

LENTEN ORDER COUNCIL

March 1969

The Twentieth Century Method

for

FORMULATION OF THE RELIGIOUS

WEEK I	The New Religious Mode	8 Sessions
WEEK II	The Religious House	8 Sessions
WEEK III	<del>The Religious Task</del> NRM	8 Sessions
WEEK IV	The <del>Religious Task</del> <u>LOCAL CHURCH</u>	8 Sessions
WEEK V	The Religious Task	8 Sessions

THE ECUMENICAL INSTITUTE: CHICAGO

3444 Congress Parkway 60634

MINUTES

LENTEN PRESIDIIUM  
March 14 - 15, 1969

THE ECUMENICAL INSTITUTE: CHICAGO

SESSION I. "FORMULATION" - LECTURE BY JOE SLICKER

Pointed to a major shift in the movement in the past year,  
"Think not that I am what I was". Shift characterized as:

Penetration → formulation  
Organization → spirit  
Building an Establishment → Catalytic presence  
Structure → collegiality  
Provincial → global

Present escapes: Bourgeoisism; pseudo liberalism; gnosticism;  
pseudo pluralism; serfism; pseudo individualism.

Key today is Collegiality.

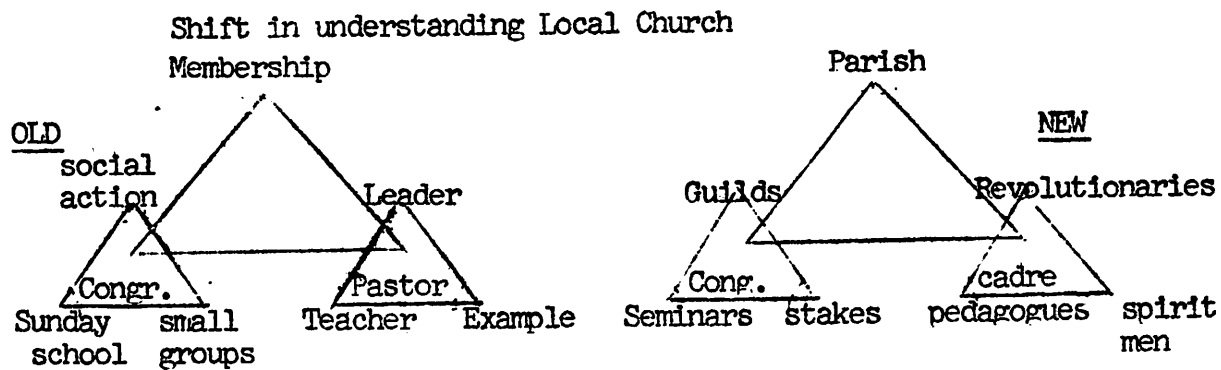
SESSION II. "SECONDARY PENETRATION" - LECTURE BY GENE MARSHALL

Shift from primary penetration to secondary; to systematic,  
geographical recruiting of courses in every city and town  
with task of creating primal cadres.

	Primary	Secondary
Situation	Untouched few	Many courses Cadres with experience
Operating strategy	Go where you can go Broad	Focus down on empty blocks on grid
Students	The available awake Estranged secular churchmen	Last 'sleeping' churchman Loyal rank and file
Recruiting forces	Established forces Willing friends	Loyal revolutionaries Loyal colleagues
Residue	Catalytic cadre	Primal cadre
Danger	People 'dropping back' Being lost	People leaving established Church

Key today is role of region as catalysis; Based on grid to  
metro, sector, etc., with an Iron Man who assumes total  
revolutionary responsibility for his piece of geography at  
whatever level.

SESSION III. "THE LOCAL CONGREGATION: - LECTURE BY JUSTIN MORRILL



Each congregation has 3 congregations: Old, coming, cadre.

Lengthy time line is required to accomplish transformation of congregation from membership to disciplined troops.

WORKSHOP I - III. SECONDARY PENETRATION

Six key cities listed in each of 144 metros for a total of 864 cities in the USA. Goal is for an RSI course to be held in each of these by June 1970. Goal is for 12 RSI courses per region per quarter in 1969-70 for a total of 864. (see charts enclosed)

Analysis made of contradictions, how to's, strategic steps, mobilization of region, and recruiting pitch. (see materials enclosed).

SESSION IV. "NEW RELIGIOUS MODE" - LECTURE BY JOSEPH MATHEWS

An analysis of the work of the order on NRM.

SOLITARIES			JOURNIES			CORPORATES		
Med.	Cont.	Prayer	Knowing	Being	Doing	Poverty	Chas.	Obed.

SESSION V. REPORTS/BUSINESS

NATIONAL PROGRAM OFFICE

Teacher assignment and rating procedures. (see enclosed page)

Recruitment model

Services (see enclosed page)

RELIGIOUS HOUSES

Four deployed houses reported intensive work with the regions in which they are located, and less intensive contact with other regions in the area. Special attention has been needed by the clergy at a point of vocational crisis. The houses also reported experiments with religious retreat formats.

Imperatives for the spring include experiments with a common retreat format, short-term residence by a family, and development of a manual of operations. A workshop was held on values to be considered in deciding the location of any additional houses.

MISCELLANEOUS REPORTS

Order college experiment  
Imaginal Education Course  
Academy construct  
National Faculty meeting, March 13

SESSION VI. COUNCIL IV

Gestalt of workshop on agenda items for Council IV.

1. Curriculum development to meet special teaching needs.
2. Local congregation formulation
3. Suburban style
4. Global penetration and formulation

March, 1969

NATIONAL TEACHING PROGRAM

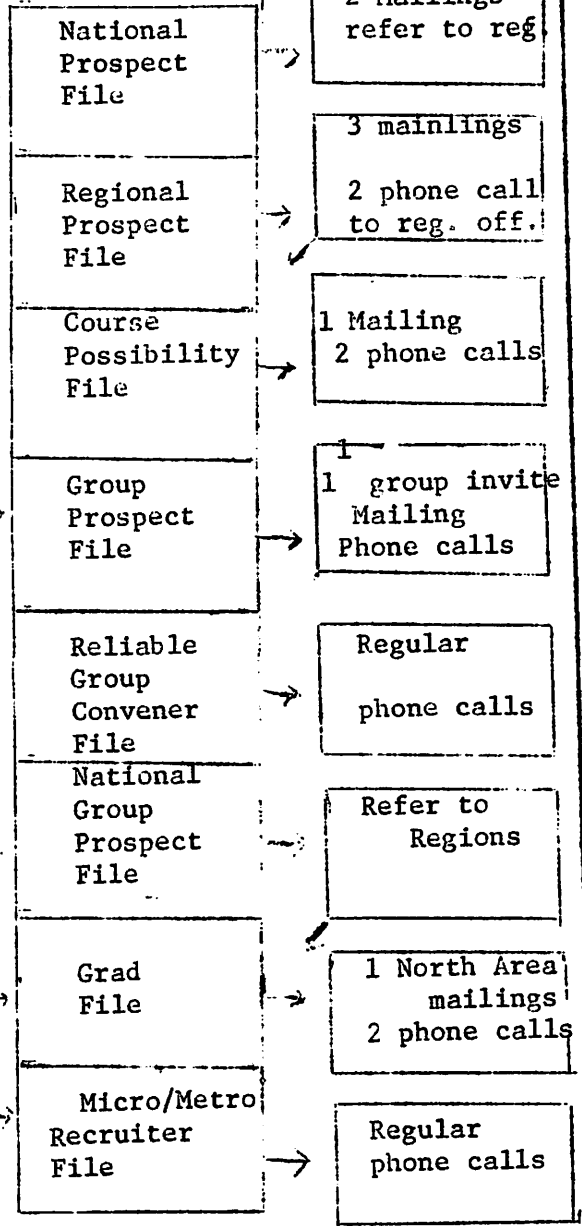
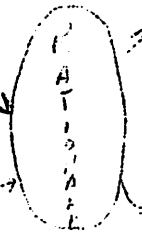
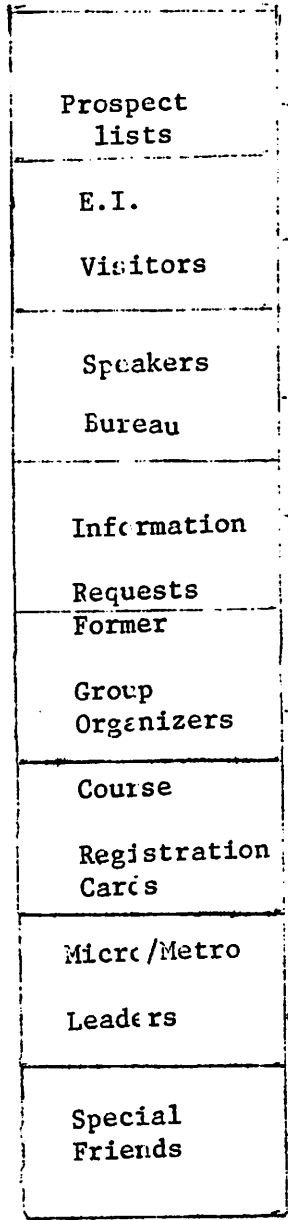
**TEACHING ASSIGNMENTS**

1. Not more than 4 teachers (1st, 2nd, 3rd) shall be assigned for courses up to 30 in number.
2. At least one teacher at each course (1st, 2nd or 3rd) shall be from the Chicago faculty (i.e., actually resident at E.I. in Chicago). The first teacher shall always be from another region.
3. The National Office shall assign a first teacher and at least one second teacher to each course.
4. Regions shall assign 3rd and 4th teachers and participant observers.

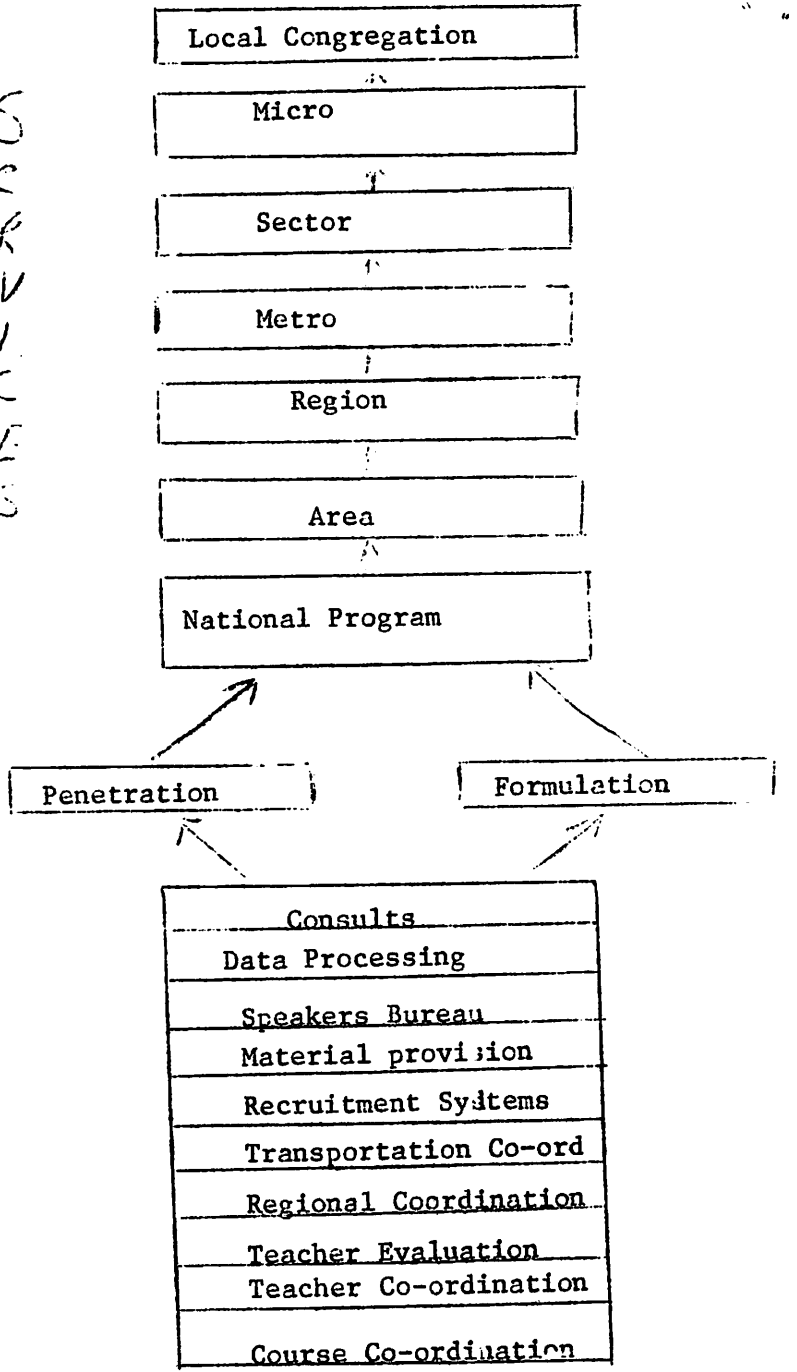
**TEACHER RATING**

1. Regions shall rate teachers up to level 3.
2. Regions shall recommend to the National Office teachers they consider prepared for level 2 teaching.

RECRUITMENT MODEL



SERVICES



TACTICS

1. Personnel
  - A. Clergy contact clergy
  - B. Lay/clergy teams
  - C. Be sensitive to use of women
  - D. Use team approach
2. Style of approach(s/c'ly thought out)
  - A. Subtle
  - B. Don't knock church
  - C. Personal appearance/dress intentional but not distracting.
  - D. Never defend self
  - E. Don't use E.I. as the opening.
3. Personal Stance (Decision-Interior rel.)
  - A. Intentional
  - B. Be the servant(follow through promptly on legitimate and reasonable requests)
  - C. Be the Presence (Transparent)
  - D. Honor your prospect
  - E. Cool fire
4. Models
  - A. Telephone conversation model.
  - B. Know your introduction cold
  - C. Model for each kind of contact
  - D. Model for care structure
  - E. Art form methodology for conv.
  - F. Know the town better than those that live there (grid, data, etc.)

STRATEGY

1. Key Local teams
  - A. Care and support for recruiters (nurture/training)
  - B. Self consciously include recruitment in personal time line
  - C. Maintain tension between assignment and collegiality
2. Regional Strategies
  - A. Gridding to sector level (minimum)
  - B. Conclave for all grads-spiritual ex.
  - C. Regional coordinator of recruitment
  - D. Establish recruiting teams
  - E. Problematic regional hang-ups
  - F. Metro recruitment workshops
3. Recruitment Models
  - A. Develop a speakers bureau
  - B. Gather lists of prospects(data centrum)
  - C. Develop RS-1 pitch
  - D. Locate courses in metros
  - E. Mass mailings prior/to phone or personal contact
4. Team Functions
  - A. Have grid of recruiting area
  - B. Obtain list of prospects for recruit. trip
  - C. Plan & coordinate trip for economy of time/efficiency
  - D. Someone responsible for each metro
  - E. Obtain yellow pages for each of 36 cities in region. (for church/clergy)

MOBILIZATION

1. Common Mind
  - A. Communicate vision to region (workshop newsletters, Imag. educ., etc.)
  - B. Study & planning of vision
  - C. Local church cadre consults
  - D. Rites/rituals/symbols/celebrations to hold you present to dec. and task
2. Training Iron Men
  - A. Advanced courses
  - B. Ease people into recruiting
  - C. Train people to recruit (workshops, etc)
  - D. Regional practices colloquy
  - E. Academy
  - F. Religious/spirit retreats for nurture
3. Structural Enablement
  - A. Teaching guilds
  - B. Child care structures
  - C. Fin. enablement(phone, mail, travel, lodging)
4. Planning and Coordination
  - A. Cadres (LCC)Responsible for metros
  - B. Teachers assigned to recruit (Dev. time line as discipline)
  - C. Calendar of courses
  - D. Metro Coord.-respon. to reg. struct.

PITCHES

1.
  - A. Need time to get away from local ch. to see edge
  - B. See how others are cooperating
  - C. Hint at how laity could support
  - D. New possibilities for his church
- A. You are a responsible man, aware of world situation (examples)
  - B. You know need for a new vision of humanness
  - C. Lack of tools often the thing that keeps a man from being human
  - D. You have opportunity to obtain those tools and if you don't you are denying another's humanness.

Scare the prospect at first (subtle and delicate) Ex: "See all the ministers leaving the ministry".

Indirect RSI around prospect's situation.

