

# THE CONSTRUCT OF THE MOVEMENT

AUGUST 1968

## PROLOGUE

1. Man is struggle. Humanness is ever coming to be. A spirit movement is this coming to be out of the deeps of man made manifest in the crises of history. It is, therefore, never absent from the dynamic of humankind. In some ages, it is quite invisible. In others, it flows openly as a mighty surge. The spirit movement in Century Twenty has emerged like a shattering tidal wave. It has now become the most evident quality of our times. In the broadest sense, it is comprised of all the awakened and aroused people of the earth who live in the indicative and imperative of the radical transmutation in humanness, both in its social and religious dimensions. Within the established Christian church, all who labor, in whatever capacity, to awaken the church to the spirit movement are themselves the spirit movement. More particularly, the spirit movement within the church is seen in those intentional revolutionaries who expend themselves in selfconscious efforts to radically renew the church.

2. The first halfcentury of church renewal in our age is finished. Phase one of the spirit movement is now complete. Its task was basically the theoretical aspect of the revolution. The movement forces in phase one were those who called into question the archaic and irrelevant thought forms and patterns of service that defined the established church. They built the foundations for the new theology that could articulate the deeps of the personal and social existence of postmodern man. This 20th century theological renaissance uncapped the movement of the spirit. Now the spirit movement demands a sociological form. The task of our time, phase two of the movement, must be as profoundly practical as the tasks of phase one were profoundly reflective. The practical work of phase two is revolutionary because it involves the total transmutation of the established church. Here ~ the revolutionary task for the next fifty years.

3. The spirit movement, like any revolution is always prior to its form. Yet, in one sense, it is only its form. That is, the practical method of a revolution is the revolution. The construct of every manifestation of spirit is unique. Yet there are general commonnesses in the very structure of any revolutionary thrust. First of all, there must be clarity about its grounding in the historical processes. Second, a revolution must sharply delineate its strategic objectives in relation to its inclusive intents. Especially, it must grasp

clearly how the former can accomplish the latter. Third, a revolution must formulate its tactical systems whereby the strategies can be realized. The fourth requirement is the creation of the fundamental weaponry for the tactical engagements. This construct is termed the operational instruments. Fifth and last, a revolution must be concerned with its forces. The collegial requirements of a revolution are a disciplined movement people. Therefore common disciplines must be devised. The practical construct of the spirit movement is the spelling out of these prerequisites of revolution.

## 1. THE HISTORICAL CONTEXT

### INTRODUCTION

4. A movement is first of all its context. Revolutions do not occur or pursue their course in a vacuum. They are grounded in an historical interpretation. They are rooted in a community through which they anchor and hence comprehend what they are and what they are doing. Those in any revolution who think they cut free of the past are grossly selfdeceived. If they deny the church in its present historical manifestation and cut themselves off from its history, they do not escape an historical context. They only exchange one community with its history for another with its history. Revolution is always within community no matter how that revolution redefines and transfigures that community. Revolution means conversion, however radical, of what already is. What is meant here by the spirit movement is first of all and above all else loyal to the historical church.

5. The grounding of a revolution serves a variety of interrelated functions. It has already been pointed out that the context enables the movement to sense after an inclusive identity and a comprehensive sense of vocation. No serious revolution ever began, let alone continued to its realization, save it was able to connect itself to the total sweep of history. Every aspect of its existence is dependent upon this. The arousing of the forces requires such. The maintenance of the morale of those forces through the desert experiences of revolution necessitates such. The guidelines that determine strategies and tactics and disciplines and tools all are finally dependent upon a rational, vital connection with the past. Yet out of the understanding of the past comes its vision of the future. A movement is its context.

6. The historical context of the spirit movement is long and broad and deep. Because it is a movement of the spirit it is rooted in humanness itself. It is dealing with the very invention of man in the primordial past and the journey of man into the unknown seemingly endless future. To grasp its context one must understand its relation to that which moves the very powers of history, that sentinel force

called the People of God and the Universal Church. The second aspect of its anchoring context is the Historical church. It must grasp itself as a necessary ingredient of that form of the People of God who bear the name of Christ. Third, the context of the movement is delineated by its relation to the history of all such movements in the past. The spirit movement grasps itself as a contemporary expression of an everlasting historical dynamic.

### THE UNIVERSAL CHURCH

7. In recent decades the concepts, ethics and forms associated with the term "church" have clogged the imagination of men rather than freed them to interpret the profoundest happenings of human history. Today, in the movement to renew the church, the vitality of the church has been reborn and the essential nature of the church has been seen afresh. No longer will the sentinel churchman allow the objective reference of the word "church" to be reduced to a delimited sociological object in the genre of religious institution. The church is that dynamic at the heart of history without which history would not be history. The church is that dynamic at the very heart of every religion without which religion would not be religion. The church is that dynamic at the very heart of humanness itself without which humanness would not be human. The universal church must be articulated as a tripolar dynamic inclusive of "primal religion", the "latent church," and the "intentional church."

8. At the very heart of every great historical religion is a conscious experience of the deep, wild, awesome humanness which is consciousness itself. While it is true that religious patterns like economic structures or educational institutions become dehumanize. Religion is an essential aspect in humanness itself. Men of our century are learning afresh to go through the perversions of Hinduism or the stodginess of Islamic practices to the profound struggle with the deeps of humanness which gave birth to these and all other such expressions. In whatever religious forms, consciousness always manifests itself as consciousness of the indicative and consciousness of the imperative and thirdly as consciousness of consciousness itself. Indicative consciousness is the relation to the relation between the individualized self and the "raw thereness" or "objectivity" of being itself. Imperative consciousness is the relation to the relation between the individualized self and the "raw freedom" or "subjectivity" of being itself. Consciousness of consciousness is the relation to these two and to the relation between them. Indicative consciousness is the dynamic that undergirds the function called Knowing. Imperative consciousness is the dynamic that undergirds the function called Doing. Consciousness of consciousness lives in the gap between the two as a relation to both and is thereby transparency into Being

### HISTORICAL RELIGION

itself. In this rarefied atmosphere of raw humanness, where every religion is born, the universal church lives in the first pole of its actuality.

LATENT  
CHURCH

9. At the heart of every relevant historical movement is an obedience to that radical, total and unconditional demand, which obedience is the second pole of the actuality of the historical church. Whether one feels himself drawn into the passion of the black revolution in America, the Mexican revolution, the labor union movement, or the MarxistLeninist and Maoist revolutions, one who is sensitive to the radical historical demands upon our age feels a weird colleagueship. The man who is selfconsciously the Church knows that all those sensitive men who scream a new awareness, all those responsive groups who forge new societies, all those expressions of radical obedience to the sheer AWE in history itself are his fellow churchmen, even though they do not themselves know it. These responses the 20th century church has named the "Latent Church." Wherever one sees groups of youth move against the stodginess of middle class society, or groups of women against the millennium of secondrate status, or nonWestern nations against the overt and subtle suppressions of the West, one sees that response in the deeps of history that is the second pole of the universal church.

I NTENTIONAL  
CHURCH

10. At the heart of every historical expression of exclusive honoring of the name, "Jesus Christ", is the Intentional Church. This third pole of the Universal Church is first of all a selfconscious affirmation of the consciousness of consciousness. The unwillingness to be the consciousness of consciousness that defines one's actuality ;s despair. The surrender to affirm our actuality as affirmed is faith in )Jesus Christ, and that response of faith releases the joy, hope, love, gratitude, humility, obedience that constitutes the Intentional Church. Secondly the Intentional Church is observed in history as the selfconscious affirmation of the awesome and radical demand in the depths of the concrete historical process. That affirmation is a bodily response, a lifelong vocation, an intentional expenditure obedient to the call of the hour. Finally, the Intentional Church is the lifelong discipline of naming the Name that names this stance the human stance. This discipline is identification with and commitment to the community of those who likewise live this self-conscious affirmation. Wherever one meets this disciplined presence, there one meets the third pole of the dynamic which is the Universal Church.

