

**COURSE  
RECRUITMENT**

**CHICAGO REGION  
SEATTLE REGION  
CLEVELAND REGION  
SAN FRANCISCO REGION  
PHILADELPHIA REGION  
KANSAS CITY REGION  
BOSTON REGION**

**QUARTER OF  
OCT.—NOV.—DEC. 1969**

**WEDGE** is an instrument to bring the work and spirit of each region into the total movement, thereby furthering a common memory and a common base of action.

The effectiveness of **WEDGE** is dependent upon a continuous flow of information. Please send copies of work done by your cadre and region, and other materials as soon as they are completed. Such concerns as the local church, cadre formation and nurture, model-building, spirit-care, study models, etc., are particularly valuable. Articles of import written by spirit colleagues around the globe are also beneficial.

It is necessary to know the names and addresses of those covenanted cadremen and women who should be receiving **WEDGE**.

Please direct all such information to **WEDGE** Interchange, 3444 Congress Parkway, Chicago, Illinois 60624.



## PREFACE

*Having struggled with the difficult task of recruiting, a number of regions have created models and developed instruments in order to recruit more effectively. The task of recruiting is perpetual for those who have decided that the job of re-education must reach every single person. As recruiting continues year after year and the emphasis shifts from initial penetration to secondary penetration, formulation, and permeation, alteration and updating of strategy is necessary. Likewise, the emphasis may vary slightly from one geographical location to the next. However, strategies, methodologies, and tools developed in one context often prove helpful to those recruiting in a different situation.*

*This **Wedge** is not intended to be the particular recruitment model needed for every situation. It is to make available wisdom reflected in recruitment models built in various situation. Whether it be for an RS-I, or PLC, or advanced course, the necessity of laying out one's own recruitment model in detail, step-by-step, is reflected. Only through such a specific delineation is the chaotic burden of recruitment broken down into workable units. It is hoped that these models will catalyze the development of new models for the particular situation at hand, making use of the insights gained by others in the recruiting process.*

# COURSE RECRUITMENT

**MODELS  
AND  
METHODS  
OF  
THE  
SPIRIT  
MOVEMENT**



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# RS-I, PLC RECRUITMENT

## INTRODUCTION

— CHICAGO REGION

### I. MOVEMENT IMAGE

- A. The Spirit Movement exists for one purpose—to renew the Church by renewing the existing Local Church.
- B. The Spirit Movement is an objective reality in history which is in fact helping to bring about the renewal of the Church.
- C. RS—I is a course that everyone needs to take. It is not a “radical shock” treatment, but an intensive study course that allows every person to grasp anew in his depths what he is going to do with his life.

### II. RECRUITMENT SOURCES

- A. Your friends and friends of other grads in your micropolitan plus the names of prospects received through the Regional Office.
- B. Systematic recruitment in all groups in every congregation in your micro (S.S. teacher, men's clubs, etc.)
- C. Special groups such as clergy, social workers, and teachers.

### III. PROSPECT MAILINGS

- A. Mailings of brochures, calendars, information sheets, and registration cards must be made.
- B. No one is ever recruited to RS—I by printed material alone.
- C. Mailings establish the crucial context of stability and credibility within which person—to—person recruitment can be done.

### IV. PROCEDURAL STEPS

- A. The initial contact is to describe the course and lay out possible dates. The goal is to get at least a commitment to attend sometime and to establish a likely date.
- B. The second contact comes 2 or 3 weeks before the course in order to reconfirm and to check details such as what to take, transportation, and baby sitting. This check is crucial since many people do not finally decide to come until those last days.



# A MODEL

— CHICAGO REGION

## A. Model Building Procedure

No course ever recruited itself. Realistically people will not take time out of their busy schedule to take a Religious Studies course unless they are urged to do so by someone who can recommend the course. Part of deciding to hold this course is the decision of one or more persons to do the recruiting job. This job must be started at least 2 months and better 3 or 4 months before the course starts. If initial contact is not made at least 6 weeks ahead of time, many potential participants will already have calendar conflicts.

## B. Sample Recruitment Model

The first step in recruiting is to meet with others who will help you recruit and build a recruitment model. You should go through these steps together:

1. Set your goals. Your minimum should be 30 participants with at least half of those from one congregation. Less than 20 participants one week before the course warrants cancellation.
2. Determine your strategic objectives (decide what you must get done in order to meet your goal.)
3. Name your structures (decide on groups of people who will get certain jobs done and label them by function.)
4. Make a tactics chart (list all the specific tasks of each structure.)
5. Designate your forces (put down the names, addresses and phone numbers of all people who can help you reach your goal.)
6. List tools and instruments which must be created or gathered.
7. Create a flow chart (decide on every step which must be taken in carrying out the specific tactics and arrange them in the order they must be done.)
8. Create a timeline (take all the task-steps which must be done and place them on an actual calendar, breaking it down at least to weeks, and sometimes even to what must be done on certain days.)
9. Assign each person to a structure and then assign them to specific tasks.

