Core Curriculum
RS-IIIA

Lecture IV
DISCIPLINED LIFE

Revised Manual
Sept. 28, 1973

SUSTAIN		MAINTAIN		CORPORATENESS		ACCOUNTABILITY	
WORSHIP	Corporate	PHYSICAL LIFE	Food	CIVILIZING PROCESS	Always in history	QUESTION ABSOLUTION	Actual/symbolic
	Objective		Clothing		Shapes history		Objectify guilt
	Structural		Shelter		Stylizes task		Absolution in Word
	Visionary		Whatever necessary		New forms of humanness		Both judgement and mercy
COUNSELING	Not for own or individual sake	INTERNAL LIFE	Data	COVENANT	For missional task	RATIONALE	Regular evaluation
	Hold before Word		Context		Particular body of people		Times of reporting
	Release inner resources		Self-understanding		Particular rule		Objectify guilt
	Enable solitary struggle		Corporate		Radical decision		Free people for future
CONVER-SATIONS	Reveal awe in mundane	COMMON	Life time-design	RULE	Written/ unwritten	PERVERSION	Absolute law
	Decision about own journey		Space		Central to covenant		Libertine
	Give objectivity to situation		Rhythm		Objectivity to time/task assignments		Head-Beating
	Allow struggle		Comprehensive vision		Minimal written down		Uncontexted
PRESENCE	Life style demonstration	COMMON STYLE	Chaste	ABSOLUTE/ RELATIVE	Absolute obedience	DIVORCE	"Till death..." covenant
	Sustaining		Corporate		Total freedom		Willing to surrender marriage
	In Word		On behalf of others		Choose each moment		First married to God
	Symbol of possibility		Own uniqueness		Particular		Obedience to God

DISCIPLINED LIFE

RATIONAL OBJECTIVE:

To demonstrate that discipline is the cement that holds internal life in being for the sake of the external mission.

EXISTENTIAL AIM:

To individually decide to be the glue that holds the local congregation in being.

I. SUSTAIN
- A. Worship
- B. Counseling
- C. Conversations
- D. Presence

II. MAINTAIN
- A. Physical Life
- B. Internal Life
- C. Common Structures
- D. Common Style

III. CORPORATENESS
- A. Civilizing Process
- B. Covenant
- C. Rule
- D. Absolute/Relative

IV. ACCOUNTABILITY
- A. Question and Absolution
- B. Rationale
- C. Perversion
- D. Divorce

OVERALL: It is in being held accountable to the corporate structures of a covenanted body of people which is sustained in the Word by the activity of regular worship that a man is able to live a disciplined style of life.

I. SUSTAIN: Worship is the primary sustaining symbol of the Church which allows men to stand as the presence which reveals the Word and engage their lives in mission.

A. Worship: Participating in corporate worship as one who can live in the midst of struggle within objective structures enables the vision of the local congregation as a disciplined body of people.

B. Counseling: Counseling is never for its own sake; it is holding the individual before the Word and releasing his own inner resources to struggle alone for the sake of the mission.

C. Conversations: Conversations reveal that in deciding to deal with our givenness, life comes as continuous struggle allowing a person to deal with particular problems he encounters.

D. Presence: The disciplined man is one who stands, not on his successes or his failures, but in the Word, as a symbol of the servant through whom the Lord is working.

II. MAINTAIN: After a person's physical needs are taken care of it is the discipline of study, worship, objective structures and intentional colleagues which maintains him in mission.

A. Physical Life: Maintaining a person in mission involves doing whatever is necessary to provide for their physical needs.

B. Internal Life: Study deals with whatever a person needs to know in order to fulfill his role in the overall context of the mission, while worship maintains him by constantly reminding him of his self-understanding.

C. Common Structures: Objective structures which hold up a comprehensive vision of the mission are basic to providing the possibility of making and acting out missional decisions.

D. Common Style: The address of a disciplined style frees the other to be the style which allows his own effective involvement in mission.

III. CORPORATENESS: It is the covenanting of a body of people to be one thrust in history and to abide by one rule that creates corporateness.

A. Civilizing Process: To enter into covenant is the decision to shape history, to perform a particular task in the civilizing process of mankind.

B. Covenant: A covenant is the radical decision to work with a particular group in an actual missional task.

C. Rule: Whether written or unwritten, the rule is central in covenant. It brings objectivity to time and task assignments as well as the polity, economic structure, study and symbolic life. In order to enable and not burden the group, the rule is as minimal as the mission permits.

