

ACTION OF THE PRESIDIUM
of the
SPIRIT MOVEMENT

March 27-29, 1967
Ecumenical Institute: Chicago

I. Document

- A. Worked on the various sections of the document as submitted by the areas, coming up with a rational 5 x 5 structure for each.
- B. Assigned the documents back to the areas for writing. All sections are to use the 5 x 5 x 1 schema except the manifesto section which may use a 5 x 5 x 5 x 1 structure.

Manifesto and Goals	Area East
Strategies	Area South
Tactics	Area West
Forces	Area North
Instruments	Ecumenical Institute

- C. The final draft of the document is to be back to the Institute by June 1.

- D. Appointed a writing team to meet at the Ecumenical Institute June 12-13 to pull the document together in a second draft. Teams assigned were as follows:

Manifesto and Goals	Don Clark and Art Brandenburg
Strategies	Morris Bratton and Barry Carter
Tactics	Jim Donaldson and Braxton Coombs
Forces	John Hudson and Joe Buckles
Instruments	Two staff members of E.I.

Replacement for the writing teams are to come from those having worked on the document presentation.

- E. Second Draft of the document to be mailed back out to the areas by June 30.

II. Council Second - Dinner (6 P.M.), August 3, through Noon, August 8, 1967

A. Participants

1. Number: 10 per region for estimated 240 cadre members.

2. Qualifications:

- a. Members of local congregation cadres
- b. Part of network of spirit movement
- c. One-half to have been in previous Presidium or Council meetings
- d. Distribution from regions considered on Ecumenical and lay and clergy basis
- e. Minimum of one person per region from campus situation

B. All names of the participants sent to the Ecumenical Institute for invitation by May 1.

C. Agenda suggestions:

1. Work out final draft of manifesto document
2. Prepare a 1-year plan to Summer '68
3. Prepare a 4-year plan, 1968-1972

III. Finances

A. Presidium

Cost \$125/one regional cadre member. Travel money to be paid out of these funds. All other participants pay their own travel fare. Room and board \$12 per person.

B. Writing Committee

All regions send \$50 each to cover transportation costs.

C. Council Second

Cost \$90/participant plus \$35 for room and board. Travel money to be paid out of these funds on basis of air coach excursion or standby fare. If cadre member brings spouse, each is responsible for his own fare plus \$35 room and board cost.

IV. Next Presidium Meeting

Called for 9 A.M. August 1 through noon August 3, 1967.

PRESIDIUM
of the
SPIRIT MOVEMENT
Meeting March 27-29, 1967

ECUMENICAL INSTITUTE: Chicago

<u>Name</u>	<u>Address</u>	<u>Phone</u>
John Baggett Woodlawn Methodist	6727 S. Cregier St., Chicago, Ill. 60649	(312) BU8-2907
Beverly Bezanson Methodist--LeSourd	1801 S. 15th, Apt. 18, Tacoma, Wash. 98405	O. FU3-1811; Ext 407 H. MA7-6610
Art Brandenburg Methodist	404A Yale Station, New Haven, Ct. 06520	(203) 624-4813 776-3681
Joe Buckles Methodist	1327 E. 55th St, Chicago, Ill. 60615	MI3-4395 PL2-6968
Barry M. Carter St. Luke Meth.	Rt. 4, Spartanburg, S.C. 20302	(803) 585-5193
Donald J. Clark E. I.; Boston	666 Great Pond Rd., N. Andover, Mass. 01845	(617) 682-8815
Harold Daniel Methodist	1404 Sublette, Laramie, Wyoming 82070	745-5665
Bain Davis U.C.C.	69 Arch St., Paterson, N. J. 07522	(201) 525-8533
James W. Donaldson Comm on Ch & Race of So. Cal. C. Of C.	1411 W. Olympic Blvd, Suite 501, L.A, Cal. 90015	(213) 386-8130 754-2576
Bob Dralle U.C.C.	5608 S. Green, Chicago, Ill., 60621	(312) 487-4566
Don Goodwin Methodist	6265 S. Main, Houston, Texas, 77025	O. JA 4-3168 H. JA 4-1136
Vince Hart Methodist	4620 S.W. Graham St., Seattle, Wash. 98116	WE 5-1122 WE 2-4828
John Hudson Methodist	151 E. Whitehall, Northlake, Ill.	562-6464
John S. Jury First Methodist	7 North Ave., Mount Clemens, Mich. 48043	(313) O. 468-6464 H. 468-4629
Donald L. Kline West Side Meth. Par.	1965 W. 44th St., Cleveland, Ohio 44113	O. 281-7370 H. 281-0204
Ruth Kloepfer Soc. of Friends	3033 La. Ave. Pkwy., New Orleans, La. 70125	822-5400 891-2584
Harry Lawson Roman Catholic	118 S. Broadway, Lawrence, Mass. 01843	683-9416