11. The spirit movement is a manifestation of the Universal Church at its intentional pole. The movement must carefully distinguish itself from any form of the Latent Church. The stance of the movement is selfconscious historical continuity with the primal revelation which brought forth the name "Jesus Christ." Anyone

who claims to be the Latent Church does not know what the latent church is, for only the selfconscious church recognizes the Latent Church as the church. Neither is the spirit movement a new form of religion. Jesus Christ is not a religion but the perspective from which all religion is evaluated and the perspective from which all consciousness of consciousness held in whatever religious forms becomes holy.

## THE HISTORICAL CHURCH

12. The Intentional Church is not synonymous with any particular historical

manifestations but it is never without historical manifestation. The prevailing lifelessness and irrelevance of surviving historical forms of the church should not blind us to the fact that a live faith originally created them; and even in their perverted forms, a silent witness is borne. The call for radical renewal of the Church comes as an experience of the grandeur of the Church in the midst of so obvious a memory. A fresh look at proper functions of the manifest church is in order. The Intentional Church as it takes form in history manifests itself in three ways: the Denominational Church, the Ecumenical Church, and the Movemental Church. This tripolar dynamic is the Historical

Church.

13. The Denominational Church indicates the broad diversity of religious expression which has characterized the Church in all ages of its history. By denominational is meant not only the post-reformation proliferation of denominations and sects but also the various types of religious orders and unique expressions of the Church in the varying cultural regions and social classes. The common function of all these forms is to conserve the treasures of a particular heritage of experience, transmit these gifts to the contemporary world, and thus enable the continuance of concrete Christian living and fresh bursts of creative experimentation. If these three functions are not being powerfully performed, the gifts of the long rich memory of the people of God is lost and the present generation is set adrift from the rootage they need in history and in the ontological deeps. The Denominational Church is that pole of the historical church that parallels the pole of primal religion in the dynamic of the Universal Church. The Denominational Church serves man at the point of nurturing him in the constant decisions of faith in relation to the religious deeps. Nothing other than a renewal of the broad diversity of religious forms can serve man in these ways.

14. The Ecumenical Church indicates those constructs of unity for

DENOMINA-  
TIONAL  
CHURCH

ECUMENICAL CHURCH the sake of serving one mankind, such as Protestant ecumenical councils, worldwide catholicity, and the many attempts on all levels of Roman Catholics, Protestants, Orthodox and others to act as one. The Ecumenical Church, in addition to uniting the church for the sake of common mission, functions as a sign that Christian faith is one reality, not many, even as God is one. These three functions-unity, inclusive task, and eschatological sign-have been necessary in all ages of the Church; but especially in the present time when one interrelated global mission of extreme urgency assaults the conscience of all, the Ecumenical Church is being called forth. The Ecumenical Church is that pole of the Historical Church that parallels the pole of the Latent Church in the dynamic of the Universal Church. The Ecumenical Church on all geographical levels is the thrust of the Church through which the many responsive groups and revolutionary movements are cooperated with, strengthened, and instigated. Nothing other than a renewal of the ecumenical thrust can deliver the revolutionary wisdom of the Intentional Church into the social development of local community and globe.

MOVEMENTAL CHURCH

15. The Movemental Church indicates that permanent dynamic within the Historical Church which is in constant tension with the established forms. The movemental pole of the Historical Church is illustrated through the entire history of the Church, the prophetic remnant within Israel, the earliest church within Judaism, the monastic movements, the origin of Protestantism, the great awakenings, the ecumenical movement, the lay movement, the theological movement. The functions of the Movemental Church are: 1 ) to sharpen the articulation of the word for the times and to enable the whole Historical Church to reshape its witness; 2) to intensify the service of man and thus lead the whole Historical Church toward more relevant social engagement; and 3) to demonstrate fresh forms of the presence of the church and to enable the whole Historical Church to move toward more wholesome forms of Christian life. These functions keep the Church changing to meet the new edge of the demand to be the Church. The Movemental Church is that pole of the Historical Church that parallels the pole of Intentional Church in the dynamic of the Universal Church.

16. The movement is a permanent dynamic within the historical manifestation of the Church and as such has no permanent form but takes on whatever temporary form is required to give new thrust to the entire historical manifestation. When a movement has spent its vitality, the obvious residue may be another denominational form, or a new expression of unity, or a new quality of historical form throughout a large portion of the Church. But the movemental dimension never rests in any form or any accomplishments, it dies

to its previous forms and perpetually creates the new. The movement always expresses itself in historical form, but it never takes its particular existence seriously. It grasps itself as nothing, nothing but a dynamic within the enduring substance of the Church. The movement is a catalytic agent which brings about a new departure in the denominational and ecumenical continuum on behalf of all the earth.

### THE MOVEMENTAL CHURCH

17. Movements have recurred through the history of the Church in three characteristic types. The rise of the Jesuit order and the great awakenings would be examples of the first type—those that emphasized theology, evangelism, and teaching. The Franciscan movement and the social gospel movement would illustrate a second type—those that concerned themselves with service of social need. Movements such as the rise of the Benedictine order and pietism movement have concerned themselves with forging styles of life that re-ground men in the religious deeps. These three historical tasks—reeducating, reactivating, and re-styling the response of the Church—are not only ways of categorizing types of movements but describe functional roles that are manifest in every moment in some measure.

#### THEOLOGICAL EDUCATION

18. The first movemental type serves the task of reeducating the Church. This function appears in the creation of fresh ways of articulating the gospel, in building an adequate curriculum, in training teachers in adequate methods of pedagogy, and in establishing educational constructs which make breakthroughs available to the whole church. Playing this role involves the movement in the consciousness of struggling to awaken the last individual soul to self-consciousness and to call him to a new humanness. Every awakened churchman is challenged and prepared to play his part in the general awakening of mankind. Such a movement manifests the dynamic tension of the movemental dimension of the Historical Church by risking its vision in new forms of concrete articulation.

#### SOCIAL ACTION

19. The second movemental type serves the task of reactivating the Church. This function would appear in the building of fresh models of social responsibility, and the organization of action teams who perform the signal deeds and the sociological projects required to demonstrate relevant service of mankind. Playing this role involves the movement in the consciousness of struggling to lead mankind into fresh channels of revolutionary action. All dimensions of society in its global scope are embraced as the responsibility of those who are called to be the Church. Such a movement manifests the dynamic tension of the movemental dimension of the Historical Church by risking its life in signal acts of social accomplishment.

20. The third movemental type serves the task of re-styling the life forms of the Church. This function would appear in the creation of

## RELIGIOUS STYLE

new modes of contemplative exercise, training men in exemplary lives, and establishing signal communities of radical discipline that will embody new forms of human interaction. Playing this role involves the movement in the consciousness of struggling to be in miniature the Established Church of tomorrow. All the forms of the movement—its polity, its economics, its life of study, liturgy, and posture—function as models for the type of church that must be built in the ensuing decades. Such a movement manifests the dynamic tension of the movemental dimension of the Historical Church by risking its very being in new forms of historical presence.

21. The decisions which must be made about the particular form of the spirit movement are free ventures into uncharted tomorrows, but the historical situation, in the midst of which the spirit has arisen provides the unavoidable context. Today all three types of movement are imperative simultaneously. The extent and scope of the task of reeducating, reactivating, and restyling the Church is unprecedented in our entire history. The necessity of a powerfully conceived and extensive movement is obvious.

### CONCLUSION

22. The sum of what thus far has been said is love of the Church is the essential quality of a spirit movement. Strange as it may appear to a nonrevolutionary, serious revolution is a manifestation of love. Indeed it is an intensification of love. And that love is for its context. If he does not love what he is out to change he is no revolutionary. Or rather, he is not doing what he thinks he is doing. He is revolutionizing in a different context. One cares about what one seriously endeavors to change. The spirit movement is in love with the Church

23. Diverse as it may be in other ways, the movement is one at the point of loyalty to its context. It loves the Church just as it is in all its conceptions and manifestations. It loves the Universal Church in its latent, religious, and intentional form. It loves the Historical Church as Denomination and Ecumenical Church; it loves the movement because it is the manifestation of its love for the Church. It loves the mission of the movement. It loves its means of realizing that mission and it loves its life that creates the means.

