



THE ECUMENICAL INSTITUTE

3444 CONGRESS PKWY. CHICAGO, ILL. 60624

CABLE ADDRESS: ECHI

"MAY WE USE YOUR NAME" on
the letterhead?

September 2, 1972

Dear **GUARDIAN**

We are planning a major happening for the Movement during September called "Operation Metro Mobilization." What it amounts to is enabling each Metro in the country to call each grad on the mailing list within their particular area. The call would be for the purpose of contextualizing each grad on the 20 Year Turn, as well as soliciting a \$25.00 contribution. This is all going to take place from September 15-19.

In order to prepare the mailing list for this we are planning to send everyone a letter. It is our plan currently that this letter should be on stationery which lists the names and businesses of the Movement Guardians, and is signed by two or three representing the group. Since your name will be on the letter (yet unwritten) we wanted to let you know of this intention. If you have any questions about the letter, please call us. We plan to have David Wood and George McBurney go over the letter carefully before it is sent out.

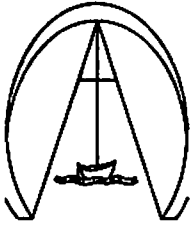
The next meeting of the Guardians is scheduled for November 3-5, which is the fifth weekend of the quarter. Reports from Summer 72, and plans for next summer are on the agenda, as well as a number of other items relating to the next 20 years. We need to at least double the number of Guardians so please send us any suggestions for others you would recommend.

All pledges to the Kemper fund need to be in soon. If you need help in this area, just let us know.

Grace and Peace,

Joe Thomas

Joseph R. Thomas
for the Corporate Office



THE ECUMENICAL INSTITUTE

3444 CONGRESS PKWY. CHICAGO, ILL. 60624

CABLE ADDRESS: EICHI

October 3, 1972

Dear Prior,

The Movement Guardians meeting scheduled for November 3 is now one month away and it is imperative that the invitations from JWM be issued in the next few days.

We need your help to carefully expand our list in order to double the number present at the next meeting. As in the past, we are looking for business and professional men who represent the backbone dynamic of society and are ripe for discovering new ways of using their power for the Movement. This means that they have had RS-1 (no exceptions here), they are well-established in their field of work (most would fall in phase 3), they support the Movement financially or would do so, and ideally they would have influential contacts as well.

It is expected that we will spend a fair share of time spinning on the implications of the Guild Experiment for this group, and that the economic dimension of their guardianship would come out of that vocational indicative. Participation in the NI/NS course might be helpful background.

We would appreciate your filling out the enclosed form today and sending it back by return mail, in order that we might honor these men with as early an invitation as possible. It is already quite late. We will be particularly interested in your comments on their past and current relationships to the Religious House and to regional structures, and any other data you can supply. If you know of men in other regions who should be present, please be sure to include them.

As soon as we clarify the invitation list, we will send you a copy of those to be invited from your region.

We are aiming for a Friday (October 6) mailing, so a return-mail response from you will be crucial (including any last minute data on who should not come, and why).

Grace and Peace,

The Development Station

*This is A copy of the letter
mailed to McLean*



THE ECUMENICAL INSTITUTE

3444 CONGRESS PKWY. CHICAGO, ILL. 60624 TELEPHONE 312 722-3444

October 24, 1972

CALL McLean
Dear Albert,

As the second decade of our work draws to completion, we find that inaugurating the next twenty years has intensified all that we have been about. It has turned us toward many arenas of concern which we have waited until now to deal with in depth. The task of awakening twentieth century man has characterized our past twenty years. In the next twenty years we must turn to forging the means whereby responsible men can serve the world.

Toward this end, we have most of our forces here at base involved in a massive research project. It seems to us that next summer's research assembly will be centered on the creation of the parish guild dynamic within society. Our research indicates that the New Individual and New Society course will play a critical role in this more direct relationship to the world, and thus it has become a major priority for this year.

Our forces here are not enough to do what's got to be done. We need a strong group of individuals in various professions who will participate with us in thinking through the issues and direction of this whole experiment. Consequently, we are inviting 80 colleagues in the Movement to come to Chicago the weekend of November 3-5 to meet with us to plan this year's research and to consider the broad issues regarding our next twenty years.

