

I am sure some of us thought that ~~so~~ this whole thing would go away before we got to that point. The first thing that I have to report is that this business of living in the other world is something that everyone knows about - How is it that people at every point along the way have come to grasp immediately before you arrived, as you spoke of it, what it means to participate in the awe of life, in the other world. Not some other place, not in the sweet by and by, it doesn't have anything to do with the pie in the sky, but that which goes on in the most mundane of the present situations. What does it mean to encounter people who decide to get up early in the morning in order to experience their struggle with what it means to be alive, that the pain and the stupor, that you and I experience, as we rise in the morning, what does it mean to corporately, what does it mean to run into another colleague who has also decided to pray about the day, and it is hard to imagine anything happening in the day unless you are going to pray about it. I used to use a category about being nervous, nothing ever happened. Rick comes, Doug, sorry, He has been gone so long that is easily forgivable. We spent 3 days trying to call one of those islands, only to find out from the Oylers later, not only is there not a telephone on RongRong there is not a telephone on the big island, that's Majuro and it does seem that we can reach Pajulan by telephone but that is only to send of a rocket against our enemies whoever they laterly would be. And anyway, it is good to see you got back. How to live in this other world, and you talk about freedom. The man who lives in this world goes around worrying about having his freedom, getting his freedom. He is always wanting to get his creativity into the situation, somebody or something or some situation is always seems to block his getting his creativity into the situation. Well, that simply means he lives in this world. Man who lives in the other world understands that he is his freedom. That the kind of responsibility he understands is not responsibility to anybody - not responsibility to his nation, not responsibility to his wife, not responsibility to his children, that he is his freedom and that when you and I get to heaven, nobody is going to ask us whether we did what our wives wanted. I just wanted to pause so you could be sure and absorb that. They are not even - that investigating

committee is not going to ask whether you did what your children wanted - and some of us are able to delay forever while we wait for them to articulate what it is they want. The man ~~who~~ who lives in the other world, knows that the only question that is going to be asked him in heaven, is whether he did what god wanted. That man is his freedom. I think that for most of us we never had any reason to expect that the spirit was going to flow in our time. I know that growing up a poor miserable Methodist as I did, that was not the picture we had of it, going to the poor miserable seminary that I did, where they regard themselves as the crown jewels of western seminary training, I never had any reason to expect that the Bible was going to explode for me the way it has, that people were going to begin to have the spirit flow in the church so that everywhere you turn people are just alive with new possibility, alive in the midst of what to the man of this world would seem like terrible disaster. Did you know that there is only one missionary left in the Mariannas? That is a disaster. From one side. What does it mean that you and I live in a time when the Psalms have come alive as they ~~now~~ have. I feel personally that there is a part of my brain back here that got fried in Summery '71. I never expect those lobes to be of use ever again, after the Psalms. I was never led even to anticipate that that was possible. or that what has happened relative to the flow of the spirit. I would like to say also that in the East and you really have to grasp yourselves as psychotic even to venture an opinion in this area. but there seems to be a change. I would even be willing to suggest that the Japanese were less nationalistic. It has also occurred to me that Americans are. I suppose not without reason. But there is the possibility of encounter, the possibility of fellowhood, that you cannot imagine what has happened to the consciousness of mankind, especially it seemed to me manifest in the East, where you <sup>se</sup> just ran into people who boundaries had broken down. That is between male and female between yellow man and pink man between Roman Catholic and protestant All of these boundaries just seem to be falling away. I don't know what does that kind of indicative mean. What does it mean to live in a time when it is possible to move into another civilization and be received. We are always

Ugly Americans- anybody who forgets that immediately becomes one. What would it mean to understand ourselves as those Confucian scholars who carried the civilization -of China on their backs. In the history books they are called administrators but they were the ones who fought and who wrote and who read on behalf of the whole civilization, Who were the transmitters of life for that civilization - What would it mean for a global band of transmitters of life to come into being, and to have the kind of discipline and the kind of power in terms of penetrating every local situation, as did those scholars of Confucius. It is very clear that the west has conquered the East. and It is not like we finally pushed our way in, the East has chosen the West. And, one wonders how, how, the religion that is the great gift to civilization of the East, How that is going to be preserved. How that is going to be gotten out. It may very well be that as we look at the next 20 years, that there is an indization of some kind of responsibility there. We have talked about church renewal being finished and it is very very clear and you know it when you run into the Bishops. The reception that we got without exception on the whole trip was unbelievable. And I had heard that church renewal was over before I went on that trip, but everywhere you went the only question was What shall we do? Where shall we go from here? A lot of times that was accompanied with a lot of bellyaching about with the meager resources that we have what can we ~~be~~ be expected to do. the Kyodon in Japan has a fine western advisor from whom they get that message every day. There just doesn't seem to be anything we can do. There just doesn't seem to be anything we can do. There just doesn't seem to be anything we can do. That kind of contribution is not needed. But in terms of the breakloose in the church, in terms of the spirit <sup>flow</sup> ~~flow~~ that has occurred, in terms of the discipline in the present life of the church, in terms of the kind of local ecumenism which has occurred, church renewal is completed and it is completed all around the globe, without exception/. In the past twenty years, you and I have been a part of that effort, RS-I was formulated, and that is not a course, that is an attempt to ground within the dynamic of humanness itself the glory of being a man before all that is. And that is why that course has