24. The cadreman of the spirit movement believes he has been given a secret. And he cherishes it deeply. This is that secret: to love the Church in our age means to lay down your life within it as a revolutionary. To be loyal to the church in century twenty is to be loyal opposition. To be the Church of today is to be its transformational edge. Joining forces with the spirit movement is therefore a crisis in love. At this point one must decide. He cannot avoid deciding whether he will love the Church unto his death.

## 11. THE STRATEGIC OBJECTIVES

## INTRODUCTION

25. The spirit movement is its strategic objectives. Apart from their realization the movement does not exist, save that it will continue to be present as the residue from the past when its final goals have been achieved. Strategic objectives of any movement are structural formulations that represent the spirit struggle of the age that bores them. As such, they are the forerunners of fresh emerging social forms.

26. Strategic objectives may be further understood in terms of their functions. They state the broad goals of a movement in process form so that necessary tasks may be systematically directed toward parts of a whole. They indicate what forms the establishment must take in the future. They provide the movement directionality for which procedural tools in the form of tactical systems must be devised. They are not the movement's action, but constitutes the structural formulation toward which tactical action is directed.

27. The strategic objectives of the movement are social, practical realities having to do with people, not ideas. The very fact that objectives can now be articulated indicates that the renewal thrust has turned a corner from the theoretical to the practical emphasis. The strategies are a single reality having three discernible manifestations. There is the local dynamic, the global dynamic, and, keeping these two constantly interrelated, the regional dynamic. Each dynamic is concretely manifest in three structural forms comprising a total construct of twentyseven particulars. Each of these must be elaborated in barest outline.

## THE LOCAL DYNAMIC

28. The basic unit in the emerging social construct of the new world is the Local Church. This social reality exists within a geosocial boundary and operates as a dynamic which assumes responsibility for all aspects of the social process. The Local Church is a dynamic interrelationship between three clearly visible entities, the missional parish, which includes the ecumenical bodies and structures operating within the geosocial arena, the enabling congregations within the parish, and the primal cadres within the congregations. Only when these three realities are visibly and functionally present is the Local Church manifest in history.

29. The task of the Missional Parish is to provide community structures within its boundaries for equitable political participation by all residents, just economic provision for all residents, and adequate imaginal cultural symbols, education and life style for all residents. The Parish is related to the ecumenical bodies within the Historical Church and the latent forces of the Universal Church, and as such sees the transformation of the civilization made concrete in the necessary structures in every

MISSIONAL  
PARISHES

community. The thrust of manifesting love in new structures of justice will mark the work of the Parish as the cruciform deed.

ENABLING

CONGREGA-

TIONS

30. The Enabling Congregation is that body of people which effects the spiritual maturation of its members in that it awakens them, provides pastoral care, and nurtures them with ongoing basic training. It also serves as the mission or corporate pastor to the Parish and provides means of effective participation in the total life of the Parish for every member. The Congregation is related to its denomination within the Historical Church and to the historical religions within the Universal Church, and as such, channels the revolutionary tradition of the People of God into contemporary society. The thrust of manifesting love in the liberating Word of cosmic permission will mark the work of the congregation as the Incarnation of the Word itself.

PRIMAL

CADRES

31. The Primal Cadre operates as a body of people who, as servants, demonstrate total enabling Congregation the task that needs to be done in the Parish and embodies within itself the style of life the Congregation must in turn embody in order to accomplish its mission. The Primal Cadre executes the basic training, initial planning, and model building necessary for the task of community reformulation. It supplies the vision, leavens the congregation, and is the catalytic agent for continual motivation. The Primal Cadre is the new corporate clergy for the Congregation, nurturing, encouraging and sustaining the total membership in its mission. The Cadre is related to the movement dimension of the Historical Church and the intentional dimension of the Universal Church, and as such channels the revolution of the spirit movement into the Church and the world. The thrust of manifesting love in the Christ style will mark the work of the Cadre as the transparent presence.

32. The Local Church dynamic is the foundational point of all strategic objectives. Therefore, the fundamental demand, prior to all movement tasks, is to establish Local Churches. The Local Church, as here redefined, is the reformulated reality which in turn reformulates the society of which it is a part. All three aspects of this dynamic are already present in society. To establish a Local Church is but to give form to what is a given possibility in every geosocial Parish throughout the world.

### THE REGIONAL DYNAMIC

33. The regional dynamic is the second fundamental strategic objective of the spirit movement. While the Local Church dynamic is basic, the regional dynamic is equally necessary because it is the connective dynamic through which local and global are inseparably related. It is the regional dynamic which enables the Local Church to be utterly comprehensive, and the Global social vehicle to be locally and relevantly grounded. One crucial function of the regional dynamic is to assure the autonomy of the local complex. However necessary, the regional complex exists only to serve the local and global. The inadequacy of this

dynamic within the present manifestations of the Historical Church is the key to the present denominational crisis.

## SOCIAL

### ACADEMIES

34. The first dynamic in the regional construct is the Social Academy, created primarily to offer ways to change the social process. In the urban community today a basic polarity is the tension between the entire global network and the local autonomous units. The Social Academy serves in the capacity of developing model coordination between the global models and unified plans, and the autonomy and diversity at the local level. This coordination also seeks to preserve the pluralistic expressions of human community found at local levels and at the same time to sustain the increasing complexities of relationships between local thrusts across the globe. In addition, the Academy is the regional structure which provides focal access to the technological knowhow, human energy and natural resources of the globe as well as research storage, condensation, and digestion.

## TRAINING

### INSTITUTES

35. The second dynamic is the Training Institute. Its task, described as a functional category is education. The function here is to create a training construct that aims at an ongoing break-open or evangelistic work, to enable a continuing nurturing structure and to assume responsibility for leadership maturation. The Institute is primarily responsible for establishing the imaginal studies necessary for preparing every human being to participate effectively in the 20th century revolutions.

Fundamentally, individual and social changes occur not by merely rearranging the external furnishing of society, but by a tandem reconstruction of human symbols, images of significance, and patterns of thought.

## RELIGIOUS HOUSES

36. Today the lucid man knows it is not enough to gain great wisdom or to enact large enterprises in the social arena. There is still the basic question of how he is to be in the world. The third part of the regional dynamic, the Religious House, is the construct established to enable the spirit transformation of all men. One of its primary functions is to discern the regional mindset in which the House is located and invent the stylistic response that will radically alter the stance of the members of the movement throughout the region. In addition, it is responsible for the spirit journey of the people and cadres in the region, the care of the local churches, and the training of those who can become the mentors of the spirit.

37. In terms of time and effort it centers on the local, providing possibilities of training, guiding, and coordinating the missional thrusts, and nurturing the religious life. It is the means used by the Local Church in whatever way - necessary to mature its members and make effective its calling. Finally, it is clear that the region is concerned with the development and health of the Local Church throughout the total area it serves.

## THE GLOBAL DYNAMIC

38. The global dynamic of the new form of the People of God is the new sign of the Unsynonymous. It is the new thrust of the planetary mission and is the new manifestation of unity among men. It points toward the new social manifestation of ecumenism. It serves the Historical Church as an example of what it can and must become. It serves the local as a context through which it can be related to all the world and all of history, and through which it can participate intentionally in creating the future. It serves the region by providing an inclusive system through which the data it receives from the local level is organized comprehensively, and provides a means whereby resulting data can be channeled into the local dynamic. The global construct is more abstract, more ethereal, more fluid than either the regional or local, but no less necessary.

