

PART I: THE CONTEXT OF THE SUMMER '65 CADRE

FIFTH CITY AS SYMBOL

An understanding of human dwelling places and the power of their form over the human imagination has never been so crucially demanded as it is by the generation which anticipates the potential of the 21st century. The time for assuming we have no choice about dwelling space and total human well-being is past. Men create their environment and the choices they make about its shape testify to their understanding of themselves. The gross distortion of cities demands radical changes if they are to be transformed into a full affirmation of all human existence. Such changes will come about when communities of aroused individuals set out to mold themselves into a sign and a symbol on behalf of all urban life. The summer cadre in Chicago initiated a vision of such a missional community which they call Fifth City.

During the past summer fifty college students came to Chicago West as a summer cadre intent on breaking loose the residents of a small geographical area from the victim image which besets 20th century man. For these fifty students a small geographical area in a large urban complex became a symbol which pointed to the city of tomorrow. Fifth City was not a "terrible ghetto" in which they might have the experiences which would help them to "find themselves." It also did not become another "noble cause" which could be heroically embraced, worked at, allowed to wane and then dropped. Fifth City was the initiation of a life-thrust which would continue wherever they decided to go in the future. Fifth City is a task-oriented dwelling space which as a community decides to be a symbol for full human existence everywhere.

The geo-political boundaries of Fifth City exist anywhere aggregates of human lives exist alongside each other. Megapolis has permeated every by-way of the globe not simply by virtue of tightly packed dwellings but by way of a universal mind-set which grasps life as complex rather than simple, as hurried rather than restful, as alienated rather than familiar. The various strata within megapolis form a new social structure which is related to economic classes but not confined to them. Human attitudes toward life are betrayed by the choices that are made for a dwelling place, and a dwelling place does not determine absolutely the attitude of human beings. They often move across the trends of history in order to actualize a planned dream for all humanity.

The First City runs at the base of all life since the 19th century deposited its legacy of Inevitable Progress. Urban man in the 20th century is basically convinced that his being is determined by external forces (Hegel) and internal drives (Freud). He is, therefore, purely and simply the product of his heredity and environment. This victim image shapes his every thrust of being whether it be in suburbia or ghetto, in penthouse or two-flat, behind a desk or in an unemployment line. This is the inner city -- the city that rests next to the heart of the thriving metropolis, the city that bespeaks of the deep, inner complexities that cripple and hamper the ability of humanity to make of its city what it knows it can and must be if human life is to be fully human.

There is also the Third City, which develops the illusion that the human race can get in step with Progress when life is measured by the scales of a money economy. If First City is inhabited by the Victim, Third City knows only the Climber. He has begun to

escape the ghetto; he is on his way to the good life; he has found a foothold on the ladder of success. Since the rapid influx of immigrants to the city toward the end of the 19th century, every ethnic group thus far has sought this escalator to utopia. Only the Black has either been denied easy access or become disillusioned entirely with the bourgeois dream. Yet there remain sprawling, grey labyrinths through which wander aspiring families intent on reaching a longed-for perfection in stable living. This deceptive haze continues to cloud the human mind and blocks all meaningful encounter with the mysterious wealth in humanness. There are some who have attained that sought-after haven in a region that may be labeled Fourth City, where those dubiously fortunate ones are up-and-out of the city bog. They dwell in suburbia where they nonetheless suckle their very existence off the node of megapolis. Defensively they advocate a return to the 19th century ideals of individual virtue in unfettered social freedom. For them free enterprise does not actually mean open competition between all the citizens but the permission to retain in their power the benefits which they have garnered. They cannot imagine that the order they advocate is in fact tyrannizing themselves, those who follow after them and the minorities from which they extract manifold pounds of flesh; they only have glimmers of the destructive end toward which they are leading the crowds by the power which they have over human dreams.

