

REGIONAL REPRESENTATIVES

WELCOME

to

WINTER PRESIDUM

December 12-13, 1967

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and to

THE FIRST NATIONAL FACULTY MEETING

December 14-15, 1967

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OF THE SPIRIT MOVEMENT

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	Monday December 11	Tuesday 12	Wednesday 13	Thursday 14	Friday 15
Morning		Begin at Worship 6:15 a.m.		National Faculty Meeting	
Afternoon					
Evening	Presidium Arrives		End with Dinner		6:30 5th City Congress <u>ALL</u> Invited



MINUTES  
PRESIDIUM of the SPIRIT MOVEMENT  
December 12-13, 1967  
THE ECUMENICAL INSTITUTE: CHICAGO

In attendance:

NORTH AREA

Chicago Region: John Baggett, Joe Buckles, Steve Smith, Hilda Smith  
Cincinnati Region:  
Detroit Region: Marion Muma, Phyllis Hastings  
Kansas City Region: Morni Leoni, Bob Smith, Rhoda Ertel, Carol Kucera  
Minneapolis Region: Bob Ouradnik, Margaret Allison

EAST AREA

Boston Region: Bill Mathews, Joe Crocker, Bob Rand, Art Leaker  
Cleveland-Pittsburgh Region: Jack Gilles, Rejean Idzerda, Bill Burdick  
New York City Region: Bain Davis, Art Brandenburg, Cynthia Sturge  
Philadelphia Region:  
Rochester-Albany Region: Stanley Fry  
Washington, D.C. Region: Charlotte Weeks

WEST AREA

Denver Region: Bob Hunter, Jean Smith  
Great Falls Region: Jim Bell  
Los Angeles Region: Bob Howard, Jim Conn  
Phoenix Region: Don Jessup, Don Sax  
San Francisco Region: Jim Burnett, Lou Richard  
Seattle Region: Claudia Cramer, Vince Hart

SOUTH AREA

Atlanta Region: Lon Chesnutt, Marshall Jones  
Houston Region: Jarratt Majors  
Memphis Region: James Jones  
Miami Region:  
New Orleans Region: Spencer Wren, Burney Scott, Walter Baker  
Oklahoma City Region: Robert Porter, Mac Thompson

REPORTS AND PRESENTATIONS

Session I - John Baggett: Keynote address - "Church revolutionary situation;  
Radicalness of Spirit revolution; Implications for strategy."

Models for signal local church development:

Phoenix: Don Sax  
Boston: Bill Mathews  
Chicago: John Baggett  
Seattle: Vince Hart  
New York: Art Brandenburg

Cadre formation models:

Phoenix: Don Jessup  
New York: Bain Davis  
Cleveland-Pittsburgh: Rejean Idzerda

(Reports and Presentations - cont.)

Session II - Gene Marshall: Address - "State of the Movement; Spirit edge and local church model; Emphasis shift from training to organization."

Model for workshop methodology  
Seattle: Claudia Cramer

Research/Consultation Models

New York: Art Brandenburg  
San Francisco: Lou Richard  
Chicago: Donna McCleskey, Joe Buckles

Session III - George Holcombe: National Faculty coordination procedure.

Session IV - Frank Hilliard: Address - "Style and the Spirit Man: Omniscient, Omnipresent, Omnipotent, Dogmatic."

Model for Movement relations to ecclesiastical executives  
Boston: Joe Crocker

Model for National brochure, letterhead and envelopes  
Chicago: Fred Hess

Session V

Time, format and goals for Council 3  
Seattle: Claudia Cramer

Financial model  
New York: Art Brandenburg

Feasibility of amateur shortwave radio communications network  
Chicago: Steve Smith

#### CONSENSUS ON REPORTS

Session I

The consensus was to further the structures for promoting signal local church projects and for sharing their progress.

It was further consensed that reports to be brought to the Presidium in written form should be workshopped in the region and mailed in advance in order not to take time for verbal reports.

Session II

The consensus of the workshop struggle on the general vision of the Movement was to continue work on a time line in these four major categories:

1. International organization of Movement
2. Mass education
3. Local churches
4. Basic research, new religious mode and global social models

Session III

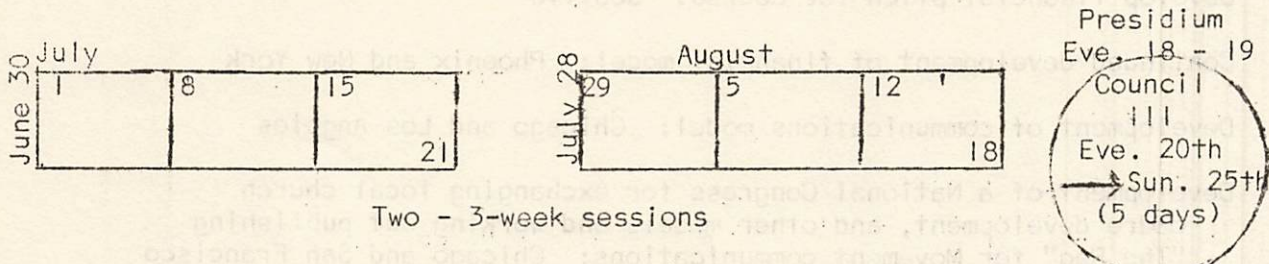
A consensus was reached on basic model for the synchronization of spring courses.

(Consensus on Reports - cont.)

Session IV

The consensus reached requested new brochures to be published as soon as possible with Chicago address on front and a place on the back for regional address and information. One brochure with winter calendar was to be published by Friday of the National Faculty meeting in December. A second brochure along the lines of "What do you do at E.I.?" was to be developed for Spring Presidium. It was recommended that each region send other regions what they print. (See No. 5 in assignments)

Regarding Summer '68 and Council III, the consensus was to adopt the following program:



and to consider some of Seattle's suggestions regarding courses:

- | Basic                | Advanced                        |
|----------------------|---------------------------------|
| 1. RS-I Pedagogy     | 1. New religious mode           |
| 2. Cultural-Ur Image | 2. Advanced curriculum pedagogy |
| 3. Practics          | 3. Practics                     |

Session V

Following a discussion on the value of the use of short wave radio for communication within the Movement, it was consensed that a model for national telephoning be devised. (See No. 10 in assignments)

Next meeting of Presidium - - March 12-13  
National Faculty - March 14-15

Financial arrangements for delegates travel fund: The cost per representative to Presidium is \$125.00 (maximum of two from each region). This money needs to be paid in by all regions in advance of Presidium so the equalization can be figured and settled at registration.

SPECIAL REGIONAL ASSIGNMENTS

1. Four-year time line of Movement: ALL regions - Boston to coordinate reports
2. Responsibility for establishing new regions:
 

New York	assumes responsibility for	Washington, D.C. region
Kansas City	"	" St. Louis region
Atlanta	"	" Miami region
New Orleans	"	" Memphis region
3. Established signal parishes (Regions to bring complete reports on development and projection of these parishes)
 

Boston region	-	Lunenburg
Phoenix	"	- Crutchfield
New York	"	-
Chicago	"	- Hyde Park, Woodlawn
San Francisco	-	Palo Alto, Sacramento (1st Methodist)

(Special Regional Assignments - cont.)

