

## III. SYMBOLIC ORDER

## OVERALL INTRODUCTION

SYMBOLIC  
ORDER

120. The Symbolic Order is the visible arm of the Historic Order, revealing itself as the sign and symbol of service on behalf of all civilization, past, present, and future. It dramatizes the spirit journey of man through its forms, disciplines, and operations. The forms are Objective Structures, Basic Constructs, and Internal Relations. The disciplines are those decisional dynamics that enable participation in the mission, while training and sustaining the entire Order. The disciplines include Symbolic Life, Internal Training, and the Covenantal Frame. The Operations aspect of the Symbolic Order deals with practical implementation of the mission by actualizing the external missional activity, enabling corporate life and maintaining the common context. These interrelated functions of forms, disciplines, and operations create the framework for intentional representational life expenditure, where all activity is self-consciously decisional, within the rhythms of the corporate thrust.

PARTICULAR  
COMPOSITION

121. The Symbolic Order is a family order composed of both multiple and single member family units, made up of lay and clergy from all denominations and religious heritages. They are those who have made or are on the journey of making a life decision to be anchored in a common covenant with the Symbolic Order, obedient and accountable to the rule of the order. Characteristic of the Symbolic Order is the assignment of all time and space, the living in corporate structures and the receiving of stipends relative to the missional needs of each family unit.

SOCIETAL  
FUNCTION

122. The Symbolic Order acts primarily as servant in relation to the Historical Order through the servant roles of edge experimenter and intensifier. As the experimenter it invents new religious styles, trains the teachers of the Historical Order, and engages in edge research. As the intensifier, it ensures the effectiveness of the Historical Order by continually reclaiming the past, guarding the future against reductionism, and providing avenues through which the Historical Order can intensify its mission.



## ORDERED ENGAGEMENT

(Symbolic Order Forms)

EXTERNAL STRUCTURES	SYMBOLIC CENTRUM	LEADERSHIP COORDINATION	RESEARCH COORDINATION	PROJECT CENTRUM
	AREA NODE	PRIORSHIP COORDINATE	PROGRAM COORDINATE	SIGNAL PROJECT COORDINATE
	RELIGIOUS HOUSE	PRIORSHIP TEAM	MISSIONAL STATIONS	CARE MATRIX
COVENANTAL RELATIONS	PERMANENT VOWS	ORDER FRIAR	ORDER CONFRERE	ORDER COLLEAGUE
	TRAINING JOURNEY	ORDER FELLOW	ORDER INTERN	ORDER YOUTH
	PRELIMINARY EXPLORATION	MONK FOR A MONTH	RESIDENT SOJOURNER	SHORT-TERM VISITOR
INTERNAL STRUCTURES	POLITY FORMS	ORDER COUNCILS	REPRESENTATIONAL PRESBYTERY	SYMBOLIC PANCHAYAT
	MISSIONAL FRAMES	PEDAGOGY TUTORIAL	RESEARCH CHOIR	WORKING COLLEGIUM
	NURTURE UNITS	PRIMAL TEAM	SPIRITIZING ECCLESIOLA	SUSTAINING CONGREGATION



## A. ORDERED ENGAGEMENT

OVERALL  
DESCRIPTION

123. The symbolic order operates within various forms through which it serves as the symbol and sign of the total order. In EXTERNAL STRUCTURES the symbolic order manifest itself in the particular geo-social realities of Symbolic Centrum, Area Node, and Religious House. In COVENANTAL RELATIONS individuals and families are engaged in the decisional forms of Permanent Vows, Training Journey, or Preliminary Exploration. INTERNAL STRUCTURES point to the ongoing forms which are used in all the geo-social locations and decisional relationships where the symbolic order appears; these are Polity Forms, Missional Frames, and Nurture Units. All of these forms provide the structures which discipline and order the missional engagement through which the symbolic order plays its role in the People of God.

## EXTERNAL STRUCTURES

GENERAL  
DESCRIPTION

124. The Symbolic Order can be expressed in forms, discipline and operations. The forms of the Symbolic order can be further divided into external structures, covenantal relations and internal structures. The external structures being symbolic centrum, area node and religious house; symbolic centrum deals with depth humanness, corporate vision, creating structures for spirit nurture and global grounding of mans decision. Area node deals with the Area as such through the priors council to plan out the new strategies and tactics, project coordination for providing all the material and data for initiation and carrying out projects for the movement thrust at the Area level. The Religious House establishes missional stations, provides prior teams for permeation, penetration and formulation of the area and for creating care structures for corporate living and missional families.

SYMBOLIC  
CENTRUM

125. The symbolic centrum is a form of the external structure of the Symbolic Order. It deals with depth humanness and corporate vision. It acts as a coordinating catalyst to provide basic symbolic leadership. It helps in the creation of new symbols. It also plans and enables Area priors council. It collects, compiles and disperses the data from all over the globe to maintain the ongoing research and to channel it to the areas. It does this through the Room E structure for guiding and initiating new projects at the area levels. Its project centrum keeps researching to keep the data up to date in these fast changing times. It also experiments with projects like 5th City and Local Church Experiment on a global basis.