<u>Name</u>	<u>Address</u>	<u>Phone</u>
Morni Leoni U.C.C.	2330 Lincoln Way, Ames, Iowa, 50010	(515) 232-4343
Bill Mathews Trinity Fellowship; U.C.C.	55 Main St., Shelburne Falls, Mass. 01370	(413) O. 625-2341 H. 625-2430
Don V. McClain CrossRoads Meth.	7901 N. Central, Phoenix, Arizona	O. 944-1524 H. 943-2740
Bob Ouradnik University Meth.	1209 4th St. S.E., Minneapolis, Minn. 55414	(612) O. 338-1524 H. 338-5803
L.E. Philbrook Methodist	488 Beacon St., Boston, Mass., 02115	(617) 262-1067
Bob Porter Disciples	7509 N.W. 24th St., Bethany, Okla. 73008	(405) SU 7-1868
Louis P. Richard S.F. Theo. Sem.	223 Santa Margarita, San Rafael, Cal.	457-9587
Gene S. Seely Meth. Urban Ministry	115 E. 2nd, Wichita, Kansas	(316) O. AM7-1471 H. MU 2-2613
Bob Smith R.L.D.S.	R.L.D.S. Auditorium, Independence, Mo. 64051	(816) IN 1-3697 TE3-1000, Ext 361
Steven & Hilda Smith Chapel Hill Meth.	1414 Hawthorn Dr., Waukesha, Wis. 53186	(414) 542-1345
Jerry Thrush Methodist	603 S. Willson, Bozeman, Mont., 59715	(406) 587-3493
Phil Townley	5005 Chicago Rd., Warren, Mich.	
Rex Vaughan Methodist	4 Allenhurst, Okla. City, Okls. 73114	O. SK 1-0766 H. SK 1-1926
George Walters Southern Baptist	537 W. 121st, Apt. 25, New York, N.Y.	(212) 864-2712
Spencer Wren Methodist	1219 Roosevelt Blvd., Kenner, La. 70062	(504) 729-2962 O. 729-2451

April 17, 1967

Dear Brother in the Spirit Movement:

You will find enclosed in this letter a copy of the actions of the Presidium of the Spirit Movement taken at their meeting on March 27-29, 1967. Also enclosed is a list of those in attendance at the meeting.

The wedge symbol of the church and 5th City parish symbol are now available. They were completed too late for the meeting. Since the Presidium in December decided to experiment with the beret and church and parish symbols, we are taking the liberty of enclosing a set for those of you who are Presidium members. The cost is \$1.00 for the church pin and \$.75 for the parish pin. The pins are available for cadre members only. We would be glad to send them to anyone who would like to have them. If there is any question about wearing the 5th City pin for your parish pin, please do not hesitate from our standpoint. It is a symbol of the ecumenical parish wherever it may be. Also, "5th City" is a symbolic name.

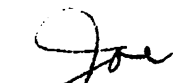
First City describes those in the inner city who see themselves as victims. Third City are those who have fled the urban center to the outer city or suburbs and are there trapped by bourgeois values. Fourth City are those who see the hollowness of these values yet live in detachment in the suburbs. Second City are those who fled the city and returned, or decided to stay. These, however, are impotent for lack of tools or have collapsed into liberal idealism. Fifth City are those who have chosen to lay down their lives on behalf of urban society and the civilizing process as they create an ecumenical parish for community reformulation.

Please note that names for representatives from your regions are to be submitted by May 1 in order that a letter of invitation with all the details of Council Second may be sent to the cadre members you are choosing to invite.

Grace and Peace,



John Baggett

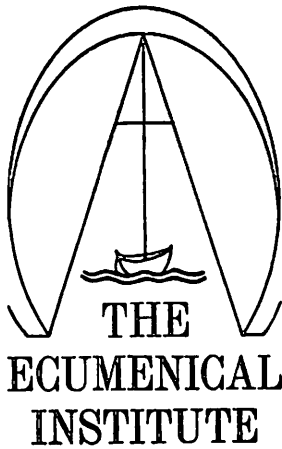


Joseph A. Slicker
Temporary Coordinator
Presidium of Spirit Movement

Presidium Meeting
 March 27-29, 1967
 Chicago

North	East	West	South
<u>Chicago</u> John Hudson Bob Dralle John Baggett Steve Smith Joe Buckles	<u>Boston</u> Bill Mathews Don Clark Harry Lawson Keith Hurd L.E. Philbrook	<u>Seattle</u> Vince Hart Beverly Bezanson <u>San Francisco</u> Lou Richards	<u>Houston</u> Don Goodwin <u>Oklahoma City</u> Rex Vaughan Bob Porter
<u>Detroit</u> Phil Townley John Jury	<u>New York</u> Art Brandenburg Bain Davis George Walter	<u>Los Angeles</u> Jim Donaldson	<u>New Orleans</u> Spencer Wren Ruth Kloepfer
<u>Kansas City</u> <u>Region</u> Morni Leoni Gene Seeley Bob Smith	<u>Cleveland</u> Don Kline	<u>Phoenix</u> Don McClain	<u>Atlanta</u> Barry Carter
<u>Minneapolis</u> Robert Ouradnik		<u>Denver</u> Hal Daniels	
		<u>Billings</u> Jerry Thrush	

May 18, 1967



3444 Congress Parkway
Chicago, Illinois 60624
Telephone (312) 722-3444

Dear Brother in the Spirit Movement:

Please refer to the actions of the Presidium of the Spirit Movement, a copy of which was sent to you last month. The Presidium asked that the names for representatives from your regions to Council Second be submitted by May 1st.