4. All regions grid to micro and parish levels (have maps available at Spring Presidium)
5. National E.I. brochure: Chicago
6. Annual course calendar: each region is to bring schedule for Fall '68, Winter '69 and Spring '69
7. Denominational research: see attached sheet for your region's assignment
8. Develop financial pitch for course: Seattle
9. Continued development of financial model: Phoenix and New York
10. Development of communications model: Chicago and Los Angeles
11. Development of a National Congress for exchanging local church cadre development, and other models and working out publishing "The Rag" for Movement communications: Chicago and San Francisco
12. Consultations model: Chicago E.I.
13. Model building manual: Seattle and Chicago
14. Regional grids: Bring maps with clearly defined borders so overlap and "holes" between regions can be corrected.
15. Council IV (Beginning model of concerns and considerations): New York

T u e s d a y		W e d n e s d a y			
8:00 M	12:30 A	6:00 N	7:00 M	12:30 A	6:00 N
WORLD & CHURCH FUTURE Lon Chesnutt	S O U T H Bob Porter	W E S T Don Sax	E A S T Bain Davis	N O R T H Bob Smith	DINNER Dr. Philip Potter Assoc. Gen. Sec'y of World Council of Churches
MICRO ORGANIZATION		REGIONS -- MASS TRAINING		MISC. DECISIONS	
Claudia Cramer	Bob Howard	Jarrett Major	Art Brandenburg	Joe Crocker	
KEYNOTE on SPIRIT MOVEMENT John Baggett	State of the Movement Report Gene Marshall	I. Faculty Coordination Model	MOVEMENT STYLE Frank Hilliard	F. Council III B. Financial Model E. Short Wave Radio	
Minutes K. Signal Local Church G. Cadre Form. L. Model Bldg.	C. Griding A. Research Consultation H. Four-year Plan for Movement	Work through Winter & Spring Calendars	J. Ecclesiastical Relations D. National Brochure, etc.	Work through Assignments	
Work Signal Parish Plans	(General Vision on Movement Organization)	SOLITARY OFFICE Charles Hahn	Work through Winter & Spring Recruitment Methods	Conclude Business	

Witness:  
Bill Mathews

## ASSIGNMENT FOR DENOMINATIONAL DATA GATHERING

REGION	DENOMINATION
Oklahoma, Houston, Miami, Memphis	Methodist
Boston	U C C
Kansas City, Minneapolis	Lutheran (LCA-ALC-MSL)
Atlanta, New Orleans	Southern Baptist
Philadelphia, Tri-Cities	American Baptist
San Francisco	Presbyterian (US-USA)
Washington D.C.	Episcopalian
Great Falls	Pentecostals (Church of God, Assemblies)
Denver	Mormon, RLDS
Phoenix	Unitarian Universalist
New York	Jewish
Cincinnati, Chicago, St. Louis	Roman Catholic
Seattle	Disciples
Los Angeles	Orthodox
Detroit	Black Methodist
Cleveland, Pittsburgh	Black Baptist

## HISTORICAL DENOMINATIONAL CHURCH

## Train and teach heritage

1. Missional orientation and missional image
2. Lay-cleric design, relation and definition of role

## Conserve tradition

3. Unique tradition it passes on
4. Polity structure chart--actual and theoretical "final"
5. Chart of denominational hierarchy (authority)
6. Gifts and perversions as denomination sees them
7. Map of historic power concentrations
8. Chart of Denom. History, kind of relatedness to other denom.
9. Policy on cooperative work with other denom. and councils

## Enablement

10. Socio-eco-pol picture of membership (on map if nationally variable)
11. Diagrammatic chart of boards and agencies, etc. (with addresses)
12. National, etc. administrative grid
13. Map of member population concentration
14. Map of current Ecclesiastical Power Centers
  - a. Universities, colleges, schools, seminaries
  - b. Boards and agencies - publishing houses
  - c. Home missions
15. Relative financial strength - 1950, 1960, present
16. Relative membership - 1950, 1960, present
17. Policy toward minority groups - theoretical and actual
18. Policy and involvement in social issues

## HISTORIC ECUMENICAL CHURCH

- I. Grid and list interdenominational relationships
  - a. Councils of Churches
  - b. Ministerial Associations
  - c. Inter-church agencies
- II. Financial resources of above
- III. Missional involvement
  - a. Economic
  - b. Political
  - c. Education
  - d. Style
  - e. Symbol

Keynote - Presidium  
Dec 12 - 1967

## THE SPIRIT REVOLUTION

BY Rev. John Sargent

For several years, it has been almost universally accepted that the church exists for a greater purpose than its own self-preservation and perpetuation. It is difficult to find any churchman today who does not assent to the notion that the church is mission. In actual practice, however, the church has experienced little change in its internal life, and its impact upon society has probably decreased in spite of the activity of a minority of churchmen in the social struggles of the day. This lack of renewal and relevance cannot be attributed entirely to a lack of commitment to the church's mission. To a large degree, it stems from conflicting reductionistic, and inadequate definitions of that mission!

### The Church's Mission is Revolutionary

Only the word "revolution" can begin to describe the mission of the church in our day. For some, the word is too strong, as it seems to imply that the church is out to overthrow existing world governments. But "revolution" is not strictly a political word. It also means a complete and marked change in anything. For others, the word is inadequate, for it has become so lightly used as to refer to the mildest of transformations. Though this is doubtless true, the word is irreplaceable as an indication of the radical alteration in human history that the church is called to achieve. Both misinterpretation and lack of seriousness can be overcome by a further clarification of that revolutionary mission.

No churchman will agree that the mission is revolution unless he first agrees that we are in a revolutionary situation. For those who have eyes to see, there are two external signs that point conclusively today to our revolutionary situation. The first is the condition of the black man in the world (and especially in the United States). The dehumanizing experience of millions of black people has been dramatically communicated to us in the past few years. If anyone thinks that the present situation is not revolutionary, let him imagine himself a black man living in one of our urban slums, suffering the physical problems and psychological indignities that are an everyday part of that man's life. The second sign is the war in Vietnam. Whether one takes the position that it is a just war or an unjust war, it should be evident to all that nothing short of revolution can deliver us from the horrors and dangers of that war. Not only are thousands of men, women, and children being injured and slaughtered, but civilization itself could be destroyed in its escalation.

It is important to emphasize that these are external signs. They are not in themselves the revolutionary situation. If the race problem were solved tomorrow, and if peace in Vietnam were achieved the same day, we would still be in a revolutionary situation. It is important to see these as concrete manifestations of the spirit problems of mankind. To these could be added many other signs of our times. Every man knows and is sensitive to the overwhelming political, economic, and cultural problems confronting the world today, and which for the Christian demand that the church be about its revolutionary task.

In the midst of this situation, there are those who define the church's mission as that of delivering people from the horrifying situation in which they find themselves. The conservative evangelicals see the external situation of contemporary man as the ultimate degeneration of mankind, and as signs of God's judgment on the human race. They offer to man a deliverance from this world, by promising him a place in another world beyond death, where none of these problems will exist. They call upon man to separate themselves in personal religious experience and piety from the present course of human events, in expectation of that deliverance. By saying a radical "no" to the world as it is, they deny God's creation and replace the gospel with a non-historical illusion which breeds irresponsibility.

Another group of churchmen interpret the mission of the church in our present situation in psychological categories. Drawing upon the psychological wisdom of our times, they see the church's mission in terms of helping persons to adjust to their situation. Through counseling and group dynamics, persons can be freed from the neurotic internal conflicts and tensions which prevent them from such adjustment. Although the best of contemporary psychology has moved beyond this point, it is clear that to interpret the mission of the church in this manner does not take seriously the fact that external circumstances not only determine us but are determined by us. When man resigns himself to adjustment as a victim of his situation, he conveniently avoids the tension and responsibility involved in living in the midst of both the limits and the possibilities of that situation. It does not take a terribly sensitive person to recognize that it is immoral to adjust oneself to the injustice which exists in our world. One can be grateful for the fact that the best of psychological wisdom has been used to free men from some of their internal hang-ups necessary to their becoming responsible participants in the struggle with the problems of society, and at the same time recognize that, when the church's mission is interpreted in this way, it falsely suggests that man must be free from all of his neurotic problems before he can engage in such a mission. History is filled with examples of neurotic persons who changed history in a humanizing way. The present situation is filled with persons who are procrastinating their responsibility for the needs of their neighbor in the belief that they will only be able to assume that responsibility when they have worked through their own internal problems. To assume that man can ever be free from his neurotic tendencies and inward conflicts, or that this is desirable, is to once again replace the gospel with an illusion.

