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## COVER

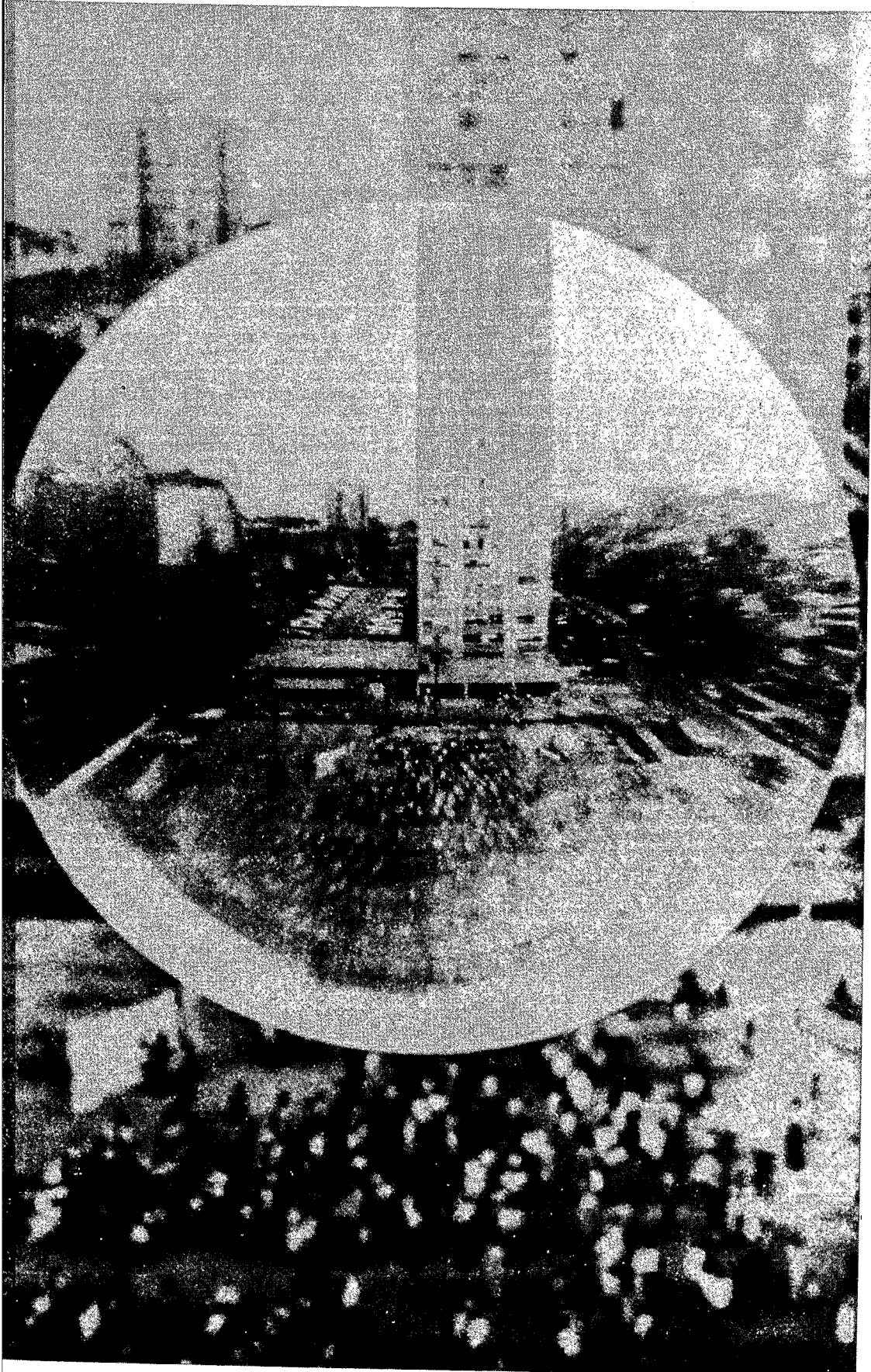
The Cover Symbol represents the new clarity that has emerged on the mission of the movement of the Spirit in century 20. The final Mystery at the center of life is experienced as a profound consciousness in the form of faith, love and hope. As that consciousness finds sociological expression, it involves one in depth awareness, functional epitude, historical engagement, spiritual prowess and primal community, the five bases of authentic living. In order to serve the contemporary resurgence in these arenas, the Movement this year launches three great campaigns: Global Community Forum, Global Social Demonstration and the Intra-Global Movement involving both the Primal Community Experiment and the Metro Cadre Circuits.



### IN THIS ISSUE

**i.e.**'s altered format reflects the change in society as the world has moved from a time of knowing to a time of doing and as Church Renewal has moved from a concern with congregational life to a concern with human development. The resurgence of human vitality that has occurred around the world demands effective methods grounded in the deeps of consciousness, for creative response to change. This resurgence cuts across religious, national and cultural boundaries. To serve that resurgence by sharing its insights and methods with the society at large, the Institute of Cultural Affairs was formally incorporated as a group separate from but coordinate with the Ecumenical Institute. **i.e.** takes pleasure in featuring its work as part of the three great renewal campaigns.

<p><b>THE BROAD PICTURE</b></p>	<p><b>THE THREE GREAT CAMPAIGNS</b></p>			<p><b>THE GREAT EVENTS</b></p>
<p>The Symbol  Paravocation</p>	<p><b>THE GLOBAL COMMUNITY FORUM</b></p>	<p><b>THE GLOBAL SOCIAL DEMONSTRATION</b></p>	<p><b>THE INTRA-GLOBAL MOVEMENT</b></p> <p>The Primal Community Experiment      The Metro Cadre</p>	<p>GRA '75  The Global Telex  The I.C.A.</p>



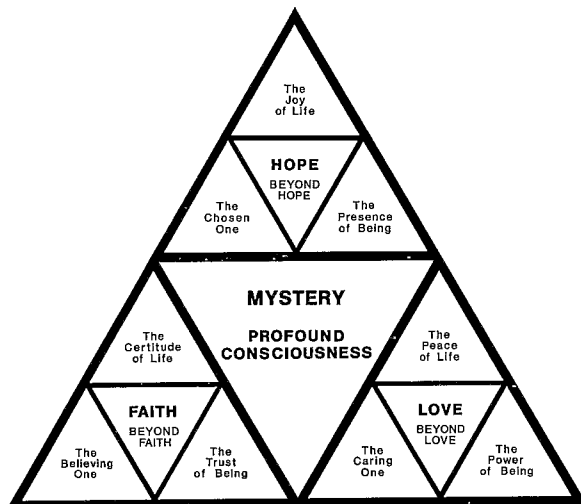
*Life is so painful  
so overfull these days  
truly they are the last  
aren't they—*

*The days of your life  
are always the last days.  
There are no other days  
no other days  
to be angry  
to be a Fighter for the Faith  
to loathe injustice  
and to burn the laws that op,  
rather than give freedom.*

*Life is joyfilled and  
endlessly caring these days  
these last days of your life  
aren't they—*

*There is no other time  
to be caring  
to be with your whole life  
the compassionate lover  
of the world that you are*

# PARAVOCATION



When Belief becomes profound issuing in Trust, and Care becomes profound issuing in Power, then Hope appeareth. This is the Hope that is the unhope; the Hope that has nothing whatsoever to do with hope. For when Belief and Care turn profound, then the last of all hope has disappeared. Indeed, you stand naked in your contingency. It is then that the Hope that is nothing appears. You must be careful—there is no object of belief in what I am talking about. There is just Belief. That is, I find myself a believer.

*You believe.* You believe in your very contingency, in your nothingness. YOU BELIEVE. I do not care what poetry you use to describe it, but the turning of belief into profundity is agony which one can scarcely conceive, for it is the process of your own contingency eating itself into every fiber of your being. It is the process by which you experience your own humiliation and your own weakness. You experience not resentment, but yourself as resentment and yourself as suffering. Through this process you believe. Belief can only be profound Belief when it has gone through that kind of purgatory. Otherwise, it is just one blush of the naive and the romantic. Then, you begin

to experience yourself as being believed. I find myself increasingly a believer. It is then that Belief has turned into Trust. Trust of what? Trust of nothing; just Trust of Being. I believe at this moment, and experience that this is something that is over and beyond. I am describing consciousness, your own consciousness in the sense of intentionality. It is like Being itself is relying on Being itself. And I am in that process. You trust life. You trust death. You trust forgiveness. You trust Being. You no longer insist that it has to be this way, or that way. You trust the given.

