

August 1966

COUNCIL FIRST
SUMMER 66: CHICAGO

A Working Paper
Not For Publication

THE DOCUMENT OF THE SPIRIT MOVEMENT--Initial Draft

THE MANIFESTO

A revolutionary movement in the spirit of man has emerged to greet the present time of historical crisis. It permeates every aspect of life on the planet. The powers of parochialism, traditionalism and determinism have been called into question by this movement. In turn these powers have denounced the spirit movement. It is time for those who affirm this revolution to declare themselves to one another and to the world as the one possibility of meeting the urgency of the crisis present in humanness today. This manifesto is a voice for every human cry of protest and for every vision of human possibility expressed on the face of the globe.

Man is in a new historical era, the Post Modern World. The cultural shift at the beginning of the 20th century opened man to the comprehensive, the futuristic and the intentional dimensions of humanness. Post-Einsteinian science gave him new patterns of common sense which allow him to grasp himself as a future-oriented creator of temporal existence. Global urbanization compels him to a new common life-style as a universal creature.

Secularity requires a new common religious self-understanding out of which decisions can be made by the symbol maker man is.

The nations of the West have experienced this cultural revolution in a collapse of their thrust as a civilization and the concurrent rise of a generation struggling to shape a new humanness. At the same time the cultural revolution has awakened the slumbering nations of the East and sent them belligerently grasping after a central place in the world. Emerging nations of the Southern hemisphere have rejected past patterns of nationhood and thrown themselves toward creating a civilization for all men.

In the presence of these revolutions the Church has experienced herself as a participant in both the perversions and the possibilities. She has become a defender of doctrine, a slave of institutional forms and an idolator of her own communal fellowship. Out of this death has come the birth of new life. The awakening of the laity to their role as the church, the theological revolution toward an ethic of responsibility and the ecumenical movement among all the faiths of men have created a new historical church to lead men of spirit into the future for the human welfare of all men.

Historical Forces

The task today is to shape future human existence and to change the course of history. We men of Post-Civilization understand that our existence becomes historical when we are confronted by the problems we face out in the unknownness of the future, when we reconstruct our memory out of the experiences of our past and when we enact our destinal decision in the present in order to forge the shape of tomorrow.

The future confronts us with the same absurdity of contingency with which it has confronted men in every age. PreCivilized man who was a sensor after the mystery of the knownnesses and unknownnesses of life encountered contingency and from the deep stirrings of his being he created the fundamental primordial UR images which contained the bases of all future forms of human existence. These gave rise to the myths, rites,

and symbols of future civilizations which allow man to transcend the present in order to live in the future. However, the uniqueness of these UR images and their contribution to humanness is yet to be appropriated by every human being.

The future confronts us with the insecurities of coping with human need. In response to this human condition, Early Civilization was the emergence of a new human consciousness manifested in the tools of agriculture, building and exploitation of nature. Emerging from his earlier geographic isolation, man migrated across the face of the earth and encircled the globe building the cities which became the symbolic centers of cultural influence, economic well-being and political power. The power to invent has become the legacy of all peoples.

As civilizations rise and fall the future continues to confront us with the search for the secret of history. Up against the flux of particularity, in Mid-Civilization men longed for the eternalization of the true and the beautiful and sought after the eternal essences. His religious and philosophic mythology and its symbolization imaged the world as the center of the cosmos and man as its most important creation. His fearfilled temporality was transcended when he actualized his internal essence and imitated the unchanging harmonious eternal principles governing his closed universe. In his quest to overcome the flux of particularity his great gift to the ages was catholicity which we today are reaching for afresh.

The future confronts us with the irrationality of an unordered universe. Up against this absurdity man in modern civilization assumed the new role of orderer. His impulse to work and his thirst for knowledge produced the science, industry, and technology of the machine age. By grasping the internal cause-effect working of his supposed mechanistic universe, men became a part of the human drama, subduing and harnessing the forces affecting nature and society, thereby expanding his cities and increasing their influence and power. This technology has laid upon man the demand to care for all mankind.

We men of Post-Civilization see more clearly the absurd secret of history than men in any past age. That secret is the irrational reality: though all of life is subject to human contingency, man is nonetheless the moulder of history. We have a greater grasp of past human responses to the anticipations of the future. We have the possibility of receiving these responses as gifts while acknowledging their inadequacies, thereby enabling us to make a new response to the demands of the future.

The present crisis is the failure to utilize this knowledge, receive these gifts and accept the demands of Post-Civilization. At the dawn of Post-Civilization human society is deeply scarred by historical perversions. With economic tyranny, men have new powers, they have devised vast schemes of liberation which are then perverted into methods of conquest and enslavement. By the failure to create new images, they have resisted the revolutionary and universal surge for a new humanization of man.

We now have the possibility of a new humanness which is neither less than human nor more than human but fully human. The fully human man is the one who can receive the absurdity of the impossible possibility - that he can self-consciously create his temporal destiny and a better world yet remain a contingent being,

Stance

The People of God image themselves as men who forever stand before the Absurdity of life: the final reality of life. That Universal Presence gives life and takes

life away. It is experienced as the comprehensive impinging upon the parochial; the future breaking open the past; and decision impinging upon the indecisive. It is the final upagainstness in human existence which hurls man into the unknown and demands that he become Man. It drives man to desire complete knowledge, the highest human endeavor. Yet this same power frustrates man's desire for knowledge, negates his quest for love and terminates his activity. This is the enigmatic power beyond which there are no other powers in human existence which alone gives man his destiny and creates his futures. Everyman in society in every previous moment of history has encountered this strange One, and has had to decide what name to give it. Men of faith have dared to call it "God the Father".

Out of the experience of the depths of life faithful men encounter the Universal Word that all of life is good, all the past is approved, all the present received, and all things are possible in the future. This Word destroys man's illusions, confronts him with the possibility for life and demands that he decide about the meaning of his existence. It is out of this Word, and this Word alone that man has the possibility of possessing his full humanity. Deciding to be faithful to this Word is deciding to be fully human. The Christ event is the impingement of this Word of life upon the being of man as the great humanizing event. The Christ story is the testimony of the Church to men that life has always been and will always be the matter of dying to their illusions and accepting the possibility of their lives.

The Universal Deed marks the style of life which the decision of faith dictates. Not knowing whether any particular deed is justified, a man makes the decision to lay for the sake of the world. It is executed before all that is, performed on behalf of all that ever was, and acted out for the sake of all that ever will be. It creates the symbols which enable radical transformation of history and which require of a man all that he is. The Church is the one community whose life is marked by the Universal Deed. The People of God sacrificially give themselves to radical participation in the Divine Activity of their time: the continual Humanization of Man.

The Vision of the Spirit Movement

Across the world today is emerging a cosmic vision of a more human world turned toward the dimension of the spirit in a manner unparalleled in human annals. This vision has been caught by a conscious/unconscious stirring in the human community which sees the possibility of a fulfilled existence. The urgency is upon all men:

TO SYMBOLIZE - The universal existence of the deeps of the human spirit can only be evoked if there are discovered/created images of humanness which seize, address and call to decision human beings everywhere. There must be images of the mysteriousness of life that rise out of the world spirit itself made manifest in every mode of human society, in every form of human knowledge and every ritual of human modes. There must be images of the Self-consciousness of life made possible in continual breakthroughs in human wisdom in audacious acts in human practices and in penetrating disclosure of human spirit. There must be images of the corporateness of life wherein the style of life practiced in the world is enabled through sustaining, ordering and creating communities of responsible men.

TO REVOLUTIONIZE - This historical destiny of the globe can only be its significance if the parochial, the conventional and the conditional are totally redirected into the civilizing process. Life is possible only in that Universal Word which intrudes into our existence, is appropriated out of the deeps of our own being and releases us toward the love of self and other. Life is possible only in that Universal Deed that calls men self-consciously into being and empowers the revolutionary force of history to create images of tomorrow, to educate the people of the earth to their humanness and to lay down their lives to see to it that no single life is lived in a living death.

The mutation in human circumstances is calling forth a New Man. In the formulation of the spirit, we are committed to call into being the New Church that summons forth the New Man and creates the New World.

- I. We envision a New Man who is intentional, futuristic, and comprehensive.
 - A. The New Man is the self-conscious man who is open to the creation of new symbols which celebrate universal humanness.
 - B. The New Man is the lucid man who is utterly informed about his times for the sake of welding our models of human destiny.
 - C. The New Man is the committed man who claims the promise of authentic humanness for every man.
 - D. The New Man is the engaged man who is obedient to the total social problem of his time for the sake of the pioneer reconstruction of life which administers to all.
 - E. The New Man is the corporate man who binds himself in covenant with every man and forges the plans of the future on behalf of all men.
- II, We envision a New Church as the self-conscious people of God who decide in the tradition of their revolutionary fathers for radical insecurity.
 - A. The New Church is a celebrational people symbolizing what it means to live the Universal Word in the new world.
 - B. The New Church is a reflective people, rigorously internalizing the meaning of the Gospel and the nature of the times.
 - C. The New Church is a witnessing people, proclaiming the greatness of the age to all people and giving all men the cosmic permission to live their significance as received human beings.
 - D. The New Church is a missional people, expending themselves without reservation on behalf of all that ever was, all that is, and all that ever will be.
 - E. The New Church is a disciplined people, covenanting itself to do the necessary deed.
- III. We envision a New World, a social construct which adequately ministers to all in every dimension of life.
 - A. The New World construct of the secular is the synthesis of the primordial responses of all cultures in order to create the symbols of inclusive humanness.
 - B. The New World construct of the scientific is the extension to every man of an education which plumbs to the depths all the dimensions of life.
 - C. The New World construct of the urban is the affirmation of interdependence in which the liberating corporate life style is made manifest.

STRATEGY

- I. The Local Congregational Cadre is the basic unit of the Human Revolution. It exists in every congregation as a small, covenanted, disciplined, corporate group. It holds its members accountable to the goal of altering the self-image of the congregation in order to create the authentic church and the human world. It works within the structures of the local church to lead, leaven, and minister as the congregation develops its symbolic and reflective life and in its tasks of witnessing and justing love. It assumes responsibility for the local congregation's task in the parish.

The local congregational cadre establishes socio-economic-cultural grids of the parish to plan and mobilize for action and to lift up its deeds of significance. The cadre works to create and/or support task-oriented guilds for long or short range specialized problems (e.g., campus, professional or social issues), calling both the historical and latent church into action.

The cadre will evangelize the latent church for mission in guilds and community structures. The local cadres are the front line troops in the human revolution, bending history at the local level through its work in the parish. Where the congregation is weak, the cadre provides strength; where the congregation is short-sighted the cadre provides vision. Where the parish suffers, the cadre acts as creator of new roles and deeds on behalf of all mankind.

- II. The Ecumenical Parish is a geographically defined area in a metropolitan complex. Within each parish is an ecumenical parish cadre, the specific locus in the movement of the people of God in the parish, with its form and task oriented toward concrete human issues.

The ecumenical parish cadre is the unifying base for all self-conscious humanizers in the latent and historical church, to meet the demands of an urban community with an inclusive vision of humanness. The ecumenical parish cadre will construct a comprehensive geo-social grid, build the economic, cultural and political models required for mission, create guilds for the necessary tasks and mobilize all forces in the parish for full participation in the humanizing process.

The member congregations in the ecumenical parish will maintain their peculiar gifts and traditions in the community, but will be united in mission. The parish cadre will assign representative members to councils at the various levels of the structure.

- III. The Regional Training Institute is the evangelizing and pedagogical training arm of the spirit movement. The name shall be THE ECUMENICAL INSTITUTE: (location). Each region maintains a mobile teaching faculty offering the Basic Curriculum developed by the Ecumenical Institute(s). This curriculum is designed to give clarity of content, through imaginal education, to the theological and cultural revolutions which have burst into the history of Post-Civilization Man. The Basic Courses are Religious Studies I (The Theological Revolution), Cultural Studies I (The Cultural Revolution) and the Parish Minister's Colloquy. Advanced Courses in these areas will be developed and offered. We hold this Basic Curriculum to be absolutely vital, while insisting that it be continually revised as new insights and wisdom are gained.

The Institute is an autonomous body supported by local church and parish cadres. Administration of the Institute is the responsibility of the regional council which will insure continuity of the regional training program. To bring fresh approaches and inclusive wisdom to the various

COUNCIL FIRST
Summer 66: Chicago

TACTICAL MANEUVERS
Fourth Draft

I. RECRUIT FORCES

The basic tactic is to recruit and train people for involvement in the Spirit Movement through membership in the revolutionary cadre.

A. Basic training. Cadres shall recruit people for participation in the specific curriculum common to the Spirit Movement. The accomplishment of the goals of the Movement require a common theological stance and a common memory; therefore, full participation in the cadre requires that each member attend the Basic Curriculum Colloquies described under Regional Training Institutes. Recruiters shall indicate that these courses are very intense experiences and require full participation.

B. Cadre membership. Cadres shall contact immediately for membership in a cadre all persons receiving basic training. Where no cadre exists, they shall be encouraged to create one and guided in their efforts. After a stated period of time the new recruit shall be required to make a yes or no decision regarding the corporate covenant. All members shall be expected to participate in CS-I and RS-III A.

C. Advanced indoctrination. Cadres shall continually recruit for the advanced courses of the core curriculum, the 20th century catechism. Less formal study should be carried on continually within the cadres. Cadremen who will be assuming formal teaching responsibilities shall participate in a systematic program of pedagogical training.

II. ASSUME ROLES

All cadremen are perpetual revolutionaries, a stance which includes at least the following emphases:

A. The enabler. Cadremen filling this role shall provoke imaginal thinking and action, coordinate the life and work of the cadre, and confront members as required with the revolutionary imperatives.

B. The pedagogue. Cadremen filling this role shall teach the formal courses of the core curriculum, dramatize the word through liturgy and witness, and recruit for imaginal education.

C. The pioneer. Cadremen filling this role shall engage in experimental action, innovate and develop new possibilities and projects and speak the prophetic word as the situation requires.