served as it has, because it is not somebody's intellectual abstraction, and there are enough of us in here who have taught RS-I and had it all come apart in our hands to know that. RS-I is that kind of contribution precisely because it speaks in terms of the human condition. And that is why, it doesn't make any difference whether you get all of this particular part of that particular part of some particular part as long as you are clear about the dynamics. Our corporateness is that all those parts are what we are clear about relative to the dynamics, but it is the dynamic of that course. Now secondly we forged the vehicle by which that course could be taught in every little nook and cranny of the globe and your pitiful efforts and my pitiful efforts. Oh we talk on Long Island about how, we just can't you can't teach RS-I on Long Island until you speak the language. Only Norwegian is spoken out there on the far end of Long Island and it is just really mystery. Last year the story at our house was, that long Island would never be recruited for a course. All that has changed this year - it has even gotten better in the last 8 weeks, I understand. The religious Houses were the third part of that strategy, relative to this past 20 years and they were an invention of this body to provide the kind of on-going nurture, to provide a kind of sign by which this renewal of the church could be carried out. And you remember, and for me it is a very valuable memory that we first of all said that religious houses are to do nothing. They are not to teach courses, they are not to do social projects, Religious houses are just not to do anything. They are simply to be. Now, you probably noticed that if courses don't get recruited inquiries are made, but it is a very valuable part of our memory to understand that we decided that a religious house had to be that dynamic which was called for by the necessity of the church. The religious House was to be an answer to the necessity of the church and if there is any genius in their religious Houses, I would suggest that it lies in that area. That it is only as we are prepared to be obedient to the will of God, only as we are prepared to be obedient to the necessity of the present day in history that we are in the ball game at all. I want to talk some more about the Religious Houses in terms of what we saw.

The fourth and fifth dimensions of that strategy in the first 20 years, of course was the local church project, the tactical system for the reconstruction of the Local Church, and the new social vehicle research Assembly and the way I hold those two in my mind is that we were able to meet after Summer '70 and in a week and a half pull together what it meant to operate in terms of the continent, with the local church project. I think we are still in tudy, relative to the New Social Vehilcle so that it is almost that one points to what we have learned in the last 20 years and the other points to what remains to be done. We, in terms of church renewal, probably for the first time in many man9 a day, what popular preaching is all about. And have among us great popular preachers, They are going to be more. You and I know exactly what propular preaching is all about, that is, that you address a man, relative to his situation, that is to say, it starts with the God lecture, only God help you, don't deliver the God lecture to the taxi driver, ask him how it is with his life and he will deliver it to you. And be very grateful. They don't want to let you out of their cab. Fourthly, in terms of church renewal, we are absolution to the established church. I mean by that, that everyone of us in this room, is an absolution to our own grandmother as to the job that she did. Lord, I will never forget sitting in a Niebuhr seminar in Australia and having somebody explain that relative to the promise of the Hebrews, it hadn't come off. but that we would move on later in paragraph 1 where it did come off. I practically blew my stack, you know, the church decided some years aback that that heresy felative to the Old Testament was not for us, but we are the fruit of the historical church's faith, We be ourselves that absolution. Every single local congregation, which picks up ~~W~~ its task, ~~f~~ of being the local church, is a sign of that absolution. and those waters are drunk thirstily in the church and ríghtfully so. and you and I leap back and forth on that line, that is to say, we are absolved while we are being the absolution, and we are absolved while we are bēing the absolution. You are this absolution.

In terms ~~f~~ of the historical order. One of my favorite internal jokes, and I am sure you have them like this too. This is the kind of joke that you tell yourselves in a particular social situation, and you just chuckle to yourself about

