



# THE ECUMENICAL INSTITUTE

A DIVISION OF THE CHURCH FEDERATION OF GREATER CHICAGO

February 1, 1966

Dear Colleagues:

A spirit movement is at hand, born of the whirlpools of revolution that have burst into being throughout our country. The time is here to bring self-conscious intentionality to the new possibilities the Lord is giving to us for the rebirth of the church. So many of you have long sensed after, prayed for, pressed toward and, indeed, have given your lives to, this hour.

The People of God have exploded. They have thrust into the deeps of a secular world until it has become transparent. They have beheld the significance of every dimension of life, and seen it all laid open, and cast before the fresh wind of the future. They have grasped anew the necessity for a "religious" people in the great drama wherein all peoples struggle to be. They are comprehending anew the role of the church, the role of their own communions, and the role of themselves as revolutionaries in the present reformulation of the church for our scientific, urban, secular world.

Intuitive clarity has come: clarity as to what the modern world is; clarity about the past deeds, the present trends, and future possibilities that define our time; clarity as to the current crisis in our humanness, about the universal word and cosmic deed that makes a man a Man; clarity as to the demands this clarity makes upon revolutionaries. It must all now be made explicit and concrete. Our clarity must be socialized.

The movement is here; yet it needs to become. It needs to be grasped and structured. The new meaning of evangelism that articulates the word that crucifixion is life must now be harnessed. The models must be welded out, that reshape geographical, social, and religious images and provide the dynamics that release people from provincialisms, anachronisms and chronic floating and thereby make new creations of our churches, our nations, and our world.

February 1, 1966

This means that revolutionaries throughout the country, seeing what they see and knowing what they know, can no longer act in isolation and intentional fragmentation. Common models, common images, and common dynamics must be worked out. Together we must build cadre structures. Together we must create our battle plans, our roles and goals, our strategies and tactics, our symbols and disciplines. Together we must think and plan and act and enable one another and grow. Only when each cadre intentionally gives its death to the circumscribed particularities of its own situation for the sake of the inclusive, will the trend into the future finally be determined.

Obviously this cuts across all denominational lines and every unique manifestation of the People of God. The movement knows, in the first instance, no man-made boundaries, religious or secular, organizational or geographical. It is a movement of the spirit within the church and the world. Furthermore, the locus of the movement is primarily in the local congregation whatever its past, present, or future manifestations - all the despisers of the church within or without, to the contrary. The irreplaceable mission of the People of God never finally takes place in isolated individuals or organizational vacuums. The church is, whatever else, a disciplined cadre.

Only those of you who are at the front and on the point can bring form and therefore give direction and power to the movement. To this end, the Ecumenical Institute and the Chicago Cadre for Renewal are calling a council meeting for August 8-15 for seventy-five to one hundred revolutionaries, cleric and laic, around the country who are concerned with the renewal of the church on the grassroots or local congregation level. Much work needs to precede the Council, therefore we are inviting a few of you to participate in planning sessions in order to weld out the personnel to be invited, the agenda and structure, and the primary working papers for the Council meeting.

The enclosures show something of a direction. The first is a proposed schedule of the planning sessions in preparation for the Council. The second is a suggestive chart of possible areas that may have to be dealt with in August. Both are for the purpose of stimulating your imagination for the first planning session.

This present letter is being sent to approximately twenty people throughout the nation who are already part of self-conscious cleric or laic cadres. It is intended that you discuss this with the members of your cadre or your awakened colleagues, so you may come as their representative. We will telephone you in the near future about the possibility of your attendance at the first planning session.

If it is absolutely clear that you cannot come, please be prepared to recommend a fellow revolutionary to take your place. We of course would urge you to be present even to the point of great sacrifice. Meetings, weddings, funerals, and other life and death demands can be handled. Finances too. The Chicago Cadre is planning on equalizing costs for those of you who come from a far

February 1, 1966

distance. They suggest that your own cadre members contribute \$10 or so each toward the travel expense of those coming to the planning meetings. In any case, do not let finances keep you from coming. They can be worked out.

History has and will always depend on the revolutionary. The church of tomorrow is in your hands. With this word, we anticipate your response to the call. The Lord care for us all. Amen.

Sincerely yours in Jesus Christ our Lord,

Joseph W. Mathews  
For the Corporate Ministry

John L. Hudson  
For the Chicago Cadre for Renewal

**P.S. We are sending you several extra copies of this letter. Please distribute them discretely as you are led of the Spirit.**

PROPOSED CALENDAR  
for  
COUNCIL PREPARATION

- FEBRUARY 1 Letter of invitation for Planning Session
- MARCH 21-24 Meeting of Planning Group at Ecumenical Institute  
Noon to Noon
1. Invitations and finances
  2. Constructing agenda
  3. Structuring of work papers
- MARCH 25 Mail letter of invitation to Council participants
- MAY 9-12 \* Tentative second meeting of Planning Group  
Noon to Noon
1. Rethink agenda and time schedule
  2. Discuss work papers for final draft
  3. Determine final structure of conference
- JUNE 15 Send proposed agenda to Council representatives
- AUGUST 4-7 \* Meeting of Planning Group at Ecumenical Institute
1. Finalize proposed agenda
  2. Finalize proposed work papers
  3. Finalize proposed structure
- AUGUST 8-15 Council Meeting at Ecumenical Institute  
Noon to Noon

\* The necessity and nature of these meetings will be determined at the first Planning Session.

the ecumenical institute  
3444 congress parkway  
chicago, illinois 60624

COUNCIL FIRST  
 Summer 66: Chicago  
 August 8-15, 1966

WORKING COMMISSIONS

MANIFESTO	GOALS	STRATEGY	TACTICS	TOOLS	FORCES
Donaldson-Holcombe	Mathews-Hudson	Baringer-Steel	Leoni-Clark	Zervigon-Baggett	Bales-Cramer
Room B	Room C	Room D	Room (E)	Room F	Room H
Roberta Angel Morris Bratton James Brooks Ruth Clark Seibert Davis Robert Keller Bill Kliber Jim Moore Jim Taylor Paul Van Horn George Walters <i>Saul Caulfield</i>	Bill Hudson Jane Ives Warren Tolman Fred Yarger Joe Dixon Walt Epley George Duffie William Alerding Claudia Cramer Hal Perry Holland Vernon Don Simmons <i>Steve Smith</i>	Bainbridge Davis Sue Billings Geraldine Tolman Sherwood Nelson Don Long Rod Ripple Wanda Holcombe Don Sax Bob Hunter Don Moller George Anderson Keith Chandler <i>Mary Law</i>	Einar Michaelson <del>Marge Philbrook</del> Tom Wilson Carol Walters Foster Stockwell Robert Dralle David Clyburn Jimmy Jones Don Jessup Don Hamilton Valerie Edwards <i>Marge Davis</i>	Ed Muller Leroy Philbrook Cliff Ives Gordon Harper James Reed Ruth Kloepfer Bob Kochtitzky Braxton Combs Judy Moore John Soderburg Lou Richard <i>Bob Williams</i>	Dorothy Weitasek Walter Weitasek Ruth Anderson Homer Bain Jack Jury Russ Wheelock Boll Oden Kay Kochtitzky John Mills Glenn Bowlby Fred Alford <i>Jim Bailey</i>

WRITING COMMITTEES

Donaldson Holcombe Bratton Moore A	Mathews Hudson Duffee Ives F	Baringer Steel Ripple Sax G	Leoni Clark Wilson Dralle H	Zervigon Baggett Reed Combs I	Bales Cramer Anderson Bowlby J
--	--	---	---	---	--

