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SPECIAL ISSUE:
5TH CITY DECADE
CELEBRATION
GUIDE LAUNCH
BY REBECCA



i.e.

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5th CITY:

Some 700 5th Citizens jumped to their feet to sing, "Chicago, Chicago" opening the "Decade of Miracles" Celebration December 15 with a welcome in song to Chicago's Mayor, Richard J. Daley.

It was a celebration of 10 years of struggle, recreating community care in the heart of the black ghetto on Chicago's West Side. A poster covering one wall of the new Community Center charted the journey of the past 10 years and the miracles that made each one significant for 5th City.

Three major happenings at the celebration symbolized the Resurgence 5th City is experiencing: assuming titles to three community properties, dedicating a new, community-owned and operated shopping center, and receiving the honor of Mayor Daley's first formal visit to 5th City.

Against the bright red and black backdrop of the 5th City symbol, the Mayor thanked the "hard-working people" for "10 years of achievement."

"Everyone here has accom-

plished much," he said. And [I] hope, with the help of God, that what you are doing here will be emulated, and imitated, and repeated in every neighborhood in our city. Because when we improve the neighborhood and we improve the communities, then we improve the city.

"And there's no reason why we can't do what you've done in 10 years, in the next 10 years, to remove every slum and every blight in Chicago. . . Congratulations again from a grateful city to fine, hard-working-people who had a dream."

On the community's behalf, Mrs. Mildred Robinson presented a plaque to 5th City businessman Floyd Stanley for display at the shopping center's entrance. "As I am an Elder," she said, "and also a 5th City Citizen, one of the first Iron Men, I give this plaque to you, Mr. Stanley, to remind you that this shopping center is a service to this community and to all communities around the world."

Representatives of three 5th City agencies received titles to properties from the Institute's board of directors. Board president David Wood said, "The significance of what we do

Mrs. Lela Mosley, Rev. Joseph W. Mathews, Mayor Richard J. Daley.



Decade Congress

About 300 5th Citizens gathered December 14 to participate in a new form of local polity at the Decade Congress.

Congress is a high symbolic event each year in 5th City. It is a time of celebrating the community's progress in realizing its vision of renewal, projecting its future vision, and symbolizing its consensus on the programs of the coming year.

"We, the Symbol Guild, resolve. . ." intoned Guildsman Richard Reed, "To begin the following during the coming year: beginning a visiting artist series, creating a community art center, forming a local environmental board, setting up a parish action

council, and holding community clergy collegiums."

At Congress, each of the five community Guilds presents its set of resolutions, hammered out at weekly Guild meetings. The consensus of the community is then called for; if consensus is not forthcoming on a particular resolution, it is sent back to the Guilds to be reconsidered.

Challenging 5th Citizens with a vision of their mission to the inner city communities of the world, Mrs. Ruth Wilson of the Council for Community Services, Chicago, pointed to the devastating effects of community deterioration and the impotence of governmental social systems in

renewing the inner city. "Inner cities must be reformed," she said, "and you must do it... You are demonstrators; you are technicians who must make this project work."

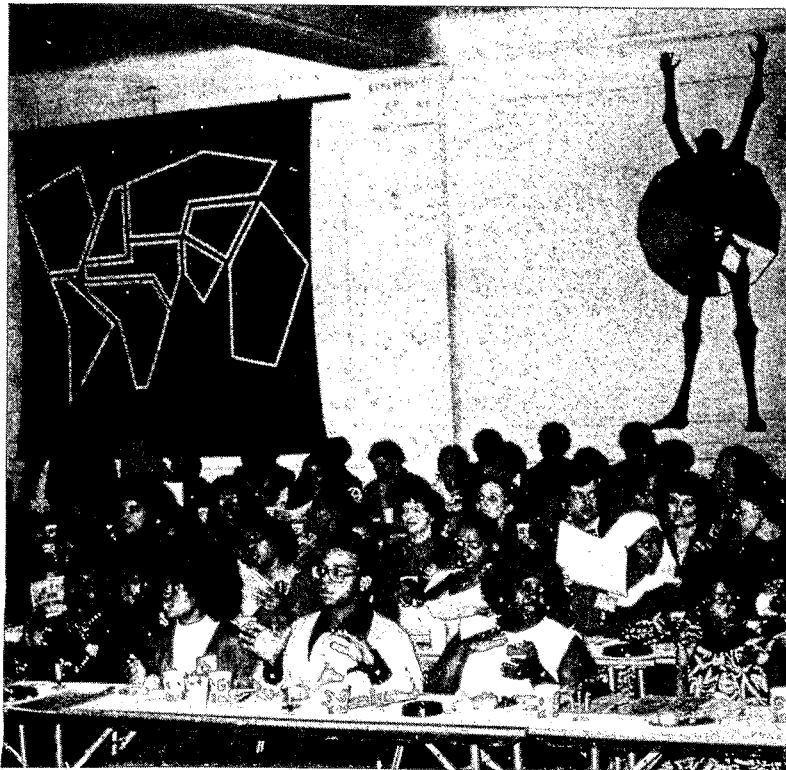
The Congress paid tribute to Tom Washington and Allyn Adams, pioneering Iron Men who died during the first decade, by naming the two large halls of the new Community Center in their memory. In a presentation of silver pins, Congress also honored the first 200 Iron Men, community citizens who founded 5th City, and the 200 new Iron Men who are fulfilling the original vision of the renewal of the world's local communities.

a decade of miracles

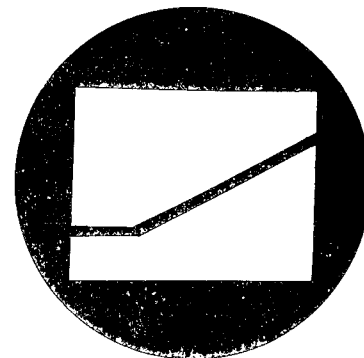
today may lie somewhere far away from here. Perhaps it may be in Darwin, Australia; Singapore, or in Calcutta."