It is the same with care. After the Majuro Consult, one guardian spoke of the five flags of Majuro. He spoke about the last flag—the flag of Those Who Care, planted in Majuro. TWC—Those Who Care. When care is turned into profundity, you have gone through the awareness that you no longer have any home, anywhere; that you are rootless, that you were born rootless, and you are going to die rootless; after going through the agony, you experience yourself as sheer ineffectivity; you experience yourself as all drained out. One moment of unlimited care takes your whole life and you are gone. A colleague told me the other day that he has just been drained out. I suspect that he is hoping for the moment when he will recover. When he does, he may not be clear, but I am clear, that he has found a new illusion in which to waddle for a few steps until that one illusion, like all others, goes away unless he dies first. You experienced that you are not only unfulfilled, but that you are never going to be fulfilled. Do you see the amount of spiritual energy you could save in fighting with your wife if you could just grasp this? Not only are you not fulfilled, but if you care, you never are.

It is in the midst of the purging of care, that one becomes aware of power that is somehow not your power. I am not talking metaphysically. I am trying to describe what happens to you. When a colleague talked about the Majuro miracles, you almost felt that power was emanating from her. She was creating a miracle while she was describing something in Majuro that she called a miracle. It is as if Being,

the power of Being, is what being is, and you are in the middle of it. I call it strange power.

It is precisely in this Trust of being and in this Power of being that the Hope that does not let you down exists. It is the Hope of all Hope. However, all you can see are the residues of Hope. You can never see Hope. If you hope in something, it is not the Hope beyond Hope. It is the hope in something.

Somebody wrote recently that Hope is something good because it motivates you. No! The Hope beyond Hope is not a functional category in any way whatsoever. It just is. It has residues. Hope is like the spirit. You can't see it, but when the wind blows, the leaves tremble and you can feel the wind brush your cheek. So it is with Hope: it leaves, but it leaves its residue.

One residue I call "paravocation." "Para" means alongside. I don't mean that. It also means "beyond," and "before." When Hope appeareth, paravocation is. It is like the trembling of the leaf when the wind goes by. What I mean by paravocation is the awareness that you were sent. It is the awareness of your destiny. It is the awareness of fatedness about life, about Belief, and Care and Hope. From now on all of your doing and all of your being is paravocation.

There are strange things about this paravocation. Suppose I am a lawyer. No, I am a TWC, I am a *Those Who Care*, assigned to the Legal Division of Those Who Care. I am a business man. No, I am Those Who Care assigned to the Business Division of Those Who Care. I am a clergyman. No, I am a TWC assigned to the Clerical Division of Those Who Care. I am not describing some rational concept that I want you to believe in. I am trying to describe the way it is when the Hope that is beyond Hope appeareth. You know something then, you sense a kind of oneness.

Rationally, you can reflect and see that there is only one vocation for a human being and that is to be a human being assigned to the Legal Division or whatever. Nobody cares much about how you do in the Legal Division, in the first instance. They care about your paravocation. I never made it in the Clergy Division, although I am still trying. I have not given up. But I would hate to have you measure my life on the division I have been assigned to. I am not ashamed of it, however: it is mine.

Finally, there is only one vocation. There are no great divisions between us because some are this and some are that, or some have done that much and some have not done that much in their second vocation.

This is talking about the people of God, but not as if that is some concept. No! It is at the moment you experience the People of God that you experience the fact that this vocation is corporate. Now mark you, in the Legal Division some compartmentalization takes place and there is such a thing as individual success. But in the paravocation, we are a body of which our gathering is but a sign and a signal. Society gives you a checklist of what a lawyer is, of what a doctor is, and so on. There is no checklist for a paravocation. It is just: *I care*.

Every radical reconstruction of human settlement was preceded by a profound awakening of the deeps of consciousness. The civilization of India at the foot of the Buddha was this kind of profound spiritual breakloose. Two or three years ago, this group perceived The Great Resurgence, though you could not define it. When people asked you to point to it, you stumbled and you fumbled. But you saw it. There is not one of us who has taken seriously the word *depression*. Business men who have been most threatened by it and who have lost money on it still call it a recession. We know that a recession is now at hand. We know something is going to come. But it is not going to be a recession or depression. What comes may be just as painful or even more painful, but it is not going to be that. What is happening today is the pangs of a new birth.

The residue I am talking about is the trembling of a leaf that you cannot see. You cannot see the Hope that appeareth as it passes by. But I believe that the Town Meeting is the deposit of the Hope that appeareth. That is what I mean by a residue. I do not *know* that. Now, I *believe* the Town Meeting is not something in and of itself. It is the deposit of Hope, the Hope that appeareth. Today it is Majuro and Tomorrow it will be Korea, India, Africa. It is the trembling. It is the passing by of Hope.

Now if what I say is true, then history had better watch out in these next twelve to twenty-four months. If what I say is wrong, then history can relax, unless that Hope that appeareth has trembled in some other place.

# GLOBAL COMMUNITY FORUM

It was a little over a year ago, June 10, 1974, that the first Global Community Forums, (as Local Community Convocation) were held. Now we are talking about Global Community Forum around the world. But as I look back, it seems that Global Community Forum has been going on for quite a while.

I was recently in Iceland and that is the bleakest country I have ever seen. I was astounded by the grey clouds that continually roll across the vast bleakness of the land. You can imagine how cold it is in the winter snows. You find yourself asking, "How could a people forge out a civilization in that climate?" We asked the girl who was selling tickets for the bus-ride into town, "What is the one thing that you suggest we see in Iceland?" She paused for a minute, thinking of the right word, and then she replied, "It is parliament." That made sense. Of course, it would be the parliament. That is where the community came together and made decisions. That is how they forged out that civilization. We found out that for 100 years the parliament met without a building. Think about that climate. Imagine, for 100 years they came together without a building! That is the sort of great history that Global Community Forum has been in the journey of mankind.

Then, there is the story about how, at the beginning of civilization, man and woman roamed around with their little ones. One day they discovered that little sister couldn't walk any more. They picked her up and carried her for a while, but she still couldn't walk. So they stopped and put her down and piled some rocks around her body. And they stayed by that pile of rocks and others began to gather. Soon the question gets raised, "How do we care for one another?" And a community is born, a city is born. People come together, they begin to make decisions and only then does the journey of mankind begin.

The Greeks used the word, "*ecclesia*," which meant "*coming together to make decisions*." In the Hebrew tradition, the root word "*synagogue*" meant a gathering for making decisions. In the history of the Christian Church, the "*congregation*" meant "*congregating to make decisions*." All of these are forms of the dynamic of decision-making, the dynamic of Global Community Forum. In a real sense, the Spirit Movement has been a Global Community Forum for a global society. During our first twenty years, we went, as the church, to the church, calling it to serve the world. At that