**COUNCIL FIRST**  
 Summer 66: Chicago  
 August 8-15, 1966

**WORKING COMMISSIONS**

MANIFESTO	GOALS	STRATEGY	TACTICS	TOOLS	FORCES
<u>Donaldson-Holcombe</u>	<u>Mathews-Hudson</u>	<u>Baringer-Steel</u>	<u>Leoni-Clark</u>	<u>Zervigon-Baggett</u>	<u>Bales-Cramer</u>
Room B	Room C	Room D	Room E	Room F <i>Tunnel</i>	Room <b>I</b>
Roberta Angel Morris Bratton James Brooks Ruth Clark Seibert Davis Robert Keller Bill Kliber Jim Moore Jim Taylor Paul Van Horn George Walters	Bill Hudson Jane Ives Warren Tolman Fred Yarger Joe Dixon Walt Epley George Duffie William Alerding Claudia Cramer Hal Perry Holland Vernon Don Simmons	Bainbridge Davis Sue Billings Geraldine Tolman Sherwood Nelson Don Long Rod Ripple Wanda Holcombe Don Sax Bob Hunter Don Moller George Anderson Keith Chandler	Einar Michaelson Maege Philbrook Tom Wilson Carol Walters Foster Stockwell Robert Dralle David Clyburn Jimmy Jones Don Jessup Don Hamilton Valerie Edwards	Ed Muller Leroy Philbrook Cliff Ives Gordon Harper James Reed Ruth Kloepfer Bob Kochtitzky Braxton Combs Judy Moore John Soderburg Lou Richard Bob Davis	Dorothy Weitasek Walter Weitasek Ruth Anderson Homer Bain Jack Jury Russ Wheelock Boll Oden Kay Kochtitzky John Mills Glenn Bowlby Fred Alford

**WRITING COMMITTEES**

Donaldson Holcombe Bratton Moore  A	Mathews Hudson Duffee Ives  F	Baringer Steel Ripple Sax  G	Leoni Clark Wilson Dralle  H	Zervigon Baggett Reed Combs  I  <i>Chapel Stairs</i>	Bales Cramer Anderson Bowlby  J
--	--	---	---	---	--

COUNCIL FIRST  
 Summer 66: Chicago  
 August 8-15, 1966

AREA		COLLEGES	
NORTH	EAST	SOUTH	WEST
<u>Baggett - Hudson</u> B	<u>Clark - Mathews</u> D	<u>Baringer - Holcombe</u> C	<u>Cramer - Donaldson</u> E
James Reed Jim Moore Joe Dixon Walt Epley Sherwood Nelson Don Long Foster Stockwell Robert Dralle Gordon Harper Robert Keller Homer Bain Jack Jury Russ Wheelock Don Simmons Morni Leoni Keith Chandler	George Walters Ruth Clark Roberta Angel Bainbridge Davis Bill Hudson Jane Ives Warren Tolman Fred Yarger Sue Billings Geraldine Tolman Einar Michaelson Marge Philbrook Tom Wilson Carol Walters Walter Weitasek Leroy Philbrook Cliff Ives Dorothy Weitasek Ruth Anderson Edwin Muller Seibert Davis	Morris Bratton George Duffie William Alerding Rod Ripple Wanda Holcombe David Clyburn Jimmy Jones Ruth Kloepfer Bob Kochtitzky Bill Oden Kay Kochtitzky Jim Bales Carlos Zervigon	James Brooks Paul Van Horn Jim Taylor Bill Kliber Claudia Cramer Hal Perry Holland Vernon Don Sax Bob Hunter Don Moller George Anderson Don Jessup Don Hamilton Valerie Edwards Braxton Combs Judy Moore John Soderburg Lou Richard John Mills Glenn Bowlby Fred Alford Bill Steel
REVOLUTIONARY		PRACTICS	
Robert Keller	Bill Hudson	Jim Jones	Don Jessup

COUNCIL FIRST  
Summer 66 Chicago  
Working Papers I

PART ONE: Fundamental Manifesto	Page 1
PART TWO: Inclusive Aims	Page 5
PART THREE: Strategic Objectives	Page 10
PART FOUR: Tactical Maneuvers	Page 19

## PART ONE: FUNDAMENTAL MANIFESTO

The 20th century cultural revolution is altering the direction of history and changing man's understanding of his own humanness. Einsteinian science has caused 20th century man to seek a new pattern of common sense. The existing urban culture compels him to envisage a new style of life, and the utter secularity of contemporary existence requires him to devise a new shape for his religious self-understanding.

The historical forces manifest in the 20th century are fashioned by the whole past of human history and embedded deep within the whole human drama. Pre-civilized man emerged from the great evolutionary process of creation. He was endowed with consciousness somewhere in the mysterious eons of the past. His cultural life reflected his understanding of space and time which, he believed, were separate entities. He had a primitive feel for the mystery of existence and the ethereal dimension of life. The forces of nature were controlled by arbitrary and impersonal spirits. Possessing a low level of self-consciousness and a meager cultural history, he created the fundamental Ur images which became the stuff of future human existence.

The rise of agriculture and the development of the tools of exploitation brought the first great shift in the meaning of humanness. Civilization came into being and human consciousness climbed to a new peak. In the early neolithic period, man created a new configuration of existence and forged out political, economic and cultural structures which radically transformed the human consciousness. The cities he built became the symbolic centers of influence and power. He freed himself from his geographic isolation in Sub-Asia and the Near East and migrated to China and Japan, Africa, and North and South America, thus encircling the globe.

Each of the great cultures of the world forged out prototypes of human existence. Western civilization created its model according to the prevailing cosmology. In the Middle Ages the earth was the center of the cosmos and Man was its most important creation. His goal was to actualize the internal essence of his own being. He operated out of the image that his task was to respond to and to imitate the unchanging and harmonious principles which governed the universe. Man's destiny was fulfilled when he assumed his appropriate place in the pre-established hierarchy of nature and supernature.

The rise of science and industry ushered in the modern period of civilization. Man imaged himself as the "orderer" rather than

fundamental manifesto (cont.)

the "imitator." There was no longer a fixed order which predetermined the meaning of existence. [Man was to discover the structure of the universe and to determine his place within it.] He ordered his existence in terms of the laws of cause and effect. They governed the operation of nature and the universe, and human society as well. It was still the image of a closed universe, but man grasped the internal workings of life in a new way. He became a dynamic force in the human drama. He was freed to subdue the forces of nature. By harnessing the forces effecting society he expanded his cities and increased their power and influence. ?

Now man images himself as a "creator" in the evolutionary process,<sup>6</sup> a self-conscious participant in the structures of the universe. The universe is an open-ended entity and man's expectation for the possibilities of the future are unlimited. He stands at the threshold of a futuristic common sense declaring that to be human is to live in anticipation of the future, and an inclusive style of life which is aware of the totality of life and the magnitude of the human drama. His mood is radically intentional. He chooses to be the bearer of the burden of life and the shaper of the future. This is the period of Post Civilization, distinct from anything that preceded it. It may best be described as the time of the New Humanization of Man.

The political revolution of the 18th century, the economic revolution of the 19th century, and the cultural revolution of the 20th century, have left their scars on the face of Man. The rich and the affluent exercise tyrannical power over those peoples of the world seeking to become self-determining. The impoverished existence of millions of people is the consequence of the failure of 20th century man to respond creatively to the possibilities of his existence. He has failed to create the images out of which all men might share the joys and the wonders of a common humanity. <sup>7</sup>

The church retreated from those forces in history which were bringing<sup>8</sup> the new humanity into existence. Rather than attempting to shape or direct the cultural revolution of our time, the church became the defender of all established doctrine, the preserver of all traditional institutions, and absorbed in the maintenance of its own communal fellowship.

However in the last fifty years dramatic changes have occurred. In<sup>9</sup> the field of science, politics, education, economics, and the arts, cultural innovators have appeared who have pioneered in shaping the movement of history. The theological upheavals, the lay awakening

fundamental manifesto (cont.)

and the ecumenical movement have erupted in the church and place it in a position of relevance and influence. The People of God in history must now unite in a common dedication to the ongoing civilizing process and in a common devotion to the New Humanization of Man.

The People of God image themselves as men who forever stand before the final reality of life, the One who gives life and the One who takes life away. The final upagainstness in human existence, they declare, is that power which hurls man into the unknown and demands that he become Man. In the midst of life, this power drives man to desire complete knowledge, the total fulfilment of love, and the successful accomplishment of the highest human endeavors. Yet this same power frustrates his desire for knowledge, negates his quest for love, and terminates his activity. This is the enigmatic power beyond which there are no other powers in human existence, which alone gives man his destiny and creates his new futures. Everyman in every society in every previous moment of history has encountered this strange One, and has had to decide what name to give it. Men of faith have dared to call it "God the Father."

