

A Chronological History



of the
**Ecumenical
Institute**

and the
**Institute of
Cultural Affairs**



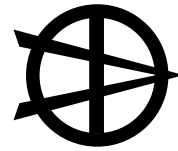
1952–1988

Beret E. Griffith, Editor

Revised December 2018

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of the Ecumenical Institute
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Beret Griffith, Editor — and colleagues

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The Institute of Cultural Affairs in the U.S.A.
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A Chronological History of the Ecumenical Institute and the Institute of Cultural Affairs 1952–1988, Beret E. Griffith, Editor

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The editor thanks all of the Institute of Cultural Affairs staff, colleagues, and friends who shared their memories of the past; ICA Global Archives volunteers for preserving, documenting, and making participatory methods accessible; and current ICA staff and colleagues for continuing to invent new ways to train and encourage people to become engaged in their communities.

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IF

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LELA JAHN

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List of Abbreviations

Golden Pathways	The Golden Pathways online archival resources
History	“A History of the Ecumenical Institute, The Institute of Cultural Affairs and The Order: Ecumenical” on the Golden Pathways
HDTI	Human Development Training Institute
ICA Dialogue	ICA Dialogue listserv
ITI	International Training Institute
JWM	Joseph Wesley Mathews; referred to as JWM, greeted as “Joe”
OE	Order Ecumenical
OE Community	Order Ecumenical Community listserv
ToC	Table of Contents, pages vi and vii.

Information Formats

Oral history	Direct quotations are indicated with <i>pull quotes</i> . Quotes and attributions are indented and enclosed by horizontal lines.
Published sources	Quotations from published sources are in <i>shaded text boxes</i> with drop shadows.
Archival sources	Quotations from archival documents are placed in <i>plain text boxes</i> with drop shadows.
Key concepts	Important ideas and principles are often highlighted in <i>simple text boxes</i> or <i>sidebars</i> without drop shadows.
External web links	Words in the distinct blue font preceded by the external link symbol are <i>clickable links</i> to web sites in the PDF version.
Cross references	(» see page) indicates a <i>clickable link</i> to a cross reference in the PDF version of this book.
Style guide	The <i>Publication Manual of the American Psychological Association</i> , Sixth Edition has been the guide for formatting footnotes, references, and other book apparatus.

Foreword

We discern a crimson line on this earth, a red, blood-splattered line which ascends, struggling, from matter to plants, from plants to animals, from animals to human. This indestructible prehuman rhythm is the only visible journey of the Invisible on this earth.

Train your heart to govern as spacious an arena as it can. Encompass through one century, then through two centuries, through three, through ten, through as many centuries as you can bear, the onward march of humankind. Train your eye to gaze on people moving in great stretches of time.

Nikos Kazantzakis, *The Saviors of God: Spiritual Exercises*
(Trans. Kimon Friar, 1960)

Human beings have been evolving the fabric of society and what it means to be human since our birth many millenia ago. The 1960s in the USA was a time of great destruction and creation. The civil rights movement, women's revolution, anti-war movement, environmental movement and youth movement, among others, whipped up a great storm of change that is still in process. An evolving global spirit movement was birthed in the midst of this wild wind.

The chronology shared here is a brief history of a movement of people who threw themselves into releasing social and personal transformation in Century 20, that continues today in many shapes and forms to live, encourage, and create new ways of being in Century 21. This chronological history and the vast Global Archives share research, methods and values that they discovered, lived, and are applying in community and organizational work across the planet.

I first encountered this movement in 1966. I was getting my master's degree at Colorado State University and lived in what I found out later was a sort of rogue Faith and Life Community brought from Austin, Texas. One day the Wesley Foundation youth pastor who had just taken a course at the Ecumenical Institute (EI) in Chicago led a study of Paul Tillich's paper "You are Accepted." One statement triggered an hour of hot debate in my residence. It was a quote Tillich borrowed from Immanuel Kant, "there is something in the misfortune

of our best friends which does not displease us.” It was as though a strange wind had blown into the room and we were uneasy. Did we really want to acknowledge that shadow in our lives? All these years later, I can say that the challenge for self-conscious reflection and authenticity has been constant for anyone touched by the work of the people in this movement.

In recent years, as new people encounter the Institute of Cultural Affairs (ICA) approaches and ToP™ (Technology of Participation™) methods, they ask, “Where did all these methods and understandings come from?” Without intensive training and research programs such as the Academy, summer research assemblies, and social demonstration projects it has been difficult to share that history in a life-changing way. I still remember the Board of ICA Canada in the early 1990s asking for more context so they could fully understand our work. Most of these people knew only ICA ToP™ methods and our newsstand magazine *Edges: New Planetary Patterns*. My husband, Brian Stanfield, an Academy teacher for many years, gave a 2 ½-hour religious studies lecture that included all the secular dynamics shared in this foundational course. He was totally breathless by the end of it and emotionally drained, but people got a substantial taste of the radical foundations on which this movement stands.

A few years later these same people demanded that we write something to explain the foundations of the movement’s thought and action. Most of us thought that was an impossible task, but with their help we published the first edition of *The Courage to Lead*. The book, which has spawned book clubs, explores twelve aspects of what it takes to relate authentically to life, world, society, and self. It asks four questions: Where do I find meaning in my life? In what context do I make decisions? What role do I want to play in the change process in society, work, community, and family? How do I keep learning from my experience and trust my own inner wisdom? The reader wrestles with what it really takes to say yes to life as it happens day in and day out, and then is asked to consider the possibility of moving beyond a confrontational approach to a being-for-something approach. That role dances through the Kazantzakis quotes.

In 2009, I was reminded again of this need to share foundational values and approaches. I spent a profound week with an ICA training team made up of Australians, two New Zealanders, and the Maori leader of *Te Mauri Tau*. She

invited us to meet in their Whaingaroa Environmental centre in New Zealand. The idea was to explore what it would take for us to be able to ensure that ToP training in New Zealand was as culturally appropriate as possible.

Underlying this concern was a deeper question: was ICA really colonialist like so many other organizations? Our host asked many difficult questions, especially about Fifth City, what we did there, and why. As the ICA elder on the team I shared stories of the pilot work done there to train local leaders and to facilitate serious reflection and participation within the community in order to create together a desired future. I also shared the strong influence Martin Luther King and the Civil Rights Movement had on that early work. In between these serious conversations, we explored the work of the centre, walked by the sea, participated in powerful rituals, ate delicious food, sat by the fire, and got to know one another. At the end of three days I held my breath to see what her verdict would be. Our host said: “Yes, we have common values.” A deeper trusting relationship had begun. This has paved the way for a partnership in designing and facilitating culturally appropriate events.

I share these very specific experiences (out of so many) to explain the real need for this chronology and for accessible global archives. This chronology celebrates the wildness and passion created and lived by thousands of people from many countries across this planet. It gives all *those who care* now and in the future permission to chase after windmills occasionally, to dream the impossible dream with characters like Don Quixote, and to forge a just and sustainable society. Thank you, Beret, for your persistent work over the last few decades to make this history more accessible to many.

The fruits of the EI/ICA enterprise will never be completely known, but every life passionately given to *being itself* has a tangible effect on *life itself*. This movement invites everyone to live creative, conscious, and caring lives and shares methods and approaches for doing just that. May the 21st Century continue to reap the benefits of this shared and lived research in ways we can't even anticipate today.

Jeanette Stanfield
Toronto, Ontario, Canada
September 14, 2015

Preface

The Chronological History 1952–1988 traces the development of The Ecumenical Institute (EI) and the Institute of Cultural Affairs (ICA), organizations dedicated to sharing methods and models, which have brought depth consciousness and practical tools for responsible participation to organizations and communities. Both organizations, EI and ICA, contributed to the evolution of movements for citizen participation, community development, and organization transformation, in many nations over the past 63 years.

The chronology documents the creation, use, and evolution of the intellectual, social, and spirit methods and models that are the foundations of the work of EI, ICA, and the Technology of Participation™ (ToP™) group facilitation methods training. Many thousands of people contributed to this effort. In a multitude of ways, they all shared a concern that people in communities and organizations learn and work together in a spirit-filled climate of possibility. This Chronological History is an acknowledgement of their contributions to the intellectual breadth, spiritual depth, and underlying social consciousness of care and compassion for people and our planet at the heart of these creative tools that are now used around the world.

These resources are for people who care about effective organizations and inclusive communities. What follows will be of immediate relevance to people interested in the ICA: course participants, people who have attended ICA-related events, or anyone who has come into contact with people who use and continue to refine ICA methods. It will also be of interest to practitioners who wish to trace one well-documented creative thread among the many that contributed to the shaping of the new world we inhabit today.

The idea for this chronological history grew out of conversations during working sessions at the Institute of Cultural Affairs in Phoenix, Arizona in September 1991. Twenty-one ICA facilitators had gathered to consider What's Next? for their own professional development and for training new ICA facilitators. The participants were a mixture of experienced facilitators and people just beginning their facilitator journey. We all sensed that what we were working on would empower us.

One of our sessions explored the history and development of ICA methods from the perspective of the people in the room. This produced great interest, excitement, and gratitude among the participants. There was a sense that it would be important to continue working on the history. On the spot, I decided that I would incorporate this continued work into my MA project/thesis in Organization Development and Transformation from the California Institute of Integral Studies in San Francisco.

When the data generated at that September 1991 session in Phoenix became available, I used it as the starting point for my chronological history. I looked through my files to gather more historical information for additions to the chronology. I also requested input from colleagues around the world. As I gathered additional data, I decided to expand the chronology to include personal recollections. I brainstormed a list of people who would know when and how methods originated and created a rough draft of the chronology so they could offer additions and corrections.

This process of gathering information from additional people relied on ECONET, an early electronic mail system; connections at meetings; and postal mail. In January 1992, I sent an early draft to 41 ICA contacts with email addresses. I gave the draft to 75 people who attended an ICA West members meeting at the end of January. In early February 1992, I mailed drafts to 24 people from the original brainstorm list. In mid-February, I mailed drafts to an additional seven people at the Wilder Forest ICA Network Association meeting who had not yet been involved. In April 1992, I sent the draft to all of the ICA colleagues in the Western United States.

It was a wonderful adventure and great encouragement to receive input to the emerging chronology. A comment from Lyn Mathews Edwards, one of the members of the original Ecumenical Institute staff, was a particular delight. Lyn said, "The Chronological History is the pot of gold at the end of the rainbow." Another longtime colleague, Jim Troxel, wrote, "A great gift. I will review and send to you any additions, etc." A third colleague, George West, who had been involved in the process from early on, wrote an encouraging note from Lima, Peru: "This is a great project you have going. It's a good spirit exercise to reflect on these things, and fun. I am sending you what I have and will look for more time to work on it next week."

A second draft of the Chronology, with all of these inputs, was completed in August 1992. Jean Watts took copies with her to the ICA international conference in Prague. Following the conference, I began receiving additional corrections and information for the Chronology. Since work for my MA was completed, I had to decide whether I would continue this work. My answer was obviously Yes! In the months that followed, Brian Stanfield and Lyn Edwards particularly provided continued input and support. In October 1992, along with extensive feedback for the second draft, Brian wrote, "Greetings! This is a real gem you are working on, and so important that it be captured before memories grow dim." Finally, in April 1993, a third draft was complete.

During 1992 and early 1994, as my research was expanding and the final version of the Chronology was nearing completion, I was hopeful that it would become part of more extensive documentation of the work of the ICA. I thought to myself, "Time will tell." Time did tell, and a Global Archives Project was started in February 1993, with Lyn Mathews Edwards as the Project Director.

This Chronological History and the Global Archives Project both focused primarily on the first forty years of the work of the Ecumenical Institute and the Institute of Cultural Affairs. Preserving, organizing, cataloguing, and presenting this huge body of knowledge has been a work in progress involving dozens of volunteers and thousands of hours.

But during the 20-plus years since the third draft of the Chronology and the inauguration of a formal archive project, colleagues all over the world have continued to develop new programs that respond to their local needs. Their efforts continue to extend the reach and impact of ICA programs and related activities. Important professional networks have also emerged. The International Association of Facilitators (IAF) grew out of the ICA Network Association. The ToP™ Trainers Network (TTN) was created to support ICA group facilitation training and the growing number of ToP™ trainers marketing ToP™ courses and developing new ToP™ methods.

In 2013, as a part of my work on the Global Archives Project team, I decided to do a major revision of the document. In the fall of 2014, David Dunn, Mirror Communication, was hired to create the layout, work with me on continuing to edit, and prepare the document for e-publication. Paul Noah continues to research and supply graphics. There will always be additions and corrections.

Beret E. Griffith
September 2015

Acknowledgements

Special mention goes to participants in the Phoenix meeting in September 1991, when this all got started. If Marilyn Oyler had decided to do something else that morning, I doubt that I would have been the one to gather this information. Colleagues whose memories were the foundation of this work include Dorothea Jewell, Pat Tuecke, Carol Fleischman, Marilyn Oyler, Dan Groves, Hubert Fulkerson, Angelica Rodriquez, John Oyler, Teresa Lingafelter, Robert Lingafelter, Raul Jorquera, Shakuntala Jadhav, Kay Fulkerson, Rick Walters, Leslie Jackson, Kim Epley, Linda Hamilton, Ken Whitney, Gary Forbes, John Adam, Jim Wiegel and Kate Ward. Thank you to you all.

I have loved hunting through old documents. But many colleagues helped expand the work of the Global Archives Project. Audrey Ayres, Betty Pesek, Marge and LeRoy Philbrook, and Delores Horn were regulars for several years, helping to document the enormous amount of material collected—upwards of 180 file cabinets full. There were also several week-long archives helpers, Wanda and George Holcombe, Sandra True, Charles and Doris Hahn, Bill and Barbara Alerding, and Juana Foss provided practical work and spirit support. Untold numbers of “Archive Angels” have supported the project in a multitude of ways.

Thank-you to everyone who conversed, wrote, called, faxed, or emailed information to me in the early stages of developing the Chronological History: Jim Troxel, Barbara and Bill Alerding, George West, Jean Watts (who sent a bag of old tape recordings!), Marilyn Oyler, Ann Ensinger, Sandra True, Nan Grow, Sookja Hutcheons, Lela Jahn, Pam Bergdall, Terry Bergdall, John Burbidge, Jim Wiegel, Edith Byers, Li Dona Wagner, Susan Wegner, Burna Dunn, Pat Tuecke, David Thomas, Catherine Welch, Dorothea Jewell, Marie Sharp, Dick and Gail West, Linda Hamilton, Don Elliott, Martha Lee Sugg, Ieva Wool, and Sue Wegner. I especially want to acknowledge Brian Stanfield, whose timeline charts with their divisions and headings were first published in 1992. These charts were added to an early version of the Chronological History in 1994 and appear on the chapter title pages of this edition.

A special hug and thank you to Marge Philbrook (who, if a file exists, can find it) and to Jean Long and Sally Fenton who continue to show up to help in many ways. Finally, thank you to the volunteers working on the ICA Global Archives Tech Team, Tim Wegner, Wendell Refior, and Steve Harrington, for making documents from the vast EI/OE/ICA files digitally available.

When you are dealing with methodology you are dealing with the rubric of being itself. Which is to say that methodology never stands on its own feet. It does not exist. It exists only in relationship to that which is unsynonymous with the self. And when that is forgotten then you have the kind of nonsense in which we educate people just to educate people.

Joseph Mathews, Collegium, Summer Academy, 1969

Introduction

This document's roots reach back more than thirty years. It began as a simple log of the work of the Ecumenical Institute, the Order Ecumenical, and the Institute of Cultural Affairs covering the years 1952–1988. In this latest iteration, it has become a visual outline of the major events, the research gatherings, and the innovative work of 1,000s of people around the world who developed the intellectual, social, and spirit methods cataloged here. Now, new communication and publishing technologies make it possible to evolve into something new again.

The *Chronological History* is becoming a visual timeline that opens doorways and windows into the common memory shared by the remarkable movement it chronicles. As the ICA Archives collections grow in breadth and depth, PDFs created from the electronic files needed to manufacture printed books will be regularly updated with more links, missing information, and corrections that enhance the value of this volume. To those ends, your input is welcome.

Many people have continued to create, innovate, and extend the work of the Institute of Cultural Affairs since 1988. Their projects, programs, and personal endeavors are less well documented. Filling this information gap will be an important and exciting process of discovering the real legacy of the nearly four decades of work outlined here. A Google Doc (see [☞ Addendum](#)) is available online for recording projects, programs, and individual efforts from 1989–2016. The work of the ICA is ongoing around the world and some information has already been gathered. Visit » [page 97](#) for information on how you can help document the accomplishments of the last three decades in the unfolding history of the Institute of Cultural Affairs.

Chapter 1

1952–1955

The Christian Faith and Life Community

1952	1953	1954	1955
<ul style="list-style-type: none">• The Christian Faith and Life Community (CFLC), University of Texas, Austin• Campus Ministry• Visit to Iona Community in Scotland• Visit to Taizé Community in France• Researching models for corporate life and mission	<ul style="list-style-type: none">• Community of male students formed at the Christian Faith and Life Community, University of Texas, Austin.	<ul style="list-style-type: none">• Women students added to the Christian Faith and Life Community, Austin.• The Second Assembly of the World Council of Churches, meeting in Evanston, Illinois, established the Institute for Ecumenical Studies in Evanston—a “lay academy for world churchmen.”	<ul style="list-style-type: none">• Parish Ministry Colloquy (PMC) created• The “Bug Model” created to describe the operations of any intentional group with a task.• Research on culture and community led to the decision that the mission of the Ecumenical Institute would be the renewal of the church.

The Campus Ministry

- 1952 Austin, Texas.** The Campus Ministry Experiment existed within the Christian Faith and Life Community (CFLC) at the University of Texas, Austin, Texas. Jack Lewis, a Presbyterian clergyman, was the campus minister. Two good background articles about the Christian Faith and Life Community were published in 1962, the tenth anniversary of its founding.*

The Campus Ministers Symposium

The Christian Faith and Life Community (CFLC), 2503 Rio Grande Street, Austin, Texas, was chartered in Texas in 1952 as an ecumenical lay training and research center, for the purpose of pioneering and developing new ways of training the laity for the sake of the renewal of the church.

[symposium brochure]

The Faith and Life Community and the Campus Ministry were inspired by visits to the sites in Europe of the lay movement that was a response to the horror of the second world war, calling into question the role of the church in society and affirming the need for the laity to be theologically competent (George West, email 3/18/2014).

- 1953** The CFLC started the College House to provide a residential theological education program for male students at the University of Texas. In 1953, The CFLC purchased the Wooten Mansion, called the Mansion on the Hill, for use as a student dormitory. Later it became known as the LAOS House.



CFLC College House (men's residence) Wooten Mansion (women's residence)

* These articles are retrievable online. See [Parker Rossman, \(1962\). "The Austin Community: Challenge and Controversy." The Christian Scholar.](#) (Login required) and [TIME Magazine, \(1962, May 4\). "Religion: The Thereness of It All"](#) (Subscription and login required)

THE AUSTIN EXPERIMENT

CHRISTIAN FAITH AND LIFE COMMUNITY

BREAK THROUGH

- To Provide** an experimental center for unfettered research into the relationship between Christianity and the new world of the twentieth century, for the sake of the Church and of society at large.
- To Pioneer** concrete ventures in faith and life on behalf of the local congregation of all denominations toward the recovery of the ministry of the laity in the renewal of the Church as mission to the world.
- To Explore** new strategies for the theological education of laymen who are searching for ways of thinking through for themselves the meaning of the Christian faith which will maintain their intellectual integrity and have relevance to the real problems of their personal and social life.
- To Recover** that kind of genuine dialogue among contemporary men which will issue in creative social structures capable of mediating authentic personal existence and new possibilities for justice for all men who must respond in one fashion or another to this world.



1954 Austin. Women students were added to the CFLC in 1954.

The Wooten Mansion served as the first women's residence of the CFLC (Al Lingo, August 8, 2011).

Evanston. The World Council of Churches delegates met in Evanston, Illinois in 1954. They passed a resolution to establish the Evanston Institute for Ecumenical Studies in Evanston, IL, a "lay academy for world churchmen," to be modeled on the Ecumenical Institute in Bossey, Switzerland. The Evanston Institute for Ecumenical studies was not related to the Christian Faith and Life Community.

The Bug Model

1955 Austin. *The Bug Model*—so named because it looks like a bug—was developed at the Christian Faith and Life Community at a time when groups focused on their internal symbolic and intellectual life at the expense of fully engaging their external mission. It described the key tasks of a local congregation. It was one of the images used in early Ecumenical Institute courses and would become a prominent image for local colleague networks, known as *Those Who Care*.

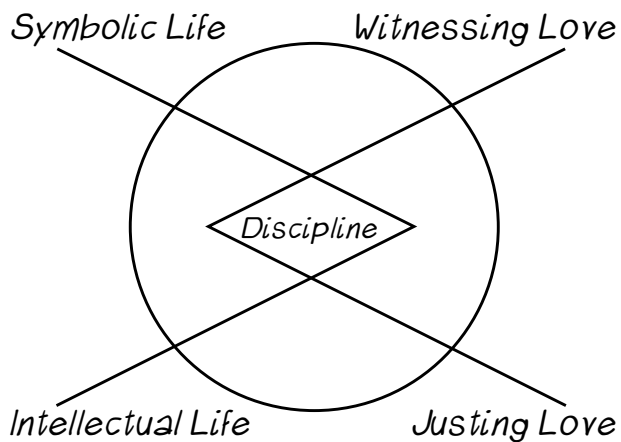
My recollection is that the Bug Model was used in the first RS-I-like course which I did at the Faith and Life Community in Austin. This is the best I can do at the moment (Carl Caskey, email, August 14, 2014).

I believe Carl is correct. From my memory of RS-I at CFLC, [the Bug Model] was used in the church lecture, along with the wedge-blade image of the no longer and not yet....the wedge-blade represented the mission of the church and the bug model represented how the church performed its mission (LiDoña Wagner, email, August 15, 2014).

Symbolic Life, refers to the rituals and symbols that rehearse the story of the group. *Intellectual Life* refers to corporate study done by the group to clarify its work. A group's symbolic and intellectual life support its external task.

Discipline is represented by the...[diamond] which joins together the internal life (study and symbolic) and the external life (mission). Discipline refers to how one structures one's use of time and goods (resources), i.e. time-task constructs, etc. The Bug Model applies to congregations, cadres, a family's life, or any other effective group (George West, email, March 18, 2014).

1955



The two external tasks are *Witnessing Love*—the declaration that releases people's freedom; and *Justing Love*—the work that calls people to use the power of witnessing love to create equitable new social structures. *Discipline* refers to the corporate life style evolving out of the other four activities.

Chapter 2

1956–1959

Research and Development: Theology, Community, and Church

1956	1957	1958	1959
<ul style="list-style-type: none">• Research and development of worship and the Daily Office• Experimentation with the use of contemporary poetry in worship, such as E.E. Cummings and T.S. Eliot• Experimentation with secular language in worship	<ul style="list-style-type: none">• Research into existential theology• Development of Religious Studies Curriculum	<ul style="list-style-type: none">• Research and development of the practice of discipline and comprehensive operating structures for intentional community	<ul style="list-style-type: none">• Research into the concept of mission in the local church• Development of the concept: “The Church is mission”• The Christian Faith and Life Community begins to focus work outside itself• 16 theological studies combined into the Religious Studies 1 course: RS-I: The 20th Century Theological Revolution

Austin and Evanston

-
- 1956** **Austin.** Joseph Wesley Mathews (JWM) was a graduate of Perkins School of Theology at Southern Methodist University in Dallas, Texas, and, from 1952–1956, a professor of Sociology of Religion at Perkins. In 1956 he and his wife Lyn, joined the Christian Faith and Life Community (CFLC) in Austin, TX, where he served as Director of Studies.*
(Doris Hahn, September 2014. Doris' note continues on » [page 19](#))
-

Research and development was done on practices in the arena of worship and a Contemporary Form of the Daily Office, used at the CFLC in Austin, was adapted and used. Experimentation was done with the use of contemporary poetry and secular language in worship.

Evanston. The concept for an Institute for Ecumenical Studies was established at the meeting of the World Council of Churches in 1954. In 1956, Christian businessmen in Chicago founded the Evanston Institute for Ecumenical Studies and invited Dr. Walter Leibrecht to come from Germany to be the director. “When Dr. Leibrecht returned to Germany in 1962 the Church Federation of Greater Chicago took responsibility for the centre and reorganised it under the name of ‘the Ecumenical Institute’” (History).

- 1957** **Austin.** Research into Existential Theology included development of a Religious Studies Curriculum. Joe and Lyn Mathews traveled to Europe to visit centers of church renewal and experiments in corporate ministry and mission, including the Taize community in France and conversations with Lord George McLeod, founder of the Iona Community in Scotland.

Contemporary Form of the Daily Office,” used at the CFLC in Austin, was adapted and used. Experimentation was done with the use of contemporary poetry and secular language in worship (History).

* See Mathews, Bishop James K. (2006). *Brother Joe; A 20th Century Apostle*. Resurgence Publishing.

Evanston and Chicago. As I remember our traditional pitch about our EI origins: “There was a resolution at the Second Assembly of the World Council of Churches meeting in Evanston stating that there be an Ecumenical Institute in the Western Hemisphere similar to the one the WCC operated at Bossey, Switzerland. There was no enabling legislation to go along with the resolution. After a while a group of Chicago North Shore Churchmen acted on the legislation and established The Ecumenical Institute at its first location in Evanston with Walter Leibrecht as its first Dean. They used theological faculty from various Chicago seminaries to do their various presentations or courses.

...1957

When Leibrecht was chosen by his State Church (*Landeskirke*) in Germany to be its observer at Vatican Council II, EI was left without leadership and with failing financial resources. Then, the Church Federation of Greater Chicago (the Council of Churches-type organization for greater Chicago) stepped in to help with the situation, and EI became a Division of the Church Federation. The Church Federation began to search for a new dean, and finally selected Joseph W. Mathews who was Director of Studies at the Christian Faith and Life Community in Austin, Texas and formerly on the faculty at Perkins School of Theology, Southern Methodist University, Dallas, Texas. He agreed to come if he could bring a significant core of the faculty of The Faith and Life Community with him, and if they could be at liberty to live as community sustaining themselves. The Church Federation agreed and seven or eight families moved to Evanston. After a year or so people in the neighborhood became uncomfortable with the “community” living in this rather large house in “up-scale” Evanston, and so the staff and the Church Federation began to search for a more suitable location. They found a recently vacated Church of the Brethren seminary campus on the near west side of Chicago. The Church Federation assisted in finding funding for the purchase of the campus. The Address was 3444 W. Congress Parkway. The group moved there in latter part of 1963 or early 1964.

The Bossey Ecumenical Institute was still operating in the Autumn of 1966 when Doris and I and Joe and Carol Pierce touched base there as a part of our research trip to NAME (North Africa and Middle East). Grace and Peace (Charles Hahn, *Dialogue*, July 18, 2011).

...1957

When the Ecumenical Institute was established in Evanston I was a student at Garrett and I attended several lectures by visiting theologians. It is my understanding the Church Federation of Greater Chicago later “recruited” Joe Mathews from the Faith and Life Community to come to Evanston as the Dean of the Ecumenical Institute.

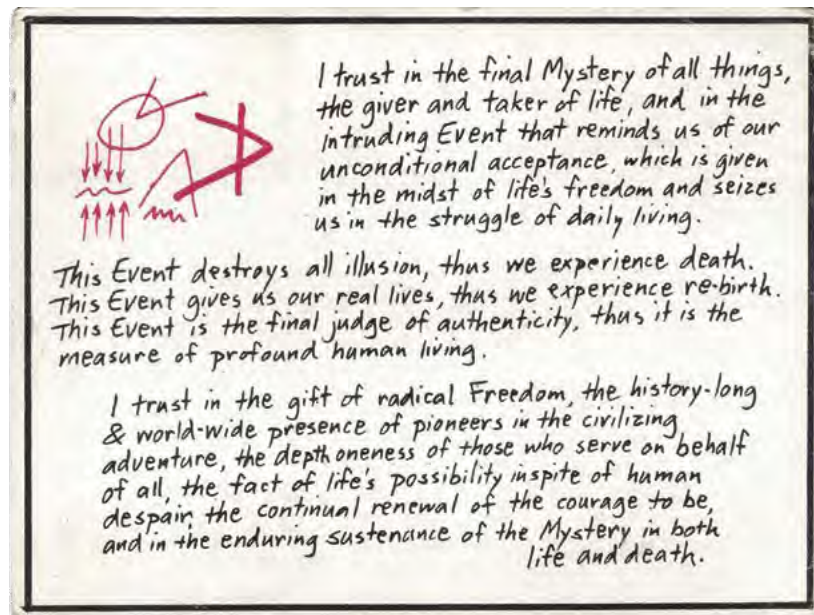
(Bill Bailey, *Dialogue*, July 16, 2011)

1958

Austin. At the CFLC research and development was done on the practice of discipline and how to create comprehensive operating structures for an intentional community. Continuing theology courses for clergy and RS-1 for lay church members, were taught across Texas.

The community began to turn its attention to the role of the local congregation in society, and a weekend residential seminar, known as Religious Studies 1 (RS1) was developed. The seminar was taught to local congregations and student groups (History).

On the 30th anniversary of the creation of RS-I, the Bergdalls sent holiday greetings from Kenya with an artform that captured RS-I's life message.



The reverse side of Terry's and Pam's card is on page 15.

See *Chicago Tribune* (1958, February 15) [Select Aids for Group on Ecumenical Studies](#). Part 1, p.16 [Director, six consultants named for Evanston Institute for Ecumenical Studies] and *Chicago Tribune* (1959, April 4) [Notes on the News in Religion](#). Part 1, p.7. [Evanston Institute for Ecumenical Studies will hold conference for church women of Chicago.]

The Religious Studies Curriculum

The RS-I seminar was the foundation of the Religious Studies Curriculum. Five symbols anchored the course and visually represented a basic understanding of “The Way Life Is” (TWLI) that has influenced much of the work of EI and ICA over the past fifty-plus years.*

Religious Studies I

The Big Squeeze. The picture we have called the “Big Squeeze” is a symbolic description of the life dynamic every human being encounters. Consciously or unconsciously, every human being is driven by care, care about the sustenance of life, care about knowledge of life and care about living life. And yet every human being is also limited by the finiteness of all of life. Sustenance is never satisfied, knowledge is cut off, deeds are not completed or are miscarried, and longing for perfection is never realized. Human beings realize they are not their own creator. This enigmatic power that makes a comedy of human caring, that casts us into solitude, that calls us to more caring, and that gives the guilty over to torment. At the same time we are driven to life, to love, to doing, and to knowing. The struggle between self-assertion and duty continues throughout life. This power is always beyond us and yet human beings are forced to name it and stand in the midst of this life dynamic.