DEVELOP-  
MENTAL  
SODALITIES

39. The first complex in the global dynamic are the Developmental Sodalities. The basis for their formation is the awakening of the so-called new left or the third world, understood in the dynamic sense. The Sodalities are the new spirit men who have been aroused to the depth injustices inherent in the present social vehicle and have resolved that these injustices shall not continue. The Sodalities are a global spirit and an emerging planetary collegiality. Further, this complex is a global network of consults. Here the fellowship is concretely manifest in the gathering together of those churchmen who see the Church as mission to God's people, as the perpetual pioneers on behalf of all men, who articulate on a global level the major contradictions of our age. Their analyses become the primary guide for the local cadres, and hence for all men, relative to vocation, the living and dying of their lives.

INTELLEC-  
TUAL  
UNIONS

40. The second complex, the Intellectual Unions, cover the globe like an invisible college. In this sense, they are first a spirit people of the world who grasp that the context of all our knowing has undergone radical revolution. Second, it is a collegiality. The unions are formed by those aroused people who have bound themselves together into a selfconscious fellowship for the sake of a common mission in civilization. Third, the Unions are a form given to the spirit, a construct to the collegiality. They are a network of colloquia on a worldwide scale whose purpose is forging fresh ways of articulating the meaning of humanness of the universal Christ in the context of the various inventions of humanness in relation to the global, postmodern revolutions of our time.

COLLEGIAL  
LEAGUES

41. The Collegial Leagues are the third and last complex in the inclusive dynamic. These also, in the first instance, are a spirit abroad in the world. Their existence is indicated by the new awareness of the awe, the dread and fascination emerging from the depths of historical encounters which define century twenty. Once again this spirit is transforming itself into a worldwide collegiality. These are the new religious in history and across the world they are finding one another. Form is now being given to this fellowship of the spirit and this is the key to the Collegial Leagues of our age. The form of the Leagues is global councils that gather together the local cadres of spirit men throughout the world. Bound together not by

ideational agreement or even oneness of concrete action but rather by a loyalty to the Final Mystery that is beyond and within being itself and illuminates a new election and understanding of humanness.

42. This global dynamic of the Church comprised of what have been termed the Unions, the Sodalities, and the Leagues, is one and not three. The three discernible complexes are three dynamics within the single dynamic. Here a new sociological reality is described that has never before existed. Finally, it must be clearly understood that this dynamic is the most ethereal of the strategic objectives precisely because it is global and because a spirit movement is by nature a grassroots phenomenon. So long as this dynamic is a vital movement reality its form will be vague and impermanent.

## CONCLUSION

43. The strategic objectives of the spirit movement indicate the form of tomorrow's Church. The Church of tomorrow will be the institutional historic deposit of the spirit movement of today. While the strategic objectives comprise but a papier mache model, they are a model of the great steel ship of the future. To encounter the movement in any of these three dynamic forms, whether local, regional, or global, is to have encountered the future itself.

44. The particulars of this construct constitute a concrete building plan. So comprehensive will be the demands upon the new church that the omission of any single part, whether the style of the smallest local congregation cadre or the actual meeting of a colloquium of the global Intellectual Unions, will emasculate the transformational power of the spirit movement.

45. To achieve these nine strategic objectives is to be the spirit movement. Again, it is in this sense that the movement is its objectives. To achieve these nine strategic objectives is to have built the model of the church of the future. To have reestablished the Church as a totally reformulated presence in history is to have provided the means whereby every person shall come to participate in a new social vehicle. This is the missional role of strategic objectives in the construct of the spirit movement.

### III. THE TACTICAL SYSTEMS

#### INTRODUCTION

46. The spirit movement is its tactical systems. Those tactics are the practical means whereby the strategic objectives of the movement are realized. They constitute what is actually done, and consist in the application of power to the accomplishing of the movement's objectives. In the spirit revolution, tactics are the visible sign of the church being mission in the world.

47. A tactical system must be abstract enough to insure a common methodology throughout the movement; at the same time it must allow for concrete applications in particular situations. It functions as a guideline to place over against the immediate demands of a situation and prevents a "tactics of immediacies" from developing which would tie tactics to problem solving rather than to missional goals. A tactical system therefore provides a context for making decisions about procedures and priorities. It is absolutely crucial for any revolutionary movement to recognize that if the tactics become reductionistic, so does the movement. In the last analysis, there is only one tactic: to accomplish the revolution by establishing the strategic objectives.

48. The form taken by a tactical system must be common to the total movement. Although specific tactics are always impermanent, tactical systems must be held and exercised in common. Individuals, no matter how awake or dedicated, cannot by themselves embody the goals or achieve the strategic objectives. The power of the spirit movement to transformulate Church and society depends upon its common tactics. These consist of three basic systems. The first deals with the necessary task of mass education; the second takes up the actional tactics of the movement; and the third focuses on the collegial relationships of the revolutionary forces

#### THE EDUCATIONAL TACTIC

49. The first tactic consists of the educational complex, comprised of three systems: penetration, training, and research. Obviously, this system is basic. It creates the forces, develops the leadership, and forges the mass of tools necessary to the comprehensive task. Each of these is a complex dynamic in itself, requiring a gigantic effort on the part of many persons. All of these educational systems, though held in common, have many shapes and operations as the movement takes form throughout the globe.

50. The movement's penetration system is basic to all the other tactical operations. It is aimed at a worldwide educational campaign within the church, whereby all churchmen are enabled to transpose into the post-

## PENETRATION SYSTEM

modern world the articulation of their faith and election and forge new styles of being on behalf of all men. The system first of all is a "ridding of the globe into geosocial stakes on both the massive and minute levels, from spheres of the planet to the last local parish. Second, it is a basic common curriculum executed on every level and in every area. Third, it is a common recruitment system, geared to reach the last persons in the last outpost on the earth

## TRAINING SYSTEM

51. Second is the training system within which the leadership of the movement is matured and developed. In the first instance, this system of nurture enables and equips the teachers and evangelists of the movement who execute the above system of massive global penetration. This is accomplished by means of such things as pedagogical guilds on the local, regional, and national levels. Secondly, it is the system whereby all those who make up the movement are trained to be revolutionary cadresmen. RSI followup and advanced courses and regional practice colloquies illustrate the operation of this system. Thirdly, this tactical system provides training in the spirit dimension, as in the three week or longer advanced sessions. The purpose of this system as a whole is the maturation of all those in the movement as superior pedagogues, effective social revolutionaries and spirit mentors.

## RESEARCH SYSTEM

52. The third tactical system is the research system. This consists of the machinery whereby the various instruments of the movement are formulated. Again, it is a complex defined by what is needed to realize the strategic objectives. Therefore, in the broad sweep this research has first to do with formulating the tools to create the new social vehicle and with its particular manifestations at the local, regional, and global levels. Secondly, it is concerned in a similar way with the tools which relate to the Church and the new religious mode. And finally, every movement must have instruments to maintain itself while it applies its other instruments to achieving the objectives; ongoing research in this area constitutes third aspect of the tactical system. In each of the three areas, the development of effective instruments involves both academic and practical research in the form of concrete project and social experiments. Furthermore, the research system uses the movement itself and every part of it as a laboratory. Every other tactical system feeds into and is nourished by the research system.

53. The fundamental dynamic within the system should be clear. Basic tools such as courses, models and plans are forged out of the research. Those who take leadership responsibility at any given point in the life of the movement communicate these tools through training and maturation tactics. New leadership, both lay and cleric, applies the tools through the penetration tactics to achieve the strategic objectives and further amplify the forces of the movement. The scope and depth is obvious: every person on the plane must be provided with the means for revivifying his own images of significance in relation to the postmodern

world. Built into this tactical system, therefore, is the basic intent of the entire movement. This is the key to evangelism in the reformulated church.

## THE ACTIONAL TACTIC

54. The actional tactic has to do with direct action in the world, or, more precisely put with enabling the church concretely to be mission in the world. This tactic equips the layman to be the church-the pioneer point-in the world. This tactic is also threefold. It is a permeation system that reaches into the establishment and the revolutionary edge. It is an impact system that formulates and executes the new social vehicle. It is a communications system that alters the spirit climate of the world both in and beyond the church.