  1. Limits
  2. possibilities
  3. style
  4. corporateness

WORKSHOP - GROUP 2

CRUCIAL "HOW TO'S"

1. Energize and nurture recruiters
2. Plan visitations - who, when, how often say what
3. Establish covenant of accountability among recruiters
4. Quickly grid or get on top of a community of the first visit

MOBILIZATION OF REGION

1. Coordinate regional penetration model building by 36 keys.
2. Create symbols and stories
3. Communication network
4. Care of recruiters

STRATEGIC STEPS

1. Model, timeline and priorities of cities to be penetrated.
2. Find and contact prospective key men
3. Spirit training of key men
4. Get 5 key people from target to RSI

PITCH TO EXCITE KEY MEN

1. Change takes place by decision of a dedicated minority (The Church).
2. Only grass roots education will move the Church.
3. RSI is the tool for that education
4. You are called by the Lord to take that responsibility for Podnuk.

CONTRADICTIONS:

1. Recruiters stance (Internal)
2. Recruiters practices (External)
3. Prospects mindset (Int.)
4. Prospects enablement (Ext.)
5. Regional Enab. Struct. (External)
6. Regional Spirit Care (Int.)

STORY TO MOBILIZE REGION

1. Spirit Movt. tie-in (vision)
2. Cadre care
3. Recruitment Structure
4. Recruitment plan

GROUP 3

"HOW-TO'S"

1. Practices
2. Long range plan/timeline
3. Accountability (self-story)
4. Share wisdom

STRATEGY

1. Gather data
2. Planning
3. Execution
4. Follow-up

PITCH

1. Bring him up to date
2. What's demanded now
3. Why he's the man for the job
4. It's the Lord's demand

GROUP 4

CRUCIAL "HOW-TO'S"

1. How to select, train, and sustain penetrators.
2. How to analyze the situation.
3. How to make initial contacts and recruit participants
4. How to arrange for holding courses

MOBILIZATION OF REGION

1. Story: Vision of the New Movement
2. Strategy: Individual contact  
Planning meeting  
Corporate visitation

STRATEGIC STEPS

1. Geo-Social Model
2. Grid
3. Model of leadership \*
4. Regional timeline (see bottom of page)

PITCH MODEL

1. The times - a) Journey of man  
b) Last 3 centuries  
c) 20th century
2. Visionary Ones
3. Experiment in being the church
4. Tooling program of the Institute for the Local Church

\* Regional timeline

pre-	letter	key man	set	key man's	set date	visit 2	course
contact	of intro.	selection	meeting	decision	& materials	wks before	follow-up

THE 864 CITIES

SECONDARY PENETRATION MODEL

CONTENT - 6 Cities in each of 6 Metros  
in each of 6 Regions in each Area

GOAL - 12 RSI's per quarter per region 1969-70  
Penetration of 864 Cities by June 1970

AREA NORTH  
DETROIT  
REGION

Fall	Winter	Spring
Detroit	Ann Arbor	Dearborn
Kalamazoo	Benton Harbor/St. J.	Big Rapids
Grand Rapids	Jackson	Marshall
Windsor	Windsor	Flint
Lansing	Traverse City	Detroit
Kalamazoo	Port Huron	Kalamazoo
Flint	Kalamazoo	Lansing
Detroit	Grand Rapids	Grand Rapids
Lansing	Holland	Detroit
Kalamazoo	Saginaw	Kalamazoo
Detroit	Detroit	Windsor
Grand Rapids	Battle Creek	Ray City

KANSAS CITY  
REGION

F	W	S
Salina	Storm Lake, Ia.	Lawrence, Ks
Grand Island	Garden City, Ks	Spencer, Ia
St. Joseph,	North Platte, N.	Colby, Ks
Norfolk	Independence	Omaha
Fremont	Bethany	Theford
Hays	Carrol, Ia.	Topeka
Emporia	Red Oak, Ia	Joplin
Kearney	Dodge City	Vermillion
Soux City	Seneca	Falls City
Warrensburg	O'Neill, N	Wichita
Atlantic	Ft. Scott	Lincoln
Manhattan	Nebraska C.	Kansas City, Mo.

MINNEAPOLIS  
REGION

F	W	S
St. Cloud	Eau Clair	Rochester
Minneap.	La Crosse	Mankato
Sioux Falls	Marshall	Watertown
Worthington	Brookings	Willmar
Duluth	Brainerd	Grand Rapids
Iron wood	Virginia	International Falls
Green Bay	Iron Mountain	Wausau
Marquette	Rhineland	Tomah
Fargo-Moorhead	Fergus Falls	Devils Lake
Bemidji	Grand Forks	Jamestown
Bismark	Pierre	Huron
Minot	Aberdeen	Wall

AREA NORTH

ST LOUIS  
REGION

	Fall	Winter	Spring
	St. Louis Hannibal Columbia Davenport Galesburg Springfield, Mo. Des Moines Waterloo Springfield, Ill. St. Louis Columbia Hannibal	Cedar Rapids De Soto Rolla Kirksville Dubuque Burlington Poplar Bluff Cape Girardeau Cedar Rapids Ottumwa Quincy Macomb	Edwardsville St. Louis Jerseyville Chillicathe Warrensburg Muscatine Fort Dodge Mason City Jacksonville Columbia Rolla Springfield, Mo.

CINCINNATI  
REGION

	F	W	S
	Cincinnati Lafayette Lexington Louisville Terre Haute Dayton Columbus Frankfort Indianapolis Evansville Springfield Fort Wayne	Richmond Muncie Carrollton Bowling Green Effingham Covington Mansfield Danville Bloomington Elizabethown Sandusky Lima, Ohio	Hamilton Valpariso Somerset Paducah Vincennes Madison, Ind. Findley Cynthiana, Ky. Decatur, Ill. Carbondale Wilmington, Ohio Warsaw, Ind.

CHICAGO  
REGION

	F	W	S
	Aurora Gary Joliet Lake Geneva Burlington Kenosha Madison Decatur Beloit Peoria Bloomington Champagne/Urbna	Waukegan Elgin Racine Waukesha Janesville Whitewater Rockford Dixon Pontiac La Salle/Peru Kankakee Danville	Gary Joliet Lake Geneva Kenosha Monroe Watertown Freeport Sterling Falls Lincoln Ottawa/Streator Rantoul Morris

AREA SOUTH  
ATLANTA  
REGION

FALL	WINTER	SPRING
Dothan	Raleigh/Durham	Columbia
Charleston	Sptbg/Gville	Atlanta
Athens, Ga.	Columbus	Savannah
Wilmington	Grnsboro/W.Salem	Charlotte
Chattanooga	Swainsboro	Tuskegee
Albany	Augusta	Greenwood
Montgomery	Athens, Tenn.	Fort Payne
Asheville	Macon	La Grange
Florence	Andalusia	Rock Hill
Rome, Ga.	Gainsville	Griffin
Brunswick	Dublin	Statesboro
Milledgeville	Dalton	Cleveland

HOUSTON  
REGION

F	W	S
Dallas	Ft. Worth	Denton
Tyler	Greenville	Texarkana
Austin	Waxakachie	Waco
Houston	Galveston	Nasa (Clear Lake C.)
Lubbock	Abeline	San Angelo
San Antonio	Corpus Cristi	Brownsville
Sherman	Gainesville	Arlington
Lufkin	Marshall	Huntsville
Bryan	Temple	Jackson City
Beaumont	Bay City	Raytown
Witchita Falls	Odessa	Midland
Laredo	Del Rio	Victoria

NEW ORLEANS  
REGION

F	W	S
Thibodeaux	Houma	Slidell
Covington	New Orleans	Picayune, Miss.
Hammond	Opelousas	Gonzales
Alexandria	Baton Rouge	Plaquemine
Lafayette	Crowley	Oakdale
Leesville	Lake Charles	New Iberia
Mobile	Biloxi	Pensacola
Hattiesburg	Laurel, M.	Gulf Port, M.
Vicksburg, M.	Jackson, M.	Natchez, M.
Meridian	McComb, M.	Yazoo City
Monroe	Shreveport	Mansfield
Natchitoches	Ruston	Minden

AREA SOUTH  
OKLAHOMA C.  
REGION

	Fall	Winter	Spring
Tulsa	Stillwater	Miami	
Enid	Alva	Watanga	
Lawton	Duncan	Anadarko	
Liberal	Amarillo	Childress	
McAleste	Poteau	Ft. Smith	
Norman	Shawnee	El Reno	
Muskogee	Ponca City	Bartlesville	
Elk City	Buffalo	Fairview	
Altus	Hobart	Frederick	
Pampa	Dalhart	Plainview	
Ardmore	Ada	Paris	
Guthrie	Chickasha	Oklahoma C.	

MIAMI  
REGION

F	W	S
Homestead	Miami Beach	Miami
Jacksonville	Pompano Beach	Jacksonville B.
Ft. Lauderdale	Cocoa	Ocala
Orlando	St. Petersburg	Bradenton
Tampa	Panama City	Perry
Hialeah	Coral Gables	Key West
Lakeland	Ft. Pierce	Hollywood
Gainesville	Ft. Myers	De Land
Tallahassee	Daytona Beach	Sarasota
St. Augustine	Valdosta, Ga.	Palatka
Palm Beach	Leesburg	Belle Glade
Clearwater	Lake City	Thomasville, Ga.

MEMPHIS  
REGION

F	W	S
Memphis	Blytheville, Ark.	Helena, Ark.
Jackson, Tn.	Dyersbury, Tn.	Greenville, Ms.
Nashville	Murfreesboro	Lebanon
Clarksville	Columbia	Tullahoma
Little Rock	Hot Springs	Jonesboro/Prgld
Pine Bluff	El Dorado	Russelville
Birmingham	Florence	Gadsden
Hntsvle/Dctr	Tuscaloosa	Anniston
Oxford	Corinth	Columbus
Tupelo	Greenwood	Grenada
Knoxville	Maryville	Knoxville/Grnville
Oak Ridge	Tri-Cities	Morristown

AREA EAST

PHILADELPHIA  
REGION

	Fall	Winter	Spring
	Doylestown Trenton W. Chester Allentown York NE Philadelphia Stroudsburg Camden Chester Lewistown Williamsport Germantown	Bethlehem Atlantic City Dover Hazelton Reading Germantown Bristol Easton Lancaster Lock Haven N Philadelphia Wilmington	W. Philadelphia Lakewood Millville Lebanon Scranton Phillipsburg Norristown Lewistown Salisbury Ocean City S Philadelphia Wilkes-Barre

NEW YORK  
REGION

	F	W	S
	S. Bronx Yonkers Bayshore Riverhead Newark New Brunswick W. Queens W. Queens Poughkeepsie White Plains Danbury Greenwich	Harlem N. Bronx Newburgh Port Jervis Bridgeport Norwalk Jersey City Newton Montauk Huntington N. Richmond S. Richmond	Stanford New Haven N. Brooklyn S. Brooklyn Peekskill Ellenville Baldwin Southampton Patterson Morristown Greenwich Vill. Midtown

BOSTON  
REGION

	F	W	S
	Springfield Manchester Augusta Quincy Manchester, N.H. Hyannis Woonsocket Brockton Framingham Burlington Lawrence Pittsfield	Worcester Laconia Lewiston Medford Meriden Torrington New Bedford Boston Hanover New London Springfield Framingham	Holyoke Fresque Portland Providence Hartford Waterbury Fall River Brattleboro Berlin Fitchburg Lawrence Framingham

AREA EAST

WASHINGTON  
REGION

	Fall	Winter	Spring
	Silver Spring Norfolk Petersburg Roanoke Harve de Grace Cambridge Fredricksburg Hagerstown Dansville Portsmouth Frederick Front Royal	Alexandria Newport News Hopewell Lynchburg Glenn Burnie Annapolis Lexington Park Martinsburg Charlottesville Virginia Beach Fairfax Winchester	Arlington Williamsburg Richmond Staunton Towson Baltimore Colonial Hts. Shenandoah Waynesboro Chesapeake Washington Luray

ROCHESTER  
REGION

	F	W	S
	Syracuse Buffalo Albany Norwich Watertown Geneseo Utica Jamestown Ithaca Lake Placid Rochester Troy	Geneva Cortland Oneonta Massena Saratogo Sprgs Niagara Falls Potsdam Elmira Brockport Schenectady Oswego Batavia	Johnstown Hornell Plattsburg Olean Rome Canandaigua Catskill Malone Binghamton Fredonia Cooperstown Newark

PITTSBURGH  
REGION

	F	W	S
	Charleston Cleveland State College Akron Pittsburgh Youngstown Mansfield Cleveland Wheeling Clarksburg Aliquippa Huntington	Cleveland Johnstown Pittsburgh Warren Ashtubula Zanesville Cleveland New Kensington Parkersburg Youngstown Akron Lorain	Cleveland Charleston Johnston Manfield Youngstown Pittsburgh State College Cleveland Washington, Pa. Cleveland Erie State College

AREA WEST

PHOENIX  
REGION

	Fall	Winter	Spring
	Phoenix	Phoenix	Phoenix
	El Paso	El Paso	Albuquerque
	Albuquerque	Tucson	El Paso
	Tucson	Albuquerque	Tucson
	Flagstaff	Tucson	Flagstaff
	Phoenix	Phoenix	Phoenix
	El Paso	Casa Grande	Tucson
	Gila Bend	Flagstaff	Santa Fe
	Tucson	Alamogordo	Casa Grande
	Phoenix	El Paso	Roswell
	Albuquerque	Phoenix	Phoenix
	Chandler	Santa Fe	Prescott

LOS ANGELES  
REGION

	F	W	S
	San Diego	San Luis	El Centro
	Bakersfield	Chula Vista	Long Beach
	Santa Barbara	Nellis	China Lake
	Las Vegas	Ontario	Yuma
	Coalinga	Indio	Santa Maria
	Oceanside	Paso Robles	Mojave
	Boulder City	Mercury	Barstow
	King City	Tulare	Goodsprings
	Ontario	La Jolla	Wilshire
	San Fernando	Visalia	Riverside
	South Bay	Anaheim	Charleston Peak
	San Bernardino	San Gabriel	Ventura

GREAT FALLS  
REGION

	F	W	S
	Missoula	Billings	Billings
	Billings	Sheridan	Livingston
	Butte	Missoula	Spearfish
	Bozeman	Wall, S.D.	Deadwood, S.D.
	Havre	Havre	Sheridan, Wy.
	Great Falls	Butte	Deer Lodge
	Rapid City	Helena	Laurel
	Spearfish	Sheridan	Bozeman
	Kalispell	Hot Springs, S.D.	Browning
	Hot Springs	Hamilton, Mont.	Rapid City, S. D.
	Miles City	Butte	Dillon
	Glendive	Bozeman	Helena

AREA WEST

DENVER  
REGION

	Fall	Winter	Spring
Salt Lake	Idaho Falls	Ogdon	
Grand Junction	Glenwood Springs	Price	
Trinidad	Alamosa	Canon City	
Casper	Douglas	Crawford	
Cheyenne	Laramie	Rawlins	
Fort Collins	Sterling	Boulder	
Pocatello	Cedar City	Provo	
Durango	Montrose	Craig	
La Junta	Walsenberg	Pueblo	
Riverton	Lander	Jackson	
Rock Springs	Scottsbluff	Torrington	
Colorado Springs	Fort Morgan	Denver	

SEATTLE  
REGION

	F	W	S
Bellingham	Everett	Caldwell	
Portland	Salem	Coos Bay	
Spokane	Wenatchee	Eugene	
Boise	Bend	Pullman	
Medford	Lewston	Longview	
Tacoma	Ritzville	Raker	
Vancouver	Klamath Falls	The Dalles	
Pasco	Walla Walla	Ellensburg	
Bremerton	Corvallis	Grants Pass	
Yakima	Seattle	Pendleton	
Olympia	Nampa	Coeur d'alene	
Moses Lake	Roseburg	Furns	

SAN FRANCISCO  
REGION

	F	W	S
San Francisco	Pacifica	S. San Francisco	
San Rafael	San Mateo	San Bruno	
Oakland	Walnut Creek	Richmond	
Livermore	Hayward	Fremont	
Sacto	Ukiah	Santa Rosa	
Eureka	Redding	Half Moon Bay	
Chico	Santa Cruz	Monterrey	
Palo Alto	Gilroy	Merced	
San Jose	Modesto	Delano	
Fresno	Visalia	Elko	
Stockton	Bishop	Tonopah	
Reno	Winnemucca	Ely	

LENTEN PRESIDIUUM -- 1969

		FRIDAY					SATURDAY					
		THE NEW GLOBAL CONTEXT		THE NEW MOVEMENT DIMENSION			THE NEW RELIGIOUS MODE		THE NEW MOVEMENT PRACTICES			
8:30 am	MORNING	AFTERNOON		EVENING		10:00 4:00	FIRST MORNING	SECOND MORNING		AFTERNOON	8:00 pm	
O P E N I N G	THE STATE OF THE MOVEMENT  I	L U N C H	FORMULATION AND PENETRATION  II	D I N N E R	THE LOCAL CONGREGATION  III	S L E E P	SPIRIT EXERCISES  IV	B R E A K F A S T	CREATING THE COMMON MIND  V	L U N C H	CREATING THE FUTURE  VI	D I C T I O N A R Y

The March, 1969 National Presidium, with all 24 regions represented by 77 people, signalled the presence of a new dimension of depth and long range planning.

