

I was talking about how ~~we've stuck by that~~ these councils always used to say, where are you going to die. Now we've stuck by that, but I'm glad we quit it, however. Because not only of its direct address, but it's sort of embarrassing. I'll never forget here a couple years ago when Jim Bishop came, I said, Jim, did you come here to die? He said, no, I came here yes-ter-day.

You think I'm Joe Slicker. But I'm going to take off my mask in a minute.

I do have one announcement to make. This is the time of resurgence with that symbol on it is out here on the corner for all of Uptown 5. This is Council 8 of the local church movement and we've already been assigned ^{to paint} my time a movement context about how we got here and I'll give you a base to grasp the rest of the day with so to speak, if you do not already have that base and just sort of rehearse and refresh our memory for maybe the things that have happened recently in the past that would allow us to grasp it anew. But again, just to rehearse, this is the 56th year of the spirit movement and how the theological, the ecumenical, and the lay revolutions around the world, every culture, every country,

every church, every person in one way or another has been effected. It's a global happening.

And the spirit movement is the Activity of God. First of all, it has nothing to do with

your and my puny efforts. It's what God's doing in the world. And it's always beyond this,

its far beyond anything that we can discern. And just the radical givenness of the situation

to

is that we have decided to discern it and once we see it, therefore put form to it if we

are to be the People of God. Therefore, we are always humble servants of the spirit

movement wherever we find it and whatever way we see the demands there to put the form to it.

hold

And yet at the same time we've seen a new symbol here before us, the swirl symbol, that

wherever you and I stand there as the world being our parish. Wherever we stand, we stand

in a useful relationship. Everything radiates out from under it, out from where we stand.

If you are in Kuala Lumpur, you are at the center, there of that swirl. If you're in

Caracas, you're at the center of the swirl. If you're in London, you're at the center of

the swirl, and on and on. The rest of the movement you find related to you wherever you

stand. And that's just the givenness of the way any person wakes up. So you and I then

with the world about us have that kind of responsibility upon us. But now again, the 3rd

movement is a dynamic in history, the Lord has established it, and its yours and mine
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to discern it, knowing that finally, we never will discern it and yet once we do, the

content and form is there for us to place upon it. And yet finally, we're nothing to

be but the servants of what we see going on and bring radical intentionality to it.

Now with that, maybe, you might say that a little over 20 years ago, 21 years ago,

the first global visit was made out of our immediate presence of trying to put some

form to the global movement. This was a trip to the continent of Europe, at which

time we discerned that the community anew must be understood. In 1956 another trip

out of which the bug model came into being. In 1961 another trip to Europe and

again, USSR/ continent, at which time the social vision broke loose in a brand new way

for us. And then in 1963 the continent of Africa, NAME, Seapac, and sub-asia. And

in 1965 Latin America and in 1966 NAME again. So here you can see that by 1966 we

had made preliminary visits to all of the continents except the continent of China, in

order to prepare for the global movement. Although we did not know at that time and

kind of
certainly did not have the self-consciousness that we do now. But then something happened.

(We're now in Council 8)

And that was in the year 1966. Council 1 took place, where a group of people gathered together mostly from the continent of North America but not limited to that, and began to say, what now is the demand out of just the givenness of the situation or indicative to put open to what is going on. And so Council 1 you might say, gave us a release to view differently the globe. Whereas you might say we were isolated scattered people here interested in to this area and that area, the very fact that Council 1

1967,

took place gave us a brand new perspective. And so this was the year in which you might say global movement form began, as far as our own participation in it was concerned. And this took place as you know in Australia at the 1st of the year, where they invited a teaching team to come back that fall. And that fall a teaching team went back and also stopped in in India and Ceylon on the way. This was the beginning of the putting form to the global movement as far as we were concerned. Then next year in 1968 this was a global penetration explosion. Here six continents were suddenly penetrated with teaching teams, SEAPAC, Sub-Asia, Africa, Latin America, and Europe as well as North America. So this was a great happening in our life for ourselves only

teaching teams went all over the globe. Then in 1969, this was the first year of the International Training Institute. We saw out of the 1968 explosion that just to have core courses like RSI or PLC was not sufficient, and you need a longer vehicle in order that depth training can take place and the ITI was born. Then in 1970, this was the religious house explosion year. We established in 1968 4 houses here in North America, one was established in Kuala Lumpur, and in '69 in Sydney, was born into being. But then in 1970, the explosion...Osaka, Heng kong, Syngapore, Apia, Manila, Bombay, and an outpost in Tainan and then 20 houses in North America. In 1971 saw the turn there in the global program and the ITI went to a new continent. Now the ITI was not only seen as a vehicle for training, but also as a vehicle for penetration and to the continent planning, it went to hold a course in Addis Ababa. Then in 1972 this was going global so to speak, although you might say we knew that globality was a demand upon us, this was the year of the great turn, and going global was the theme laid upon it. And also you might say, it was the time of the first continental academy outside of North American, and this was also a first in Australia.