### PERMEATION SYSTEM

55. The permeation system is the tactic whereby relations with the establishment and with the sentinel revolutionary forces, either within or outside the establishment, are systematically created and cultivated. This calls for a threefold effort aimed simultaneously at the religious structures, including denominational boards, councils of churches, and key individuals within them; at the secular structures in the political, economic and cultural realms; and at the significant radical movements operating within or without these structures. These last include all efforts in the direction of the new humanness such as the revolution of the black man, the youth revolution, the new left, and the third world. The spirit movement creates and cultivates these relationships only in order that such structures and forces may fully realize their own humanizing potential.

### IMPACT SYSTEM

56. The second actional tactic is the worldwide impact system whereby the forces of every aspect of the global spirit movement directly encounter the particular needs of developing humanness everywhere. A leadership system focusing the pedagogical, reformulational and spirit resources at every level of the globe on the specific contradictions in the civilizing process is the first dynamic of the tactic. Second is the system of consults which bring together at every level those committed to the task of renewal in order to attack particular problems. Third is the guild system whereby spirit people at all levels and in all spheres of action can be mobilized quickly into a task force to bend history in new directions. It is in the Impact System that selfconscious, historical, and latent churchmen find themselves actionally allied to bring off common tasks.

### COMMUNICA- TIONS SYSTEM

57. The third actional tactic is the Communications System. Involved here are the dynamics by which the movement directly addresses the church, the world, and the revolutionary edges of the time. They are the tactics which raise the key questions of humanness and make available the current wisdom of the movement from every level of its experimentation. The specific dynamics are comprised of tracts or

occasional publications aimed at summary presentation on single topics or concerns; journals or more comprehensive developments of comprehensive themes; and mass media presentations which aim at massive coverage to effect world wide imaginal education. The form of this tactical dynamic utilizes those media which achieve broadest scope, and unlike the movement's internal communications, it aims directly at the world.

58. The three systems of actional tactics indicate the points at which the revolutionary movement brings its power concretely to bear upon history. These are the actual points at which movement forces engage the minds and structures of both church and world. There is no inevitable sequence demanded by the internal dynamics of the tactical operation. All three systems must be effected in order to achieve the strategic objectives, but the ordering of their priorities cannot be determined in the abstract. Perhaps the most usual progression is that followed by the presentation of the systems: the permeation makes possible the impacting, and from the work of its leadership, consults, and guilds come the various tactical communications. If most usual, however, this progression oversimplifies that which must finally be seen as a set of wholly discrete yet intricately interconnected tactical systems.

## THE COLLEGIAL TACTIC

59. The collegial tactic of the movement is comprised of the formation, coordination, and interchange systems, and is necessitated by the need for commonality in making decisions, in operating models, and in exchanging creative effects. Therefore, it is the collegial system which makes possible the powerful and effective execution of all other tactics. Without this dynamic the other two cannot be operational, since it is this system that transforms individual dedication into corporate or movement power.

60. The first unit in this tactical complex is the formulation system. This is the framework of the movement. The foundation of the total tactic is the local congregation cadre, the key to the whole movement. It is key in the sense that it is at this point that the tactics and strategies are interrelated. That is, the local congregation cadre is both the root of the formational tactic and a lasting form of the inclusive intent. Without the formation of these cadres there is no movement. The second dynamic in this system is the task force or catalytic cadre. It has many forms and exists on many levels. Its function is to bring local congregation cadres into being and to organize regions, sectors, and the like so that this may occur. Finally, beneath and behind the catalytic cadres there are those persons who bring the catalytic cadres into being. These are the spirit revolutionaries who operate initially in the formation system as members only of a kind of symbolic cadre, or of a

## FORMATION SYSTEM

hardtodefine and invisible global society of cadre formulators, whose collegiality is of necessity almost entirely symbolic. These are the catalytic agents of the catalytic agents-the hardcore spirit men who have committed themselves to the revolutionary cause for life, and whose commitment is global in scope and depth.

## COORDINATION SYSTEM

61. The second of the collegial tactics has to do with basic decision making. This is the guidance system which reflects a global collegiality and is based upon the consensus method of determining policy. It is not, in the first instance, nor primarily, a power dynamic. The authority in the movement rests always in the primal cadres, since a spirit movement is always rooted in local autonomy. The guidance system is the means whereby the inclusive common operating plans, procedures, and principles are formulated and effected. In this sense, it serves a synchronizing and coordinating function in the realization of the common mission which binds the local cadres together. The form of the guidance system is a construct of interrelated councils of the movement. These councils operate on three levels: regional, continental, and global. Each deals with matters pertaining to the total movement as they relate to its particular stratum of needs. Decisions determining the inclusive operating strategies and tactics are made in and by the councils. These are bound together in common four-year operating plans which become not only the master guides for concrete action but symbols of the collegiality out of which they arose.

## INTERCHANGE SYSTEM

62. The final tactical system is the Interchange System. The effectiveness of this intensive system rests on the basic principles that in the movement one belongs to all. The effort of any part is for the sake of the whole. This is a crucial form of collegiality. The purpose of this system is a separate dynamic whose function is to guarantee that every form of creativity is made available to all.

63. This tactic is the most difficult to describe, and yet it is the most real in terms of its crucial function. It is close to the being of the movement, as distinguished from its coin' and knowing. It is also difficult to keep the three systems and their parts distinct. They are very much tied together even though they have different operations. The internal dynamics are also difficult to indicate. The formation system is a construct in itself which makes possible and necessary what is here called the coordination system. The latter is built on the former and gives form to it. Together, these two make possible the third, or interchange system. All three together spell the commonness that issues in power and which in turn assures effectiveness.

## CONCLUSION

64. Since to accomplish the tactics is to achieve the revolution, the tactical system is the keystone of any revolutionary movement. But

more than this, it is the keystone because this is the point at which the movement becomes visible in the world. and it become visible here precisely because this is where the intensive daytoday effort of its forces occurs. This is the point at which those forces expend their life energies; it is the place where true revolutionaries die their deaths.

65. Consequently, for any group to be part of the spirit revolution means to embody these twentyseven particular tactics. They constitute an operational description of the movement and of those groups which make it up. They are the identifying marks of the revolutionary forces. As such, they serve to distinguish between those who are participants in the movement and those who, whatever their sentiments, convictions, or intentions, are not.

66. A revolutionary movement is its tactics; and these are the particular tactics of the spirit movement. Those who have decided to affirm the vision and objectives of the spirit movement as the arena for the expenditure of their lives have already affirmed these tactics, for they are the means whereby the new church and the new world are realized.

#### IV. THE OPERATIONAL INSTRUMENTS

##### INTRODUCTION

67. In the spirit movement as in any revolutionary movement, the operational instruments are the movement. In the structural dynamic there is a sense in which the forging of the instruments is tantamount to the accomplishment of the revolution. The instruments are the tactical tools through which the movement realizes its overarching objectives. Instruments give the shape and the form to the desired transformation, allowing the vision of the new world to be embodied in constructs which become, through such structuring, genuine forces of power. These can be deployed wherever the battle demandstheir use. Apart from such instruments, only wild erratic forces exist, uncontrolled and undirected, and hence dissipated. Visions of the future not structured into instruments have no power for revolution, and hence create no future. Since instruments embody the very objectives for which they exist, success or failure rest on the inclusiveness of their design.

68. The instruments function on the strategicaltactical level as levers to pry off the defensive shell of the individuals and institutions toward which the revolution is aimed, and at the same time are the enabling force which allows those so awakened to participate in a vision of the new world; as such they are the power force or weaponry of the movement which empowers, mobilizes and moves the strategies. Relative to the movement itself, the instruments are the symbolic dynamic that not only provides the movement with common memory,

common forms, and common sense of identity, but literally welds them together into a missional oneness that can only be described as a body.

69. The instruments are forged out in the midst of the concrete cultural and historical milieu which give the setting for the revolution. They are honed and sharpened in the practical struggle with the primary social contractions which the movement encounters. Instruments capable of giving breath to a revolution will include the intellectual instruments for rational clarity and vision, social instruments for the practical missional thrust, and the religious or symbolic instruments for the enablement and strengthening of a corporate body.