D. Absolute/Relative: To be responsible in covenant is to live in the tension of being absolutely obedient to the way life is which gives total freedom to chose the particular rule one will obey.

IV. ACCOUNTABILITY: It is regular accountability to the covenant that maintains the power of a corporate group and the absolution on the other side of that which frees them to continue in mission.

A. Question and Absolution: Actual accountability is about a specific job which is answered "yes" or "no". Symbolic accountability represents covenant with God and is answered "yes and no" or "no and yes". Absolution follows with the Word of possibility which is at once both judgement and mercy.

B. Rationale: Regular evaluation and projection, times of reporting, accounting, absolving and planning objectify guilt and free people for the future.

C. Perversion: Serious nonchalance in accountability is the style which keeps the balance between beating people over the head by declaring absolutes of law or always doing what you want, being the libertine.

D. Divorce: **Covenant means total commitment which is not set aside for anything; however, final obedience is rendered only to God, and the possibility of divorce is a symbol of always standing open to new requirements of the Lord's acting within history.**

LECTURE III - DISCIPLINE

I. SUSTAIN

A) Worship: To enable vision of loc. cong. as disciplined group, it's nec. to hole individ. up against corp. worship as one who can live in midst of struggle over against objective structures.

B) Counseling: is never for it's own sake, but for sake of mission holding individ. before Word releasing his own inner resources to enable him to struggle alone.

C) Conversation: must reveal struggle as context of person's life in deciding to deal w. his givenness; so he controls his problems -- not problems control him.

D) Presence: You be whatever need to be in order to sustain colleague in mission; stand in Word yourself as sustaining presence for others.

II. MAINTAIN

A) Physically: Maintaining a person in mission involves providing for his phys. needs --shoes, if his boots have been blown off in battle-- sleep, if his fatigue requires it, etc. This means you do whatever nec. to provide for his phys. care as mission " .

B) Study/Worship: to maintain a person in mission you must attend to his intellect. needs; what does he need to know in order to fulfill his role in overall context of the mission. Worship maintains him by rehearsing his self/understanding.

C) Basic Structures: Care for colleagues is to build objective structures in which they can participate; freeing them to make decisions overagainst his druthers; holding before them a comprehensive vision and direction of mission.

D) Style: Study & worship (knowing); basic structures (doing); and address of your style (being) elicits a person's own style which is finally the only thing that maintains & frees him to be effectively involved in mission.

III CORPORATENESS

A) Civilizing Process: It is only for a task that you covenant yourself -- to enter a covenant is a decision to shape history.

B) Covenant: involves the scandalous decision to work with a particular group in an actual missional task.

C) Rule: Whether written or unwritten the rule is essential for the covenant. The rule brings objectivity & s/c to Time/Task assignments in the polity structure; goods; study life & symbolic life. It is to enable not burden the group. The rule of thumb is to have as little as possible to forge the mission.

D) Absolute/Relative: To be respons. in covenant is to hold tension of being absolutely obedient to the way life is which gives total freedom to choose which rule I will obey.

IV. ACCOUNTABILITY

A) Accountability: Actual accountability is about a specific job & is answered yes or no. Symbolic account. involves a spirit relationship & is answered yes&no or no&yes. Absolution is at once both judgement & mercy -- or the word of possibility.

B) Rationale: Acct. is to objectify guilt in order to free one for future dec. Regular evaluation and projection times need to be scheduled which include: accounting, reporting, planning, and absolution.

C) Perversion: Beating people over head by declaring absolution of Law or always doing what you want -- being the libertine. What is called for is serious noncreal-ance in acct.

D) Divorce: Covenant is always 100% committment; yet always open to new possibilities - or, only final obedience is to God; the only basis of divorce is for is for more effective participation in mission.

LECTURE IV - Illustrations

I. Sustain:

Whole problem of discipline deals with spirit deeps. Corporate care is essential to disc. The objective structures of the worship held him up against the context out of which he could deal with his struggle.

II. Maintain:

(Movie: Midnight Cowboy)

The cowboy's mission was to be a hustler but he had no way to bring off-- no contacts, no clothes. His friend, who had no way to be a hustler decided to help bring him off as a hustler (going to maintain him in mission.) His friend, breaks into shoeshine stand and polishes his shoes, washes his clothes by putting them in with someone else's, steals him a new hat and then finally goes out and hustles him a prospect.