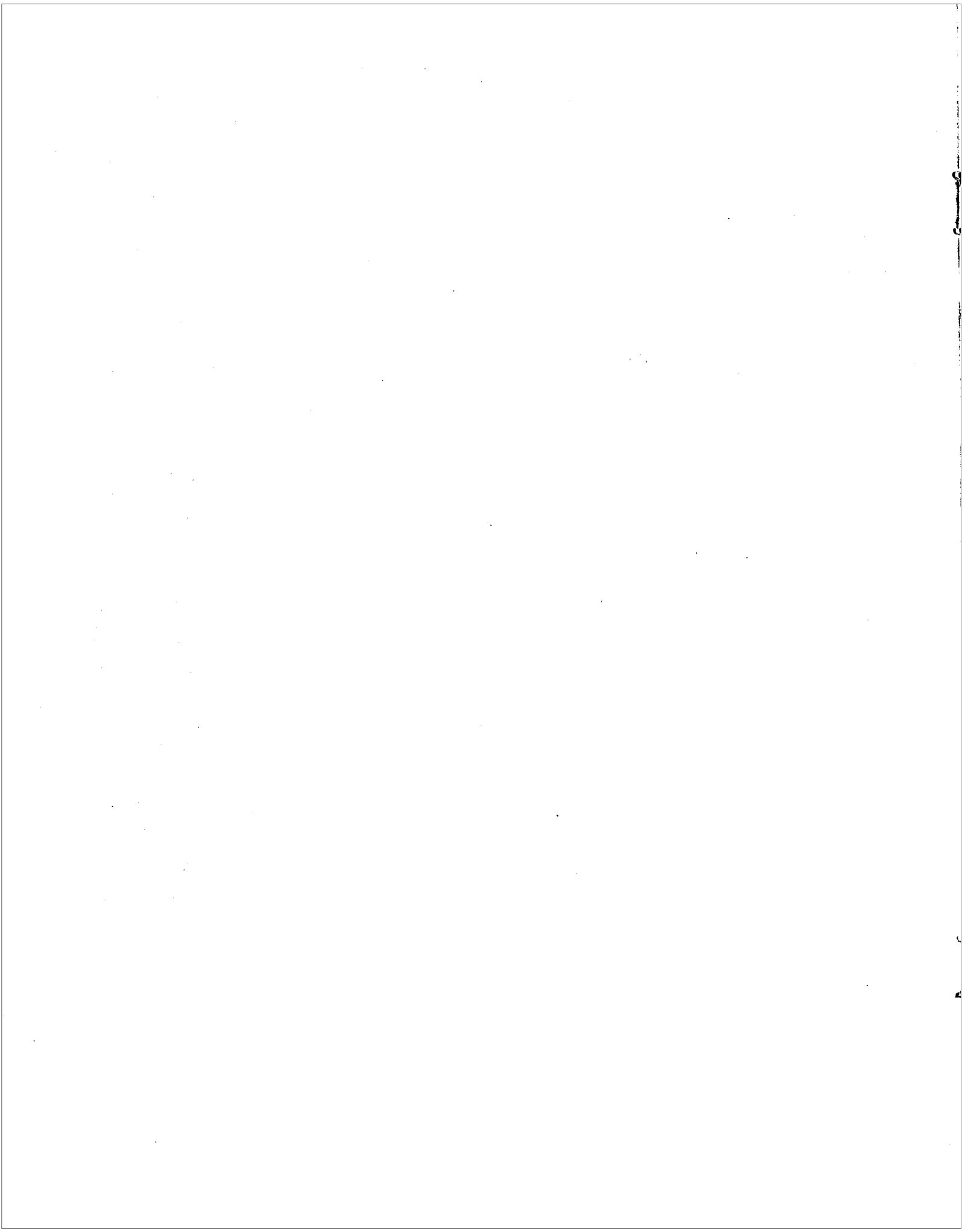
time, during the 50's and 60's, the existential journey was held in the question "Who am I?" We raised that question and called forth a decision, but it was an individual decision. It was an *I decide* sort of decision. Here, in the midst of the next twenty years, we go to the world to serve it for the church. And the question being raised today is "How can we?" That question is calling for a decision, but that decision is a consensus of the whole globe. The basic problem here is the absence of the local community dynamic for consensus building. We have found that we have to create the form of community ourselves. As the pioneering dynamic, we move out to the world with Global Community Forum.



*What are we trying to do with Global Community Forum?* It is very simple. We are out to establish the consensus to form community. Without primal community there is no way to release selfhood.

If you remember the *I-thou* dynamics, the self is only the self in relation to the family or to the community. But the nineteenth century concept of family made the family the idol, so that today the family has turned in on itself and there is no community there. There is only the family living off of itself. The problem in the globe is that of creating primal communities, the bridges between the family and the globe, between the local and the universal.

Global Community Forum is the new way to the masses. In the first instance, Global Community Forum is the awakening of local





Belgian form of Global Community Forum. In London, experimentation has also begun. Liverpool has had a Global Community Forum and the reports of that event were astounding. It was sponsored by local people, the church and community organizations. More than 150 people came. One man said, before the day was over, "We are going to have more of these, aren't we?" He was already looking toward the future. Some of the men who planned to set up the facility and help with the practices went across the street to the pub after things got started. But they did not stay long. They came back. Even the pub could not hold them during the Global Community Forum.

The third phase of Global Community Forum, which is really the first, chronologically, is the preparation phase. Area Seoul, with a Social Demonstration in Jeju Do, is in this phase. Manila is also in the preparation phase. I

was overwhelmed at the openness of the Philippines. President Marcos understands that, unless local men and women participate, his vision of the New Society will never happen. Frankfurt, Nairobi, Hong Kong and Taipei will all move from preparation to actuation during the next two years. All of them are ready.

We need to list all the remaining countries of the globe—those in India, Latin America, Southeast Asia, West Africa, Europe, Northeast Asia, Central Africa, South Pacifica, Southern Africa, North Africa and the Middle East, USSR and China. It is possible to be in preparation in all of them now. This gives us a practical picture of Global Community Forum through 1978. After that, the breakloose in society will tell us where to go next.

*"... This new format for citizen participation is a vital, viable vehicle whose time has come."*  
 Town Meeting '76  
 Whittier, Minnesota

*What is Global Community Forum going to mean to the world?* In the first instance you don't worry about the consequences at this point. That is not what we are after. We are not out peddling some ideology. We are out to let loose a dynamic in the midst of history. Global Community Forum is that which will beckon forth, the New Social Vehicle. At the same time, Global Community Forum and Global Social Demonstration go hand in hand. Global Community Forum awakens the deeps of life and Global Social Demonstration generates vision and points to practical engagement for everyone. When you let loose that sort of dynamic in the midst of history and you know that it is moving toward the New Social Vehicle, you know that you do not know what finally will happen. If you did, you would not have to do it. But you do do it. And you trust what will happen. And you let it move toward the new.

—excerpted from M. Bailey, Oklahoma City presentation for GRA: Chicago, 1975

*"Any town can do this ... and needs to!"*  
 Town Meeting '76  
 Whittier, Minnesota

# GCF - in USA it's

*"I have always wanted to be part of a Constitutional Convention, and today I think I had my chance."*

Lacey, Washington  
Town Meeting, Feb. 1975

March 22, 1975 saw Town Meeting '76 launched nationally with simultaneous meetings held in Philadelphia, Pennsylvania; Washington, D.C.; Clarksburg, West Virginia and Boulder, Colorado. After the Town Meeting at Philadelphia's Carpenters Hall, where the First Continental Congress convened in 1774, a reception was held for representatives from Bicentennial groups in the 13 original states. They also attended an evening inaugural ceremony for Town Meeting, in Congress Hall, home of Congress before Washington, D.C. became the nation's capital.

Through 5,000 Town Meetings, at least one million citizens are expected to participate in Town Meetings before July, 1977, to analyze the challenges facing the United States in the Bicentennial Era and to propose practical steps for moving the nation into the next century.

## THE NEXT 200 YEARS

Tune: When the Saints Go Marching In

*Into this land so vast and green  
Our fathers came to build a dream.  
Through war and peace they worked  
together.*

*It was a great 200 years.*

*Oh, we are now in times of strife.  
We're at the crossroads of our our life.  
It's time to make this great decision  
To shape the next 200 years.*

*Oh, we are one. We share the earth.  
We give our lives for its rebirth.  
We'll be a sign to all the nations  
For the next 200 years.*

Written at Clarksburg Town Meeting  
March 22, 1975



In a letter from John W. Warner, administrator of the American Revolution Bicentennial Administration, Town Meeting '76 received official recognition as a nationwide program for local communities to employ in celebrating America's 200th year.

"In according such recognition, The ARBA is charged by Congress to be particularly mindful of those events which are of significance in the development of our national heritage of individual liberty, representative government and the attainment of equal and inalienable rights."

"The Town Meeting '76 program can make a tremendous contribution to the improvement of this nation's quality of life. . . .

John W. Warner  
Letter of April 22, 1975

"On Wednesday following the Town Meeting, thirty Whittier residents met to evaluate the Town Meeting challenges and proposals. From that meeting and the weekly meetings that continued thereafter, a core group evolved which saw its purpose as being to implement the new vision of Whittier: to demonstrate to the whole city how local residents can creatively participate in decisions which affect the community's future. . . .

"The transformation which has occurred in Whittier was initiated by an event—the Town Meeting held on June 8, 1974. . . ."

Minnesota Municipalities  
Article, August 1975 issue.