126. The Area Node is an external structure and major form of the Symbolic Oder and involves a prioship coordinate, a program coordinate and signal project coordinate. The prioship coordinate is the form which maintains the commonness within the area and consists of the priors council which is made up of the 36 priors of the metro houses and the assignment coordinate, which consists of the supervision, training and distribution of troops. The program coordinate is the form which oversees the direction of development designs, training courses, communication net and finances for the global area. The sig-



nal project coordinate directs and coordinates all special projects such as local church galaxies and 5th City demonstrations for the entire area. All of the forms of the Area Node direct futuristic planning necessary for global expansion.

#### RELIGIOUS HOUSE

127. The Religious House is the presence of the symbolic order in a particularized location such as a metro. The prioship team is the first and second prior families, assigned by the symbolic order, who are responsible for the internal life of the Religious House and for the actualization of missional priorities within an assigned geographical area. Members of the Religious House are assigned to missional stations, geographically or functionally oriented such as a penetration station or a polis station which allows effective engagement in the external mission. The internal life of the Religious House forms a care matrix which provides total care for each member and is an observable demonstration of corporate missional life style. The symbolic order disperses its presence globally through a network of Religious Houses.

#### DYNAMICAL RELATIONS

128. External Structures create covenantal relationships by calling forth serious troops to commit themselves to the mission in a structured form. They limit covenantal relations by demanding of individuals a particularized geographical participation. Finally, these structures sustain covenantal relations by enabling all to form formalized self-conscious relationships. External structures create internal structures by calling forth foundational care forms in order to sustain the external mission. They limit internal structures by demanding global commonness. They sustain internal structures by enabling futuristic global visioning. External structures creates itself by demanding global linkage. It limits itself by operating out of grassroots consensus. Finally, it sustains itself by guarding local autonomy.

#### COVENENTAL RELATIONS

#### GENERAL DESCRIPTION

129. The form of the order includes the frame that takes into account the stages of the journey decision as well as common memory and corporate wisdom. Covenantal relations can be divided into three categories. The first of these is PERMANENT VOWS, the friars, the confriars, and colleagues. These individuals have made a life-long decision about being the order. The second category is that of TRAINING JOURNEY, which includes the fellow, the intern, and order youth. This category includes individuals who are ready for initial and advanced training journeys. The last category is that of PRELIMINARY EXPLORATION. This category includes the monk for a month, sojourner, and the visitor who are considering a year's internship and have come to explore that possibility.

#### PERMANENT VOWS

130. Under covenantal relations the first arena is the permanent vows, or those who are wed for life to the mission, these are the friars, the confreres, and colleagues. The friars are the symbolic and spiritual examples and embody the wisdom of the ages in the midst of the order.



The confriars embody the wisdom and tradition as elders in the order. The colleagues are at the shift from being the order and this is the time of the decisional shift to be symbolized. This is the category of those married for life to the mission and may be symbolized with common garb such as a ring or a vestment as a token to symbolize the decision.

#### TRAINING JOURNEY

131. One who decides to be in the order becomes one who is on a training journey. In this journey the fellow is the one who has decided to be in the order for longer than a year and most likely for the rest of his life; as such he is the one who decisionally engages in advanced training to enable him to shift his journey from the decision to be in the order to the decision to be the order. The intern is prior to becoming a fellow in that he is the person who has made the initial decision to be a part of the order for one year and therefore decides to submit to corporate discipline and care so that he may get his basic order training journey for missional servanthood. The order youth is also one in the training journey but slightly different in that he is an apprentice and the decision to be in the order is made representationally by parents or guardians until the time when he decides to continue in or to leave the order.

#### PRELIMINARY EXPLORATION

132. A normal step in becoming a covenanted member of the order is preliminary exploration by participating in the life of the order. Such exploration can take the form of a short visit such as to Ecclesiola or House Church. Another form is the sojourn which involves resident participation in the full life of the order for lengths of time from a few days to a fortnight. Finally, exploration, or often participation for internship, is a period of resident participation for perhaps a month or longer.

#### DYNAMIC RELATIONSHIPS

133. Covenantal Relations create the Symbolic Order by providing the framework for the the journey toward being the order, accountability to depth self-conscious decision to be the servant of mankind, and sustain constant renewal by enabling full participation at every stage of the journey. In relation to forms, Covenantal Relations brings self-consciousness to the decision to embody those forms, demands that the forms include all phases and journey stages, and maintains the dynamic nature of the firm by occasioning repeated symbolization of the decisions of the order. The dynamical relationships of Covenantal Relations to External Structures include creating of the body of troops, holding the External Forms accountable to the missional task, and guarding the sustaining effect of continuity. Covenantal Relations interacts with Internal Structures by providing the comprehensive wisdom by demanding that those structures be missional, corporate, and inclusive, and by providing the context for decisional participation.



