

1

There is not an "Historical Order" save there is self-conscious disciplined relationships amongst those making up that order. The intensity and form of the discipline revolves around the task assignment that is required to accomplish the common mission. The Symbolic Dynamic of the Movemental Order has the task of radical experimentation upon themselves to discover the necessary new spirit and sociological forms required to pioneer the new humanness in any age. They are the radical sign of the new humanness. In relation to the intended and extended dynamics of the movemental order they symbolize the decision of the entire order to stand before the unknown and be the mystery.

The Intended Dynamic of the Movemental Order are those under particular assignment to self consciously inject the re-articulated and re-styled gospel into the structures of the historical church, especially at the local congregational level. These will not live within residential structures, but will likely work in and through movemental structures such as cadres and regional councils.

The Extended Dynamic of the Movemental Order are those under self-conscious assignment to permeate the bureaucratic structures of the historical church and the civil structures of society. Their articulation of the gospel may be utterly in a secular mode or more explicit depending upon the befitting context. These would not live within explicit residential structures and probably not participate in normal movemental structures except on symbolic occasions. * D. Cramer

2

The symbolic order stands as those who have made a life decision to live in total obedience to God within a given structure relating to its rule and discipline. The symbolic order holds the intended order accountable to its decision and offers the gifts of its intensified struggle in the spirit dimension by its ability to order the journey and create the forms that will nurture and enable all men. The symbolic order stands as an exemplary sign for the sake of insuring every man the possibility of living the resurrected life in our time.

The intended order is that group which has made a life decision to live in obedience to God within a given structure relating to its rule and discipline. The intended order holds the symbolic order accountable to its decision and offers its gift of discontinuity as the mission focuses on various areas of concern. The intended order is assigned to be stationed within the existing economic structures of society for the sake of the task of building the new earth. The intended order provides economic support and maintains contacts necessary to enable the movement at every point.

The extended order is that group of committed individuals who through their dedication may be called on for support at all times in the area of finance, contacts, pedagogy and other enabling functions. *A. Wood

3

The kairotic movement in the history of man is at hand for the self-consciously secularly spiritual to become the sociological manifestation of the ordering dynamic of civilization. In past ages of Western Civilization the ordering dynamic has been seen in the orders of the Historical Church through which the basic focus of the dynamics of society were given initial embryonic expression. In our time, because of the radical discontinuity that man experiences in relation to his past and because of the radical demands that man experiences in relation to the future, the ordering dynamic is socially manifest by those who hold tenaciously to being the movemental dynamic and self-consciously assume the task of nothing less than building the earth. One dynamic within the movemental dynamic is the Movemental Order. * Joe Crocker

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ON THE MOVEMENTAL ORDER

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4

The historical or movemental ordering dynamic always occurs as an attempt to put self-conscious form on the socio-spiritual movement in civilization in a given time. It is a self-conscious response to history. There are three dynamics within the inclusive ordering dynamic: the Symbolic Order, the Intended Order, and the Extended Order. These three are distinguished neither by their self-conscious relation to God nor the degree of their commitment to history. Rather, the three are distinguished primarily by their function in the process of giving self-conscious form to the spirit. It is crucial to articulate clearly the functional differences so as to avoid a distinction between them on the basis of status or spirituality. The ordering dynamic is a response to history, a caring for the neighbor and not a means of salvation. These three dynamics are the equivalent of the industrial categories of research, development, and production.

The Symbolic Order embodies the dynamic of research -- it is the raw experiment. The special environment, the laboratory where the raw spirit of the time is forged into viable forms. They are the sign which sustains the order and reminds the world of the movement of the times. Theirs is a single loyalty and a single obedience to the order as to God. Theirs is a common task, common assignments, and common structures.

The intended order embodies the dynamic of development -- it is the tensional relationship of discerning the practicality of the signal of the symbolic order. They are the special forces who bridge the gap between the cloister and the world. Always they remain on Special Assignment. Theirs is a single loyalty but a dual obedience. They share common task and common assignment but operate out of structures appropriate to their special assignment.

The extended order embodies the dynamic of production. They are the ones who finally embody and act out the demand of God and see to its continual and utterly inclusive propagation among all men everywhere. They maintain the covenant of the order with all men as particular man. They are the common local sign of possibility. Theirs is the dual loyalty and the dual obedience. They share the common task of the order.

| | EXTENDED | INTENDED | SYMBOLIC | |
|------------|---|-------------------------------|-----------------------------|---------------------------------|
| DECISION | Locally Grounded | Task Oriented Special Assigt | Sign Sustains | S/C Response to Historical Sgns |
| COVENANT | Dual Loyalty Dual Obedience | Single Loyalty Dual Obedience | Single Loyalty Single Obed. | Overcome Status |
| DISCIPLINE | Task | Task Assignment | Task Assignm't Structures | Research Development Production |
| DYNAMIC | *Order Maintain Worldly Covenant *World-Local Sign | Special Forces Bridge Gap | Raw Experiment Sign | History not |

*Wiegel

5

Within the swirling fires of change the movement is always that positive trend toward embracing the mystery. This swirling spirit always impacts, calls forth and raises signs for those who can see. It is in the self-conscious forging, molding and shaping of these people into transporting, catalizing and being the bridge into the future that the movemental ordering takes place.

The movemental order is the tactics of maintaining the symbolic fires and

5 (contd)

stylizing or implementing the embryonic, the New Man. This looks at present like Base. Its gift is in witnessing to the world the word of our Lord.

The movemental order is the strategies of impacting, integrating the wisdom of our fathers, breathing life into the church to build the new society. This looks at present like those not in the order but under its assignment and participating in its structures. Its gift is in implementing the methods of justing love that catalyzes structural renewal.

The movement order are those who embody the goal of being missional models that prophesy orienting to that mystery that is creating a new world. At present this looks like those who operate out of their own context, only occasionally participate in our structures and never operate out of our assignment. Their gift is grounding the impingements of the word in articulating social contradictions as they weave forth new social act.

* John M.Howard

6

As we go deeper into the task of discerning the reality and dynamics of the movemental order as a history creating force in history, and as we begin to forge out the face of that dynamic for the future, the most critical clues will come through the struggles of the Religious houses and Galaxies. For it is there that the movement is grounded and makes sense, the Galaxy dynamic and structure is the one through which the masses will finally be reached. Yet looking only within the galaxy, or Religious Houses, is not adequate--looking there reveals the local manifestations, illuminates the life struggle going on. The Movemental Order is a global reality, beyond any one local manifestation. The Religious Houses reflections and pushing through their experience is finally helpful if somehow there is a way of seeing beyond those to see the broader and deeper significance of the experimenting with forms and the analysing the experience, that is to point the Movemental Order. Our reflections must go beyond the obvious and the assumed. This means that the experimenting in forms in the Religious Houses and the Regions, etc., are helpful clues. Yet I would be reluctant to quickly point to those forms as the answers.

In our work we cannot allow ourselves to become bogged down in the despair of the Roman Catholic Orders, nor in their structural forms--though they will provide critical clues into the dynamics. Some times we let our guilt relative to the collapse of the orders cloud our seeing what has been in the long range the institutional form of the dynamic. Helpful here will be the looking at the forms of that dynamic in other times and civilizations. Again, we must push beyond the obvious and assumed.

7

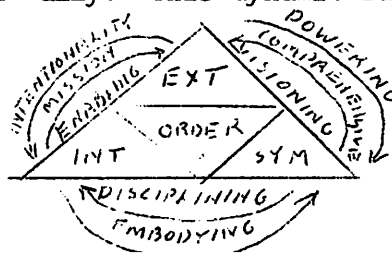
Throughout the ages of man, the dynamic of "in but not of" has always been present; that is, the secular-religious style of life "on behalf of" and dying its death for the sake of mankind has been a bisible demonstrated reality.

Symbolically: This group dynamically functions as an embodiment of a sign and model fo disciplined family goods, time, energy and will given in obedience to the will of God and then surrender of all these to the task set before it in a very delimited particularity.

Intended--or intentionally, this dynamic functions within the total in terms of enablement of catalyzing and steadfastness.

Extended--or extension--ally. This dynamic functions as newness, creativity and breadth of power.

Babs Alerding



Disciplining.