The trend toward escape has been turned as an increasing number begin to enter Second City. While many wish to get away from hugeness, from anonymity, from impoverishment, there are the Returned who have decided to live in the city. Their willingness

to create, out of the old, new appearances is a hopeful indicator of a new city. But the willingness to return is not adequate to the demand for a complete restructuring of the social fabric; the final step can only be taken by Fifth City. Second City is often still trapped in the nostalgic desire for communities of psychological togetherness -- a sophisticated version of rural neighborliness. The romantic within us all must be rooted out if humans are to work together toward a refurbished existence. We must hardheadedly construct new political, economic and cultural forms. We must defeat party machines, warped consumer prices and antequated educational systems. We can no longer afford stopgap, symptomatic solutions to issues and problems which encase the actual problems behind walls of windows, storefront coffee shops, or good-doing condescensions. Concerned individuals are not sufficient; only cadres of aroused, disciplined revolutionaries will be able to be Fifth City for the sake of civilization.

THE TIMES

The New Breed reflects the style of the present generation of college students as well as the issues they deal with and the context out of which they operate. This student generation in a maze of complexities are both activists and floaters who find their destiny bound up in causes which somehow transcend both of these descriptions. In the midst of such a milieu the task of securing an adequate vocational vision and educational preparation is a confusing image requiring a new action-oriented academy.

As a floater he has the facility of observing all that goes on and at the same time never committing himself fully to the consuming demands that the real situation places on his life. He placidly sits on the tight rope connecting his self-generated, yet paradoxical half-truths, and watches the historical convulsions of the world. His very involvement constantly is questioned as to whether this is really the "right" place and time to get off the tight rope. The non-direction of the student-led campaigns for human dignity in the northern urban ghettos results from this posture of unwillingness to be burdened by restrictive commitments. The ghetto demands an answer to the question "what am I to do?" in a manner which precludes his remaining a floater. At that point he becomes even more at sea; the very situation demands total involvement of the self; and yet it is so complex and so relative that floating is the only way he can exist without being completely submerged in the demands of humanness itself. The student becomes the idealist who can construct perfect situations in his imagination yet never live in the present because of its imperfections.

The New Breed turns to activism to relieve the tension induced by being a floater in a world which demands commitment. Out of the

bitterness of frustrated idealism, this student generation demands new structures which adequately deal with the contradictions present in the current situation. The Berkeley revolt provided a clear illustration of the new activism. The students accurately perceived that the University structures tend toward dehumanization. Immediate change was advocated and an attempt was made to force this by actively disrupting the present structures. The perception of the need for immediate change and the use of mass social activity to bring about change are both necessary. The danger of the "can't wait" attitude is that it tries to create a new system of structures without fully considering the total network out of which the present structures arose and toward which the next must strive. This danger is particularly treacherous to the floater because it offers him a kind of active involvement without the demand that he give up his style of non-commitment. Many sentinel students sense this danger but cannot bring it into consciousness because of the difficulty of admitting their stance as floater.

In the midst of their activism and in spite of sheer floating, those of the New Breed have reached clarity on the universal demand for a movement. They are called to The Cause in a way which demands direct demonstration of their intellectual abstractions in the concrete realities of the now. The cause becomes the focus of the demand for the involvement which slaughters the "at-sea" feeling of non-participation. The cause becomes the arena in which one activity will create the structures to hold the future in being. The cause becomes the vertical through which the New Breed individually and corporately acts for the masses. It is in this sense that the New Breed have missionally oriented themselves in a futuristic act on

behalf of all men. The cause can be served only by giving up the universally accepted stance of the floater for intentional involvement in that which demands one's total life. The cause can be served only by turning from pure activism toward a comprehensive stance which includes total reality -- the past and the future as well as the now. The cause is what the New Breed is called to, and it is that which both reconciles and makes impossible the floater and the activist.