III. OPERATE CORPORATELY

The spirit movement maintains its cohesiveness through intentional commonality in at least the following categories:

A. Goals and plans. Cadres shall ground themselves by forging a geo-social grid that organizes their understanding of the community. They shall then select the most urgent needs for humanizing the local economic, cultural and political life. They shall choose the strategic objectives and tactical maneuvers, including a time schedule, which will specifically deal with the needs release the humanizing forces and create the necessary new structures. These goals and plans are utterly open-ended in the sense that they shall be re-evaluated continually; however they shall carry the weight of dogma until changed by the cadre.

B. Images and symbols. Cadres shall watch for spontaneous symbols, both verbal and graphic, and self-consciously forge new ones. The Spirit Movement uses symbols not only to dramatize its self-identity but to intentionally forge and adopt images which shape the thinking of broad sections of society.

C. Knowledge and story. Cadres shall encourage an exchange of happenings, discoveries and concepts which will provide for the building of the common wisdom, and shall develop a public story or myth system which interprets the Movement's identity and grasps hold of both the intellectual and emotional faculties of men

IV. PROVIDE EQUIPMENT

Cadres organize and structure their operations to provide the equipment essential to functioning as missional bodies.

A. Materials and deployment. Cadres shall provide for themselves the necessary materials, faculties and tangible resources and plan for their deployment in the service of the task. Such materials shall be acquired only when clearly needed by the developing mission of the movement.

B. Methods and practices. Cadres shall develop and master pedagogical and missional methodologies as tools for mission. A common understanding regarding the decision-making processes and internal organization of cadres shall be developed by the Movement.

C. Research and publication. Cadres shall provide for a continual program of research into the times in which we live, including a signal new developments in all disciplines, shifts of sense, mood and style, and insights into new social developments. The findings of such research shall be interpreted and made available to all cadres, fed into the evaluation of curriculum and used as the basis for new experimentation for the sake of the task.

V. ESTABLISH LIAISON

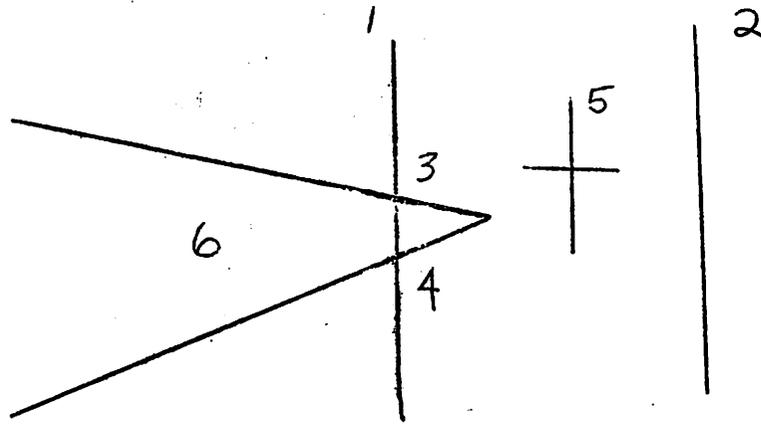
Cadres establish effective contact with external forces and institutions in obedience to the need for allies and tactical support.

A. Historic church. Cadres shall seek and seize every opportunity to cultivate the historic church in both its denominational and ecumenical aspects. Such cultivation takes at least three forms: direct and responsible involvement in the life of a local congregation, strategic and intentional assumption of responsibility within denominational and ecumenical structures, and cultivation of them in responsible positions for participation in the task of renewal.

B. Latent church. Cadres shall seek out and establish relations with whose futuristic revolutionary forces found in every society. Such relations shall be for the purpose of calling the potential and awakened people into an awareness of their stance before the Universal Presence. The cadre shall support the latent church in its self-conscious actions.

C. Other forces. Cadres shall deal expediently with other organized bodies, structures and organizations as necessary to accomplish the task. Some will be mildly positive and can be affirmed as allies; some will be neutral and can be used as channels for a particular action; others will be negative and must be exposed, neutralized or eliminated.

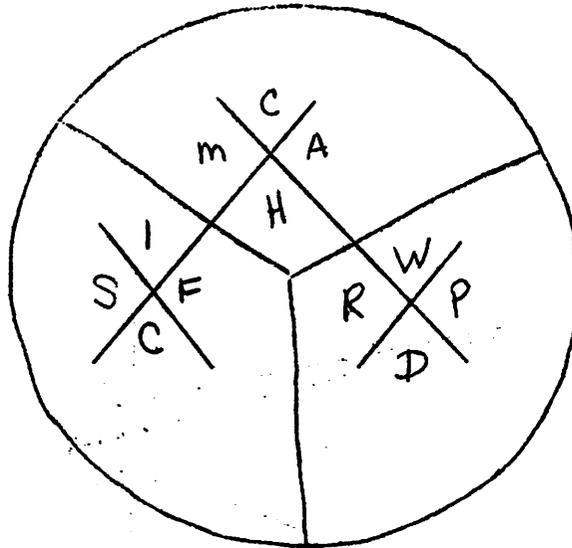
B. The Church



The church always has been and will be the between the no-longer and the not-yet revolutionary, representational, and the cruciformal people on behalf of all:

1. the no-longer
2. the not-yet
3. the revolutionary
4. the representational
5. the crucifixional
6. all

C. The World



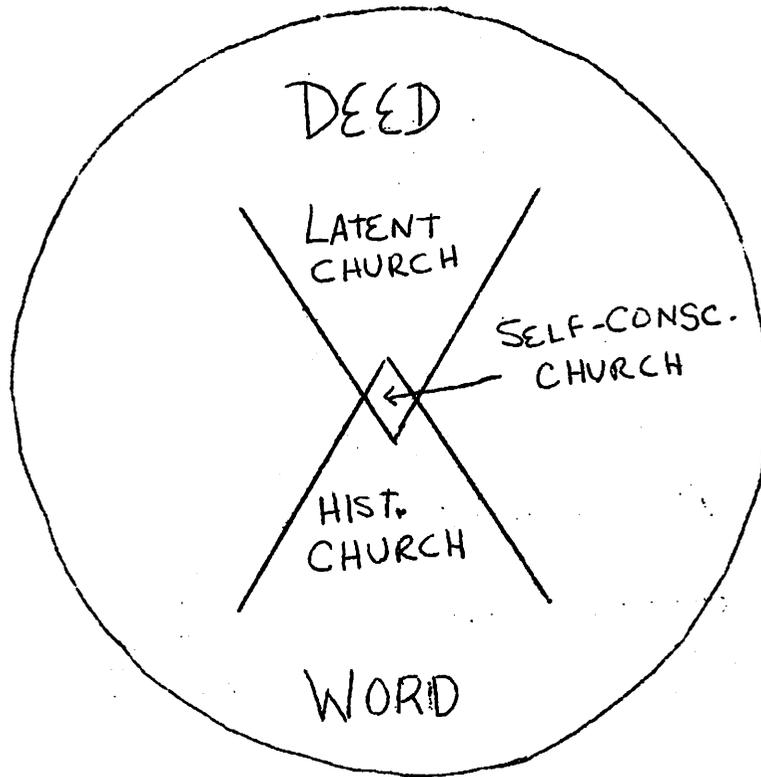
Top - Secular
 Left - Urban
 Right - Scientific

The world in the 20th century is shaped by the cultural revolution. The scientific, urban, and secular revolutions form a world with a fourfold concentric development of structure, relationship, quality or feel, and method of life. Circles from center out:

	SCIENTIFIC	URBAN	SECULAR
STRUCTURE	unity	inclusive	center
RELATIONSHIP	relational	social	model
QUALITY	dynamic	complex	historical
METHOD	predictive	futuristic	authentic

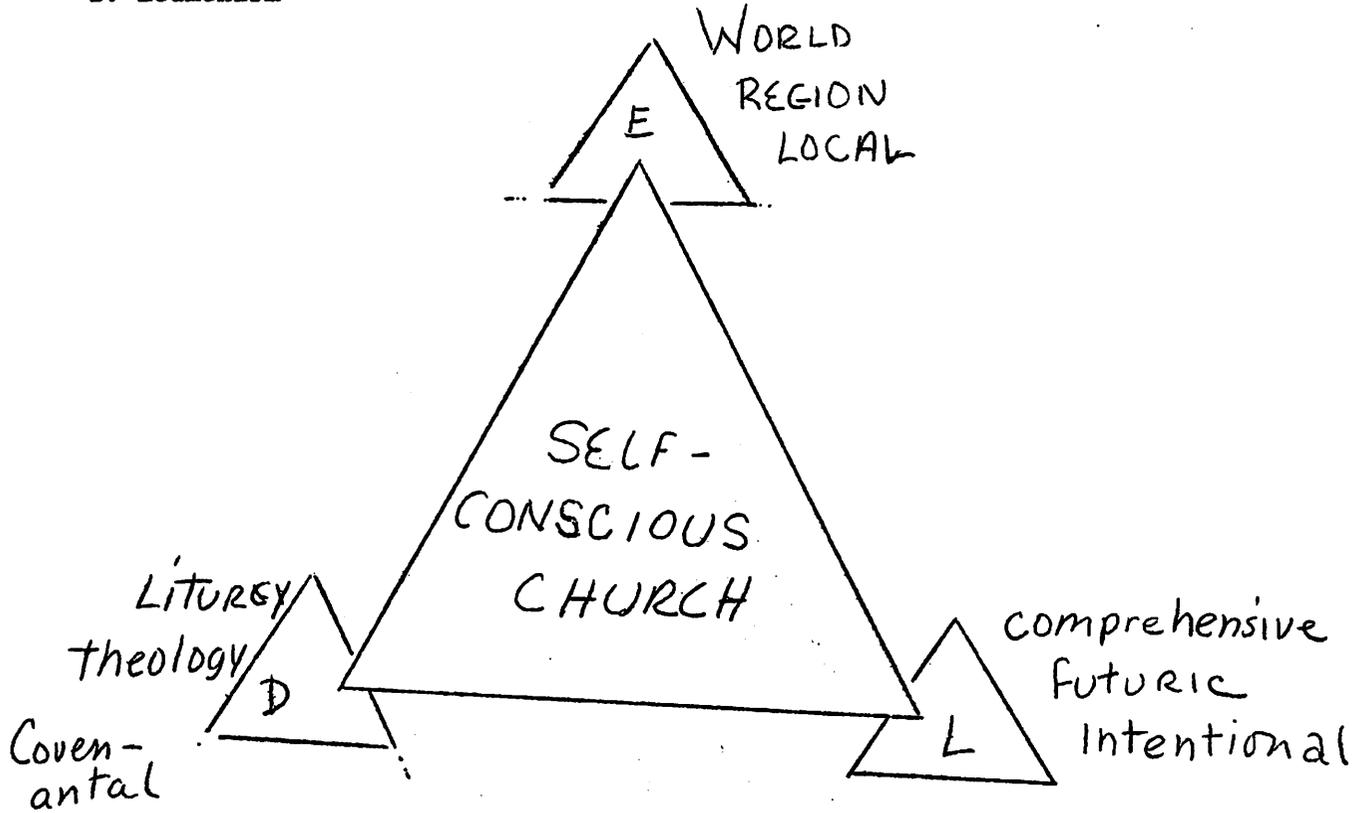
II. Comprehensive Structures

A. Latent Church



The relationship of the latent church to the historical church is represented by two intersecting wedges. The self-conscious church is that small body of people that maintain both the latent and historical church in existence. The latent church bears witness to the deed. The historical church bears witness to the word. The self-conscious church holds the Word and the Deed together.

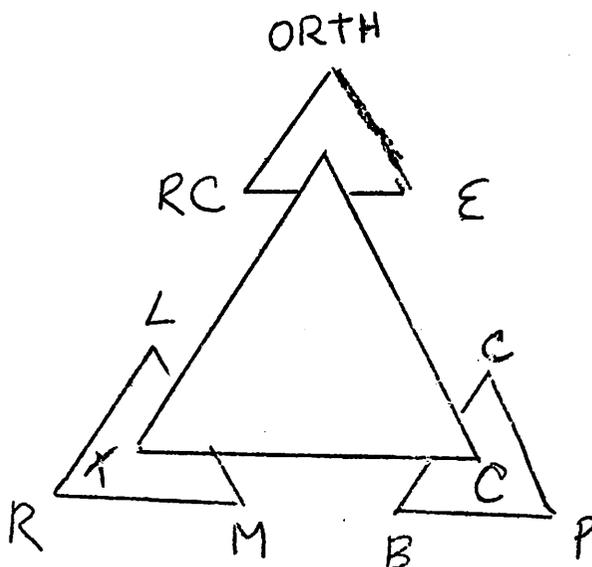
B. Ecumenism



- E - Ecumenical Church
- D - Denominational Church
- L - Latent Church

The self-conscious people of God provoke the latent church and pressure the historical church. The historical church and the latent church prod each other to missional action in the world. The historical church has two basic manifestations in the ecumenical church and the denominational church. The denominational church bears witness to the liturgical, theological and covenanted character of the People of God. The ecumenical church is the missional enabling part of the historical church bearing witness to the local, regional, and world character of the People of God. The latent church is a manifestation of the comprehensive, futuric, and intentional character of the People of God.

