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BIMONTHLY NEWSLETTER OF THE ECUMENICAL INSTITUTE
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THE YEAR OF THE GREAT TURN

Summer '72 marked a turn in the life of the spirit movement toward the resurgence of meaning in living, and the reconstruction of social forms across the earth. Dean Joseph Mathews articulated the dimensions of this "Great Turn" in the following address to the Summer '72 Research Assembly in Chicago.

We must build within ourselves the concrete illustrations of what it means to be the Church—to be mission to the civilizing process—always within the local parish level. That is the Great Turn that we are now on.

THE GREAT MÉTAMORPHOSIS OF THE CHURCH

This summer is a serious turning point in the twentieth century renewal of the Church and the world. We have been on the way for fifty-five years. Somewhere toward the end of the 1950's, certain people in the spirit movement—God's spirit movement, not ours—began to sense that a radical alteration was taking place within the forces of renewal. It soon became clear that forty years in the desert in the effort to renew the People of God had passed and that the theoretical job fundamentally had been accomplished. That was 1957. Then it seemed as though it would take about a decade to shift from the theoretical to the practical. It has taken the forces of renewal these five years since 1967 to think through what this practical march toward the Great Reconstruction of Society and the Great Resurgence of Humanness is going to take. To arrive at our symbolic figure of

forty years of practical renewal—that is, to the year 2007—we have thirty-five more years to go. And there are some of us who have promised ourselves and God that that dynamic in Church renewal is going to be accomplished.

As you look back across these fifty-five years, it is clear that the Church has been renewed. First of all, the Church has recovered the centrality of the Christ happening in the human journey itself. Secondly, the Church today has a fresh operating image of itself as mission in the civilizing process. Only twenty years ago the Church did not have the foggiest image of her practical function in society. And the third thing that has happened is the recovery of the universal quality of the People of God. The Church is *one*.

The next thing the Church has recovered is that to be a man who has been sent as the Church to bear the

burdens of this world means discipline. In the past the Church has understood that a man of faith is consumed in his inward parts with discipline. She has recovered that in our day. There is not an aware soul who does not know that to be the People of God in the next thirty-five years is going to require a kind of discipline that would have frightened us beyond belief ten years ago.

Lastly, although the renewal forces did not start out to find this—since if you seek for this kind of thing, it never shows itself—these forces stumbled upon the other world that is always in the midst of this world. That breakthrough of the consciousness of consciousness has brought a fresh radicality to humanness itself. Sometimes I think it has been more than 500 years since we have known anything about the other world as a reality in the midst of the concretions of this world. And perhaps this is the glory beyond glory of

Church renewal, to grasp oneself as the nothing—one opening the realm of God, the domain of the divine, to mankind.

But now that task has been accomplished. Of course, I am quite well aware of the fact that it is going to take even more than thirty-five years to enable every last human being to understand what you and I are talking about, but that too shall come. The job of the renewal forces is done. This does not mean that the Church does not have a long road ahead as she concretizes this new awakenedness in the social forms of operation, actualizing her mission in civilization. And to accomplish that she is going to need the assistance, as never before, of the revolutionary forces within her very body. But the movement that is required at this moment is something quite different.

I am reminded of a movie I once saw of a wagon train. It got stuck in what appeared to be a blind gulley that ended with a sheer cliff. So the drivers got the wagons into a circle and made camp, and some of them kept the fires burning while they sent their scouts on ahead to see if the canyon were blocked and, if so, to discover some other route. It occurred to me that the movemental dynamic within the historical Church always has to be the scouts of the wagon train. I have a deep appreciation for all those pastors and laymen who have kept the home fires going in the established Church, so that those of us who were called to

scout out the future might have something to come home to and something to scout for.

Now another scouting expedition has to be sent out. What the Church needs are demonstrations in the concrete arenas of society of what it means to be mission in the civilizing process. Therefore a new movement within the movemental dynamic of the Church is called for. It is going to look different because it will emphasize the practical. We must build within ourselves the concrete illustrations of what it means to be the Church—to be mission to the civilizing process—always within the local parish level. That is what lies ahead. This is the Great Turn that we are now on.

