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THE GLOBAL ARCHIVES  
OF THE ECUMENICAL INSTITUTE  
AND THE INSTITUTE OF CULTURAL AFFAIRS

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*Resources for the Future*

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This directory is dedicated to  
**JOSEPH WESLEY MATHEWS**  
the principal founder and spirit leader  
of  
The Ecumenical Institute  
and  
The Institute of Cultural Affairs.

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**SONG OF THE MAN WHO CAME THROUGH**

*Not I, not I, but the wind that blows through me!  
A fine wind is blowing the new direction of time.  
If only I let it bear me, carry me, if only it carry me!  
If only I am sensitive, subtle, oh, delicate, a winged gift!  
If only, most lovely of all, I yield myself and am borrowed  
By the fine, fine wind that takes its course through the chaos of the world  
Like a fine, exquisite chisel, a wedge-blade inserted;  
If only I am keen and hard like the sheer tip of a wedge.  
Driven by invisible blows,  
The rock will split.*

*Oh, for the wonder that bubbles into my soul,  
I would be a good fountain, a good well-head,  
Would blur no whisper, spoil no expression.*

*What is the knocking?  
What is the knocking at the door in the night?  
It is somebody wants to do us harm.  
No, no, it is the three strange angels.  
Admit them, admit them.*

D.H. Lawrence

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The cover: The Iron Man statue standing in Fifth City, Chicago  
superimposed on the nine- continent grid.



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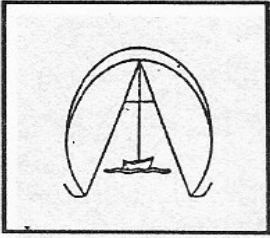
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## RECORD GROUPS

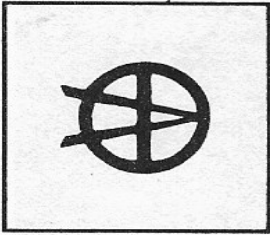
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## INTRODUCTION



The Ecumenical Institute (EI) was created in order that the Church might more effectively serve society. Its programs express and promote awakening and renewal of congregations and academic institutions of the Church through a curriculum of religious and cultural studies. Formed by the World Council of Churches in 1954, The Ecumenical Institute was an autonomous division of the Church Federation of Greater Chicago. In 1964, it was incorporated as a not-for-profit organization in the State of Illinois.



The Institute of Cultural Affairs (ICA) is a private, not-for-profit organization concerned with the human factor in world development. The ICA was incorporated in 1973 after a decade of operating as a program division of the Ecumenical Institute.

At the heart of ICA's work is the belief that long-term, sustainable development happens only when people grasp the significance of their own lives in the larger scheme of things — when they actively participate in the changes taking place around them instead of merely being targets of that change.

Through the years, three master strategies have informed the program activity of both the Ecumenical Institute and the Institute of Cultural Affairs. They are: Contextual Reeducation, Structural Reformulation and Spiritual Remotivation. The 12 record groups in this catalog reflect the practical application of these strategies.

Activities range from rural development projects to whole systems' transformation of large corporations, government agencies and educational institutions. By acknowledging the diverse cultural backgrounds in today's society, the ICA helps individuals, organizations, communities and businesses reach consensus decision making and team building through participation methods, training programs and facilitation.

The Institute of Cultural Affairs International (ICAI) was formed in 1977 in Brussels, Belgium. It acts as a coordinating body for the 28 independent ICA affiliates located throughout North and South America, Africa, Europe, Asia and the Pacific.



**Joseph Wesley Mathews on Chicago's West Side with Annie Robinson, an elder who was a symbol of the commitment of the citizens of Fifth City. 1964.**

## PROLOGUE

### JOSEPH WESLEY MATHEWS

Born October 8, 1911 in Breezewood, Pennsylvania

Died October 16, 1977 in Chicago, Illinois

Joseph Wesley Mathews attended Asbury College in Wilmore, Kentucky and received a BA degree and an honorary Doctor of Divinity degree from Lincoln Memorial University, Harrowgate, Tennessee. He earned his BD degree from Drew University, Madison, New Jersey and did further graduate work in theology and ethics at Union Theological Seminary and Yale University. Dr. H. Richard Niebuhr, Sterling Professor of Theology and Christian Ethics at Yale, became a close friend and "father-in-the-faith" who greatly inspired and influenced Mathews' thinking and lifelong mission.

Mathews served local congregations from 1935-1942. He was a US Army chaplain in the Central Pacific campaign from 1942-1945. His teaching ministry began at Colgate University (1948-1952), followed by four years on the faculty of the Perkins School of Theology, Southern Methodist University, Dallas, Texas, where he taught theological and philosophical ethics. In August 1956, Mathews became the director of curriculum for the Christian Faith and Life Community in Austin, Texas. Here began the work of forging the basic curriculum of the Institutes. At the invitation of the Church Federation of Greater Chicago in 1962, Mathews assumed the position of dean of the Ecumenical Institute.

A popular speaker, Dean Mathews was invited to many campus and church gatherings. The archives contain more than 500 lectures for the period of 1962 to 1977. Most are transcribed, some are typed, some are handwritten. These lectures have been divided into several major groups listed below.

**STYLE:** These lectures deal with one's posture or stance in response to life, which comes from an individual's decision to be profoundly futuristic, intentional and comprehensive. The subjects range from a commentary on the movie, *Little Big Man*, to a paper titled *Sophistication*.

**SPIRIT JOURNEY:** These lectures speak of the ongoing interior journey that individuals and groups take in their lifetime. Examples include *Thanatos and Eros* and *The Time My Father Died*.

**SPIRIT EXERCISES:** These lectures focus on one's expanding self-awareness and how one best takes care of his/herself. Titles include *The Adventure of Prayer* and *Taking Care of Yourself*.

**THEOLOGY:** These lectures deal with reflections and insights about the final Mystery of life. *The New Morality*, *The Happening of Transparency* and *Indicative Ethics* are included in this series.

**CHURCH IN THE WORLD:** These lectures relate to identifying and communicating the dynamic of the church in the world. One titled *Service* is an example.

**PHILOSOPHY:** These lectures are concerned with the practical social application of acting as the Church in the world. *Human Motivity* and *The Call to Sociological Love* can be found here.

**STRATEGIES:** This series concerns itself with how to get things done, to being effective, and making a difference. An example of these lectures is *Corporate Decision Making*.



*The interior qualities of transparency are: first, enlightenment or certitude in the midst of absolute nothingness; second, peace or problemlessness in the midst of bearing the indescribable problems of the world; third, rapture or joyfulness in the midst of the tragedy of life and fourth, immortality or endlessness in the midst of absolute contingency.*

—*Happening of Transparency*, 1973

## GLOBAL ARCHIVES PROJECT

The Global Archives Project (GAP) was initiated in response to inquiries about the disposition of records located at ICA:Chicago. Unlike archival records in other ICA locations, the Chicago files include a collection of the work of founder and leader Joseph W. Mathews as well as records of the proceedings and products of Global Research Assemblies and Councils held from 1965 to 1984.

Phase I of GAP began in November 1992 and completed with the publication of this catalog. In June 1993, a professional archivist was engaged as a consultant to work with staff to develop a catalog code system for organizing the files. After researching several software programs, Minaret was purchased as the database. It is designed specifically for library, archive, and museum collections and is used by the National Library of Congress and many universities. The catalog code system has been shared with all ICA offices in order that records may be networked and made globally accessible.

GAP has received a broad base of support and volunteers have donated many hours of time to the project. ICA colleagues from around the world have donated time, money and expertise to make possible this offering of the Global Archives Project catalog.



The basement room which houses the Archives in the Kemper Building in Chicago.

## SCOPE OF THE HOLDINGS

The archives serve as the official repository for the historic documents of The Ecumenical Institute and The Institute of Cultural Affairs. Files deal primarily with the evolving wisdom, lifestyle, and spirit prowess of individuals and groups and include materials that will enable humankind to live life more creatively and abundantly. The files cover the work of the Institutes from 1962 to 1992. They contain not only programmatic work of staff and colleagues, but also files that describe and document the corporate lifestyle of the staff.

In addition to the record groups described in this catalog, there are archival records in the ICA locations listed below.

ICA Australia - PO Box 1792, Sydney, NSW 2001, Australia

ICA Belgium - Rue Amedee Lynen 8, B-1030 Brussels, Belgium

ICA Brazil - Institute de Assunto Culturais, Av. Coronel Phidias Tavora, 500,

Pavuna - Rio de Janeiro, CEP 21-535-510, Brazil

ICA Canada - 577 Kingston Rd., Suite 1, Toronto M4E 1R3, Canada

ICA Cote D'Ivoire - Institut des Affaires Culturelles, 01 B.P. 3970,

Abidjan 01, Cote d'Ivoire

ICA Croatia - Zagreb, 10 Bartula Kasica, 41000 Zagreb, Croatia

ICA Egypt, Mena (Middle East & North Africa), P. O. Box 23, Maadi, Cairo, Egypt.

ICA Germany - Darmstaedter Landstrasse 109, D- 0598 Frankfurt/Main 70, Germany

ICA Guatemala - Instituto de Asuntos Culturales de Guatemala,

13 Calle 15-68, Zona 1, Ciudad Guatemala, Guatemala

ICA Hong Kong - Woodside, Mount Parker Road, Quarry Bay, Hong Kong

ICA Associates Ltd., GPO, Box 3349, Suite 6b, Galuxe Building,

8-10 On Lan Street, Central, Hong Kong

ICA India - 13 Sankli Street. 2nd Floor, Byculla, Bombay 400 008, India

ICA Pune - A-5/11, Meera Nagar, Koregaon Park, Pune 411 001, India

ICA Japan - Seijo 2-38-4-103, Setagaya-ku, Tokyo, 157, Japan

ICA Kenya - PO Box 21679, Nairobi, Kenya

ICA Korea - GPO Box 1052, Seoul, Republic of Korea

ICA Malaysia - LENS International, Box 10564, 50718 Kuala Lumpur, Malaysia

ICA Mexico - Instituto de Asuntos Culturales, Apartado 42, Bucerias 63732, Nayarit, Mexico

ICA Netherlands - c/o Boumeester, Illegaliteitweg 58, NL-3815 PM Amersfoort  
The Netherlands

ICA Nigeria - NIRADO, GPO Box 2524, Mariana, Lagos, Nigeria

ICA Peru - Instituto de Asuntos Culturales, Apartado 11-0630, Lima 11, Peru

ICA Philippines - Institute of Cultural Affairs, Philippines, INC, 729 San Rafael Street,  
A-5, Mandaluyong City 1501, Republic of the Philippines

ICA Portugal - Instituto de Assuntos Culturales, Apartado 35, 5101 Lamego Codex or  
Rua Central 28 Mezio, 3600, Castro Daire, Portugal

ICA Spain - La Institucion de Assuntos Culturales, Calle San Telmo, 83, Madrid, 28016  
Spain

ICA Taiwan - 3/f No. 12, Lane 5, Tien Mou West Road, Taipei, Taiwan R.O.C.

ICA United Kingdom - P.O. Box 133, Bristol BS99 1 HR, United Kingdom

ICA United States:

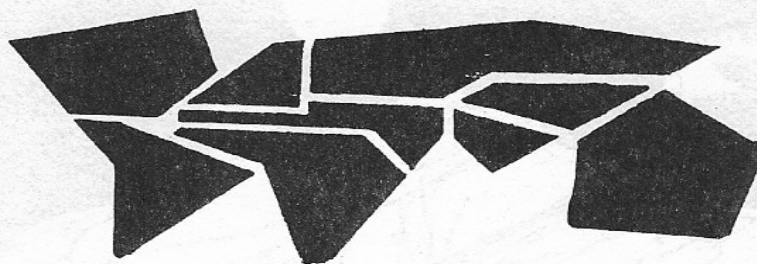
ICA East: Member Services, 248 Second Street, Troy, NY 12180, USA

ICA Heartland: Chicago, 4750 North Sheridan Road, Chicago, IL 60640, USA

ICA West: Phoenix, 4220 North 25th Street, Phoenix, AZ 85016, USA

ICA Venezuela - Apartado 5842, Caracas 1010, Venezuela

ICA Zambia - PO Box 31454, 10101 Lusaka, Zambia



Grid of Nine Continents

West – North America, Europe and USSR

South – Latin America, North Africa, Middle East and Africa

East – China, India and South East Asia Pacifica



An aboriginal elder in Australia passing on his oral tradition and wisdom to the future generation

**CONTEXTUAL REEDUCATION**, the first of three key strategies, works toward achieving new breakthroughs in methodology and curricula. These methods and programs allow each individual to respond creatively to the complex demands of living in the 20th Century and beyond.