Representation by Areas was: North 34, East 15, West 10, South 18.

Reports are keyed to session number.

Next Presidium, June 13 - 14.

THE CONTEMPLATION  
MYSTERY

		OTHER Enigmatic Other	PAST Fearful Never-Again-Ness	FUTURE Awesome Not-Me-Ness	SELF Dreadful In-Myself-Ness
THE TRANSPARENCY	THE INTERIOR	THE INTRUSION	THE FATE	THE CUT-OFF-NESS	THE THERE-NESS OF SELF
THE TRANSPARENCY	THE CONCRETION	THE INESCAPABILITY	THE TRANSFORMATION	THE POSSIBILITY	THE UNIQUENESS
THE TRANSPARENCY	THE INTERIOR	THE ACKNOWLEDGMENT	THE CREATIVITY	THE CHANGE	THE PASSION
THE TRANSPARENCY	THE CONCRETION	BECOME OTHER THAN	ADAM IN ALL HISTORY	ALL THAT'S YET TO BE	BEING IN MYSELF

CONTEMPLATION CHART

THE RITE OF THE ORDER COUNCIL

LITURGIST: In the name of the Father, the Son and the Holy Spirit.  
Amen.

COMMUNITY: Amen.

L. God created heaven and earth and all that in them is.

C. For His steadfast love endureth forever.

L. God chose the Hebrew people to manifest his presence in history.

C. For His steadfast love endureth forever.

L. God sent forth in the fulness of time his only begotten Son.

C. For His steadfast love endureth forever.

L. God made manifest His Spirit in the flames of Pentecost.

C. For His steadfast love endureth forever.

L. God acted mightily in our time to awaken His church.

C. For His steadfast love endureth forever.

L. So that she might know and love anew His creation.

C. For His steadfast love endureth forever.

L. God instituted our Order to be a sign of the People of God renewed.

C. For His steadfast love endureth forever.

L. So that knowing and doing might be intensified on behalf of all men.

C. For His steadfast love endureth forever.

L. God calls us forth, till the end of time, to poverty, chastity and obedience.

C. For His steadfast love endureth forever.

L. So that humanness might globally reign to the glorification of His name.

C. For His steadfast love endureth forever.

L. The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

C. Amen.

	M	T	W	T	F	S.	S							
I elig- us ode	BROOD 3 1		PLENARY 4 2		SUMMARY SIGMUND 5 3		SUMMARY NIGG 6 4		JOURNEY CHARTS 7		BROOD 8		BROOD 9	
	B	B	sec- tion	S	Work	W	S	S	S	S	6	7	8	R E P O R T Fam- ily
	B		Collegium		Teams Divisions		C		5 Workshop 9 groups S-J-C		B		9 Religious House	
I elig- ous ouse	10 Regional		11 Local		12 Global		13 Deployment		Religious Houses 14		15		16	
	S	S	S	S	W	W	S	S	S	S	B	B	Wed- ding	18 Sum. De-- ploy- ment
	B		C		T D		C		15 Order Report		B		F	
III elig- us rior	17 Plenary Priorship		18 Consistory		19 Session		20 Senate		21 Plenary Priorship		22		23	
	S	S	S	S	W	W	S	S	S	S	23 Mod- el	24 Ex- ch.	25 R E P O R T	F
	B		C		T D		C		22 S-J-C		B		F	
V elig- ous rain- ing	26 Plenary Training		27 Intellect- ual Method		28 Social Method		29 Religious Method		30 Plenary Training		29		30	
	S	S	S	S	WS	W	S	S	S	S	32 Work- shop	33 Ex- Ch.	34 R E P O R T	F
	B		C		T D		C		31 Workshop		B		F	
V elig- us tion	35 Plenary Permeation		36 Apr-1 Public Ed Guild		37 Higher Ed Guild		38 Soc. Serv. Guild		39 Chur/Civil Guild		40		41	
	S	S	S	S	W	W	S	S	S	S	41	42	43	
	B		C		T D		C		Sections		B		F	

PRESIDING TEAMS

Lenten Order Council, March 1969

SESSION	DATE	TEAM	SESSION	DATE	TEAM	SESSION	DATE	TEAM
1	Mar. 4	A	15	Mar. 14	O	29	Mar. 27	I
2	5	B	16	16	P	30	28	J
3	6	C	17	17	Q	31	28	K
4	7	D	18	18	R	32	29	L
5	7	E	19	19	S	33	29	M
6	8	F	20	20	T	34	30	N
7	8	G	21	21	A	35	31	O
8	9	H	22	21	B	36	Apr. 1	P
9	9	I	23	22	C	37	2	Q
10	10	J	24	22	D	38	3	R
11	11	K	25	23	E	39	4	S
12	12	L	26	24	F	40	4	T
13	13	M	27	25	G	41	5	A
14	14	N	28	26	H	--	--	--

PRESIDING DUTIES:

1. Ritual Leader - songs, council site
2. State of the Union - 5-minute address
3. Hosts - room decor, preparation, snacks  
- Saturday breakfasts
4. Session Chairman - introduce presentation, timekeeper,  
consensus-maker

P R I O R

INSIGHTFUL	PASSIONATE	MISSIONAL	DISCONTINUOUS
Detached	Patient	Waitful	Mystery Man
Open	Pliable	Anti-Druthers	Meaning Man
Inclusive	Empathetic	Decisive	Communications Man
Informed	Sensitive	Missional	Revelution Man

STAGE I

CHARTING METHOD

ONE SINGLE GESTALT

Total Relations 2  
 Impressionistic  
 Total images  
 Categories  
 Imaginal \*1

PARAGRAPHS								
UP			INTO					
GROUP								
impressionistic topical words								
1	2	3	4	5	6	7	8	9

STAGE II

External 1  
 Relations  
 Functional 2  
 Doing What?  
 Structurally  
 Grouping 3

I FUNCTION: DOING WHAT IN WHOLE PAPER?				II FUNCTION				III	
A		B				A C		B	Concl.
1				2 v		1	2	1	
A	B	C	D	A	B	A	B	A	B

Structural \*

STAGE III

Internal  
 Relation &  
 Interior  
 Analysis  
 Propositions  
 (dramaturgical)

1	2	3	4	5	6	7	8	9
PROPOSITIONAL. STATEMENT OF WHAT AUTHOR SAYS								
STATEMENTS OF CONTENT IN OWN WORDS (INTERPRETATION)								
ONE LONG COMPLEX (GERMAN) SENTENCE SUM THE PAPER								

Rational

STAGE IV

Existential  
 Relation

1. TITLE WITH YOUR TITLE
2. NOTE: HAPPENED TO ME
3. MY RESPONSE: IS THIS THE WAY LIFE IS?

Ontological\*

SPIRIT MOVEMENT		DISSEMINATION	PERMEATION	INFILTRATION
INCARNATES NSV and NRM	<i>Function</i>	Perpetuates the Spirit Movement by creating a favorable environment	Sustains Spirit Movement by enabling Reformers within the establishment	Engineers change within the Establishment
GRASS ROOTS	<i>Locus</i>	Popular Mindset	Contacts in Establishment Hierarchy	Decision Making in Establishment
Courses Spirit Movement Participation	<i>Tools</i>	Mass Media Speaking	Courses Consultations	Signal Projects Proposals
Authentic Selfhood and Social Justice	<i>For the Sake</i>	Recruitment Permeation	Recruitment Infiltration	Influence Data Gathering Direct Decision-making

INTERIOR BEING OF 20th CENTURY MAN

KNOWING				BEING				DOING				MASTER PHENOM- ENOLOGICAL CATEGORI
SOLITARIES				JOURNEES				CORPORATES				
FORMAL RAT'L  PHENOMENAL	MEDITAT.  sociality	CONTEM.  mystery	PRAYER  freedom	FORMAL RAT'L  PHENOMENAL	KNOW  word	BEING  presence	DOING  deed	FORMAL RAT'L  PHENOMENAL	POVERTY  detachment	CHASTITY  intention	OBEDIEN CE  engagement	
THE ACKNOWLEDGEMENT	the impact	the encounter	the burden	THE ENTRY	the lucidity	the discontinuity	the action	THE NOVICE	the sensitivity	the vision	the covenant	THE IDEA
THE INVOLVEMENT	the address	the inescapable	the passion	THE MARCH	the logos	the style	the mission	THE COMRADE	the sacrifice	the humanization	the submission	THE CONCRETE
THE INWARDNESS	the dialogue	the companionship	the intervention	THE FIRE	the authority	the discipline	the election	THE IRON MAN	the renunciation	the interiorization	the initiation	THE PERSONAL
THE TRANSPARENCY	the communion	the honor	the absorption	THE SILENCE	the humiliation	the continuity	the exaltation	THE NOTHING	the riches	the exemplar	the freedom	THE ECSTATIC

RELIGIOUS HOUSE MISSIONAL MODEL

MOVEMENT EXPANSION INTENSIFICATION		MOVEMENT STYLE MINISTRY		MOVEMENT EXPENDITURE INTENSIFICATION	
PENETRATION	FORMULATION	ORDER RELIGIOUS HOUSE		PERMEATION	EDUCATION
Geographical Grid	Movement Units	Style Creation	Style Mission	Social Participat.	Leadership Compete ce
GRIDDING  Research and Consults	AREA Regional Councils  Visits	RELIGIOUS PRACTICES RESEARCH	COLLEGE LIFE PROGRAM	SOCIO- RELIGIOUS ANALYSIS	LEADERSHIP TRAINING
COURSE PLANNING  Suggestions	CATALYTIC CADRES  Visits	RELIGIOUS HOUSE PATTERNS	HOUSE GUEST STYLE	PERMEATION EXPERIMENT	DISPERSION RESEARCH
COURSE RECRUITMENT  Selective helps	PRIMAL CADRES  Consults	SIGNAL CORPORATE RULE	UNIT VISIT STYLE	OUTSIDE RELATIONS AND ASSIGNMENT	RESOURCE AVAILABILITY
TEACHER TRAINING  normal participat.	SIGNAL PROJECTS  consults	BASE RELATIONS historical order past-present keep current	PUBLIC STYLE IMPACT	DEVELOPMENT CONTACTS	PROPAGANDA PROGRAM

THE 23RD PSALM (Tune: Theme from "High Noon")

The Lord is my shepherd,  
I shall not want.  
He maketh me to lie down in green pastures;  
He leadeth me beside still waters;  
He restoreth my soul.  
He leadeth me in the paths of righteousness,  
For His name's sake.  
Yea, though I walk through the valley of the shadow  
Of death,  
I will fear no evil,  
For Thou art with me,  
Thy rod and Thy staff  
They comfort me; Thou preparest a table  
Before me in the presence of my enemies;  
Thou annoint'st my head with oil,  
My cup runneth over.  
Surely, goodness and mercy  
Shall follow me all the days of my life;  
And I shall dwell in the house of the Lord  
Forever and ever and ever. AMEN.

ASCRPTION (Tune: Ghost Riders in the Sky)

In the name of the Father, and the Son, and the Holy Ghost.  
In the name of the Father, and the Son, and the Holy Ghost.  
In the name of the Father and the Son, and the Holy Ghost.  
Amen. Amen.  
Hallelujah! Hallelujah!  
In the name of the Father, and the Son, and the Holy Ghost.

\*\*PROCESSIONAL (the congregation standing)

FOR ALL THE SAINTS

For all the saints, who from their labors rest, Who Thee by faith before  
the world confessed, Thy Name, O Jesus, be forever blest, Alleluia! Alleluia!

Thou wast their Rock, their Fortress, and their Might; Thou, Lord their  
Captain in the well-fought fight; Thou, in the darkness drear, their  
one true Light. Alleluia! Alleluia!

O may Thy soldiers, faithful, true, and bold, Fight as the saints who  
nobly fought of old, and win with them the victor's crown of gold.  
Alleluia! Alleluia!

O blest communion, fellowship divine! We feebly struggle, they in glory  
shine; Yet all are one in Thee, for all are Thine. Alleluia! Alleluia!

And when the strife is fierce, the warfare long, Steals on the ear the  
distant triumph song, and hearts are brave again, and arms are strong.  
Alleluia! Alleluia!

From earth's wide bounds, from ocean's farthest coast, Through gates of  
pearl streams in the countless host, Singing to Father, Son, and Holy  
Ghost, "Alleluia! Alleluia!"

\*\*RECESSIONAL: 117TH PSALM: PRAISE THE LORD ALL NATIONS (Tune: We shall overcome)

THE LORD'S PRAYER

(Tune: Midnight in Moscow)

Our Father who  
 Art in heaven  
 Hallowed be Thy name;  
 Thy kingdom come,  
 Thy will be done  
 On earth as it is in heaven.  
 Give to us this day our daily bread,  
 And forgive us our debts, as we forgive our debtors,  
 Lead us not into temptation;  
 But deliver us from all evil  
 For Thine is the kingdom, the power, and the glory  
 For ever and ever. AMEN.

MEN OF THE SPIRIT

Men of the spirit march on to build a new tomorrow  
 Theirs is the will to will one thing and only  
 Theirs is the joy, the Godly sorrow.

Men of the spirit are men of flesh and blood and iron  
 Theirs is the war that's never won, but winning  
 Theirs is the mission never done.

Men of the spirit are black, tan, brown, white, red and yellow  
 Theirs is the task to build the earth, the future  
 Their lives are given for their fellow.

Men of the spirit fight on and hold a common vision  
 Theirs is not wealth, nor status, nor vainglory  
 Theirs is not discord nor division.

Men of the spirit march on to build a new tomorrow  
 Theirs is the will to will one thing and only  
 Theirs is the joy, the Godly sorrow.

ON CONTEMPLATION

When in the midst of strife The Other strikes my life	And deep within I see The fact that I just be	And in my past I find The fatefulness of time	And the Not-yet I see is not from under me.
And that encounter will not let me flee	And unrepeatably this one, this self	But then a transformation comes to me	So fast it comes as possibility
It's then I honor Him, though he be foe or friend	Free passion then I live My depthless life I give	I then begin my poem in Mystery alone	Then my reality is change eternally
And I become the All in Mystery	I find that I be Being-in-itself	And I am Adam and all History	And I become the All of Yet-to-be.

## INTRODUCTION

LOCAL CONGREGATION  
RS III A  
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LOCAL CONGREGATION (RSIII A) is the fourth course in the Academy within the theme "life of the church" for the first two weeks. In the region it is suggested that Local Congregation be taken after RS-I and CS-I.

Existential address: The Local Church is seriously understood to be the arena for the mission of global revolution. The task of reformulation the Local Congregation will require the emergence of churchmen who are symbol makers, globally lucid, and corporate model builders.

Objective aim: The aim is to communicate the image of church as mission and ground it in practical embodiment at Local Congregation level. It provides the committed churchmen with the tools to effectively renew the church on behalf of all that has been, is, and is yet to be.

Subjective aim: The Local Church can be reformulated by responding to the imperative to stand in the position of responsibility for the Local Congregation and thereby demonstrate the decision to love the church by renewing it on behalf of society.

### SYMBOL LECTURE

Place in course: The Symbolic Life section is placed first in this course because of the primary significance of worship.

Existential address: The recognition of the power of symbols and particularly the power of Christian worship.

Objective aim: To understand Christian worship and see possibilities for intensifying its enactment.

Subjective aim: To appropriate the gift of symbols and the imperative to create new symbols.

### SYMBOL WORKSHOP

Place in course: First

Existential address: To be serious about reformulating congregations worship.

Objective aim: Clarity on present condition of worship and possibilities for reformulation.

Subjective aim: Can reformulate the worship life.

### STUDY LECTURE

Place in course: This is the second lecture in this course because serious study builds the comprehensive context for practical church renewal.

Existential address: Is the necessity of study only for changing history.

Objective aim: To show responsibility for creation of a comprehensive intellectual life in the local congregation.

Subjective aim: Is for participants to see study in a missional context and self as a perpetual pedagogue.

### STUDY WORKSHOP

Place in the course: Second workshop in the course and provides the context for building a comprehensive mindset for being mission.

Existential address: Is the revelation that study is mission for changing history and that the imperative is to create a comprehensive study curriculum in the local congregation.