The sample recruitment model is not comprehensive and is no way a proto-type for your own. It is there only to help you understand the terms used and possibly give you ideas for formulating your own model.



# SAMPLE RECRUITMENT MODEL

GOAL	STRATEGIC OBJECTIVES	STRUCTURES AND TACTICS	
		Recruitment Coordinator	Phone Callers
50 Registrations  25— 1st Methodist 10— St. Anne's 15— Misc.  35 Adults 15 High School  25 Men 25 Women  All Laymen 12 Couples 26 Singles  <i>Note:</i> focus most effort on 1 or 2 congregations; it is easier to recruit groups and this forms a better base for reformulation.  <i>Note:</i> keep a 3x5 or 4x6 card on each prospect. Name, address, phone, congregation, where you got the name, how and when contacted and comments on their responses. Give these to your micro-contacts after course starts.	10,000 people made aware of course  500 people directly contacted  500 contacted by phone  10 clergymen visited  8 groups visited  500 contacted by form letter  <i>Note:</i> the best use of time is preliminary contact (mailing, news articles, speaking engagements followed by a phone call. A single contact of any kind is rarely an adequate recruitment tactic.)	CALL recruitment meetings and get team committed  Lead model building session  Get details of Regional resources  Liaison with Micro-contact  Get grad lists from Regional office and Regional Calendars and brochures.  Set up reporting and communication system with self as centrum.  Set style, push disciplined recruiting, using fresh contacts and strategic churches.	Everyone on recruitment team do phoning  <i>Phone:</i> area RS-I grads for new names members of liberal organization in area, e.g. Human Relations Council; Interfaith Council, etc.  names suggested by local clergy visited  members of target churches  names on mailing list after letter is received  people in groups spoken to  Plan certain amount of time to call, e.g. 1 hour (5 calls per hour) per day

**FLOW CHART**— first take each tactic and list the ten steps in order that are necessary to bring it off. See the sample. If you have 20 tactics listed you will then have 200 steps. Arrange these 200 steps in the order that they must happen.

**TIME LINE**— Fit all items on flow chart onto a timeline to reach strategic objectives by necessary dates. Be sure to include regular meetings of the recruitment team in your timeline.

JUNE			
Week 1	Week 2	Week 3	Week 4

**ASSIGNMENTS:** Here every task on the time line should be assigned to a specific person either to do himself or get others to do.



— CHICAGO REGION

STRUCTURES AND TACTICS			FORCES
Visitation Team	Publicity Chairman	Speaking Team	<p>Here you name specific people or groups who are available to assist you in reaching your recruitment goal. Examples of these forces might include:</p> <p>Sunday School Local Clergymen Church youth groups Church youth group Human Relations Council Regional personnel RS-I grads in your area neighbors husband, children  etc.</p>
<p>Contact your micro-net caller for help in visitation.</p> <p>Set up appointments with clergy.</p> <p>Prepare sheets on local course suitable for posting, bulletin inserts.</p> <p>Call with micro caller and request: publicize course and/or list of names of course prospects.</p> <p>Give course prospects to team for phone contact.</p> <p>Phone clergy after visit to thank him and get any other names he has thought of.</p>	<p>Write a letter to prospects.</p> <p>Mail letter and course information to 500 (compile list with team)</p> <p>Write news article and submit to local papers. Try to get photo to go with it.</p> <p>Arrange for announcements in local church publications.</p> <p>Work with visitation team in making up posters and bulletin insert.</p>	<p>Contact Regional Speakers Bureau for help</p> <p>Compile list of possible groups in community and in strategic congregations.</p> <p>Set up 8 speaking engagements.</p> <p>Go with regional speaker to speaking engagements.</p> <p>Get list of people present and phone numbers.</p> <p>Give names to team for phoning.</p> <p>Try for group commitments to attend, if not call individuals.</p>	

e.g., Ten Steps in tactic, "Write a letter to Prospects" would include: 1. write down details of local course; 2. read background material on RS-I and EI; 3. make a profile of people we want to reach; 4. decide what needs to be said; 5. write final draft; 6. type stencil; etc.

JULY				AUGUST				SEPTEMBER			
Week 1	Week 2	Week 3	Week 4	Week 1	Week 2	Week 3	Week 4	Week 1	Week 2	Week 3	Week 4

**TOOLS:** 3x5 cards; special phone service; registration cards; typewriter; paper; supplies, etc. Also include: phone calling model; posters, letter, news article, etc.