The New Breed struggles with his education to find selfhood in the intellectual dimension. At the opposite pole lies vocation, where the student struggles with the problem of mixing his body with the stuff of the world. The implications of the automated-cybernated economic system are clearer to no other group than the student generation. At the end of four years they can look back at obscure freshmen being trained for jobs which did not exist when they entered college. Their very educational experience has already diminished their job opportunities. The spectre of no work at all in which to find meaning lurks in the future. The student only has to look back to his home life to see the peculiar nature of the meaninglessness of suburban centered existence. The task of vocating oneself becomes essential -- work, or the escape from work, no longer masks this demand. In order to be human the student must find a way in which he can bodily involve himself in a meaningful event. The New Breed knows that this activity must be on behalf of others. To act for oneself collapses everything into one's self and does not establish an empowering dialogue with reality. The problem is to find an arena in which to act out this understanding. The issue is not one of simply deciding on one vocation out of many but is how an individual can go about vocating. The New Breed

understands that the issues of selfhood, education and vocation are fought out in the context of the last third of the 20th century. The issues themselves are produced by this context, but very often we try to resolve them by imaginably constructing an escapist context which has no correspondence with reality.

The student of the New Breed is a true child of post-Einsteinian science, thoroughly brainwashed with the image of himself as a "predictor." He is no longer a victim of heredity or environment but sees himself as a unique set of relationships with the possibility of relating authentically with any entity in the universe. Within this great explosion of possibility lies the knowledge that he can never again ground himself in any particular, isolated entity. He alone decides how and what he knows and that it is he alone who constructs the universe in which he lives. The style of the New Breed is radically urban. Suburban life patterns with their sterilized version of Nature worship is either ignored as too blatant a means of escape from urban life or attacked as a parasitic life form which must be destroyed if the city is to remain healthy. The urban life style is not a simple one to assume authentically. The reserved freedom of the rural style always remains to haunt and tantalize the New Breed. Open exterior space and isolated individualism are categories which have been taken out of history but remain attractive. The style demanded in the present requires that one's internal space be opened up and the individual stand as a cosmopolitan citizen of the world who is free to be a part of the human city. The signal mood of the operating context of the New Breed is secular. Zorba the Greek stands as the cult hero who affirmed the utter secularity of his life. The New Breed feels

a great liberation in this mood shift from religious to secular categories. No longer is he forced to find meaning by affirming or rebelling against traditional religious forms. The demand is to participate in this dimension of existence. That which lies behind the categories of secular-religion still must be dealt with.

The Negro community's response in the mass gathering sparked by Martin Luther King's Chicago visit certainly manifests itself as a cultic celebration of life significance. The summer cadre members stood in this mass, felt the surge of the cultic response flow through their bodies, and knew the offense of embracing this part of life. The New Breed realizes in a fresh way that man is a creature that urges and feels after his existence. They are struggling with how they as individuals operate in this totally scientific, urban, secular context as authentic persons.

THE SUMMER CADRE

Behind all of the activity the summer cadre surrendered unto history lay a clear set of models which held together the images with which they operated. They were in the first instance an experimental work-study project intent on transforming this pattern of summer student activity. The students were an ecumenical gathering from around the nation who were selected on the basis of their openness to pioneer in radically new ways. Disabused with quiet, recreational vacations or trumped up group projects, they came to discover if a significant grass roots social change could be done. They were interested in just human institutions, practical intellectual training, and adequate futuristic visions. Roman Catholic, Protestant and Jewish, they sensed that the new Church which has come into being must play its role of leading in the social act of repentance in our day.

The necessity of operating from self-conscious models was incorporated into every dimension of the cadre's life p- communal, intellectual and symbolic. One half of the time together in Summer '65 was to be spent in corporate study. In order to organize this time some kind of model was necessary. The faculty used a basic curriculum as the overarching model of the summer study. The necessity of a common intellectual base and context was provided during the first week during which the basic courses in the theological, cultural and practical curricula were taught. The second through the seventh weeks study consisted of the six advanced core courses of the culture curriculum. The eighth week was turned over to a structured session of corporate reflection and planning leading to the production of a document stating the demands of the summer. For most students, confronting a curriculum which

had a well thought out model behind it was a new experience. For many it brought their entire university experience into radical question. What model is behind the current academic enterprise? What is demanded for an adequate education in the 20th century? They responded that the present state of education prevents adequate model building and wastes a great deal of time in search of a context in which to make an adequate vocational decision. What today constitutes the comprehensive? How does one structure his educational activities so that he is forced to deal with this and at the same time allow time in which he can drive in depth in certain limited areas? These questions broke loose like a torrent when the necessity of structuring the intellectual dimension of their lives became real.