how appropriate that is in that particular situation, but you don't every tell anybody that joke. Well, one of my favorite ones is about the Navy captain who gets a deal message for one of his seamen. So he gets on the Ships intercom. and he says, Now hear this, Now hear this. this is the bridge speaking, the Captain would like to announce to seaman smith Your father died yesterday. The ships executive officer said, That was a bit abrupt, we need to find some way a little bit more oblique to give a man that kind of information. A week later there was another death message and so the captain said, All right, this is the bridge speaking everybody line up on the deck. So all the sailors poured out of all the hatches and lined up on the deck. And he said. All right I want all you men whose father's are ~~is~~ alive to take one step forward. Not so fast Brown. Now, not so fast Brown. applies to this business of the historical order, because I am really glad to finally get a public occasion to tell that joke. It always needs to have no point following but the point is that anytime somebody says to you All right anybody who is not in the historical order take one step forward, be~~de~~ careful because your name may be called. I have some <sup>favorite ones</sup> ~~favorite-one~~-passing through my mind about who at the moment, like poor Brown, thought that he ~~is~~ was one of the men who had a father. Probably some of us in this room think we are not a member of anhistorical order. Originally, you know, the monasticism, beginning in the the east, you were not a member of a particular order, you were just a monk. You didn't join this order or that order, you were a monk. That it is to ~~is~~ say, it was a dynamic within the church, and still in the Orthodox church, you cannot become a Bishop unless you are a monk, that is to ~~is~~ say, the Orthodox clergy, are married - but you cann't become a bishop unless you are a monk. In terms of the eyes those men have, those Orthodox patriachs, you just, you know that ten years in the desert does something to a man. I had a post card of Abun oregaways little haunt, It was about as high up from this river bed, all limestone, even the weeds had to struggle in that area. All red and white limestone, with two ropes running up to this little cave, above this dry bed. That is where one of the Ethiopians ~~is~~ fathers had his place. What does

it mean to recover in the church the fact that monasticism is a necessary dynamic for the life of the historical church. and i would suggest to you that in the past, the Protestant denominations were that kind of dynamic. The protestant denominations understood in terms of their voluntarism, that they were a group set apart, in terms of special discipline, remember, no drinking, no smoking, in terms of a special discipline to be the church in the world. Now, what does it mean to recover that? In Rome, and Bishop Mathews of Boston, joined us in Rome, Cardinal Villebrand was the secretary. ~~It/that/~~ of the Secretariat of Christian Unity had invited Jim Mathews and Joe Mathews to come and visit the next time they were in Rome, and so this was that visit. And when we were in Rome, and in talking ~~it~~ with the secretariat, one of the men, there an English Roman Catholic, by the name of Canon Purdy, was talking about monasticism, and talking about the order and just recited, one after another how each of the Roman Catholic orders had come into being, as a response to a particular human social situation, and ended his little tour through history by saying, and then of course, he just broke into this huge smile, because we had already been talking about The Order, and he broke into this huge smile, because he saw that the fourth point in his little ~~lecture~~ was that in that we are in a time of great human need -and of great social chaos, it is not illogical at all to imagine that a new religious order would come ~~into~~ into being. Anyway, he said, this is a very good idea and ~~as~~ as the Jesuits and two or three of the other orders are working on this whole problem very intensely, why don't you come back in October and we will get the Jesuits and the others who are working on revamping the orders and have a three or four day consultation. So that in October, we'll go back and talk about that. I suppose that the struggle here is to ask what that dynamic is, If you raise the question in terms of the Confucian scholars, how it is that in everytime in history, when history has been bent there has had to be this dynamic. That is the dynamic of the cadre. Nobody <sup>There is</sup> in this room who for a moment would imagine that anything ever happened without a cadre. Well you can see, that the same would be true of history. Nothing ~~every~~ happens in history but that there is a disciplined

band of people who decide how it is that history has to go. Whether it ends up that way or not is another question. But whenever history changes, it is because somebody has decided how it has to go. And we discovered on our trip, that the Order was the single most important piece of news at every point where we went and talked to people. Now, in terms of our geo-social strategy. If, what I have been talking about is the spirit intensification of our time, the spirit development. How to talk about the intensification of our geosocial strategy up to the present time, the global priority. We began, really after the Singapore ITI, in which a group of 15 or 18 people took upon themselves the responsibility of 1/4 out of the Singapore ITI which altered everybody's picture about what had to be done to raise-the decision was that we would concentrate on Sphere East. That china would be bracketed and that India was a maze of impenetrable mystery which we anted to looke closely at ~~soon~~ soon, but that we would start in Seapac. and the only reason you ever bracket anything is in order to get depth. that is the reason you chose to bracket somet things is in order to get some things done. And so Seapac was what was chosen as the first priority. Also, we ~~decided~~ <sup>decided</sup> a year later because Seapac and everything else started to grow like this, and also because of the World Council Assembly in Upsala where the question, was like, that's really great about church renewal Now where is it that I could come in Iddiana and see some renewal of the church. Where could I come in Wisconsin and see some renewal of the church? and the way, way back then, in 1968 that was pretty had to come by and so the global program was bracketed, even with the SEapac priority, the whole global program was bracketed while we turned our attention to the local chruch project. Now, this is probably the change then, that beginning in July with the next 4 years,plan, we turn to the world and we take the brackets off the global program, that is, we turn on the 4 year plan relative to the world. Now the global picture is simply that we are invited. We are invited everywhere. And again the problem comes in terms of priorities, where do we go first. I suppose that the sub-continent, or