Objective aim: Is to reveal the blocks to serious study and to concretize methods for developing a practical study curriculum in the local congregation in the contest of mission.

Subjective aim: To free the participant to see self as the ones responsible for creating authentic study programs in the local congregation.

### DISCIPLINE LECTURE III

The Third Lecture in RS III-A dramatizes discipline at the center of the "Bug" model as cement that holds internal life in being for the external mission.

As an existential Statement, discipline is the internal struggle every man experiences to free himself to deal with the external task.

The objective aim is to show that groups are maintained by discipline. Therefore,

Subjective Aim--The subjective aim is the individual decision to be the glue that holds the local congregation in being.

### DISCIPLINE WORKSHOP

Place in course--Discipline workshop follows the 3rd lecture--concretizes the discipline lecture.

Existential Address: Discipline groups alter history--not doing your own thing.

Objective Aim: Discipline is an aspect of all groups.

Subjective Aim: To decide to recover discipline in the local congregation.

### MISSION LECTURE IV

Place in course: The lecture on the task of the Church deals with external dynamics of local church--defining arena of struggle and presenting the reality of the Church in history.

Existential Address: The address focuses upon possibility of seeing the Church as revolutionary and life as always being laid down on behalf of neighbor.

Objective Aim: To indicate the struggle to create self consc. structures and tools needed to shape the civilizing process.

Subjective Aim: To confront with decision to create the models and structures of new human-ness in the life style of cruciformity.

### MISSION WORKSHOP

Place in course: Follows workshops on the internal dynamics of the congregation & cadre, & deals with external relationships to parish (mission, or Just. Love)

Existential Address: The model building workshop addresses the participant at the point of his struggle with what it means to be a responsible man of faith in the midst of 20th Century ambiguity as he relates to the inter-related problems of his parish.

Objective Aim: Raises question & gives tools as to how participants take resp. for their parish, and see that the Church is only group within the parish that can be comprehensive, working in behalf of global mission. Give clarity on group dynamics in workshop methodology.

Subjective Aim: Confront with decision to be an iron man in a concrete situation as a perpetual structural revolutionary whose job is never done.

LECTURE I - SYMBOLI. MAN AS SYMBOL MAKER

A) Forms of Faith: Everyone has symb. life that holds him present to stance in midst of life. Structures of society know this well and are always presenting symbols for man to appropriate and thus act out life in a way compatible to his symbols.

B) History: The symb. is always present in the process of social change; no revolu. movem't has ever come off w/o a symb that held and anchored them in the hist. context

C) Self-hood: Man knows that all experiences are seen thru an image and his relation to experiences is determined by that image. Man must be aware of the images that he operates out of to create his own psyche.

D) Worship: is any intentional acting out of a self/understanding; for the church, worship is the primary symb. activity. In its corp. form, the community reminds one of his decision to live in the Word.

II. STRUCTURE OF WORSHIP

A) Three Acts: Worship is rehearsal of 3-fold way of life: Confession, Praise and Dedication. Confession acknow. man's condition of brokenness and guilt. Word enables him to affirm life and intend it in decisive action.

B) Three Moods: 1st Act- Humility: openness to every impingement and judgement; 2nd Act- Gratitude: embracing totality of life; 3rd Act- Compassion: expenditure of self for the whole world.

C) Analytic model: Acts of Worship carried out as: Confession, by call to compassion, act of confession, absolution and Lord's Prayer; Praise, by hymns, scripture, witness and creed; Dedication, by petitionary, intercessory prayers, offering and 1st benediction or passing the peace.

D) Perversions: Emotionalism, subjectivism, and good personal feelings overcome by stressing objectivity of drama; cut across intellectualism and gnosticism by emphasis on corporate participation of group in cultic act.

III. MOTIFS

A) Decisions: In worship, as in life, people are called upon to respond, participate and decide. To answer the call "let us.." and to be called on to add the "so be it" (Amen) to another's prayer demands radical decision.

B) Dance: Worship is the total involvement of the whole person which means keeping "in step" w. the dance and becoming immersed in the rythm forming a unity with the drama of life.

C) Dialogue: is the relational dimension of life. Therefore worship takes place as the community rehearses the dialogue and makes its witness across the Word of Life represented by the Table.

D) Architecture: Physical setting itself communicates the relationship of the worshippers with itself (antiphonal), the unsynonymous mystery (east), and the world (entrance), over the Word (table).

IV. FUTURE

A) Cultic: Worship is cultic exercise of total existence in an objective, corporate act. The symbolic actions of the body such as sway, kneeling, standing, clapping all pull indiv. into community and throws him up against life style of total participat.

B) Music: needs to be recovered in new way; emphasis must be shifted from performance to involvement. No community has ever retained identity without songs to symbolize its' meaning.

C) Eucharist: Communion is prime symbol of Church. In the Eucharist (Thanksgiving) the final bridge is thrown between the hist. Christ event and the brokenness of our own existence. We celebrate life broken for sake of all.

D) Liturgical renewal: today assumes that worship is only for the sake of mission. The spirit. poverty of our time is leading to experimentation with recovery of lost art of solitary worship, in Meditation, Contemplation and Prayer.

## ART FORMS:

Saviors of God, Kazantzakis, N., p. 102

St. John 13: 1-17 (New T.)

LECTURE I - Illustrations

I. MAN A SYMBOL MAKER

The funeral is a symbolic activity that holds the societal programming of man by images. The association of funeral directors image is a powerful force in our time. It's present image relates to the illusionary good life style of our day as opposed to realism. Man's relationship to death has thus become illusionary of an attempt to deny its facticity. Or the funeral directors have created a symb. of unfaith or one that identifies a part of life as bad. The man of faith must participate in worship to hold him present to his stance to life. The Christian funeral must be thought through so that it may be symbolic of faith in the Word.

II. STRUCTURE OF WORSHIP

The structure of worship is not something that is imposed. It is just a reflection of the way life is. For example, when I get up in the morning, life doesn't come to me the way I wanted it. The alarm goes off much too soon - the things I have to do are not the ones I would choose if I were in charge of the universe. But as soon as I stand open to life choosing me rather than the way I choose it, then I'm free to embrace it as the fantastic possibility it is. I can then give thanks for life as it is. I am then able to expend it, live it, decide it, for all mankind.

III. MOTIFS

These motifs can be seen to be at work in any act of worship- for example the wedding service is rich in imagery at this point. The wedding is grounded in radical decision, not only by the couple, but by families and church in committing themselves to the support of the new marriage. Every person knows of the awesome place of the marital relationship in life and is therefore totally immersed in the event of the wedding. The dialogue of imperative and promise takes place between church and couple. Involvement of all in such a setting symbolizes the Christian significance of the worship-event.

IV. FUTURE

The cultic dimension can be appropriated such that the worship service would be like a snake dance after winning a ball game, in which if one gets out of step all the rest fall down. The music in the present worship service is a block to cultic understanding in that all came out of individualism. Yet music must come in in a new way - nothing ever happens until it is first sung about; this was dramatically proven by the "We shall overcome" of the black revolution.

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Saviors of God, Kazantzakis, N.  
The Mind- First Duty, pps. 48-49  
Acts chapter 5

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LECTURE II - STUDY

I. SERIOUS STUDY

- A) Context: Study creates images of the self in relation to Word & world. Man is the model builder who imposes order on the chaos of the world.
- B) Mission: Study deals with the Mission. Study is revolutionary; study is to change the world. If doing the mission one will be driven to study.
- 3) Role of Pedagogy: The pedagogue teaches nothing new & doesn't give opinions; he points to the way life is. He thus never needs to argue or be defensive. He is out to be transparent to life & communicate images; let people see life through him.
- D) Perversion: Study is not only for children, is not limited to Sunday AM & does not study past for its own sake. It is for all ages, enables decision, must go on all week, & is only to create the future.

II. COMPREHENSIVE CURRICULUM

- A) Structure: deals with providing a context for man's internal and external struggle. Life is perpetual dialogue of the Relig. and Cultural. The context of cultural studies come from the humanities and sciences.
- B) Theology: is contentless; is a reflection on the cultural studies. It feeds upon the way life is. We theologize out of our own time and experiences.
- C) Times: Knowing what's happening in our times enables man to have an edge in building his models. Knowing the way life is gives man the possibilities of making decisions as to how he will relate to his situation. His stance toward life gives meaning to the times.
- D) Methods: The pedagogical method of the 20th century always includes lectures (images); seminars (dialogues where depth questions are raised; conversations (sharing insights); and workshops for practical planning.

III. PRACTICAL METHODOLOGY

- A) Imaginal Education: changes images. It blasts reduced images by showing larger ones from which one can decide. It pushes to point of decision & always provides critical reflection & tools for deciding.
- B) Art Form: method allows you to push down to depth problems through a dialogue with yourself, the leader & an art form object. It allows you to take a relationship to reality via impressionistic, reflective & interpretative reflections.
- C) Dialogue: enables you to see yourself in relation to others & the world and allows you to participate creatively in it.
- D) Charting: is a practical method for quickly getting hold of the mind of an author. The charting structure consciously gesticulates and holds the context of the total paper. It lays out before you the fundamental motifs of author & provides the basic structure for dialogue with the author.

IV. REVOLUTIONARY STRATEGY

- A) Objective data: is key in model building. First, fresh data is gathered, listed then put into a gestalt and finally, consensus on its relation to total model enacted
- B) Basic Patterns: are key for holding colleagues before their real intent, demonstrating that creative problem solving births new creations. This means ordering relationships in time/space, honoring historical patterns, & deciding future trends.
- C) Question of Humanness: is the pedagogue's raising of whatever is needed to hold the group over against the Word in their study. This often means raising <sup>questions of</sup> relationship to the task, group spirit trends, and pushing comprehensive perspectives.
- D) Shepherd is the pedagogical style of assuming total responsibility for the study troops and their task. He not only blasts loose lucidity but also stands with his shoulder under the struggle.

LECTURE II - Illustrations

I. Serious Study:

The nature of serious study is illustrated by the Sunday School movement. The Church was out to educate children who worked during the week. This necessary task was left undone by society and church handled it using the Bible as a reader. Teachers as men of faith were also interested in depth life issues & dealing with the selfhood of the children. This movement became perverted when it lost its revolutionary purpose and aimlessly taught the past. Study in the contemporary church is similarly out to fill a social gap - the creation of people who can create the future.

II. Comprehensive Curriculum:

Nowhere do we find a person or organization w/out the need of a comprehensive curriculum. Even a young child has this need. The youngest child must be given the opportunity to struggle with his internal life in relation to the world. There is a time for each activity of the day: rituals, songs, conversations, stories. The child is allowed the possib. of creating his own style in relation to the circumstances. All around him he finds the world breaking in upon him in pictures of current events, movies & sounds of the future - electronic music. His past is captured in Ur images, music, stories. Can you imagine what kind of bombshell the schools have on their hands when that child enters first grade? Why, he's already decided what it means to be a global citizen. He knows that he is creating his life style.

III. Practical Methodology:

Newscasts presented via TV screen are a perfect illustration of imag. ed. going on today. As we watch riots, bombings, the President, we have a dialogue with the TV image, the newscasters and ourselves and are pushed to take a relationship to the news. By creating a chart of the newscast we would be able to objectify the data, see basic motifs revealed & have before ourselves a comprehensive view of the world situation that day. If needed we could give a 30 minute capsule of world situation on any particular day.

IV. Revolutionary Strategy

Moon Shot. Only revolutionary strategies bring off moon shots. Studying objective data thru tests, wind tunnels, mock ups, is life & death. The significance of all data must be inserted into the moon model. Structuring basic patterns of flight, of mother ship & module rendezvous etc. are necessary for bringing off the new creation. Using past scientific wisdom and risking deciding future trends, allows pattern-building. The quest. of humanness is built in to the nature of food, couch and suit contours. All deal with risking radical human expenditure, in self-conscious human struggle toward the mystery. Mission controllers fail in demonstrating authentic historical action unless its project has a spirit of mission for all mankind.

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I Corinthians 3:1-8

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LECTURE III - DISCIPLINE

I. SUSTAIN

A) Worship: To enable vision of loc. cong. as disciplined group, it's nec. to hold individ. up against corp. worship as one who can live in midst of struggle over against objective structures.

B) Counseling: is never for it's own sake, but for sake of mission holding individ. before Word releasing his own inner resources to enable him to struggle alone.

C) Conversation: must reveal struggle as context of person's life in deciding to deal w. his givenness; so he controls his problems -- not problems control him.

D) Presence: You be whatever need to be in order to sustain colleague in mission; stand in Word yourself as sustaining presence for others.

II. MAINTAIN

A) Physically: Maintaining a person in mission involves providing for his phys. needs -- shoes, if his boots have been blown off in battle-- sleep, if his fatigue requires it, etc. This means you do whatever nec. to provide for his phys. care as mission " .

B) Study/Worship: to maintain a person in mission you must attend to his intellect. needs; what does he need to know in order to fulfill his role in overall context of the mission. Worship maintains him by rehearsing his self/understanding.

C) Basic Structures: Care for colleagues is to build objective structures in which they can participate; freeing them to make decisions overagainst his druthers; holding before them a comprehensive vision and direction of mission.

D) Style: Study & worship (knowing); basic structures (doing); and address of your style (being) elicits a person's own style which is finally the only thing that maintains & frees him to be effectively involved in mission.

III CORPORATENESS

A) Civilizing Process: It is only for a task that you covenant yourself -- to enter a covenant is a decision to shape history.

B) Covenant: involves the scandalous decision to work with a particular group in an actual missional task.

C) Rule: Whether written or unwritten the rule is essential for the covenant. The rule brings objectivity & s/c to Time/Task assignments in the polity structure; goods; study life & symbolic life. It is to enable not burden the group. The rule of thumb is to have as little as possible to forge the mission.

D) Absolute/Relative: To be respons. in covenant is to hold tension of being absolutely obedient to the way life is which gives total freedom to choose which rule I will obey.

IV. ACCOUNTABILITY

A) Accountability: Actual accountability is about a specific job & is answered yes or no. Symbolic acct. involves a spirit relationship & is answered yes&no or no&yes. Absolution is at once both judgement & mercy -- or the word of possibility.

B) Rationale: Acct. is to objectify guilt in order to free one for future dec. Regular evaluation and projection times need to be scheduled which include: accounting, reporting, planning, and absolution.

C) Perversion: Beating people over head by declaring absolution of Law or always doing what you want -- being the libertine. What is called for is serious nonchalance in acct.

D) Divorce: Covenant is always 100% commitment; yet always open to new possibilities - or, only final obedience is to God; the only basis of divorce is for is for more effective participation in mission.

LECTURE III - Illustrations

I. Sustain:

Whole problem of discipline deals with spirit deeps. Corporate care is essential to disc. The objective structures of the worship held him up against the context out of which he could deal with his struggle.

II. Maintain:

(Movie: Midnight Cowboy)

The cowboy's mission was to be a hustler but he had no way to bring off-- no contacts, no clothes. His friend, who had no way to be a hustler decided to help bring him off as a hustler (going to maintain him in mission.) His friend, breaks into shoeshine stand and polishes his shoes, washes his clothes by putting them in with someone else's, steals him a new hat and then finally goes out and hustles him a prospect.

III. Corporateness:

30,000 men went to the moon, not 2. One has to include the technicians who made possible the flight. Not one company built the rocket but many different companies who normally are arch-enemies used corporate insights. Everything was put at the disposal of that task: time; no sleep; goods; millions for just the right kind of shoes. When the flight started, every man was absolutely held to those plans - one deviation and everything would fail. Ridiculous situation of someone doing what he feels: count down, 10, 9, 8, 7, 6, 5, - HOLD IT! I don't know if I feel like going.

IV. Accountability:

(Book: "Journey to the East" by Herman Hesse)

The main character, H.H. is called before the Presence of the League to declare his sin -- the League does not judge him rather judgement has already been pronounced by H.H.'s presence. The League merely heard his confession and held him before the possibility of a new decision.

( OR )

New Testament parable of the talents - not did you have more, or do more, but did you give your selfhood to the mission.

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Cost of Discipleship; Bonhoeffer, D.; SCM Press, London, 1954.

Warriors of God; Nigg; (chapters on Benedict & Augustine); Knopf Pub., N.Y.; 1959.

Journey to the East; Hesse, Herman; Noonday Press, N.Y.; 1967.

LECTURE IV - MISSION

I. PARISH

A) The Mission of Parish is to int. part. in the civ. process through creation of global structures that will enable all to be fully human, and its provision of care structures that are comprehensive in any particular battleground.

B) The Parish is a part. geo. unit for which the L/C takes responsibility for creating human structures and images and injecting them into the community.

