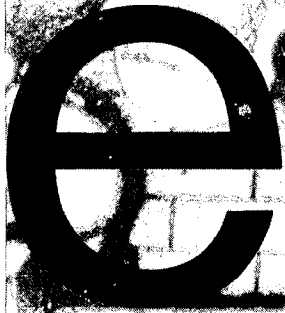
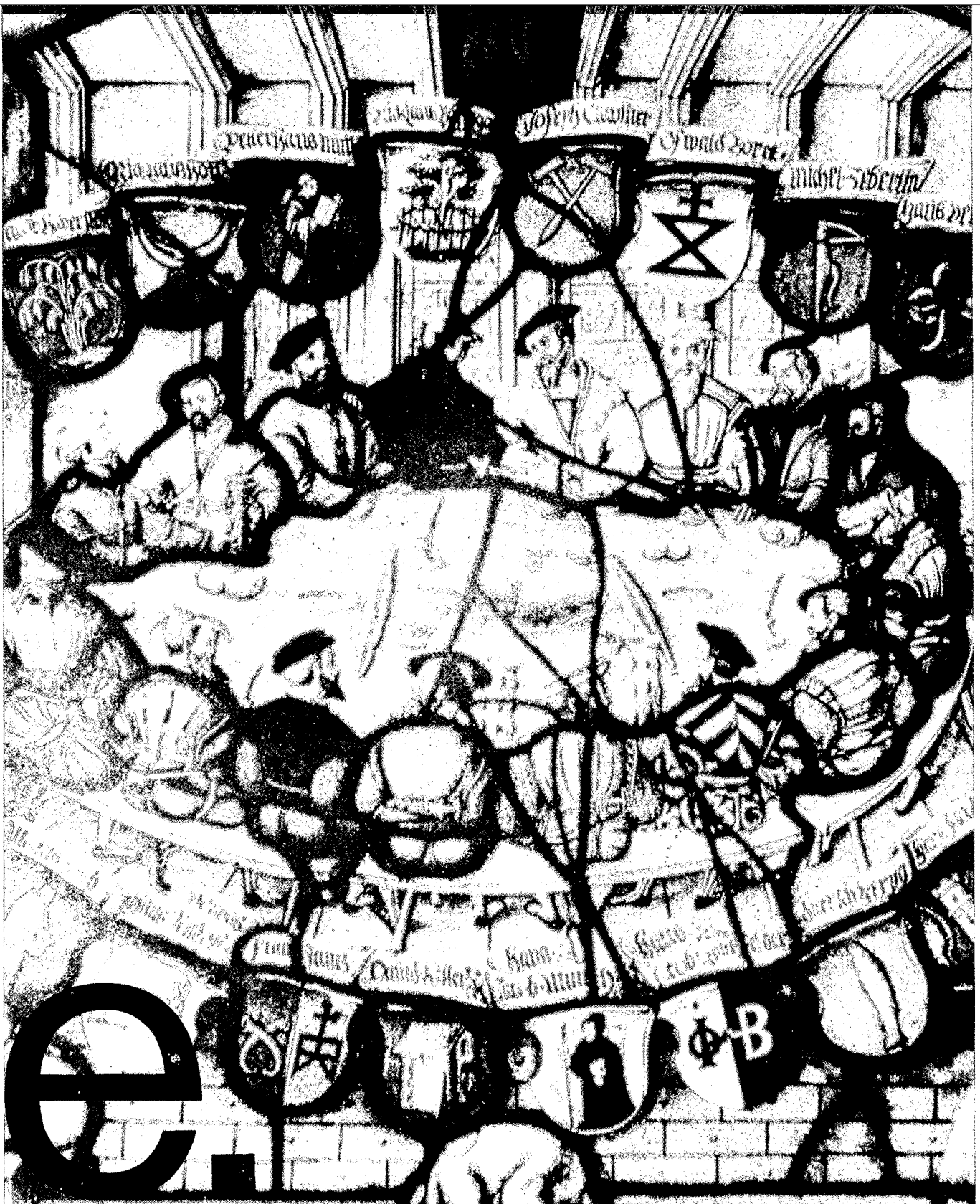


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**BIMONTHLY NEWSLETTER OF THE ECUMENICAL INSTITUTE**  
Volume IX Number 5, September/October 1973  
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a look at  
**SUMMER 73**  
in the Year of the Guild

SUMMER '73 CULMINATED THE FIRST  
YEAR'S RESEARCH IN THE DYNAMICS  
AND PRACTICAL IMPLEMENTATION OF  
THE GUILD SYSTEMS AND NETWORK.  
THE SUMMER'S WORK WAS SIX JETS,  
FLYING IN TIGHT FORMATION.