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

The Universal Deed marks the style of life which the decision of faith dictates. It is executed before all that is, performed on behalf of all that ever was, and acted out for the sake of all that ever will be. Only the Universal Deed requires of a man all that he is. It is the singularly human decision to live in free obedience and to die in obedient freedom. It is the decision to affirm every negation and to receive every affirmation that is given as a part of life.

The church is the one community of people who have chosen to lay down their lives for the sake of the emerging world. Standing where men cannot stand and doing what men cannot do, they live between the no longer of the reluctant past and the not-yet of the

fundamental manifesto (cont.)

insistent future. They oppose the antiquated and inhuman structures of society and, by their deeds, create the new and appropriate structures of humanness. Claiming the promise of the People of God, they alone make humanness possible for all men. They sacrificially give themselves to radical participation in the Divine Activity of our time: the New Humanization of Man.

PART TWO: INCLUSIVE AIMS

I. A Human World

- ① The time is at hand for men to leave behind the patterns of civilization which have produced partial, non-comprehensive structures for a fully human world. Every culture and every man are of crucial significance to the well-being of the whole of society. Each must now have opportunity and assume responsibility for sharing his gifts of humanness with all mankind. We are called upon in this moment in history to forge a new civilization in which all nations and every man may share in the creation and benefits of a politically, economically, and culturally just world.
- ② We are called to create a world of international order and just relationships built upon the base of the United Nations with fully inclusive membership from the nations of the world. To make this international government a reality, each individual nation must responsibly and intentionally begin the process of relinquishing its individual nationalism, political and economic power, and unilateral self-interests in order to transform the United Nations into a strong, effective governing body with the function of protecting the rights of and making possible the well-being of all nations, all mankind, and every man. This international governing body should be so structured as to ensure representation of the people of each nation as well as representatives of existing governments.
- Democracy ?
- ③ The rights of an individual in any nation should be finally ensured by the international government, and any person should have the right to seek redress before an international court if national justice fails. Individual nations shall have the right to self-determination of national political structures as long as the rights of the individual are ensured. An effective international police force must be available as a last recourse to ensuring these rights. If this international governing body becomes a reality, the present possibility of annihilation will give way to the endowment of the world with a creative peace in which this and all future generations may attain to the possibilities of a fully human world.
- ④ We are called to create an economic order that is just for every nation and every man and is conducive to the full attainment of humanness by all. Basic minimum income, health services, housing, and education must be assured for every human on the globe. Every person shall have the right to work or to engage in significant activity through which to make his contribution to the total humanness. The new age of cybernetics holds forth the possibility that

inclusive aims (cont.)

man no longer be victimized by dehumanizing patterns of occupation. This possibility must be established as a reality for all men and new frontiers in significant activity must be opened. The international government should have considerable authority in planning a world-wide program of production and distribution for the good of all. The technological and industrial knowledge and facilities of the presently "privileged" nations must be shared speedily with less technologically developed nations to ensure that the economic humanness become a reality within a generation.

⑤ We are called to affirm the cultural revolution of our day which is experienced in the scientific, urban, and secular revolutions of the twentieth century. We must self-consciously embody these revolutions and their spirit categories in the new civilization. Men must now be freed from the victim image of the Newtonian era and be empowered by the Creator image of the present era. Men must now embrace the new urban habitat of man and grasp the possibilities present in urban life. Men must now experience the new spirit depths being born and create and use symbols, rites, and myths to express the new humanness. Cultural museums should be set up throughout the world which protect and preserve the richness and diversity of all peoples.

⑥ We must always be open to the not-yet of a human world coming into being. This does not mean that humanness is not presently possible, but rather that men of faith must now expend their lives as significant adventures toward and on behalf of all futures. This means that the world does not assume a final fixed form but is always engaged in renewal. This is the human drama which must be enacted on behalf of all men.

## II. A Missional Church

⑦ The church is mission. The church is that elite group of people within society who live between the no-longer and the not-yet as the social pioneers that decide the political, cultural, and economic structures of tomorrow and who are pouring out their lives in order to lead the world to the new humanness. To achieve this goal in the last of the twentieth century and the beginning of the twenty-first century, the church must take a shape appropriate to the world's need. The time has come, therefore, for a body of the faithful to stand as witnessing, missional, informed, corporate and sensitive people who live for the sake of all.

inclusive aims (cont.)

⑧ The time is now for the evangelistic task of proclaiming the coming to life of God in the fullness and possibility of existence in the contemporary situation. Those who live before the Lord of all creation and upon the wonderful, terrifying word that is the Christ Word are called upon to proclaim to all men that they have permission to live their lives, that their situation is a gift, and that they are significant, received human beings. Because there can be no humanness apart from this word it is imperative that there be congregations in every location of man in the universe who live upon this word and are equipped to articulate it with clarity making use of every opportunity and every effective methodology to deliver men from their provincialisms, anachronisms, and chronic floating to the life of faith.

⑨ The time has come not only for witnessing love but for justing love which embodies the Christ word in the cruciform deed. A body of the faithful are now demanded to assume responsibility for the whole world, to forge out comprehensive models and then to expend themselves without reservation on behalf of all that ever has been and all that ever will be. Congregations in every location of man must now act intentionally to create the futures of man's tomorrow on the basis of such comprehensive models.

⑩ If such a witnessing and missional body of the faithful is to stand and act for the sake of all, then it must be informed and lucid concerning both the word and the deed, and, therefore, it must have utter clarity concerning the twentieth century theological and cultural revolutions. It is also necessary that it be a corporate body of the lonely who dare to live between the no-longer and not-yet, whether anyone else lives there or not, of the phonies who dare to decide what is right and what is wrong in any given situation without appeal to any kind of justification, of the uncertain who dare to live in the anxiety and the incomprehensible joy of those who pollute themselves in order to bear the burden and sorrow of the whole world. This body of the faithful is called upon to be free men who move into every situation in life and demonstrate that it is a "loved" situation, who dare to walk into any situation and play any role that is necessary, and who dare to pick up any task while refusing to lose themselves in any of these situations or give themselves over to any of these actions. The time is now for the church to be the church.

### III. A Revolutionary Movement

⑪ The time has come for cadres of men of cruciformity to act on the

inclusive aims (cont.)

grass-roots around the globe out of a common heritage as a disciplined men equipped with the inclusive models to bring about the new church which will make possible a new world.

⑫ These cadres are called upon to engage in the perpetual task of human revolution and to let no thing hinder the laying down of life on behalf of all mankind. Every devotion must be abandoned or used for the sake of this mission. It is therefore necessary that these cadres be persons of a common heritage and symbolic life who are willing to relinquish their individuality and personal preferences, willing to unite with others committed to the same missional task despite personal feelings, willing to be accountable for the performance of tasks before the gaze of the others, willing to offer all time, all possessions, all energies and all wisdom to be used for the sake of the missional task.

⑬ Covenanted for the sake of mission, these cadres must be obedient to the inclusive models of action hammered out by those who were chosen to give shape to this movement, lest they lose themselves in the irrelevancy of good deeds rather than the one deed which is the universal cruciform deed. Out of such obedient commitment will emerge the new church and the new world.

#### IV. Emergent Forces

⑭ In the Political, Economic and Cultural aspects of civilizations, new forces are emerging to give shape to the future. Instinctively obedient to the civilizing process, those who engage in these revolutionary activities are often far ahead of the self-conscious people of God. Nevertheless, their efforts will be poured out for nothing unless they are given comprehensive models and corporate support. The time has come therefore to call out the allies for human ennoblement in all aspects of the civilizing venture for the sake of all tomorrows.

⑮ The Political realm has parties and movements particularly seen in the civil rights groups in the United States and the new Left which is emerging throughout the world. The Economic realms have labor and management groups which are emerging to create new possibilities. The Cultural realm has artists, teachers, scientists, and scholars who have devoted themselves to the new world. It is time for all allies in the new civilizing adventure of mankind to join together in the creation of the human venture.

inclusive aims (cont.)

