



FRAMINGHAM
MASSACHUSETTS
FIFTH CITY
SUBURBIA

MARCH 1969

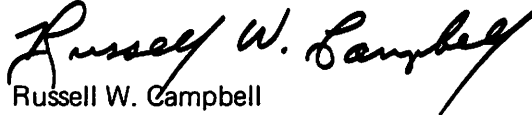
Dear Colleague:

Over the past few years, regions have developed many useful models (e.g., recruitment, RS-I follow-up, signal projects), methodologies, articles, covenants, newsletters, and other edge work. But there has not been an effective way to share them throughout the Movement. A system of information distribution has now been established to meet that need.

The *Interchange* system has previously been largely informal. The EI Bookstore and Mail Order House were created to supplement this, but something more is needed. WEDGE will provide an instrument to bring the work and spirit of each region to the total movement, thereby furthering a common memory and a common base of action.

The effectiveness of WEDGE is dependent upon a continuous flow of information. Please send *immediately* copies of work done by your cadre and region, and other materials as soon as they are completed. It is also necessary to know the names and addresses of the Movement people who would benefit from receiving WEDGE. Direct all information to the: Interchange, 3444 Congress Parkway, Chicago, Illinois 60624.

Grace and Peace,

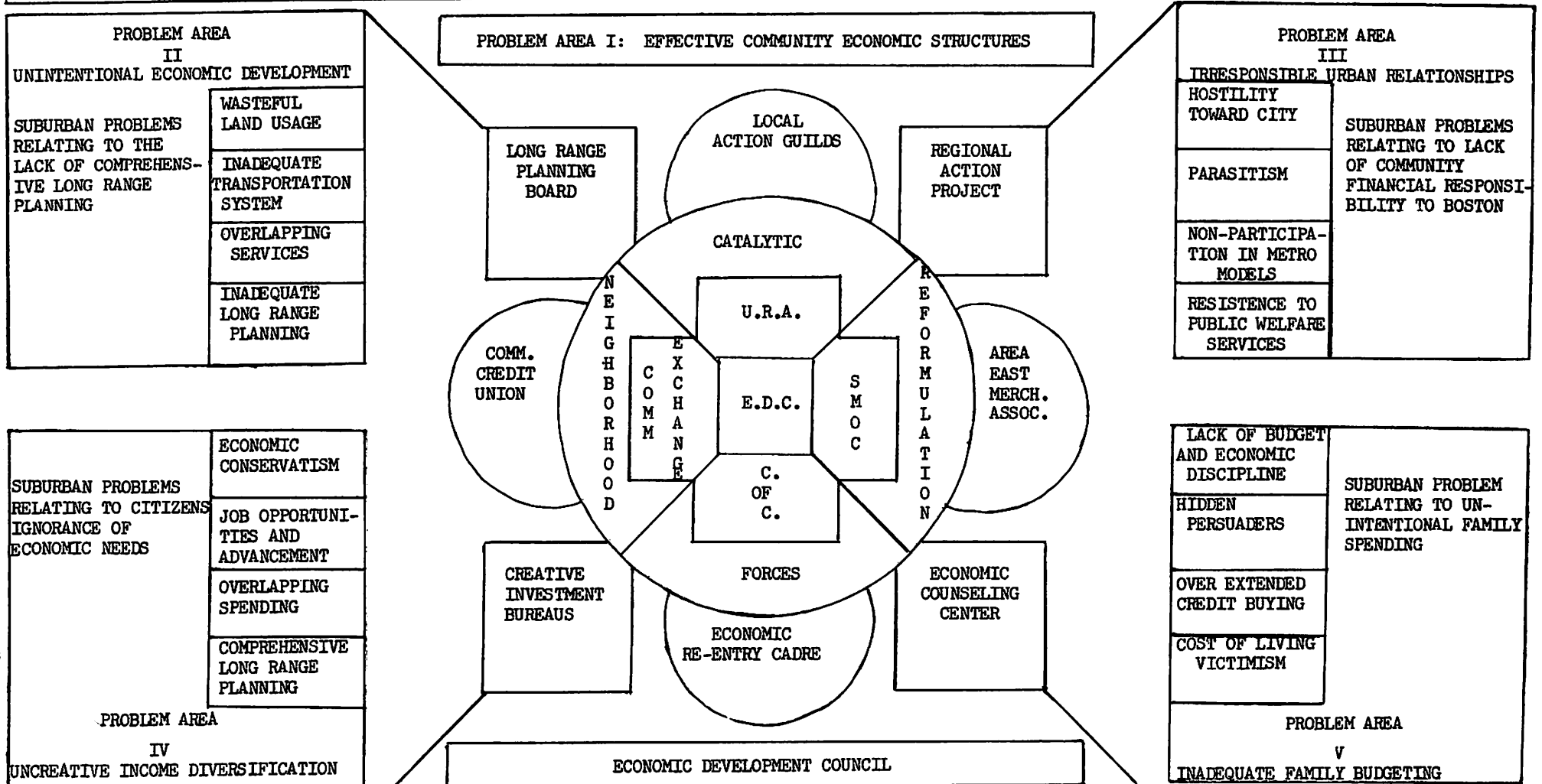
A handwritten signature in black ink, reading "Russell W. Campbell". The signature is fluid and cursive, with a long, sweeping underline that extends to the right.

Russell W. Campbell
For the Corporate Office

The following model is part of a document researched and developed by the cadre of the Edwards Congregational Church, Framingham, Massachusetts, a community twenty-five miles west of Boston. Included here are the problemats on the five areas (economic, education, symbol, style, and political), and the accompanying structural models for recreating the given situation. These represent a crucial contribution to the whole question of community reformulation in Fifth City, suburbia.

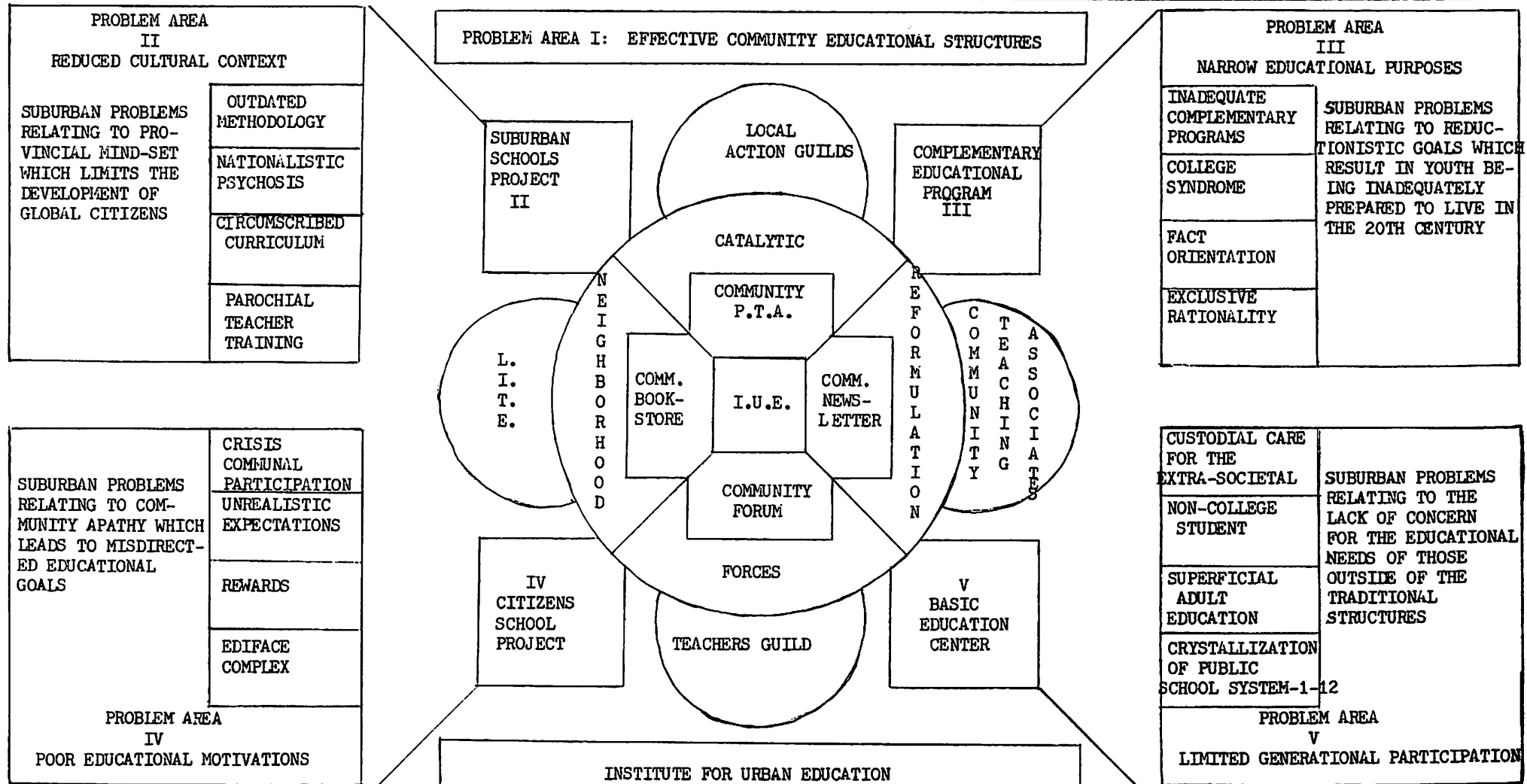
The Fifth City Abstract on the following page is included as a key to the dynamics of the structural models.

ECONOMICS: ECONOMIC EXISTENCE IN AREA EAST



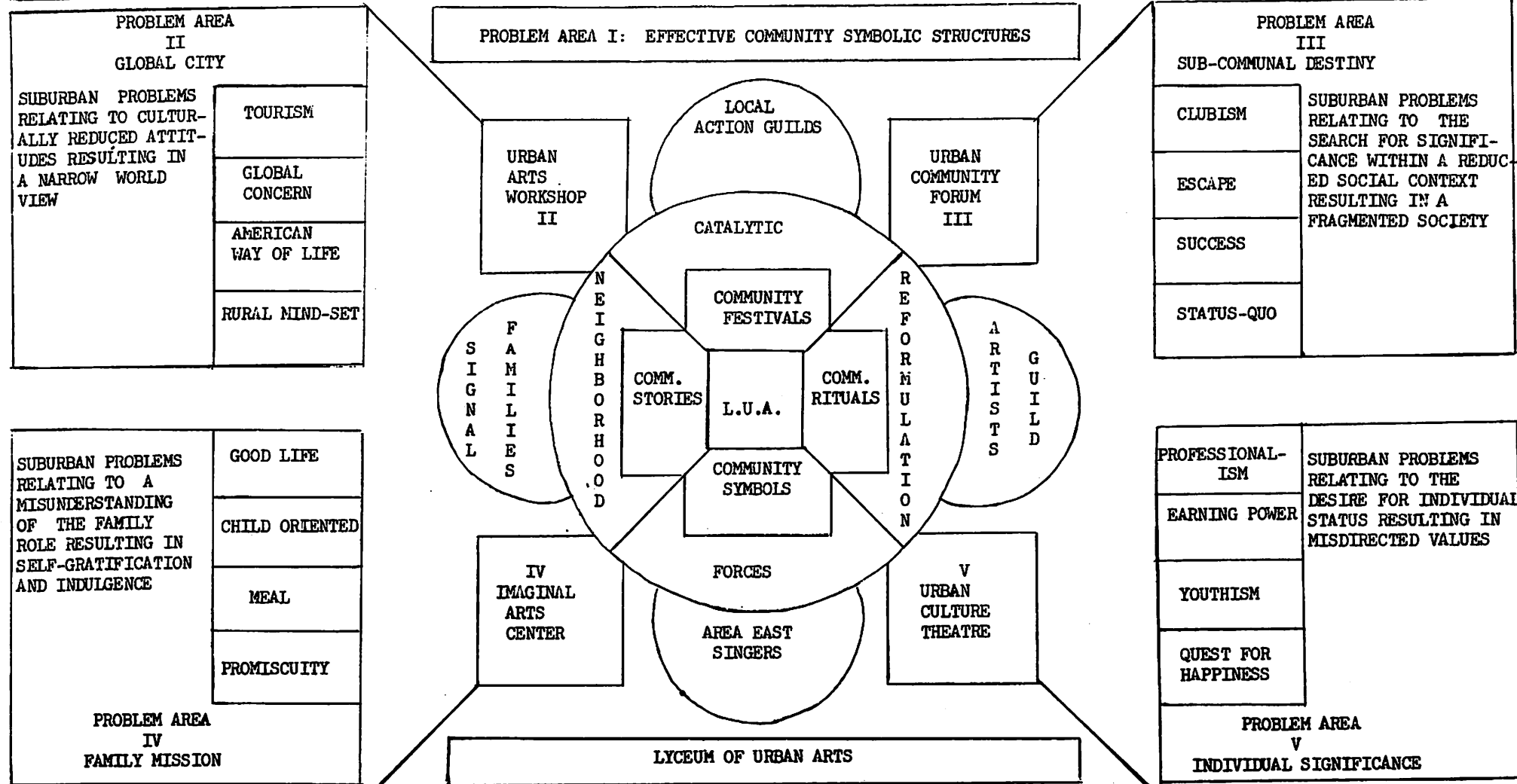
COMMUNITY REFORMULATION MODEL: THE SUBURBAN ECUMENICAL PARISH FRAMINGHAM: AREA EAST: PROBLEMATIC						
CULTURAL EDUCATION						
IV LIMITED GENERATIONAL PARTICIPATION	A Custodial Care for the Extra-Societal	1	Mentally retarded and Handicapped	3	Aged	
		2	Criminal	4	Juvenile Offenders	
		B College Non-student	1	Inadequate Counselling	3	Limited Job Availability
			2	Limited Job Growth	4	Lack of Retraining Programs
	C Superficial Adult Education Courses	1	Limited Curriculum	3	Limited Course Content	
		2	Methodology	4	Discipline/ Performance Stds.	
	D Crystallization of Public School System 1-12	1	No Entrance Req'm't Except Age	3	Lack of Common Content	
		2	No Kindergartens	4	Nothing Before Grade 1 and after Grade 12	
	III POOR EDUCATIONAL MOTIVATIONS	A Crisis Communal Participation	1	Sputnik	3	Drugs
			2	Bussing	4	School Construction
		B Unrealistic Expectations	1	School Teach Morals	3	Class Discipline Left to Parents
			2	College Attendance	4	Parents Expect Students to Respect Teacher
		C Rewards	1	Grade System	3	Rewards for Good Grades
			2	School Prizes	4	Honor Societies
		D Edifice Complex	1	Campus Plan	3	New vs Old
			2	One Story Hang-up	4	Specialized Classroom/ Plushness
	II NARROW EDUCATIONAL PURPOSES	A Inadequate Complimentary Programs	1	Lack of Career Oriented Clubs	3	Limited Culture Interaction
			2	Lack of High School Intramural Athletics	4	Lack of Student Political Groups
		B College Syndrome	1	Grade Oriented	3	Inadequate Vocational Facilities
			2	Teacher Attitude to non College Student	4	Lack of Co-op Programs
		C Fact Orientation	1	Discourage Debate	3	Stifle Creativity
2			Discourage Controversy	4	No Education for Living one's Life	
D Exclusive Rationality		1	No grounding of Teacher	3	No gut level Experience	
		2	Wall between Teacher and Student	4	Discourage Emotions	
I REDUCED CULTURAL CONTEXT	A Outdated Methodology	1	Lack Audio/Visual	3	Lack Techniques for Handicapped	
		2	Inadequate Practice Teaching	4	Inadequate Field Trips	
	B Nationalistic Psychosis	1	History from US Point of View	3	WASP point of view	
		2	Country Right or Wrong	4	"American Way of Life"	
	C Circumscribed Curriculum	1	Lack of Varied Cultures Studies	3	Sex Education	
		2	Lack of Grounding in American Heritage	4	Emphasis on Western Europe	
	D Parochial Teacher Training	1	Biased Religious Background	3	Unimaginative and Impractical Courses	
		2	State Teacher Colleges	4	Middle Class value Oriented	

EDUCATION: IMAGINAL EXISTENCE IN AREA EAST



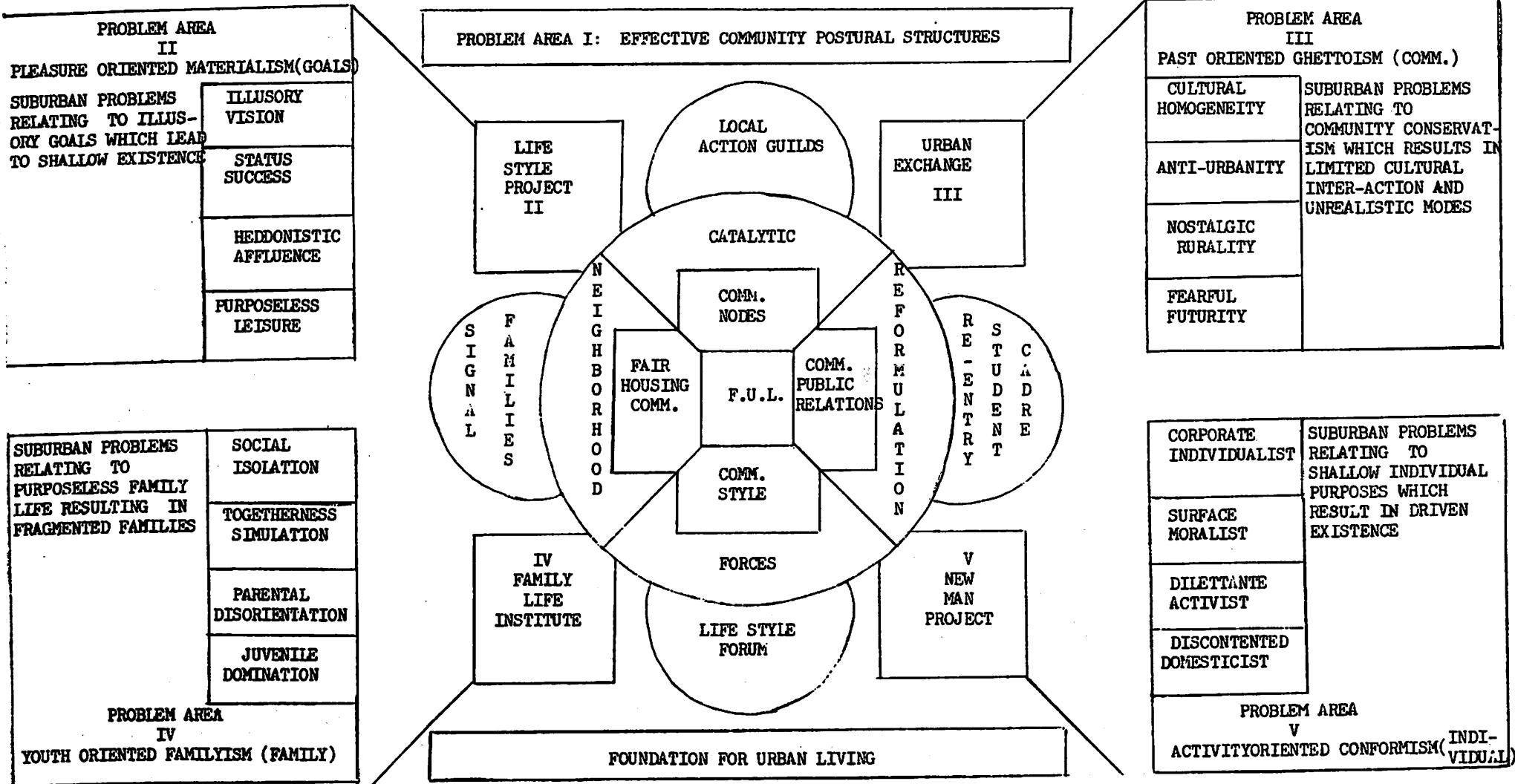
C U L T U R A L S Y M B O L I C					COMMUNITY REFORMULATION MODEL: THE SUBURBAN ECUMENICAL PARISH FRAMINGHAM: AREA EAST: PROBLEMATIC				
IV INDIVIDUAL SIGNIFICANCE					III FAMILY MISSION				
A Professionalism	1	Advanced Degrees	3	Career Woman	A Good Life	1	Swimming Pool	3	Fenced-in-yard
	2	Appointment Calendar	4	Junior Executive		2	Gadgetism	4	Beauty Parlorism
B Earning Power	1	Diners Club Card	3	Make of Automobile	B Child Oriented	1	Toyism	3	Nursery School
	2	Mink Coat	4	Travel/Cruise/Winter		2	Child Specialism	4	Taxing of Children
C Youthism	1	Teen-age Dance	3	Cosmetology	C Meal	1	Barbecueism	3	Dietism
	2	Sports Car	4	Weekendism		2	Golden Mile	4	Refreshments
D Quest for Happiness	1	Entertainment	3	"Togetherness"	D Promiscuity	1	Working Wife	3	Golf Widow
	2	Pyramid Climbing	4	Psychologism		2	"The Affair"	4	Business Trip
II SUB-COMMUNAL DESTINY					I GLOBAL CITY				
A Clubbism	1	Country Club	3	Church	A Tourism	1	"Vacation Travel"	3	Guided Tours
	2	Fraternal Organizations	4	Sports Clubs		2	Vicarious Trips	4	Insulated Sub-cultures
B Escape	1	Vacation Home	3	Cocktail Party	B Global Concern	1	Church Mission	3	Wars/SE Asia
	2	Entertainment Media	4	Hobbyism		2	Peace Corps	4	United Nations
C Success	1	Higher Education	3	Two Cars	C American Way of Life	1	Patriotism	3	Materialism
	2	Split Level	4	Society Page		2	Momism	4	Equal Opportunityism (myth)
D Status quo	1	White Ghettos	3	Historical Societies	D Rural Mind Set	1	Love of Land Ownership	3	Provincialism
	2	Acreage Zoning	4	Town Meeting		2	Familyism	4	Back Fence Communication