Your commitment to the future and your unique position in society make it crucial for you to be here. I sincerely hope that you will make every effort possible to attend. In addition to the hard work which is required we anticipate having a great time together. I look forward to having you with us that weekend. Our meeting will begin with dinner at 7:00 p.m. Friday, November 3, and end following the noon meal on Sunday. Please let us know your arrival time so that we can meet you.

Grace and Peace,

Joseph W. Mathews, Dean

JWM:jgw

NOVEMBER 2
1972

THE INVISIBLE GUARDIANS: WEEKEND FORMAT

THE COMPREHENSIVE MISSION				THE SPECIFIC CONTRADICTION		
THE SESSION	FRIDAY NITE	SATURDAY MORN	SATURDAY NOON	SATURDAY NIGHT	SUNDAY MORN	SUNDAY NOON
THE MEAL	GENEVA OFFICE HOST: DON MOFFETT VISIT: G. WEST CONV: D. MOFFETT	H: DON MOFFETT RONIN V: S. HILL C: JWM GUARDIANSHIP	H: DON MOFFETT V: J. THORSON C: JWM INDICATIVE ETHICS	H: V: G. WEST C: JWM INVISIBLE REVOLUTIONARY	GENEVA OFFICE H: DON MOFFETT RONIN V: G. TOMLINSON C: JWM SECULAR RELIGIOUS	H: MOFFETT V: R. CARUSO C: JWM PARA-VOCATION RONIN COMMISSIONING
THE WORK SESSION	THE CONTEXTUAL PLENARY CONTEXT JWM 1. 2. 3. 4.	THE COMMISSIONS P.S.U. 1. PUBLIC IMAGE Dresslar McBurney 2. DEVEL. EXTENSION	THE COMMISSIONS PLENARY 3 REPORTS & DISCUSSION	THE FINANCIAL P.S.U. 1. AREA DONOR 2. PATRON INDEX 3. GRASSROOTS PROGRAM 4. EXTENDED ORDER 5. IN-KIND	THE FINANCIAL PLENARY	ROLES 1. DEAN OF THE ASSEMBLY DRM 2. PLENARY CHAIRMAN 3. CONVERSATION "RABBI" JWM 4. MEAL HOST (=DEAN) DRM 5. PRACTICES COORDINATOR 6. DEAN'S BACK-UP
	REPORTS DRM 1. \$500,000 DRM 2. OMM JRT 3. NINS S.Hill 4. STATE/FINANCES RONIN	3. FUTURIC LEGALITY 4. GUILD				

THE MOVEMENT ENABLEMENT CONSULT

FRI. NIGHT	SAT. MORN	SAT. NOON	SAT. NIGHT	SUN. MORN
7 pm	7 am	12 noon	5 pm	7 am
THE CORPORATE MEAL				
9 pm	9 am	2 pm	7 pm	9 am
THE CONTEXTUAL PLENARY	THE COMMISSION P S U	THE PLENARY SESSION	THE COMMISSION P S U	THE PLENARY SESSION

THE COMMISSIONS

GUILD NETWORK

*Gary Tomlinson	Steve Laxdal
Rod Wilson	Bill Butler
Jim Baumbach	Bill Goodger
David McCleskey	James Overall
Richard Galbreath	Frank Wherry
Bob Salas	Don Quimby
Duane Day	Jim Oberg
Randy Johnson	John Singleton
Jerry Tubb	Bob Cowsert
Oscar Sperstad	Ken Gilbert

LEGALITY PROBLEMS

*David Wood	Rhinehart Plautt
Andrew Burrows	Clark Robinson
Dan Smith	John Webster
George West	Fred Gruner
Irving Macomber	Jess Mark
Tom Whitsett	Bob Springs
Ralph Brown	Rod Worden
Larry White	Jim Brooks
Joe Crocker	Clancy Mann
John Howell	John Sealander