## THE INTELLECTUAL INSTRUMENTS

70. Central to any revolutionary movement are its intellectual instruments. The Renewal of the Church has recovered insights into the nature of the intellectual process itself. Old concepts of curricula, of study and teaching methodology, and indeed, of the very images upon which men draw for their understanding of themselves and their social structures, have proven incapable of providing the depth education for which our time cries out. Everywhere we hear the demand for new images of the individual, his family, the structures of his political and economic life, and of every social construct in which he participates. New secular and religious curricula which provide the comprehensive knowledge necessary for modern man to grasp his times and which deal with the authentic problems of humanness, have been called into being. At the same time, new methodologies have been forged which radically alter the sense of what it means to study or to teach in the 20th century. These are the intellectual instruments of the spirit movement.

## CONTROLLING IMAGES

71. The shape of the world is not a "given" to which men then respond; rather the shape of life is forged out of the controlling images through which men fashion who they are, what they are about, and the world context in which they live. All men construct life out of some imaginal complex. The nature of those images are determinative to the direction his life takes and the causes to which he will give himself. The controlling of images of self understanding, through which the spirit man knows himself are those of the cruciform deed, made clear in the Christ happening, and lived out in the spirit style of life. Further, the image of mission holds before him what he is about as the People of God who expend themselves on behalf of all mankind in order that all may share full humanness. He knows his context to be that of the post-modern world where the images of the Scientific, U~ and Secular revolutions hold for him the radical concrete demand for change. From these images come the practical orientation and force of the movement for social change. Apart from these controlling images there would be no movement and no revolution. At the same time, it is precisely for want of an adequate articulation of these images in society that the

revolution is called forth, and it is in the appropriation of these images that social change will occur.

## INCLUSIVE CURRICULA

72. In order that men might appropriate new images adequate to the times, it is necessary that they be awakened to their present crippling vision, limited orientation and inappropriate stance. The inclusive curricula of the spirit movement exists for the sake of creating a comprehensive vision, a futuristic orientation, and missional stance among all men. The spirit movement has devised a new catechism or core course, (commonly called RSI) which is the effective tool in calling men to embrace the givenness of life in free decisional action. Man, awakened to a new selfawareness needs also a depth grounding in the total heritage of the historic church, and the total secular wisdom of the 20th century in order that he might have that education necessary to participate effectively in the social process. To this end the comprehensive theological and cultural curricula are the necessary instruments.

## THEORETICAL METHODS

73. Such demanding education can only be borne by a methodology which addresses the total human being. Study techniques which create inclusive structural gestalts and a comprehensive rational grasp of materials must be used. Course constructs which address the depths of the spirit dimension of men, enabling them to appropriate their own life experience must be employed. Teaching style which is grounded in theological clarity and embodied in a pedagogical stance demanding that people take a selfconscious relationship toward their own existence is mandatory. As these common theoretical methodologies are used by the movement, the new man in stance and style comes into being.

74. Crucial to the intellectual enterprise of the movement is the stance of the new pedagogue. Every revolutionary spirit man must assume the stance of one who acts on behalf of his neighbor. In every life situation, both structured and unstructured, he stands as the teacher. His task is not to solve his own intellectual or psychological problems, but to enable the other person to grasp the significance of his own life and of all of life. He employs any and all methods necessary for groups and individuals to come to terms with their actual situation within the context of total reality. Thus the spirit man as pedagogue assumes the responsibility of enabling men to see what they see and know what they know.

## THE SOCIOLOGICAL INSTRUMENTS

75. No revolution in the 20th century (or in any century) can achieve its goals without common instruments for action. They are the ethical concretions of the equipped and structured forces in the commitment of energies to the program of change risked by the group involved. Without the implementation of common instruments for action, the

thrust of the movement is dissipated in individualistic creativity and nothing is changed. They must be universally applicable and yet flexible enough for adaptation to the peculiar concretions of local situations. Common models, common plans, and common methods have been devised by the movement as it has assumed the task of renewing the church in order that the church may reform the world.

## GUIDING MODELS

76. Models are the instruments which give a rational, comprehensive, internally consistent abstract construct which the movement brings into being by its concrete daytoday action, and by which it has a vision of the missional task. Only as these are created and appropriated does the necessity for the strategic action clearly emerge for the revolutionary. Common guiding models are needed for the implementation of the New Social Vehicle such as the 5th City Model which is determinative for the design of 20th century urban community, comprehensive constructs of the sociological dynamics of the world (economic, political, and cultural), as well as models of the total wisdom of mankind. Common models are needed, too, for the creation of the New Religious Mode, such as the models for the Universal, Historical, and Local Church. Further, common models are necessary for the execution of the movement itself which will order its wisdom as it brings into being the new Church and the New World.

## EFFECTING PLANS

7. While models lay out the abstract demands, these must be translated into concrete plans for action. The movement must employ common missional plans to equip every person in every congregation to be a universal, futuric, decisional human being. Every cadre must employ common training plans to block the various kinds of reductionism, parochialism, or victimism preventing it from assuming responsibility for its task in the human revolution. Operational plans for the reformulation of human community in particular parishes and across the globe must be used.

## PRACTICAL METHODS

78. Clearly defined methods for creating models and plans have been developed by the movement. These methods come out of the secular wisdom of the times, yet they are grounded in the eschatological stance of the revolutionary People of God. Workshop methodologies have been developed, enabling a group to become clear about the indicatives and the imperatives before it. These include geosocial "ridding, which drives cadres, congregations, or councils to be comprehensive and concrete in their models and plans; "actualizing" tools such as timeline constructs, which enable the group to include every minute detail in its planning; and modelbuilding methodologies, which enable the group to remain in the dynamic, pulsating tension between abstract construction and concrete action. These are the necessary methods for constructing adequate models and plans and the necessary prerequisite for serious action.

79. As the movement uses the social instruments, it assumes the role of

social engineer. The spirit revolutionary assumes responsibility for bringing into being the new form of the historical church. At the same time his instruments are the concrete tools which construct the New World for the New Man. Both ecclesiastical and global sociological restructuring are the fruit of his models and plans. Thus the spirit movement assumes responsibility for calling into question the inhuman structures of today and building an adequate human structure of tomorrow.

## THE RELIGIOUS INSTRUMENTS

80. No revolution in humanness can achieve its goals unless it be grounded in man's spirit deeps and unless it employ common religious instruments: symbols, style, and spiritual methods. Symbols are the key to the power of the movement, for they enable a man to relate to himself, to others, and to that final mystery present in all of life. Our rituals today are so dead, so without meaning, that most people are hard pressed even to think of an example of one without reference to ancient or foreign "magic." The effect has been that even our most obvious forms of human interdependence are concealed, and many are able to continue in the delusion that rugged individualism is still a virtue. The spirit movement has assumed responsibility for bringing into being a postmodern system of myths, rites, and symbols that bestow the awareness of creative and significant existence upon all mankind. Similarly, style is the form which man gives to his existence; it is his invention of humanness. Today the demand is for the intentional creation of a new style of humanness which will result in the emergence of the new man. Finally, central to both the symbolic and stylistic life of the new man is his radical recovery of spiritual methods in order to plumb the human spirit deeps, and self consciously manifest the stance of the new religious.

81. Symbols, as religious instruments, enable man to stand objectively present to his decisions about himself, the world, and the final mystery. Symbols mediate the conscious or unconscious images out of which individuals and societies view life. Hence, symbols have the power both to stifle an adequate selfunderstanding or to enable it. The adequacy of the symbols, then, is crucial to cultural revolution for only symbols that mediate authentic selfhood, both in the spirit indicative and the spirit imperative, will have the power to maintain the revolutionary present to his mission. Through common Mythical Stories, selfunderstanding is given a cosmic grounding, releasing man to drive his creativity into the midst of the human process. The Christstory, for example, is a primal cosmic myth for the spirit man. Common Liturgical Rituals serve as

## ENABLING SYMBOLS

symbols through which man can set up dramatically and objectively the story of his life. Such rituals include the Eucharist, the daily office and solitary office. Finally, common Symbolic Emblems, intentionally employed, are signs that remind the spirit movement of the content of the myths and rites, and hence are crucial instruments to bind men together in their awareness of a common selfunderstanding and a common destinal vocation.