THE CRAFTS BEING:

FORM  
TASK FRAME  
LOGISTICS  
UPTOWN 5  
LENS

# Form

**The guild is a social form which allows anyone to participate in the renewal of society. The guild assumes that Everyman today has a vision of Resurgence, and offers him a way to be faithful to that vision.**

The Guild is a structure to enable people to realize their possibilities in an age of wild transformation. Our struggle, in creating the form of the Guild, was to build a structure that both reflected the richness of our age and spoke to its needs.

First, how do you formulate a Guild so that it holds the globality of our time? What does it mean, in practical terms, to say I am the center of the universe in my relationships?

The whole Guild is born out of one little miracle out of one small place. But, if all we have is one guild we do not have a *Guild*. For one neither produces a *global system* nor a *local network* that gives a Guild power in a local community.

The Guild is the sign that the

parish, which at first seems no more than a local neighborhood, is the place of possibility for the whole globe. It is the Guild, as the presence of the global, which transforms the neighborhood into holy space.

In releasing this transformation, how do you engage the masses? How do you release not just a few individuals, but the whole PTA or the whole Kiwanis Club to care for the globe? The significance of Guild participation is its globality. The guildsman participates in a global movement.

The Guild offers a way for everyone in the community to participate in renewing his community whether he is conscious of it or not. Someone who just likes to paint

handrails can participate in the renewal of the community whether he knows it or not.

The guildsman offers people the incredible opportunity of being those for whom the mystery and wonder of living is present in every bit of life. That is all the Guild is out to do.

*"Man anticipates  
more or less clearly  
his entire  
future  
at every  
moment."  
Jose Ortega y Gasset*

# Logistics

**The logistical systems describe the practical movemental activity required to trigger the direct engagement of local man in tactically reconstructing society for all mankind. While the systems delineate a complex mechanism of social change, they reveal a surprisingly simple vision of what is necessary in history today.**

The Logistical System is the movement's activity that will catalyze and sustain the Guild while being the back-up system of procedures, formulations, structures, troops and tactics. It will ground and globalize the Ecumenical Parish. It is the movement vehicle which immediately focuses on the world and redresses the critical social imbalance of the present.

Talking about logistics is like talking about a place where one could stand in a mountain of snow, blow a whistle and unleash an avalanche. *Whistlepoints* are dynamical trends in society where tactical action is expected to produce profound social change, reordering society in accordance with the social ideology.

The whistlepoints do not do one thing directly. They paint the

possibility of motivity for everyman. What does this look like? It looks like taking a man's life and turning it into raw event. You find a way to use every bit of a human being's time, so that his life is never again boring.

How do you take space, like a corner park, and turn it into sheer spirit? How are you going to make that space come alive so it cannot be ignored, so the determinants of time and space that man walks through are bubbling over in awe?

How do you make man aware of the set of infinite relationships he is, so every act is filled with significance?

Stand at the center of the universe and it all swirls around you. Take the Resurgence happening and turn it into a creative force.

The task before us is to discern

clearly where the avalanche is about to move and to show people the snow—so they can participate in building the earth. What must be communicated is the methodologies for being the religious. Going out to create that avalanche is learning how to grasp where the transparency in life can be released. This is the new evangelism.

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

# Task

The evolutionary process is in the hands of man for the first time. We are confronted with the choice of what man will be 1,000 years from now. That is the context for a tactical system of direct action.

The direct tactics are built around nine pressure points, nine social processes that are the keys to social change today. These nine are: *Inclusive Myth*, or, reconstructing man's story of who he is; *Community Groupings*, relating man's local community to all his social relations; *Basic Roles*, rebuilding social roles within the local community; *Social Morality*, re-imagining of man's responsibility for history; *Formal Methods*, retraining local man in methods of participating in the historical process; *Knowledge Access*,

The direct tactical system is a model that systematically and comprehensively deals with nine keys to social change in a given local community. The context for this change is the reconstruction of the whole globe so that Everyman might experience that all the earth belongs to all the people.

future. A direct tactic alters the consciousness of those who are encountered. A direct tactic is strategically organized, relating to all the pressure points.

We are living out of the forms and images some men gave themselves 2,000 years ago. They have held us in being and allowed us to grasp ourselves as human. Someone has to do that job again today.

Civilization is like a large building. The windows are cracking, the paper is peeling, the paint is chipping, the plaster is falling apart and the steps are squeaky.

There are always people who are willing to wash windows. There will always be people who want to help varnish the steps. The people who are hard to find are those who will go

restructuring the means of acquiring information for making responsible decisions; *Bureaucratic Systems*, restructuring the ways a local community can corporately act out its decisions; *Deliberative Systems*, reconstructing the means of reaching a community consensus; and *Anticipated Needs*, rebuilding the mechanisms of long range planning.

Direct tactics deal with the Establishment in a new way. We will learn what it means to enable corporateness to emerge, to allow mission to happen and care to be acted out.