The church's response to the revolutionary situation cannot be one of delivering men from their external circumstances or their internal problems, for it cannot produce that deliverance. And even if that were possible, it would not be desirable, since there is no human life without problems. Such a deliverance would inevitably mean that we would all be reduced to vegetables, stones, or some other inanimate objects.

If the church is neither to deliver men from their external situation nor to assist men in internally adjusting to that situation, it is natural that many churchmen conclude that the church's mission is to change the situation. When one observes, as did Marx, the dehumanizing tyranny of existing economic structures, it is logical to infer that the redistribution of economic power is the primary revolutionary task. The fact that many churchmen do not believe that mission is possible except in the inner-city or some underdeveloped nation is evidence that an economic revolution is strongly tempting the church today. If this were our primary mission, then the church should be devoting all of its present energies to job training, welfare unions, more effective management labor laws, guaranteed annual incomes, urban renewal, and improved health and sanitation services. It has become clear, however, that as important as those efforts are, they do not finally change as much as we would like to think. The man who has been trained and placed on a job may not experience himself as having more dignity as a human being than before. Urban renewal has taught us that slums are not a matter of brick and mortar, but of mind-set. High-rise housing projects may be more dehumanizing than rat-infested tenements. To reduce the church's mission to the economic dimension, no matter how radically conceived and carried out, is not revolutionary enough to meet the human situation.

Similarly, the primary category for many contemporary churchmen is political revolution. And when one observes the suffering of the powerless at the hands of the powerful, that category makes a great deal of sense. The church has long sought to apply political pressure to decision-making bodies on certain issues. The community organization movement is a more recent attempt of the church to operate as a politically revolutionary body. By organizing powerless communities that can then deal with existing power structures, the church hopes to have found the key to a wide range of problems in our society. It is believed that when all share in decision-making power, justice will result. The problem of reducing the revolution to the political pole is to be found in the fact that when a group of self-deprecating victims are organized,

they become an organization of self-depreciating victims. When a group of parochial bigots are organized, they become an organization of parochial bigots. Political organization does not achieve the power desired in the first instance, and in the second, it creates a powerful organization with demonic ends. Only a little knowledge of history is necessary to realize that a radical political revolution often changes nothing in the situation of the masses. If it does change things, it trades one set of horrifying circumstances for another set that is equally horrifying.

It is true that some political revolutions have improved man's situation markedly, just as some economic restructuring has done. But this can in every instance be explained by pointing to a deeper revolution than simply the economic or political: a corresponding revolution in human consciousness. Furthermore, the most successful of revolutions has soon developed a whole new set of external problems for men to deal with

Finally, in this revolutionary situation, some observe the impact of public education, the mass media, and the arts upon our lives and suggest that a cultural revolution is what is demanded. There is great contemporary wisdom in the notion that if those symbols which affect the way we think about life can be altered, man's situation can be improved. Because the cultural deals with the symbolic, it certainly is the closest to the primary revolutionary category for the church. But if one assumes that better education, better television programs, or the promoting of good art constitutes the mission of the church, he is involved in yet another hopeless reductionism.

The wisdom that has been gained in both the psychological and sociological realms must be brought to bear on the church's mission to the whole man and the universal society. But to speak of changing man internally or of changing his external situation is not finally a genuinely revolutionary mission. They constitute the perpetual fruit of that mission, but they are not the revolution itself. For man's problem is neither his psychological problems nor his sociological problems. It is only when the problem behind all these problems is dealt with that it becomes meaningful to speak of changing man and the political, economic, and cultural structures of his society.

#### The Revolution is a Spirit Revolution

There can be no life without both internal and external problems. The only improvements in man's situation that can ever be achieved will be relative and temporary improvements. That the perpetual seeking of those relative and temporary improvements is a significant part of the revolutionary mission of the church is not in question. The church must in every generation seek to minister to man's internal sickness and to create now economic, political, and cultural structures that will make possible a more just and human existence for all. But the primary category of the church's mission is that it is a spirit revolution. Nothing less than a revolution in the human spirit constitutes its task. For the problem behind all human problems has to do with the relationship a man has with his internal self and his external situation.

Every man takes a relationship to himself and his situation. It is this relating to himself and his situation that constitutes the spirit dimension. And it is the spirit dimension where man experiences both sin and salvation.

The complexity of the problem can be illustrated by a man who is born black, in an urban ghetto of the United States. His external situation is that he is born into a society that lives by the myth of his racial inferiority. He experiences all of the political, economic, and cultural realities of black ghetto life. Internally, he may know himself to have fears, drives, and comparative inadequacies of character. The relationship which he takes to the internal and external situation may be one of self-depreciating victimism, resulting in one of many variations of irresponsibility for himself, his family, and his world. It might be argued that changing his external situation would solve this spirit problem. If society treated him with dignity, he would respond with dignity. But here the problem increases in complexity, for without his help, it is highly unlikely that the society will ever give him a new external situation

It is not within the power of white society to give black men dignity, for to be on the receiving end of such a gift would be to find oneself in one more experience of being less than an equal. It is also quite clear that white society is extremely reluctant to abandon its myth and the structures which accompany it. Dignity comes to that man only when he is enabled to take a new relationship to himself and the external situation as it is, a relationship that implies giving himself to the reshaping of that external situation.

In order to understand what is meant by a spirit problem, it is necessary to understand the total context toward which man takes a relationship at any given moment of time. Traditionally, the church has spoken of this total context in trinitarian terms. To live before God the Father is to live before the mystery, the contingency, and the universality of life. Man has a spirit problem when, instead of living before the mystery, he quests after certitude; instead of living before the contingency of life, he seeks security; instead of living before the universality of life, he retreats into parochialism. To live before God the Son is to live before the prophetic, illusion-breaking activity of life, the greatness and possibility of life, and the impingement of the future upon life. A spirit problem develops when he decides to hide from the prophetic, denies his greatness and possibility in self-depreciating victimism, and retreats from the future by clinging to his anachronisms. To live before God the spirit is to live before the demand to participate in corporate structures, to be sensitive to the needs of every man and to be intentional in his responsibility. His spirit problem manifests itself in his individualism, his callousness, and his chronic floating.

There are other ways to describe the spirit problems of men. In one sense, they can all be talked about as a radical negation of life as it is. When a man says "no" to the particular situation and total context in which he finds himself at any given moment, he is saying "no" to God. In saying "no," this man is not only unable to live meaningfully in his situation, but he is unable to constructively alter that situation. It is clear from this kind of analysis that not only the self-depreciating victim of the inner-city, but also the parochial bigot of the outer city and suburbs, and the intellectual floater of the cultured central city have spirit problems. Every man, whether he is the sophisticated American or the primitive New Zealander, has difficulty relating to life.

The spirit revolution is the most radical of all revolutions, for it sets about the task of radically altering man's relationship to himself and his situation. In the case of the self-depreciating victim, the primary revolutionary task is to enable this man to relate to himself as the great and significant human being that he is and to relate to his situation as both gift and possibility. This spirit transformation is the key to all of his psychological and sociological problems. Instead of offering the illusion that there will ever be a time when man will no longer struggle with internal and external problems, the spirit revolution sets about creating the possibility for a new life-style of freedom and dignity in the midst of that struggle. To be sure, only a minority will ever self-consciously appropriate this new life-style, but the life-style of every man will unself-consciously be affected by the presence and activity of that minority. Because dehumanizing structures are created and perpetuated by man's spirit problems, this new life-style frees men to engage in the task of building and establishing temporal models of humanizing political, economic, and cultural structures. All revolutionary categories are included, therefore, in the spirit revolution. But the primary category is always the spirit dimension.