C) The Parish is Ecumenical in that each L/C cooperates in the mission of Church as it applies gifts and resources of Denom. to the bldg. of models in behalf of whole Church.

D) Presuppositions for Parish are: A delimited geo. area; resp. for all probs./all people simult.; dealing primarily with depth human problems through creating symbols.

II Suburban/Urban

A) Inner City: Depth problem--feels he is a victim, 2nd class cit. who is crushed by the structures & unable to play a sign. role in hist.

B) Suburban: Depth prob. is the loss of any sign. story. Being human is reduced to acquiring good life. Voc. prob. is greatest here. Not use his power on behalf of all.

C) Rural: Depth prob.--feels he is a victim of Urb. World, isolated. Not know how to relate to 20th C.

D) Problematic: When naming the Eco./Pol./ Cult. probs., must move from Global, to nation, Polis Com., Family, Individ. Only in the vision of full humanness globally is there clarity on the depth human prob.

III. Presence

A) Goods: Resp. for full humanness in the comm. demands a radically miss'nl use of goods in terms of what is needed to enable human freedom--or the dec. not to be victim to the eco. dimension of life.

B) Decisions: The polity strucs. in & through which the ind. relates to life are created for the purpose of seeing that decisions are made on behalf of all the peop. not reduced to being rep. of part. power groups.

C) Task/Time: Radical intentionality in terms of Task/Time requires that one's thrust be lived for one life task.

D) "New Cleric": The ind. operating image of the "New Cleric" implies part. style of one whose role is simultaneously that of priest, rabbi, revolutionary, and religious; whose presence is a direct demon. of pov., chast., & obed. to God & Neighbor.

IV) Theoretical Model

A) Grid: To enable full humanness or to create justing love 1st job is to grid comm. as corp. gp.; decide on a concrete geo. area, and locate arteries, nodes, dists. etc. This must be done in simple rat. form & may be used as symb. of those people you have decided to love.

B) Geo-Soc. Analysis: With this geo.-soc. area analyze the E/P/C probs., moving from the comprehensive to the part. as you gestalt.

C) Attack: To attack these probs., must fig. how many people needed (and who), the necessary tools, and your timeline (1-4 and 40 yrs.) and then strategy or methods nec. to reach your goal.

D) Model Critique: The model must be criticized with the questions: Has it included all the people & problems; is it geared to bring humanness? The model is never solidified, but open ended.

ART FORMS:

Saviors of God; Kazantzakis, Nikos, page 90  
Gospel of Mark 10:17-23

LECTURE IV - ILLUSTRATIONS

I) PARISH - On the near S. side of a city in the So. West, is neighborhood that had changed from socially elite to socially depressed in a matter of 10 years. The field of mission had shifted to that of ministering to broken families, inadequate housing and income, and the problems of aging. The L?C's were expending their resources luring membership from the numerous suburbs around the city and working toward their goal of building new sanctuaries while present facilities lay idle at least 5 days a week. Local Boys Club requested use of space for much-needed physical and cultural activities - Official Board said "No" to them. A S. S. teacher was overheard saying shortly thereafter - "I wonder why somebody doesn't do something about all these children." The Church overlooked both the problems of the parish and the possibilities available by failing to corp. define the parish, identify the depth human problem, strategize on caring for the people, and applying their corporate resources.

II) My brother-in-law is sick of the rat race. He spends more than half his time at work. He is killing himself to get more money to buy more stuff. His wife, Mary Lou is busy all day cleaning, shopping, running Sam to Cubs - Sally to dancing class, and little Sue to nursery school so she can get her hair done for the League meeting. Cost of living soars, stereo breaks down, etc. - so for relaxation by brother-in-law watches T.V. - which bombards him with more ways to spend money to get the "good life". T.V. also reminds him periodically that the world is slowly falling apart. But this is not his real problem; rather it is that he sees that he has reduced life to less than full participation in humanness, does not know how to significantly use his power, spend his money and time, and has no story to tell himself which gives life meaning.

III) Local Church Cadre in Exurbia made decision to be intentional - rose at 5:30 a.m. on Saturdays to celebrate the Eucharist, after which they spent mornings building a problemat and grid of the community. Used grid as wall mural in each home - used problemat and goals for context out of which they moved in L/C.

Example - Problem - Rural mindset - L/C turned in on self-

Strategy- Annual Box Supper Dinner became World Day Celebration.

Tactics - Decor - people came dressed as Hippie, Socialite, wino, Black Man, Red Man, etc.

Music - from other cultures

Conversation - related to what the city should look like in 10 years.

Movie - City of Necessity - art form conversation later.

Closing - passing of Peace

IV) Guy decided to move a mountain  
 mapped the area - decided the problems  
 got his strongest friends, tools - drew up strategy  
 had to decide whether to start at top or dig at weakest spot first  
 then built a timeline.  
 Key - if any steps are left out, any forces break down  
 the mountain is not moved.  
 Decision - to stand as Iron Man whether anyone stands with  
 him or not - till job is finished.

Bibliography:

Christ and Culture; Niebuhr, H. Richard; Harper and Row, N.Y.; 1951

Nerves of Government; Deutsch; Free Press; 1963

Who's Afraid of Virginia Woolf; Allbee, Edw.; play

WORKSHOP I - SYMBOL

A. ASSIGNMENT

- I. List 10 Symbols which have lost power in the Local Congregation.
- II. List 5 Goals of renewed symbolic life in your congregation.
- III. List 5 Blocks to renewed symbolic life in your congregation.
- IV. Develop 10 point Program to renew symbolic life for the congregation.
- V. Lay out a 1 Year time line for implementing the 10 point program.

B. PROCEDURES FOR WORKSHOP

- 1) Have total group work individually on first assignment for 5 minutes. Do not give rest of assignment at this time. Do not limit definition of symbols should a question be raised, but refer back to the content of the lecture. Deal with the whole group's insights per the Battle Plan, on page 11.
- \*2) Have total group work individually on Assignment II & III for total of 10 min. Do not give rest of assignment at this time. If necessary to illustrate a Goal and a Block, select one in education area.
- 3) After item 2 above, have group move into sub-groups (9-12 in each) with assignment to gestalt individual's goals and blocks down to 10. Also (major emphasis) to corporately deal with assignments IV and V. Total time (60 minutes).

C. LECTURETTES

1) Corporate Wisdom: One of the most significant re-discoveries of our time is in the recognition of the power of the corporate mind. You and I have the information needed to reconstruct human life. No longer do we live in the two-story universe where it is assumed that correct wisdom comes down from above. Corporate teamwork is the way that any accomplishment takes place in an urban world.  
(May best be used when workshop divides into small groups.)

2) Brainstorming and gestalting: Two key methods of workshopping are:  
brainstorming- in which data is called forth for all participants and it is recorded, in this case on a blackboard, without evaluation. All information seriously given in response to the question is received, and without discussion. Get data out as rapidly as possible. Gestalting- then is the ordering of the data, into an agreed upon number of categories without dropping any of the insights. Then a re-statement is made of each gestalted point.

3) Depth Theological Study: The foundation for recovering self-consciously the power of the symbolic is depth theological grounding over against the demon of "understanding." Imaginal study of the meaning of the symbolic is necessary for the renewal of the church's worship life.

BATTLE PLAN FOR WORKSHOP I - SYMBOL

SEQUENCE OF PRESENTATION:

- 1) Call for symbols which have lost power and list (from group responses) on the blackboard. Receive all answers. Pick out three items to push. Push reflective type questions: ex. "Who decided that \_\_\_\_\_ would be part of your worship decor?" "Who picks out the hymns that are used?" etc.

It would be helpful to choose one item which refers to structure of worship, one on decor, and one element of worship (ie. songs). Aim here is to help group be s/c about:

- a) Objective question: Who is sustaining dead symbolism; what groups are and making decisions?
- b) Subjective: Responsibility of participants; involvement in way things are and the way things can be.

(TIME: 20 Min.)

- 2) Ask one person of each group to lay out its 1 Year Time line and 10 Point Program on board. Engage group in conversation about blocks while boardwork goes on (10 min.). Push primarily for gestalt methodology: Was there a variety of blocks within group's list? How did you end up with the five? What do you think of that process? What would you do differently? How was list of blocks helpful in overall assignment?

Have someone from first group walk seminar through timeline tying each milestone into 10 point program. Allow seminar to ask questions for clarity. Have all groups go thru presentation. Have goals and blocks read and ask others to identify where these were being met by time line and where gaps existed in program. Push the area of study as key to renewal of symbolic life and raise question: of the symbolic outside of the traditional worship structure. Ask comparison questions: Which is most aggressive? What are the dangers? Which is most likely to come off?

Wrap-up: The "most likely" is any of these that a group decides is going to come off and has the symbolic life to hold it present to the mission. This is just an exercise, the whole process must be reduplicated in each local congregation.

5 Min.	20 Min.	10 Min.	60 Min.	45 Min.
Quest. I	I	II & III	II & III Gestalt	Corporate
Individual	Corporate	Individual	IV & V Group	Present.
Work	Discussion	Work	work	& Discussion

WORKSHOP II- Study

Assignment:

- 1) List three (3) areas every church member must study in order to have a comprehensive and global context for the 20th century.
- 2) Name five (5) books or articles that would break open these areas.
- 3) List five (5) places where inadequate study structures are going on in our times.
- 4) List fifteen (15) blocks to study life you would anticipate in a local congregation. Gestalt to three (3) blocks.
- 5) Create a ten (10) point program for study life of the local congregation.
- 6) Lay out five (5) goals and five (5) strategies on a one-year timeline for initiating this program in the local congregation.

B. Procedure

- 1) Present all questions and review how to gestalt.
- 2) Have group divide into four (4) groups of eight (8) each (32).
- 3) Have each group select a scribe and a reporter.
- 4) Present study timeline:
  - a) First ten (10) minutes work individually on questions 1-3.
  - b) Next fifty (50) minutes work as a group on questions 4-6.
- 5) Gather back and have scribes put information on the board.
- 6) Have each reporter give group presentation

C. Lecturettes

- 1) No experts in workshop - you are authority.
- 2) Corporate mind as creative power.
- 3) Study only to enable Mission.
- 4) Gestalting method as method to honor all insights.
- 5) Relation of goals and strategies as vision and practices.

BATTLEPLAN FOR WORKSHOP II - Study

SEQUENCE OF PRESENTATION

1) While group work for questions 4-6 is being put on the board, discuss with remaining group, questions 1-3.

- Question #1 - a) What areas should congregation study?  
 b) Why did you decide on these three (3) areas?  
 c) What did you discover about your list from listening to others?

- Question #2 - a) What are some books in the first area? Second? Third?  
 b) How would that book break open that area?  
 c) What would be first book out of your five that you would suggest to begin study?

- Question #3 - a) What are some inadequate study structures in existence today?  
 b) How are they inadequate?  
 c) Why are they inadequate?

2) At conclusion of boardwork have each group give his presentation of questions 4-6. Then analyze material in each.

- Question #4 - a) Are these real blocks?  
 b) What are similarities? What are differences?  
 c) What would you say, from these lists, would be THE main block to congregational study today?

- Question #5 - a) Note similarities and differences.  
 b) How are these related to blocks?  
 c) What would be needed to get these accomplished in your local cong.?

- Question #6 - a) How are the goals related to the blocks?  
 b) How are the goals related to the 10 point program?  
 c) How are the strategies related to the goals?  
 d) Is this a realistic timeline?

Summary Question: What new demands do you sense in relation to this?

3) Note to Pedagogue: Have roll of newsprint or other paper ready in case of lack of boardspace.

INTR.	WORK TIME		(QUEST. 1-3)	QUEST. 4-6	SUM.
	Indiv	Group			
5 min.	10"	50"	10 min.	70 min.	5"

WORKSHOP III - DISCIPLINE

A. ASSIGNMENT QUESTIONS:

- 1) List 10 organizations that exercise care in a disciplined manner for members.
- 2) What kind of organizations are they? (Eco., Cul., Pol.)
- 3) What types of supportive care structures do they exercise?
- 4) List 10 things the local church expects of its members.
- 5) List 10 requirements every church ought to demand of its members.
- 6) List 5 blocks to authentic discipline gestalted from 25.
- 7) Goals want to reach at end of a year with church (50% attendance, 75% tithing?) <sup>for example:</sup>
- 8) Write a minimum rule for a local congregation covenant group (cadre) ---  
worship, study, goods, polity.
- 9) Write a 15 step plan for implementing a local congregation covenant group (cadre)  
with a 1 year time line for bringing it about.

B. PROCEDURE:

1. Break into 4 groups of 3
2. Time:    1 - 3    10 minutes  
          4 - 7    25 minutes  
          8 - 9    40 minutes

C. LECTURETTES:

1) The Word in Jesus Christ is what frees us to participate creatively in the workshop. Only when we can hear that the past is approved, and the present is received can we dare to open ourselves to the future. History has never been changed w/o that Word. Therefore, the workshop is a rehearsal of the Word, and that Word judges all forms of cynicism.

2) Care is not feeling good towards another, but having objective structures that one can participate in. Care is always for the sake of enabling a colleague to get his job done. Care structures are the last thing he wants.

3) Obedience to a covenant is not the same as authority. An authority makes a decision for you - obedience is a decision to take responsibility for the covenant. Problem today is that the mission of the church has collapsed, and the church still screams for obedience. No, obedience is obedience to the mission, and when that collapses so does the obedience.

4) Timelines hold the vision of the group before them always, so that their energies can be focused toward the future. Gives the group a way of objectifying decisions, choosing priorities, and a way out of being a victim to immediacies. Time Line is an anchor into the future. Needs to be futuric.

BATTLE PLAN FOR WORKSHOP III - DISCIPLINE

SEQUENCE OF PRESENTATION:

- 1) Have one person from each of 3 groups put 4, 5, and 6 on the board.
- 2) While putting on board have rest deal with questions 1 - 3.
  - a) What kind of organizations have discipline and what type of groups?
  - b) What types of care do they exercise? Why do groups have care structures?  
(insight of seeing discipline for sake of getting job done.)
- 3) Back to blackboard:
  - a) Any crucial additions to any of the lists?
  - b) What does list 4 indicate about where the church is?
  - c) How would you compare with what we said with list 5?
  - d) #6 - push clarity on blocks.
- 4) Pedagogue lists goals in question 7 on board. Push what changes these goals bring.
- 5) Have one individual from each of two groups put 9 on board - While putting on the board have two individuals from each of two groups read minimum rule. Why different than discipline for church?
- 6) Have group leader explain timeline. Ask for any clarity; push for similarities and differences. Push for insight of what time line does for a group.

Time Line: (for presentation)		
Questions 1-6	Question 7	Questions 8 & 9
20 minutes	10 min.	30 minutes

Workshop IV-Mission

ASSIGNMENTS

1. Grid Parish  
Put in simple Imaginal form--take 15 minutes to do this.
2. Problemat--  
List 25 problems in your parish.  
Gestalt to 4  
take 30 minutes
3. Battle Plan  
Build 4 year Battle Plan to bring off 4 goals  
(1st year broken into quarters)  
take 45 minutes

Recommendations: Divide into groups of no more than 10 each  
--People from same parish in same group  
OR  
--If not have this, then assign to type of parish they come  
from: Urban/Suburban/Ex-urban  
Give them map and they decide on corporate imaginal parish

Materials-Paper  
Marker pencils  
Maps

LECTURETTES

1. Lynch Model--Must have "image" of parish. Decide what parish boundaries are. Criteria-- Boundaries, arteries, nodes, districts, and landmarks.
2. Grid needs to embody rational simplicity, viz., be easily reproduced from memory, and have symbolic significance.
3. Brainstorming Method opens group to possibility of identifying problems, and contributing to corporate wisdom.
4. Two things necessary in problem analysis: Recognize major problems in order to deal with them; at same time deal with depth problems behind those problems.
5. Way of checking validity of problem is to turn it over to see if it manifests a goal.
6. Battle Plan construct: Goals. Set 4 year goals; work backwards to determine steps needed each year to reach them; Divide 1st yr. into quarters, determine steps necessary to attain those goals. Put on time line.
7. Battle Plan must be finally laid out on three levels: Parish, Local Congregation, and Cadre.
8. Consensus Methodology is decisional rather than democratic.