Through the perplexities of their involvement in the educational process the students were deeply confronted with the spirit question of grounding their intellectual life in humanness itself. The realization that the uniqueness of a human being lies in the ability to image reality and to construct operating models out of these images came as an awe filling sense of liberation. This was tempered by the awareness of the sheer arbitrariness of the model which was created. Each student was faced with the demand to be self-authenticating. In the first instance the student saw the demand to create a curriculum model of the institution of which he was a part. The problem raised was how an individual establishes his unique rationality in the midst and perhaps in spite of the structured rationality which has traditionally defined him and his race. The demand upon each individual is to decide to create his own models which stand alone as his, and at the same time weave his being into the total complex of models which define his humanness.

Self conscious models existed of the cadre structure itself as

well as models which held in being the intellectual dimension. Summer '65 had to be rationally ordered if anything was to be accomplished within the group or in Fifth City. The students eagerly accepted the organizing principle. They imagined the work project could be structured like some well-tuned machine which ground out the work which was required. The fifty students were divided into two sodalities which were groups which structured and carried out the specific missional tasks and which held the cadre member accountable to their corporate rule. The sodalities were subdivided into action guilds of a dozen students and two staff members. The guilds became the main action bodies of the summer. Specific tasks, missional and internal, were performed by teams of six students and one staff. Quite predictably and paradoxically eager acceptance turned to hesitancy when the demand came to hold the group accountable to its model. Building models was an easy thing but to push this model in concretion into the future -- that was something else again. Great intentionality was required to keep working through a structure which was so apparently arbitrary in its nature. Only the comprehensive view, which included the demand that some group in history forge the operating model of an effective work project, was sufficient to engage the full creativity of the summer cadremen.

Western civilization for five hundred years has emphasized the individual over against the corporate body resulting in reductionistic individualism or conformity. The model of the summer cadre demanded an original polarity of the individual and the society. The model did not demand blind conformity similar to the popular image of the army but responsible obedience to the group and the self. The immediate response on the part of the cadremen was to give themselves to the structured existence. Presence at meals, study, worship and

other group activities was close to perfect. Those persons who showed signs of lagging were urged along by their ~~colleagues~~ colleagues to "get with it." This practice was soon brought up for serious examination. The students discovered that they were looking to the structures to determine all relationships and decisions. The mission which the structures were created to serve had been ignored or reduced to secondary importance. The question then arose of how one could dare to create an arbitrary model which held the operating structures together in order to perform the mission and then give oneself to that model and still remain faithful to the mission.

As the summer cadre struggled through this problem they became a functioning missional group which carried the model of acting on behalf of all mankind. Beyond this, there was a clear demand to continue this summer's methodology into all phases of their experiences. The students developed a model of social change which necessitated corporate activity. The dialogue which is history is not carried on simply among individuals but among self-conscious groups. The experience of building a cadre for Summer '65 proved to be a prototypical experience in a cadre wherever social change is necessary. The cadre members saw that they could not blindly copy the superstructure of Summer '65 in developing action cadres on their own campuses. They pushed beyond what was apparent to the basic model of the cadre. When they gained clarity at this level they built a model of how to get a group to become a cadre. They became pedagogues with the task of bringing into being missional cadres.