There is a fine wind blowing through history. It is blowing in the myths and stories, events, and persons in man's history and culture that possess the symbolic power to transform the spirit of man. That myth, story, event, and person which is named Jesus Christ has resulted in a self-conscious community embodying and committing itself to that transformation. It is that self-conscious minority in history that are called once again today to forge new possibilities for the whole human race.

The failure to grasp the church's mission as spirit-revolution is the primary reason that all our talk of mission has not resulted in church renewal or deeply affected the society in which we live.

**PAST PERFORMANCE**

**DECEMBER REPORT OF CO-ORDINATION CENTRUM**

Sept.	Oct.	Nov.	Dec.
<p>Created Nat'l Faculty file</p> <p>Set up Reg'l Development files</p> <p>Set up total contact file:</p> <p>Reg'l Fac. Coord</p> <p>Reg'l Council Co.</p> <p>Reg'l Workers Presidium Cont.</p> <p>Nat'l program cont.</p> <p>Signal project.con.</p> <p>Loc. cong. cadre</p> <p>Reg'l cadre form.</p>	<p>3 RS:I follow-up models mailed to all contacts</p> <p>Multiple copies of Part II: Spirit Document mailed to reg'l council cont.</p>	<p>Fall Q. Nat'l faculty teaching assign. mailed to Nat'l Fac. only.</p> <p>Request for models to share nation-wide &amp; winter calendars to exchange - mailed to Reg'l Council contacts.</p>	<p>Letter to Presid. attenders giving the information they will need to bring to Presidium.</p> <p>Test of contact system thru loc. cong. contacts.</p>

**CO-ORDINATION CENTRUM MODEL**

SOCIAL VEHICLE CO-ORD.		MASSIVE RE-EDUCATION CO-ORD		PRIMAL UNIT CARE CO-ORD	
T Models	Personnel	Councils	Faculty	Cadre formation & Nurture network	Spirit edge Study edge GURU work
Y Exchange	Exchange				
P					
E					
M Corres.		Letters & calls		Personal, on the spot	
E Congresses		Presidium		Field worker	
T document duplication		"Rag"		Cadre Care Sessions	
H				"Summer"	

**OPERATIONAL RECOMMENDATION**

That the national section handle the co-ordination of the Massive Re-education Program. That The co-ordination aspect of section 4 be made a sub-section of 3 persons to do Social Vehicle and Primal Unit Care co-ordination, picking up a large part of the field-work concept of the national section. Later these all would operate as a unit, but separation now is necessary to get the new areas rolling.

**PRELIMINARY TIME-LINE**

Jan (* on Social Vehicle)	Feb (* on Primal Unit Care)	Mar (* on Mass. Re-Educ)
<p>Formal CARD OF AFFIRMATION &amp; ANNOUNCEMENT to all course grads: by virtue of your role &amp; contribution to church renewal you will receive this month:</p> <ol style="list-style-type: none"> <li>1. Description of the Loc. Ch. model &amp; its relation to the loc. cong.</li> <li>2. Same &amp; rel to Ecu. Par.</li> <li>3. Same &amp; rel to Cong. Cadre</li> </ol>	<p>Formal CARD ... to all local cong. cadres: ... you will receive from a Movement Rep. to assist you in:</p> <ol style="list-style-type: none"> <li>1. model building skills</li> <li>2. the spirit edge</li> <li>3. cadre dynamics sharing</li> </ol>	<p>Formal CARD ... to all Regional contacts and Presidium representatives ... you will receive this month:</p> <ol style="list-style-type: none"> <li>1. a co-ordinated national calendar of courses &amp; nat'l faculty assign.</li> <li>2. Presidium agenda and Report</li> <li>3. Movement "Rag" on the state of the movement.</li> </ol>

**QUARTERLY GOAL:** to give status and help to Local Church Builders.

CONSULTATIONS

Quarter's Goals

1. Construct preliminary New Left working model
2. Research completed for Program construct
3. Background reading program in the New Left and selection of two books for reading
4. Data Collection model for the New Left

Accomplishments

- None, except a part of #3.
- A. We would recommend articles:
- "The Corporation Take-Over" by Dr. Andrew Hacker
  - "Division of Labor in Society" by Emile Durkheim (last 10 pages)
- B. We would recommend two books:
- The Politics of Oil by
  - The Politics of Modernization by David E. Apter (selected parts)

INTERNATIONAL

Presuppositions

1. Even though the US is and must go out of existence, its present situation of abundance makes the Church here capable of experimentation: in particular the local church model and the regional concept. (This experimentation will not keep the US from dying, but is crucial for the new Unifutific structures which must follow.)
2. An international program is necessary for the training of our own staff to build the models which will be universal.
3. Even in our own unpreparedness for the global task, we have something the world needs - a relevant theological stance and the tool of model-building.
4. The Unifutific structures will be built only by genuine spirit men, who are to be found throughout the spirit movement, thus this program must be a movement wide one.

Reason: They help clarify what it might mean for:

The regional training construct to be embryonic of the geo-regional operational construct of Post-Civilization

The global consultations construct to be embryonic of a new occupational "guild" structure which is the basis of moral, ethical task.

The local church construct to be embryonic of the grassroot, personal, religious and political life.

Contradictions

1. There must be a clear model of the purpose of each trip out: ex.
  - 1st time: break open the area to the spirit movement.
  - 2nd trip: experiment toward indigenization, set up cadres and care for the spirit needs of those previously broken loose, train in model building, set up teaching guilds.
  - 3rd trip: same, but depth pedagogical training toward regional faculties and regional center programs.
  - 4th trip: combined teaching staff, several specific local congregations trained in the local church.
2. We must do our homework immediately, before we can even work with the foreign students we ought to be working with. Three alternatives might be:
  - A. Colleges listen to book(s) read aloud in each of the geo-social areas and spend one morning a week gestalting this and drawing implications. Each college could have a different area of responsibility. A morning could be spent perusing numerous publications and then discussing them.
  - B. Books could be assigned and reports given at Housechurch or Collegium.
  - C. Model - building nights could be set up, like the weeknight schools.
  - D. Prayers given at housechurch could be full and in depth and could be prayed all week by the same person in morning office.
3. International program and Consultations be combined with a staff of 3 persons.
4. Regular, smooth procedures be worked through in travel preparations to minimize

Sept/Oct.	Nov.	Dec.	Jan.	Feb.	Mar.
G e n e r a l Rome handled by Filipski and Borge		30+ follow up Rome lett.	Designate all Stoney-pt names in file  Travel team prep. model		
I n d i a A u s 60 spec. let. to India  Duplicated India article  Letters and cables to the team			Follow up letters to all contacts  Put on Mail List		
S E A 30 spec. let of announce.  200 grad let 150 non grad  tent. itin.	30+ spec. Alaska let.  Continued spec. corr. to set up courses. Pssp/shots	15 spec. let for last leg of trip  20 spec. let on finances 150 non grad 200 grad let	(Handled by traveling team)  Continue last leg set up	Develon Indo-China Contacts	Report: Geo-soc.model  Write follow up letter
L a t A m e r 30 spec.let of announce  200 gen let		Tent Itiner. Continue cor to set up courses  Let to Mex. Guat. for Borge to Honduras	200 let + tent itiner.  Spec. let to prob areas  Passp/shots Diffic. visas	Corres. to set up prog.  Set the itin. Visas	Final itin. amiled out  Tickets
E a s t E u r Spec. let to have SEA team make con contacts & do one prog.			Spec. & general let. of announce	Same	Same
M i d E a s t Hahn & Pierce follow-up				Erskine follow-up  Spec. let of announce  General let.	Tent. Itin.  Corres.