EXTENDED DEVELOPMENT

*Don Moffett	George Walters
Jim Phillips	Charles Weltner
Phil Townley	Burt Dyson
Joe Thomas	Henry Warren
Jon Thorson	Hugh Wilkins
Sam Hanson	Dick Brooks
Jack Gilles	Fred Haman
Ben Ball	Bob Convey
Bill Schrempf	Ted Farrar
Arlin Raedeke	Bob Porter

PUBLIC IMAGE

*George McBurney	Harry Keuhn
Sheldon Hill	Ray Caruso
Fred Buss	Tom Smeltzer
John Jenkins	Jim McCabe
Charles Moore	Don Elliot
Paul Evans	Fred Emerson
Wayne Ellsworth	Dick Newcomer
John Ochels	Bill Holmes
Mac Thompson	Ken Hamje
Foster Stockwell	Len Dresslar

THINK TANK I

COMMISSION ON PARISH GUILDS

The key to our present edge research toward the renewal of the church and the world is the Guild construct. A crucial dimension of this will be the new courses, including New Individual and New Society, which must be designed and marketed. The following suggestions are intended merely as seeding in the think-tank.

1. The function of the Guild which arises out of the social issues of our times including the arenas of activity in which guildsmen would find themselves involved and how they would practically engage themselves.
2. The Guild Network, including the ways of organizing on a global scale the activities of local guilds.
3. The Guild System which would spell out the practical ways a guildsman would operate on the local level.
4. The new courses, as they relate to the Guild: types, function, recruitment, constituency, finances, pedagogical training, etc.

THE QUALITY OF THE GUILD DYNAMIC

INTRODUCTION

The guild is the focus of local action. With historic depths it has always been a dynamic in history with a specific task and style manifestation that were directed at solving the contradiction of the time. We will look first at the social dynamic, then the historical reality of guilds, the particular task and the qualities of the guildsmen. This is the point of engagement that catalyzes the practical everyday recreation of history.

CONCLUSION

The guild is the avenue where planning, training, and assigning for the actualization of the tactics takes place. It is the body that cares for the local situation in a global context, seeing itself as dedicated to serve local man.

A. SOCIAL DYNAMIC

INTRODUCTION: The guild is a social dynamic. While it takes a concrete form in society, it is a reduction to simply examine that form.

1. **DESCRIPTION.** The guild is a dynamic within the fabric of society. It is, in the first instance, not a committee called together to do a job although its focus is the necessary task at hand. It is a dynamic which is present in any society and at any time, whether it be an ancient tribal community in Northern Australia as a small group suggests that maize might be grown as food or in America, as a group of farmers began a corporate grange system to enable agricultural production. The question of self-consciousness is not an issue here. It is the dynamic of historical change which is of interest.
 2. **INTERIOR DYNAMIC.** The guild has certain interior functions relative to its participants. If action is to take place, the concrete planning of the action must occur within the guild dynamic. Research and training in social methods must be done and care for those participating in the dynamic must be enabled. The guild in this way maintains a force for concrete historical change.
 3. **PRO-ESTABLISHMENT RELATION.** The guild is a relationship to the pro-establishment. It is deeply rooted in the pro-establishment yet it represents a creative breakloose from the established. It is the loyal opposition to the established element of the society in which it is found. It is the injector of spirit into the pro-establishment as that pro-establishment struggles with how it shall move in the future.
 4. **CONCRETE CHANGE.** The guild is the dynamic of concrete change in society. It is manifest in any intentional move into the future. It represents action in terms of the local in that it is activity in which any one may participate. The change to which the guild dynamic points is a sociological change. It does not represent the liberal one to one type of action which often seems the only realizable route. It is tactical action upon which the emphasis of winning is placed relative to the historical contradiction.
- CONCLUSION:** The dynamic of the guild has always been in history. It is found wherever an intentional move into the future is created.

B. HISTORICAL REALITY

INTRODUCTION: The guild dynamic is intimately related to concrete historical change, especially as that change is ordered and organized.