And then this year, 1973, is the year of the LENS courses, impacting the whole world.

And also another new religious house was established on a new continent, Black Africa.

Well up to this present time, there've been about 15,000 people participating in courses outside of North America. Now, specifically, the past 12 months. There have been a number of religious houses established, as you heard a while ago, I mentioned there were 7 r.h.'s established in our r.h. explosion in 1970 outside the N. American continent, and 20 established in N. America. This past year, and there's still more to go, we have another month.

But let's say since we met this time last year there were 10 r.h.'s est. outside of North America and 14 in N. America. So you see the balance is rapidly shifting. Outside of N.

America, the R.H.'s established were Fukuoka, Japan; Tainan and Taipei in Taiwan; Cebu and Davao in the Philippines; Darwin in Australia; Hyderabad in India; Nairobi in Kenya; and then a 5th city project was established in Majuro, where a house is already located.

Incidentally, the Cebu house established a 5th city project, and Hyderabad has that in their plan. Also on the drawing board as you know, there are people already in the

process of establishing a house in Forest River, Windham in Australia and in the Paris area, Brussels region, in Europe. So now there 83 houses, if you include the 4 centrum guilds here at base, considered synonymous with area houses; there are 83 houses now throughout the globe and more on the drawing board for the next year as you know. Now what happened in area training this past year? As mentioned earlier, the ITI shifted from primarily being a vehicle of training into a penetration instrument. And this was seen very clearly with the move into Addis Ababa in 71. This year it was moved from making it a 6 week course down to a 3 week course, ^{using} ~~initially~~ first, a 3 week advanced course which is something like a pastor's school of training in pedagogical methods then, a 3 week basic course, a beginners course so to speak, or the penetration ^{an advanced} instrument, and in India ~~the~~ course was held in Hyderabad, then a beginning course in Delhi, Hyderabad, and Bombay. Then in SEAPAC, the advanced course was held in Hong Kong, to which you sent a wire earlier, and then the first or 2nd week in August there will be a beginning course in Fukuoka, Manila, and Kuala Lumpur. Then also in the 2nd quarter, in October, we'll have an ITI in Caracas and that will be the 1st ITI

in the continent of Latin America, another new impingement on another continent that is heretofore except for teaching teams and a r.h., has not had that type of penetration.

Then we have scheduled in the 3rd quarter, for Cairo, an ITI, and this will be the first

work we have done head on in the Arab world, altho we have been in Addis Ababa in the

continent of N.A.M.E., therefore you cant say its the first on that continent, but it is

certainly first in that ur, particularly in the Arab branch of that ur. Then, not to

kind of programs, like the Australian be forgotten~~y~~ ~~1974~~ are the summer programs, which was held Summer '73 last January in

Sydney, and that is becoming quite a new type of program, and is extremely effective

for that type of work. Then in this last 12 months, another first was held, already

mentioned, in Sydney, the 1st academy type program was held outside of N. America, and

One that was quarter 2 of 1972-73. ~~1974~~ is anticipated this winter quarter, 1973-74, in

The Hong Kong. ~~1974~~ shift that's taking place in the ITI's are becoming more apparent,

1st For example, one third of the priors in these 2 sets of ITI's held in SEAPAC and Sub-

Asia, are Asians. 2/3 of the total faculty are Asians or Sub-Asians, and all unit leaders

are easterners. So you see that shift is beginning to take place. Now this has also meant

that over the past 12 months we have seen a changing of our priorities. Just by virtue of where, you might say the majority of people have been involved in our type of putting forms to the Spirit Movement, N. America has been the number 1 priority. But now that has been bracketed. We have bracketed beginning religious house this year in N. America and none, except by fluke or something, will be established this year, in order ~~that~~ to pour in the people to the rest of the global program, and already, as you've heard me mention, a number of houses around the world have been established under that kind of policy. The block of priorities comes in the form of SEAPAC and Sub-Asia. We need to complete another con