Direct tactics are practical action. They are a Cabaret in a community of 5,000, a LENS course, a direct encounter with people's lives and a direct question raised about the  
(continued on page 14)

# Frame

There has never been a *primal community* without the *self-conscious religious*. Unless one man representationally allows a community to live before the final one, before God, then there is no chance for humanness to take place.

The self-conscious religious name the Name and tell the story, allowing every human being to live before Mystery.

Every community today must have the capacity to absorb racial, ethnic and religious diversity and have a way of articulating the significance of that diversity. Without *pluriform sociality*, there is no primal community.

The key is structures, structures that allow creativity within the pluriformity. Wherever there is primal

Awakened local man knows that his own community is to some degree a manifestation of the global village. He now must proceed to recreate the social forms of human settlement, raising the sign to every other human being that life, abundant life, happens right on the street where he lives, whether in Tokyo or Paducah, Kentucky.

community, there are structures pulling people toward the future, holding them over against their memory, demanding they fulfill their moment in history.

Human beings now see themselves as citizens of the planet, the global village. Seeing the earth from the moon enabled man to sense his place in the global network of human creativity.

He is the planet's creative edge. He is the future of this planet, not simply a man doing his own thing.

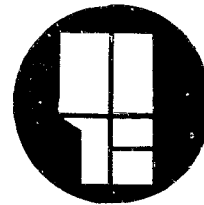
Fifth City finally exploded when Mowanjum in Australia happened and the 5th Citizens had a concrete picture of the *local-global* village. They discovered what it meant to assume direct responsibility for the recreation of *primal human settlement*.

There is also the convergence of the secular and the religious in common mission. That convergence points to the *Guild dynamic*. Without the Guild dynamic there can be no creative breakloose at the grassroots level.

Everyman knows he is grappling with the same decision: Will he pay the price of living on this planet, or will he opt out?

It is in this concrete confrontation Resurgence happens. When people make the foundational resolve to say "yes" instead of "no" to life on this planet, Resurgence happens. The future implications of this decision are exciting. There must be highly self-conscious men of faith who know the importance of symbols and live out of them. At the same time, there  
(continued on page 14)

# Uptown 5



A vacant rubble-strewn lot in the city, transformed in an afternoon into a mini-park, planted with trees and shrubs. . . A "Car Park Cafe" on an ordinary city parking lot, supported by community merchants and talent for the delight of the neighborhood. . . Local talent performing Cabarets for the residents of community elders' homes and the patrons of one of Chicago's historic nightspots.

A pamphlet retracing the history of Uptown and celebrating the community's future. . . Two billboards, one with the Guild symbol and the words, "... the time of resurgence", and the other, in six languages, proclaiming, "Uptown is a great place to be alive."

Uptown 5, the initiation of the Ecumenical Parish experiment, has begun. Our times have required such a creation. Uptown 5 is a sign of the Spirit Movement's social vision. In Uptown local citizens are assuming responsibility for the economic, political and cultural processes of their community, in obedience to global trends and a vision of the common destiny of all men.

Rooted in our experience of Resurgence and shaped by the movement's revolutionary principles, Uptown 5 is the first fruit of three Summer Research Assemblies on the New Social Vehicle. Summer '73 was the first occasion for launching the practical experiment in the Ecumenical Parish. It is both the culmination of the Movement's research on the Guild and the Ecumenical Parish and,

symbolically, it is the initiation of the Movement's engagement in the world.

The Movement's broad experience in building both 5th City experiments and Galaxies, and in researching the New Social Vehicle, provides the groundwork for launching the Ecumenical Parish now.



# LENS

LENS is a direct tactic of mass awakening. It is a course for everyone, but presently, the priority audience is the world-wide economic community.

The LENS course is an exercise in practical, social repentance. For the economic community, it enables a grappling with its four fundamental concerns: corporateness, problem-solving, social responsibility and human motivation.