Institute Dean Joseph W. Mathews pointed to Chicago's skyline as the city's "inclusive" sign of Resurgence, and to 5th City as the "local" sign. "Resurgence cannot happen unless it is both local and inclusive," he said. "And where one is not, the other is a sham."

Mrs. Lela Mosley, director of the 5th City Board of Managers, presented the Mayor with a reproduction of the nine-foot Iron Man statue which stands in the community Node. Mrs. Mosley explained the Iron Man statue as a symbol of those who, like the prophet Jeremiah from whom the image is taken, "stand as 'pillars of iron' in the task of rebuilding the city."

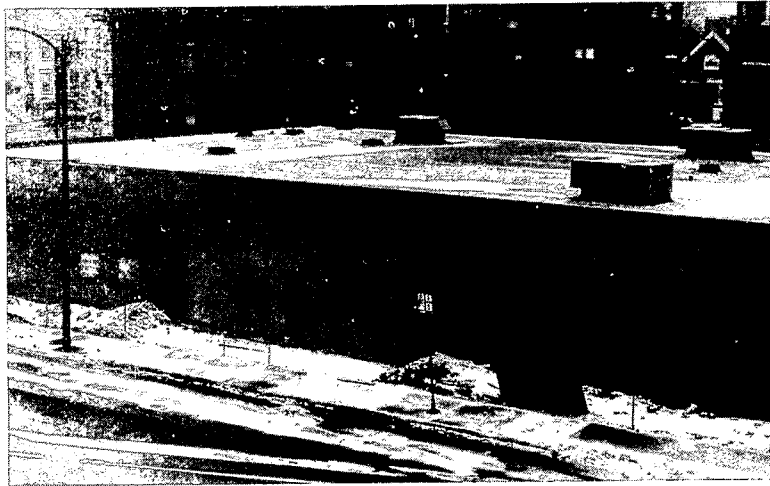


Participants and guests at the Decade Congress.



5th City Choir opening the Decade Congress.

Shopping Center



5th City Shopping Center under construction.

Beneath the Iron Man Statue, 5th Citizens will be shopping this spring at their new community-owned and operated shopping mall. Through the 5th City Economic Services Program, local businessmen have created a \$1 million mall, restoring the commercial heart of the community.

A portion of 5th Avenue will be converted by the city into a tree-lined outdoor plaza. Inside the enclosed mall is a foodstore, drugstore, laundromat, cleaners, barbershop and currency exchange.

The use of fluted concrete walls and a roof to enclose the mall is an innovative and attractive way of providing store security during closing hours. The mall concept eliminates any need for unattractive, unfriendly iron gatings on individual stores since there is only one central entrance way.

Local banks have financed the shopping center, representing the first private capital to be invested in the community in over 20 years.

The last of the large, blighted buildings surrounding the new 5th City Shopping Center is being rehabilitated, and completion is expected by this time next year.

Four abandoned buildings, located on a main community thoroughfare, are being converted into 58 dwelling units—many three and four bedrooms—to accommodate the community's larger families.

The 5th City Redevelopment Corporation, one of the agencies in the revised 5th City Social Model, has put together the second rehabilitation package to restore the community's Node, or heart, while at the same time removing the worst eyesores.

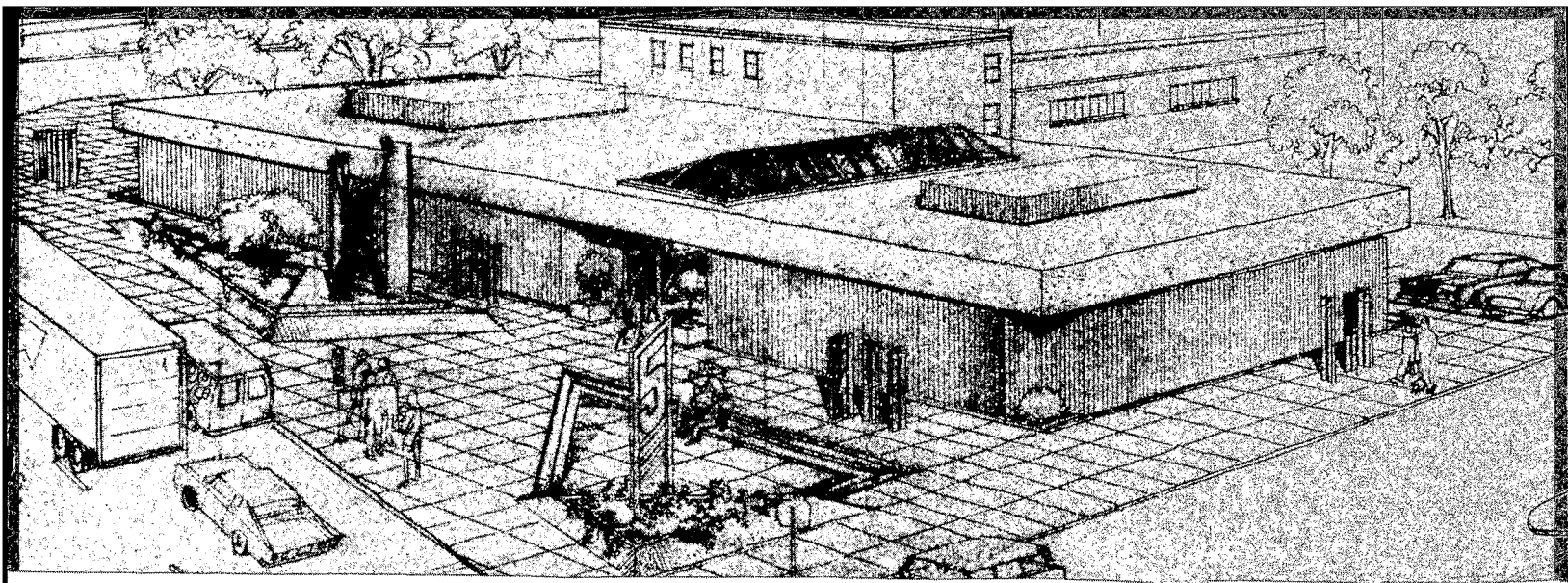
The U.S. Department of Housing and Urban Development (HUD) is financing the rehab package. A HUD official in the Chicago area said the project had the "highest pedigree" of any such undertaking in Illinois.