1. EVERY SOCIETY. It has been present in every society. This includes the caste system of India which, in its creation, was a way of ordering one's particular relationship to society. The same is true of the familial structure and the Confucian scholars of Ancient China, and the secret societies of Africa. Regardless of the level of the society discussed, the guild dynamic can be located in that society.
2. MEDIEVAL EUROPE. In medieval Europe two basic types of guilds existed: the craftsmen's guild and the parish guild. Each played a revolutionary role within the society, meeting the demands of society within a context in which the economic process was collapsed.
3. PRESENT MANIFESTATIONS. In contemporary American society, the labor union has functioned in its early history, as the guilding dynamic as they moved to create new and necessary social forms. The service clubs and political parties perhaps have also served this function. Today we see more the rigidified remnants of these structures than the creative moving into the future which once was their task.
4. HISTORICAL MOMENT. Today we stand in the midst of the collapse of the creative thrust of the disestablishment. At the same time, there is the beginning of a breakloose in utopian visioning as men talk of a new future in which the grassroots man plays a full role in the creation of his destiny. The historical evidence points to the necessity for concrete action in our time.

CONCLUSION: We must raise the question of how the guild dynamic will be recovered today. If the vision of a new future is to be realized practically, the recreation of that dynamic in history must be accomplished.

C. THE TASK

INTRODUCTION: The task of the guild is to awaken the masses to the resurgence of spirit, to provide a sign of the resurgence by demonstrating new possibility and by concretely working in society to occasion the transformation of the old into the new.

1. **THE EMBODIMENT.** The guild embodies the sociality it is out to exemplify to society; it is an example of what it is out to accomplish. Its task is to embody the awakening it is calling forth in society. It is out to risk its very existence in the actional embodiment of the task. It participates in the task. It is a picture of the new society. It already embodies within itself the task it is out to have society embody.

2. **THE MASS AWAKENING.** The first aspect of this task is mass awakening. This is the raising to self-consciousness the understanding of the problem behind the problems of our day; the popular preaching which is a way of allowing the everyday mundane experience of life to become the doors to the understanding that life is only found in the living of life. The teaching of courses^{designed} to reveal what a man knows about his self and his universe, also awakens him to the task before him. Mass media coverage of new understanding of humanness also help in reprogramming man's understanding of himself. At this point, formulation, the organizing of awakened people into task forces, can take place.

3. **DEMONSTRATION SIGNS.** Another aspect of the task of being a guild is to demonstrate viable forms of society that exemplify the healthy function of the social dynamic. Take for example the nexus of proposals which calls for humanized education. Guilds would need to decide the form and organization for demonstration of new educational needs to function in our time. Likewise guilds would need to experiment and develop the forms of local control and decision making required in our times. The global village demands an example of how our limited economic resources will be allocated to fulfill human need in our time. This is the task of the guild. And, finally, the guild is part of the dynamic of primalized community which embodies the corporate style of authentic humanness.

4. **CONCRETE ENGAGEMENT.** The guild is the structure of concrete engagement. It is where the rubber hits the road. It is up to the guild to equip its members with the skills and tools to carry out the necessary tactics required to accomplish its specific tasks. It is the structure which undertakes the task of local research: the digging, stewing, and chewing of our situation in order to decide the necessary actions required to actualize and win. All of this is what it means to be engaged in your local community - standing in its situation, deciding its destiny, and actualizing that decision.

CONCLUSION: With this kind of task, the question of troops is paramount. What kind of troops? What qualities are required in people to be guildsmen of society resurgence?

D. THE QUALITIES

INTRODUCTION: Guildsmen are the practical tactical thinkers of our time who dedicate themselves to change history in their locale, to decide authentic practical forms of the ideology of our times, and to carry out this task as a service to humanity.

1. TACTICAL THINKERS. Guildsmen think tactically. Their first consideration is how can "I" do it. Therefore it has to be practical; it has to be independent of their actions. It has to be capable of being a happening on its own bottom. Yet it has to be part of a systematic attack on the old social vehicle, which attack organizes each specified tactical event as part of an overall strategy. Only tactics that are part of such a system and, only when that system addresses the actual contradictions and blocks in society, can change be authentic. The guildsman is out to win; he does not have time to tinker with social change; he takes seriously his power to change the course of history.

2. AUXILIARY CATALYST. The guildsman is a catalytic auxiliary in the sense that his primary focus is motivating and enabling society to change through the catalytic actualization of tactics. He watches the actualization of tactics and unblocks them when necessary from the perspective of an invisible force. His primary aim is to move society to create its own destiny.