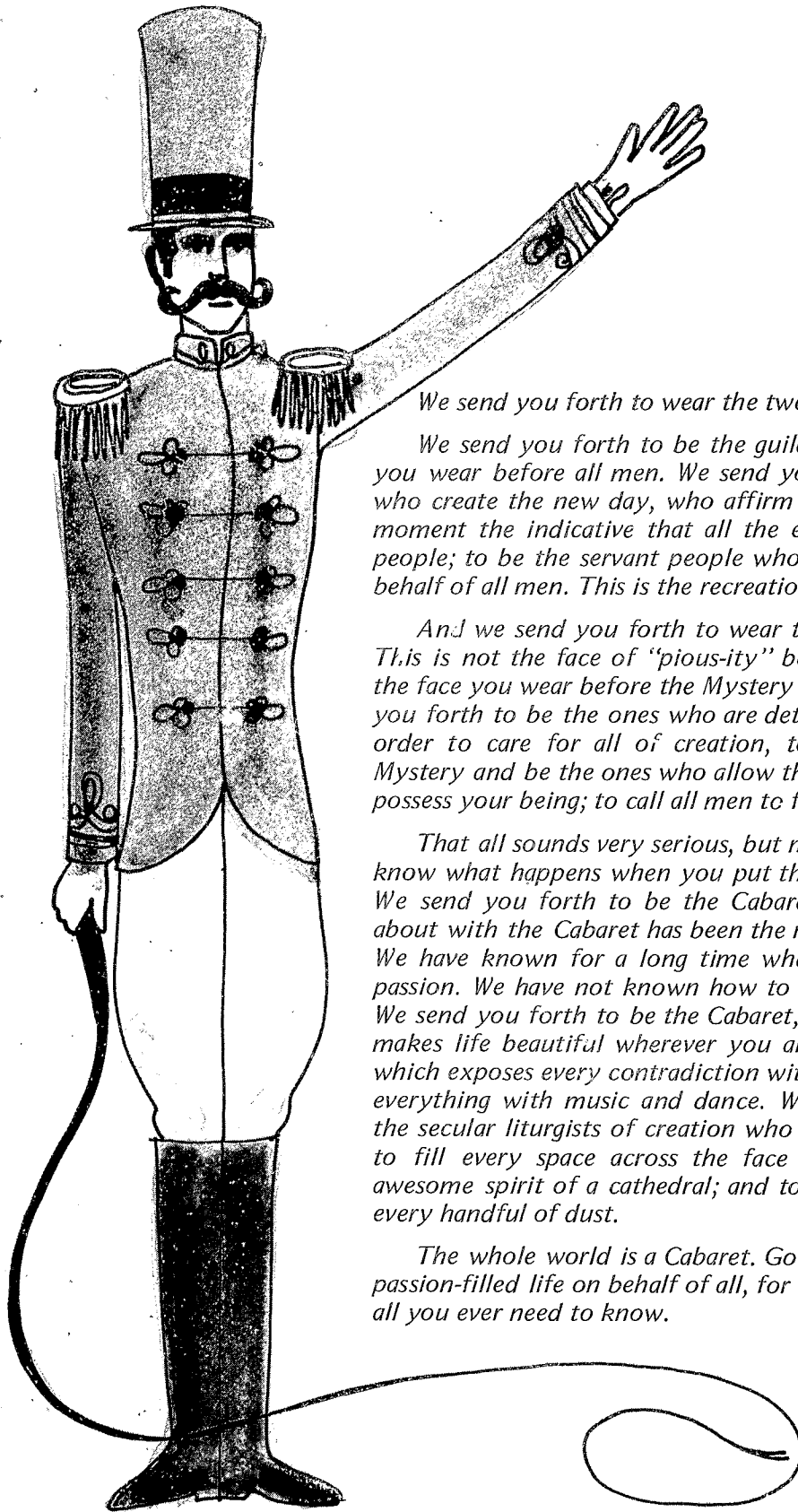
Corporateness is an urgent issue for the economic community. Corporations must have a way to involve every level of management, and every department, in their decision-making process if the complexity of production and labor issues facing industry are to be resolved.

Businessmen have turned to "management by objectives" and other similar programs for training in problem-solving methods. These programs have failed at the point of not thinking tactically. Methods for implementing objectives are an integral part of the LENS seminar.

The economic community has long been aware of its global influence. Increasingly, it has realized the need to exercise that influence responsibly. The specifics of social responsibility are extremely vague. The LENS seminar presents a global context through which people can shape concrete means for assuming that responsibility in the particulars of their local situation.

The most difficult of these arenas to articulate, and perhaps the most crucial issue, is human motivity: the collapse of significant engagement or vocation. LENS provides new means for igniting an individual's creative potential as well as offering a new way of approaching the whole question of vocation.

The LENS lab this summer refined a seminar which has already proven its power in meeting these concerns, and activated a world-wide marketing model for the course.



*We send you forth to wear the two faces of resurgence.*

*We send you forth to be the guildsman. That is the face you wear before all men. We send you forth to be the ones who create the new day, who affirm with their lives at every moment the indicative that all the earth belongs to all the people; to be the servant people who create the new role on behalf of all men. This is the recreation of order.*

*And we send you forth to wear the face of the religious. This is not the face of "pious-ity" before the world. This is the face you wear before the Mystery or before God. We send you forth to be the ones who are detached from all things in order to care for all of creation, to live only before the Mystery and be the ones who allow that mysterious power to possess your being; to call all men to follow in that way.*

*That all sounds very serious, but now for the fun. Do you know what happens when you put those two faces together? We send you forth to be the Cabaret. What we have been about with the Cabaret has been the recovery of compassion. We have known for a long time what it means to live with passion. We have not known how to recover and recreate it. We send you forth to be the Cabaret, to be the presence that makes life beautiful wherever you are; to be that dynamic which exposes every contradiction with humor and celebrates everything with music and dance. We send you forth to be the secular liturgists of creation who understand their task is to fill every space across the face of the earth with the awesome spirit of a cathedral; and to release the Mystery in every handful of dust.*