*"The task before us now,  
if we should not perish,  
is to shake off our ancient prejudices,  
and to build the earth."*

*Teilhard de Chardin*

## LIFE QUESTIONS

Looking at the limits we experience as human beings:

*"What is it that I am finally up against in life?"*

Exploring the infinite possibilities we experience as human beings:

*"What are the events that keep the doors of possibility open in my life?"*

Considering the struggle with decision-making that we all experience:

*"How can I decide about the things that truly matter to me?"*

*"What does it mean to be truly free?"*

Examining how fundamental changes are brought about in civilization:

*"How can I be an effective part of the process of societal change?"*

***These Questions Undergird All Of The Institute Courses***

**Record Group 1**  
**COURSES AND SEMINARS**

The aim of all courses is to foster self-consciousness in an individual's response to the world in which he or she lives. The necessity for a comprehensive context to the human struggle led to the creation of a series of theological and cultural courses, known as the **Basic Curriculum**, which was presented in the Global Academy. (See imaginal chart below.)

**BASIC CURRICULUM**

RS I The Theological Revolution		CS I The Cultural Revolution	
RS II A The Historical Church	RS III A The Local Congregation	CS II A Psychology & Art	CS III A The Individual & the Family
RS II B The New Testament	RS III B The Ecumenical Movement	CS II B Sociology & History	CS III B The Community & the Polis
RS II C The Old Testament	RS III C The World Religions	CS II C Natural Science & Philosophy	CS III C The Nation & the World

The courses described here are usually presented in five modules, with one session an artform discussion applying the insights of the other four sessions. A conversation, lecture and seminar or workshop is the style of each module. Team teaching is the method of presentation, with a strong emphasis on group participation.

**THE THEOLOGICAL REVOLUTION (RS-I):** A course focusing on the basic spirit questions in the post-modern world: problems of authentic self-understanding, decision-making, vocational significance, human relations and creative participation in civilization. **Rational Objective:** To study the shifts that have occurred in the 20th century understanding of the meaning of humanness. **Existential Aim:** To enable participants to think through for themselves who they are and how they can involve themselves in the present age. (Note: 1972 records indicate that 400,000 people in North America had participated in RS-I and 3,000 outside North America.)

**THE HISTORICAL CHURCH: (RS-IIA):** A study in the theology of the Christian Church fathers in the milieus of their eras. Writings by church leaders who responded to changing times are scrutinized for their Christian thought which sustained community during the ancient, medieval and modern periods. **Rational Objective:** To expose the timelessness of the Word in historical metaphors and to dramatize the faithful response of the Church. **Existential Aim:** To elicit the decision to live in radical dialogue with the theological wisdom and the revolutionary engagement of the early Church.

**THE NEW TESTAMENT (RS-IIB):** A study of the witness of the Word in history made by the early Christian community. The perspectives that John, the Synoptic writers and Paul present toward the event of Jesus Christ are examined, together with the basic cultural heritage of Greek, Hebraic and Gnostic lifestyles. **Rational Objective:** To deepen the contemporary grounding of the Gospel through exposing the radicality of the early Christian writings. **Existential Aim:** To appraise 20th century gnosticism and stoicism and to beckon participants to the joyous abandonment of life in the Word.

**THE OLD TESTAMENT (RS-IIC):** A study of the understanding of God as known to the people of Israel. The life stance taken in the wisdom writings, the prophetic pronouncements and the covenant law of the Old Testament are probed in the context of the historical background of the ancient world. **Rational Objective:** To grasp the covenant of the faithful people with God acting in history and to understand the characteristics of an obedient response. **Existential Aim:** To be seized by the radical demand of obedience to God.

**THE LOCAL CONGREGATION (RS-IIIA):** An analysis of the new image of the Church as mission in history. The interrelatedness of the parish, local congregation, and cadre are examined in depth. Practical models are forged in workshops on witnessing and justing love, worship, study and enabling discipline. **Rational Objective:** To bring clarity to the ultimate purpose of the Church, i.e., to increase love of God, neighbor and self. **Existential Aim:** To deepen the resolve of the Church to bear the weight of fully loving God and neighbor.

**THE ECUMENICAL MOVEMENT (RS-IIIB):** An analysis of the people of God in history as they are manifested in Protestantism, Catholicism, Judaism, nationalism, communism and humanism. Papers explore issues and dilemmas of spirit leaders in the universal human community. **Rational Objective:** To understand how religions can work on the issues facing the universal people of God. **Existential Aim:** To struggle with the problems of sociologically organizing the people of God.

**THE WORLD RELIGIONS (RS-IIIC):** An analysis of the basic human images by which people live out their distinct cultural inheritance. The articulated visions of cultural leaders in civilization today are analyzed in order to reveal the unique gifts of Africa, the Far East, Sub-Asia, the Middle East, Latin America and the West. **Rational Objective:** To understand the objective reality of human life as a meaningful journey. **Existential Aim:** To experience one's own life as a journey of fulfillment.

**THE CULTURAL REVOLUTION (CS-I):** An introductory course on the post-modern world with its scientific, urban and secular revolutions. It deals with the demands of a changing world and decision to renew our social context. **Rational Objective:** To ground the 20th-century revolutions of common sense, common style and common symbol. **Existential Aim:** To cultivate people trained to effectively renew society.

**PSYCHOLOGY AND ART (CS-IIA):** A study of cultural wisdom about understanding individual human beings. The science of psychology is examined in its biological, social and rational schools alongside the impressionism, expressionism and existentialism of the arts. **Rational Objective:** To articulate the basic drives of human beings, their limitations and the possibility of creating images that affirm the human struggle. **Existential Aim:** To embrace neurotic patterns as a part of human living and to offer oneself as creative service to society.

**SOCIOLOGY AND HISTORY (CS-IIB):** A study of cultural wisdom pertaining to the social dynamics in the human community. The science of sociology—involving the economic, political and cultural aspects of society—is discussed in light of objective, rational and existential developments of history. **Rational Objective:** To understand cultural anthropology's task, its methods and its implications. **Existential Aim:** To begin to grapple self-consciously with the non-rational and irrational aspects of our own and other cultures.

**NATURAL SCIENCE AND PHILOSOPHY (CS-IIC):** A study of the cultural wisdom regarding the comprehensive grasp of human existence. The natural sciences of biology, physics and mathematics are placed in relation to the approaches present in analytical, existential and metabil philosophies. **Rational Objective:** To grasp that the relational unity of the macrocosm and the microcosm releases an understanding of metabil unity. **Existential Aim:** To be seized by the wonder of the physical universe and the human being and to assume responsibility for ordering and thinking through our own existence.

**THE INDIVIDUAL AND THE FAMILY (CS-IIIA):** An analysis of the marriage covenant, family structures and the image of the family as mission. Through workshops, models are created for the roles of the sexes, the budgeting of life expenditure, and the symbolic relationship of the generations. **Rational Objective:** To understand the meaning of covenant and to offer practical images and methods for the economic, political and cultural dynamics of the missional family. **Existential Aim:** To elicit the decision to recreate and restructure covenant and style in order to sustain a unified family.

**COMMUNITY AND THE POLIS (CS-IIIB):** An analysis of the structures of the inner city, suburbs, and rural communities as segments of the metropolitan world. Model-building methodologies are used to grasp a vision for local reformulation. **Rational Objective:** To expose the shallowness of the symbols people live out of and the depth problem as a state of spiritual vacuum. **Existential Aim:** To experience oneself as participating in symbols that require comprehensiveness, inclusiveness and depth.

**THE NATION AND THE WORLD (CS-IIIC):** An analysis of the economic, political and cultural situations around the globe. Problems, goals and strategies for the future world are brought together in the creation of models for a responsible citizenry. **Rational Objective:** To bring the global grid to consciousness and enable its use as an interpretive screen for current affairs. **Existential Aim:** To experience the limitations of parochialism and romanticism and to assume responsibility for the future of the planet.

## ADVANCED COURSES

**UR IMAGES:** An analysis of the profound response to life viewed through the primal images and depth experiences of the different people of the Earth. (The word "UR" comes from the mythology surrounding a city in ancient Sumer known for its cultural diversity.) **Rational Objective:** To share methods for describing profound consciousness and build images that form a basis of future mythology. **Existential Aim:** To experience honoring and celebrating the diversity of cultures in this global village.

**IMAGINAL EDUCATION:** An analysis of the problems of education and new directions in practical education methods. **Rational Objective:** To understand the functional dynamics and tools of Imaginal Education and to learn how to utilize the art form method in individual study through charting, corporate conversations and effective workshops. **Existential Aim:** To stimulate action toward changing negative operating images to positive ones through appreciation of Imaginal Educational tools and methods.

**THE ETHICAL POSTURE IN THE POST-MODERN WORLD (Contextual Ethics):** A means by which people can self-consciously work through the rapid changes and shifts in our time relative to their own stance and direction in life. **Rational Objective:** To provide images by which to appropriate the challenges the world has placed on people today. **Existential Aim:** To begin to think about sustaining symbols for a lifelong task of creating and re-creating the social fabric through one's own vocation.

**THE HOLY LIFE:** A course that grounds the ancient wisdom of the Church using metaphors of the "dark night of the soul" and the "long march of care."

**Rational Objective:** To grasp the reality of the election to care for the world and to reinterpret experience through these metaphors. **Existential Aim:** To decide to be people of radical integrity and to embrace profound vocation through creating a new mythology.

**SANCTIFICATION:** A study of the *Dark Night of the Soul* by St. John of the Cross.

**Rational Objective:** To introduce phenomenological analysis of the "dark night" process through exploring John's method and creating a post-modern articulation of the fulfilled life. **Existential Aim:** To experience the fact that meaning is everywhere in life, through encountering a depth affirmation of the human journey in the context of struggle with the Mystery.

**NEW SOCIAL VEHICLE:** A course designed to reinforce participants' vision of community and offer them a context as individuals who create the future. **Rational Objective:** To introduce social methods and demonstrate training methods. **Existential Aim:** To produce trained, self-conscious facilitators who see the power and potential of tools and methods that renew institutions.

**THE ODYSSEY LAB:** A methods lab dealing with the essential sustaining exercises and foundational methods for "taking care of oneself" on the long march of care. **Rational Objective:** To appropriate the spirit journey and re-articulate the practical forms of caring for oneself. **Existential Aim:** To beckon students to the lifelong vocation of service and to elicit their decision to embody this vocation in their particular situation.

**LEADERSHIP METHODS LABS:** Three practices labs in effective group leadership involving 1) study, seminar and lecture methodologies, 2) workshop-leading, model building and conversation methodologies, and 3) corporateness, facilitation and motivational methodologies.

**GLOBAL COMMUNITY FORUM LAB:** A methods lab dealing with the "how to" of awakening a local community to its current challenges and futuristic possibilities. (See Impact Forums.)

**GLOBAL SOCIAL DEMONSTRATION LAB:** A practicum in the dynamics of planning and implementation for effective local, socioeconomic human development projects. (See Social Demonstration.)

**VOCATIONAL JOURNEY LAB:** A workshop that addresses the question of one's existence and explores the terrain on the journey of vocational living.

## **RESOURCES**

Seminar papers and materials

Supplementary articles

Art forms and decor

Bibliographies

Participants manuals

Tape recordings

Songbooks

Worship services

Pedagogical Aids

    Course constructs

    Manuals

    Lecture 4x4 charts

    Lecture transcripts

    Seminar plans

    Workshop plans

    Conversation constructs

    Short courses

## **Record Group 2 TRAINING SCHOOLS**

The courses described in Record Group I were combined into various schools and institutes designed for specific audiences. Formats varied from one to 13 weeks.

**GLOBAL ACADEMY:** A training construct that equips men and women to deal effectively with the changing times. The Academy provides a solid methodological framework of intellectual, social and religious skills that are, at the same time, universal in scope and local in application. Some 50 universities and seminaries have awarded academic credit for participation in the program. Professional people, business executives, university professors and clergy have attended the eight-week Academy.

**PRIORSHIP TRAINING SCHOOL (PTS):** A program that gives priors the means to articulate the stages of their journey; to reinforce the knowledge and use of intellectual, social and spirit methods; and to acquire the prowess to articulate the significance of every moment so that others are released to do the same toward comprehensive care of the world.

