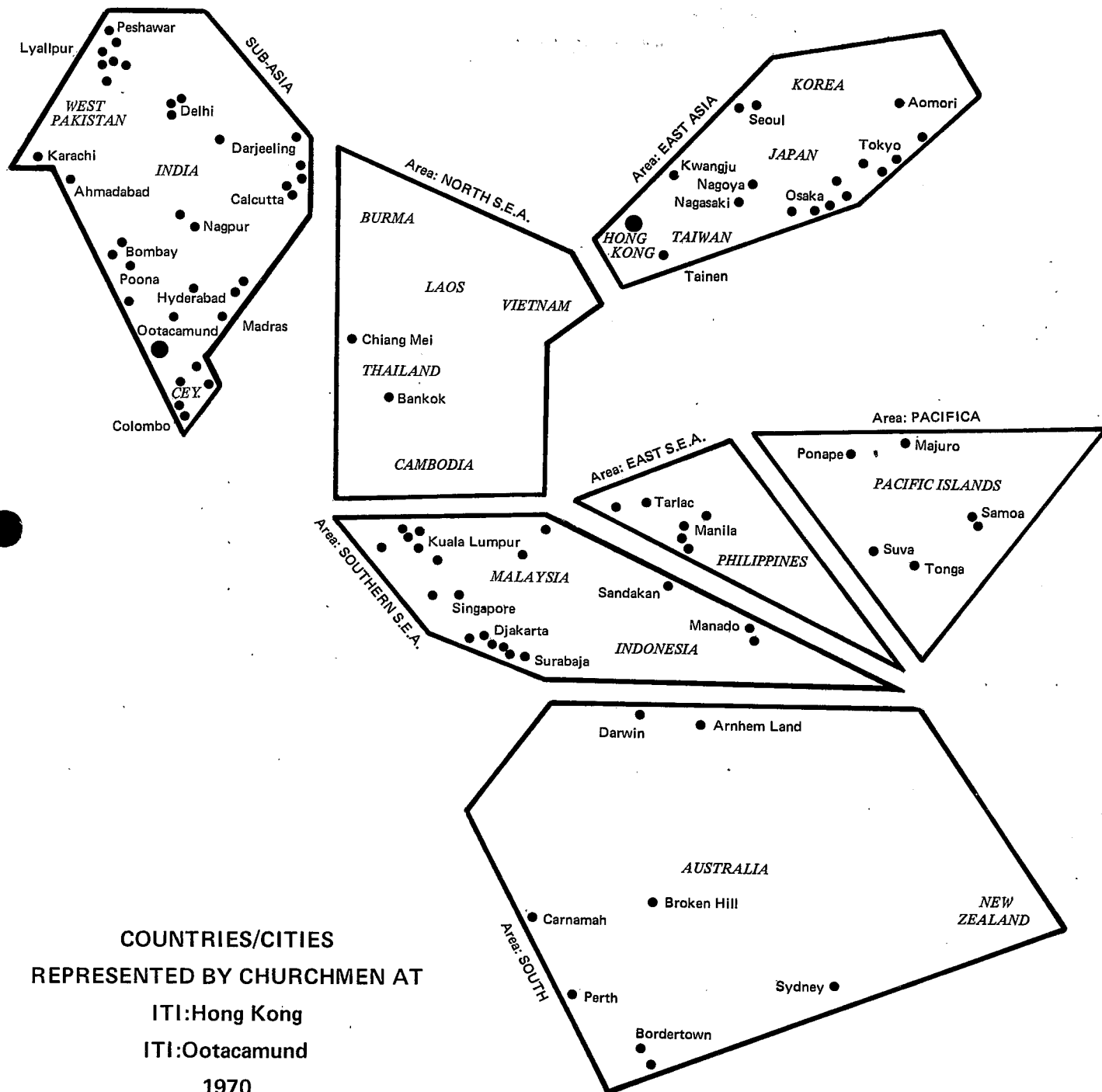
colleagues

The Spirit Movement has been impacted by a new force of spirit men. As a result of three years of work climaxed by three International Training Institutes, the forces which are renewing the face of the Church today have established contact with their fellows in Asia in concrete, practical ways. In ITI:Singapore 1969, 102 Asians from West Pakistan to Japan, Hong Kong to Australia pioneered the first 6-week training institute. During 1969-1970, follow-up courses and programs were conducted by its participants in all of the 15 countries represented. In ITI:Hong Kong and India 1970, two simultaneous 6-week institutes produced 186 additional colleagues who had a basic common memory and some common methods to enhance renewal in local Asian churches. These colleagues are not only contributing to Asian churches with the methods they have learned, but they are also making significant and unique contributions as Asians to the worldwide Church.

The next twelve months promise to provide additional signs of the gathering momentum in church renewal across Asia. Local churches are intensifying their renewal efforts in 40 cities of Korea, Japan, Taiwan, Hong Kong, the Philippines, Thailand, Malaysia, Singapore, Indonesia, Australia, and the Pacific Islands; in the sub-continent of South Asia, similar efforts are taking place in Ceylon, India and West Pakistan. The participants in the three ITIs are teaching weekend RS-I and advanced courses, developing curricula suited to their locales, meeting frequently for dialogues on secular/religious care, and experimenting with indigenous worship, practical models, and