## EXEMPLARY STYLES

82. The spirit movement itself, and the individuals in it are themselves religious instruments as they act out an exemplary style of life. Our Fathers used the expression "in but not of the world," to point to the paradoxical style that is called for. As style, the spirit movement is to be the secular posture, bringing new intentionality in the ordering of time and space, in the investment of material resources, and in the structuring of human relations. As the style, he is to be the religious presence in the intensification of knowing; the intensification of doing, and hence to stand as the transparency of being. As style, the movement is to be a disciplined sign of what an intentional life style is. Style, then, is the very climate for all revolution and ultimately is all that is transmitted. Simply stated, instruments of style are those that enable authenticity and, therefore, power to know, to do, and to be in the consciousness of consciousness.

## SPIRITUAL METHODS

83. Finally, religious instruments must include those spiritual methods that will deepen the corporate and personal life within the movement, for renewal can only take place in a context of spiritual commitment. This means the recovery of genuine methods which provide the moral fabric by which, corporately and solitarily, the vicissitudes of the battle can be withstood. Corporate Strategies would include the corporate office, symbolic obediences, and corporate covenant, rule and accountability, house church, corporate meal rites and celebrations. The Solitary Exercises must be recovered as a spiritual method relevant to the 20th century context. Meditation, contemplation, and prayer are key images from the historic church which give the direction for such an office. Meditation presses toward knowing one's being through dialogue with those of all ages engaged in a similar struggle; contemplation participates in a nonrational focus of the body, mind and spirit in the attempt to be one's being; prayer is the doing of one's being by altering one's decisions about the future. Lastly, the depth spirit dimension demands a construct which will enable the depth struggle to creatively go on. Such a Maturation School would have as its task the development of the "new religious" who as the iron core can stand under fire.

84. Crucial to the spirit dimension of the movement is the presence of the new religious. The spirit revolutionary who is totally secular assumes responsibility for being totally religious. He stands as the disciplined iron individual in the midst of the disciplined corporate body and takes on the role of guru. He is the pedagogue and the social

engineer, but his knowing and his doing is so intensified that he is the embodiment of his knowing and doing. Yet his struggle with symbols, with style, and with spiritual method is never an effort to save his own soul but is undertaken only for the sake of all men. Thus the spirit movement assumes the role of ministering to the world by being a way of life.

## CONCLUSION

85. Corporateness is the key to power in a revolution. Intellectual clarity, though an effecting aspect of all revolution, has no implementing power except there be a corporate body willing one thing and acting out of commonly determined strategies and tactics. Revolutions collapse always at the point where the desire for individual creativity has become more important than the revolution itself. Hence it is when the religious aspect, or symbolic dimension, has not been able to freight the sense of the corporate demand that revolutionary forces often break down. The man of the spirit movement is a corporate man deciding to live out of those common structures which will enable the revolution. Apart from such a stance a man may be a visionary, or a rebel, but he is not a spirit man.

86. The operating instruments under the categories of intellectual, social, and religious provide twenty-seven tools which are utterly crucial for the implementation of the revolution. For example, in the practical methods, to build a model without the workshop procedures will render that model reductionistic. A model that is comprehensive but not actualized through a timeline construct will be inoperative and hence no revolution will take place. There is no shortcut to the task at hand.

87. To be the intentional body who will build the model, create the curricula, embody the new life style is to be the spirit movement. To participate in the employment of these tools in the historic church is to bring into being the new church, which will be the enabling force for the needed structures for the tomorrow of mankind.

## INTRODUCTION

## V. THE COMMON DISCIPLINES

88. The spirit movement is its discipline. No revolution was ever accomplished without discipline. In all social life men act out of some discipline, whether consciously or unconsciously. The discipline of the spirit movement is first of all intentionally constructed. It is the practical ordering of time and space which enables the total time and space of every movement unit to be filled with a common quality and thrust into the total time and space of history. Discipline is the style of life behind the style of life that is visible in the world. As such it is symbolic of the very knowing, doing and being of those who embody it.

89. Discipline is entirely functional. It is formulated and embodied solely for the sake of mission. Its validity is measured by the extent to which it enables a people to accomplish their tasks. The discipline of the spirit movement performs this fundamental function by binding the movement together, holding it in being, assuring collegiality and basic structures of confidence and powerful corporateness. Operating in its totality the discipline provides the basic care for every member without which he will not be a revolutionary presence in history.

90. The form of the common discipline corresponds to the three dimensions of sociality-economic, political, and cultural. The particulars in each dimension form around three functional necessities and comprise a construct which, in its totality, is inclusive of every aspect of life within the movement. This form is universal throughout the entire movement though the precise way in which the particulars are formed may vary in each unit. It is the common discipline which enables the movement to hold in missional tension the corporateness and diversity necessary in a world of perpetual change.

## THE ECONOMIC COMMONNESS

91. The discipline of the spirit movement is missional. The concrete form of that discipline is derived from the vision of the task to rebuild the church and the earth. The only resources the movement has to fulfill its vision is its people: their time, talent, energy, and their storedup labor in the form of money, property, or influence. Missional economics means that all these resources find meaning only in the light of the task. The concrete ordering of the economic life takes place in this context.

92. The movement subjects its total economic life to a radical discipline for the sake of mission and in order that its missional presence may be empowered. It is a practical necessity that many ways be devised to hold in common whatever resources are needed for the task. There are no individual goods in an ultimate sense. Such economic discipline is a universal requirement for all revolutionary movements. The total resources of the movement are appropriated by each unit and are given back to the tasks of the movement in the total expenditure of each unit's life, whether a family, a cadre, or an order. Each spirit person takes responsibility for and is obedient to the economic needs of every colleague. Herein lies the freedom from the tyranny of the present economic order which is necessary for the perpetual revolutionary engagement that is the movement's thrust in history.

93. Each member constructs a budget whose revolutionary power is first its missional or theological rationale. What is needed is determined solely within the selfunderstanding and missional imperatives which define the movement's being and doing. The budget deal openly and straightforwardly with the inequities that are a part of common life. Some members bring to the corporate economic discipline more goods than others. Such diversity

COMMON

OBLIGATION

COMMON

BUDGETS

is more equitably balanced by being common knowledge and by the discipline of group

responsibility and final corporate obedience. An equalized living scale, differing according the demands of the mission manifests commonality and sets free sums adequate for the maintenance of tasks which could not otherwise be financed. While the budgets of each member or family will have the same structure, determined by the common calling, each one individually reflects the uniqueness of that member's needs and intentions.

94. The movement reckons the time of each member and unit as resources. Discipline of time is

COMMON

ASSIGNMENTS

as necessary as discipline of money. There is no vocational commitment apart from the mission, and each occupation is evaluated for its missional potential both in its provision of time and money. A discipline of assignment to movement tasks is based on the needs of the corporate thrust rather than on the desires of the individual involved. This discipline assures the availability of every member and unit to the total movement at any point and is developed within the various corporate structures from families to councils. Each person shares in the conduct of the administrative necessities and none is exempt from those enabling chores which, though monotonous, are crucial for the maintenance of the mission.

95. The quality of life to be manifest in all these economic forms might be called "missional poverty." For the people of the movement, nothing they own is simply theirs, but all of their life, including their goods, belongs to all the earth. Whether a particular rule symbolizes this in an undramatic way or in a radical way, the commitment required of the movement people is all-their very death. This is their poverty.

#### THE POLITICAL COMMONNESS

96. The discipline of the spirit movement is also decisional. The polity of the movement is that part of the total discipline which operates against all tendencies toward legalism in holding discipline to be utterly relative to mission. It undermines authoritarianism by assuring and demanding the full decisional participation of every member in all polity structures. A movement must deal with the concrete way in which its election is acknowledged and embodied, its rule of life, and its decisionmaking methodology.