**SOCIAL METHODS SCHOOL (SMS):** A 14 -day program designed for persons interested in community development. SMS provides training in effective techniques, corporate action and motivation. It is suitable for business, church and agency personnel.

**GLOBAL LANGUAGE SCHOOL:** A plan designed to teach English as a Second Language using concepts and images taken from courses taught by the Institute. The program is used in non-English speaking communities.

**TRAINING, INC:** A 14-week training program in office careers serving disadvantaged people by offering comprehensive training focused on the development of self-confidence through skills mastery. This program uses imaginal education to awaken self-consciousness, develop self-reliance through skills training, build positive self-images and self-confidence, and give experience in making responsible decisions.

The Training, Inc. program is currently being offered in the following cities: Atlanta, GA; Boston, MA; Chicago, IL; Indianapolis, IN; New Orleans, LA; Newark, NJ; Pittsburgh, PA; Washington, D.C.

**HUMAN DEVELOPMENT TRAINING INSTITUTE (HDTI):** This four to eight-week program is designed to train local community people from diverse backgrounds to become leaders with their peers. The application of these methods catalyzes rapid socio-economic community development. These schools have been held in Africa, India, Australia, Europe, North America, and Southeast Asia.

**UNIVERSITY 13:** A brief but intensive liberal arts education for adults. The 13 week curriculum is an introduction to the intellectual disciplines and practical methods essential for effective engagement in society as well as for a lifelong educational journey. The innovative residential format and methods of instruction lead persons of different ages, diverse occupations, and cultural backgrounds to appropriate the foundational wisdom of our time and to discover their own ways to participate significantly in building the future.

**INTERNATIONAL TRAINING SCHOOL (ITI):** This three week training construct for church leaders taught across the globe provided a framework of intellectual, social and religious skills that are both universal in scope and local in application. Primarily based on a Christian theological approach to life, the curriculum was drawn from the courses and seminars described in Record Group 1.

**EARTHWISE LEARNING SERIES:** At present there are four modules called: a New Image of Learning, Making Sense of the World, Individual and Group Creativity and Myth and the Human Journey. This course is in its research and development phase.

#### **RESOURCES:**

Study papers

Supplementary articles

Bibliographies

Charts of curriculum

Participants manuals

Songbooks

Solitary Office journals

Brochures

Rites and rituals

Pedagogical aids:

Manuals and constructs, Lecture 4x4 charts, Workshop procedures, Conversation constructs, Seminar teaching plans, Proceedings and guides, Tapes of lectures, Celebrations

## **Record Group 3**

### **IMPACT FORUMS**

The Institutes basic "encounter" instruments are designed to elicit a resurgence of spiritual motivity. Listed below are forums and courses that awaken individuals and groups to their potential for authentic social engagement.

**TOWN MEETING (TM):** The intent is to encourage citizen participation. Also called the Community Forum (and by different names in different countries), this event allows people to consider the major challenges facing their town or community and to discover the possibilities for responding to them. It motivates participants to actively cooperate in various projects such as cleanup days, building renovation, community service structures, and activities for elders and youth.

The TM optimally has a 9 a.m. to 5 p.m. timeline; however, a shortened version with 3 1/2 hours time frame is also available. Issues and challenges are identified in the morning workshop, preceded by a talk on the "New World." After a celebrative lunch, the afternoon session begins with a talk on the "New Human." This is followed by a workshop that results in practical proposals supported by a "visible and do-able" action plan and the necessary steps for its successful implementation. (See Addendum, page 51, for Summary Chart.)

**LIVING EFFECTIVELY IN THE NEW SOCIETY (LENS):** The intent is to communicate corporate skills for effective teamwork. LENS problem-solving methodologies are adaptable to any situation; i.e. corporation planning, sales promotion, personnel services or community activity. LENS presents an understanding of social processes, an awareness of being globally connected and an approach to contributing to society with integrity and fulfillment.

The LENS course is a 44-hour construct, beginning with an evening dinner and ending with a celebrative lunch. Each of five sessions includes 1) a contextual presentation, 2) a reflective group discussion, and 3) a think-tank to demonstrate corporate problem solving techniques.

**HUMAN RESURGENCE MISSION (HRM):** The intent is to allow a local congregation to plan together how it can be a caring church. It is an occasion for people individually to hear and embody the word of possibility in their lives and to experience the many

talents resident in their congregation. As a people, they objectively see that they have the corporate power to make a difference in the quality of life for their larger community.

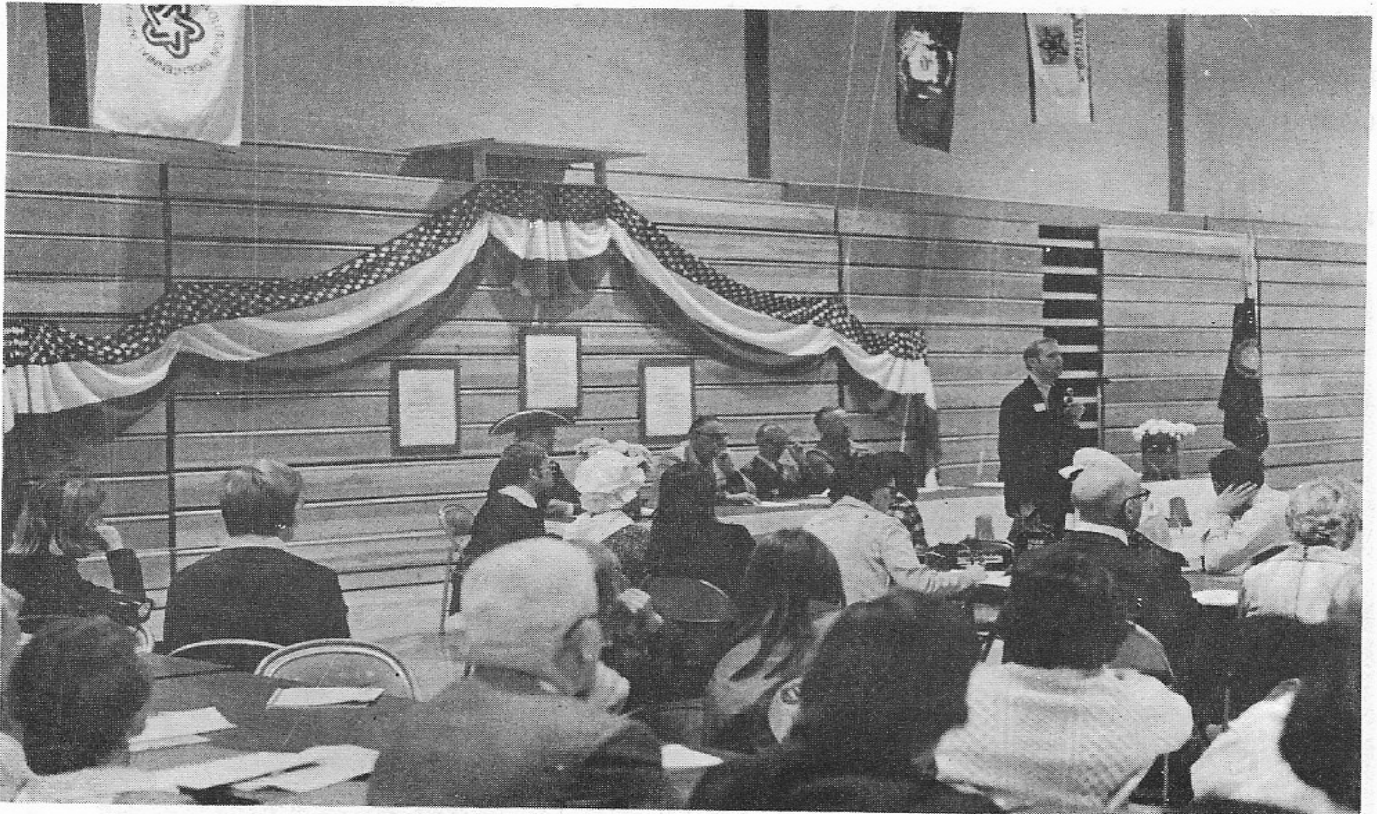
**Design:** The HRM starts at 8:30 a.m. and ends at 4 p.m.. The morning worship service is an integral part of the day which begins with an extended scripture/news conversation. This interchange provides an opportunity to describe and name the significance of the New World. Around the lunch, the conversation reflects on the role of the congregation. In the afternoon Tactical Plans workshop, actions are named that will effectively alter issues of common concern to their church community.

**PARISH LEADERSHIP COLLOQUY (PLC):** The intent is to provide the kind of study structure, dialogue interchange and spirit climate that will enable clergy to deal corporately and in depth with their urgent concerns. The Colloquy was designed to offer clergy the opportunity to rethink the inner dynamics and external structures of the local congregation for the sake of renewing the total church and all humanity. Teaching skills and educational tools are directed toward enabling the clergy to be effective teachers and leaders.

The PLC starts on Monday morning and ends on Thursday evening. It is a practical experiment in a new approach to common life and corporate ministry. Background lectures provide the fundamental context for serious study and general interchange. Study seminars deal with selected theological essays and stress pedagogical methodology. Workshop seminars serve to design concrete parish plans, strategies and tactics for renewing the local congregation.

**GLOBAL WOMEN'S FORUM (GWF):** The intent is to acknowledge, in a one-day seminar, that the woman of today lives in an extraordinary moment in history: a time between past images of womanhood and a new and challenging role required by the future. Women across the world, whether urban or rural, are raising the same questions of fulfillment and significant engagement. Group participation allows the free exchange of ideas and consensus development.

The GWF uses methods that combine concerns of the individual with the wisdom of the group. The talks provide a framework for each woman to see her life in the context of the world. In the workshops, the teams talk through the challenges facing society and the needed responses. Each participant then determines how these responses affect her own personal priorities. A conversation at lunch centers on the qualities of women from the past and the forum closes with the group reflecting on the entire day.



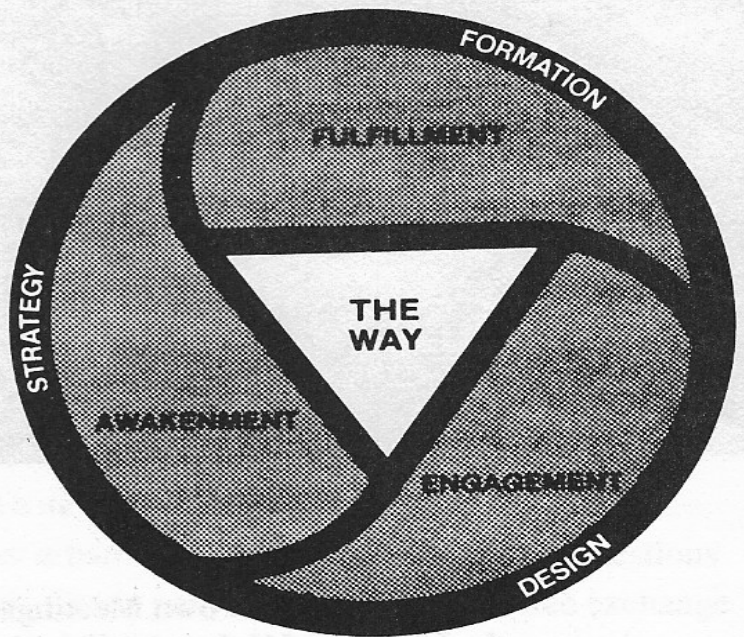
**One of the 3,100 Town Meetings facilitated by  
the Institute of Cultural Affairs in the United States.**

**COMMUNITY YOUTH FORUM (CYF):** The intent is to give youth, particularly those in their teens, fresh images of the present and the future, raising the question of how they plan a life that will be an effective response to the world's issues. The one-day forum provides opportunity for participants to look at the question of responsible action. Through building a plan they can implement, see a new and creative way to be of service to their related communities. The day is one of serious, collegial, peer group fun.

The morning session includes a talk on the "New Vision of Youth" followed by a workshop on the global vision. A lunch conversation focuses on the experience of music as an important symbol in their lives. The afternoon session continues with a talk on the "New Vocation in History". A workshop is centered on the challenges they face and proposals they choose to make to respond effectively to the needs of their local community.

## RESOURCES

- Lecture 4 x 4s (outlines)
- Lecture transcripts
- Meal conversations
- Workshop procedures
- Movie conversations
- Study papers
- Resource readings
- Art forms
- Participant workbooks
- Set-up guides
- Decor
- Impact design manual



The Way symbol was used for the Impact events.