## INTERNAL STRUCTURES

GENERAL DESCRIPTION	<p>134. The Internal Structures of the symbolic order are maintained in Polity Forms, Missional Frames and Nurture Units. Each of the forms is intended to operate comprehensively. These forms are arranged from smaller selective units to larger bodies of people which deal with the particular and practical arenas of study, research and consensus-making.</p>
POLITY FORMS	<p>135. Polity Forms within the Symbolic Order allow every member to participate creatively in the making of decisions which shape the direction and movement of the Symbolic Order. Order Council, including the entire membership of the order, serves as the sounding board or town-meeting dynamic where consensus on broad missional engagement is reached. The Representational Presbytery, made up of cross-sectional representation from the established groupings of the order, is subdivided into the Consistory which serves as the guardian of the symbolic life, the Senate which oversees the study life and the Session which directs the life of the stations. The Symbolic Panchayat, whose membership embody the wisdom and memory of the order, states the consensus and builds the contexts out of which the order makes its decisions. The Panchayat makes representational decisions on behalf of the entire order in crucial situations where time precludes the participation of the entire order.</p>
MISSIONAL FRAMES	<p>136. Missional Frames are the internal structures which enable the order's engagement in its task. They are supporting and delineating forms relative to its mission. They embody the dynamics of research and training and direct the doing or action of the order. The Pedagogy Tutorial trains order members in the teaching mission and style. The Research Choir carries out the exploration and probing of new areas preliminary to the experimental work of the order. The Working Collegium studies and workshops edge areas relative to the order's mission, sharpening its mission and refocusing what it knows to reinforce or redirect its missional brooding.</p>
NURTURE UNITS	<p>137. Nurture Units within the Internal Structures of the Symbolic Order provide the necessary care for missional engagement. Unlike Polity Forms and Missional Frames which order and involve troops in direct mission, the Nurture Units are composed of the Primal Team, Spiritizing Ecclesiola, and Enabling Congregation all of which give form to the multiple care dynamic of the Symbolic Order. The Sustaining Congregation functions to rehearse the inclusive vision and sponsors the practical accomplishment of the total task, giving missional thrust to both Ecclesiolas and Teams. The Ecclesiola grounds intellectual care, planning and study for members of the Congregation. Likewise, the Team provides members with missional direction as well as volitional and physical care.</p>



DYNAMICAL  
RELATIONS

138. The Internal Structures of the Symbolic Order create the External Structures by establishing the frame, tools and raw material out of which they are called forth. They create Covenantal Relations by defining the applicable categories and allowing the unwritten rule to be a functioning force. Internal Structures limit the External Structures by holding them accountable, defining the boundaries of their responsibilities and providing trained personnel for leadership. They limit the Covenantal Relations by demanding missional engagement which precludes in-group consciousness or status ranking by requiring constant decision to be the order by regularly restating the context and need. The Internal Structures sustain the External Structures by pronouncing absolution after receiving reports, giving permission to experiment and by providing initial grist for missional visioning. They sustain Covenantal Relations by adjusting forms and functions to the levels of relationship, providing for renewal of vows and providing means of increasing self-consciousness in the covenantal journey.

OVERALL  
DYNAMICS

139. Forms create the Symbolic Order by making visible the structures in which it operates, they limit the Symbolic Order by fixing the structural framework of the common task and life, and, Forms sustain the Symbolic Order by focusing the energy expenditure which cuts over against the entropy of that energy. Forms also create discipline by providing the occasions for self-conscious decision; limit discipline by objectifying engagement which keeps accountability related to the missional thrust; and Forms sustain discipline by formalizing covenantal relations and task delineations. Finally, Forms create operations by defining the areas of engagement; limits operations by prioritizing and functionalizing missional tasks; and sustains operations by providing continuity and coordination which finally enables chastity in the mission.



## VISIBLE REPRESENTATION

(Symbolic Order Discipline)

COVENANTAL FRAME	CORPORATE CHARTER	APOSTOLIC MISSION	PRACTICAL VISION	ORDER VOWS
	COMMON RULE	DISTRIBUTED GOODS	ASSIGNED TIME	STRUCTURED RELATIONS
	CUSTOMARY PRACTICES	LITURGICAL FORMS	SUSTAINING SYMBOLS	LIFE RITES
INTERIOR PROGRAMMING	INTELLECTUAL CARE	MEMORY BUILDING	JOURNEY ENABLING	VISION EXPANDING
	COLLEGIAL NURTURE	SYMBOLIC ROLES	ECCLESIASTICAL DYNAMICS	MISSIONAL ACCOUNTABILITY
	RELIGIOUS FORMATION	CORPORATE PRACTICES	SOLITARY EXERCISES	TRANSPARENT JOURNEYS
CORPORATE ENGAGEMENT	COMMON CELEBRATIONS	MOVEMENT HAPPENINGS	ECCLESIASTICAL EVENTS	SECULAR OCCASIONS
	VOLITIONAL ENABLING	MISSIONAL UNITS	PRIORSHIP ASSIGNMENTS	STRUCTURING VISION
	COMMUNITY DESIGNING	SPATIAL RATIONALE	COMMON SERVICES	INDIVIDUAL NECESSITIES



## B. VISIBLE REPRESENTATION

OVERALL  
DESCRIPTION

140. The Symbolic Order is the visible expression of the Historical Order, revealing itself as the sign and symbol of service on behalf of all civilization, past, present, and future. It dramatizes the spirit journey of man, through its forms, disciplines, and operations. The forms are Objective Structures, Basic Constructs, and Internal Relations. The disciplines are those decisional dynamics that enable participation in the mission, which train and sustain the entire Order. These disciplines include Corporate Engagement, Interior Programming, and the Covenantal Frame. The operations aspect of the Symbolic Order deals with practical implementation of the mission, coordinating External Mission, enabling Corporate Life, and maintaining the Common Context. These interrelated functions of forms, disciplines, and operations create the framework for intentional, representational life expenditure, such that all activity is self-consciously decisional, within the rhythms of the corporate thrust.