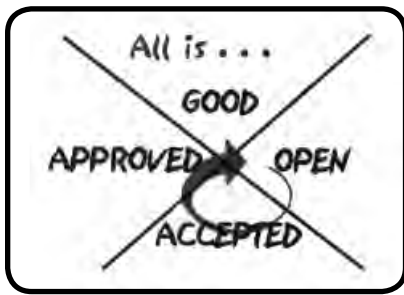
The Intrusion Event. The Human BEing is, out of necessity, an illusion maker. We are forced to interpret life, creating an imperfect but necessary picture of reality that allows us to function.



The intrusion is an occasion in which reality destroys the picture of our self and universe that we have created, and reveals the actual situation to which we must respond. The intrusion is not an idea, but an event which takes place in the midst of everyday life in which the illusions about life are shattered and one's whole life perspective is called into question. When one's being is threatened one seeks to defend the shattered life by destroying the intrusion, but the bursting of the illusion is permanent and each individual either is left to deny the fact of the happening or to create a new life out of the new situation.

* This description of the RS-I seminar was transcribed from *The Roundtable*, ICA:Chicago, 1981–82. A chart of the Religious Studies Curriculum is on » [page 16](#).

The Word. The word of possibility is a confessional statement about a transforming posture one can take in relationship to the event and situations of life.



This word is pronounced on reality and declares in relationship to the present that all is good, without exception; it declares that my life with all its problems and gifts is received by the universe; that all of the past is totally approves; and that the future is entirely open.

The impact of this confession destroys all excuses for escape from real situations and releases the possibility of creative engagement in what was previously seen as an impossible situation.

The Tension. This symbol reflects the two poles of obedience and freedom. Human beings are constantly caught in the decision to be obedient to obligation or to be free from a set cultural patterns, structures or principles. The human being has the freedom to decide between obedience or freedom. The guide to which a human being turns is responsibility to self and neighbor. It is responsibility which holds the tension between blind obedience and blatant irresponsibility. In this time in history when the lines between right or wrong vary from one situation to the next, we must observe the situation, judge it, weigh-up the alternatives, decide the response and act on the decision. Responsibility to all of life provides the context in which the decision is made. Once made, the decision is judged by history itself.



Holy Spirit

The Wedge Blade—“living on the point” between the no longer and the not yet. The image of the wedge blade depicts how the future is built in the midst of the present as the old forms of care (that have brought the human being to this present moment) pass out of being.

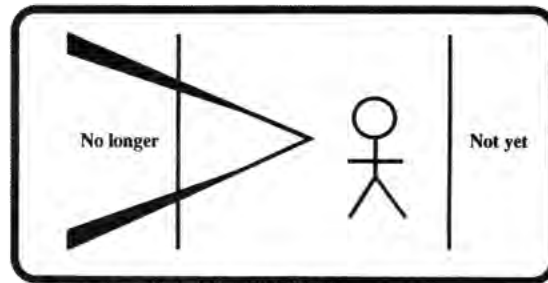


Church

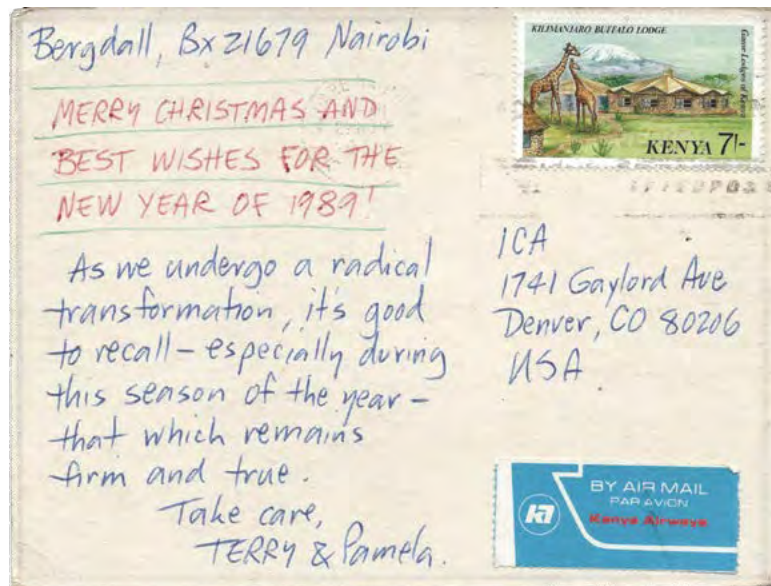
History has always been created by “selves” who had a model, worked together corporately to get it into history and thus altered the direction of history. The activity of this people is always creating the future in the middle of nowhere or out between the “no longer” and the “not yet,” and inviting others to follow. As “Those Who Care,” change the direction of history, it call for their lives to be laid down on behalf of that very future they are bringing into being. The people who

have been called the “Those Who Care” decide who they are in total solitude with nobody’s approval, and discover others who have made the same decision.

Those who live on behalf of the future have no certainty that what they do is the adequate or necessary act but they perform their deeds in the midst of ambiguity and insecurity.



The one who dares to care for the future receives none of society’s rewards but experiences unexplainable joy and peace that passes any rational understanding, and finally there’s no end to the job of changing the face of the globe; it calls for total commitment and requires one’s whole life.



The front side of Terry’s and Pam’s card is on page 12.

Austin. Research done on the concept of mission in the local church within the Christian Faith and Life Community. The phrase “The Church is Mission” was coined and the CFLC work began to focus outside the community. The Parish Ministers’ Colloquy (PMC) was created and held two days a week for four weeks. A course was developed for clergy wives—probably a 40-hour course. I think the lay courses followed the PMC, probably in 1960 (Doris Hahn, 2014).

1959

The Religious Studies Curriculum			
<p style="text-align: center;">• RS-I The Twentieth Century Theological Revolution</p> <table border="0"> <tr> <td style="vertical-align: top;"> <p><i>Lecture</i></p> <ul style="list-style-type: none"> • The Limits of Life or The Finality of God • The Possibilities for Life or The Christ Event • The Ambiguity of Life or Decisiveness Through Christ <ul style="list-style-type: none"> • "Requiem for a Heavyweight" [movie and reflection] • The Revolutionary Cadre or The Creation of History </td><td style="vertical-align: top;"> <p><i>Seminar</i></p> <ul style="list-style-type: none"> • What am I finally up against in life?" • Is there any word of possibility for life? • How can I make decisions about what to do? • How can I contribute significantly to history? </td></tr> </table>		<p><i>Lecture</i></p> <ul style="list-style-type: none"> • The Limits of Life or The Finality of God • The Possibilities for Life or The Christ Event • The Ambiguity of Life or Decisiveness Through Christ <ul style="list-style-type: none"> • "Requiem for a Heavyweight" [movie and reflection] • The Revolutionary Cadre or The Creation of History 	<p><i>Seminar</i></p> <ul style="list-style-type: none"> • What am I finally up against in life?" • Is there any word of possibility for life? • How can I make decisions about what to do? • How can I contribute significantly to history?
<p><i>Lecture</i></p> <ul style="list-style-type: none"> • The Limits of Life or The Finality of God • The Possibilities for Life or The Christ Event • The Ambiguity of Life or Decisiveness Through Christ <ul style="list-style-type: none"> • "Requiem for a Heavyweight" [movie and reflection] • The Revolutionary Cadre or The Creation of History 	<p><i>Seminar</i></p> <ul style="list-style-type: none"> • What am I finally up against in life?" • Is there any word of possibility for life? • How can I make decisions about what to do? • How can I contribute significantly to history? 		
— Theoretical Courses —	— Practical Courses —		
<ul style="list-style-type: none"> • RS-IIA The Historical Church • RS-IIB The New Testament • RS-IIC The Old Testament 	<ul style="list-style-type: none"> • RS-IIIA The Local Church • RS-IIIB The Ecumenical Movement • RS-IIIC The World Religions 		

Chapter 3

1960–1963

Curriculum Development, Teaching, and the Move into Fifth City

1960	1961	1962	1963
<ul style="list-style-type: none">• Image of 3 tasks created:<ol style="list-style-type: none">1. Contextual Reeducation2. Community Reformulation3. Spirit Remotivation• Practical research on how a community of people could live together missionally• Basic images of model building formed through the study of Dietrich Bonhoeffer's <i>Ethics</i> and C. Wright Mills' <i>Images of Man</i>• RS-I taught regularly	<ul style="list-style-type: none">• CS-I: Cultural Studies, "The 20th Century Cultural Revolution" course created and taught• Development of the Corporate Study Method• Development of the Charting Method	<ul style="list-style-type: none">• Joseph Wesley Mathews (JWM) called to be Dean of the Evanston Institute for Ecumenical Studies• Seven families of the Faith and Life Community accepted the directorship of the Institute	<ul style="list-style-type: none">• Decision to move to the West Side of CHICAGOchicago• Seven families buy Bethany Seminary and move in• The 5th City Project launched• Geneva Offices created to fit the RS-1 format• Trips to Europe and Africa for geo-social analysis

1960 Master Strategies and Intellectual Methods

Austin. The three master strategies developed at the CFLC during 1958–1962 became the three key tasks of the Order Ecumenical and the Ecumenical Institute.

1. Contextual Reeducation

Methods and programs that allow each individual to respond creatively to the complex demands of living in the 20th century and beyond through new breakthroughs in methodology and curricula.

2. Structural Reformulation

Methods and programs that help individuals to assist the structures of society in realizing their potential by overcoming apathy and powerlessness through just and effective participative decision making.

3. Spirit Remotivation

Models and programs that open new possibilities for significant individual and corporate engagement in human history by freeing people's imagination from cynicism despair, and hopelessness.

CFLC staff and families live in their own homes, but create a corporate life and discipline. Practical research is done on how a community of people can live and work together missionally. The study of Dietrich Bonhoeffer's *Ethics* and C. Wright Mills' *Images of Man* reveals basic images of model building. RS-I was taught on a regular basis. Creation and teaching of the Cultural Studies I (CS-I) course, "The Twentieth Century Cultural Revolution."

I think the lay courses followed the PMC, probably in 1960.

(Doris Hahn, 2014)

Development of two key intellectual methods

The *Corporate Study Method* is a dialogue between the author of a work and a group, focusing on what the author is saying and the experience of the participants. The *Charting Method* provides a visual picture of the written material being studied and emphasizes the structure of the work.

January 1962 Austin. In January, the last RS-I was taught in Texas before the move to Chicago.

Chicago Tribune (1961, February 5) [Scholar Plans Address for Church Group](#). Part 8, p.1. [Dr. Theodore Wedel, former canon at the Washington Episcopal Cathedral and a resident scholar at the Evanston Institute for Ecumenical Studies, will speak....]

From Austin to Evanston

...June–July 1962

Austin to Evanston. Joseph Wesley Mathews (JWM) was a graduate of Perkins School of Theology at Southern Methodist University in Dallas, Texas, and, from 1952–1956, a professor of Sociology of Religion at Perkins. In 1956 he and his wife Lyn, joined the Christian Faith and Life Community (CFLC) in Austin, TX, where he served as Director of Studies.

In 1962, JWM was called to be Dean of the Evanston Institute for Ecumenical Studies, by Edgar Chandler, Executive Director of the Chicago Council of Churches, to fill the vacancy left by Walter Leibrecht who was called by his church in Germany to be their representative at Vatican Council II. [The Evanston Institute was reorganized and renamed the Ecumenical Institute.]

JWM, his wife Lyn and family, along with six other families from the CFLC, moved to Evanston, Illinois. Joe was Dean of the Ecumenical Institute, and adult members of the other families were accepted as faculty without pay. At that time, the Ecumenical Institute was a training division of the Church Federation of Greater Chicago.

In early 1963, this group began looking for a suitable place in the City of Chicago to live and experiment with a local community development project. They found that the Church of the Brethren was moving out of their seminary on the west side of Chicago in the heart of the west side Black ghetto. This setting met all their major needs, and after negotiating to buy the property, it became the new home of The Ecumenical Institute at 3444 W. Congress Parkway in the summer of 1963 (Doris Hahn, September 2014).

Seven families and their children moved to Evanston in 1962

1. Joe and Lyn Mathews; Jim, Joe Jr., and John
 2. Joe and Ann Slicker; Bill, JoAnn, and John
 3. David and Donna McClesky
 4. Joe and Joy Pierce; Kathy, Dale, Greg, and Mark
 5. Bill and Gretta Cozart
 6. Don and Beverly Warren
 7. Fred and Sarah Buss
- (Sarah Buss, 2014)

...June–July 1962

You might say, in order to symbolize the difference between Walter Leibrecht and Joe, that in 1960–1964 there was a “corporate faculty.” Also, the staff was greatly enlarged. Leibrecht’s idea of a curriculum was more along the lines of Church History. He brought in professors from the seminaries as well as ecumenical thinkers. But his methods were for us to buy books and study them, chapter by chapter. The corporate faculty was a “first” also (Barbara Allerdin, letter from Guatemala, March 20, 1992).

Evanston. When Dr. Leibrecht returned to Germany in 1962, the Church Federation of Greater Chicago took responsibility for the centre and reorganised it under the name of ‘the Ecumenical Institute’. The Federation invited Dr. Mathews of the Christian Faith and Life Community to become the Dean. Seven families from the Christian Faith and Life Community decided to join him there to form a corporate teaching staff. These families came as volunteers without a salary. They continued to develop the curriculum for local congregations while researching the form and meaning of contemporary Christian community. After studying the forms of corporate life of the historical religious orders, the staff began to model the community after the ‘third’ order or family orders, emphasising a corporate lifestyle of worship, study and service. This was the origin of the Order Ecumenical* (History).

In June 1962 the first six families moved into...the stately Knabe Mansion (built by the famous Knabe Piano Family) at 1742 Asbury with Frank Hilliard volunteering (he was still at Perkins) as a truck driver....It had six bedrooms, the loveliest collegium room in North America, and a huge carriage house. Sarah and I got married on July 21st, we took nine days to drive to Chicago from Ozona, Texas, and [the 7th] family ...moved into the master bedroom (38’x26’)...which they had saved for the newlyweds (Fred Buss).*



* See [“Fred Buss on early days of the Order”](#) and [The Order Ecumenical: A Collection of Brief Essays on the Dynamics of Order Polity](#) on the Repository website.

Trip to Africa. JWM went to Africa in the spring of 1963 with Bishop James Mathews. As the independence movements in Africa were peaking and succeeding, Patrice Lumumba was still on everyone's lips. JWM was captivated by how they did this. The *Lumumba Room** (a conference room symbolizing order polity and community consensus) was named as a result of a trip to Africa.

Spring 1963

The Move Into Chicago's West Side

Summer 1963

EI staff had been looking for a site in Chicago where we could be part of the Civil Rights movement. Busses and McCleskeys were sent to Africa in summer of 1963 to research the methods used by African independence movements in hopes some of these could be applied to working with African Americans in Chicago. While Busses and McCleskeys were in Africa, the Bethany Seminary property was found, secured, and everyone and everything was moved from the Ecumenical Institute house on Asbury in Evanston to Bethany Seminary on the West Side.

The seven families affiliated with the Ecumenical Institute bought the old Bethany Seminary at [3444 Congress Parkway] in the heart of the West Side. They brought their belongings, their children, and their desire to set up an urban center for improving human communities (Ulrich, 1976).



Joe acquired the Congolese cross in the Congo on his trip with Bishop Jim. It was a form of money used in ancient African times....I think for JWM it represented antiquity and symbolized that the cross pre-dated Christianity (LiDoña Wagner, 2014).

The residential community on the West Side of Chicago established [itself] as The Order: Ecumenical (O:E) and used the image of the Congolese Cross as the symbol of the order. Frank Hilliard nailed the Congolese cross on the wall of the dining room at 3444 Congress Parkway as part of ritualizing this beginning. The Order Ecumenical was an experiment in 20th century religious community. This was a time of experiments of many kinds of community across the United States and Europe (Doris Hahn, 2014).



* Patrice Lumumba was an independence movement leader and the first democratically elected Prime Minister of the Republic of the Congo.

See *Chicago Tribune* (1963, March 17) [Religious Course](#). Section 10 SW, p.8. [The Ecumenical Institute...will conduct an eight-week religious studies course for laymen...]

...1963 *Fifth City, Chicago*

The 5th City Human Development Project [“Community Reformulation Project” at the time] began in a Chicago West Side neighborhood surrounding the Ecumenical Institute (The Institute of Cultural Affairs, 1979).

The name 5th City grew out of the sense of people that their “city” was going to be entirely different from the four socio-geographic “cities” that make up the modern urban complex: downtown, inner city, neighborhoods, suburbs. This new community was going to be based not on geography, but on the sheer decision of its citizens. It would be a “5th City,” built to bring hope and renewal to cities everywhere (*5th City, Rebirth of the Human City*, 1973).


Geneva Offices

The five Geneva Offices were written as a part of the RS-I courses held at Lake Geneva and were designed to represent the five sections of the RS-I format.*

The Geneva Offices were in fact created at the [Young Men’s/Young Women’s Christian Associations] conference at George Williams College in Wisconsin. In fact, George Williams College is located at/on Lake Geneva, which is how [the offices] got their name. Most people think they were named for something to do with Geneva, Switzerland, site of the World Council of churches, but that’s not true (Jim Troxel, 1992).

The Oklahoma Connection

From 1963 to 1966, Carl Caskey and I (Vance Engelman), were Co-Directors of the Wesley Foundation at Oklahoma State University. During that time Gene Marshall with EI came to the campus to visit his parents who were on our Board. He told us what was going on in Chicago and the rest is history. We met in 1964 and over the next year and a half we sent roughly 150 students and faculty to Chicago for courses. Some you will know: Jim Troxel, Rob Work, Judy Montgomery, Leah Jahn, and a couple others who wound up in Chicago OE, and about ten others who wound up in Regional Houses (Vance Engelman, December 15, 2002).

* Later versions of the five  [Geneva Offices](#), marked LC-1, LC-2, etc. were prepared for use in the Local Church Experiment.

Chapter 4

June 1964–June 1968

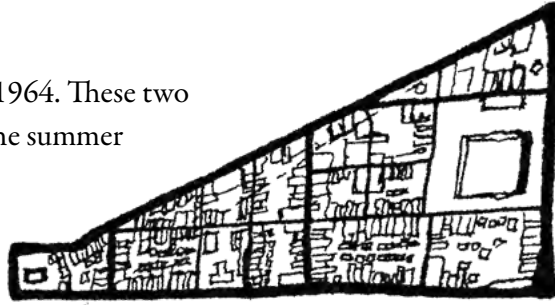
Fifth City, Movement Training, and the Order Ecumenical

1964	1965–1966	1966—1967	1967–1968
<ul style="list-style-type: none">• 5th City Grid created: 16 square blocks with 5,000 people, divided into stakes to handle neighbourhood issues• Formation of the Institute of Cultural Affairs as a program division of the Ecumenical Institute	<ul style="list-style-type: none">• Creation of the Summer Research Assembly program for training and research• First training summer for teachers and students. Focus: education• Created Community Reformulation Methods and the five Presuppositions of Community Reformulation• Creation of the Global Grid & GS Camp, MP system• Creation of the Nation & World course	<ul style="list-style-type: none">• Summer Research Assembly: RS-1 and Imaginal Education pedagogy. Creation of 5th City Preschool Curriculum• Opening of 5th City Preschool to deal with victim image• Community Workdays• Council I: created “Prolegomena to the Rule of the Order”• Metro Cadre meetings• 5th City Problemat• RS-1 taught across USA• Fifth City Jets• First Student House	<ul style="list-style-type: none">• Summer Research Assembly: Training the Spirit Movement• Ur Course created and taught• Iron Man statue unveiled in 5th City Plaza• First 5th City Festivals• North American Grid• 14,000 through RS-1• Council II creates “Declaration of the Spirit Movement”• Trips to Latin America, Middle East and South East Asia• Development of the New Religious Mode

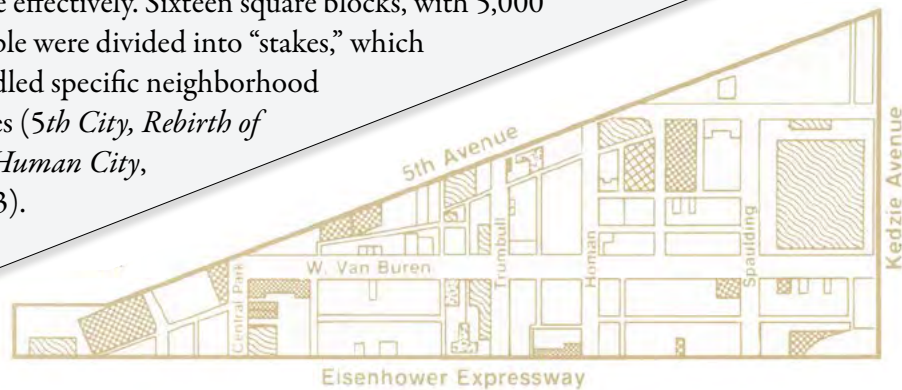
1964 The Ecumenical Institute

5th City Grid

The 5th City grid was created in 1964. These two versions of the grid appeared in the summer 1967 and fall 1981 issues of *Image*, respectively.*



The grid determined boundaries within which work could be done effectively. Sixteen square blocks, with 5,000 people were divided into “stakes,” which handled specific neighborhood issues (*5th City, Rebirth of the Human City*, 1973).



September 1964

Initial work on the [5th City] preschool curriculum began in September 1964. Donna McCleskey (Lidoña Wagner) led a team including Sue Burdick, Doris Hahn, Aimee Williams (Hilliard), who did day-to-day teaching in the Chicago Public Schools (CPS 5) during the day and curriculum development in evenings (Doris Hahn, 2013).

Local cadres

Local cadres were formed in Boston and New Orleans.

The Ecumenical Institute logo

The EI logo was created in 1964–65. The alpha and omega refer to “the beginning and the end” (referring to Jesus), the boat is a reference to the church as the new ark for the People of God. The cross is the symbol of vicarious self-giving—living on behalf of others.



* Sketched grid (top): Ecumenical Institute (1967, Summer). The 5th City Reformulation Project. *Image, Journal of the Ecumenical Institute*, 4, p. 7.

Drafted grid (mid-page): Institute of Cultural Affairs (1981). The Spirit of Community Is Being Recovered. *Image: A Journal On The Human Factor*, 10(4), p. 11.

Summer Training and Research Programs

1965

Between 1965 and 1969/70 the three basic tasks of the Ecumenical Institute were Contextual Re-education, Community Re-formulation, and Spirit Re-motivation (Dolores Morrill, 1979. “The History of the Global Movement’s Assemble-ing,” New York Region). (See » [page 101](#).)

The Summer Programs—whether training or research—were times when the previous year’s experimentations of different methods were synthesized, assimilated, crystallized, and frequently put in manual forms. For example, at the end of summer ’69, each group took one course of the Academy and wrote up the manual on it (Jim Troxel, 1992).

Summer training programs started in 1965

The version of Dolores Morrill’s “Assemble-ing” timeline below shows how the focus of summer programs changed from Summer ’65 to Summer ’79.

The History of the Global Movement’s Assemble-ing* (Dolores Morrill collegium, New York Region, 1979)				
The Summers of Training the Spirit Movement				
» 1965	» 1966	» 1967	» 1968	» 1969
Summer Training Form	RS-I and Imaginal Education Pedagogy	Movement Training	The New Religious Mode	The First Academies
The Summers of Social Research				
» 1970	» 1971	» 1972	» 1973	» 1974
Tactical System for the Local Church	The New Social Vehicle	Whistlepoints, Pressure Points	The Guild	Ecumenical Parish
The Summers of Practical Implementation				
» 1975	» 1976	» 1977	» 1978	» 1979
Town Meeting ’76	Global Social Demonstration	Global Servant Force Expansion	Awakening Demonstration Interchange Formation	Global Symposium interchange

* The » **Years** in the timeline above are clickable cross references to the related pages later in the PDF version of this book.

...1965

Summer programs included building and teaching a Religious Curriculum and a Cultural Curriculum, councils, and research programs.

1. *Summer '65*. The first training summer focused on education and was primarily for teachers and college students.... A group of college students [came] to the West Side where they participated in 5th City workdays.... Fifty students were in a six-week work-study program, ...“Beyond Protest.”

The first training program was...an effort to fill in the blanks of our theoretical curriculum—religious and cultural. [I believe] David McCleskey led the six week session....He pretty much spent the summer sitting outside the door of the McCleskey's room going through books, choosing sections to be the seminar papers for the given courses, and writing the initial lesson plans. I don't know whether he also did the lecture plans. (He sat by their room, because the McCleskeys were assigned to take care of baby Theresa Marshall while the Marshall's were on a trip to Latin America.)

2. *Summer '66*. We added clergy/local church and teacher groups and still had a college group, so that there were three groups.

3. *Summer '67*. We again had the three groups—a really large session. That's the summer Charles Lingo set up an Ur celebration each Saturday night.

4. *Summer '68*. We tried to go low key, because we had been through the riots in April [following the Martin Luther King assassination]. So, we started at four o'clock in the morning (or some such time) and stopped after supper. I can't remember whether there was a separate group for teachers or not, but there was not [a separate group] for college [students]—the whole assembly was simply divided into four groups, I believe.

5. *Summer '69*. The Academy—two in the program center and an Urban Academy in Teutopolis, Illinois.

6. *Summer '70*. The [Tactical System for the Local Church]

Research Assemblies began in 1971.

7. *Summer 1971*. International Research Assembly (IRA) followed a year of research done by Religious Houses.

8. *Summer 1972*. The name changed to Global Research Assembly (GRA).

9. *Summer 1973*. A GRA again, and I don't know how long that continued (Doris Hahn, July 2014).

Summer 1965

July 1965

SUMMER TRAINING FORM

First Summer Training Program

The Summer '65 brochure used edgy language for its cover: “For vanguard cadres of university students. A crucial front in summer service projects.” The [Summer '65 brochure](#) gives an overview of the summer’s “study curriculum and work tactics.”

Cultural Studies Curriculum

Completed and taught the *Cultural Studies Curriculum*. The central image of the curriculum focused on explorations surrounding the questions “What is the revolution going on in our world at this time?” and “What does it mean to be a creator of humanness in the midst of that?”

The Cultural Studies Curriculum											
<p>• CS-I The Twentieth Century Cultural Revolution</p> <table> <tr> <td><i>Lecture</i></td><td><i>Seminar</i></td></tr> <tr> <td>• The Scientific Revolution</td><td>Ortega y Gasset, “The Structure of Life”</td></tr> <tr> <td>• The Urban Revolution</td><td>Mumford, “The Myth of Megalopolis”</td></tr> <tr> <td>• The Secular Revolution</td><td>Eliade, “Observations on Religious Symbolism”</td></tr> <tr> <td>• Contextual Ethics</td><td>Sartre, “The Philosophy of Revolution”</td></tr> </table>		<i>Lecture</i>	<i>Seminar</i>	• The Scientific Revolution	Ortega y Gasset, “The Structure of Life”	• The Urban Revolution	Mumford, “The Myth of Megalopolis”	• The Secular Revolution	Eliade, “Observations on Religious Symbolism”	• Contextual Ethics	Sartre, “The Philosophy of Revolution”
<i>Lecture</i>	<i>Seminar</i>										
• The Scientific Revolution	Ortega y Gasset, “The Structure of Life”										
• The Urban Revolution	Mumford, “The Myth of Megalopolis”										
• The Secular Revolution	Eliade, “Observations on Religious Symbolism”										
• Contextual Ethics	Sartre, “The Philosophy of Revolution”										
— Theoretical Courses —	— Practical Courses —										
<ul style="list-style-type: none"> • CS-IIA Psychology and Art • CS-IIB Sociology and History • CS-IIC Natural Science and Philosophy 	<ul style="list-style-type: none"> • CS-IIIA The Individual and The Family • CS-IIIB The Community and The Polis • CS-IIIC The Nation and The World 										

... July 1965 **Community Reformulation**

Created Community Reformulation Methods and the Five Presuppositions of Community Reformulation.

Five Presuppositions of Community Reformulation

Presupposition 1. A community reformulation project must be conducted in a limited geographical area.

Presupposition 2. Community reformulation must deal with the depth human problem in the area.

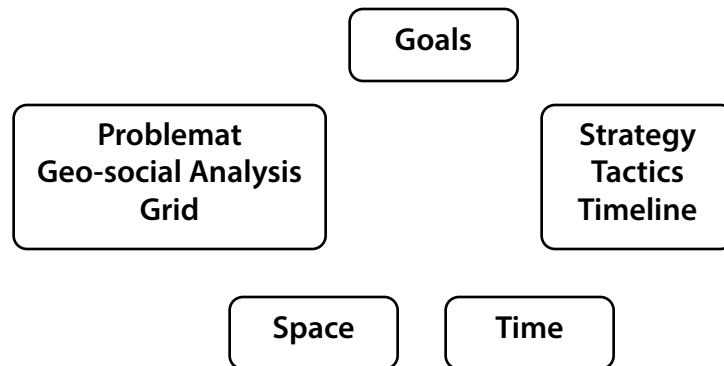
Presupposition 3. The key to the identity building phase of community reformulation is the intentional use of symbols.

Presupposition 4. Community reformulation must deal with all of the critical problems of a community simultaneously.

Presupposition 5. Community reformulation must deal with all age levels in the community.

(Image, 1967)

Developed the Manifesto and Problemat.



When I arrived in '65 we were operating out of the [model above] for planning and the one we used to create the 5th City model. The goals were simply a flip of the problemat, i.e. resolve the problem (George West, 1992).

The Gridding Method

... July 1965

The world grid (Global Grid) came into existence with the Nation and World course. The globe was...the context for action and all action was...interrelated. Gridding was a way of appropriating the world and describing the complex and dynamic inter-relationships of the given and emerging continents of the globe....The globe was divided into three spheres and nine continents....[the grid] establishes the symbolic boundaries between the nine continents (*Roundtable*, Quarter II, 1981–82).

Gridding is a method for seeing rational patterns in geography. It developed as a way for a group to form a consensus in relationship to a particular geography and was a symbolic and practical step for taking responsibility for the geography (*Methods Manual*, p. 17).