THE GREAT RECONSTRUCTION OF SOCIETY

I am sixty years old. I have lived my total existence in a world which understood itself as going to pieces. In my whole life only the trough of the wave has been apparent. Think of that. You can almost see yourself hanging on with your fingernails. But now there is a turn. Already there is breaking loose in the civilizing process at large a new bubbling of the radical deeps of humanness. The world is moving to a crest where a brand new perspective on life itself is slowly coming into view. We are beholding things we could not have dreamed of ten years ago. There is a bubbling within my existence that I have wanted all my life, but never dreamed

I would live long enough to experience. It seems as if all around me showers of blessing are falling. It is not that they were not falling before, but in my moment in history you could not grasp that they were showers of blessing. Now this is changing.

As you look ahead for this new thrust of the movement, you can see rather clearly what your goals are. Twenty years ago you could not perceive your goals. Day after day you were putting one foot out in front of you without any idea where the next one would go. This upward turn, this moving toward the crest, means that you now can perceive clearly what has to be done. What that does to your own spirit deeps is almost beyond description. It does not make it easier. In one sense, it makes it far more difficult. When you look across the decades ahead, you now see that the goal is the Great Reconstruction of society, whereas in the past the goal was the renewal of the Church. The Church is renewed. You must now be concerned for the renewal of the world, and that means you become the demonstration to the Church of what the Church has to be if it is mission to the civilizing process. That is the *Great Reconstruction*.

THE GREAT RESURGENCE OF HUMANNESS

But there is also another goal which I call the *Great Resurgence*. One of the meanings of that secular word is "resurrection." By Great Resurgence, I

THE YEAR OF THE GREAT TURN					
THE NEW MOVEMENT			THE LONG MARCH		
The Great Metamorphosis of the Church	The Great Reconstruction of Society	The Great Resurgence of Humanness	The Twenty-Year March	The Practical Revolution	The Singing of the Movement

(Continued from page 3)

mean the release of a fresh sense of motivity from the deeps of mankind and in every man. What resurgence means is revival. But I do not mean by that the kind of revival which Protestants have called the Great Awakening and which went to seed in the last part of the nineteenth century.

I mean something closer to what happened in the twenty-sixth and twenty-fifth centuries B. C. in Egypt, when a people who were nothing experienced a strange outbreak of human motivity. Almost overnight (in reality, during the course of two centuries), that great civilization of the Nile was built. Unfortunately, all that you and I have been taught to remember, due to our pious moralisms, are the taskmasters and the hard work. But think of yourself as a farmer without any hope or meaning, laboring in the fields along the Nile, when suddenly your whole culture explodes. One can almost see a group of men and women who had got their crops in going to build those pyramids, singing as they went, even in the midst of the taskmasters' whips, the cruel labor, and the fact that they saw a twenty-ton boulder fall on two of their next-door neighbors that day.

I could talk of the sixteenth century, when England broke loose in her deeps and went out to spread the modern world across the face of the globe. I still cannot understand how so tiny an island as that found the kind of drive from the interior spirit deeps to let loose that mission in civilization.

Or I could talk about India. I could talk about China. In the Middle Ages two men, Cyril and Methodius, alone broke loose the whole Slavic peoples for the Church. That is what I mean by a revival. I am talking about that moment in which we reach outside the Church to secular men, and find a way in secular language and secular postures to release every last human being to that very deep, long-confined feeling for wonder and awe which is the gift of the consciousness of consciousness. That revival is coming.

THE TWENTY-YEAR MARCH

You cannot have a reconstruction of society without a resurgence of human motivity. They work together. You will have that New Social Vehicle only at the moment that a new and deep spirituality is broken loose. I do not have the slightest doubt that the movement forces will realize those objectives. But no man, no group of men, and no movement ever renews the Church or the world. God alone renews his Church, and God alone

a Long March. The Long March can happen only when you know where you are going and when you are clear about the price of going there. Then it becomes a Long March. And then you and I have to decide all over again whether we are going on the Long March, knowing that it is not for five years or ten but for twenty long years.