WORKSHOP IV - MISSION

Timeline

10  
 M I. Introduction - Lecturettes 1, 2, 3  
 Assignment #1 and 2 (page 16)

15  
 M II. Work on grid and problemat in Parish groups

25	1	2
prob.	3	4

30  
 M III. Share grids & problemat on board  
 Questions -

1. clarity on grids in terms of Lynch model
2. What did you learn about your own parish?
3. What blocks did you have in coming up with 4 problems?
4. Did you deal with all problems, people, ages?
5. Which problems are economic - political - cultural?  
 (omit this question if short on time)

Lecturettes #4, 5, & 6  
 Give assignment and timeline - # 3

45  
 M IV. Work on Parish Battleplan/timeline:

quarters				Battleplan				goals
				year 1	2	3	4	
1	2	3	4					1
								2
								3
								4

30  
 M V. Share Battleplan on Board & have group critique.  
 questions:

1. How did you decide on leader?
2. Are your goals realistic? Timeline?
3. What did you learn - What blocks?
4. What does it mean to model build corporately?
5. What would your next step be?

VI. Conclusion - Power of corporate - demand - Lecturette # 7 & 8

the radical spirit in order to have a spirit of the mind; Marxism turned away from the radical spirit in order to have a technological determinism? Is this all part of what you mean by myth?

10

JWM In a way, but I guess this is what somebody over here was pushing a minute ago. Out of that myth you get your interpretation of universal history--Marx very concretely pointed at it through the increasingly complexity of tools. That's the way Marx divided history. I hadn't thought of it, but the way you did that might very well be it.--of showing at each step--and we're going to be different from Marx, because he had this in him. We don't have to have that. There are different kinds of eschatological understandings--of how at each stage there was a new perversion and a new breakloose from a perversion.

11

RWF Would you say what Chardin did was more toward an anthropology or a mythology?

12

JWM A mythology. He presupposed an anthropology, and this is the chicken and the egg. Which comes first? In this highly rational age, you'd think that the anthropology comes first, but you don't even know about that. If we do this, this is not a job for people in diapers. This ought to be very clear. This is going to take hard, hard intellectual work on the history of society, the history of social theory in the West and in other countries--drawing together the scheme or the schemata in those areas.

Remarks following the Problem Solving Unit report dealing with the  
NEW SOCIAL VEHICLE

Order Council

December 28, 1969

1 Any self-conscious alteration of the social vehicle comes with what I call basic principles. Although it may not be the way it will come out, we had those to start with:

- All the earth belongs to all the people.
- All the decision-making processes belong to all the people.
- All of the goods of nature belong to all the people.
- All of the inventions of humanness belong to all the people.

That's where we started. If you put that in the middle or up above it or below it. I don't care which—you're dealing with a presupposed anthropology. Then beyond that, you're dealing with a presupposed mythology without which you don't have what we're after. On the other side of that centrum, you are dealing with social dynamic, but that's also your box, your 4x4's. (That's dealing with the social dynamic) Down below that you deal with the practical processes, or the structural processes, or practices or whatever you want—without these five things you don't have what we're out to get.

2 We started at that center, and as a matter of fact, the whole group, right or wrong, intuitively accepted that as the principle leverage. Then we moved from that into these dynamics. I believe that was right without this kind of clarity that the NSV document gives us of that area, we are not ready to grasp what our presupposed anthropology is. Now you don't create that. That was in us a long time ago, or you wouldn't have gotten to those principles.

3 I'm wondering whether what the Movement wrote in its first document, Document I, in which, it analyzed history under the rubric of consciousness of consciousness, is not the key to our anthropology. You could put that in Kierkegaardian language or a billion other ways. But whereas Marx took the economic aspect of man, and Locke took the political aspect of man to forge their image of the social process, we've taken the cultural, and when you shove the cultural to the bottom, you've got consciousness of consciousness or man is conscious.

4 How you spell your anthropology out in relationship to a social vehicle, is going to force you to spell out your mythology. Here I have great fear because I'm so very Western, and I want to come to the practices of this in a moment. I have no way to come at it except as a Western man. But I trust the intuitions of the West—those which are beyond their reductionistic ideologies. If I were a man in India and could not say that about my own construct, then I would not be human, period—or he would not be dealing genuinely with Ur images. That's sort of an apology for what I am going to say.

5 Mythology, now I'm trying to be non-Western, always deals with the primordial, and it always deals with the post-primordial. It also deals with reality that's beyond reality, without which you do not have a primordial or a post-primordial. Every mythological image, it seems to me, embodies these three points on the triangle. When you throw that into the west, you get necessarily the doctrine of the Fall. That's easily illustrated in Christian Western thought with the Stoics' golden age and the age to come, or the Utopia ahead. When you say that, in between you have a Fall.

We've often said that Marx took his basic mythology from the Christians. That's true, but it's even beyond that from the West. For this Stoic mythology is not Christian, chronologically. Marx is going to be our guide--I tell you he's going to be our guide. He's the closest one that we can reach out and touch, who did this. We have to know a lot more than Marx. But when he dealt with the economic, the Fall was in man's invention of private property. He had to have an economic view of man in order to get to that, and once you accept that, the rest of it follows through pretty well on his myth.

6 When we are dealing with consciousness of consciousness or cultural man, that Fall is extremely hard to describe. At the moment I'll have to disclose my existence in the Hebrew-Christian community and take the Genesis myth to get at this, although we have to be able to say this in a million other ways too, I suppose. You go back to the basic principles of "All the earth belongs to all the people" and so on. Adam was given a garden. (All belongs to all.) Then, secondly, he had to create that garden. This is the naming. He was given a garden he had to create. But, there was one limitation, and without that limitation, you would not have consciousness. This is the wisdom of China, if not Genesis--except in tension, except in contradiction, you do not have consciousness of consciousness. Now, "You dare not touch that tree." How you deal with the problem of sin under the rubric of both pride and weakness is exciting--not easy but exciting. It was the very awe-full-ness of the consciousness of consciousness that drove Adam to touch that tree. Then, he lost--or let's put that better. Here the theologizing of the Fathers is going to help. Did he lose it all? or was it marred as Thomas Aquinas put it? Let's call it marred, for a moment. But it was marred, because that reduced his world. Sin then, is any kind of reduction of "All the earth belongs to all the people" This is like the invention of private property of Marx, that gives the Fall. Then comes history, a la Marx. History is only that where the class struggle that resulted from the Fall takes place, working toward that Utopia. Again, when you go back to the primordial---in that sense then you go beyond the class struggle. That's history. And not after it's finished. That's post-history. So that history here is man's struggle for the consciousness which mythologically he had, but remember, mythologically--that means that's his essential nature, if you see this, which brings in, of course, the evolutionary understanding of sin, too, which we cannot, I think, disregard if we look at finitude and self as that without which sin under the rubric of guilt is an impossibility. Again, I'm back to the fifth paragraph of Tillich where he deals with this. Anyway, this gives the primordial, the Fall, and the post-mordial, if I can use that kind of language. Something like that as the mythology has got to be spelled out, and with hard-headed detail.

7 We have got to get on top of social theory throughout the history of the West and social theory in China in India, in Africa--not as some assinine romantics that are beating the West over the head and therefore think they'll try Zen Buddhism for a while. No--the deep deep insight that beyond any awareness of humanness lies humanness, if you like.

8 The phenomenological categories--I don't suppose anybody in this room is pleased with them. But my God, we're a long way beyond where we were three months ago. You've tried on for size many of them. I've tried on the immediate family, the contextual community, the global society, and the transcendent league, if you like. You've tried many, many different kinds, and it's almost impossible, without falling into the trap of the sociologists, anthropologists in the 19th century that made society equivalent with personality. We don't want to go back to that. But you're saying there are states of mind. There are spirits within communities, within families. How do you get hold of that?---Anyway, this question--all of that kind of stuff is there.

9 (C.) (GM) Joe, when you tell your myth, do you go ahead and pull up into the myth historical elements like you interpret, Romanticism as having turned away from the radical spirit in order to have emotional spirit, the Enlightenment turned away from

THE PRAYER  
FREEDOM

	CONFESSION Perpetual Repentance	GRATITUDE Situational Affirmation	PETITION Unlimited Inadequacy	INTERCESSION Universal Responsibility
THE CONCEPT The Burden Acknowledging the Concern	ACKNOWLEDGEMENT	EMBRACEMENT	HELP-LESS-NESS	OBLIGATION
THE CONCRECTION The Passion Particularizing the Concern	PERSONAL VIOLATION	SPLENDID VICES	IDENTIFICATION WITH CHAOS	PARTICULAR CONCERNS
THE INTERIOR The Intervention Decision to Shape History	THE BESETTING	THE BLESSING	THE SUCCOR	THE AGONY
THE TRANSPARENCY The Expenditure Absolute Risk of Expenditure	HEAVENLY SORROW	UNSPEAKABLE JOY	LEVITATION	PROMISORIAL

PRAYER CHART

ES - IXXA

LOCAL CHURCH

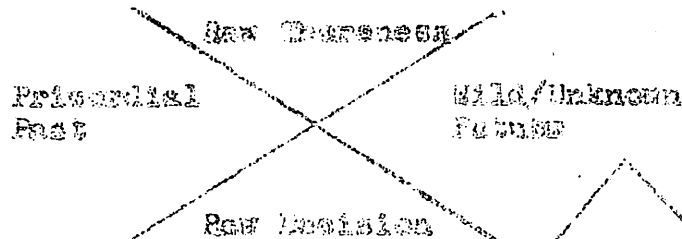
Working Draft Manual

Not for publication

Spring Academy, 1969

I. Church and World

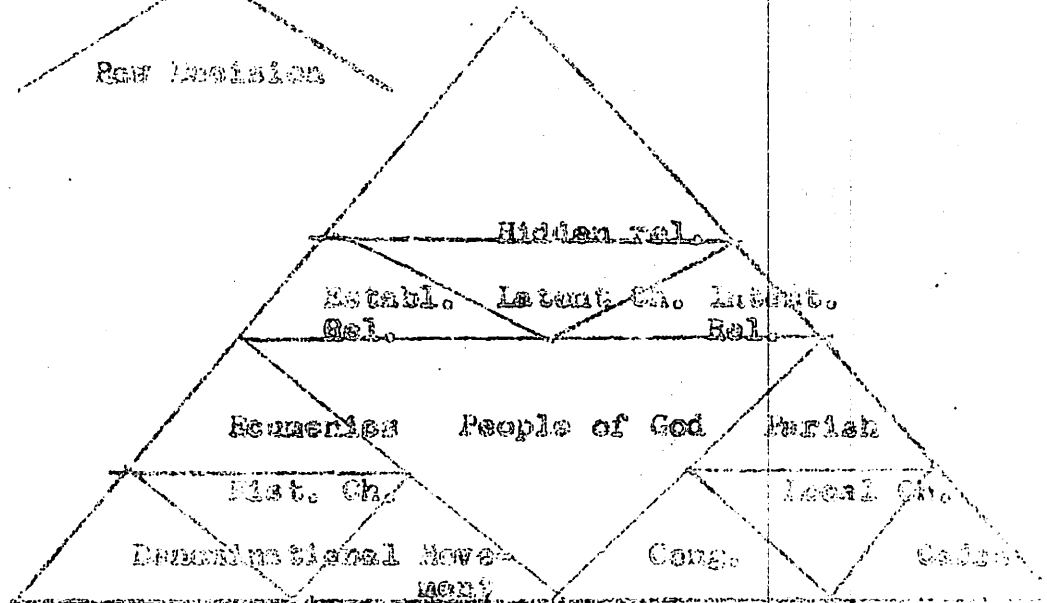
- A. Radical Farming
- B. Scientific-Urban-Secular
- C. Word X



II. The Model

III. The Model

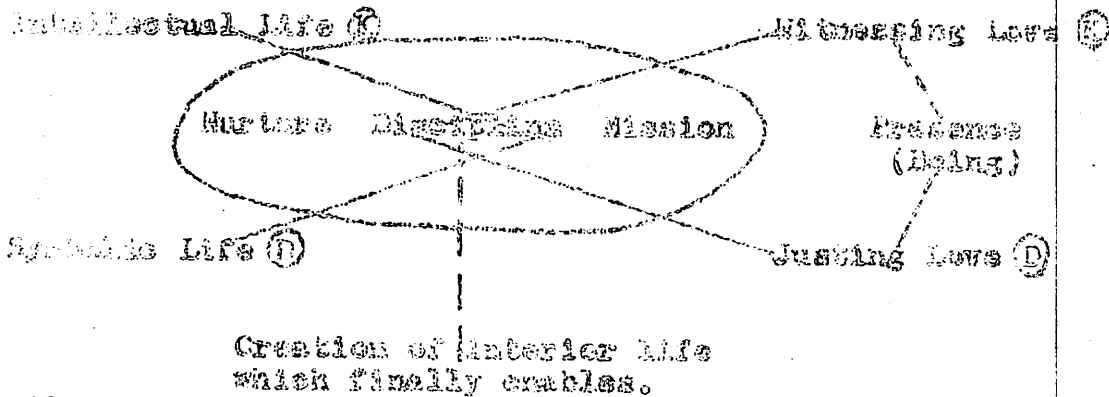
- A. Universal Church
- B. Historical Church
- C. Local Church
- D. Dynamic



III. The Spectrum

A. Key model:

This is an utterly secular model. The only way it is to be human in any social group. Any group must work out of this model or another like it or it doesn't have a chance.



IV. The New Clergy

- A. Priest
- B. Rabbi
- C. Revolutionary
- D. Religious

I. MAN A SYMBOL MAKER

A. Forms of Faith

The symbolic life is crucial to the life of the church today.

symbolic	disc.	justing love
study		witnessing love

B. History

Every revolutionary movement or group with any effectiveness whatever has been built on symbols.

C. Selfhood

Selfhood is on the other side of the symbolic dimension. The Nazi party was built on symbols that bound up the whole nation. The symbolic life enables us to relate to our relationships. The Daily Office is the only crucial thing done in the movement, for without it we have only a foggy notion of comprehensive demand, no chance to release self from the past, or no way to cut against club head. The Daily Office holds up the demand to discipline our life and to be comprehensive. It is crucial of the man who does the revolutionary task. He creates his own filter stream, for if he doesn't, some other part of culture will.

D. Worship

Symbolic life has to do with humanness - not primarily with the church. Worship for the church is always corporate, always directs the nerves of a community. The WORD is never possessed; therefore, neighbor is necessary to remind me of my decision to live in the context of the WORD.

II. CHRISTIAN WORSHIP STRUCTURE

A. Three Acts

All worship is made up of three acts - confession, praise, and dedication. They may not all be in one service, but if they are not all three present, what you have is not Christian worship, but something else.

B. Three Moods

The three moods of worship are: humility, gratitude, and compassion.

<u>Humility</u> :	open to every impingement and judgement. (Godly Fear)
<u>Gratitude</u> :	gratitude for everything - for the rug peddler as well as for the hungry toiler. (Godly Joy)
<u>Compassion</u> :	not for small circle but for whole world minus nothing. (Godly Love)

C. Analysis model

	I. Confession (Christ)	II. Praise (God)	III. Dedication (E. S.)	
A	confession- less than occp., not courageous re fut- ure, not intention- al re time, there- fore fall on knees.	<u>reading of scripture</u>	<u>prayers</u> petitionary intercessory	E P I L O G U E
S	absolution - you can decide to be rec'd as you are. To be your iiness	<u>creed</u>	<u>offering</u> - "OK, Lord, today my life is on the line."	
C	Lord's prayer - on- ly on other side of absolution care you pray this.	<u>witness</u> - con- temporary, based on constitution	<u>peace</u>	

D. Perversions

Perversions of the local church are:

1. emotionalism - we go to worship to have our comfort buttons touched.
2. individualism - we can be individuals only in the midst of corporateness.
3. intellectualism - worship service is not the place to put content into poetry.
4. gnosticism - the attitude here is if we sit long enough and watch long enough, some spark will fly off. Perhaps we can begin to cut against this by using a loud voice. This will also cut against emotionalism.

INTRODUCTION TO LECTURE:

Man in the Twentieth Century knows self as a symbol maker and as history shaper. Everyone has symbolic life; for example, the ritual of getting up in the morning. Kazantzakis states he does not care what face others have given God - his task is to mold the new contemporary face of God. The Beatles, hippies understand that in symbols (i.e., dress, hair) they say they are anti-establishment. To plan intentionally in your symbolic life is to decide how you will program yourself in the midst of life. The question is how do you program yourself to live out of the word in Jesus Christ?