*The whole world is a Cabaret. Go there and live your one passion-filled life on behalf of all, for all of your days. That is all you ever need to know.*

*The Cabaret—a drama of hope, a montage of life. A disciplined art form, where man sees life's mystery revealed, his folly dramatized, his life story rehearsed. In song and dance, comedy and satire, the performers and the people become community.*

*The Cabaret beckons and heals, judges and affirms. The authentic Cabaret calls men to participate in the pain and joy of life fully, joyfully.*

*All who create the Cabaret join in giving human form to the Resurgence in our time.*



*"... in the Cabaret, we discovered the secularity of our lives and yet the very deeps. We have never discovered the deeps like we have last summer. Consider the rhythm created by the Daily Office and the Cabaret. The Daily Office is the strong, firm, objective daily rehearsal of the Word, the story of Everyman's life. The Cabaret, on the other hand, is grounded in the social process, where Everyman lives out his life.*

*Everyman experiences a breakloose in his deeps—a fascinating yet dreadful awareness of the irrational mystery all life is. He is faced with the awesome demand to create both the meaning of that mystery and a way to respond to it. The man who has no story to explain the significance of the breakloose, is overwhelmed with terror. He has no context allowing him to handle it.*

*That is the Church's burden: To enable everyman to wrestle with his deeps and then push his uniqueness into history. We have seen that possibility in the Daily Office and the Cabaret."*

# Cabaret '73







# Cabaret '73





*In the middle of the road there was a rock*

*There was a rock in the middle of the road*

*THERE WAS A ROCK*

*In the middle of the road there was a rock*

*Never will I forget this happening*

*that my tired eyes have seen*

*Never will I forget that in the*

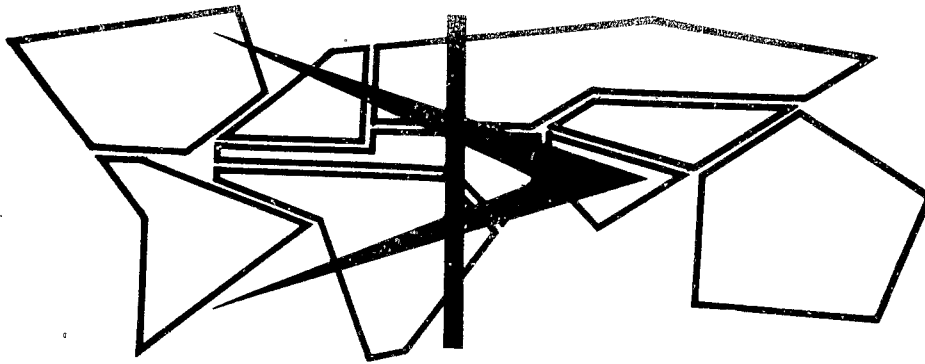
*middle of the road*

*THERE WAS A ROCK*

*There was a rock in the middle of the road*

*In the middle of the road there was a rock*

*Carlos Drummond DeAndrade*



## movement briefs

**SUMMER '73 RESEARCH ASSEMBLY:** More than 1,200 people participated in the four week session of the Assembly. These represented twelve areas of the globe and 32 of the 36 regions of North America. Global priors who participated were **Robert Fishel** of Manila, **Raymond Spencer** of Bombay, **Joe** and **Carol Pierce** of Tokyo, **Red** and **Elsie Ripple** from Taiwan, and **John** and **Marilyn Oyler** from Majuro.

A representative list of those in attendance included: **Father Stephane Valiquette**, Associate Director of the Ecumenical Center of the Canadian Council of Bishops, Quebec; **Vinod Parekh**, Regional Business Manager, Hyderabad; **Rev. Park Shin Won**, The Methodist Church of Korea, Seoul; **Rev. Joseph Hsu**, Director of the Kaohsiung Life-Line Center, Kaohsiung; **Rev. Procoro Velasques**, Director of Ecumenical Activities for the Methodist Church, Brazil; **Dr. Edward Johnson**, Executive Secretary of the Board of Overseas Missions of the Presbyterian Church in Canada, Toronto; **Sister Jane Aucoin**, Assistant General, Sisters of St. Joseph of Bourg, France; **Rev. Wesley** and **Yvonne Workman**, United Reform Church in England, Northern Ireland.; **Rev. Kim Han Ok**, The Methodist Church of Korea, Seoul; **Dr. James K. Mathews**, Presiding Bishop of Washington, D. C., Area of the United Methodist Church, Washington, D. C.; **Father Ralph Davila**, Maryknoll

Regional Research Coordinator for Venezuela, Caracas; and **Rev. Lowell** and **Marilyn Bacerra**, Baptist clergy family, Manila.