III. Corporateness:

30,000 men went to the moon, not 2. One has to include the technicians who made possible the flight. Not one company built the rocket but many different companies who normally are arch-enemies used corporate insights. Everything was put at the disposal of that task: time; no sleep; goods;millions for just the right kind of shoes. When the flight started, every man was absolutely held to those plans - one deviation and everything would fail. Ridiculous situation of someone doing what he feels: count down, 10, 9, 8, 7, 6, 5, - HOLD IT! I don't know if I feel like going.

IV. Accountability:

(Book: "Journey to the East" by Herman Hesse)

The main character, H.H. is called before the Presence of the League to declare his sin -- the League does not judge him rather judgement has already been pronounced by H.H.'s presence. The League merely heard his confession and held him before the possibility of a new decision.

(OR)

New Testament parable of the talents - not did you have more, or do more, but did you give your selfhood to the mission.

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Warriors of God; Nigg; (chapters on Benedict & Augustine); Knopf Pub., N.Y.; 1959.
Journey to the East; Hesse, Herman; Noonday Press, N.Y.; 1967.

RSIII A: LOCAL CHURCH
Lecture #@ 4

I. Discipline
A)Worship
1.) Vision
2. Only that you can live
3. Disciplined group
4. Love of God Heals

B. Counseling
1. Only the word
2. Walk alone
3. Decide alone
4. Die alone

C. Conversation
1. Struggle
2. Context
3. Alarm
4. Promise

D. Presence
1. Stand on Word
2. Inèerior Resources
3. No justification
4. Give up deed to God

II. Maintain

A. Physically
1. Shoes
2. privacy
3. time
4. creation

B. Study/Worship
1. Context
2. content
3. call to be
4. Human?

C. Basic Structures
1. Participate
2. Freedom
3. Direction
4. Druthers

D. Style

1. K
2. D
3. B
4. Style

III. Corporateness
A. Civilizing Enterprises
1. Metaphors
2. Deed
3. Sol. Decision
4. Covenantal Group

B. Covenant
1. Task
2. decision
3. Resp.
4. Givens

C. Rule
1. Structure
2. T/T
3. Polity
4. Goods

D. Absolute-Relativer
1. Rel. sit
2. Absolute dede
3. Resp. is
4. Human dignity, leaders

IV. Ccountability
A. Accountability
1. Task
2. Decision
3. Vision
4. Claim

B. Rationale
1. Actual
2. Absolution
3. Symbolic
4. Absolution

C. Perversion
1. Phairsee
2. Libertine
3. Theor-Pract
4. Serious-Nursch

D. Divorce

1. 100% committment
2. Open ended
3. Only for Obed. to Brid
4. Excommunication

RSLIIA Discipline Lec - Frank Hilliard

End Lecture 3.

Lecture 4, Frank Hilliard on Discipline of the Body - lecture near completion before recorder turned

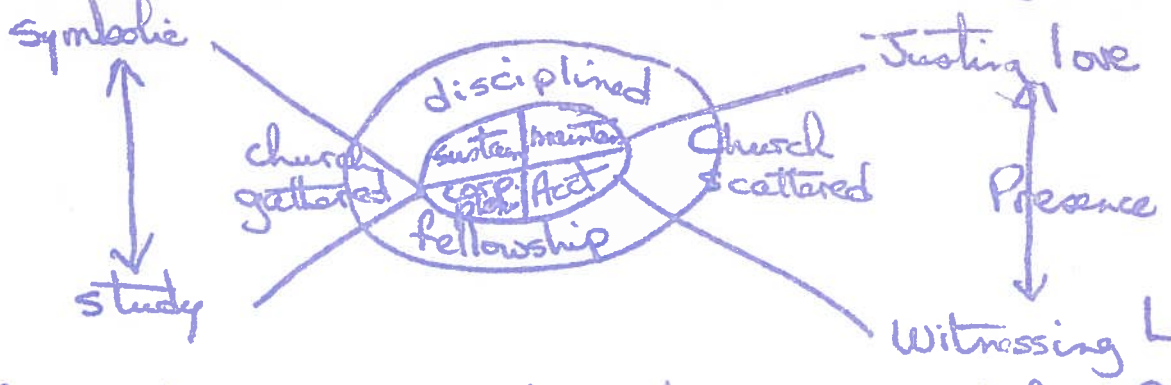
The Worship comes first, even if a person is sick. Without it nothing happens, and we in the 20th Century just see the power of the symbolic life. It has to be corporate, and then it has to be individual. The great contradiction across the Movement across the world is the lack of a significant solitary office. We think we have a start on that. You have to have something like that built into your rule.