8

As usual we are trapped in tension--walking on a precipice that drops away into the abyss on both sides. One abyss holds the attraction of structural definition of the movemental order and the other the subjectivity of discerning it through a particular mind set or spirit journey. To say that the movemental order is a dynamic in history which as a part of the global spirit movement spiritually impacts the world in some sense holds this tension. But without structural indications, of a signal kind of organization there can be no focus for the movemental order or a way of calling upon the movement at large. What is needed is a story that points to the reality of the order and yet gets said that primarily such structures are only means to an end.

MOVEMENTAL ORDER/MOVEMENT. The distinctions between these two seem to be some where in the area of covenant or stated self understanding of the degree of relatedness to the symbolic order. I say this with the realization of the great dangers involved in this. But there must be some thing related to, that has a recognizable continuity of structure. That is the movemental order--covenant or seen structural relatedness--or some kind of regularity of contact--as some sort of indication of covenants.

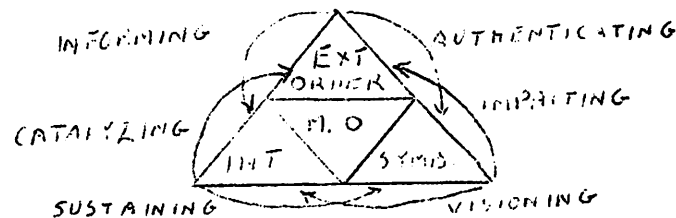
The Movement is like some sort of trend in which the people involved share with the order a common mission ar at the least, there are certain conjunctions of aims, visions or tactics between the two. But it is as if perhaps the mov-ment is beyond the direct demands of the order dynamic and responds more independently to history.

ORDER: Corporate. MOVEMENT: Not necessarily self-consciously corporate.

* Brian Fisher

9

Throughout history there are always those who see themselves intentionally about creating the New Man, New Church, New World. The Movemental Order sees as its task the creation of the humanizing process through all the structures of society. The Movemental Order's context is grounded in the past and the future and sees itself as a radical universal manifestation on behalf of the New Society.



Within the Movemental order dynamic are the Intended Order, the Symbolic Order and the Extended Order.

The Intended Order relates to the Movemental Order by catalyzing the wisdom, methods and style of the intentional presence of those who serve the world as a sign within society. The Intended Order relates to the Symbolic Order by sustaining it in being through direct support in every phase of its life.

The Symbolic Order relates to the Movemental Order by impacting it at every possible point and on every possible occasion. The symbolic order relates to the Intended Order by being that visioning dynamic which embodies the style of those who seek to create the future.

The Extended Order relates to the Intended Order by informing it of the issues relative to their Common mission and enables the extended order to create a screen for its task. The Extended Order relates to the symbolic order by authenticating the symbolic order's presence and mission in the world.

* Mary Warren Moffett

10

The movemental order is that dynamic of human sociality which brings form self-consciously to any historical revolution. His interior realities are (1) the dynamic of frontlining the battle in concrete engagement; (2) the dynamic of patronage; (3) and the dynamic of symbolizing the revolution. These three realities are named, respectively (1) the ex-tended order; (2) the in-tended order; (3) the symbolic order. The extended order relates to the symbolic order by providing its troops, forcing it to articulate its strategies, and being a continual sign of the historic demand. The extended order relates to the intended order by pointing the worthwhileness of the cause, by insisting that the battle is fought with no scruples and by being the concrete embodiment of the new possibility. Intended to extended provides the economic base, insists on practical tactics, wards off confusion. Intended to symbolic occasions its formation, sets initial guidelines, provides authentication. Symbolic to extended educates in basic task and theoretics, demands obedience, provides spirit nurture. Symbolic to intended elicits mission, demands autonomy, radically affirms. These dynamics may be illustrated by any situation of social change. In one day they must become self-conscious in all of these mixed dynamics, and given sociological form. This demand emerges from the understanding of humanness as consciousness of consciousness of consciousness. * Allen

11

The movemental order is that dynamic present in awakened men and women finding selves as vital part of the history changing process in society.

This body of people, who for various missional reasons operate separately from the Ecumenical Institute but never independently of it, are those people whose job is to work with the local congregation for the renewal of the world.

The intended order might be those people held within the structure of the order, present at symbolic gatherings, and accountable to that structure.

The extended order might be those people held outside of and yet operating un self-consciously as a part of the order structures of the Ecumenical Institute. These people might be cared for by another structure.

The symbolic order might be those who for symbolic reasons and for what they see going on are closely aligned to the order, but because of their position are not visibly working with the Ecumenical Institute.

12

The people of the world deeply yearn for a profound human sign of hope for this world. Yet they really do not believe that anything can stop the whirlwind of decay and change that has swept over our times. In the midst of the world, the Lord is calling forth once again in history a radical style of hope for the lives of all men. In giving form to a catalytic movemental order in these times, the people of God will dare to once again reach into the deeps of everyman's soul. The style of the movemental order will begin to appear in every social and religious structure from the drugstore on the corner to the Bishop's office in Mexico City to the First Methodist Church in London, England to the monastery in Kentucky. These strange ones will once again bring to every situation an ability to acknowledge the finiteness of life lived before the Mysterious Power of the Universe .. men around the globe will once again be able to stand as men before the Mystery, not "pretend gods" before unfilled unfair Fatefilledness. These Strange Ones will bring to every situation the ability to create with human meaning that which has not yet been given form in our century. By doing so, that will infuse others with courage to also do the same.

And finally, these strange ones will bring to every structure, every relationship a Sustaining Power that is verily not of themselves but that makes folks remember forever the phrase or the touch or the look that came from them yet from beyond. These strange ones will be for man a sign of hope that once again life has a center.

* Joy Greene

December 13, 1971

13

The movemental order is made up of three levels of symbolism and one level of mission. Although in each level the specific of that mission will change from time to time, the Symbolic order will be those participating in a common rule of discipline involving corporate living situations. They will be related in a network of houses throughout the world.

The in-tended order will be the next level of symbolism. They will live in relation to the galaxies and houses of the symbolic order. Their level of discipline will make the same individual demand upon them as on the symbolic order, but will not be as detailed in external form. They will be responsible and accountable to the galaxies or houses for their symbolic and missiona life, and will spend week II within the general assignment and work structures of the houses.

The ex-tended order will be the last level of symbolism. They will live in relation to general councils of the symbolic order. Their level of discipline will symbolically call for the same radical commitment but will be less detailed stylistically than the in-tended order. They will be responsible and accountable to the general council for their symbolic and missional life, and will annually spend time in the council and its activities.

*Joseph A. Slicker

14

Sr. Loretta of the Missionary Sisters of Francis Cabrini is Order and Movement in the same breath. To place her in the flow of "intended" order is her temptation and a terrifying rending of her covenant to the Missionary Sisters. To place her in Extended Order (or the top triangle as we have talked this morning) as she relates to us as Symbolic Order (though she also is Symbolic Order) gives both of us a freedom and relief to move forward to renew not only the world but the Missionary Sisters. The Extended Order will demand of the Symbolic Order that it stay on the edge of radical religious life in order that the Extended Order knows the perversions of the Church before they happen. The Symbolic Order demands of the Movemental Order that they participate in a particular Social Congregation to which they are assigned, or that the Bishops of the Church never remain the Extended Order. The Galaxy pastors are in fact Intended Order but never function as Extended Order until they are assigned as Symbolic Order, less the Church take us unseriously.

* M. Lynn Bell

15

We (under permanent assignment from the Order presently based in Chicago) are the Symbolic Ordering Dynamic and represent the depth intensification relative to the Movemental Order.

The Intended Order are those who will, under the direction of the Symbolic Order, go anywhere and do anything the Order would assign them. They function as the Spirit catalizers necessary to bring into being a self conscious Movemental Order whose task it is to build the earth through the renewal of the church of Jesus Christ. They understand the depth missional context out of which we operate. The Galactic Auxiliary (in principle) will be or already is part of this dynamic.

The Extended Order are those who will, under the direction of either the Symbolic or Intended, be the leadership dynamic in their particular location geographically. The function as the priorship dynamic necessary to train the movemental forces for the building of the new world. They are your regional, metro, sector, micro coordinators. They run pedagogy guilds and teach on national and regional faculties. They are sometimes rooted in the primal cadres of the Galactic Churches. They are equipped with the movement methods and tools and use these to care for the movemental forces of their particular location.

