

**CELEBRATING  
ONE QUARTER CENTURY  
of SERVICE**



**JULY 25, 1979**

**THE ECUMENICAL INSTITUTE  
THE INSTITUTE OF CULTURAL AFFAIRS**

## HISTORICAL REVIEW

- 1954 The Ecumenical Institute became an out-growth of the World Council of Churches Assembly in Evanston.
- 1964 Fifth City, Pilot Social Demonstration Project initiated in Chicago. The Institute of Cultural Affairs formed as program division of The Ecumenical Institute.
- 1965 First Summer Program held in Chicago.
- 1968 Five new locations established: Atlanta, Boston, Chicago: South, Kuala Lumpur, Malaysia and Los Angeles.
- 1969 First International Training Institute held in Singapore.
- 1970 Primal Community models created.
- 1971 First Global Research Assembly held in Chicago.
- 1972 Consultants from public and private sectors convened at first Global Guardians Consult. International Training Center established at the Kemper Insurance building, Chicago.
- 1973 LENS Seminar developed for corporations and service organizations.
- 1974 First Social Demonstration Consult held in the Marshall Islands.
- 1975 Town Meeting program begun.
- 1976 U.S. Bicentennial celebrated by holding 3,000 Town Meetings.  
Human Development Training School initiated in India.
- 1977 Band of 24 Human Development Projects established across seven continents.  
Town Meetings held in every county of U.S.A.
- 1978 Town Meetings expanded to 32 nations.  
26 new Social Demonstrations launched in 14 nations.
- 1979 Initiation phase of Social Demonstration replication completed in 232 Indian villages.

*The Institute of Cultural Affairs is a research, training and demonstration group concerned with the human factor in world development. The Institute's emphasis is on methods which enable local residents to plan and implement socio-economic change in their own communities. Local self-sufficiency, self-reliance and self-confidence are the aims of the Institute's programs. Originally, the ICA operated as a program division of The Ecumenical Institute. In 1973 it was incorporated and now works as a separate, yet coordinate group with the parent organization. Working in 32 nations, it has over 100 field offices served by five coordinating centers.*

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**Msgr. John Egan, Assistant to the President, University of Notre Dame.**

Almighty God, whom we dare to call our Father, we come this night to celebrate what You have done in and through us as members and friends of the Institute over a quarter of this century. We come with humble hearts to plead for Your blessing on our work, on our food and on all who made this night possible. In particular, we ask You to bless and give eternal repose to the noble soul of our brother Joseph Mathews, and to all the deceased members of our Order. Bless us as we rededicate ourselves to the world as signs of what human life can be because of Jesus' life, death, resurrection and the gift of the spirit.

When we stretch ourselves always to be people for others, we are reminded tonight that the times and circumstances in which we work are frightening. But for us, they must be exciting and challenging, for if You are with us, who can be against us? It is that confidence that gives meaning and hope to our lives.

As we beseech Your blessing, we must also thank You, our Father, for Your loving trust in us. In creation, You first clothed us with dignity and called us not things, but sons and daughters, and You saw that we were very good. You did not hesitate even then to offer what was most intimate to Yourself, a share in Your creative power. Thus, from the beginning, it has ever been our vocation to fashion this world and ourselves with our brothers and sisters everywhere in the image of Your love. And since today, as never before, Your work is in our hands, we members of this Institute join the whole of creation in all of our frailty and mystery, with all our races and peoples, and link hands and hearts around this bountiful table in doubt, in love, in risk, and in hope. We offer You thanks in a new way, not by being lifted out of what is being human, but by daring to be what we truly are — the work of Your loving hands, God-touched and frail, yet possessing a dignity beautiful beyond belief. Tonight, we humbly ask You to give us courage to continue Your work in our lives in the Institute and always to Your glory. To the glory of God, Amen.

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**Bishop James K. Mathews, The United Methodist Church, Washington D.C.**

Mr. Chairman and friends, I have been asked to say a brief word. First of all, Grace is yours and peace, from God our Father and the Lord, Jesus Christ. You expect me to greet you in those words, perhaps, but I might also greet you with the words, *Namaste*, or perhaps *Shalom*. I might even use that wonderful greeting from Southern Africa, *I see you*. What a marvelous insight into the human situation when multitudes of people experience themselves as never having been seen by their fellows in this world. To be seen is to be called into being, and that is an experience to which this Institute is devoted.

Now all of my life I have been confessing that I believe in the Communion of Saints. If that means anything then it means that there are far more persons present here tonight than those who are visible to us. I number among them, of course my brother, Joe, and a host of others.

I want to say "Happy Birthday" to you. I know that many other people would like to have been here. Some have already been mentioned, but I have received communications from Senator McGovern and Senator Hatfield. (I did manage to get both a Republican and a Democrat into that list). They have long been acquainted with the activities of The Institute of Cultural Affairs and The Ecumenical Institute.