# Record Group 4 CORPORATE STUDY

The Institute staff and colleagues participated in a variety of studies that involved reading many books and publications, then sharing and organizing the collected information. The Corporate Reading Research Project (CRRP) reviewed 500 books. It was the foundational research for building the Social Process Triangles. The Historical Orders study informed the writing of the Order: Ecumenical Prolegomena. The Nine Continents study gave direction to working effectively in community development projects around the world.

Corporate study was the foundational work ensuring that the curricula, programs and methods rested on intellectual and social integrity. This activity provided a common contextual frame of reference and a level playing field for creating the action plans to care for the world.

FACULTY TRAINING MANUAL		BONHOEFFER: FREEDOM					ACADEMY April 1983		
THE BASIS OF FREEDOM									
Let us conclude	THE RELATIONSHIP BETWEEN FREEDOM AND RESPONSIBILITY			THE RELATIONSHIP BETWEEN RESPONSIBILITY AND OBEDIENCE			THE RELATIONSHIP BETWEEN FREEDOM AND OBEDIENCE		We shall have to take
	CORRESPONDING CONCEPTS	ACTION IN OBEDIENCE	GUIDANCE AS DECISION	THE APPARENT SITUATION	THE RESPONSIBILITY BETWEEN PEERS	RESPONSIBILITY IN RELATIONS OF OBEDIENCE	JESUS CHRIST AS EXEMPLAR	THE TENSION	
1	2	3	4	5	6	7	8	9	10

STANDING IN THE TENSION

RADICAL FREEDOM	WORD	RADICAL OBEDIENCE
YOU DECIDE ALONE		RELINQUISHING
YOU TAKE CONSEQUENCES		NOBILIGNORANCE

ETHICAL EMASCULATION

R

F ——— O

IRRESPONSIBLE GENIUS      PERSON OF DUTY

(I)      ▲

Bonhoeffer	Classical

(INSERT, then erase)

Chart used in the Global Academy. See charting method, page 27.

## **RESOURCES:**

### **Bibliographies**

Briefcase Library - A list of 30 books describing the 20th century revolutions: scientific, urban and secular.

Historical Memory Library - A list of approximately 150 books used by the staff as resources for curricula and program building.

### **Book Studies: (Not an inclusive list.)**

Bonhoeffer, Dietrich - Ethics

Campbell, Joseph - Hero With a Thousand Faces, Myths to Live By

Castaneda, Carlos - The Journey to Ixtlan or The Lessons of Don Juan

Chardin, Teilhard de - The Phenomenon of Man

Fanon, Fritz - The Wretched of the Earth

Gogarten, Friedrich - Christ the Crisis

Gospel According to Luke

Gospel According to Matthew

Hesse, Hermann - Journey to the East

Kazantzakis, Nikos - Saviours of God

Kempis, Thomas `a. - The Imitation of Christ

May, Rollo - Significance of Symbols

Musashi, Miyamoto - Book of Five Rings

Nigg, Walter - Warriors of God

Otto, Rudolf - Idea of the Holy

Psalms

Rahner, Karl - The Shape of the Church to Come

Saint Teresa of Avila - Interior Castle

Servan-Schreiber - The Radical Alternative

Sigmund, Paul E. - The Ideologies of the Developing Nations

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

Sun Tzu - Art of War

The Epistle of St. John

Tillich, Paul - The Courage to Be, The New Being, The Future of Religions

Tournier, Paul - The Meaning of Persons

**STRUCTURAL REFORMULATION**, the second of the three key strategies of the Institutes, works toward overcoming apathy and powerlessness. These methods and programs release individuals to assist the structures of society to realize their potential through just and effective participative decision – making.

***"What appears to be a breaking down of civilization may well be simply the breaking up of old forms of life itself."***

***Joyce Carol Oates***



**Chokababa, a respected elder of Maliwada, India, receiving a picture of the Iron Man from Lela Mosley, an elder of Fifth City, Chicago.**

## **Record Group 5: FACILITATION METHODS**

The Institutes have become known for effective methods of participation. Intellectual, spirit and social methods are combined to create a variety of programs, courses and schools. These interrelated dynamics are not separate, except for purposes of analysis.

It was the expressed intention of the Institute staff to disseminate all its methods rather than take a proprietary relationship. These facilitation methods are the basis of programs currently being sponsored by Institute staff and others in numerous locations across the globe. Following are some of the methods developed and used:

### **INTELLECTUAL METHODS**

**Corporate Study Method:** A dialogue between the author and the group with a focus on understanding what the author is saying and relating that understanding to the experience of the participants.

**Charting Method:** A visual picture of the study material that emphasizes its structure and rationality. (See page 23 for illustration)

### **SOCIAL METHODS**

**Gridding:** A way to see rational patterns and relationships in geography. This method allows a group to form a consensus about its responsibility for a particular geography.

**Framing:** The process of securing resources that are available from the private and public sectors to enable funding and endorsement.

**Model Building:** A process of building consensus by eliciting from the group a description of its current situation, hopes and vision, challenges or contradictions, proposals, strategies and tactics. This process is refined and used under several titles in different programs.

**Timelining:** An exercise in which priorities are determined and actions are displayed chronologically over the duration of a project.

**Problem Solving Unit:** An ad hoc group formed to solve a particular problem in a given amount of time.

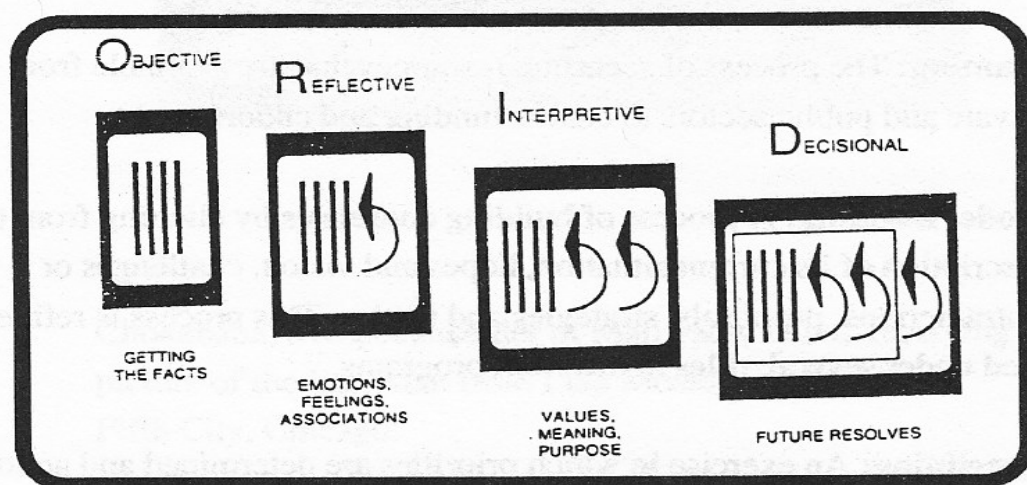
## SPIRIT METHODS

**Art Form Method:** This foundational method is used throughout the Institutes' programs as a tool for reflection on an event or commonly shared experience, e.g. viewing a movie or evaluating a training session. The value of such reflection is that it helps a group identify and focus on the true significance of the event. The sequence of questions namely, Objective/Reflective/Interpretive/Decisional, reflect the critical thinking process in which everyone engages. The sequence enables a progression in consciousness that puts events into perspective; thereby providing the basis for a creative response. (See page 55.)

**Conversations:** Directed group activity that supports various purposes, e.g., building a united team, reaching a new understanding of life, sharing life changing experiences. Nearly 100 directed conversations may be found in the archive holdings.

**Spirit Exercises:** Activities designed to lead both the individual and the group to discern their inner consciousness and significant roles in the human adventure are The Wall of Wonder; the Song, Story, Symbol workshop; Other World Visits. There are exercises on Meditation/ Contemplation/ Prayer, Poverty/ Chastity/ Obedience and Knowing/ Doing/ Being.

**Problem Solving Unit:** An ad hoc group formed to solve a particular problem in a given amount of time.



The consciousness-of-consciousness model derived from the work of Soren Kierkegaard

## **RESOURCES**

### **Methods Manual Index**

#### **The Way of Effective Leadership**

**Housing and Song Leading**

**Lecture Building**

**Seminar preparation**

#### **The Way of Corporate Reflection**

**Art Form Conversation**

**Charting**

#### **The Way of Planning and Model Building**

**Comprehensive Thinking**

**Workshopping**

**Gridding**

**Timelining**

**Problem Solving Unit**

**Consult Method**

**Framing**

**Maneuvering**

#### **The Way of Using Time and Space**

**Designing Space**

**Designing Time**

**Planning Corporate Work**

**Planning a Celebration**

### **Spirit Methods Manual Index**

#### **Art Form Conversations**

**Art Form Conversation General**

**Breakfast Scripture/News Conversation**

#### **New Religious Mode (NRM) Conversations**

**NRM Journey Conversation**

**Spirit Conversation**

**Other World Visit**

**NRM Muse**

#### **Scripture and Tradition**

**Gospel Conversation (Luke)**

**Words of Jesus Conversation (Matthew)**

**Psalms Conversation**

**Devotional Literature Conversation**

## Secular Transparency Conversations

### Songs of Resurgence Conversation

### Sanctification Conversation

Solitary Exercise methods include meditative readings, montage creation, haiku writing and prayer writing.

Corporate Exercise methods include The Watch, The Fast, The Ball and The Cabaret.

## **Record Group 6**

### **LOCAL CHURCH RENEWAL**

The historical church has a threefold mission: 1) to bear witness to the Word that heals the human spirit; 2) to be a catalytic power to see that justice is imparted to all people; and 3) to live as a sign of hope in a style that demonstrates possibility.

The intent of the Local Church Experiment was renewal of the human spirit in the socio-religious context of the local church. Launched in 1970 by a Research Assembly of more than 500 persons, the Experiment was organized in three dynamics: 1) the cadre as the core unit is catalyst to the congregation, 2) the congregation as the primal community is the local unit for service and 3) the parish as the human settlement is empowered by the congregation.

Tactics for church renewal include areas of action for the cadre, congregation and parish. All emphasize 1) contextual reeducation to replace abstract learning with concrete human images, 2) structural reformulation to reshape social forms and 3) spirit remotivation to train leadership.

#### **RESOURCES:**

Local Church Experiment brochure

Master strategies

36 tactics booklets:

Liturgical Leadership, Crash Education, Missional Family, Spiritual Odyssey, Corporate Structures, Quarterly Retreats, Advanced Studies, Regional Teaching, Religious House, Global Movement, Congregational Ministry, Parish Sign, Liturgical Reformulation, Weekday School, Weeknight School, Weekend School, Elementary Jets, Weekend Recruitment, Junior High Jets, Image Expansion, Information Re-education, Polity Board, Youth Culture, House Church, Liturgical Expansion, Generation Bridging, Community Care, Youth Recruitment, Community Identity, Reprogramming System, Adult Recruitment, Women's Forum, Establishment Cultivation, Social Justice, Vocational Seminars, Pilot Guild