#### V. Exhortative Call

①⑥ Men of faith - join together! You who have encountered the up-againstness of all that is, who stand over the abyss of life and death as those who have embraced the Word about life; you who have appropriated the secret of life that all is good, all approved, all received and all possible; you who have begun to live before all that is, in behalf of all that ever was, and for the sake of all that ever will be; you who are free in obedience and obedient in freedom; you who are a part of this world-wide spirit movement bringing into existence a New Church for the sake of a New World - join together! Thousands upon thousands of the people of God have heroically poured out their lives for the humanization and liberation of the world. It is now time for a present-day people which God has brought into being to take up this task.

①⑦ Today there are cadres of men all over the world joining together for this purpose. You who have arisen throughout the United States and in North America, in Latin America, Europe, Southeast Asia, the Far East, Africa, and the Near East, you can no longer risk the possibility that you shall lose yourselves in provincialism and reductionisms. Only in a comprehensive, intentional, and futuristic corporateness will the cruciform deed be done which is now demanded.

①⑧ Let us unite then leaving behind all vestiges of bondage to the old church and the old world that the promise of a new church and a new world become a reality in our day. To this end, let us live together. To this end, let us die together. In the name of the Father, Son, and Holy Ghost. Amen.

PART THREE: STRATEGIC OBJECTIVES

I. Local Congregation Cadres

- ① The point at which the reawakening of the People of God must begin is in small disciplined groups within the existing structures of the local congregation.
- ② The people of God in the 20th century will, like the people of God in all other ages, find their common life nurtured, strengthened and enriched by one another in local congregations. Not knowing what form the congregation may take in years to come, we must begin with the structure already present. The present structure of congregational life is built on isolation; we must provide new structures of integration. The present structures are haphazard; we must provide discipline and order. The present structure is oriented to the institution; without destroying the institution, we must revise its orientation toward the world.
- ③ A. Dynamic of Cadre. In every local church there will be formed stakes of awakened churchmen who meet regularly to symbolize their self-understanding, to strategize for mission, to study, and to hold themselves accountable before their chosen rule of discipline.
  1. The local congregational cadres are the points in the parish where small groups will convene to achieve, and plan for the achievement of, these objectives. Their function is to provide opportunities for the renewal movement to take shape in specific congregations. They should gather together "kindred spirits" who have been longing for a vehicle through which to renew their own spirits and the life of their congregation. The "calling out" of these individuals will serve in a dramatic way to symbolize a new movement in the life of the congregation.
  2. The local cadres will be built upon and nourished by scholarship, and lay scholarship in both theological and cultural tools and wisdom will be at the heart of the renewal of mankind. The theological wisdom of the New Reformation will provide man's posture for both his cultural and social decisions; rigorous study of both the church and world is an absolute prerequisite for responsible service and leadership.
  3. Beyond the primal requirements for study, the cadres must embody the quality of a missional outpost. Meeting regularly, they will also come to know one another's needs and gifts; their responsibility to one another includes the discipline of assisting each other to become missional men and women. This can only occur through honesty and accountability, where the cadre is held up against its common symbols, its heritage and its commitments through the rehearsal of its common worship.
- B. Relation to Congregation. These local cadres of both laymen and clergymen exist for the sake of leavening, leading, and ministering to the local congregation in every denomination or church body in the community of Jesus Christ.

The cadre, when called out, must also be called "in." That is, it must be called into the mainstream of congregational life, encouraged to assume leadership roles and to shoulder responsibilities in the life of the church. In this role, the cadre member will not only be able to serve the purpose of strengthening the congregation, but also that of participation in the decision-making and the direction of the church life. Interpretation of goals and purposes of the spirit movement to the local congregation will be done best from the vantage point of leadership within the congregation. Pointing the congregation in the direction of its own significance will be a major contribution.

C. Function in Parish. As these cadres leaven, lead, and minister to the local congregation, so they call upon the local congregation to lead in being the pastor to every parish as its basic core for nurture and evangelism.

1. The local congregational cadre will have as its responsibility, the evangelism of the congregation and the community to involve themselves in the renewal process as this touches on the common problems of churchmen and citizens alike. All denominations and religious bodies in the community must finally be evangelized, along with the secular structures, in the accomplishment of this task of humanization.

2. Outside of the religious structures, the local cadres will begin to take responsibility for the life of its own community. The task includes the basic evaluation of community problems and affairs, and calling attention to these issues through whatever means available. The strategy is not to solve the problems, but to activate the concern and resources of the community in response to the demands of citizenship in a free society. There are no limits to the scope of our concern. Wherever suffering, injustice or dehumanizing conditions exist, the cadre acts as minister and vision-keeper for the society. Wherever positive structures exist, we encourage, strengthen, and point to their work.

D. Role in the Movement. As the People of God move forward as the 20th century movement of humanness, these local cadres are the front lines, the basic units engaging the forces of opposition and forging the awakened individual, community and the world.

These local cadres are the front line troops in the movement of the human spirit of the 20th century. As particular manifestations of the People of God in the 20th century they take responsibility for themselves, for their congregations, and for their communities, making positive contributions to the conditions of human life and spirit and serving as a rallying point for those who are the committed or latent allies of the Spirit Movement.

## II. Metropolitan Ecumenical Parishes

The specific locus within which the movement of the People of God in our times must be clearly delineated orienting their task toward concrete human issues.

- A. The Form of the Urban Parish. A complex of geographically defined mission areas in which human issues are met through the efforts of both the self-conscious and the latent church in every local, campus, sector, metropolitan and regional parish.
1. The form of the Urban Parish is the futuristic vision of the new form of the human congregation in the great urban complexes in the modern world. It is the new form in which the "transitional pioneers of civilization" employ their united strength to accomplish the new models of humanizing history. The Urban Parish is the human profile to heretofore faceless cities. By the action of the humanizers from all the sectors of the urban area it declares in a clear image the responsibilities of every man in an urban complex. In a poetic sense it refers to putting a human face on the faceless cities of mankind. In Camus' words the Urban Parish "will be the world's second chance to hear the cries of all mankind." In Niebuhr's words, "the make-up of the Urban Parish will be the image of the urban responsive and responsible self."
  2. The people in local congregation cadres are the human flesh of this new form of urban congregation. The People of God in the local congregations are the eyes, ears, the mouth of the urban life that is being created in the 20th century. They are the first to see the human needs, the first to hear the new sounds that cry for human justice and the first to speak the new word of the specific human structure of justice that is needed to make life human. The combined eyes, ears, and lips of the local congregation cadres are the new human faces that are embossed on the shape of the urban complex.
  3. The combined cadres forming the Urban Parish define and effect the mission areas in which human issues are met in the life of the metropolises. They connect all self-conscious humanizers in the self-conscious church and the latent church. They form the unifying base for the diversities of gifts and skills that shape the human conditions of the urban world. They form the human heart of the urban complex. They build the cordate structures that bring new sensitivity to the human concerns so long neglected. Wherever there is a human evil to repudiate the forces of the Urban Parish plan the goals, strategies, tactics to repudiate the enemy of humanness. They are the repudiators of the enemy of humanness and the powerful avant garde that points to the new line of humanness that must become the frontier mark for every man. They are the cause celebre "of the new joys of humanity" that must be brought to the sprawling urban centers of today's world. The cadre members of the Urban Parish in short are the disciplined cohesive structure that sustains and coordinates its members in the humanizing mission of the Urban Centers of the world.
- B. The Dynamic Force for the Urban Church. The parishes will be served by a self-conscious, disciplined cadre formed out of the various local cadres to lead in the social acts required to minister to the needs of the world.

1. The dynamic forces for the Urban Church are located in the grid of the urban complexes' sensitive cadres of awakened people. They are the vigorous body of self-conscious, cruciform, missional, disciplined and sensitive people who are webbed across the city's square miles and who are constantly awakening the dynamics that release people from provincialisms, anachronism and chronic floating and thereby make new creations of our churches, our nations and our world. Imagine the urban complex of Parish, Buenos Aires, Los Angeles, London, Delhi, Johannesburg, Sydney, filled with the new men of the Urban Parish who have decided that the clarity of what it means to be humanized must now be powered into the geographical, social and religious structures of the urban areas. The lives and death of the human revolutionaries of the Urban Parish radically given to the new urban forms of civilization is the promised resurrection of the cities of history. The New history of the metropolises depends on the revolutionary who lives in a disciplined local congregational cadre united with all other cadres to perform with maximum power the new deeds that will create the new human life-style of the Urban man.