# GRIDDING MATRIX

— SEATTLE REGION

	ECONOMIC	POLITICAL	CULTURAL		
			SYMBOL	EDUCATION	STYLE
AREA BOUNDARIES					
INFLUENTIAL PEOPLE					
POWER CENTERS/ STRENGTH					
CUTTING EDGES					
IRRITANTS					
SIGNIFICANT EVENTS					
BLOCKS					
STRENGTH					

The following are suggested for your use in gridding the recruitment area:

## 1. INFLUENTIAL CENTERS—

- strongest denomination
- effectiveness of Council of Churches
- “awake” clergy—church renewal; experimentation; ecumenical activities
- “awake” laymen
- Evangelism Projects (leadership)
- Community Action Projects (leadership)
- Significant educational opportunities/projects

## 2. CONTACTS—

- Personal contacts— who do we know
- key contact people
- what speaking engagements are possible?
- what religious/secular media available?

## 3. CONSIDERATIONS—

- Determine the “influential centers”
- who are the key people?
- what are the area’s spirit problems?
- what is happening?— who is doing it? and why?
- who is in leadership positions?— who is respected?
- who is stirring up activities in the area?
- what key groups can use E.I. courses?
- what is the image of E.I.?
- recruitment potential in surrounding areas?
- who is on the comprehensive mailing list?
- what were the most significant events this past year?
- what is the best time for a course?



# PERT-CHART

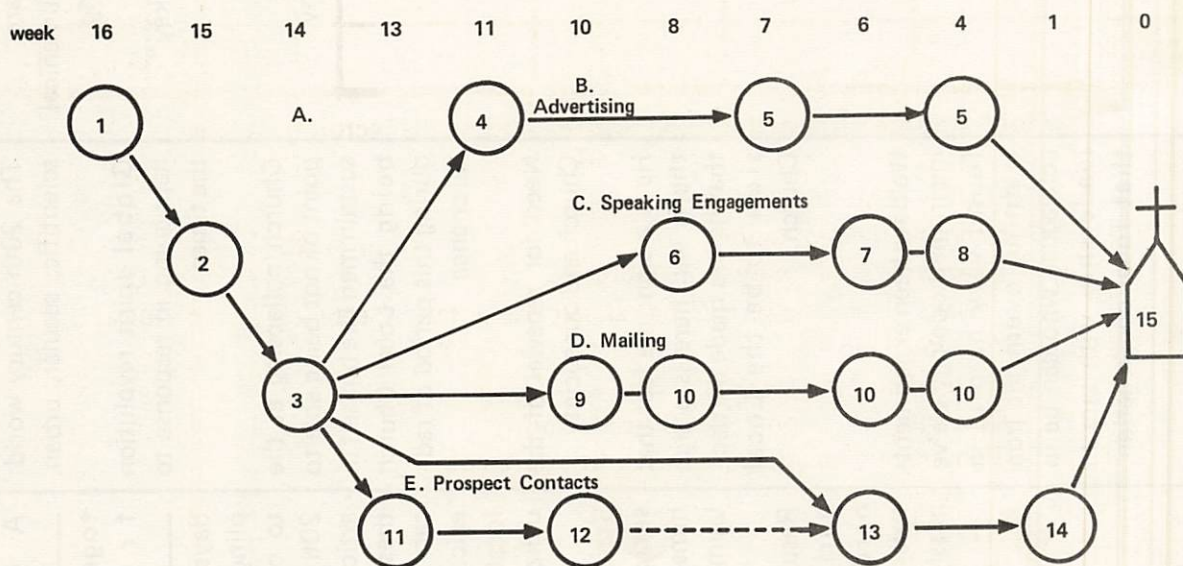
— SEATTLE REGION

This presentation uses Program Evaluation and Review Technique (PERT) to identify, sequence, and schedule the various activities and events in each phase of recruitment. This includes an overview of the full sixteen week program and detail PERT charts for each phase.

PLANNING is the most crucial phase in recruitment. All activities and events must be planned ahead regardless of what specific model is developed and used.

All phases of this "model" recruitment plan subsequent to PLANNING are displayed to portray the situation of opening a new area. This is used in order to illustrate all aspects of an overall recruitment model, thereby providing guidance in development of the specific recruitment model for the particular situation. Activities, events, and schedules should be adjusted as necessary to most effectively accomplish your particular recruitment objectives.