## COVENANTAL FRAME

GENERAL  
DESCRIPTION

141. Covenantal Frame is the basic context for discipline in the Symbolic Order. It provides the basic objective understanding of the missional thrust and decisions required in the Corporate Charter. The relationships and practical focusing of energy are delineated in the Common Rule, including Distributed Goods, Assigned Time, and Structured Relations, while Customary Practices suggests the dynamics of rehearsing the decisions which are the key to discipline through Liturgical Forms, Sustaining Symbols, and Life Rites. Covenantal Frame provides the broad background of dynamics which insure that discipline is not a legalistic fulfillment of contractual obligations. Discipline is seen as flowing from a clear picture of the actual situation, and the resolve one makes and discovers within himself. The rational ordering of corporate life out of resolve, and the rehearsal of the decision to be the resolved one, appear as continued acknowledgement of that which is, rather than striving for a wishdream of what ought to be. The framework of discipline is never the promise to live up to an ideal of performance, but common joining as a people who declare what they stand before, how they decide to live before that reality, and the ways in which they will rehearse that decision.

CORPORATE  
CHARTER

142. Throughout history bodies who have declared themselves to be historical orders have specifically delineated their mission to the church and the world through a Corporate Charter. The Corporate Charter gives objectivity and rational clarity to the corporately held understanding of Apostolic Mission as engagement in the renewal of the Local Church for the sake of the world. Once the broad operating principles have been articulated, the specific action unique to its age appears in the Practical Vision. In the 20th Century the vision is the renewal of the Local Church for the sake of the resurgence of the spirit in the entire world as catalyst of the restructuring of society. Signal demonstrations are raised to point to the possibility of local human community participating in



its own destinal decisions. Participation in the mission is a solitary decision given corporate form by Order Vows. The vows hold the journeying of the intern engaged in being trained to the role of the serving fellow to finally being the nobody, the nothing, the friar for life.

#### COMMON RULE

143. The internal life of the Symbolic Order is described in the Rule of the order. One aspect of the Rule deals with missional poverty. While personal possessions are retained by Symbolic Order members it is understood that any possession is available to meet the missional demand. Common economic support is symbolized by the structure of stipend allocations, based on missional need. Further economic stability is provided through participation in special funds for such things as health insurance, emerging generation education, and cultural events. Another aspect of the Common Rule is that of assignment of time. This can be held imaginably by "All time is assigned time." Practically this means an assignment to a missional task, an overall quarterly and yearly design, and a weekly/daily schedule. Also included in the Common Rule are the Structured Relations within which a Symbolic Order member lives. Primary in these relations is that of the family unit. This is a chaste relationship shaped by the family decision to bring off the apostolic mission of the Order. Within the life of the order each member finds himself at once in a particular task team assigned to work with people he may or may not like and with a prior to whom he owes primary responsibility and who like himself is assigned to the task.

#### CUSTOMARY PRACTICES

144. Customary Practices delineate the normal ways in which the significance of life is illuminated, in order to sustain the basic context for discipline. Liturgical Forms of Daily Office, Canonical Hours, and the Common Meal hold the rehearsal of the Word as the final ground for any decision, while Sustaining Symbols, symbolic rituals, order icons, and common garb recall the particular thrust of the Symbolic Order, and Life Rites of birth, anniversaries, and order affiliation celebrate the significance of individual, familial and corporate journeys. The practices prevent the discipline of the Order from becoming separated from the unsecured significance of life as it is given and the missional expenditure that is the bedrock rationale for the discipline.

#### DYNAMIC RELATIONS

145. The Corporate Charter creates the Covenantal Frame by providing the context of comprehensive mission, and the particular vision out of which covenantal decisions are made. It limits the Covenantal Frame by defining one mission and one task; and it sustains the Covenantal Frame by providing a framework for continual redecision. The Common Rule establishes the framework which holds one self-consciously before the mission to which he is covenanted. It defines the Covenantal Framework through the intentional distribution of goods, assignment, of time and structuring of relations. It maintains the daily framework



which holds the vision and allows one to constantly reaffirm his relationship to the mission. The Customary Practices create the Covenantal Frame by rehearsing the context out of which covenantal decisions are made. They define the actual decision required, and they continually call forth a renewal of that decision.

## INTERIOR PROGRAMMING

### GENERAL DESCRIPTION

146. Interior Programming is that aspect of discipline that provides the corporate context for reinforcement and enrichment of the solitary decision to intentionally expend one's life. In the symbolic Order it is composed first of Collegial Nurture which demands missional accountability, enacts the ecclesiola dynamics, and embodies symbolic roles. The second dimension is Intellectual Care, which informs the spirit journeys, insures vision expanding, and requires memory building. The third dimension is Religious Formation, which demonstrates Corporate Practices, deepens Solitary Exercises, and assures immersion in the Transparent Journeys. Taken together, these dynamics form a montage of interior guidance that provides a constant encounter with the eschatological demand on the life of every order member.

### INTELLECTUAL CARE

147. Intellectual Care, which enables interior discipline, is elicited through Memory Building, Journey Enabling, and Vision Expanding. Corporate memory is built through the study of edge writing, the rehearsal of common order wisdom, and analysis of signal movement documents. Journey Enabling is the process of allowing a person to existentially ground his own life journey by gaining rational clarity in intentional, sequential study, and to motivate his own spirit by recreating the context through which he lives. Vision Expanding is occasioned by corporate focusing on specific aspects of the ongoing mission, through collegiums which inform consensus, by problem-solving units which formulate description and plans for meeting the particular needs of the mission, and by councils and evaluation/planning sessions which enable local decisioning as and on behalf of the global order.