Some of you are going to fall along the way when the going gets even tougher, some of you are going to die, and, of course, some of you will never even start.

When you look across the decades ahead, you now see that the goal is the Great Reconstruction of Society, whereas in the past the goal was the renewal of the Church.

creates revivals, and God alone restructures the human adventure. But God never renewed his Church nor his world save a body of people decided that his world was going to be renewed. However, when God decides to renew something, what comes out is never precisely what was intended by those who began the renewal. And that is just as well.

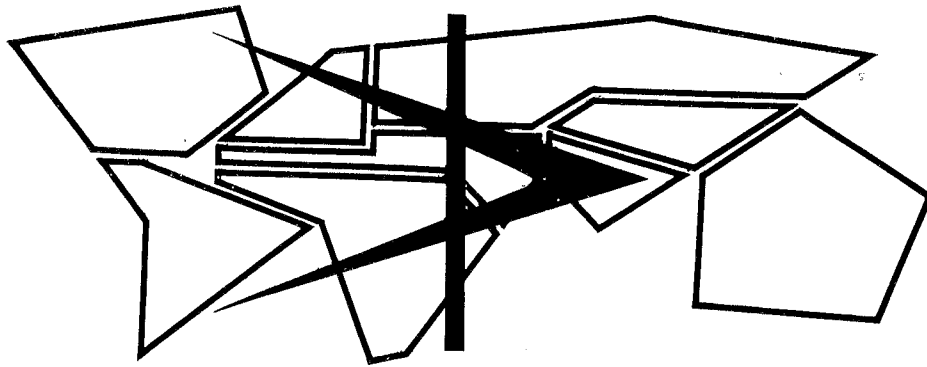
There is one more point here. Those who set out to bring into being a New Social Vehicle and a new spirituality have to be that new world even as they begin the task. Do you think Bonhoeffer could have done what he did if he had not already become what he intended to do? I have to be that New Social Vehicle now. What does it mean for me to think globally, to live globally, to resolve globally? I have to be that new outbreak of the Holy Spirit now, or it is not going to happen.

There is no playing games here. Either you are out to renew the world or you are not. And many there are who will fall by the wayside, for this is

THE PRACTICAL REVOLUTION

The first essential ingredient in bringing off the practical aspect of a revolution is a practical vision of that reality you want to bring into being. That is what finally captures people. A practical vision always has to be a fundamental reinterpretation of society. It has to be a statement of the imbalances that are present in the social process. It has to be a clear statement of your own vantage point and a clear articulation of those contradictions that stand between what is and what you intend to bring into being. Then there have to be what last summer you called proposals. And with those has to come a hint of how they are going to be accomplished. You already have your practical vision. You hammered that out last summer.

The second crucial thing for a practical revolution is tactical systems. This summer you are going to build those tactical systems. Only a naive liberal would believe that you will work out some kind of tactical system for each one of those triangles. If you



movement briefs

Summer '72 Research Assembly was honored by the presence of: **Dr. Frank Clutz**, member of the South-West Pacific Synod of the Lutheran Church of America. . . **Bishop Patrick Flores** of the San Antonio Roman Catholic Archdiocese. . . **Dr. Tracey K. Jones, Jr.**, General Secretary of the Board of Global Ministries of the United Methodist Church. . . **Dr. E. H. Johnson**, General Secretary of the Board of Missions of the Presbyterian Church of Canada. . . **Mr. Charles Livermore**, Deputy Commissioner of the Department of Development and Planning for the City of Chicago. **Bishop James K. Mathews**, newly appointed to the Washington, D. C. Area of the United Methodist Church. . . **Mr. George Sissler**, former Vice President of the First National Bank of Chicago. . . **Bishop James S. Thomas** of the Iowa Area of the United Methodist Church.

Recently sent to Indonesia were **Fleming** and **Sarah Clemson**, formerly of Chicago: Order Base, along with **Mark** and **Sarah Phillips**, formerly of the Seattle Religious House. Both families will teach at the Joint Embassy School in Djakarta. **Jim** and **Mary Lou Hathaway**, formerly of the Oklahoma City Religious House, have been sent to the Majuro Religious House to undertake the management of a local company. **Dean Joseph Mathews** and **Joseph Thomas** attended meetings of the World Council of Churches in Utrecht, the Netherlands, where they consulted with world Protestant and Orthodox leaders.

