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In July 1972 it will be 20 years. The highways of the last 20 years are litter with the debris of this little outfit-- those who thought they could renew the church from outside the church.

Let's get a hold of what has happened up to this moment.

(1) The most important thing is the recovery of the Christ figure- the Christ happening-- a happening, not an idea superimposed. It happened to people, turned their lives upside down, gave them a new posture. The centrality of the Christ figure has been recovered for our time and a kind of radicalizing has taken place. The church is discovering that the Christ happening is a disclosure of new humanness in itself. The person becomes an authentic individual.

(2) The next accomplishment in terms of church renewal: the church has forged for itself a brand new operating image--that of mission. Not as having a mission, but AS mission,-- the civilizing process. In the midst of the unbelievable happening a radical dimension was exposed. The church saw that history was not history without the People of God. History is not history save for those people who dare to question what is, and vision what is to be.

(3) In this 30 years, ecumenism,.. Praise the Lord for these broad designs of ecumenicity that have come. Vatican II, the World Council of Churches are manifestations of real ecumenism that is going to change the total life of the church--at the grass roots. There has been a coming together at the grass roots that is simply astounding.

(4) The radical dimension,-- Ever since World War II there has been a return to nationalism in many ways. The whole wide world has a new essentialism. We have penetrated to the very depths of humanness itself. I belong first of all to my humanity. We first of all are MAN, period. Out of that is going to come the new, practical, concrete forms of the new humanity of tomorrow.

(5) The new disciplined community:-- Alone you can do nothing. Only through corporateness do you have the foggiest chance of accomplishing anything with the church of in society. When my unlimited creativity is shoved into corporateness. The renewal is the discovery once again that the church is corporate-- out of necessity relative to mission.

In the beginning of Protestantism there was discipline because there was a job to be done. A man of faith is one who is disciplined to live out of his interior resources. To do the task of the church there have to be IRON MEN (first chapter of Jeremiah) who have internalized discipline and can therefore submit to any discipline to get the task done.

(6) The recovery of the holy life:--It's been a long time in protestantism that we have even known there is such a thing. (Though the so-called protestant principle was necessary and important, in Vatican II they took it into themselves.) The exercises are for the sake of discipline that enables the corporateness, that enables the task to create a whole new humanness.

The other world that is always in the midst of this world but is other. The realm of mystery, the mystery that never goes away, the awareness of which is awe itself. Terrible dread and fascinating desire out of which comes the dawn of consciousness itself. Ecstasy in the midst of the everydaynesses of life-- the realm of freedom I have to keep my own conscience. No one can keep it for me. I ALONE must keep my own conscience. The other realm is the realm of God and that is in the midst of this world I am responsible to the Mystery. I am responsible to God. This world has been lost, but now it's being found. The man who is responsible to God discovers that he is responsible for the world. An imperative, no indicative. The man in the other world that he is all that's ever been. He is responsible for the future, as if he were the

only one.

THE FUTURE: THE NEXT 20 YEARS

What will the next 20 years look like?

- (1) There is going to be a marriage between the established dynamic and the movemental dynamic. The "what happens" in the marriage is not himself. The new church will never be the dream of the revolutionary.
- (2) There will be a reactualization of practical universality. The church of Jesus Christ never was and never can be national. Cannot be, never has been. The church is universal.
- (3) Reappropriation of Mythology. Will not be done by thinking of abstract goals, but by concrete factors.
- (4) Metamorphosis of pluriformity of the church. The pluriform dimensions will always be there in the church--has to do with the uniqueness of the individual. Not a cutting off of denominations. We are not sheep.
- (5) A reassertion of social individual symbolism. The whole idea of the religious and the cleric is going to be reconstituted. There will be cadre groups that constitute the clergy in a particular situation.
- (6) March hand in hand with the awakened edge of the established church. There are certain jobs that have to be done. The kind of people that have got to do this thrust into (not clear in notes):
 - (a) Spiritually grounded in a new kind of depth. Have to spend more time in training.
 - (b) A brand new brand of person that has to be dedicated- A new kind of vocation- To see that history in his time comes off.
 - (c) Is going to have to be corporate. The moving edge of the church cannot be otherwise that corporate.
 - (d) Have to be highly skilled. Have to know theology of the church, the dynamics of the church, the times in which they live, the methodologies of social change, social motivation. Have to be the pioneers--inspire and pioneer the New Social Vehicle, forge the new elite troops for service to the church everywhere.

I CALL UPON THE ESTABLISHED CHURCH to foster and support the movemental ~~forces~~ forces in the next 40 years both in terms of authorization and in terms of facilities and enablement. AND I CALL ON THE MOVEMENTAL CHURCH to grasp afresh that they are never anything more than servants ~~of~~ of the church.

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