theological articulation. Married couples of the staff of the Ecumenical Institute: Chicago are located in the major cities of South and East Asia, Australia, Pacifica, and India, where they are the invisible catalysts to these efforts. Training indigenous pedagogues and model builders is their primary task among churchmen in Asia.

In the SEAPAC area a unity among local Asian churches is emerging as Indonesians, Malaysians, Filipinos, and Pacificans go to a 3-week January training seminar in Perth, Australia; school teachers are going to the Pacific from Japan and Australia; and pedagogues go from Hong Kong to Taiwan, Japan and Malaysia-Singapore, from Malaysia to Indonesia, Thailand, Burma and the Philippines. The participants in ITI:Hong Kong saw the unity of SEAPAC—Southeast and East Asia, Pacifica—as a historical demand and an emerging fact.





COUNTRIES/CITIES
REPRESENTED BY CHURCHMEN AT

ITI: Hong Kong

ITI: Ootacamund

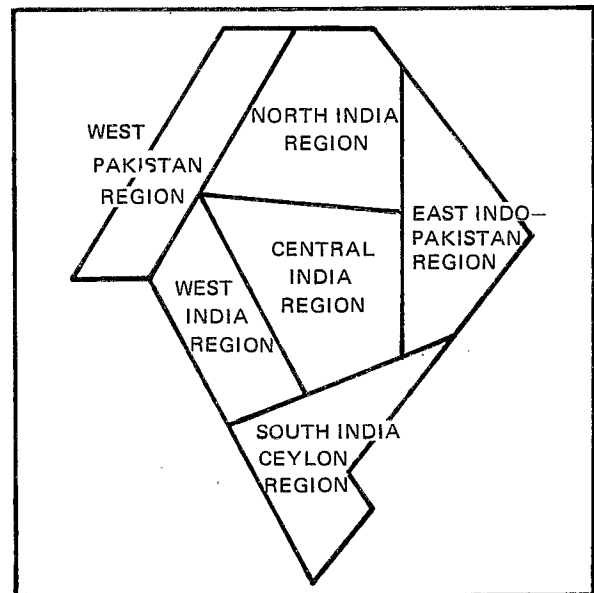
1970

INDIA-CEYLON

The Institute made its first contact with India only three years ago with a teaching team composed of Joseph Mathews, Joseph Slicker, Joseph Buckles, and Donald Clark. Speaking engagements and consultations with local churchmen and church leadership held during that trip opened the door to a full teaching schedule during the following spring quarter. The five subsequent teaching trips to the sub-continent have produced course graduates in all parts of India and Ceylon, strong representation at the 3 ITIs held in Asia during the past 2 years, and a collegial network of local churchmen who are committed to the renewal of the local church throughout India and Ceylon.