C. Denominations

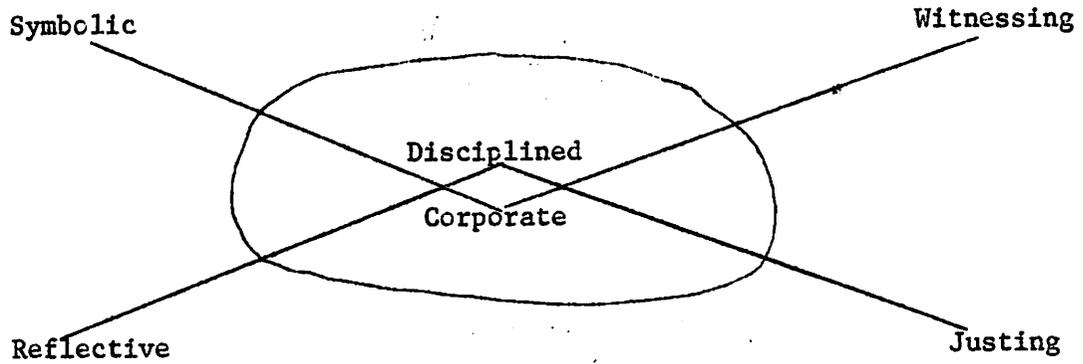


The denominational Church in its diversity gives particular emphasis to either liturgy, theology or covenanting and forms a triangle with other triangles at each pole. Each of the three triangles has a liturgical pole, a theological pole and a covenanting pole. The denominations take the following form:

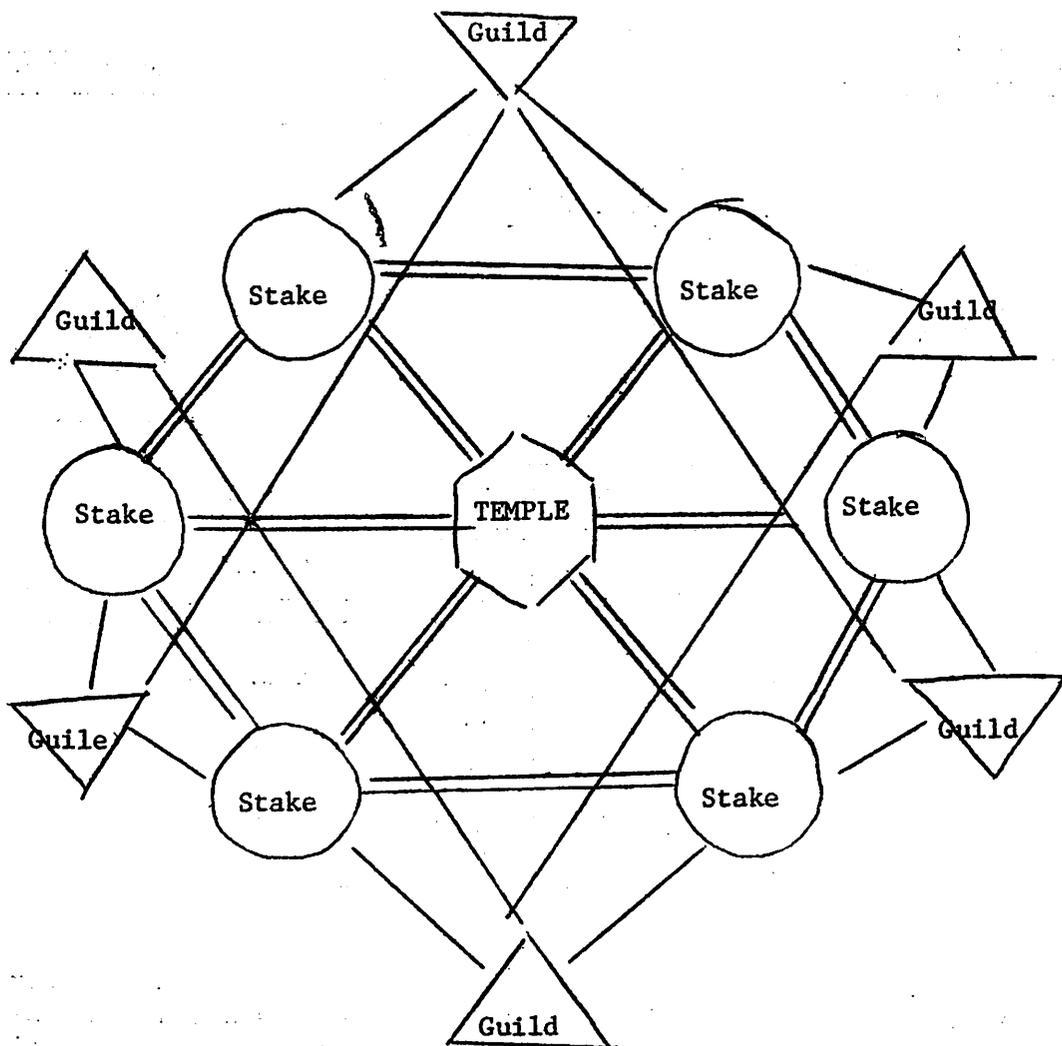
Minor Emphasis	MAJOR EMPHASIS		
	LITURGY	THEOLOGY	COVENANTING
Liturgy	Orthodox	Lutheran	Congregational
Theology	Roman Catholic	Reformed	Baptist
Covenanting	Episcopal	Methodist	Pentecostal, etc.

III. LOCAL MODELS

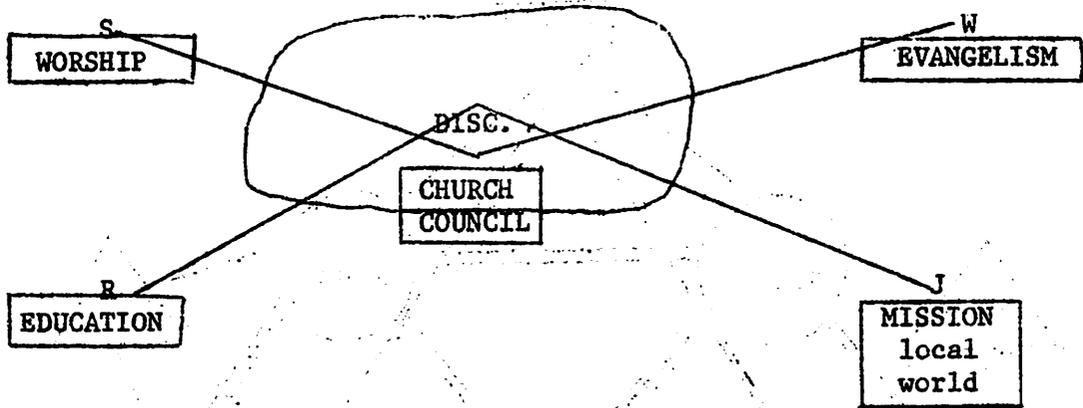
A. Local Congregation



The local congregation is the most important factor in the New Human Revolution. Strategically located and tactically equipped, the local congregation is the locus of human renewal. The essential ingredients of the local congregation are the internal characteristics of the symbolic and the reflective and the external dimensions of witnessing and justing.



The various callings of a local congregation in the urban setting require different missional forms. The mass celebration of weekly or seasonal liturgical days or of political and communal symbolic occasions require a form we might call the Temple. The responsibility for the social well-being of the citizenry in the immediate geographical region and across the world require special task-oriented entities we might call action Guilds. The formation of nurture and preparation of missional people with comprehensive vision and intent to shape the future requires the small frequently meeting disciplined study and ritual groups we might call Stakes.



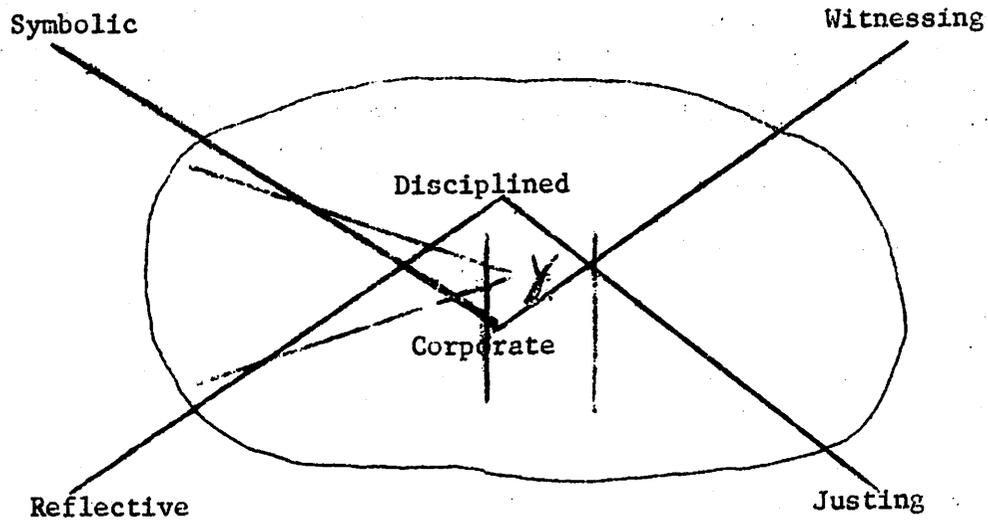
CHURCH COUNCIL	
WORSHIP	EVANGELISM
EDUCATION	LOCAL MISSION
DISCIPLINE	WORLD MISSION

N
U
R
T
U
R
E

M
I
S
S
I
O
N

The interior organization of the local congregation inherited in one denomination differs in particulars from another; but the basic functions are found in all. The nurture of the congregation is in the care of organs dealing with education, worship and membership; the mission of the congregation is in the hands of organs dealing with evangelism, local action and world mission. Thirdly, the central political and fiscal enablement is in the care of some kind of church council.

B. Cadre

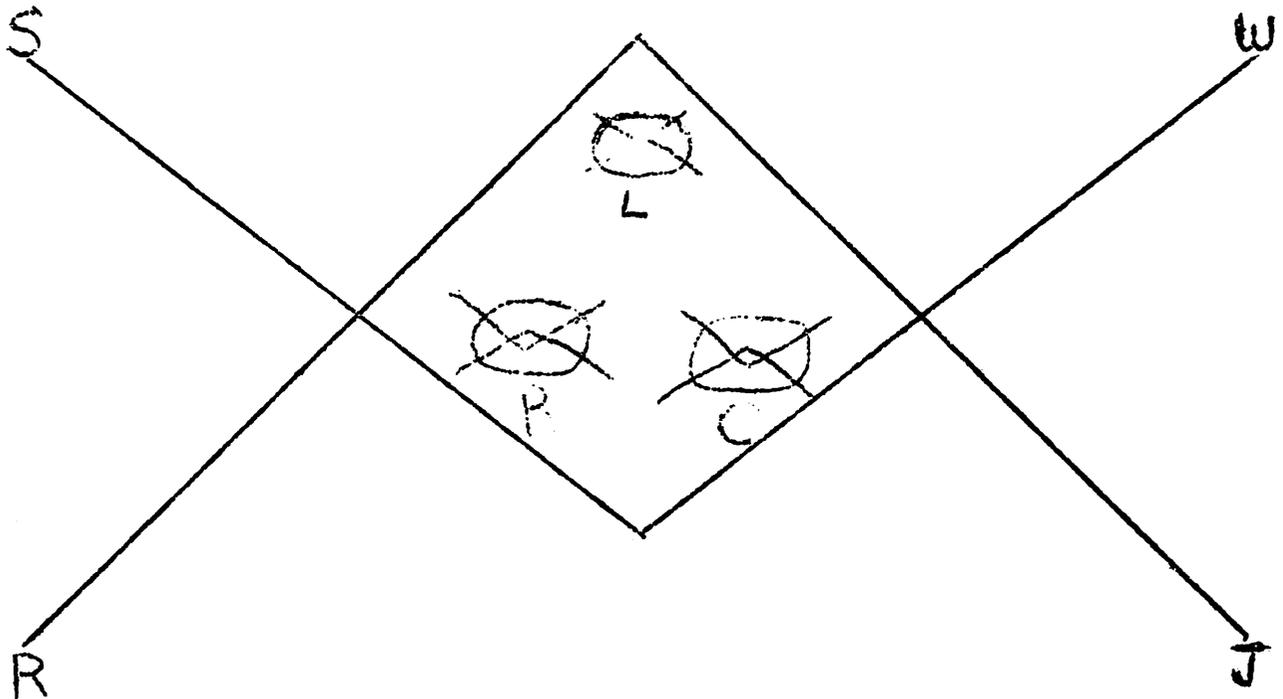


The local-congregation cadre takes on the same form as the local congregation and witnesses to the local congregation. It is the church within the church, constantly calling the congregation to be the church. The Wedge appears at the heart of the symbol to connote the cruciform people.

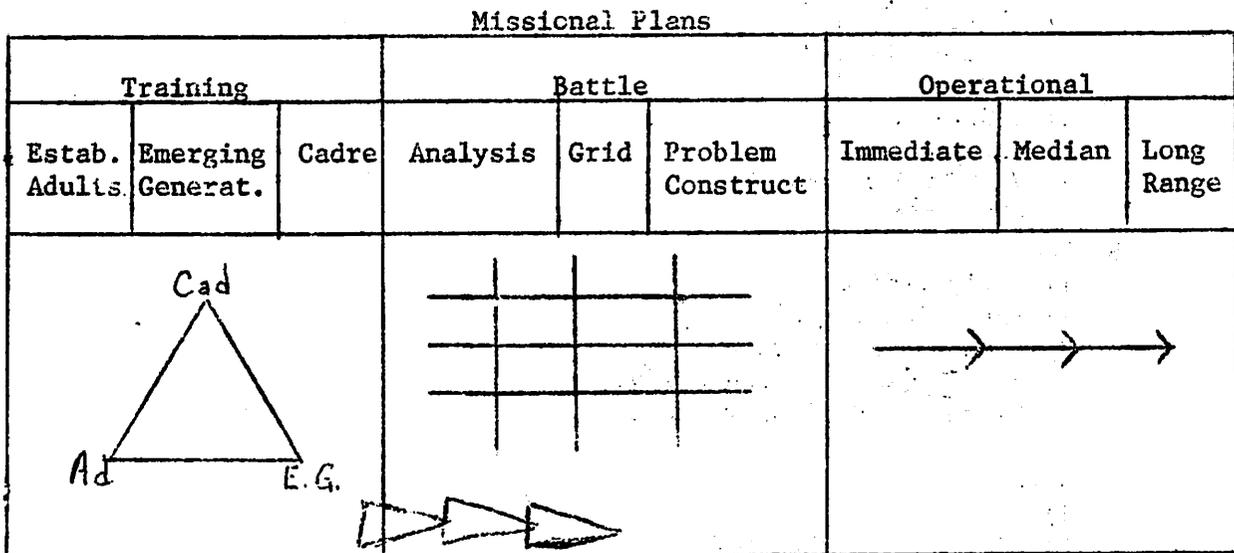
C. When the local congregation manifests the characteristics of the People of God, it is in a position to make a distinctive contribution to its particular geographical area which we call the parish. The parish is defined by natural, sociological or geographical boundaries which draw several congregations together. Through the temple and stakes, the distinctive gifts of the several denominations are given to the community, holding in tension their contributions of liturgical, reflective or person-oriented ministries.