The gridding sequence was:

Continent

Area

Region

Metro

Polis

Mcro

Parish (six in a micro)

Community

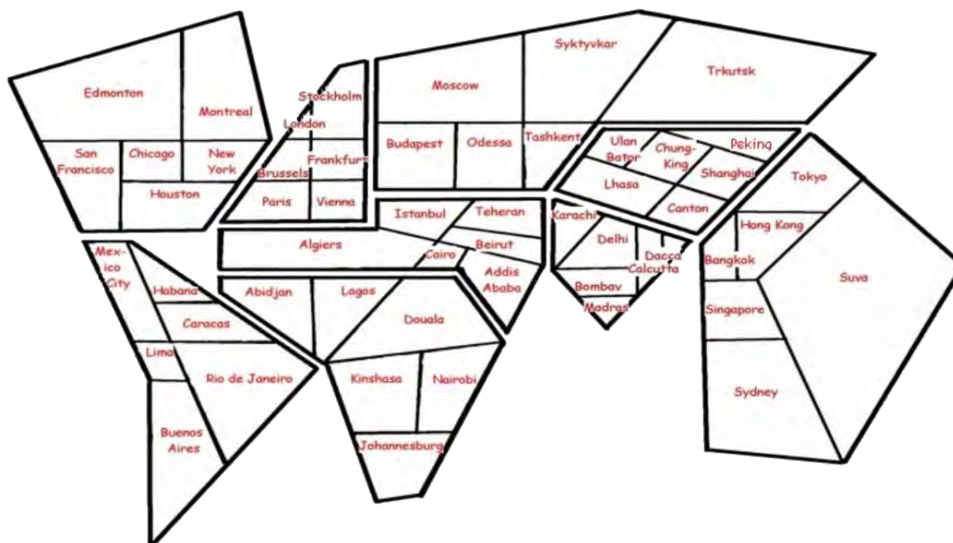
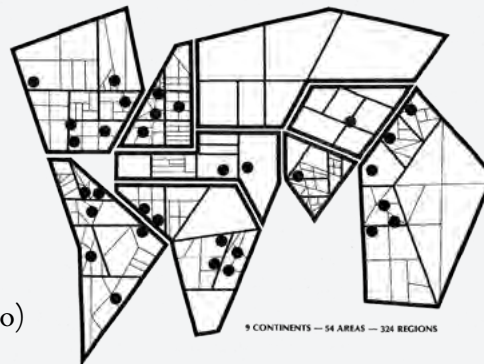
Stake (5,000 people—six in a community)

Block (200 people)

Family

Me

(Cultural Studies 1, Global Academy course notes, 1972)



September 1965

The 5th City Preschool opened September 1965; received first grant then. Aimee Hilliard was the first director (September 1965–December 1966). The first faculty included Nancy Trevathan (Loudermilk), Ruth Marshall (Merrifield), Phyllis Christmas, Kaye Hayes (Kaze Gadway), and Rose West. Sarah Buss was on the list, because she had professional credentials (Doris Hahn 2013, James Addington 2017).

Keith Sanford was a young Texan with a literary bent (he was only with us a couple of years); Phyllis Christmas was a young African American nurse from the south side who was the first black member of the Ecumenical Institute. She was a crucial part of the team. James Addington was also part of the team. Phyllis and James were on the curriculum research group that met for about a year prior to launching the preschool and recruited most of the first class members and their parents. Aimee Hilliard and James visited and recruited Ruth and James Carter. James Addington was the designated social worker for the program and also a classroom teacher the first year, in addition to meeting monthly with parents (James Addington 2017).

JWM and Fred Buss attended Vatican II as observers. Vatican II opened October 1962 and closed on the Feast of the Immaculate Conception in 1965 [December 8, 1965]. I think Fred Buss went with Joe to Vatican II. Joe was invited by our friend in the Chicago hierarchy, whose name I cannot recall at the moment. I can see his face but not his name (George West, March 2014).

The first *IMAGE* was published in 1965 (Bill Grow, 1993).

RS-I was taught on the East coast and West coasts.

Summer 1966

July 1966

RS-I AND IMAGINAL EDUCATION PEDAGOGY

Second Summer Research Program

The six week program included RS-I and Imaginal Education Pedagogy and creation of the 5th City Preschool curriculum. Participants were primarily college students, teachers, and church leaders. A teachers' group met during the summer and a *Teacher Training Institute* (TTI) was held on the West Side in July.

This program was early in our history of summer eventfulness, and a bit chaotic, something we sort of put together as we went along. It was a forerunner to and foretaste of our future major research. We were a group of about twenty-five teachers, maybe half from the residential Order and half coming in from around the country. We came together to look at the state of education in America and to build some of the new theoretical and practical methods needed from the standpoint of structural revolutionaries. People told horror stories about their personal educational experiences, which rather shocked me into a new awareness, since I felt I had had many fine teachers and good schools. We put together revolutionary designs and strategies for bringing imaginal methods to classrooms from preschools to universities, and we ended the program by issuing a bold manifesto to the world of education (it was the mid-60s) As I recall, I was the only university faculty in the group, and men were the minority.

We met in one of the side rooms off the basement corridor on the West Side, probably room C or D. It is true the Life Triangles were part of our sessions. Part indeed—the massive set of cascading triangles completely occupied an entire wall of our meeting room! It was obvious to all of us who joined that summer program that major work had been going on (and was continuing) to flesh these out, and they certainly constituted an almost overpowering presence in our sessions (Gordon Harper).

The 5th City Pre-school was the first structure created as a part of the community reformulation project. It dealt directly with the “victim image” of people living in the inner city. The first 5th City Preschool field trip was an airplane ride over Chicago. In 1971, an independent researcher for HEW said, “Your preschool is one of ten in the nation selected by the Office of Economic Opportunity as particularly suitable for a demonstration project” (5th City, *Rebirth of the Human City*, 1973).

... July 1966

I can't remember if we had a group of about 20 teachers that summer or the next one. Since Kendra was born in summer '65, I think the first Teacher Training Institute must have been summer '66. Pat Scott and I taught the TTI along with Sue Burnett (?) (wife of a pastor). Although we had developed the preschool curriculum based on imaginal education, the TTI was the beginning formulation of the Imaginal Education course. Some of those in the TTI included Marilyn Crocker, Ann Avery, Marilyn Miller (Oyler), Judy Wiegel, Gordon and Roxanna Harper (pregnant with their twins). who then became the teachers' cadre (LiDoña Wagner July 7, 2014).

We began summer programs for the "Emerging Generation" children and youth of all ages in 1966 (Doris Hahn, 2013).

Fifth City Preschool

We worked to break victim images. Had a living, breathing lab...way to be authentic selves as a lab. Always worked with two or more. Figure something out and go do it in the real world. Theory, practice on self and transferral to the world. Example: Twenty to twenty-five people met on a daily basis as the O:E preschool group. EI colleagues and a 5th City community group. We got tangible feedback. Presented direction to the group and got continual feedback and interplay. The Fifth City Preschool curriculum relied on Piaget (kids can learn any concept), Brunner (expose children to as much of the world as you can), Montessori, Boulding....We were confident because colleagues had critiqued our work. Everything was looked at philosophically, theoretically and theologically. All of our work was done "on behalf of"....Fifth City to the globe. Work was seen as a prototype. We understood who we were and where we were. That experimentation gave birth to the HDPs [Human Development Projects] (Lela Jahn, interviews, November 29–30, 1991).

+ *Council I of the Order Ecumenical*

COUNCIL I emphasized writing to clarify the context, task, and basic structures of the organization, including the *Prolegomena to the Rule of the Order*.*

* See [contextual documents and movement manuals](#) from the first six councils, 1966–1978, from the Golden Pathways online.

Life Triangles

... July 1966

I recall our group talking about [the Life Triangles] and working on them a bit, but they [weren't] a primary focus in the TTI. They pushed us to think comprehensively and dynamically, and aspects of them clearly had relevance to the various models, strategies, and curricular pieces that we constructed. The essential design work on them, however, had started prior to our program in the residential Teacher Cadre and would continue after it, most specifically in the subsequent Teacher House which she notes our TTI gave birth (Gordon Harper, Dialogue, April 30, 2011).

The Jet Hanger

The *Fifth City Jets Curriculum* was created—an afternoon youth program for ages 6–14, July 1966–March 1967.

The *Fifth City Jets* were divided into four age groups and met in the Jet Hanger (Barbara Allerdine, 1992).

The Jet Hanger was a large empty warehouse-type building where the Fifth City elementary-age program met. It was located one block north of the main E.I. campus” (Doris Hahn, 2013).

The Jet Hanger on Fifth Avenue was a meeting place for several activities including the Jets and the Lyceum of Urban Arts. For a time it was also used for Daily Office when we were experimenting with taking elements from the monkey dance ritual, from one of the pacific islands that Joe visited during one of his global trips. Worship was held in the Jet Hanger. The Jet Hanger burned down, I think in '68 (George West, March 2014).

The *Black Berets* were formed.

Teachers' Guild

A Teachers' Guild was formed in the fall. Kay Maconathy, Pat Scott, Sarah Hewitte, Anne Filipski, Jim Campbell, Ken Filipski, Dolores Perez, Donna McCleskey (LiDoña Wagner), Marilyn Miller (Oyler), and Kay Ent (Lush) were the first participants in the guild.

... July 1966

5th City Preschool teachers 1966–97: Ruth Marshall was the 2nd director, Rose West, Nan Grow, Aimee Hilliard, Maryann Wainwright (Bill Grow, 1993).

“Work Days” created as corporate, team building, spirit-filled events. People participated in community workdays cleaned streets and built play lots. The price of admission to a barbecue in 1966 was one chicken. While 400 chickens sizzled, 400 people danced and sang (*5th City, Rebirth of the Human City*, 1973).

Model Building created scenarios and plans for the future and was a primary mode of operation.

Fall 1966

The first trip to North Africa and the Middle East—the Arab world. Joe and Carol Pierce, and Charles and Doris Hahn conducted research on the Tan UR (Doris Hahn, 2013).

The Spirit Movement

First use of “the Spirit Movement” to refer to people around the world who were committed to creating a new culture where full humanness would be possible for everyone on the planet. First Metro Cadres, meetings of people committed to change within the structure of the local church. Created a strong continental teaching faculty and developed a broad network of colleagues. RS-I courses were large, for example, 130–150 people in an Oklahoma City course. Some 20,000 people participated in Ecumenical Institute seminars between 1964 and 1967.*

Cadres of clergy and wives formed to practice the elements of RS-1 in preparation for RS-1’s in their areas. Bshop James K. Mathews held a PLC for New England Clergy in 1968–1969 that brought together many clergy who recruited people from their own congregations to participate in RS-1s in New England. Similar activities went on across the United States during this time (Clare Whitney, June 2015).

* Read Joseph Mathews’ talk [“The Spirit Movement”](#) during Summer 1970.

5th City

...Fall 1966

First 5th City *Quarterly Congress*—a town meeting held with over 200 people from the community. Published the 5th City newsletter, *The 5th CITY VOICE*.

5th City research took place in a community within East Garfield Park on the Near West Side of Chicago. The area is bounded by Madison, Kedzie, the Eisenhower Expressway, and Central Park Boulevard.

An article about the Ecumenical Institute's work on Chicago's West Side, ["You Can Help Bend History"](#) appeared in the fall 1966 issue of *Chicago*.*

"I think we listed 5,286 problems in creating the 5th City Model. We met each week with members of the community and brainstormed and then gestalted and created proposed solutions in the 5th City team. Thus we tended to create solutions we had to do, not the things the community could do. A learning experience" (George West, 1992).

"The only *Black Berets* I know about were the Order members during the fall of 1966. They only lasted a few months. The berets were worn on planes flying to teaching weekends, etc." (Doris Hahn 2013).

"[A] *TIME Magazine* ** article caught our attention in 1967 when John was minister of education at Central UMC in Asheville, NC. The next year we took a PLC and...helped set up an RS-I. After that pitch by Marilyn Miller Oyler and Phil Townley, we sold our house and car and journeyed to Chicago in March 1969" (Lynda and John Cock, August 7, 2011).

March 1967

International Research Trips

Spring 1967

In 1967 a team of four faculty taught courses in Asia and Australia. Similar trips followed in Latin America, Europe and Africa (Brian Stanfield, The History of ICA Canada, History and Cornerstone Document)

The first trip to Asia was in the spring of 1967. Joe and Lyn Mathews and Frank and Aimee Hilliard travelled to Asian nations doing RS-I courses set up by church/missionary contacts and speaking to groups (Basil Sharp, 1992).

* *Chicago Magazine* was published by The New Chicago Foundation, a nonprofit organization affiliated with Mayor's Committee for Economic and Cultural Development of Chicago.

** *TIME Magazine*, (1967, March 17) [Churches: Laboratory for the Future](#). [Subscription and login are required to view the full article.]

July 1967 Summer 1967

TRAINING THE SPIRIT MOVEMENT

Third Summer Research Program

[Summer '67] was the 3rd summer program for college and university students, lay clergy groups, and teachers (Doris Hahn, March 2014).

Imaginal Education

Six weeks of movement training was conducted and a basic curriculum was created. The key was designing the Imaginal Education approach and curriculum—drawing on Kenneth Boulding's understanding of images:

1. Everyone operates out of images.
2. Images govern behavior.
3. Images are created by messages that can be designed and communicated.
4. Images can change.
5. Changed images change behavior.

The UR Course

The *UR Course* on how primal images and depth experiences inform what it means to be a human being, was taught for the first time. There were six basic UR images of humanness: black, tan, brown, red, white, and yellow. The name UR came from mythology surrounding the ancient Sumerian city of Ur, now in modern Iraq, known for its antiquity and cultural diversity.

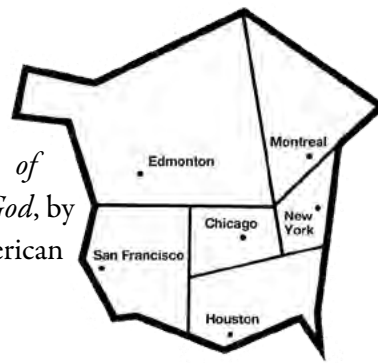
The first Fifth City festivals and UR festivals were held in the community each Saturday night of Summer '67 (Doris Hahn, 2013).

The *Kinderschool* opened in the [5th City] Program Center (Nan Grow, 1993).

Published the fourth issue of *IMAGE*, which included “The 5th City Reformulation Project” and the *Five Operating Presuppositions* (See » [page 28](#)).

✚ *Council II of the Order Ecumenical*

COUNCIL II created *Document I, The Declaration of the Spirit Movement and the People of G.O.D. Triangles*. Corporately studied *Saviors of God*, by Nikos Kazantzakis. Consensed on the North American Grid.



... July 1967

The Student House Experiment

The *Student House* experiment was initiated with twelve high school youth. The first nineteen order youth were sent to live and study abroad.

The first Student House with college students began in the fall.

Fall 1967

Beginnings of the Global Guardians

It all started with a women's program on the West Side, targeting suburban women who might be Development contacts....called "The Trilogy".... Anne Wood, Betty Pesek, and Priscilla Wilson....all of whom had had RS-I and maybe other seminars....were part of the team [and] were hosts with the EI for that event. This was in the late winter of 1967. That is how the involvement of these women, plus a bunch more... happened.... On to our husbands...and as they say....

Winter 1967

The first Global Guardians were Georgianna and George McBurney, Anne and David Wood, Priscilla and Rod Wilson, LaVerne and Jim Phillips, Betty and Sheldon Hill, Betty and Martin Pesek, Mary Warren and Don Moffett, Nicki and Len Dresslar, Sarah (now Booher) and Bill Caufield (Mary Warren Moffet, November 15, 2014).

See [The Journey of the New Women](#) from Priscilla Wilson, March 2015.

Martin Luther King Assassination

Spring 1968

Martin Luther King was assassinated and the neighborhood was badly damaged. By the way, the "riots" occurred Friday and Saturday, April 5 and 6, 1968. Dr. King was shot on Thursday evening about 6:30 p.m. RS-Is were interrupted Friday evening just after the meal time (Jim Troxel, 1992).

International Teaching Treks

The second trek through Asia was in the spring, 1968. Don and Claudia Cramer and Donna and David McCleskey taught RS-I courses in local churches (Basil Sharp, 1992).

The first trip to Latin America [included] Kaye Hayes, Ruth and Gene Marshall, and Jim and Ellen Addington. (See J. Addington note below.)

The first trip to the Middle East and research was conducted on the Historical Church and the Tan Ur.

The first trip to South East Asia where research was conducted on the Chinese Ur. Over 2,000 people went through courses on these trips (Bill Grow, 1993).

A trip to better understand the complexities of possible work in Australia with JWM culminates in OTFORD Council which birthed the EI/Spirit Movement in Australia (Brian Stanfield, 1992).

The *New Religious Mode* (NRM) begins to develop in collegiums and weekend *Problem Solving Units* (PSUs).

Latin America trip. The first trip was actually in 1967; my memory is that the Slickers and Marshalls were on the team. It was basically research and relationship building. The second trip was a teaching/consultation trip in spring '68. The team was Gene Marshall, Kay Hayes, Jim Campbell, Ellen and James Addington. We did seminars in Mexico, Honduras, Panama, Colombia, Venezuela, Peru, Chile, Argentina, Uruguay and Brazil. This included a one-day consultation with the Chilean Catholic bishops just prior to the Medellin Bishops' gathering that popularized Liberation theology in Latin America (Email, James Addington, 2017).

Fifth City Preschool. Keith Chapman (Packard) came to the preschool in 1968 during its second wave of development into the 5th City Preschooling Institute. Lela Jahn (Campbell, Bayer) was the director. We were developing a spiraled wholistic imaginal curriculum for six weeks through five years. Others on the staff included Ruth Carter, Wanda Lee, Anna Marie Hampton (all from 5th City) and Nancy Grow, Mimi Shinn, Joyce Townley, Raymond Spencer, Gary Forbes, Ken Ellison, Joy Warner, and Sandy Conant (Powell, Strachen) (Elise Packard, May 2017).

* Chicago Tribune (1968, April 7). [Gang Burns Church Site](#). p. 1:3.

Chapter 5

July 1968–June 1972

Going Global: Expanding Research, Training, and Reformulation

July '68–June '69	July '69–June '70	July '70–June '71	July '71–June '72
<ul style="list-style-type: none"> • Summer Research Assembly: The New Religious Mode • Established the Global Academy • Launched the Urban Academy for ghetto leaders • First Emerging Generation (E.G.) Summer Program • Houses set up in Boston, Atlanta, S. Chicago, LA, Kuala Lumpur • Development of the Odyssey • Study of <i>John of the Cross</i> and <i>Warriors of God</i> • First Ecclesiolas • US gridded to Metros 	<ul style="list-style-type: none"> • Summer Research Assembly: Academy taught in five locations • Seven more religious houses established, including Sidney (AUS), Apia, Singapore, and Osaka • First ITI: International Training Institute (Singapore) • Intensified training and core course teaching • Global Academy and Urban Academy taught quarterly • 5th City Health Outpost established • 75 courses taught across Australia 	<ul style="list-style-type: none"> • Summer Research Assembly: created the Tactical System for the Local Church; research on historical orders and “the new secular-religious” • Local Church Galaxy Experiment (LCX) launched in 200 churches • First houses set up in Canada: Montreal and Winnipeg • First Global Odyssey • 5th City Consult • Teaching Trek to Australian Aborigines • ITI in India and Hong Kong • Corporate Reading Research Project on 500 key books in preparation for Summer '71 	<ul style="list-style-type: none"> • Summer Research Assembly: Social Process and New Social Vehicle (NSV); developed Social Process Triangles, and global vision, contradictions and proposals • “Convoy” (later “LENS”) course • Eight buildings rehabbed in 5th City • 5th City Experiments in Mowanjum, Australia and Marshall Islands • 51 houses in existence, 15 outside North America • Creation of New Women's Forum • ITIs in Far East, India, and Addis Ababa

July 1968 Summer 1968

THE NEW RELIGIOUS MODE

Fourth Summer Research Program

Piloted the curriculum that would become the *Academy*

Pulled together the research from the year and created the *New Religious Mode* (NRM).*

This was when we got up early—3 or 4 a.m.—in order to keep our low profile in the community just following the April Riots (Jim Troxel, 1992).

The New Religious Mode

POVERTY			
disengagement	knowing		
THE SENSITIVITY	THE SACRIFICE	THE RENUNCIATION	THE POWER
GOODS	WORK	RELATIONS	OFFERING
Immolated Death	Beyond Success	Eternal Insecurity	Human Contingency
Good Stewardship	Historical Vocation	Serious Sharing	Intentional Self-negation
Divine Nothingness	Social Failure	Abounding Absence	Spiritual Poverty
Wealth Unaid	Realized Vocation	Common Earth	Defender of Deeds

CHASTITY			
transcendence	being		
THE VISION	THE PURIFICATION	THE TRANSCENDENCE	THE ALIENATION
IMAGES	SYMBOLS	STYLE	DEVOTION
Self-Programming	Raw Reality	Self-Determination	Divine Captivity
Condemned Teacher	Spiritual Makeup	Revolutionary Simplicity	Carried Friends
Transcendental Guru	Transparent Existence	Human Essence	Secondary Integrity
Living Word	Transcended Man	Being History	Redemption of Christ

OBEEDIENCE			
engagement	doing		
THE CREATIVITY	THE SUBMISSION	THE RESPONSIBILITY	THE FREEDOM
PEACE	EQUITY	CHARITY	SERVICE
Missional Engagement	Individual Rights	Passionate Concern	Ethical Existence
Submissive Obedience	Corporate Duty	Personal Obligation	Global Brotherhood
Radical Incarnation	Loyal Opposition	Disinterested Collegiality	Eternal Identification
Universal Prior	Perpetual Revolutionary	Sacrificial Friendship	Consumption of Saints

KNOWING			
word	knowing		
THE LIBERTY	THE LOGOS	THE AUTHENTICITY	THE SANCTIFICATION
SELF	WORLD	WORD	MYSTERY
Unveiled Being	Passing Awareness	Objective Awareness	Eternal Void
Horror of Sin	Stark Givenness	Terrifying Acceptance	Everlasting Enemy
Representational Existence	Sacramental Universe	Classical Story	Imitable Friend
Incarnate Christ	Jesus Christ	Universal Christ	Honoring the Mystery

BEING			
experience	knowing	doing	being
THE DISCONTINUITY	THE CATHARTIC	THE INSPIRATION	THE REVELATION
EXPERIENCE	KNOWING	DOING	BEING
Indifference	Heavenly Secret	Action Precedent	Being Myself
Acute Inadequacy	Prophetic Stunt	Impossible Possibility	Investing Humanness
Celestial Nothingness	Tryst Nothingness	Keeping Conscience	Human Transformation
Absorption into Nothingness	Virgin Birth	Cryogenic Existence	Saving the Mystery

DOING			
doing	being		
THE MYSTERY	THE FUTURE	THE PRESENT	THE PAST
PERSON	HISTORY	LEAGUE	CHARIS
Actional Existence	Primordial Sociality	Religious Function	Final Situation
Unlimited Commitment	Every Situation	People of God	Meaning Creation
Suffering Servant	Determining History	Religious Vocation	Obedient Son
Dying Death	Eternal Moment	Primordial Colloquy	Doing the Mystery

MEDITATION			
sociality	knowing		
THE IMPACT	THE ADDRESS	THE DIALOGUE	THE COMMUNION
MEDIATOR	PRIOR	SAINT	COLLEAGUE
Word-hearing Priest	Unfailing Promiser	Revered Hero	Destinal Elector
Radiant Guru	Concerned Judge	Scorching Avenger	Primordial Ancestor
Perseverant Friend	Universal Father	Ever-present Brother	Expectant Descendant
Eternal Savior	Heavenly Advocate	Guardian Angel	Divine Hosts

CONTEMPLATION			
mystery	being	doing	being
THE ENLIGHTENMENT	THE PURIFICATION	THE TRANSCENDENCE	THE ALIENATION
EXTERNALITY	INTERNALITY	FUTURITY	DEPTEN
Dangerous Intrusion	Wonder-filled Fate	Call-off Unknownness	Unextinguishable Charities
Everlasting Inaccessibility	Relational Transformation	Fragmental Possibility	Irreducible Uniqueness
Hallowed Honor	Sheer Re-creation	Luminous Change	Appropriated Passion
Being All the Other	All that Ever Was	All that's Yet to Be	All Being in Myself

PRAYER			
freedom	doing		
THE BARRER	THE PASSION	THE INTERIORITY	THE EXTERIORITY
CONFESSION	GRATITUDE	PETITION	INTERCESSION
Painful Acknowledgment	Daring Embracement	Abject Helplessness	Other Awareness
Personal Violation	Splendid Vices	Representational Sign	Particular Concern
Beating Sin	Manifold Blessings	Imporing Sucker	Agnostic Prediction
Heavenly Sorrow	Unspeakable Joy	Levitational Submission	Promissorial Offering

Developed by the Ecumenical Institute 1968

* See [“New Religious Mode” lectures, charts, exercises, conversations, manuals, and writings](#) from the Golden Pathways online. Paul Noah created this 22"x28" poster of the New Religious Mode charts in 2015.

The Iron Man Statue

... July 1968

The Iron Man statue was unveiled in 5th City plaza and The Iron Man Covenant was written. The statue was created to hold the power and strength required of people who had decided to make a commitment to building their local community on behalf of the world. The [10'] statue still stands at the entrance to the 5th City shopping plaza (*5th City, Rebirth of the Human City*, 1973).

"[Jean Loomis created the Iron Man statue] in the summer of 1968. The Iron Man originally 'lived' in the empty lot next to 321 Homan (now long gone), which was the home of the 5th City Business Guild, where Jean's 5th City mural was painted on the back of the building in 1968. Many years later he moved to the plaza in front of the Shopping Center, where he was regularly knocked down by vehicles. Each time he was resurrected by the Board of Managers" (Marshall Jones, OE Community, March 6, 2015).



✚ *Council III of the Order Ecumenical*

Wrote *Document II, The Construct of the Movement* and created the *Movement Designs* document.

In 1968, there were just over 100 people on the staff of the Institute, all living in 5th City (History).

Developed the *Odyssey* and corporately studied *St. John of the Cross*.
 (Dolores Morrill, "The History of the Global Movement's Assemble-ing," New York Region, 1979)

... July 1968 The Academy

The Academy was established in 1968 as an experiment in education that took seriously the relationship of depth study and the corporate life. It was a two month program attended by people from all over the world and at one time was accredited by more than 50 colleges, universities and seminaries (The Academy, 1975).*

The Academy curriculum was developed in three segments: social methods, intellectual methods, and motivational methods. Plus the CS [cultural studies] and the RS [religious studies] developed before The Academy began. Most of the content came from experiments in 5th City (social methods) and work done at Austin (intellectual methods) and stuff coming out of the summer research (motivational-spirit methods). There always seemed to be more content than we could get our minds around (George West, letter, March 4, 1992, Lima, Peru).



THE
ACADEMY

THE CURRICULUM OF THE GLOBAL ACADEMY													
SOLITARY OFFICE		THE MORNING COLLEGIUM SERIES								CORPORATE OFFICE			
		PRDIAL COMMUNITY	THE SOLITARIES	DYNAMICAL SOCIOLOGY	THE JOURNEYS	THE OTHER WORLD	THE CORPORATES	ECUMENICS					
THE REVOLUTIONARY TASK													
THE SOCIAL FRAMEWORK													
THE RELIGIOUS DEPTHS													
LAUNCH		SEVEN CYCLES		THE RELIGIOUS HERITAGE I	THE INDIVIDUAL IN SOCIETY II	THE REHEARSAL OF AUTHENTICITY III	TRANS-PARENT HUMANNESS IV	THE MYTHOLOGY OF ELECTION V	THE SOCIOLOGY OF CARE VI	THE RELIGIOUS DESTINY VII	FOUR SCENARIOS		RE-ENTRY
COLLOQUY		MODULE I ENGAGEMENT		CHICAGO TREK	GLOBAL CRIDDING	ART MUSEUM	FIFTH CITY	TECHNICAL VISIT	UPTOWN WORK	IMPACT EVENTS	WEDNESDAY		THE
THE		MODULE II METHODS		IMAGINAL EDUCATION	NATION & WORLD	EDAGOGICAL METHOD	UR IMAGES	WORKSHOP METHOD	DEMO LENS	THE GLOBAL MOVEMENT	THURSDAY/FRIDAY		ODYSSEY
CULTURAL		MODULE III PRACTICAL		RS-1	IMPACT LAE	RS-1 TUTORIAL	VOCATION LAB	RS-1 TUTORIAL	IMPLEMENTA LAB	LENS TUTORIAL	SATURDAY/SUNDAY		
REVOLUTION		MODULE IV THEORETICAL		CHURCH HISTORY	PSYCHOLOGY & ART	NEW TESTAMENT	SCIENCE & PHILOSOPHY	OLD TESTAMENT	MVT STRATEGY	THE INDIVIDUAL AND THE FAMILY	MONDAY/TUESDAY		
THE EVENING ECCLESIOIA													
OBEDIENCES		Spirit Meditation preparation The Globe	Spirit Prayer The Cry Signally-	Psalms Contemplation The March The Method	Psalms Journeys The Vision Cabaret	Psalms Poverty The Action Corporate	Hunter-Warrior Obedience Man & Man Grand Ball	Hunter-Warrior Chastity The Silence Unity	THE TEAM				

* See the [ICA Archives Global Academy collection](#). See the » [Cultural Studies Curriculum](#) on page 27 and the » [Religious Studies Curriculum](#) on page 16.

The *Corporate Religious House Model* was built during August 1968.*

August 1968

The first *Global Academy* was taught, with 20 people, in the Fall of 1968. David McCleskey was Dean and the faculty members were Joe Pierce, Bill Aldering, and Kaye Hayes (Doris Hahn, 2013).

A teaching team toured Europe and taught in England, Germany, Holland, and Yugoslavia.

Imaginal Education

Keith Chapman (Packard) came to the preschool in 1968 during its second wave of development into the 5th City Preschooling Institute. Lela Jahn (Campbell, Bayer) was the director. We were developing a spiraled wholistic imaginal curriculum from birth (actually six weeks) through five years. Some of the others on the staff were Ruth Carter, Wanda Lee, Anna Marie Hampton (all from 5th City) and Nancy Grow, Mimi Shinn, Joyce Townley, Raymond Spencer, Gary Forbes, Ken Ellison, Joy Warner, and Sandy Conant (Powell, Strachen) (K. Elise Packard, email, May 2017).

Fall 1968

The Imaginal Education course was taught for the first time in the fall of 1968.**

I remember teaching the first weekend course in Imaginal Education with David McCleskey, Rick Loudermilk, and Kay Lush. We designed the course at the request of Joe Mathews' sister who was teaching in a school in New York. We presented the course to her colleagues sometime in 1968 or '69. Then the teacher's guild continued teaching the course around the country for the next few years with the support of the more seasoned trainers to start with (Marilyn Oyler, ICA Dialogue, April 24, 2011).