CELEBRATION: SYMBOLIC EXISTENCE IN AREA EAST



COMMUNITY REFORMULATION MODEL: THE SUBURBAN ECUMENICAL PARISH FRAMINGHAM: AREA EAST: PROBLEMATIC			
CULTURAL LIFE STYLE			
IV ACTIVITY ORIENTED CONFORMISM (Individual)	A Corporate Individualist	1 Church Council	3 Quit organisation for personal reasons
		2 Anti-Office Christmas Party	4 Sour Grapes non-participation
		1 Do as I say, not as I do	3 WCTU
		2 DAR	4 No aid to Illegitimate Children
	C Dilettante Activist	1 Fair Weather Christian	3 Hobby Hopping
		2 The Joiner	4 Monday Morning Quarterback
	D Discontented Domesticist	1 Compulsive Housekeeper	3 Boredom/Sloth
		2 Needless Activity/ Shopping	4 T.V.-itis
	A Social Isolation	1 Lack of Communication Between Generations	3 Dress Fads
		2 Language Barrier	4 Morality
	B Togetherness Simulation	1 Meals Together	3 Worship Together
		2 Sports Together	4 Barbecue and Pionics
	C Parental Disorientation	1 Sports Car Image	3 Abdication of Parental Role
		2 Buddyism	4 Intimidation of Parents by school
	D Juvenile Domination	1 Power (Money and Job Power)	3 Constant Parental Chauffering
		2 Threat of Leaving Home	4 Threat to Quit School
III YOUTH ORIENTED FAMILYISM (Family)	A Cultural Homogeneity	1 Specific Areas of Specific Nationalities	3 Job Grouping
		2 Social Exclusion	4 Real Estate Blocks for Minority Groups
	B Anti-Urbanity	1 Rural Mind Set	3 No Mobile Homes
		2 Suburban Shopping Centers	4 Zoning Restrictions (apt's, gas stations)
	C Nostalgic Rurality	1 Rural Mind Set	3 Family Get-togethers
		2 Rural Church Image	4 Gardens/Dogs
	D Fearful Futurity	1 Computerism	3 DAR
		2 Colonial Architecture	4 Space Travel
	A Illusory Vision	1 Second Car	3 More Appliance
		2 Larger House	4 Concert Tickets
II PAST ORIENTED GHETTOISM (Community)	B Status Success	1 College Degrees	3 Husband's Job Position
		2 Style Fadism	4 Locality in Community
	C Hedonistic Affluence	1 Cocktail Party	3 Credit Cards
		2 Tourism	4 Drugs
	D Purposeless Leisure	1 Coffee Klatch	3 Sports
		2 TV	4 Telephone
I PLEASURE ORIENTED MATERIALISM (Goals)	A Illusory Vision	1 Second Car	3 More Appliance
		2 Larger House	4 Concert Tickets
	B Status Success	1 College Degrees	3 Husband's Job Position
		2 Style Fadism	4 Locality in Community
	C Hedonistic Affluence	1 Cocktail Party	3 Credit Cards
		2 Tourism	4 Drugs
	D Purposeless Leisure	1 Coffee Klatch	3 Sports
		2 TV	4 Telephone

STYLE: POSTURAL EXISTENCE IN AREA EAST



POLITICAL					
COMMUNITY REFORMULATION MODEL: THE SUBURBAN ECUMENICAL PARISH					
FRAMINGHAM: AREA EAST: PROBLEM AT					
II	I	Inadequate Community Service	A	1 Unawareness of Existence	3 Language Barrier/ Mind Set Against
			Access to Effective Social Services	2 Transportation Difficulty	4 Lack of Long Range Planning
				B	1 "Don't Get Involved"
			Inadequate Protective Services	2 Lack of Long Range Planning	4 Inadequate Police Training and Salaries
		Poor Transportation Facilities	1 Lack of Taxis non-Uniform Cost	3 Inadequate Local Bus Service	
			2 Poor Commuting Train and Bus Service	4 Lack of Long Range Planning	
				D	1 Garbage/Trash Disposal
			Haphazard Municipal Service	2 Dept. of Public Works	4 Inadequate Parks and Playgrounds
	Inequitable Justice Structures	A		1 Lack of Structural Information	3 Middlesex Court Personnel
		Civil Service Bribery/ Patronage	2 Civil Service Low Pay	4 Long Term Temporary Jobs	
			B	1 Lack of No Fix Tickets	3 Blue Laws
		Lack of Uniform Legal Enforcement	2 Juvenile Offenders	4 Parking	
			C	1 Town Meeting/ Offices Domination	3 Old Time Politicians and Families
		2 Tie-in With Boston Politics		4 Real Estate-Construction Interests	
		D	1 3-man Selectmen's Board	3 Lack of Support for South Side Comm. Asscc.	
			2 Non-integrated Neighborhoods	4 Obtaining Liquor Licenses	
III	Unresponsive Ordering Process	A	1 Do Puerto Ricans Vote?	3 Is there a Puerto Rican or Negro Town Meeting Member?	
		Inequitable Political Representation	2 New vs Old families	4 Unequal Precincts	
			B	1 Not Available to People	3 Reductionistic
		Ineffective Master Plan	2 No Consensus	4 No Legal Status	
			C	1 Difficult to get Town Government Changed	3 Crisis Decisions by Town Meeting
		2 Political Structures Departments		4 Reapportionment of Precincts	
		D	1 Obsolete County Structures	3 MBTA	
			2 MDC Water Plan	4 Differing Electricity Rates	
	Limited Citizen Participation	A	1 Transient Population	3 Lack of available Information	
		Ignorance of Political Process	2 Ignorance of Right to Speak at Twn. Mtg.	4 Apathy	
			B	1 Self Image - Victim	3 Limited Structures for Debate
		No Public Debates	2 Limited opportunity at Town Meeting	4 Reluctance of Mass Media to take a stance	
			C	1 Limited participation in League of Women Voters	3 Absence of Church participation
		2 Limited participation in Framingham Jaycees		4 South Side Improvement Assoc.- no support	
		D	1 Transient Population	3 Population works out of town/ Apathy	
			2 Population too Large for Structures	4 Decisions made by Caucus	
IV	Inadequate Community Service	A	1 Unawareness of Existence	3 Language Barrier/ Mind Set Against	
		Access to Effective Social Services	2 Transportation Difficulty	4 Lack of Long Range Planning	
			B	1 "Don't Get Involved"	3 Part Time Dcg Officer
		Inadequate Protective Services	2 Lack of Long Range Planning	4 Inadequate Police Training and Salaries	
		Poor Transportation Facilities	1 Lack of Taxis non-Uniform Cost	3 Inadequate Local Bus Service	
			2 Poor Commuting Train and Bus Service	4 Lack of Long Range Planning	
				D	1 Garbage/Trash Disposal
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		2 Population too Large for Structures	4 Decisions made by Caucus		

SELF DETERMINATION: POLITICAL EXISTENCE IN AREA EAST

PROBLEM AREA

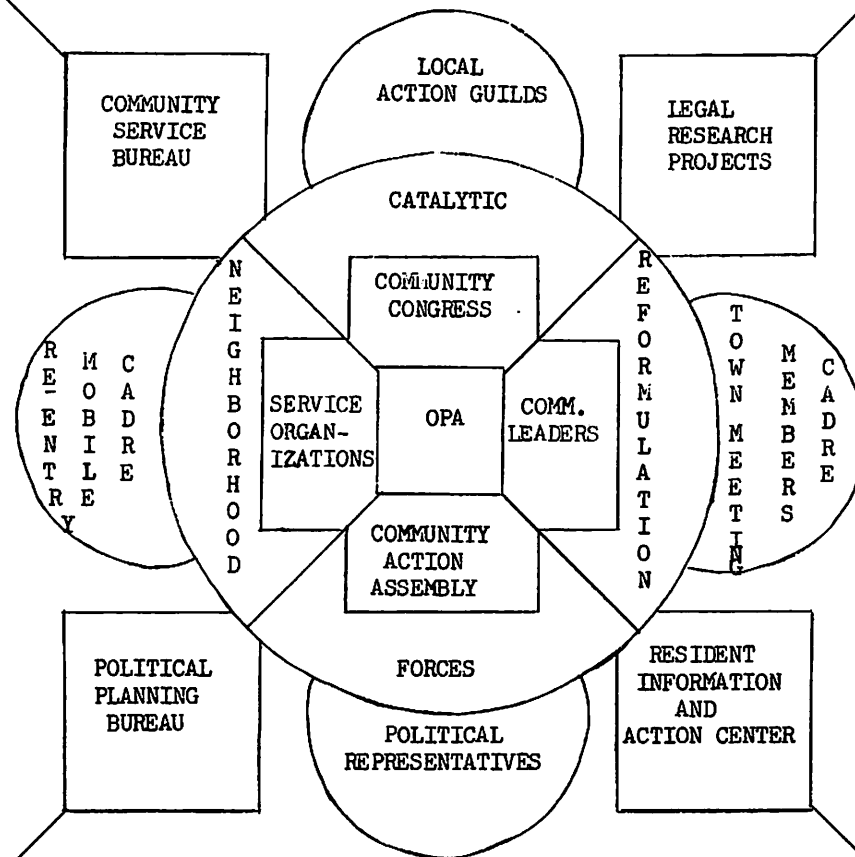
II

INADEQUATE COMMUNITY SERVICES

SUBURBAN PROBLEMS
RELATING TO THE
OVERALL PLANNING
AND ACCESSABILITY
OF SERVICES FOR THE
WELL BEING OF ITS
CITIZENS

ACCESS TO
EFFECTIVE SOCIAL
SERVICES
INADEQUATE
PROTECTIVE
SERVICES
POOR
TRANSPORTATION
FACILITIES
HAZARDOUS
MUNICIPAL
SERVICES

PROBLEM AREA I: EFFECTIVE COMMUNITY POLITICAL STRUCTURES



PROBLEM AREA

III

INEQUITABLE JUSTICE STRUCTURES

CIVIL SERVICE
BRIBERY/PATRON-
AGE
LACK OF UNIFORM
LEGAL ENFORCE-
MENT
DOMINATION BY
SPECIAL INTEREST
GROUPS
UNWRITTEN LAWS

SUBURBAN PROBLEMS
RELATING TO THE
APPLICATION OF
UNIFORM JUSTICE
AND LEGAL
PRACTICE

SUBURBAN PROBLEMS
RELATING TO IN-
ADEQUATE OR UNUSED
STRUCTURES

INEQUITABLE
POLITICAL
REPRESENTATION
INEFFECTIVE
MASTER PLAN
INADEQUATE
STRUCTURE RE-
VISION MECHANICS
NO LIAISON WITH
REGIONAL
STRUCTURES

PROBLEM AREA

IV

UNRESPONSIVE ORDERING PROCESS

ORGANIZATION FOR POLITICAL ACTION

IGNORANCE OF
POLITICAL
PROCESS

NO PUBLIC
DEBATE

NO CITIZEN
LEVEL
PARTICIPATION

ABDICATION OF
DECISION
MAKING

SUBURBAN PROBLEMS
RELATING TO CITIZEN
APATHY RESULTING
IN MINORITY
CONTROL

PROBLEM AREA

V

LIMITED CITIZEN PARTICIPATION

In each issue of **WEDGE** the EI Bookstore will suggest several imaginably powerful books.

Recommended in this issue for your continuing study are:

THE MAGUS, Fowles, Dell (.95)

MISTER BLUE, Connolly, Doubleday (.75)

ST. FRANCIS, Kazantzakis, Ballantine (.95)

Send your order to:

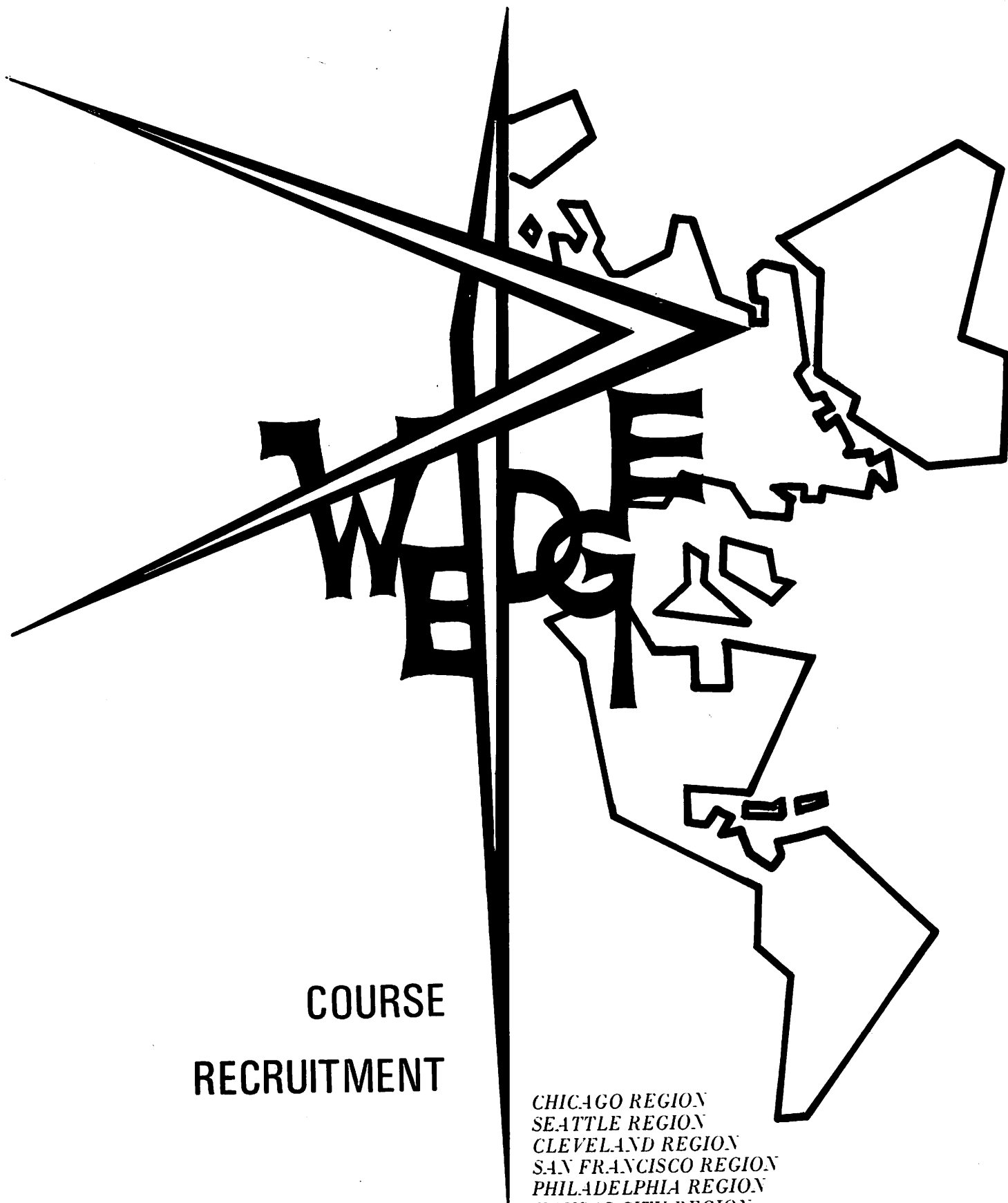
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WEDGE

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March 1969

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**COURSE
RECRUITMENT**

CHICAGO REGION
SEATTLE REGION
CLEVELAND REGION
SAN FRANCISCO REGION
PHILADELPHIA REGION
KANSAS CITY REGION
BOSTON REGION

QUARTER OF
OCT.—NOV.—DEC. 1969

WEDGE is an instrument to bring the work and spirit of each region into the total movement, thereby furthering a common memory and a common base of action.

The effectiveness of **WEDGE** is dependent upon a continuous flow of information. Please send copies of work done by your cadre and region, and other materials as soon as they are completed. Such concerns as the local church, cadre formation and nurture, model-building, spirit-care, study models, etc., are particularly valuable. Articles of import written by spirit colleagues around the globe are also beneficial.

It is necessary to know the names and addresses of those covenanted cadremen and women who should be receiving **WEDGE**.

Please direct all such information to **WEDGE** Interchange, 3444 Congress Parkway, Chicago, Illinois 60624.

PREFACE

Having struggled with the difficult task of recruiting, a number of regions have created models and developed instruments in order to recruit more effectively. The task of recruiting is perpetual for those who have decided that the job of re-education must reach every single person. As recruiting continues year after year and the emphasis shifts from initial penetration to secondary penetration, formulation, and permeation, alteration and updating of strategy is necessary. Likewise, the emphasis may vary slightly from one geographical location to the next. However, strategies, methodologies, and tools developed in one context often prove helpful to those recruiting in a different situation.

This Wedge is not intended to be the particular recruitment model needed for every situation. It is to make available wisdom reflected in recruitment models built in various situations. Whether it be for an RS-1, or PLC, or advanced course, the necessity of laying out one's own recruitment model in detail, step-by-step, is reflected. Only through such a specific delineation is the chaotic burden of recruitment broken down into workable units. It is hoped that these models will catalyze the development of new models for the particular situation at hand, making use of the insights gained by others in the recruiting process.

COURSE RECRUITMENT

**MODELS
AND
METHODS
OF
THE
SPIRIT
MOVEMENT**

CONTENTS

Region

	RS-I, PLC Recruitment	
CHICAGO	Introduction	6
	A Model	7
	Sample Recruitment Model	8
SEATTLE	Gridding Matrix	10
	Pert—Chart	11
CLEVELAND	Visitation Construct	12
	Recruitment Tools	
CHICAGO	Telephone Conversations	13
SAN FRANCISCO	Conversation Construct	17
PHILADELPHIA	Sample Letter	18
KANSAS CITY	Sample Letter	19
BOSTON	Testimonial	20
CLEVELAND	Testimonial	20
	Inclusive Model	
SEATTLE	A Model of Strategic Recruitment of RS-I	21
Interchange	The Briefcase Library	22

RS-I, PLC RECRUITMENT

INTRODUCTION

— CHICAGO REGION

I. MOVEMENT IMAGE

- A. The Spirit Movement exists for one purpose—to renew the Church by renewing the existing Local Church.
- B. The Spirit Movement is an objective reality in history which is in fact helping to bring about the renewal of the Church.
- C. RS—I is a course that everyone needs to take. It is not a “radical shock” treatment, but an intensive study course that allows every person to grasp anew in his depths what he is going to do with his life.

II. RECRUITMENT SOURCES

- A. Your friends and friends of other grads in your micropolitan plus the names of prospects received through the Regional Office.
- B. Systematic recruitment in all groups in every congregation in your micro (S.S. teacher, men’s clubs, etc.)
- C. Special groups such as clergy, social workers, and teachers.

III. PROSPECT MAILINGS

- A. Mailings of brochures, calendars, information sheets, and registration cards must be made.
- B. No one is ever recruited to RS—I by printed material alone.
- C. Mailings establish the crucial context of stability and credibility within which person—to—person recruitment can be done.

IV. PROCEDURAL STEPS

- A. The initial contact is to describe the course and lay out possible dates. The goal is to get at least a commitment to attend sometime and to establish a likely date.
- B. The second contact comes 2 or 3 weeks before the course in order to reconfirm and to check details such as what to take, transportation, and baby sitting. This check is crucial since many people do not finally decide to come until those last days.

A. Model Building Procedure

No course ever recruited itself. Realistically people will not take time out of their busy schedule to take a Religious Studies course unless they are urged to do so by someone who can recommend the course. Part of deciding to hold this course is the decision of one or more persons to do the recruiting job. This job must be started at least 2 months and better 3 or 4 months before the course starts. If initial contact is not made at least 6 weeks ahead of time, many potential participants will already have calendar conflicts.

B. Sample Recruitment Model

The first step in recruiting is to meet with others who will help you recruit and build a recruitment model. You should go through these steps together:

1. Set your goals. Your minimum should be 30 participants with at least half of those from one congregation. Less than 20 participants one week before the course warrants cancellation.
2. Determine your strategic objectives (decide what you must get done in order to meet your goal.)
3. Name your structures (decide on groups of people who will get certain jobs done and label them by function.)
4. Make a tactics chart (list all the specific tasks of each structure.)
5. Designate your forces (put down the names, addresses and phone numbers of all people who can help you reach your goal.)
6. List tools and instruments which must be created or gathered.
7. Create a flow chart (decide on every step which must be taken in carrying out the specific tactics and arrange them in the order they must be done.)
8. Create a timeline (take all the task-steps which must be done and place them on an actual calendar, breaking it down at least to weeks, and sometimes even to what must be done on certain days.)
9. Assign each person to a structure and then assign them to specific tasks.

The sample recruitment model is not comprehensive and is no way a proto-type for your own. It is there only to help you understand the terms used and possibly give you ideas for formulating your own model.