PART II: THE ORDER OF THE SUMMER '65 CADRE

MODEL FORMULATION

A Design for a Comprehensive Curriculum

For the first time in all of history man has become aware of himself as a model-maker. The category "model" has itself become a tool for the common sense activities of post-modern man. He knows that before the givens of life as he perceives and relates them he is the experimenter who constantly forms, tests, revises and re-forms his consciously selected rationales for living at all levels. He is over against verifiable phenomenon which he knows before he encounters but which require, if he is to be responsible, a conscious formulation of their basic component parts and the dynamics between them. There are no eternal principles there to be discovered and certainly no absolute pattern which can be perceived either through piety or reason. Until a man has constructed an operational superform for the universe as the master model of all his models and their interrelations, he has no hope of attaining the comprehensive consistency which leaps into infinity itself. Only here is he enabled to be the educated man who pioneers the tomorrows of grasping human life. The summer cadre was laundhed through a carefully designed study program into this dizzying intellectual task. The self-conscious builders of models are the moral men who will elucidate the directions of the future and bring fresh words of hope for the coming of a New Frontier.

The summer cadre became aware of the fact that basically the images of man out of which models are built are those already present realities against which they bump everyday. These images are perceived in and through one's own emotive response to life in those situations where he wills to assert dogmatically that this is the way things are. The presence of these images is therefore,

universal in the human community as they are expressed through the various mind-sets for which geo-social grids can be formulated. To do so men must dare to overcome the bias against generalities. Such biases falsify the basic human enterprise of making a rational response to social givens. The summer cadre created grids of their families, communities, regions, nation and world. It is out of such basic images as these that post-modern mythologies are formed to allow news media image-makers to evoke decisional responses from the populace.

Although models are made out of images of the givens of life, they are nonetheless human constructs subject to the vicissitudes of finitude. Life comes not only as realities, but as appearances of reality to which we respond as givens. These stimuli join the data of life which is rationally organized by each human being into constructs of man; therefore, the model builder not only asserts that this is the way life is but that every other human being has the task of creating his own model of the way things are. This undogmatism comes out of his constant search for the polarities around which the minutiae of life cluster. The summer cadre experimented with models built upon a basic triangular polarity which circumvents tendencies to reduce life in terms of traditions, provincialisms, druthers or fascinations. (See Insert A) These multiple, relative constructs made and re-made by men go together to make the composite wisdom which we call our science. In and through various sets of these men are able to point to their world with models such as those projected by the nuclear physicists of our day.

Model building for the summer cadre took place in two basic

directions: one to gain access to the theoretics of the human wisdom available today, the other to shape the practices of human society as they are developing. The old dichotomy between theory and practice is no longer adequate if mental reflection is separated from physical action. Reflections which are not concretely embodied in a life style are meaningless intellectual gymnastics. Action which is spontaneous and unintentional is a pointless, slovenly flight from actual human need. The summer cadre sought in their intellectual life to think through the presuppositions and presumptions of their social action.

The theoretics of that reflection is based upon a theological self-understanding without which man cannot be fully man and by which men have been men wherever man have been fully human. The summer cadre knew that every human being through his drives, longings, desires, strivings and guilts is lucidly aware of human finitude and that every man likewise rejects that awareness and refuses to acknowledge his own finitude. The decision which each man takes about the attitudes he takes toward his relations in life is the all determining decision of his life and can only be made as affirmation on those occasions wherein he is faced with his limitations and without appeal fully affirms his actual life situation. After this nothing changes necessarily but everything is utterly new, enabling him to affirm all that is, his neighbor and himself. The 1001 ways in which men avoid this decision arises from the insistence upon how life ought to be and their attachments to the goods and bads of life. The one and only releasing agent that removes these enslavements is that long-expected occurrence which comes unexpectedly casting men into a horrorifying freedom to embrace life as it is given. But the promise to be claimed is

that whenever life is freely/obediently embraced there is where history is being made and the civilizing process is being pursued. These clerics who do not come as clerics are those agents that put awe into the beings of others. The summer cadre chose to know with their lives that this is Life. No other gospel is gospel but this one, and to receive this gospel is to love existence.