3. CORPORATE POWER. The guildsman is a disciplined corporate man who takes total responsibility for a situation honoring and seeking all the wisdom his colleagues have. Patiently waiting for the right time and opportunity to move within the context of the common plan he has worked out with his colleagues. Finally, the guildsman is under assignment. He and his colleagues decide what needs to be done and who will do it. He is then commissioned to carry out that decision.

4. COMPREHENSIVE. The guildsman is comprehensive. He is only interested in expending his life on what the globe needs; on what can be duplicated anywhere. His arena of concern is battling the rigidified entrenched forms of the pro-establishment. He is out to inject spirit into and catalyze, creative change in the tyrannical social processes of our time. The guildsman, by actualizing indirect tactics, catalyzes society to directly actualize (not necessarily self-consciously) changes in the social process.

CONCLUSION: The task to which the guildsman has been called is the thankless job of creating history for all men. Pleasing none, he knows that the radical task required is that which finally is the only hope for the recovery of humanness.

Movement
Enablement
Colloquy
November 3-5, 1972

REPORT OF GUILD NETWORK COMMISSION

TEN PRACTICAL GUIDELINES

1. Continuous reevaluation of the NINS course is necessary in order to gain new clarity and relevance.
2. It is the task of the self-conscious Spirit Movement to bring into being the Guild.
3. A 5-day training session is necessary to develop the individuals who will form the core of the Guild.
4. Prerequisite for the 5-day training session is RS-1 and/or NINS course. Participants would include movemental colleagues, other local church-Galaxy people, secular parish residents, general course graduates, and historical order.
5. Content of the 5-day training session will included the social wisdom of Summers '71 and '72, the practical wisdom of the Fifth City, and skills and content of the Academy.
6. Initially the Guild will be catalytic, seeking to mobilize community care structures to care for every man.
7. Leadership of the Guild is movementally trained and actively involved in the Movement, but there is no formal relationship between Guild and Movement.
8. The functioning Guild should draw on all aspects of the community and cut across strict vocational lines.
9. The Guild serves as ombudsman to energize existing community structures or set up new structures where necessary.
10. PSU's are part of the Guild task whenever the community is not capable of the necessary PSU.

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THINK TANK II

COMMISSION ON LEGAL CONCERNS

It is obvious that the time has come for certain legal matters to be thought through concerning the Institute relative to the next twenty years. Though we are not interested in becoming an institution, even a wagon train must protect its flanks. The following suggestions are intended merely as the seeding of the think tank.

1. The whole dimension of property ownership on a global scale.
2. The legal relationship of the Order to the Ecumenical Institute, including tax, income tax, tax exemption to donors, tax exemption and winepress.
3. The legal form of an order which is global.
4. The relationship of an order to the historical church and the various churches to western and non-western governments.

Though we are not interested in becoming an institution, even a wagon train must protect its flanks. The following four issues and steps comprise the pressing arenas of concern.

1. FORMALIZED IDENTITY

The major issue of Formalized Identity is: To articulate and define the various operational entities of the Ecumenical Institute which will be legally identifiable in all situations.

1. Inventory/collect data situation.
2. Determine function/purpose
3. Determine Impingements.
4. Dialogue with the Franciscan Order on their structure.
5. Define the form of the existing structures.

2. EXTERNAL/INTERNAL RELATIONS

The major issue of External/Internal Relationships is: Defining the operational procedures for accomplishing local tasks over against diverse legal structures and systems.

1. Take inventory of movement experience.
2. Determine main contradictions.
3. Research income tax exemptions for Regions and Metros.
4. Research tax exemptions on real estate of Religious Houses.
5. Research need for an EI function (generally) at areal levels.
6. Discuss basic questions raised in above areas with representatives of an R.C.
7. Identify local colleagues with skills, estab. connections to work with Rel.Hses. and Metro/Reg'l structures.
8. Property Ownership Guidelines Manual
9. Property Operations Manl (health & building codes)
10. Estab. checklist re local/nat'l operations restrictions.