# COMMUNITY FORUM CANADA

## CANADA FORUM COMMUNAUTAIRE

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*"I've learned more about my community today than throughout all the 70 years I've lived here."*

Community Forum Canada  
Sackville, Nova Scotia

The Global Community Forum in Canada is manifest as Community Forum Canada. It is intended to be especially helpful as preparation for HABITAT, the United Nations' Conference on Human Settlements, to be held in Vancouver, British Columbia, during June of 1976.

At HABITAT, some 140 countries will be exchanging problems and ideas regarding the future development of human settlements. Human settlements include everything from the largest, most sophisticated cities to the simplest cluster of dwellings. Countries participating will be setting out guidelines for formulating policies, both nationally and internationally on issues such as urban population, conservation of land and natural resources. It is intended that this conference emphasize practical models and solutions already being used in participating countries. Several of the ICA social demonstrations are being considered as national exhibits for this conference.

*"I've never participated with so many different people for an entire day without hostility."*

Community Forum Canada  
Montreal, Quebec

The Canadian government, as host country, feels that it has some important contributions to make to the conference. It is concerned that its contributions reflect the opinions and thinking of all Canadians; in short, it wants to see grass-roots involvement.

Community Forum Canada provides a way of involving many citizens of diverse backgrounds and persuasions in thinking

through the basic issues of their community, and in proposing practical steps toward dealing with those issues. CFC offers Canada a new burst of self-confidence, a new sense of responsibility, and a realistic, non-dogmatic hope in the future.

During the past year of experimentation and demonstration, eight CFC's have already taken place in English and in French. Four hundred are planned over the next three years, in locations all across Canada, and are expected to involve almost one percent of Canada's population of 25 million.

*"Midway through the afternoon we forgot whether we were working in French or in English and just worked."*

Community Forum Canada  
Ottawa, Ontario

Community Forum Canada can serve as the vehicle through which the rich heritage and diversity of the Canadian people can emerge creatively. These forums may help form a new mosaic of understanding, purpose, and direction out of which the communities of tomorrow will come.



# GLOBAL SOCIAL DEMONSTRATION

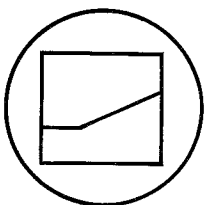
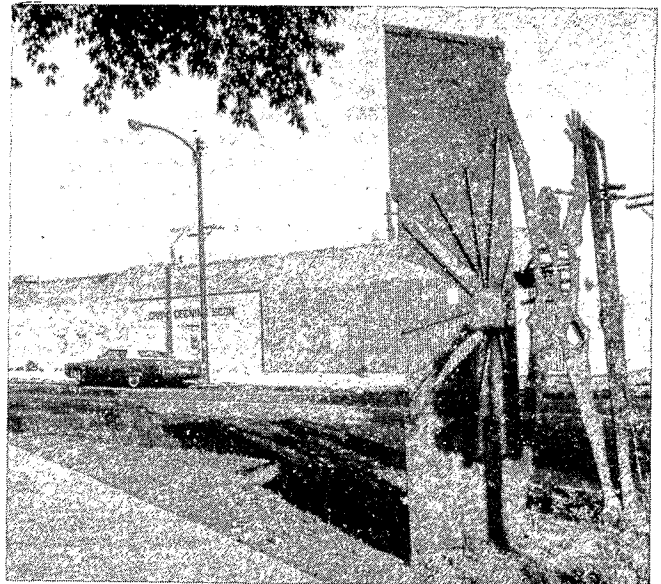
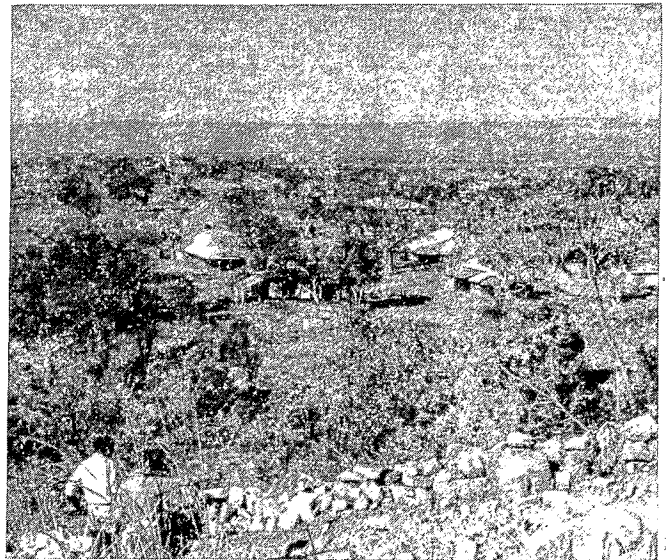
Social Demonstration is a practical human response to our era of social transition. In the twentieth century, demands of *Freedom Now*, *New Frontier*, and *Power to the People* signify frustration with the old, and a vital but inchoate yearning for the new. The purpose of social demonstration is to engage the restless vitality of this age in building the new society at the local level.

## HISTORY

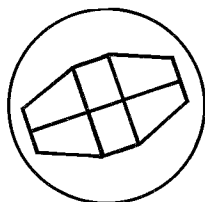
The first social demonstration began in 5th City, Chicago in 1963. In a series of meetings of neighborhood residents with ICA staff, thousands of problems were listed, grouped and regrouped. Out of those listings five basic arenas were discerned and named. These five—economic, political, education, style, and symbol—were acted on by a total of 80 community “agencies” created to deal comprehensively with all the problems listed, and at the same time to provide structural means for dealing with new situations in the future. The same methods and models were used in Australia where an aboriginal village demonstration was begun in 1970, leading to the demonstration in Oombulgurri, and again in the Marshall Islands of the Pacific Trust Territory where a demonstration was begun in Majuro in 1972.

## PRESUPPOSITIONS

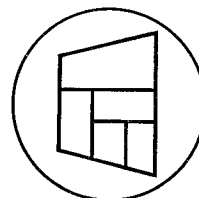
The unique aspect of these demonstrations is their comprehensive scope and specific focus. A social demonstration works within a delimited geographical area and addresses itself to all the problems of all the people in that area. It deals with the depth human problem out of the operating assumption that the symbols before which a people live are the key to real change.



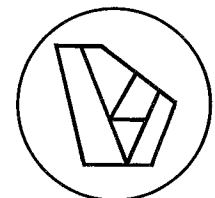
CITY FIVE



JEJU DO



KAWANGWARE



TRASTEVERE

The social demonstration site is chosen where there is an absence of community projects and where the apparent hopelessness of the situation has resulted in local frustration. Into this situation, social demonstration injects a sign of hope, as local man generates new leadership and uses his resources to shape the future of his community.



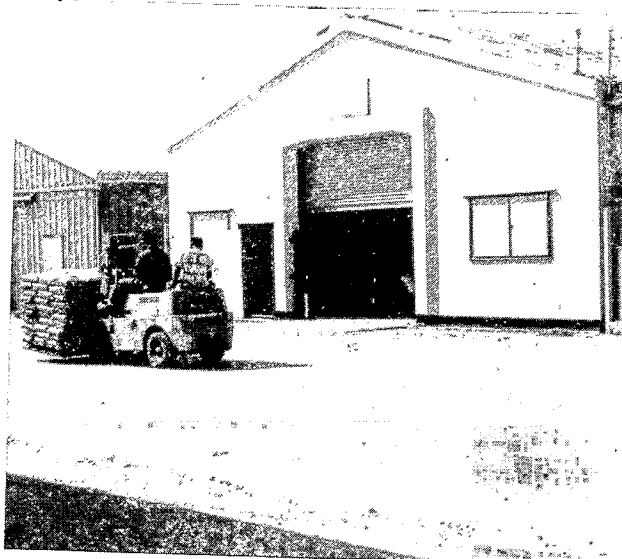
### INITIATION

Social demonstration initiation is at the invitation of the local community and with the approval of the established authorities. In a consult with local leadership, concerned citizens, and professional advisors, a plan is created that defines the guidelines within which social demonstration will take place. The work itself is periodically evaluated and altered to meet shifting conditions. A period of two years is projected for training local leaders to operate the model independently.