## OVERVIEW FOR PLANNING RECRUITMENT ACTIVITIES



### A. PLANNING

1. Abstract Grid Created
2. Area Researched and Gridded
3. Recruitment Model Developed and Structures Established

### B. ADVERTISING

4. Media Determined and Advertisements Designed
5. First and Second Advertising

### C. SPEAKING ENGAGEMENTS

6. Speaking Engagements Arranged
7. Audiences Researched and Speaking Begun
8. Speaking Engagements Completed

### D. MAILING

9. Mailing List Completed
10. First, Second and Third Mailing

### E. PROSPECT CONTACTS

11. Clergy and Key Laity Call Lists Complete
12. Clergy and Key Calls Complete
13. Lay Call Lists Complete
14. Calls Complete
15. RS-I



# VISITATION CONSTRUCT

— CLEVELAND REGION

STANCE	INTRODUCTORY COMMENTS	CONTEXT	RECRUITMENT STORY	IMPERATIVE
<p>You are:</p> <ul style="list-style-type: none"> <li>— lover of the Church</li> <li>— the movement</li> <li>— non defensive</li> </ul> <p>Concerned with:</p> <ul style="list-style-type: none"> <li>— his spirit struggle</li> <li>— his local congregation</li> </ul> <p>He is:</p> <ul style="list-style-type: none"> <li>— colleague in the Church</li> <li>— in vocational crisis</li> <li>— a 20th century man</li> </ul>	<p>State who you are:</p> <ul style="list-style-type: none"> <li>— with your Ecumenical Institute training center</li> <li>— out visiting "key" clergy in this community</li> <li>— "you may be interested in why we are here."</li> </ul>	<p>The 20th century world: scientific, secular, urban.</p> <p>Global spirit revolution happening in response to the times</p> <p>Church collapsing at the point of not being able to sustain men like himself in being the Local Church during this period of radical change</p> <p>Need for renewal of the Church and our society</p> <p>He is a sign: the fact that the is still here is a sign that he has made the decision to be the Local Church.</p> <p>We have been experimenting in methodology we've found very helpful in training overnight iron colleagues who can be in leadership with him in that local congregation.</p>	<p>A group of about- _____clergy is getting together _____weeks from now in _____to spend 3 days in intensive grappling with what it means to be the Church in the 20th Century— how to articulate the gospel in these times and how we can begin to move strategically to see that our local Churches are actualized.</p> <p>Stress this as a time for serious Churchmen like himself— both clergy and laymen/women.</p> <p>Result— depth collegiality during the 40 years of hard work in retooling this Local Church to be mission</p>	<p>We know that you are a serious Churchman. We feel that we can't go on without your kind of leadership present to help us work out those models of caring for one another.</p> <p>Can we count on you being there? We know that you are a busy man, but we are also clear that you control your own time. Let's look at your calendar and ours.</p> <p>(Take care of the blocks— get a preacher to substitute for him, care for his children, supply his tuition, etc.)</p> <p>Let me register you. (Get the registration fee in hand if at all possible.)</p> <p>We'll count on your being there. You call us if for some reason you can't be there.</p> <p>(Follow-up by phone call a week or so later.)</p> <p>Get names of other colleagues and any key laymen he might be able to bring with him. Encourage him to call them and to visit with you next time the team arrives.</p>



# RECRUITMENT TOOLS

This section has some tools which have been found by others to be helpful in recruiting. They may give you a context for forming your own letters and conversations about the RS-I course you are holding. These should be used only to get ideas. You need to create your own tools to fit your own situation. In addition to the tools included you may be able to obtain some from the Ecumenical Institute, or the Chicago Regional Office such as: the current Regional Calendar, a full Curriculum description, brochures for special age or interest groups, and pamphlets more fully describing the Institute's program.

## TELEPHONE CONVERSATIONS

— CHICAGO REGION

Although face-to-face contact is preferable, the telephone will allow you to make more contacts in the same amount of time. This is essential since to get 10 people to a course you probably need to initially contact at least 20 people.

Authentic excitement on your part is more crucial than a memorized speech. Well-worded pitches will come with time and experience.

People do not need to be convinced that life is struggle in the 20th Century. They need to see that it is possible to realistically and genuinely deal with that struggle.

<b>RS-I PROSPECTS</b> Knows little or nothing about E.I. or about the course.	<b>COURSE GRADUATES</b> Has attended at least RS-I.
<ol style="list-style-type: none"> <li>I. Identify self by name as member of E.I..</li> <li>II. State reason for call.</li> <li>III. Give brief statement of identification of E.I..</li> <li>IV. Give brief image of RS-I.</li> <li>V. Details of local course, with time, cost, location, etc..</li> <li>VI. Ask if can attend, and deal with any blocks. (You are aiming for most immediate weekend.)</li> <li>VII. Suggest time for returning call, if that is needed.</li> <li>VIII. Regardless of response, graciously close conversation.</li> </ol>	<ol style="list-style-type: none"> <li>I. Same as with RS-I prospects.</li> <li>II. State reason for call, referring to center's calendar mailing, or a previous letter.</li> <li>III. Mention advanced courses available this quarter, emphasizing core curriculum.</li> <li>IV. Emphasize importance of most immediate weekend.</li> <li>V. Ask whether he could participate in one of the courses. If so, encourage to bring a friend to RS-I.</li> <li>VI. Ask for contacts we should call.</li> <li>VII. Same as with RS-I prospects.</li> <li>VIII. Same.</li> </ol>