COMMON

COVENANTS

97. The discipline of the spirit movement is covenantal. The concrete form of that discipline is derived from the vision of the calling to be the covenantal people of God in the form of a corporate spirit movement. Each group lives out of a conscious and unconscious covenant to be that group. When any group decides to exist, some basic ordering of its life must begin. This ordering is often formulated as a document, but consists also in the group memory which holds a wider verbalization and interpretation of the founding covenant, its context, self-understanding, and dynamics. These very documents fill such a need for the whole movement. The integrity of each member and unit rests on their decisions to articulate and bind themselves to a covenant and so order their lives. It is never imposed from outside and is relative only to its own self-understanding and mission.

COMMON

RULES

98. When any group becomes covenantal some operating rule of life must begin. The rule of a movement defines the particulars of economic, political, and cultural commonness before which the group has decided to hold itself accountable. Accountability, as a part of this rule, is first a part of the normal operation of group pressure. Second, it is direct questioning with regard to specific tasks, and third, it is symbolic in that it recognizes the relativity of the rule itself and opens the possibility to the individual of making a new decision about his life vocation. Further, every rule includes a leadership system which may designate one person or several persons as the unit's leadership in a rotating or more permanent basis. Like all other aspects of the discipline, the leadership system is determined solely by the task to be accomplished.

COMMON

CONSENSUS

99. Full participation in the decisionmaking process is maintained by means of participatory consensus. Each individual participates with his words, his deeds, and his being in determining the decisions about the economic and cultural functions. Unless it is challenged, consensus which is proclaimed by any member of the group stands as the decision of the group and all are bound to it. Consensusmaking goes beyond any simple concept of fairness or onemanonevote democracy. It is the corporate process of arriving at a model of operation obedient to the spirit of the group which has covenanted to be obedient to the common mission in Jesus Christ. The direction of consensus is set by prior decisions and those who keep silent are no less bound than those who speak. The process of participatory consensusmaking enables the group to effect its time design down to the last hour so that it continues to be a corporate presence in history.

100. The quality of life to be manifest in all these political forms might be called "paradoxical obedience." In obligation to that final covenant which alone gives freedom, the people of the movement spend their freedom in a structured way. These forms of the movement require obedience of the free man because they are his freedom in that he has abandoned himself to this course of action. Yet no form is divine; thus the movement units are nonchalant toward the very forms which define their being. The people of the movement live between moralism and unintentionality, between obedience to the community and individual creativity. This tension is their obedience.

## THE CULTURAL COMMONNESS

101. The discipline of the spirit movement is emblematic. In its cultural dimension it functions as the transparent habit by which the spirit person is recognized. It is the garb which indicates .literally the new direction of time itself. It points to the future both as a sign and a mark and in a way it holds the movement in missional being. There is a sense in which any revolutionary movement already indicates the fruits of the revolution which it intends to accomplish. For this very reason the cultural dimension of the discipline is most crucial.

COMMON

SYMBOLS

102. If the people of the movement are to maintain their grounding in the common self-understanding, it is crucial that the corporate body participate in the cultic acts in which the primal mythic story is acted out. The self-understanding of the community is enacted in Primal Rites such as the Eucharist, corporate office, and solitary office. The rite of baptism, marriage, funerals, and other rites of passage should be celebrated in a futuristic way. The Usual Rites, such as the meal rites, rites of receiving and sending, greetings and songs are also imperative. Without these symbolic activities, the people of the movement would have no way to stand objectively before their calling and would cease to be the missional people. These disciplined acts are primal activities for every movement unit.

COMMON IMAGES

103. The knowledge of the 20th century is so vast and complex that it is difficult for any one person to hold it in his consciousness. The ordering of corporate intellectual life enables a using of all the world's wisdom for the sake of all the world. The common mind composed of a common memory, common anticipation, and struggle with common problems enables each person to have access to broad gestalts of wealth of relevant wisdom. The group life itself functions as the educational structure as it engages in study of particular writings, shares research gleaned from travel, engages in structured conversation, participates in the customs of other cultures through meals and celebrations, and struggles with its relation to the issues of our times. Finally, all members of the group are both students and teachers in that each has the opportunity to participate through the use of common group methodologies: study, pedagogical, and theological. Developing an educational discipline is imperative in all movement units.

COMMON STYLES

104. The movement people assume a posture in the world that befits the new church that is being built. They also assume a posture that befits the scientific, urban, secular world in which all live. The movement man lives this complex life rhythm as a unifying thinker of cosmopolitan scope and depth spirit transparency. He lives the constant change as a perpetual builder of temporal models. He lives the global interdependence as a relational being, structurally engaged, and battling the forces of reduction and reaction in the very soul of the world. He lives the global risk as a predictor, a man rooted in tomorrow's society, a man who lives out of the confidence that resides in his own authenticity. All the postural practices of his life-his garb, his hair, his mode of conversation, the decor of his dwelling-proclaim the presence of the new man.

105. The quality of life to be manifest in all these cultural forms might be called "religious chastity." The people of the movement are covenanted in a holy marriage with God. No other covenant comes ahead of this covenant. Chastity means singleness of loyalty. Only that act which is guided by the inclusive and the futuristic is chaste. Only that act which honors the primordial actuality that never changes is chaste. Only that act which is free, searing intentionality is chaste. The people of the movement live in the context of willing this one thing, to serve God. This is their chastity.

## CONCLUSION

106. Every revolutionary movement has to care for its members. The practice of corporate discipline is care for the covenant man. Without the provision of basic care the mission will be undermined by the unmet needs of the movement members. Disciplined care is never provided for the sake of maintaining some arbitrary standard of "health," but rather and solely for the purpose of holding the mission in being. In this regard, the discipline assures practical sustenance that cannot be left to friendship or whim but is built into the daily or weekly rhythm of meeting and working. Care is also provided so that specific missional tasks may be enabled. Further, and most important, care is provided in the spirit journey through structures of responsibility in which the group is present to every member as priest and brother.

107. These are twentyseven disciplinary particulars which hold any unit of the spirit movement in being. Each particular is so crucial that it must be clearly understood that the omission of any

one renders the discipline inadequate for the maintenance of the mission or the sustenance of the members. Each movement unit uses this practical construct to test and evaluate its own internal life.

108. In summation, the practice of corporate discipline is the act of being the church. The intentional people of God are distinguished from the latent church and all other expressions of depth humanness by their discipline. The intentional church is that people who selfconsciously discipline their lives to be the church as a lifelong vocation.

#### EPILOGUE

109. The first half of Century Twenty has thrust man into a new dimension of his universal struggle to create his destiny. Nothing less will suffice than the practical realization of that which man has long known yet, to this time, dared not claim: that all the earth belongs to all the people, that all decisions of history belong to all the people, that all creations of humanness belong to all the people. The cry is heard for the creation of the new face of the planet. The future awaits the form of its being and that form must be for all the people. None other than the revolutionary People of God has vision large enough for that comprehensive, destinal task.

110. Every man lives in a particular historical context, only there can he die. In the revolution for universal humanness, the People of God must move here, there, step by step, always with common discipline and common weaponry, expending themselves in achieving specific tactics, not with bursts of isolated creativity but as strategic charges in common dynamic objectives. Each action in the revolution, regardless of dimension, is done on behalf of all and, as such, embodies the whole movement. The response to the cry for the creation of destiny is never in abstraction but always in particularity. The blood of the battle is spilled only on some Golgotha, unknown, unheralded. None other than the revolutionary People of God have decisional prowess for that practical, representational task.

111. To decide to live on behalf of all to create the new humanness of the future, and, to decide to die on behalf of all at a particular time and place in history is, for the revolutionary, one and the same decision-to decide to embody the tension between the universal and the particular. To embrace the paradox, without the tension, without the practical decision, there is no movement. Many hear, not all respond. Forever changing are those who seize this moment; changed forever are those who do not. The cry is made. The demand is clear. The way is open. Embody now what is to be.

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