### COLLEGIAL NURTURE

148. Collegial Nurture embodies the dynamics of Symbolic Roles, Ecclesiola Dynamics and Missional Accountability. Symbolic Roles demonstrate Collegial Nurture by giving permission to embody the dynamics of the mediating priest who sustains and enacts the power of rites and symbols through liturgist roles, the witnessing rabbi who provides the necessary instruction in the word, and the spirit guru who unfailingly discloses the spirit event in any corporate situation. The Ecclesiola Dynamic crystallizes Collegial Nurture through the celebration of all life dynamics and covenants in the college, through the grounding and appropriation of all history through corporate study, and through the clarification of future engagement in the comprehensive mission in sodality. Missional Accountability releases Collegial Engagement by objectifying the accomplishment of assigned tasks, accounting for the presence of teams and units, and holding the body self-conscious to its covenantal decision to be the order.



RELIGIOUS  
FORMATION

149. The discipline of the Symbolic Order includes activities that forge the authentically religious individuals necessary to our secular age. Corporate Practices are done by missional groups as a sign of radical corporateness. Solitary Exercises are performed either in private or in the silent proximity of colleagues doing the same exercises. Depth plunges into the human journey of consciousness are illuminated by sharing of the individual human struggle in a way that reveals the common journey of all mankind. Through Corporate Practices the order dramatizes and intensifies its participation in the universal human experiences of poverty, chastity and obedience by particular activities as the Fast and Feast, the Grand Ball and the Watch and Wake. Solitary Exercises begin with immersion into the order's foundational charting of the interior spirit dynamics of the spirit odyssey. It is rehearsed and grounded regularly in solitary offices and is manifested in the journal that enables the prayerful direction of one's expenditure in history. The Transparent Journeys are enabled by treks and visits which expose the mysterious presence of the other world within this world; by scriptural exercises in which the participant allows the scripture to interpret his life; and by spirit conversations which reveal the journey of each man to be the same as the journey of all men. These three types of Religious Formation activities are for the sake of the unfolding of authentic human churchmen who can relate to their own mystery, 'depth, and greatness as gifts to be expended and who stand at the center of being itself, constantly grounded in and revealing the face of the mystery that is the Ground of Being for every man.

DYNAMICAL  
RELATIONS

150. The dynamic relationship between Collegial Nurture, Intellectual Care, and Religious Formation demonstrates the solitary/corporate tension in Interior Programming. Depth intellectual care, grounded in the common memory of the order, expresses the spirit journey of each order member, and projects into an expanded vision of the future demand as foundational to the entire montage of Interior Programming. This dimension is deepened and enriched by Religious Formation, where Corporate Practices, Solitary Exercises, and Transparent Journeys order and spiritize the struggle toward rationality exposed in Intellectual Care. The spirit explosion of Religious Formation and the rational struggle of Intellectual Care are crystallized and missionally focussed in Collegial Nurture, where the Ecclesiola Dynamic welds them into a corporate missional expression while the Symbolic Roles permit the embracing of the demand to recreate both the intellectual and the religious dimensions in one embodiment as missional accountability provides the final context for the realization of Interior Programming.



## CORPORATE ENGAGEMENT

GENERAL  
DESCRIPTION

151. Stability in the missional growth of the disciplined community is shaped by the designing rationale for forms of Corporate Engagement. Volitional Discipline is enabled by the structuring of missional task assignments that develop leadership responsibility and give form to the ongoing vision. The common rationale of celebrations honors covenantal responsibilities as the movemental dynamic within a secular culture that has grounded its celebrational life in the historical Church. The designing of community responsibilities intentionalizes the corporate use of available facilities and space, and modifies the ongoing structures for the individual missional needs.

COMMON  
CELEBRATING

152. Common celebrating is the vehicle that nurtures and honors the order's relationships by rehearsing the covenants of the global movement, the historical church, and the secular world. The continuity of the global order is created through the dramatization of the particular tasks of a missional unit, the key pivotal events, and the gathering of an order convocation. The cruciality of the heritage of the historical church is grounded through the reenactment of the life of Christ as held in the seasons of the church year. Ecclesiastical Events, such as Baptism, celebrate and symbolize the self-story of holy and sacred covenants recognized by the church. The celebration of Holy Days mark the steps of the spirit journey of churchmen throughout history. External relationships of secular covenants are particularized and honored by celebrating them, by family discontinuity, and by participation in local holidays and global occasions.

VOLITIONAL  
ENABLING

153. Volitional Enabling develops discipline by the way in which it clarifies the order's stance of care as structuring relevant engagement in the missional task through assignments for tactical engagement, the coordination of prior and leadership roles and structures which hold the corporate vision and allow continuous planning. Tactical Engagement is concretized in the deployment of troops across the globe and local assignments. These include specific track assignments as well as quarterly week one assignments. Priorship roles which provide structured responsibility for continued enabling of a group or individual's decision are designated in the areas of internal life, the external mission, and geographical coordination. The corporate vision is continually articulated by the creation of timelines, the formulation of objectives, and the grounding of priorities in order to intentionalize the missional task.

COMMUNITY  
DESIGNING

154. Community Designing orders the individual and corporate household needs of the community so that the group may focus its time and energy on the missional thrust. This includes the intentional use of space, organizing common services and enabling individuals with special needs. The Space Rationale prioritizes and assigns the use



of all space. Rooms for symbolic activities such as a worship area, common rooms used for meetings, meals, and children's structures are provided for. Solitary space is provided for each individual or family. Common Services provide domestic commonality such as corporate meals and their enablement, health guidelines and infirmary care for children and establishment relations dealing with the group insurance and other secular structures. Individual Necessities order physical emergency procedures, individual disabilities and "phase" care to enable the significant engagement of all individuals.