SAMPLE RECRUITMENT MODEL

GOAL	STRATEGIC OBJECTIVES	STRUCTURES AND TACTICS	
<p>50 Registrations</p> <p>25— 1st Methodist 10— St. Anne's 15— Misc.</p> <p>35 Adults 15 High School</p> <p>25 Men 25 Women</p> <p>All Laymen 12 Couples 26 Singles</p> <p><i>Note:</i> focus most effort on 1 or 2 congregations; it is easier to recruit groups and this forms a better base for reformulation.</p> <p><i>Note:</i> keep a 3x5 or 4x6 card on each prospect. Name, address, phone, congregation, where you got the name, how and when contacted and comments on their responses. Give these to your micro-contacts after course starts.</p>	<p>10,000 people made aware of course</p> <p>500 people directly contacted</p> <p>500 contacted by phone</p> <p>10 clergymen visited</p> <p>8 groups visited</p> <p>500 contacted by form letter</p> <p><i>Note:</i> the best use of time is preliminary contact (mailing, news articles, speaking engagements followed by a phone call. A single contact of any kind is rarely an adequate recruitment tactic.)</p>	Recruitment Coordinator	Phone Callers
		<p>CALL recruitment meetings and get team committed</p> <p>Lead model building session</p> <p>Get details of Regional resources</p> <p>Liaison with Micro-contact</p> <p>Get grad lists from Regional office and Regional Calendars and brochures.</p> <p>Set up reporting and communication system with self as centrum.</p> <p>Set style, push disciplined recruiting, using fresh contacts and strategic churches.</p>	<p>Everyone on recruitment team do phoning</p> <p><i>Phone:</i> area RS-I grads for new names members of liberal organization in area, e.g. Human Relations Council; Interfaith Council, etc.</p> <p>names suggested by local clergy visited</p> <p>members of target churches</p> <p>names on mailing list after letter is received</p> <p>people in groups spoken to</p> <p>Plan certain amount of time to call, e.g. 1 hour (5 calls per hour) per day</p>

FLOW CHART— first take each tactic and list the ten steps in order that are necessary to bring it off. See the sample. If you have 20 tactics listed you will then have 200 steps. Arrange these 200 steps in the order that they must happen.

TIME LINE— Fit all items on flow chart onto a timeline to reach strategic objectives by necessary dates. Be sure to include regular meetings of the recruitment team in your timeline.

JUNE			
Week 1	Week 2	Week 3	Week 4

ASSIGNMENTS: Here every task on the time line should be assigned to a specific person either to do himself or get others to do.

STRUCTURES AND TACTICS			FORCES
Visitation Team	Publicity Chairman	Speaking Team	<p>Here you name specific people or groups who are available to assist you in reaching your recruitment goal. Examples of these forces might include:</p> <p>Sunday School Local Clergymen Church youth groups Church youth group Human Relations Council Regional personnel RS-I grads in your area neighbors husband, children etc.</p>
<p>Contact your micro-net caller for help in visitation.</p> <p>Set up appointments with clergy.</p> <p>Prepare sheets on local course suitable for posting, bulletin inserts.</p> <p>Call with micro caller and request: publicize course and/or list of names of course prospects.</p> <p>Give course prospects to team for phone contact.</p> <p>Phone clergy after visit to thank him and get any other names he has thought of.</p>	<p>Write a letter to prospects.</p> <p>Mail letter and course information to 500 (compile list with team)</p> <p>Write news article and submit to local papers. Try to get photo to go with it.</p> <p>Arrange for announcements in local church publications.</p> <p>Work with visitation team in making up posters and bulletin insert.</p>	<p>Contact Regional Speakers Bureau for help</p> <p>Compile list of possible groups in community and in strategic congregations.</p> <p>Set up 8 speaking engagements.</p> <p>Go with regional speaker to speaking engagements.</p> <p>Get list of people present and phone numbers.</p> <p>Give names to team for phoning.</p> <p>Try for group commitments to attend, if not call individuals.</p>	

e.g., Ten Steps in tactic, "Write a letter to Prospects" would include: 1. write down details of local course; 2. read background material on RS-I and EI; 3. make a profile of people we want to reach; 4. decide what needs to be said; 5. write final draft; 6. type stencil; etc.

JULY				AUGUST				SEPTEMBER			
Week 1	Week 2	Week 3	Week 4	Week 1	Week 2	Week 3	Week 4	Week 1	Week 2	Week 3	Week 4

TOOLS: 3x5 cards; special phone service; registration cards; typewriter; paper; supplies, etc. Also include: phone calling model; posters, letter, news article, etc.

GRIDDING MATRIX

— SEATTLE REGION

	ECONOMIC	POLITICAL	CULTURAL		
			SYMBOL	EDUCATION	STYLE
AREA BOUNDARIES					
INFLUENTIAL PEOPLE					
POWER CENTERS/ STRENGTH					
CUTTING EDGES					
IRRITANTS					
SIGNIFICANT EVENTS					
BLOCKS					
STRENGTH					

The following are suggested for your use in gridding the recruitment area:

1. INFLUENTIAL CENTERS—

- strongest denomination
- effectiveness of Council of Churches
- “awake” clergy—church renewal; experimentation; ecumenical activities
- “awake” laymen
- Evangelism Projects (leadership)
- Community Action Projects (leadership)
- Significant educational opportunities/projects

2. CONTACTS—

- Personal contacts— who do we know
- key contact people
- what speaking engagements are possible?
- what religious/secular media available?

3. CONSIDERATIONS—

- Determine the “influential centers”
- who are the key people?
- what are the area’s spirit problems?
- what is happening?— who is doing it? and why?
- who is in leadership positions?— who is respected?
- who is stirring up activities in the area?
- what key groups can use E.I. courses?
- what is the image of E.I.?
- recruitment potential in surrounding areas?
- who is on the comprehensive mailing list?
- what were the most significant events this past year?
- what is the best time for a course?

PERT-CHART

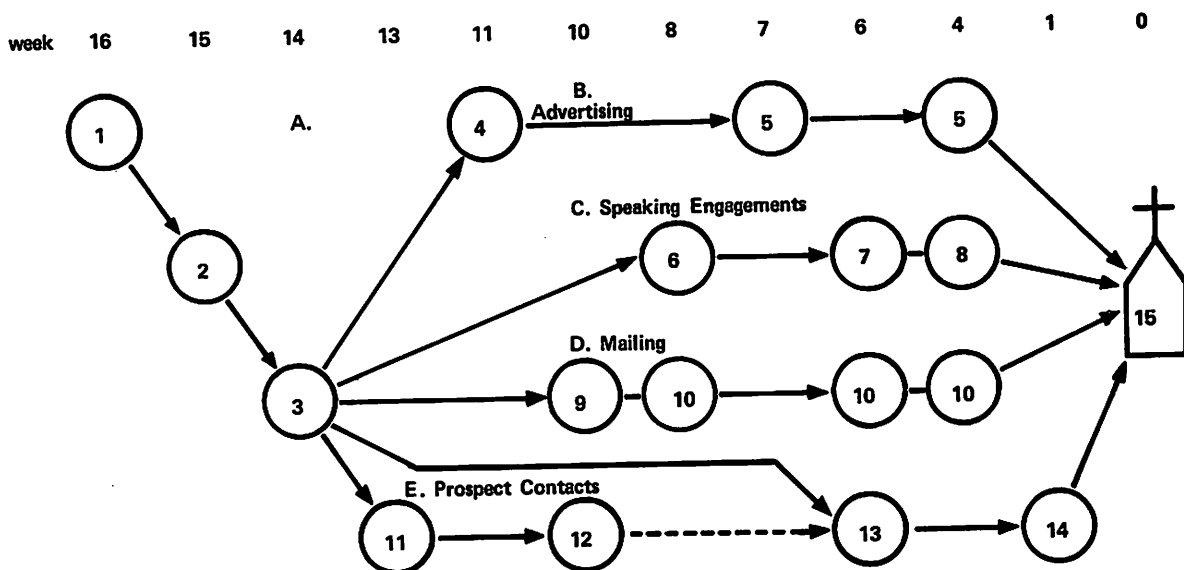
— SEATTLE REGION

This presentation uses Program Evaluation and Review Technique (PERT) to identify, sequence, and schedule the various activities and events in each phase of recruitment. This includes an overview of the full sixteen week program and detail PERT charts for each phase.

PLANNING is the most crucial phase in recruitment. All activities and events must be planned ahead regardless of what specific model is developed and used.

All phases of this "model" recruitment plan subsequent to PLANNING are displayed to portray the situation of opening a new area. This is used in order to illustrate all aspects of an overall recruitment model, thereby providing guidance in development of the specific recruitment model for the particular situation. Activities, events, and schedules should be adjusted as necessary to most effectively accomplish your particular recruitment objectives.

OVERVIEW FOR PLANNING RECRUITMENT ACTIVITIES



A. PLANNING

1. Abstract Grid Created
2. Area Researched and Gridded
3. Recruitment Model Developed and Structures Established

B. ADVERTISING

4. Media Determined and Advertisements Designed
5. First and Second Advertising

C. SPEAKING ENGAGEMENTS

6. Speaking Engagements Arranged
7. Audiences Researched and Speaking Begun
8. Speaking Engagements Completed

D. MAILING

9. Mailing List Completed
10. First, Second and Third Mailing

E. PROSPECT CONTACTS

11. Clergy and Key Laity Call Lists Complete
12. Clergy and Key Calls Complete
13. Lay Call Lists Complete
14. Calls Complete
15. RS-I

VISITATION CONSTRUCT

— CLEVELAND REGION

STANCE	INTRODUCTORY COMMENTS	CONTEXT	RECRUITMENT STORY	IMPERATIVE
<p>You are:</p> <ul style="list-style-type: none"> — lover of the Church — the movement — non defensive <p>Concerned with:</p> <ul style="list-style-type: none"> — his spirit struggle — his local congregation <p>He is:</p> <ul style="list-style-type: none"> — colleague in the Church — in vocational crisis — a 20th century man 	<p>State who you are:</p> <ul style="list-style-type: none"> — with your Ecumenical Institute training center — out visiting "key" clergy in this community — "you may be interested in why we are here." 	<p>The 20th century world: scientific, secular, urban.</p> <p>Global spirit revolution happening in response to the times</p> <p>Church collapsing at the point of not being able to sustain men like himself in being the Local Church during this period of radical change</p> <p>Need for renewal of the Church and our society</p> <p>He is a sign: the fact that the is still here is a sign that he has made the decision to be the Local Church.</p> <p>We have been experimenting in methodology we've found very helpful in training overnight iron colleagues who can be in leadership with him in that local congregation.</p>	<p>A group of about- _____clergy is getting together _____weeks from now in _____to spend 3 days in intensive grappling with what it means to be the Church in the 20th Century— how to articulate the gospel in these times and how we can begin to move strategically to see that our local Churches are actualized.</p> <p>Stress this as a time for serious Churchmen like himself— both clergy and laymen/women.</p> <p>Result—depth collegiality during the 40 years of hard work in retooling this Local Church to be mission</p>	<p>We know that you are a serious Churchman. We feel that we can't go on without your kind of leadership present to help us work out those models of caring for one another.</p> <p>Can we count on you being there? We know that you are a busy man, but we are also clear that you control your own time. Let's look at your calendar and ours.</p> <p>(Take care of the blocks— get a preacher to substitute for him, care for his children, supply his tuition, etc.)</p> <p>Let me register you. (Get the registration fee in hand if at all possible.)</p> <p>We'll count on your being there. You call us if for some reason you can't be there.</p> <p>(Follow-up by phone call a week or so later.)</p> <p>Get names of other colleagues and any key laymen he might be able to bring with him. Encourage him to call them and to visit with you next time the team arrives.</p>

RECRUITMENT TOOLS

This section has some tools which have been found by others to be helpful in recruiting. They may give you a context for forming your own letters and conversations about the RS-I course you are holding. These should be used only to get ideas. You need to create your own tools to fit your own situation. In addition to the tools included you may be able to obtain some from the Ecumenical Institute, or the Chicago Regional Office such as: the current Regional Calendar, a full Curriculum description, brochures for special age or interest groups, and pamphlets more fully describing the Institute's program.

TELEPHONE CONVERSATIONS

— CHICAGO REGION

Although face-to-face contact is preferable, the telephone will allow you to make more contacts in the same amount of time. This is essential since to get 10 people to a course you probably need to initially contact at least 20 people.

Authentic excitement on your part is more crucial than a memorized speech. Well-worded pitches will come with time and experience.

People do not need to be convinced that life is struggle in the 20th Century. They need to see that it is possible to realistically and genuinely deal with that struggle.

RS-I PROSPECTS Knows little or nothing about E.I. or about the course.	COURSE GRADUATES Has attended at least RS-I.
<ul style="list-style-type: none">I. Identify self by name as member of E.I..II. State reason for call.III. Give brief statement of identification of E.I..IV. Give brief image of RS-I.V. Details of local course, with time, cost, location, etc..VI. Ask if can attend, and deal with any blocks. (You are aiming for most immediate weekend.)VII. Suggest time for returning call, if that is needed.VIII. Regardless of response, graciously close conversation.	<ul style="list-style-type: none">I. Same as with RS-I prospects.II. State reason for call, referring to center's calendar mailing, or a previous letter.III. Mention advanced courses available this quarter, emphasizing core curriculum.IV. Emphasize importance of most immediate weekend.V. Ask whether he could participate in one of the courses. If so, encourage to bring a friend to RS-I.VI. Ask for contacts we should call.VII. Same as with RS-I prospects.VIII. Same.

I. Suggestions for Phone Recruiting

Talking on the phone is easy, right? Right. But many people who set out to recruit by phone find that each phone call is taking them far too long. A good average is five recruitment conversations per hour. These suggestions may help you to reach this average:

- A. Set up a certain time in the routine of your day when you will make calls. Decide on a certain amount of time per day and stick to it.
- B. Keep records on cards and mark each call, the date and response.
- C. Write out a model for your conversation. Even if you don't stick to it exactly it will help you bring a wandering conversation back to the topic and keep you from forgetting important data. Example:

- 1. Identify yourself by name.
- 2. State the reason for the call.
- 3. Give a brief statement of identification of the Ecumenical Institute., e.g.

The Ecumenical Institute is a research and training center created by the second assembly of the World Council of Churches, now located on the West Side of Chicago, a division of the Church Federation of Chicago,. Its staff has created a curriculum of courses for churchmen dealing with 20th Century wisdom about theology and culture.

- 4. Give a brief image of RS-I:

One of the Ecumenical Institute's courses is RS-I. It is a five session experience in which you deal with your *relationship* to the realities of life in the context of the Christian categories. You need this course because this relationship is the only thing you can know for certain in the chaos of our times.

- 5 Give the details of your local course—location, time date, cost.
- 6. Ask if the prospect will attend, deal with any blocks.
- 7. If his answer is indefinite, suggest a specified time for a follow-up call.
- 8. Regardless of response, graciously close the conversation.

- D. Anticipate typical blocks that people will come up with. Free them from being tyrannized by their circumstances; e.g., decide how you will respond before you call. Example:

- 1. Block: "My husband wouldn't come."

Response: Affirm that it is good for a husband and wife to come together, but if it's impossible for him to attend now, there may be many other opportunities which he might take later. (Be familiar with the other ways and times for taking RS-I, e.g. at the EI on the West Side.)

2. Block: "I can't do it right now, maybe later."

Response: Gently move in on the fact that this will always be the answer. What is the difference now? Your calendar is always full. (If you can, confront them specifically with the question: What are you doing that night?)

3. Block: "I've made the Cursillo, I don't need this."

Response: RS-I is broader than the course of the Roman Church. It does a different task, it is a depth push on the Gospel in our times. The Cursillo assumes that you know all that. Cursillo is a combination Spirit Journey and hard strategizing for working across the Roman Catholic Church. It is great, but is starting at the wrong place. Without the theological grounding, you don't know what you need to do. (Cursillo people are great. Affirm them. They are alive and willing to go away for a weekend.)

4. Block: "My minister is sold on sensitivity training and it is hard to recruit in the church."

Response: Our approach to education is in a different realm not in conflict with sensitivity training. But we are trying to hold in a broader context what sensitivity training offers. We are operating in the totality of the church. Sensitivity is know thyself and thy neighbor, but what then? What to you do? It doesn't help answer that question.

- E. Decide for yourself in a short story why you are helping set up or recruit an RS-I course. What was its address to you? Why do you think others need it? Why are you willing to give up your time? Be prepared to symbolize this story to yourself whenever recruiting becomes just another hard job.
- F. Accept the fact that not everyone will be interested in taking RS-I. Be non-defensive and nonchalant. That you care is obvious by your willingness to give up this time in your life to work. But all you have a right to insist upon from others is a decision, yes or no.

II. Just What Do You Do At The Ecumenical Institute?

That's a question often asked the Dean of The Ecumenical Institute. Here is Joseph Mathews' answer:

"The program of the Institute is rooted in the new image of the church as mission. We call ourselves 'Structural Revolutionaries' because we are unreservedly dedicated to the principle that the church is renewable from within. The new sense of mission in the church is the context for all our activities.

The local congregation in every situation is the focal point for our work. It is the place where everyday decisions are made, life styles forged and the world most directly and significantly touched.

"Today the People of God at the grassroots are the new 'elite' in history—from them will come a disciplined body of churchmen. They must be theologically equipped and practically enabled to be the church in word and deed.

"These insights and convictions set the stage for answering the question 'What does The Ecumenical Institute do?

"Our role is to aid in the renewal of the church for the sake of all civilization. Our strategy is three-fold:

"1. TRAINING-The Ecumenical Institute, founded from a resolution of the Second Assembly of the World Council of Churches, is a comprehensive research and training center. We provide laymen and clergymen with the intellectual tools and the practical model-building skills which every awakened man needs. Our methods and curricula evoke a latent Christian memory and enable participants to appropriate the contemporary cultural wisdom. Both jobs must be done simultaneously. Over 60,000 persons were touched by the program of the Institute last year. Some 16,000 were directly involved in the curriculum as it was taught by the faculty across the nation and throughout the world.

"2. COMMUNITY REFORMULATION-Our inner city project goes beyond all previous approaches to community reorganization. We are attempting to build a model which will be applicable to every urban area across the world. In a limited geographical area we deal with all of the problems of all the people. Crucial to this is the depth human problem—the way a man sees himself in the world. In Chicago's West side ghetto, the resident operates out of a victim image.

"Wherever authentic human community is to emerge, new images of human significance must be consciously created and forcefully dramatized. This is what we mean by 'imaginal education'—motivating a person to come to terms with his depth human problem. Adequate self-images offer the deep awareness of individual significance, personal integrity, and vocational accomplishment. They endow the human imagination with those pictures that allow a man to appropriate his own unique gift in history.

"3. RESEARCH-The 200 persons who are the faculty of the Institute work as a research team. New curricula, materials and procedures for the training of adults, youth and children are constantly being developed. New models of the family, new forms for public, family and private worship are tested by the faculty corporately and individually. Bound together under a common covenant, the faculty is an experimental 'family order' discovering what it means to be a disciplined body of people for the sake of the mission of the church. By sharing meals and facilities, living costs are cut to a minimum. By living at the center of our mission in the West Side ghetto, we are constantly involved with those with whom we work. By supporting ourselves financially, every penny that is given to the Institute goes directly into the mission. By living in covenant, we are accountable to each other for the particular aspects of the mission.

"Our world, secular-scientific-urban, is a radically new historical arena. This brand new world demands a new life style—religious-secular, disciplined, practical, and profoundly human.

"That's what we're about at The Ecumenical Institute."

III. Why You Should Attend A Seminar in Religious Studies

You acquire new image-concepts through advanced educational methodology. The days of polite, academic conversation about whether or not "God exists" are over. The Ecumenical Institute employs the latest procedures of intensive learning theory, refurbishing the imagination of contemporary man. Anyone anywhere can make use of these methods.

You engage in the renewal of civilization through the renewal of the Church. The deep secret of history is that nothing has ever changed for the better without some individual or some group willing to risk itself in an adventure on behalf of other men. The Ecumenical Institute provides a context for you to pioneer the kufe of the 21st Century.

You will learn to see new form in the experiences of life. Our world often seems possessed by the cynical and the despairing. But every sensitive spirit knows that to give in to either is to allow precious life to escape, like sand spilling through our fingers. Only by understanding the form of life experience can we give meaning to its content.

The basic course in your area, *Religious Studies I*, provides a comprehensive picture of the 20th Century Theological Revolution: the transposition of the ancient wisdom of the Christian Church into the imagery of 20th Century thought. Over a period of forty-four hours, background lectures, study seminars, structured conversations and encounters with art introduce the participants to a wholly new context for their experience of group life. The group methodology is one of intentionally controlled corporate dialogue.

CONVERSATION CONSTRUCT — SAN FRANCISCO REGION

The person being recruited should be identified as a sentinel individual who is concerned about the renewal of the church, and the context for the pitch should be laid. For example: "Hello, Mr. Smith. I'm _____ of The Ecumenical Institute. _____ gave us your name as one who is concerned for the Church, and I'd like to talk with you for a few minutes about the renewal of the church which is taking place, and how we and you can participate creatively in that renewal. (Pause for permission and then go into the pitch proper.)