NATIONAL PROGRAM

FALL 1967

COURSE ATTENDANCE  
BY COURSES

PMC	RPC	RS-I	ADVANCED	SPECIAL
399	95	*Adult 2334 College 387 H. S. 207	RS-I Ped. 178 RS-IIB 25 RS-III A 186 CS-I 227 CS-III A 5 CS-III A 178 CS-III B 19 CS-III C 34	199
364	95	* 2928	852	199

TOTAL COURSE ATTENDANCE: \* 4438

\* Not including estimated attendance at  
courses taught entirely by  
national faculty: Boston 150  
SanFran 40

190 - 4,628

NATIONAL PROGRAM

FALL 1967: COMPLETED COURSES

WINTER 1968: SCHEDULED COURSES

1st & 2nd TEACHING ASSIGNMENTS

	PLC		RPC		RS-I		ADV.		TOTAL	
	1st	2nd	1st	2nd	1st	2nd	1st	2nd	1st	2nd
Fall: E.I. Faculty	24	21	7	5	76	52	59	35	166	113
Fall: National Faculty		3		2	8	32		7	8	44
Fall: TOTAL	24	24	7	7	84	84	59	42	174	157
Winter: TOTAL	28	28	15	15	94	94	71	63	208	200

NATIONAL PROGRAM

FALL 1967

REGIONAL DEVELOPMENT STATUS

	Regional Council	Regional Faculty	Rep. to Nat. Presidium	Pedagogical Guild	Regional Grid	Signal Project
Chicago	X	X	X	X	X	X
Cincinnati			X			
Detroit	X	X	X			
Kansas City	X	X	X			
Minneapolis			X			
St. Louis						
Boston	X	X	X	X		X
Cleveland-Pittsburg	X	X	X		X	
New York	X	X	X			
Philadelphia			X		X	
Tri-cities	X	X	X			
Washington, D. C.	X	X				
Denver			X			
Great Falls	X	X	X		X	
Los Angeles	X	X	X	X	X	
Phoenix	X	X	X	X	X	X
San Francisco	X	X	X	X	X	
Seattle	X	X	X			
Atlanta	X	X	X	X	X	
Houston	X	X	X		X	
Memphis						
Miami						
New Orleans	X	X	X	X	X	X
Oklahoma City	X	X	X	X	X	X
	17	17	20	8	11	5

MODEL FOR PREPARING PERSONS  
FOR PARTICIPATION AS CADREMAN.

INTRODUCTION TO CADRE LIFE COURSE

Phoenix Region--Ecumenical Institute: Phoenix

There are several applications of this course. It has been successfully used as an immediate follow-up of RS-1 with the grads from a single Local congregation.


The course is also effective for Metro-area Wide follow-up of RS-1, CS-1 or RS 111 A.Grads.

It also can be used as the first 7 sessions of the life of a new cadre.

The course in its present form is an expansion of a briefer course, called "RS-1 Follow-up". That course was discontinued because of the ease of turning it into an intellectual game or argument over the content or methodology of RS-1.

Strong Pedagogical leadership on the part of the Regional faculty member and firm but indirect pedagogical stance on the part of the Local cadre pedagogue is required to pull the course off.

For the sake of space a great deal of abreviations are used.  
Reg. Ped--Regional Pedagogue  
Loc. Ped--Local Cadre Pedagogue  
G.C.--Guerilla Chieftain.  
L.C.C.--Local Congregational Cadre

SESSION I Intro. cadre	METHODOLOGY	CONTENT	RATIONALE	STANCE
WORSHIP 10 minutes Region Ped.	Short Course  short form	"We-the Christian Community Worship today overcoming Cultic Act perversions Public Voice	Rehearse Common Memory  Celebrate authentic life-style	Celebrational  Secular
Cadre Practices Accountability 20 min. Loc.Pd.	Lecturette Practice using on Bultmann	Purpose--Need for Accountability Need for dealing with Yes-No No/Yes Guilt	Objectivize Sin and Grace Being responsible to and for corporate Body.	Gracious Presence of one who is Relieved
Consensus 20 Min. Local Pedagog.	Lecturette practice by use of consensus to decide who will be Guerilla Chief	Purpose--Gain Corp. wisdom, involve total group in decision making, avoid A split decision method--State mind of group, person who blocks, restates	Establish Responsible Corporate Decisions.  Avoid Split Decisions	FREE=Obedience  Corporate "Weness"
STUDY  70 minutes  Region-Pedagog.	Seminar  Stick with content of paper  Ground each dimension of the Squeeze Play in experience of group--Priesting	BULTMANN 10 min--Review Charting methodolgy and get out chart 15 Dimensions of Squeeze  45--Depth of Squeeze Final Up-againstness	Gain Clarity about this Final Upagainstness  Reinforce the Decision to live before God the Father	Personify Limits  Enigmatic/ Authoritarian
				
ASSIGNMENTS 30 min. Reg. Pedagogue	Short Course  Make Assignments Assign. Loc. Ped.	Purpose--Required if mission is crucial. Power of Corporate obedience. In effect Ratified by consensus.	The revolution is going on Men of faith must get the task done.	Missional Urgent

Session 2	Methodology	Content	Rationale	Stance/Mood
Intro. to Cadre Life Worship 10'	Lecturette	Christian Worship - Drama in 3 acts - confession, thanksgiving & dedication Rehearse the way life is.	Ground common memory in the cor- porate wisdom of the histori- cal Christian community. Celebrate authentic life style.	Celebrational Doematic Grateful
L.C.C. Ped.	Short Form			
Cadre Prac- tices Accountabil- ity - 10'	Short Course - practice using the Tillich paper assignment.	How do we take each other seri- ously? How do we acknowledge and deal with sin & grace, sloth- hood & self-affirmation, self- righteousness and acceptance. Individual/corporate polarity under covenant. Enhanced Selfhood.	Objectivize sin & grace Experience covenantal claims	Accepted and accepting.
LCC - Ped Consensus 10'	Short course - use at decision point through out the session.		Establish responsible corporate basis for decisions. Hold up significance of individ- ual decision.	Totally free and totally bound.
LCC Ped				
Study 110'	Seminar Stick with content of paper Destroy illusions as ac- t of acceptance Ground separation, acceptance, reunion by experience of group Discussion/priesting	Tillich 10 - review charting & Method 10 - get out chart 15 - sin as separation 15 - conditions-relate of builtman 40 - experience of grace--recall Christ event lecture images to common memory 20 square accountability with Tillich.	Gain clarity about the Christ Event as possibility in the face of final unoppositness Reinforce decision to live life as reunited.	Personify Reunion within Separation, self-acceptance
EI. PED.				
Assignments 10'	Short course Make assignments	Problem of church hanky panky in revolutionary age - assignments and accountability. Assign Bonhoeffer charted Assign LCC Ped for session 3	Overcome "churchvslobby" mindset	Missional futuric enthusiastic
Chieftan				

Session #	Methodology	Content	Rationale	Stance / Mood
Worship LC - Ped. 10 min.	Lecturette Short Form	Decide inner stance Humility Gratitude Compassion	The other side of per- version of psychologism -- decision to feel	decisional non chalant
Cadre Practices -accountability -consensus LC- Ped. 10 min.	Short Course Practice using Bonhoeffer assignment	Lift up freedom to break interim covenant, how to do it responsibility	Clarify relation of individual to interim cov- enant.	Interested All nothingness
Study E.I. Ped. 90 min.	Seminar stick with content of paper and lecture. Role play Don Juan as perpetual lover of hist. Church. Ground exp. of Freedom, Obedience, & Responsibility Push against self-victim & rebell- iousness	Bonhoeffer 5-review study & theol. 10-get out structure & key words 15-exp. of freedom & lect. images. 15 exp. of obedience 25 exp. of tension between F & O. in Responsibility 20-square with consensus method of decision making.	Gain clarity reg. the Holy Spirit as the Responsible deed in the face of the Limits and qoss. of life.  Reinforce the decision to dare to act in the tension between Freedom and Obedience	Perpetual
E.I. Ped.	Short Course Workshop	Church - bug -goal to renew world Problem of identification key to relevant church. Geo-Socio map making	Lift up missional dimension of cadre life.  First step in taking responsi- bility for the world.	loyal reformer.
Assig- ment	Make assignments	Niebuhr charted. LC: Ped assigned Map making Interviews - problem id. Geo-Socio happenings	Church is the only body that can create the new world	Exposed the responsible deed.