These names need to be submitted as soon as possible in order that the people selected by the region can have adequate time to plan for the meeting. Listed below are the Presidium's structures for the representatives:

Number of Participants: 10 per region for estimated 240 cadre members

Qualifications of participant:

- a. Member of local congregation cadres
- b. Part of network of spirit movement
- c. One-half to have been in previous Presidium or Council meetings
- d. Distribution from regions considered on ecumenical and lay and clergy basis
- e. Minimum of one person per region from campus situation

Cost: \$90/participant travel expense, plus \$35 for room and board, travel money to be paid out of these funds on basis of air coach excursion on standby fare. If cadre member brings spouse, each is responsible for his or her own fare, plus \$35 room and board cost

Date of Council Meeting: Dinner (6 p.m.) August 3, through noon, August 8, 1967.

Please send us the names as soon as possible and we will get the letter of invitation out to the representatives you are choosing to invite.

Grace and Peace,

John Baggett
John Baggett

Joseph A. Slicker
Joseph A. Slicker

Temporary Coordinators
Presidium of Spirit Movement

We now have the possibility of a new humanness which is neither less than human nor more than human but fully human. Fully human men are those who can receive the absurdity of the impossible possibility--that they can self-consciously create their temporal destiny and a better world yet remain contingent. The lucid people of post-civilization have chosen to proclaim this absurd secret to all mankind.

These people image themselves as men who forever stand before this absurdity which is the final reality of life. It is that Universal Presence which gives life and takes life away. It is experienced as the inclusive impinging upon the parochial; the future breaking open the past; the decisive confronting the indecisive. It is the final upagainstness in human existence which hurls man into the unknown and demands that he become man, which drives man to desire complete knowledge as the highest human endeavor. Yet this same power frustrates man's desire for knowledge, negates his quest for love and terminates his activity. This enigmatic power, beyond which there are no other powers, gives man his destiny and creates his futures. Every man in society, in every previous moment of history has encountered this strange One, and has had to decide what name to give it.

In the midst of this upagainstness 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 in the immediate present 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 impingement of this word of life upon the being of man is the great humanizing event. It is testimony to the reality that life has always been and will always be a matter of men dying to their illusions and accepting the possibility of their lives.

To stand before this enigmatic presence and encounter this absurd possibility demands a decision--to decide to live by this word in the midst of this presence. This affirmation is manifested in the performance of the Universal Deed which marks the life style of the lucid men of post-civilization. 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. Not knowing whether any particular deed is justified, men decide to lay down their lives for the sake of the world. This deed creates the symbols which enable the radical transformation of history, which require of a man all that he is, and which give to men all that is required to enjoy full humanity.

In every age there has been a community which has lived on behalf of all mankind, corporately and sacrificially given themselves to the humanizing process. Standing before the Universal Presence, embracing the Universal Word and performing the Universal Deed, this community is emerging anew to forge new images of what post-civilization shall be.

THE VISION OF THE SPIRIT MOVEMENT

Across the world today a vision of a more human future is emerging which is grounded in that Universal Presence which gives and takes away, that Universal Word that all is good, that Universal Deed which is a decision to die for all mankind. This vision which claims and lures the man of the Spirit in our time is embodied in three fundamental goals: a new man, a new church, a new world.

A new man is being envisioned who is intentional, futuristic, and comprehensive. He is self-conscious and open to the creation of new symbols which celebrate universal humanness. He is completely lucid about all of life for the sake of forging effective models of human destiny. In his total commitment to the

humanizing task he claims the promise of authentic humanness for every man. He is engaged in and obedient to the total social problem of his time in order to pioneer in the formulation of social structures which minister to all. He is the corporate man who binds himself in covenant with other men to perform the Universal Deed.

A new church is being envisioned which, as the representational people within every society, acts on behalf of all in the tradition of their revolutionary fathers. The new church is a celebrational people symbolizing what it means to live by the Universal Word in the new world. It is a reflective people internalizing that meaning. The new church is a witnessing people, proclaiming the greatness of the age and giving all men cosmic permission to live their lives significantly. It is a missional people expending themselves without reservation for the sake of all creation. The new church is a disciplined people, living under covenant to perform the Necessary Deed.

A new world is being envisioned which is a network of interdependence in which all of life is inextricably bound together. The secular mood of the new world is a synthesis of the basic life-responses of all cultures producing new symbols of inclusive humanness. The scientific sense of the new world is the extension to every man of a pragmatic education which goes to the depths of all dimensions of life. The urban style of the new world is the living out of the necessary interdependence which is human life. The economic structures of the new world are the global patterns in which the unqualified claim of all people to resources, technology, and products is honored by the guarantee of all that is necessary to sustain and encourage full humanness. The political structures of the new world are the global designs which assure for every person full participation in the decision making process.