The Order of the Ecumenical Institute celebrates the life and death of **John Donaldson Mathews**, youngest son of Joseph W. and Lyn Mathews
Born January 19, 1952
Died August 8, 1972
as the result of an automobile accident

Global Odyssey IV returned to Chicago on August 1st from a thirty-day journey around the planet. Of the many memorable events of the trip, a high point was the visit to the great Cathedral of San Sophia in Istanbul, the crossroads of two great religious heritages—Orthodox Christendom and Islam.

The **Seoul, Korea International Training Institute**, the first to be supported entirely in Asia, drew 105 participants from ten nations across SEAPAC with every area represented.

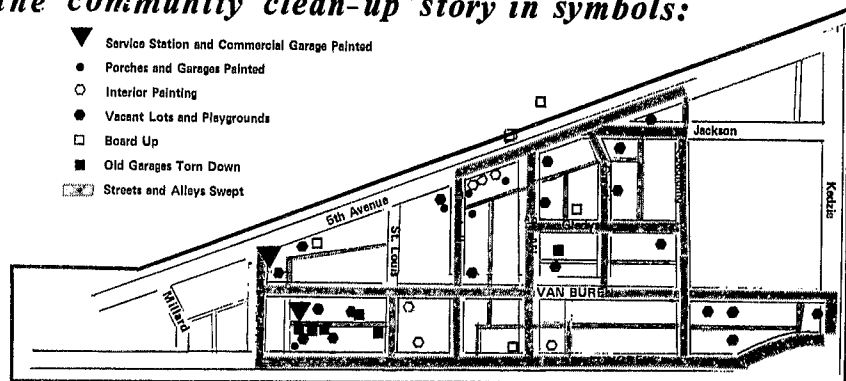
Operating expenses for the Research Assembly were partially offset by generous **in-kind contributions** from all over North America. These ranged from twelve thousand pounds of fresh California fruit and its refrigerated transportation to eight hundred bunk beds and mattresses from the U.S. Navy. Of special note were two refrigerators and a freezer from Westinghouse Electric and a gift of two printing presses in addition to several others loaned to cope with the round-the-clock demands of the Research Assembly.

Four hundred emerging generation members and staff participated in Summer '72 in camp at Lake Geneva, Wisconsin. The six-week journey of **Geneva Crossroads** engaged participants in the study of Church history and the New Social Vehicle as well as in various water and field sports. Some of the highlights of the camp were the swimming lessons for all ages, a mini-olympics tournament, a corporate boat trip around the lake, and a heavy rain on a day's visit to the circus.

During July one thousand participants from the Research Assembly, together with 5th City citizens and staff, transformed the appearance of the 5th City neighborhood in a massive **cleanup campaign**. The 5,000 man-hours expended triggered other community residents to work on their own homes, both inside and out. The details of the project are outlined below.

the community clean-up story in symbols:

- ▼ Service Station and Commercial Garage Painted
- Porches and Garages Painted
- Interior Painting
- Vacant Lots and Playgrounds
- Board Up
- Old Garages Torn Down
- ▨ Streets and Alleys Swept