✚ Chicago: South Side, and Rockford Religious Houses opened in September 1968 (Nelson Stover, Carol Walters, Wendell Refior 2017; Wendell arrived in Rockford, February 1969).

* See [✚ Religious House contextual writings, constructs, training, and locations](#) from the Golden Pathways online.

** See the [✚ ICA Archives Imaginal Education collection](#).

The Religious Houses and the Odyssey

- December 1968** One of the most interesting phenomena I remember about the NRM [The New Religious Mode] and the Religious Houses was that in December [1968] when the Priors all came back, each House had experimented with a construct that evolved [into] the Odyssey format we later all came to know and love. The key was that each [house] had done it without consulting with one another. Synchronicity par excellence. That was confirmation that we had struck a deep chord into the Spirit Life (Jim Troxel, 1992).
-
- January 1969** Launched the *Urban Academy*, an intensive six-week program for training Urban leaders from ghettos across the country. George West was Dean. Most of the participants were from 5th City and the South Side of Chicago.
- Spring 1969** The Spring Academy joined forces; one Academy was held on the West Side campus.

Spring, 1969, the second *Global Academy* was held in the [5th City] Program Center. Frank Hilliard was the Dean (Bill Grow, 1993).

✚ “The community expanded that summer with the establishment of five new locations: Atlanta, Boston, Chicago: South, Kuala Lumpur, Malaysia, and Los Angeles” (*Celebrating a Quarter Century of Service*, July 1979).

✚ Another memory has the locations as “...Rockford, Boston, Atlanta, Los Angeles and Kuala Lumpur, Sydney.” (Bill Allerding, 1992).

✚ “Kuala Lumpur (KL) was first house overseas and was followed by Sydney, Australia in '69” (Stanfield, 1993).

“The development of The Odyssey, a spirit journey retreat, began and the first Odyssey was held in each house. Then Chicago Base took these constructs and created The Odyssey.” (Doris Hahn 2013)

Corporate study of Kenneth Boulding's *The Image* and Walter Nigg's *Warriors of God*.

The first regular *Ecclesiolas* [Greek for “little church”] were held and provided nurture for colleagues. Engaged colleagues in spirit disciplines [The College], provided intellectual reflection [The Seminary], developed a sense of social responsibility [The Sodality] (Customary) (Grow, 1993).

...Spring 1969

“Experimentation with the Solitary Office was done daily by each member of the community. Individuals stood present: to the final mystery in life [Contemplation], to colleagues [Meditation], to the civilizing process as a person responsible for the past, present and future [Prayer]” (Customary).

Worship experiments included “Ya-Ki-Nu.”

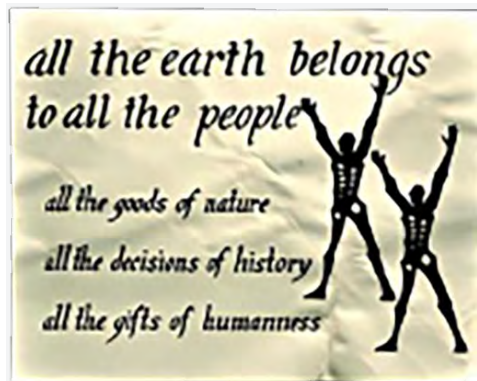
PMC replaced by the Parish Leadership Colloquy (PLC) a course for parish ministers and church leadership.

The United States was gridded to the Metro level.

The OE created a 16-year time line as symbol of long-term commitment to 5th City and the Globe.

The poetry—

“All the earth belongs to all the people
 All the goods of nature belong to all the people [economic]
 All the decisions of history belong to all the people [political]
 all the gifts of humanness belong to all the people [cultural]”



—was created and became an integral part of the group mythology (Stanfield, 1992).

First recorded cadre outside of North America was started: Where? When?

July 1969 Summer 1969

THE FIRST ACADEMY

Fifth Summer Research Program

The Academy was held simultaneously in five locations, including the Chicago campus.

Joseph Hsu from Taiwan was the first international intern. He stayed a full year and participated in the Academy fall, 1969, and lived on the Westside (Basil Sharp, 1992).

✚ *Council IV of the Order Ecumenical*

Created *Document III, Local Church Dynamics*.

Urban Academy

The Urban Academy was held in Teutopolis, Illinois.*

Fall 1969 Urban Academy held in the retreat house of a religious order North of Chicago in Norwood, George West, Dean.

The Urban Academy did not go well when the ghetto was so accessible for distraction, escape and drugs. Teutopolis was a small Southern Illinois town. Wests were the only white faces and “rejected” by the “radical” fringe of the participants (believed to be Black Panthers) who turned their backs when we presented (George West, 1992).

The Urban Academy was renamed the Black Academy and was held in a retreat center in the middle of a cornfield fifty miles west of Chicago.

✚ Seven more Religious Houses were established, four of which were outside North America in Sydney, Apia, Singapore, and Osaka.

The Intensification of Training and Demonstration

Training was intensified across the globe. Across North America, a second, third, and fourth Academy were taught, with 386 people attending.

* See Larry Ward's [Urban Academy Report](#) from November 30, 1971.

75 courses were taught across Australia, mostly RS-I and PLC, including Imaginal Education and teacher training for Australian clergy and lay men and women (Bill Alerding, 1992).

...Fall 1969

A Summer Training Institute was held in Melbourne, Australia (Brian Stanfield, 1993).

The *problematic 4x4x4* and *gridding 4x4x4* were created to rationalize ways of talking about the problematic and gridding respectively.

First *International Training Institute*, (ITI) was held in Singapore. This was training for indigenous community leaders. The ITI had 102 participants from 16 countries and a staff of 11 Westerners and 1 Asian. This was a key awakening tool for the church in Asia, Latin America, and Africa (the ecumenical institute, 1970).

The first Aboriginal demonstration project was established in *Mowanjum*, Australia, November 1969. The first staff were Julie McCauley Miesen, and Jonathan and Janeen Barker (Julie Miesen, August 5, 2014).

The *5th City Preschool* reached capacity enrollment. Renovation and expansion of facilities had to take place in order to serve the 500 preschool aged children in 5th City (the ecumenical institute, 1970).

People in charge of the *Preschool*: Infant School, Nancy Loudermilk; Mini School, Sarah Buss; Kinder School, Nan Grow (Nan Grow, 1993).

The [5th City] *Health Outpost* opened in 1969 and by 1970 had two full time physicians and a community staff of five. The outpost served a community of around twenty thousand people and provided health care for immediate needs and a comprehensive program of preventative health care (the ecumenical institute, 1970).

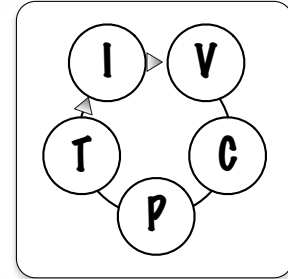
...Fall 1969 The *Global Youth Forum* was developed as a one-day think tank for teenagers. It provides youth with ways to consider the question of responsible action and gives youth fresh images of their present situation and future possibilities.

Corporate study of Karl W. Deutsch's *The Nerves of Government: Models of Political Communication and Control*.

Imaginal Education explored the concept of changing images and paradigms.

Developed several practical courses and workshops:

- Five-Day Strategic Planning process and the image of a five-step process: Vision...Contradictions...Proposals...Tactics...Implementaries
- Leadership Training for churches
- Practicums on workshops and battleplans



Charles and I arrived in England on Easter Monday (March 30, 1970) to initiate E.I. work in the UK by networking graduates of courses taught the year prior to [our] arrival (Doris Hahn, 2014).

The *North Shore Cadre*,* a group of people committed to the work of the Ecumenical Institute, went on a global trip.

The image below of a 34-day Global Odyssey to 13 cities is from a personal reflection, ["My Journey,"](#) written in 1969, perhaps for a "Becoming Global Citizens" workshop.

ODYSSEY BY TEAMS

DAY	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
TEAM 1																																		
TEAM 2																																		
TEAM 3																																		
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TEAM 13																																		

The North Shore Cadre

- Betty and Sheldon Hill
- Georgianna and George McBurney
- Mary Warren and Don Moffett
- Betty and Martin Pesek
- Laverne and Jim Phillips
- Priscilla and Rod Wilson
- Anne and David Woods
- Nikki and Len Dresslar
- Sarah [now Booher] and Bill Caulfield

* Read [North Shore Cadre](#) from Priscilla Wilson, December 2014.

Summer 1970

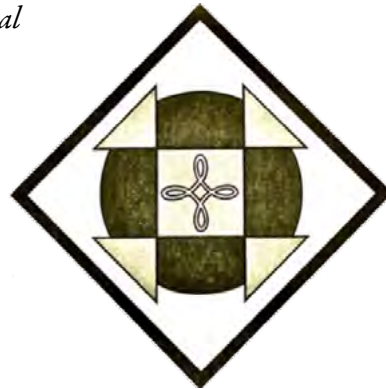
July 1970

THE LOCAL CHURCH EXPERIMENT (LCX)

Sixth Summer Research Program

“An experiment with a massive problem-solving dynamic which created a form for data gathering, consensus decision-making, and model building”
(*Council V Policy Statement*, August 1970).

500 participants helped create a *Tactical System for the Local Church*—a comprehensive set of tasks for a socio-spiritual experiment in the reconstruction of the Local Church. This work was documented in *Tactics of the Local Church Experiment*. The Local Church Experiment (LCX) was launched to bring self-consciousness to the dynamic of the *Movemental Church*. Corporate study of Theresa of Avila’s *Interior Castles*. The picture of the earth from space became a dominant symbol.

✦ *Council V of the Order Ecumenical*

Research is done on Historical Orders. It grounds the concept and practice of “The New Religious” through experiments with the *Ecclesiola*, *The Odyssey*, *The New Religious Mode* (NRM) discourses, Luke, and *Spirit Conversations*. NRM, Solitaries and NRM Songs are developed and there is experimentation with the Canonical Hours. The local church *auxiliary* is affirmed and work is done on the spirit dynamics of the local church. (Dolores Morrill, *The History of the Global Movement’s Assemble-ing*, New York Region, 1979. [Italics added])

Room E is created as a research dynamic.

“Three week summer training institute in Perth included 20 Aboriginals. A bus full of movement people from Eastern Australia crosses and re-crosses Australia by bus” (Brian Stanfield, 1993).*



Art by Ainslie Roberts

* Mowanjumb (near Derby in the Kimberleys, Western Australia) was the first community after Fifth City to implement a full Community Reformulation program (Jonathan Barker, April 29, 2015).

...1970

A highlight of our work was doing a consulting visit in the Spring of 1970 with the producers of Sesame Street in New York at their request, as they were looking for ways to develop a curriculum that would reach children living in economic poverty. They were amazed that a community based preschool would have such an advanced research-based approach to developing program. We as a team were using research from the University of IL, Harvard and Yale on infant development; which was complemented by the research work that I did on the Kibbutz-based Children's Houses in Israel and on a orphanage in Tehran (Iran) doing research on infant intellectual stimulation (Elise Packard, May 2017).

Sandy Conant and Pat Tuecke were the first single women assigned as House Priors. ✚ The first houses were established in Montreal and Winnipeg, Canada, and in Perth and Brisbane, Australia (Brian Stanfield, 1993). Leadership teams called Troikas were assigned to each house. The first Global Odyssey was held during the summer.

First offspring of the 5th City experiment launched in the Australian Aboriginal community of Mowumjum and the community of Majuro in the Marshall Islands (Brian Stanfield, 1992).

International Training Institutes were held in Ootacamund, India and in Hong Kong. Frequent UR parties were held. The first Vision, Contradictions, Strategies, and Tactics workshops were conducted at a 5th City Consult.

Corporate Reading Research Project (CRRP)

All of the Religious Houses participated in the CRRP (pronounced "creep") during 1970–71. House members reviewed 2,000 (*500 books, Stanfield, 1993*) books in preparation for the 1971 Research Assembly. The summary sheets of each book or article were assembled into two 5" ring binders.

"Everyone read books in the Economic, Political and Cultural arenas and summarized key insights. It was 'edge' stuff, but what we were really pushing for were the functions of each societal dynamic. We sent in the results of reading prior to the summer program where the results were tabulated and translated into the more detailed levels of the Social Process

Triangles. I forget how many thousands of books were read, but I recall the excitement of being a part of such a huge and innovative method of social research” (Catherine Welch, 1992).

+ *The Order Ecumenical*

In the '70s the Order:Ecumenical was a family order of 1,400 adults and 600 children of 23 nationalities. The Order formed the permanent staff, first of EI, then of ICA (Brian Stanfield, The History of ICA).

July 1971 Summer 1971

THE NEW SOCIAL VEHICLE

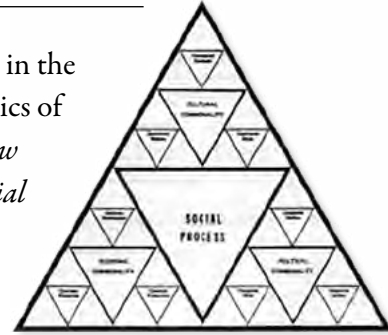
The Summer Research Program

“1000 people. 1000s of pages of documents. 1 million pages of documents printed overnight” (Brian Stanfield, 1993).

“Assembly participants met in three places: two were in Fifth City at the old campus seminary and the Program House on Fifth Avenue. The third was in what was called the “South House”—or the Chicago Region/Metro House—located on Blue Island in the Pilsen neighborhood. That was the one I was in” (Jim Troxel, July 2014).

“The plenaries were held at Malcolm X Community College” (Karen Snyder, July 2014).

The *New Social Vehicle* research (NSV) resulted in the *Social Process Triangles* that describe the dynamics of sociality, along with *The 77 Proposals for the New Social Vehicle*....[paving] the way for *Global Social Demonstrations* (GSD). Developed several new methods: *Indicative Battle Planning*, *Trend Analysis*, and data *Gapping and Clustering*.*



“The pencil drawing that appears on the front cover of [*Brother Joe***], the book about JWM (Joseph W. Mathews) by his brother James, was drawn that summer by artist Rudy Wendelein, who was the originator of Smokey the Bear and was a staff member of the US Forestry Service and recruited to the summer program by Bill Newkirk. I was at the table with Rudy (we were with the Newkirks in the DC House at the time) during one of JWM’s talks at the plenary and saw him draw it. We took him up to JWM at the end and gave him the original” (Jim Troxel, July 2014).

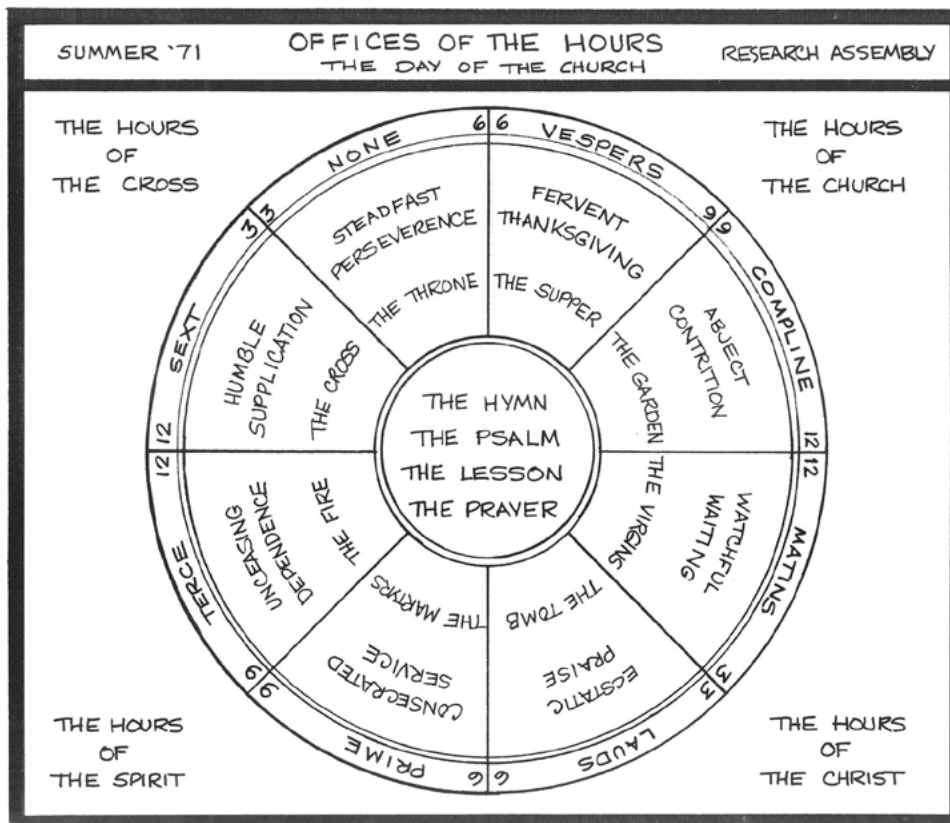
The spiritual undergirding of the Summer ’71 program included canonical hours, the movie *Little Big Man*, New Social Vehicle songs, and festivals.

* See Appendix 1. » Summer 1971 was called a Global Research Assembly (GRA) for the first time.

** Mathews, Bishop James K. (2006). *Brother Joe; A 20th Century Apostle*. Resurgence Publishing. Drawing used with permission.

...July 1971

The Canonical Hours were developed in the early church. By the third century the form and arrangement had been established, and few major changes have been made since. The [night] hours of Vespers, Matins, and Lauds came first. To these night watches were added the three day hours of Terce, Sext, and None. Later in the life of the monasteries two more hours were added: Prime in the morning and Compline at night. This gave eight hour offices, each one a three-hour period of the twenty-four hour day. ("Offices of the Hours," talk by John Bengel, Summer '71, Chicago) *



+ Council VI of the Order Ecumenical

Documented research on historical orders. Created New Social Vehicle (NSV) songs. Corporate study life focused on social writers such as Hugh Dalziel Duncan's *Symbols in Society* and Daniel Bell's *The Cultural Contradictions of Capitalism*.

...July 1971

“New Individual in the New Society Course (NINS), was piloted with the North Shore Cadre on weekends and was first taught in Caracas, Venezuela. The theological underpinning of NINS, later called Leadership Effectiveness and New Strategies (LENS)* was Sanctification (going on to perfection). Experimented with the Psalms conversations This balanced the underpinnings of RS-1, which was justification” (Brian Stanfield, 1993).

“NINS was called the Convoy Course for a time because of the large number of teachers needed to teach it. It had 3 Divisions: Female, Male & Youth and was really three courses in one. The name of the course was changed to LENS (Living Effectively in the New Society). This title was invented by JWM on a train between Glasgow and London in December 1972 or January 1973” (George West, 1992).

“‘Impact East’ was a trip of 5th City Preschool teachers to Ivy League schools to lecture on Early Childhood Education. The teachers met with people struggling with the concept that became Sesame Street” (Ann Ensinger, 1992).

1971 *The Lens Process*

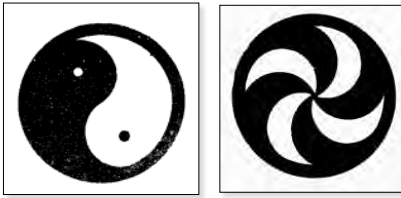
The LENS *Contradictions Workshop* was fine tuned.

The move to the *LENS Process* (V-C-P-T-I) [vision, contradictions, proposals, tactics, implementaries] grew out of the summer research “Room E Dynamic” discussion and the work with the North Shore Cadre to produce an awakening tool for the business community. The contradiction approach was not new for JWM—that is the above early model—the vision was the new dimension and the concept of proposal we borrowed from a French writer* in a book about the USA. The contradictions approach I believe JWM took from Chairman Mao. I think the seeds of the vision element may have been in the study of *The Wretched of the Earth*, where he [Frantz Fanon] emphasized the spirit creation preceding the physical manifestation or the physical being a manifestation of the spiritual reality. We were doing visioning but did not have it structured into the planning process (George West, 1992).

* Jean-Jacques Servan-Schreiber’s *The American Challenge*

Ontology Phases

...1971



In 1971, there were 51 Religious Houses, 15 of which were outside North America. ✚ A new Religious House was started in Toronto (Bill Grow, 1993).

The first *New Woman's Forum* was held in Hong Kong.



"LaVerne Phillips made the [Women of the World] montage. A couple of others helped but it was her creation" (Priscilla Wilson, August 23, 2015).

A Far East *International Training Institute* (ITI) was held in Manila, The Philippines. It was the last of the six-week ITIs and drew participants from Japan to Australia. Joe Pierce was the Dean (Basil Sharp, 1992).

ITIs were held India and Addis Ababa.

The first *5th City Rehabilitation Program* was funded. One hundred and two housing units in eight buildings were targeted for rehabilitation (*the ecumenical institute*, 1970).

The first LENS was held in Taipei, Taiwan, in the spring 1972 (Basil Sharp, 1992). **Spring 1972**

Chapter 6

July 1972—June 1976

The Turn to the World: Community Awakening

July '72–June '73	July '73–June '74	July '74–June '75	July '75–June '76
<ul style="list-style-type: none"> • Summer Research Assembly: NSV, Pressure Points, and Whistle Points • The Other World Chart and exercises • The Waltz, The Fast, the Watch and The Great Ball • The Turn to the World and the Turn Symbol • First Global Priors' Council • 54 Areas named • Asian ITI's • Weekend Courses proliferate • Area Troikas Experiment • 5th City "Flip" 	<ul style="list-style-type: none"> • Summer Research Assembly: The Form and Tactics of the Guild • The Uptown Project, The Cabaret, St. John of the Cross, Dr. Lao, and Sophistication • ICA incorporated as a separate entity in USA LENS Course in Majuro • 5th City celebrates "Decade of Miracles" • Priorship Training School • Religious Houses in most major cities of North America • Proliferation of ITI's around the globe 	<ul style="list-style-type: none"> • Summer Research Assembly: Mass Awakening and Local Development • Dark Night exercises, Transparent Xty, Hunter Warrior, The Man of La Mancha • 1st Global Council • Global Language School • Local Community Convocations • 24 Demonstration Projects selected • More global houses initiated • University 13 curriculum developed • Global Centrums initiated 	<ul style="list-style-type: none"> • Summer Research Assembly: created Town Meeting Program • Profound Consciousness, Faith, Hope & Love. The Starets Prayer & Taking Care of Yourself • Launching of Town Meeting '76 as a US Bicentennial Program • 8 Social Demonstrations launched (HDP's) • Training, Inc. starts in Chicago • Global Women's Forum launched • Nava Gram Prayas launched in India • HDTI's launched • Town Meetings take off around the USA • ICA Canada incorporated January 8, 1976

July 1972 Summer 1972

WHISTLE POINTS AND PRESSURE POINTS

Global Research Assembly (GRA)

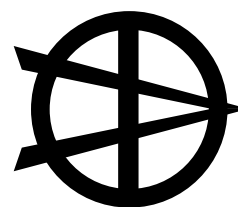
1,000 people participated in the research assembly. Corporate participation in *Other World Treks* and *Other World Visits*, and in creating Other World songs. *The Watch*, *the Fast*, *the Great Ball*, and *The Waltz* were all a part of the summer mythology.*



The Wedge Blade

« The original Wedge Blade symbol [developed] into the ICA Symbol »
(Stanfield, 1992).

The image of the wedge blade depicts how the future is built in the midst of the present as the old forms of care that have brought the human being to this present moment pass out of being.



History has always been created by “selves” who had a model, worked together corporately to get it into history and thus altered the direction of history. The activity of this people is always creating the future in the middle of nowhere or out between the “no longer” and the “not yet,” and inviting others to follow. As “Those Who Care,” change the direction of history, it calls for their lives to be laid down on behalf of that very future they are bringing into being. The people who have been called the “Those Who Care” decide who they are in total solitude with nobody’s approval, and discover others who have made the same decision.

Those who live on behalf of the future have no certainty that what they do is the adequate or necessary act but they perform their deeds in the midst of ambiguity and insecurity.

The one who dares to care for the future receives none of society’s rewards but experiences unexplainable joy and peace that passes any rational understanding, and finally there is no end to the job of changing the face of the globe; it calls for total commitment and requires ones whole life.

Nine Pressure Points and Nine Whistle Points

Research identified nine *Pressure Points* and nine *Whistle Points* that informed the development of the movement’s strategic designs.

* See [Summer '72 research papers](#) related to awakening programs, engagement models, and fulfillment journeys from the Golden Pathways online.

Pressure Points in the Social Process

...July 1972

The nine Pressure Points were *a way to guide action in order to have an impact on the Social Process* in the Cultural, Political and Economic arenas.

Pressure points in the Cultural Triangle

- *Inclusive Mythology*—creating a new mythology about what it means to be a human being in society
- *Social Morality*—developing professional accountability and business ethics
- *Formal Methods*—discovering a new form of social responsibility and effective action
- *Community Groupings*—coming together to give new significance to working in local communities
- *Basic Roles*—finding way for people to participate and be engaged in society

Pressure points in the Political Triangle

- *Knowledge Access*—giving people tools they need to be able to make decisions
- *Deliberative Systems*—inventing new ways of making decisions, forming consensus and creating grass roots polity
- *Bureaucratic Systems*—breaking through the morass of bureaucracy and looking for new ways to act effectively in society.

Pressure points in the Economic Triangle

- Anticipated Needs—forecasting the future.

(Wiegel, *Social Demonstration and the Pressure Points*, 1974)

Whistles Points in the Social Demonstration Projects

The nine Whistle Points were *arenas of catalytic action* created to help in launching social demonstration projects across the globe. A diagram represented these insights visually. At the heart of social demonstration and at the center of the diagram is a network of active participants:

The human heart of social demonstration

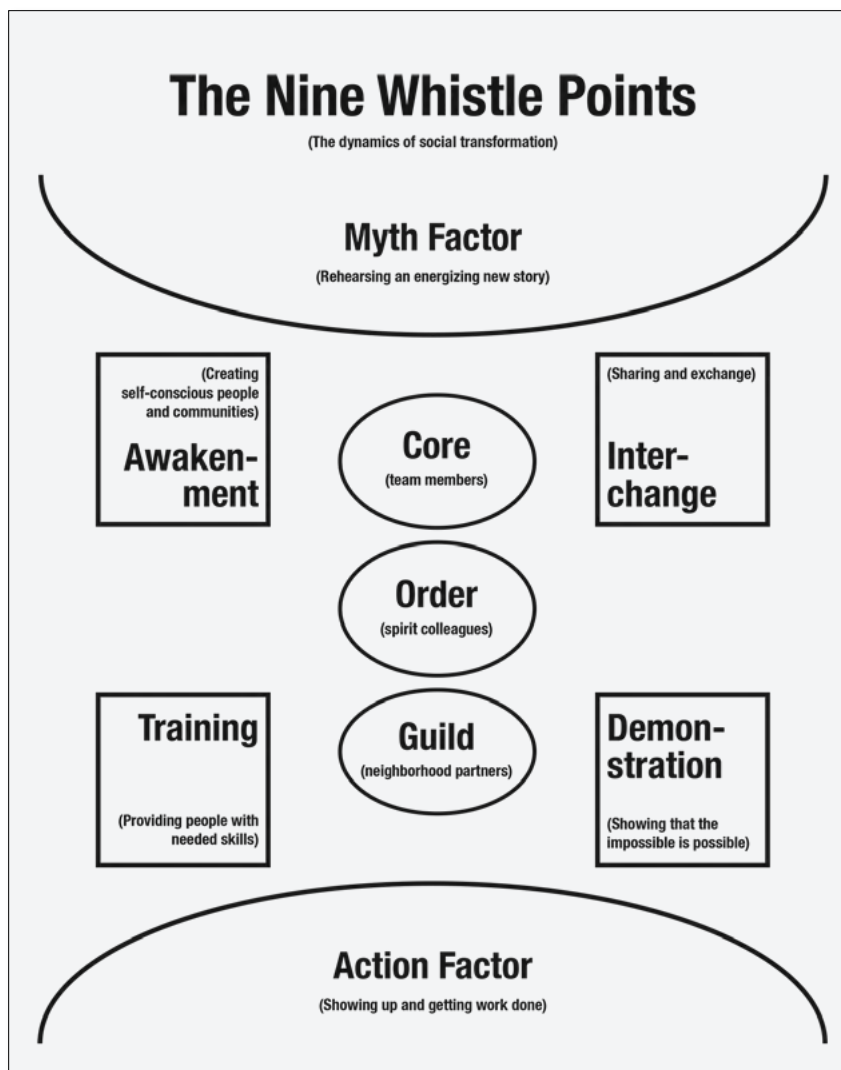
1. a *Core* of active participants, supported by...
2. the *Order*, and...
3. a *Guild*

...July 1972 *A framework of practical activities comprises four tasks:*

4. Awakening (programs that brought self-consciousness to people and communities)
5. Interchange (sharing and exchange)
6. Demonstration (showing that the impossible is possible)
7. Training (providing people with needed skills)

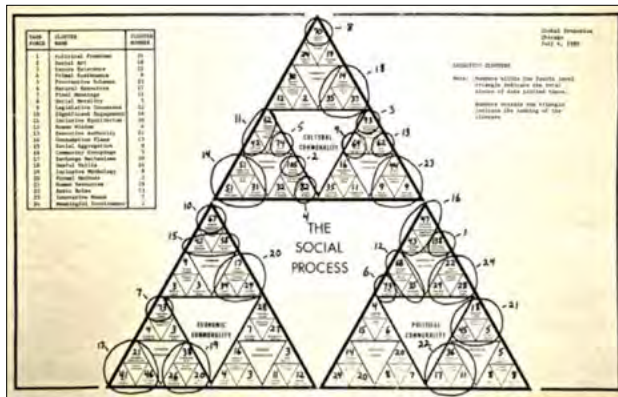
There are two essential undergirding elements:

8. Myth Factor (an energizing story)
9. Action Factor (work that produces visible results)



The Catalytic Clusters

...July 1972

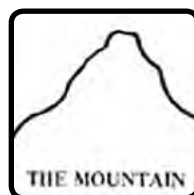


The Other World in the Midst of This World

“The Other World in the Midst of This World” was an analysis of inner experience, created to describe inner states of consciousness. The *Other World Chart* described 64 states of being using ontological metaphors and analogies. This journey of awareness opened up a spacious interior terrain. People wrote secular poetry and a whole new range of singing began with the creation of “Other World” songs.*



If a person persists in examining this interior terrain, a new world may open up, a topography of internal states of being that some have called “the Other World in the midst of This World”...the Land of Mystery, the River of Consciousness, the Mountain of Care, and the Sea of Tranquility (*Edges*, 1992).