3. PROTECTIVE MAINTENANCE

The major issue of Protective Maintenance is: To create structures that ground the Movement in the established patterns of society while at the same time maximizing the energy directed in mission.

1. Find 5 international lawyers to consult with and meet with
2. Research tax exempt possibilities in all countries re: a) Order Finances, b) Permeation salaries, and c) charitable contributions - to Institute.
3. Form investment advisory board re: moral issue such as slum ownership.
4. Research T.M. & copyright laws in U.S. where applicabl.
5. Form lawyer guild, meet monthly; set legal guidelines for a)copyright, b)property
6. Study international carrythrough of # 5.
7. Inventory property
8. Write Standard Op. Proc.
9. Make ownership changes in line w/ St. Op. Proc.
10. Look into EI staff liability re program mishaps

4. MISSIONAL FLEXIBILITY

The major issue of Missional Flexibility is: How to maintain posture of globality within the fractionated framework of national/local structures.

1. Check local mission for data on visas and travel requirements.
2. Check three multinational corporations for data on visas and travel requirements.
3. Research the instruments and methods of occupying present religious houses and their problems
4. Establish data file on national idiosyncrocies re: travel and working within various nations.
5. Decide what necessary for authentication of the order in relation to applicable organisations and agencies.

LEGAL CONCERNS

Over the next twenty years it is now obvious that certain legal matters must be thought through and dealt with including the crucial issues of:

1. The whole dimension of property ownership on a global scale.
2. Legal relationship of the Order to the Ecumenical Institute, including such things as tax, income tax and the Order as a tax deductible entity in history.
3. The legal form of an order which is global
4. The relationship of an order to the historical church, to its ownself (centrum to religious house), and other international aspects of legal relationships to western and non-western governments.

Our task is to get clear on the issues, and to suggest possible steps to take in the immediate future.

THINK TANK III

COMMISSION ON PUBLIC IMAGE

As the Movement turns into the next twenty years, growing in numbers and becoming therefore more visible, the image that is presented to the public will become more and more crucial. Though we are in no hurry to intentionally become visible and certainly have no need to promote ourselves "mission-wise", we do need to constantly and freely reflect upon our public image. The following suggestions are intended merely as seeding in the think-tank.

1. Prestigious contacts such as people holding high public office, the hierarchy of the Established Church, and perhaps an honorary board of well-known people who would give their names to be used on our behalf.
2. Contact with the public at large, those who may not ever take one of our courses but who would befriend us because we are operating within the framework of their concerns, including people in the economic, political, and cultural arenas.
3. How we tell our story to the world including the publishing we do, the journals and periodicals we print for mass mailing, writing others might do about us, and release of our image through media.
4. The use of the Kemper Building to present our image to the world including a special floor designed for use by special groups including guests who could be called dignitaries such as churchmen or politicians.

REPORT ON THINK TANK III

COMMISSION ON PUBLIC IMAGE

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1. There is no argument for high profile or total visibility public image; however, our competence as well as our size requires tactical planning as to degree of visibility we choose to initiate in a context of our profile which is already (necessarily) exposed. We recommend a controlled low profile for the Ecumenical Institute per se with an intensity of sophisticated management of the visibility of the Institute's demonstration projects.
 2. Emphasize E.I. PR office - t/l Relig. edit. visits
 3. Clearing House = gather & disperse "news", reprint articles on the EI, Produce article (monitor/media).
 4. Major magazine article re: Kemper - Fortune magazine
 5. PR pamphlets directed to specific groups (identify & analyze group)
 6. Establish Speakers' Bureau.
 7. Commonality for visibility. Symbol on course brochure the same all over. All movement listing under E.I. name for accessibility.
 8. Congregation miracle stories written as news.
 9. Appropriate radio & TV spots - Newspaper ads.
 10. National Figure Endorsement.