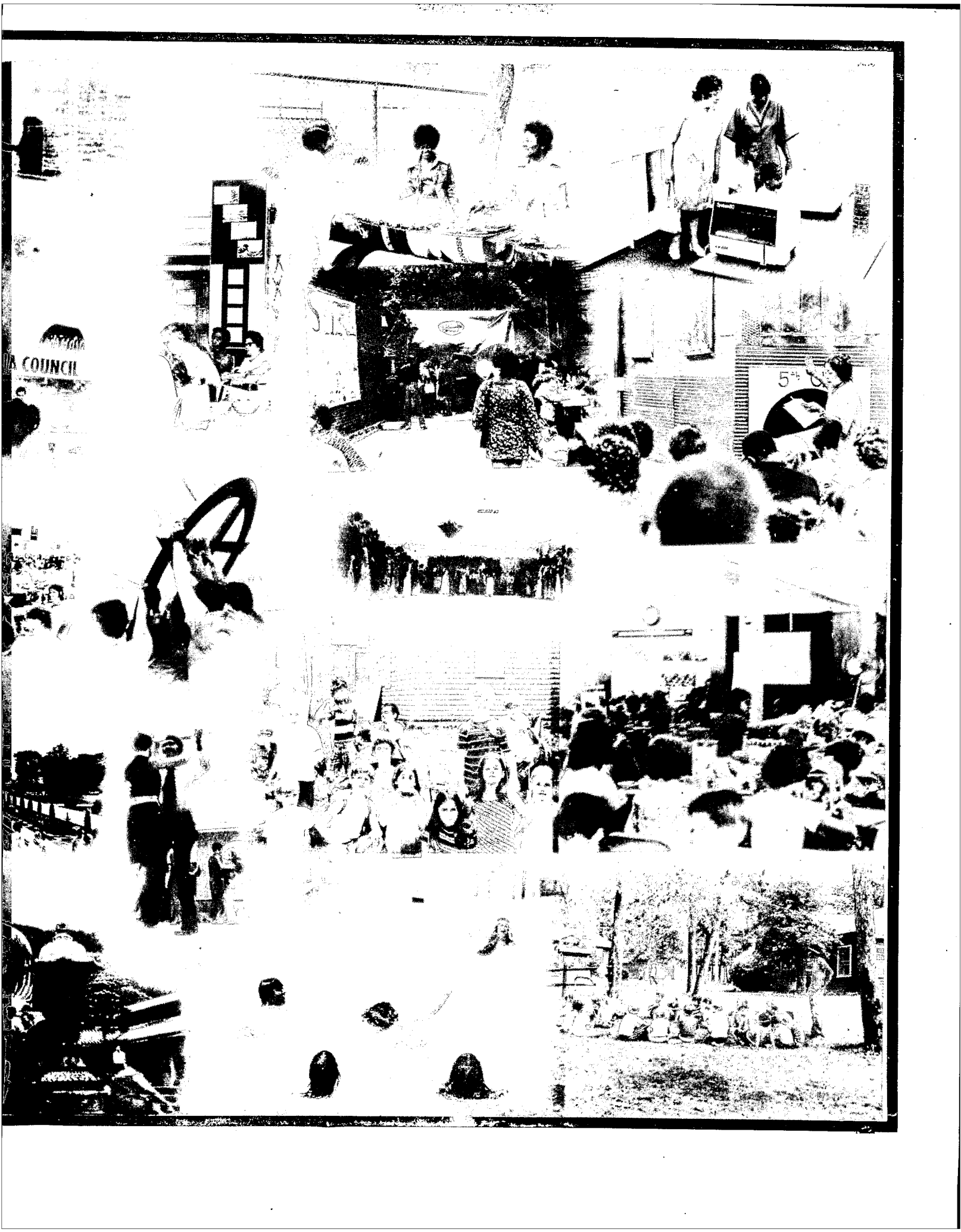


The HAPPENING of

Summer '72 marked a turn in the life of the spirit movement toward a new sense of ourselves as a global movement, one in mission across all nations and ages in a diversity of summer journeys—the Research Assembly, the explosion of visible signs in the 5th City Signal Project, the International Training Institutes in Seoul and Bombay, the Global Odyssey, and the emerging generation camp at Geneva Crossroads, Wisconsin.

SUMMER '72





Summer '72 marked a turn in the life
of the spirit movement toward a move-
mental style of singing, through
marches, to hold us before our resolve
as a movement through peace
express the spirit
through folk
and where
through
passion in the
abyss. The
that new also

THE O

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No
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Is

It
now
pieces
mystery I'm fou

anders ceaselessly
ness wild, the rapids free,
the sea, a wide expanse,
awareness, endless dance.

there looms with crags so high,
upward toward the sky,
etchers etched with lines of care
shaped by worlds my strength so rare.

whispering waves encompass all
beckons with endless rolling call
gleam in vibrant silent deeps
Unspeakable joy within me leaps.