## I. Suggestions for Phone Recruiting

Talking on the phone is easy, right? Right. But many people who set out to recruit by phone find that each phone call is taking them far too long. A good average is five recruitment conversations per hour. These suggestions may help you to reach this average:

- A. Set up a certain time in the routine of your day when you will make calls. Decide on a certain amount of time per day and stick to it.
- B. Keep records on cards and mark each call, the date and response.
- C. Write out a model for your conversation. Even if you don't stick to it exactly it will help you bring a wandering conversation back to the topic and keep you from forgetting important data. Example:

- 1. Identify yourself by name.
- 2. State the reason for the call.
- 3. Give a brief statement of identification of the Ecumenical Institute., e.g.

The Ecumenical Institute is a research and training center created by the second assembly of the World Council of Churches, now located on the West Side of Chicago, a division of the Church Federation of Chicago,. Its staff has created a curriculum of courses for churchmen dealing with 20th Century wisdom about theology and culture.

- 4. Give a brief image of RS-I:

One of the Ecumenical Institute's courses is RS-I. It is a five session experience in which you deal with your *relationship* to the realities of life in the context of the Christian categories. You need this course because this relationship is the only thing you can know for certain in the chaos of our times.

- 5. Give the details of your local course—location, time date, cost.
- 6. Ask if the prospect will attend, deal with any blocks.
- 7. If his answer is indefinite, suggest a specified time for a follow-up call.
- 8. Regardless of response, graciously close the conversation.

- D. Anticipate typical blocks that people will come up with. Free them from being tyrannized by their circumstances; e.g., decide how you will respond before you call. Example:

- 1. Block: "My husband wouldn't come."

*Response:* Affirm that it is good for a husband and wife to come together, but if it's impossible for him to attend now, there may be many other opportunities which he might take later. (Be familiar with the other ways and times for taking RS-I, e.g. at the EI on the West Side.)



2. Block: "I can't do it right now, maybe later."

*Response:* Gently move in on the fact that this will always be the answer. What is the difference now? Your calendar is always full. (If you can, confront them specifically with the question: What are you doing that night?)

3. Block: "I've made the Cursillo, I don't need this."

*Response:* RS-I is broader than the course of the Roman Church. It does a different task, it is a depth push on the Gospel in our times. The Cursillo assumes that you know all that. Cursillo is a combination Spirit Journey and hard strategizing for working across the Roman Catholic Church. It is great, but is starting at the wrong place. Without the theological grounding, you don't know what you need to do. (Cursillo people are great. Affirm them. They are alive and willing to go away for a weekend.)

4. Block: "My minister is sold on sensitivity training and it is hard to recruit in the church."

*Response:* Our approach to education is in a different realm not in conflict with sensitivity training. But we are trying to hold in a broader context what sensitivity training offers. We are operating in the totality of the church. Sensitivity is know thyself and thy neighbor, but what then? What to you do? It doesn't help answer that question.

- E. Decide for yourself in a short story why you are helping set up or recruit an RS-I course. What was its address to you? Why do you think others need it? Why are you willing to give up your time? Be prepared to symbolize this story to yourself whenever recruiting becomes just another hard job.
- F. Accept the fact that not everyone will be interested in taking RS-I. Be non-defensive and nonchalant. That you care is obvious by your willingness to give up this time in your life to work. But all you have a right to insist upon from others is a decision, yes or no.

## II. Just What Do You Do At The Ecumenical Institute?

That's a question often asked the Dean of The Ecumenical Institute. Here is Joseph Mathews' answer:

"The program of the Institute is rooted in the new image of the church as mission. We call ourselves 'Structural Revolutionaries' because we are unreservedly dedicated to the principle that the church is renewable from within. The new sense of mission in the church is the context for all our activities.

The local congregation in every situation is the focal point for our work. It is the place where everyday decisions are made, life styles forged and the world most directly and significantly touched.

"Today the People of God at the grassroots are the new 'elite' in history—from them will come a disciplined body of churchmen. They must be theologically equipped and practically enabled to be the church in word and deed.



"These insights and convictions set the stage for answering the question 'What does The Ecumenical Institute do?'"