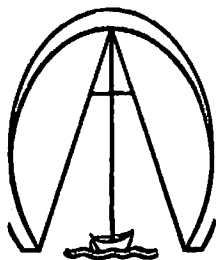
THE DEVELOPMENT COMMISSIONS

Movement
Development
Colloquy
November 3

PATRON INDEX	AREA DONORS	GRASSROOTS	IN-KIND
<p>*Jack Gilles Phil Townley George West David Wood Jim Fenton Jim Brooks Randy Johnson Jerry Tubb Wayne Ellsworth Duane Day Bob Cowser Joe Crocker Martin Pesek Ken Gilbert Gary Tomlinson Arlin Raedeke Frank Wherry Don Fleischman Jim Oberg Harry Kuehn</p>	<p>*Sam Hanson Joe Thomas Fred Haman Sheldon Hill George Walters Paul Evans Bill Goodger Burt Dyson Henry Warren Hugh Wilkins Charles Weltner Tom Whitsett John Webster Steve Laxdal Dick Galbreath Jon Thorson John Singleton Jon Sedlander Ted Farrar Ken Hamje</p>	<p>*Bill Schrempf Fred Buss Bill Holmes Jim Phillips Mac Thompson James Overall Rhinehart Plaut Don Moffett Bill Butler Bill Newkirk Tom Smeltzer Jim McCabe Andy Burroughs Bob Springs Foster Stockwell Jim Kellbaugh Norman LaDue Bob Convey Rod Wilson Dan Smith</p>	<p>*Ben Ball Bob Porter Lane Erskine Irving Macomber Ray Caruso Clark Robinson John Howell Fred Emerson Scott Stahr Don Quimby Rod Worden Dick Brooks George McBurney Jess Mark Fred Gruner Larry White Jim Baumbach Clancy Mann David McClesky Oscar Sperstad</p>

DEVELOPMENT COMMISSION PSU

1. Mail solicitation with telephone care structure to double the grassroots income during the next year.
2. Expansion and updating of mailing lists through local data retrieval via telephone structure.
3. Develop regional grassroots development manual to be used by area teams with team quotas, plans, symbolic life and accountability structured in.
4. Regionalized focusing of patron index to expand the list by providing local data on individuals and major entities (i.e., foundations, corporations, etc.).
5. Introduction of new types of giving such as wills, trusts, etc., and employment of strategic approaches such as tax write-offs, matching gifts, etc.
6. Assignment of area development coordinator whose responsibilities will include utilization of local contacts to disclose potential donors through such techniques as strategic RS-1 recruitment, speaking engagements, etc.
7. Creation of an operating manual which will include methods for donor development with special emphasis on tax benefits of individual giving.
8. Creation of a matrix of in-kind needs, first for symbolic centrum and finally for each region.
9. Creation of a matrix of possible sources of in-kind donations in each region.
10. Establish coordination and solicitation forces to avoid duplication of requests and to expand potential sources.



THE ECUMENICAL INSTITUTE

3444 CONGRESS PKWY. CHICAGO, ILL. 60624 TELEPHONE 312 722-3444

November 24, 1972

Dear Guardian,

The Guardian weekend really did its job. Based on comments I've heard about the weekend, I think we have made a great start in our experimentation with the guild dynamic and in exploring various other important issues that face the Institute.

I am enclosing a packet of reports from the weekend. This packet is for your perusal, and I would suggest that if there is anything else you need, write to the Development Office and they will be glad to send you any material necessary to follow up on your assignment.

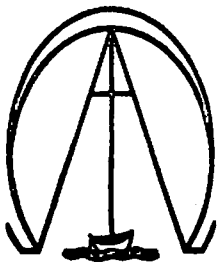
The pledges towards the Kemper Building, coupled with the gap from the May meeting, will enable us to complete our original pledge of \$100,000. To date we have \$42,490 in on our pledges, and need to get this behind us as soon as we can. If at all possible, I would suggest we shoot for a December 31st deadline, unless you have already completed your pledge or have made other arrangements with the Development Office.

Also, let me urge you to take seriously the patron index sheet; take time to fill it out and return it to Development as soon as possible. Don't forget the 'in-kind' push and the need for building materials and other cost-saving items to the Institute budget. I've been amazed at how willing companies are at this point, so don't be hesitant to make such requests. Please return this sheet, if you did not do so during the weekend here, or if you have any additions to make.