that great impenetrable maze which is India, is the thing that comes up next on the priorities after Seapac, or with Seapac. That great impenetrable maze, we arrived at the Bombay religious House and the two new couples from Chicago, who had been there two weeks were sitting around the table and one of my colleagues observed to me, our colleagues from Chicago looké stunned. And I said, Well, of course, that is a sign of intelligence. Well, put yourselfé in the situation of the Bombay religious house. Those of you like myself, who think we have too many responsibilities, how would you like to be putting together the penetration plan for 36 regions. In which interior to your area there had recently been a war and new nation, half of whom are dying of starvation. In Seapac, with South East Asia south, and if you in a little trouble relative to your Seapac grid, I am sure by this time next year, we will all be right up there. That Seapac up there, the big fat one on the right. And if you imagine that most of that bow out there to the right is Pacificaf where in the uppoer part of it - the upper point is Japan, and Korea but if you imagine another point that would be made by drawing a line down through the Seapac grid, if you imagine that up there in that upper part of it is what is called the trust territory of the pacific and includes á only a small part of Pacifica, but is as large as the United States, with a land area the size of Rhode Island. And

(turn tape over)

Osaka, Tokoyo, Sendai, Seoul, and KunYung (KunYung is Norht Korea) Beginning with Southeast asia south, with that little orientation, southeast asia south, the work there has been concentrated in Kuala Lumpur and Singapore, the new kind of thing that will be happening thereis that a local church project is going to be begun in Serumbon outside of Kuala Lumpur, where Kjell Knuteson is the Methodist Pastor, Harry Wainwright, who visa recently yé expired in India is in the Kuala Lumpur house and will be thereto help get the local church project initiated. The great thing that Southeast Asia South ~~perke-lesese-~~ broke loose áwas an area strategy. And I know that this has been whispered around the edges for some time, but the area strategy would mean that rather than Kuala Lumpur-Singapore

working just interior to their regions, they would work with the whole area, which means ~~that~~ with Djarkta, with madon, and Manado and Kodakinabalo. If you are little bit romantic you might mlike to know that Madon means Sumatra, Djarkarta means Java, Manado means the Sélades, or seluaze as the Indonesians pronounced it and Kodakinabalo means Bonneo. There will be a religious House within 30 days in Djarkarta with the inviation of our colleagues there. Great interest in getting the kind of job done in terms of training the people who are ItI grads who are already in Djarkarta. They are very interested. We also had a break through in the area of financing. In that the American School in Djarkarta and they need 40 teachers. And so we went out to see the superintendent and he said that he was hiring most of his teachers through the international School service but that he would hire any three teachers that a fine institution like the Ecumenical Institute recommended to him directly and that would include transportation to Djarkarta and a house. The house in Djarkarta. To get a house in Djarkarta you have to pay your rent 4 years in advance. and so it is an advantage to have the joint embassy school, giving the house. The joint embassy school is british. American, Australia, and Jugoslavian. I think that our colaggues in Djarkarta are prepared to overcome some of the difficulties in the past and are eager to have us come there and pointed out that there were other colleagues in Madon and Seluese, I mean Manado, who wanted a religious House immediately as well. The methodist bishop in Madon on Sumatra will be in Atlanta in April and he very likely will be approached on the issue. So the idea will be that before September that the area of Southeast Asia south would be completed with 6 religious houses. In east E Asia, all the regions there, at leat with a late telephone call in that our college in Manila, realised the bid from when we were there originally (that's Bob fishel). He orriginally said that he thought they could manage one in Devow and thereis already one in Hong Kong and K Tainan, and Joseph Psu ~~ds~~ has recommended that we open a religious house in Taipei, as well, so that if as Fishel suggests they can make Sebu as well then that would mean that the area East Asia, the Philipines, Hong Kong and Taiwan would also be completed as to religious houses, before t~~he~~/ September. The story in Manila is very exciting from

last fall when Fishel's strategy was apparently something like is anyone wants a course they will come and ask us. Just in case you are wondering, it was suggested to Fishel that that was an inadequate strategy; to this last quarter deciding to really whip things up and 400 people became grads in this last quarter. So you we may not have as much to worry about reaching 10,000 as you think. In North East Asia, which is the 4 regions in Japan and the two regions in Korea, great great visit to Soeul where the whole church establishment has invited the ITI to be held in Soeul, beginning July 9 through August 19, that includes primarily and foremost, KonwonYong who is the director of the Christian Academy. and very likely the ITI will be held at the Christian Academy, on a hill that used to be where the Buddhist trained their intelligencia, and it was called the hill of 99 lanterns, There were always 99 lanterns burning on that particular hill. But joining Dr. Kang as one of the sponsors will be Harold Hong, who is the president of the Methodist Seminary and Kum Hung Ok who is the Dean of the graduate school of the methodist seminary and Helen Chung who is the, well they call her Princip~~al~~ but President would more accurately describe her position, of the Eiwa girls school and then in addition~~AL~~ to that Rev. Song of the Jesus Presbyterian Church of Korea and Rev. Lee of the Christ Presbyterian Church of Korea and Bishop (we really do strange things overseas) My Presbyterian colleagues point out that we methodist have done funny things too. But Bishop Yung of th