I congratulate you upon these 25 years. It might seem that 25 years is not much of an expanse of time, and yet it is longevity, indeed, when it relates to the renewal of the Church, the recovery of primal community and the resurgence of local man. There are many competitors in this field and the wreckage of abortive efforts is strewn along the road. Twenty-five years, I repeat, is longevity.

I have followed this history. Twenty-five years ago this day The Ecumenical Institute came into being by action of the World Council of Churches in assembly in Evanston. It was modeled after the Ecumenical Institute in Bossey, Switzerland. I narrowly missed being present at the birth of this institution, but today I did converse with the person who was very much present when this institution was established. I talked on the telephone this afternoon with Dr. W. A. Visser 't Hooft who was then the General Secretary of the World Council of Churches. He is an octogenarian and is still living in Geneva. I suppose that he stands out as number one among the ecumenists of our time. I reminded him of the distance travelled by The Ecumenical Institute and he asked me to bring you greetings. I wrote down these words as he spoke them to me: "Best wishes to a great ecumenical venture at a time when authentic ecumenical spirit and engagement are so greatly needed throughout the whole world." That greeting is from the Dean of Ecumenism.

The Order: Ecumenical consists now of 2000 men and women, and many more in the extended sense of the word in all the demonstration projects around the world and all those in Maharashtra. Forty-one years ago I went to live in Maharashtra. I was in Maliwada long before your enterprise was thought of, and I have been able to see the change over these decades, particularly in the recent years since you have been there. And so, this Order is global. I was present also when the first vision of your globality was established. In the year 1964 Joe and I took a trip around the world. I saw him dance on the brink of Victoria Falls. He is one of the many thousands of people who have danced in the ecstasy which our kind of world makes possible for people.

I have seen the history of the Institute through the first International Training Institute and all the rest that has happened down to this moment. I have told the story many times, in many settings, from the Archbishop of Canterbury to the Ecumenical Patriarch and to Cardinal Willebrandts. As people around here know, I sometimes say that if I tell that story one more time I am going to believe it myself. Yet here tonight I am telling it one more time, and I do believe it.

I think a "thank you" ought to be given to all of those who have been involved in this enterprise. I do not know who else is going to thank you so I will. Representing the institutional Church I want to say "thank you." And representing organized religion I will say "thank you." I am local man too, and on behalf of the billions of local men and women everywhere, since they are not here to say so themselves, may I be their surrogate and say, "Thank you, thanks be unto God for you."

For the key to it all is care, absolute commitment to care for all, everywhere. The task of this enterprise is where the time and place of our lives intersect. There the job is to be done. It is where the needs of humankind are met by those who care about those needs.

I was asked to say just a word about the visit to President Kenneth Kaunda of Zambia. About 18 months ago I was a part of a team from Chicago which went to Lusaka. We were most graciously received by President Kaunda, who is a great Christian humanist in the very best sense of the word. We wanted to launch a Human Development Project in his country. We have a flip book of pictures of the Human Development Projects that convinces me all over again every time I use it.

After I had leafed through only half of the pages he asked, "Well, what's stopping you? What's holding you back?"

We said, "Mr. President, we need your blessing, and if we get into trouble we need to know how to get to you. Then we need your help in finding the exact place."

He said, "You have them all." He pointed out his aides who were to do those things.

We concluded by my saying somewhat piously, "Mr. President, would you mind if we prayed?" I want to confess to you as a United Methodist Bishop I would have been willing to settle for standing there in his office with heads reverently bowed. He did not answer the question, but simply dropped to his knees. So we all dropped to our knees and prayed.

But we, too, must not spend too much time here tonight. As President Kaunda said to me, I repeat to you again, "What are you waiting for?"

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**Allen P. Stults, Chairman of the Executive Committee, American National Bank and Trust Company.**

It is good to participate in this affair and to participate as a guest host. It is the best of two worlds. I am glad to have the opportunity to participate in recognizing the unselfish and meaningful contribution to improving the way of life of people around the world through the ICA's 100 field offices in over 30 countries.

My participation tonight consists of reflections on my years of experience in the business community. All business decisions fall into four broad categories which I often refer to as the four C's of management responsibility. They are: the capital (the owners); the co-workers; the customers; and the community. Every decision that is made by business management falls into one of these categories. The first three are rather easy to codify and evaluate from year to year. The fourth is an entirely different entity. Trying to determine the environment, to discharge your responsibility and then to evaluate your effectiveness is difficult, to say the least.

The important point for us tonight is that business does have a community responsibility, and it stems from two principle roots. First, as good citizens we must all, individuals and business alike, be concerned with our fellow man and our local communities. Second, it is just plain good business. The more you think of that, the more obvious it becomes. It is good business for business to be involved in the betterment and the enhancement of its fellowman and his local community. Business people are used to identifying problems, proposing solutions and then implementing them, and it would appear that businesses and business people are ideally equipped to handle society's problems. To some extent this is true. However, the biggest obstacle to effective performance is finding the right vehicle and then learning how to use it to get the business talent and resources applied effectively to the problem. Generally speaking, the only effective means is to identify a viable not-for-profit organization performing effectively, and then to lend support to that organization to enable it to expand.