#### DYNAMICAL RELATIONS

155. Discipline is acted out in the Corporate Engagement dynamic of the Symbolic Order. In creating celebrations, enabling assignments, and designing community space, Corporate Engagement gives meaning to the Covenantal Frames and Interior Programming aspects of the discipline arena. The engagement aspect illuminates the Covenantal Frame by rehearsing the community's covenant on symbolic occasions, by elaborating the common rule and by providing the rationales for the customary practices of the order's formal cultic acts. Corporate Engagement gives form to the Interior Programming aspect by structuring intellectual care of colleagues, by ritualizing sacred space in corporate facilities for religious exercises. In this way Corporate Engagement focuses the discipline of the Symbolic Order in particular forms of symbolic life, mission and space design.

#### OVERALL DYNAMICS

156. The discipline aspect is related to the entire symbolic dimension of the Historical Order, and the other two aspects, in terms of creating, limiting, and maintaining dynamics. In relationship to the whole, discipline invents the iron man, who responds out of his own most personal freedom in obedience to the mission. Discipline maintains the common missional style by corporately guarding such solitary responsibility. It intensifies the self-conscious journeys of the Symbolic Order through Interior Programming. In relationship to the aspect of form, discipline requires objectification through concrete occasioning of disciplined response. At the same time, discipline transcends form and through its contentless exercise overcomes sterility. Discipline insists upon missional relevance as its context rather than any formal obedience. Finally, discipline relates to the operations aspect by providing motivity, by requiring functional chastity--wherein the mission is the value, the troops are the given and expertise is relative--and by equipping manpower with the prowess to endure.



## PRACTICAL ACTUALIZATION

## (Symbolic Order Operations)

EXTERNAL MISSION	DEMONSTRATION CATALYSIS	PRIORSHIP DYNAMIC	MOVEMENT SUPPORT	EXEMPLAR STYLE
	METHODOLOGY TRAINING	PEDAGOGICAL PROWESS	EXPERIENTIAL TRAINING	SECULAR PIETY
	NETWORK COORDINATION	MISSION CONTROL	CORPORATE RESEARCH	RESOURCE DEVELOPMENT
CORPORATE LIFE	FOUNDATIONAL CONTROL	SELF SUPPORT	MATERIALS SUPPLY	INFORMATION RECORDS
	SUSTAINING PROCESS	HOUSING MAINTENANCE	HEALTH CARE	FOOD SERVICES
	PHASAL CARE	INITIAL DEVELOPMENT	VOCATIONAL MATURATION	PASTORAL HERITAGE
COMMON CONTEXT	PARTICIPATORY DECISION-MAKING	POPULAR CONSENSUS	BUREAUCRATIC ENACTMENT	SYMBOLIC GUARDIANSHIP
	ASSIGNMENT RATIONALE	ENGAGEMENT ROTATION	NURTURING CONSTRUCT	PRIORSHIP PLACEMENT
	VISIONARY STRATEGIZING	INCLUSIVE OBJECTIVES	CURRENT PRIORITIES	OPERATIONAL TIMELINE



## C. PRACTICAL ACTUALIZATION

## INTRODUCTION

OVERALL  
DYNAMICS

157. The operations aspect of the Symbolic Order deals with the practical dimensions of the Order's activities, and is held by the categories of actualizing external mission, enabling corporate life, and maintaining common context. Actualizing external mission includes catalyzing thorough demonstration, training in methodology and coordinating missional networks. Corporate life interrelates separate organizational qualities contributing to the wholeness of the Symbolic Order's life and includes enabling administrative control, the sustaining services, and phasal care. Maintaining common context includes participatory decision-making, rotational assignments and visionary strategizing. This is in contrast to the arena of discipline which deals with the symbolic life and intenal training; and in contrast to the arena of forms which deals with the structures and qualities of the Symbolic Order.

## EXTERNAL MISSION

GENERAL  
DESCRIPTION

158. External Mission comprises demonstration catalysis, methodology training and network coordination. Demonstration catalysis is the embodiment of an exemplary style and the elicitation of movemental support. Methodology training is practice in developing necessary sociological and pedagogical skills and life-spiritizing methods. Network coordination is the nerve center of external operations involving a regulatory control of missional thrusts, corporate research processes and development of resources.

DEMONSTRATION  
CATALYSIS

159. Demonstration Catalysis is the thrust of external mission in which the symbolic Order generates models for replication by exemplifying the necessary style in its own life. The priorship dynamic enables local man to realize and appropriate his own insights by showing a depth sensitivity in corporate care. An exemplar style is witnessed in those who portray intentionality, comprehensiveness and future vision in their stance. Movemental support is elicited when the Symbolic Order presents a global context in which movemental colleagues can respond to the demands of their local situation.

METHODOLOGY  
TRAINING

160. Methodological Training is the process of equipping the order with a comprehensive set of tools to engage in the external mission. Pedagogical prowess in teaching and priorship is developed by participation in ongoing Week I structures and special training guilds. Experiential training is carried out by grounding sociological techniques in life situations and serious experimentation with spirit methods such as conversations and visits, creating a new grasp after secular piety for post-modern man.