- I. The twentieth century cultural revolution has generated a basic shift in man's self-consciousness that reaches to the very bottom of what it means to be a human being.
 - A. The scientific, urban, and secular revolutions have altered the way in which we image ourselves and the world.
 - B. Significant participation in the civilizing process is integral to authentic selfhood.
- II. The recovery of the Church and her image of mission to history places an urgent demand on the people of God.
 - A. Laymen who are serious about the Church must become highly trained in order to carry out the mission at the grass-roots level.
 - B. The course in twentieth-century theology offered by The Ecumenical Institute deals with the pressing questions of identity and vocation for the man of faith.

The needed information about the course (i.e., structure, intensity, costs, etc.) should be communicated without trying to teach RS-I or be argumentative in any way. (If they say "no" that's fine. Thank them politely and say good-by.)

SAMPLE LETTERS

PHILADELPHIA REGION

TO ALL CONCERNED CHURCHMEN:

Clergymen and laymen alike all over the nation are becoming aware of the unprecedented opportunity facing the Christian Church.

They are also aware that this opportunity must be engaged by lucid, courageous persons who will press both the church and society up against that necessary deed required for the renewal of both.

We call upon you as leaders of church and community to pick up this task and join with others of like concern in the stimulating courses described in the enclosed folders, offered by The Ecumenical Institute: Philadelphia in association with The Ecumenical Institute: Chicago.

If you are deeply concerned about:

THE THEOLOGICAL WORK THAT HAS BEEN DONE IN
RECENT YEARS ;

CHURCH RENEWAL AND THE MISSIONAL STRUCTURES
OF THE LOCAL CHURCH NECESSARY TO MEET THE
NEED OF OUR TIMES;

EFFECTIVE ECUMENISM AT THE GRASS ROOTS LEVEL;

THE CHURCH IN THE WORLD AND THE REFORMULATION
OF THE COMMUNITY STRUCTURES TOWARD
GREATER HUMANNES;

THE EDUCATIONAL TASK OF THE CHURCH AND
EFFECTIVE MEANS OF COMMUNICATING THE
MESSAGE TO THE MOOD OF OUR TIMES;

IN DEPTH STUDY OF VOCATION BOTH FOR LAYMEN
AND CLERGY;

CORPORATE WORSHIP EXPERIMENTS WITH A RECOVERY
OF THE BOLD AND DRAMATIC OBJECTIVITY OF
CHRISTIAN LITURGY;

CONTINUING STRUCTURES AND ADDITIONAL COURSES
TO BE OF ASSISTANCE TO OUR LOCAL FRAGMENTED
EFFORTS;

If you are deeply concerned about these matters then you will feel the importance—the necessity—of setting aside the block of time indicated on the enclosed folders.

It is important for both laity and clergy to support one another in the urgent task before us. Share the enclosed brochures with clergymen and laymen of your acquaintance who are seriously grappling with these issues, and reaching out for new understanding and new structures.

In Christ,

Dear

The 20th Century

*It has been called *the great transition*.

*Chardin has said that what is happening is a *mutation of consciousness*.

*Every churchman is aware that the Church is in process of *radical change*.

The kind of depth struggling with the meaning of 20th Century churchmanship that went on in the Pre-Synod Conference on Evangelism is definitely one of the keys to the renewal of the Church. However, we all know that this kind of struggle must also take place in each local congregation if persons are to become self-conscious about the meaning of being the Church.

To enable this kind of reflective activity to take place, the churches of North Platte are sponsoring a team of teachers from The Ecumenical Institute: Chicago, who will be in North Platte the week-end of August 15-17. The course that will be taught is entitled, *The 20th Century Theological Revolution*. Following is a description of this course:

A prerequisite course focusing on the basic spirit questions in the post-modern world. It provides a relevant climate for serious interchange and depth reflection to enable the participant to be a free, decisive, critically intelligent and creative individual, significantly engaged in civilization as a determiner of the future. Using the ancient wisdom of the Church and key essays of the sentinel theologians of our day, the course presses to the depth realities of everyday human life.

This letter is first of all to urge you to plan now to attend this course, which I can guarantee will be a significant experience for you. Second, to ask that you encourage as many members of your congregation as possible to spend August 15-17 with us here. Housing arrangements will be worked out for those planning to attend the course from out of town. The registration fee will cover: the expenses of bringing the team from Chicago, five meals (beginning with Friday evening), and all the study materials needed for the week-end.

Enclosed please find a bulletin flyer that will be used in the North Platte churches and the necessary registration information. Please send in your registration as soon as possible so that we can more adequately prepare for your arrival.

Grace and Peace,

TESTIMONIALS

— BOSTON REGION

A POSITION PAPER

On The Ecumenical Institute of Boston and Chicago

As persons faced with the growing awareness of what it means to be free and responsible human beings in our time, and as clergymen seeking renewal of the whole "body of Christ" for the sake of the whole world, we point to The Ecumenical Institute of Boston and Chicago as one of several avant garde centers of renewal in the world today. We believe that The Ecumenical Institute has developed both a curriculum and a method capable of reaching man at the depths of his spirit in such a way as to call him before God's renewing Spirit and enable him to decide the purpose of his life. We testify to the discovery of new possibilities for our own lives and the lives of the laity of our churches. We have returned from courses alive and eager to commit our lives to the Mission of the Church. We further testify to the valuable "tools" we have found for the worship, educational, and missional life of the local congregation. We urge our colleagues to attend a Parish Minister's Colloquy and be exposed to the basic curriculum and methodology of The Institute and to recruit the laity to enroll in week-end courses.

(list of subscribing clergy listed beneath)

— CLEVELAND REGION

The Ecumenical Institute training program that has been proceeding in Cleveland District has served in a very real way to "turn on" many ministers and laymen to the real witness to the gospel of Jesus Christ in the world of which we are a part today. Where are many and varied opinions about the procedure and technique of the various courses offered. However, I can very pragmatically say that I know of nothing happening in the Cleveland District today which has served to bring commitment and responsible living in relation to the Gospel of Jesus Christ as vitally and as quickly as has the P.L.C. course especially.

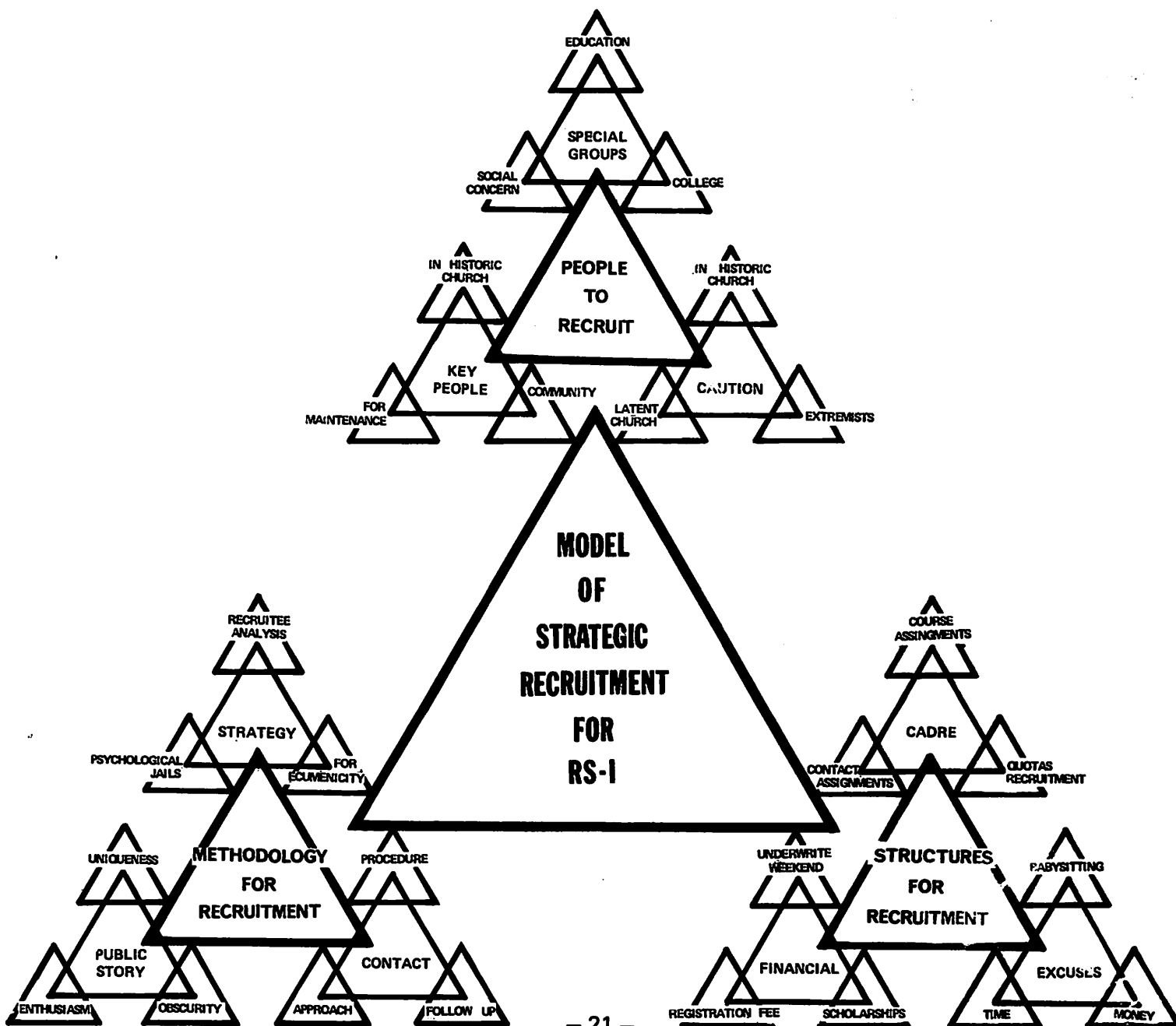
I would recommend this exposure for every person who has the courage to realistically look at his faith as it relates to the world as well as to himself.

—Statement of District Superintendent of Cleveland
Sent to his pastors 3/14/68.

INCLUSIVE MODEL

MODEL OF STRATEGIC RECRUITMENT FOR RS-1

— SEATTLE REGION



THE BRIEFCASE LIBRARY



THE BRIEFCASE LIBRARY OF THE CURRICULUM				
Six Signal Theologians of the Twentieth Century				
GOD		Barth <i>The Epistle to the Romans</i>	R. Niebuhr <i>The Nature and Destiny of Man (Vol. I)</i>	
CHRIST		Tillich <i>The Courage To Be</i>	Bultmann <i>Theology of the New Testament (Vol.II)</i>	
SPIRIT		Bonhoeffer <i>Ethics</i>	H. R. Niebuhr <i>The Meaning of Revelation</i>	
Religious Studies			Cultural Studies	
ART FORMS	THE THEOLOGICAL REVOLUTION RS-I S.K. Fear and Trembling/The Sickness Unto Death		THE CULTURAL REVOLUTION CS-I Boulding <i>The Meaning of the Twentieth Century</i>	
	GENERAL	Lawrence <i>Selected Poems</i>	GENERAL	Eiseley <i>The Immense Journey</i>
	GOD	Lagerkvist <i>The Sibyl</i>	SCI. REV.	Clarke <i>Childhood's End</i>
	CHRIST	Kesey <i>One Flew Over the Cuckoo's Nest</i>	URB. REV.	Baldwin <i>The Fire Next Time</i>
	SPIRIT	Kazantzakis <i>The Saviors of God</i>	SEC. REV.	Camus <i>The Myth of Sisyphus</i>
CHURCH	Hesse <i>The Journey to the East</i>	CON. ETH.	Sartre <i>The Wall</i>	
THEORETICAL	CHURCH HISTORY RS-IIA H.R. Niebuhr <i>Christ and Culture</i>		PSYCHOLOGY AND ART CS-IIA Frankl <i>Man's Search for Meaning</i>	
	THE NEW TESTAMENT RS-IIB Bultmann <i>Primitive Christianity</i>		SOCIOLOGY AND HISTORY CS-IIB Walsh <i>The Philosophy of History</i>	
	THE OLD TESTAMENT RS-IIC Bright <i>The Kingdom of God</i>		SCIENCE AND PHILOSOPHY CS-IIC Kuhn <i>The Structure of Scientific Revolutions</i>	
	THE LOCAL CHURCH RS-IIIA Bonhoeffer <i>Life Together</i>		THE INDIVIDUAL AND THE FAMILY CS-IIIA DeBeauvoir <i>The Second Sex</i>	
PRACTICAL	THE ECUMENICAL MOVEMENT RS-IIIB Abbott <i>Documents of Vatican II</i>		THE COMMUNITY AND THE POLIS CS-IIIB Weber <i>The City</i>	
	THE WORLD RELIGIONS RS-IIIC Chardin <i>The Phenomenon of Man</i>		THE NATION AND THE WORLD CS-IIIC Ward <i>The Rich Nations and the Poor Nations</i>	

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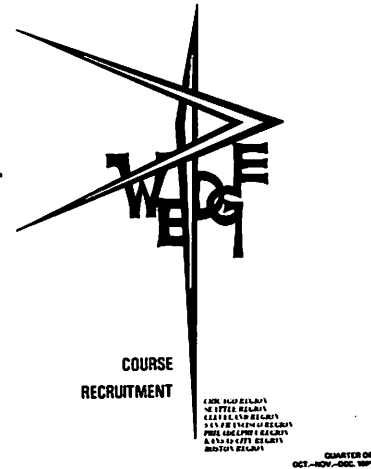
E.I. Bookstore

3444 Congress Parkway

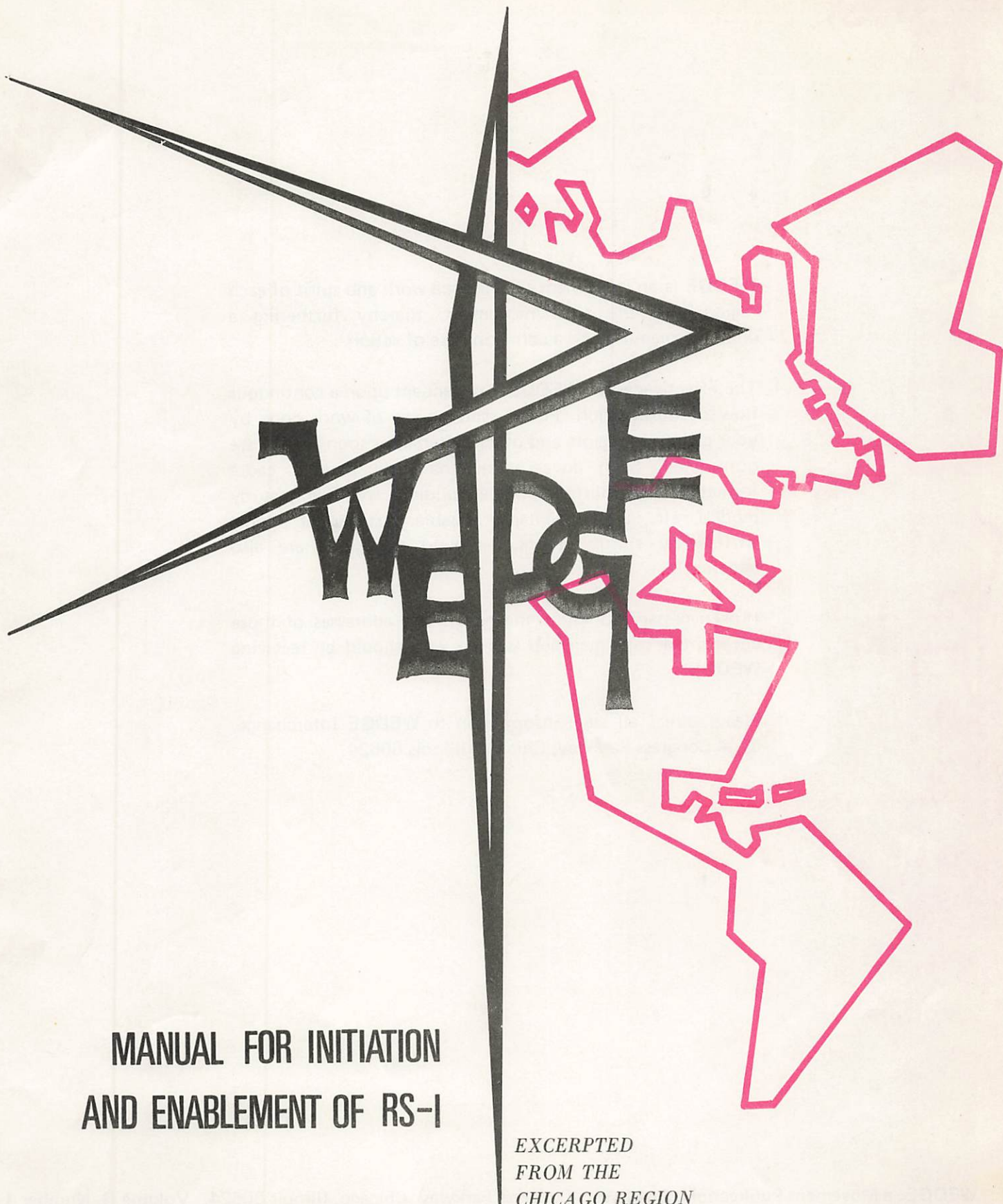
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**MANUAL FOR INITIATION
AND ENABLEMENT OF RS-1**

*EXCERPTED
FROM THE
CHICAGO REGION
MANUAL*

**QUARTER OF
APRIL-JUNE 1970**

WEDGE is an instrument to bring the work and spirit of each region into the total movement, thereby furthering a common memory and a common base of action.

The effectiveness of **WEDGE** is dependent upon a continuous flow of information. Please send copies of work done by your cadre and region, and other materials as soon as they are completed. Such concerns as the local church, cadre formation and nurture, model-building, spirit-care, study models, etc., are particularly valuable. Articles of import written by spirit colleagues around the globe are also beneficial.

It is necessary to know the names and addresses of those covenanted cadremen and women who should be receiving **WEDGE**.

Please direct all such information to **WEDGE** Interchange, 3444 Congress Parkway, Chicago, Illinois 60624.

PREFACE

This issue of WEDGE reproduces the RS-I Weeknight Course format developed by the Chicago Region's faculty in the fall of 1969. It is an illustration of the way in which the regional dynamic meets a particular need with a comprehensive model that organizes all the relevant details. Drawing on the accumulated experience of teaching RS-I on a weeknight (seven-session) basis in the Chicago region during a period of several years, the excerpts from this manual are also appropriate for a weekend RS-I, which continues to be the key tactic because of its intensity. Portions of the materials on course recruitment, included here for the sake of completeness, were also reprinted in the recruitment WEDGE of October–December 1969.

MANUAL FOR WEEKNIGHT RS-I COURSE

Page 2

	<u>Table of Contents</u>	<u>Page</u>
I.	<u>Content of RS-I Weeknight Course</u>	2
	A. Seven Sessions	3
	B. Evening Agenda	4
II.	<u>Requirements for Course</u>	5
	A. Facilities	5
	B. Equipment	5
	C. Personnel	5
	D. Supplies	5-6
III.	<u>Recruitment for a Course</u>	7
	A. Model Building Procedure	7
	B. Sample Recruitment Model	8-9
	C. Recruitment Tools	10
	1. Suggestions for Phone Recruiting	10-11
	2. Just what do you do at the Ecumenical Institute?	12-13
	3. Why you should attend a Weeknight Seminar in Religious Studies.	14
	4. Sample Letter	14-15
IV.	<u>Course Enablement</u>	16
	A. Registrar	16
	1. Before the Course	16
	2. At First Course Session	16
	3. Final Responsibilities	16
	4. Financial Statement	17
	B. Host	13
	1. Before the Course	13
	2. Set-up and Decor	13-19
	3. Between Sessions	20
	4. Afterward	20

A. Seven SessionsFirst Session - Existence in Depth - God

Lecture I The limits of Life or the Finality of God

Seminar One What am I finally up against in life?

Assignment for seminar:

Bultmann, Rudolf: Crisis of Faith

Second Session - Existence in Authenticity - Christ-Event

Lecture II The Possibilities for Life or the Christ-Event

Seminar Two Is there any word of possibility for life?

Assignment for seminar:

Tillich, Paul: You Are Accepted

Third Session - Existence in Mystery - Christ-Story

Lecture III The Meaning of Life or the Christian Story

Seminar Three What understanding of life is adequate to its depth and mystery?

Assignment for seminar:

Knox, John: The Event and the Story

Fourth Session - Existence in Freedom - Spirit

Lecture IV The Ambiguity of Life or Decisiveness through Christ

Seminar Four How can I make decisions about what to do?

Assignment for seminar:

Bonhoeffer, Dietrich: Freedom

Fifth Session - Requiem For A Heavyweight - Movie

No Lecture

Seminar Discussion of the Movie

Sixth Session - Existence in Defiance - Sin

Lecture V The Illusion of Life or the Hidden Refusal of Christ

Seminar Five Can't I live life on my own terms?

Assignment for seminar:

Kierkegaard, Soren: Sickness unto Death

Seventh Session - Existence in Community - Church

Lecture VI The Revolutionary Cadre or the Creation of History

Seminar Six How can I contribute significantly to History?

Assignment for seminar:

Niebuhr, H. R.: The Church as a Social Pioneer

B. Evening Agenda

7:30	-	7:40	Worship
7:40	-	8:00	Conversation
8:00	-	8:45	Lecture
8:45	-	9:55	Seminar
9:55	-	10:00	Assignment

A. Facilities

For all sessions you need a building accessible to participants that is reasonably quiet, where smoking is permissible. In it you need one room able to hold all course participants seated around tables; with one other seminar room able to hold 1/2 of the course participants seated around tables if there are more than 25 people registered for the course. (See table arrangement under Set-Up and Decor)

For session 5 only, you need a room suitable for showing a film to all participants, may be the same as lecture room.