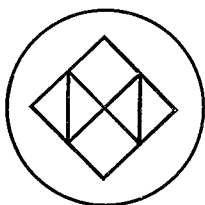
The social demonstration model is both universal in design and unique in application to a particular community. It works through or alongside the existing agencies, organizations, and social structures already in the community. At the same time, it motivates the indigenous community to insure that the model is responsive to the people it serves. The ICA staff, drawn from around the world, acts as consultant to the community, living in the com-

munity and sharing its life and style. In addition, several hundred professional consultants and technicians, called Guardians, are available to donate their time and knowledge for the initiating consult or subsequent short-term task forces.

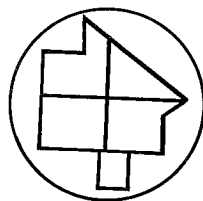
These social demonstration projects are supported through a coalition of public and private sources, both local and national. The securing of adequate funding suited to each local demonstration project is one of the concerns of the initial Guardian's consult. Within a particular demonstration, most of the projects will eventually become self-supporting, a fact which allows some funds to be secured through regular lending agencies.



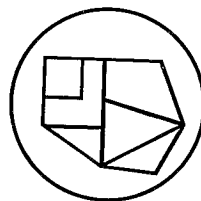
Social demonstration projects are planned at strategic locations around the world and are designed to show practical methods for restructuring society and its institutions. The intent is to establish a band of twenty-four demonstrations, one in each time zone. These projects are to be activated over a three-year period, beginning in 1975-76, with eight initiated at the end of each year. The basis of these projects is a social model for reconstructing local communities which can be adapted and reduplicated anywhere.



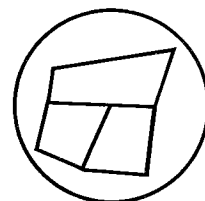
MAJURO



OOMBULGURRI



ISLE OF DOGS



TAJ GUNJ

## THE GUARDIAN CONSULTATION: MAJURO

The first Guardian Consultation was held in Majuro in the Marshall Islands in September 1974 as a result of research and planning done during Summer '74. Twenty-four Guardians flew to Majuro for a week of Indicative Battleplanning with members of the ICA staff and indigenous Marshallese leadership including the Board of Directors of the Kwajalein Importing and Trading Company (KITCO). The Guardians, who paid their own expenses for the Consultation, brought a variety of backgrounds and skills: law, construction, medicine, farming, public relations, oceanography, animal husbandry, urban planning, architecture, office administration, psychiatry, management, social work, merchandising, education and other occupations were represented.

Out of the Consultation came the Marshallese Human Development Project (MHDP), a comprehensive two-phase plan for social demonstration in the Marshall Islands, and the consensus of the Marshallese leadership, the staff and Guardians to back up the plan with active support. Since the consultation, all of the Phase I MHDP structures have been implemented. The Guardians have continued as advisors to the MHDP, and subsequent task forces have been held, focussing on one or two of the MHDP structures and involving Guardian specialists. Some of the visible results are cooperative purchasing by the retailers, which has resulted in cost cuts to the Marshallese of as much as 40 percent; the purchase and shipping of a sawmill; the funding of a new shark fishing industry; and the design of a housing complex for the Marshallese extended family which can be constructed at greatly reduced cost.



These continuing short-term task forces provide sharpening and reevaluation of strategies as well as implementation and sophistication of the long term plan. In addition, the Consultation has provided a sign of vocational engagement of the Guardians, and has demonstrated the possibility of using their skills directly to break open future major arenas of social demonstration.

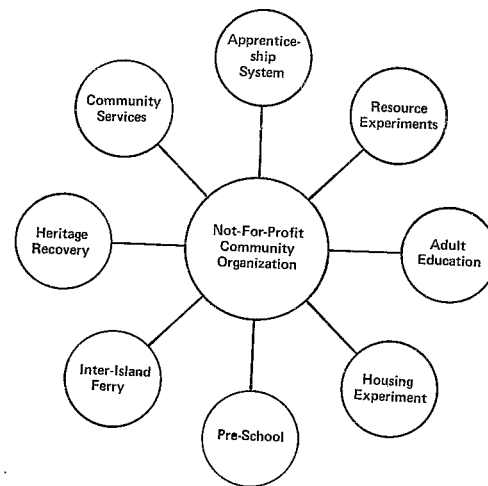
MAJURO SOCIAL DEMONSTRATION			
1969	1971-1973	1974	1975
Initial ICA Contact	Education and Business Consultation	Comprehensive Guardian Consultation	Phase I:MHDP Implementation

### CLAIMING THE MIRACLES

A miracle is something you do every day. It is not anything special, but you call it a miracle because it is a sign of hope. You could call the preschool a miracle—it is clear that no one could have done that preschool alone; the people had to respond. The preschool was formed out of the work of the Guardian Consult. We had curriculum and possibilities from 5th City, but we wondered how to find the children. Queenie Reel, one of the

Marshallese women who had participated in the Consult solved that problem. "You get the curriculum together," she told us, "and I will find the teachers and the kids." The first day we had room for fifty children and fifty-two showed up along with five teachers. We later expanded to a full day program and Queenie found fifty more children kids for us, so now we have a hundred children in that preschool.

A miracle means deciding that all the resources you have are going to be utilized. The ships in the Trust Territory are very important. Since the beginning of the Marshallese culture, a man who could travel on water was a man of power. This is still true today. All the ships on the island were missing a number of parts that were vital--like engines or anchors. The Tatami Muru has become a symbol for Majuro. The ship had been inoperable for nine months and had never been in for an overhaul. It was up in the Kwajalein atoll, and the owner wanted Don Baker to go up and see what he could do. After Don left we heard that he might



### MARSHALLESE HUMAN DEVELOPMENT PROJECT

The Marshallese Human Development Project is a first step in socio-economic development on the local level for all the peoples of the Trust Territory of the Pacific Islands. The Marshall Islands, one of the six districts of the Trust Territory, stands today in critical need of social and economic re-development. Economically the Marshall Islands struggle under a nine-to-one import-export deficit ratio, and under a deficit of skills crucial for effective economy management. Socially they suffer from woefully inadequate structures in such areas as health, education, training, housing, transportation; indeed all areas pertaining to human development. On the local scene, the MHDP will reverse the trend toward economic dependence and social stagnation by providing local citizens with the practical means of participating in the creation of their own social environment. The project revolves around the practical training of the local leadership within a span of two years to do this. Second, MHDP, built on the principle of replicability, will serve as a pilot project relative to the other districts of the Trust Territory as well as supplying useful methodologies for development efforts anywhere. Lastly, by 1976 the MHDP can be a Trust Territory show piece in local social and economic development.

drown just boarding the ship because the engine room was filled with oil and water. Even if he got it started, it could quit again on its journey home and float out to sea. So we were really worried when two weeks passed before we heard a word. Then we waited another two weeks, and finally the ship came through the pass, and it was a great happening--the ship actually worked! They had to borrow some parts, talk the Trust Territory out of two generators, make a forge on the back of the ship, and take a car hub cap and create a part with a fingernail file, but she sailed, and that is what we call a miracle in Majuro.

L. Early, Majuro, presentation for Eight Guardian Consult, 1975



# THE PRIMAL COMMUNITY EXPERIMENT

## PRIMAL COMMUNITY AND THE THREE GLOBAL CAMPAIGNS:

The primal community is the context and the supporting framework for all of the other dynamics of humanness. The primal community is that dynamic which nurtures human consciousness. Therefore, primal community is foundational to human development. The Primal Community Experiment is not primal community, it is a tool for bringing forth the foundational primal community of the New Social Vehicle. The Primal Community Experiment is the recovery on the local level of the sociological form of those who care.

The Primal Community Experiment is therefore the heart and headquarters of all the other programs and projects the movement finds itself engaged in. The Three Great Campaigns of Global Community Forum, Global Social Demonstration, and Intra-global Movement feed into and feed off of primal community. Awakening, training, social demonstration, and spiritual prowess, the other pentagon dynamics, are all a part of creating primal community in our time.

In order for primal community to be intensified Social Demonstrations are necessary. They break the world loose to see what primal community is. And that depends upon a vehicle like Global Community Forum to awaken people to new possibility. The movement's role in the Primal Community Experiment is sustaining, beckoning forth, and retraining every local man and woman so that they, in fact, are doing the primal community. That is why it is not possible to do it fast.

The heart of primal community is profound consciousness. The heart of primal community, therefore, is those who care. The Metro Cadre, through its corporate decision to continually awaken primal community, is crucial to the Primal Community Experiment. Metro Cadre is the vehicle by which local people can act out their care and so beckons them forth

to give form to the resurgence of our time.