continent as ^{firmly} ~~completely~~ as N. America is completed. And SEAPAC in the 2nd block is the next priority. And already there are houses in each one of these areas except for the area that we have blocked, and that's the Bangkok area, because of the war in there. But now that the war is over, the possibility of moving in that area is very immediate, within the next year or so, but that whole continent has to be firmed up with as many houses and local church projects, as in N. America. The sub-continent has to be developed and my, my, the way they're moving in their penetration and in their courses is just exploding all over the place. They

now have houses in each area except for Calcutta in the India-Ceylon part, and Daka and Karachi are near possibilities over the ~~mid~~ horizon. As you know, we've had to bracket that because of the recent war there, but it's getting close to the time when that can be unbracketed. Then the next series of priorities are Europe, Africa and Latin America. Europe now, we're ready to explode that. The London area will probably in the near future establish 3 more religious houses in their regions. Then they will use themselves as a springboard to enter into the center of Europe, and then fan out into other parts of Europe and as I mentioned a while ago, a house is going into Brussels and is being established there immediately. In Africa the tactics are a little bit different...it's almost that you start at the bottom and issue it and you seep in all around, seep in through east Africa, and then use that as a staging area to launch out to all the rest of Black Africa. We're having to bracket the white southern part of that because of the animosities that deem that and because of the difficulty in getting our types of teaching teams into Southern Africa also. Then Latin America, an ITI goes in there in the 2nd quarter, but that

continent is ready for cultivation like its never been ready before. It in principle stands wide open. NAME is yet to be penetrated. We have made one thrust ~~to penetrate~~, ^{in/ penetration} then the next one comes in the 3rd quarter with an ITI in Cairo. As you know that'll be one of the most difficult arcanas to penetrate because of the present type of situation going on there and the difficulty for any kind of foreign group participating other than Arabs per se. Then the last of the four priorities are China and Russia.

And those of you that recognize ~~the~~ ^{the} previous priorities know that that's been reversed. Heretofore we had Russia first and China second. But it looks like now that should be reversed. I'd dont think that the Church can go in ~~to~~ ^{to} China now; probably the way we'd go in would be through the LENS course or other kinds of vehicles like this or maybe even through motivation in business and other ~~ways~~ ^{types of ways by which we} could move into a situation like that. Well, this is the kind of spot we are now in, in the sense of where we are. Tonight as we hear specific reports, they'll give you concrete happenings there in the guts of the everyday life of what's taking place in these various areas. But now just to say somethings very quickly I like that so you

a feel after it as you look at your phase chart that you received, you'll notice the development around there. I'd like maybe just to cover for you two more points. Take out the first page of the SEAPAC- Bangkok, under that column LENS-ITI -, or Academy grads, color in the back box there. Now we do not color that in where there's one grad or something like that there that happened to attend. If we did, we we'd color in most of Latin America because we have a grad from most all of our ITI's or Academies for most or each of those areas. It's only where we systematically intended upon that area and we certainly have done that...the people from the Bangkok area have been attending the ITI's for the last 3 years. Then if you want to come down to the Paris area and color in the house, religious house dimension there, that would be great also. since that one is virtually established...it is established there. So that will give you a feel after that, as you go through there you can see how the various continents have been impinged. Now just maybe a quick montage of the global strategies, that we're left with here, realizing that your reports this afternoon and tomorrow will tend to explode what I'm saying, or articulate it in a different way. And I'm not going to spell them

out, I'm just going to paint them, so you can have a quick feel after it. The first is to build a practical vision of the new social vehicle. What that would include is expansion of the LENS courses as you've already seen being planned out; the global systems net like the entire training, demonstration, and interchange that you mocked

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up this summer; we don't have to be put under that. The guild will be actuated, both in the primal, the systems, and the network parts. And then signs, like the ecumenical parish and the 5th city demonstration project, where and how will they be mocked out and what forms will that take. All this is part of the global strategy. Second then,

dispositional

is to build a sort of distributional posture and accompanying strategy to go with that

Now you've been studying these dispositional postures usually in your spins with your teams at lunch this summer. But they are taken with great seriousness because that's

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who we are and they have helpfully manned the tactics and strategies associated with them.

Built into them. What I'm going to name are not necessarily the ones, but when you assume that style, that posture your tactics change. For example, going global...

one thing that means is emphasis on ICA, the Institute of Cultural Affairs. Gpong area...

what that means now is a whole new dimension of commonization. ~~What~~ Going Xavier...

what that means is becoming the religious. THE religious, at every point of our lives.