NETWORK  
COORDINATION

161. Network Coordination is the regulatory center of external operations. Maintaining surveillance over outward thrust, ongoing research and sustaining resources. Missional control catalyzes and coordinates grass-roots penetration, secular permeation and movemental formulation. Corporate research creates and is responsible for the dis-



semination of the results of the work produced in the bodies. Resources development tenses the motivation and mobilization of all enabling personnel to provide monetary and in-kind donations necessary for the external mission.

#### DYNAMICAL RELATIONS

162. The operations aspect includes the relationships of External Mission to the Common Context, the enabling Corporate Life, and the operations themselves. The External Mission creates the Common Context by establishing a sign and limits it by demanding objectivity. The mission sustains the common context through concern. The relationship of the External Mission to the enabling corporate life is that it creates it by establishing the needs and limits it by delineating the arenas, while sustaining by giving corporate life a reason for being. In relationship to operations, the external mission creates by requiring concrete actions and limits by weeding out irrelevancies. It also sustains by demanding the impossible deed. Through these relationships external mission participate as a dynamic in symbolic order operations.

#### CORPORATE LIFE

#### GENERAL DESCRIPTION

163. The operations aspect of the symbolic order dynamic performs the function of Corporate Life through administrative control, sustaining services, and phasal care. Foundational control allows the necessary bureaucratic functioning to take place which will enable the body to function as a unit. Sustaining process provides and maintains those foundational elements necessary for any human community to exist. Phasal care assures that every member of the community is fully cared for within the missional framework of the order. The function of the symbolic order for practically enabling itself to exist allows all other functions to continue.

#### FOUNDATIONAL CONTROL

164. Foundational Control allows the necessary bureaucratic functioning to take place which will enable the body to function as a unit. Self-support is the fundamental operating principle of the total body of the Symbolic Order holding each entity as an autonomous resource. Materials Supply insures the distribution of necessary goods to facilitate common Symbolic Order operations. Information Records compiles and assembles current constructs and historical data concerning Order commonality.

#### SUSTAINING PROCESSES

165. Sustaining Processes provide and maintain those foundational elements necessary for any human community to exist. Quarterly and weekly assignments designate whose task it is to maintain the functional operation of housing systems including decor of the facilities. Health Care is provided to ill order members by small operating units and health insurance provides for all. Order members are regularly assigned to Food Services for given blocks of time thus gaining skill in sustaining the spirit of the corporate group as well as its physical well-being.

#### PHASAL CARE

166. Phasal Care assures that every member of the community is fully cared for within the missional framework of the Order. The emerging generation is equipped with the common memory of the Order in its initial development. Vocational Maturation of Order youth is enabled



by rites of passage in both symbolic and concrete forms. The Pastoral Heritage of the Order is honored in the elders who hold the common wisdom.

#### DYNAMICAL RELATIONS

167. Corporate life creates, limits, and sustains External Mission as follows: it creates by channeling expenditures; it limits by concretizing immediate demands, it sustains by maintaining the troops. Corporate Life creates, limits, and sustains Common Context as follows: it creates by channeling community wisdom; it limits by particularizing expenditure; it sustains by directing spirit energy. Corporate Life creates, limits and sustains Symbolic Operations as follows: it creates by providing actional arenas; it limits by consuming troops in nitty-gritty; it sustains by turning matter into spirit.

#### COMMON CONTEXT

#### GENERAL DESCRIPTION

168. The Symbolic Order maintains Common Context by participating in decision-making, assignment rotations, and visionary strategizing. Decision-making is the human function of every man in the Order by consensus which enables every man to reflect and act out both his own will and that of the total body which in turn stands before the gaze of those chosen to be guardians of the body at large. Assignments are rotated according to the need regarding engagement to the mission, the nurturing construct of the situation, and priorship placement. Visionary Strategizing holds the inclusive constantly before each Order member.

#### PARTICIPATORY DECISION- MAKING

169. Participatory Decision-making which allows all to shape decisions while not impairing the practical missional effectiveness of the body, is a critical dynamic within the Symbolic Order. Consensus of the whole body, whether formally taken or merely implied is the foundation upon which all polity rests. Those bureaucratic structures which can execute the consensus of the body relative to a particular issue or on an ongoing basis exist as a vehicle for actualizing that consensed will. In addition, a symbolic guardianship dynamic continually broods over, defends, and interprets the consensus relative to given situation.

#### ASSIGNMENT MAKING

170. Assignments are made out of a common context and rotated according to missional demands. Engagement Rationale is an overall plan for engaging each Order member in a variety of missional assignments such that the necessary tasks are accomplished effectively and individual journeys are furthered. Nurturing Construct is an underlying design of all assignments which provides care structures to sustain each person. Priorship placement is the master assignment overlay which initiates and carries out Movement strategies by determining the selection of Area, Religious House, and Base Centrum priors with respect to location and duration.

#### VISIONARY STRATEGIZING

171. Visionary strategizing is the futuristic planning which builds the guidelines and creates a common context out of which the Symbolic Order operates. The inclusive objectives lay out the goals which the Order is marching toward. Current priorities discern the critical issues and arenas which are demanding urgent attention. An operational timeline delineates the sequence in which the long-range objectives will



be met in concrete steps.