A PRACTICAL VISION of THE NEW SOCIAL VEHICLE

The 77 Social Proposals of the Summer '71 Research Assembly have been drawn together into five broad concentrations of proposals that deal with all dimensions of the social process. These five concentrations call for a new mode of humanness articulated through secular mythology; renewed educational structures that would reinforce this articulation of humanness; the reconstruction of primal communities; a means of authentic participation in the decision-making processes; and an economic dynamic self-consciously operating for the benefit of the whole globe. Essays were written for each of these concentrations of proposals, articulating the depth longings of men in our day for a way of inventing authentic society anew. The introduction to those essays is reprinted below.

A stranger walked into the old city. Deliberately, almost reverently, he wandered through the deserted streets until at last he stopped before the remains of a great temple. He looked up at the crumbling masonry and broken pillars. Everywhere his eyes found only ruins of that which once had been the splendid achievement of many dreams.

Moving slowly through the collapsed city, he brooded aloud to the rubble, "What were your dreams?" As he searched, he tried to imagine how those now broken but once magnificent columns had looked as they had stood proudly declaring the integrity of a noble civilization. Yet he could not solve the riddle of their fall nor imagine what abrasive power had toppled them at last.

Restlessly he searched for patterns in the landscape of broken stone until finally his mind began to construct a picture of what his fathers had created. With that vision, his own dream for the future took on form and substance. From deep within came a ripple of laughter, the beginnings of a song. He rolled up his sleeves and began to work.

The reconstruction of a collapsed society cannot be accomplished simply with laughter or a song or rolled-up sleeves. We know that. And of course, those parts of our world community out of balance are not static piles of debris. They are more like whirling, clanking machines or blinking lights and blaring horns.

They are dynamic, intermingling complexes of problems which require a sophisticated understanding and make even experts withdraw in confusion.

In these pages we mean to describe the universal upwelling of determination that these problems yield. There is a shaking off of the old load of futility, a squaring of shoulders, a reaching out for the means of making things right, of insisting that social processes be responsive to the real needs of man. That time has come across the earth. And this is the laughter, the song, and the rolled-up sleeves.

This is a moment of wonder, shimmering with the concentrated awareness of Teilhard de Chardin's words, "The task before us now, if we can shake our ancient prejudices, is to build the earth."

This is a vortex of history within which either ancient prejudices are shaken loose, the moment seized and the earth rebuilt, or the day ends, the light dies and earth decays. It is as if the future of civilization waits in a lifeboat at sea for a ship, any ship, headed wherever, to lift it on board and so determine its future course.

Again, it is as if mankind prepares for a great testing like vicariously going through the manhood rites of passage among a tribe of aborigines in New Guinea. At the time of the rite a sixty-foot tower is erected. Novitiates are taken to the top of this tower and vines are tied to

their ankles. Then, in a spectacular drama, they plunge headfirst from the tower toward the ground. Just before their heads smash against the earth, the vines snap taut, stretch, then contract, bouncing them back up, unhurt and transformed. Boys have shown themselves men.

Aware persons know that such a moment has come for our planet. We stand on the platform inwardly trembling with dread that comes with knowing that only men, not boys, can do what is necessary. These pages contain a series of essays which describe how creative energies within the global village can be released. Five great brushstrokes, or concentrations of proposals, hold these insights.

In past centuries social change has come through powerful individuals such as Lao Tze, Luther, Simon Bolivar and Ataturk. Now such change seeks a people through which to work its way. Once, a single man made the headfirst plunge. Today, it is a people who poise, ten thousand at once, for the leap. Out of such terrible purposefulness emerges the practical tools contained in these proposals.

Dreams take shape even out of rubble as men trust their deep response to a vision's demand. Out of that trust surges a kind of adventuring which is the beginning of a long journey to make the entire social process responsive to the real needs of the human family. These essays are the invitation to that journey.

(Continued from page 4)

make a frontal attack, you will be dead 500 years before there will be any serious change in society. What you have to look for is what somebody has called the "whistle point." That is, if you have a mountain of snow, and you find exactly the right places to stand and to direct your whistle, and you get the right whistle, a whole avalanche starts. Your tactical system does not itself do the job, but

dimensions of consciousness right in the midst of this world.