In the work of the New Urban Revolutionaries the inner-city, suburbia will give rise to a new form of the city--humanurbia--the metropolitan residence of all people everywhere who are struggling to be human and define the new way in which the Mysterious Word of the Universe is becoming human in the 20th century.

2. The primary life-style of the New Urban Parish Revolutionary is to describe the universal word and cosmic deed that makes a man in concretions of common images, models and dynamics that create the new structures that make a man a Man.
  3. The new structures which make a man a Man must be modeled in the form of social acts which minister specifically to one of the primary needs of the world. They are the people always prepared to commit the social act and let it move history. Wherever there is a Watts the sensitive revolutionary has plotted, schemed, devised a plan to point to the impotent power structures which threaten to destroy a whole urban life and point and direct the new and radically creative models of humanness and thrust them in the frightened power structures struggling to prevent the revolutions that the uprisings in Watts, Cleveland, Chicago and Harlem clearly indicate. To be and do the social act is the role of the new Urban Revolutionary.
- C. The Form of the Cadres in Urban Parishes. The local and parish cadres will assign their members to temporary and long-range guilds of awakened people to meet the political, economic and cultural demands of the parish.
1. The local congregational cadres form the heartbeat of the Urban Parish Cadre. As assigned members from the local congregational cadres come together to form the human decisions for a whole urban complex, they unite the strengths of the local cadres to mobilize the witness of the local congregational cadres for the specific social acts required to make the urban complex into a human shape.

2. All goals and strategies of the combined cadres are built to attack in a relevant way the political, economic and cultural structures of the particular urban area in which they revolutionize urban history. They meet to grid the social-economic-political-cultural landscape of their concrete urban area. They discover temporary battle plans or permanent battle plans to create the new power forces which must be thrust into the impotent structures of the present urban situation in order to determine in an effective and relevant way the new human forces which will signal the new humanness demanded in the social-political-economic-cultural forces of the present and the future.
3. To meet the complex demands of the urgent urban complex in which they live with an inclusive vision of what it means to be human is always the major objective of the work of the combined and integrated local congregational cadres that form the New Human Urban Parish which revolutionizes the urban history on behalf of all mankind. Always the new Revolutionaries of the Urban Church see, hear and expose the new human social acts that will form relevant and effective power for the political, economic and cultural demands of the cries for humanness that ring in the ears of all mankind.

D. The Nature of the Urban Parish. These areas of operation will form into unified church parishes with a pluralistic religion in that the expressions of the church in a geographical area will conduct their interior life according to their unique traditions whereas they will be united in mission to the institutions and residents about them.

1, 2 & 3.

Corporate worship and symbolic expression is at the core of keeping the Urban Revolution revolutionary. All of the self-conscious understanding of what it means to be human must be attenuative. The self-conscious people of God must speak their self-understanding of the inclusive, futuristic and decisive goals of humanness in the language of the tradition out of which they emerge and must speak the universal deed in the common institutional patterns into which they are thrust for mission and must speak the language in an articulate way and indigenous way to the residents who form their area of mission.

### III. Regional Training Centers

The evangelizing and nurturing of the cadremen of this spirit movement must be done by a broad, liberating program in mobile regional centers.

- A. The Form of the Regional Centers. The parish cadres of each region will schedule, conduct and support training centers in which programs to train laymen and clergymen for the local and parish cadres will be offered by a mobile faculty.

1. A symbol of the "New Urban Humanness" is the center which trains laymen and clergymen for the local and parish cadres in the "theology and sociology of humanness."
  2. The center offers a continuing curriculum to train initiates in the RSI and CSI curriculums and advance the mission by offering advance courses that will encourage the "spirit dimension" in each man to learn continuously for self-renewal, the renewal of the Church and the reminder that human newness is a part of the ongoing process of creation. To continually keep the new man New is what it means to continue to raise the question about a man becoming a man. The "becoming" of each man is the purpose of the training center and increases the acceleration of the whole humanizing process.
  3. The Regional Centers serve for resupplying the men of the local cadres with fresh insight and trains men to organize for the human process.
- B. The Common Structure of the Centers. These centers will be organizationally and financially autonomous entities in which a common curriculum is taught to awaken and build cadres of churchmen with a common memory, a common discipline, and a common task.
1. The symbol of the Regional Training center serves to point out the corporateness and the commonness of the cadres of the civilizing revolution.
  2. Financial autonomy is necessary to insure the cadres of their commitment to the revolution. The regional centers financed by the parish cadres indicate the intensity of the commitment to the areas of human mission. It is a reminder of the economic discipline and accountability that is necessary for a faithful human revolution. It indicates the ever necessary task of sustaining "THE MISSION."
  3. To nurture the common memory, a common discipline and the common task is the goal of the Regional Training Center. In a sense we are all amnesiacs. We have the built-in escape hatch of "forgetting the identity of human revolutionaries. In refreshing our memories and recalling the radical need for discipline we encourage the human spirit movement to keep their task of humanization clearly their historical target.
- C. The Administration of the Centers. The operating board of the center would be the parish cadres of the region who would supervise, recruit, staff and support the program of the center.
1. The operating board of the center primary responsibility is to insure a continuing and increasingly creative program to keep the revolutionary parish cadreman alive to the human needs of the world civilization and that the program is constantly alive to the socio-cultural knowledge which directs the "mission areas" of the Urban Parish to primary and immediate relevance.

2. The parish cadremen of the region who supervise, recruit, staff and support the program of the center have the complete responsibility for creating a center that will draw the greatest talent of the transitional college which structures the shapes of history and to keep the center free for continuing experimentation to find the models and methods that will increase the thrust and power of the human revolution;
- D. The Intrarelations of the Centers. Periodically the center will exchange staff and plans with other such regional centers in order to build and train a commonality of thrust in the movement.
1. The Intrarelation of the Centers is prerequisite for "the open situation." The interrelated world of the 20th century demands that the Regional Training Centers of the New Urban Parish be interdependent; for the great discovery of the 20th century cadremen is the value of the full and corporate witness of the lucid, sensitive, cruciform, missional and self-conscious revolutionaries of the world. The intrarelation of the Centers reminds us that we are utterly dependent on each human revolutionary.
  2. The intrarelated centers will keep the revolution honest. It will always point out that creativity is inclusive and diversified rather than parochial and isolated.
  3. The intrarelated centers hold before all mankind Father Camillo Torres' dictum: "It is a mortal sin for the Christian not to be a revolutionary." The interrelatedness of the centers is a sign in the geography of the new spirit movement that is at hand. The centers express the new human emotional quotient that is growing up in the 20th century and they are the places where the computer storage of human life is being programmed into the structures of all mankind on behalf of that same mankind.

#### IV. Area Research Councils

The research and the communication of that research is essential to the spirit movement. A constant study of and dialogue between the cadres and with signal representatives from world culture will be conducted.

Area Research Councils must be formed in order to carry on a dialogue between the church and the world. The task is to provide specialized information from the most competent figures in the social and cultural sectors of the area.

- A. Social Issues. A series of coordinating assemblies on various social, academic and professional levels will meet to engage the world's wisdom on a world, national, regional, metropolitan, parish, or local issues.

1. On an area level, assemblies should be called regularly for the purpose of pin-pointing the major issues of the times on world, national, regional, metropolitan or local issues. The assemblies should serve the purpose of informing us, but more than that they should be used to inform the public and to unveil the content of our public life to the community-at-large.
- B. Sentinel Representatives. To the assembly will be invited awakened, alert sentinels whose daily endeavors have acquainted them in areas of focal concern politically, economically, vocationally and culturally in which they serve as the unselfconscious or latent church.
1. Sentinel men should be invited as delegates to the Assemblies, in order to achieve the stated purpose. That is, those men and women who are already a part of the history-making process as the awakened and alert movers of mankind. The participation of non-churchmen, as well as those of the latent church, can only serve to broaden our base of contacts and enlarge the sphere of our influence and understanding.
  2. Our concern in the assembly is to explore in depth the significance and implications of the political, economic, vocational and cultural conditions which are present and the decisions which must be made in relation to them.
- C. Model Building. The intent of these assemblies will be to embody, coordinate and structure the needed ideologies, task forces, and directions required for the next turn in civilization, that is, the "New Left."
1. From the content of these assemblies should emerge a more profound understanding of the issues before us; there should also emerge a more lucid means of reacting to these issues.
  2. Therefore, the Assembly should propose, on the basis of its studies, models for dealing with the changing conditions of our lives. A new understanding of our situation should result in some new rationale for decision-making. Such a new rational approach should produce new means of achieving objectives. The assemblies should be planned with the goal of producing new structures, task-forces or other approaches which might deal constructively with the issues at hand.
- D. Mass Communications. The members of the assemblies will provide journals, briefs, abstracts, etc. in order to research to the world and between the various revolutionary cadres and to channel directions, plans, and tools through a master research center for the common endeavors performed on a local basis.
1. Mass communications of the results and insights gained from the assemblies must be established, in order that cadres around the nation might share in one another's wisdom and might avoid the duplication of efforts.