The Fall Quarter in the sub-continent has seen many of the graduates of the ITI held in Ootacamund recruiting and teaching courses as well as continuing their task in local congregations. Courses and consultations have been held this quarter in Bombay, Delhi, Lucknow, Kanpur, Calcutta, Hyderabad, and Bangalore. ITI grads taught seminars in 20th century theology, gave lectures on the new image of the church as mission, and conducted consultations on local church renewal. During and since the last ITI, a number have become skilled teachers and are eager to witness to the church in India concerning the great possibilities for a transformed church in India to serve the world. In Ceylon courses and visitations were held in Colombo, Kandy, Jaffna, Galle, Batticaloa, and Kurunegala. The groundwork for the courses—primarily RS-I—was laid by the recruiting and teaching of Indian and Ceylonese colleagues.

The denominational leadership in the sub-continent has begun to move ahead in ecumenical relations and in grassroots renewal efforts. The Rev. Dr. William Gomes, Roman Catholic Bishop of Poona and the Rev. R. D. Joshi, Methodist Bishop of the Bombay Episcopal Area, were two of the sponsors of the 1970 ITI in Ootacamund. Requests have been made by Churchmen in India that the Order of the Ecumenical Institute establish an Urban Ashram (Religious House) in India in the near future. This would be modeled on the Religious Houses already in existence across North America, Australia, and Malaysia; and would involve at least two families from the staff of the Institute and several Indian families. The vision is that the corporate structures of worship, study and discipline in the House would be a sign of the spirit of renewal that is coming alive in India and that the teaching, consultation and care provided by the House would be of inestimable benefit to the Spirit Movement there.





The first International Training Institute was held in Singapore in 1969; and during the past two years, E.I. courses have been taught in the larger towns and cities of Malaysia. Out of this groundwork has now come the establishment of catalytic cadres in six cities of the region and the forming of a Regional Council to permit colleagues in the Movement to plan for courses, ITIs, and other strategies for enabling local church renewal.

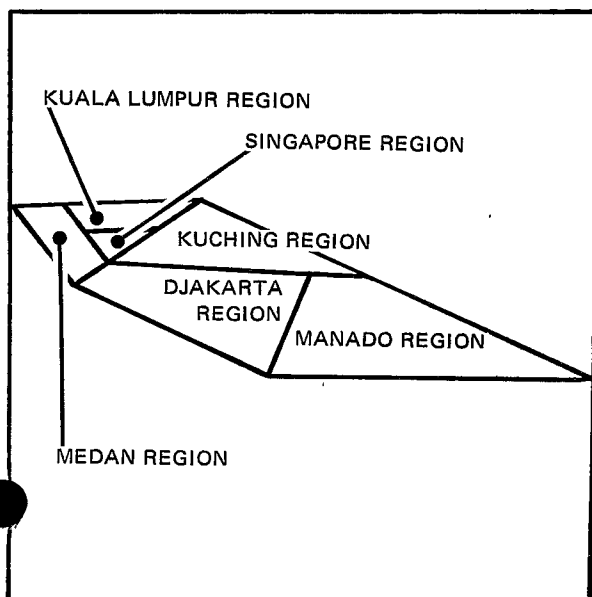
The formation of a National Faculty last October showed that the ITI and regional pedagogical training was beginning to produce working faculty who are both trained and ready to commit themselves to the course schedule and its concrete demands. Another indication of current shifts in the Movement is the increased scheduling of courses from the practical side of the curriculum, such as the Local Church course. Plans are being made for local church consultations to meet the needs of particular congregations.