THE SINGING OF THE MOVEMENT

Somebody has said that a movement moves on its singing. We are going to sing this summer, but we are not going to sing the kind of songs that we have been singing for the last

your lives saying "no" to. Since some of you are not going to have the courage to do that, you are not going to last long on the march.

We must experiment as a movement with new means of internalizing discipline. I have never cared one bit for any forms of discipline. They have to be there, because I can learn to be a disciplined man only if I have external structures. But that is not what I mean by discipline. You are out to discover and to build a discipline down inside. I think we must experiment with some kind of sign of chastity. We should experiment once again with vigils and watches. And perhaps we should experiment again with fasts. I would even like to see us experiment with a grand ball. The mood of the Turn is a kind of serious nonchalance. We have to work and work hard but have fun at the same time. Not for the sake of the fun, but for the sake of the march, of the next twenty years, of the next thirty-five years.

And so the old movement is called out of history, and called into being is the twenty-year march, the new movement. And for me this is the sign: there is the wedgeblade; that is the old movement. The globe is put over it, divided into the pro-establishment and the disestablishment—and we are both of these as structural revolutionaries. But outside the circle is the trans-establishment, which alone enables one to stand in both camps at the same time, yet transcending both. This leaves only one thing: the decision— my decision, and your decision.

Some of you are going to fall along the way when the going gets even tougher, some of you are going to die, and of course, some will never even start.

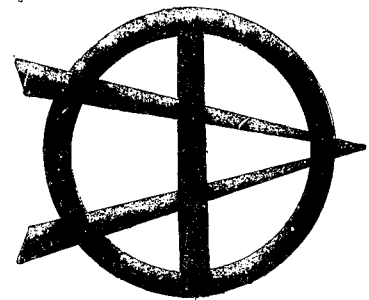
it gets the snowball rolling whereby, in principle, every last soul on this planet is a part of the initiating factor in the social revolution. Half of you here are going to be working on the tactical systems this summer.

The third thing required for a practical revolution is what we have called an operational design. If you had the best tactical system in the world and you did not have any forces to do the whistling, you would not have a revolution. Half of you are going to be concerned with the training of forces, the disciplining of forces on a global scale. You are going to work out designs for specific engagement. And the concern, as you well know, is both for the local parish and for a global movement.

The last thing necessary for a practical revolution is spirit training. If you and I do not find a way to build a factory that can create spirit, there is no hope for the tactical concretizing of any model, any strategies, or any tactics. And we have to start by unlocking the spirit in ourselves. This summer we are going to be engaged in that. We are going to attempt to discover, not intellectually, but with our being, the contours, the topography, of the other world, of the radical

fifty-five years; we do not live in that kind of world any more. The spirit is flowing. Unless you learn to waltz on this long march, you are not going to make it. If you think of a movie director having a man and a woman up on some 100-story building in New York City dancing around on a fifteen-inch ledge, he had better not have them jitterbug. If they do not waltz, they are not going to get around it. Up to now, we have been walking around the edge of the abyss. On the Long March we have to walk right across that abyss. And you had better not try to march across it. So we are going to learn once again the meaning of the waltz music and the waltz singing.

But you are also going to have to learn marches as you never have before because that terrain is rough and those marches consume long hours. If you do not learn once again to count cadence—one, two, three, four—you are not going to make it. On a Long March you have to tell yourself fresh stories day after day after day. This is where the new form of folk music is going to have its role. You are going to learn to sing folk music and sing it in a new way. Lastly you will learn to sing popular music again. You will learn to whistle those tunes which you spent