2. A master research center, coordinating the resume's journals, and abstracts produced by the assemblies, would permit the storing, filing and cataloging of such compilations. This would become the "library" of the New Reformation. Cadres across the world would use this as a reference bureau, not simply for access to the files stored there, but for access to the persons who have special knowledge and who could be used as resources for planning and strategy in their own areas.

#### V. International Network of Cadres

The component cadres of the spirit movement see themselves in a common order for the sake of their global task for renewing the church in the world.

- A. Common Bond. The local congregation cadres will bind themselves together representationally for international, national, regional, metropolitan, sector, campus and local cooperation.
  1. A structure linking congregational cadres in a community for common planning and strategy should include representatives from each congregation. Parish cadres, in turn, would be represented at a metropolitan planning council. Sectors within the regions should be represented in the same way, and the regional councils should send delegates to regular national meetings, convening for the sake of providing planning assistance and evaluation of the work being done.
  2. Metropolitan Area Councils should provide teaching teams for the formation of new cadres and the instruction of new personnel. Regional Planning Councils should meet periodically to evaluate the need for evangelism and action throughout their area of responsibility, and National/International Councils should coordinate the overall business of the Movement, making the specific following contributions.
- B. Disciplined Fellowship. The network of cadres would provide a common mind, common symbols, common fellowship and common impact on the world in order to wield the soul force needed to change the course of history.
  1. Through the Disciplined Fellowship of the cadre network, the planning councils at every geographical level, the media established for communication and the training centers and research councils, the local cadres will find a great inpouring of resources and strength. Bringing together the diverse regions, capabilities, personalities, and contributions of one another's knowledge and commitment under the single roof of the Spirit Movement, will increase our competence and provide a strength which none of us possesses alone.
  2. Through the establishment of common symbols, common perspectives and common postures, toward the problems and issues which are commonly before us, we will find it possible to discover uncommon wisdom and exert uncommon influence on our times.

- C. **Representational Leadership.** Select leadership of the various parish cadres will be designated to gather regularly in order to report, evaluate, coordinate, strategize, study, plan, and act in order to further the advances of the spirit movement.
1. (Covered in A)
- D. **United Local Task.** The intent of this international network will be to unite the cadres in a common thrust and to designate the separate roles of each cadre in their given situations.
1. The intent of the International cadre will be to unite the forces of the New Reformation, to strengthen the distant outposts and to enable us to act with our spirit-brothers both locally and beyond our local situations. Only by acting together will there be a common thrust in our otherwise disjointed effort. No matter how heroic our individual efforts may be, they will be ineffective unless joined in a realistic and workable structure which will enable us to be the benders of history on behalf of all mankind.

## PART FOUR: TACTICAL MANEUVERS

### I. Recruiting the Troops

The Spirit Movement must intentionally recruit and train people to function as the bold new Churchmen who are equipped to assume responsibility for the re-foundation of the Church at all levels. The primary locus of the recruiting task is the local congregation, both clergy and lay. As congregations come alive, and a solid grass-roots base is established, the administrators and executives of the Church will be progressively more open to recruitment.

A. Recruiting must begin with the enrollment of people in the basic courses of the curriculum. The best way to effective contact with the laity is through the clergy; therefore, the initial stress must be on recruiting clergy for the Parish Ministers' Colloquies must be scheduled at convenient times of the year at readily accessible locations. They should be well publicized and, whenever possible, endorsed by denominational officials. Methods of interpretation must be forged in each area to tell the story of the movement and to explain the nature of the Colloquy.

Existing Cadres should find ways of making financial assistance available for PMC recruiting. While men seldom need this, they will often use it as an excuse, and the recruiter must be prepared to eliminate the excuse. The recruiter should also make it plain that the PMC is a very intensive and directive course and prepare recruits to play the game according to the rules. To each recruit a clearly worded letter should be sent indicating the time-span, the expectation of full and continuous attendance, and the necessity of immediate notification in the event of cancellation.

Recruiting for RSI is best done by Cadre clergy in the local congregation. The need for attendance at a weekend course is most effectively presented to the layman as a critical demand which the present state of the church lays upon him. Little is accomplished through efforts at interpretation and apologetic persuasion. All excuses must be met; finances, child care, time, etc. Names of recruits should be sent to a central coordinator who would confirm their intentions with a clearly and strongly worded letter stating the schedule and expectations.

General recruiting is also of value through the circulation of literature and by word of mouth. Prospect lists should be obtained from RSI participants and an appropriate letter sent to all those named.

B. All graduates of the PMC and RSI Courses should be immediately recruited for membership in a Cadre. Where no Cadre exists, they should be encouraged to create one and guidance given to their efforts. Only through the continuing involvement of the troop as a Cadre structure where they are constantly reminded of their decision to be perpetual revolutionaries, can the intentionality and clarity of the movement be maintained.

PMC grads should be contacted by existing Cadres within seven days of the end of the Colloquy. An invitation to the next Cadre meeting should be issued with a clear statement of the relationship of this invitation to the PMC. A new recruit should be given a stated period of time as a "non-member member" to ob-

## tactical maneuvers (cont.)

serve the Cadre in operation, to consider the Cadre mission and covenant, but finally he should be pressed to make a Yes or No decision regarding his membership in the corporate group. A 'yes' decision places him in a relationship of full accountability to the Cadre.

A similar situation should exist for RSI grads. Local parish Cadres should take the initiative in recruiting new grads for the Cadre and in pressing them to make the revolutionary decision. Arguing, cajoling and pleading should be avoided while the clear need for corporately structured responsibility should be sharply stated. An objective decision for or against covenant membership should finally be demanded.

C. Within the Cadres, both clergy and lay, continuous recruiting must take place for participation in the advanced courses which comprise the core-curriculum. This should be seen to be essential to the effective work of the Cadre as the decisive people within the whole People of God. Since the curriculum represents the "20th Century Catechism" and is the foundation of a liberal education, the need for continuing study should never be played down. The perpetual revolutionary knows himself to be perpetually an adolescent needing to grow and learn.

Advanced courses should be offered on a regular schedule as enough people become eligible to attend. These can be done on either a weekend or a weeknight basis. Additional less formal study should be carried on continuously within the Cadres for the purpose of training more adequately the Troops who must assume responsibility for the task.

D. From among the Cadremen should be recruited those who have dealt most intentionally with their lives as men of faith for membership in the International Order. These are people who are prepared to place themselves under discipline for the sake of the task and who will therefore always function as the hard core of the Spirit Movement.

The members of the Order will be under continuous specialized training for key roles in the Movement.

## II. Training Special Leadership

A. Special counsel and training should be made available to those who are commissioned by Cadres to assume continuing leadership. Conferences, regional and national, may be planned for such individuals to gather for a concrete consideration of the dynamics and task of the Cadre.

Such individuals must be willing to assume a major burden of responsibility for holding Cadre members up against their revolutionary decision. When tasks are assigned, the leader must always be aware of the performing of the task and be willing to prod members with assignments. He should be thoroughly indoctrinated with the purpose, method and theology of the Movement. In addition, the Cadre leader should be always pushing the Cadre to see beyond the limits of its present decision to a more comprehensive decision. In that sense he must be a charismatic and imaginative person, able to communicate bold new possibilities for the life and work of the Cadre.

tactical maneuvers (cont.)