Methodist Church and the anglican bishop as well as Cardinal Kim of the Roman Catholic Church. I'll skip on because I need to hurry.

There is a great story to be told about cardinal Kim relative to social justice in Korea. The--not that story but another one-- You and I as--those of us in the room who are--Americans, just cannot imagine the situation in Korea. where well the Korean Christians have just thrown out all the missionaries. You go ~~xxx~~ up to one of your Korean friends and say, "How should we have a Westerner at this next RS-I?" "NO!" That is the way the answer comes: "NO!" In the course of one conversation Kang Byang Hung who was an international intern here many of you remember, a great character, talk about taking hold, he already had the stationery printed, "International Training Institute for World Churchmen, Seoul, Korea." I always called him quietly--I've never said this to his face, because I secretly believe it-- I always called him privately the Korean executioner. His talents were really moving in terms of getting things going. He had all these appointments all set up and really ran things in a great way. One of the stories he told me, was that at the Korean army had three days gasoline supply. He said after three days, unless the Americans give us more gasoline, our army doesn't move. He just told it like that and then he went on to another story.

In Japan things looked really good there. Penetration has gone well. The work I want to mention is the work the Filipinski's have done in Fukushima and in Sendai. Sendai is where Rev. Toeta is, a very valuable local clergyman in Japan, a man who has his own picture of what he wants to get done, that is to say, he is not strictly a movement man, but ~~ix~~ he is a very valuable man, and we are going to have to learn as a whole body how to work with people who do not decide just to be movement men. But ~~this~~ Rev. Toeta arranged a fantastic double gathering in Sendai, and then we went to Fukushima where we met with the cadre in Fukushima and met the Filipinski's boss, a fantastic Irish nun at Our Lady of the Cherry Blossoms

Junior College. She was an amazing woman. But she had a fantastic interpreter. Maybe some of you know-----I keep saying xxx "Maybe some of you know." Because all over Asia I would go and I would meet someone and we would talk about someone whom we had met at a previous place and everybody would sit around and say, "Oh, yes, we remember him---ITI: Manila." "Oh, yes, we remember him---ITI: Hong Kong." And I would be out in the cold. I haven't met any of the aboriginals who are at ~~own~~ ~~just~~ ~~six~~ and I sort of regard that as my thing. Here all these people we would go around and see, and they all knew all the Aborigines who had been to the two ITI's.

Anyway, we went into Sister Kerwin's office, ~~xxxxx~~ this very plush, paneled thing, at Our Lady of the Cherry Blossoms Junior College, and we had already been warned that Sister Imaizumi, who was an ITI grad, was a very technical interpreter. They said, "She will interpret exactly what you say. You cannot depend on her putting any fire into it." So Sister Imaizumi came in for the introductions, and she was the picture of a little, diminutive, tiny faced, submissive, Japanese woman, and not only that but she was wearing a nun's habit over all that, ~~and~~ it was a quite a picture, you know, this poor little thing who was coming in to do her technical interpretations of our conversation if that was necessary. As she walked into the room we were doing the introductions, and so it was Mathews was the first one to be introduced. And so they said, "Joe, this is Sister Imaizumi," and as she reached out her hand she said, "My heart soars like a hawk." So you get some picture of the kind of formulation that is going on in Japan.. Also I have a new picture of what it means to <sup>get</sup> ~~give~~ hospitality at a cadre meeting. That is always a little bit difficult to picture, because cadre meetings are so cold, and businesslike and right down to the line and let's get on the timeline, but there is now a picture of what hospitality is at a cadre meeting, and that is you walk into the room and there is this gorgeous--I mean the chalk has been turned sideways so the lines are that wide, gorgeous chart of the 7th, 8th and 9th chapters of John on the board, and the chart was all filled in.