Good things to have would be a storage space for supplies between sessions, and permission to remove all distracting decor from the room during the sessions.

B. Equipment

For all sessions you need seminar tables and comfortable chairs, decor table for each room, blackboard (at least 4 X 6), chalk, eraser, blank paper, sharp pencils. You also need one large coffee maker, and a large pot to heat tea water. For each 3 people seated at a table, you need one tea pot, one coffee pot, and one snack basket plus several ashtrays.

For session 5 only, you need the use of 16mm movie projector and good screen.

C. Personnel

You need one RS-I grad to act as host throughout the course. It would be well to have another RS-I grad to attend the course and get to know the participants who will be host and liaison for the follow-up session.

For session one, you need a Registrar and for session five you need a projectionist.

Two people working as a team might be able to serve all of these functions, including that of recruitment coordinator before the course. In this case additional hosts or set-up and snacks must be arranged for to help with set-up and snacks.

D. Supplies

The host must buy or bring : (if not already available)

1. Snacks - cookies or nibbling food, coffee, tea bags, styrofoam cups, sugar, cream, paper napkins, stirrers.
2. Sharp pencils (and sharpen between sessions), blank paper, chalk and eraser.

II. REQUIREMENTS FOR COURSE - (cont.)

D. Supplies - (cont.)

3. Art forms, one set for each seminar room.

It is not absolutely necessary but may be helpful to have extra course materials, such as papers, worships. Look at the chart of the course. If you can have available a large print of Guernica painting by Picasso, let your pedagogy team know. They will be most grateful to be relieved of bringing it along.

A. Model Building Procedure

No course ever recruited itself. Realistically people will not take time out of their busy schedule to take a Religious Studies course unless they are urged to do so by someone who can recommend the course. Part of deciding to hold this course is the decision of one or more persons to do the recruiting job. This job must be started at least two months and better 3 or 4 months before the course starts. If initial contact is not made at least six weeks ahead of time, many potential participants will already have calendar conflicts.

B. Sample Recruitment Model

The first step in recruiting is to meet with others who will help you recruit and build a recruitment model. You should go through these steps together:

1. Set your goals. Your minimum should be 30 participants with at least half of those from one congregation.
2. Determine your strategic objectives (decide what you must get done in order to meet your goal.)
3. Name your structures (decide on groups of people who will get certain jobs done and label them by function.)
4. Make a tactics chart (list all the specific tasks of each structure.)
5. Designate your forces (put down the names, addresses and phone numbers of all people who can help you reach your goal)
6. List tools and instruments which must be created or gathered.
7. Create a flow chart (decide on every step which must be taken in carrying out the specific tactics and arrange them in the order they must be done.)
8. Create a timeline (take all the task-steps which must be done and place them on an actual calendar, breaking it down at least to weeks, and sometimes even to what must be done on certain days.)
9. Assign each person to a structure and then assign them to specific tasks.

The sample recruitment model is not comprehensive and is in no way a proto-type for your own. It is there only to help you understand the terms used and possibly give you some ideas for formulating your own model.

SAMPLE RECRUITMENT MODEL

GOAL	STRATEGIC OBJECTIVES	STRUCTURES			
50 Registrations	10, 000 people made aware of course		Recruitment Coordinator	Phone Callers	
25 - 1st Meth.	500 people directly contacted		CALL recruitment meetings and get team committed	Everyone on recruitment team do phoning	
10 - St. Anne's					
15 - Misc.					
35 Adults	500 contacted by phone	T	Lead model building session	Phone: area RS-I grads for new names	
15 High School		A			
25 Men	10 clergymen visited	C	Get details of Regional resources.	names suggested by RS-I grads	
25 Women		T			
All Laymen	8 groups visited	I	Liaison with Micro-Contact	members of liberal org. in area e.g. Human Rel. Coun.; Interfaith Council, etc.	
12 Couples	500 contacted by form letter	C			
26 Singles		S	Get grad lists from Reg. off. and Regional Calendars & brochures.	names suggested by local clergy visited	
<u>Note:</u> focus most effort on 1 or 2 congreg's; it is easier to recruit groups & forms a better base for re-formulation.				members of target churches	
		Set up reporting & communication system with self as centrum.			
<u>Note:</u> keep a 3x5 or 4x6 card on each prospect. Name, add., phone congreg. where you got the name, how & when contacted & comments on their responses. Give these to your micro-contact after course starts.		Set style, push disciplined recruiting, using fresh contacts and strategic churches.		names on mailing list after letter is received	
				people in groups spoken to	
				Plan certain am't time to call e.g. 1 hr. (5 calls per hr) per day	

FLOW CHART - To create a flow chart, first take each tactic and list the ten steps in order that are necessary to bring it off. See the sample. If you have 20 tactics listed you will then have 200 steps. Arrange these 200 steps in the order that they must happen.

TIME LINE (fit all items on flow chart onto timeline to reach strategic objectives by necessary dates) (Be sure to include regular meetings of the recruitment team in your timeline)	JUNE			
	Week 1	Week 2	Week 3	Week 4

ASSIGNMENTS: Here every task on the time line should be assigned to a specific person either to do himself or get others to do.

SAMPLE RECRUITMENT MODEL

STRUCTURES			FORCES
Visitation Team	Publicity Chairman	Speaking Team	Here you name specific people or groups who are available to assist you in reaching your recruitment goal. Examples of these forces might include:
<p>Contact your micro-net caller for help in visitation.</p> <p>Set up appointments with clergy.</p> <p>Prepare sheets on local course suitable for posting, bulletin inserts.</p> <p>Call with micro caller and request : publicize course and/or list of names of course prospects</p> <p>give course prospects to team for phone contact</p> <p>phone clergy after visit to thank him & get any other names he's thought of.</p>	<p>Write a letter to prospects</p> <p>Mail letter & course info to 500 (compile list with team)</p> <p>Write news article & submit to local papers. Try to get photo to go with it.</p> <p>Arrange for announcements in local church publications.</p> <p>Work with visitation team in making up posters, & bulletin insert.</p>	<p>Contact Regional Speakers Bureau for help</p> <p>Compile list of possible groups in community & in strategic congregations.</p> <p>Set up 8 speaking engagements</p> <p>Go with regional speaker to speaking engagements.</p> <p>Get list of people present & phone number.</p> <p>Give names to team for phoning.</p> <p>Try for group commitments to attend, if not call individual.</p>	<p>Sunday School</p> <p>Local Clergyman</p> <p>Methodist Youth Group</p> <p>Human Relations Council</p> <p>Regional Personnel</p> <p>RS-I grads in your area</p> <p>neighbors</p> <p>husband, children</p> <p>etc.</p>

(e.g., Ten Steps in tactic, "Write a letter to Prospects" would include:
 1. write down details of local course; 2. read background material on RS-I and EI; 3. make-up profile of people we want to reach; 4. decide what needs to be said; 5. write final draft; 6. type stencil; etc.)

JULY				AUGUST				SEPTEMBER			
Week 1	Week 2	Week 3	Week 4	Week 1	Week 2	Week 3	Week 4	Week 1	Week 2	Week 3	Week 4

TOOLS : 3x5 cards; special phone service; Registration cards; typewriter; paper, supplies; etc. Also incl.: phone calling model; posters, letter, news article, etc.

C. Recruitment Tools

This section has some tools which have been found by others to be helpful in recruiting. They may give you a context for forming your own letters and conversations about the RS-I course you are holding. These should be used only to get ideas. You need to create your own tools to fit your own situation. In addition to the tools included you may be able to obtain some from the Ecumenical Institute, or the Chicago Regional Office such as: the current Regional Calendar, a full Curriculum description, brochures for special age or interest groups, and pamphlets more fully describing the Institute's program.

1. Suggestions for Phone Recruiting

Talking on the phone is easy, right? Right But many people who set out to recruit by phone find that each phone call is taking them far too long. A good average is 5 recruitment conversations per hour. These suggestions may help you reach this average:

- a. Set up a certain time in the routine of your day when you will make calls. Decide on a certain amount of time per day and stick to it.
- b. Keep records on cards and mark each call, the date and response.
- c. Write out a model for your conversation. Even if you don't stick to it exactly it will help you bring a wandering conversation back to the topic and keep you from forgetting important data. Example:

1. Identify yourself by name
2. State reason for call
3. Give a brief statement of identification of the Ecumenical Institute., e. g.

The Ecumenical Institute is a research and training center created by the second assembly of the World Council of Churches, now located on the West Side of Chicago, a division of the Church Federation of Chicago. It's staff has created a curriculum of courses for churchmen dealing with 20th Century wisdom about theology and culture.

4. Give a brief image of RS-I

One of the Ecumenical Institute's courses is RS-I. It is a seven session experience in which you deal with your relationship to the realities of life using the context of the Christian categories. You need this course because this relationship is the only thing you can know for certain in the chaos of our transitional times.

5. Give the details of your local course - location, time, date, cost.
6. Ask if prospect will attend, deal with any blocks.
7. If his answer is indefinite, suggest a specific time for a follow-up call.
3. Regardless of response, graciously close conversation.

d. Anticipate typical blocks that people will come up with. Free them from being tyrannized from their circumstances; e.g., decide how you will respond before you call. Example:

1. Block: "My husband wouldn't come."

Response: Affirm that it is good for a husband and wife to come together, but if it's impossible for him to attend now, there are many other opportunities which he might take later. (Be familiar with the other ways and times of taking RS-I, e.g. at the EI on the West Side)

2. Block: "I can't do it right now, maybe later."

Response: Gently move in on the fact that this will always be the answer. What is the difference now? Your calendar is always full. (If you can, confront them specifically with the question: What are you doing that night?)

3. Block: "I've made the Cursillo, I don't need this."

Response: RS-I is broader than the course of the Roman Church. It does a different task, it is a depth push on the Gospel in our times. The Cursillo is a combination Spirit Journey and hard strategizing for working across the Roman Catholic Church. It is great, but is starting at the wrong place. Without the theological grounding, you don't know what you need to do. (Cursillo people are great. Affirm them. They are alive and willing to go away for a weekend.)

4. Block: "My minister is sold on sensitivity training and it is hard to recruit in the church."

Response: Our approach to education is in a different realm not in conflict with sensitivity training. But we are trying to hold in a broader context what sensitivity training offers. We are operating in the totality of the church. Sensitivity is know thyself and thy neighbor, but then what? What do you do? It doesn't help answer that question.

- e. Decide for yourself in a short story why you are helping set up or recruit an RS-I course. What was its address to you? Why do you think others need it? Why are you willing to give up your time? Be prepared to symbolize this story for yourself whenever recruiting becomes just another hard job.
- f. Accept the fact that not everyone will be interested in taking RS-I. Be non-defensive and nonchalant. That you care is obvious by your willingness to give up this time in your life to work. But all you have a right to insist upon from others is a decision, yes or no.

2. "Just What Do You Do At The Ecumenical Institute?"

That's a question often asked the Dean of the Ecumenical Institute. Here is Joseph Mathews' answer:

"The program of the Institute is rooted in the new image of the church as mission. We call ourselves 'Structural Revolutionaries' because we are unreservedly dedicated to the principle that the church is renewable from within. The new sense of mission in the church is the context for all our activities.

"The local congregation in every situation is the focal point for our work. It is the place where everyday decisions are made, life styles forged and the world most directly and significantly touched.

"Today the People of God at the grassroots are the new 'elite' in history--from them will come a disciplined body of churchmen. They must become theologically equipped and practically enabled to be the church in word and deed.

"These insights and convictions set the stage for answering the question 'What does the Ecumenical Institute do?'

"Our role is to aid in the renewal of the church for the sake of all civilization. Our strategy is three-fold:

" 1. TRAINING - The Ecumenical Institute, founded from a resolution of the Second Assembly of the World Council of Churches, is a comprehensive research and training center. We provide laymen and clergymen with the intellectual tools and the practical model-building skills which every awakened man needs. Our methods and curricula evoke a latent Christian memory and enable participants to appropriate the contemporary cultural wisdom. Both jobs must be done simultaneously. Over 60,000 persons were touched by the program of the Institute last year. Some 16,000 were directly involved in the curriculum as it was taught by the faculty across the nation and throughout the world.

" 2. COMMUNITY REFORMULATION - Our inner city project goes beyond all previous approaches to community reorganization. We are attempting to build a model which will be applicable to every urban area across the world. In a limited geographical area we deal with all of the problems of all of the people. Crucial to this is the depth human problem--the way a man sees himself in the world--In Chicago's West Side ghetto, the resident operates out of a victim image.

" Whenever authentic human community is to emerge, new images of human significance must be consciously created and forcefully dramatized. This is what we mean by 'imaginal education'--motivating a person to come to terms with his depth human problem. Adequate self-images offer the deep awareness of individual significance, personal integrity, and vocational accomplishment. They endow the human imagination with those pictures that allow a man to appropriate his own unique gift to history.

" 3. RESEARCH - The 200 persons who are the faculty of the Institute, work as a research team. New curricula, materials and procedures for the training of adults, youth and children are constantly being developed. New models of the family, new forms for public, family and private worship are tested by the faculty, corporately and individually. Bound together under a common covenant, the faculty is an experimental 'family order' discovering what it means to be a disciplined body of people for the sake of the mission of the church. By sharing meals and facilities, living costs are cut to a minimum. By living at the center of our mission in the West Side ghetto, we are constantly involved with those with whom we work. By supporting ourselves financially, every penny that is given to the Institute goes directly into the mission. By living in covenant, we are accountable to each other for the particular aspects of the mission.

"Our world, secular-scientific-urban, is a radically new historical arena. This brand new world demands a new life style--religious-secular, disciplined, practical, and profoundly human.

"That's what we're about at The Ecumenical Institute."

3. Why You Should Attend A Weeknight Seminar In Religious Studies

You acquire new image-concepts through advanced educational methodology. The days of polite, academic conversation about whether or not "God exists" are over. The Ecumenical Institute employs the latest procedures of intensive learning theory, refurbishing the imagination of contemporary man. Anyone anywhere can make use of these methods.

You join conversation with the world wisdom of our age. Every age has its intellectual giants--giants not because they tell us new things, but because they tell us the most important things we already know in the depths of our being. They are the "greats" because they teach us to say the unsayable.

You engage in the renewal of civilization through the renewal of the Church. The deep secret of history is that nothing has ever changed for the better without some individual or some group willing to risk self in an adventure on behalf of other men. The Ecumenical Institute provides a context for you to pioneer the life of the 21st Century.

You learn to see new form in the experiences of life. Our world often seems possessed by the cynical and the despairing. But every sensitive spirit knows that to give in to either is to allow precious life to escape, like sand spilling through our fingers. Only by understanding the form of life experiences can we give meaning to its content.

The basic course taught in your area, Religious Studies I, provides a comprehensive picture of the 20th Century Theological Revolution: the transposition of the ancient wisdom of the Christian Church into the imagery of 20th Century thought. Through a series of 7 consecutive Wednesday evenings, background lectures, study seminars, structured conversations, and guided encounters with art introduce the participants to a wholly new context for their experience of group life. The group methodology is one of intentionally controlled corporate dialogue.

4. Sample Letter, Article or Bulletin Insert

"What is life all about?
How do I respond to a world of perpetual change?
How do I find meaningful structures for living
in this new time?
How can I be a man of faith in these cataclysmic
times in which I find myself? "

These questions and many others like them are being raised by churchmen everywhere today. In order to deal with this new world, the Church needs awakened laymen who are aware of the conditions of this new world and clear about their foundations in faith.

Recognizing the need for intensive theological education and re-education in the modern world view, an Ecumenical Laymen's Colloquy will be sponsored by the (HERE INSERT THE LOCATION, DATES AND TIME OF THE COURSE). The school will feature the basic course of the Religious Studies Curriculum developed by the Ecumenical Institute, Chicago. It will be taught by members of the Chicago Regional Faculty.

The timely subject matter and the unusual methodologies combine to make this an exciting and rewarding experience. We look forward to participation by laymen from many different churches in this area.

For further information or to register contact:

(Put in Registrar's name, phone and address)

A. Registrar

1. Before The Course

Obtain pre-registration cards and official triplicate registration forms from the Regional office. Solicit and receive pre-registrations by mail or phone and record information on pre-registration cards. Good strategy is to request all or part of your registration fee in advance at the time of pre-registration. Also you should send a confirmation letter to those people who register for the course over one week in advance. It should acknowledge receipt of their registration and fee and review the details of time and location of the course and include your phone number. Shortly before the first course session you should type the information on the pre-registration cards onto the triplicate forms, taking care that all information about advance fee payment is recorded.

2. At The First Course Session

Arrive at the course location at least 30 minutes early. Set up a registration table with a sign in the entrance area. Have people fill out or complete their registration form as they arrive. Be sure that all three copies are readable; ball point pen is best. Collect the balance of their registration fee and mark this yourself on the registration form. Checks should be made out to: Ecumenical Institute: Chicago Region. The registrar should keep all pre-registration money until all fees are collected. (Registration fees for a weeknight course are: \$12.00 per person; \$18.00 per couple). As soon as possible after registration is completed the registrar should make a list with carbon copies, of all course participants and their addresses, phone numbers and church affiliations. Copies should be given, no later than second session, to the host, the pedagogy team, follow-up liaison and sent to the micro contact person.

3. Final Responsibilities

When all the registration money has been received (no later than the third session), mail the triplicate registration forms intact to:
Ecumenical Institute: Chicago Region
305 East Village Drive
Northlake, Il. 60164

You are authorized to deduct a maximum of 10¢ per person per session for snacks if necessary, and 40¢ per person registered for expenses incurred in recruiting for the course, if any. You are urged, however, to send as much as possible of the registration money to the Region, as it is needed to pay for the pedagogues and materials for your course. For this reason (cost to the Region), thirty is the minimum number of paid registrations necessary to hold a course. No later than the third session, mail registration money and Course Financial Statement to: Chicago Region Treasurer: Ella May Bruhl
105 South River Road
Fox River Grove, Il. 60021

COURSE FINANCIAL STATEMENT

_____ Location of Course
_____ Dates of Course
_____ Number of Persons Registered
_____ Amount of Money Received
_____ Name of 1st Teacher
_____ Name of 2nd Teacher
_____ Registrar
_____ Address

_____ Phone Number

Mail to:

Chicago Region Treasurer
Ella May Bruhl
105 South River Road
Fox River Grove, Il. 60021

B. Host

1. Before the Course

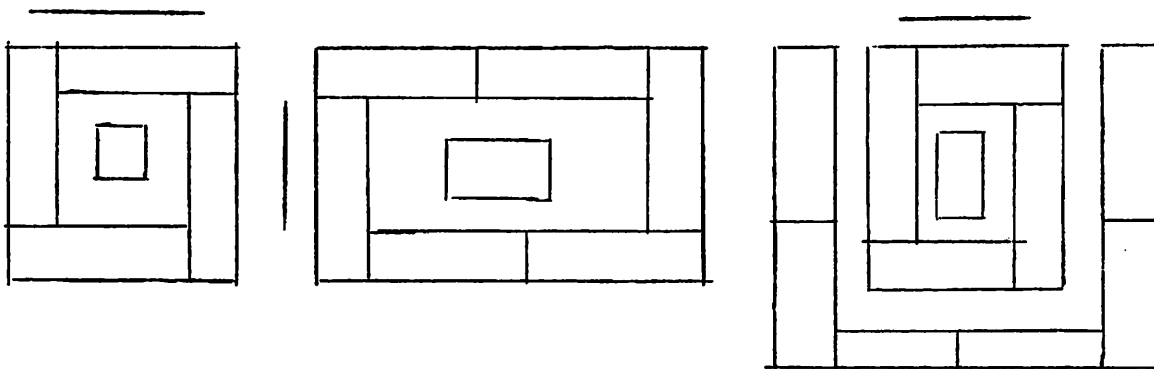
Obtain use of the facilities and gather the equipment. Determine the number of people to be seated and decide on table arrangement. You are part of the pedagogy team so you should confer with at least one of the pedagogues before the first session begins. The first evening you will open the course by welcoming the participants, introducing yourself, and the pedagogues and where they live. Offer to assist the participants in any way and give them any special instructions such as where to park, which door to use, passing snacks to the right, etc. Ask the participants to let you know if they will be unable to attend any session and pass out sheets with your phone number on it.

2. Set-up and Decor

Either arrange for or do the setting up of rooms, and supplying and preparing of snacks. All should be in readiness about ten minutes before starting time so that you can greet participants as they arrive.

Rooms should be clean, stripped of all distracting decoration and everything used in the course precisely arranged. Ideally a room should have nothing in it except what is used in the course and be no larger than necessary to hold the participants and pedagogues. The room itself is a medium for carrying the message of intentionality to the participants so always allow enough time for adequate preparation. However, come as close to the ideal as you can without losing your nonchalance.