Going sophisticated, sophisticated around the world... what that means is a new kind of

establishment, cultivation of the establishment itself. And you could spell the others

out. And thirdly, build the global spirit movement. And here, the emphasis has to be

again on penetration, penetration, penetration. All you have to do is to look at this

and see if it is yet untouched, there. The initial penetration, then the follow-up.

No longer will people die on the vine but what you're treating here lies with your regional

and metro cadres, etc. And then a world-wide spirit nurture complex, I don't know what to

call it, but here would be authentic collegiality, your symbol system, your holy life,

disciplined spirit methods, cabaret dynamic. Never before, we got the tools, and there's

a scream around the world, give us that in the spirit movement which is necessary to

sustain ourselves in the deeps of the spirit. Then again, continental--area training

schools, like Australia's pioneered in, Hong Kong is attempting in, and then lastly,

maybe under "going to the masses" the mass evangelism and the preaching mission that you've

working on. Then fourthly, building a global historical order. My God, the world wide network of religious houses is the key to everything we're doing here. The basis of the guild, the basis of going global, even the dynamic that it represents is that which is underneath resurgence. And a worldwide network of the local church project. Systematic experimental cell formation and a systematic order training where priors, priors, priors, priors, are just coughed out all over the world. Certainly 54 giants around the world, and then in the houses everywhere. And then lastly, to build into the global permeation network, where you grid ~~the~~ every social in your geo-social around the world. Where all these social bodies are permeated whether they're cultural use or religious. The Christian-Judeo tradition, which we know very little about it seems, in our protestant or Catholic provincialism. And then the monk years that are going on. And then to cultivate the Roman Catholic Church, their orders and their global nets etc. that we've been working with in the PSU's this two weeks. The capturing the international communities, etc. Well again, this is just to say, here's a quick picture of global strategies that stand in the fore that are bursting loose as we move into the

reports this afternoon and tomorrow and on into the rest of this quarter. ~~Widely~~ Now contradictions. Quickly and I just want to point to them. The first contradiction is the New Social Vehicle tactical application. It's that we need to take what's here and what we got this summer and implement it, apply it, put wheels under it or whatever else you want to say about it to get it off the ground. Then the local church experiment and its replication is here yes, you might say in N. America, but we're ready to start around the globe. It has to be a tactic, you have to turn the dial, my God, its complex. You need ^{trained} ~~thinking~~ people and the churches there were closer to the time when they were alive and yet it demands great discipline and so we've already sent one person highly trained in that outfit to become familiar with those areas and the ITI's and now use them to be released next quarter to go about setting up 5 day training schools and so forth to get ready for the galaxies coming into being, and when these groups report tonight, they'll give you specifics on when and where their local church experiment's coming into being. Now authorization ground. There has to be people who give you that give you the nod what say, yah, come on, we're ready, or something like that, or else you can't move. We always work through the structures of the church. That is a ~~perpetual~~ contradiction--to create

priest that. Then adequate, disciplined troops, recruiting, training, and disciplining

them so that no more do people collapse, no more do they fade away, no more do they

throw in the towel but they come in by droves, by droves, by droves ~~with/that/~~

and fill the breaches of the new things that are needed. And then lastly, global finances.

these international

To underwrite this thing...just think of the ~~the/that/~~ people that came here...where did

the money come from for that? And where, when the global council takes place finally

in its full-fledged form in 1976, where's the money going to come from to bring people

from all the areas and on and on for that particular time? These type of things need

to be worked through. Then maybe our edge...you maybe have your own way of articulating

that...the edge here is globality. I won't spell that out...^{you've} ~~the/that/~~ been spelling ^{it} ~~that/~~ out.

^{your} Xavicism, ~~the~~ postage stamp, the global revolution going on where you are, and then

the guild and the guiding dynamic, both ways you want to put that...another edge.

Then the new polity...the swazi, the 93 houses, the 84-85-90-190 ~~the~~ ^{its} around, as you

see it up there, uh, the global polity coming into being there. And then the secular

religious as Bob was talking about there and pushing it in many different ways.

This is, before us, the new edge of our time. Well, again, what we're just quickly
trying to do is to paint a context so that maybe we've got picture of where we are ^{now} at
this moment, so as we pick up Lela's report in a few minutes of 5th city, and the reports
this afternoon and tonight we can see the total ^{relatedness} ~~relationship~~ of everything that we have
to say. But again, this is the 8th year of councils, the 21st year of our particular
putting form to the global spirit movement, and its the time whenever anyone in the
movement does not realize that they are a member of a global spirit happening ^{then} ~~with~~ self-
consciousness must be burned deep into their lives whatever way is required for us
and never indeed, will we be caught not being global in that dimension.