Thus, the three great campaigns all foster primal community. All of these campaigns will intensify, and are on behalf of, primal community. So, it is clear that at this moment in the movement's history, the emphasis has to be on primal community.



CEBU PCE, PHILIPPINES

## HISTORY OF THE PRIMAL COMMUNITY EXPERIMENT:

Almost fifteen years ago the movement began doing massive social research in 5th City aimed toward the total reformulation of that community. At the same time experimentation began in giving form to the movement of the Spirit around the globe, with special emphasis on the training of spirit leadership in local communities

across North America. As the forms of the movement began to take shape, the research edge shifted to the Christian Church as the place where the profound dynamics of primal community have been very clearly manifested through the years. In 1970 at the culmination of four years of research, one thousand

churchmen came together and built the model for the *Local Church Experiment* which began the following January.

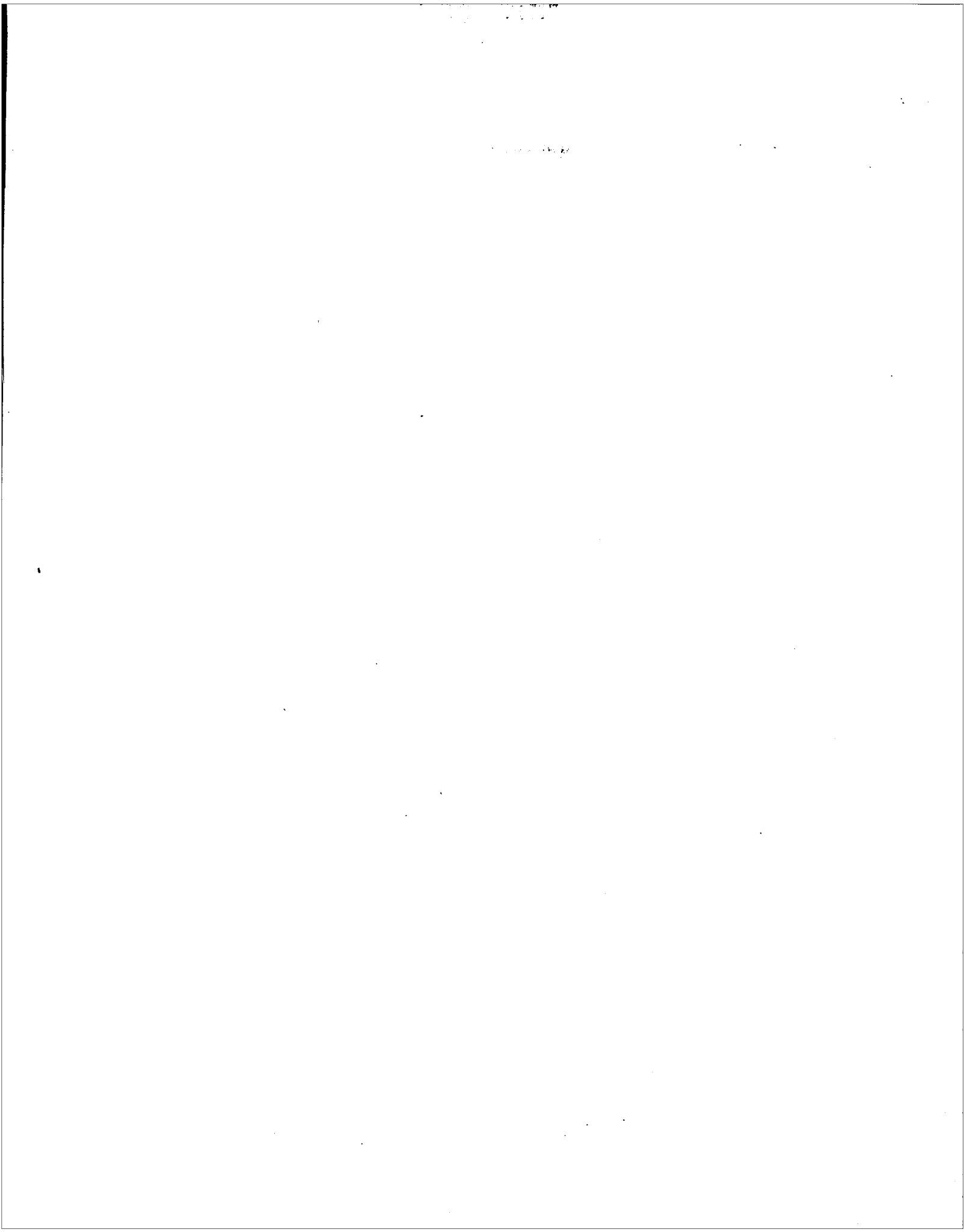
For four years, the experiment focused on the congregational dynamic of the local church and involved several hundred congregations of the pluriform church. During this time extensive research was done on the social process, and especially on the process by which social change takes place. At the end of those

four years of research and experimentation, the movement was ready for the *Parish* phase of the Local Church Experiment. That was a much more radical happening than had been anticipated. It was an expansion of six continents of the globe and an expansion to include every aspect of local sociality.

In an effort to freight the radical import of the experiment, the name *Primal Community Experiment* was chosen. On January 1, 1975, the Spirit Movement around the globe launched the Primal Community



MAPLEWOOD ANNUAL COMMUNITY ASSEMBLY



# THE METRO CADRE NETWORK

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## THE METRO CADRE DYNAMIC

Metro Cadres are those who care. They may have showed up caring through their schools, or through their jobs, or through their churches, but the point is that they themselves made an individual decision, and those kind of people just show up in history having already decided to transform civilization through their caring. They are just looking for the means, the way in which they will do it.

The journey starts where one's passion is engaged in concrete caring for one's local situation. If there is a structure that allows people to expend their energies in actual care, and sustains them as they become more and more deeply involved in what caring is all about, that care becomes radicalized. They come to see that their particular situation and problems are related to the situations and problems of every other human being, authentically and integrally. They see finally that all anyone has is the globe, it is their own province and their own responsibility. To say that another way, all that anyone has is the pentagon: Primal Community, Depth Awareness, Functional Eptitude, Historical Engagement, and Spiritual Prowess.

## THE MOVEMENT'S ROLE

As a movement we forge the rivulets through which one's passion may be expended. We enable the radicalization of a person's passion by developing structures into which people can take their passion and see its relationship to the whole world. The Movement, through the Metro Cadre Network, takes people on a journey to the point where they see that the only role they have is to be authentically catalytic. We show them what that means by catalyzing them. We dare to demand that people take responsibility for the whole world in their local situation.

The Metro Cadre Network is the means by which we move into the world. It is the place where the Movement meets the world. The key to the network is that it, like the dynamic itself, embraces the whole world. It is transrational; it does not depend on any particularities except the reality of life itself. It is a *metro* structure. Meeting the world cannot happen at the area level. That is too large. So is the region. And by itself, the parish is too small. Our grid tells us the metro cadre network is showing up in 1944 places around the world. They are there now. We do not create them. We have decided to bracket some; we have decided to do 606 of them right now, but that is irrelevant. They are all there — the people who care, deciding to transform civilization. A Metro Cadre is one person who has made a radical decision about caring and who seeks out others who have made that decision so that they can do something with their care. For unless one finds colleagues, one becomes paralyzed.

## THE METRO CADRE STRUCTURE

The structure is the key. Once a person's passion is catalyzed, the key is plugging them into the Movement's edge. You and I do not finally call people; they have already been called. You and I are only providing them with a way in which they can channel their care on a regular, rational, systematic basis. Programs come and go. There are programs this year. Perhaps they will be the same next year. But what will they be the year after that? And the year after that? The key to the slow march of the local, and to building the metro cadre network is the Primal Community Experiment. The Metro Cadre orients people to the task, and engages them in mission; but it is the Primal Community Experiment where they participate in the miracles that are happening in their situation.