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It was beautiful.--all in Japanese. Hospitality in that situation is someone coming up and handing you a mimeographed form of the same chart all translated into English. An Anglican priest ran the cadre meeting, that was meeting in the Roman Catholic ~~of~~ school, ~~of~~ etc., etc., etc.,

Australia, you probably have heard some of the stories from Australia. The Australian summer program was a huge success. They had 170 people, and then they had an ~~Order~~ Order Council after that at which 50 adults stayed. --all tried to live in the Bishops's little house. there are a lot of tricks to corporateness. But anyway, on Friday they decided that Australia really needed four more religious houses~~x~~ in addition to the three that they had, and so on Monday they all went out and started those four religious houses~~x~~. On Friday they made the decision and on Monday they all departed. And so now there are seven religious houses with a possible eighth~~x~~ in Windham. They first priors in all those religious houses~~x~~ with the exception of one sore thumb are Australians. The sore thumb is Nelson Stover, who is the prior in Perth. ~~That~~

In Pacifica it is very clear that something has to be done in New & Zealand and in Hawaii if Pacifica is going to come off. Things look really great. We met with Jude Samson who is sort of the President of the Church in that area. They have just had a ~~great~~ <sup>big</sup> ecumenical meeting and so all the denominations have come together in one church, Jude Samson who is what? ITI: Singapore? grad? anyway, he goes way back, is the acting president of that, so he will become the arch~~bi~~shop of Pacifica if he is elected, and as he campaigned last time, I think we can depend on him doing the right thing.

~~the~~ Oylers are working ~~with~~ with ~~him~~ him, well, the problems in that area are really interesting ones. No problems are impossible, but those are certainly very interesting ones.

In Southeast Asia North, that is bracketed, as it consists of the North Vietnam, South Vietnam, Cambodia, Laos, Thailand and Burma.

We visited in Burma and in Bangkok, The Bezansuns preside over Arthur's Palace, in Bangkok, which is known as the Christian Guest House, complete with thousands of air-conditioned rooms, so we have our man in Bangkok. And ARthur is volunteering. ~~The~~ ARthur and Mari(?)n Bezansun are the mother and father of Beverly Smith, who is the second prior family in the new religious house in Melbourne Australia.

In the Subcontinent, moving to India, ~~xxxx~~ 1,000 people have taken RS-1 this year. in India. They have held courses in 29 of those 36 regions. and that was while war was going on. The picture there is that we will operate with four strongholds, Bombay, Delhi, Calcutta-- the fourth choice--well, in Madras we ~~deeded-~~ decided to wait until the roll was called up yonder for a particular gentleman. The second choice to Madras was Bangalore, and there is a little bit of difficulty there. And so Hyderabad like John XXIII was elected as the interim fourth stronghold. But Hyderabad will be the fourth. The point there is that out of those four strongholds, the training will go on so that indigenous first priors can be trained for religious houses throughout India. The religious house in Delhi was instituted last week with Ike and Charleen Powell as the first priors. Charleen is the nurse at the American School in Delhi. God bless all of us Americans who where after our standard education overseas. She is going to be the nurse at the American School in Delhi. The prior at the Bombay religious house is Raymond Spencer. Raymond is very much like the Korean executioner. He really is. He is fantastic. He stands around looking 45. You say, "Now about that archbishop down at Poona, what do we know about him?" And you can pick almost any archbishop in the Subcontinent, and Spencer will say, "Well, he is 70, no, ~~at~~'s see, by now ~~ix~~ he is 71." I think really he is a smart aleck. ~~The~~ Well, there are some ages in the Order that are military secrets, but he is that young, so that his age is a military secret.

It wouldn't do to have the word get out that we have first priors who are 21. and in that impenetrable maze that we call India, besides.

The houses, though, are pretty well set. The moderator of the Church of North India, Bishop Nazir, was really prepared to have the ~~xxx~~ religious house in Delhi live in the other end of the Bishop's residence. And (what was the little man's name who used to be a preacher in Methodist minister in Malaysia? who is now in Delhi? Watson) Watson is just, he is just king now. He ~~has-been~~ <sup>is</sup> presiding over this huge land area right in the middle of New Delhi, the ~~x~~ largest busstop in New Delhi is a block away, and he is on Parliament Street, which is the connection between Kanat Circus and the Parliament building, and they are going to build an ecumenical center on ~~xxx~~ that property 19 stories high, which will be the tallest building in New Delhi, and Watson has in mind at least two floors for us. ~~It-is~~ The only place where we don't meet is that he thinks we are going to pay for it. So there are a few details to be worked out, but the houses~~x~~ in India must have 50 people in them immediately. There is just no possibility of talking about penetrating that continent unless those houses are simply massive, and the hope would be that as a part of our area strategy that each area would have some kind of social sigh, some kind of symbol of direct renewal, and that very likely we would run a ~~xxx~~ 5th city project in ~~xxx~~ an Indian ~~xxxx~~ village in the mountains outside Hyderabad. It may very well be that one dimension of the popular preaching would go on in India. where we would return to an old strategy with new form, and maybe have a three night stand, where you would hit the global situation, and you would hit the possibilities, and you would hit what it means to be God's people, on three different nights, and attempt to have huge mass meetings.