**ODYSSEY GLOBAL V:** During July 49 colleagues journeyed to Mexico City, Tokyo, Kyoto, Hong Kong, Bangkok, Calcutta, Benares, Bombay, Nairobi, Moshi, Cairo, Athens, Rome, Paris, and London. In Calcutta the Odyssey visited with **Mother Theresa** of the House of the Dying. That visit and the one to Shum Oi Church in Hong Kong, where they saw the Preschool, stand out as key happenings on their journey.

Three hundred emerging generation and sixty staff participated in the Summer '73 camp at Cromwell, Indiana. For six-weeks, **New Day Nation** campers engaged in the study of the Old Testament with a journey through the wilderness and a feast of "milk and honey" in the promised land.

Four ITI's (International Training Institutes) were held this summer: Hong Kong—July 15 to August 5; Manila, Kuala Lumpur, and Fukuoka—August 12 to September 2.

There is an ITI scheduled for Caracas, Venezuela for the fall quarter. This will bring the total number of ITI's this year to nine.

Dear Sir:

It is with much pleasure that I attempt this letter to you at this time. I just wanted you to know that I cannot begin to explain to you or the other instructors of the LENS Course how much I did get out of the weekend of thinking.

I understand what was meant by the think-tank. I can now better understand what it means to be a Senior Citizen of 77 years. It has been some time since I have really done much thinking because when you get older you often do things only on impulse, not thinking. You get accustomed to doing things a certain way.

I can truthfully say I am still praising the course. What did I see? — Maybe not so much that I can put to use, as my time for living is almost over, but I have a vision in my mind that could come to pass if this course could only be taught to the whole world. It could become a way of life! Then people the world over could sing about The New Day and it would have real meaning. What a joyful day it would be, if we would awake in that morning and know that "all men are brothers and hatred is forgotten at last."

I am hoping that wherever you go this LENS Course will have the same effect on all people that it has had on me. I can only say it was like being born again. I can see new hope for mankind.

Sincerely,

Mary E. Hawkins

Recently sent out—**Nancy McPhaul** and **Helen Lyman** to Paris, France. **Richard Loudermilk**, **Steve Allen** and **William Ragsdale** to South East Asia and Australia on advance LENS course set-up. **George** and **Rose West** to Caracas. **Ed** and **Mimi Shinn** to Australia.

The first week of September the Global Order Council welcomed Area Priors from around the world. **Frank Hilliard**, **Fred Buss**, **Ike Powell**, and **David Scott** were among those who arrived to participate in training and planning sessions.

# The Global Church Encounters the Future

OPENING ADDRESS TO THE ITI R.D. Joshi BOMBAY: MAY 20, 1973

Spirit colleagues and friends of the Spirit Movement: Grace and peace be unto you from the Lord Jesus Christ.

To deliver an opening address in an assembly of global Spirit men is a high privilege but an awesome task. I feel like a lion in the midst of Daniels!

This is one of the three ITIs being held this year emphasizing leadership development. More particularly, the aim of these Institutes is to train and equip the vanguard of a renewal force within the established church in India.

## RESPONSIBLE OPENNESS TO FUTURE

The Spirit Movement is a catalytic agent of change and renewal. It has no structures to import or sell. It only holds before men the possibilities of their lives and provides necessary bearings in their search for authentic existence.

This openness to the future, the freedom to live in and through our decisions, and buoyant optimism in the face of darkness and mystery are gifts of the Spirit and can come to men and women who, in trust and obedience, respond to God's gracious word addressed to them in the depth of their being.

Renewal cannot come in the life of the Church unless we welcome the tedium of the journey as a vital part of it. Once we decide to undertake this journey, there can be no turning back. "Anyone who puts his hand to the plough and then looks back is useless for the Kingdom of God."

Any retreat from the future will mean death and destruction. This is what happened to the ancient Hebrews who wanted to retreat to the past and return to the false securities of Egypt.

## RENEWED GOSPEL WITNESS

A gospel relevant for our day requires a radical process of *demythologizing*. This is full of trauma for those who cling to old religious imagery and

gadgetry to escape responsibility for their lives or encounter with the sovereign Lord who demands that we bear the burden of the whole world. Demythologizing is urgently needed. We must go back to the rock from which we were hewn, to reclaim the soil of the New Testament, and to grasp the essential meaning of biblical events for ourselves and for those who first encountered them.

The word of witness we bear must be *contextualized*. We can no longer talk of "indigenization" in a transcendent world of rapid social change. Indigenization calls for response to static social structures. Contextualization responds to the totality of one's own situation. It takes into account the dichotomy of secular-sacral, the dynamism of the provisional, the movemental nature of the Church, and the theological significance in such issues as justice, liberation, and dialogue with other faiths and ideologies.

Contextualization has global dimensions. It implies that the possibilities for renewal must first of all be sensed locally, but then be woven together in a fabric of global context, bringing to bear on a given historical moment the values of the past, the challenges of the present, and the possibilities of the future.