All Cadremen, especially clergy and the big lay core, are to be trained to adopt a pedagogical stance at all times and in all situations. This may mean special studies in the role of the pedagogue and imaginative planning for exploiting the multitude of possibilities for teaching which are present at all times. Special attention should be given to Cadremen who are already in teaching roles, whether in public schools or church schools, to aid them in developing methods of offering imaginal content through the stated studies. Work should be pursued on curriculum and methodologies for use in special circumstances where the discussion of theology, as theology, would not be possible.

B. But while all Cadremen are to be pedagogues in all situations, there will always be those who are more able teachers. These men and women must be recruited for special pedagogical training in the two basic courses of the curriculum, RSI and CSI, and be prepared to teach these courses in Church and community groups wherever the opportunity can be created. They should make themselves available for teaching at the call of other Cadre members and should work to infiltrate existing schools and courses. Special attention should be given to Council of Churches week night schools, women's study groups in local churches, and denominational schools for leadership training.

C. In addition to the comprehensive local teaching tasks, pedagogues must be recruited to serve as faculty for the regional training centers. These individuals must become highly skilled as teachers and be prepared to teach all the courses in the core curriculum. They should plan to spend a period at the Ecumenical Institute for this specialized training.

These faculties should create a high degree of mobility for themselves so that it will be possible for them to teach wherever needed. Exchanges may be made with other faculties to meet special needs and demands as they arise. Each regional faculty should meet regularly to practice teach and to plan their task.

These faculties should be used within the region to further the training of Cadre groups, instruct local teachers, and to evaluate constantly the present curriculum. Periodic consultations should be held for the various faculties with the E.I. faculty to remain current on the curriculum and to contribute to the continual re-fashioning that is necessary.

D. All Cadremen are to be committed to and active in the social mission of the Church. They are to be the pioneers of society in forging the new structures for human life.

From among the Cadres, however, it may appear wise to designate certain individuals to undertake a particular kind of social responsibility on behalf of the Cadre. The task of such persons would be to become critically involved in some particular area of society as one who spies out the land and then functions as a resource for the Cadre and the Church in evolving a more intentional and decisive role in human life.

Special training should be offered for such pioneers with a heavy emphasis on sociology, economics and politics that will enable them to become leaders in their area of involvement and to interpret wisely the signs of the times. Especially, these pioneers are to serve as the key individuals in the process of building models and plans for the restructuring of society.

### III. Providing Resources

The Spirit Revolution does not take place in a vacuum nor is it self-sufficient. In order for it to survive, certain measures must be taken to insure that the practical resources of the culture are at its disposal. In order for it to flourish it must take advantage of the spirit and ideological resources which the culture possesses. Without these kinds of resources, the Movement is only a dream on the one hand, and on the other, lacks vision.

A. Tangible Resources. In order that people contacted to participate in an RSI course have no excuse for non-attendance, scholarship money must be available. This means that individual cadre members (lay and/or clergy) must be willing to pay the way of another if money stands in the way of basic training. As cadres develop in local or sector areas, the cadres should develop scholarship funds not only for new recruits but also for the continuing educational programs of its members. Indeed, in light of the potential aggregate expenses of the cadre as it develops, it ought to establish some form of common treasury from which expenses for travel and materials are paid.

For the purpose of preserving the pedagogical methodology, it is important that the facilities used for teaching RSI et.al. have the appropriate space, layout, etc. However, it is not necessary for local, sector or regional cadres to buy or rent facilities for pedagogical purposes. Existing facilities can be used (often with slight modification) for these purposes, such as churches, near-by conference centers, even public schools which can be obtained. Often courses in the core curriculum can be taught under the auspices of Councils of Churches, public school adult education programs and the like in which the facilities are provided. There is no reason for cadres to involve themselves in the financing of conference centers which tap energy, time and money; and there is every reason for cadres and faculties of regional training centers to remain mobile and uncommitted to property.

It will be necessary for regional training faculties to create a 'public' title for themselves whereby they may be known to churchmen and the public. In some instances the organization has become incorporated under the laws of the state in order to raise money. In any instance faculties ought to consider the name under which they would operate and then use an address, set up a budget, outline a program. This procedure facilitates not only fund raising, but also allows the organization not individuals to take the blame or get the credit for the work of the Movement.

B. Practical Wisdom. In order for the Movement to be on the cutting edge of history shaping the future for the sake of the totality of mankind, it is essential that a program of constant research and evaluation of what is happening in the world be carried out on a regional basis. In short, the practical wisdom of the world is essential if the Movement is to be concerned with what it will make happen and not simply what it would hope will happen.

To this end, it is crucial that the functioning of the power structures be understood. This may be possible in many situations through study of and conversation with those involved in positions of power within such structures. It may necessitate placing a cadre person in the power structure in order to gain as much

providing resources (cont.)

wisdom as possible concerning how both ecclesiastical and secular power structures operate. The answers to such questions as, who makes decisions, who carries them out, on what basis are decisions made, is there a plan or operational image out of which any particular group makes its decisions, are decisions and programs made for the sake of human life or simply for private gain or through confusion, should be sought.

Not only is there much to learn from the bureaucracies and institutions, but also key people can be most helpful in sharing their insights and wisdom concerning the moods and facts of the times. Especially helpful are the visionary thinkers in the universities, the practical politicians from the cities and states, the denominational executives who though perhaps lacking in concern and imagination, know how and for what money is spent, what are the latest church programs, etc. Such men might be invited to cadre meetings to share their latest thinking and activity.

If the structures of life in the 20th century are to be bent in such a way that the totality of humanity is served, then it is essential for cadres to understand the process of social change. While knowledge of the power structures and conversation with key people is helpful in this regard, it is not sufficient. Intensive study of theory (books, articles, etc.) as well as study of actual situations in which social change has taken place is imperative or else the Movement becomes dream-oriented without due regard for the pragmatic facts of social change.

C. Spirit Wisdom. While the Practical wisdom of the culture is essential to the Movement, the Spirit Wisdom of the Culture is equally important lest its vision be reduced to the particularities of its concerns. Once again, it is recommended that a continuous program of research into the areas of spirit wisdom be conducted to assure the Movement's contact with the latest and best thinking.

First of all it is crucial that the Movement be in constant touch with the internal mood of man or the self-image that men have of themselves. Thus, cadres must be ever aware of the thought patterns which deal with the internal dimension of man formed by philosophy, theology, psychology. It is through some such program of investigating the internal thought patterns of contemporary thinkers that the "victim" image served to express the way men were functioning relative to their environment.

It is, of course, impossible finally to separate the man's self-image from the external patterns by which life in society is ordered. Consequently, we must avail ourselves of the fruits of research accomplished by the scientist into the shape of the universe, the nature of life and so on, as well as to be alert to the patterns of life the sociologist sees, and the trends that the historian senses. These various external social and scientific patterns constituting the field picture of human life must be mastered by the Movement if it is to act meaningfully in intentionally humanizing the structures of life.

Bridging the gap between the internal dimension of man and his external environment is the artist. Perhaps more precisely and prophetically than any other creative discipline, it is the imaginative arts which provide us with pictures, moods, and orientation of contemporary man. The reflective models which are the

providing resources (cont.)

fruits of the artists' efforts need to be appropriated by the Movement. So once again, it is of utter necessity that we be not only conversant with the styles and trends of the "art world", but that we be on top of architectural design, musical thrusts, painting and sculpture experimentation.

D. External Allies. The temptation for the revolutionary to discount the views and opinions of those who either disagree with him or are not as lucid as he, is great. The credibility of Kenneth Boulding's theory of the "invisible college" must be taken seriously such that those who, albeit unknowingly, are allies in the cause be cultivated and used.

There are several kinds of external allies whose views, positions, power, and attitudes can be considered resources to be tapped for the sake of the cause. One kind is the latent revolutionary. This is the uneasy but unawakened. He is dissatisfied with things as they are but is still the "victim", not yet believing anything can be done or not yet knowing what might be done. Not only are his insights into "what is wrong" valuable, but as the type ready to be awakened, should, through exposure to the core curriculum, be awakened and recruited into the cadres.

Another kind of ally is the sentinal individual who is open but undirected. He has been awakened to both the necessity and the possibility, but is without a plan. Here is the person who perhaps would be the most willing and the most valuable to recruit for the cadres. But even if uninterested in cadre commitment, his lucidity is not without value to the cadre. It goes without saying that people of this sort can be used by the cadres for the sake of the mission without their knowing such use is being made of them.