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This is very appropriate to the soil of the Subcontinent.

The other areas of the world--in Europe, Charles--? I just wanted to be sure Hahn hadn't gotten here. I thought he would be here by now. Anyway, Charles and Doris, things are going there. We had meetings all over

England. We broke up into three teams there. (Charles and Doris who? that German couple from South Texas, C and D. Hahn. ) Anyway, we broke into three teams and met all up and down England and Scotland, and again, there are just colleagues there who are just ready. And we had a great meeting in London. We had a meeting of all grads, and they were all clergy, except there ~~is~~-was was this one, oh, he was the epitome-  
~~of~~ picture of an Anglican, an English Anglican priest. He was so withered looking, that ~~x~~ you just wouldn't have believed. He was like a caricature of an English Anglican priest. Anyway, he sat there very sour all ~~during~~ through this spiel I was giving, and I couldn't imagine what he was going to come with. Anyway at the end, the second or third comment, he said, without breaking ~~a~~ a smile, "Well, at least you have vision.~~x~~ That puts you without rival on ~~this~~ island." We also worked with some of the Union Churches. It appears to us though, that there ~~was~~ should be a house in London, immediately, --well, the Hahns have to come home immediately, so a prior family has to go to replace them. Then we need, because the present house is up in Teeside where there is a Local Church Project going on that Bill Mathews is running, and but to have a house in London and then very likely one in Bonn. I'll come back to the ~~Paris~~ ~~is~~ possibility in a moment. In Africa, in Black Africa, while we were in Addis Ababa to talk to the patriarch of the Ethiopian Orthodox Church, the United Nations Security Council was meeting. And so, Burgess, Canon Burgess Carr, who is the general Secretary of the All African Conference of Churches, which is the equivalent in Africa of the ~~NAAR~~ DACC in East Asia, was there, and he had been anxious to meet with us and had sent that message through bishop Mathews. And so we met with him, and he just immediately said, "What we need in Africa is somebody who will help us grasp that we  
so  
~~we~~ have the gift of the Church, ~~that~~ we are no longer in the ~~possi~~ position of being given the gift of the Church, and as we have the gift of the Church we are now mission, and in order to do that, the people who help us ~~to~~ work with this problem have to see that this is primarily relative to spirit, and

the interior life of the Church." And so we were sort of ~~xxx~~ like, OK, your move. so he said, "Now the Bishop of Kampala is having a problem with his urban situation there" ~~ax~~ --anyway he went on and on and on there, so very likely we ~~it~~ will have a religious house in Nairobi, which will warm certain people's hearts gathered here, and Well, this man again was an example of one of the great bishops of the Church, and all you would have to do is to meet him to understand that he is Bishop. As a matter of fact, stronger terms would probably be more accurate. He has his hand on the new black leadership of the African Church throughout Africa, so that in ~~xxx~~ CARE--that is the new name for the Congo, etc., he is the man who coordinates the ecumenical effort across the whole ~~xxxx~~ face of the Congo. and they say just flatly, that Africa is going to be the most Christian continent in the world by 1990, with ~~300-mxxx--million-~~ 300,000,000 Christians. And that they intend to be prepared for that time. He said, "I want you to get to Kampala before the bishop has a chance to call the CMS. I want help in beginning a new missionary movement in Africa. that ~~we~~ what we need is to enable every African of this generation to be ~~greatful~~ grateful that he lived at this time." That is the way the man talks.

Then in North Africa/The Middle East, which is the hatched there (?) above Black Africa, and we have added Ethiopia. We just hadn't taken into account the Orthodox Church. ~~s~~I don't know. The seminaries should all hang their heads in shame about what we know about the orthodox Church. Why, you just walk in completely blind, as to what that whole thing is all about. that of the five great strongholds with which the Church changed the direction of history, that is to say, their strategy was, Rome, Constantinople, Alexandria, Antioch, and Jerusalem, in that order, that with those five strongholds they would change history, and they did. Monasticism came out of the Church at Alexandria. In addition to that set of what maybe you would call Eastern Orthodox Churches, there are the