* Jean Baringer

16

The Movemental Order: You have to begin with the social processes, but what I really want to talk about is Lawrence of Arabia. I must confess he has been the only one in this room this morning for me. We saw this summer that unless man had a way of -- a means by which -- to be engaged in a new way in the civilizing process -- he did not have a chance -- and it had to be a means by which the solidarity of global humanness could be held, while at the same time, allowing multi-variations. Lawrence of Arabia got said clearly -- the fly in that ointment -- in his inability to effect the Arabs cry for freedom which symbolized western white man's limits in his relatedness to the rest of the world. His words -- you cannot give another man his freedom -- what man wants for another people is limited by who he is i.e. white western man. Therefore Lawrence, with a great passion to be significantly engaged, was an ordinary man with an ordinary job. He had the will, but he had no way to be that engagement. He could not return to his world, it was destitute, and he had no place to stand in the tan man's world.

The Movemental Order will be the symbolic net of social engagement, which will allow sociological participation in this dynamic which will offer another alternative basis for man's basic primordial role in society, i.e. survival, rather than the past basis -- arrogance or weakness (St. Matthew). This transparency is possible only by raising this question of survival by the transestablishment, dictated to by the man of faith who simply sees arrogance and weakness as a mirage that hides the reality of man's total dependence on the Father God for all that is. And this self-consciousness is possible because he stands under the direct action of God (St. John of the Cross) (or was it Gogarten?)

* J. Baker

17

All aspects of the Movemental Order have 3 things in common. Each is 1) under assignment, 2) on a stipend, 3) under covenant and participates in the symbolizing or rehearsal of covenant.

Each aspect, however, has a unique and primary function. The A-tended order is primarily the enabler through research and training. The In-tended order's primary function is to directly engage in and perpetually renew the local church. The Ex-tended order is to engage in secular guilds for the sake of the recovery of a signal vocational life and to perpetuate the style of the spirit in that vocation.

This implies a highly disengaged (mobile), obedient (multi-vocational), and chaste (Futuric) life style for all three manifestations of the Movemental Order.

* Sarah Buss

18

Within the milieu of emerging historical forms is the dynamic of the Movemental order which has always been in history, and without which there has been no civilizing process. The self-conscious rearticulation of this dynamic is now at hand for the post-modern age has dawned and the next 20 years will see the movemental order in its post-modern form emerge on the fore front of the civilizing process. In times past historical religious orders emerged out of the Historic Church to give men form to the Word in a secular context. In our time a strange new shift requires that the movemental order emerge giving concrete sociological form to the secular manifestation of the word within the social process of humanness itself.

The movemental Order will manifest itself in three different ways: the symbolic, the Intended and the Extended forms. The symbolic is the hard-disciplined corpe of men and women who have been selected by the Lord of History to be the living embodiment of the new Sociality in behalf of all men, for life, until death makes it no longer possible to be responsible to God for the world. The

18 (contd)

Intended form of the movemental order are those disciplined troops of men and women who are under assignment by the symbolic order to be at their stations in the world as a sign of possibility for all men to embody the new style of the Secular Religious. The Extended form of the movemental order are those committed colleagues at the local level whose day to day engagement in the social process places them on the cutting edge of the renewal of civilization through the embodiment of the Intentional style and radical Tactics. There have always, of necessity, been more of these extended colleagues, who are in fact the most exposed and in terms of the future, the most important dynamic within the Movemental Order. They are the somebodies who get something done in civilization. The Intended Order are those who hold the tension between the other world and this world. The Symbolic Order is not of this world, they are the no-bodies who enable the somebodies to BE the sign needed to renew the Earth.

* Jim Bell

19

As our historical civilizing modes go out of being in order to be replaced by others, as the Shiva principle of simultaneous destruction/creation occurs, the Movemental Order is the one continuity between the past and future. It is the hole in the bathtub through which all passes and the only passage of civilization into the future. It is the only dynamic in the past which selfconsciously re-creates itself for the future.

The relationship which defines the Extended and Intended is their relationship to the Attended (Symbolic), their concrete defineable relationship to that without which neither the Movemental Order or all of civilization would not exist. This particular role is not a status but a burden, as Israel was sometimes clear.

The Extended Order is that group which self-consciously shares the vision of the Attended Order and participates in creating and implementing it. The Intended Order participates in the above and additionally understands itself as under assignment, the dimension of time being rendered up self-consciously to the mission. The Attended Order does the above and in addition practically operates under a complete financial covenant, and is therefore bound by covenant economically, politically and culturally (visionally) to the one mission of the Church. It is the symbolic life (or better, the symbolic living) on behalf of the Church itself.

* Bruce A Bauknight

20

The Movemental Order is that dynamic which assumes the actional manifestation of the historic ordering that is going on in the Historical Church. It is in relation to the symbolic or residential order and the intended or extended order as the case might be.

The identification of the dynamic of movemental order is most apparent when the symbolic order is in focus. When this is not the case a great deal of fluidity takes place between the dynamics. Many times for instance when symbolic activities take place the functionaries are clearly Symbolic Order, the participants movemental order (such as in the case of a House Church celebration). When action is required (as in the case of recruitment for a crucial course) many who are in the residential Symbolic Order assume responsibility for the Movemental Order.

The Movemental Order, therefore, might be described as the persons who have been awakened to History's demand and have decided to pick up responsibility for history in their development of a discipline that holds them in obedient relationship to the symbolic order and before the comprehensive demand of history. Without relation to the symbolic order they can but organize in order to perform a chunk of the total task. By covenant to the symbolic order they are held in discipline to the comprehensive.

Within itself the movemental order is the centrum of propagation of the

20 (contd)

word in the world assuming responsibility for a region of the globe to quicken the movement of the Spirit. There on behalf of the movement across the Globe, for the sake of the Social Process. Certain symbolic figures rise up who can neither participate or identify themselves in the Symbolic or Movemental Orders and are held in the context of the historical ordering dynamic under the category, intended orders.

* George R. Packard

21

The movemental order is a dynamic related to the movement and the historic established church who stands in that tension judging, redeeming and creating them both as parts of the People of God. The movemental order judges the movement by calling it into question when it forgets its job is renewing the earth, calls into question the established church when they forget their calling to be the religious in but not of the world. The movement redeems the movement by reminding the movement of its context (of loving world by being the base of the new social vehicle) that it can engage in the world structurally as sign to new religious in the emerging new world, redeems the established church by in risking its forms to the necessary metamorphosis it will be servant to released to send out everyman to build the earth. The movemental order creates the movement by sending out the movement to pick up its task of building the earth, creates the Historical Established Church by experimenting with the mutations of-or invention of the new forms of catalyst -the Established church may create the disciplined core of local man operating out of the word in Christ to be the servant to suffering humanity.

The movemental order looks to the movement--the trained, disciplined, secular religious engaged in head-on confrontation with the world as it is--for a sense of where the world is screaming, to discern the mood and crisis of the times. As well it looks to the Historic Established church for the ground, the historic perspective of the 2000 years to perpetually be only about the job of every local man hearing and operating out of the one word in Jesus Christ. * Maxine Norton

22

The movement of spirit in our days is man's response to God's call in our time. It is a breakloose in the human imagination which will recreate civilization. It is unbound by time and space and is not defined or contained by any structures or organization. It is only recognized by its spirit, by the breakloose of human freedom and not by any pre-determined formula.

In the midst of the movement of spirit there emerges a self conscious disciplined body whose only function is to catalyze and to stand as a symbol to point to the mystery in life. This movemental order is charged to render up their lives wrestling with God so that the new dimensions of spirit might be revealed to all men.

The symbolic order is that aspect of the movemental order whose heightened self-consciousness is radically symbolized and who strive for the unity of matter and spirit through the creation of "the way" or a new style wherein the cruciform life is embodied in every nitty gritty aspect of life.

The Extended order is that aspect of the movemental order whose self-consciousness has been awakened and who stand in everyday contact with this world and who have heard the call to be servants to the world.

The intended order is that aspect of the movemental order who stand in tension between the symbolic and the Extended order. Having touched the depths of self-consciousness they are assigned to manifest their obedience to the given stations of this world in the context of their obedience to God. 8 P. Macomber

23

When in the economy of time, history herself demands being bent, she summons forth her few and reveals to them her heart felt desire. They then are left with her summons and pleading to either flow on to her sorrow or grant her heart's desire.

In so deciding to grant her desire, they decide to dig out the new river-let that will later carry her in her fullness. To dig her new way, the few must become the many and the many must become the few, so that all flow the new direction of history.