Then you have to have some sort of polity built in here. You have to have some way in whcich you are going to make decisions. You know we use the consensus methodology. We feel that it pushes a person to be an individual (a self) a little bit more than the democratic methodology. To have to put your ideas out on the table, it pushes you to get your own creativity out on the table. But then deciding how the consensus methodology is going to operate is not any kind of an easy solution. Sometimes, Rick wants to go X way in history, and I want to go Y way, and sometimes, though he is wrong, he is just stubborn enough to insist that we go in X way, and I insist we go in Y way. Consen is no final solution to your problems, and you are going to have gnashing of teeth. Your cadres will have this if they are to become at all significant. Whenever we have something we can't agree on 100%, our policy is to postpone it. Sometimes you do that until you can't postpone it any longer. We had this helacious discussion when we moved out into the neighborhood. Everybody could think of reasons why his neighbor should move out, and reasons why they shouldn't move out. When July came, we just had to make a decision. You have to have some way of making your decisions. You have to have some kind of rule regarding your goods. This is most painful, bec use people will do anything but come to terms with the economic tyrany of life. Don't take the "ggod life" away from me. You ha to build in some way in the rule to handle the economic aspects of your life. In our order, here, I think it is safe to say that we have lifted the economic tyranny of life. We are poor, but we don't feel poor. Right now, out of our own money that we have pulled out corporately, four people are in Asia, doing the work there. Now all of us know that we can live on half, or maybe a third of what we are living on now. If you don't think so, just look down the block in this neighborhood, and you will see people living on half.

When you bring structure into this area, you are going to find that it frees you rather than tying you down.

One other image. Your cadre is there for soley the sake of being involved in the Local Church local congregation, nd the parish. And our job in the parish, through all these, has been these three things, and this out of the book of Acts. WE are there to feed the sheep, which mens everyone in that local parish. Then, it is ther to protect the sheep. And t en it is there to lay down its life on behalf of all the sheep. Palul Tillich once said that in any local church, you will find 10% of the people already awake. 1o% will be asleep. Now of course pa t of our problem is that the 1o% asleep are running the local church program, and we haven't had guts enough to say no to that. But then, that leaves 80% of the people who are awakenable. You might convince ~~the~~ me that those figures are off five or ten percent, but you won't convince me that they are off much more, even in the local church in which you find yourself. So, I send you back to your churches to recruit, and to forge new structures of how you become a disciplined boyd of people. You are out over nothing in forming these things. So, I lay on yuu the dmeand to forge out that

Hilliard - Discipline - Local Cong. Apr. 1969



When cadres collapse it is because symbolic life fails. Today we know ☭ and yet don't act on it so that clergy above all are symbolically impoverished both individually & corporately. Those people who sweat & slave in the basement carving out a philosophy of revolution bring off the revolution. But you can't philosophize without knowing the world. Therefore in cadre life there must be

Serious curriculum. Church's have collapsed because someone was allowed to stand up and say 'This book is too hard.' We have to be on top of the best minds of the day.

Serious methodology: To sit and talk is not enough. You must love people enough to seriously manipulate them.

Serious pedagogy - can only be done by you Not done by tucking it over to 'authorities' who haven't the Word.

The community gathers only to be the Presence or the power of the community scattered.

Core of local church is disciplined fellowship - not for the sake of propping each other up but for the task in history

Mao on liberalism - three yeses and you're shot!

Cadre Discipline (2)

Sustain - spiritual care - when your brother comes in battle weary from the front lines how do you get him back on his feet morale lost. They will come in tired having lost + the way you sustain him is in (1) corporate worship service - shove his face into his acceptance as a battle weary failure. Then he can get up + move to the future. - 2½ yrs ago threat of riot, some got scared, lost objectivity. Someone said it could only happen 12 hrs after worship service when memory was dim that you are already a dead person + not scared even tho' frightened

(2) second way to sustain is by counseling - nothing to do with reading books or going to school. This is a gift some have + depends on being grounded in word in Jesus X. You are only to press him against the word.

(3) Serious conversation would solve problems before they take over - they would be dealt with daily.