I call upon you, my Spirit colleagues, to examine the implications of contextualization so that you may be able to forge appropriate theological, missiological, and pedagogical tools for the renewal of the Church in its diverse cultural settings and contexts.

## THE CHALLENGE OF PLURALISM

This raises other relevant questions. What does it mean to be radical churchmen in Asian settings? What does it mean to be a renewal force in a world of religious pluralism? The assumptions behind the traditional approaches to other faiths can no longer be sustained. We no longer equate Christian faith with western culture nor confuse Christ with Christianity.

Earnest Indian Christian thinkers are raising urgent issues: Should we attempt to incorporate men of other faiths into imported church structures? Should conversion require a repudiation of one's own cultural heritage and baptism into an alien culture? Can the meaning of Christ be expressed in forms of religion other than Christian?

Should the Sacrament of Baptism (which divides rather than the Sacrament of Communion which unites) be necessary to incorporation into the body of Christ? Can there be a *Hindu Church* of Christ? Cardinal Joseph of Ernakulum thinks so. He calls upon Indian Christians to become *Hindu Christians*, thus reclaiming for the Indian Church the lost patrimony of early Christians who were both Jews and Christians at the same time.

Can the Church become a renewing dynamic within other faiths? How can we become building blocks rather than road blocks towards the creation of a secular global community which transcends or bypasses all barriers and is responsive only to man's common humanity?

### A NEW MARRIAGE

These are urgent theological issues. Sooner or later the Spirit Movement must come to grips with them, if it is to take root in the Third World and become a renewing dynamic that redeems cultures and undergirds men in their search for meaning and relevance. The Spirit Movement must accept the challenge of being a bridge between the Gospel and the dynamic elements of India's great traditions.

Marriage between the movemental church and the Established Church alone is not an adequate answer to global concerns of the Spirit Movement. This marital relationship needs to be extended to include other faiths and cultures. Out of this plural marriage will arise immense possibilities for a world of tomorrow.

I would like to see in our Religious Houses in India new lifestyles which arise as a result of fusion of cultures. This infusion would include music and songs which are meaningful in local settings and religious postures and gestures which reflect the richness of our global heritage.

The Ecumenical Institute, after years of careful research, has evolved concepts and methodologies appropriate to the 20th century understanding of mission, symbolism, theology and discipline. These are available to us to develop a reservoir of trained, disciplined and committed churchmen for the renewal of the whole Church.

However, we need to be alert to the dangers of our tools, tactics, language and symbols becoming convenient substitutes for authentic religious experience. "Programs, organizations and institutions can become just a cloak for lovelessness, and can blind me to real demands of the moment, and to the concrete 'thou' which confronts me." (Bultmann)

Religious technology and instruments are necessary but they have relevance only as we open ourselves to the operations of the Holy Spirit. Let us never forget we are a movement of the Spirit.

### FREE TO BE OBEDIENT

The Spirit transcends all externalities and manifests the interior of all that exists. Our activism must be tempered with the *adwaitic* experience where God dwells "in the cave of the heart." The prayer of Christ is that the Spirit may come and abide in us, building us into a living unity, in which obedience reveals itself as the only freedom.

Without obedience, freedom is a fallen freedom not derived from God but from that which in biblical imagery is described as man's fallen state. Such freedom will remain restless until it finds rest in its own destruction or suicide. But freedom manifested as obedience is self-fulfilling and divine. (Patrick Burke in *The Word in History*)

This is the theme of Alvin Toffler's book *Future Shock*. Those who retreat from the future, escape from responsibility and refuse to accept the reality of change, fall victim to future shock which is the disease of change. In the race to the moon, says Toffler, tremendous resources are devoted to making a safe landing. Failure of any sub-system of the landing craft to function could end in disaster. Millions of human beings are hurtling towards the future. Do they have to crash-land or can we provide Spirit mechanisms for a safe landing? This then is the challenge I entrust to you. The grace and peace of God I leave with you. Amen.

Bishop R. D. Joshi

OPENING ADDRESS TO THE I.T.I.

Bombay — May 20, 1973

## TASK

(continued from page 4)

down to the basement, where half line up on one side of the building to support it while the other half builds a new foundation.

The people in the basement know the steps are falling apart and someone is going to trip and kill himself because they are not around. But they also know without a new foundation, everything goes. It is to that 1,000 year task we give ourselves as we forge out the new tactical system.

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*Life is a circus, and you are always on stage.*

## FRAME

(continued from page 4)

will be those who do not recognize the importance of symbols, or choose to reject or ignore them.

We must enable men to express the ontological deeps of life: mystery, freedom, care and tranquility. They need not do so in Christological categories. They can express their life experiences in their own context.