Striking red and black placards now hang on the front of the rehab buildings, proclaiming to 5th City, Chicago, and the world the possibility for reclamation of the world's decaying inner city neighborhoods.

2nd Rehab



5th City building ready for rehabilitation.



TOWARD A 2ND DECADE

The 5th City staff this past fall updated the Social Model that has guided the development of the project for 10 years. The revision process simplified the theoretical model to reflect what the staff had learned in 10 years of reformulation work.

As the Movement's pioneer reformulation project, 5th City will necessarily play a consultative role for the 84 Guild Experiments beginning this year. Revising the Social Model better prepares 5th City for this role.

Moreover, in the process of revising the model, the staff developed

a new model building method, which has already been put to use by the Uptown 5 Guild Experiment.

The original 5th City Model contained 20 "structures" and 80 social agencies. The model was published in 1966 after two years of extensive community analysis. During the next four years, the model was tested. Social agencies came into being and a rural Aboriginal settlement in Australia, which used the model, proved it could be replicated—even in a totally different environment. In the past four years, the model was

actualized in 5th City and community boundaries were expanded to include a total of 20,000 residents. Both the new shopping center and the housing rehabilitation packages are physical signs of having reached the 1966 model's objectives.

The revised Social Model presents more objectives and new demands, both in providing services, transforming space and forging effective modes of human care through social structures.

FIFTH CITY SOCIAL MODEL														
A DESIGN FOR COMPREHENSIVE COMMUNITY REFORMULATION														
ECONOMIC DYNAMIC OF SOCIETY sustaining the community			CULTURAL DYNAMIC OF SOCIETY developing the community				POLITICAL DYNAMIC OF SOCIETY ordering the community							
A THE ECONOMIC GUILD local economy			B THE EDUCATIONAL GUILD integral education		C THE SYMBOLIC GUILD communal consciousness		D THE SOCIAL GUILD life style		E THE POLITICAL GUILD local polity					
PROGRAM I NEIGHBORHOOD HEALTH	1	COMMUNITY MEDICAL CENTER	PROGRAM IV CHILD DEVELOPMENT	10	INFANT CARE CENTER	PROGRAM VII INTERFAITH RELATIONS	18	COMMUNITY CLERGY COLLEGIUM	PROGRAM X YOUTH DEVELOPMENT	28	ELEMENTARY ARTS CLUB	PROGRAM XIII CIVIL RELATIONS	27	LEGAL AID CLINIC
	2	HOME CARE SERVICE		11	COMMUNITY MINI SCHOOL		19	LOCAL CONGREGATION INTERCHANGE		29	HIGH SCHOOL STUDENT HOUSE		28	GOVERNMENT RELATIONS BOARD
	3	PUBLIC HEALTH OUTPOST		12	FIFTH CITY PRESCHOOL		21	PARISH ACTION COUNCIL		30	YOUNG ADULT LEAGUE		30	PROBLEM SOLVING SEAWAR
PROGRAM II ECONOMIC SERVICES	4	JOB DEVELOPMENT AGENCY	PROGRAM V SCHOOL SUPPORT	13	LOCAL COMMUNITY KINDERGARTEN	PROGRAM VIII LOCAL ARTS	22	COMMUNITY ART CENTER	PROGRAM XI SOCIAL SERVICES	31	EXCEPTIONAL CARE AGENCY	PROGRAM XIV PUBLIC SERVICES	40	URBAN SERVICES OFFICE
	5	HOME ECONOMY BUREAU		14	PUBLIC SCHOOL COMMISSION		23	NEIGHBORHOOD TALENT MARY		32	FAMILY DEVELOPMENT BUREAU		41	COMMUNITY INFORMATION CENTER
	6	CONSUMER PROTECTION BOARD		15	HIGH SCHOOL TUTORIAL		24	VISITING ARTISTS SERIES		33	COMMUNITY ELDERNS ASSOCIATION		42	LOCAL SECURITY COMMISSION
PROGRAM III COMMUNITY HOUSING	7	LOCAL PLANNING COMMISSION	PROGRAM VI ADULT EDUCATION	16	FUNCTIONAL SKILLS INSTITUTE	PROGRAM IX COMMUNITY IDENTITY	25	LOCAL ENVIRONMENTAL BOARD	PROGRAM XII COMMUNITY CARE	34	NEIGHBORHOOD STAKE SYSTEM	PROGRAM XV COMMUNITY ORGANIZATION	43	LOCAL GUILD NETWORK
	8	FIFTH CITY REDEVELOPMENT CORPORATION		17	CONTINUING EDUCATION CENTER		26	COMMUNITY EVENTS COUNCIL		35	HUMAN RELATIONS CENTER		44	COMMUNITY MANAGERS BOARD
	9	NEIGHBORHOOD RESIDENTS ASSOCIATION		18	ADVANCED EDUCATION MATERIAL		27	GLOBAL RELATIONS COMMISSION		36	FIFTH CITY PROMOTION BUREAU		45	FIFTH CITY CITIZENS COUNCILS

This is one inclusive project involving all three of the primal dynamics of society, the economic, political, and cultural. It is comprised of 8 action guilds, 16 major programs and 46 coordinated operations. Each of the 46 operations has four precise functions making a total of 180 social functions.

XAVIERISM

The Xavier Posture is a matter of identification. That is, when one goes to Korea, Korea is one's land. One is a citizen of that nation, a guest citizen to be sure. Xavierism has nothing to do with externals; It is a depth response, a stance toward life.