(4) Your presence itself sustains if you live out of your own interior resources. A monk is one who passes on to another the art of living this way.

Maintaining is the physical side of this. If his boots are blown off you buy him ~~shoes~~ shoes or give him one of yours. You do whatever is necessary to maintain him. That means nothing you have belongs to you. eg. its my car - but it doesn't belong to me. There is no private property in the revolution. If he needs cadillacs he gets those, too. One order member lives on 10 times as much as the rest of us for sake of revolution. If he needs education you see that he gets that. Fellow from Iowa - with potato smell, to Institute for 2 mos for education

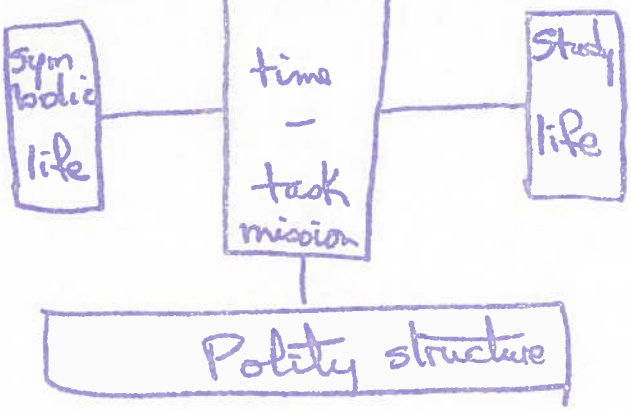
Local Long – Discipline (3)

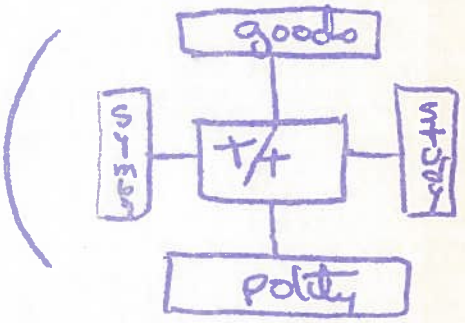
Maintaining means (3) building structures + people don't want this. We don't really want to be cared for ∴ you have to listen with 3rd ear – they'll scream they aren't cared for when they really are

Corporate Planning is essential to the task + ones you are to be corporate with are never the ones you'd choose. For hrs. + hrs. you sit around a table + fight together to get one insight on which to build the church

Covenant is always involved. Decision to be part of cadre means obedience. Indiv. never takes place save in midst of corporateness. No one takes indiv. from you; you give it up. + (3) when you give it up then you gain it.

Rule is essential – known or unknown. Some say don't write it down until 10 yrs after it solidifies. Rule must include: Goods