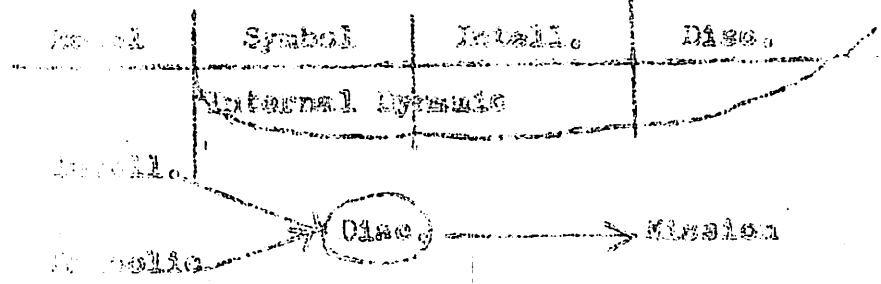
II. Curriculum

A. Studies

Thinking in youth structures - what is clear is that the child's mind has to be totally re-planned. So a kid goes to school & learns to study, related to life and integral to total life. We have discussed our youths have social on sites of parents (pre-ponder in inner city) - our license doesn't quite do it. The opposite extreme is 15 year old kids still going to school who never had a chance to decide to be an adult.

B. Mindset

Symbolic life without intellectual life is floating. Intellectual life without symbolic life is skeletal.



C. Role of Pedagogy

Anthology of structure of corporate study.

D. Pedagogical

1. Intellectualism
2. Individualism
3. Intellectualism
4. Individualism

III. Unrepresented Curriculum

A. Structure

- SS I (I) (theoretical-practical)
- SS II (II) (theoretical-practical)

Essentially just two things are going on in life:

1. My relationships. What isn't part of my relationship is "other" world.
2. There is also the relationship I take to the relationship. Usually this is life. It is all you have. When you are young, ability to stand outside immediate self-consciousness.

(K) Church (K)

(B) Method (B)

(D) World (D)

BS I		MS I				CS I	
Theor.	Practical	More Theoretical		More Practical		Theoretical	Practical
		Philosophy	Method	Local Church	World		
Ch. His.	Loc. Ch.	Imag. Ed.	Pod. Meth.	Training Com.	Mass Ed.	Pay/Art	Ind/Fam
New Test.	Eccumenics	Social Models	Comm. Reform. (how what)	Parish develop.	Regional formulation	Sec/Hist.	Comm/Polis
Old Test.	World Rel.	Historical Style	Relig. Exercises	Corporate Relations	Religious Motis	Sci/Phil.	Nation/World

not do, say re-designism but know

II. B. Theology

Objectivity, subjectivity. God, Christ, H. S. Religious concern  
If you are to be 20th C. Christian, these are the writers you need:

	Objective	Subjective
GOD	Karl Barth Humanity of God	Reinhold Niebuhr Discerning the Times
	Romans	The Nature of Man
	Paul Tillich Shaking of the Foundations Systematic	Rudolph Bultmann Jesus X and Theology
CHRIST	H. Richard Niebuhr Kingdom of God in America	Theology of N. T. Dietrich Bonhoeffer Letters and Papers from Prison
HOLY SPIRIT	Meaning of Revelation	Ethics

You need to read all these books. You're crazy if you don't. They give you care of 20th, celebrations, etc.

WORKSHOPS:

1. 5 books every human being must read in next year.
2. 5 ways to recruit people to study programs.
3. 5 blocks people have to study programs.
4. 5 point programs for training teachers.

C. Times  
Culture curriculum. Secular - Scientific - Urban

D. Methods  
Individual - Social - Universal Methods

### III. Practical Methodology

A. Imaginal education - Crucial Image - Allow someone to change Image - New Image - Actions.

Imaginal education is the manner by which you allow someone to change his image/  
Concept      Image                      New Image  
He is clear                      "                      "  
that this  
is the truth

Image informs them as to ~~KNOW~~ action.

It's not a matter of getting more opinions. If you want to change him, blow open present image so he can appropriate a new one; a more comprehensive view is always needed. Only when a person has a picture of how his life can be different, does he choose a new picture. To beat him on the head to reinforce old images. It doesn't follow that if you break one image, a better one will be found.

B. Art Form.  
Is crucial in teaching. Dialogue, charting, order in every paper. Let people talk about own Internal.

C. Dialogue  
External confrontation with group - not to have everyone agree - just to let all hear what the others say. Y

D. Charting  
Charting grasps you and has to be ordered in every paper.  
Seminar      objective material      abstract

Study Seminar      Charting      Workshop

### IV. Revolutionary Strategy

A. Objective Data - Local, world. Who to blow out curriculum to total level.

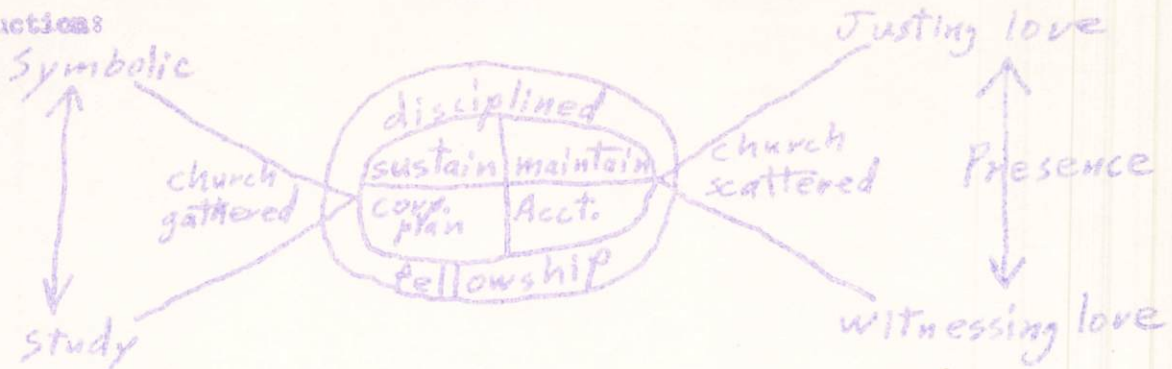
B. Basis Patterns - Know what is happening in area. Trends.

C. Quest. of Humanness - Relationship

D. Shepherd - How to be the shepherd.

Local Congregation  
Discipline Lecture

Introductions:



When cadres collapse it is because symbolic life falls. Today we know that and yet don't act on it so that clergy above all are symbolically impoverished both individually and corporately. These people who sweat and slave in the basement carving out a philosophy of revolution bring off the revolution. But you can't philosophize without knowing the world. Therefore, in cadre life there must be:

Serious curriculum. Church's have collapsed because someone was allowed to stand up and say "This book is too hard." We have to be on top of the best minds of the day.

Serious methodology: to sit and talk is not enough. You must love the people enough to seriously manipulate them.

Serious pedagogy: can only be done by you. Not done by turning it over to authorities' who haven't the Word.

The community gathers only to be the Presence or the power of the community scattered.

Core of local church is disciplined fellowship- not for the sake of propping each other up but for the task in history.

Mao on Liberalism - three yes'es and you're shot!

I. Sustain

A. Worship

When brother comes in from the front lines battle weary with low morale, the first way you sustain him is to get him to a corporate worship service. Shove his nose into his acceptance as a battle weary failure. Then he can get up and move into the future.

B. Counseling

Second way to sustain him is by counseling. Counseling has nothing to do with reading books or going to school. It's a gift some people have. And it depends on being grounded in the Word in Jesus Christ. You counsel him by pressing him against the Word.

C. Conversation

Serious conversations like meal conversations, would solve problems before they take over. They would be dealt with daily.

D. Presence

Your presence itself sustains colleagues if you act out of your own interior resources. A monk is one who passes onto another the art of living this way.

## II. Maintain

## A. Physically

If his boots are blown off you either buy him shoes or give him one of yours and swap every day. You do whatever is necessary to maintain him. That means nothing you have belongs to you. There is not private property in the revolution. If he needs Cadillacs he gets these too.

## B. Study/Worship

If he needs education, you see that he gets that, too.

## C. Basic Structures

Structures are the way you maintain people and people don't want this. We don't really want to be cared for. Therefore, you have to listen with your third ear. They will scream that they aren't cared for when they really are.

## D. Style no notes available

## III. Corporateness

## A. Civilizing Enterprise

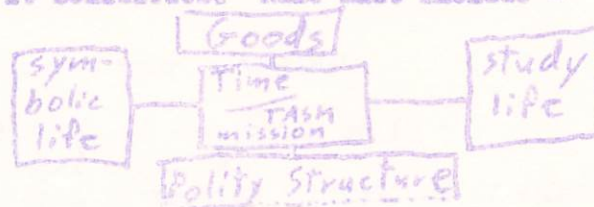
Corporate planning is essential to the task. You begin corporateness with the ones you have - and they are never the ones you would choose. For hours and hours you have to sit around the table and fight together to get one insight on which to build the church.

## B. Covenant

A covenant is always involved. Decision to be part of a cadre means obedience. An individual never takes place save in the midst of corporateness. No one takes individuality from you, you give it up. And when you give it up, you gain it.

## C. Rule

Is essential whether known or unknown. Some say don't write it down until ten years after it solidifies. Rule must include -



## D. Absolute Relative no notes available

## IV. Accountability

## A. Accountability no notes available

## B. Rationale

Accountability is for getting the job done, to objectify guilt.

## C. Perversion

Accountability not for beating over the head.

## D. Divorce

Commitment to being gives fellowship. This means that divorce must always be a possibility.

## Study Workshop con't

3. 5 blocks people have to study program.
4. 5 global issues to study and focus on over the next 6 months.
5. one year study plan for your revolutionary cadre.

Comments: On book lists check for comprehensiveness  
what guidelines used in selecting books?

### IV. Cadre Workshop

1. 10 people to recruit to RSI
2. 5 things necessary for cadre formation
3. 10 consecutive steps to establishing a cadre in your local church.
4. write a cadre rule with a two sentence preamble -  
5 practical considerations concerning task, time, goods, polity, study,  
workshop.

DIVISION I

INTERNATIONAL SECTION REPORT

March 1969

- I. Follow up of previous trips: Africa and Europe were properly followed up with special and general letters completed by first week except for lists not in. Neglected portions of SEAPAC followup completed- General letters of thank you sent for first 6 courses in current SubAsia trip.
- II. Ongoing Enablement Structures: (mailing list, materials, library and files)  
The initial set of alphabetical card files began last quarter was completed with the receipt of the Australia labels. The grad cards for Europe and Africa were checked against course lists and filed. Latin America grad lists correspondence were checked, uncovering backlog of names left off, changes and duplications to be processed. Current work was slowed down in middle of the quarter to process a general backlog from the past two quarters of changes and duplications from returned mail, etc. In the SEAPAC area we researched and deleted duplications amounting to approximately 1/4 of names of file, and added 200 correct Malaysia/Singapore names from Barley and removed 3/4 of the old and often incorrect cards that were duplications of those. Additional general work included correcting irrationalities in the area coding system and expanding and refining the status (grad, organizer, etc.) codes.  
Materials for the departing Sub-Asia team were decided upon and shipped. Emergency materials requests from K.L. and Australia were handled.  
Research was done and some purchases made for completion of the set of working maps in the office. The filing system was reorganized geared toward trip work rather than general correspondence.
- III. Special Projects : The Europe formulation trip was set-up, recruited, held, and thank yous sent.  
A proposal for financing the Singapore Academy was drawn together and presented to the Bd of Missions with the help of Devel.  
Letters have been written to 100 former members of the Caracas Union Church across the globe.
- IV. Preparation for spring and summer quarters  
Itineraries are prepared and letters have been written to Latin America (total mailing list plus special contacts) and SEAPAC (special letters only) for spring trips.  
Preliminary work has been done on Singapore Academy and international interns and academy participants.

MAJOR CONTRADICTIONS

- I. Long Range Planning: for the Penetration/Formulation Timeline, training genuine international teams and indigenous pedagogues, and financing such a high cost program.
- II. Improving and Further Development of the undergirding enabling structures: o Mailing list, should we go to metro level coding now?, Materials system for trips and regional programs, communications model, and International Resource, Publications, and Map Library.
- III. Decision and Staff for Tertiary Penetration of Union Churches, foreign students.
- IV. Time in midst of March Council for immediate demands of 3 penetration trips, summer recruitment, and India report.

Sarah and Fred Buss

Report Construct:

1. Context
2. Contradictions
3. Australian strategy
4. Spirit images
5. Questions

Introduction:

E.I. is famous: I.E. all our intuitions born out of our privacy are finished. For a grassroots movement this is tragedy. Question--how change our intuitions or school our intuitions to meet the new situation.

I. Context.

Grid

Sydney	Adelaide	Melbourne	Perth
Brisbane	Alice Springs	Hobart	Port Hedland
Townsville	Darwin	Umanarra	Eucla

Summer 1969

Statistics:

2,000 taught  
 Nov. 1967-Jan. 1969  
 not including summer 69.  
 391 seminars taught: 205  
 taught by Australian teachers.

a necessity because of geography and teacher training curriculum: know/do/be.

3 am rising.

Children: 18 teachers--nine in 1/2 day each  
 came 1 1/2 days early for a cram course in imaginal education.

II. Contradictions

Introduction: sensitize ourselves to our strange geurotic sensitivities--these are our passions

Five major contradictions:

1. Timing  
 Implementation of Chicago model has to be uniquely applied--until it is timely to relate to the spiritual social struggle of the particular place. e.g. K-D-B.
2. Momentum  
 Where do you get your momentum? 2,000 grads last qtr. has to

be doubled by moving to sub-cities, etc.

Grassroots has to be developed rapidly or the bureaucracy will win in their counter-movement.

3. Spirit Style in transition

National Faculty	
Colleagues	overlapping
National Praesidium	membership but
	not synonymous

National Faculty--training institute.

Colleagues--social academy--meet two times a week

Praesidium--spirit breath

How embody being all Order in dispersion when geography is as is?

How sustain themselves.

4. Geographical leverage

Is the national problemat the determination one or the local?

The spirit movment has to overcome the regionalism myth--

What myth is strong enough to overcome--e.g. Hindu--Moslem--what myth will break that dichotomy?

5. Imaginal Vision

Have accomplished all the aims. Vision must always be out ahead of any possible strategy and tactics.

If this is not so, you turn into a machine rather than a spirit mov't revolutionary.

IV AUSTRALIAN STRATEGY

Applicable to international movement as a whole.

1. Secular churchman selection. The two week study course was a great launching pad: churchmen who had seen the questionable position of the church on the global (Jan. 1967--80 people--16 days.)

2. Choosing scheduled team.

3. Team taught two months across the country (2nd team) ending with Otford Conference.

4. Council invited three to stay--particular assignment/accountability to six colleagues in Sydney.

General responsibility/permission in terms of the grid.

5. Year initiated by grid/teaching schedule that came out of Otford Conference this is a social invention that enables the unhappy church to have a vehicle to get out their passion for change. Teaching schedule is the discipline.

6. National Faculty projected/created/recreated/embodies the teaching schedule.

Three things can't be done in Australia--and answers.

- |                                    |                |
|------------------------------------|----------------|
| 1.) colleagues--too scattered      | Ans. Obedience |
| 2.) financially--too poor          | Poverty        |
| 3.) families--not aware of problem | Chastity       |

#### V. SPIRIT IMAGES

Becomes clear that you have to mobilize other people. You have to have imaginal corporateness--with E.I. Chicago; imaginal spirit mov't.

1. Love a man's neurosis--all you have is a man's passion--you do not kill it. No one cares whether you are right.

2. Symbolic deprivation--what is that one thing you would sell your soul to/ it is that you must sell your soul to.

Style--economic deprivation here in the U.S.--no goon in Calcutta. What is that stylistic deprivation that is necessary for the spirit movement?

3. To expand space--his gift is the expansion of space--his time is immediate or eternal. How do we expand space? 3 am rising was an expansion of space. We our assignments--balancing of K-D-B. Meals don't have to eat three meals a day--have to break loose.

4. One's contribution--decision that he has a contribution to make; eradicates status problem.

5. Arena of struggle--necessary to select one's arena of struggle. Dependent on the vision that is out beyond you.

Must select the tension that is relevant--to struggle over man/woman in a marriage is irrelevant.

Three signs:

- 1) Councils that meet.
- 2) Dichotomy between lay and clergy
- 3) Theological resolution has been accomplished.

itinerary cont.

EAST TRIP

Mar. 5	Lv. Taipei, CT #64	8:00 AM
	Arr. Seoul, Korea	12:50 PM
Mar. 13	Lv. Seoul, JAL, flite #952	2:10 PM
	Arro. Tokyo	3:50 PM
Mar. 22	Lv. Tokyo, JAL#62	9:30 PM
	Arr. Honolulu	8:43 AM
Mar. 30	Lv. Honolulu, JAL, flite #62	10:15 AM
	Arr. Los Angeles	5:20 PM
	Lv. Los Angeles, UAL, #114	6:35 PM
	Arr. Chicago	12:10 AM

The Rev. Peter Mathews  
Director, Australian Frontier  
Wesley College  
University of Sydney  
Sydney, New South Wales  
Australia

Dr. John W. Whitehead  
Box 257  
Port Moresby  
Territory of Papua  
New Guinea

Rev. Yap Kim Hao  
Wesley Methodist Church  
2 Wesley Road  
Kuala Lumpur, Malaya

Rev. Mr. John R. Collins  
4 Wistaria  
Yau Yat Chuen  
Kowloon, HongKong

#### Contacts

Rev. Michael Thornberry  
No.9 Chinar Road Section 3  
Taipei, Taiwan, R.O.C.