H However, the local congregation is too small to carry out effectively the social deeds required as the response of the People of God in history. Therefore, through the guilds, which focus attention on specific social issues, the local congregations of the Parish achieve unity of act and deed. Unity may also be manifested in joint ventures in education, witness and the like.

A parish council of delegates from local congregations serves as parish cadre, alerting the local congregations to those issues which demand their common attention, thru integrating the labors of God's people and making it possible for them to become the People of God.



IV. MISSIONAL PLANS



There are three categories of Missionnal Plans:

A) Training Plans. These must include established adults, the emerging generation and the cadre.

B) Battle Plans. These include analysis, griding and problem constructs.

C) Operational Plans. These include immediate median and long range plans.

Training enables the construction of battle plans which enable the construction of operational plans.

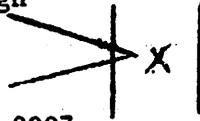
D) Basic Curriculum. The training task for the spirit movement requires that a comprehensive curriculum be established. The basic core curriculum for the movement is listed below. Advance courses in each area are also available for special training.

THEOLOGICAL CURRICULUM	CULTURAL CURRICULUM
RS I: 20th Century Theological Revolution	CS I: 20th Century Cultural Revolution
RS II: Hebrew-Christian Thought Church New Old History Testament Testament	CS II: Contemporary Cultural Wisdom Psychology Sociology Science and and Art & History Philosophy
RS III: Current Religious Patterns Local Ecumenical World Congregation Movement Religions	CS III: Modern Social Models Marriage Community Nation and & Family & Polis World

V. SIGNS

A. Sign

1)



2) 2007

3)



"the bug"

B. Deeds

1) Daily Office

2) Intentional Meal

3) Greeting and Parting:

a)  the wedge wave

b) the hand clasp response

C. Word

1) Amen

2) Glory be to thee O God
(to tune of Michael)

3) Greeting & Parting

a) Grace by initiator

b) Peace by responder

COUNCIL FIRST
SUMMER 66: CHICAGO

FORCES

Prologue: In our time the People of God take form as the Revolutionary Cadre. As a disciplined, covenanted community, claiming the promise of new humanness, it is the main force of the Spirit Movement. To Become this force requires lucidity about the times and openness to the Universal Word.

I FUNCTIONS

- A. The Revolutionary Cadre is thrust into history through its symbols and reflective life and its witnessing and justing deeds.
- B. The Revolutionary Cadre, pushed into being by the Word borne by the Historical Church, enables that church to grasp the image of being mission to the world and demands those necessary deeds which incarnate this image.
- C. The Revolutionary Cadre, pulled into being by the world, commits the deed of cruciformity which provides the model for the Universal Deed on behalf of all mankind.

II STRUCTURE

- A. To usher in the new humanness, the Revolutionary Cadre provides disciplined forces at the following levels:

The Local Cadre operates within a local congregation or academic community.

The Parish Cadre operates within a prescribed geographic area which encompasses several local congregations.

The Sector Cadre is inclusive of several parishes within an urban complex.

A Metropolitan Cadre includes an entire metropolitan complex.

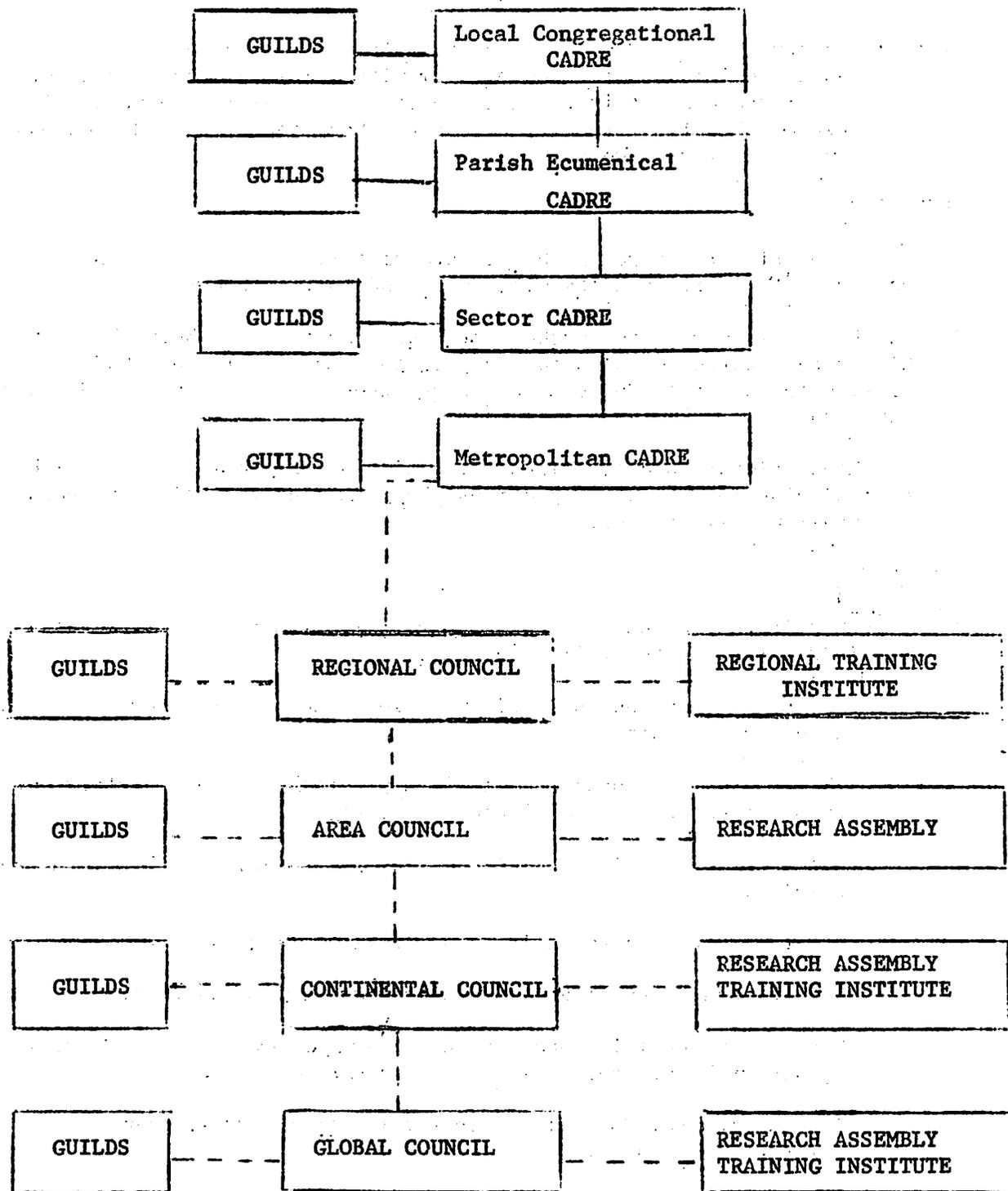
The Regional Council encompasses several metropolitan cadres.

The Area Council is constituted by several regional centers defined by geographical, cultural and political factors.

The Continental Council is constituted by representation from the Metropolitan Cadres.

The Global Assembly is constituted by representation from every Continental Council.

B. RELATIONAL STRUCTURE OF THE SPIRIT MOVEMENT



C. DYNAMICS

The Revolutionary Cadres are the grassroots forces of the revolution. They are organized within local congregations, ecumenical parishes and as the need demands, on sector and metropolitan levels.

Beyond the metropolitan level enabling councils provide the revolutionary cadres with models and strategies which give direction to the thrust of the revolutionary cadres.

Training and research institutes may be established to equip the revolutionary cadres with resources and pedagogical skills. Guilds may be established at any level to accomplish specific tasks. They will be discontinued upon completion of their task.

III. COVENANT

The Revolutionary Cadre binds itself into corporate covenant for the sake of the mission.

A. Universal Demand

The covenanting participants are called to live before the eternal word which has existed at all times and in all places. The covenant comes into being when the community decides to live in faithful obedience to that word.

B. Particular Demand

The particular covenant is made manifest in history when men of faith bind themselves together in a self-conscious community for the purpose of ushering in the new humanness. To accomplish the mission, the members of this community place themselves under a common rule and discipline.

C. Paradox

Life within this community always exists in accountability to this rule which provides the necessary structures for faithful obedience. Yet no particular rule is synonymous with the universal demand. The particular demands on a cadreman's life by the cadre must continually be grasped as open-ended, releasing him for more effective mission.

IV RULE

A. Purpose

The purpose of the rule is to be the structures through which the mission is carried out. It is the particular manifestation of the disciplined life of the Revolutionary Cadreman.

B. Content

The Revolutionary Cadremen individually and corporately order their common worship through participation in a common daily office. They develop regular study patterns of common curriculum and advanced theological reflection and a depth understanding of our times.

The Revolutionary Cadremen individually and corporately order their time so that they may more effectively carry out their task.

The Revolutionary Cadremen individually and corporately order their polity to symbolize their corporateness and expend their goods to accomplish the task.

C. Style

The Revolutionary Cadremen embodies humility before all that is through the life style of obedience to the Word.

The Revolutionary Cadreman embodies gratitude for the total givenness of his life through the stance of poverty which is to commit all his goods for the sake of the mission.

The Revolutionary Cadreman embodies compassion for the brokenness of the world through a life style of chastity which is to will one thing.

V. ACCOUNTABILITY

In order to sustain itself in mission, the Revolutionary Cadre holds itself accountable to the Universal Demand and the particular task. To this end, the Cadre members must corporately develop rituals of accountability.

A. Purpose

Symbolic or actual accountability to the rule demands that a Cadre member be responsible for his making and breaking of covenantal relations.

Accountability provides a means for the Cadre member to objectively stand before his guilt and receive cosmic and communal permission to decide to live his death and die his life. This very act is to decide to accept himself as utterly free to live in a new relationship to all that is, which at the same time is to be utterly bound to the mission.

The purpose of accountability is not to keep a rule intact but to provide an opportunity for the Cadre member to take upon himself his freedom and responsibility once again.

B. Dynamics

Life within the covenant requires that the Cadre member be accountable for his own decisions before his neighbor. And that his neighbor be

held accountable for his own decisions by the Cadre member.

To accomplish this one dares open himself to the neighbor up to the limit of his own freedom and intrude into the life of his neighbor up to the limit of the neighbor's freedom.

In response to the claim of the Universal Demand, each Cadre member is responsible for each other Cadre member and for the corporate body as it carries out the particular demands for the sake of the Spirit Movement.

C. Paradox

The Cadre member enters into a particular rule through his own free resolve in such a fashion that this particular rule becomes his own life discipline and not some demand thrust upon him by another.

At the same time, the rule constantly holds him up before the universal demand without which no man can be futuristic, intentional and comprehensive as he engages in the particular task of the Cadre.

In this paradox the Cadre member has utter possibilities to respond totally to the future by embracing the reality that he is received, being released for the future. This enables him to perform the necessary deed on behalf of all men.

ADDENDA

to

DOCUMENT OF COUNCIL FIRST

Summer '66: Chicago

- (1) Change "inclusive" to "comprehensive" throughout entire document EXCEPT on page 4.
- (2) TACTICAL MANEUVERS
Section II. - Line 1 - Change "a stance which includes at least the following emphasis" TO:
"a stance which requires them to assume at least the following roles:"
 - A. delete phrase - "filling this role"
 - B. " " " " "
 - C. " " " " "
Section V.
 - A. - third line - change "ecumenical forms" to "ecumenical aspects"
- (3) INSTRUMENTS - 13
Section V.
 - B. Deeds - delete entirely: 3), a) and b)
- (4) FORCES
Section II.
 - A. (4th line) - delete - "or academic community"

The following are typographical errors to correct:

THE MANIFESTO - 3

TO REVOLUTIONIZE (last paragraph) - insert between Universal Deed //that calls:
"which is performed perpetually out of a task-oriented community, in the midst of historical ambiguity, for the sake of all men. Life is possible only in that Universal Presence that calls....."

LOGISTICAL INSTRUMENTS

I. Basic Images

- C. The World - In circle right - change "W" to "U"
In paragraph, delete last sentence "Circles from center out"

II. Comprehensive Structures

- C. Denominations -
add "L" in top triangle

The mutation in human consciousness is calling forth a New Man. In the formulation of the spirit movement, we are committed to call into being the New Church that summons forth the New Man and creates the New World.

- I. We envision a New Man who is intentional, futuristic, and comprehensive.
 - A. The New Man is the self-conscious man who is open to the creation of new symbols which celebrate universal humanness.
 - B. The New Man is the lucid man who is utterly informed about his times for the sake of welding out models of human destiny.
 - C. The New Man is the committed man who claims the promise of authentic humanness for every man.
 - D. The New Man is the engaged man who is obedient to the total social problem of his time for the sake of the pioneer reconstruction of life which administers to all.
 - E. The New Man is the corporate man who binds himself in covenant with every man and forges the plans of the future on behalf of all men.
- II. We envision a New Church as the self-conscious people of God who decide in the tradition of their revolutionary fathers for radical insecurity.
 - A. The New Church is a celebrational people symbolizing what it means to live by the Universal Word in the new world.
 - B. The New Church is a reflective people, rigorously internalizing the meaning of the Gospel and the nature of the times.
 - C. The New Church is a witnessing people, proclaiming the greatness of the age to all people and giving all men the cosmic permission to live their significance as received human beings.
 - D. The New Church is a missional people, expending themselves without reservation on behalf of all that ever was, all that is, and all that ever will be.
 - E. The New Church is a disciplined people, covenanting itself to do the necessary deed.
- III. We envision a New World, a social construct which adequately ministers to all in every dimension of life.
 - A. The New World construct of the secular is the synthesis of the primordial responses of all cultures in order to create the symbols of inclusive humanness.
 - B. The New World construct of the scientific is the extension to every man of an education which plumbs to the depths all dimensions of life.