**Galaxy Tactics**

**Study and workshop materials**

**Basic Training School manuals**

**Quarterly manuals and leadership guides**

**Weeknight planning/study sessions**

**Weekend councils**

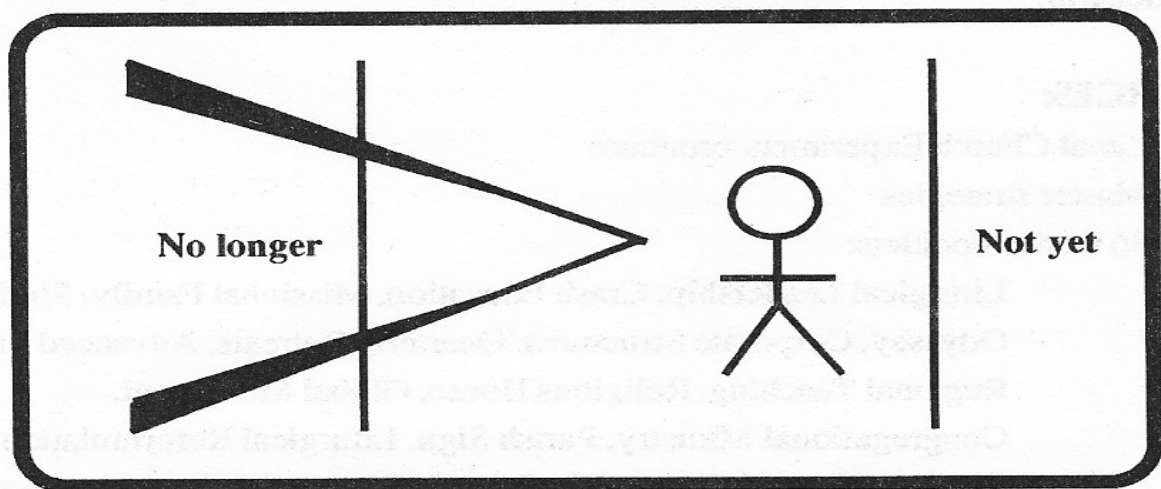
**Lectures about church renewal**

**Development proposals**

**Replication Plan**

**Metro Catalytic Cadre**

**North American Continental Approach to facilitating Area Commonness**



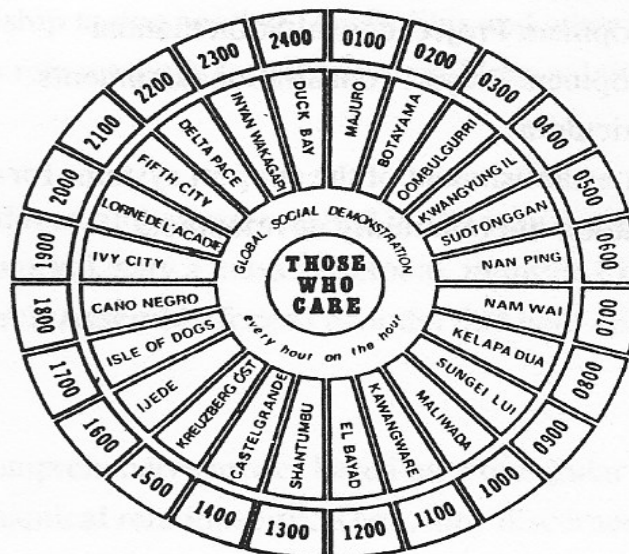
**Symbol of the role of the church, creating the future  
between the No longer and the Not yet.**

## Record Group 7 COMMUNITY / HUMAN DEVELOPMENT

The residents of Fifth City, a black ghetto on Chicago's west side and Institute staff began working toward a comprehensive model for local development. Using themselves and the community as a laboratory, they planned and developed a planning process and comprehensive, integrated approach that released responsible local action. The first component of the model to be carried out was to establish the Fifth City Preschool. This strategy proved to be a solid entry point to engage the commitment of the adult community wherever community development was undertaken.

In 1970, two additional communities became laboratories for testing human development: 1) the socially depressed aboriginal community of Oombulgurri in Western Australia and 2) the economically destitute atoll of Majuro in the Marshall Islands. In 1975 a second experiment began, focusing on methods of rapid socio-economic development. Pilot communities, selected in each of the 24 time zones, served as demonstrations to communities throughout a larger area. Each project was initiated with a two week consult at the invitation of the community or village. (See page 53.)

In 1976, an experiment in replication began in Maharashtra, India, with a model for rapid expansion from an initial pilot project to a large number of villages. Three thousand community meetings were held in the villages of Maharashtra State. Between 1980 and 1981, field teams visited 43 project communities to document the learnings about human development and to build plans for replication in other villages. Throughout this time, the teams also visited projects to deal with specific issues, e.g. health.

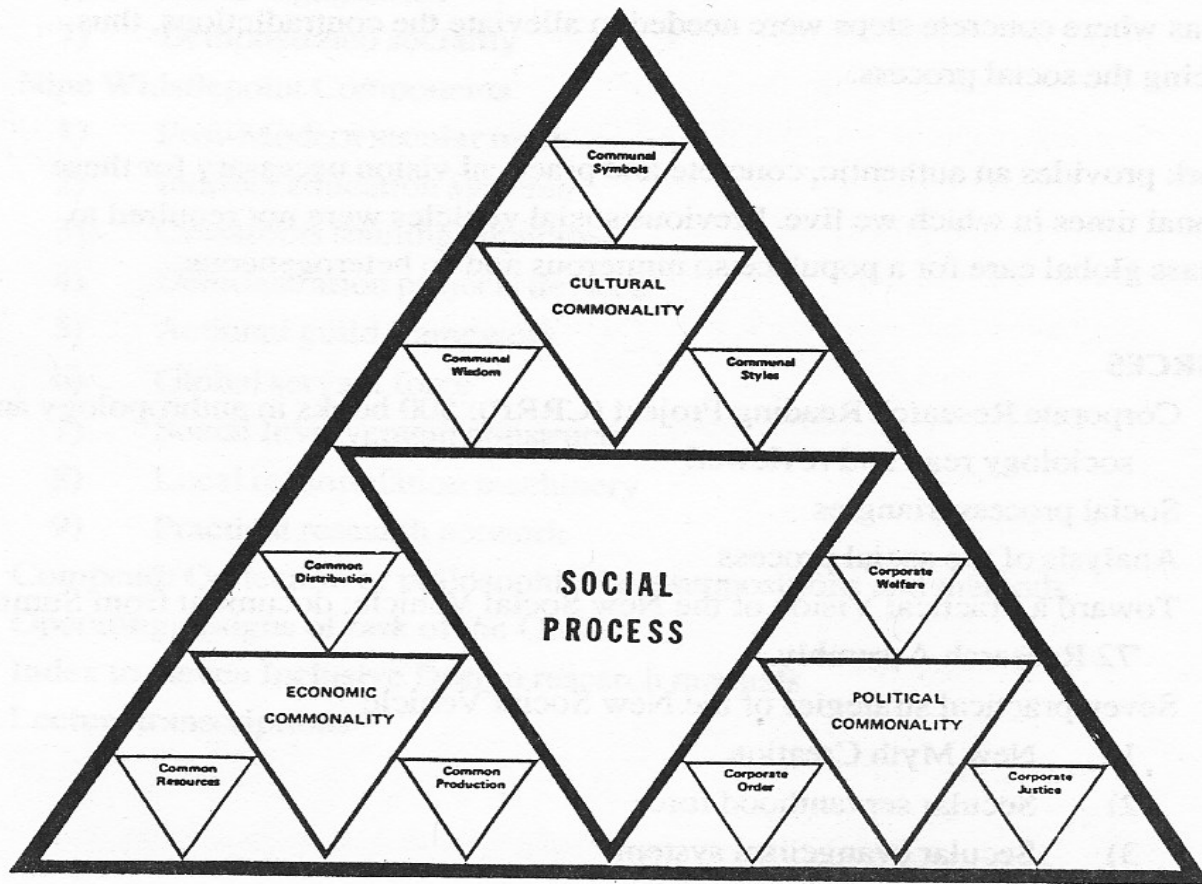


The 24 Pilot Communities

## RESOURCES

Five Principles of Effective Social Development (Fifth City Principles)  
Fifth City - Inclusive Preschool Manual, Teachers Cadre Formation, Tactical Model, Geographic "stake" care, Health Outpost  
Sharing Approaches That Work - Design and report of the 1975 International Exposition of Rural Development (IERD) held in Delhi, India  
Urban Development Experiment in Uptown, Chicago  
Human Development Project labs  
Machakos Game - Procedures for a one-day group simulation of doing village development  
IERD Implementation Manuals, *Voices of Rural Practitioners*  
The Overview  
Health Care  
Economic and Commercial Diversification  
Integrated Approaches  
Community Housing, Environment and Technology  
Learning and Education Processes  
Managing Agriculture  
Women and Development  
Regional Consult procedures and documents  
Authorization methods  
Project documentation procedures  
Rural Development Symposium  
Human Development Training School (See Record Group 2, page 18)  
Lectures on philosophy, guidelines, selection and principles  
Human Development Project consultation manual  
Human Development Project consultation documents  
Preschool curriculum  
Guidelines for establishment of the support systems for effective implementation of community development

## Record Group 8 NEW SOCIAL VEHICLE



Social Process Triangles

Archival materials grouped under the heading "New Social Vehicle" pertain to the economic, political and social dimensions of human society, all of which operate simultaneously and in relationship to one another. These files and other products provide practical tools and concrete methods for effective problem-solving and model-building in our time.

The NSV research produced an inclusive model of the way society works and a solid methodological framework. Using a massive, global, intuitive exercise, participants in the 1971 Global Research Assembly forged a model that held all social processes in a rational unity.

First, they created a comprehensive model based on a triangular diagram of the social processes and their dynamical relationships. Then, they discerned those imbalances in which one particular aspect of the social process was exerting undue influence on the whole society. Out of this analysis, an emerging ideology described the stance from

which the vision of the future comes. This was the basis of locating the Major Contradictions. From this abundance of information and analyses, 77 Social Proposals suggested the arenas where concrete steps were needed to alleviate the contradictions, thus rebalancing the social process.

This work provides an authentic, concrete and practical vision necessary for these transitional times in which we live. Previous social vehicles were not required to encompass global care for a populace so numerous and so heterogeneous.

## **RESOURCES**

Corporate Research Reading Project (CRRP): 500 books in anthropology and sociology read and reviewed

Social process triangles

Analysis of the social process

Toward a Practical Vision of the New Social Vehicle: document from Summer '72 Research Assembly

Seven practical strategies of the New Social Vehicle

- 1) New Myth Creation
- 2) Secular servanthood force
- 3) Secular evangelism system
- 4) Community training nodes
- 5) Human wisdom interchange
- 6) Operational systems design
- 7) Restructured foundational community

Series of 77 proposals to alleviate the Major Contradictions

Five Proposal Nexus of NSV – reimagining of Significant Engagement

- 1) Reinterpreting life's meaning
- 2) Reprogramming the Context
- 3) Retraining in life methods
- 4) Reordering global benefits
- 5) Restructuring local participation

Seven Pressure Points – Indirect strategies of the NSV

- 1) Secular mythology
- 2) Global servant force
- 3) Systematic awakening
- 4) Practical entoolment

- 5) Grassroots research
- 6) Local engagement
- 7) Demonstrated sociality

**Nine Whistlepoint Components**

- 1) Post-Modern secular myth
- 2) Indirect education systems
- 3) Grassroots training apparatus
- 4) Demonstration projects devices
- 5) Actional guild framework
- 6) Global servant force
- 7) Social Involvement constructs
- 8) Local reformulation machinery
- 9) Practical research network

**Compend: Collection of philosophical presuppositions and methods**

**Operating designs of task of the Guild**

**Index to eleven Inclusive Design research manuals**

**Lecture transcriptions**

***ON A CLEAR DAY YOU CAN SEE FOREVER***

*On a clear day, rise and look around you  
And you'll see who you are  
On a clear day, how it will astound you  
That the glow of your being outshines ev'ry star  
You feel part of ev'ry mountain, sea and shore  
You can hear from far and near  
A world you've never heard before  
And on a clear day, on a clear day  
You can see forever and ever, and evermore.*