This vision of a new man, a new church, a new world whereby an ever more human future will be fulfilled compels men of all cultures and stations in life, within all communities and institutions. This vision is here and now, a reality to be seen, embraced, and embodied.

STRATEGY

3/27/67

- I. THE LOCAL CONGREGATIONAL CADRE is the basic unit of the Human Revolution. It exists in every congregation as a covenanted, disciplined, corporate group. It holds its members accountable to the goal of altering the self-image of the congregation in order to create an authentic church and a human world.

It works within the local congregation as a leaven to see that the congregation develops its symbolic and reflective life so that the congregation is always clear about its basic commitment to the Universally Present Word and is prepared to perform the Universal Deed.

The cadre establishes socio-economic-cultural grids of the parish and city. It creates images and models which will release the congregation to work with other congregations or the latent church in attacking the problems revealed through the grids that obstruct the humanization of the world; or it participates in and supports those efforts which are already at the task of humanization.

- II. THE LOCAL CONGREGATION is the source of the troops for the Human Revolution. A large portion of its members can be awakened to participate in the humanizing process.

The local congregation is strategically located with the parish, and the metropolitan complex. As such it becomes the base of operation for the revolution.

It is the denominations institutional structure located here and there in the world. Within its life the basic unit of the revolution, the cadre, will operate. From its ranks will be drawn the membership of the action guilds.

- III. THE ECUMENICAL PARISH is a geographically defined area in a metropolitan complex. Within each parish is an ecumenical parish cadre, 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 the 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.

- IV. 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 mobile teaching faculties offering a basic curriculum of RS-I, CS-I, and needed advanced courses.

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 regional training institutes is a symbol of the new humanness, reminding us of our corporateness and common grounding in task and discipline.

The Institute serves to accelerate the revolution by training and nurturing cadremen and pedagogues, enabling them to appropriate with fuller clarity 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 Assemblies.

- V. THE ASSEMBLIES will unite the work of the Ecumenical Parish Cadres in a common thrust and call them to be alert to the implications of global, national, regional, metropolitan, parish and local issues. They will be called into session at regular intervals to which they will invite alert and sensitive men from the economic, political and cultural fields, to participate in dialogue on the crucial geo-social problems and to explore the implications of these problems for the church.

A master communication center will provide for the publication, distribution, and storing of the abstracts, journals and periodicals produced by the assemblies.

At regular intervals select leadership from the International Network of Ecumenical Parish Cadres will gather to report, evaluate, coordinate, strategize, study, plan and act to further the Spirit movement and the humanizing process. Such a Network will bind the Cadres together in a common ordering of their symbolic life, their intellectual life, and a common understanding of their unique mission in history. It will see that a discipline of mutual accountability exists at all levels of the organization in order to accomplish the appropriate mission.

Temple Reform Orders

Regional Council

Local
Congregation

Regional
Training
Centre

Local
Congregation
Code

(H.C.)

~~Education~~
Ecumenical
Parish —

Research
Global
Regional
Network
Consultations — Forces

European — Consultations

American — Lay Centers

The implementation of any action always demands the use of forces. In the Movement there are three types of forces. Each of these consists of structures and external relations with forces of the movement and objects of mission. Each follows a prescribed discipline and set requirements as to composition.

1. TYPES

- A. Training Corps. These include the forces by which the religious, cultural and practical curriculum are taught in the massive training of persons for the movement.
- B. Geographical Forces. These are local, regional, and global. The local geographical forces are engaged in the basic sustaining and organizing of trained persons in the task of creating reformulated local congregations and ecumenical parishes. Regional forces provide a coordinating and working network for each region. Global forces provide the comprehensive organization and mission across the globe. These provide global symbols and images by which each particular geographical force is related to the universal mission.
- C. Actional Guilds. These are concerned with the accomplishment of task in the world and in the church by which the goals of the movement are concretely implemented.

II. STRUCTURES

- A. The training forces are to be organized into Regional Training Centers and Continental Training Centers. The Regional Training Centers are the organized teaching of the curriculum according to the models and standards of the Movement. The region will have a geographically based training center. At the same time the Regional Training Center will be understood to include the entire mobilized calendar of courses taught across the region according to the movement standards maintained by the region. The Continental Training centers will provide a centrum on each continent in which the advanced research, pedagogical, and continental strategies will be developed for the entire Continent and in relation to the regions.
- B. The local regional and global forces each include two structures. Local forces are to be organized as local congregation cadres and parish cadres. The local congregational cadre is that core group to be formed in each local congregation to work on behalf of the development of that local congregation as a reformulated congregation. The parish cadre is that core group consisting of members of the several local congregational cadres in a parish that will provide for the development of ecumenical parishes for the reshaping of local communities. The structures of the region are Councils and Community Cadres. The Council includes its network of coordinating subdivisions in its total coordinating task. The Community Cadres meet regularly at a work level in the development of massive training and mission in a series of parishes. The global structures are Area and Continental Councils. These represent the global thrust of the Movement.
- C. Actional Guilds are organized into Social and Religious Guilds. The Social guilds reshape the social structures of society in every geographical dimension. The religious guilds reshape the religious structures to be effective in mission.