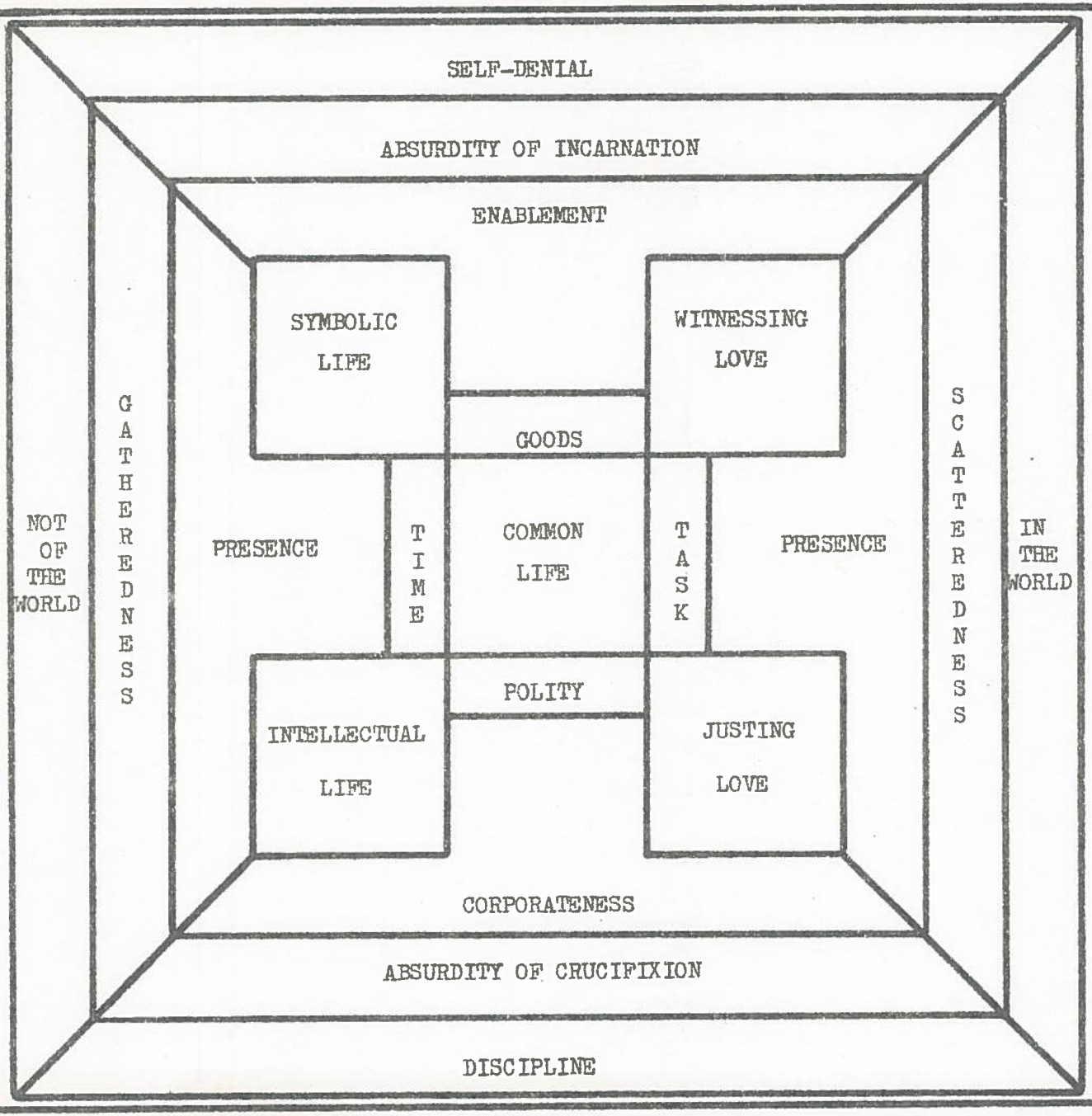
Accountability – never to beat anyone over the head but only to get the task done, to objectify guilt – to know what you did is exactly what should have been said. eg you need to be in study group that decides what assignment is; then you are held accountable.

It is in this commitment to being that you have fellowship – this means that divorce must always be a possibility. Nothing for sake of nut – just mission

ITI LONDON

CORPORATE LIFE AND DISCIPLINE

1974



RS-IIIA DISCIPLINE LECTURE READING

Liberalism manifests itself in various ways.

To let things slide for the sake of peace and friendship when a person has clearly gone wrong, and refrain from principled argument because he is a an old acquaintance, a fellow townsman, a schoolmate, a close friend, a loved one, an old colleague or old subordinate. Or to touch on the matter lightly instead of going into it thoroughly, so as to keep on good terms. The result is that both the organization and the individual are harmed. This is one type of liberalism.

To indulge in irresponsible criticism in private instead of actively putting forward one's suggestions to the organization. To say nothing to people to their faces but to gossip behind their backs, or to say nothing at a meeting but to gossip afterwards. To show no regard at all for the principles of collective life but to follow one's own inclination. This is a second type.

To let things drift if they do not affect one personally; to say as little as possible while knowing perfectly well what is wrong, to be worldly wise and play safe and seek only to avoid blame. This is a third type.

Not to obey orders but to give pride of place to one's own opinions. To demand special consideration from the organization but to reject its discipline. This is a fourth type.

To indulge in personal attacks, pick quarrels, vent personal spite or seek revenge instead of entering into an argument and struggling against incorrect views for the sake of unity or progress or getting the work done properly. This is a fifth type.

To hear incorrect views without rebutting them and even to hear counter-revolutionary remarks without reporting them, but instead to take them calmly as if nothing had happened. This is a sixth type.

To be among the masses and fail to conduct propaganda and agitation or speak in meetings or conduct investigations and inquiries among them, and instead to be indifferent to them and show no concern for their well-being, forgetting that one is a Communist and behaving as if one were an ordinary non-Communist. This is a seventh type.

To see someone harming the interests of the masses and yet not feel indignant, or dissuade or stop him or reason with him, but to allow him to continue. This is an eighth type.