"Our role is to aid in the renewal of the church for the sake of all civilization. Our strategy is three-fold:

"1. TRAINING-The Ecumenical Institute, founded from a resolution of the Second Assembly of the World Council of Churches, is a comprehensive research and training center. We provide laymen and clergymen with the intellectual tools and the practical model-building skills which every awakened man needs. Our methods and curricula evoke a latent Christian memory and enable participants to appropriate the contemporary cultural wisdom. Both jobs must be done simultaneously. Over 60,000 persons were touched by the program of the Institute last year. Some 16,000 were directly involved in the curriculum as it was taught by the faculty across the nation and throughout the world.

"2. COMMUNITY REFORMULATION-Our inner city project goes beyond all previous approaches to community reorganization. We are attempting to build a model which will be applicable to every urban area across the world. In a limited geographical area we deal with all of the problems of all the people. Crucial to this is the depth human problem—the way a man sees himself in the world. In Chicago's West side ghetto, the resident operates out of a victim image.

"Wherever authentic human community is to emerge, new images of human significance must be consciously created and forcefully dramatized. This is what we mean by 'imaginal education'—motivating a person to come to terms with his depth human problem. Adequate self-images offer the deep awareness of individual significance, personal integrity, and vocational accomplishment. They endow the human imagination with those pictures that allow a man to appropriate his own unique gift in history.

"3. RESEARCH-The 200 persons who are the faculty of the Institute work as a research team. New curricula, materials and procedures for the training of adults, youth and children are constantly being developed. New models of the family, new forms for public, family and private worship are tested by the faculty corporately and individually. Bound together under a common covenant, the faculty is an experimental 'family order' discovering what it means to be a disciplined body of people for the sake of the mission of the church. By sharing meals and facilities, living costs are cut to a minimum. By living at the center of our mission in the West Side ghetto, we are constantly involved with those with whom we work. By supporting ourselves financially, every penny that is given to the Institute goes directly into the mission. By living in covenant, we are accountable to each other for the particular aspects of the mission.

"Our world, secular-scientific-urban, is a radically new historical arena. This brand new world demands a new life style—religious-secular, disciplined, practical, and profoundly human.

"That's what we're about at The Ecumenical Institute."

### III. Why You Should Attend A Seminar in Religious Studies

*You acquire new image-concepts through advanced educational methodology.* The days of polite, academic conversation about whether or not "God exists" are over. The Ecumenical Institute employs the latest procedures of intensive learning theory, refurbishing the imagination of contemporary man. Anyone anywhere can make use of these methods.



*You engage in the renewal of civilization through the renewal of the Church.* The deep secret of history is that nothing has ever changed for the better without some individual or some group willing to risk itself in an adventure on behalf of other men. The Ecumenical Institute provides a context for you to pioneer the kufe of the 21st Century.

*You will learn to see new form in the experiences of life.* Our world often seems possessed by the cynical and the despairing. But every sensitive spirit knows that to give in to either is to allow precious life to escape, like sand spilling through our fingers. Only by understanding the form of life experience can we give meaning to its content.

The basic course in your area, *Religious Studies I*, provides a comprehensive picture of the 20th Century Theological Revolution: the transposition of the ancient wisdom of the Christian Church into the imagery of 20th Century thought. Over a period of forty-four hours, background lectures, study seminars, structured conversations and encounters with art introduce the participants to a wholly new context for their experience of group life. The group methodology is one of intentionally controlled corporate dialogue.

## CONVERSATION CONSTRUCT

— SAN FRANCISCO REGION

The person being recruited should be identified as a sentinel individual who is concerned about the renewal of the church, and the context for the pitch should be laid. For example: "Hello, Mr. Smith. I'm \_\_\_\_\_ of The Ecumenical Institute. \_\_\_\_\_ gave us your name as one who is concerned for the Church, and I'd like to talk with you for a few minutes about the renewal of the church which is taking place, and how we and you can participate creatively in that renewal. (Pause for permission and then go into the pitch proper.)

- I. The twentieth century cultural revolution has generated a basic shift in man's self-consciousness that reaches to the very bottom of what it means to be a human being.
  - A. The scientific, urban, and secular revolutions have altered the way in which we image ourselves and the world.
  - B. Significant participation in the civilizing process is integral to authentic selfhood.
- II. The recovery of the Church and her image of mission to history places an urgent demand on the people of God.
  - A. Laymen who are serious about the Church must become highly trained in order to carry out the mission at the grass-roots level.
  - B. The course in twentieth-century theology offered by The Ecumenical Institute deals with the pressing questions of identity and vocation for the man of faith.

The needed information about the course (i.e., structure, intensity, costs, etc.) should be communicated without trying to teach RS-I or be argumentative in any way. (If they say "no" that's fine. Thank them politely and say good-by.)