The tables and chairs should be arranged in some symmetrical fashion so that when seated the participants can all see each other and have a clear view of the pedagogue seated at the front and the blackboard. Although the table arrangement should suit your particular room, the following possibilities may be helpful:



Always allow room for a decor table in the center. On this, before each session begins, should be placed the art form centerpiece. This can be a collection of related objects from contemporary life or or an art object from this or another culture. They should point to the theme of the seminar. These are arranged on the center table with a suitable covering such as a colorful cloth, paper, remnant, etc. As its name suggests the art form is an artistic expression, in other words, a statement about the relationship the creator of the art form centerpiece takes to the seminar paper. Therefore, there is no such thing as a wrong art form, but if you are paralyzed at this point you can get some ideas from the pedagogy team or use the following suggestions:

- Session 1 Broken glass with glass fragments and dried flowers scattered on cloth.
- Session 2 Transistor Radio with the back removed and a tangle of wires or beads spilling out of it. Use a newspaper cover.
- Session 3 Hammer, paint brushes, other tools, scissors, thread, ruler.
- Session 4 Clocks, watches, calendars, time tables, egg timer.
- Session 5 Knitted or crocheted article partially unravelled.
- Session 6 Hammer, large rock, bent nails scattered around it.
- Session 7 Clear container filled with water. Nuts and bolts at the bottom and corks or plastic caps floating on water.

Islands should be set up around the tables, one for every eight persons. Arrange them so that if everyone passes to the right each person is served and the pedagogue teaching is served immediately. An island consists of a sack of blank paper, sharpened pencils, pream, sugar, stirrers, ashtrays. Napkins and cups should be placed in front of each seat. Wash the blackboard and place drinking water, chalk and a clean eraser at the head table. Have all this done before participants come.

Serve coffee, tea and snacks at the end of the lecture as the paper is being introduced. Quietly place these things at the islands and let everyone serve themselves. If refills are needed or someone is not being served quietly attend to these things. Be prepared to answer a ringing phone if one is near enough to be a distraction to the participants.

As an RS-I grad, your role is that of a participating observer. Chart the paper, pay attention, answer when appropriate, but let the participants struggle with the course. You are part of the teaching team so you should sit in on the evaluation at the end of each session. Arrange for someone else to begin clean-up or let it go for a little while.

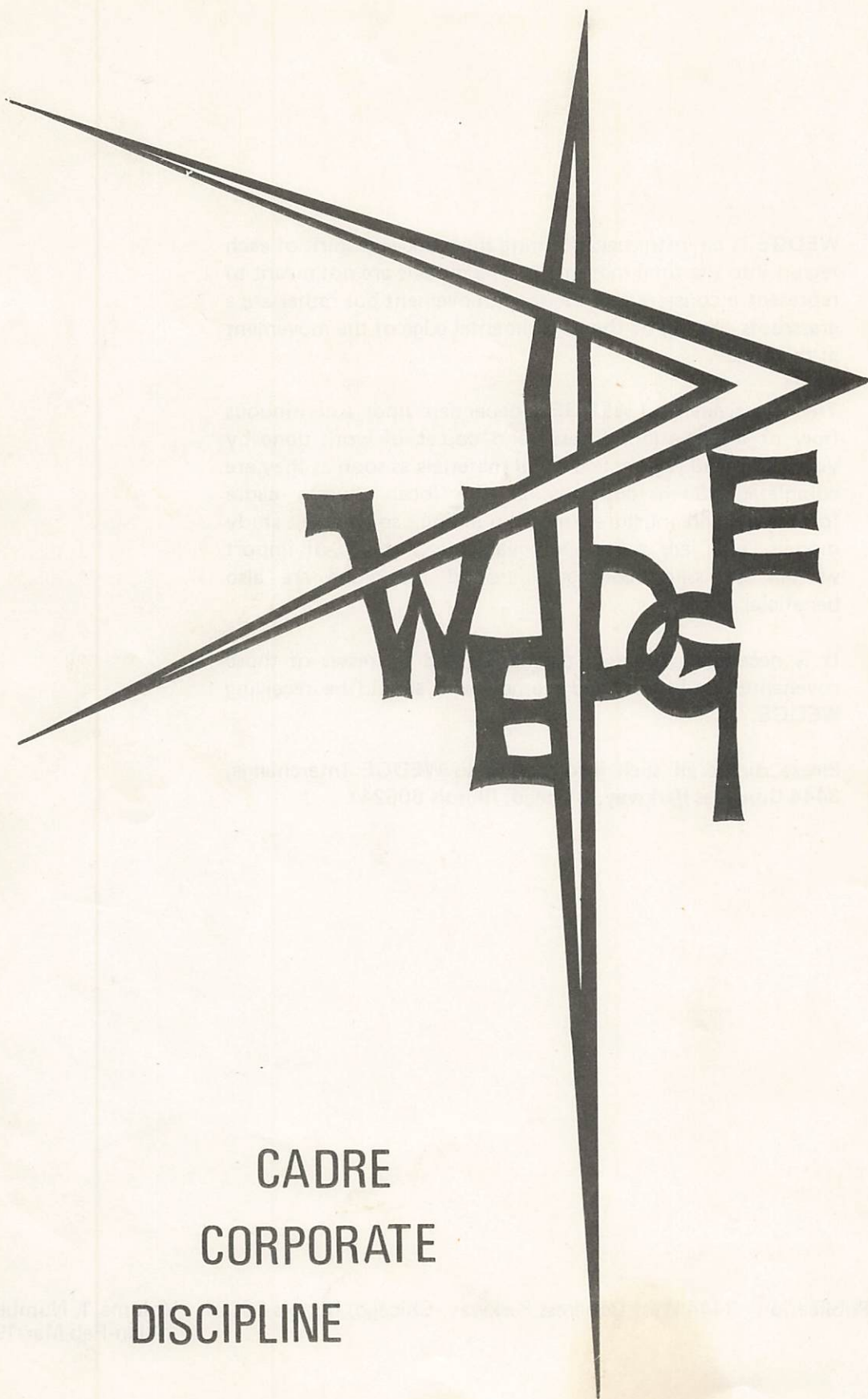
Be the gracious, unflappable presence. If anything goes awkwardly, act as if that's just as it should be, appropriate the chance to demonstrate that "You can live no matter what" and do whatever is necessary so that the course goes on.

3. Between Sessions

Get a copy of the registrations list from the registrar. Take down names immediately with the first conversation and learn them. Each succeeding session, unobtrusively note who is missing. Get extra papers for them. During the next week call the absentees. Be gracious, concerned, helpful. Get a commitment to attend the next session. Offer to mail them the paper and assignment. Keep a record of attendance and their responses to your calls. If anyone tries to get you to answer their questions about the course or complain about it, say as little as possible in response. You are to be friendly, not argumentative. All you have to tell them is your own experience and decision, if even that. Your greatest gift to them is the opportunity for them to struggle and decide for themselves.

4. Afterward

For the sake of the future carefully clean up facilities, and replace anything you moved. The course is not completed until you have expressed your gratitude for anything borrowed or time and/or help given. Finally, we address more people by our style than we will ever be able to get into the classrooms.



CADRE
CORPORATE
DISCIPLINE

QUARTER OF
JAN.—FEB.—MAR. 1971

WEDGE is an instrument to bring the work and spirit of each region into the total movement. The models are not meant to represent a consensus of the spirit movement but rather are a grassroots sharing of the experimental edge of the movement at this time.

The effectiveness of **WEDGE** is dependent upon a continuous flow of information. Please send copies of work done by your cadre and region, and other materials as soon as they are completed. Such concerns as the local church, cadre formation and nurture, model-building, spirit-care, study models, etc., are particularly valuable. Articles of import written by spirit colleagues around the globe are also beneficial.

It is necessary to know the names and addresses of those covenanted cadremen and women who should be receiving **WEDGE**.

Please direct all such information to **WEDGE Interchange**,
3444 Congress Parkway, Chicago, Illinois 60624

PREFACE

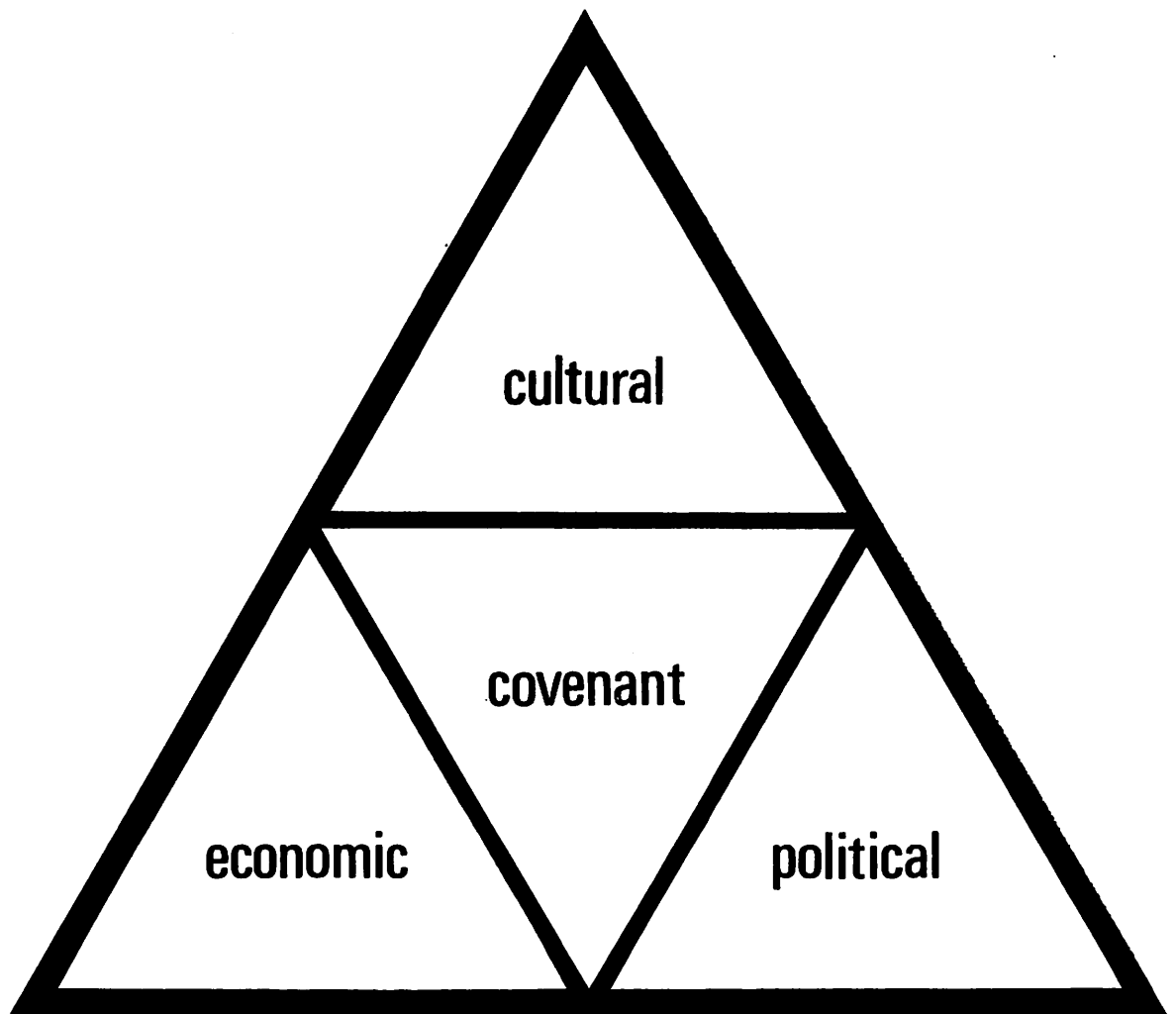
In every age, man has taken upon himself the task of ordering his existence. In the past, men ordered his existence with the help of metaphors of time-static eternal patterns. The Twentieth Century, however, has revealed to man that his metaphor of eternal patterns was but one, among many, possible temporal models that would enable him to order the universe. It has revealed that the ongoing of the universe is a very human process of building models which are temporal, and which can give but relative certainty about how man must style his life. This introduces a dynamic quality, for models are certainly related to the passing of time. It also introduces an appreciation of the global dimension to space in that models must be built out of a response to all that is. This insight that man must be a perpetual order making animal, a perpetual model builder, raises the question of the rearticulation of discipline in our own time.

The man of faith sees not only that discipline is the practical practices which relate man to his world, and that it is the style of practical ordering for the sake of the task which demands a new human consciousness be brought to bear on selfhood in order to shape the course of history and release human creativity across the globe.

*The particular models included in this issue of **WEDGE** are not intended to be the specific models to be used in every local situation. These models were created out of particular situations in the midst of particular struggles. However, they make available wisdom gained in these struggles which it is hoped will catalyze the development of new models throughout the Church which enable a corporate thrust.*

The man of faith knows that this missional task is the only human mission and that its function is only possible through a covenanted missional community. He also knows that the utterly practical manifestation of a covenant with all of history is mission to be the Church and a self-understanding of life in Jesus Christ. And it is in this knowledge that the organization of a Rule as a vehicle for his discipline into the Economic, Political and Cultural dimensions of life, becomes the concretion of his missional life's stance.

CADRE CORPORATE DISCIPLINE



CONTENTS

Preface	3
Table of Contents	5

COVENANT

Cadre Missional Statement	Detroit Region, Detroit Metro	6
Cadre Discipline: A Moral Covenant and Corporate Discipline	New Orleans Region, Jackson Metro	7
Covenant	Great Falls Region, Butte Metro	9

POLITICAL: INTERNAL DIVISIONS

Assignment Plan	Chicago Region, Chicago Metro . . . . .	.10
Cadre Team Assignments	Chicago Region, Milwaukee Metro . . . . .	.11
Assignment Rationale	Chicago Region, Champaign-Urbana Metro . . . . .	.11
Cadre Structures	Seattle Region, Seattle Metro . . . . .	.12
Cadre Assignment Structure	New York Region, New Haven Metro . . . . .	.14

CULTURAL: SYMBOL: RITUAL

Cadre Daily Office	Cleveland Region, Cincinnati Metro . . . . .	.16
A Corporate Solitary Office	Chicago Region, Chicago Metro . . . . .	.18
Cadre Rituals	Seattle Region, Seattle Metro . . . . .	.19
Cadre Song	Minneapolis Region, Minneapolis Metro . . . . .	.19
Corporate Meeting Structure Ritual	Chicago Region, Chicago Metro . . . . .	.20

CULTURAL:STYLE: TIME-DESIGN

Cadre Quarter Time-Design	Chicago Region, Chicago Metro . . . . .	.22
Cadre Weekly Time-Design	Seattle Region, Seattle Metro . . . . .	.23
Meeting Time-design	Chicago Region, Champaign-Urbana Metro . . . . .	.24
Meeting Time-design	Chicago Region, Chicago Metro . . . . .	.25
Cadre Meeting Format	Chicago Region, Milwaukee Metro . . . . .	.25
Cadre Family Thanksgiving Celebration	Great Falls Region, Great Falls Metro . . . . .	.26

CULTURAL: SENSE: STUDY

Cadre Structures: Curriculum	Seattle Region, Seattle Metro . . . . .	.27
Cadre Study Model	Chicago Region, Chicago Metro . . . . .	.28
Cadre Study Life	New Orleans Region, Jackson Metro . . . . .	.29

ECONOMIC: FINANCIAL

Corporate Economic Power Units (CEPU)	Chicago Region, Champaign-Urbana Metro . . . . .	.30
Corporate Financial Model	Chicago Region, Milwaukee Metro . . . . .	.30
Corporate Revolving Fund	New York Region, New Haven Metro . . . . .	.31

COVENANT

THE COVENANT

We, the Risen Men, have decided to give our lives to the renewal of the World through the renewal of the Church. We are no longer our own. We come not as separate individuals but as a disciplined group for the sake of the Comprehensive, Futuristic, Intentional Mission to the World.

We bring order into our common Political life through the decision to live by Humility and to die our deaths on behalf of all mankind in the knowledge that God has given evolution into the hands of man so that we, by our acts in the "Now", create and bring into existence the "Not Yet". This is the way of radical universal obedience whereby we dedicate and submit ourselves to G-O-D and assume a concrete task on behalf of the specific neighbor as well as the whole of mankind. Such discipline in our Political life requires not less than the common ordering of our Relations, of our Time and of our Decisions to the end of our task.

We bring order into our common Economic life through the decision to live by Gratitude for all that is significant in the drama of mankind. This is the way of radical universal poverty whereby we are enabled to either abase or abound with nonchalance before G-O-D and our concrete task on behalf of the specific neighbor as well as the whole of mankind. Such discipline in our Economic life requires not less than the common ordering of our Sustenance, of our Work, and our Goods to the end of our task.

We bring order into our common Cultural life through the decision to live by Compassion to all our lives and die our deaths in sacrificial service of all that constitutes the drama of mankind. This is the way of radical universal chastity which is the singleminded willing of one thing before G-O-D and our concrete task on behalf of the specific neighbor as well as the whole of mankind. Such discipline in our Cultural life requires not less than the common ordering of our Symbols, our Study, and our Life Style to the end of our task.

Detroit Region, Detroit Metro

CADRE DISCIPLINE

A MORAL COVENANT AND CORPORATE DISCIPLINE

A Prologue To Corporate Discipline

In the name of Jesus the Christ, our Lord, we take upon ourselves this corporate discipline:

We, the Jackson Metropolitan Cadre of the Spirit Movement, by our free resolve, before the creator of our personal and collective destinies and in the name of Jesus the Christ our Lord, take upon ourselves this moral covenant and rule of life, for the sake of a particular corporate mission within the total calling of the church, to which we have been commonly elected.

HISTORICAL INDICATIVE

I. FOR THE SAKE OF OUR UNIVERSAL AND PARTICULAR MISSION AS THE CHURCH OF JESUS CHRIST:

WORD

- A. We confess, in the first place, that we can do so only because of the love of God in Christ Jesus, the unique Word in history which proclaims that all is received, all are accepted and all is approved. We understand that living out of this Word means being the missional people of God for the sake of all humanity.

HISTORICAL SITUATION

- B. We acknowledge, secondly, that we can do so only because we are lucid about the historical situation, of the theological revolution, the scientific revolution and the urban revolution and understand these gifts of the Lord of history. It is in the particularity of our time and place that we corporately accept the demands of the Gospel and commit ourselves to this discipline and our common mission.

SELF-CONSCIOUS CHURCH

- C. We further acknowledge and confess being impelled by a sense of urgency resulting from the self-conscious church's new vision of the Gospel as the freedom to involve oneself utterly in the world with the sole continuing mission that of creating the missional New Church, the revolutionary New Man, and the humanized New World; and we believe that this new image of the Church as mission for the sake of all humanity demands a corporate and disciplined lifestyle. We deem this corporate discipline to be an imaginative experiment for the sake of radically renewing the Church in order that it might renew the world.

INTERNAL STRUCTURES

II. AND IN THE MIDST OF FEAR AND TREMBLING BEFORE THE MANIFOLD DANGERS AND SUBTLE TEMPTATIONS WHICH MOST OBVIOUSLY LIE IN THE INTERNAL RELATIONSHIPS OF THIS COMMUNITY:

GRACE

- A. We must always remember and ever remind one another that in our corporate discipline we begin with the given gift of Christ; we do not strive toward Him. Our covenant is a sign and symbol of our immutable standing before the ultimacy of the Lord who enables us to live the life of mission; it must never be perverted into a means to that end. God's acceptance of us is accomplished forever and it is utterly impossible and utterly unnecessary to gain our salvation through this rule or any other pious work, so-called.

STATEMENT OF SELF-UNDERSTANDING

III. ALWAYS REMEMBERING AND EVER REMINDING ONE ANOTHER OF THESE THINGS, WE COVENANT TOGETHER TO BE RESPONSIBLE TO AND FOR ONE ANOTHER AND TO ACT IN THIS MANNER:

This means, and let us ever be clear about it, that our covenant is solely for the sake of the common mission to which we have been called. By-productive consequences there may be, but the rule is not directed toward the nourishment of our religious life, the development of a sense of togetherness, the creation of harmonious relationships, or the establishment of human community as such, in any form. Our common rule thrusts us upon our task and exists only for the sake of that task.

IRON MAN

- B. We are utterly clear that the mission of our community as the self-conscious church demands that we become radically new humans, the Iron Men whose crucifixion lifestyle is futuric, intentional and comprehensive.

NEW CORPORATENESS

- C. We must always remember and ever remind one another that in our corporate discipline we no longer live and work alone as isolated individuals. Henceforth our historical calling and mission, our corporate being and doing, our personal thinking and acting, are embodied in a new corporateness itself incorporated into the total life and mission of the historical church. All men hiddenly or overtly live out of some community; in our moral covenant we make our social being explicitly intentional.

We must always remember and ever remind one another that while our corporate discipline does and must make explicit certain structures in which we labor, our common existence is in no sense and at no time synonymous with or reducible to structures of any kind, hidden or disclosed, written or unwritten. Human relationships remain mysteriously beyond the power of human reason to articulate and any order to contain.

Again, let us also be aware that though our covenant necessarily has a definite fixedness and a certain rigidity, it must always be kept pliable, ready for adjustment to the varying needs, situations and obligations of the different individuals participating in it. Finally, and most important, the total rule must constantly be maintained as open for alteration, for continuing development, and indeed for complete discontinuation.

On the other hand, we dare not forget that moral covenants are never for the purpose of escaping the burden of selfhood. Authentic, self-consciously disciplined community does not swallow the individual; it rather creates the very possibility of personhood by pushing the individual against the necessity to decide for himself and then holding him accountable for the consequences of his own actions. Genuine participation in the structures of community and authentic individuality are two poles of the same reality.