After the basic stance to affirm all that is is taken, the next task is to construct models out of the images of man present in the sciences of our day. A man must know how men grasp the psyche, the society, and nature itself. Out of these and their many facets and sub-facets the stuff, the en soi, of life are made. None of these are perceived directly or nakedly; in a poetic leap of the imagination the internal propensities, societal dynamics, or external phenomena are categorized. The summer cadre was particularly jogged from its practical plodding along with the masses when the discipline of mathematics was uncovered as the utilitarian art of the sciences. The sciences of psychology, sociology and the natural sciences are the primary polarities out of which the other sciences and practical studies are drawn. Cadres of scientists everywhere, in research and in application, are leading us forward to a new day through a host of institutions for scientific research, public and private.

Other models of theoretics are to be found in the wealth of insight garnered in the humanities. Men must not only know things in themselves, but how they can be fully present to these things, the pour soi. We must formulate constructs of the aesthetic forms in life, the histories of life, and the universes for life. This is mind itself, that spirit of rationality which informs men's lives

even when they do not know it directly. The collapse of all romanticism came when the summer cadre saw historicity was to be found as the problems of life are met out of private and collective memory by individual and corporate creative decision. The art, history and philosophy as the polar components of the humanities are these transcending models of invisible phenomena without which selfhood is impossible. The call to be a self evokes dread which can only be met through a liberal arts education in an experimental college which uses core courses, corporate living, and creative edge concentration.

The practice studies of the summer cadre were experiments in model formulation for the family, the polis and the world. There is no emergence of personhood unless there is a clearly formulated sex life. To understand that humans are male and female and that every relation between them is a sexual relationship is to know how germane to humanness it is to acknowledge that all relations in life are entered into by a free covenantal decision without any magic or any natural happening. Marriage is the act by which this new social entity is created and ritualized by a free decision. It is no wonder that marriages are either disintegrating or deadening in the face of crises such as that brought by the new role of woman. The summer cadre were awakened to their self-emasculatation when the possibility of full humanness for the female confronted them. A family which is turned outward away from its mutual protectiveness finds new life when male and female differences are forged into a common mission as some Negro families are finding in that revolution.

The only possibility for justice is for a model to be formulated for the human community so that every polis ministers through

equitable structures. The given of sociality always ~~is~~ has its constitution, its market, and its temple through which its participants honor each other, themselves as a body, and their relations to ~~the~~ other bodies. The demands of our times and our world are requiring that tyrannies such as economic favoritisms and restrictions be dethroned. The summer cadre were especially provoked when they looked at current social realities to call for a totally new formulation of a system of economy which would honor the individual and the whole for the sake of being a part of the world community. When the Keynesian model which undergirds all significant economies today says that it is able to give us what we want economically, the day has come for communities of people to act in order to plan the future.

The final range of models in practice is that which circumscribes the whole ~~as~~ a model for the world. The summer cadre particularly reflected upon the means by which equity can be formulated within their geo-social grid of the world, an analysis of its current dynamics and problems, and the edge of its trends. The globe in its givenness can no longer be treated by its parts; it is a world community made up of the great cultures of the Westerners, the Orientals, the Asiatics, the Africans, the Indians, and the Arabians. Its needs broke home immediately as the summer cadre reflected upon the rhythms and revolutions of Africa where men are going beyond their nationalistic interests to enter tomorrow. The hope and power of the future rests with the Third World as it rises among the colored peoples of the world and with the aid of the New Left arising in the West to create a new world.

CULTIC ENACTMENT

An Experiment in Intentional Worship

The whole of human life stands in anticipation of a new form of symbolic activity which will call forth humanness from emn in the midst of their burning desert. The recent years spent in search of meaning have burst through to a level of consciousness where deep surges bombard the inner spirtt of man. In the origins of existence there is a life-giving event which is revealed only there the shythms of life itself are embraced; life and death, the "yes" and the "no," the pathos and the ecstasy, the dread and the fascination. These are the ur-rhythms out of which human acts of worship are formed.