The few are the symbol who first survey for I begin the initial digging. They envision for those near by the new intent for history allowing them to intend the same. Both together go to those near by and envision for them the new historical project and so enlist them to extend the vision and digging. And so it goes, from near by rank to near by rank until within the economy of time history flows into her new desire. Such ordering reorders the economy of God. * J. Cock

24

There is in history an invisible college of the awakened, those who have experienced the fact that the external shifts in our times -- the urban, the global, the galactic -- have caused internal implosion, demanding the concrete reforging of the interior deeps of humanness. There is also born in our time the movement toward the new ideology -- all the earth belongs to all. The movemental order is that disciplined core among the historical religious that sustains, catalyzes, and calls into visible form that invisible college. The movemental order is marked by its discipline, its vulnerability, its fellowship (yet radical solitariness) and its presence on every geo-social continent, among peoples of every ur, and within each of the historical manifestations of religion. It functions as a sign of healing of the divisions among men, forging a living symbol of the oneness of the earth under God the Father, Son and Holy Spirit.

The three interior dynamics of the movemental order are the extended ordering, the intended ordering and the attended (or symbolic) ordering. The extended ordering is the concrete engagement of the movemental order with the social process through its relationship of creating, judging and sustaining the movement. Historically the Franciscans embodies this dynamic and today it may take the form of a network of professional guilds self-consciously related to one another by profession. and to local churches. The intended ordering dynamic is the concrete engagement of the movemental order with the local manifestaion of the People of God, calling forth and sustaining spirit stuff in their worship and study and catalyzing their engagement in the social process. This dynamic takes the form today of the galaxies of the local church project, and will include the network of awakened amont the historic orders of the church and the ceneminations. The symbolic ordering dynamic is the movemental order's concrete engagement with the symbolic dimension of the entire social process. This dynamic may take the form of an "historical order" and will be the embodiment of a life style of global responsibility, a style of responsibility to God for the world. * Bill Norton

25

The Historic Order is birthed by the Latent Church as it responds to the moving of the Holy Spirit in a given age. Historical Order are those brought to self-consciousness relative to the new times and requirements of an age. They are those, who having read the signs, intend direction. They are called forth to take hold of the wild cross currents and forge them into a prophetic image and articulate the fundamental strategies which move the broad trends of an age toward embodiment of that image. The significance of their engagement is the reformulation of the image of humanness; therefore out of necessity they work upon and within the fundamental mythological framework of their time and the social forms which sustain and are

25 (contd)

sustained by that mythological undergirding. Broadly speaking their task, historically, is to forge and embody a practical vision of the new society thus catalyzing the intentional historical movements which create, en masse, the new socio-spiritual establishment. Probably many historical order movements are forged under the canopy of a given age and serve to refocus or refine a social vision already broken loose. In our movement we seem to be living through the transition into a whole new aeon of human history; therefore any such movement must out of necessity find itself forced to struggle and give form to a practical vision which seems terrifying in scope and breadth. This means that while we scurry like hell to do what must be done that we can afford to take our time with respect to focussing and "setting" the picture of the next 20-40 years and our role in that picture. However, seems to me also clear that God is telling us he has said yes to us and that means we must hold back but move, surely and forcefully, to build the historical movemental order we have been assigned to build.

* Addington

26

The Movemental Order functions as the basis for the building of the earth, the parishing of the globe. In order for this basis to have form there must be the qualities of cruciformity and discipline within the lives of those self consciously choosing to function as global renewers, channeled into the methods of a pedagogue, community reformulator and guru in order that the qualities and methods may be transmitted to resurrect other lives. The disciplined life that is necessary to release one's own greatness into impacting history as well as releasing the lives of others will require a new relationship to the movemental body in such forms as covenant, time/task assignments and stipend decision. The discipline will be for the sake of the releasing of men to reduplicate their efforts in such a way that galaxies will flip into neighboring parishes and guilds will be networked and bring forth signs of authentic vocational engagement, across cultures in such a way that the globe will stand before the in-the-flesh sign of new freedom, new life. * Karen Troxel

27

In any revolution or movement you have the primary body or institution which initially freights the revolution. In communism it was the workers. In the spirit movement it has been the historical church. In any revolution you have the primary Catalytic body. In the spirit movement this body is termed the Movemental Order and is composed of the Symbolic order, Intended order and Extended order.

The symbolic order is that body of people who live corporately and function as demonstrating, planning and training complex few Historical Order.

The Intended order is that body of people who are under full assignment of the movemental order but whose primary task is to be engaged in full time assignments in society. The intended order may or may not live corporately depending on what is necessary to enable the vocational jobs. The intended order meets on a regular basis and is in a full economic, political, cultural covenant.

The Extended order is that body of people who are under full assignment but whose structures of covenant are of a more loose knit nature. They may or may not meet on a regular basis depending on what is necessary to fulfil their support of the Historical Order in and through direct engagement in jobs and various clubs and functions within general society.

*

28

The movemental order is that paper mache something or other that forms itself just enough to be the catalytic sign and servant to the historic church and the broad movement dynamic. You punch at it and your fist goes right through it, yet it still stands, patches itself back up and keeps moving. Each part of the movemental order stands in relationship to the other parts as they scurry back and forth keeping

28 (contd)

the paper mache in being. Should all of a sudden the symbolic people get assigned away somewhere, the intended fill the breach and the extended move up to fill the intended roles. The movemental order is not static but constantly in a swirl, yet at any one moment if you were to freeze the motion all would be seen manning their stations.

The extended people are those who see themselves responsible for a piece of geography--parish, metro, region, what-ever. They participate in regional-metro structures, guilds, and cadres. They are awakened and assume responsibility for awakening others.

The intended order are those who would be living in a 24 hr. religious house but are not able to do so for strategic reasons. They show up at the religious house day by day. They participate in some sort of assignment structure. They may be galaxy auxiliaries and they may not, it depends on how they see themselves.

The symbolic order lives at the religious house. It has the function of embodying the stance of the other world, embodying the style of radical servant-hood to the other two poles.

* Hale Prather

29

The extended order is those who understand themselves as called to be the dispersed community and to hold particular stations in this world and make transparent those stations. They are committed to and finally obedient to the global movement and their ears remain open to a new call. They are not hiding from or rebelling against the symbolic order. They are engaged in the global movement totally, while manifesting different degrees of time, money, etc., participation according to what is appropriate. For instance, a local church pastor would not commit every weekend to continental teaching if his calling was to be the one who made manifest the word in his congregation.

The movemental order must create the means to articulate for all of its dynamics that expenditure is the way life is for everyman and that global expenditure is the reality and the requirement for every spirit man.

The intended order becomes the point of greatest tension, or the struggle to discern the meaning of a new call.

* K. Zervigon

30

No serious body of people ever chose to be what they saw was necessary for history without having been forced to look deeply into the suffering of mankind. There is but one arena of God's activity and that is history itself and there is but one mark of God's merciful activity in history and that is the suffering of mankind. "Order" in whatever category or dynamic of response it is considered is but the worldly style of the man who gives his life to the world because it is the other world he calls home. "Order" is religious life--the intensification of the particular--lived out missionally under the rubrics of poverty, chastity and obedience. Such must be the mark of engagement.

"Order" is Representational Missional existence and this is always movemental. Movemental Order is but a way of speaking of life lived boldly for all mankind as the self-conscious church of Jesus Christ. It is with this thrust toward movemental order that the N.R.M., the N.S.V. and the new manifestation of the local congregation are for the first time given practical, concrete, representational form.

The "extended order dynamic" is signal engagement--a response to the concrete impingement of God's activity, and focused on missional design of time and space. "Intended order dynamic" radicalizes the traditional Historical Wisdom of the universal church and embodies the vision of the promise of God. The Symbolic ordering dynamic is the raw symbol of the receiving of the brokenness of life as the

God.

30 (contd)

gift of God. These are those- who have bound themselves together to forever start as obedient to the Radical Total and Unconditional demand of God upon the life of all mankind.