STRATEGY

- I. The Local Congregational Cadre is the basic unit of the Human Revolution. It exists in every congregation as a small, covenanted, disciplined, corporate group. It holds its members accountable to the goal of altering the self-image of the congregation in order to create the authentic church and the human world. It works within the structures of the local church to lead, leaven, and minister as the congregation develops its symbolic and reflective life and in its tasks of witnessing and justing love. It assumes responsibility for the local congregation's task in the parish.

The local congregational cadre will establish socio-economic-cultural grids of the parish to plan and mobilize for action and to lift up issues and deeds of significance. The cadre will work to create and/or support task-oriented guilds for long or short range specialized problems (e.g., campus, professional or social issues), calling both the historical and latent church into action.

The cadre will evangelize the ~~latent church~~ ^{people} *to become self-conscious churchmen* for membership in church and guilds and will join for common task in extraneous community structures. The local cadres are the front line troops in the human revolution, bending history at the local level through its work in the parish. Where the congregation is weak, the cadre provides strength; where the congregation is short-sighted the cadre provides vision. Where the parish suffers, the cadre acts as creator of new roles and deeds on behalf of all mankind.

- II. The Ecumenical Parish is a geographically defined area in a metropolitan complex. Within each parish is an ecumenical parish cadre, the specific locus in the movement of the people of God in the parish, with its form and task oriented toward concrete human issues.

The ecumenical parish cadre is the unifying base for all self-conscious humanizers in the latent and historical church, to meet the demands of an urban community with an inclusive vision of humanness. The ecumenical parish cadre will build economic, political or cultural models for their area, create guilds for task, and mobilize forces in the parish.

The member congregations in the ecumenical parish will maintain their peculiar gifts and traditions in the community, but will be united in mission. The parish cadre will assign representative members to councils at the various levels of the structure.

- III. Regional Training Institutes are the evangelizing and pedagogical training arm of the spirit movement. Each region maintains mobile teaching faculty offering a basic curriculum of RS-I, CS-I, and needed advanced courses.

The institutes are autonomous bodies supported by local church and parish cadres. Administering the units is the responsibility of the regional council which will insure continuity of the regional training program. To bring fresh approaches and inclusive wisdom to the various regions, institutes will exchange faculty personnel. In every sense the regional training institutes will be symbols of the new humanness, reminding us of our corporateness and common grounding in task and discipline.

The institutes serve to accelerate the revolution by training and nurturing cadremen and pedagogues, enabling them to appropriate fuller clarity in the comprehensive, futuric and intentional stance demanded of 20th century man. To remain responsive to the demand for continual self-renewal, the institutes will examine, expand and alter curricula as new insights in the theological, sociological, scientific and cultural dimensions of the humanizing process come into being. Assistance in this task will be rendered by the Area Research Centers.

- IV. The Area Research Council is essential to the future of the Spirit movement. Through a regular series of coordinating assemblies the Council engages the world's wisdom on global, national, regional, metropolitan, parish or local issues.

The assembly will invite alert and sensitive men from their respective economic, political and cultural fields in which they function as the latent church to participate. The assemblies will inform the general public of current geo-social problems and to explore the implications of these problems for the church.

The assemblies create and coordinate the needed ideologies and structures for the humanizing process to continue. These insights and models will be made available to the world and to all revolutionary cadres thus enhancing their missional thrust and prevent duplications of effort. A master communication center provides for the publication, distribution, and storing of the abstracts, journals and periodicals produced by the assemblies.

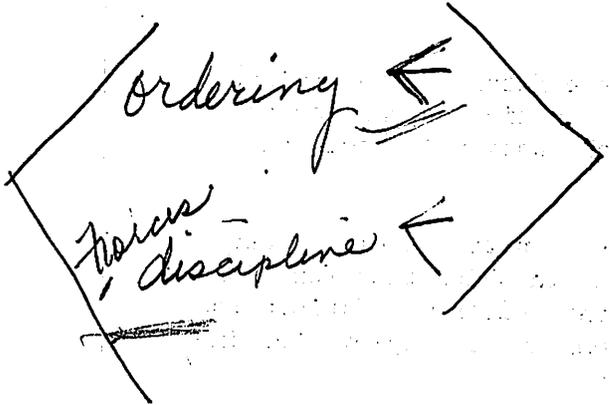
- V. International Network of Cadres. The cadres are bound together in a common ordering of their symbolic life, their intellectual life and a common understanding of their unique mission in history.

At regular intervals select leadership from the various parish cadres will gather to report, evaluate, coordinate, strategize, study, plan and act to further the Spirit movement and the humanizing process.

The International network unites the work of the parish cadres in a common thrust and holds each cadre accountable for being the futuric, intentional, and comprehensive People of God. Through a common perspective and stance the cadres will mutually acquire a wide scope of knowledge and change the shape of history on behalf of all mankind.

research ←

education ←



COUNCIL FIRST
Summer 66: Chicago

TACTICAL MANEUVERS
Fourth Draft

I. RECRUIT FORCES

The basic tactic is to recruit and train people for involvement in the Spirit Movement through membership in the revolutionary cadre.

A. Basic training. Cadres shall recruit people for participation in the specific curriculum common to the Spirit Movement. Because the accomplishment of the goals of the Movement requires a common theological stance and a common memory, the established basic courses, RSI or PMC, are prerequisite to participation in the cadres of the Movement. Recruiters shall indicate that these courses are very intense experiences and require full participation.

B. Cadre membership. Cadres shall contact immediately for membership in a cadre all persons receiving basic training. Where no cadre exists, they shall be encouraged to create one and guided in their efforts. After a stated period of time the new recruit shall be required to make a yes or no decision regarding the corporate covenant. All members shall be expected to participate in CS-I and RS-IIIA.

C. Advanced indoctrination. Cadres shall continually recruit for the advanced courses of the core curriculum, the 20th century catechism. Less formal study should be carried on continually within the cadres. Cadremen who will be assuming formal teaching responsibilities shall participate in a systematic program of pedagogical training.

II. ASSUME ROLES

All cadremen are perpetual revolutionaries, a stance which includes at least the following emphases:

A. The enabler. Cadremen filling this role shall provoke imaginal thinking and action, coordinate the life and work of the cadre, and confront members as required with the revolutionary imperatives.

B. The pedagogue. Cadremen filling this role shall teach the formal courses of the core curriculum, dramatize the word through liturgy and witness, and recruit for imaginal education.

C. The pioneer. Cadremen filling this role shall engage in experimental action, innovate and develop new possibilities and projects, and speak the prophetic word as the situation requires.

III. OPERATE CORPOPATELY

The spirit movement maintains its cohesiveness through intentional commonality in at least the following categories:

A. Goals and plans. Cadres shall ground themselves by forging a geo-political grid that organizes their understanding of the community. They shall then select the most urgent needs for humanizing the local economic, cultural and political life. They shall choose the strategic objectives and tactical maneuvers, including a time schedule, which will specifically deal with the needs, release the humanizing forces and create the necessary new structures. These goals and plans are utterly open-ended in the sense that they shall be re-evaluated periodically; however they shall carry the weight of dogma until changed by the cadre.

B. Images and symbols. Cadres shall watch for spontaneous symbols, both verbal and graphic, and self-consciously forge new ones. The Spirit Movement uses symbols not only to dramatize its self-identity but to intentionally forge and adopt images which shape the thinking of broad sections of society.

C. Knowledge and story. Cadres shall encourage an exchange of happenings, discoveries and concepts which will provide for the building of the common wisdom, and shall develop a public story or myth system which interprets the Movement's identity and grasps hold of both the intellectual and emotional faculties of men.

IV. PROVIDE EQUIPMENT

Cadres organize and structure their operations to provide the equipment essential to functioning as missional bodies.

A. Materials and deployment. Cadres shall provide for themselves the necessary materials, faculties and tangible resources and plan for their deployment in the service of the task. Such materials shall be acquired only when clearly needed by the developing mission of the movement.

B. Methods and practices. Cadres shall develop and master pedagogical and missional methodologies as tools for mission. A common understanding regarding the decision-making processes and internal organization of cadres shall be developed by the Movement.

C. Research and publication. Cadres shall provide for a continuous program of research into the times in which we live, including signal new developments in all disciplines, shifts of sense, mood and style, and insights into new social developments. The findings of such research shall be interpreted and made available to all cadres, fed into the evaluation of curriculum, and used as the basis for new experimentation for the sake of the task.

V. ESTABLISH LIAISON

Cadres establish effective contact with external forces and institutions in obedience to the need for allies and tactical support.

A. Historic church. Cadres shall seek and seize every opportunity to cultivate the historic church in both its denominational and ecumenical forms. Such cultivation takes at least three forms: direct and responsible involvement in the life of a local congregation, strategic and intentional assumption of responsibility within denominational and ecumenical structures, and cultivation of them in responsible positions for participation in the task of renewal.

B. Latent church. Cadres shall seek out and establish relations with those futuristic revolutionary forces found in every society. Such relations shall be for the purpose of calling the potential and awakened people into an awareness of their stance before the Universal Presence. The cadre shall support the latent church in its self-conscious actions.

C. Other forces. Cadres shall deal expediently with other organized bodies, structures and organizations as necessary to accomplish the task. Some will be mildly positive and can be affirmed as allies; some will be neutral and can be used as channels for a particular action; others will be negative and must be exposed, neutralized or eliminated.

LOGISTICAL INSTRUMENTS

The life of the revolutionary cadre creates the symbols which are the primary logistical pedagogical instruments of the revolution. They thrust the cadre into history.

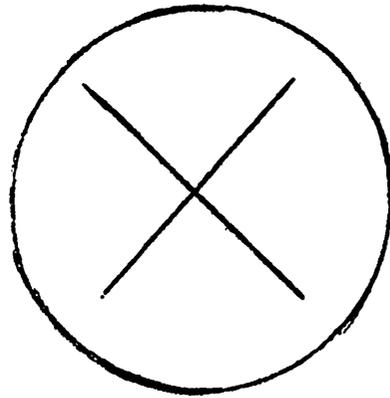
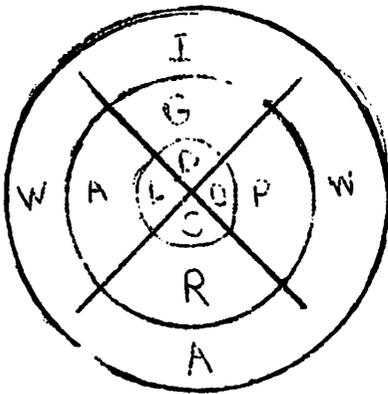
Basic images symbolize the corporate self-understanding of the church and the movement.

Practical images symbolize the structural dynamics of the movement.

Signs are the words, acts and objects of corporate celebration enabling identification and recognition.

I. Basic Images

A. Gospel



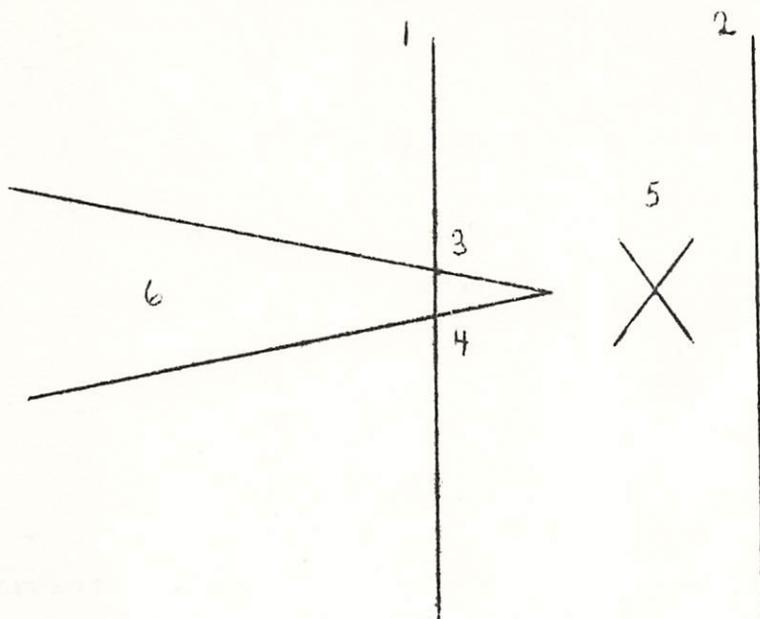
The appropriation of the Gospel in the 20th Century is received in the trinity of the Presence, the Word, and the Deed through the cross of All in All:

Center Circle: Presence (All in All) D - death; L - life
O - other; S - self

Middle Circle: Word: All is G - good; R - received
A - approved; P - possible

Outer Circle: Deed: All is done on behalf of all that
W - was; I - is; W - will be;
A = a consuming all I am.

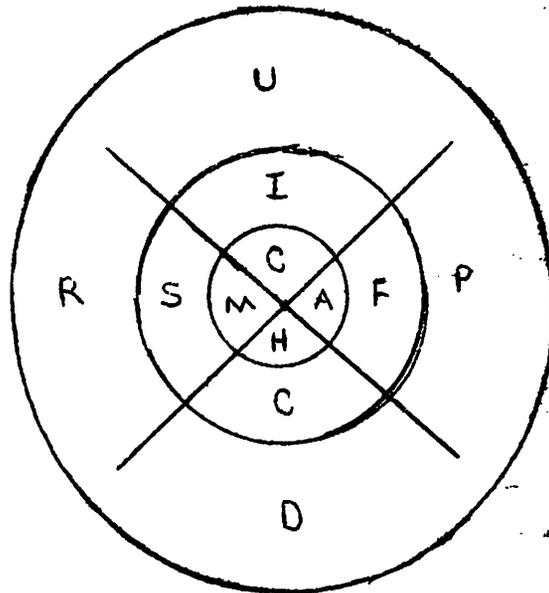
The Single St. Andrews cross on the right is the simplified statement of the cross on the left, and holds for the movement the same content.