The lack of an Xavier posture shows up in the use of the word "They," or "Back in our country we do it this way..." The use of "they" can also be very subtle. It can be used to talk about all of "their" fine qualities. But how would you like to be in a group where everyone is talking about "us" and "you"? The Xavier posture is, "I am They."

Assuming the Xavier posture in a nation other than one's own, one becomes a first-rate citizen —not a third-rate citizen, but one who "out-citizens" any citizen there. However, this does not mean that as, say, an American, one would walk barefoot in a country where people go without shoes. Such behavior can be more destructive than a direct type of "Ugly Americanism." The Xavier posture is to care for the future of that country with the intensity of its most responsible native.

Xavierism means one's postage stamp, or particular location, is the globe. As one operates in a given region, it becomes a microcosm of the globe. If one were assigned to Bangkok or Majuro, one would imagine it as the globe. And the first postage stamp that is ordered as a microcosm of the globe has literally revolutionized the entire globe. That is, the world will explode with possibility because of that demonstration.

When St. Francis Xavier was assigned to

Japan, the telephone to his Provincial was out of order, so to speak. Even if there had been telephones, his headquarters would not have been able to help him. The Xavier posture is re-creating the global movement whatever one's particular location. The movement cannot be superimposed from above.

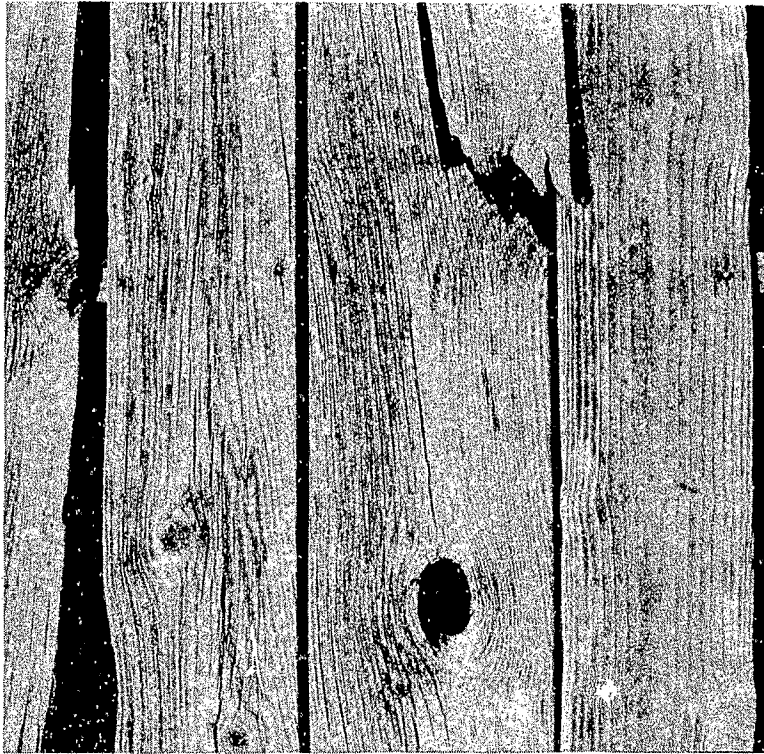
Xavierism is corporate battleplanning. Here, it has an individual or interior dimension. Corporateness lets individual creativity loose; it never stifles it. If there is nowhere to put individual creativity, then that creativity is simply a figment of one's imagination.

Of course, if one is creating in San Francisco, one's battleplan is not adequate unless it is built for Timbuctu, as well. Unless a mission is history-long and worldwide, it will not work. Those who say, "Oh, we have no time to think of the world, we have to think about our community," never succeed. They slave away, year after year, and when they finish their slaving, there is nothing there. Only when one assumes a global stance, an Xavier posture, are intuitions adequate to enable authentic decisions.

Finally, one becomes a spiritual father, or "shepherd." When Xavier went to Japan, he became its spiritual father. And as the spiritual father of Japan, or Miami, or Area Houston, or Paducah, Kentucky, one is responsible for every human being in that space and one dies there alone.

One does not call home because he is dying in Paducah. He dies in Paducah. And the decision to die where one is assigned, is Xavierism.