John Bauyer

31

The movemental Order is a dynamic of the church universal which has working within it that body of people who have self-consciously decided to renew the church as a vehicle for the creation of the new world. There are 3 dynamics which together are the movemental Order. The symbolic order is that dynamic whose primary ordered covenant is intensified in a corporate living situation as well as all time/task assignments and financial assignment. This covenant is for a specific time of one year with redecision of the covenant at that time. The symbolic dynamic of the movemental order is on the communal pole. The intended order dynamic is the foundational pole without which there could be no movemental order. The covenant of the intended order includes assignment of time, task and finances, but no corporate living and is more directed toward specific tasks i.e. galaxy. (But must include global relationship.) The extended order dynamic ordered covenant includes time, task and finances but at a less intense level. The extended order relationship would focus more on the metro and regional level but within a global context. The Intended and extended order dynamic should plan at least a year within the symbolic order dynamic to receive the intensive training in corporateness which is best obtained within that dynamic. There should be regular gatherings for reporting and P.S.U.'s with representatives of the total dynamic. Without the movemental order dynamic the church will not be renewed and the world will not be structured so that all the earth belongs to all the people.

* Judith Hess

32

The movemental order is the manifest form of the people who self-consciously take responsibility for a common mission in history. The sojourners are the people who self-consciously take responsibility for the establishment of this mission in the structures of society, e.g. Jim Mathews, George Sisler, and Audrey Ayers. These people represent the religious, social and the grassroots establishment as Audrey Ayers cares for the Chicago Metro structure. The sojourners are the reformulators of society, they are sustained by the Word and take responsibility for the vehicle of society to freight the Word. These people are oriented to the social structures which they are transforming, not to the symbolic orders.

The ex-terns fall on the Word pole of the Order. They take responsibility for the embodiment of the spiritual reality of the mission. These people may be the strangest collection of social misfits but still are characterized by a fidelity to the cruciform life style and the articulation of the Word. As a people who have understood the spiritual reality of the mission they are necessarily drawn to the common symbols of the interns, to pedagogical responsibility, and to the external sign of the cruciform life style such as Week II assignments, early morning meetings, or solitary exercises. These people are oriented to the spiritual reality which they are to embody, therefore to the symbolic order.

The interns are those who have taken a primal covenant to be a part of a corporate discipline which can catalyze intensified understandings of the Word and deed as these become apparent. They are more directly related to the externs than the sojourners. Together with the externs and also somewhat with the sojourners they create the primary models for the reconstruction of society, while also being the signs of re-motivated spirit.

* H. Greene

33

MOVEMENTAL ORDER: Those who having lived a life of total submission who by their decision stand in secular society.

SYMBOLIC ORDER: Those who live the life of total submission.

INTENDED ORDER: Those on Journey to total submission.

The dynamic of the Historical Order is that which builds the earth. It, in its three dimensions, moves tactically to act within society's existing structures to, along with the historical social process, transform those structures to adequately care for all the people of a technological secular global village.

The dynamic is composed of the activity of the Intended Order, the Symbolic order, and the Movemental Order. The commonality of the three lies in their embracing the word of Jesus Christ as their operating base and their understanding that they are obedient to God. Their uniqueness lies in the place and manner in which they act out that obedience.

All understand that discipline is required to enable the task and has nothing to do with their personal salvation. * Keith Packard

34

Those who participate in this dynamic cannot do so without some kind of an external sign, whether that sign is recognizable to another person or not. The sign is recognizable to those who participate in the symbolic dynamic of the Movemental Order dynamic.

Knowing that when a person participates in the movemental dynamic, they participate in all three roles, nevertheless, their participation can be identified finally by their external signs of their internal commitment.

The symbolic role is knowable by the sign of radical disengagement. There is no worldly status available to the symbolic role. There is no vehicle of acceptability other than symbolic acceptability, such as a relationship between a cleric and the denomination.

The in-tended order is knowable also by the sign of radical disengagement, but a vehicle of access to worldly status is available. Those who actualize the permeation dynamic are an example. Yet they understand themselves to be "permeating" for the sake of the church, or they are under assignment.

The extended order likewise lives under the sign of radical disengagement, with access to worldly status. However, they are not assigned to their position in the world. They self-consciously choose that position, yet they understand themselves to be linked self-consciously in a common bond of global mission. * Doug Rettig

35

The movemental order is that group of people who are self-consciously engaged in a common missional task to forge the N.S.V. in and through the renewing of the local church and are themselves in their specific action and organization the embodiment of the N.S.V. The commitment to their task is the overarching rubric which binds all together and makes all "equal." The three dynamics creating, limiting and sustaining each other in the movemental order are 1) extended order; 2) the intended order; 3) the symbolic order. Each are objective realities that, however, could not function only as they are related to and dependent upon each other. The extended order are those who are carrying out self-consciously the missional task of the movement in their station relating to the intended and symbolic order to the extent of keeping informed and reporting back the state of the war. They are, imaginably and broadly speaking, under assignment of its battle plans. The intended order are those who understand themselves as "under assignment" by the movement which has to do with their time commitment and their financial resources. The symbolic order is that group which is under full-time assignment and totally mobile (unlike the extended order) to move to any part of the globe and their economic

35 (contd)

resources and expenditure of labor is determined by the will of the symbolic order. The danger is stratification; yet, on the other hand, the discipline under which each of these groups submit themselves to is that which makes each an objective goingness, without which there is no dynamic creative relationship between the three.

* Lyn Mathews

36

The movemental order is an historical dynamic, is the relationship between three polar dimensions. The first is comprised of those whose primary missional function is to create the sustaining movemental vision, and by their visible signs of discipline, symbolize the possibility of that vision, while they increase their own numbers by sharing their methods and discipline. The second pole is made up of those whose sociological role might be described as mediating between the first and the third poles. They participate in the discipline of the first, but expend their lives more closely related to the third. Of the three poles, theirs is the foundational role. From their ranks, the first is drawn. They demonstrate to the third the possibility of vocational redemption through self-conscious acceptance of their task as the bearer of the vision created and sustained and ordered by the first. The struggle of those who are assigned in this pole is the tensional stance before the clearly articulated demand on their lives to enter a symbolic role, and the historically necessary task of nurturing and bearing the brunt of the struggles engaged in by the third pole. The third pole cannot be characterized by its relationship to the other two as easily. It is identified primarily through its relationship to this world, which is that of executor of the vision, and responder to the overt signs of suffering. They will, for example, be known for the N.S.V. which will reflect their creativity, and bear, unseen, the marks of the injection of spirit occasioned by the vision of the first pole and the momentum of the second. The third pole will be the primary prayer of the first and second, and the second will be the primary meditation of the first and the first will stand as the contemplative risk that will sustain the second and third.

* Erskine

37

In order to give form and create a base for building civilization and set Divinity free, a movemental order must become self-consciously present in history who are nobodies "yet always in the public eye." This self-consciousness must be such that commitment within its function can be symbolized in such a way that accountability to the task can be actualized in a significant manner. The commitment is by functions, dynamically related in such a manner that any part embodies the whole, and the whole embodies each part; thus the "eye cannot say to the foot, 'I have no need of thee.'" Mythologically, the symbolic will stand as radical transparency symbolized by time/space commitment that comprehensively embodies life under assignment. The intended will be under time/space assignments in such a way that they form the large batalion of Research and training without which the symbolic would cease to function and the extended would have no intuitional data out of which to breath new life into the social process of our day. The extended order is the vast company who continually place demonic. To experiment in humanness on the symbolic, and the edge of where data and constructs are needed on the intended. The extended symbolize their commitment by assignment in time/space those sociological quirks that provide social engagement in the context of the movemental order.

* Bill Bailey

December 13, 1971

38

The movemental order is a spiritually affiliated body of Churchmen who are recognized by their functional relationships. Their relationship to the intended order is that of holding before them a radical sign of vocation in the desert--they stand with our without intensive care. Their relationship to the symbolic order is that of localized contextualizing--they are the vehicles of indigenization; and grass-roots grounding: they demand that new methods and signs address the true spirit edge. The intended order enables the movemental order by demonstrating the concretion of the grass-roots decision to be a man of spirit. The symbolic order relates to the movemental order by providing it with vision and tested methods. In relation to the ordering dynamic, the movemental order creates it by being the raw decision to be the other world in the midst of any situation, and to structure their time, space and energy accordingly. The movemental order judges the ordering dynamic by demanding that the symbols and disciplines created continue to allow participation by everyman. The movemental order sustains the ordering dynamic by being the numerous "veins" which stretch into every social structure to conduct information, resources, and the tension between God's revelation in the world and its articulation by the People of God.