The church always has been and will be the between the no-longer and the not-yet revolutionary, representational, and the cruciformal people on behalf of all:

1. the no-longer
2. the not-yet
3. the revolutionary
4. the representational
5. the crucifixional
6. all

C. The World



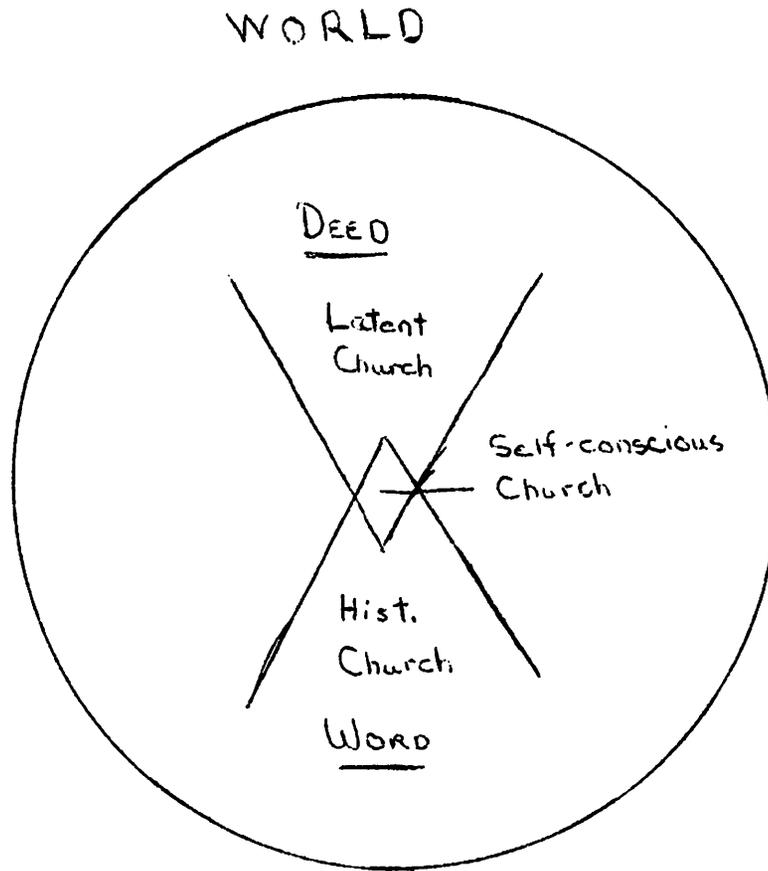
Center Circle - Secular
 Middle Circle - Urban
 Outer Circle - Scientific

The world in the 20th century is shaped by the cultural revolution. The scientific, urban, and secular revolutions form a world with a four-fold concentric development of structure, relationship, quality or feel, and method of life. Circles from center out:

	SCIENTIFIC	URBAN	SECULAR
STRUCTURE	unity	inclusive	center
RELATIONSHIP	relational	social	model
QUALITY	dynamic	complex	historical
METHOD	predictive	futuric	authentic

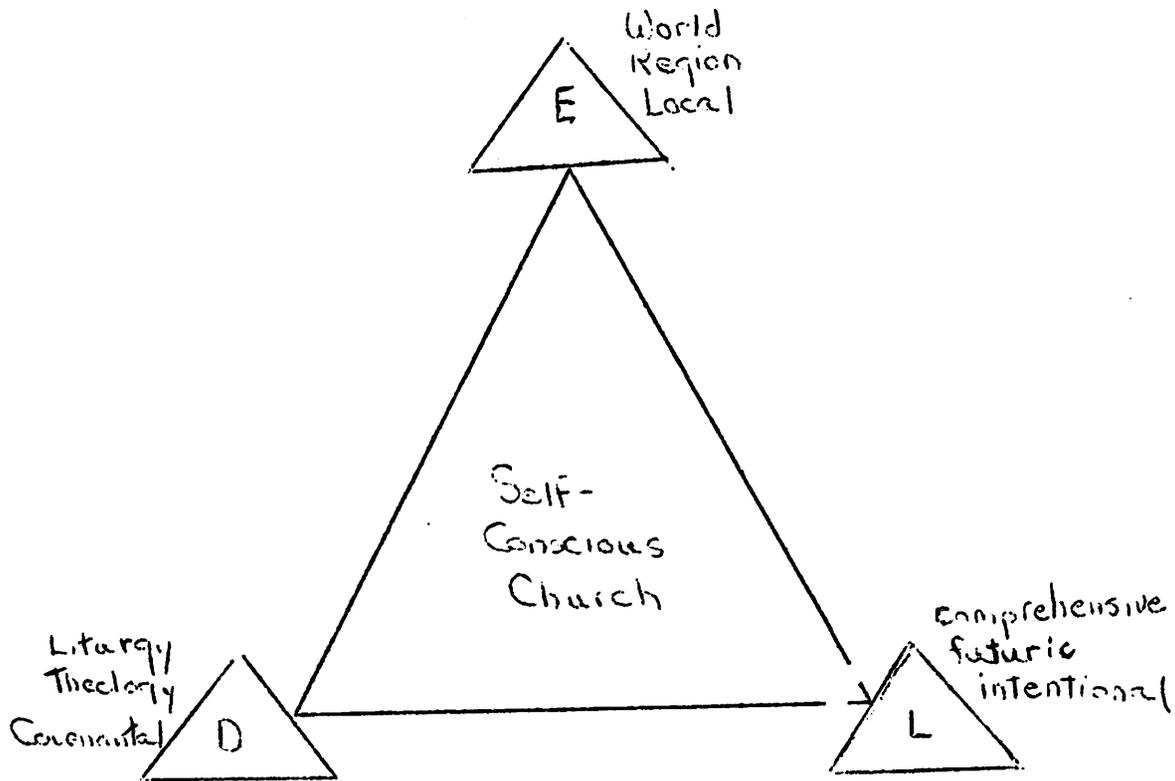
II. Inclusive Structures

A. Latent Church



The relationship of the latent church to the historical church is represented by two intersecting wedges. The self-conscious church is that small body of people that maintain both the latent and historical church in existence. The latent church bears witness to the deed. The historical church bears witness to the word. The self-conscious church holds the Word and the Deed together.

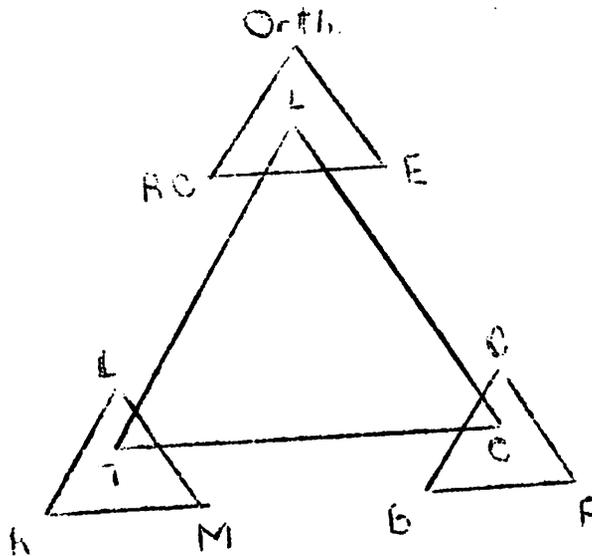
B. Ecumenism



- E - Ecumenical Church
- D - Denominational Church
- L - Latent Church

The self-conscious people of God provoke the latent church and pressure the historical church. The historical church and the latent church prod each other to missional action in the world. The historical church has two basic manifestations in the ecumenical church and the denominational church. The denominational church bears witness to the liturgical, theological and covenanted character of the People of God. The ecumenical church is the missional enabling part of the historical church bearing witness to the local, regional, and world character of the People of God. The latent church is a manifestation of the inclusive, futuristic, and intentional character of the People of God.

C. Denominations

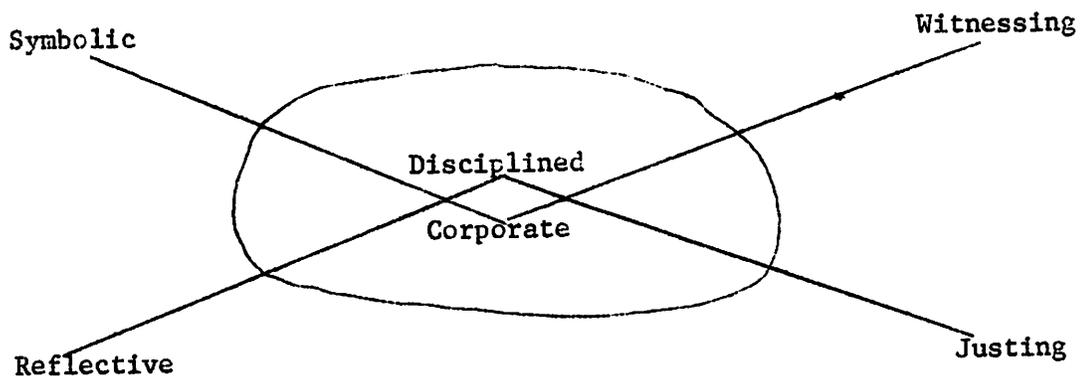


The denominational Church in its diversity gives particular emphasis to either liturgy, theology or covenanting and forms a triangle with other triangles at each pole. Each of the three triangles has a liturgical pole, a theological pole and a covenanting pole. The denominations take the following form:

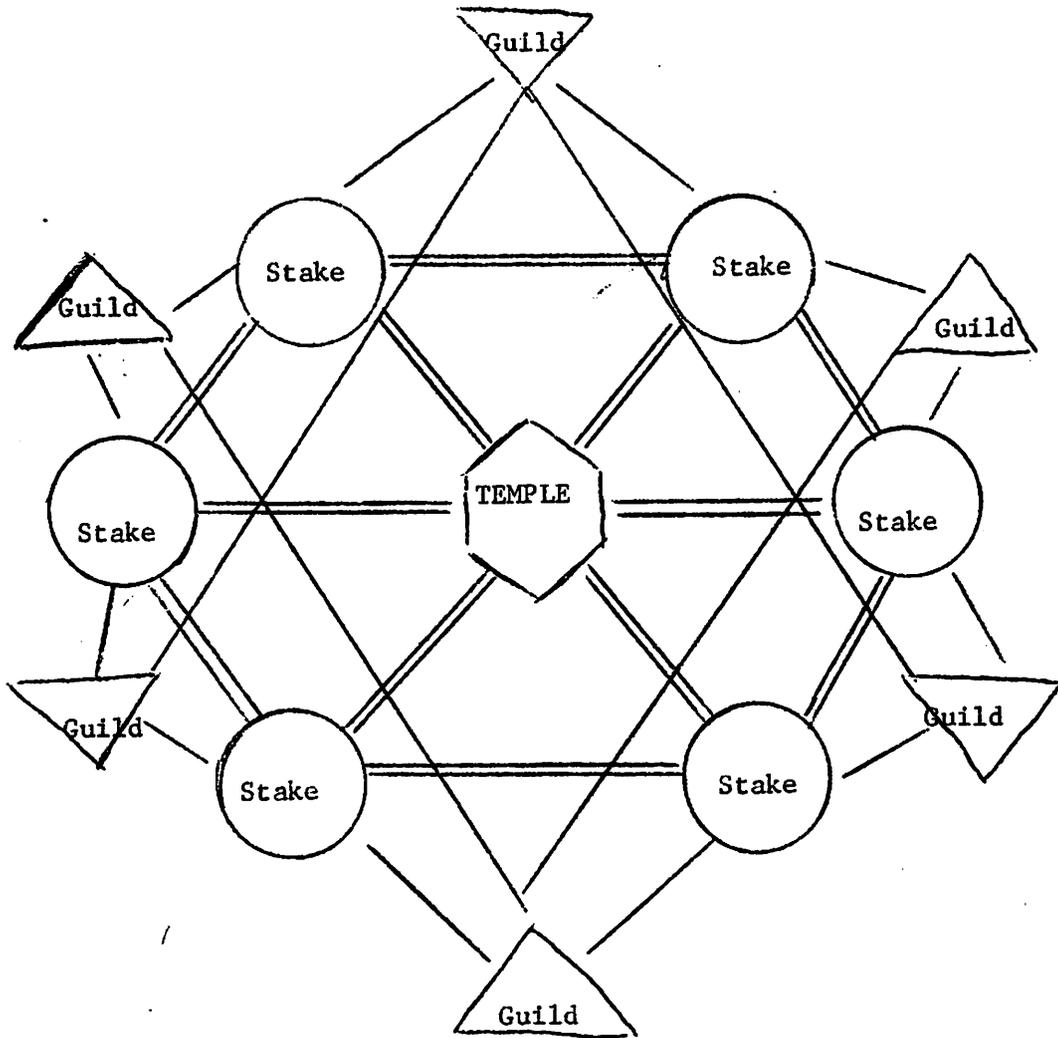
Minor Emphasis	MAJOR EMPHASIS		
	LITURGY	THEOLOGY	COVENANTING
Liturgy	Orthodox	Lutheran	Congregational
Theology	Roman Catholic	Reformed	Baptist
Covenanting	Episcopal	Methodist	Pentecostal, etc.