* See [“Other World” lectures, charts, and exercises, plus treks and cabaret materials](#) from the Golden Pathways online.

...July 1972

✚ The first Religious House was established in Taiwan, during the summer 1972 (Basel Sharp, 1992).

The 5th City Preschooling Institute Curriculum Guide and model were completed, for the second time (Bill Grow, 1993).



The boundaries of 5th City are extended north to include the “flip”—40 more square blocks and 20,000 more people.*



✚ *First Global Priors' Council*

The first Global Prior's Council was held during the last three days of the Global Research Assembly. At this point there were 1,000 adult and youth members in the organization. 1972 records indicated that 14,000 people participated in RS-I and advanced courses in North America and 3,000 people participated in courses outside North America.

- Named and created the image of 54 areas around the globe.
- Experimented with the practice of “Xavierism.”

1972 *The Movement*

- An ITI was held in Seoul with eighteen Asian faculty.
- A Global Academy was held in Sidney, Australia (Stanfield, 1993).
- First Global Guardian Consult was held in Chicago (*Celebrating a Quarter Century of Service*, 1979).
- International Training Center established at the Kemper Insurance Building, Chicago (*Celebrating a Quarter Century of Service*, 1979).
- Concept of Area and Area Troika was conceived and created.
- Experimented with wearing religious garb (Stanfield, 1993).



See [ICA Greenrise Building](#) for the story of the building and more images.

Summer 1973

July 1973

THE YEAR OF THE GUILD

Global Research Assembly

- Participants created the *form, frame, tactics*, and *logistics* of the *Guild*.
- The Uptown Lab did research in the Chicago Uptown neighborhood and launched the *Uptown Project*. A corner “postage stamp” park—with a billboard that read “Uptown is a Great Place to Be Alive”—was created at the corner of Sheridan and Lawrence.
- The LENS course was refined.
- Continued research was done on corporate religious methods. Created the *Sanctification Course*.
- Corporate study of *Dark Night of the Soul* by St. John of the Cross.
- Sang secular “songs of resurgence.”
- Everyone saw the movies, “Dr. Lao” and “The Scarlet Pimpernel.”
- Spirit Methods PSU created *The Spirit Methods Manual*.
- The *Cabaret* was the major celebration and the assembly produced “Desert Song” with participant talent and three days of preparation.


+ *Global Priors' Council*

Created the Priorship Training School, which was held in each Religious House during the next year. “The New Sophistication” was an accompanying sub-theme (Stanfield, 1993).

Rite of Passage (1973)—6th grade trip to Northern Wisconsin



The Institute of Cultural Affairs began as a program division of the Ecumenical Institute, but was independently chartered in 1973 to work directly with corporations, government agencies, and local community groups. The two continue to function as separate but related organizations (See a historic statement at [☞ “The Institute of Cultural Affairs: What it does, What it is”](#), Golden Pathways).

...1973 *The Movement*

A LENS course and a second consult were held in Majuro.

Majuro: Larry White had an accounting firm.

More *International Training Institutes* (ITI) were held in one year than the total held in the previous four years combined.

International Training Institutes (ITI) were held in Latin America in 1973, 1976, and 1979 (Grow, 1993).

A *Priorship Training School* was held in Chicago, looking at *mission, care, and symbol* as the embodiment of life (Priorship, 1973).

Four buildings with 58 family units were rehabilitated in 5th City.

Fifth City: Chicago, celebrated ten years of comprehensive renewal of the community, a "Decade of Miracles." The shopping mall, the first new construction in the community in 20 years, was dedicated....Several properties held by The Ecumenical Institute were conveyed, mortgage free, to the 5th City Development Corporation for use by the community (*The Institute of Cultural Affairs*, 1973).

Fall 1973 The Student House was established as a residential program for Order students in the 7th–9th grades. Students lived in the ICA building at 4750 North Sheridan Road, Chicago. Charles Allen Lingo was assigned as Director along with a full staff.

Oombulgurri, Australia demonstration project began in September 1973 (Julie McCauley Miesen, August 5, 2014)

Spring 1974 The first *Local Community Convocations* (LCC) were held during week nine of the spring quarter, 1974. The LCCs were one-day events where people from a community discussed their vision for their community, the challenges facing them, and then created proposals to meet those challenges effectively. The LCCs were an effort to capture the spirit of the early town meetings (Jim Wiegel, 2017).

Summer 1974

July 1974

THE YEAR OF THE CENTRUM, THE ECUMENICAL PARISH,
AND TRANSPARENT CHRISTIANITY*Global Research Assembly*

- Dark Night/Long March Spins
- “WAVE” conversations
- Corporate study of Carlos Castenada’s *Journey to Ixtlan*
- Held “Hunter Warrior” conversations
- Created the *Comprehensiveness Screen*
- Experimented with the *Ignatian Retreat*
- The Ignatian Retreat was modeled and then scrapped—never presented (Brian Stanfield, 1993). Nearly everyone saw the movie, “The Man of La Mancha.”

✚ *Global Council of the Order Ecumenical*

The council in July 1974 was the first full Global Council. All O:E members began wearing of “The Blue,” so-called “order blue” clothing.

In 1974 the number of staff had grown to 1,500, working in over 100 offices in 20 nations with a large percentage of the staff coming from countries where offices had been newly established. Coordinating centres were established in Bombay, HongKong, Chicago, Brussels and Kuala Lumpur (History).

The first *Assignments Task Force* was established and worked throughout the month of July to make sure that all locations had staff assigned in the fall. A *Global Language School*, a program addressing literacy needs, was designed and held in Japan (Grow, 1993).

Kaye Hays, and Fred and Jann McGuire taught English as a Second Language in a Global Language School (1974–1975) in Japan and Korea (Tokyo colleague LeRoy Willoughby.)

...1974 A Fifth City Workshop was held over seven weeks that developed Vision, Contradictions, Proposals, and Tactics statements.

Worked to transfer the technology of community development during 1974–79.

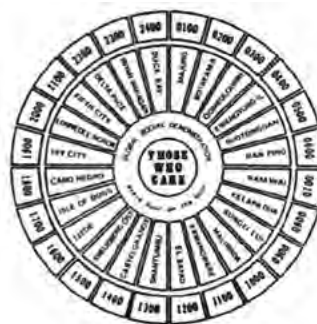
An ICA office was opened in Caracas, Venezuela.

Majuro: (1974)—The Trans Atoll Service Corporation (TASC) a wholesale import business sold goods at a small mark-up to mom and pop stores in the Marshall Islands. It trained Marshallese staff in standard business practices. Small businesses were launched to create income for local people in the project: chip factory, farm, shark fishing, and high quality Alele Baskets, which were sold at the airport.

Spring 1975 *University 13* was developed, Chicago.

A community development project was started in Kawangware, Kenya.

✦ The *Global Panchayat Trek* selected the 24 *Global Social Demonstration* Projects in the Spring of 1975.



PROGRAMMATIC CHART — toward the actuation of comprehensive HUMAN DEVELOPMENT PROJECTS — on the local level thirty six programs — nine structures — three dynamics — one project			ICA
A ECONOMIC DEVELOPMENT LOCAL PRODUCTIVITY —toward self-sustenance	B HUMAN DEVELOPMENT LOCAL MOTIVITY —toward self-confidence	C SOCIAL DEVELOPMENT LOCAL SOCIALITY —toward self-reliance	
Enabling— COOPERATIVE AGRICULTURE I 1 expanded cultivation 2 intensified production 3 water delivery 4 equipment pool	Reconstructing— HUMAN LIVING ENVIRONMENTS IV 13 domestic housing 14 public facilities 15 functional structures 16 community design	Creating— PREVENTATIVE MORTALITY CARE VII 25 intermediate sanitation 26 total nutrition 27 systematic immunization 28 primary treatment	
Developing— APPROPRIATE LIGHT INDUSTRY II 5 cottage production 6 agro-businesses 7 processing plants 8 ancillary industry	Catalyzing— CORPORATE ACTION STRUCTURES V 17 inclusive engagement 18 sustenance commons 19 local youth-corps 20 community work-force	Establishing— INCLUSIVE FUNCTIONAL EDUCATION VIII 29 early learning 30 formal schooling 31 youth training 32 adult education	
Initiating— LOCAL COMMERCIAL SERVICES III 9 common marketing 10 local merchandizing 11 systematic savings 12 lending channels	Recovering— COMMUNITY IDENTITY SYSTEMS VI 21 corporate self-story 22 common symbol-system 23 community rituals 24 local celebrations	Instituting— LOCAL COMMUNITY WELFARE IX 33 family development 34 women's advancement 35 pre-adult care 36 elderly engagement	

Summer 1975

July 1975

THE YEAR OF DEMONSTRATION

Global Research Assembly

- Created the *Town Meeting '76* (TM) program with the goal of doing 5,000 town meetings during the U.S. Bicentennial.
- The *Town Meeting Song, Story, and Symbol Workshop* was adapted from the Local Church Experiment (LCX).
- Launched eight new *Social Demonstration Projects*.
- The *Human Resurgence Mission* (HRM) was developed.
- Images of *Faith, Hope, and Love* and *Those Who Care* were predominant.
- Initiated *Profound Consciousness* dialogues.
- Presented *Sociological Love* discourses.
- Kemper Village July 4 Town Meeting.
- Everyone went to the Soldier's Field fireworks and attended the play, "The Skin of Your Teeth."



Town Meeting '76 used the same format as the Local Community Convocation and looked at challenges facing both the community and the nation. Town Meeting '76 became a national Bicentennial program officially recognized by the American Revolution Bicentennial Administration and was offered in communities under local sponsorship (*Town Meeting '76*, 1975).



...July 1975 + *Global Council of the Order Ecumenical*

The Council undertook the first of four years of work on Global Strategy, Memorials, and Priorities: The Three Campaigns.

The Council's spirit undergirding involved *The Starets' Prayer* and the concept of *Taking Care of Yourself*.

Rite of Passage (1975)—6th grade trip to the Blackfoot Indian Reservation near Browning, MT

Fall 1975 *The Movement*

Training, Inc., Oakbrook, DuPage County, Illinois opened in the fall. *Training, Inc.* is a 14-week office careers training program serving disadvantaged people. It offers a comprehensive training program focused on the developing self confidence through skills mastery. It was created by the ICA in cooperation with the Greater Chicago YMCA. The program uses *Imaginal Education* to:

- Awaken self-consciousness
- Develop self-reliance through skills training
- Build positive self-images and self-confidence
- Give experience in making responsible decisions

Trained ICA leadership for the *Town Meeting* campaign and subsequently trained the first local community workshop leaders for Town Meetings.

The *Global Women's Forum* was launched. A one-day participatory program designed to address current issues. Held in modules for twenty to fifty participants.

Nava Gram Prayas—the “New Village Effort”—was an experiment in rapid Human Development Project replication at the village level, in the State of Maharastra, India (*The Institute of Cultural Affairs*, 1979).

A *Global Trek* of the *Health Team* was conceived during a Continental Meeting in October or November. This was the start of sending special support forces to the Demonstration Projects for acceleration of programs and provided the next avenue of engagement for *Guardians*.

Colleagues went on the last *Global Odyssey*.

Chapter 7

July 1976–June 1980

The Turn to the World: Global Social Demonstration

Jl 1976–Jn 1977	Jl 1977–Jn 1978	Jl 1978–Jn 1979	Jl 1979–Jn 1980
<ul style="list-style-type: none"> • Launched “The Band of 24” Global Social Demonstration Projects • Created the consult <i>Handbook</i>, the Town Meeting strategy, and the Human Development Training School • Studied Sun Tsu The Art of War and Musashi The Five Rings • Created the “Tagore Ritual” • Global Community Forums, Global Youth Forums, and Global Women’s forums held around the world • ITIs held in Caracas, Philippines, Taiwan, Japan, Zambia, and Kenya 	<ul style="list-style-type: none"> • Summer Research Assembly: Global Servant Force • Manoeuvre method developed • Gospel According to St. Matthew; Qualities of Profound Humanness; “The four Cs” (Care, Courage, Corporateness, and Creativity); The Exemplars • ICAI (Brussels) founded • Completed Band of 24 Social Demonstrations • Order Polity Document • 5,000 Town Meetings campaign launched • First publication of the Journal (Redbook) • Death of JWM at noon, October 17, 1977 	<ul style="list-style-type: none"> • Summer Research Assembly: The 7 Revolutions, the Framing Method, Primal community, The New Reality “Our Town” • The Global Panchayat commissioned • The Economic Community Forum • Proliferation of three-week HDTIs • Town Meeting campaigns in 32 nations • 26 new HDPs launched • LENS conducted with Fortune 500 corporations • Urban Summit Meetings 	<ul style="list-style-type: none"> • Summer Research Assembly: The Global Symposium, The Way exercises, The Tagore Ritual • HDTIs taught in Kenya, Philippines, Indonesia, Korea • 4,130 Town Meetings held in 1979 • Nava Gram Prayas in India completes replication in 232 villages • ICA has offices in 107 locations in 40 nations • Cluster village consults held • Kenya replication launched • LENS International formed

Human Development Projects

Spring 1976 Conducted a door-to-door survey and community assessment as a prelude to launching the 5th City model. Brainstormed and organized data from the survey to build a 5th City “Problematic.”

July 1976 Summer 1976

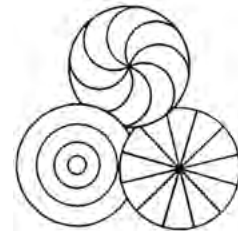
THE YEAR OF GLOBAL SOCIAL DEMONSTRATION

Research Assembly

- Launched Global Social Demonstration Projects (GSD), “The Band of Twenty-four”
- Created the *Consult Handbook*
- Considered and planned for replication of demonstration projects
- Created a Town Meeting area strategy and Town Meeting materials
- Created the Human Development Training School (HDTs)
- Corporate study of two classic guides to strategy: Sun Tsu’s *The Art of War* and Miyamoto Musashi’s *The Five Rings*.
- Developed the image of “Generalship”
- Held the Global Community Forum (GCF) rally

Three Circles image for the three campaigns

- Global Community Forum (GCF)
- Global Servant Force (GSF)
- Global Social Demonstration (GSD)



The Movement

- Created the “Tagore Ritual” (Stanfield, 1992).
- *Artform Readings*, a 200-page collection of artform readings used over the years was printed for internal use.
- *Chicago Magazine* (1976, August) published an eight-page article, “Start small, conquer the world.”
- The LENS Course, initially named “Living Effectively in the New Society,” was renamed *Leadership Effectiveness and New Strategies*.

The First Twenty-four Human Development Projects

...1976

Twelve Human Development Projects were launched toward a total of twenty-four, one in each time zone around the world. The communities were selected as demonstrations of how human development working toward local self-sufficiency, self-confidence, and self-reliance is possible in any location. The first of the consults was held in Majuro, Micronesia.

<i>A Human Development Project in Every Time Zone</i>	
<ul style="list-style-type: none"> • Majuro (September 1974) Majuro District, Marshall Islands • Oombulguri (Aug 5–15, 1975)* Western Australia, Australia • Jeju-do, Kwang Yung Il Ri (Sept 28–Oct 5, 1975) JeJu Island, [Republic of] Korea • Kawangware (Nov 9–15, 1975) Nairobi, Kenya • Maliwada (Dec 28, 1975–Jan 3, 1976) Aurangabad District, Maharashtra State, India • Fifth City (April 11, 1976)** Chicago, Illinois, United States • Sudtonggan (May 22–29, 1976) Mactan Island, The Philippines • Kelapa Dua (Aug 8–14, 1976) Tangerang District, West Java, Indonesia • Kreuzberg Ost (Sept 12–18, 1976) Berlin, [Federal Republic of] Germany • El Bayad (Oct 8–14, 1976) Beni Suef Governorate, Egypt • Isle of Dogs (Nov 1976) London, England, UK 	<ul style="list-style-type: none"> • Shantumbu (Nov 28–Dec 4, 1976) Zambia [replaced by Kapini, June 2] • Inyan Wakagapi (Dec 5–11, 1976) Canon Ball, North Dakota, USA • Ijede (Jan 1977) Lagos State, Nigeria • Cano Negro (Jan 9–15, 1977) Venezuela • Delta Pace (Feb 20–26, 1977) Mississippi, USA • Nam Wai (Feb 27–Mar 5, 1977) New Territories, Hong Kong • Sungai Lui (Apr 3–9, 1977) Selagor, Malaysia • Lorne de l'Acadie (Apr 10–16, '77) New Brunswick, Canada • Hai Ou (May 15–21, 1977) Taiwan, Republic of China • Termine di Cagno (May 29–June 4, 1977) Abuzzo District, Italy • Oyubari (June 17–23, 1977) Hokkaido Prefecture, Japan • Vogar (June 17–25, 1977) Manitoba, Canada • Ivy City (Oct 10–15, 1977) Washington, D.C., USA

* From 1970–1972, the staff in Mowanjum were a Religious House....Mowanjum acted as a catalyst (primarily from Indigenous elders) for the former Forrest River Mission people to return to Oombulgurri (Jonathan Barker, April 29, 2015).

** The Fifth City Community Reformulation Project dates from 1963 (» [See page 22](#)).

...1976 *Global Community Forums*

- 5,000 Town Meetings were held—one in every county in the United States between 1976 and 1978 (Bill Grow, 1993). “Oklahoma 100” was the first intensive Town Meeting coverage across an entire state: 100 Town Meetings were held on one weekend. 100 Town Meetings were also held in Oklahoma City schools.
- Global Youth Forums were held.

The Institute of Cultural Affairs in Canada

- The Institute of Cultural Affairs was incorporated in Canada on January 8, 1976.

Fifth City

- Fifth City Business School, held Fifth City adult night classes beginning in 1976 or 1977.

Spring 1977

- In the spring of 1977, *Global Woman's Forums* (GWF) were held around the world. The GWF was eventually held in twenty-five nations with women of all ages, in major cities and rural villages.
- *Human Development Training Schools* (HDTs) began in project locations. This was an intensive residential program, that focused on developing effective leadership skills and methods in the midst of an active community.
- *International Training Institutes* (ITI) were held in Caracas, Philippines, Taiwan, Japan, Zambia, and Kenya (Bill Grow, 1993).
- Shifted from using butcher paper for workshops, to cards or half sheets of paper for collecting data, right after the Majuro Consult in 1976–77.
- Raised money for Latin American expansion.



Global Servants and Profound Humanness

Summer 1977

July 1977

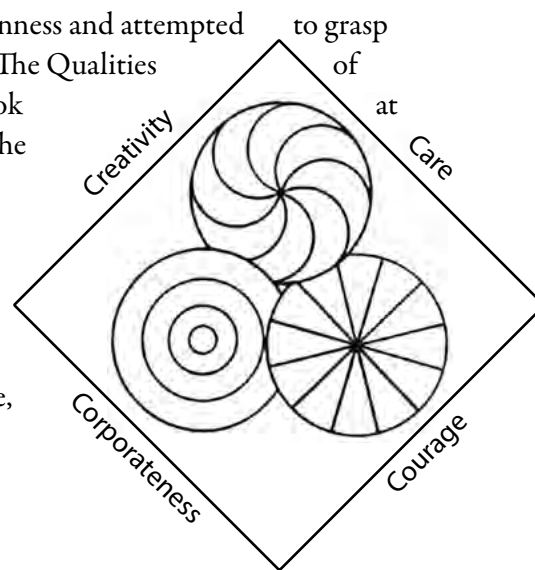
GLOBAL SERVANT FORCE (GSF) EXPANSION

Research Assembly

- The Global Servant Force (GSF) expanded.
- Town Meeting county coverage continued.
- Experimented with having an order couple, volunteers from the United States and villagers as staff of projects in Chile, Brazil, Guatemala, Peru, and Jamaica.
- Economic and social acceleration took place in projects.
- Experimented with “Maneuvering.” Created The Victory Plaza.

Spirit Life

- Explored the concept of Profound Humanness and attempted to grasp what authentic living is like in our times. The Qualities of Profound Humanness were 12 ways to look at how human beings experience life, from the perspective of internal states of being and external manifestations.*
- Began to draw together stories from human development projects and community forums. The stories were illustrations of four human qualities: Care, Courage, Corporateness, and Creativity (*Estimates II*, 1977).



+ *Council of the Order Ecumenical*

- Created the *Order Polity Document*.
- Everyone saw “The Gospel According to St. Matthew,” an award-winning 1964 film about the life of Jesus.
- The Institute of Cultural Affairs International (ICAI) founded in Brussels, Belgium.
- Began questioning the use of gender specific (male) language and began re-writing songs.

* See [“Profound Humanness” charts, lectures, and exercises](#) from the Golden Pathways online.

- July 1977**
- Twelve more Human Development Consults completed the Band of 24 Human Development Projects, one in each time zone around the globe. A Human Development Project World's Fair was held in Kwang Yung Il celebrating the completion of the Band of 24. A film was made of the event.
 - First three-hour Town Meeting was held in the western United States.
 - Created images of four "Exemplars": The Sage, The General, The Poet, and The Saint.



October 1977

Brussels: Ken Whitney ran the American Handiman from 1977–1979 with help from Clare Whitney and occasionally Paul Schrijnen. The business brought in enough income to pay off old bills, pay stipends, and send all staff members to Chicago for summer programs (Clare Whitney, July 17, 2015).

✚ Joseph Wesley Mathews (JWM) died at noon on Sunday, October 17, 1977, following a Guardians Meeting in Chicago (Brian Stanfield, 1992; Jim Wiegel, 1993).

The Journal was introduced the day Joe died (Bill Grow, 1993).

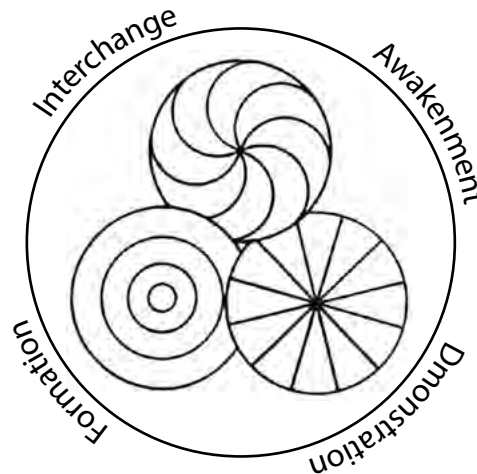
Summer 1978

July 1978

AWAKENMENT, DEMONSTRATION, FORMATION, AND INTERCHANGE

Research Assembly

- Task Forces dealt with Awakening, Demonstration, Formation, and Interchange.
- There were six modules: The Seven Revolutions, Learnings, Framing, Awakening, Maneuvers, and Primal Community.
- *A New Vision of Reality, Parts I and II*, an anthology of current works on the paradigm shift was published for in-house use, containing articles and references to tapes, and videos for systematic study by the community.
- The question of *The New Reality* was raised.
- Developed the Winner's Circle.
- Everyone saw the play "Our Town."



+ *Council of the Order Ecumenical*

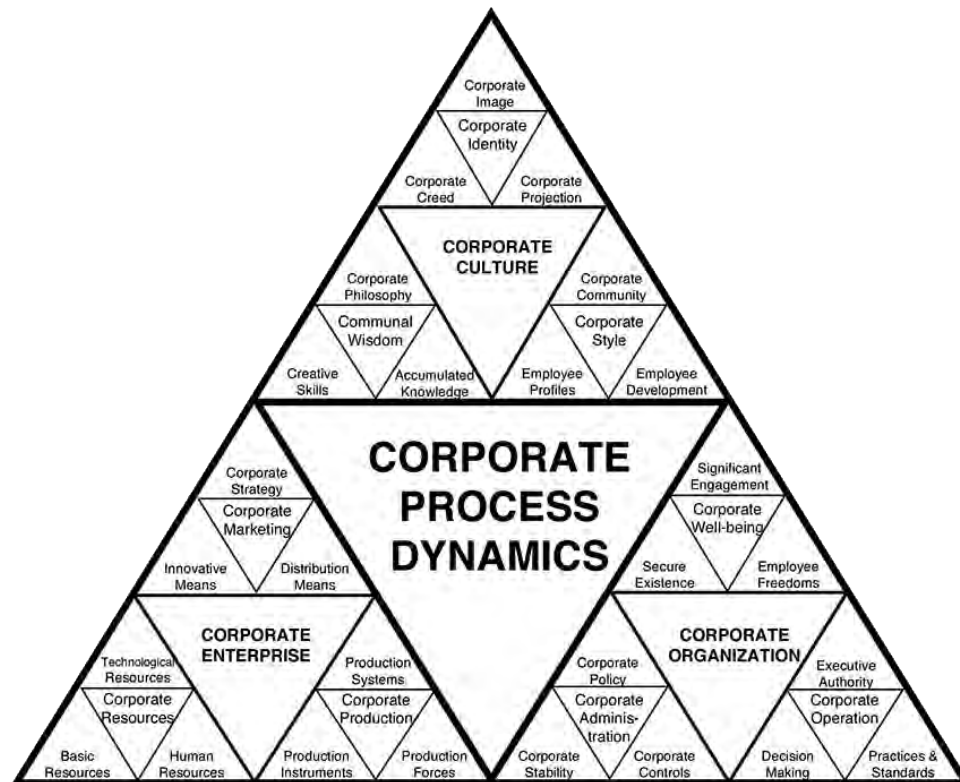
- Celebrated ten years of Religious House life and commissioned the Panchayat.

The Movement

1978

- Created the *Economic Community Forum* (ECF), Chicago.
- Human Development Consult was held in Peru (Bill Grow, 1993).
- Converted the eight-week HDTI to a three-week version that was first taught in Vaviharsh, India (Brian Stanfield, 1993).
- Developed the *5th City Leadership Program*, and offered practical methods training for local community leadership.
- Town Meetings expanded to 32 nations. Twenty-six new Social Demonstration Projects were launched in 14 nations (*Celebrating a Quarter Century of Service*, 1979).

- Held the first Urban Summit meetings in New York, Chicago, Philadelphia.
 - A redesigned LENS was held with Fortune 500 corporations in North America, Latin America, Europe, Africa, and Asia.
- ...1978
- The Corporate Process Triangles were created by adapting the Social Process Triangles for use in businesses.
 - ✚ A Religious House was opened and an ITI was held in Rio de Janeiro (Bill Grow, 1993).



Source: Institute of Cultural Affairs, © 2002

Training for Human Development

Summer 1979

July 1979

THE GLOBAL SYMPOSIUM

Research Assembly

- Spun talks around The Way.
- Established global priorities.
- Emphasis was on building models to address commonly faced issues (*The Institute of Cultural Affairs*, 1979).
 - » How can local economies be diversified and strengthened?
 - » What training models will best give people adequate skills for supporting themselves?
 - » How can local leadership be most effectively developed and motivated?
 - » How can traditions of disunity and separation be supplanted with patterns of cooperative action?
 - » How can people be interiorly sustained in the exhausting work of community renewal?
 - » How can vocational burnout be avoided?
- The 25th anniversary “Silver Jubilee” celebration of the Institute was held in July with people from 24 nations.

Rite of Passage (1979)—6th grade trip to the Ozark Mountains

The Movement

In July, Nava Gram Prayas in Maharashtra, India celebrated completion of 232 Village Consults. Cluster Village Consults began in India (Brian Stanfield, 1993).

“Research Centrum was located off the Guild Hall. A large wall was constructed of file cabinets. Created a huge montage on the wall of history back to... Had the TIME Magazine ‘Man of the Year’ covers back to 1946. Colleagues began to call it the ‘Wall of Wonder’ and it was the precursor to the ToP™ method, *The Environmental Scan* (Jim Wiegel, 1993).

1979

...1979

The Human Development Training School (HDTI), previously offered in third world villages was adapted for use in urban settings in the developed world. In 1979, it was taught in Kenya, The Philippines, Indonesia, and Korea. Three were conducted in the United States

The Ecumenical Institute continued to offer weekend seminars on Imaginal Education and religious studies, the eight-week Global Academy, and the three-week International Training Institute for clergy and lay people around the world.

Forty percent of the full-time international staff are from the United States. The Order Ecumenical staffs programs of both the Ecumenical Institute and the Institute of Cultural Affairs.

Global Community Forum Program expands, 4,130 are held in 1979.

ICA programs are held in 40 nations and there are offices in 107 locations. Second Human Development Project replication begins in Kenya, Africa.

(The Institute of Cultural Affairs, 1979).

- Chicago Training, Inc. #1 opened
- LENS International was formed.
- A Corporation LENS training held for all Priors.
- An ITI in Ibadan, Nigeria, was attended by churchmen from Nigeria, Ghana, and Beijing.
- ✚ The Madrid House was opened.
- A Methods Academy was held in Brussels to update The Global Academy.
- “The Long Table” training module was held in Sol de Septiembre, Chile.
- The Maneuver Method was created, during 1979 and 1980.
- An “*Effective Supervision*” course was created and training was done in a major corporation in Minneapolis. *Effective Supervision* program development continued during 1979 and 1980.

Winter 1980

✚ In the winter of 1980, the Panchayat visited every Area House around the globe [to lead] planning workshops, spirit conversations, and reporting (Doris Hahn, 2014).

- Fifth City Business Careers (1980), was a spin-off of the downtown Chicago Training, Inc. which began in 1979.

Chapter 8

July 1980 – June 1984

Community Forums, Social Demonstrations, and Leadership Training

Jl 1980–Jn 1981	Jl 1981–Jn 1982	Jl 1982–Jn 1983	Jl 1983–Jn 1984
<ul style="list-style-type: none">• Summer Research: Global Symposium on Human Development in the 80s• 14 Human Development Training Schools held• Regional Consults held in India, the UK, Peru, Zambia, US and Indonesia• Project Documentation Labs held in 43 communities with HDP's• Research on "The New Paradigm"• LENS seminars in 93 locations• Community Forums held in 2,261 locations around the globe	<ul style="list-style-type: none">• Training, Inc. starts in Indianapolis• Publication of <i>The Image</i>• Regional consults in 62 locations around the world: "The Alberta Potential" and "The Atlantic Potential" in Canada• Formation Fortnight in Brussels• Block Consults in Maharashtra• HDTI's continue on most continents• The New Village Movement in Kenya flowers• European volunteer movement	<ul style="list-style-type: none">• Global Research Assemblies in multiple locations• Global Think tanks in multiple locations• Brussels develops Service Ventures as a business• Testing IERD and building steering committees• Creating the Global Advisory Board• Lamego Project in Portugal launched• Research Assembly on the Role of Technology in the Release of Human Potential: Spring '83	<ul style="list-style-type: none">• Summer Research plans the 16-month Year of the Global Order Council• Loisaída Employment Taskforce in NYC• LENS Design Conference created• Project Documentation Labs across the globe• International Exposition of Rural Development in Delhi for 850 people• Order Council in Jaipur, India• Films: "The Courage to Care" and "The Global Brain"• The Pilgrimage• 200 Kenyan villages

Accelerating Global Interchange

July 1980 Summer 1980

GLOBAL SYMPOSIUM ON HUMAN DEVELOPMENT IN THE '80s

Research Assembly

600 people from 40 nations worked on where the Pressure Points had shifted.