* Maureen Jenkins

39

In order to respond to the crying need of our time in Society there must come into being a Historical Order or self-conscious people who respond to the demands of our time -- there needs to be the contemplation, teaching and action present in the movemental order. While those 3 directions are present in all 3 poles of the triangle, the movemental pole will be the intensification of the contemplative, the intended pole, the teaching and the movemental pole, the action. There will be no status in being one or the other but an understanding they are one body and thrust in history. At what ever level of self-consciousness they are, they will understand themselves to be assigned to their particular task. Always asking the question of what does the Lord demand and open to what ever change that may mean for the future.

* M. Bailey

40

The Movemental Order is that dynamic which enables a body of people to recreate an image of vocation which allows the forging of the discipline necessary to forge the practical vision which catalyzes the new creation of human sociality.

The Movemental Order functions as that which radicalizes, practicalizes and embodies the vision of the New Earth and serves by constantly standing as the sign and presence of that new creation.

It also functions as that which provides the context, nurture and tools by which a sense of destinal vocation is reclaimed and the deeps of life in its everydayness is opened to new possibilities for radical self-conscious engagement in the social processes in their most concrete and most perverted form so that men are allowed to live as awake and vital and thereby recreate those social processes.

Finally, the Movemental Order functions as that dynamic which gives itself to creating and embodying the discipline which releases human creativity to be thrust toward the future and which sustains those who have decided to expend their lives for the sake of creating the future.

* Rex Vaughan

40

The movemental dynamic in history captures the spirit of the times and uses it as a catalyzing agent to change the structures of society. There are two dimensions of that "fine wind". There is the broad movement discerned only by spirit or, by signs that history was changed here. The second dimension is a disciplined body of people who stand as the recognizable base from which the whole earth is built. These are called the Movemental Order.

The function of the movemental order is to be the dynamic within the civilizing process on which people stand as they forge out new structures; or the function is MISSION. As they act as a catalytic agent in changing structures of society, they are set apart from the civilizing process in illustrating that they, in fact, are the TASK at the same time they are performing the task. Finally, they always aim people to finally become the SYMBOLIC ORDER.

Qualities of the movemental order are: DISCIPLINED SPIRIT, which binds people together for the task by varying degrees and religious discipline; CORPORATE SYMBOLS, which sets common context reminds a broad base of people about their task; RISKING for the Future, which measures "the extent of commitment and allows for gaps in the spirit journey. FULL TIME ASSIGNMENT, which reflects the willingness of saying yes to building the earth.

The dynamics describe one's decision to move toward the Symbolic order. The symbols name its name, its intent of changing the world, and live out of disciplined life style. The intended order acts out of the context that all time is assigned and intends to be in the Symbolic Order. The extended order has a differing relationship to discipline and is semi-conscious about the probability of being in the Symbolic Order someday; their immediate association is with the movement.

41

The movemental order is the cry calling every man to responsibility for the world. The objectives are to provide possibility for man to identify the way, to symbolize the decision that that's the way, to continually contextualize the way in the broadest terms and to spiritize or engage in the assimilation of matter into spirit.

The symbolic lays claim on the movement for direct demonstration while the movement calls out to the symbolic for form.

The symbolic is the exemplar calling out "Come, follow," while the intended reminds and recalls the symbolic to local task.

The intended calls audaciously to the movement saying "Blow this way!" or maybe better dares to name the direction of the blowing and the intended responds "Let us always remember and never forget ..."

*Patricia Moore

42

Because our present forms of understanding ourselves as an order and a movement are being pushed beyond their capabilities and as we discern the future we see that the problem is becoming more acute and because we sense the promise of creating these forms which will bring continuity to the function of the church in giving self conscious creative form in the world we see ourselves driven to begin to articulate that new entity that the Lord is requiring us to bring into being from our present sociological manifestation.

It is critical in doing this that we hold some underlying values. First is to guard against three demons. 1) Organizational thinking; 2) The subtle formation of a self justifying glory and; 3) Romanticism about ourselves the church or the world. Secondly by starting with the manifestation already present in what is given, we need to begin to form a story of what the "Movemental Order" is as a whole its relation

to the movement of the Spirit, the Church and the world at large. Finally, we need to take our image of the common thrust of this body and being to discern a helpful way of describing the Dynamical Relation between all three. With this kind of a beginning we can begin to deal with the critical question of Polity, Ecclesiastical Relations etc.

As it now appears what we are out to bring form to is a body of highly disciplined troops who as a totality understand themselves as a single missional thrust as the church to be working in the new age. Different relationships to this will be directly related to 1) The mobility of stations relative to both geography and role within the society.

- 2) The articulation of a symbolic relation to the regular symbolic life of the body with the primary issue being that of decision.
- 3) The understanding that is existent relative to time/task assignment.

Other critical issues will have to do with how we can obtain a degree of legitimacy within the historical denominational structures so as to be an available servant to the Church at large.

The prayer is that we not fall into temptation and attempt to wrap it all up.

*Carlos Zervigon

43

The movemental order is a countable number of people at any moment of history who have self consciously embodied the decision to be the edge of historical Christianity. It is the core of the great host of human beings across the world, uncountable in number, who compose the spirit reality of the League, or the Spirit Movement. The task of the movemental order is the catalyzing of sociological signs of authentic, 1000-year reconstruction of human society. The only delimitation on this task is the decision to be historical Christianity - although in itself being no delimitation at all - and therefore the revolutionary choice to transmit this task through the reconstruction of the local church as it is manifest in history today. The head-on task in the world as a whole is witnessing to all men in the style of new social structures - which in the mode and structures themselves become the sign to the transforming church of its concrete task in history.

The first aspect of the Movemental Order is the symbolic. These are the colleagues who live a self-conscious, utterly communal style of life that holds the contemplative pole of the whole dynamic. It also provides the global and historical continuity of symbolic practices and missional vision on behalf of the entire movemental order.

The second aspect of the movemental order is the intended. These are the colleagues who live under the same comprehensive assignment scheme, no less radical in implication for one's whole life, as the member of the Symbolic Order. The fundamental difference is that the mission demands that their life time and space be of a non-communal style, though they must regularly attend upon the symbolic order that every day rehearses this style and presence to the world. The assignment of these colleagues is usually to civil structures in the world at large that are key positions relative to future possibilities for the Movement as a whole in its impact on history.

The third aspect of the Movemental Order is the extended. These are the colleagues whose lives have been given or are being given in particular, concrete, self-conscious ways to the missional work of the Movement. Yet, the assignment rubric relative to the whole movemental order is far less continuously discernable than for either the intended or symbolic order. These are people who embody a self-conscious style of life that, while on the individualistic pole, is understood in the broad

consensus of the Movement to be serving the total mission of reconstructing the church and world, yet remains at-arms-length from the articulated religious (and therefore structural) discipline of the whole movemental order.

In sum, this is the inclusive dynamic of a movemental order that stands as the base of all awakened peoples across the world who have become self-conscious of the historical task to build a wholly new earth that is a re-creation, or transformation, of the life of every human being.

*Bruce Macomber

44

The Movemental Order consists of the Symbolic Order, those who freely choose to enter into common covenant with the mission and discipline of a particular body of people in history who see their task as nothing less than building the earth. The Movemental Order consists of the extended order dynamic, those whose yes have seen the vision and who have decided to embark on the journey toward self-conscious and radical discipline in the corporate task.

The Intended Order dynamic are those elected persons assigned to a journey which would enable their entry into the symbolic order dynamic with the necessary care and nurture intentionally provided.

The Movemental Order dynamic exists. It is not something to be started as a big unwound alarm clock which must be wound in order to tick and you must search for the winding stem. We are called to give form to the already present and ticking components of the alarm clock in order for it to serve effectively its intended function. The Movemental Order exists in every age as a response by the sensitive ones to the crucial spirit need of the people and in response to the task of all men who can shake their ancient prejudices and build the new earth.

*Carol Walters

45

The Movemental Order is that dynamic of the People of God which embraces those individuals who have made a self-conscious decision to demonstrate the necessary style of humanness for our time on behalf of the world and for the sake of renewing the earth to the glory of God. There are three aspects within this dynamic-the Symbolic Order, the Intentional Order and the Extended Order.

The Symbolic Order is that dynamic which takes total responsibility for serving mankind. It is manifest in a covenantal disciplined core group which demonstrates obedience to God through its corporate style of contemplative prayer.

The Intentional Order is that dynamic which takes total responsibility for serving mankind and which is manifest in history by a disciplined covenantal body which demonstrates obedience to God by standing at its station located in the social structures and in the local church which it is out to renew through its catalytic consultant role.