III. LOCAL MODELS

A. Local Congregation

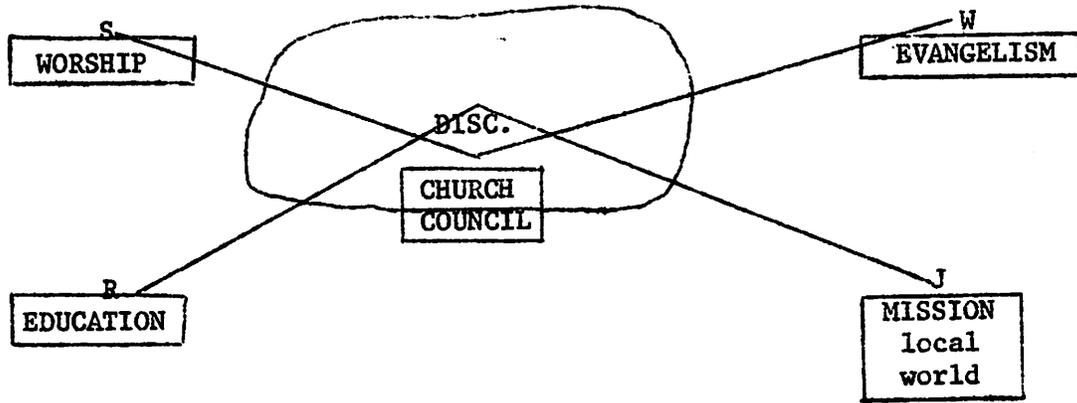


The local congregation is the most important factor in the New Human Revolution. Strategically located and tactically equipped, the local congregation is the locus of human renewal. The essential ingredients of the local congregation are the internal characteristics of the symbolic and the reflective and the external dimensions of witnessing and justing.



The various callings of a local congregation in the urban setting require different missional forms. The mass celebration of weekly or seasonal liturgical days or of political and communal symbolic occasions require a form we might call the Temple. The responsibility for the social well being of the citizenry in the immediate geographical region and across the world require special task-oriented entities we might call Guilds. The formation of nurture and preparation of missional people with comprehensive vision and intent to shape the future requires the small frequently meeting disciplined study and ritual groups we might call Stakes.

instruments - 9

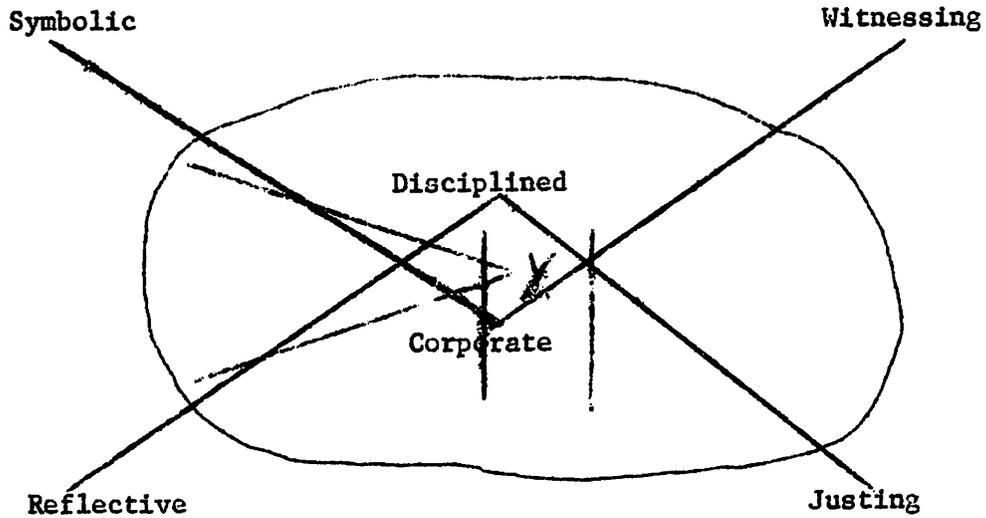


CHURCH COUNCIL		
WORSHIP	EVANGELISM	
EDUCATION	LOCAL MISSION	M I S S I O N
DISCIPLINE	WORLD MISSION	
N U R T U R E		

The interior organization of the local congregation inherited in one denomination differs in particulars from another; but the basic functions are found in all. The nurture of the congregation is in the care of organs dealing with education, worship and membership; the mission of the congregation is in the hands of organs dealing with evangelism, local action and world mission. Thirdly, the central political and fiscal enablement is in the care of some kind of church council.

instruments - 10

B. Cadre



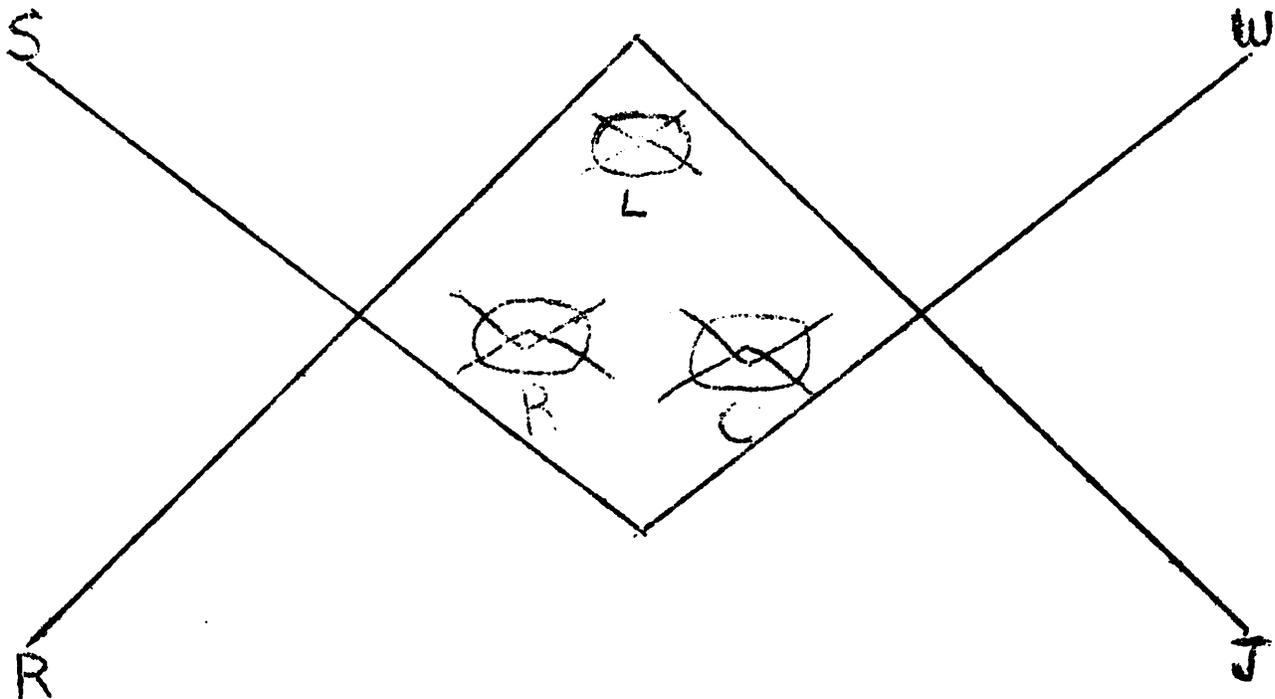
The local-congregation cadre takes on the same form as the local congregation and witnesses to the local congregation. It is the church within the church, constantly calling the congregation to be the church. The Wedge appears at the heart of the symbol to connote the cruciform people.

instruments - 11

C. When the local congregation manifests the characteristics of the People of God, it is in a position to make a distinctive contribution to its particular geographical area which we call the parish. The parish is defined by natural, sociological or geographical boundaries which draw several congregations together. Through the temple and stakes, the distinctive gifts of the several denominations are given to the community, holding in tension their contributions of liturgical, reflective or person-oriented ministries.

H However, the local congregation is too small to carry out effectively the social deeds required as the response of the People of God in history. Therefore, through the guilds, which focus attention on specific social issues, the local congregations of the Parish achieve unity of act and deed. Unity may also be manifested in joint ventures in education, witness and the like.

A parish council of delegates from local congregations serves as parish cadre, alerting the local congregations to those issues which demand their common attention, thru integrating the labors of God's people and making it possible for them to become the People of God.



IV. MISSIONAL PLANS

Missional Plans								
Training			Battle			Operational		
Estab. Adults	Emerging Generat.	Cadre	Analysis	Grid	Problem Construct	Immediate	Median	Long Range

There are three categories of Missional Plans:

A) Training Plans. These must include established adults, the emerging generation and the cadre.

B) Battle Plans. These include analysis, gridding and problem constructs.

C) Operational Plans. These include immediate median and long range plans.

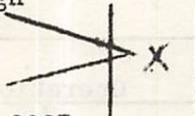
Training enables the construction of battle plans which enable the construction of operational plans.

D) Basic Curriculum. The training task for the spirit movement requires that a comprehensive curriculum be established. The basic core curriculum for the movement is listed below. Advance courses in each area are also available for special training.

THEOLOGICAL CURRICULUM			CULTURAL CURRICULUM		
RS I: 20th Century Theological Revolution			CS I: 20th Century Cultural Revolution		
RS II: Hebrew-Christian Thought			CS II: Contemporary Cultural Wisdom		
Church History	New Testament	Old Testament	Psychology and Art	Sociology & History	Science and Philosophy
RS III: Current Religious Patterns			CS III: Modern Social Models		
Local Congregation	Ecumenical Movement	World Religions	Marriage & Family	Community & Polis	Nation and World

V. SIGNS

A. Sign

- 1) 
- 2) 2007
- 3)  "the bug"

B. Deeds

- 1) Daily Office
- 2) Intentional Meal
- 3) Greeting and Parting:
 - a)  the wedge wave
 - b) the hand clasp response

C. Word

- 1) Amen
- 2) Glory be to thee O God
(to tune of Michael)
- 3) Greeting & Parting
 - a) Grace by initiator
 - b) Peace by responder

CULTURAL CURRICULUM	THEOLOGICAL CURRICULUM
CS I - 20th Century Cultural Revolution	RS I - 20th Century Theological Revolution
CS II - Contemporary Cultural Studies Psychology, Sociology, Science and and Art & History, Philosophy	RS II - Hebrew-Christian Thought Church, New Old History, Testament, Testament
CS III - Modern Social Models Narrative, Community, Action and & Family & Politics	RS III - Modern Religious Patterns Local, International & Global Contemporary Movement, Religions

**COUNCIL FIRST
SUMMER 66: CHICAGO**

FORCES

Prologue: In our time the People of God take form as the Revolutionary Cadre. As a disciplined, covenanted community, claiming the promise of new humanness, it is the main force of the Spirit Movement. To become this force requires lucidity about the times and openness to the Universal Word.

I FUNCTIONS

- A. The Revolutionary Cadre is thrust into history through its symbols and reflective life and its witnessing and justing deeds.
- B. The Revolutionary Cadre, pushed into being by the Word borne by the Historical Church, enables that church to grasp the image of being mission to the world and demands those necessary deeds which incarnate this image.
- C. The Revolutionary Cadre, pulled into being by the world, commits the deed of cruciformity which provides the model for the Universal Deed on behalf of all mankind.

II STRUCTURE

- A. To usher in the new humanness, the Revolutionary Cadre provides disciplined forces at the following levels:

The Local Cadre operates within a local congregation or academic community.

The Parish Cadre operates within a prescribed geographic area which encompasses several local congregations.

The Sector Cadre is inclusive of several parishes within an urban complex.

A Metropolitan Cadre includes an entire metropolitan complex.

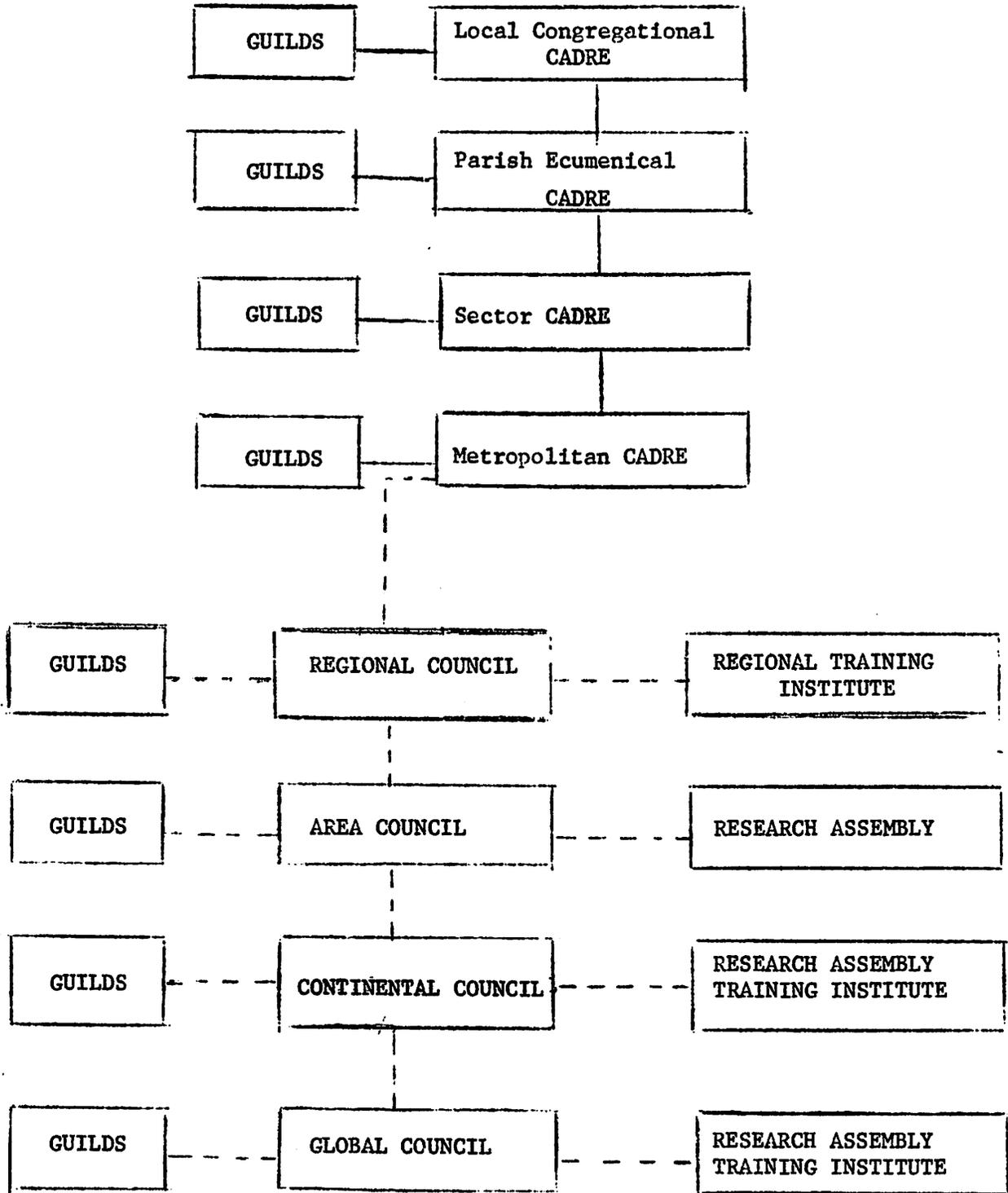
The Regional Council encompasses several metropolitan cadres.