# SAMPLE LETTERS

PHILADELPHIA REGION

TO ALL CONCERNED CHURCHMEN:

Clergymen and laymen alike all over the nation are becoming aware of the unprecedented opportunity facing the Christian Church.

They are also aware that this opportunity must be engaged by lucid, courageous persons who will press both the church and society up against that necessary deed required for the renewal of both.

We call upon you as leaders of church and community to pick up this task and join with others of like concern in the stimulating courses described in the enclosed folders, offered by The Ecumenical Institute: Philadelphia in association with The Ecumenical Institute: Chicago.

If you are deeply concerned about:

THE THEOLOGICAL WORK THAT HAS BEEN DONE IN  
RECENT YEARS ;

CHURCH RENEWAL AND THE MISSIONAL STRUCTURES  
OF THE LOCAL CHURCH NECESSARY TO MEET THE  
NEED OF OUR TIMES;

EFFECTIVE ECUMENISM AT THE GRASS ROOTS LEVEL;

THE CHURCH IN THE WORLD AND THE REFORMULATION  
OF THE COMMUNITY STRUCTURES TOWARD  
GREATER HUMANNES;

THE EDUCATIONAL TASK OF THE CHURCH AND  
EFFECTIVE MEANS OF COMMUNICATING THE  
MESSAGE TO THE MOOD OF OUR TIMES;

IN DEPTH STUDY OF VOCATION BOTH FOR LAYMEN  
AND CLERGY;

CORPORATE WORSHIP EXPERIMENTS WITH A RECOVERY  
OF THE BOLD AND DRAMATIC OBJECTIVITY OF  
CHRISTIAN LITURGY;

CONTINUING STRUCTURES AND ADDITIONAL COURSES  
TO BE OF ASSISTANCE TO OUR LOCAL FRAGMENTED  
EFFORTS;

If you are deeply concerned about these matters then you will feel the importance—the necessity—of setting aside the block of time indicated on the enclosed folders.

It is important for both laity and clergy to support one another in the urgent task before us. Share the enclosed brochures with clergymen and laymen of your acquaintance who are seriously grappling with these issues, and reaching out for new understanding and new structures.

In Christ,



Dear

The 20th Century

\*It has been called *the great transition*.

\*Chardin has said that what is happening is a *mutation of consciousness*.

\*Every churchman is aware that the Church is in process of *radical change*.

The kind of depth struggling with the meaning of 20th Century churchmanship that went on in the Pre-Synod Conference on Evangelism is definitely one of the keys to the renewal of the Church. However, we all know that this kind of struggle must also take place in each local congregation if persons are to become self-conscious about the meaning of being the Church.

To enable this kind of reflective activity to take place, the churches of North Platte are sponsoring a team of teachers from The Ecumenical Institute: Chicago, who will be in North Platte the week-end of August 15-17. The course that will be taught is entitled, *The 20th Century Theological Revolution*. Following is a description of this course:

A prerequisite course focusing on the basic spirit questions in the post-modern world. It provides a relevant climate for serious interchange and depth reflection to enable the participant to be a free, decisive, critically intelligent and creative individual, significantly engaged in civilization as a determiner of the future. Using the ancient wisdom of the Church and key essays of the sentinel theologians of our day, the course presses to the depth realities of everyday human life.

This letter is first of all to urge you to plan now to attend this course, which I can guarantee will be a significant experience for you. Second, to ask that you encourage as many members of your congregation as possible to spend August 15-17 with us here. Housing arrangements will be worked out for those planning to attend the course from out of town. The registration fee will cover: the expenses of bringing the team from Chicago, five meals (beginning with Friday evening), and all the study materials needed for the week-end.

Enclosed please find a bulletin flyer that will be used in the North Platte churches and the necessary registration information. Please send in your registration as soon as possible so that we can more adequately prepare for your arrival.

Grace and Peace,



# TESTIMONIALS

— BOSTON REGION

## A POSITION PAPER

### On The Ecumenical Institute of Boston and Chicago

As persons faced with the growing awareness of what it means to be free and responsible human beings in our time, and as clergymen seeking renewal of the whole "body of Christ" for the sake of the whole world, we point to The Ecumenical Institute of Boston and Chicago as one of several avant garde centers of renewal in the world today. We believe that The Ecumenical Institute has developed both a curriculum and a method capable of reaching man at the depths of his spirit in such a way as to call him before God's renewing Spirit and enable him to decide the purpose of his life. We testify to the discovery of new possibilities for our own lives and the lives of the laity of our churches. We have returned from courses alive and eager to commit our lives to the Mission of the Church. We further testify to the valuable "tools" we have found for the worship, educational, and missional life of the local congregation. We urge our colleagues to attend a Parish Minister's Colloquy and be exposed to the basic curriculum and methodology of The Institute and to recruit the laity to enroll in week-end courses.