The Extended Order is that dynamic which takes total responsibility for the serving of mankind, imaging itself under total assignment to the global spirit movement. This is manifest through its acceptance of special assignments within its station post in the social structures.

*LaVern Phillips

46

The Movemental Order is a constellation of galaxies which provide the base for building the New Social Vehicle.

TO TALK FIRST OF FUNCTIONS: The Symbolic Order's primary function in terms of the doing dimension is to be the gestalter and model builder. The Intended Order's function is to take the model and try it out on themselves and prepare it for reduplication; the Extended Order located in all dimensions of society will then reduplicate the experiment globally.

In terms of the being dimension then the Symbolic Order must struggle with chastity or willing one thing, or "waiting on the Lord," the Intended Order must struggle in the dimension of poverty or detachment such that it can be experiment. The Extended Order must struggle particularly with obedience or radical engagement with this world in order to bring about global transformation.

TO TALK DYNAMICALLY: The Symbolic Order in relation to Intended Order catalyzes and spiritizes that body of people to enable them to be the detached experimenters and to raise the question of being the Symbolic Order.

In relation to Extended Order; the Symbolic order elicits action or stands as the vision of possibility in microcosm and pronounces absolution and releases the Extended Order to be radically engaged with this world.

The Intended Order in relation to the Symbolic Order provides the troops and serves as the guinea pig for tactical system models on the building of the N.S.V.

In relation to the Extended Order it provides the troops or the consultants in reduplication and preserves the Word or reminds the Extended Order out of what context it is called to operate.

The Extended Order in relation to the Symbolic Order is that body which embodies the demand to be comprehensive and global and which grounds in the particular or demands that the Symbolic order not escape to the other world but care for this world.

In relation to the Intended Order it holds them to their experimental task and commissions the assumption of the symbolic role or allows them to become disengaged from the task.

*Mar j Davis

47

First, to begin to hold the distinctive and the units of the three dynamics of the Movemental Order, the Common Clarity is that the whole Order is self-consciously engaged in a common task. It sees this as accountable to God and responsible for the whole world. This distinguishes the Order from the movement which from its stance of accountability to the world, is still going the same historical direction. Thus, the Movementa (sym., int., or ext.) Order is a sign of the other way, or a sign of life in the other world, which transforms it in this world for every man. The Movement, is that people who have had their task transformed by the Order, so that they are about the task of rebuilding the earth, out of the other world, but who are not themselves self-consciously living in the other world. The Units of the Movemental Order is the self-conscious mission of transforming this world by being the other world in its midst. I would call this "selfconscious eschatological missional unit."

The three dynamics of this are the Symbolic, the Intended and the Extended Order. The Extended Order, are those who appear to operate accountable to the structures of this world - the Hidden front line - who operate within this world's structures to make them work for the goals of the Order (the will of God). They understand themselves to be the order, hidden in the midst of the world, hidden for the sake of the world, to transform it.

The Intended Order are those who operate with the world's structures as those who appear un-accountable to the structures of this world-the Visible front line-who operates within this world's structures but are signs of being accountable not to this world but to God. Thus they are seen as over-against this world. They are self-consciously under assignment and would, on assignment, be in either the Symbolic or the Extended Order.

The Symbolic Order are those who live in community as a sign of life in the other world, who thus sustain the vision of what the whole order is about. They are sometimes hidden and sometimes visible, willing to take the risks of both, in order to hold the comprehensive vision. The Symbolic Order symbolizes the radicality of life in the other world, and thus is the sign that sustains the other two dynamics.

*Robert Porter

48

Right now it seems like to me, that the three poles of this triangle, would reflect the self conscious degree of the relationship a person has decided to take to the mission (renewing the local church so that the New World would be a reality).

Where do people who still can't love the Local Church or see how it can be effective but do want to have a part in the building of the New Social Vehicle, fit in? Or are they left out?

You have the concerned people who are willing to do something now and then to be hostess or make some recruitment calls-just don't see themselves tied down right now by any full time commitment to one thing.

Then there are those who see themselves committed full time but in the place or job or church where they think they can be the most effective. It's like some of us will always be permeators instead of house priors because that's what's needed. These people are always ready to be led but someone else has to show them the comprehensive and point the way. The 3rd pole is those who decide to do the experimentation necessary to enable all the others to be comprehensive and to hold up the vision.

*Shirley Porter

49

The key to the illumination of the dynamic referred to as the Movemental Order is to see its local squarely in tension with God's activity in the world (Movement) and God's activity within the Historical Church (Church renewed). The movemental order is the releasing dynamic which guards the movement from turning its own creativity into a secular/religious idol. That is to say, the movemental order holds the movement before God. Its primary relationship to the renewed church is the demand to continue to stand before God and stand responsible for the world.

Within this movemental order dynamic there are several (would you believe 3 (three) discernable forms. Each form has a primary function and particular relationship to each of the other forms.

First, the symbolic order. Within the total picture of the movemental order, that of hold the tension mentioned above, the symbolic order plays a tension creating function. Its task is to guard rigorously the ontological symbols which are deposited in the historical church but are the countentless ground for everyman regardless of his conscious relationship to the historical church. This means that in relation to what is called the intended order the symbolic order plays a bekening function. It calls forth the self conscious historical churchman into a radicalized relation to the symbols and history of the church.

In relationship to the extended order the symbolic order plays a sending or delivering function. The extended order is the call of the world manifest in concrete individuals. The symbolic order enables the call to be relevantly interpreted and historically grounded. The symbolic order holds the call of man before the one criteria, "for the world to God." Quickly to work the dynamic in the other direction, the extended order bears to the symbolic order the authentic "cry of brothers doomed to die." It presents scars and bloodied heads as concrete evidence that the world is to be ministered unto and demands a clear decisive response. The intended order functions as suffering church, always renewed and always needing to be renewed. It asks over and over again of the symbolic, "What is your context and what are the symbols from which you generate?" This dynamic is the stabilizing force which has, is and always will be present to hold the creative power of the People of God in direct focus on the authentic real demand of the world.

*David Scott

50

The Movement is that without which civilization is not maintained. It is the loose collegial net of spirit men, radically and self-consciously the People of God who are birthed and elected by their times to give flesh to the skeleton created by this movemental order. The catalytic movemental order is that sign in history which is responsible finally for the direction of that civilization. The movemental order is the place where a spirit man symbolizes his being under assignment from God. The movemental order is the place this man stands to do the job of transforming society. The symbolic order is the sign of the whole movemental order in that it is the radical presence in this world of those possessed by God. (i.e. 24-hour service) The intended order is the radical sign of the whole movemental order in that it is the radical presence in this world of those known by God. (i.e. proclaim to all men their knownness). The extended order is the radical sign of the whole movemental order in that it is the radical presence in this world of those ordained (vocated) by God. (i.e. style is the key here. Bishop Jim as "ordained" by God as well as the church--no cynicism intended. Sing within the establishment.)

*Pat Scott

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There has always been a movement in history. And this phenomena has particularized its manifestation in varying forms relative to the age which has been its context. Every age has had its sensitive and responsive ones who have discerned the tyrannies of their time and decided what the sign and form of the new humanness was to be. Every movement of the spirit has birthed a body who chose to be the elected disciplined ones who midwifed the poets and architects who created the age that had to come--or the new age which history demanded. The movemental order has been those elected disciplined ones who lived out of a common vision, pointed themselves to a common task, required of themselves common training, and demanded of themselves only those activities/structures which were necessary to keep them accountable to the common vision and task. The movemental order has manifested itself in three masks. Nevertheless, all three masks were in the same drama of re-creation. In our time the three masks might be called: the extended order, the intended order, the symbolic order. The only significance any of the masks has is that decision to participate in the one drama, that is, the drama of re-creating the face of humanness for the next 1,000 years.