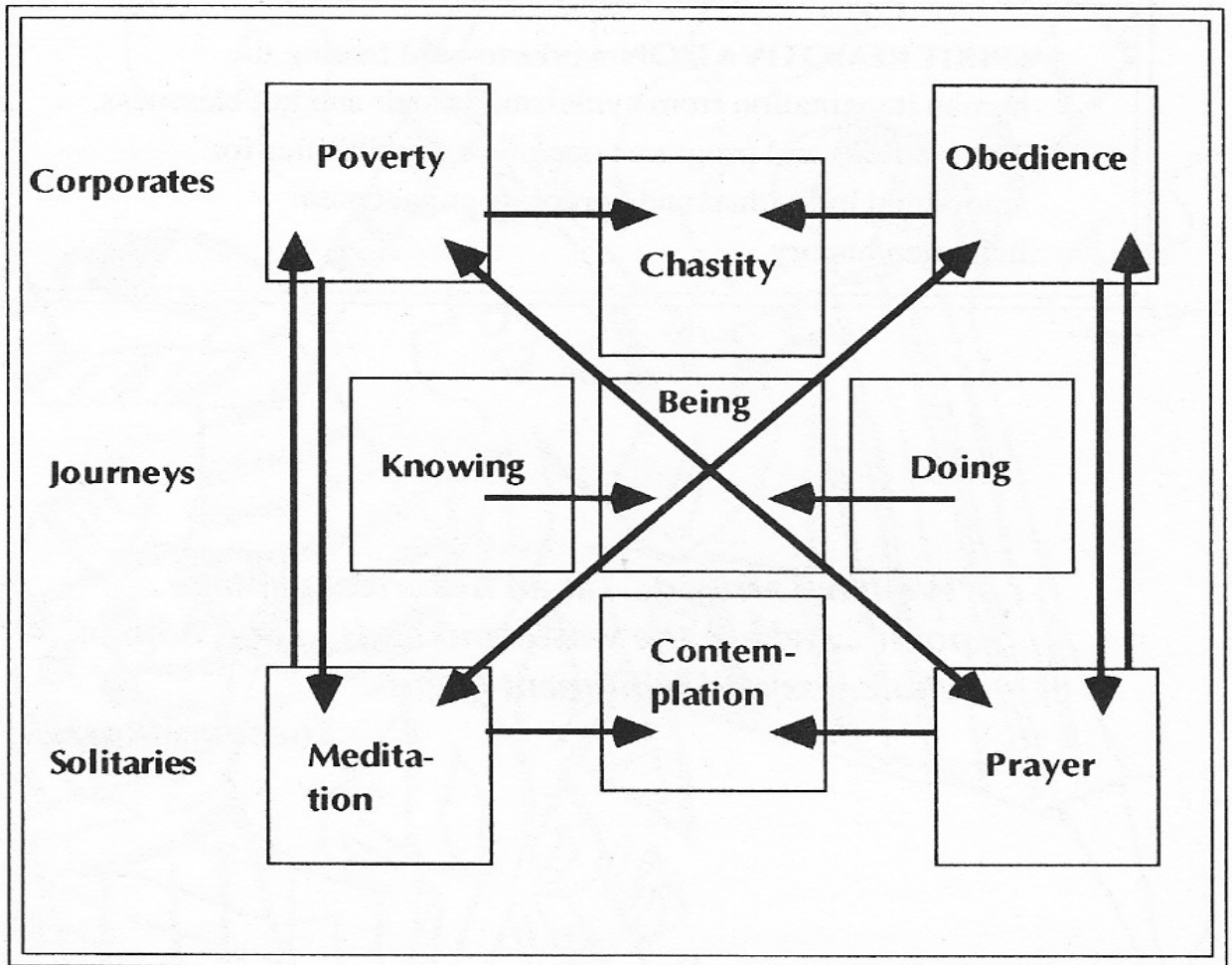


A drawing of Celebration of Life used in the Methods Manual.

**SPIRIT REMOTIVATION** works toward freeing the human imagination from cynicism, despair and hopelessness. The methods and programs open new possibilities for significant individual and corporate engagement in human history.

*"We have arrived ... at an historical vantage point ... where the wasteland ends ... and human wholeness and fulfillment begins."*

*Theodore Roszak*



A dynamical chart of the New Religious Mode

## **Record Group 9: NEW RELIGIOUS MODE**

The research of the Institute in the religious dimension has since its beginning dealt with the practical methods of enabling human spirit decision. The New Religious Mode is an articulation of the new ethos by which people are related to the final Mystery. The phrase "religious exercises" is divorced from anything that has to do with religion or anything that is particularly Christian. This research has to do with building a new wineskin to hold the "new wine" of consciousness that marks the 20th century and beyond.

The solitaries and the corporates in which every human being engages are secular-religious exercises. They are in dynamic relationship with each other and with transparent knowing and transparent doing. The intensification of these interrelated exercises occasions transparent being or authentic selfhood. (See chart opposite.)

### **THE SOLITARIES**

*Meditation* acknowledges the fact that everyone lives in community and is continually being informed by what has been said, learned and written.

*Contemplation* grasps the fact that everyone lives before mystery at every moment.

*Prayer* reveals the fact that a person is freedom. It is an activity that comes out of life itself: confession, gratitude, petition and intercession.

### **THE CORPORATES**

*Poverty* is the consciousness that there is no attachment in life that can give life final meaning.

*Chastity* is the awareness that in the midst of the common ordinary mundaneness of life, one knows that life has to be focused into one thrust: to will one thing.

*Obedience* is the understanding that a human being longs to be meaningfully involved and concerned at every moment.

## **RESOURCES**

**Solitary Office**

**Journal writing**

**Redbook devotion: A daily devotional using quotations from the Exemplars and a Scripture verse. Ten issues were published, semiannually, from 1977-1982.**

**The Exemplars: The style of exemplary living viewed through the persons of the Poet, the Sage, the General, the Saint and the Anointed One**

**The Watch – Fast – Ball**

**IMAGE – The Solitary Life of the Secular Religious**

**Lectures: Religious Exercises of the Corporates**

**Spirit Lecture from Summer '70 on the Solitary Office**

**Other World lectures on transparency**

**Corporate Solitaries**

**The New Religious Mode Series – Nine papers on the NRM: Corporates, Solitaries and Journeys**

**Montage Building**

**Songs written to contemporary tunes**

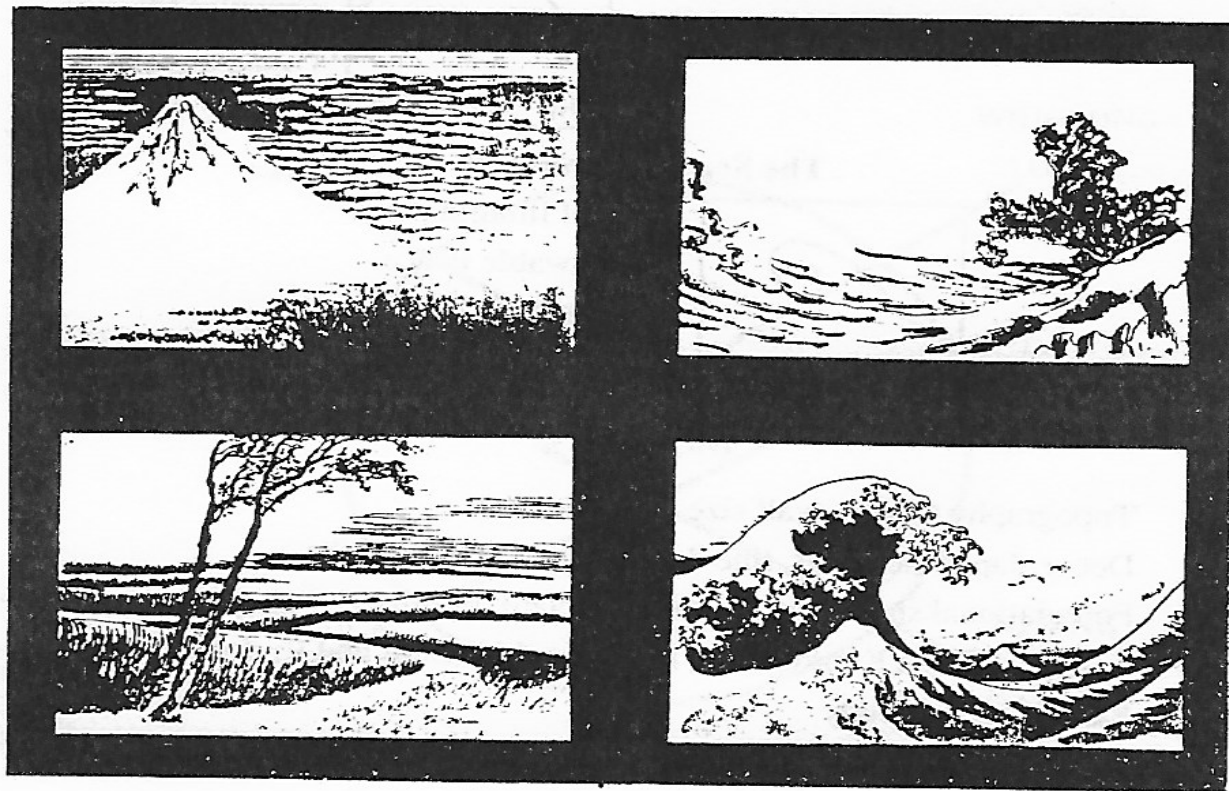
**The New Religious Mode charts (nine printed in color)**

## Record Group 10: THE OTHER WORLD

The Other World is a metaphor describing transcendent, mystery-filled, ontological reality. Other World research came from understanding that the lost sense of human significance is a cardinal contradiction of our time. This timely corporate reflection on the Other World focuses on universal states of consciousness, or states of being.

Its topography is delineated as: The Land of Mystery, The River of Consciousness, The Mountain of Care and The Sea of Tranquillity. Further categorized in 16 Treks, the Other World may be considered a new mythology.

In Christian theological tradition, one who has entered the Other World and returned "victorious" is the sanctified one. Studies done on Sanctification by the staff of the Institutes and a course designed around this theme relate to an individual's personal power to live the fulfilled life. Other World mythology, however, relates primarily to the sociological dimension.

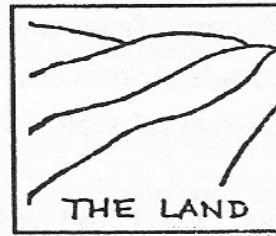


An artist's rendition of traditional Japanese prints representing the Other World topography

## RESOURCES

Sixteen lectures describing the topography of The Other World

### The Land of Mystery



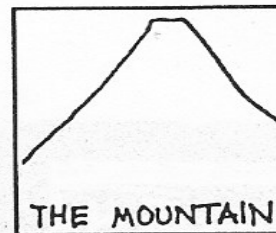
Awful Encounter  
Inescapable Power  
Transformed State  
Infinite Passion

### The River of Consciousness



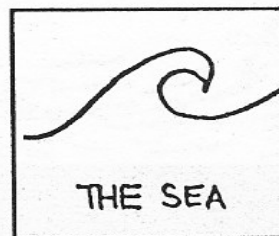
Authentic Relation  
Creative Existence  
Moral Ground  
Final Accountability

### The Mountain of Care



Original Gratitude  
Universal Concern  
Singular Mission  
Transparent Power

### The Sea of Tranquility



Radical Illumination  
Unknowable Peace  
Unspeakable Joy  
Endless Life

Topography Charts, wall size and letter size

Decor, Japanese prints, line drawings and photographs

Foundational studies by Joseph Campbell, Friedrich Gogarten,

Soren Kierkegaard, H. Richard Niebuhr and Rudolf Otto.

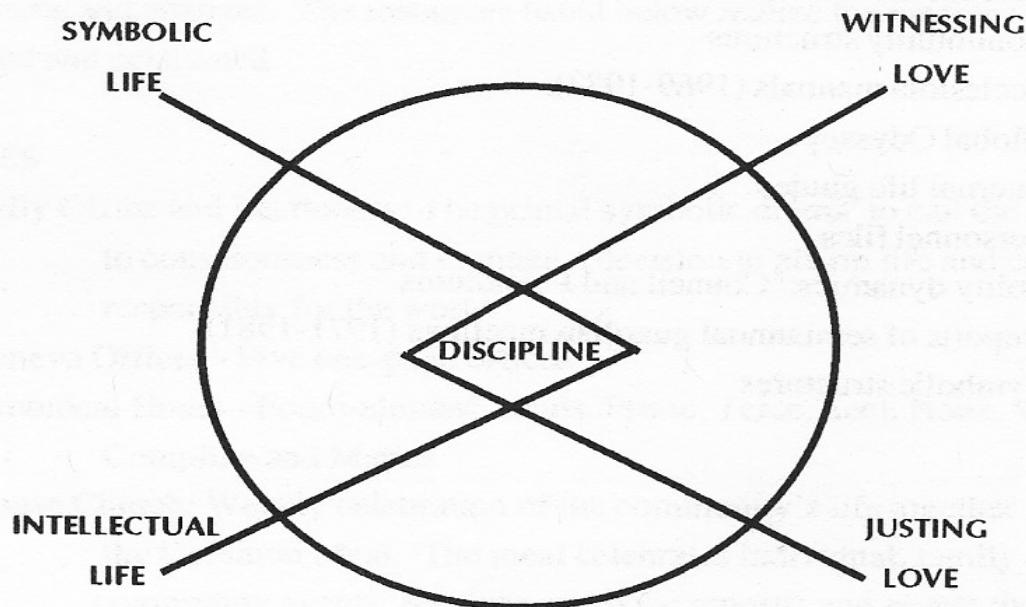
Sanctification Study

Sanctification course

## Record Group: 11 LIVING IN COMMUNITY

The beginning of a corporate ministry and life-style arose in the early 1950s at the Christian-Faith-and-Life Community in Austin, Texas. In 1962, Joseph W. Mathews, a leading member of that group was invited to serve as dean of the Ecumenical Institute. This move initiated the creation of corporate structures in Evanston, Illinois that would sustain and nurture a secular-religious order. In 1972, the Order: Ecumenical incorporated as a not-for-profit religious institution in the State of Illinois.