The Institute of Cultural Affairs is a perfect vehicle for use by business in discharging its community responsibility. The 5th City Project here in Chicago, which is the one with which I am by far the most familiar, is a prime example of how business, working through an organization, can effectively help a community. On its own, business could not develop the strong support necessary to open channels of communication and develop rapport with the community. These channels must be in place if any business is going to effectively discharge this responsibility. Believe me, I know. We have tried.

My association with the ICA over the years has led to strong convictions. Watching the Institute grow from a local to a global force for human enhancement has reinforced those convictions even further. I feel deeply that our principle justification for individual existence on this earth is to make each place where we have been a little better for our having been there. As a businessman, I am clear that the support of the ICA is a sure means of accomplishing that end. It is wonderful to be associated with this group. Thank you.

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**Ralph A. Dungan, Executive Director, Inter-American Development Bank.**

I would like to tell you how grateful and honored I am to have been asked to address this marvelous 25th birthday celebration of The Institute of Cultural Affairs. To all of you here tonight, and to all of your colleagues and friends around the world, I offer greetings on your 25th anniversary. Thank you for asking me to come and join you. I am really a new convert to ICA, you know. It was fashionable a few years ago to put down the "old boy" network, but I must say my association with the ICA is the result of that network.

A friend of the ICA who is a very good and dear friend of mine of many years standing, called me up one day eight or ten months ago and said, "I've been working with a couple of fellows over here who have been doing some interesting things out in Chicago. I think you would be interested in seeing them."

I said, "Dave, for you anything." My friend was Dave Hackett. So I, did see the people Dave was referring to, and we have had a very pleasant, amusing and sometimes uproarious relationship ever since. Through them the ICA has become known to my colleagues in the Inter-American Development Bank, on whose behalf, incidently, I bring greetings.

We hope that our relationship will strengthen and expand over the years as you continue to work in Latin America, which I hope you will. After listening to the tremendous burst of creativity present here tonight — the singing, the ideas, the thoughts from Bishop Mathews and others — I am not really sure what I can bring to a meeting of this type. It did occur to me that I could recount several anecdotes, real ones I might say, that happened to me within the last couple of weeks. I shall not mention names or countries, but will admit that two of the three anecdotes occurred in Latin America.

The first incident involved a high government official of a small country which is in extremely difficult circumstances at the present time. He and I were talking very frankly and privately about conditions in his country, and how the Bank might assist in this movement towards social and economic development when he commented to me, "The great difficulty in my country is that the political and governmental mechanisms are really powerless to attack our problems in a creative way."

His country has a curious history of colonialism and slavery which has produced, I think, extremely interesting, but very difficult situations for the country. The fact of the matter is that the government, though well-meaning and staffed with intelligent and highly skilled servants, is really incapable of getting the country moving. The ICA has a project in that country which is being watched with interest and curiosity as a potential model for the rebirth, revitalization and energization of that whole society.

The second anecdote relates to a country which experiences an even more desperate situation. It has had a military government for some years. It is extremely poor and over populated. It manifests differences between the wealthy and the poor, and its people experience serious malnutrition. It breeds, I would say, incipient revolution. My friend and colleague who was speaking to me about that situation was desperate, pessimistic and without hope.

The third involves an old friend and colleague of mine from the early 60's who is a highly skilled, reputed academician and economist. Just a week ago when we were discussing economic development rather broadly, he said he was convinced that some of the theories on which many of us in government and academic circles have been operating in the post-World War II era, really are not the answer for many countries. He was referring to the inter dependency of nations, the reliance on G.N.P. growth and the international monetary and trading system. The real answer, he suggested, is to build smaller units where there is a high degree of local interdependence, and where the needs of the people of those communities and countries are being met by their own efforts, not by a complicated and difficult international system of trade and monetary activity. We were discussing this in the context of the work of a very large, influential North American foundation, and he was saying that the emphasis, in his judgement, had to shift.

# HONORARY HOSTS

Mrs. Marion M Lloyd, *Illinois*  
Bishop James K. Mathews, *Washington, D.C.*  
Mr. Allen P. Stults, *Illinois*

## Program

*The Opening*

**Msgr. John Egan**  
*Assistant to the President*  
*University of Notre Dame*  
*South Bend, Indiana*

*The Dinner*

*The Welcome*

**Mr. David P. Wood, Jr.**  
*President of the Board*  
*The Institute of Cultural Affairs*  
*Miami, Florida*

*The Remarks*

**Bishop James K. Mathews**  
*The United Methodist Church*  
*The Washington Area*  
*District of Columbia*

**Mr. Allen P. Stults**  
*Chairman of the Executive Committee*  
*American National Bank and Trust Company*  
*Chicago, Illinois*

*The Speaker*

**Mr. Ralph A. Dungan**  
*Executive Director*  
*Inter-American Development Bank*  
*District of Columbia*

*The Closing*