Rite of Passage (1980)—6th grade trip to the Minnesota Boundary Waters

The Movement

1980–1984. The Human Development Training Institute (HDTI) was adapted for use in Latin American projects, translated, renamed Curso Internacional de Capacitacion Comunitaria (CICC). HDTIs were held in Chile, Peru, Venezuela, Brazil, Guatemala, Jamaica, Spain, and Portugal (Bill Allerdin, 1992).

“Seminars for Effective Mission” presented in Rome (Dan Tuecke, 1992).

The IERD, planned and envisioned in India during 1980–1981 as a mainly Indian project, became a global project in '83–'84 (Brian Stanfield, 1992).

Fourteen, 3–6 week intensive [HDTIs] were held.

LENS seminars were held in 93 locations.

Community Forums—one-day events for women, youth, communities, and organizations—were held in 2,261 locations around the world.

Project Documentation Labs (PDL) were held in 43 communities which had completed their first phase as Human Development Projects. Accomplishments, learnings, and setbacks were examined.

(The Institute of Cultural Affairs, 1980)

- Fifth City Business Careers opened in Chicago.
- A Chicago travel desk handled staff travel until '86.
- A Global Language School was held in Indonesia.
- A Latin American Training Academy was held in 1980, '82, '85, and '87.
- Pilot Regional Consults were held in India, the United Kingdom, Peru, Zambia, the USA, and Indonesia. Conducted research on the future linkages of regional resources. This ten-day, multi-sector program considered effective directions for human development in the 1980s.

Summer 1981

July 1981

✚ *Council of the Order Ecumenical*

The Panchayat created a vocational journey chart, the basis of a conversation model, for the Order Council in Summer of 1981.

In the 1981 July Council, [the Bug model, » [see page 6](#)] was re-articulated to reflect the current movemental thrust as: the word *Study* pointing to deepening movemental leadership prowess; the word *Symbol* pointing to deepening the self-conscious journey of the spirit; *declaration* (Witnessing Love) pointing to eventful proclamation of hope; and *manifestation* (Justing Love) pointing to four-sector structural engagement. The common *Discipline* will involve the forming and convenanting of Global Regional Teams (*Roundtable Manual*, New York, 1981–82).

Rite of Passage (1981)—6th grade trip to Mexico

The Movement

1981

- Training, Inc. opened in Indianapolis, Indiana as the first national replication of the program. Training the trainers was introduced.
- Training, Inc. Word Processing opened in Chicago.
- A “Student Leadership Program” was developed and held in St. Paul, Minnesota.
- A “Leadership Training Seminar” was held in the evening over several weeks in New York.
- In 1981, *IMAGE, A Journal on the Human Factor*, first published in 1966 by the Ecumenical Institute, reestablished a regular publishing schedule. It was prepared by the research staff of ICA Chicago and published quarterly. “The purpose of the publication is to share research, training and demonstration methods developed over the last quarter century” (*IMAGE*, October–December, 1981). Each issue focused on a single, broad theme:
 - » January–March 1981 — Corporate Research Methods

- » April–June 1981 — Imaginal Training Methods
- » July–September 1981 — Demonstrating Human Development
- » October–December 1981 — The Human Factor in Local Development

...1981

Regional Consults were held in 62 locations throughout the world (Annual Report, 1981).

The Jamaican Potential: A Consultation On Human Development In The 80s was attended by representatives from 46 public, private, and voluntary agencies and residents from 16 local communities. The insights of 1,300 people who took part in forums or interviews were synthesized during a Symposium attended by 106 people.

Formation Fortnight in Brussels, a volunteer training program began with a three-day Research Colloquy, was followed by a seven-day Training Practicum, and ended with a three-day Symposium. Thirty-one European volunteers went to third world Human Development Projects.

(The Institute of Cultural Affairs, 1981 [italics added])

Three Block Village Consults were held in India (Stanfield, 1992).

A research paper, "The Ritual Life of the Ecumenical Institute," earned Nancy Grow a Doctor of Ministry Degree from Chicago Theological Seminary... (Grow, 1993).

The International Exposition of Rural Development

Summer 1982

July 1982

- The Lamego, Portugal Human Development Project began. The community was an example of “Third World” conditions in Europe.
- First Global Research Assembly was held in Jakarta, Indonesia.
- Brussels developed the *Service Ventures* business and provided information systems advice to business.

Rite of Passage (1982)—6th grade trip to Minnesota Boundary Waters

The International Exposition of Rural Development

The ICA was the organizing sponsor of The International Exposition of Rural Development (IERD), a demonstration of many nations and cultures coming together to look, not at their differences, but at their common concerns. Rather than dwelling on problems, they examined “approaches that work.”



Phase One of *The International Exposition of Rural Development* (IERD), a process that promoted the exchange of ideas among people working in development so that they could increase their effectiveness. 1982–1984 was a period of testing out the idea, and establishing national steering committees and a global advisory board (John Burbidge, 1988).

Research conducted on the role of technology in the release of human potential, **Spring 1983**
Spring 1983.

July 1983 Summer 1983

+ *Council of the Order Ecumenical*

September 1983 to December 1984 was named The Year of Order Council. The events of the sixteen months were focused on creating and re-creating the forms, structures and relationships within the Order: Ecumenical community. Over 200 talking papers emerged from this dialogue (*The Global Order Council Report*. July/August 1984. p. 5)

Rite of Passage (1983)—6th grade trip to the Canadian Boundary Waters

- 1983**
- An Academy was held in Brussels, Sharon Turner, Dean. Worked on the transposition and updating of the Academy curriculum.
 - Research and Interchange worked on recreating The Academy for the 1980s. The team was led by Jim Wiegel.
 - Westside Leadership Lab held in Chicago.
 - First Area Prior team of women was assigned to Area Houston.

The *Vocational Journey Lab* was developed and piloted in the United States and tested in Australia, India and several other places. The Lab addressed the question of one's existence and explored the terrain of the journey of vocated living (Brian Stanfield, 1992)

The Movement

- The ICA and 39 organizations from across the sectors launched the *Loisaida Employment Task Force* to research and develop a plan for revitalizing the economy of Loisaida, a low-income neighborhood on the lower East Side of New York City.
- *Effective Leadership Training* was held in New York and Toronto.
- The LENS *Design Conference* was created.

Hundreds of Project Documentation Labs were held around the globe to select projects for the International Exposition of Rural Development (IERD) (Brian Stanfield, 1992).

During 1983–84, Human Development Training Schools were held in Egypt, Kenya, Tonga, Guatemala, Venezuela, Peru, Jamaica, Chile and Portugal.

European Volunteer Placement program in London placed 47 [volunteers] in 15 projects in developing nations.

Kenya. Over 700 villages were participating in the replication process [and] over 7,000 village leaders were trained in aspects of rural development.

(*The Institute of Cultural Affairs*, 1983–84.)

1983–1984

- Elsa Bengel brought the Training, Inc. model from Chicago in 1984. The program has been part of the YMCA of Greater Boston ever since.

The IERD

The International Exposition of Rural Development (IERD) Central International Event was held February 5–15, 1984 in New Delhi, India.



February 1984

During this time, 650 delegates from 55 nations gathered in New Delhi to share exhibits, participate in workshops and visit 30 selected projects across the subcontinent (John Burbidge, 1988).

- *IMAGE* on the IERD was published in Chicago, 1984.
 - “*Sharing Approaches That Work*,” was produced. An eight minute video reproduction of a three projector slide-show illustrated approaches that were working in community development grassroots initiatives.
 - “*The Courage to Care*,” produced by Dick Young. The 15 minute film was narrated by Sir Richard Attenborough and captured the spirit of “Sharing Approaches That Work” around the world.
-

✚ The Council at Jaipur in February-March 1984 featured a talk by Joseph A. Slicker on meditation and visualization. The Continuum picked up on these images in planning spirit life for [the Order Council]. The Continuum was chosen at Jaipur and worked during April, May and June to prepare for the Order Council (Brian Stanfield, 1992).

February–March 1984

April–June 1984

Chapter 9

July 1984–June 1988

New Paradigm Research and Practicing Facilitation

Jl 1984–Jn 1985	Jl 1985–Jn 1986	Jl 1986–Jn 1987	Jl 1987–Jn 1988
<ul style="list-style-type: none"> • Order Council for 800 members for six weeks: New Paradigm Safari and experiments in meditation and visualization • The global community of O:E represented 37 nations on eight continents in 108 locations • 24 Primary Units created globally • Training, Inc. opens in Boston, Massachusetts • Flextime experiment • The Machakos Game • Kenya: 1,000 villages participate in replication • Research into new myths and exercises 	<ul style="list-style-type: none"> • Research Event: “The Planetary Connection” in Chicago and Brussels with Jean Houston, Willis Harman, Barbara Marx Hubbard, Larry Dossey, and many others presenting and holding seminars • Staff-support businesses operating in Bombay, Hong Kong, Los Angeles, Chicago, New York, Houston, Toronto, and Brussels • Transition from being pedagogues to being facilitators • Phase II of IERD births 100s of events around the globe • Leadership and facilitator training around the globe 	<ul style="list-style-type: none"> • “Planetary Vision Quest” in Chicago: Marilyn Ferguson, Fritjof Capra, and Jean Houston as presenters; “The Hero’s Journey” and individual vision quests • “The Atlanta Adventure,” 5-week Imaginal Education camp for children • Training, Inc. opens in Newark, New Jersey • Toronto creates “Effective Leadership Training” • Order Council in Bilbao, Spain • Creation of three “Breakthrough Teams” • Research Synergism Node in Toronto 	<ul style="list-style-type: none"> • ICA contingent attends Jean Houston’s Mystery School in New York and begins the journey of The Human Capacities School • “New Horizons in Learning Conference” in Guatemala brings learning revolution to 400 educators and professionals • Research Colloquy held in Swartwood, New Jersey with Jean Houston, Willis Harman, Dee Dickinson, and others • Training, Inc. network receives “Best Social Invention” award • <i>EDGES Magazine</i> launched in Toronto

Exploring New Paradigms

July–August 1984 Summer 1984

THE NEW PARADIGM SAFARI, CHICAGO

+ *Council of the Order Ecumenical*

Over 800 order members and associates met for six weeks in Chicago to determine the “corporate future, formation, direction and goals for the next 16 years [to the year 2000].” Sixty people came from Kenya and over 100 people came from the Subcontinent. Many of these participants had never traveled far from their own villages. Orientation sessions had been held in Nairobi and Delhi. There were special menus and special language groups to help with translation into Hindi, Spanish, Swahili, and French.

- + The global community of the Order Ecumenical comprised 700 people from 108 locations on eight continents, representing 37 nationalities.
- Twelve working groups, called “Waterholes,” each with a particular focus, addressed the question “What is going on today in our lives and on the planet?”
- Thirty-five smaller groups of 20 people each, called “Holons,” spent two hours each morning experimenting with meditation exercises.
- The *Global Brain*, a film and book by Peter Russell provided imagery for the Council.
- 24 Primary Units were established globally.
- Research, Training, Development and Management teams were established.
- Thirteen students made the 6th Grade Rite of Passage trip to mark their transition from childhood to youth. The trip took them through 17 states, including the southeastern USA.
- Ninth graders who had been living in the US, Kenya, Peru, Egypt, Belgium, Tonga and Australia had a reunion.

“Waterhole” groups

- Communities
- The New Human
- Employment and the Workplace
- Ecology
- Life Styles
- The Art of Communication
- The Spirit Mode
- The New Polity System
- New Education
- Holistic Health
- The Social Task
- Peace

✚ [During] the July/August Global Order Council a day camp, “The Arque of the Universe,” [cared] for 46 children in three units: Infant School, Mini-school, and Pre-school (The Global Order Council Report, July/August, 1984).

...July–August 1984

The Movement

1984

- The Loisaída Employment Project was launched in New York City. More than 120 individuals from forty organizations participated in the effort to create the project. (*The Loisaída Employment Project*, 1984).
- The Machakos Game was created by Minneapolis colleague Sue Wegner working with a game expert. (See Appendix 9 “The Machakos Game” on page 145—a Google Doc article, December 2015.)
[☞ “The Machakos Game”](#) by Steve Harrington and Susan Wegner.)
- Training, Inc. opened in Boston, Massachusetts.

Kenya. Over 1,000 villages participating in replication. The “DOOP [Do Our Own Project] Model” enabled villagers to use their own resources and leadership for village development (*The Institute of Cultural Affairs*, 1983–84).

July 1985 Summer 1985

Research Events

Chicago, July; Brussels, July–August. “The Planetary Connection”

People examined the factors that lead to social change and identified social trends that are leading in new and needed directions. Participants delved into understandings of consciousness and spiritual development as practiced in various parts of the world. Looked at life styles and systems for contemporary social ethics. Leading thinkers and futurists contributed to the meeting: Jean Houston, Co-director of the Foundation for Mind Research, New York; [Oliver] Markley, director of the Futures Research Department, University of Houston; Barbara Hubbard, catalyst of the Positive Futures [sic] Society*; Willis Harman, author of *An Incomplete Guide to the Future* (*The Institute of Cultural Affairs*, 1987).

1985–1988 *Staff-operated businesses provided staff support*

- Brussels: Ken Whitney, the *American Handiman* from 1977–1979, with Clare Whitney and Paul Schrijnen, paid old bills, stipends, and sent all staff members to Chicago for summer programs (Clare Whitney, July 17, 2015).
- Chicago: Horizons Unlimited handled travel from 1983–1986.
- Chicago: Access Unlimited provided word processing services.
- Chicago (1982–1984)—LENS International consultants included Sherwood Shankland, Lee Early, Cynthia Vance, Rick Loudermilk, Jack Gilles, Pat Tuecke, and others..
- Houston: Income from LENS courses and consultancies. Don Clark, Dick Whanger, Linda Jones (Sunny Walker), Tim Wegner, et al.
- Jakarta, Indonesia and Kuala Lumpur, Malaysia (1975–1982)
- Kingston, Jamaica (1986–88)— Sherwood & Eunice Shankland, David & Ellen Rebstock, & Winston Davis operated as a LENS program consulting team.
- Lamego, Portugal (1982–1984)—teaching English to people working in port wine companies.
- Los Angeles: Milan and Linda Hamilton founded *Food For All* in July 1985 to raise funds for anti-hunger projects.
- Majuro (1973)—Larry White had an accounting firm where Sunny Walker worked. A small chip factory, farming, shark fishing, and Alele Basket businesses were run as a part of the Human Development Project. The Trans Atoll Service Corporation (TASC)...[?]

* Barbara Marx Hubbard is a co-founder of the World Future Society. Retrieved from <http://barbaramarxhubbard.com/barbara-marx-hubbard/>

- New York, *Computer Paradigm*: Scott and Doris Morris and others did programming, consulting, and training.
- Toronto: PEOPLEnergy—First launched in 1985 by Jan Sanders & Ian Gilmore; hired Bob Rafos, Bill Staples, Jo Nelson, Richard Kitney, Deanna Hickey, et al as consultants. In 2017, it continues as a self-support business, at times working in collaboration with other organizations, including Ian Gilmore's *Technology Transfer*, on several contracts.
- Washington, DC, *Computer Paradigm*: Stan Crow, Linda and Lester Knudsen sold Kaypro computers; did programming, consulting, & training.
- Note: LENS consulting and training activities (initially Living Effectively in the New Society and later Leadership Effectiveness and New Strategies) provided ICA staff self-support in various other locations.

The Movement

...1985

- "Effective Management," seminar is held in Zambia.
- Transitioned from being pedagogues to becoming facilitators.
- ICA was granted Consultative Status (in Category II) with the United Nations Economic and Social Council, May, 1983.
- *The Survey Project*. A network of women associated with ICA developed the "Survey Project" to get women's input into the United Nations World Conference in Nairobi. Women gathered to describe experiences of change in the past decade and hopes for the future. This data was sent to an international group of women at the Wingspread Conference Center, Racine, Wisconsin who created a report of findings that was included in a document presented to delegates at the Nairobi conference.
- STEP Program opened in Sellersburg, IN in 1985, supported by Training, Inc. Indianapolis.

Seven hundred full-time members of the ICA live and work in 65 houses around the world.

Ongoing leadership and facilitator training in the United States, Mexico, Guatemala, Kingdom of Tonga, India, and Kenya.

Phase III of the IERD. Delegates returned to their own countries to explore further avenues of networking. Hundreds of events and programs were held around the globe:

- from local exchange conferences to major international gatherings
- from small group studies to meetings of large development agencies
- from local presentations and slide shows by delegates to production of a video film
- from exchanging notes and names to compiling a directory & data-base

(*The Institute of Cultural Affairs*, 1985)

July 1986 Summer 1986

PLANETARY VISION QUEST

Research Event

The “Planetary Vision Quest” was held in Chicago with Jean Houston, Fritjof Capra, and Marilyn Ferguson as presenters.

“We became fascinated with ‘New Age’ leaders...and incorporated visualization and meditation, etc. into our ‘repertoire’” (Ensinger, 1992).

+ *Council of the Order Ecumenical*

The first Global Council outside the continental United States, held in Bilbao, Spain, was a turning point. The decision was made at the Council in Bilbao to meet globally once every four years. The Summer Research Assemblies would no longer to be held in Chicago. Three “Breakthrough Teams” were launched:

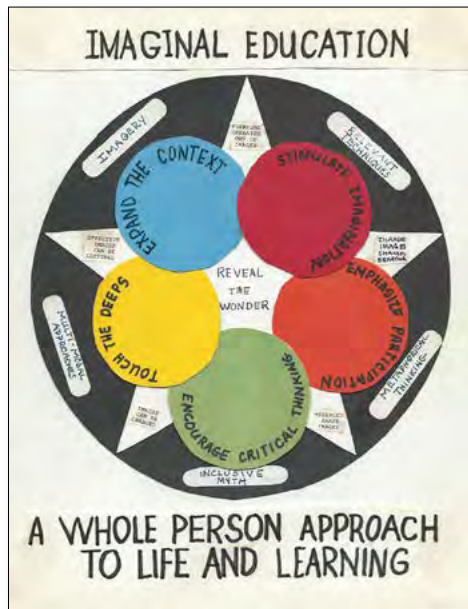
- Long Term Investment Team, Chicago
- Research Synergism Node, Toronto
- International Development Team, Brussels

June–July 1986 *Summer Teacher’s Institute in Imaginal Education, Atlanta, Georgia*

“The theoretical learning of the Teacher’s Institute was implemented at the Teacher House, a live-in experience for teachers conducted by the Institute of Cultural Affairs at its training center in Decatur, Georgia. The Teacher House participants attended the Teacher’s Institute at Spelman College and Atlanta University on rotation in the mornings and simultaneously staffed the pilot children’s residential summer program: The Atlanta Adventure” (Elise Packard [1986] *Teacher House Report*).



“The Atlanta Adventure was a five-week experience in imaginal education for pre-kinder and first grade students (age 10 months to 8 years) in North America. The total number of children...was 14. A total of 18 adults from six states and four nations participated as staff of the Atlanta Adventure [and instructors] in the Teacher’s Institute” (*All One Planet*, 1986).



One of the earliest “Kaleidoscope” images

The Kaleidoscope Design Template is a graphic way of capturing the elements essential for shifting and shaping images (perceptions, mental models) to release foundational change within organizations, communities, and individuals. It has been used in the design of projects, curricula, conferences, meetings and facilitated sessions that have the intent of nurturing deep change (Elise, Packard, September 7, 2015).

The Kemper Building Team, Chicago, launched rentals on the 1st–5th floors as a nonprofit resource center with Kay Townley, Mary Laura Jones, Barbara Barkony, Bob Hawley, Paula Philbrook, Mary Warren Moffett, Don Moffett, and Ken Otto.

1986

The Movement

- *Skunk Works, I and II*. Held key meetings with Marty Seldman.* From 1972 to 1986, Marty specialized in the field of training, training trainers, and program design. A Program Fair included:
 - » Development of a Global Economic Network Strategy
 - » Development of sales skills
- Training, Inc., Newark opened in Newark, New Jersey.
- Training, Inc. National Association formed.
- Product Delivery Capacity (PDC) was developed, Chicago.
- “Effective Leadership Training” facilitation methods Toronto format was brought to the ICA West Primary Unit and courses were offered on a regular basis.
- *THE NODE*, an informal ICA Network newsletter was initiated by ICA Canada.

* See http://www.optimumassociates.com/bios/Marty_Seldman_Bio.pdf

July 1987 Summer 1987

NEW HORIZONS IN LEARNING

Research Event

- *New Horizons In Learning Educational Research Conference* was held in Guatemala for 400 educators, business people, health professionals, development agencies, and government officials.

Movement

- Several people attended Jean Houston's *Mystery School* and *The Human Capacities School* in New York State.
- Book Research Team established 1987–88.
- Consulting services began in Brasil (Bill Grow, 1993).

Partnership Building

1988

Training, Inc.

- *Training, Inc.*, Pittsburgh, Pennsylvania opened in February (Sharp, 1992).
- *Training, Inc.*, Washington, D.C. opened in May (Sharp, 1992).
- *Training, Inc.* New Orleans opened.
- *Training, Inc.* “network received award for *Best Social Inventions* ’88 from the Institute for Social Inventions, London, England” (Allerding, 1992).

✚ *Council of the Order Ecumenical*

“Our Common Future” conference held in Oaxtepec, Mexico, November 1988. Over 500 people from 30 nations attended. The Order: Ecumenical and its family structures shifted from gathered, residential units to a dispersed informal network. Research was launched in four networks: Education, Development, Economic, and Planetary Unity. The ICA began a new phase offering courses and consulting as a not-for-profit organization.

Rite of Passage (1988)—6th grade trip to the Pacific Northwest

Publications

Published the IERD book series:

- Volume 1, *Directory of Rural Development Projects*
- Volume 2, *Voices of Rural Practitioners*
- Volume 3, *Approaches that Work in Rural Development*

ICA Canada began publication of *EDGES* magazine.

Program and Project Launches

Regional offices launched partnerships throughout the U.S. with local communities, public agencies, and private-sector organizations (The Institute of Cultural Affairs, 1991).

The *Earthwise Learning Series* (ELS) was conceived in Phoenix.

ICA Canada launched a one-day *Learning Lab* based on Gardner’s Seven Intelligences.

Education Reformulation Project begins in Panvel Block, India (Stanfield, 1992).

“Chapter 10”

1989–the present

A Chronological History to the Present

WE NEED MOVEMENT COLLEAGUES’ HELP FILLING INFORMATION GAPS about gatherings, events, programs, and projects from 1989 to the present. We’ve created a Google Doc online (see page 96 for a screenshot with notes) to which you can add “the missing bits” of the ICA’s and movement colleagues’ work since 1988. Click [Addendum](#) to jump to this editable shared document. You’ll need a Google Account to log in with a password. It’s free and secure. If for no other reason, it’s valuable to set this up so that you can collaborate on corporate writing projects like the ICA Archive.

TO ADD INFORMATION, craft the “what and when, who and where, how and why” into a short paragraph. You know the drill: objective data, personal connection, outcomes and significance, and how you might learn more. Include URLs (the online destination) for photos and more information.

ONLINE HELP WITH GOOGLE DOCS IS PLENTIFUL. Go to the [Google.com](#) website and type a question in the search space. Google returns a list of answers. You can also start with one of Google’s help documents. Here’s an [Overview of Google Docs](#) and Google’s other tools. Or visit YouTube for [video tutorials](#). The notes on page 98 will get you started using this Google Doc and the Google Doc toolbar. Hint: Google Docs work very much like you’d expect if you use Microsoft Word or a similar word processor on your Mac or Windows PC.

The *Chronological History* “Addendum” Document

How to use the Addendum Google Doc to add new information

Click [Addendum](#) to jump to the Addendum Google Doc online.

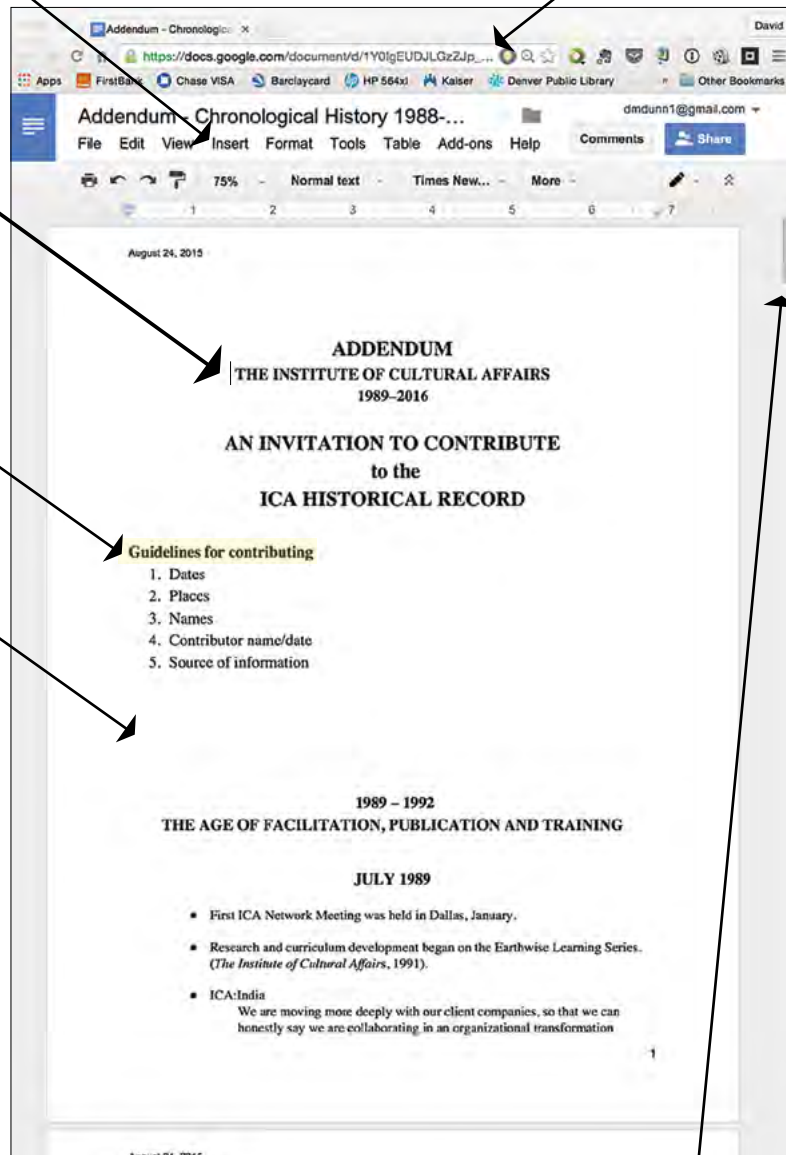
Use your mouse to navigate and click on menu items just like you would in your word processor.

Use your browser to bookmark this page so you can easily return any time.

When you click in a Google Doc in your browser, you place your cursor on the page just like you do in your word processor.

Click and drag your cursor to select text before you edit the text or apply a style.

Typing in a Google Doc moves the text and automatically adds carriage returns just as you'd expect.



Use your scroll wheel or the scroll bar on the Google Doc page to scroll from page to page.

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Note: The names of the appendices above are clickable links to each appendix.



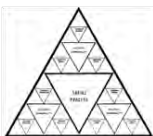
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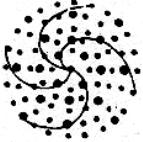
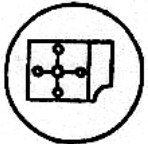
The work from 1952 to 1968 laid a foundational context and style for the Ecumenical Institute, the Order Ecumenical, and the Institute of Cultural Affairs.



- 1952–1955 Revitalizing the university: Christian Faith and Life Community
- 1956–1959 Renewing the Church: impacting congregations
(1956 – worship, 1957 – curriculum, 1958 – discipline, 1959 – mission)
- 1960–1964 Embracing Cultures and Community: The Evanston Institute of Ecumenical Studies and the move to West Side and 5th City
- 1965–1968 Creating a movement: training a network of cadres


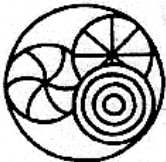
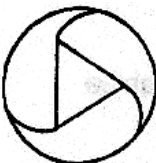
This early history established two enduring patterns: a comprehensive focus on research, training, and catalytic presence, and the comprehensive strategies of contextual re-education, community re-formulation, and spirit re-motivation.