III. RELATIONS

3-27-67

- A. The training corps are related to the movement forces through the pedagogical orders of Regions and Continents. The training centers are engaged in providing resources and training for both the latent church and religious institutions.
- B. The geographical forces are related to the regional training center through the recruitment of trained persons to the Movements and through the pedagogical orders of the Regions and Continents. They are related to the latent church through social guilds at each geographical dimension and to the religious bodies through religious guilds in each denomination.
- C. The actional guilds are related to the Regional Training Centers for the training of members in actions tasks. They are related to the geographical forces, the latent church, and religious bodies through their compositions of members from each who are committed to particular tasks.

(See Relations chart - next page)

IV. DISCIPLINE

- A. The training forces are disciplined by covenant rule, and accountability for the sake of mission. The covenant is that commitment to the task that will provide the curriculum and pedagogical work whereby the movement is trained. The rule and accountability are those procedures of common office, order, and use of goods by which this training will be effected.
- B. The geographical forces are disciplined by covenant, rule and accountability for the sake of mission. The local forces are committed to the comprehensive reshaping of local congregations and local communities. The rule and accountability involves those procedures of common office, study, order and use of goods, by which this task will be accomplished. Regional and global geographical forces are committed in ushering in the new humanness of the 20th century comprehensively across the globe. The rule and accountability is in the attendance upon meetings and engagement in common task and support whereby the global mission will be accomplished.
- C. The guilds are under the common discipline of commitment to developing a socially just society and faithful religious structures. The rule and accountability is in the designations of those meetings, tasks, and use of resources within a particular time by which a specific renewal toward a just society or faithful religious structures will be effected.

V. COMPOSITION

- A. The training corps are composed of pedagogues. These will be understood to come under the standards set by the Movement.
- B. The geographical forces at the local level will be filled by all persons in each local area who, after training, decide to be cadremen. At the other levels the composition will be representative by members of local cadres.
- C. Task forces will be composed of cadremen and allies.

STRATEGY

3/27/67

- I. THE LOCAL CONGREGATIONAL CADRE is the basic unit of the Human Revolution. It exists in every congregation as a covenanted, disciplined, corporate group. It holds its members accountable to the goal of altering the self-image of the congregation in order to create an authentic church and a human world.

It works within the local congregation as a leaven to see that the congregation develops its symbolic and reflective life so that the congregation is always clear about its basic commitment to the Universally Present Word and is prepared to perform the Universal Deed.

The cadre establishes socio-economic-cultural grids of the parish and city. It creates images and models which will release the congregation to work with other congregations or the latent church in attacking the problems revealed through the grids that obstruct the humanization of the world; or it participates in and supports those efforts which are already at the task of humanization.

- II. THE LOCAL CONGREGATION is the source of the troops for the Human Revolution. A large portion of its members can be awakened to participate in the humanizing process.

The local congregation is strategically located with the parish, and the metropolitan complex. As such it becomes the base of operation for the revolution.

It is the denominations institutional structure located here and there in the world. Within its life the basic unit of the revolution, the cadre, will operate. From its ranks will be drawn the membership of the action guilds.

- III. THE ECUMENICAL PARISH is a geographically defined area in a metropolitan complex. Within each parish is an ecumenical parish cadre, 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 the 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.

- IV. 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 mobile teaching faculties offering a basic curriculum of RS-I, CS-I, and needed advanced courses.

The Institute is an autonomous body supported by local church and parish cadres. Administration of the Institute is the responsibility of the

3/27/67

regional council which will insure continuity of the regional training program. To bring fresh approaches and inclusive wisdom to the various regional training institutes is a symbol of the new humanness, reminding us of our corporateness and common grounding in task and discipline.

The Institute serves to accelerate the revolution by training and nurturing cadremen and pedagogues, enabling them to appropriate with fuller clarity the comprehensive, futuristic 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 Assemblies.

- V. THE ASSEMBLIES will unite the work of the Ecumenical Parish Cadres in a common thrust and call them to be alert to the implications of global, national, regional, metropolitan, parish and local issues. They will be called into session at regular intervals to which they will invite alert and sensitive men from the economic, political and cultural fields, to participate in dialogue on the crucial geo-social problems and to explore the implications of these problems for the church.

A master communication center will provide for the publication, distribution, and storing of the abstracts, journals and periodicals produced by the assemblies.

At regular intervals select leadership from the International Network of Ecumenical Parish Cadres will gather to report, evaluate, coordinate, strategize, study, plan and act to further the Spirit movement and the humanizing process. Such a Network will bind the Cadres together in a common ordering of their symbolic life, their intellectual life, and a common understanding of their unique mission in history. It will see that a discipline of mutual accountability exists at all levels of the organization in order to accomplish the appropriate mission.