III. ALWAYS REMEMBERING AND EVER REMINDING ONE ANOTHER OF THESE THINGS, WE COVENANT TOGETHER TO BE RESPONSIBLE TO AND FOR ONE ANOTHER AND TO JOIN IN THIS RULE OF LIFE:

TO MEETING TOGETHER REGULARLY AND INTENTIONALLY IN ORDER;

WORSHIP

- A. Above all, and through all we will worship in congregation, in solitary, and in cadre in mutual remembrance of our guilt and of the divine word of forgiveness, in praise to the Lord of life for His gift of life with its ever-new possibilities and responsibilities, and in dedication to His mission in the world.

STUDY

- B. To maintain corporate sensitivity to the happenings in the world; to develop a radical personal intentionality about everything we read, listen to or watch, remembering that the mission demands total commitment; to study through a cadre curriculum the Word of Life as it comes to us through the Church Fathers, through the lucid authors of history and of our times, digging out the wisdom with the disciplined method developed by the cadre.

MISSION

- C. To involve ourselves in congregational cadres for the sake of renewing the Church and creating a new missional local church structure;

To symbolize the justing love pole of the church's mission by engaging in the continuing task of community reformulation, which is to say creating humanizing structures in society;

- ; To symbolize the witnessing love of the church's mission by calling individuals to live their lives out of the Word of Christ which frees men;

To offer our substance regularly as the mission may demand that our common life be sustained and the mission be accomplished.

New Orleans Region, Jackson Metro

COVENANT

Prologue: The Butte-Anaconda Cadre take upon ourselves the corporate responsibility of a covenant. We view the function of the Church as worship, and as study and as love; that is, carrying the Word of God in Christ and the justice of God to all people. To hold these functions together, discipline is necessary. We hold ourselves accountable for the renewal of the Church throughout the world, and we take specific responsibility for the Butte Metro of the Great Falls Region, and our own Local Church. We are the People of God, a part of the forwarding movement in history of all of the People of God, especially as exemplified by the Spirit Movement in its Regional and National and Global constructs.

Great Falls Region, Butte Metro

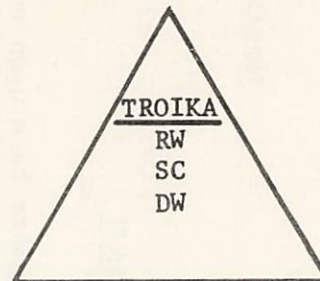
ASSIGNMENT PLAN

FALL 1970

Assignments rotate
by quarter

SODALITY: EXTERNAL THRUST			
UNIT 1	UNIT 2	UNIT 3	UNIT 4
DM	BP	RW	AW
SC	JB	BH	AB
LD	ND	GM	BC
JP	GM	LP	SH
DW	PW	MP	MM

Task: Enable Local Church
Experiment



Tasks: Enable structures
Be coordinators and glue
Make assignments
Design polity
Make decisions in
interim periods

SEMINARY: INTERNAL ENABLEMENT			
SECTION 1	SECTION 2	SECTION 3	SECTION 4
SH	BH	GM	LD
AB	MP	BC	PW
ND	SC	JP	JB

Tasks: Plan study
Make RS-I teaching assignments
Care for finances

COLLEGE: SYMBOLIC LIFE			
TEAM 1	TEAM 2	TEAM 3	TEAM 4
DW	GM	LP	MM
SC	JB	BH	AB
LD	ND	GM	BC
DM	BP	MP	SH
JP	PW	RW	AW

Tasks: Plan college
Work on prioritizing
Enable care

POLITICAL: internal divisions

CADRE TEAM ASSIGNMENTS Chicago Region, Milwaukee Metro

<u>Date</u>	<u>Meal</u>	<u>Child-Care</u>	<u>Agenda</u>
9/8	C	A	B
9/15	B	C	A
9/22	A	B	C
4th week	Missional Discontinuity -- Team C		
10/6	A	B	C
10/13	C	A	B
10/20	B	C	A
4th week	Missional Discontinuity -- Team A		
11/3	B	C	A
11/10	A	B	C
11/17	C	A	B
4th week	Missional Discontinuity -- Team B		
12/1	Planning for Winter Quarter -- Special Assignments		
12/8	C	A	B
12/15	B	C	A
12/22	A	B	C
4th week	Missional Discontinuity -- Team C		
Responsi- bilities:	<u>Meal</u> Set-up Preparation Clean-up Decor	<u>Child-Care</u> Meal Ritual & Conv. Curriculum Study Hall Clean-up	<u>Agenda</u> Meal Ritual & Conversat'n College/Seminary/Sodality Regional & Local Business Team Meetings Closing Worship & Rituals

ASSIGNMENT RATIONALE

<u>Team A</u>	<u>Team B</u>	<u>Division I</u>	<u>Division II</u>
<u>PRACTICES</u>	<u>SYMBOLIC</u>	<u>INTERNAL</u>	<u>EXTERNAL</u>
Prior: DV	Prior: LC	Prior: SW	Prior: CB
TA	BD	SG	LC
BB	CB	BD	DW
DW	DE	TC	LF
TC	LF	BB	DL
SW	SG	HH	TA
	HH	DE	
<u>RESPONSIBILITIES</u>			
<u>DUTIES</u>		<u>MODEL-BUILDING</u>	
Set up for meetings Clear up after meetings Coffee/snack Meeting location Mimeographing Child care for cadre/council	Daily Office Accountability Decor Symbol display Singing Solitary	Council structure Study Adv. course assignment Solitary Celebration Financial Family meetings Regional assignment Presidium assignment Children's curriculum Workshop timeline	Course recruiting Mass. penet. follow-up Mass. penet. Course enablement Grad. nurture RS-I follow-up Children's RS-I Micronet work Workshop timeline

Chicago Region, Champaign-Urbana Metro

CADRE STRUCTURES

TEAM STRUCTURE

- Objectives: 1. Corporate care: missional, physical, and volitional
2. Polity and enablement
3. prior training

Strategies:

TEAM STRUCTURE	MEAL AGENDA
Cadre broken down into two 8-member teams Each team meets weekly over an evening meal Cadre assigns team priors	Accountability & ritual Meal Art-form of week Forum: care polity issues prior's report Cultural event: (Spirit Journey conv., workshop on family timelines, house decor, etc., celebrational forays)

INTERNAL DIVISIONS

- Objectives: 1. Effective internal structures to enable the external mission
2. Experiment with the delegation of political responsibility
3. An internal division structure which reflects and embodies the spirit dynamics of the cadre
4. Recovery of the heritage of the religious orders in history, and experiment with the symbolic power of names

STRUCTURE:

DOMINICANS	BENEDICTINES	TRAPPISTS
INTELLECTUAL LIFE	DISCIPLINED LIFE	SYMBOLIC LIFE
1. Curriculum 2. Pedagogy 3. Cadre archives	1. Finances 2. Maintenance 3. Dispersed members (Academy, monks, etc.)	1. Worship, solitary, & ordinary rites 2. House decor 3. Celebrations

Internal division assignments are made quarterly
Cadre assigns division priors

EXTERNAL DIVISIONS:

- Objectives:
1. Comprehensive structuring of responsibility for the demands of external mission
 2. Effective deployment of 16 cadremen
 3. Hold tension between comprehensive & synchronized corporate tactical action and concrete & specific work in local congregations in parish

<div> <div>CATALYTIC DIVISIONS</div> <div>TACTICAL DIVISIONS</div> </div>		Prepare congregation for Galaxy participation Permeation of significant congregation structures Nurture of key leadership and clergy Open congregation to renewal of mission			
		CHURCH 1	CHURCH 2	CHURCH 3	CHURCH 4
Coordinate all congregational work Build comprehensive models of tactical action Specific action at points of strategic concern	REGION	Recruitment Micronet Formulation Denominational Permeation			
	PARISH	Grid & Stakes University & Youth Community Structure Congregation Social Action			
	CONGREGATION	Galaxy Synchronize Tactics Resources for Curriculum, Worship & Polity Experiments			
	CADRE	Cadre Formulation Course Follow-up Cadre Practices			

Operation: Each cadreman assigned to one catalytic AND one tactical division
 Four by four results in each congregation being represented on each tactical division, and vice versa
 Catalytic and tactical divisions meet alternate weeks

Seattle Region, Seattle Metro

CORPORATE ASSIGNMENT STRUCTURE

The cadre has three aspects to its assignment structure: teams, coordinators, and working parties.

The teams are used for care-type of functions including accountability, transportation pools, and small informal meetings to discuss corporate care.

The coordinators are four experienced cadre members, three of whom are on top of the missional demands in the three areas of the local church and parish, the region and metro, and the cadre internal life. The fourth is the time coordinator who is responsible for laying out weekly specific time assignments for everyone in the cadre in relation to the missional demands. The coordinators review the spirit of the cadre as a whole as well as of individuals, discuss the demands for the coming week, consense on priorities, and make recommendations for particular assignments and issues to be raised in the next week's meetings. It is then the responsibility of the time coordinator to work out the specific time assignments.

Working parties is a term is a term applied to groups of cadre members that meet to carry out specific cadre tasks. The assigned task might vary from preparing a study plan for the coming quarter for recommendation to the cadre, to stuffing envelopes for a recruiting mailing.

Assignments for particular tasks are made using the system of time budgets. Under the symbol of "All the time belongs to all the people," each individual fills out a typical week time budget sheet indicating the time blocks he can typically contribute to the external mission of the cadre out of the 168 hours in a week. The time budgets are submitted to the cadre, discussed and then revised to allow for corporate meetings, and finally consensed upon and received in a ritual by the cadre on behalf of the whole world.

Each week the time coordinator matches the missional demands with the cadre members' availability and fills out each person's schedule. First he works out a master chart showing all the cadre members' assignments, and then he fills in and passes out a time budget for each individual at the start of each week. It is the responsibility of each individual cadre member to notify the time coordinator prior to each week of any variations from the typical time budget.

This construct enables a vast amount of corporate cadre work to be accomplished outside of actual cadre meetings, while reports at meetings keep everyone up to date.

New York Region, New Haven Metro

CADRE INDIVIDUAL TIME BUDGET SHEET

NAME		JOHN DOE						WEEK		DATE	
		MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY			
12		Sleep	Sleep	Sleep	Sleep	Sleep	Sleep	Sleep			
6		CADRE WORSHIP AND BREAKFAST									
7											
8		Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast			
9		Employment	Employment	Employment	Employment	Employment	Family Maintenance	Study			
10								Church			
11											
12											
1		Lunch	Lunch	Lunch	Lunch	LUNCH WITH COORDINATORS	Lunch	Lunch			
2		Employment	Employment	Employment	Employment	Employment	RECRUITING CALLS	Family Planning			
3											
4											
5											
6		Family Meeting with Dinner	Intaking Dinner	Study Dinner	CELEBRATION MEAL	Family Celebration	REGIONAL MEETING IN N.Y.C.	Dinner			
7		Family Maintenance & Personal Care	CADRE MEETING AND STUDY	WORK PARTY LOCAL TACTIC I-12	CADRE OFFICE TIME			Study			
8											
9											
10			Personal Care	Personal Care	Personal Care						
11											
12											

CULTURAL/symbol: ritual

CADRE DAILY OFFICE

(Let the Community rise up)

THE PRELUDE TO THE OFFICE

The Liturgist: Let us attend unto our lives in the name of the Father and the Son and the Holy Spirit. Amen.

ASCRPTION

The Community: Amen.

(Let the Community bow down.)

THE OFFICE OF THE PREPARATION

The Liturgist: Let us acknowledge the condition of our lives before the final lord of every past, who demands that we bear the burden of the whole world, and before whom no secret is hid.

CONFESSION

The Community: O Eternal yet mysterious Truth: We have ignored the fact that we and all others are called to full humanness. We have not sought and accepted the whole truth about ourselves and others. Thus, we have fallen into idol-worship. We have ignored the demands even the truths we have observed make upon us. O Ground of all being, we pray that the separation between us be bridged. Amen.

The Liturgist: Amen.

The Liturgist: You are accepted. Your past is received as being exactly what was required to get you to this place in history. That's good. The future is open: we possess exactly the tools required to expend our lives into it.

ABSOLUTION

The Community: Thine is the kingdom and the power and the glory forever and ever. Amen.

The Liturgist: Amen.

(Let the Community rise up)

THE OFFICE OF THE WORD

The Liturgist: Let us appropriate the possibility of our lives before the eternal Lord of every present, who demands that we bear the burden of the whole world, and before whom all that is, is good.

PRAISE

The Community: O Eternal, Ultimate, Mystery: We praise you as Creator of Life: and give you, as an offering, our gratitude for the green earth and cool nights: and forsythia: and the Joy of Being Alive: and for those kind strangers to whom we're married. We praise you, as Creator of Life: and give you, as an offering, our cry of faith that Life: filled with frustration, pollution, ugliness, and ulcers, and with loneliness--Is Good. Amen.

The Liturgist: I call upon us to hear the appointed word of the Lord; "To you also, who were dead through your offenses and sins which were once habitual to you as you followed the course of the world--to you God has given Life."

SCRIPTURE

The Community: As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Liturgist: Amen.

(Let the Community bow down)

THE OFFICE OF THE OFFERING

The Liturgist: Let us execute the responsibility of our lives before the sovereign Lord of every future, who demands that we bear the burden of the whole world, and before whom all things are possible.

INTERCESSION

The Community: O Thou-who-shall-ever-be, we give up to you the people of our times and our places. We remember all those who struggle with the givenness of life, the burden of their humanness, the ups and downs of today and tomorrow, the gift and the contradiction. We lift up the lonely, the desolate, the poor sad-happy people who know they have found the answers and the others who know they have not; for your understanding is deep and your mercy wide. Amen.

The Liturgist: Amen.

(Let the Community rise up)

The Liturgist: I call upon us to embrace the demanding word of our vocation: we are under necessity to expend ourselves for the sake of all those who are rejected by the grindings of life and the indifference of men.

DEDICATION

The Community: God, we offer our beings, our doings, our all. We offer ourselves for now, for later, for all times. We offer ourselves to you, to ours, to all. Amen.

The Liturgist: Amen.

THE POSTLUDE TO THE OFFICE

The Liturgist: Let us go forth now to labor freely, gratefully and sacrificially; God the Father, God the Son, God the Holy Spirit, bless, preserve and keep us all. Amen.

BENEDICTION

The Community: Amen.

Cleveland Region, Cincinnati Metro

A CORPORATE SOLITARY OFFICE

OPENING RITE	<p><u>Leader:</u> Let each one announce the Word.</p> <p><u>Community:</u> My life is pleasing to the Lord.</p>
MEDITATION	<p><u>BELL</u></p> <p>A very brief meditation line from a spirit friend of past or present is read. Read the meditation line three times slowly, pausing between each reading.</p>
CONTEMPLATION	<p><u>BELL</u></p> <p>Assume the posture of contemplation, feet on the floor, back away from the chair, hands folded on the table or in the lap, breathing as quietly as possible.</p> <p><u>Leader:</u> Focus your gaze on the art form and center your thoughts on _____ (one category of the Contemplation chart).</p>
PRAYER	<p><u>BELL</u></p> <p><u>Leader:</u> Write a prayer of _____ (one category of the Prayer chart).</p> <p>(After all have completed their prayers:)</p> <p><u>Leader:</u> Will one person read his prayer on behalf of all.</p>
CLOSING RITE	<p><u>3 BELLS</u></p> <p><u>Leader:</u> Lord, have mercy. <u>Community:</u> Lord, have mercy. <u>Leader:</u> Christ, have mercy. <u>Community:</u> Christ, have mercy. <u>Leader:</u> Lord, have mercy. <u>Community:</u> Lord, have mercy.</p> <p><u>Leader:</u> Amen. <u>Community:</u> Amen.</p>

CADRE RITUALS

OPENING

- L. The soul of man is a flame.
C. To turn this matter of flame
and the flame to spirit,
that is our duty.
L. Amen.
C. Amen.
- L. The stone has been rolled back.
C. Out of the tomb the word leaps up
and lives forever.
L. Amen.
C. Amen.
- L. I call you to consciousness.
C. We decide to be present.
L. Amen.
C. Amen.

CLOSING

- L. I send you out to speak
theword and do the deed.
C. We go in humility, gratitude,
and compassion.
L. Amen.
C. Amen.
- L. The courage and the freedom
to be be unto you.
C. And unto you too.
L. Amen.
C. Amen.
- L. Life has been expended.
C. We die on behalf of all.
L. Amen.
C. Amen.

Seattle Region, Seattle Metro

SONG: PRAISE BE TO GOD (Tune: Windy)

Refrain: Praise be to God the Father Almighty
Praise be to God who came to this earth
Praise be to God the Spirit Eternal
Praise be to God forever.

Give thanks for the mystery
That man cannot know or see
The final reality
Whom we embrace, whom we embrace.

Give thanks that all life is good
Give thanks that we are received
Give thanks that the past's approved
And the future is open, and the future is open.

Give thanks that all men are free
To live life responsibly
Observe, judge, and weigh the fact,
Decide and act, decide and act.

Give thanks for the will to be
The Church in all history
To care for society
And die our deaths, and die our deaths.

Minneapolis Region, Minneapolis Metro

CORPORATE MEETING STRUCTURE RITUAL

Chicago Region, Chicago Metro

PRELUDE	<u>Convener:</u> Leads in songs "Let us attend to the calling of the roll."
Roll Call	<u>Community:</u> Responds with Christian names ("Victor, present.") <u>Convener:</u> "Will the priors please report by teams? Team 1, Team 2, Team 3." <u>Prior:</u> "Team ____ assumes responsibility for the care of its members and reports that: a. ____ is being checked on. b. ____ is on assignment at ____. c. ____ is ill (or caring for sick children). d. ____ is unaccounted for. e. all (others) are present and accounted for." <u>Convener:</u> "In spite of our brokenness we pronounce the body whole in the name of Jesus the Christ. Amen." (or similar) <u>Community:</u> "Amen."
COLLEGE	
Office	<u>Convener:</u> Contextual statement concerning corporate worship. Any special worship instructions. <u>The rehearsal of the office</u>
Accountability	<u>Convener:</u> Contextual statement concerning accountability and its purpose. "Our accountability this evening is: a. whether you have been accountable to your covenant with the Church (Cadre, etc.). Symbolic b. whether you have completed _____. (Specific) "_____ will you ask the question of me and pronounce the absolution? We will start with _____." <u>Community:</u> Symbolic response: "Yes and No" or "No and Yes" Specific response: "Yes" or "No" <u>Absolution:</u> "Our successes and failures (decision and indecision, yeses and noes, etc.) are received (approved, accepted, forgiven) and we can go forth as new men to face the future in the name of Jesus the Christ. Amen." <u>Community:</u> "Amen."
Guests	<u>Convener:</u> "We have some guests with us this evening whom we would like to welcome. (Introduce)."
Celebrations	<u>Convener:</u> "Are there any birth or marriage celebrations that have taken place in the past week?" "_____ will you address a word to _____?"