Your participation made the weekend, and was greatly appreciated by the Institute staff. I trust that the April meeting will provide more impetus, as we continue to serve the Movement. If you have any questions or concerns regarding our responsibilities, be sure to let me know.

Grace and Peace,

Donald R. Moffat
for the Movement Guardians



THE ECUMENICAL INSTITUTE

3444 CONGRESS PKWY. CHICAGO, ILL. 60624 TELEPHONE 312 722-3444

December 19, 1972

Dear Guardian,

So much has happened since our meeting in November that it's hard to imagine. Before we all take a couple of days of discontinuity, having completed perhaps the busiest quarter of our history, I wanted to take time to report to you on some major events that have resulted from our weekend together.

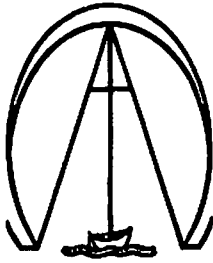
First of all, the sale of calendars at the regional councils went extremely well and netted us approximately \$10,000. This applied to a shakey budget was a very worthwhile effort. Any comments you have about this whole operation we would appreciate receiving, since it may be something that we do each year. There is a lot of room for improvement, I know, in such things as printing quality and timing of solicitations, so please send us any evaluative comments you may have.

It was obvious that the Guardians took seriously our current financial need since many of you returned home and brought off some rather amazing results. I know I will not be able to report on all of them, but let me mention those that have had immediate results.

Bill Schrempf, with great forethought and planning, set up a series of appointments for Joe Mathews and me to visit some corporation executives in suburban Cleveland. They were some of the most encouraging visits we have had as we noted the enthusiastic response of all these men to such things as the new course and our plans for 5th City, as well as our need for funds. I am enclosing the donor pitch that Bill worked out for talking with these men. The three of us (Bill accompanied us from Washington to Cleveland to go along on these calls) completed those calls with a new sense of direction, not only for the course, but for development as well. We will be talking with you further about some of these issues.

While in Cleveland, Jack Gilles and I went to see a wealthy woman who gave us \$10,000. This was a woman who had imagined that she was going to give us \$40, but the more we talked with her the more excited she got about the Institute's work. We were amazed at her seemingly sudden decision to give such a sizeable gift since she has never had a course or been involved with us in any way. I am sure that collectively we have many more contacts like that which could prove fruitful.

Old Bob St. Clair, who pretended he couldn't come to the November meeting, has written 60 letters to various contacts throughout Iowa and Minnesota and has received gifts from 25% of them. Up in Milwaukee, Fred Gruner, Don Fleischman, Tom Smeltzer and John Sedlander worked closely with our development team in setting up appointments and making calls and in the process



THE ECUMENICAL INSTITUTE

3444 CONGRESS PKWY. CHICAGO, ILL. 60624 TELEPHONE 312 722-3444

November 27, 1972

Dear Guardian,

Our office is still talking about the excitement and impact of your presence and work here earlier this month. I've found myself doing a lot of reflection on the development implications of the weekend and the reports I hear from the Religious House Priors of your conversations with them indicates to me that you've done a considerable amount of reflecting as well.

As we discussed in the meeting, one of the funding ideas that we are quite excited about is the gift Christmas calendars for Movement giving at Christmas. After careful thought relative to the maximum effectiveness of the presentation, I've concluded that you are the ones to do that job. The enclosed materials have been prepared for presentation at the Regional Council this coming weekend. We've been in contact with the Religious House Priors relative to the agenda and time available for your presentation.

We're shipping the calendars and decor to the religious houses and they will be delivered to the Regional Council from there.

The response to the idea of giving calendars for Christmas has been quite good from our general mailing earlier this month. We continue to receive orders by mail, several having come from members of the Guardian group. We anticipate roughly \$30,000 from the sale of these calendars across the continent this weekend, and deeply appreciate the role you will play in making that possible.

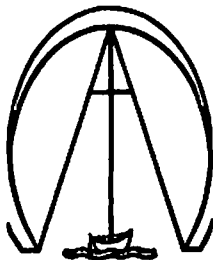
If you have any questions, please give me a call.

Grace and Peace,

Joe Thomas

Joseph R. Thomas
for the Corporate Office

JRT:sl



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