A third kind of ally is the revolutionary group(s) already in existence. These who are the latent church probably unknowingly doing the work of the Lord, are certainly to be encouraged and valued. In such cases not only is their knowledge and power an important resource, but infiltration into their ranks by cadresmen for the sake of their holding before themselves the universal might be helpful. In our time, many forms of such groups seem to be in existence and their work on behalf of humanity must be maintained through the lucidity and guidance of the cadres.

#### IV. Creating the Instruments

A. Common Pictures. Every movement requires a set of "pictures" by which it comprehends its life. These must be as concrete as possible and serve to establish the identity, content, goals and schedule of the movement.

1. Images. Symbols arise out of a movement but are also created by it. The cadres must be aware of both poles, watching for those spontaneous symbols and intentionally forging new images. These should cover a wide range: dramaturgical expressions, both solitary and corporate; musical experiments; verbal signs, perhaps ancient language come to life or revolutionary language adopted for our use; and graphic symbols such as the wedge moving from the No-Longer to the Not-Yet. Every one of these would have the purpose of dramatizing the identity of the

creating the instruments (cont.)

movement and reminding the cadreman of his revolutionary decision.

2. Models represent our concrete projections into the future of the goals which are set for the Movement. Every movement needs to build models that will discipline and orient its work at every step of the way. Such models should be both comprehensive, including the world, national, polis, and family dimensions and quite specific in terms of achievable goals. For the Spirit Movement, the models must include both the Church and society in such a way that they embody our visions of the future. In order to be truly revolutionary models, they must always remain subject to reformulation as new factors and data become apparent. They are not to be conceived of as eternal models or inevitable models, but as the projections of man's mind always subject to reconstruction.
3. These models supported with concrete strategies and tactics, must then be translated into plans by which the movement progresses. These should be specific time-plans stretching over a period of years, broken down into individual years, and into months from which the structure of individual days can be determined. Specific objectives in terms of numbers, people recruited, financial goal, and other concrete possibilities, should be worked specifically into the plans.

**B. Pilot Projects.** Every movement requires a concrete demonstration of what it intends to achieve and the way in which its mission is to be accomplished. Therefore, it is important that certain pilot projects be developed by way of interpreting the possibilities and the nature of the movement both to the movement itself and to the Church and society.

1. Certain cadre groups in a particular region or a certain region in relation to the rest of the nation may well be able to develop its life and mission as a cadre more rapidly than other groups or regions. Various factors may contribute to this possibility. Such signal cadres or such a signal region should be deliberately exploited as a demonstration model from which patterns for similar developments can be discovered.
2. Also needed are local congregations which can serve as pilot projects for the possibilities inherent within the Church. This may come in one of the two ways. A certain congregation may, for various factors, prove to be more open to renewal and new possibilities than another congregation. The movement would very well focus on that particular congregation and use every possible effort to develop a new style of churchmanship in that church by way of a demonstration of what can happen to a local congregation. It is also possible that new congregations could be brought into being in any one of a number of different ways which could self-consciously exist as a pilot project to demonstrate to the Church what a congregation can become. Such a new congregation might conceivably become a community, resident in an apartment building. Another such congregation might exploit the house-church pattern, while still another might take still another experimental form. Such a congregation would be oriented toward mission, would engage in boldly

creating the instruments (cont.)

symbolic worship, and systematic corporate study. It would be affiliated with the denomination and would exist as a witness to what can happen when people decide to be the Church.

3. Missional projects should also be planned by the movement within the community to demonstrate how it is possible to reformulate the structure and life of society. The model for this could very well be the Fifth City Project of The Ecumenical Institute with all of its various facets. The movement should consider the possibility of a teachers' cadre, for example, that might use a particular school as a demonstration of the way in which the movement can impact the matter of public education. A great variety of other possibilities will come to mind as the movement wrestles with the matter of mission.

C. Interpretive Methodologies. Increasingly the movement will be required to present itself to the Church and society, and a careful strategy for interpreting its purposes and methodologies will be essential. The story of the movement, improperly told, easily becomes destructive to the movement.

1. There should be created by the movement an outline for a speech or sermon corporately developed that could be used across the nation by cadre men who are called upon to explain the revolution. Such an outline would be consciously developed to point to the ongoingness of the revolution, suggest the pedagogical and missional methodologies, and issue a call to the hearers to respond to this new event.
2. One or more interpretive articles should also be developed corporately by the movement for circulation within the Cadres and for use by Cadre men in recruiting and in explaining to lay people within the Church the nature and purpose of the movement. Such articles should be intentionally objective, pointing to "the activity of God in History" and dramatizing the focus of the movement upon the renewal of the local Church. Such articles, well-written, would serve to relieve certain unjustified anxieties about the movement and, at the same time, focus the attention of interested persons on the real thrusts which the movement intends.
3. As the movement progresses and examples of renewal in mission in corporate life become ever more dramatic, the need will exist for the kind of "news bureau" equipt to write the stories concerning the movement in response to requests from magazines and newspapers. Such news bureaus would be trained to tell the story and to interpret for general readers the impact and meaning of the Spirit Movement.

D. Movement Communications Network. Within every movement there must be channels of communication so that the insights in corporate wisdom, successful experiments, and educational failures may be circulated for the corporate benefit of the movement.

1. An internal news-sheet should be developed which at stated and fairly frequent intervals would circulate throughout the movement with relevant news of developments and happenings across the world. Names of people involved

creating the instruments (cont.)

in pilot projects and significant breakthroughs should be made available; announcements of meetings, conferences, and councils be publicized; and other general information made available.

2. A central office will be required where news, membership, files, and other information may be coordinated. Provision must be made for such secretarial services as are necessary to coordinate development and to make the news-sheet and other necessary material available.
3. Regional coordinators should also be designated who would have the responsibility of keeping in close touch with a particular region of the country and with the Cadre developments within that region. These men should be roving contacts and serve as liaison between the regional training center and the various sector cadres. These coordinators should meet periodically in council with other coordinators across the country for consultation and planning.

#### V. Denominational Structures

Denominational structures need to be penetrated and cultivated in the light of a new image of missional people. The established structures of the church are not going to dry up and blow away. Hence, the establishment should be penetrated. The present historical manifestation of the church is the locus of renewal and reformulation.

A. Therefore, the imperative first points us to denominational structures. Where the present forms are cluttered with static personnel, there are the jobs which must be grabbed by "FIC" (futuristic, intentional, and comprehensive) people. Decisions are always being made in these present structures. Thus, cadres need to place people where they can count in their denominational jobs at the local, state, and national levels.

Once involved in these structures and the jobs therein, cadre people will have opportunities to awaken the people already there. The imperative will be seen by the way cadre people decide and act in terms of cruciformity. The job of recruitment will be continued by involving people from all of the penetrated denominational levels.

Finally, cadre people must be wide awake so as to capitalize on already existing plans, projects, and committees.

B. Ecumenical forms (e.g., local, state and national councils) provide the framework for penetration also. These councils have coverage but must be penetrated by cadre people.

Therefore, cadres must place FIC people in strategic jobs within these structures. Cadres must awaken and recruit people already there. And cadres must capitalize on already existing plans, projects, and committees.

C. Cadre people must penetrate publications with "interpretive" articles and "results" articles.

denominational structures (cont.)

Denominational publications must receive these interpretive and results articles so that the spirit movement's imperative may be underlined.

Another important tool for exposure is theological journals. Whether denominational, ecumenical, or seminary, these journals must be including articles written by cadre people.

The witness of the secular magazines is an important resource. There must be articles written for these periodicals and cadres need to be clear on strategy and tactics.

D. Seminaries are meant to be "seed-plots". Therefore, cadres must get "plants" in these structures.

First, students must be recruited for the basic courses and aligned with appropriate cadres while in seminary.

Second, some seminary faculty need to be convinced on the movement's imperative. Therefore, recruitment to the colloquies is basic. Faculty people can be very strategic additions to cadres and/or allies.

Third, where faculty appointments are up for grabs, cadres must strategically have a candidate for the job and tactically move for his/her election.