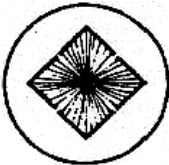
Year	Symbol	Summer Programs	Order Councils/Mvmt Gatherings
1965		Training the Spirit Movement <i>Summer Training Form</i> CHICAGO, JULY 1965 <ul style="list-style-type: none"> • Created community reformulation methods and five presuppositions of community reformulation <i>Spirit: Work-study with students</i>	
1966		Training the Spirit Movement CHICAGO, JULY 1966 <ul style="list-style-type: none"> • Religious Studies I • Imaginal Education pedagogy <i>Spirit: 5th City festivals</i>	Order Council <i>Presidium and Council I</i> <ul style="list-style-type: none"> • Prolegomena to the Rule of the Order
1967		Training the Spirit Movement <i>Movement Training</i> CHICAGO, JULY 1967 <ul style="list-style-type: none"> • Basic curriculum <i>Spirit: Saviors of God, People of God triangles</i>	Order Council <i>Presidium and Council II</i> <ul style="list-style-type: none"> • Document I — Declaration of the Spirit Movement
1968		Training the Spirit Movement <i>The New Religious Mode (NRM)</i> CHICAGO, JULY 1968 <i>Spirit: The Odyssey, St. John of the Cross, commissioning religious houses</i>	Order Council <i>Presidium and Council III</i> <ul style="list-style-type: none"> • Document II — Construct of the Spirit Movement

Year	Symbol	Summer Programs	Order Councils/Mvmt Gatherings
1969		<p>Training the Spirit Movement Summer Research Program CHICAGO, JULY 1969</p> <ul style="list-style-type: none"> • The Academy • Urban Academy • First ITI Singapore <p>Spirit: <i>Requiem for a Heavy Weight, Kazantzakis's Saviors of God</i></p>	<p>Order Council Presidium and Council IV</p> <ul style="list-style-type: none"> • Document III — Local Church Dynamics
1970		<p>Social Research Summer Research Program CHICAGO, JULY 1970</p> <ul style="list-style-type: none"> • The Local Church Experiment (LCX) • Tactical System for the Local Church <p>Spirit: <i>NRM solitary office, songs, spirit conversations; Luke conversations, Room E dynamic, UR parties</i></p>	<p>Order Council Council V <i>(representational August council)</i></p> <ul style="list-style-type: none"> • Affirming the local church auxiliary • Spirit dynamics of the local church
1971		<p>Social Research Global Research Assembly (GRA) CHICAGO, JULY 1971</p> <ul style="list-style-type: none"> • The New Social Vehicle (NSV) • 77 Proposals • Trend analysis, clustering and gapping <p>Spirit: <i>NSV songs, canonical hours, Psalms, Little Big Man, Symbols in Society, The Cultural Contradictions of Capitalism.</i></p>	<p>Order Council Council VI <i>(representational August council)</i></p> <ul style="list-style-type: none"> • Research on historical orders • Symbolic and extended movement dynamics • New Individual in the New Society (NINS)

Year	Symbol	Summer Programs	Order Councils/Mvmt Gatherings
1972		<p>Social Research Global Research Assembly (GRA) CHICAGO, JULY 1972</p> <ul style="list-style-type: none"> • “The Great Turn”; the wedgeblade developed into ICA symbol • Nine “whistle points” and nine “pressure points” • Catalytic clustering • Movement Strategic Designs <p>Spirit: <i>The Other World (treks, visits, songs), The Fast, The Watch, Words of Jesus, prayers, St. Teresa</i></p>	<p>Order Council First Global Priors Council <i>(last three days of the GRA)</i></p> <ul style="list-style-type: none"> • “Going areal” • 54 Areas • Xavierism
1973		<p>Social Research Global Research Assembly (GRA) CHICAGO, JULY 1973</p> <ul style="list-style-type: none"> • The Guild: form, frame, tactics, logistics • Living Effectively in the New Society (LENS) • Uptown Lab <p>Spirit: <i>The Cabaret, Sanctification Course, Dark Night of the Soul, St. John, Dr. Lao, The Scarlet Pimpernel, Spirit Methods Manual</i></p>	<p>Order Council Global Priors Council <i>(Last three days of the GRA)</i></p> <ul style="list-style-type: none"> • “The Dark Night” • Priorship Training School
1974		<p>Social Research Global Research Assembly (GRA) CHICAGO, JULY 1974</p> <ul style="list-style-type: none"> • Ecumenical Parish • <i>Social Methods School Manual</i> • Preparation for Oombulgurri and Majuro • Transparent Christianity <p>Spirit: <i>Dark Night/Long March, Wave conversations, Journey to Ixtlan (Hunter Warrior), Comprehensiveness Screen, Ignatian Retreat, The Man of LaMancha, Don Quixote, wearing the blue</i></p>	<p>Order Council First Full Global Order Council</p> <ul style="list-style-type: none"> • “The Long March” • First assignments task force

Year	Symbol	Summer Programs	Order Councils/Mvmt Gatherings
1975		<p>Practical Implementation Global Research Assembly (GRA) CHICAGO, JULY 1975</p> <ul style="list-style-type: none"> • Town Meeting '76 Blitz/Foray • The Eight Social Demonstrations • Human Resurgence Mission • Metro Cadre <p>Spirit: <i>Human Resurgence Mission (HRM), metro cadre, faith-hope-love, Those Who Care, profound consciousness dialogue, sociological love discourses, Those Who Care, Kemper Village July 4™, Soldiers Field fireworks, The Skin of Our Teeth</i></p>	<p>Order Council Global Strategies, Memorials, Priorities</p> <ul style="list-style-type: none"> • The Three Campaigns: <ul style="list-style-type: none"> » Global Social Demonstration (GSD) » Global Community Forum (GCF) » Global Servant Force (GSF) • The Staret's Prayer • Taking Care of Yourself
1976		<p>Practical Implementation Global Research Assembly (GRA) CHICAGO, JULY 1976</p> <ul style="list-style-type: none"> • Town Meeting areal strategy and materials • Global Social Demonstration projects • Launched "The Band of 24" toward 24 Global Social Demonstration projects (GSD) • Plans for the first 12 Human Development Projects (HDP) • Implementation and consult handbooks • Replication and Human Development Training Schools • LENS renamed "Leadership Effectiveness and New Strategies" <p>Spirit: <i>Generalship, GCF Rally, 200 pages of artform readings, The RISK Game, Exemplars, Generals' Club</i></p>	<p>Order Council Global Strategies, Memorials, Priorities</p> <ul style="list-style-type: none"> • The Three Campaigns: <ul style="list-style-type: none"> » Global Social Demonstration GSD, » Global Community Forum (GCF) » Global Servant Force (GSF) • Sun Tsu's <i>The Art of War</i> • The Silver Jubilee—Celebrating 25 Years

Year	Symbol	Summer Programs	Order Councils/Mvmt Gatherings
1977		<p>Practical Implementation Global Research Assembly (GRA) CHICAGO, JULY 1977</p> <ul style="list-style-type: none"> • Global Servant Force (GSF) expanded toward county coverage • Impact Courses • HDP economic and social acceleration <p><i>Spirit: Profound Humanness; stories of concern, creativity, corporates and courage; maneuvering, KYI World's Fair Film, Victory Plaza</i></p>	<p>Order Council Global Strategies, Memorials, Priorities</p> <ul style="list-style-type: none"> • Estimates II • Order Polity Document • <i>Gospel According to St. Matthew, The Life of Jesus</i>
1978		<p>Practical Implementation Global Research Assembly (GRA) CHICAGO, JULY 1978</p> <ul style="list-style-type: none"> • Task Forces: <ul style="list-style-type: none"> » Awakenment, demonstration, interchange, and formation • Modules on: <ul style="list-style-type: none"> » Seven revolutions, learnings, framing, awakenment, maneuvers, primal community <p><i>Spirit: Kingdom of God, the new reality, Tillich's two realities, Bonhoeffer's kingdom, winner's circle, Our Town</i></p>	<p>Order Council Global Strategies, Memorials, Priorities</p> <ul style="list-style-type: none"> • The Three Campaigns: <ul style="list-style-type: none"> » Global Social Demonstration GSD » Global Community Forum (GCF) » Global Servant Force (GSF) • Celebrating ten years of religious houses • Commissioning the Panchayat
1979		<p>The Global Symposium CHICAGO, JULY 1979</p> <p>Focus question: What is the social and spirit situation of our time that the Global Assembly of 1979 needs to address?</p> <ul style="list-style-type: none"> • Strategy design: formation task forces; Global Symposium; interchange <p><i>Spirit: spins on "The Way"; Tagore ritual</i></p>	<p>Order Council Global Strategies, Memorials, Priorities</p> <ul style="list-style-type: none"> • The Three Campaigns: <ul style="list-style-type: none"> » Global Social Demonstration GSD » Global Community Forum (GCF) » Global Servant Force (GSF) • The "mezzanine dynamic"

Year	Symbol	Summer Programs	Order Councils/Mvmt Gatherings
1980		<i>Global Symposium on Human Development in the 80s</i> CHICAGO, JULY 1980 • Shifts in pressure points	
1981			<i>Panchayat</i> creates a "Vocational Journey Chart" as the basis for a conversation model.
1982		<i>Global Research Assembly (GRA)</i> JAKARTA, INDONESIA	
1983			Order Council <i>The Last Order Council</i> "The Year of the Order Council" September 1983–1984
1984		Last Summer Program <i>New Paradigm Safari</i> CHICAGO, JULY 1984 Focus question: What's going on today, in our lives and on the planet? • 12 "Waterholes" • Six weeks to determine: corporate future, formation, direction, and goals for the next 16 years <i>Spirit:</i> "The Global Brain," daily two-hour meditation exercises in "holon groups" of 20 people	

Year	Symbol	Summer Programs	Order Councils/Mvmt Gatherings
1985		<i>The Planetary Connection</i> CHICAGO, JULY 1985 BRUSSELS, JULY AND AUGUST 1985	
1986		<i>The Planetary Vision Quest</i> CHICAGO, JULY 1986 <ul style="list-style-type: none"> • Presenters: Jean Houston, Fritjof Capra, Marilyn Ferguson • Decision made to no longer hold Summer Research Assemblies in Chicago 	Movement Gathering <i>First Global Council held outside the USA</i> BILBAO, SPAIN <ul style="list-style-type: none"> • Decision to meet globally once every four years
1987			Global Conference <i>New Horizons in Learning Educational Research</i> GUATEMALA, JULY 1987
1988			Global Conference <i>Our Common Future</i> OAXTAPEC, MEXICO, NOVEMBER 1988 <ul style="list-style-type: none"> • The Order Ecumenical changed from gathered, formal structures to a dispersed informal network

Year	Symbol		Movement Gatherings
1989			<i>ChangeMasters</i> DALLAS, TEXAS, JANUARY 1989
1990			1st ICA International Conference <i>Our Common Future in an Environment of Change</i> TAIPEI, TAIWAN, NOVEMBER 1–11, 1990

Year	Symbol		Movement Gatherings
1991			There are 31 independent ICA affiliates in North America, South America, Africa, Europe, Asia, and the Pacific.
1992			2nd ICA International Conference <i>Exploring the Great Transition to Our One World</i> PRAGUE, CZECHOSLOVAKIA
1996			3rd ICA International Conference <i>The Rise of Civil Society in the 21st Century</i> CAIRO, EGYPT
2000			4th ICA International Conference <i>The Millennium Connection</i> DENVER, COLORADO, USA ICA-USA HOSTS
2003			ICA-USA 30 th Anniversary Celebrations <i>Celebration Symposium</i> CHICAGO, ILLINOIS, USA • Local celebrations in ten US cities
2007			ICA-USA 35 th Anniversary Celebration <i>Living Legacy Event</i> CHICAGO, ILLINOIS, USA • Honoring staff, associates and faculty
2008			7th Global Conference on Human Development <i>Unlocking the Potential to Create a New World Together</i> TAKAYAMA, JAPAN

Year	Symbol		Movement Gatherings
2012			8th Global Conference on Human Development KATHMANDU, NEPAL, OCT 29–NOV 2 www.humandevlopmentconference.com
2012			First Virtual Conference <i>ICA celebrates its 50th Anniversary</i> ICA GREENRISE BUILDING, CHICAGO • 50 events in 50 cities
2017			40th Anniversary Celebration <i>The Band of 24 Human Development Projects</i> ICA GREENRISE BUILDING, CHICAGO, OCTOBER 9–13, 2017

Appendix 2

Common Memory and Historical Literacy

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From BAILEY

GLOBAL RESEARCH NET CRUCIAL ORDER, COMMON MEMORY BOOKS		
ORDER STUDY BOOKS		BRIEFCASE LIBRARY
2	Gogarten - Christ the Crisis	Six Signal Theologians of the 20th Century
11/12	St. John of Cross - Dark Night of the Soul	1. Berth - Epistle to the Romans
	Bonhoeffer - Temptation	2. R. Niebuhr - Nature & Destiny of Man
	Servan-Schreiber - Radical Alternative	3. Tillich - Courage to Be
	Otto - Idea of the Holy	4. Bultmann - Theology of New Testament
	Heer - Medieval World	5. Bonhoeffer - Ethics
10/11	Merton - Contemplative Prayer	6. H.R. Niebuhr - Meaning of Revelation
10/11	Kierkegaard - Training in Christianity	
	Kierkegaard - Purity of Heart	The Theological Revolution 18-19
	Curtis - Great Political Theories I & II	7. Kierkegaard - Fear and Trembling/Sickness unto Death
10/11	Luckmann - Invisible Religion	8. Lawrence - Selected Poems
10/11	Lao Tzu - Way of Life	9. Lagerkvist - The Sibyl
	Duncan - Symbols and Society	10. Kesey - One Flew Over the Cuckoo Nest
	Tillich - History of Christian Thought	11. Kazantzakis - Saviors of God
69/70	Thomas A Kempis - Imitation of Christ	12. Hesse - Journey to the East
58/59	Sigmund - Ideologies of Developing Nations	13. H.R. Niebuhr - Christ and Culture
	Nigg - Warriors of God	14. Bultmann - Primitive Christianity
	Teresa of Avila - Interior Castle	15. Bright - Kingdom of God
	Harrington - Toward a Democratic Left	16. Bonhoeffer - Life Together
	Kazantzakis - Saviors of God	17. Abbott - Documents of Vatican II
67/68	Fanon - Wretched of the Earth	18. Chardin - Phenomenon of Man
	Ellade - Cosmos and History	
	Deutsch - Nerves of Government	The Cultural Revolution 19-20
	Kaplan - Philosophy	19. Boulding - Meaning of Twentieth Century
	Huston Smith - Religions of Man	20. Elseley - Immense Journey
	Blackney - Melstior Ekhardt	21. Clarke - Childhood's End
	Framantilo, A - Mao Tse Tung	22. Baldwin - Fire Next Time
	St. John of Cross - Dark Night of the Soul	23. Camus - Myth of Sisyphus
	Bonhoeffer - Communion of Saints	24. Sartre - The Wall (Intimacy)
	Centwell Smith - Faiths of other Men	25. Frankl - Man's Search for Meaning
	Kierkegaard - Works of Love	26. Walsh - Philosophy of History
	Thomas A Kempis - Imitation of Christ	27. Kuhn - Structure of Scientific Revolutions
	Phieffer - Theologica Germanica	28. DeBeauvoir - The Second Sex
	Tillich - History of Christian Thought	29. Weber - The City
	Harper - Psycho Analysis & Psychology	30. Ward - Rich Nations and Poor Nations
1958-67	Brinton - History of Western Moral	Also used in building the curriculum:
	Bronowski - Common Sense of Science	Sartre - Being and Nothingness
	Walsh - Philosophy of History	Heidegger - Being and Time
	Bultmann - Theol. of N.T. II, 3	Bonhoeffer - Cost of Discipleship
	Luther - Treatise on Good Works	Luther & Papers from Prison
	Luther - Treatise on Christian Liberty	Bultmann - History and Eschatology
	Bonhoeffer - Ethics	Tillich - Systematic Theology 18
	Mills, C. Wright - Images of Man	
	Kierkegaard - Sickness unto Death	1958-67 Continued
	Camus - Myth of Sisyphus	Langer - Problem of Art, The
	Bultmann - Jesus Christ & Mythology	Langer - Philosophy in a New Key
	Niebuhr, H. Rich. - Meaning of Revelation	Tillich - Shaking of the Foundations
	Niebuhr, H. Rich. - Purpose of the Church	
	Tillich - Courage to Be	

From Marianna Bailey's files

The Ecumenical Institute Archives Library “Historical Literacy”

Abbott, Walter M. (Ed.). *Documents of Vatican II*

Arendt, Hannah. *Between Past and Future*

Barth, Karl. *Ad Limina Apostolorum*

— *Church Dogmatics*

— *Community, State and Church*

— *Dogmatics in Outline*

— *Epistle to the Romans*

— *Faith of the Church*

— *Humanity of God, The*

— *Makers of the Modern Theological Mind*

— *Word of God and the Word of Man, The*

Beckett, Samuel. *Waiting for Godot*

Berdyaev, Nicholas. *Destiny of Man*

— *Meaning of History*

Bonhoeffer, Dietrich. *The Communion of Saints*

— *Ethics*

— *Temptation*

See also, E.H. Robertson, *Bonhoeffer*

Boulding, Kenneth E. *The Meaning of the 20th Century*

Bronowski, J. *Common Sense of Science*

Brother Lawrence. *Practice of the Presence of God*

Brunner, Emil. *The Divine Imperative*

Buber, Martin. *Eclipse of God*

I and Thou

Path in Utopia

Pointing the Way

The Prophetic Faith

Bulfinch, Thomas. *The Age of Fable*

Bultmann, Rudolf. *Existence and Faith*

- *Essays*
- *Form Criticism* (co-author: Karl Kundson)
- *History and Eschatology*
- *Jesus and the Word*
- *Jesus Christ and Mythology*
- *Kerygma and Faith*
- *Myth and Christianity*
- *Primitive Christianity*
- *Theology of the New Testament* (Vols. 1 and 2)
- *This World and Beyond*

See also, Ian Henderson. *Rudolf Bultmann*

Burrows, Millar. *The Dead Sea Scrolls*

Campbell, Joseph. *The Hero With a Thousand Faces*

- *Oriental Mythology: The Masks of God*

Chardin, Pierre Teilhard de. *The Divine Milieu*

- *The Future of Man*
- *The Phenomenon of Man*

See also Paul Chaucard. *Teilhard de Chardin on Love and Suffering* and
Henri de Lubac. *The Religion of Teilhard de Chardin*

Cox, Harvey *The Church Amid Revolution*

- *God's Revolution and Man's Responsibility*
- *The Secular City*

Cummings, E.E. *100 Selected Poems*

Curtis, Michael. *Great Political Theories* (Vols. 1 and 2)

Deutsch, Karl W. *The Nerves of Government*

Dillenberger, John. *Martin Luther: Selections From Writings*

Dodd, C. H. *The Fourth Gospel*

Duncan, Hugh Dalziel. *Symbols in Society*

Dunne, John S. *The Way of All the Earth*

Eiseley, Loren. *The Immense Journey*

Eliade, Mircea. *Cosmos and History*
 — *Patterns in Comparative Religion*
 — *The Sacred and the Profane*

Fanon, Frantz. *The Wretched of the Earth*

Fletcher, Joseph. *Situation Ethics: The New Morality*

French, R. M. *The Way of a Pilgrim*

Fromm, Erich. *The Art of Loving*

Gasset, Jose Ortega. *Man and Crisis*

Godrich, Norma Lorre. *Medieval Myths*

Gutierrez, Gustavo. *Theology of Liberation*

Gogarten, Friedrich. *Christ the Crisis*

Hammar skjold, Dag. *Markings*

Harrington, Michael. *Toward a Democratic New Left*

Heer, Friedrich. *Medieval World*

Heilbroner, R. J. *The Great Ascent*

— *The Worldly Philosophers*

Heisenberg, Werner. *Physics and Philosophy*

Herberg, Will. *The Writings of Martin Buber*

Hesse, Herman. *The Journey to the East*

— *Siddhartha*

James, William. *Varieties of Religious Experience*

Kafka, Franz. *Parables and Paradoxes*

Kaplan, Abraham. *New World of Philosophy*

Kasantzakis, Nikos. *Saviors of God*

Kempis, Thomas A. *The Imitation of Christ*

Kierkegaard, Søren. *Attack Upon Christendom*

— *Concluding Unscientific Postscript*

— *The Cripple*

— *The Diary*

- *Edifying Discourses*
 - *Fear and Trembling/the Sickness Unto Death*
 - *Philosophical Fragments*
 - *Purity of Heart Is to Will One Thing*
 - *Training in Christianity*
- See also Walter Lowrie, *Kierkegaard* and Robert Bretall (Ed.) *A Kierkegaard Anthology*

Knox, John. *The Humanity and Divinity of Christ*

Kuhn, Thomas S. *The Structure of Scientific Revolutions*

Lagerkvist, Pär. *The Sibyl*

Langer, Susanne K. *Philosophy in a New Key*

Lawrence, D. H. *Complete Poems*

— *Selected Poems*

Lewis, C. S. *The Screwtape Letters*

Luckmann, Thomas. *The Invisible Religion*

Mair, Lucy. *An Introduction to Social Anthropology*

Mannheim, Karl. *Ideology and Utopia*

Maritain, Jacques. *Existence and the Existent*

Maslow, Abraham H. *Toward a Psychology of Being*

May, Rollo. *Psychology and the Human Dilemma*

— *Symbolism in Religion and Literature*

Martin, Malachi. *The New Castle*

Merton, Thomas. *Contemplative Prayer*

Mills, C. Wright. *Images of Man*

Moltmann, Jurgen. *Theology of Hope*

Mumford, Lewis. *The City in History*

Niebuhr, H. Richard. *Christ and Culture*

— *The Kingdom of God in America*

— *The Meaning of Revelation*

— *The Social Sources of Denominationalism*

- Niebuhr, Reinhold. *Applied Christianity*
 — *A Nation So Conceived* (with Alan Heimart)
 — *An Interpretation of Christian Ethics*
 — *The Children of Light and the Children of Darkness*
 — *Christian Realism and Political Problems*
 — *Faith and History*
 — *The Irony of American History*
 — *Leaves From the Notebook of a Tamed Cynic*
 — *Man's Nature and His Communities*
 — *Moral Man and Immoral Society*
 — *The Nature and Destiny of Man*
 — *Pious and Secular America*
 — *The Self and the Dramas of History*

See also Charles W. Kegby and Robert W. Bretall (Eds.). *Reinhold Niebuhr: His Religious, Social and Political Thought*.

Otto, Rudolf. *The Idea of the Holy*

Paz, Octavio. *The Labyrinth of Solitude*

Rauschenbush, Walter. *A Theology for the Social Gospel*

Reich, Charles A. *The Greening of America*

Rosenthal, Raymond. *Mcluhan: Pro and Con*

Roszak, Theodore. *The Making of a Counter Culture*

St. Augustine. *City of God*

St. Francie De Sales. *Introduction to the Good Life*

St. Ignatius. *Spiritual Exercises*

St. John of the Cross. *Dark Night of the Soul*

St. Teresa of Avila. *The Interior Castle*

— *The Way of Perfection*

Sartre, Jean Paul. *Essays in Existentialism*

Schleiermacher, Friedrich. *On Religion: Speeches to Its Cultured Despisers*

Schweitzer, Albert. *The Quest of the Historical Jesus*

Segundo, Juan Luis. *The Community Called Church*

Servan-Schreiber, Jean Jacques. *The Radical Alternative*

Sigmund, Paul E. *Ideologies of the Developing Nations*

Tillich, Paul. *The Courage to Be*

— *Dynamics of Faith*

— *The Future of Religions*

— *A History of Christian Thought*

— *The New Being*

— *Philosophy of Science, Culture and Religion*

— *The Protestant Era*

— *The Shaking of the Foundations*

— *Systematic Theology*

Tournier, Paul. *The Meaning of Persons*

Walsh, W. H. *Philosophy of History*

Ward, Barbara. *The Rich Nations and the Poor Nations*

Weber, Max. *The City*

— *Protestant Ethic and the Spirit of Capitalism*

See also Northrop, F. S. C. and Gross, M. W. (Eds.). *Alfred North Whitehead: An Anthology*.

Appendix 3

ICA Colleague Book Collection

1. Baggett, John F. *Finding the Good in Grief* (2013)
2. Baggett, John F. *Seeing Through the Eyes of Jesus* (2014)
3. Baggett, John F. *Times of Tragedy and Moments of Grace* (2014)
4. Bergdall, Terry. *Methods for Active Participation: Experience in Rural Development from East and Central Africa* (1993)
5. Bergdall, Terry. *Earthrise Sampler, Personal Reflections About Spirit* (2007)
6. Bergdall, Terry. *An Introduction to the Organizational Wisdom of the ICA: Principles, Values, and Perspectives* (2015) Monograph
7. Bingham, Annette Patton. *Analysis of Participatory Development Programs Which Could Lead to Employment of People*
8. Broersma, Patricia. *Riding into Your Mythic Life, Transformational Adventures with the Horse* (2007)
9. Bueno, Karen. *Children Singing the New Millennium* (2000)
10. Burbidge, John. *Calling All Gifts to Build the Future, The Lavender League*. (Written and edited with Bruce Williams, Jim Kelly, Helen Haug) (1984)
11. Burbidge, John (Ed.). *Beyond Prince and Merchant: Citizen Participation and the Rise of Civil Society* (1997)
12. Burbidge, John (Ed.). *Approaches That Work in Rural Development* (1988)
13. Burbidge, John. *Please Forward: The Life of Liza Todd* (1999)
14. Burbidge, John. *The Boatman: An Indian Love Story* (2015)
15. Burbidge, John. *The Boatman: A Memoir of Same-sex Love* (2014)
16. Burbidge, John. *Dare Me! The Life and Work of Gerald Glaskin* (2014)
17. Buss, Sarah H. *The Other Side of Midnight* (2013)
18. Buss, Sarah H. *Love Letters to a Mirage in the Desert*
19. Chagnon, Lucille Tessier. *Voice Hidden Voice Heard: A Reading and Writing Anthology* (1998)
20. Chagnon, Lucille Tessier. *You, Yes You, Can Teach Someone to Read: A Step By Step How-To Book* (2004)

21. Cock, John P. *Called To Be: A Spirit Odyssey* (2nd edition, 2000)
22. Cock, John P. *Motivation for the Great Work: Forty Meaty Meditations for the Secular-Religious* (2000)
23. Cock, John P. *The Transparent Event: Post-modern Christ Images* (2002/
revision of Jesus Christ for the 21st Century (2001)
24. Cock, John P. *Our Universal Spirit Journey: Reflection and Verse for Creation's Sake*. Foreword by Thomas Berry (2002)
25. Cock, John P. with Lynda L. Cock. *At One with the Heart of Creation: Reflections and Verse on the Spirit Journey* (2004)
26. Cock, John P. *Journer* (novelette) (2005)
27. Cock, John P. *By Cosmic Design: Spirit Poems...Inspiring Evolutionary Care* (1974–2006)
28. Cock, John P. *Daily Spirit Journal: Quotes & Reflections for 365 Days* (Volumes 1–VI: 2005–2010)
29. Collins, Dawn. *On Becoming a Practical Theologian* (pamphlet)
30. Dove, Jenelle. *Reflections on Jesus' Journey* (2018)
31. Dunn, Burna & Letty Lynn Maloney. Teacher's Institute of Imaginal Education. Atlanta (1986)
32. Dunn, David M. *Anticipations, Poems and Mini-Posters* (1986)
33. Dunn, David M. *The Ways of Transformation: Practice receiving unsolicited revelations* (1987)
34. Dunn, David M. *Seasons, Loves, Tomorrows, Practice Dancing in the Ecstasy* (1990)
35. Dunn, David M. *Poems for Russian Friends* (1992)
36. Dunn, David M. *The Book of Graces* (2001)
37. Dunn, David M. *The Pilgrimage* (2011)
38. Dyson, Burton and Elizabeth. *Neighborhood Caretakers: Stories, Strategies and Tools for Healing Urban Community* (1989)
39. Enright, Beverly Rose. *Lucky Icons* (2012)
40. Elliott, Richard, Jr. *Falling in Love With Mystery: We Don't Have to Pretend Anymore* (1998)
41. Engleman, Vance Sherwood. *In Search of Profound Humanness: A Collection of Writings to Stir the Senses* (2003)

42. Epps, John, (Ed.). *Bending History, Vol. 1: Selected Talks of Joseph Wesley Mathews, Provocative talks from a radical churchman in the latter half of the 20th century* (2005)
43. Epps, John, (Ed.). *Bending History, Vol. 2: Societal Reformulation: Toward a New Social Vehicle* (2011)
44. .
45. Epps, John. *The Concept of the Church in the Theology of H. Richard Niebuhr: Thesis* (1974)
46. Epps, John. *The Theology of Surprise: Exploring Life's Mysteries* (2013)
47. Epps, John. *Meanderings: Reflections on People and Places* (2016)
48. Feldmanis, Ed. *After the Wedding Cake: A Book for Newlyweds and Those Planning for Marriage* (2016)
49. Feldmanis, Ed. *Latvian Boy: He Manages to Make Santa Understand*
50. Gadway, Kaze & Wilson, Priscilla. *Everyday Wonder: From Kansas to Kenya from Ecuador to Ethiopia* (2014)
51. Gibson, John. *What Can Be*. includes article by John Gibson
52. Greene, Herman. *Culture as the Fourth Pillar of Sustainable Development* (2007)
53. Green, Herman. *Creation Season in the Life of the Church*
54. Greene, Richard Tabor. *Global Quality: A Synthesis of the World's Best Management Methods* (1984)
55. Gregory, Susan. *Hey White Girl!* (1970)
56. Griffith, Beret. *A Chronological History of the Ecumenical Institute & The Institute of Cultural Affairs, 1952–1988. Addendum 1988–2016* (2015, Revised 2017)
57. Griffith, Brian. *The Garden of Their Dreams, Desertification and Culture in World History* (2001)
58. Grow, Nancy and Bill. *Renditions*. Issues 5, 6, & 7
59. Gruba, Paul and Don Hinkelman. *Blending Technologies in the Second Language Classroom* (2011)
60. Hampton, Stuart. *Importing from India*. (Edited 20 additional "Importing from..." books for different countries (1990)
61. Hanson, Bob. *Chasing Wind Mills: Why Not? The poetry of "Koshin," an Aging Monk Living for Justice and Peace for All* (2008)

62. Hanson, Mirja P. *Clues to Achieving Consensus: A leader's guide to navigating collaborative problem solving* (2005)
63. Hanson, Samuel L. *Presidential Commission on World Hunger*
64. Harper, Gordon L. *Empowering Leadership* (1991)
65. Harper, Gordon L. *Meet the Future*
66. Hayes, Kaye. *Dear Panchayat: A LETTER*. Brussels
67. Heckman, Shirley, June A. Gribble. *Covenant People* (1993)
68. Heckman, Shirley. *On the Wings of a Butterfly: A Guide to Total Christian Education* (1981)
69. Hess, G. Alfred, Jr. *Global Development Training for Village Residents: Maharashtra Village Development Project*. Thesis. (1980)
70. Hinkelman, Don and Gruba, Paul. *Blending Technologies in the Second Language Classroom* (2011)
71. Howie, Ellen and Lindblad, Judy. *Signs of Life: Poems in Collaboration with Life and One Another* and *Signs of Tolerance, More Poems in Collaboration with Life and One Another* (1994)
72. ICA Brussels (Ed.). *What's Happening in 51 Development Projects* (1990)
73. Institute of Cultural Affairs International. *Voices of Rural Practitioners, 1st Edition* (1987)
74. Institute of Cultural Affairs International. *Directory of Rural Development Projects 1985–86*. 1st Edition
75. Jenkins, Jon C. and Maureen Jenkins. *The Social Process Triangles* (1996)
76. Jenkins, Jon C. and Maureen Jenkins. *International Facilitator's Companion* (1996)
77. Jenkins, Jon C. and Maureen. *The Nine Disciplines of a Facilitator: Leading Groups by Transforming Yourself* (1997, 1998, 2006)
78. Jenkins, Jon C. and Maureen Jenkins. *The Other World...in the midst of our world* (1997)
79. Jinks, Joy Sloan. *Dynamic Aging: I Intend to Live Forever...So far, So Good!* (2015)
80. Johnson, Don. *Another Zone: God and Golf (Golf: A metaphor for life)* (2007)
81. Jones, Mary Laura. *Uptown Then and Now*

82. Kanbay. *The Team: High Performance Teams*. Kanbay misc. Team Building
83. Kimbrill, Karen. *Benchmarks of Progress, Colquitt-Miller County 1976–2006* (2006)
84. Klopfer, John. *The Art of Formative Questioning: A Way to Foster Self-disclosure*. Thesis. (1990)
85. Lanphear, Fred. *Plants in the Landscape* (1970s)
86. Lachman, Wes. *The Shortest Way Home: A Contemplative Path to God* (2008)
87. Lanphear, Fred. *Songaia, an Unfolding Dream: The story of a Community's Journey into Being* (2013)
88. Lazear, David. *Teaching for Multiple Intelligence* (1991)
89. Lazear, David. *Seven Ways of Teaching: The Artistry of Teaching with Multiple Intelligences* (1991)
90. Lazear, David & Arthur L. Costa. *Seven Pathways of Learning: Teaching Students and Parents About Multiple Intelligences* (1994)
91. Lazear, David. *Intelligence Builders for Every Student: 44 Exercises to Expand Multiple Intelligences in Your Classroom* (1998)
92. Lazear, David. *Eight Ways of Knowing: Teaching for Multiple Intelligences* (1999)
93. Lazear, David and Grant Wiggins. *Multiple Intelligence Approaches to Assessment: Solving the Assessment Conundrum* (1999)
94. Lazear, David. *Eight Ways of Teaching: The Artistry of Teaching For Multiple Intelligences* (1999)
95. Lazear, David. *The Intelligent Curriculum: Using Multiple Intelligences to Develop Your Students' Full Potential* (2000)
96. Lazear, David. *Pathways of Learning: Teaching Students and Parents About Multiple Intelligences* (2001)
97. Lazear, David. *Higher Order Thinking: the Multiple Intelligences Way* (2004)
98. Lindblad, Judy and Ellen Howie. *Signs of Life, Poems in Collaboration with Life and One Another* (1994)
99. Lindblad, Judy and Ellen Howie. *Signs of Tolerance, More Poems in Collaboration with Life and One Another* (1994)
100. McCleskey, David. *The Soul of the Tribe* (2010)

101. McCleskey, David & Patricia Webb. *River of Consciousness: Spirit Exercises For The New Millennium*
102. McGuire, Jann. *Deep Passage, Doctoral Dissertation* (2001)
103. McGuire, Jann. *Illness as Initiation: An Unlikely Heroine's Journey* (2010)
104. Mann, Clarence (Ed.) & Claus Goetz (Author). *Borderless Business: Managing the Far-Flung Enterprise* (2006)
105. Marquez, Dinorah Beverly. *Institute Encounters Mani Tese, Approaches in Third World Community*
106. Marsh, Catherine. *Business Executives' Perceptions of Ethical Leadership and its Development: Implications for Higher Education and Human Resource Development*
107. Marshall, David. *The Book of Myself: A Do-It-Yourself Autobiography in 201 Questions* (2007)
108. Marshall, David. *Iron Boy Saves the World*
109. Marshall, Kate and Marshall, David. *Picture of Me* (2009)
110. Marshall, Kate and Marshall, David. *What I Love About You* (2007)
111. Marshall, Kate and Marshall, David. *The Book of You: For My Child With Love* (2017)
112. Marshall, Kate and Marshall, David. *The Book of Us* (2017)
113. Marshall, Kate and Marshall, David. *The Book of My Pet* (2000)
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125. Marshall, Gene W. *Speaking Back to the Infinite Silence: Some Poetic Discourses on the Psalms* (1998)
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162. Ripple, Rod. *The Solitary Office With Annual Propers: Compiles from the Ecumenical Institute* (2016)
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165. Sands, Blase and Sands, Rose Ann. *Trust & Manifest Your Bliss* (2013)
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BLOCK (1999)

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Appendix 4

A History of the ICA Network Association 1989–1994

“A LOOK AT OUR ORIGINS”

Beret E. Griffith and Jean Watts

The International Association of Facilitators (IAF) evolved from gatherings of Institute of Cultural Affairs (ICA) facilitators who began in 1989 to explore creating a loose-knit “association” of people using ICA Technology of Participation™ (ToP™) group facilitation methods in their professional activities. ToP™ facilitation methods are an integration of the intellectual, social, and spirit methods developed by the ICA. The early meetings set the tone for highly participatory sessions that shared facilitation methods and techniques. Today, the IAF has grown from this initial group of ToP™ facilitators into an organization of 1,200 facilitators from fifty-one countries. The IAF was incorporated in January 1994.