The Area Council is constituted by several regional centers defined by geographical, cultural and political factors.

The Continental Council is constituted by representation from the Metropolitan Cadres.

The Global Assembly is constituted by representation from every Continental Council.

B. RELATIONAL STRUCTURE OF THE SPIRIT MOVEMENT



C. DYNAMICS

The Revolutionary Cadres are the grassroots forces of the revolution. They are organized within local congregations, ecumenical parishes and as the need demands, on sector and metropolitan levels.

Beyond the metropolitan level enabling councils provide the revolutionary cadres with models and strategies which give direction to the thrust of the revolutionary cadres.

Training and research institutes may be established to equip the revolutionary cadres with resources and pedagogical skills. Guilds may be established at any level to accomplish specific tasks. They will be discontinued upon completion of their task.

III. COVENANT

The Revolutionary Cadre binds itself into corporate covenant for the sake of the mission.

A. Universal Demand

The covenanting participants are called to live before the eternal word which has existed at all times and in all places. The covenant comes into being when the community decides to live in faithful obedience to that word.

B. Particular Demand

The particular covenant is made manifest in history when men of faith bind themselves together in a self-conscious community for the purpose of ushering in the new humanness. To accomplish the mission, the members of this community place themselves under a common rule and discipline.

C. Paradox

Life within this community always exists in accountability to this rule which provides the necessary structures for faithful obedience. Yet no particular rule is synonymous with the universal demand. The particular demands on a cadreman's life by the cadre must continually be grasped as open-ended, releasing him for more effective mission.

IV RULE

A. Purpose

The purpose of the rule is to be the structures through which the mission is carried out. It is the particular manifestation of the disciplined life of the Revolutionary Cadreman.

B. Content

The Revolutionary Cadremen individually and corporately order their common worship through participation in a common daily office. They develop regular study patterns of common curriculum and advanced theological reflection and a depth understanding of our times.

The Revolutionary Cadremen individually and corporately order their time so that they may more effectively carry out their task.

The Revolutionary Cadremen individually and corporately order their polity to symbolize their corporateness and expend their goods to accomplish the task.

C. Style

The Revolutionary Cadremen embodies humility before all that is through the life style of obedience to the Word.

The Revolutionary Cadremen embodies gratitude for the total givenness of his life through the stance of poverty which is to commit all his goods for the sake of the mission.

The Revolutionary Cadremen embodies compassion for the brokenness of the world through a life style of chastity which is to will one thing.

V. ACCOUNTABILITY

In order to sustain itself in mission, the Revolutionary Cadre holds itself accountable to the Universal Demand and the particular task. To this end, the Cadre members must corporately develop rituals of accountability.

A. Purpose

Symbolic or actual accountability to the rule demands that a Cadre member be responsible for his making and breaking of covenantal relations.

Accountability provides a means for the Cadre member to objectively stand before his guilt and receive cosmic and communal permission to decide to live his death and die his life. This very act is to decide to accept himself as utterly free to live in a new relationship to all that is, which at the same time is to be utterly bound to the mission.

The purpose of accountability is not to keep a rule intact but to provide an opportunity for the Cadre member to take upon himself his freedom and responsibility once again.

B. Dynamics

Life within the covenant requires that the Cadre member be accountable for his own decisions before his neighbor. And that his neighbor be

COUNCIL FIRST
SUMMER 66: CHICAGO
ROSTER

NORTH

John Baggett
6727 S. Cregier
Chicago, Illinois 60649
BU 8-2907
Clergy

Homer A. Bain
502 N. Central
Chicago, Illinois 60644
Home: 378-2632 Bus: AU 7-2185
Clergy

Mrs. Sarah L. Cawfield
8953-D Robin Drive
Des Plaines, Illinois 60016
Home: 299-8749
Occupation: _____

Joseph S. Dickson
5009 S. Ellis
Chicago, Illinois 60615
Home: 924-3949 Bus: OA 4-3185
Clergy

Robert F. Dralle
5608 S. Green
Chicago, Illinois 60621
Home: 487-4566 Bus: Same
Clergy

Albert Eng
1822 W. 47th St.
Chicago, Illinois 60609
Home: 247-8493
Student

Walter F. Epley
Rural Route
New Hartford, Iowa 50660
Home: 343-2392
Student

Gordon L. Harper
2203 Oakland Drive
Kalamazoo, Michigan 49001
Home: 616-381-8567
Professor

John Hudson
151 E. Whitehall
Northlake, Illinois 60164
Home: 562-6464
Clergy

John S. Jury
110 Belleview
Mount Clemens, Michigan 48043
Home: 468-6429 Bus: 468-6464
Clergy

Mary Lou Jury (Mrs. John)
110 Belleview
Mount Clemens, Michigan 48043
Home: 468-4629
Homemaker

Robert P. Keller
1415 W. 78th St.
Chicago, Illinois 60620
Home: ST 3-8206 Bus: ST 3-5145
Clergy

Mrs. Morni Leoni
2330 Lincoln Way
Ames, Iowa 50010
Home: 232-4343
Campus Minister

Don V. Long
608 S. Ashland Blvd.
Chicago, Illinois 60607
Home: 666-0248
Clergy

James M. Reed
2439 N. Burling
Chicago, Illinois 60614
Home: 248-6059 Bus: 348-6842
Clergy

Steven S. Smith
1414 Hawthorn Drive
Waukesha, Wisconsin 53186
Home: 542-1345 Bus: Same
Clergy

Foster Stockwell
4749 S. Woodlawn
Chicago, Illinois
Home: WA 4-4374
Science Editor

COUNCIL FIRST
SUMMER 66: Chicago
ROSTER

SOUTH

William Alerding SSJ
2600 London Avenue
New Orleans, La. 70119
Phone: WH 3-6593
Clergy

James F. Bailey
918 N. Ann
Port Lavaca, Texas 77979
Home: .2-524-2287 Bus: 512-524-4202
Clergy

Jim Bales
Box 186
Justin, Texas
Home: 38611 Bus: 38612
Clergy

Morris H. Bratton
5705 Blanco Road
San Antonio, Texas 78216
Home: DI 2-0214 Bus: DI 4-4578
Clergy

David A. Clyburn, Jr.
627 Briarcliff Road
Rock Hill, South Carolina 29730
Home: 328-6785 Bus: 327-2718
Clergy

George S. Duffie, Jr.
1512 Cardinal Drive
West Columbia, South Carolina 29169
Home: 794-7289 Bus: 794-7777
Clergy

George Holcombe
P. O. Box 605
Gilbert, La.
Cleric

Wanda Holcombe (Mrs. George)
P. O. Box 605
Gilbert, La.

R. B. Kochtitzky
Box 5031
Jackson, Miss. 39216
Home: 355-8279 Bus: 948-7216
Clergy

Kay Kochtitzky (Mrs. R. B.)
Box 5031
Jackson, Miss. 39216
Home: 355-8279 Bus: 948-7216

William B. Oden
1100 Howard Drive
Oklahoma City, Oklahoma
Ecme: OR 7-8901 Bus: OR 7-1054
Clergy

Rod Rippel
2540 Rhododendron
Baton Rouge, La. 70808
Home: 342-7154 Bus: 359-8163
Chemical Engineer

M. George Walters
537 West 121st St.
New York, N. Y. 10027
Home: 212-684-2717 Bus: 212-870-2389
Clergy

Carol Walters (Mrs. George)
537 West 121st Street
New York, N. Y. 10027
Home: 212-684-2717 Bus: 212-870-2389

Bob D. Williams
705 W. Main
Kerrville, Texas
Home: CL 7-3106 Bus: CL 7-4667
Clergy

Carlos R. Zervigon
2117 Pine St.
New Orleans, La.
Home: 866-6620 Bus: 834-4414
Real Estate Agent

COUNCIL FIRST
SUMMER 66: Chicago
ROSTER

EAST

Mrs. Ruth C. Anderson
Bray Road
Shelburne Falls, Mass. 01370
Home: 413-625-6175 Bus: 413-625-324
Housewife

Mrs. Roberta Angell
6 Church St.
Vernon, Conn. 06086
Home: 875-6157
Homemaker

Miss Sue Anne Billings
213 Sunny Hill Road
Lunenburg, Mass. 01462
Home: 582-6494
Student

S. Clifton Ives
11 Longfellow Drive
Cape Elizabeth, Maine 04107
Home: 799-5391
Clergy

Jane Ives (Mrs. S. C.)
11 Longfellow Drive
Cape Elizabeth, Maine 04107
Home: 799-5391
Clergy

Seibert Davis
10 Glenarm St.
Dorchester, Mass. 02121
Home: 265-4613 Bus: LI 2-0780
Shipper

Donald J. Clark
666 Great Pond Road
North Andover, Mass. 01845
Home: 686-2774 Bus: 682-8815
Clergy

Ruth Clark (Mrs. Donald J.)
666 Great Pond Road
North Andover, Mass. 01845
Home: 686-2774 Bus: 682-8815

Bain Davis
145 Presidential Blvd., Apt. 15-A
Paterson, New Jersey 07528
Home: 201-525-8533 Bus: 212-254-5786
Clergy

Marjorie Davis (Mrs. Bainbridge)
145 Presidential Blvd.
Paterson, New Jersey 07528
Home: 201-525-8533 Bus: 212-254-5786
Homemaker

E. William Mathews
55 Main Street
Shelburne Falls, Mass. 01370
Home: 625-2430 Bus: 625-2341
Clergy

Einar Michaelsen
53 School Street
Lebanon, New Hampshire 03766
Home: 448-3675
Clergy

Edwin M. Muller
76 Congress Road
New City, New York 10956
Home: 914-634-2760 Bus: Same
Clergy

L. E. Philbrook
488 Beacon St.
Boston, Mass.
Phone: - -
Clergy

Marge Philbrook (Mrs. L.E.)
488 Beacon St.
Boston, Mass.
Phone: - -

Warren L. Tolman
4 Brigati Terrace
Framingham, Mass. 01706
Home: 877-2868 Bus: 254-5200
Engineer

COUNCIL FIRST
SUMMER 66: Chicago
ROSTER

EAST (continued)

Geraldine D. Tolman
4 Brigati Terrace
Framingham, Mass. 01706
Home: 877-2868 Bus: 254-5200

Thomas A. Wilson
105 Main Street
Shelburne Falls, Mass. 01370
Home: 413-625-6196 Bus: 625-6374
Dentist

Walter J. Woitasek
Limestone, Maine 04751
Home: 325-4870
Pastor

Dorothy Woitasek (Mrs. Walter)
Limestone, Maine 04751
Home: 325-4870

William D. Hudson
80 Vernon St.
Brookline, Mass. 02146
Home: 734-5778 Bus: 277-8306
Clergy

COUNCIL FIRST
SUMMER 66: Chicago
ROSTER

WEST

Glen Bowlby
1976 Eighth St.
LaVerne, Calif. 91750
Home: 593-4861
Clergy

J. R. (Jim) Brooks
4812 North 68th Place
Scottsdale, Ariz. 85251
Home: 947-5198 Bus: 252-2326
Engineer

Braxton Combs
261 San Fernando Way
San Francisco, Calif. 94127
Home: 564-2597
Clergy

Donald G. Cramer
1109 East First
Ellensburg, Wash. 98926
Home: 925-5180
Campus Minister

Claudia Cramer (Mrs. Donald)
1109 East First
Ellensburg, Wash. 98926
Home: 925-5180

Harold L. Daniel
1404 Sublette
Laramie, Wyoming 82070
Home: 745-5665 Bus: 742-2589
Campus Minister

James W. Donaldson
317 2nd St., Apt. A.
Manhattan Beach, Calif.
Home: 213-376-8091 Bus: 346-6528
Theologian-in-residence

Mrs. Valerie A. Edwards
7439 Kelvin Avenue
Canoga Park, Calif. 91306
Home: 883-1377
Housewife

Patria R. Hunter
410 Circle Drive
Fort Collins, Colo.
Home: 484-2852 Bus: 482-1198
Associate, Univ. Christian Movement

Donald R. Jessup
200 W. Southern Ave.
Phoenix, Ariz. 85041
Home: 602-276-2264 Bus: 276-3238
Clergy

John W. Mills, Jr.
5021 Ambrose
Los Angeles, Calif. 90027
Home: 213-662-4791 Bus: 662-8025
Clergy

Donald R. Moller
1408 North Huson
Tacoma, Washington 98406
Home: SK 2-5242
Clergy

Mrs. Judith Moore
915 Granville Ave., Apt. 4
Los Angeles, Calif. 90049
Home: 477-7753
Teacher

Harold O. Perry
128 - 16th East
Seattle, Washington 98102
Phone:
Clergy

Louis P. Richard
223 Santa Margarita Drive
San Rafael, Calif. 94901
Home: 415-457-9587
Student

F. Donald Sax
4750 N. 39th Drive
Phoenix, Arizona
Home: 939-6900 Bus: 939-2111
Civil Engineer

COUNCIL FIRST
SUMMER 66: Chicago
ROSTER

WEST (continued)

Bill Steel
5650 Shoup Ave.
Woodland Hills, Calif.
Phone: 346-6528
Clergy

Jim Taylor
P. O. Box 204
Royal City, Wash. 99357
Phone: DI 6-2390 Bus: DI 6-2233
Banker

Paul W. Van Horn
7108 Kilty Avenue
Canoga Park, Calif.
Phone: 213-348-7962 Bus: EX 1-0311
Engineer