The fifth dimension of recreating community is the *religious overlay*. The job of the historical church of Jesus Christ and every self-conscious religious human being is to participate in the recreation of holy space. The religious are the walking embodiment

of awe, the presence of the eschatological in our time.

In every primal community there is a locus, a concrete geographical space where one is called to consciousness and sees all space and time as holy. It is this place which allows foundational humanness. This is the role of liturgy, the dramatization of what the Church does in its worship life.

Local man is living in a global village, conscious of the fact he is and can be a global man right where he is. We live in an age where a phenomenal breakloose in consciousness is taking place. It is now or never, here or nowhere. These are the ingredients of the recreation of primal community.

### QUARTER II -- LENS SCHEDULE

WEEK	I	II	III	IV	V	VI	VII	VIII	IX
TRACK	Oct. 12-14	Oct 19-21	Oct. 26-28	Nov. 2-4	Nov. 9-11	Nov. 16-18	Nov. 23-25	Nov. 30 -Dec. 2	Dec. 7-9
1	Singapore	Bangkok	Rangoon	Calcutta	Delhi	Bombay	Hyderabad	Nairobi	
2		Kwajalein	Guam	Taipei	Hong Kong	Kobe	Seoul	Tokyo* Tokyo	Fukuoka
3	Apia	Sydney	Brisbane	Darwin	Perth	Adelaide	Melbourne	Manila	Manila
4				Amsterdam	Brussels	Glasgow	London	Paris	Berlin
5		Los Angeles	Houston	Montreal	Houston* Pittsburgh	Champaign	Billings	Detroit	
6	Denver		New York	Oklahoma City	San Francisco	St. Louis	Chicago	Boston	
7		Whitewater	Chicago	Denver		Chicago	Peoria	Cleveland* Wichita	
8		Chicago	Minneapolis	Philadelphia	Amarillo	Milwaukee		Anchorage	
9						Caracas		Honolulu	

\* Mid-week Course



# The ACADEMY for Global Churchmen

*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.*

*SUMMER '73 marked the beginning of the Year of the Guild in the life of the Spirit Movement. This is the year of practical re-tooling of churchmen all over the globe for the task of rebuilding the earth. Grassroots man in every locale now stands poised and ready to grapple significantly with the depth human issues confronting Everyman.*

## **Inkind can come from anyone...**

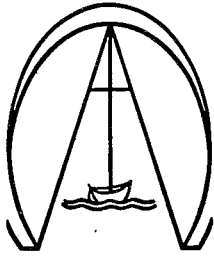
During Summer '73, friends of the Movement assisted the work of the Research Assembly by donating:

**3 new brass musical instruments for the Cabaret band**  
**1 90-foot by 12-foot red carpet for the Worship Hall**  
**400 loaves of bread per week on an ongoing basis**  
**6,000 Salisbury steaks**

Over the year, donations of goods and services in the following areas would be a great help in forwarding the work of the Movement:

**Refrigeration: freezers and refrigerators**  
**Building supplies: hardware and portable walls**  
**Transportation: trucks, vans, and automobiles**  
**Food: to cut down food budget.**

Know where these can be obtained? Contact The In-Kind Post, 3444 W. Congress Parkway, Chicago, Illinois 60624.



October, 1973

Dear Fellow Churchman:

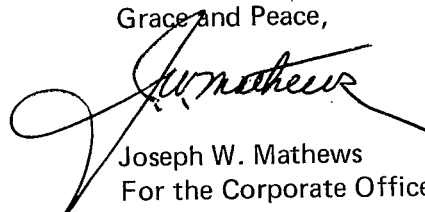
Summer '73 is now in history. Here at Centrum it has been a time of amazing accomplishments as over 1,200 colleagues from local communities around the globe actively participated in creating the form, the frame, the logistics, and the tactics of the Guild. For this is the Year of the Guild, the year the Spirit Movement calls into being across the globe the new sociological form of care in the twentieth century.

I found the summer to be a kaleidoscope of work, celebration, solitary religious exercise, corporate workshops and problem-solving units. The cabarets on Saturday nights rehearsing the secular mode of engagement in song, dance and satire, the Sanctification course, the study of *The Dark Night of the Soul* and the paraphrasing of the *First Epistle of John* laid a deep foundation of the spirit for all our practical work.

This fall in Hyderabad or Hong Kong, Seattle or Sydney, we shall begin to see the concrete effects of the summer's work. We shall begin to see in our churches, in our communities, the actualizing of those practical procedures by which every twentieth century man will discover his own kaleidoscope of possibility.

These practical steps include teaching LENS courses in 64 major metropolitan centers of the globe this fall and hosting nine International Training Institutes for indigenous church leaders before the year ends. As always, these plans depend upon each one of us. I, once again, invite your financial support for our common task.

Grace and Peace,



Joseph W. Mathews  
For the Corporate Office

**The Ecumenical Institute, 3444 Congress Parkway, Chicago, Illinois 60624 312/769-6363**

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