To work half-heartedly without a definite plan or direction; to work perfunctorily and muddle along - "So long as one remains a monk, one goes on tolling the bell." This is a ninth type.

To regard oneself as having rendered great service to the revolution, to pride oneself on being a veteran, to disdain minor assignments while being quite unequal to major tasks, to be slipshod in work and slack in study. This is a tenth type.

To be aware of one's own mistakes and yet make no attempt to correct them, taking a liberal attitude towards oneself. This is an eleventh type.

FRANNY AND ZOOEY

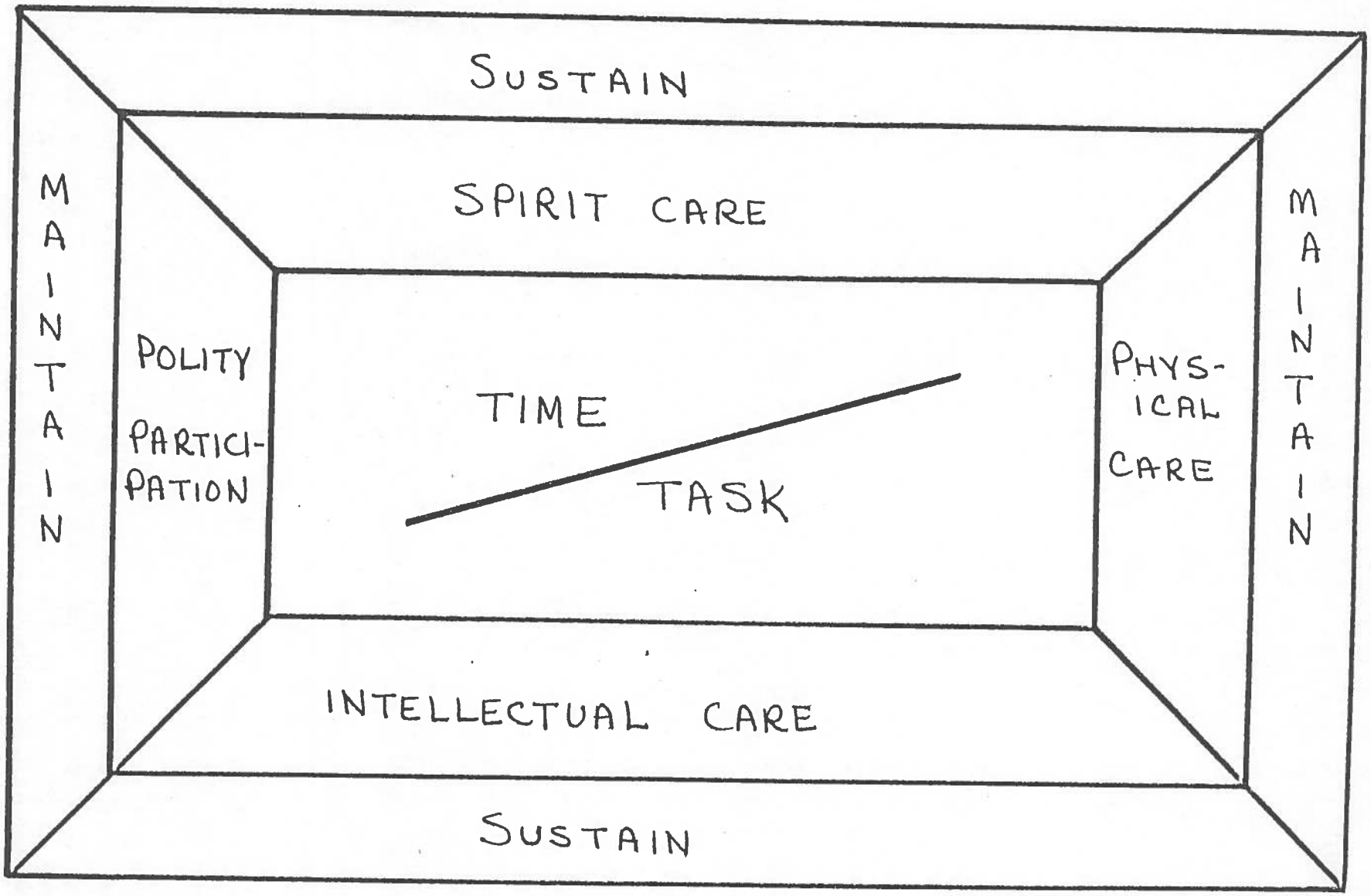
J. D. Salinger

"I remember about the fifth time I ever went on 'Wise Child.' I subbed for Walt a few times when he was in a cast--remember when he was in that cast? Anyway, I started bitching one night before the broadcast. Seymour'd told me to shine my shoes just as I was going out the door with Waker. I was furious. The studio audience were all morons, the announcer was a moron, the sponsors were morons, and I just damn well wasn't going to shine my shoes for them, I told Seymour. I said they couldn't see them anyway, where we sat. He said to shine them anyway. He said to shine them for the Fat Lady. I didn't know what the hell he was talking about, but he had a very Seymour look on his face, and so I did it. He never did tell me who the Fat Lady was, but I shined my shoes for the Fat Lady every time I ever went on the air again--all the years you and I were on the program together, if you remember. I don't think I missed more than just a couple of times. This terribly clear, clear picture of the Fat Lady formed in my mind. I had her sitting on this porch all day, swatting flies, with her radio going full-blast from morning till night. I figured the heat was terrible, and she probably had cancer, and--I don't know. Anyway, it seemed goddam clear why Seymour wanted me to shine my shoes when I went on the air. It made sense"...
Franny was standing. She had taken her hand away from her face to hold the phone with two hands. "He told me, too," she said into the phone. "He told me to be funny for the Fat Lady, once." She released one hand from the phone and placed it, very briefly, on the crown of her head, then went back to holding the phone with both hands. "I didn't ever picture her on a porch, but with very--you know--very thick legs, very veiny. I had her in an awful wicker chair. She had cancer, too, though, and she had the radio going full-blast all day! Mine did, too!"