resurgence 



*The dark night
assails the soul causing great pain and agony*

*The dark night
with its loving wound causes a wondrous fear*

*The dark night
plunges man into darkness and enkindles care*

*The dark night
prepares the soul for the union of love with God*

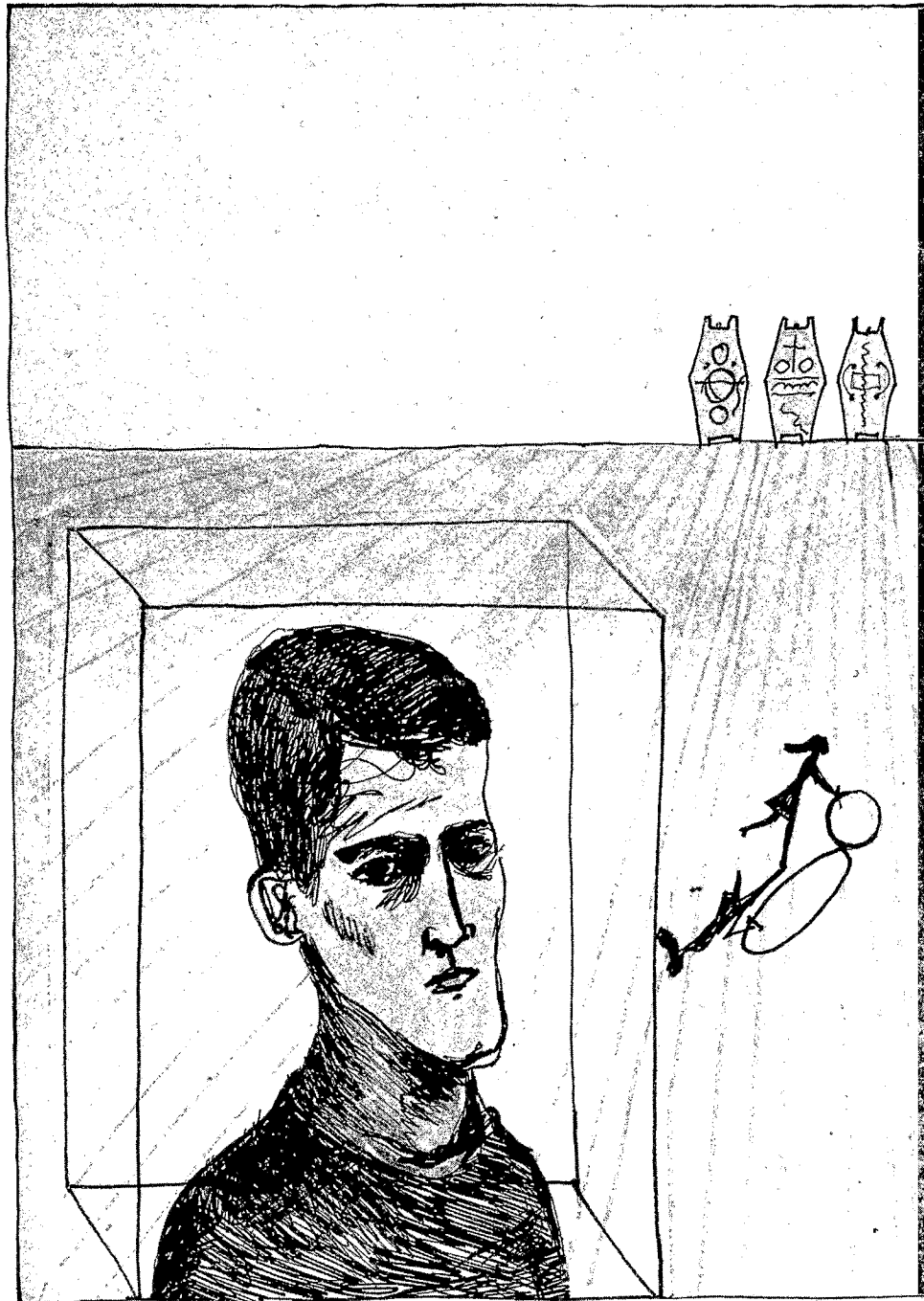
*Dark Night of the Soul
St. John of the Cross*

UNIVERSAL

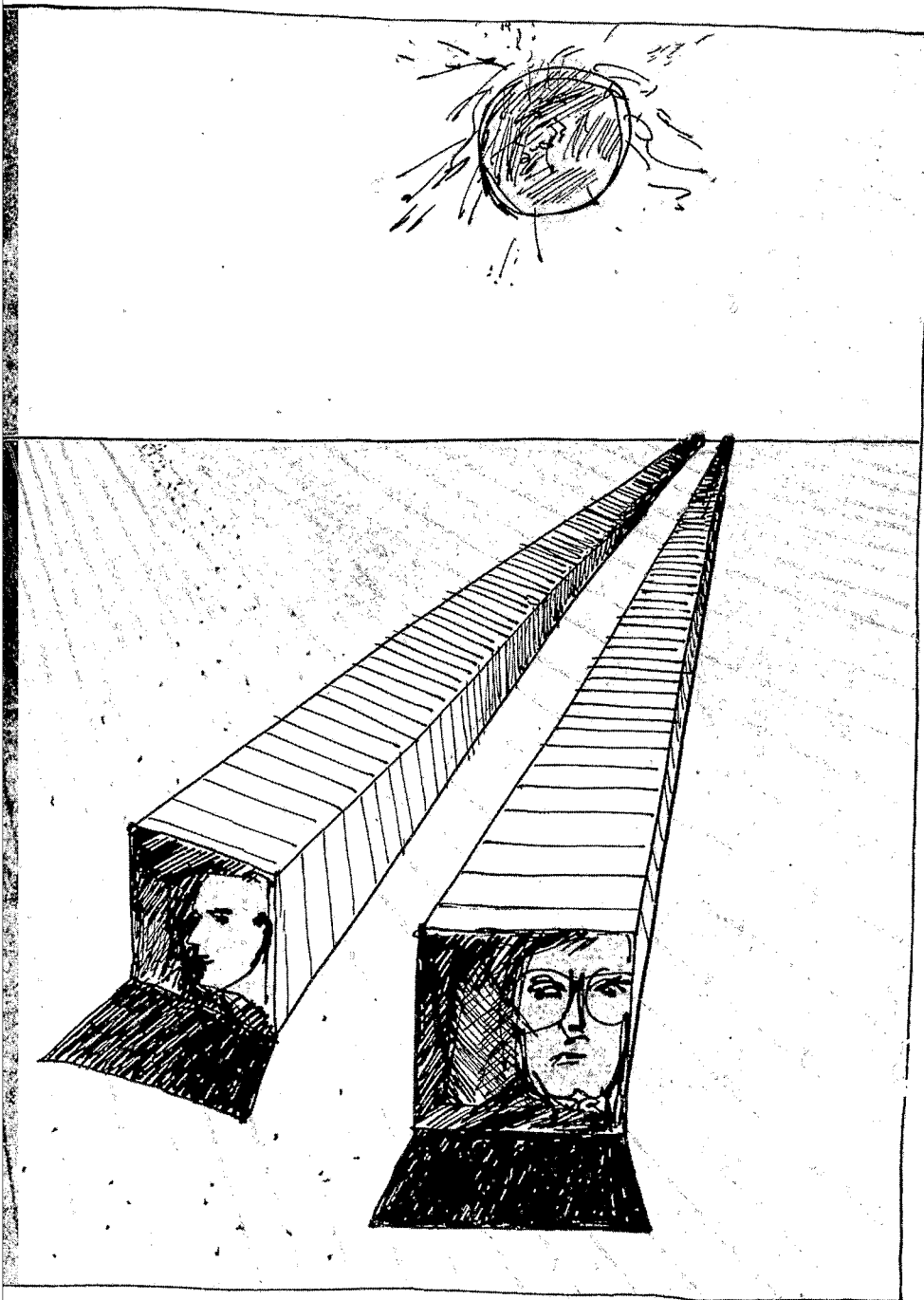
Bright, sunshiny life,
Fruitful labors, care-full
He strides among his days,
Then stumbles across a
Mundane object,
a person,
or a happenstance,
Which, turning transparent,
Makes the walls of his
Lifespaces, into
Gateways through which he sees
Earth itself
As his responsibility.