The Regional Council has built models which call for an experimental Cultural Studies I course taught to non-churchmen and persons from the Muslim, Buddhist, and Hindu faiths in addition to a similar course which is to be taught to a group of Muslim university students. For younger youth, a ten-day seminar and bus tour of Malaysia, the "Urban Youth Odyssey," has been planned as an experiment in the use of such a construct with Asian youth.

The principal strength and leadership for the catalytic cadres in Malaysia has come from the Singapore and Hong Kong ITIs. Deeply aware of the weight of the task and the possibilities for the renewed church, the cadres have begun to enable the formation of local congregational cadres in their respective cities. In order to undergird this, and moreover to provide for the training and nurture necessary for the years of work ahead, the Regional Council has begun to plan recruitment for ITI '70.

Malaysian churchmen are being addressed by RS-I and by the stance of love for the Local Church. Unable to fit the Institute into either the old "conservative" or "liberal" categories, they have begun to take an excited and careful look at what is being done by the Spirit Movement in Malaysia to renew the local church.

The Religious House in Kuala Lumpur continues to serve the entire area. A Malaysian colleague reports: "The presence of Malaysians in the House and the hard work carried out by the House has addressed the region as an authentic life style." Current plans include the creation of a corporate living structure for university students to experiment with what it would mean to participate in study on behalf of the world.



REGIONAL STRENGTH: MALAYSIA

VISITORS TO CHICAGO WEST

During the last several weeks of Winter Quarter, the Kwok family from Hong Kong's Shum Oi Church came to the Institute as part of a family global trip. They found it most helpful to be able to participate in just the daily corporate life of the experimental Order: daily worship and structured breakfast, Division work, evening Ecclesiola ("Little Church") experiment on behalf of local congrega-



tions, and special weekend structures such as Problem Solving Units and Order Council. In particular, Tao Lai found herself fascinated by the Fifth City Preschool, while her husband, Nai Wang, studied the Fifth City Model and became acquainted with the theoretics and practices of the local church experiment.

At an early morning Collegium, Nai Wang addressed the Order concerning the form that the Spirit Movement is taking in SEAPAC and Hong Kong; and he imaged the local church dynamic of parish, congregation, and cadre as it is becoming manifest in the life of Shum Oi Church: "They have begun to see that this model is vision-filled."

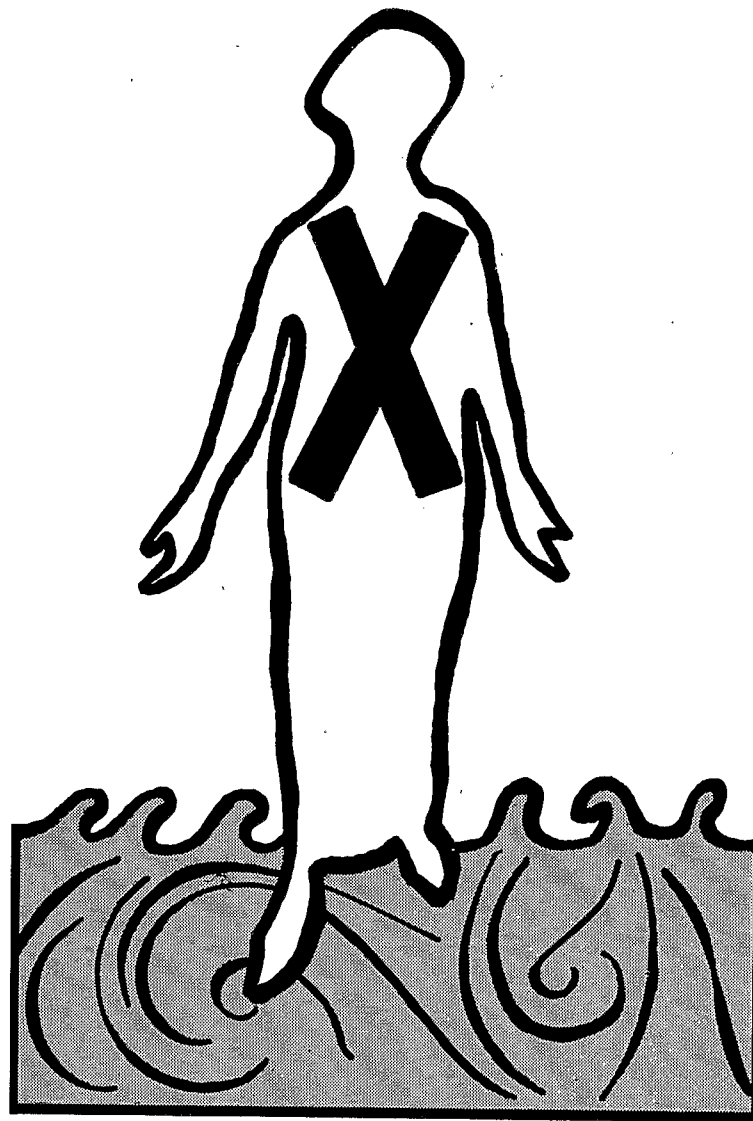
Pastor Kwok and his family were also able to gain perspective upon the global Movement by visiting Movement structures in the Chicago Region: Religious Houses, Chicago Metro meeting, and North Shore Cadre. Nai Wang reports that it is the format and wisdom from the Global Odyssey—developed by the North Shore Cadre in Chicago—that has kept their family's journey from becoming merely a trip around the world. Like the Global Odyssey construct, the Kwok's journey includes all six "Urs"—yellow, white, red, black, tan, and brown—and all nine geo-social continents, with continual self-conscious reflection upon the depth human significance of all that is experienced.