Oriental Orthodox Churches which are the ones that are non-Calcedonian, that is to say, they are the ones who went the other way at the Council of Calcedon, and who agree with--in my opinion among others--a recent~~ly~~ theologian, widely read around here. It is really interesting to come in the back door and discover that you really like the non-Calcedonian position. But Rome and Calcedon took the two-story view and image much more seriously and the Orthodox Church is now very clear that that is all a matter of terminology, it ~~is~~ is all a matter of dictionaries, and so I think ~~xxx~~ ~~xx~~ within ten years the Orthodox Churches will have come back together, but there is an Oriental Orthodox Church in Alexandria whose Pope sits in Cairo, and there is an Oriental Orthodox Church ~~xxx~~ of Antioch which sits at Damascus, and then they both have children. That ~~is~~ is Antioch's children are the Syrian Orthodox in India, which is where their whole strength is. They only have about seven priests in Syria, and there are I think, 5 archbishops in India. But our abysmal ignorance of this whole Church and the whole life there is simply indredible. And the point of all that is that when we arrived in Addis Ababa and when we arrived in Cairo, it was very clear that they had just gotten on our list. That is to say, what Theoph~~o~~lis who is the Ethopian patriarch in Addis Ababa finally said, (the first thing he said was, "Bang, bang, bang bang" He looks exactly like Gengis ~~xxxxx~~ Khan, and acts like him a little bit. I won't tell you who in our group is afraid of him.) What they finally said was, "Well, we would really like to have you send two couples to Addis and run training schools every quarter of the year so that you can get around to all the 14 archbishops for training of the priests in the whole Church," and so we will have a beginning religious house in Addis Ababa/in September. All of you who are well versed in imaginal education . . . Well, anybody in the room is a fool for not having a passport. Right, Bob? So while we were ~~x~~ in Cairo, the ~~xxxx~~ a patriarch Shinuta there agreed that the ITI for Africa would be held in Cairo in the fall, and it will be ~~kax~~ held in the Patriarch's seminarry, right next to

the cathedral in downtown Cairo. And that will be a great happening. And we expect Bishop Samuels here like yesterday. Did he come yesterday? Anyway, Bishop Samuels, who is the patriarch's right-hand man, sort of was the go-between on all that, and is a great, great spirit, and he's very concerned that this kind of program come off. ~~The~~ Bishop Samuel is not ~~the~~ Patriarch because when the little drew one of the two balls out of the hat between Bishop Samuel and the man who is now Patriarch, he drew the patriarch's ball, so that --in the election of the patriarchs, the synod narrowed it down to two bishops, and then they had a young boy pick the one who would be patriarch. and so Bishop Samuel is the other one. But Shinuta is another one of those Patriarchs with eyes that are just--they just transfix you. You cannot, you never run into anything like the way those eyes just burn out of those faces. Well,

Russia and China are bracketed, except that we probably ought to make a trip to Russia, and someone will need to go to China in order that we complete this past four-year plan relative to penetration of all the continents. <sup>in</sup> ~~of~~ the globe, and it looks like Filipinos have a better chance of getting visas than Americans, so very likely the religious house in Manila will be assigned to pick up that task, but Patriarch Elias of Antioch, whose seat is in Beirut, said that there is a renewal movement going on within the Russian Orthodox Church, and that it is centered in the Ukraine. And he also in that conversation added the comment that he had reason to believe that Kosygin is a Christian. And we of course asked him how he knew, but that, he didn't go very far in that direction. He said he had his reasons.

The shift then would be, in North America, to complete the continents, the shift in North America--I left out Latin America, that there would be an ITI in Caracas in the Fall, and that in North America, that we would move from our role as the place where if you want to see local church renewal going on you can come here and see it, that we would move to

the role of a staging area. That would at least mean that we should all get our passports. The

To say a word about the international community, we simply felt it necessary to work with the Americans and other expatriots overseas, who are ~~xxxx~~ related to each one of the major world metropolitan centers, and discovered a great receptivity there, as in Caracas, where the New Individual and the New Society Course has been taught, in the Hague, and in Amsterdam and in Paris, in Beirut, ~~xxxxxxx~~ in Singapore, in Manila, in HongKong, in Tokyo, all of these places we--they are ready for that course, and more than ready. I think that we need to ~~k~~ think about some of us being pastors to those ~~unxxxx~~ union congregations, I don't know how those people get picked now. I think it is just before you drop out, some of them got there, and a new kind of ministry needs to be invented in those locations, and the prestige and the entree to the nationals in the Church there, plus thirdly the money that is in those communities is desperately needed for the global movement. We talked to the head man for Gulf and the head man for IBM in Korea. It was the first time we talked to either one of them, and the two of them offered us.-- we were talking, you know, about having a course there, and they just, they offered money--\$1500 together, the two of them. So you don't even have to bring the money up. They understand obligation relative to their situation. I think probably there would be four capitals for that international community work, and it would be Paris, Beirut, Hong Kong, and no sorry, not Hong kong, Tokyo, and Caracas. And that we need to look to those priorities immediately.

A global training system is just utterly required in terms of our new strategies. in terms of the long-range vision. The ITI, it was very clear to us on this trip, is a penetration instrument. It is not a formulation instrument. And as a matter of fact, the ITI in Bombay, which begins on April 9, will be a different ITI, precisely because most of the people going there will either be wives of grads or will be rRS-1 grads, where<sup>in</sup> in the past