	<p><u>Celebrant:</u> "What year is this in your life/marriage?" "What signal events in this past year would you recount for us?"</p> <p>Claim gifts and promises for the person/couple.</p>
	<p><u>Community:</u> Song: Happy Birthday/Anniversary (Tune: Jamaica Farewell)</p>
Spirit Conversation	<p><u>Convener:</u> " _____ has our Spirit Conversation this evening."</p> <p><u>Leader:</u> Begins immediately with first question, or with contextual anecdote.</p>
SEMINARY	<p><u>Convener:</u> " _____ is in charge of our Seminary study this evening."</p>
SODALITY	<p><u>Convener:</u> "The missional workshop this evening is on _____ and _____ is in charge."</p>
POSTLUDE	
Happenings	<p><u>Convener:</u> "Are there any special reports or items to be noted concerning the congregation, family, or world at this time?"</p>
Assignments	<p><u>Convener:</u> Note cadre and leadership assignments for: Spirit Conversation Leader Seminary Assignment Seminary Faculty Sodality plans Sodality leader Corporate/Solitary Office leader</p>
Corporate/ Solitary Office	<p><u>Convener:</u> " _____ is responsible for the Corporate/Solitary office this evening."</p> <p><u>Leader:</u> Any special instructions, if needed.</p> <p><u>The Corporate/Solitary Office</u></p>
Send Out	<p><u>Leader:</u> "Let us rise. ... I send you forth _____."</p>
Benediction	<p><u>Convener:</u> "The Lord be with you." <u>Community:</u> "And with thy spirit." <u>Convener:</u> "Amen." <u>Community:</u> "Amen."</p>
THE CARES	<p><u>Convener:</u> Prior to the next meeting checks with each person who has an assignment for reminder and clarification.</p> <p><u>Community:</u> Notifies appropriate prior of the absence or illness of self or others prior to the next meeting.</p>

CADRE QUARTER TIME-DESIGN														Fall 1970	
WEEK		1	2	3	4	5	6	7	8	9	10	11	12	13	
WEEK ONE	DATE	10/5-8	10/12-15	10/19-23	10/26-29	11/2-5	11/9-12	11/16-19	11/23-26	11/30-12/3	12/7-10	12/14-17	12/21-24	12/28-31	
	YOUTH UNIT	BH	BH	BH	BH	BH	BH	BH	BH	BH	BH	BH	BH	BH	
	DIVISION 7:00		Team 4		Team 3		Team 2		Team 1		Team 4		Team 3		
	CONVENOR	DW/LP	GE/MM	LP/MM	GE/DW	DW/MM	GE/LP	LP/DW	GE/MM	MM/LP	GE/DW	DW/MM	GE/LP	LP/DW	
	RECORDER			RW	BC	AB	DW	LD	GM	MP	DM	JP	SH	RW	
	MEAL	Team 3	Team 1	Team 2	Team 4	Team 1	Team 2	Team 3	Team 4	Team 1	Team 2	Team 3	Team 4	Team 1	
	CELEBRATION	LP													
	COLLEGE 7:00	Regular Format	Odyssey	Regular Format	Regular Format	Regular Format	Odyssey	Eat by Teams	Regular Format	Regular Format	Odyssey	Regular Format	Regular Format	Regular Format	
	SEMINARY 8:30	Plan SC	Plan SC	Context AB/SH	Eiseley Chap. 1 SC	Chap. 2 RW	Chap. 3 ND	Chap. 4 MP	Chap. 5 SH	Chap. 6 LP	Chap. 7 GA	Chap. 8 JP	Chap. 9 AW	Chap. 10 Wrap up	
	SODALITY 9:30	Division Workshop	Unit Team Section	Division Workshop	Unit Team Section	Division Workshop	Unit Team Section	Division Workshop	Unit Team Section	Division Workshop	Unit Team Section	Division Workshop	Unit Team Section	Evaluation	
WEEK TWO	DATE	10/9-11	10/16-18	10/23-25	10/30-11/1	11/6-8	11/13-15	11/20-22	11/27-29	12/4-6	12/11-13	12/18-20	12/25-27	C E L E B R A T I O N	
	CHILD CARE	GM	LP	PW	BH	MM	SC	ND	BP						
	REGIONAL TEACHING ASSIGNMENTS	DW SC GM BH RW LP BP	AW MP GM BC PW ND MM	PW BP GM LD RW DM BP	AW JP GM SH PW MM	PW SC RW BH GE LP BP	MP BC ND	DW RW BP LD GE DM	AW SH MM GM JP PW						

Chicago Region, Chicago Metro

CADRE MISSIONAL TIME DESIGN

WEEK I						WEEK II	
	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
5 am						Rest	Rest
	Rise/Preparation						
5:30							
	Collegium						
6:30							
	Worship						
7:00							
	Breakfast/Scripture & News Conversation						
7:30						Worship & Meal	Worship & Meal
	Preparation/Brooding						
8:00						External Mission: 1. Penetration/Formula-tion 2. Course Enable-ment 3. PSU's 4. Family Work-shops	Local Congre-gation
	Missional Extension	1. Work 2. School 3. External Mission					
Noon							Family Brooding
	Lunch	Solitary Solitary Office					
1 pm						Family Brooding	
	Missional Extension	1. Work 2. School 3. External Mission					
5:00	Brooding					Meal	House Church
6:00	Family Structures	College Meal/ Guests	Team Meal	College Meal	Celebra-tional Meal		
7:00		External Mission Region Local		Corporate Study	Indiv/Corp Cultural Celebra-tions			Pedagogy Study Hall
9:00	Preparation/Study						
10:00	Sleep						
5 am							

Seattle Region, Seattle Metro

MEETING TIME-DESIGN

LIFE TOGETHER

We engage in the SYMBOLIC dimension. We call ourselves	We account for ourselves by calling the roll 6:30 pm We create a context for our meeting by making a statement We remind ourselves of our decision by participating in the Daily Office We celebrate our existence by feasting and conversing 6:40 pm
<u>THE COLLEGE</u>	
	Announcements during table clearing
We engage in the INTELLECTUAL dimension. We call ourselves	We study together: _____ 7:15 pm
<u>THE SEMINARY</u>	
	THE SOLITARY OFFICE 8:00 pm Announcements 8:15 pm
We engage in the MISSIONAL dimension. We call ourselves <u>THE SODALITY</u>	We study: _____ 8:40 pm We workshop: _____ 9:00 pm
	We are sent out 10:30 pm

Chicago Region, Chicago Metro

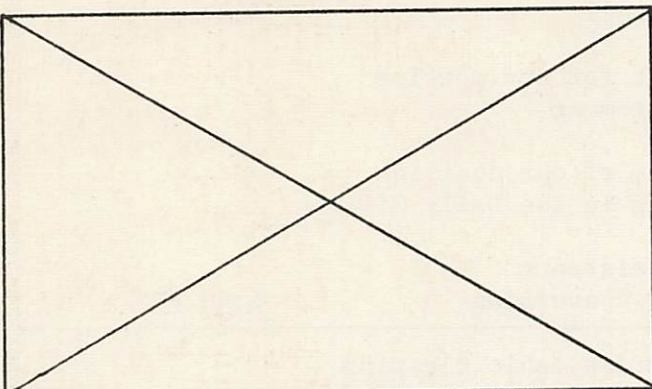
<u>CADRE MEETING FORMAT</u>	<u>CHILDREN'S CADRE MEETING FORMAT</u>
5:30 Singing, Accountability, Rituals, Meal, Conversation 6:00 College/Seminary/Sodality (By week) 7:15 Regional and/or Metro Business 7:45 Cadre/Congregation/Parish Business 8:15 Closing Worship, Imperatives 8:30 Send-out	5:30 Singing, Accountability, Rituals, Meal, Conversation 6:00 Curriculum 7:00 Supervised Study Hall/Bedtime 8:30 Closing and send-out

Chicago Region, Milwaukee Metro

CADRE FAMILY THANKSGIVING CELEBRATION

WEDNESDAY

THURSDAY

	<p>6:00 am Arise</p> <p>6:30 Worship, all together</p> <p>7:00 Breakfast, Rites, etc.</p> <p>8:00 SESSION 3 Creating Symbols: Workshop, and create symbols all together</p> <p>10:30 Recreation: Games, All</p>
<p>TRAVEL TO VALIER</p>	<p>12:00 n Thanksgiving meal: Monk's Bowl Conversation-Picasso's 'Empty Cassarole' Then Eat in silence: Reflection on Thanksgiving in Presence of Nothing</p> <p>1:30 SESSION 4 Adults: Regional Assmnt Emer. Gen.: Family structures-Worship</p> <p>3:00 SESSION 5 Adults: Cadre Corp. Care Emer. Gen.: Spirit Journey</p> <p>5:30 Evaluation, Send out (All)</p>
<p>7:00 pm Supper, all together Rites, Covenant, etc.</p> <p>8:30 SESSION 1 Adults: Study life of Cadre- planning Emer. Gen.: Workshop on symbolic life</p> <p>9:30 Emerging Generation to bed</p> <p>10:00 SESSION 2 Adults: Tactical Model: Congregation</p> <p>11:30 Adults to bed</p>	<p>TRAVEL TO BROWNING</p>

Great Falls Region, Great Falls Metro

WINTER QUARTER 1970: The Cultural Revolution (3 hour sessions)									
INTRO- DUCTION	THE URBAN REVOLUTION			THE SCIENTIFIC REVOLUTION			THE SECULAR REVOLUTION		
	STUDY	WORKSHOP	EXCURSION	STUDY	WORKSHOP	EXCURSION	STUDY	WORKSHOP	EXCURSION
	Simmil: "The Metropolis and Mental Life"	PARISH GRIDDING	URBAN FORAY	Kuhn: "Scientific revolution as changes in World- view"	IDEOLOGY	PACIFIC NORTHWEST SCIENCE CENTER	Frankl: Man's <u>Search for Meaning</u>	PARISH SYMBOLIC LIFE	Drama: "The King Is Dead" by Ionesco
SUMMER QUARTER 1970: The Practical Revolution (3 hour sessions)									
METHODS NSV: Symbol	PRACTICS COUNCIL IV	METHODS NSV: Education	PRACTICS COUNCIL IV	METHODS NSV: Education	PRACTICS COUNCIL IV	METHODS NSV: Style	PRACTICS COUNCIL V	METHODS NSV: Symbol	PRACTICS COUNCIL V
4-level Charting: Eliade-- "The Signi- ficance of Symbols"	The People of God	Seminar Preparation Boulding-- "The Image"	The Stake	Lecture Building "Curriculum in the Local Church"	The College	Workshop Methodology	Summer 70 Tactical Models	Curriculum Building Chardin-- <u>The Divine Milieu</u>	Phase III Preparation
FALL QUARTER 1970: The Total Revolution (3 hour sessions)									
SCRIPTURE	NSV: Economics	SCRIPTURE	NSV: Economics	RELIGIOUS ORDERS	NSV: politics	CHURCH HISTORY	NSV: Politics	CHURCH HISTORY	NSV: Politics & Economics
OLD TESTAMENT: Covenant	Hellbruner <u>The Worldly Philosophers</u> Chapter 10	NEW TESTAMENT: Method	Hellbruner: <u>The Worldly Philosophers</u> Chapter 11	Nigg: <u>Warriors of God</u> "Saint Benedict"	Deutsch: <u>Nerves of Government</u> Chapter 1	Thomas Aquinas	Novak: <u>Theology for Radical Politics</u>	John Wesley	Global-local Gridding: Writing lab on NSV
Week I	II	III	IV	V	VI	VII	VIII	IX	X

CADRE STUDY MODEL -- WINTER QUARTER -- 1970

Date	Jan 6	Jan 12	Jan 20	Jan 27	Feb 3	Feb 9	Feb 17	Feb 24	Mar 3	Mar 9	Mar 17	Mar 24	Mar 31
Study Assignment	Cadre Quarter Model	The Times Conversation	Bonhf. Ch. I to p. 26	Bonh. Ch. I pp. 26-39	Bonh. Ch. II pp. 40-57	Bonh. Ch. II pp. 57-75	Bonh. Ch. III	Bonh. Ch. IV pp. 90-99	Joint Cadre Study	Bonh. Ch. IV pp. 99-109	Bonh. Ch. V and Summary	Indiv. Study Share and Tell	Ce b l r e a t i o n
Teacher →	Ruth	Paul	Nan	Paul	Donna	Ruth	Vic	Betty	-----	Carolyn	Lynda	John	-----

CORPORATE STUDY: Read each section carefully, number the paragraphs, underline significant words and phrases. Then make a chart of each chapter. Draw the horizontal line on the page first. Then read through the chapter and place a vertical line on the page only when the thought of the chapter shifts. Thus:

| 7. 8 19 20 33 34 42 43

Then make your sub-titles and add your data below the line with a summary sentence of each section.

INDIVIDUAL STUDY: Each Cadre member is to read one book this quarter of his own choosing. This assignment must be completed by March 24 at which time a five-minute oral report will be given on each book, with opportunity for questions or discussion from the Cadre on why you read the book, etc. The report should follow the following basic outline:

- 1) Objective data: what was the book about; author's main thesis
- 2) Reflective: how did you react to the book; your opinions
- 3) Interpretive: why was the book written; what is its significance; would you recommend it to others to read/why.
- 4) Theological: what significance does this book have for the Church/for the local congregation.

CADRE STUDY LIFE

GOAL: To appropriate wisdom of the writer for the sake of mission by establishing a common body of knowledge for the community.

STRATEGY: Study one book every month
Draw a picture of the book as a whole by
Drawing a picture of the individual parts (chapters, sections, paragraphs, etc.)

STRATEGY: 1. Solitary study (4 1/2 hours per 100 pages per month)
a. Skim book to get the "feel" of what the author is driving at
Look at Table of Contents
Read preface and/or introduction

b. Chart book

Chart book by chapters or major divisions

Chart key chapter(s) by paragraphs

Some books will have one crucial chapter; in this case you will want to do a paragraph chart for that chapter after having charted the rest of the book by chapters or major divisions. Other books will have two or more crucial chapters; in that case you will want to chart those chapters by paragraphs.

Chart key paragraph(s) by sentences

You may decide on one paragraph that contains the key to the author's thought as a whole. Here you will want to chart each sentence in the paragraph.

Bring all three charts to the study

2. Group procedure (total 1 hour)

Get chart of book on board (10-15 min.)

Leader for the day will be responsible for getting the chart of the book on the board. With his own chart in view, he will draw from the wisdom of the group.

Focus on key chapter (15 min.)

Get chart for this on the board.

Focus on key paragraph (10 min.)

Get chart on board

Ground in life and mission of the cadre (25 min.)

What does the wisdom of the author say to the life and mission of the cadre?

New Orleans Region, Jackson Metro

ECONOMIC: financial

CORPORATE ECONOMIC POWER UNITS

The idea of the Corporate Economic Power Units (CEPU) plan is to share the cadre expenses among the cadre families on the basis of the relative yearly taxable incomes. We let \$30 equal one CEPU so that each family would pay the indicated amount of each \$30 of cadre expenses. We also calculated the percentage for each family and obtained by multiplication how a cadre budget of \$725 would be divided among seven families.

Previous year's family income	Family share of one CEPU	Family percentage of total	Portion of cadre expenses
\$ 8000	\$ 8.00	26.7 %	192.95
7000	7.00	23.3	168.92
2000	2.00	6.7	47.95
5000	5.00	16.7	120.36
4000	4.00	13.3	96.42
1200	1.20	4.0	29.00
2800	2.80	9.3	67.42
<u>\$30000</u>	<u>\$30.00</u>	<u>100.0 %</u>	<u>725.00</u>

Chicago Region, Champaign-Urbana Metro

CORPORATE FINANCIAL MODEL

Formula	Example
Gross Salary	\$12,500
Subtract \$1000 for each dependent	-5,000 (2 parents & 3 child.)
Subtract for any unusual circumstances	-1,000 (1 child in college)
Supporting parents or in-laws	- 500 (Child with severe hearing problem)
Unusual medical expenses	
College students (\$1000)	
Single parent families (\$500)	
<u>Remainder</u>	<u>\$ 6,000</u>

Round to nearest thousand and drop zeros

This is a family's financial units

6 Financial units

Total financial units in cadre are divided into total cost of approved project. This gives cost per financial unit. Each family multiplies this figure by its financial units to arrive at their contribution to that project. For example, a cadre budget of \$1,000 would be calculated by taking the total financial units in the cadre (25) and dividing into the \$1,000 to obtain \$40 per financial unit. Multiplication produces the amount per family.

Financial Units per Family	Contribution per Family
6	\$ 240
7	280
10	400
2	80
<u>Total 25</u>	<u>\$1000</u>

Chicago Region, Milwaukee Metro

CORPORATE REVOLVING FUND

Introduction

The Corporate Revolving Fund is an experiment in how a cadre might both enable the mission and symbolize to itself and to the world that "all the goods belong to all the people." The particular economic plan is set in the context of "only what is required to enable the particular missional demands." Thus, the plan was adopted only after the cadre decided what its economic responsibilities were for the local congregations and parish, for the metro and regional movement, and for the continental and global movement. To enable the budget thus consensed on, we are undertaking a radical experiment--the Corporate Revolving Fund.

Previous Experiment

The cadre experimented for a number of years with a prior kind of plan. This plan called for each family to submit proposed budgets of both family income and expenses for the coming year. The budgets were reviewed and revisions recommended until a consensus was reached in the light of the missional demands. Then those families in the cadre with income larger than expenses contributed the excess to the cadre treasury. In this way the cadre treasury (which was set up as a tax-exempt corporation) was able to pay a salary to a cadre member who worked nearly full time on cadre and regional business.

CRF Plan

When the Corporate Revolving Fund (CRF) was initiated, this plan changed. Two separate bank accounts are now maintained. One is the tax-exempt cadre treasury which pays all cadre expenses but no salaries or family living expenses. The other is the CRF which covers family expenses and operates out of the following model consensed on by the cadre.

Economic Plan

1. All family income from any source is immediately endorsed "Pay to the order of the First National Bank, Acct. #01-314 506," and turned over to the Corporate Revolving Fund treasurer. The only exceptions are small cash gifts for specific purposes, such as birthdays and Christmas.

2. Each family will be paid once or twice a month as per their family budget approved by consensus. Money will be set aside for seasonal budget variations within the approved budget if a plan is given to the treasurer at the start of the year stating the months and amounts.

3. Requests for funds in addition to the approved family budget will be submitted to the cadre coordinators and brought to the attention or consideration of all members of the CRF if necessary.

4. The excess of total income over total family needs will be given to some families for contribution to the cadre treasury.

5. Any two signatures of the following are required on any checks from the CRF: Bob, Jim, Jane, Don, John.
6. An accounting of the CRF will be made quarterly within 30 days of the end of the quarter.
7. This entire plan is to be reviewed in six months.

Illustration

An illustration of the way the yearly totals for the CRF might look is as follows:

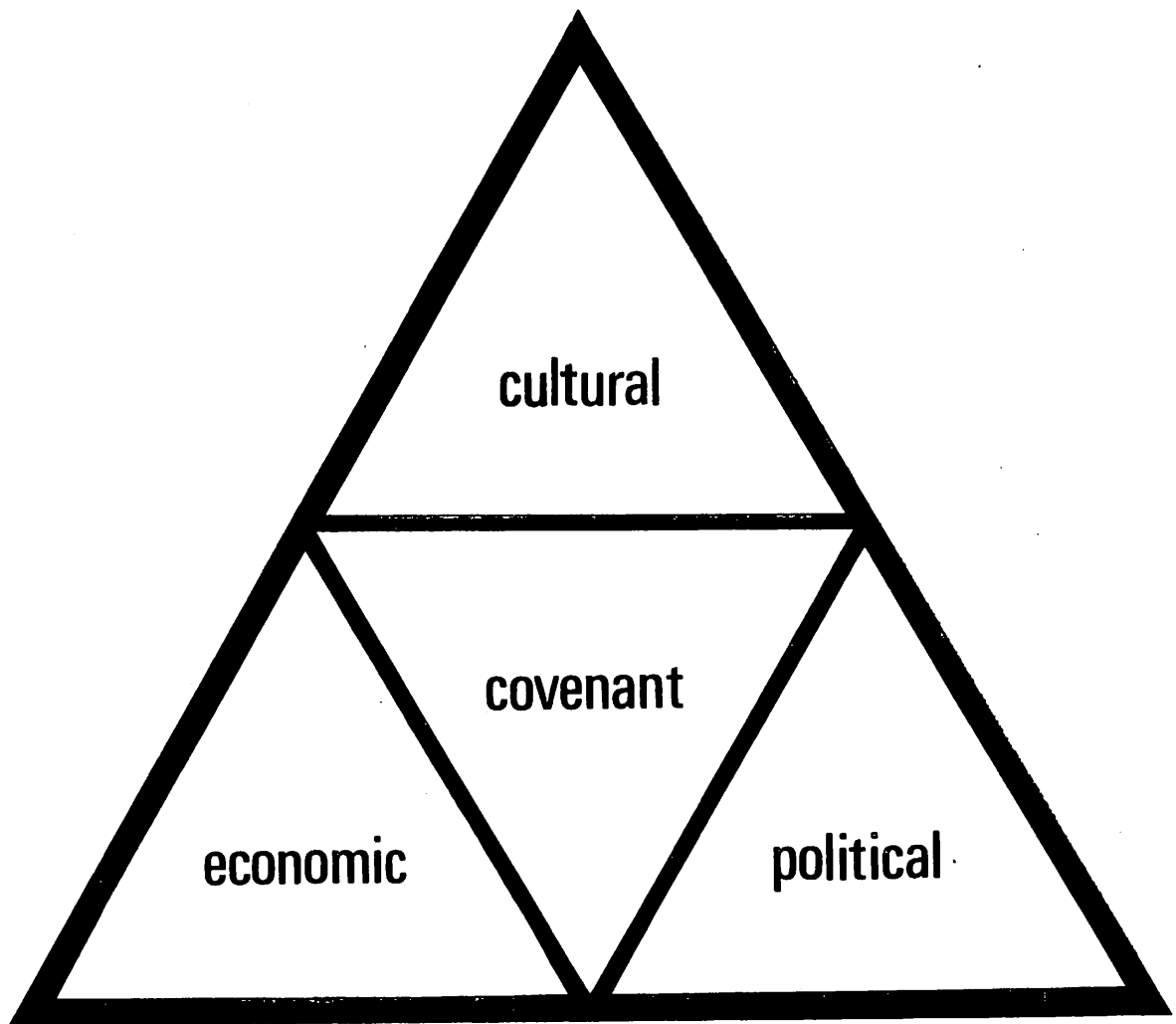
	<u>Family Income Deposited in CRF</u>	<u>Family Expenses Paid from CRF</u>	<u>Checks from CRF to be Contributed to Cadre Treasury</u>
Family A	\$ 6,000	\$7,000	\$ 0
Family B	12,000	5,000	3,000
Family C	0	3,000	0
	<u>\$18,000</u>	<u>\$15,000</u>	<u>\$3,000</u>
Total Family Income Available			\$18,000
Family Expenses			<u>15,000</u>
Money Available for Cadre Treasury			\$ 3,000

Conclusion

This type of economic plan is a powerful symbolic and practical enabler for a cadre with a concrete, highly demanding mission. However, prior experience in some other corporate economic plan such as the one used by this cadre or the CEPU type of model is helpful background. Wrestling with such plans pushes one's spirit journey as well as being experiments in the new social vehicle on behalf of the world.

New York Region, New Haven Metro

CADRE CORPORATE DISCIPLINE



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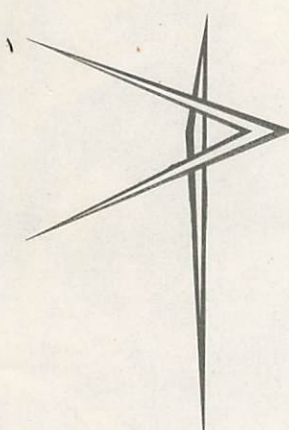
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