The implementation of any action always demands the use of forces. In the Movement there are three types of forces. Each of these consists of structures and external relations with forces of the movement and objects of mission. Each follows a prescribed discipline and set requirements as to composition.

1. TYPES

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- C. Actional Guilds. These are concerned with the accomplishment of task in the world and in the church by which the goals of the movement are concretely implemented.

II. STRUCTURES

- A. The training forces are to be organized into Regional Training Centers and Continental Training Centers. The Regional Training Centers are the organized teaching of the curriculum according to the models and standards of the Movement. The region will have a geographically based training center. At the same time the Regional Training Center will be understood to include the entire mobilized calendar of courses taught across the region according to the movement standards maintained by the region. The Continental Training centers will provide a centrum on each continent in which the advanced research, pedagogical, and continental strategies will be developed for the entire Continent and in relation to the regions.
- B. The local regional and global forces each include two structures. Local forces are to be organized as local congregation cadres and parish cadres. The local congregational cadre is that core group to be formed in each local congregation to work on behalf of the development of that local congregation as a reformulated congregation. The parish cadre is that core group consisting of members of the several local congregational cadres in a parish that will provide for the development of ecumenical parishes for the reshaping of local communities. The structures of the region are Councils and Community Cadres. The Council includes its network of coordinating subdivisions in its total coordinating task. The Community Cadres meet regularly at a work level in the development of massive training and mission in a series of parishes. The global structures are Area and Continental Councils. These represent the global thrust of the Movement.
- C. Actional Guilds are organized into Social and Religious Guilds. The Social guilds reshape the social structures of society in every geographical dimension. The religious guilds reshape the religious structures to be effective in mission.

III. RELATIONS

3-27-67

- A. The training corps are related to the movement forces through the pedagogical orders of Regions and Continents. The training centers are engaged in providing resources and training for both the latent church and religious institutions.
- B. The geographical forces are related to the regional training center through the recruitment of trained persons to the Movements and through the pedagogical orders of the Regions and Continents. They are related to the latent church through social guilds at each geographical dimension and to the religious bodies through religious guilds in each denomination.
- C. The actional guilds are related to the Regional Training Centers for the training of members in actions tasks. They are related to the geographical forces, the latent church, and religious bodies through their compositions of members from each who are committed to particular tasks.

(See Relations chart - next page)

IV. DISCIPLINE

- A. The training forces are disciplined by covenant rule, and accountability for the sake of mission. The covenant is that commitment to the task that will provide the curriculum and pedagogical work whereby the movement is trained. The rule and accountability are those procedures of common office, order, and use of goods by which this training will be effected.
- B. The geographical forces are disciplined by covenant, rule and accountability for the sake of mission. The local forces are committed to the comprehensive reshaping of local congregations and local communities. The rule and accountability involves those procedures of common office, study, order and use of goods, by which this task will be accomplished. Regional and global geographical forces are committed in ushering in the new humanness of the 20th century comprehensively across the globe. The rule and accountability is in the attendance upon meetings and engagement in common task and support whereby the global mission will be accomplished.
- C. The guilds are under the common discipline of commitment to developing a socially just society and faithful religious structures. The rule and accountability is in the designations of those meetings, tasks, and use of resources within a particular time by which a specific renewal toward a just society or faithful religious structures will be effected.