The Order: Ecumenical had three interrelated and interdependent staffing dynamics: 1) the Symbolic Order, whose members were assigned to work in any location in the world, to share a common residential space and to receive a stipend relative to the needs of each family unit; 2) the Extended Order, whose members were under particular assignment and served as leaders in various projects; and 3) the Movemental Order, whose members were committed to grassroots leadership and providing financial support of the Institute's work. Members of each of these dynamics were equally committed to the discipline and consensed task of the Order and were dissimilar only in the circumstance of time,



The "Bug" model, evolved while working with clergy and formulating the Local Church Experiment, delineates the internal life and external mission of a disciplined servant force.

The Order eventually comprised approximately 2,000 adults and their children, representing 23 nationalities and operating from 101 religious houses on six continents.

The story that evolved to talk about this disciplined servant force was a family order, analogous to the Third Order of St. Francis.

## RESOURCES

Classical documents: Document I, "Declaration of the Spirit Movement"

Document II, "Construct of the Movement"

Selected lectures:

Role of an Order in History

Foundations of the Order: Ecumenical

Historical Order

Extended Order: past history and present task

Characteristics of the Movemental Order

Order polity

Religious House

Religious House Commonality

Guardians of the Movement

Bureaucratic structures

Community structures

Ecclesiola manuals (1969-1977)

Global Odyssey

Internal life guides

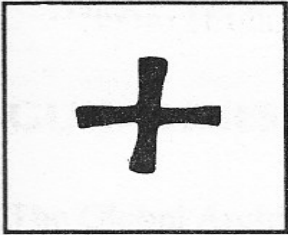
Personnel files

Polity dynamics: Council and Presidiums

Reports of semiannual guardian meetings (1971-1981)

Symbolic structures

## **Record Group 12: RITES AND RITUALS**



Observance of rites and rituals has played a major role in the daily life of the Institutes' staff and was given great attention in the creation of its programs. A foundational guideline within the Institute has been: "Symbol is the Key." Symbols have been employed to mobilize corporate energy and occasion profound individual and community transformation.

Rites and rituals dramatize in-depth concern for the spirit well-being of each individual and the total community. Whether around a routine daily meal, or the major plenary of a summer research assembly, "eventfulness" has been an intentional and significant dynamic. Decor and space arrangement are matters of no little concern. Singing typically marks the beginning of a meeting and creates an environment of wonder and possibility.

An accountability ritual is a dramatic recognition that the group and each member is cared for. The send-out ritual reminds the gathered group to be, in dispersion, the leaven that brings a dimension of possibility to the small details of everyday life as well as in major decisions and changes. The resources listed below realize the message that life is to be honored and celebrated.

### **RESOURCES**

**Daily Office and Lectionary:** The primal symbolic drama to call the community to consciousness and to make a decision to affirm life and care responsibly for the world

**Geneva Offices -** Five one-page offices

**Canonical Hours -** Four volumes: Lauds, Prime, Terce, Sext, None, Vespers, Compline and Matins

**House Church:** Weekly celebration of the community's life together around the Common Meal. The meal celebrates individual, family and community events; receives symbolic reports; and enacts the rite of accountability and absolution

**Breakfast Collegium:** This symbolic meal has, as its main component, the Scripture/News conversation

**Baptism Ritual**

Wedding rehearsal dinner conversation

Funeral: Context and rubrics for the wake and the memorial service: sample funeral and memorial witness

Liturgies for the Christian Year: Advent, Christmas, Lent, Holy Week, Easter, Pentecost

Rites of Passage for the sixth grade trip

Guidelines for the production of the Cabaret

Solitary Office

Corporate Solitary Office

Lecture: Music and the Journey of Man

Songbooks: Types of songs included: Folk, Pop, Preschool, Human Development Project, Town Meeting, Community Development, Love Songs and music adapted from Christian liturgy

Church year chart shown in color

### **RITUAL FOR THE BEGINNING OF A MEETING**

Leader: We bring to the world a new tongue

*Community: To give words to the urgings of its soul*

Leader: Depth to its life encounters

*Community: Practical vision to its fleeting dreams*

Leader: Structure to its formless care

*Community: Memory to its wandering mind*

Leader: And a story for all

*Community: And for all time*

## **ADDENDUM**

### **GUIDELINES FOR USE OF THE ARCHIVES**

The Global Archives Resource Center is open to the public every business day. Anyone is welcome to come and browse or look for specific subjects or items. Decor, pictures, charts and posters line the walls. Bookshelves contain books that Joseph Mathews inscribed. Lodging is available for persons who wish to do extended research.

Housed at the Ecumenical Institute and Institute of Cultural Affairs in Chicago, documents stored in 144 file drawers are recorded in the Archives Minaret database. Lists can be produced by searching the computer for particular subjects or by searching for names, words, or phrases, in the title of the folder and in the description of its contents.

Although not allowed to leave the archive area, documents and program records are available for a copying fee. For requests made by telephone, there will be shipping and handling charges.

Tapes and videos can also be reproduced.

Institute staff are available to present courses and programs described in this catalog.

Certain items of interest may also be purchased as described on the last page of this catalog.

## LECTURE TRANSCRIPTIONS

**Lectures of Joseph Mathews are categorized as follows:**

- 1) Social Philosophy; 2) Practical Strategies; 3) Church in the World;
- 4) Theology; 5) Profound Human Style; 6) Spirit Journey; 7) Spirit Exercises

A complete list is available upon request.

In 1978, the following selected titles were bound into an anthology.


### **Published Classics**

- The Time My Father Died
- The Christ of History
- Common Worship in the Life of the Church
- 1969 Thanatos and Eros
- 1970 Meditation
- Transparent Being
- 1971 Little Big Man
- 1972 The Recovery of the Other World
- On Grief and Endlessness
- 1973 This is the Time of Sanctification
- Human Motivity and Reform of New Community
- The Happening of Transparency
- The Two Faces of the Movement.
- 1974 Transpodane Christianity
- Profound Love for the World
- 1975 On Taking Care of Yourself
- The Substance of Taking Care of Yourself
- Meditation as Taking Care of Yourself
- God Will Take Care of You
- On Being a Song of God
- 1976 The Six Speeches
- 1977 The Barefoot Jesus
- What Hath Been Wrought?

A list of titles and authors of approximately 1,000 lectures given by members of the Institute staff is available on request.

**GLOBAL COMMUNITY FORUM  
CAMPAIGN REPORT**

<b>COUNTRY</b>	<b>GLOBALIZING COMMUNITY FORUM 1975-77</b>
United Kingdom	37
France	5
Belgium	9
Germany	15
Marshall Islands	39
Japan	3
Korea	9
Western Samoa	1
Philippines	88
Taiwan	2
Australia	123
Indonesia	1
Malaysia	3
Kenya	50
India	81
Nigeria	2
Egypt	2
Venezuela	6
United States	3,100
Canada	356
Jamaica	1
Peru	1
Hong Kong	2
<b>Total</b>	<b>3,936</b>

May 1977 — <b>PROGRAMMATIC CHART — toward the actuation of comprehensive HUMAN DEVELOPMENT PROJECTS — on the local level</b> <small>thirty six programs — nine structures — three dynamics — one project</small>			
<b>A</b> <b>ECONOMIC DEVELOPMENT</b> <b>LOCAL PRODUCTIVITY</b> <small>—toward self-sustenance</small>	<b>B</b> <b>HUMAN DEVELOPMENT</b> <b>LOCAL MOTIVITY</b> <small>—toward self-confidence</small>	<b>C</b> <b>SOCIAL DEVELOPMENT</b> <b>LOCAL SOCIALITY</b> <small>—toward self-reliance</small>	
Enabling— <b>COOPERATIVE AGRICULTURE</b> I 1 expanded cultivation 2 intensified production 3 water delivery 4 equipment pool	Reconstructing— <b>HUMAN LIVING ENVIRONMENTS</b> IV 13 domestic housing 14 public facilities 15 functional structures 16 community design	Creating— <b>PREVENTATIVE MORTALITY CARE</b> VII 25 intermediate sanitation 26 total nutrition 27 systematic immunization 28 primary treatment	
Developing— <b>APPROPRIATE LIGHT INDUSTRY</b> II 5 cottage production 6 agro-businesses 7 processing plants 8 ancillary industry	Catalyzing— <b>CORPORATE ACTION STRUCTURES</b> V 17 inclusive engagement 18 sustenance commons 19 local youth-corps 20 community work-force	Establishing— <b>INCLUSIVE FUNCTIONAL EDUCATION</b> VIII 29 early learning 30 formal schooling 31 youth training 32 adult education	
Initiating— <b>LOCAL COMMERCIAL SERVICES</b> III 9 common marketing 10 local merchandizing 11 systematic savings 12 lending channels	Recovering— <b>COMMUNITY IDENTITY SYSTEMS</b> VI 21 corporate self-story 22 common symbol-system 23 community rituals 24 local celebrations	Instituting— <b>LOCAL COMMUNITY WELFARE</b> IX 33 family development 34 women's advancement 35 pre-adult care 36 elderly engagement	

**Five Foundational Guidelines in the formation of Human Development projects (called the Fifth City Principles.)**

- Clearly delineated geographic focus
- All problems dealt with simultaneously
- Depth human issue discerned and addressed
- All social and age groups involved
- Social symbols as the key to mobilizing community effort

# LIST OF HUMAN DEVELOPMENT PROJECTS AS OF 1981

## FIFTH CITY FOR THE WORLD

Fifth City, USA  
Oombulgurri, Australia  
Majuro, Marshall Islands

## BAND OF 24 – EVERY HOUR ON THE HOUR

Bayad, Arab Republic of Egypt  
Cannon Ball, USA  
Hai Ou, Taiwan  
Ijede, Nigeria  
Isle of Dogs, United Kingdom  
Ivy City, USA  
Kapini, Zambia  
Kawangware, Kenya  
Kelapa Dua, Indonesia  
Kreuzberg Ost, Berlin (West)  
Kwangyung Il, Republic of Korea  
Lorne de L'Acadie, Canada  
Maliwada, India  
Nam Wai, Hong Kong  
Oyubari, Japan  
Sudtonggan, Philippines  
Sungai Lui, Malaysia  
Termine, Italy  
Vogar, Canada

## SIGNS OF HOPE

Asherton, USA  
Azpitia, Peru  
Bananeiras, Brazil  
Bontoa, Indonesia  
Bubon, Indonesia

Charlotteville, USA  
Conacaste, Guatemala  
Cusick, USA  
Gibson, USA  
Indiahoma, USA  
Kamwelini, Kenya  
Kinney, USA  
Kuh De E Ri, Republic of Korea  
Langub, Philippines  
Lorimore, USA  
Mill Shoals, USA  
Minto, USA  
Nadlapur, India  
Pisinemo, USA  
Rich Grove, USA  
Salani, Wester Samoa  
Serusup, Malaysia  
Sikror, India  
Sol de Septiembre, Chile  
Starks, USA  
Tai' rgwaith, United Kingdom  
Widen, USA  
Woburn Lawn, Jamaica

## TOWARD 2,000,000 VILLAGES

Arab Republic of Egypt  
Indonesia  
Kenya  
India  
Philippines  
Republic of Korea  
United States of America  
Venezuela  
Zambia

Each consult produced a bound copy of its operating vision, underlying contradictions, practical proposals, tactical systems and actuating programs

## THE ORDER : ECUMENICAL

The Order: Ecumenical was a product of the 20th century theological revolution. It was rooted in the dreams of men like Dietrich Bonhoeffer and Teilard de Chardin and inspired by pioneer communities like Taize, Iona and the Kirchentag. In the early 1950's the founding leadership of the Order: Ecumenical worked at the Christian Faith and Life Community, University of Texas. In 1963, this leadership was invited to staff the Chicago Ecumenical Institute, born out of the Second Assembly of the World Council of Churches held in 1954 in Evanston, Illinois.

Comprised of 1,400 adults and 600 children of 23 nationalities, by 1975 the Order operated from 101 religious houses on six continents as a disciplined servant force to the Historical Church in its task of ministry to the world at this moment in history.

A unique feature of the Order: Ecumenical was its combination of traditional order characteristics with a family composition. The presupposition was that renewal of the social order in the light of the present family crisis depends upon a renewed family demonstration within a highly covenanted community. This demonstration suggested that the medieval religious vows of poverty, chastity and obedience were still relevant to the formation and sustenance of the family in this time.





The other unique feature of the Order was the scope of its ecumenism, which included geographical and sociological characteristics. In this residential order, young and old, lay and clergy, Catholic and Protestant, executive and laborer, Oriental and Occidental worked in common mission to realize their vision of a new individual, a new community and a new world.