Beholding this reality,
Every honor
achievement
good work
Crumbles into
Dust which swirls and chokes
His interior
And
As it subsides
He trembles to see
Within himself,
Forever residing in his viscera:
The world,
Fully laced in and held by
His own, helpless, unending
Care.

It cannot be but it is:
He is
A benevolent relation to everything.



BENEVOLENCE



He raises an arm
And with horror sees that
Ranks of humans rise up into life.
He turns just slightly and
Oh hundreds more
Fall
Into the Abyss.
His own hands
Hold the future of the
Suffering people.

No!
Too much!
He draws the curtain on this
Interior drama
And turns outward in
Vain escape:
Now aimless hostile and mean,
Now kindly, passive hatred of life,
Both unconvincing
To himself,
For the globe still slowly turns
Within his own stomach
And the webwork of his own
Care for humankind
Keeps it there.

The choice:
Spiritual zombie-ism,
Or,
Terrifying responsibility.

And the final awareness:
He must make this decision
All alone.

GUILD LAUNCH

The Guild Experiment began January 1 in 84 cities across the world. Yet the idea of the Guild is not new to the Spirit Movement. Over 12 years ago, Norman Cousins, current editor of *Saturday Review-World*, prophesied the creation of such a structure in an editorial for *Saturday Review*, reprinted here. The Spirit Movement is indebted to Mr. Cousins who, in this piece, proposed the first theoretical model of how what we call the Guild might operate.

SIR

For years the most persistent complaint about the American people was that they were apathetic. Let the lament cease. The apathy is no more. The prime fact about the American temper today is that the people are exploding out of indifference. They no longer have to be pushed or prodded into an awareness of needs and dangers. The national preoccupation with tailfins and large TV screens has given way to a sense of national and personal peril. Exit easy drift; enter apprehension.

The end of apathy, however, has not led to any united resolve or steadfast pursuit of clearly understood objectives. Instead, the treadmills are in furious operation, accompanied by flailing and thrashing. The danger has produced insecurity and exasperation rather than purpose. In fact, the country is precariously close to an anxiety neurosis. The recognition of danger is exceeded only by the feeling of uneasiness and confusion.

Out of it all, at least two trends seem to be emerging. One is hard, driving, primitive. It has its own absolutist ideas of what is wrong and what has to be done. It believes that the threat of a red totalitarianism can be met only with counter-totalitarian tactics and ideas. It draws a sharp line around its own adherents, the better to condemn as unpatriotic those who stand outside. It wages a campaign of unremitting pressure and sometimes even terror against vulnerable individuals or organizations; i.e. those in government or related fields—education, religion, communications, entertainment, etc. For example, pressure will be put on teachers' associations to engage certain "approved" speakers or

to cancel speakers who are considered subversive. Suspicion, an integral part of the movement, is directed even against men like General Eisenhower and his brother Milton, members of the Supreme Court, large parts of the ministry and some parts of the priesthood, and owners of the press, especially if they operate in the East. The U.N. is a prime target.

The fact that the movement is preposterous and ridiculous does not keep it from existing. It exists because it keeps drilling away on the exposed nerve of American insecurity. A favorite point of incision is the letters-to-the-editor column of newspapers. Still another is the mailbag of Congress.

But there is a second trend, opposite in nature though not yet equal in effect. It is, or could be, an important and constructive trend. It involves people who are eager to explode ideas, to read and think and discuss. They are hungry for better information than they seem to be getting. They want to act; they would like to be responsible and relevant. But they don't know where best to take hold.

It is to those who see themselves as part of this second trend or movement that we now address ourselves. We should like to propose the formation of a Society for Individual Responsibility, with local chapters throughout the country. It would be based on the proposition that in a free society the individual is responsible. He is responsible for what happens to that society. He is responsible for the decisions the government makes in his name or for its policies and actions, its decisions or indecisions. Therefore, he has both the need and the right to be informed.

The Society for Individual Responsibility would have no national officers or directors. It would have no dues. It would not exist as a formal organization. Its sole purpose would be to provide a responsible outlet for individuals who would like to make a personal connection with what is happening in the nation and the world in a way that may count for something. Ideally, each unit of SIR would consist of no more than twenty or thirty persons. The activities of such a unit would be divided into two broad categories. One category would deal with information, the other with action.

On the information front, SIR participants would be assigned to task-forces fact-finding groups. For example, three or four members might be assigned to the Berlin question. They would work as a team, gathering and studying source materials, examining such documents as may be available, reviewing literature on the subject, and then returning to the unit-at-large with their report. Another unit might be assigned to the Laos problem, or the fallout-shelter problem, or the Congo problem, etc.

Responsible information can lead to responsible action. The kind of responsible action most needed today takes the form not of denunciation or threat

but of working support. Men in public service are not knaves. They don't have to be harassed or threatened. But they do need evidence of constructive support for constructive policies. Most of the pressure today is on the other side. Both President Eisenhower and President Kennedy, for example have spoken of the need to end the arms race on an enforceable basis and of the need to take specific steps in the direction of a world rule of law. These ideas cannot become national policies without a national response. SIR can help to generate such a positive response. In fact, if SIR did nothing except to concentrate on these ideas and issues that required support, avoiding approbrium and ultimatum, it could exercise a prodigious effect in the field of national policy.