Session 4	Methodology	Content	Rationale	Stance/Mood
Worship LC Ped LC - Ped 10 min.	Lecture Short form	Decisional Structure of the liturgy "Amen" "Amen" F.C. & H.	Sensitize the community to the individual/corp. polarity & how worship bestows freedom.	Crisp demand
Cadre Practices LC-Ped Accountabil. Consensu 5min.	Seminar - stick with content of paper.			
Study EI-P 60 min.	Seminar Stick with the content of the paper Draw on lecture images. Push against individualism. Ground problem in experience of the group.	Niebuhr 5 Review group method 10 get out structure and key words. 15 ground rep. respon. and boundness. 10 ground picture of church 1st to respond 10 ground difference between direct demonstration & command to love.	Gain clarity regarding the church as social pioneer & meaning of rep. respon. Reinforce the decision to reduplicate corporately the deed of Christ on behalf of all men.	Obedience Repentance Repudiate
Mission EI-P 45 min.	Workshop Push to get real problems. Gestalt 5 problems.	World problems Develop Geo-Socio map Analysis of Happenings Grouping of problems	Demonstrate to potential cadres that S.M. provided key to renewed church & renewed world Cadre not another sterile talk group.	Worried Revolutionary. Loyal Reformers
Mission LC Ped 15 min	Workshop Relate to local grid to paper Priest parochialism.	Local metropolitan problems	Hold group up against large context of problems construct necessity for comprehensiveness.	World mindedness All is possible.
Assignments	Work by sector groups. bring in report by consensus.	Refine problems grid. Work on sector goals - what does community look like with problems solved.	Begin work which cadres will eventually have to do. Provide experience of corporate wisdom.	Expectation that deed of Christ even in nitty-gritty.

Session 5	METHODOLOGY	CONTENT	RATIONALE	STANCE
Symbolic opening	Songs	Grace and peace (Happy Wanderer)	Symbolize Break from Previous Sessions	Celebrational
Intro. to Movie or Play 5 min. Loc Pedag.	Lecturette	Contribution of art in our day Not escapist  Deals with life as it is.  Theatre party is not slob-time	Prepare group for  Intentional experiencing  of Art Form	Intentional  Celebrational
Theater Party	Travel in as few vehicles as possible to theatre	"Slice of Live" Movie or Play	Art Form Exam	Celebrational
Art Form Exam 1 hour Regional Pedagogue	Art Form  Conversation  Impressionistic Reflective Interpretative Theological	Art Form  Ground  Seeing the trinity in the way life is.	Determine the way persons  in the group have thus  far appropriated the  course Celebrate past Work Refresh for future work	Decisional  To be a Redagogue in a restaurant
Assignment 10 Min. Guerilla Chieftain	Lecturette	Manifesto and Goals of the Spirit Document Came from Council 1 and 2  Cadremen: will be expected to immerse themselves in it Chart Manifesto Grid Goals	To gain Clarity in relation to broad dimensions of the Spirit Movement  Necessity for external Presence to avoid Parochialism	Loyal Reformer  Autonomous Pioneer

Session 6	METHODOLOGY	CONTENT	RATIONALE	STANCE
Cadre Pract. Symbolic Rite Accountabl.	Start on time Short Course Local Pedagogue	Use historic Salutation or one growing out of the life of the course.	To open by calling forth the common memory.	Intentional urgent
Study 80 Minutes Regional Ped.	Serinar Chart Manifesto by PP. Drill Historical Forces Grid Goals Ground in exper. Drill New Man,	Manifesto 10 min. Present Situation 20 Historical Forces 5 Stance 15 Vision 5 Call Goals---15 New Man 10 New Chur. 5 New World	Become Acquainted with the means of Spirit Movement Corporateness Make explicit the historical Happenings which preceded and gave birth to the Spirit Movement. Gain Comprehensive picture of the objectives of S.M	Covenanted Mand Giving Form to the Spirit Movement
Mission 15 min. Loc. Ped.	Workshop	Gestalt refined Prob. Grid from Session 4 Analysis and griding of Sector Goals	Develop Sector Objectives for which Cadres may project strategies and Tactics	Informed Man Model Builder
Mission 15 Min Region P.	Art Form Conversation	Relation of Goals Grid to the Spirit Document Goals	To keep Cadre Goals Comprehensive and Consistent with Spirit Movement Goals	Corporate Man Nonchalance
Assignment 15 min G.C.	Select Guild of 1 person from each L.C. to cadre Dev. Plan	Chart Prologue to Moral Coven. Grid L.C.C. Section of Strate.	Prepare for ending interim Covenant and for decision for cadre membership	Committed Urgent
20 min. Worship Reg. Ped. L. Ped. G.C.	Intentional Staging	Intro: review cultic dim. Public voice and mechanics Witness: World-wide revolution in Spirit of Man. Scr. Ps 130:1-18	Full Celebration Become more familiar with D Aily Office	Anticipation Joy

Ssession 7	METHODOLOGY	CONTENT	RATIONALE	STANCE
Cadre Practices Symbolic 5 Rite Guerilla C	Wait for the body to gather  Short Course Accountability	Worship as Celebration of all that is. Life includes Yes/No Salutation 5 Minutes-Lead By the Local Congregation Pedagogue.	Provide context for Celebration of Yes and No to the Covenant	NONCHALANCE
STUDY  15 min Reg. Ped.	Art Form Conversation	Luke 9:52-57	Open up imagination to Call for decision and Depth of Commitment	NONChalance
10 min. Doc. Ped.	Grid and Lecturette	Spirit Document Section on Local Cong. Cadre	Review of the dimensions of of Cadre life as data for responsible decisions	Nonchalance
75 min. Reg. Ped	Seminar-Chart Covenant	Prologue to Moral Covenant	Means of covenanting for task with others corporateness with Sp. Movt. at large	Nonchalance
30 min. Reg. Ped.	Discussion Low Keyed	Call to Decision Symbolically celebrate Yes and No's	Time for decision-for revolution- airies to declare themselvs to one another.	Non chalance
REPORT 10 minutes Guild	Report Lav out grids Time-line	Cadre Development Plan Solitary, Education, Organiz- atopm	Provide next steps for new Cadres which come into being	Joyful Dance
Assignment 5 minutes Guerilla Chieftain	Assign each new cadre separately by own guerilla Chieftain	Growing out of Cadre Development plan	Move right on into cadre Life without losing rhythm of weekly meetings	Joyful Dance
Worship 20 min. Reg. Ped L.C. Ped. Member, G.C	Intentional Staging	Intro.--How only before the total ity of life. Review Mechanics Witness--Desert living for the Revolutionary Scripture. II Cor.11:24-29	Full Celebration  Reminder of All-for-notiongness of the People of God	Joyful Dance

Ecumenical Institute

December 1967 Presidium Assignment/Cleveland-Pittsburgh: Black Baptists  
for Denominational Data Gathering

The Black Baptists are most often understood to be those people in churches which align themselves with the National Baptist Convention of the U.S.A., Incorporated or the Progressive Baptist Convention. However, the term, "Black Baptist" or "Negro Baptist", may also be an appropriate term for the people in churches aligned with the less prominent National Baptist Convention of America (Unincorporated). Negro churches which align themselves with the American Baptist Convention might be considered Black Baptist churches as well. Unless specified otherwise, this report concerns the Black Baptists as embodied in the National Baptist Convention of the U.S.A., Incorporated.