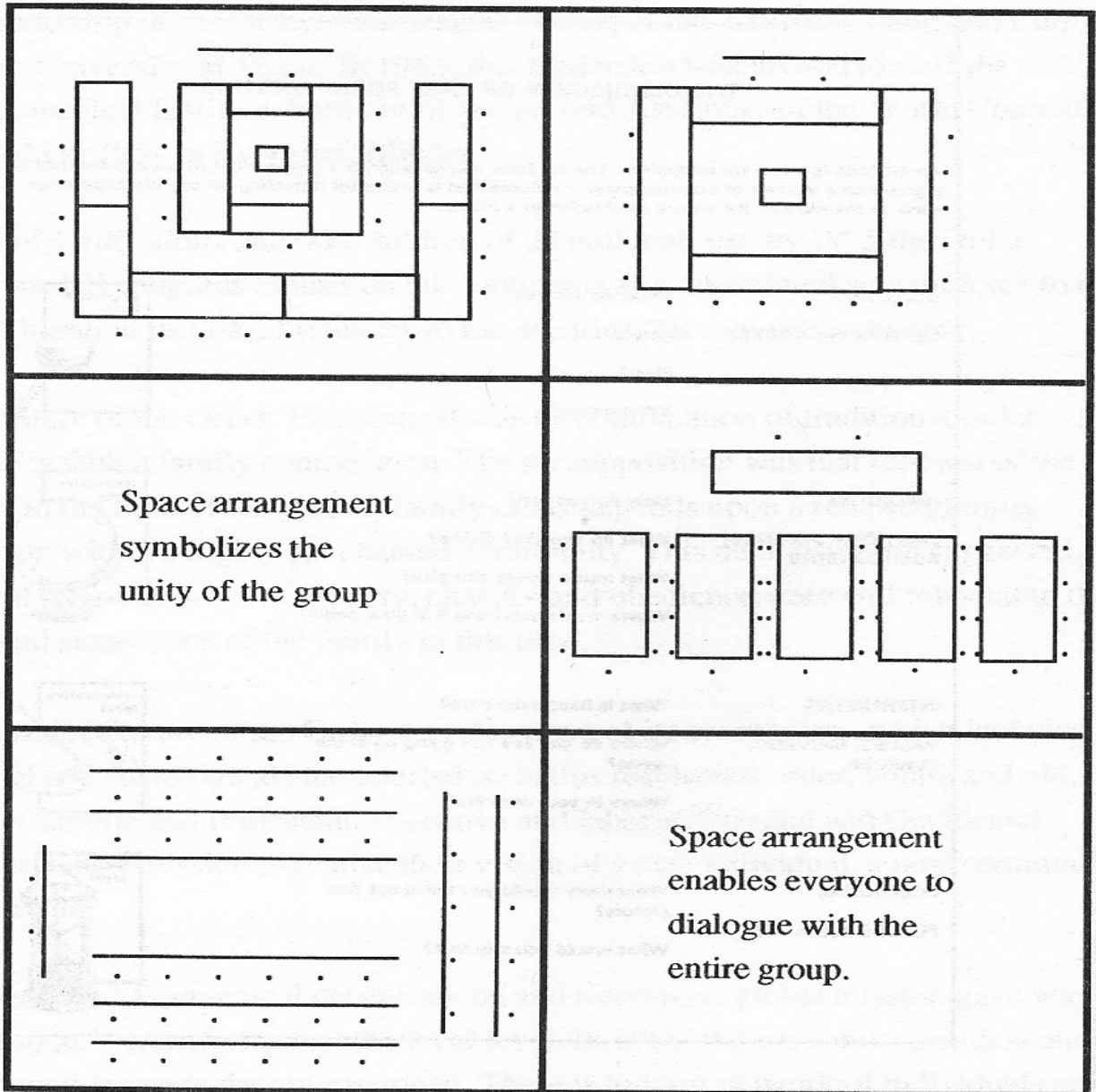
In 1984, the Order: Ecumenical decentralized and a common global mission gave way to addressing social contradictions at the local level. In 1988, the economic, political and symbolic structures were decommissioned. There is today a network of individuals and groups, numbering in the thousands, who self-consciously are a continuation of facilitating change in dysfunctional social structures and a demonstration of a simplified life-style.

# ART FORM METHOD

## THE DISCUSSION OR "ART FORM" METHOD

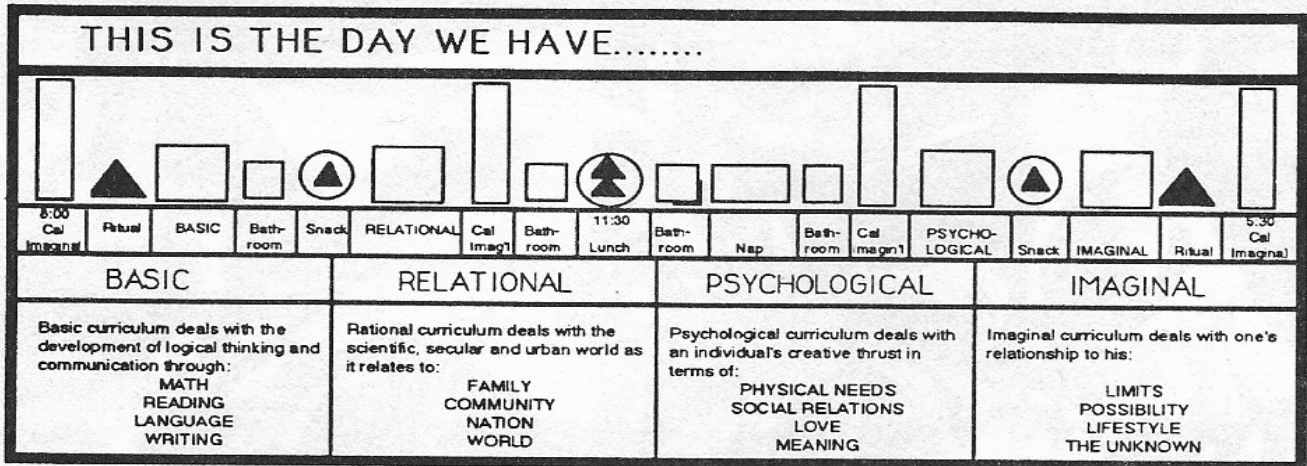
An art form is a tool for reflection. The art form conversation is a progression of questions that take a group on a journey of consciousness. This method is useful for reflecting on any life experience, such as the work of the day, a celebration or a movie.

<b>OBJECTIVE</b>	What do you see?	
<b>GETTING THE FACTS</b>	Notice?	
	Hear?	
	What colors?	
<b>REFLECTIVE</b>	How do you feel?	
<b>EMOTIONS, FEELINGS, ASSOCIATIONS</b>	What do you like? dislike?	
	What music would you play?	
	Where would you hang it in your home?	
<b>INTERPRETIVE</b>	What is happening here?	
<b>VALUES, MEANING, PURPOSE</b>	Where do you see this going on in the world?	
	Where in your own life?	
<b>DECISIONAL</b>	What story would you tell about this picture?	
<b>FUTURE RESOLVES</b>	What would you say to it?	

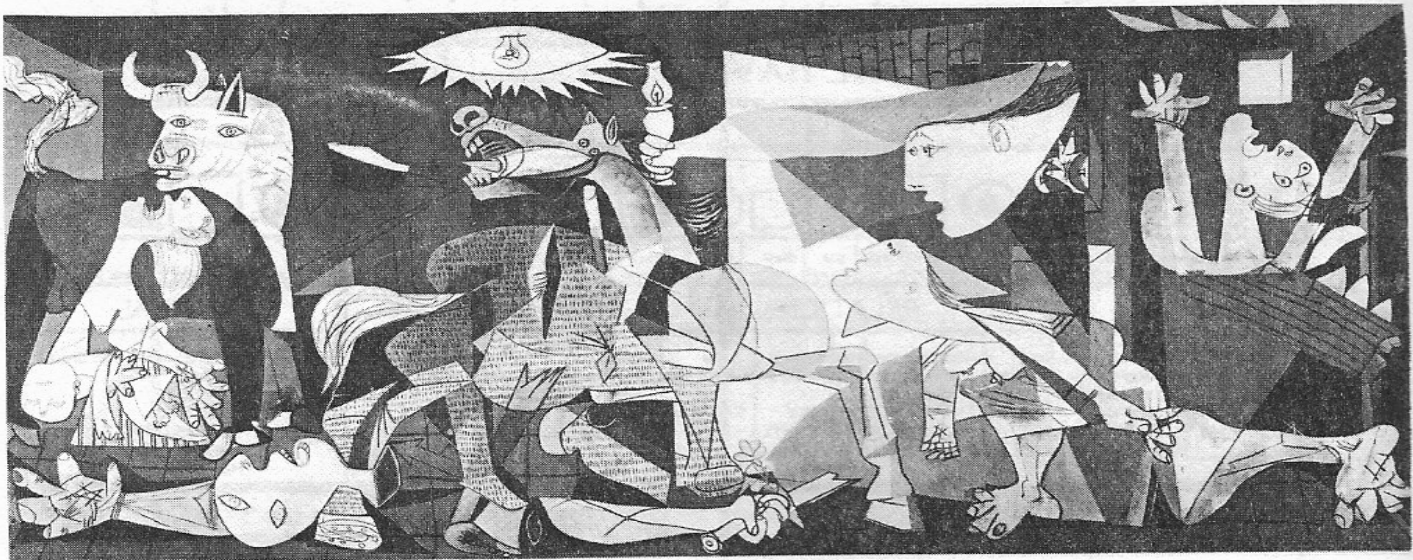


The space in which you teach and work affects you subconsciously. Design and decor turn neutral and negative space into an ally. Decor steadily sends messages that affect the images of those who live before it. It can create an environment of intentionality and victory or of inertia and failure.

# TIME DESIGN



A time design puts an imaginal framework around a period of time in order to claim it for significant activity. A time design gives meaning to the daily and weekly rhythms of a community.



***Guernica*** by Pablo Picasso  
used by the Ecumenical Institute as the focus for an  
art form conversation in the Religious Studies I course.

## **PUBLICATIONS**

### **Books - published from work of the Institute**

Winning through Participation, Laura Spencer  
Participation Works, Jim Troxel  
More than 50 Ways to Build Team Consensus, R. Bruce Williams  
Methods for Active Participation, Terry D. Bergdall  
Meet the Future, Gordon Harper  
Glimpsing the Crystal Mountain Foothills, F. Nelson Stover  
Anticipations, Poems and Mini Posters, David Mansel Dunn  
Directory of Rural Development Projects, M. George Walters (ED.)  
Voices of Rural Practitioners, M. George Walters (ED.)  
Approaches that Work in Rural Development, John E. Burbidge (ED.)  
Empowering Leadership, Gordon L. Harper

### **Periodicals- currently being published**

Edges, ICA Canada  
Image, ICA India, Corporate Services Division  
Node, ICA Canada  
Network, ICAI Brussels  
Initiative, ICA Seattle  
Trends, ICA Taiwan

## **AUDIO AND VIDEO TAPES**

Technology of Participation Video, Bill Staples

## **GAMES**

Machakos Development Simulation Game, Susan Wegner

Contact the Archives for sources of these items

Global Archives Project  
4750 N. Sheridan Road  
Chicago, IL 60640

312-769-6363 Ext.292

Fax #312/769-1144

e-mail: <icaarchives@igc.apc.org

## LIST OF ITEMS AVAILABLE FOR PURCHASE

### Posters:

Men of the World  
Women of the World  
All the Earth

Iron Man Statues – 5" height

Social Process Triangle books

New Religious Mode charts

Other World charts and drawings

### Publications:

The Time My Father Died  
Common Worship in the Life of the Church  
The Christ of History  
Twenty one Selected Lectures by Joseph W. Mathews

Social Process Triangles

### Offices:

Common Meal  
Daily Office  
Canonical Hours

### Tapes

Joseph W. Mathews lectures  
Songs by Extended Order

### Computer disc:

Religious Studies I – Manual and papers

Song books and song sheets

Wedgeblade pins

CD-Rom of Selected Archive Documents

A current list with prices is available upon request.

**THE GLOBAL ARCHIVES PROJECT**

Ecumenical Institute  
Institute of Cultural Affairs  
4750 North Sheridan Road  
Chicago, Illinois 60640-5032

312/769-6363 Ext.292  
Fax #: 312/769-1144  
e-mail <[icaarchives@igc.apc.org](mailto:icaarchives@igc.apc.org)>

Catalog: \$25