SIR requires no charter. All it needs is individuals who believe in the idea of personal responsibility, who crave knowledge and the open discussion of ideas, and who realize they can magnify their effectiveness by acting with others in behalf of constructive ideas and programs. To the extent that a clearing house or exchange-post might be useful the *Saturday Review* would be willing to apply itself in that direction. —Norman Cousins

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Mr. Cousin's article established two of the Guild's foundation stones: *operating context* and its *basic dynamics*.

A Guild must be concerned with the positive and negative trends of the whole society and how they affect a given local community. The energy crisis exemplified the futility of a narrow operating context. A local community will never ease the hardships caused by closed schools, soaring prices and industrial shortages unless it considers everything from the local fuel distributor to its nation's foreign ministry.

In his "Society for Individual Responsibility," Mr. Cousins envisions local units with two tasks: information-gathering and responsible action. The basic dynamics of the Guild Experiment parallel this vision. The local PSU (Problem Solving Unit) in the Guild Experiment analyzes the issues confronting a local community in the light of global trends and forges models for responsible action. Mr. Cousins calls this a fact-finding group, or task force.

In the Guild Experiment, the Task Force executes the PSU's finished models. It gives effective "working support" to those persons and institutions who are reinforcing the positive trends of society. The Task Force might present a concerned local politician with a survey, detailing a community's potholes and broken curbs, or, it might send to communities around the globe representatives who would help set up effective preschools.

Each Guild Experiment is now following a six-month implementation timeline with six basic steps: (1) Acquiring permission from the leaders of the designated local community to conduct the project; (2) Recruiting for LENS seminars in the community; (3) Gathering and training local citizens in community reformulation methods; (4) Establishing a Guild core group; (5) Holding the first community-wide PSU's; and (6) Initiating the first Task Forces.

CARACAS

Fifty-four churchmen with a social passion and concern for the role of the Church on the Latin American continent, gathered at the Villa Pignatelli, a Jesuit retreat center near Caracas, Venezuela. Representing 16 Latin American countries and nine denominations, they began the first ITI on the Latin American continent.

The ITI is a practical training program designed to enable the Church to be mission in the turbulent 20th century. It is therefore a methods laboratory where churchmen can create a fresh vision of the Church as mission, rooted in Scripture and tradition while becoming proficient in the use of practical tools for its renewal. The ITI trains in Bible study, pedagogical skills, community reformulation, local congregation renewal and tactical planning.

"I came to this country with a broken heart," said one participant who arrived from Chile, only days after the fall of Salvadore Allende's government. "Now I go back with a new one...Not only has it renewed my faith and hope, but it has

helped me project myself into the future with a strong sense of mission, not only for the sake of my country, but for the whole world."

Built into the weekly rhythm of the Caracas ITI were a series of happenings, including an 'urban impact tour'—a visit to a factory, a barrio (hillside settlement) and downtown Caracas; a 'global humanness celebration,' including the preparation of national foods and a fiesta, a workday, demonstrating the power of corporate effort; and a closing celebration featuring dances, songs, drums and speeches.

The faculty members came together from Southeast Asia, India, Europe and North and South America. They brought a wealth of experience from teaching in similiar ITI's.

Reflecting on the significance of the ITI, a Venezuelan participant said, "The Church and the World will be better for this 'happening' and Latin America will grow to full stature from this small beginning."



INDIA

What happened in the India ITI? We became men of prayer; not just men who can endure, but men who get things done effectively. At each of the four India ITI's, that was the central happening: The deep experience of one's being and one's freedom. Each saw that he himself was that freedom and could continue to be it day after day.

For example, when we arrived at the hostel where the ITI was to be held, there was no water on the site and the nearest well was broken. We pointed out to the supervisor that we could help him run a pipe from a more distant well to the top of the hostel's roof and create a water supply. The job was done in a week.

One cannot imagine the impact of that event. The supervisor, in the wilds of his imagination, never dreamed a job of that magnitude could be accomplished in a week. He said that was the gift of the ITI to his country. Acquiring such effective

There were nine ITI's in 1973—four in India, four in SEAPAC and one in Latin America—with a record total of 635 participants.

modes of operating is what becoming men of prayer means.

Even in India, which has a centuries old tradition in the solitary religious life, the response to the relatively new Solitary Office methods used in the ITI was surprisingly profound. Beyond the solitary dimension, another breakthrough was our decision to build plans for the future of our families. In this way, we brought our whole family into our prayer life, and each built models to refocus its role in the 20th Century.

An exciting dimension of the ITI in India was our work with practical skills of rational organization. Traditionally, the Indian is known for his gifts of the spirit. The ITI methods seminars—in workshopping, gestalting, model-building, singing and charting—related practical skills to the depth spirit life.

SEAPAC

The vigorous theology forged through the 20th century theological revolution allowed a serious grounding of Christian symbols in the everyday lives of all of us at the ITI SEAPAC (Southeast Asia-Pacific). Finding new meaning in those age-old symbols was a redemptive experience.

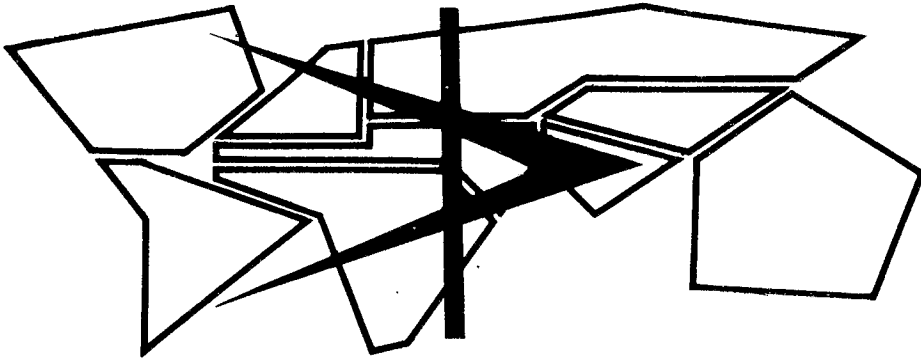
The works of Nikos Kazantzakis were a deep spirit address. There is a quest for religious certainty anytime one decides to deal with the religious deeps. Kazantzakis provides a way to confront one's experience of life's sheer chaos, however, and live creatively with it.