### Training and Teaching Heritage

#### 1. Missional orientation and missional image ←

The Black Baptists understand themselves to be the "missionary" Baptists, as revealed in the names of many of their local churches. "Foreign missions" is a prime focal point. A high percentage of money going to a national pool is for "foreign missions and local missions". High status is given to missionary societies in each church.

Africa is their main foreign missions country. The Black Baptists maintain mission schools, agricultural programs, and have been given large tracts of land in Ghana as well as farms as large as seven to eight thousand acres. The Black Baptists sponsor many African students for study in the U.S.A.

Home missions is concerned largely with helping needy churches and schools, and with giving family support and relief.

The missional image is suggested by "revivals" and "saving souls." Symbolically, this image is held by the white attire of missionary societies in local churches.

Nationally, the Black Baptists have led other denominations in the establishment of well-respected Opportunities Industrialization Centers. However, this kind of social involvement may not be seen by the average Black Baptist to be of "missional significance."

#### 2. Lay-Cleric design, relation and definition of role ←

The Black Baptists' lay-cleric design suggests that the minister is priest. Parishioners accept his word and often don't desire lay participation. However, educated new ministers want involvement and accept decreased status. Nevertheless, the convention of the local congregation often changes with a new minister. Assistant and associate minister are under the authority of a licensed and ordained "official" minister and take orders from him; only the "official" minister is permitted to marry and to bury. Indeed, the minister is often the spokesman of God, in the eyes of the congregation.

One way of viewing the lay-cleric role is through an analogy related to the matriarchal family image.



Trustees (finances, etc.)  
 Missionary Society  
 Sunday school

In other words, the pastor initiates, the deacon's board selects, and the congregation reacts. A more complete version of this model is found in Appendix A.

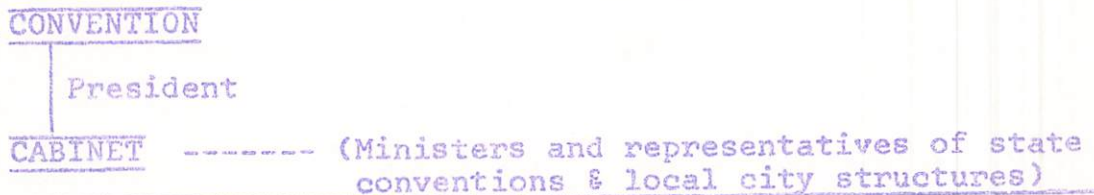
Conserve Tradition

3. Unique tradition it passes on: gifts and perversions of the Black Baptists

This unique tradition is other-worldly and suggests better times to come. Worshippers are stimulated emotionally and total involvement is demanded, with the forceful total immersion of baptism being the most powerful symbolic act. Local autonomy is strong, with the assumption that the church can fill own local needs. The missional image and the focal nature of the church are both maintained through patterns of loyalty, cultic folk religion, and the total response of the congregation. Music plays a powerful role; indeed, in the old image of the Black Baptists, the church was the only place to spend time, money, and energies for social life and recreation. The perversions here are somewhat obvious: white mindedness, individualism, the strict autonomy of the local church, and factionalism.

4. Polity structure chart-actual and theoretical "final" authority. See Appendix A.

5. Chart of denominational heirarchy



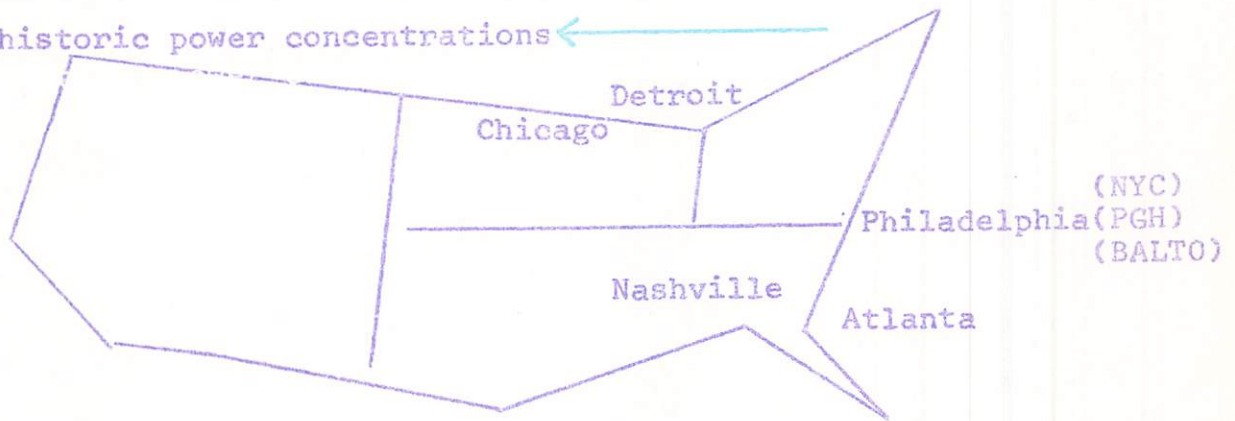
Officers reside all over the nation: 1. treasurer 2. Foreign missions 3. Home missions (housing, agriculture) 4. State conventions (City societies and ministers' societies)

The denomination-hierarchy is very similar in both National Baptist Conventions and in the Progressive Baptists.

## 6. Gifts and perversions as denomination sees them

Besides those gifts and perversions previously mentioned, Baptists point to the problem of structure and the lack of national or urban structures to unify the Black Baptists. The gulf between the educated Black Baptist and the uneducated churchman is considerable. A matriarchal whiteness is a dominant image, and there is little sense of common identity as a body. Furthermore, there is great lack in the following areas: theological education and training for clergy, meaningful social action, and vision regarding what it means to be a lay-cleric.

## 7. Map of historic power concentrations



New power concentration moving to the West Coast.

The National Baptist Convention of U.S.A., Incorporated, has had little power concentration in the past. At present, the strongest ministerial conferences are the following with representative influences:

1. Philadelphia (Pittsburgh, Baltimore, New York City) == location of treasurer's office/more progressive, highly educated leaders/concentration of Ph.Ds/big churches
2. Detroit == Wilberforce University, Ohio, supplies many Detroit leaders
3. Chicago == J.H. Jackson speaks very powerfully for his convention.
4. Nashville == important publishing house

Lincoln University in Pennsylvania, while not historically Baptist, has a rich heritage and top flight scholars. Started in 1854, Lincoln is the oldest black university in the U.S.A. Though Presbyterian in origin, Lincoln once had a seminary that fed the Philadelphia area with many leaders. Power, in the leadership hierarchy, is defined by education. Obviously, Southern educational centers, especially the Interdenominational Theological Center in Atlanta, play major educational roles.

## 8. Chart of Denominational history and kinds of relatedness to other denominations (see chart on next page)

The National Baptist Convention of the U.S.A., Incorporated, relates to other denominations on a national level. However, there are no structures that filter down to a local church. The local congregation is totally autonomous and has total freedom to relate as they will. Many local churches are dually aligned between the American Baptist Convention and the National Baptist Convention of the U.S.A., Inc. Recently, the local church has included at times the Progressive Baptist Convention with the result of a triple alignment.