(list of subscribing clergy listed beneath)

— CLEVELAND REGION

The Ecumenical Institute training program that has been proceeding in Cleveland District has served in a very real way to "turn on" many ministers and laymen to the real witness to the gospel of Jesus Christ in the world of which we are a part today. Where are many and varied opinions about the procedure and technique of the various courses offered. However, I can very pragmatically say that I know of nothing happening in the Cleveland District today which has served to bring commitment and responsible living in relation to the Gospel of Jesus Christ as vitally and as quickly as has the P.L.C. course especially.

I would recommend this exposure for every person who has the courage to realistically look at his faith as it relates to the world as well as to himself.

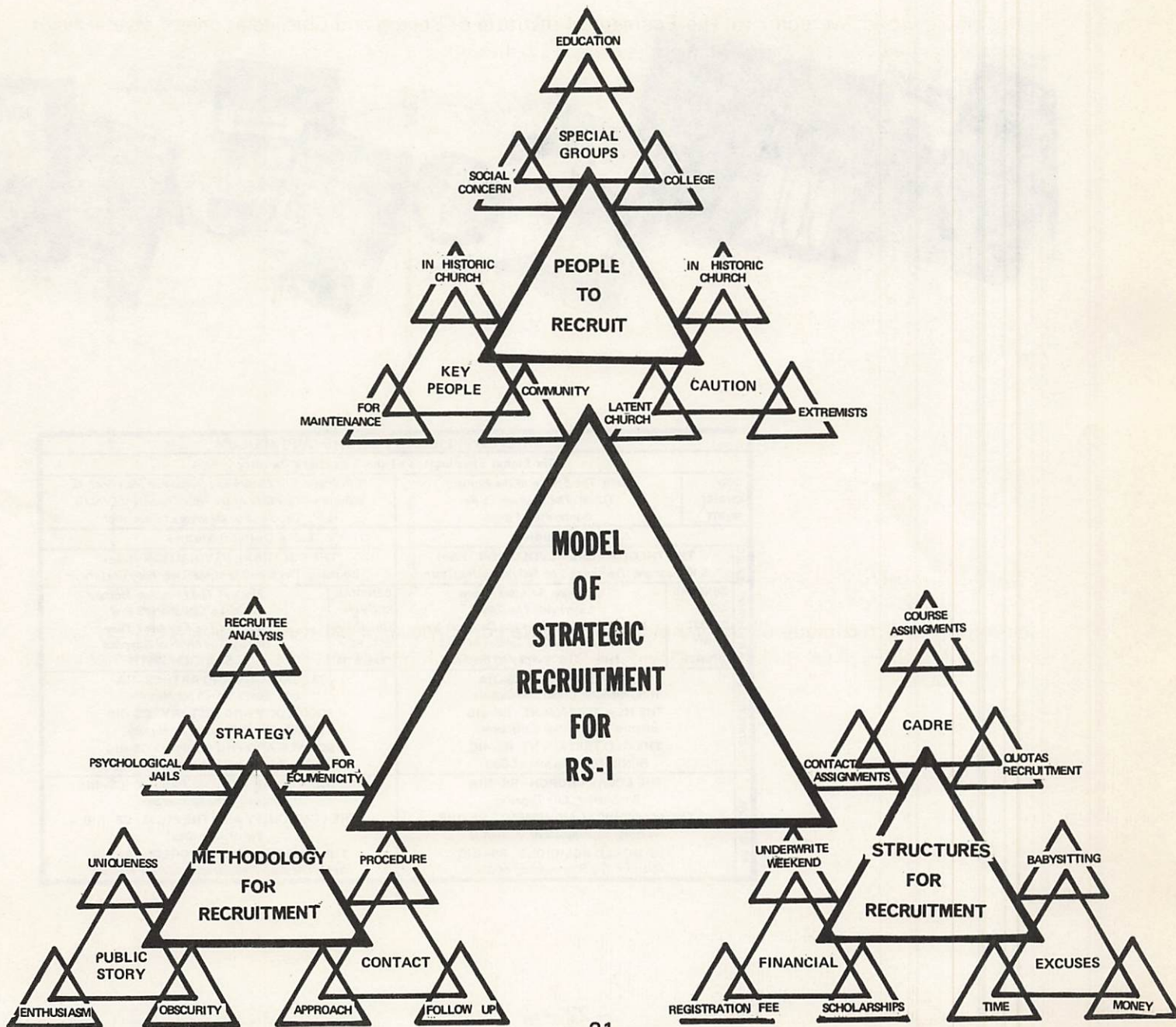
—Statement of District Superintendent of Cleveland  
Sent to his pastors 3/14/68.



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— SEATTLE REGION





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