Note: This paper was first written in 1998. It was the basis for an article on Conference 2000 in ICA Canada’s *Edges* magazine and an *IAF Newsletter* article in 2003.

The story begins in 1973 with the ICA, a private, not-for-profit organization, then a program division of the Ecumenical Institute (EI). The ICA is concerned with the human factor in world development and is committed to helping people in groups and organizations around the world participate in creating their own future. Many ICA trainers, consultants, and facilitators were engaged in community development using EI and ICA methods in their work with groups and organizations in all sectors of society. People began to feel the need for support and collaboration in order to push the edges of the methods they were using. In the mid 1980s, a group of ICA facilitators met in Dallas, Texas and formed a local Change Master’s Guild, to “Share Approaches that Work,” a phrase coined by the ICA.

Twenty-seven ICA consultants and facilitators responded to a survey sent to ICA staff and ToP™ facilitators in October of 1987 inviting them to an exploratory meeting to research and become familiar with innovative group facilitation methods. In November 1988, at a global ICA meeting in Mexico, the concept of creating an association was shared with colleagues from around the world. Their positive response gave the concept energy and direction and motivated the Change Masters Guild in Dallas to extend an invitation for interested people to gather and continue the discussion.

The Birth of an Association

THE CHANGE MASTERS MEETING

January 1989, Dallas, Texas

Twenty-seven people came to the first meeting. They bunked with colleagues and friends or stayed at a hotel for \$49 per night. Sharing stories and experiences of how ICA ToP™ methods were being used was first on the agenda. Those attending discovered they shared a common interest in establishing credibility as facilitators, developing a means of interchange, bringing spirit methods into facilitation work, ensuring quality in facilitation, conducting focused research, looking at the components of organization transformation, and imagining the future of facilitation. People were beginning to envision the future of a group of facilitators who met regularly.

ICA NETWORK GATHERING

December 1989, Pittsburgh, Pennsylvania

In December of 1989, Vance Engleman, on his own initiative, extended an invitation to a second meeting to continue the dialogue in Pittsburgh. Sixty-seven facilitators met for a weekend. Two of the sixty-seven traveled from countries outside the USA just to attend this gathering, establishing it as an international group. The fee for the meeting was \$75 including all the meals. OpenSpace Technology was used as people met to dialogue around the following topics: Spirit Edge Research, Sharing Approaches and Products that Work, Collaboration Options and Business Practices, and Facilitator Certification and Training. Celebrating on a riverboat set the stage for ongoing festivities at each of the subsequent meetings. Trust was built within the group and the desire to work collaboratively was growing. The group gave itself a new name: *The ICA Network Association (ICAN)*.

ICA NETWORK GATHERING

December 1990, New Orleans, Louisiana

Jean Watts offered to host meeting three in New Orleans. Seventy-five facilitators met at the Dominican Conference Center and Loyola Law School. The theme of the gathering was “The Organization as a Learning Community.” Its intent was to provide another opportunity for interchange, share edges in the field of Organization Transformation, and explore and establish collaborative partnerships while having a good time. There were reports from the ICA Asian Organizational Transformation Network (OTN). Case studies of facilitation within large organizations in the private and public sectors were presented. This set the stage for the marketplace dynamic. Groups met to consider several topics in depth: Understanding Cultural Change in Organizations, Marketing Facilitation Skills, Publishing Strategies, and Facilitator Certification and Training. A Cajun Night on the town provided wonderful eating and dancing. A workshop focusing on “where do we go from here” created a sense that a new association of facilitators was emerging.

A MIDWEST WINTER ICA NETWORK GATHERING

December 1991, Minneapolis, Minnesota

One hundred people arrived in Minneapolis for the fourth meeting held at the Wilder Conference Center in the winter woods outside the city. “New Paradigms in Leadership: Ordinary People in Extraordinary Teams” was the theme for the gathering. Many people arrived early for a pre-conference site visit to the Minnesota Department of Administration, hosted by Mirja Hanson, Sue Laxdal, Virginia Pierce, and Doris Conway-Rettig. The group was introduced to an award winning change project demonstrating commitment to institutional transformation and culture change.

Two keynote speakers set the tone for the gathering. Antonia Schusta, a Group Executive from Household International spoke about her international in-house experience using ToP™ methods and Roger Harrison, a senior organization development consultant and writer in the arena of organization culture change shared his edge work on linking personal development with professional work and bringing heart into work. A special treat was celebrating the Walt Disney Company’s “American Teacher Award” for Outstanding Teacher of the Year, given to OliveAnn Slotta, newly named Math Teacher of the Year, for her participatory,

facilitative approach to teaching. Marketplace sessions included: Revitalizing Human Spirit in the Workplace; Case Studies in Catalyzing Team Synergy; Working with a Changing, Multi-cultural Workforce; and the Mission of the ICA Network Meeting. International dancing lessons, snowshoeing and regular walks in the snow offered a wonderful winter experience. In addition there were conversations on becoming “an official association.” Possible names were even considered and the decision was made to officially submit a request to the ICA Board of Directors to become a separate association affiliated with the ICA.

At a post-conference Advanced Facilitator Think Tank, twenty-five people began to develop facilitator competencies and an advanced facilitator training scheme, preparing the way for IAF work on Facilitator Certification and the IAF Think Tanks.

ICAN MEETING

January 1993, Phoenix, Arizona

ICA Phoenix hosted the fifth meeting: “Creating A Culture of Participation.” A precedence for meeting on Martin Luther King weekend in January had been set. One hundred and forty people attended the meeting. ToP™ training courses were offered as pre-conference sessions and the ICA Organizational Transformation Research Team met for a day following the conference. Twenty-five sessions were held and a sampling of sessions included: Facilitative Leadership in Russia, Beyond Methods: Insights from Native American Ways of Honoring and Inviting Participation, Facilitation as a Spiritual Practice, Deploying a Transformation Process, IBM TeamFocus Demonstration, Transformational Leadership Lab (from India), and Exploring the Technology of Image Change. A conference notebook was given to participants that included session descriptions and some session handouts. The bookstore, roundtable sessions, Share-a-Method, and a Focused Market Interchange were added to the gathering.

Mirja Hanson lead a vision workshop on “What would we like to see this network do or be in one to five years?” Three fourths of the conference participants attended the visioning workshop. The shared vision included the following elements: Profession Enhancing Publication, Develop and Promote Edge Participative Facilitation Technologies, Coordinated Information Service for Marketing and Resources, Focused Strategic Collaborations, Facilitator

Training and Mentoring, Network Expansion, Providing and Transferring ToP™, ICA Network Association Standards, and ICA Network Association Practices. The momentum and commitment to become an official association had emerged. The threads of this initial vision for an association are seen in the present IAF Strategic Plan.

Launching the IAF

PLANNING FOR THE NEW ASSOCIATION

August, 1993, Chicago, Illinois

Between January and August 1993, a conversation about launching a new association began to gain momentum. To get the ball rolling, Bob Vance wrote a white paper addressing the need for an association. Cynthia Vance, Jim Troxel, Jean Watts, Carol Fleischman, Sue Laxdal, Sherwood Shankland, Beret Griffith, and George Packard met at the ICA training center in Chicago to develop a strategic plan for an independent association to be launched in January 1994 at the ICA Network Conference in Alexandria, Virginia. Pat Tuecke, Mirja Hanson, and Gary Forbes helped plan the meeting but were not able to attend.

ICA NETWORK CONFERENCE

January 1994, Alexandria, Virginia

The *International Association of Facilitators* (IAF) was incorporated and the association was formally founded at the sixth ICA Network Conference, “Creating a Culture of Participation,” in Alexandria, Virginia in January 1994, with seventy-three charter members. One hundred and twenty people attended in spite of a major blizzard that prevented over fifty people from attending. The Alexandria conference planning team sent out the first request for proposals. Twenty-one sessions were held in four tracks and the ICA offered pre-conference training. Everyone was encouraged to sign up for e-mail and an e-mail training session was held. Global communication was established and the global virtual community began to communicate regularly. A great, wonderful, humorous celebration was held to herald the beginning of the IAF. The craft room was launched and everyone made masks to wear at the celebration. A slide show with at least one photo of every conference participant was a hit and skits spoofed all of us in our roles as facilitators.

The Association Coordinating Team (ACT) was formed, dues were established and actually collected at the meeting. Kanbay Corporation became the first corporate sponsor. Planning for the organizational structure was done during sessions at the conference. Task forces were named and people signed on to do the work of establishing the association. The newsletter was launched as “The Facilitator,” only to discover the name was already being used by a publication in Dallas, Texas. The newsletter was quickly renamed *Facilitation News*.

A tradition of having the ACT meeting in the location of the next year’s conference began in August of 1994 when the ACT team met for the first time in Denver, the site of the first annual IAF Conference. The Council of Energy Resource Tribes (CERT) became the first host sponsor of the conference and hosted the ACT meeting in their training space. Taskforces had already accomplished an enormous amount of work. The required by-laws were complete, the IAF was incorporated in Minnesota, and a bank account was opened in Illinois, where the volunteer treasurer lived. The Mission and Purpose Task Force had completed its task and disbanded. The Vision was revisited. Membership growth was projected at 100% growth annually through 1997. *Facilitation News* was published with contributions from twenty-four people in eighteen cities. An electronic IAF conference had been setup.

A lot happened in the ICAN’S first three years. Highlights from the first three conferences give a feel for the growth and development of the IAF in its early years.

THE ART AND MASTERY OF FACILITATION

January 1995, Denver, Colorado

Two hundred and seventy-eight people showed up with over one hundred people registering the week before the conference. The Council of Energy Resource Tribes contributed an enormous amount of people time and in-kind support for the conference. In addition, ten people came in early to help the local team prepare. Pre-conference sessions were offered with an emphasis on hands-on training. The first sessions on Computer Supported Facilitation were held. There were forty-five sessions in three tracks. The first IAF General Membership meeting was held on Monday morning. David Lester, the Executive Director of CERT, gave a closing address “In the Spirit of Martin Luther King...Advancing the Dream.” The ACT and taskforces met following the conference. Peggy Bushee Services in St. Paul, Minnesota was chosen to become the official IAF office.

The 73 Charter Members of the IAF

The International Association of Facilitators (IAF) was founded in Alexandria, Virginia in January 1994, at a meeting of the Institute of Cultural Affairs Network Association (ICAN). Of the 120 people attending the meeting, 60% became charter members of the IAF.

Felix Akpe	Steve Harrington	OliveAnn Slotta
Barbara Allerding	Nancy Hewison	Sandra Sochot
Bill Allerding	Dorothea Jewell	Dee Spinkston
Roger Alexander	Linda Jones	NancyAnn Stealey
Sayed Hamid Alhabshi	Walter Kargas	Ellie Stock
Dick Alton	Mike Kirkwood	Elaine Stover
Chan Barksdale	Debra Kazemetskey	Martha Talbott
Nancy Batson	Sue Laxdal	Margie Tomlinson
Nadine Bell	Axel Magnuson	Jim Troxel
Terry Bergdall	Jule Momodu	Karen Snyder Troxel
John M. Cornwell	Virginia Pierce	Sandra True
Anne Dodge	Guila Muir	Pat Tuecke
Don Elliott	Jo Nelson	Abe Ulangca
Sally Emerick	Marilyn Oyler	Jan Ulangca
Kim Epley	Ike Powell	Cynthia Vance
John Epps	Calvin Edwards Reams Jr.	Bob Vance
Ann Epps	Ellen Rebstock	Sylvia Vriensendorp
Carol Fleishman	Ken Rose	Rick Walters
Gary Forbes	Dorcas Rose	David Watts
Ruth Gilbert	Peggy Runchey	Jean Watts
Sally Graver	Janet Sanders	Madeline Webb
Beret Griffith	Bob Schafer	George W. Yost
Bill Grow	Paul Schrijnen	Ruth Yost
Mirja Hanson	Eunice Shankland	
Gordon Harper	Sherwood Shankland	

Appendix 5

A History of the ICA's Contribution to the IAF

Sunny Walker and Beret Griffith, June 2004

This article was originally published as “Growing a New Organization: Giving All and Letting Go: How ICA Colleagues Helped to Launch and Support the International Association of Facilitators (IAF).”

On Monday morning, January 16, 1994, in a small hotel ballroom in Alexandria, Virginia, the remnant crew of an energizing weekend conference (others had left early due to an impending ice storm) gave their official endorsement to launch a new organization. Seventy-three people, in true facilitator style, walked up to a flip chart, picked up a marker and signed their name, pledging to pay the first year's annual dues. They had wrestled with the name: “International Association of Facilitation” or “International Association of Facilitators,” and settled on the latter. It was to be an organization of and about people.

Most, though not all, who signed on that day were current and former staff of the Institute of Cultural Affairs. A motivated few worked hard over the next six months and that summer the IAF was officially registered in the State of Minnesota as a 501(c)(6)—a trade member association. And the rest, you might say, is history.

The IAF wasn't even a glimmer in anyone's eye in 1984 when ICA colleagues working outside the ICA began meeting and “Sharing Approaches that Work,” a term coined by the ICA. In October 1987, twenty-seven people responded to an inquiry about interest in meeting to research and become familiar with innovative group facilitation methods. It wasn't until nearly two years later, in January of 1989, that a group of people showed up in Dallas to explore creating a loose-knit association of people using ICA methods in their professional activities. In December 1989, sixty-seven people met, including two people from outside the US, and began calling themselves “The ICA Network Association (ICAN).” Over the next four years, the group grew in numbers

and began to create the framework for what would eventually become the IAF. People were interested establishing credibility as facilitators, developing a means of interchange, bringing spirit methods into facilitation work, ensuring quality in facilitation, conducting focused research, looking at the components of organization transformation, launching facilitator certification and training, and imagining the future of facilitation. In 1991, buzz began about forming an official association for facilitators.

And so we ask now, besides some colleagues with a good idea who were also willing to do some initial legwork, just what was the ICA's contribution to the IAF? Clearly, the ICA-related founding members of IAF were steeped in ICA's understanding that true participation is key to effective group process results.

ICA colleagues were part of a mighty band we often refer to as "Those Who Care." Depending on which meetings are included, the ICAN conference in 1994 that launched the IAF was the seventh or eighth in a series of "facilitator" gatherings and included many aspects of the imagined future association—polity, future conferences, finances, and membership. To move away from traditional kinds of organizations, the group functioning as the Board of Directors named itself the Association Coordinating Team or ACT.

As with many new organizations, ACT members were excited and swept up in the energy surrounding the fledgling organization. Many paid their way to interim meetings over the next several years of growing and nourishing the IAF. Most people who made up the initial IAF leadership had a long ICA history. They struggled with "best practices" for conducting meetings that were full of other facilitators (the old "herding cats" syndrome). In good facilitator fashion ACT turned to a facilitator outside of the leadership team to facilitate ACT meetings—another ICA facilitator. This has almost become an ongoing tradition.

Over the past ten years, critical new pieces of the IAF puzzle have been carried by those with an ICA background. Among the past Chairs of the Association are Sue Laxdal, Bob Vance, Mirja Hanson, Gary Forbes, and Jo Nelson. Maureen Jenkins is the current Chair-Elect. Beret Griffith and Jean Watts were instrumental in launching *Facilitation News*, the IAF newsletter; *Group Facilitation: A Research & Applications Journal*; and the popular research Think Tanks. Many past and current executive team members and taskforce chairs have

come from ICA ranks. Past conference co-chairs who were at one time staff of ICA include Kim Alire Epley and Sunny Walker (1995), David Rick Walters (1996), Beret Griffith (1998), Sherwood and Eunice Shankland (1999), Bill Staples (2000), Sue Laxdal and Elsa Batika (2001). Many other ICA colleagues and folks from the ToP™ Trainers Network have worked as IAF conference co-chairs, served on *Facilitation News* and *Group Facilitation* editorial boards, helped organize or presented at IAF conferences around the world, were instrumental in starting regional facilitation groups, led organizational strategic planning and chaired annual implementation task forces, and played various other supportive roles for the IAF.

From time to time, the ICA as an institution has served as an official partner, co-sponsoring a conference or working on a key area such as the facilitator competencies that have become the backbone of IAF Facilitator Certification. The IAF continues to grow and works to find and maintain the balance between effective participation of interested members and effective business management of what has become a large and often unwieldy group. ICA colleagues will continue to roll up their sleeves to build the IAF, which now has more than 1,300 members in over twenty countries.

Appendix 6

EI/OE/ICA Web Links

The Institute of Cultural Affairs in the USA. <http://www.ica-usa.org/>

ICA International. <http://www.ica-international.org/>

A Chronological History of the Ecumenical Institute and the Institute of Cultural Affairs 1952–1988. Download the latest PDF from: https://wedgeblade.net/files/archives_assets/20197.pdf

“An Introduction to the Organizational Wisdom of ICA: Principles, Values, and Perspectives.” [An orientation handbook](#) by Terry Bergdall.

See online: ICA Canada, “The History of ICA Canada” & Cornerstone Documents at:
<http://www.icacan.org/history>

Appendix 7

Contributors to the *Chronological History* Project

ATTENDEES AT THE INITIAL MEETING IN PHOENIX, SEPTEMBER 1992

Hubert Fulkerson, Phoenix, Arizona	Teresa Lingafelter, Redlands, CA
Kay Fulkerson, Phoenix, Arizona	Robert Lingafelter, Redlands, CA
Angelica Rodriquez, Phx, AZ/Chile	Pat Tuecke, San Francisco, California
Raul Jorquera, Phoenix, AZ/Chile	Kim Epley, Denver, Colorado
John Oyler, Phoenix, Arizona	Leslie Jackson, Denver, Colorado
Marilyn Oyler, Phoenix, Arizona	Ken Whitney, Denver, Colorado
Gary Forbes, Phoenix, Arizona	Shakuntala Jadhav, Pune, India
Kate Ward, Phoenix, Arizona	Carol Fleischman, New Orleans, LA
Jim Wiegel, Phoenix, Arizona	Rick Walters, Dallas, Texas
John Adam, San Diego, California	Dan Groves, Yakima, Washington
Beret Griffith, San Carlos, California	Dorothea Jewell, Seattle, Washington
Linda Hamilton, Redlands, California	

CONTRIBUTORS TO THE CHRONOLOGICAL HISTORY THROUGH 1994

(Unless noted otherwise, these are personal communications with Beret Griffith.)

Barbara Alerding, Guatemala (20 March 1992)

Pamela and Terry Bergdall, Lusaka, Zambia (13 January 1991)

John Burbidge, Seattle, Washington. "Thank You, Kenneth Boulding" *Network Exchange* (April 1993)

Edith Byers (conversation in Phoenix, Arizona, 25 May 1992)

Burna Dunn, Denver, Colorado (27 May 1992)

Donald P. Elliot, Denver, Colorado (Econet email, 4 March 1992)

Ann Ensinger, Fresh Meadows, New York (transcript and note made on a copy of "Methods History" from Ann Ensinger, 24 February 1992)

Nan Grow, Caracas, Venezuela (edited copy of “Draft” History, January 1993)

Linda Hamilton (conversation in Phoenix, Arizona, 25 May 1992)

Sookja Hutcheons and Jim Troxel (hand-written notes made on a photocopy of a page of the “Methods History,” Chicago, January 1992)

ICA West Facilitators (data from a “Methods History” workshop conducted at a meeting of ICA West facilitators, Phoenix, Arizona, September 1991)

Lela Jahn, San Francisco, California (conversations, 29 and 30 November 1991)

Dorothea Jewell, Seattle, Washington (Econet email, March 1992)

Marilyn Oyler, Phoenix, Arizona (Econet mail, November 1991)

Marie Sharp, Washington, DC (mail, November 1992)

Martha Lee Sugg, Denver, Colorado (21 April 1992)

Brian Stanfield, Toronto, Ontario (edited copy of “Draft” History, October 1992, Econet mail, March 1992)

David Thomas, Bellevue, Washington (12 April 1992)

Jim Troxel, Chicago, Illinois (Econet email, 26 February 1992)

Sandra True, Portland, Oregon (Econet email, 14 March 1992)

Patricia Tuecke, San Francisco (conversation, 1 April and 25 April 1992)

Li Dona Wagner, Victoria, B.C. (February, 1992)

Jean Watts, New Orleans, Louisiana (bag of audio tapes, July 1992)

Susan Wegner, Houston, Texas (Econet email, 26 February 1992)

Catherine Welch, Denver, Colorado (6 March 1992)

Dick and Gail West, Bombay, India (ICA West Field Office, San Carlos, December 1989)

George West, Lima, Peru (4 March 1992)

Jim Wiegel, Phoenix (various conversations, 1992–1993)

Ieva Wool, Vancouver, British Columbia (Econet email, 5 March 1992)

CHRONOLOGICAL HISTORY CONTRIBUTORS 1995–2017

James Addington (proof reading, 2017)

Margaret Aiseayew (content additions, 2017)

Elsa Bengel (content additions, 2017)

Pam Bergdall (image research and text editing, ICA Global Archives Spring 2013 Sojourn; content additions, 2017)

David Dunn, Mirror Communication (design, desktop publishing, 2015–2017)

Jon Elizondo (content additions, 2017)

Doris Hahn (text edits, ICA Global Archives Spring 2013 Sojourn)

Gordon Harper (email conversations on the ICA Dialogue listserv)

Frank Knutson and Paul Noah (photographing images, 2011)

Nancy Lanphear (content additions, 2017)

Paul Noah (creation of image notebook and addition of images to text, 2013)

Elise Packard (content additions, 2017)

Wendell Raflor (proof reading, content additions, 2017)

Lauri Shaw (content additions, 2017)

Karen Snyder (image identification, 2014)

Jeanette Stanfield (Foreword, 2015)

Jim Troxel (image identification, 2014)

Linda VerNooy (content additions, 2017)

Carol Walters (content additions, 2017)

Gail West (content additions, 2017)

Clare Whitney (text editing, 2015)

James Wiegel (content additions, 2017)

Gratitude to everyone who has added books to the ICA Colleague Book List.

Appendix 8

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Appendix 9

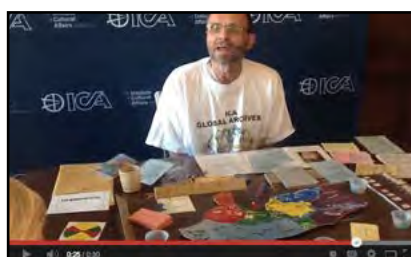
The Machakos Game A Village Development Simulation Game

Steve Harrington and Susan Wegner
December 2015

What was intended to happen? Provide a game-based learning experience simulating being on a cross-cultural project team working on local development in villages, with villagers, to encourage local leadership formation & enhance village sustainability in multiple villages located in the Machakos District near Machakos, Kenya.

What actually happened? The idea began in 1980 from a case study of an Institute of Cultural Affairs volunteer's experience. The volunteer, Mike Hasel, left Minneapolis and joined a development team led by Larry and Evelyn Philbrook in Kamweleni village in Kenya. The game went through a several-year design, development, manufacture, and deployment process in Minneapolis, Chicago, and Houston. It was copyrighted in 1991.

Steve Harrington and David Blanchard worked on the original design; development activity occurred in Chicago and Houston with Brian Stanfield, George Packard, Judy White, and Susan Wegner. Judy White created the cards that ended up in the game: the villager biography cards and the village event cards. Game manufacture and game deployment were organized by Susan Wegner and funded by several grants, including a USAID development education grant to help US citizens understand international development. The ICA's development



Guide Ken Otto begins a Machakos Game at the ICA-USA Chicago GreenRise headquarters.



Joseph describes what it's like being a team leader in Kamweleni Village, Machakos District.

education program, within which the Machakos Game was created, was called “The Heart of the Matter.” The grants were organized by LiDoña Wagner.



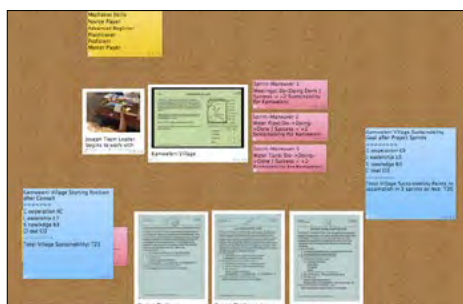
The Kamweleni Village “data card”

A number of game events and programs were held at various public schools, universities and civic organizations in the United States, including university classrooms and a leadership program called Leadership Options with George Packard, Ken Otto and Judy White. A European tour was organized by John Stringham and facilitated by Susan

Wegner with games held in The Netherlands, the United Kingdom, and Germany. Susan Wegner wrote two papers on the game and facilitated game events at two sociology conferences. University of Houston professor Dr. Gerson David was responsible for submitting the papers to the two national and international conferences and for our going to those conferences and having a slot on the program. David Blanchard, who taught development economics at the University of Wisconsin, wrote a small software program that simulated project work in Kamweleni: [click this: link](#) to see the projects.



A Kamweleni Village “project card”



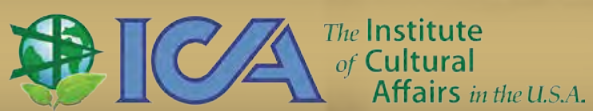
Kamweleni Challenge Scenario

There are four game sets in the ICA Archives along with the 82-page game guide, a digital video showing the first journey to the first village, a training video, digital photos of Machakos, a game board of the Maputi sub-location and various other play materials useful for the game facilitator, the team leader and the cross-cultural team.

Tim Wegner provided a digital copy of Sue Wegner’s original orientation videos used in the game. The three-segment, 90-minute video, entitled “[Machakos Training Video](#),” is available on YouTube.

Why did it happen the way it did? At the time the ICA organization was deeply involved in international development, crossing from one cultural experience to another was important, and sustainability projects chosen by local people were a brand-new idea and very difficult to do.

What's to share for those who have never been to Machakos? The Machakos Game is Imaginal Education which intends to offer a deep plunge into the work of local development in order to transform ideas of what's good, practical and sustainable. In current educational practice this would be called 'Project or Inquiry Based Learning' for a small team of learners who take on a project, try to make something good happen and - in the language of the game, build cooperation, leadership, clout, and knowledge within the local villages from the experience of both success and failure at completing locally determined projects.



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