The summer cadre experimented with forms by which Christian worship can again tap these ur-rhythms and become a genuine cultic act in which men can be men. In an age when worship has degenerated into a mere intellectual or psychological exercise, the cadre incorporated two beats into their office -- one was the throbbing lif e beat of the African drum, the other was the gonging toll of the eschatological beat. Life and finality are the thrust and the desting of humanness. The rhythm of the urban world has its own unique beats of frenzy and indiffenence, jack-hammers and dinner music, time clocks and cadillacs. In order to re-create life in the urban world these beats must be recollected by the man of faith as the dictates of history to which all men respond with their yeas and their nays. For this is their world. The good word by which the Summer cadre went out from worship was a call to outgoingness embodied in particular love deeds before the givenness of life itself.

The cultic dimension of worship calls for the l participation of the worshipper's whole body. It is the body which undergoes the

deaths and lifes of creation. The primordial image of resurrection is, therefore, no magical occurrence which is the first event in a chain of events of which life after death is the last effect. Resurrection is a wonder which occurs when human life is fully lived wherever humans die to their pretensions about life. This wonder is recollected by the dance of one's total being, kneeling and rising, sitting and standing. In the summer cadre's office the sway of the body to the beats of life was a daily reminder that each member, the cadre as a whole, and countless allies in history have risen to say "yes" to the struggle of life. The whole office was therefore a full dance symphony with clapping and drumming, each beat calling upon the whole person to move beyond his inhibitions to be fully human. The worshipper is asked to expend his total self as an offering to history. Where the body is the basic agent of an enactment, worship has become a cultic act through which a people re-present with their total being their task in history.

What applies to the individual applies also to the whole body of worshippers. Life does not become life in isolation by some natural process, Life is authentically acted out when illusions are shattered by the priestly agent of a fellow human being. The architectual form of the summer cadre's office transformed a chapel into a tribal hall where the members stood facing the gaze of their neighbors and before life itself to recall their stance in life. The worship act itself became an objective event before which individual and corporate decisions about the way life is were made. The public voice of the gathered body drew people out of their psychologistic mumblings to a "yes" or "no" response to the Christ life. Therefore, when the summer cadre publically announced their intercessions for family, nation, world, education, prison, illness,

old age, they were announcing a corporate decision to risk their very being in order to perform the just act required of their times.

The cultic act of worship becomes a rite as it is rationally ordered to convey the life understanding of the cultus. The basic rite without which the cultus could not grasp itself was a love feast held at the table over which presides the Lord of the cult. The summer cadre enacted this rite as its one sacrament by breaking and spilling the bread and the wine of life at the beginning of a weekly sodality meeting. The eucharist negates all aspirations for a false communal togetherness as it proclaims the givenness of life's broken state out of which full life is born. This was the faith upon which the cadre relied as the Word by which men may live. They were in covenant with life itself, their social givens, and themselves to perform obediently the known deed which will enable universal humanness.

The daily rites which constantly held the summer cadre over against the final dread of living before the Creator, began and closed the day with a corporate office in the morning and a solitary office after the evening meal. In the corporate office the members were reminded to follow the Christ as the Elder Brother who lived life in its given contingency, embraced it as good as it is, and loved the world with the one death he had to give. The cadre was called forth to enact these three acts with a bell which signaled this triune understanding at the opening of the day. The morning office was a self-conscious cultic act performed by the whole body with a corporate dance so that life could never be reduced to any one part of the humanness. The major part of the summer the office was a traditionally worded three act drama. During the summer the cadre

studied Christian worship in a dialogue between the tradition and the present vocabulary as they converse with life itself. This culminated in writing an office expressed totally in contemporary language in dialogue with tradition; its motif called for a life decision to make of the world a new creation.