The actualizing key to the metro cadre network is the circuit team. In the circuit rides, every metro regularly experiences the symbolization of the reality of those who care. The key is just "showing up," being the symbol, being the presence that gathers the Movement together. The Metro Cadres have to be on the metro cadre circuit. One or two people make the whole circuit. Someone from San Jose goes to San Francisco with you. Someone goes from Bombay to Ahmedabad, etc. The movement gets moving. You live and work with the people. This is part of the crucial nurture that goes on both for yourselves, and for the Movement at large. A key image of the operation of the Metro Cadre is that you never do anything without someone who is from the Metro Cadre going with you to do it. The most important thing happening on a circuit is getting someone else to do what you are doing. That is what is meant by catalysis. You are there in the first place because nobody else is there.

Metro Cadres do the Movement. They do the Town Meetings. They do the Primal Communities. They do the Social Demonstration. They nurture the mission. They do the training courses. You end up taking care of yourself. You end up being taken care of. The glory of the Movement is just that: moving with others who share the vision of human caring for the whole globe.

The metro cadre network is 1,944 sociological manifestations of the care of individuals being channeled into shaping the earth. Without the Metro Cadre, those Social Demonstrations cannot happen, Town Meetings or Community Forum Canada's cannot happen, and whatever else comes after that, cannot happen. The Metro Cadre is the wellspring of the people who are disciplined in spirit.

—exerpted from R. Spencer, Bombay Centrum, presentation for GRA: Chicago, 1975

# GRA '75

## Chicago

### THE TEN YEARS OF RESEARCH ASSEMBLIES

The first Summer Research Assembly was held in 1965 on the West Side of Chicago. From the early days of Fifth City through the work in developing practical models and exploring the spirit deeps, the research assembly has developed as an effective instrument of service to the human community. This year Global Research Assemblies were held in Hyderabad and Manila as a step in formulating a network of practical research around the world.

- 1965-66 Fifth City
- 1967 Suburban Parish
- 1968 New Religious Mode
- 1969 The Academy
- 1970 Local Church Experiment
- 1971 The Social Process
- 1972 Social Contradictions  
and Pressure Points
- 1973 Global Guilds
- 1974 Global Social Demonstration

And now...

- 1975 Global Community Forum
- Global Social Demonstration
- Intraglobal Movement



### THE GLOBAL RESEARCH ASSEMBLY CHICAGO

The Global Research Assembly: Chicago included representatives from seven of the nine geo-social continents. Participants arrived from Japan, Hong Kong, Phillipines, India, Africa, the Middle East, Europe, Latin America and North America. While Research Assemblies have always included diverse people, this year the number of people new to the Movement was much higher. This provided a very broad base of experience and wisdom

Chicago		GLOBAL RESEARCH ASSEMBLY		July 1975	
Global Community Forum		Global Social Demonstration	Intra-Global Movement		
TM '76	Global Replication		Movemental Formulation	External Support	

The chart shows how the forces were divided. Additionally, each guild was divided into four task forces. Task forces were assigned to specific arenas. A few were theoretical such as "Demonstration Philosophy" but most dealt with working models such as leadership training. Other task forces engaged in active arenas such as setting up Town Meetings throughout Illinois or working with the Uptown Guild.





*The Summer of*

**Intra Global Movement**

**Global Community Forum**

**Global Social Demonstration**

**THE WORK OF THE ASSEMBLY**

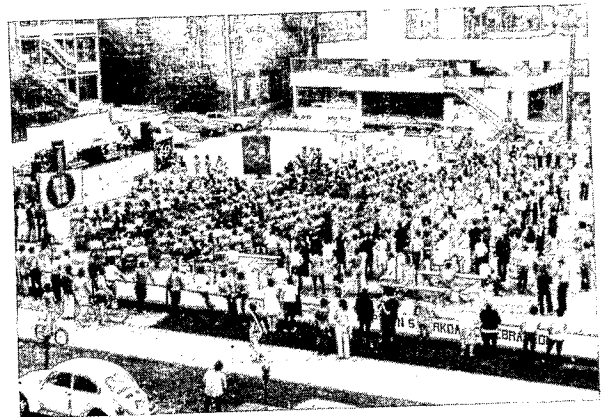
The work was twelve hours a day, yet there was a relaxed and unhurried quality to it. The usual three or four week assembly had been compressed to two weeks, but was imaginably expanded into three by designing a four day week. Fourteen days became three four-day weeks, each with a day of discontinuous activity. The discontinuous events included the Kemper Town Meeting and the Day of Social Demonstration with the entire assembly working in the Uptown Parish.

A major contribution to the spirit of the assembly came through the Mall. The entire second floor of the Kemper Building was turned into a mall complete with live trees, colored lights, colorful canopies and tables and bubbling fountains. There was a post office, a bank, a bookstore, a nightclub, a radio station and an art gallery. Early in the morning before breakfast coffee was available along with the latest newspapers. Each noon and every evening there was special entertainment such as folk dances from Korea, humorous skits from England, poetry reading and music and dancing to live bands. All of this talent came from within the assembly itself. Also included were films of Movement historical events and video tapes of current Town Meetings. The "radio station" provided music throughout the building.

The productivity of these two weeks can be judged by this partial list of practical products:

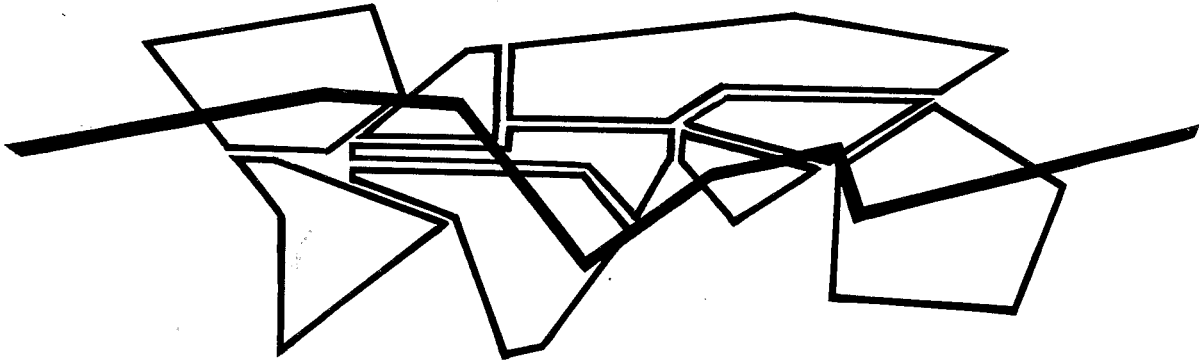
statistical reports, video tape shooting script, magazine articles, proposals, promotion strategy, 500 people trained in Town Meeting leadership, training manuals, budget models, data retrieval systems, orchestration models, revised Town Meeting '76 workbook, revised Community Forum Canada workbook, an Australian Community Meeting workbook, a British Town Meeting workbook, British, Australian and Canadian Community Forum brochures, sponsor committee guide, Movement study plan, British Town Meeting set-up plan, Australian GCF set-up model, social demonstration methods bibliography and file, guidelines for operating a guild, global demonstration interchange network, 24 location social demonstration design, consult manuals.

The one product of the Assembly of inestimable value is in the realm of the spirit. The themes of Faith, Hope, and Love were explored in secular terms. This was the Summer of Those Who Care.



# The Global Telex

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## LENS

LENS, Living Effectively in the New Society, has continued to be one of the edge programs of the Movement. Taught around the globe every year since it was begun in 1972, LENS has in the past year met specialized needs for particular audiences, including a series of Elders' LENS courses in the Uptown Community and a Woman's LENS in suburban Lake Forest, Illinois. Courses for businessmen were held in Jakarta, Seoul, Caracas, Paris and Chicago. Revisions made through the year have sharpened the course as a demonstration of the methods of effectivity.

## GLOBAL GUARDIANS

Over the past four years the global guardians have been meeting semi-annually and contributing research and expertise in much-needed arenas. In addition to providing the professional forces for Social Demonstration Consults, the global guardians have met to discuss legal and financial support, Town Meeting sponsorship, and LENS marketing. The October 10 meeting in Chicago continued working on the Town Meeting '76 project and heard reports on the expansion of the global guardian network.

## GLOBAL CENTRUM BANDS

In September 1974, the Global Centruns — Development, Research, Management and Operations — were deployed to five locations: Brussels, Bombay, Singapore, Hong Kong and Chicago. With each of the centruns located in five cities, the service and coordination role of the centrum was enabled to be more effective. In September 1975 a sixth centrum location was added in Nairobi, in order to spread the service further and particularly to enable the social demonstrations. The centruns work together by centrum rather than geographically to build the support for Movement programs.