"Yes. Yes. Yes. All right. Let me tell you something now, buddy,...Are you listening?
Franny, looking extremely tense, nodded.
"I don't care where an actor acts. It can be in summer stock, it can be over a radio, it can be over television, it can be in a goddam Broadway theatre, complete with the most fashionable, most well-fed, most sunburned-looking audience you can imagine. But I'll tell you a terrible secret--Are you listening to me? There isn't anyone out there who isn't Seymour's Fat Lady. That includes your Professor Tupper, buddy. And all his goddam cousins by the dozens. There isn't anyone anywhere that isn't Seymour's Fat Lady. Don't you know that? Don't you know that goddam secret yet? And don't you know--listen to me, now--don't you know who that Fat Lady really is?....Ah, buddy. Ah, buddy. It's Christ Himself. Christ Himself, buddy.

PRIMAL COMMUNITY

COMMUNITY RULE

DISCIPLINE



Shropshire

DYNAMICS OF COVENENTAL LIFE — COMMON STRUCTURES — Calvin Spring '75

ROLE OF STRUCTURES	STRATEGICAL FORM	missional function	ALWAYS IMPERFECT	never fair	ALWAYS NECESSARY	form ~~for~~ to life dynamics	SOCIAL EXPERIMENT	Indiv. + structure in tension
		orders individuals		relatively effective		locus for creativity		individual builds structure
		obedience + creativity		constant improvement		dead structure		structure enables indiv.
		seriousness + non-chalance		patience and responsibility		pain of metamorphosis		both live before MYstery
EDUCATIONAL STRUCTURES	THE SEMINAR	objective study	THE LECTURE	secondary structure	WORKSHOPS and CONVERSATIONS	group wisdom	OTHER STRUCTURES	black boards
		key structure		contextual function		group methods		tables, etc.
		depth thinking		broad picture		consensus building		curriculum etc
		each participant		motivates study		depth motivation		faculty
CARE STRUCTURES	THE TEAM	1-10 people	THE ECCLESIOLA	18-30 people	THE CONGREGATION	70-140 people	THE SOLITARY FABRICS	solitary office
		essential to society		larger family		significant celebration		individual work
		care for individual		spirit fellowhood		inclusive presentations		individual housing
		creative work from ea.		form to consciousness		building practical vision		discontinuous time
WORK STRUCTURES	COMMON ENABLEMENT	wonder	WORK DAYS	mass labor	SOCIAL METHODS LABS	hard work	PEDAGOGY TUTORIALS	risk new roles
		team tasks		community miracles		leadership training		educational labor
		obediences		change of pace		methods trial		methods trial
		all servants		give body		future anticipated		future anticipated