Moreover, the ITI enabled us to think methodologically. The thinking methods of the ITI—charting, gestalting, workshopping and model-building—were the concrete gifts we took

home with us.

In religious practice, there was remarkable enthusiasm for the Solitary Office, methods for contemplating, meditating and praying. The thirst results from 20th century human beings' experience of sterility, a profound vacuum, in the contemporary practice of solitary devotions.

Our faculty was both international and religiously diverse. We learned to maintain our pluriformity; at the same time, we became one faculty with one stance. The gift of the faculty was its hard-working style. The ITI construct dissipated spiritual lethargy through structures which enabled all of us to work and to discover an incredible creativity and new passion throughout the six weeks.



movement briefs

VISITORS TO CENTRUM: Rev. Lee Sung Joo, Area Tokyo, on his way back to Japan after serving on ITI: Caracas faculty . . . Msgr. Justino Ortiz, Archdiocese of Manila. . . Rev. Kim Chong Man and Rev. Kim An Hong arrived for International Training Program. . . Rev. In Ha Lee, moderator of the Korean Presbyterian Church paid a visit, as did Fr. Goulfish of Area Lima, Bishop James Mathews of Washington and Rev. John Wandimi of Area Nairobi. Rev. and Mrs. Wesley Workman of Area London arrived for Winter Academy.

VISITOR TO 5TH CITY: Mayor Richard J. Daley to the "Decade of Miracles" Celebration.

SENT OUT: Kit, Margaret and Joshua Krauss with the children of James and Ellen Addington to Adelaide. . . **TO CARACAS ITI:** Rev. Lee Sung Joo of Area Tokyo. . . Rev. William and Nancy Grow, Mary Kurian and Rev. Joseph Slicker from Chicago Centrum. Hornung Bede, Rev. Bruce and Marcie Bunker, Rev. Raphael Davilla, and George and Rose West from Caracas. Carlos Zervigon from Miami, and Rev. Ignatius Rapollo from New Orleans. **ON LENS TRIPS:** Steve Allen, Don and Claudia Cramer, John and Ann Epps, Sheldon and Betty Hill, Jim and Laverne Phillips, Anne Slicker, Rick and Nancy Loudermilk, and Rod and Priscilla Wilson from Chicago Centrum, Sam and Beret Hanson from Minneapolis and Bill Ragsdale from Area San Francisco taught with local staff in three continents.

The Order celebrates the October through December marriages of:

Nancy Decius to James Rowland
Lynelle Parker to Craig Brummel
Kaye Stephens to James Anderson
Mary Flowers to Henry Warren
Hilde Smith to Anthony Betonte
Laura Townley to Raymond Spencer
Jacqueline Tennant to David Ott
Margo Parker to Richard Jones
Phyllis Petrie to William Slicker
Audrey Barger to James Colvin
Barbara Korth to Russell Brown

The Order celebrates the October through December births of:

Gretchen Jayanti
to
Timothy and Susan Wegner
Arthur Nathaniel
to
Herman and Joy Greene
John Wesley
to
James and Shirley McCabe
Jason Alexander
to
Walter and Jean Epley
Esther Samara
to
John and Judy Graham
Paul Stephen
to
Nicholas and Susan Jeszenszky
Dennis Michael
to
Robert and Marilyn O'Boyle
Alexandra Natalie
to
Ian and Brenda Gilmour
John Philip
to
Steve and Sarah Allen

Raymond Spencer and his bride, Laura *nee* Townley, greeting their wedding guests at the Oberoi Sheraton in Bombay





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.

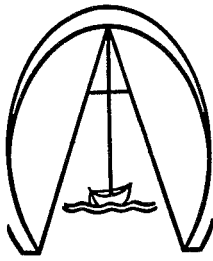
SUMMER '73 marked the beginning of the Year of the Guild in the life of the Spirit Movement. This is the year of practical re-tooling of churchmen all over the globe for the task of rebuilding the earth. Grassroots man in every locale now stands poised and ready to grapple significantly with the depth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

Movement Support for Launching THE GUILD



1. "Uptown" Band Instruments (brass and reed)
2. 5 Childrens' Record Players
3. 5 Childrens' Slides and Monkey Bars
4. 500 Pillows
5. 10 Cassette Recorders
6. 5 Complete Shop Tool Sets
7. 15 Vacuum Cleaners
8. 30 Electric Typewriters
9. 5 T.V.'s for children
10. 35 Used Cars

Know where these can be obtained? Contact the Inkind Post, 3444 W. Congress Pkwy., Chicago, Ill. 60624



February, 1974

Dear Fellow Churchmen,


The coming of the comet Kohoutek has been for us a portent of a new practical dimension for our mission to the Church and the World. On January 1, the Spirit Movement launched 84 guilds in 84 cities of the world; including 50 on the North American continent.

The Guild offers the possibility for the 5th City: Chicago experiment, now entering its second decade, to be replicated with structural seriousness everywhere. In remarks at the 5th City "Decade of Miracles" celebration, Chicago's Mayor Richard J. Daley caught the promise of 5th City replication in the Guild Experiment when he said, "There's no reason why we can't do what you've done in 10 years, in the next 10 years to remove every slum and every blight in Chicago and . . . to be of service to all the people in our great city." The Uptown 5 Guild Experiment, across Chicago from 5th City, is a first sign of that possibility.

We anticipate 1974 will be a year of significant and joyous engagement—teaching RS-I and LENS seminars, enabling metro cadres and giving form to the Resurgence already-so present in our time.

As always, these plans depend on 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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