Dr. Yong Ou Kim  
Methodist Theological Seminary  
P.O. Box 45  
West Gate Post Office  
Seoul, Korea

Rev. Delwyn R. Rayson  
Church of the Crossroads  
1212 University Avenue  
Honolulu, Hawaii, 96814

SYDNEY	ADLEAY	MELBORN	PERTH
BRISBON	ALS SPRINGS	HOB	NED
TOWNSV	DARWIN	KUNARWA	EUCLA

2000 - NOV 1967 - JAN 1969

TEAM 4 ST Sydney  
391 SEMINARS  
205 AUSTR. TCH

5 MAJOR CONTRADICTION

1. TIMING: Relevant to spirit + soc. struggle  
K-D-B. MEASURE RELATIVE PUSH by ONE MODEL

2. MOMENTUM

TO SUR-CITY / URBAN MANCHA / FAMOUS - LF  
- AMERICA

3. SPIRIT STYLE IN TRANSITION

NAT. FAC - TRAINING  
COLLEAGUES - SOC. ACADEMY  
NAT. PRES - "RED HOUSE"  
SUSTAIN w/ DEGREE of COMMITMENT  
ORDER IN DISPERSION

4. GEO. LEVERAGE

MYTHOLOGICAL IMPOSTATILITY OVERCOME

5. IMAGINAL VISION

TO KEEP AHEAD of STRATEGY - immediately attainable  
TURN TO MACHINERY - out to ACCOMPLISH something

STRATEGY: WHAT DID THE AUSTRALIA

1. SECULAR CHURCHMAN SELECTION: Related to WORLD  
OUR PROGRAM to CHURCHMEN

2 CHOOSING + SCHEDULE TEAM

3 TEAM TAUGHT TWO MONTHS → OFFTOP

4 COUNCIL INVITED TO STAY: COLLEAGUES  
PERMISSION VTA PART ASSON FACCT  
2. GEN. Resp. + permission via  
NATIONAL GRID + TCH SCHEDULE

5. YEAR INITIATED GRID + TCH SCHEDULE

- SOC. INVENTION, vehicle to  
- TCH SCHEDULE WAS THE DISCIPLINE (+ nothing, imitation)

6. NAT FAC CREATED/RECREATED

DO NOT

1. CANT HAVE COLLEAGUE (

OBEY

2. OPERATE FINANCIALLY

POVERTY

3 FAMILY

CHASTITY

BUDGET SPENT / RAISED  
40,000 / 30,000 / 27,000

PRESIDENT: Time to decide to be national FAC

SPIRIT IMAGES: WAY TO MORALIZE OTHER PEOPLE  
(SA) IMAGINAL CORPNESS

- ET ENTENCO  
- AUS. SPIRIT MUT  
- TRUST IN UNTRUSTWORTH

1. NECESSITY: LOVE A MAN'S NEUROSES

PASSION all you got  
MODEL out of UNIQUE PASSION or not  
WORTH A DAMN  
LIFE + relevance to MODEL

2. TO sustain Persepolis + enable is not  
TO BE RIGHT IS IRRELEVANT if not sensitive  
to timing

2. SYM. DEPREVIATION: TO TRAINS w/ WHAT would

sell soul to (LOVE or ESCAPE FAMILY)  
+ GIVE THAT one thing

STYLSTIC DEPREVIAT

sign of will to do w

sign to self. not victim of immediate  
situation

Inconvenient + uncomfortable

SEIZE THE MOMENT (suspend the  
comp moment in part)  
to force to be relevant by comp  
model

3. EXPAND SPACE: no intention to: no  
timeline of  
ST

INDIAN: Immediate or EXTENSION Time

moment + expansion to

EXPAND SPACE: EXPIR EXPIR of ALL CREATIONS

FX MESSIAN of Time REFUCANNATION

space

e.g. SAM RICE EXPAND SPACE

- BALANCE of K-D-B in ASSIGNMENT  
Leomp PARTICULAR

- MEANS NO, kind, content, style, e.g. chopsticks  
way to participate in all world: humane

Spring 1969 Courses

in

LATIN AMERICA

Mexico City, Mexico	April 7 - 13	Fr. Donald Hessler Ave. de los Pinos Nu. 13 Unidad Independence Mexico 20, D.F. Mexico
Guatemala City, Guatemala	April 13 - 16	
Tegucigalpa, Honduras	April 16 - 18	
San Salvador, El Salvador	April 16, - 18	
San Jose, Costa Rica	April 18 - 21	
Panama City, Panama	April 21 - 23	
Caracas, Venezuela	April 23 - 28	Rev. Paul W. Green The United Christian Church Apartado 4320 Del Este Caracas, Venezuela
Bogata, Columbia	April 28 - 30	
Lima, Peru	April 30 - May 8	Rev. Wm J. McIntire, M.M. Padres de Maryknoll Apartado 2352 Lima, Peru
LaPaz, Bolivia	May 8 - 11	Mr. Harold Collomas Amer. Embassy - USAID APO New York 09867
Temuco, Chili	May 12 - 14	Walter A. Whitehurst Casilla 508 Temuco, Chile
Montevideo, Uruguay	May 15 - 18	Pr. Fernandez Arlt Instituto Evangelico Casillo de Correos 2135 Distrito 5 Montevideo, Uruguay
Asuncion, Paraguay	May 18 - 22	M. Prisco Gilchrist Casilla de Correo 241 Asuncion, Paraguay
Belo Horizonte, Brazil	May 22 - 25	Fred McGuire Caixa Postal 2501 Belo Horizonte, Minas Gerais, Brazil
Curitiba, Brazil	May 25 - 29	Eber Fernandez Ferrer Caixa Postal 2969 Curitiba Parana, Brazil

Sao Paulo, Brazil	May 29 - May 31	Gerson Veigas Faculdade de Teologia Rudge Ramos, Sao Paulo Brazil
Rio de Janeiro, Brazil	May 31 - June 1	Wallace Williams The Union Church of Rio d Caixa Postal 3, ZC-07 Guanabara, Rio de Janeiro Brazil
Aruba, Netherlands Antilles	June 2 - 6	Anthony van den Duel, PH.D. Sere Colorado Com. Church Aruba, Netherlands, Antilles
Kingston, Jamaica	June 6 - 11	Rev. John Hoad United Theological College P.O. Box 136 Golding Ave. Kingston 7, Jamaica West Indies
Mexico City, Mexico	June 11 - 15	Fr. Donald Hessler Ave. de los Pinos Nu. 13 Unidad Independence Mexico 20, D.F. Mexico

European Report

December 20, 1968 (Fall Quarter Trip)

Outline of Report

- I. Facts and Practics George West
- II. Western Europe Rosie West
- III. Eastern Europe Rod Ripple
- IV. Imperatives Frank Hillard

- I. Facts and Practics George West
- Intent of Trip
  - 1. Teach courses
  - 2. Set-up courses
  - 3. Organize and establish the movement
  - 4. Gather data

Statistics:

EUROPEAN SPIRIT MOVEMENT PENETRATION											
		Courses		Consultns		Cultivatns		Converstns		Masses	
		Full	Mini	Frml	Infl	Strt	Nrtr	Srus	Cntxt	Spch	Media
British Isles	#	8	1	5	9	10	14	29	2	4	Radio: BBC -2 R/Holland Newspaper: Kilkenny Peop Dublin Herald Leicester New New Christian British Weekl Iona Publicat Kirk en World
	ppl	287	12	97	14	19	26	90	61	250	
Contint West	#	2	6	1	3	5	6	26	2	3	
	ppl	22	162	12	16	13	10	53	5	540	
Contint East	#					2	5	32	3		
	ppl					2	2	60	104		
Sub-Totl	#	10	7	6	12	17	25	87	7	7	11
	p	307	174	109	30	34	38	203	170	790	
Total	#	17		18		42		94		18	
	p	483		139		72		373			
Avg/week		1½		1½		3		9		1½	
Total Contact		1370									

European Report cont. Rosie W.

	Operating Image	Gift	Question	Need
Britian	The Gentleman	Ethics Conservatism	What is their role in civilizatr?	Vision
Central Europe	Nationalism	Common Market	What is their political destiny?	Prophetic Leadership
Mediterranean	Poor House of Europe	Time-Schedule (L.A.)	How will they gain economic justice?	Socialist State

Rosie also gave a brief historical analysis which indicated that because of the long history of wars and conquests and political regroupings that have occurred ever since the fall of the Roman Empire such as the feudal dukedoms, the invasions of the Turks, the power of the Hapsburgs, the nobilities of France and Prussia, the Napoleonic wars, Bismark, the Austrian empire and twentieth century Germany, Europeans have a political fear of empirism or fear of any kind of amalgamation of countries. This can also be seen by the split in the various kinds of languages. Later on in Hillard's report one will notice that this very problem is the only hope for Europe.

Analysis of the Church in Western Europe:

1. Arm of the state, eg. religious education in the schools, church tax.
2. the parishes are already there but are given little import.
3. fabric of life is Christian - in spite of what the Europeans say.
4. The Lay Academies are not related to the local parishes, but rather deal more with the secular sector of life.

Western European Problem-Mat:

Economic	Cultural	Political
1. Self-determination	1. No missional image	1. Power relationships
2. Multiple systems	2. Perpetuation of the Elite class	2. No futuric vision
3. Inefficient Bureaucracy	3. Regional Parochialism	3. Dependency in foreign policy
4. Individual Immobility	4. Symbols Outdated	4. Fear of empirism
* Multiple systems tied to one outside power bloc	* No image of destinal mission to the world	* No futuric models

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## European Report

## III. Eastern Europe Rod Ripple

Country	Image	Gift
Poland	Patiently defiant	Suffering
East Germany	lucidity	hop
Czechoslovakia	prodigal son	integrity
Hungary	Gypsy	tenacity
Romania	seeker	patience
Bulgaria	teacher's pet	pride
Yugoslavia	all dressed up but no where to go	neutrality
Albania	did not visit	

## Historical Analysis

Four main periods

Greco-Roman	order
Byzantine	universalism
Ottoman-Turk	infidel
Hapsburgs	monarchy

After World War I. -

Three powers: Church, the wealthy landlards, and the army

After World War II -

Socialist revolution. Became Eastern block of nations

Now: restlessness and turbulence again

## Gifts of Communism:

1. Health care, free and good quality
2. Heavy industry at sacrifice of housing and consumer goods which they are working on now.
3. Wage equity; not burgoiese but peoples' needs. Narrow range.
4. Free education including advanced degrees.
5. Woman are free of old images
6. Forced Eastern Europe to work as single block.
7. Not same style of colonization/imperialism. Something clean.

## Attitudes of Eastern Europeans relative to Communism:

1. Commitment to socialism; don't want Western capitalism.
2. Pride in what's been accomplished.
3. Don't want to be swallowed up.
4. Apathy, due to reaching a plateau of Marxist thrust
5. Greater desire, now, for good life.
6. Loss of destinal image.

## Present situation: Communist rev. succeeded but now stalled:

1. Didn't build in means for common man to participate in decision-making process
2. New Elite - hard core communist
3. Lost vision and therefore power of motivating the common man
4. Eastern Europe, however, will always see themselves as being more related to Russia than either Western Europe or US.

European Report

cont. Ripple

Future of Eastern Europe:

"Socialism with a human face" (Dubcek)

Czechoslovakia is the key. They had a different kind of uprising

- those that were talking back were the committed communists
- students

Why could not Russia permit liberalism: Afraid of losing control, not in Czeck., but in Russia.

Czeck - Russian dispute - A family affair.

Lesson learned: the New Social Vehicle must include the gifts of Marxism and Communism

The Church in relation to Communism:

1. Church had to tow the line.
2. Communism as a judgement on the Church
3. Signs of life in Church today ex: young people.

Possibilities for the Spirit Movement

1. Belgrade
2. Budapest
3. Prague
4. Bucharest

The Church in Eastern Europe is going to have to earn its way and right to speak by cultivating these virtues:

1. Come out on side of common people
2. Being more revolutionary than the communists
3. More discipline in terms of poverty and devotional life.

Gifts of the Spirit Movement:

1. theological clarity
2. teaching methodology
3. models for local parish for grass-roots revolution
4. comprehensive vision for the New Social Vehicle and the "new Religious Mode.

IV. Imperatives Frank Hillard

Idea of a United Europe. Is none now. They have no story or image to tell themselves who they are, in terms of the past. Trapped in their tradition. 1000 symbols but have no meaning. Europe is an example of Western man turning in on itself. The class system is freezing itself. Europe has no future without first being united: because:

1. Diversity can only take place in unity.
2. The role of the West is needed, not our gift. Our gift is already into history.
3. Europe has the best chance of playing the role of uniting for the sake of getting the rest of the world to get their gifts out

Leverages:

1. England

## European Report cont. Hillard

## Leverages to unite Europe:

1. England. They are the odd man out, and that's why they are the key. Never, nor wants, to be a part of Europe. Within Europe same image of England as US does sense of ethics, obedience. They are respected and that's why they are key. To see them as only a colonizing power is a reduction.
2. Berlin. Presently has no image to operate out of. Living symbol of the dependency on U.S. and U.S.S.R. and therefore the need that they can't live without a United Europe. They feel their destiny presently is being worked out in the back rooms.
3. DeGualle. Paper-Tiger. Gave Europe a vision. Europeans and even the French are afraid of him yet they respect him.
4. Albania. Have set pace of how Europe can use China as a leverage to break loose from Russia and U.S.. Europe is not the threat to the East and China as either U.S. or Russia.

## To bring a United Europe into being:

1. Massive education. Models, grids.
2. Getting England to identify with Europe by use of symbols: Drive on right side of road; dig a tunnel to France under channel
3. Church. Not divided nationally, needs to unite

## Broad imperatives on the Church:

1. To love God is to love all the people, common and elite.
2. Realize that no one Church can go it alone. Ecumenism.

## World imperatives:

1. Need education - students were rioting everywhere.
2. All the past belongs to all the people, eg. VanGogh's treasures.
3. Western man needs a new image of himself in history.

## Movement imperatives:

1. We are the only ones building world-wide structures. We need to communicate that we are revolutionaries not liberals.
2. Rediscover what it means to participate in prayer.

## Order imperatives:

1. More staff in International Office.
2. ~~Facility for Guest-Master rota~~
3. First rate publication.
4. Research department - screens periodicals and sends out suggestions

## Specific Demands:

1. Oxford Council in February for all of Europe.
2. Pay way for 2-3 people from Eastern Europe to attend.
3. Go day early to teach key people; wives and others not in courses.
4. Send one person to help recruit next week.
5. Internationalize the Academy - 10 Western and 10 Eastern Europeans.
6. Hold European Academy
7. Religious House in England in March
8. In 6 months, Religious House in Germany
9. Summer trip to Western Europe with four speaking engagements  
2 weeks, Iona; 2 weeks, Anglican seminary, Eng.; 1 week, Kirk in world; 1 week, Vienna.

# LATIN AMERICAN ITINERARY

APRIL			MAY					JUNE									
7-9	11-13	14-16	COLUMBIA 18-20	21-23	VEN ECA 25-27	28-30	2-4	BOLIVIA 5-7	9-11	12-14	URU PAR 16-18	19-21	BRAZIL 23-25	26-28	30-1	3-5	7-9
MEXICO GUAT.	EL S.	PAN. HON.	(2)		PERU		ARGENT CHILE		SAO PAULO		RIO DE J.	BELO HORIZ.	NETH. ANTIL.	W. I.			
MEX & CENTRAL			NORTH		WEST OF ANDES			SOUTH		BRAZIL			CARIBBEAN				

# SEAPAC ITINERARIES

APRIL		MAY					JUNE			PENET. FORM.			
JAPAN 14-16, 18-20	TAIWAN 21-23	PHILIPPINES 25-27, 28-30		2-4	H.K. 5-7	MALAYSIA 9-11, 12-14		16-18	THAILAND 19-21, 23-25		INDONESIA 26-28	30-1	3-5
HAWAII		AUST/NZ		SINGAPORE		MALAYSIA		CEYLON	H.K.	TAIWAN	KOREA		JAPAN

DIVISION ONE  
INTERNAT'L SECTION  
MARCH REPORT