#### DYNAMICAL RELATIONS

172. The dynamics of the Symbolic Order in the operations aspect in relation to Common Context are: Corporate Life, External Mission and Symbolic Operations. First, Common Context creates Corporate Life by demanding dissemination; it limits the same by giving priority to comprehensiveness and lastly, sustains the category named by planning intentional engagement. Secondly, Common Context creates external Mission by determining engagement arenas; it limits it by establishing priorities and sustains the category by clarifying the missional edge. Thirdly, Common Context creates Symbolic Operations by establishing the need for care; it also limits the same by questioning its presuppositions and sustains that category by enabling a covenantal thrust.

#### CONCLUSION

#### OVERALL DYNAMICS

173. The operations of the Symbolic Order create the Symbolic Order by actualizing its intention. It limits the Symbolic Order by insisting that it focus on particularities. It sustains it in that it places on it a radical demand of engagement. Operations create the form of the Symbolic Order in that they name the dynamics which bring the form into being. The limiting of the forms of the Symbolic Order by Operations is seen in the evaluation of the viability of those forms. Operations sustain the forms by demanding that they remain dynamic. Operations create the discipline of the Symbolic Order by giving it an arena out of which to be relevant. It limits discipline by insisting that it be for the sake of the task and it sustains discipline by constantly calling it into being.



## OVERALL CONCLUSION

SOCIOLOGICAL  
ARENA

174. The Symbolic Order shows up sociologically as a gathered body of people in structured units scattered throughout the world's geography. The manifest sociological forms include religious houses and outposts where small groups live and work communally and a symbolic centrum which is the seat of leadership and the coordinating headquarters recognized by all members of the body. The structured units are strategically and rationally distributed across the globe in primary and secondary cities. Within these urban areas they are intentionally housed in middle-class or ghetto areas, according to the kind of sign they will be required to be. As a scattered body, the Symbolic Order shows up never separated from the flow of the social process. It shows up in both secular and religious structures--most often in edge experiments either as leaders, enablers, or unobtrusive researchers--in areas where the social collapse of the times calls for new creativity. The Symbolic Order is unlimited in its capability to work in any area in any discipline, and can be found in strategic areas of the globe engaged in almost any occupational arena.

HISTORICAL  
EMERGENCE

175. The Symbolic Order is called forth in the midst of the collapse of the structures that maintain the sociological forms of humanness. In this century it is called forth by the cry for a sign of possibility that emerges as innocent suffering amidst the collapse of archetypal images and relevant social mythology. The Symbolic Order appears in history as it hears the Word of God, responds to the social malaise, dares to prophesy a different situation for the future. It emerges as a body of individuals who have decided to be the chosen People of God who channel their corporate power into the missional task of the reconstruction of society through the renewal of the church. As such a body the Symbolic Order follows in the footsteps of the Symbolic Orders of the middle ages which emerged as part of mother church in the time of her weakness of the sake of healing her and enabling her to resume her crucial mission in society. The Symbolic Order manifests its response to human need by totally committing itself to operating on behalf of all, corporately consenting on the missional priorities and strategies, and assigning all its members' time always honoring its relationship to the historical church.

SELF-CONSCIOUS  
APPEARANCE

176. The Symbolic Order becomes visible when it decides to declare itself before God and man. Such declarations come when it does a signal project as a sign of possibility to collapsed social structures and visionless local churchmen, and when it tells publically its story in order to gain financial support for its programs or to make available the tools of sociological reconstruction.



## MASTER CONCLUSION

HISTORICAL  
ORDER

177. An historical order comes into being only to serve the church and the world. It formulates itself as a presence in the world--designing internal and external forms for itself, forging a discipline, and outlining its operations--only so that it might act as a sign of the future and better serve the needs of the church and the world. Yet the religious in history have never moved hastily or impetuously to formulate their internal life. Designing the embodiment of the future must come from universal human insights and hold what will be humanness for 1000 years.

THIS  
DOCUMENT

178. But ours is a time in the history of mankind when a sign of ordering and reconstruction is called for. New forms need to be developed by those who are willing to use themselves as experimental prototypes of what is needed for all men. It is in this light and out of this context that this document has been written. The turn toward the world requires a self-conscious formulation of the historical order as a presence in the world. This document, therefore, is a pulling together of research done over the past several years on the ordering dynamic in the 20th century, and a projection of the historical order as a response to the needs of the church and the world at this time in history.

ORDER  
RESEARCH

179. With the basic outline of this document, the total order will be able to research the historical order during the coming year in all of the Religious Houses and at Order Base. We will clarify and develop what the historical order in its tri-polar dynamic--the movemental, extended and serving dynamics--needs to look like in its form, discipline and operations.

THREE  
ARENAS

180. This document discloses at least three arenas of research for the year ahead. The first of these is to articulate the basic human dynamics which are structurally manifest in the forms, discipline and operations in the historical order. This task includes making a clear definitional statement of the one reality which is the historical order and its three major aspects, movemental order, extended order, and symbolic order. The second research task is to demonstrate the continuity between a 20th century historical order and those which have historically preceded it. Save that today's forms, discipline, and operations display such continuity, the essential dynamic of historical order cannot be articulated. The third research task is to discover the means of appropriating the historical order dynamic authentically in the post-modern context. This research task will clarify and direct already-existing experiments as well as provide a context for necessary relationships to future experiments, such as New Social Vehicle tactical activity.

ORDER  
IMPETUS

181. From this first draft of the theoretical practical shape of the historical order comes the impetus and the context for the crucial research of the next year.