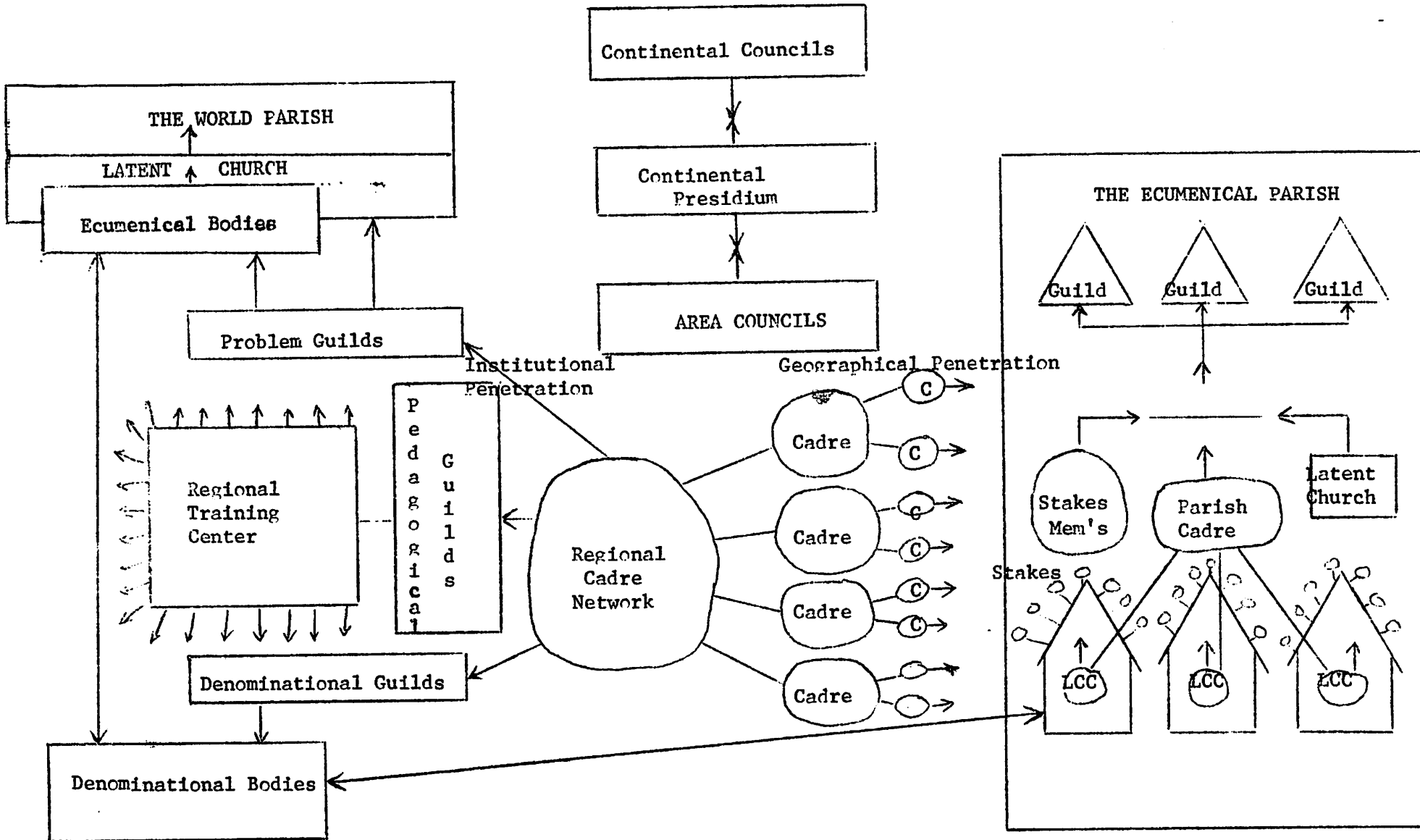
V. COMPOSITION

- A. The training corps are composed of pedagogues. These will be understood to come under the standards set by the Movement.
- B. The geographical forces at the local level will be filled by all persons in each local area who, after training, decide to be cadremen. At the other levels the composition will be representative by members of local cadres.
- C. Task forces will be composed of cadremen and allies.

THE WIDER MISSION

THE MOVEMENT NETWORK

THE LOCAL MISSION



MANIFESTO & GOALS

STRATEGIES *

TACTICS*

Situation

- a. Revolutionary key
- b. Scientific rev
- c. Urban revolution
- d. Secular rev
- e. Global dimension

Create Basic Corporate Unit

- a. Catalytic force
- b. Local congregation
- c. Revolutionary cadre
- d. Inertia
- e. Intentional action

Recruitment Plan

- a. Get troops
- b. Structural revolution
- c. Core curriculum
- d. Strategic planning
- e. Cadre members

History

- a. Historical methodology
- b. Pre-civilization
- c. Civilization
- d. Post-civiliz.
- e. Historical crisis

Secure Base of Operation

- a. Primary supply of resources
- b. Community & denom str.
- c. Reformulating local congre.
- d. Inversion
- e. Missional vision

Teacher Training Program

- a. Teachers are the tool for training troops
- b. Faculty
- c. Pedagogical discipline
- d. Objective standards
- e. Training centers

Stance

- a. Responsible people
- b. Universal presence
- c. Universal word
- d. Universal deed
- e. The decision

Establish Mode of Unified Action

- a. Create human community
- b. Specific geo/soc area
- c. Ecumenical parish
- d. Activism
- e. Comprehensive concretion

Research and Instruments Complex

- a. Models are imperative for effective troops
- b. Create missional plan for every structural unit
- c. Corporate procedures
- d. Signal experiments
- e. All units in relation to their tasks--special assigned units

Goals

- a. Vision
- b. New man
- c. New church
- d. New world
- e. Task

Develop Method of Evangelizing & Training

- a. Awaken + equip revolutionaries & research & act for social reformu.
- b. Region
- c. Regional training center
- d. Pre-20 Cent mindset
- e. Common post-modern self-understanding

Communications Network

- a. Comm. releases creativity of individuals and units of mvmt
- b. Resource availability
- c. All media appropriated
- d. Total implementation
- e. Comprehensive comm. center contact in every unit

Movement

- a. Spirit mvmt/hist. ch./latent ch.
- b. Struc. rev in hist ch.
- c. Everyman rev.
- d. Imaginal Education
- e. The call

Energize Network of Corporate Interaction

- a. Mobilize corporate power
- b. All mankind; s.m.
- c. Global network of cadres
- d. Parochialism
- e. Universal impact