In mid-November, Chicago:West was honored to receive Bishop R.D. Joshi, Methodist Bishop of the Bombay Episcopal Area. Bishop Joshi was in the United States to attend the Council of Bishops of the Methodist Church in Portland, Oregon. The Bishop expressed excitement about the results of the International Training Institute in Ootacamund, India. He also visited the North Shore and Chicago: South Religious Houses and feels that the Houses across the globe are a "sign of the Christian presence in the world." An important symbolic event during his visit was that the Order had the opportunity to share with him the celebration of his birthday during a Sunday House Church celebration.

An educational survey was made of the Pre-Schooling Institute in October by ABT Associates, who have been contracted by O.E.O. to study twenty "exemplary day care centers." They especially noted the global emphasis, short courses, art form method, intentional decor, and the commitment of the Pre-School staff.

Two of the college groups visiting Chicago:West were a group from Elmhurst College and an Urban Studies class from the Associated Colleges of the Midwest. The Elmhurst group expressed concern about the church's involvement in urban problems; and the Urban Studies class was particularly interested in the actualization of Fifth City as a concrete sign of the possibility of recreating the global urban complex.

Mrs. J. Woodruff, a teacher at Cooley Elementary in Chicago and a graduate student at North East Illinois College, met with the Emerging Generation staff regarding the training of children in programs which supplement the work of public schools. The discussion centered around the Institute's experimentation with curriculum events in the context of a 24-hour training construct and the development of selfhood through imaginal education.



epiphany

January 6th is the feast-day
opening the season of Epiphany,
wherein the Church follows its Lord
out onto the chaotic waters of
the present age,
manifesting the wonder and mystery of
the presence of God upon Earth.



This International Training Institute graduate earns approximately \$300 (U.S.) per year and contributed generously to the ITIs.



The total cost of his training at ITI was \$600. With the aid of colleagues in Asia and across the globe, this total balance has been paid.



The six-week training program completed, he has returned home, where he is using his skill and insight in his local community.



The follow-up support for the recent training programs held in Hong Kong and in India is now beginning. The first year will cost about \$100,000 for travel and program expenses (the Institute staff is self-supported and works without salary).

Your participation in caring for the life and mission of all the people of God—in the form of your financial contribution—will allow churchmen across Asia and Pacifica to realize their vision of care for every human being.

i.e.
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