DENOMINATIONAL HISTORY

BLACK & PINK

BAPTIST GENERAL ASSOCIATION 1905

America Baptist Convention 1924

1880 Foreign Mission Baptist Convention  
 1886 American Nat'l Baptist Convention  
 1893 Baptist Nat'l Educational Convention

1895 National Baptist Convention of U.S.A.

1915 SPLIT National Baptist Convention of Amer., Unincorporated  
 National Baptist Convention of U.S.A., Inc.

1961 Progressive Baptist Convention

21 factions stemming from National Baptist Convention of U.S.A., Unincorporated, 1895

BRIEF SUMMARY OF  
 NBC, UNINCORPORATED  
 Membership: 2 1/2 million

NBC, INC.  
 --5 million

--more power till 1961 when the Progressives split off over the election of J.H. Jackson to the old body. Jackson is the head of the publishing house (the one common national function & common financial support)

--conservative  
 --Jackson has his aristocracy

9. Policy on cooperative work with other denominations and councils. Policy depends entirely on local church and varies in practice with geographic location. Ministerial conferences can decide or influence at the local level.

But there is no policy set for the National Baptist. The National Baptists relate on a national level to other denominations, but there is no structure that filters down to the local level.

## Enablement

10. Socio-eco-pol picture of membership (on map if nationally variable).  
The Black Baptist is quite often the poorer, less-well educated man. His politics may be greatly influenced by the stance of his local pastor.
11. Diagramatic chart of Boards and agencies etc.  
This information was not obtained. It is quite possible that there are no boards and agencies on a national level.
12. National, etc. administrative grid.  
This information is not complete; however, it appears that there is no complete administrative structure. There is President, Secretary and Treasurer and they are quite powerful figures.
13. Map of member population concentration.  
The National Baptist Convention, U.S.A., Inc. has its membership distributed throughout the entire U.S.A. 5,500,000 (1958).  
The National Baptist Convention of America, Unimc. has its membership concentrated in the South. 2,668,799.  
The Progressive National Baptist Convention, Inc. has its membership concentrated in cities. There are approximately 516,400 Progressive Baptists.
14. Map of current ecclesiastical power centers.  
Chicago-President  
Philadelphia-Treasurer and highly educated leaders  
Nashville-Publishing House  
(See Missional Involvement)
15. Relative financial strength 1950-1960-present.  
Information apparently not available.
16. Relative membership 1950-1960-present.  
Progressive National Baptist Convention, Inc.: 516,400. The date is not known; however, they originated in 1961. Therefore, this must be close to present figure.  
National Baptist Convention of America: 2,668,799 (1965).  
National Baptist Convention of U.S.A., Inc.: 5,000,000 (1965).
17. Policy toward minority groups--theoretical and actual.  
This information was not uncovered. However, sensing toward the stance of the Black Baptist there would logically be openness to all minority groups on an actual basis. Again, the local churches autonomy would influence the stance at the local level.
18. Policy and involvement in social issues.  
Information on official policy was not obtained. However, the national body has little say in determining policy at the local level. Their recent history, however, shows participation in the issues of politics and economics, ie. block voting, boycotts, Operation Industrial Centers.

## Historic Ecumenical Church

1. Grid and list interdenominational relationships.
  - a. Council of churches
  - b. Ministerial associations
  - c. Inter-church agenciesInformation not obtainable apparently.
2. Financial resources of above.  
Information not obtainable apparently.

## Missional Involvement of the Black Baptists

### National Baptist Convention of America

#### a. economic

1. where mission stations are  
Africa, Haiti, Jamaica, Panama
2. number of missionaries  
27 foreign missionaries  
10 home missionaries and pastors  
Women's Auxillary has 9 homeland missionaries
3. type of mission projects  
The hand book of denominations says: "Foreign mission work is strong in Africa and that home mission work mainly constitutes helping needy churches.
4. mission budgets  
The benevolent Commission had a goal of obtaining 1000 members each contributing \$10. \$7,500 of this was designated for the Mortuary Fund. Relief funds were paid to 8 families where a member had died during 1960-1961. During 1959-60 there were 11 recipients.

#### b. political

Little information obtained (refer to earlier part of report)

#### c. education

1. Union Baptist Seminary in Houston, Texas.
2. Union Baptist Seminary in New Orleans, Louisiana.
3. Conroe Normal and Industrial College in Conroe, Texas.
4. Eason Seminary in Birmingham, Oklahoma.
5. Guadalupe College in Sequin, Texas.
6. Liberty Bible College in Muskogee, Oklahoma.
7. Florida Normal and Industrial Memorial College in St. Augustine, Florida.
8. Virginia Seminary and College in Lynchburg, Virginia.
9. Morris College in Sumter, South Carolina.
10. Mississippi Baptist Seminary in Hattiesburg, Mississippi.

#### d. style

voter registration ?  
Negro heritage ?  
vocational education ?  
remedial education--Literacy ?

Patterns of foreign missions are after white structure--bigger image to support

Convention goes

"Playing church" after the white structure

#### e. symbol

Great Black Strong Man Image--A.C. Powell ?

1. foreign evangelicism--Africa missions are the old type--Mission away from home.
2. Negro church in general  
Upper-class, materialistic, not much in common with altruistic whites in integrated community.
3. Civil rights  
Some are involved, with ministers as leaders (ex. King)  
Washington "Black Religion"--Negro Folk Religion is fundamentally and absolutely dedicated to freedom, expression, independence and rise of Negro to status in society.
4. Black Nation  
Meaning black is beautiful, black Christ, Negro heritage, Afro emphasis.

National Baptist Convention U.S.A., Inc.

a. economic

1. where mission stations are  
Bahamas, Liberia, Gold Coast, Nigeria, Sierra Leone, South and East Africa, Nicaragua, Japan, Okinawa.
2. number of missionaries  
In 1959 there were 35 full time missionaries, 700 part-time, 1200 churches on foreign soil, 18,000 students in mission schools
3. type of mission projects  
No information on foreign projects, but I've been told it constitutes health, education and evangelistic services.  
Home mission projects are: 1)retirement program for pastors and christian workers, 2)relief for aged minister, 3)loans for struggling churches, 4)freedom farm (404 acres in Fayette County, Tennessee), 5)The Bath House in Hot Springs, Arkansas (its program is ?)
4. mission budgets  
1956--\$31,450 for foreign missions  
1959--\$745,244 for missions  
Yet a \$1000 contribution from one church placed it in the upper % of total contributions to missions

b. political

Little information obtained (refer to earlier part of report)

c. education

In some way are related to:

1. Shaw U. in Raleigh, North Carolina
  2. National Trade and Professional School for Women and girls in Wash., D.C.
  3. Bishop College
  4. Roger Williams U.
  5. Wirginia Union U.
  6. Spilman College
  7. Mouhouse College
  8. Jackson College
  9. Jackson College
  10. American Baptist Theological Seminary in Nashville, Tennessee
- There are some scholarships available to other colleges.

d. style--no information

e. symbol--no information

Progressive National Baptist Convention, Inc.

No Information

RESCURSES:

1. Dr. Edward Starr, curator  
American Baptist Historical Society, 1100 South Goodman Street, Rochester, New York.  
Colegate Rochester Divinity School.
2. Baptist Advance (achievements of Baptists of N.A. for 150 years)  
Broadman Press. South Baptist Press 1964.
3. Periodicals:  
"Baptist Progress" --Progressive National Baptist Convention, Inc.  
"National Baptist Voice" --National Baptist Convention, U.S.A., Inc.  
Together
4. The National Baptist Convention of America and the National Baptist Convention U.S.A., Inc. both have publishing Houses.