While the cultic dimension of worship calls for a corporate act, the cultus also demands that its individual members develop a methodology for self-hood in order to love the coming and going of life. The summer cadre experimented in the recovery of "private devotions" by engaging daily in a solitary office in which each cadre member held himself before the prophetic image of the Christ style of life. In the same three-act form of worship the members gathered to enact individually their uniqueness as beings who confess, praise and dedicate their givenness in history. They held themselves present to life as it is welding out a new context for prayer which can never be done in private but is always communal and always arises out of the groanings of life itself. The presence of another was brought in through the reading of a church and a scriptural father with a written response. The response of the total being was expressed by individual experiments with the Oriental bow and the Semitic clasping of hands. To enact concretely the involvement of their being with all of life each cadre member after praying from a rationally ordered intercession chart wrote out his particular intentions for the day to follow in a time task journal and evaluated his accomplishment of the day previous. By so doing he could no longer subject his identity to crippling conformity to the rules of the cadre or the society, but spelled out his unique participation in the corporate rule, wherein the rule was broken for the sake of

the corporate task, unless the decision was made unintentionally. The summer cadre were thereby held against their individual and corporate task by intensely focusing their attention on what it means to meet God incarnate.

The cultic act must not only become a rite which confronts the cultus with its Lord, it must also create a temple wherein the whole community of which the cadre is a part is evangelized by the Word of the cultus. The cadre is first of all the Church. It is that self-conscious community in history which by its very being re-presents to the world its full humanness, its civilizing order, and its venture into the future. The Summer Cadre embodied its symbolic power as the risen body of Christ when it met weekly as a sodality around the cosmic love feast. The meal itself was an enactment of its representative deed in behalf of the world. Weekly the cadre ate a poverty meal of beans or rice or spaghetti to demonstrate its identity with the starving peoples of the world. The sodality was also the occasion of a formal ritual of accountability to discipline the cadre to perform its mission. Thereby in obedience it cut across fake notions of freedom in order to do its deed freely. The cadre was a prototype of the local congregation as it has in history had that temple activity wherein it self-consciously held up the symbols of the Church in history. These post-modern forms of burnt offerings and whole burnt offerings became one historical deed done in the presence of the whole world.

Beyond its own internal temple cultic act as the people of God in history the cultus which embraces the Christ Word also takes part with the world in its ventures under the world view of its particular moment in history. On a regular basis the summer cadre

invited into its midst a signal representative of 20th century culture. An astronomer, a social worker, a professor, a pastor, an administrator and a social revolutionary contributed the edge of their own work and thought to the cadre's grasp of the activity of God in our time. No provincialism can be tolerated by those who life for all men. The wise of the world are always heard in the temple. The cadre members also sent themselves out to view the cultural events of the city where these latent images of humanness are being captured by the world's artists. One event, The Pawnbroker, showed the impossibility of living to oneself in a world where human dreams, needs, and strivings constantly draw upon human inner resources. The whole of Chicago as a world city was thus enjoined to enter these demonstrational acts by a cadre of unknown and un-honored priests who stood before the transcendent demands of the future.

Finally the temple includes the cult in its response to the world dramatizing its role as the celebrant of a communal festival. A temple occasion for urban man in which the Christ as King of history itself is extolled by all of life can only occur when familiar gatherings are made authentic climactic encounters. Serious conversation over barbequed chicken followed by an open dance to a jazz combo caught the communal experiences of urban people and translated them into an act of confession, praise and commitment. The fear of diversity was transcended in an enactment wherein an urban neighborhood affirmed two months of a summer and committed themselves to a momentous task together in the future. The Saturday nite festival would never have been such a temple activity if it had not been preceded by serious engagement in imaginal education by the children and a group of their parents of

three afternoons each week. Celebration can only occur authentically where there is a shared task, a collective imagination and a conscious pull toward the future. The summer cadre by erecting such a temple moved the cultus beyond its own rites to perform a sacrificial cultic enactment which would be a concrete symbolic act by cadre of perpetual revolutionaries who died their death corporately in order that Fifth City could embrace its destiny.