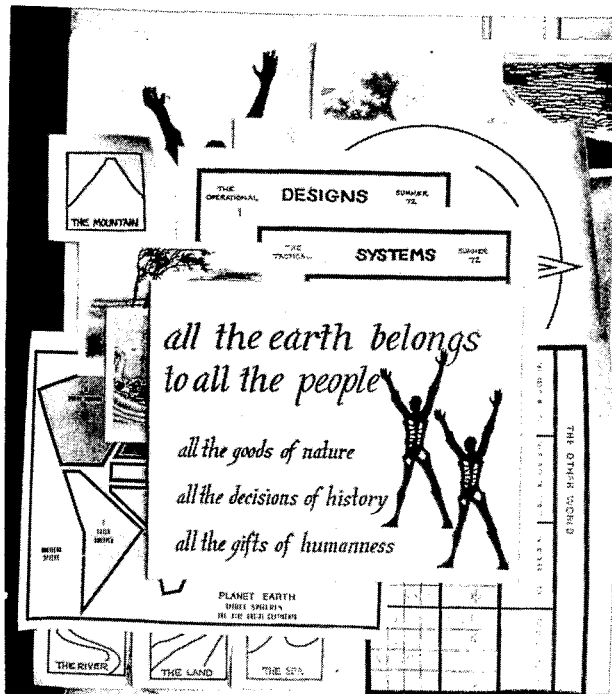




The ACADEMY for Global Churchmen

Summer '72 marked a turn in the life of the spirit movement toward reduplicable tools for authentic secular spirituality. This new grasp of the "other world" of meaning in the very midst of this world affords the traditional movemental training forms—Religious Studies I and the Academy—a new breath of life and reinforced cruciality for the future of the earth.

The Academy provides foundational training in intellectual, social and spirit methods. It provides a broad gestalt of contemporary wisdom. It discloses the interrelatedness of all the formal disciplines, and unlocks the power of each to reveal the final mystery through its particularity. The Academy provides solid pedagogical groundings, and develops pedagogical expertise. The Academy is in history for one purpose: to equip churchmen with the tools that allow them to be effective in meeting the need of the suffering people of the world.

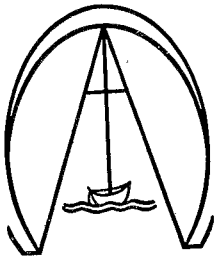


The decor that transformed the life of the Summer '72 Research Assembly is now available in packets containing the:

- four Other World Japanese prints
- four Other World Topography prints
- Other World Topography chart
- Iron Man poster
- "All the Earth" poster
- World Grid
- Local Church Tactical System chart
- Social Process Triangles poster
- New Movement Symbol poster

Cost: \$2; each additional packet: \$.50.

e.i. bookstore



August, 1972

Dear Fellow Churchman:

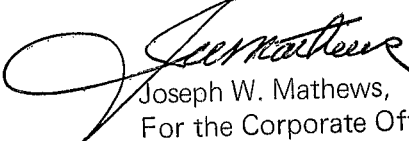
Summer '72 marked the beginning of the Year of the Great Turn. This is the turn from our first twenty years as a church renewal force to the twenty-year march toward the reconstruction of society and the resurgence of humanness. It marks a turn in our singing, in our discipline, and in the forms of the order. The Kemper Building is one sign of this turn and represents a move toward a more direct relationship with the established church and secular structures.

As we make this turn, we face two major expenditures. The building which the Kemper Insurance Corporation has donated to the Ecumenical Institute will be the global training, coordination, and research center for the spirit movement. Remodeling is needed, however, to partition open space into program housing, seminar rooms, guest accommodations, and research facilities. The city is requiring that this work begin in September or all use of the building will have to be suspended. The projected cost of this restructuring is \$200,000.

Since 5th City now stands as a self-sustaining sign of community reformulation, property which has been held in trust by the Institute will be formally turned over to the citizens of 5th City for continued use as their programs expand. But because of the large debt remaining on this property, to do this now would be a burden rather than a service. To deliver to the 5th City community a debt-free asset and enable program facilities on the West Side, another \$300,000 is needed.

Special contributions from colleagues and friends will be necessary before September 30th if this practical work of moving into the Great Turn is to be accomplished. We therefore call upon you to participate in enabling the Great Turn and the next twenty years through your continued support at this critical moment.

Grace and Peace,


Joseph W. Mathews,
For the Corporate Office

The Ecumenical Institute, 3444 Congress Parkway, Chicago, Illinois 60624 312/722-3444

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