Operational Models

- a. Operational models aim & focus power in prim. contra.
- b. Simultaneous release of force of movement
- c. Special consultation
- d. Sidewalk operation
- e. Worldwide councils & assemblies

*requirements: c) sym. name
a) function d) enemy
b) area of resp e) ally

*a) why c) how-thru
b) how-for d) how-with
e) Whom

PRESIDIUM
of the
SPIRIT MOVEMENT
Meeting March 27-29, 1967

ECUMENICAL INSTITUTE: Chicago

<u>Name</u>	<u>Address</u>	<u>Phone</u>
John Baggett Woodlawn Methodist	6727 S. Cregier St., Chicago, Ill. 60649	(312) BU8-2907
Beverly Beanson Methodist--LeSourd	1801 S. 15th, Apt. 18, Tacoma, Wash. 98405	O. FU3-1811; Ext 407 H. MA7-6610
Art Brandenburg Methodist	404A Yale Station, New Haven, Ct. 06520	(203) 624-4813 776-3681
Joe Buckles Methodist	1327 E. 55th St, Chicago, Ill. 60615	MI3-4395 PL2-6968
Barry M. Carter St. Luke Meth.	Rt. 4, Spartanburg, S.C. 20302	(803) 585-5193
Donald J. Clark E. I.; Boston	666 Great Pond Rd., N. Andover, Mass. 01845	(617) 682-8815
Harold Daniel Methodist	1404 Sublette, Laramie, Wyoming 82070	745-5665
Bain Davis U.C.C.	69 Arch St., Paterson, N. J. 07522	(201) 525-8533
James W. Donaldson Comm on Ch & Race of So. Cal. C. Of C.	1411 W. Olympic Blvd, Suite 501, L.A, Cal. 90015	(213) 386-8130 754-2576
Bob Dralle U.C.C.	5608 S. Green, Chicago, Ill., 60621	(312) 487-4566
Don Goodwin Methodist	6265 S. Main, Houston, Texas, 77025	O. JA 4-3168 H. JA 4-1136
Vince Hart Methodist	4620 S.W. Graham St., Seattle, Wash. 98116	WE 5-1122 WE 2-4828
John Hudson Methodist	151 E. Whitehall, Northlake, Ill.	562-6464
John S. Jury First Methodist	7 North Ave., Mount Clemens, Mich. 48043	(313) O. 468-6464 H. 468-4629
Donald L. Kline West Side Meth. Par.	1965 W. 44th St., Cleveland, Ohio 44113	O. 281-7370 H. 281-0204
Ruth Kloepfer Soc. of Friends	3033 La. Ave. Pkwy., New Orleans, La. 70125	822-5400 891-2584
Harry Lawson Roman Catholic	118 S. Broadway, Lawrence, Mass. 01843	683-9416

<u>Name</u>	<u>Address</u>	<u>Phone</u>
Morni Leoni U.C.C.	2330 Lincoln Way, Ames, Iowa, 50010	(515) 232-4343
Bill Mathews Trinity Fellowship; U.C.C.	55 Main St., Shelburne Falls, Mass. 01370	(413) O. 625-2341 H. 625-2430
Don V. McClain CrossRoads Meth.	7901 N. Central, Phoenix, Arizona	O. 944-1524 H. 943-2740
Bob Ouradnik University Meth.	1209 4th St. S.E., Minneapolis, Minn. 55414	(612) O. 338-1524 H. 338-5803
L.E. Philbrook Methodist	488 Beacon St., Boston, Mass., 02115	(617) 262-1067
Bob Porter Disciples	7509 N.W. 24th St., Bethany, Okla. 73008	(405) SU 7-1868
Louis P. Richard S.F. Theo. Sem.	223 Santa Margarita, San Rafael, Cal.	457-9587
Gene S. Seely Meth. Urban Ministry	115 E. 2nd, Wichita, Kansas	(316) O. AM7-1471 H. MU 2-2613
Bob Smith R.L.D.S.	R.L.D.S. Auditorium, Independence, Mo. 64051	(816) IN 1-3697 TE3-1000, Ext 361
Steven & Hilda Smith Chapel Hill Meth.	1414 Hawthorn Dr., Waukesha, Wis. 53186	(414) 542-1345
Jerry Thrush Methodist	603 S. Willson, Bozeman, Mont., 59715	(406) 587-3493
Phil Townley	5005 Chicago Rd., Warren, Mich.	
Rex Vaughan Methodist	4 Allenhurst, Okla. City, Okls. 73114	O. SK 1-0766 H. SK 1-1926
George Walters Southern Baptist	537 W. 121st, Apt. 25, New York, N.Y.	(212) 864-2712
Spencer Wren Methodist	1219 Roosevelt Blvd., Kenner, La. 70062	(504) 729-2962 O. 729-2451

Presidium Meeting
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 Chicago

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<u>Minneapolis</u> Robert Ouradnik		<u>Denver</u> Hal Daniels	
		<u>Billings</u> Jerry Thrush	