## KEMPER RENOVATION

The renovation of the Kemper Insurance Building, donated to the Ecumenical Institute in November, 1971, has reached its final stages. The initial work, done to establish fire safety on the first two floors and stairwells has been followed by extensive remodeling of the offices into living quarters for staff. With two floors to be completed, including the conference center which is the most elaborate of the plans, the Academy has been moved to the North Side location, and the Student House continues to be located there.

## HUMAN RESURGENCE MISSION

Pentecost Sunday 1975 provided the occasion for launching 100 Human Resurgence Missions around the world. The three part format brings one or more congregations together for a day of workshopping, worship and fellowship. The New World session presents a forum for current social issues. Significant engagement is raised in the context of the New Human Style. The final workshops allow all to participate in writing the story of their congregation and stating the practical proposals to enliven the vision of the New Church. Human resurgence is realized as the congregation acts out the reality of the Church in the World.

## UPTOWN

Uptown, Chicago, is a pioneering social laboratory. The Guild, comprising a cross-section of the community, engages residents in catalytic events directed at comprehensive community reformulation: LENS (Living Effectively in the New Society) seminars on community reformulation methods; PROBLEM-SOLVING SEMINARS on community concerns (housing, space care, education, health); MIRACLE WORK DAYS where visible signs of human care emerge such as "The Magnificent Mile" on Sheridan Road; FESTIVALS with 1000 people of 14 different nationalities celebrating Uptown's unique intercultural gifts; and the formation of self-sponsored ELDERS' NODE to provide needed services and significant engagement of the elderly. Uptown stands as a sign of human resurgence for the globe.

The Order: Ecumenical  
celebrates  
The Completed Life  
of

**Richard Roland Dahlke**

September 24, 1933—November 7, 1974

*Richard and his wife Elaine served as priors of the Los Angeles Religious House from 1968-1970. Richard died in his sleep at Chicago Centrum Nexus where he was assigned for the past four years.*

## THE ACADEMY HAS A NEW HOME

The newly renovated Kemper building on 4750 North Sheridan will now house the Academy community. The new possibility this opens up for an improved Academy, including association with the resources of Global Centrum and the Uptown Primal Community Experiment, are exciting.

A major curriculum update is in operation this year featuring three-day labs on Social Methods. Theoretical clarity on Social Methods is best learned through reflection upon practical experience in community visits and model building. Educational, Theological, and Biblical Methods continue to be crucial tools for enabling the spirit and leadership journey.

Two Academies will be held this year, October 5 to November 30, 1975 and April 4 to May 30, 1976. The brief eight weeks will be well spent on foundational awareness and methods that can substantially improve the effectiveness of the next 20 years. For further information write or phone The Academy, 4750 North Sheridan Road, Chicago, Illinois 60640; Telephone: 312-769-6363.





CONCERNED WITH THE HUMAN FACTOR IN WORLD DEVELOPMENT

The Institute of Cultural Affairs is a research, training, and demonstration group concerned with the human factor in world development. The ICA is a not-for-profit, tax-exempt corporation chartered by the state of Illinois. Though headquartered in Chicago, the ICA has over one hundred offices in major urban centers around the world. Fifty-two of these offices are in North American cities. The area offices of the ICA in the United States are located in New York City, Houston, San Francisco, and Chicago.

For fifteen years the Institute of Cultural Affairs was a program division of the Ecumenical Institute of Chicago, also a not-for-profit corporation chartered in Illinois. In 1973 the ICA was formally incorporated as a separate yet coordinate group. The scope of the work of the ICA is broad and varied, ranging from management seminars for business executives to comprehensive community development projects in many locations. In all the programs the emphasis is on effective methodologies relating to human motivity, corporate operation, and tactical planning.

The programs of the ICA are supported by governmental agencies, private foundations, major corporations, denominational bodies and concerned individuals, as well as by program income. The Institute of Cultural Affairs operates with two directing boards: the Board of Trustees and the Board of Consultants. The Consulting Board, a unique network of more than two hundred business and professional men and women located throughout the nation, represents many different fields of expertise. These advisors meet semi-annually to review and plan the specific programs of the Institute.

The research of the ICA relates entirely to its practical program arenas. Presently there are five major training and demonstration programs.

## WHAT IT DOES

**COMMUNITY DEVELOPMENT:** ICA's social demonstration program interrelates social and economic development and emphasizes methods of effective actuation as well as planning. The pilot experiment for this program is the 5th City project on Chicago's West Side, now in its second decade. The methods forged in 5th City are being applied to community development projects in such diverse areas as North American urban centers, Australia's Aboriginal communities and the Marshall Islands of the Pacific.

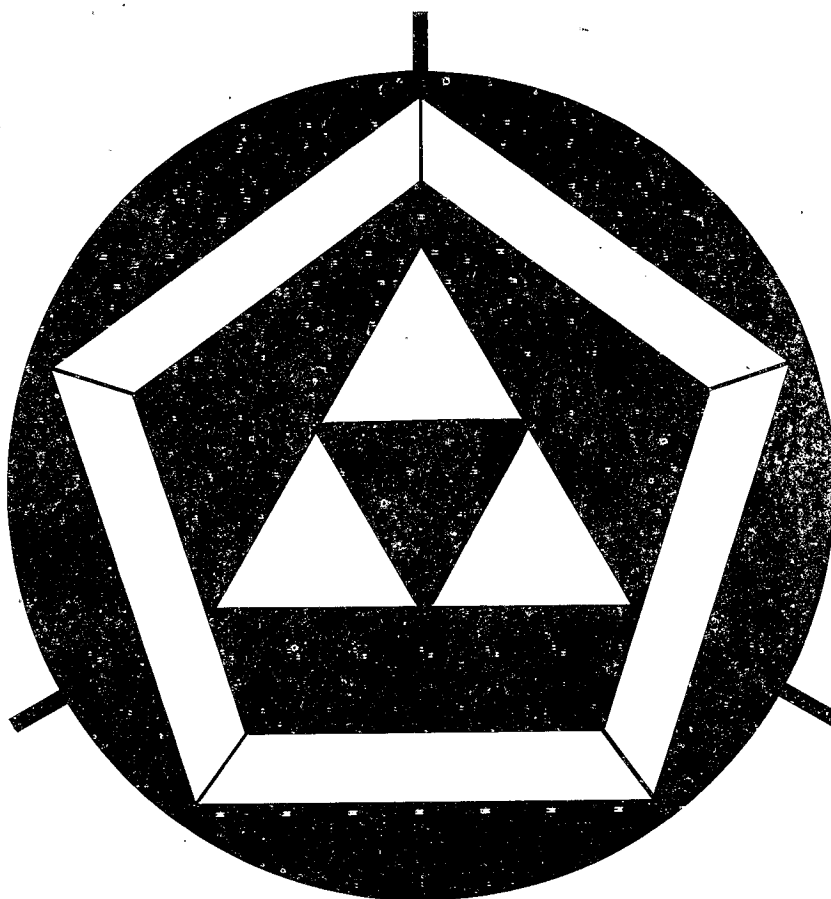
**LENS: Living Effectively in the New Society** is an innovative forty-four hour seminar in management planning for corporation executives and the leadership of other organizations concerned with operational effectivity. Through uniquely designed think tanks, LENS demonstrates the processes of tactical planning, corporate decision making, and methods of motivity necessary for effective achievement.

**LOCAL COMMUNITY FORUM** is a one-day town meeting construct that enables local citizens to participate in the planning and development of their own community. During the celebration of the American Bicentennial, five thousand such programs, entitled Town Meeting '76, are being held across the United States. At the same time the project is being replicated in Canada under the title Community Forum Canada.

**SOCIAL METHODS SCHOOL** is a five-day training laboratory in methods of social and institutional change. It deals in depth with the corporate methods of model building, contradiction analysis, proposal designing, consensus forging, and group motivity. These methods for socio-economic development are applicable in both local communities and a wide variety of business and social organizations.

**PLANNING CONSULTATIONS** of three or more days may be arranged with the ICA staff by corporations, local communities, and other groups. The planning process deals with the organization's unique situation and assists in clarifying definitive goals and in building the necessary comprehensive tactical systems for effective operation toward these objectives.

**THE INSTITUTE OF CULTURAL AFFAIRS**



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