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To start with, I assume that the imperative of the Lord of history upon mankind (and especially the church) is that a group of people set themselves apart as the suffering servants who intentionally bear the sins of the world, and who, being responsible to God alone for the world, raise up a sign of possibility by being the example of what it means to be the renewed and to beild the earth. To do this would be to participate in a formulate movement of the spirit in our day by being the movemental order dynamic in the midst of the church and the world. The crucial question facing us today is how to expand the present order a millionfold and at the same time honor the revolutionary principle of working within the existing structures to bring about the radical transformation which is necessary. The first principle would seem to be that the order decide before the Lord that they are under assignment by the Historical Church to be the order dynamic (to be the disciplined, covenanted ones on behalf of all.) The question then is how to specify forms of the covenant and at the same time maintain commonness and avoid the problem of associating status with various forms. The answer would be to understand every from to involve total commitment to being the movemental dy dynamic with various modes of accountability associated with the various forms of the order dynamic (e.g. daily accountability, weekly accountability and quarterly accountability). Any person not involved in an accountability structure, yet associated with the order in some way by occasional participation in movement structures would be understood to be the sprit movement in midst of the church and/or the world.

*Antonio Elizondo

53

The process of history ahs within it a dynamic which insures that history goes on. Every period of time has a Spirit of its time which is more or less self-consciously brought to surface but is not finally objectified into self-cousciousness until a period of retrospection. The Spirit of the times is most self-consciously given voice and imperatival form by the movemental order. The movemental order understands itself to be sensitive to the basic issues of human concern, the spirit agony and paralysis which is preventing the age in which it lives to life a fully human life. This order is comprised to symbolic core which uses the power of primordial symbols to brand the imperative to take responsibility into the consciousness of the community which sustains the vision of the movemental order. The order is also comprised of an intended core. There are those who are prevented by life station or phase from participating in the direct communal life of the symbolic order, but have the equivalent symbols and share the necessary disciplinary structures that will enable them to be about the same task but in ever broadening arenas of engagement. The movemental order or extended order are those who share dearly the vision but do not have nor do they intend to have either the symbols or the radical structured style of life which frees a person to throw himself into the task of direct re-construction of structures of society and imagination of people. This one is always amenable to some new direction that the symbolic order suggests is capable of discerning the already discovered insight, and willing to rearticulate that understanding or better yet, give the symbolic order a chance to do so within the given institutional structures.

*David Zahrt

54

The movemental order is composed of those who have discerned the new direction of time and have made the decision to engage themselves in the self-conscious shaping of the future in the context of a particular structure. The symbolic order is the undergirding core of the movemental order. Its task is research, training and nurture. It decides what critical issues are facing society, researches the methods and tools needed to deal with these issues, builds the models and thrains the troops who will bring about the necessary transformation. Its crucial task in the midst of all this is to hold before the whole movemental order the deeps of the Mystery and the Word out of which the Church has decided to live. The symbolic order operates out of a covenant and under the rule of that order. The intended order is engaged in all aspects of the work of the symbolic order and composes the trained troops which are at work using the models in moving society where it needs to be moved. The intended order operates out of a self-conscious covenant and a decisional rule. That is, they embrace those parts of the rule of the symbolic order which they decide are necessary for their lives and situations. The extended order avails itself of the training of the symbolic order and uses that training in the particular station of each in society. It supports the symbolic and intended orders in all ways. It does not operate out of a self-conscious covenant or under the rule of the symbolic order.

*Sacra Vaughan

55

The movemental order, as a whole, is out to be a sign of possibility to globe, out to create society, out to enable people to embrace their lives as they are, out to remold history 24 hours a day and to be stood on, forever, as a foundation of life for all. They see themselves responsible to the world, for the world, therefore, loyalty to one pole or another is not a question, it is the task to which they are loyal--not an institution, an organization or a particular body. The symbolic order are the highly disciplined corps of troops who are sustained only by faith in God, who give direction to the whole movement as well as individual parts. They are a body set apart from the world, yet a part of the world (in but not of who live corporate life style as a sign of corporate power-- of but not in. The intended order are those who feed data into the symbolic order, who are the self-conscious guinea pigs, the models and research, who commit themselves to a corporate discipline in their secular station, society and stand accountable to symbolic order and movement for the world. The extended order would be those who take the polished models and use them to rebuild society, who are willing to give their time, money and lives to see the task done, enabled by and accountable to the intended and symbolic orders and movement for the world and participate symbolically in the corporate discipline and symbolic life for purpose of enabling the task. One is no less than or no more than another; without one there would not be the other two. The task for all is the same and no one is spared tears or blood. All three stand accountable to the movement and God for rebuilding of the earth.

*Marilyn Elliott

56

The movemental order is that group of people (that may not see themselves as a group but as individuals or small groups) which understands its life to be mission, via the church, on behalf of the world. An individual who is in this group, knows he has been called of God to his particular station (secular or cleric) in life, knows there are others who understand themselves to also be called, and links himself in some way with them. The movement as a whole is a spirit flowing out of the demand of the times to recreate images, structures that give humanness to every man. The movemental order doesn't see itself as being assigned by any particular groups to give specific time and resources to this task, but probably does give specific time and resource to the task. The movemental order is related to the intended order and the symbolic order because of its mission to the world. It is less disciplined, and therefore, less defined than the other two aspects of the movement. One might suspect that a member of the movemental order has had RS - I, and done further work which has given him tools and a plan for building those structures necessary to bring off his local situation. (The question of accountability and absolution is a big one that is yet to be answered along with many others.)

*Linda Zahrt

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An order is a group of people who see themselves called by God to rebuild the earth in response to His preceding revolutionary acts. Objectification of such decision is of the essence, first for the self and second for all other men. This objectification may have many forms, depending upon the circumstances in which the call was heard and answered, but all forms have the same meaning--called by God to be responsible for the world. Terms such as symbolic, intended, and extended in this sense are totally irrelevant. One only invents them to allow a person to become self-conscious about the decision he has made. When a description is given, each man hears immediately the characteristics of the particularities. God has revealed to him as necessary to his obedience. If a person finds himself in question, this is simply a manifestation of his unclarity (or struggle with) what particularities his obedience demands. These terms are only helpful to the individual, they do not indicate degrees of commitment whatsoever. Some people are called at a point where they are not tied to a social or professional position. This lack of ties becomes important to their calling in that they see in it God's demand to try the weird, to test things which others are not free to test. Some are called at a point where they hold a social position which is critical to the re-creation of societal structures to meet God's new demand. This social position becomes important to their calling for they know that the accidents of history (fate) are no joke--in and from that place they must build the earth. Some are called at a point where they can bless or curse, support or destroy manifestations of the new. This permissioning power becomes important to their calling and is the major arena for their prayer life. God's call to obedience knows no distinctions; at whatever point it is heard, it is equally radical--Feed my sheep. Some sign of obedience is necessary to remind each man of the mark of Christ which is upon him.

*Donna McClesky

58

Throughout the length and breadth of history there exists a dynamic of the People of God that responds both to symbolic and structural collapse that is revealed when the Lord alters the cosmos. This newly revealed spiritual suffering of the masses discloses the inadequacy of the ground in which the images and style of humanness are posited. Standing in the Trinitarian principle and self-consciously in the continuum of the ordering dynamic within the Historical Church this body first opens the eyes and clear the ears of the church to see and hear the cry of "save me" coming from the imperilled mystery then proceeds to be both the ~~marshall~~ of all the troops in and out of the church as well as the champion of that imperilled mystery in beginning again the dreadfilled journey of the creation. With the sword of the four-fold imperative and the buckler of new social vision this champion of God, this movemental order takes up the task of evangelizing the earth to bring to it once again a unity of motion as it both seeks and serves the Mystery. Within this body there are those whose concern is to guard the deeps of the ground on which this champion both stands and is nourished and therefore jealously protects the symbols of the Word of consciousness itself. Then there are those whose task is to marshall the movement to its stations and hold it present to its recreational task standing as our extension of the movemental order. And finally there is a dynamic of this who in tight symbolic discipline utilize their sensitivities to the masses and the church historical as a constant source of imaginal creation of the weaponry and bridgehead expanding tools of evangelism which become the deeds of the extended order and the prayers of the symbolic order.

*Ken Fisher

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In the 20th Century across the face of the earth there is a new dawning of human consciousness, the scientific, urban, secular revolution in humanness. This awakening to consciousness of self-consciousness is the Spirit Movement, and all those who embrace this brand new, dread-filled awareness and bear it in their lives are the Spirit Movement. The movemental order is a covenanted body of people who are the Spirit Movement, who submit themselves to a common disciplined life style in order to give form the the 20th Century spirit movement. The movemental order is a structural entity, therefore, though its primary identity is not organizational, but is symbolic in character. The movemental order is known by the symbols it affirms and rehearses. The knowing, doing and being aspects of the movemental order take form as the intended, extended and symbolic orders. Each is a distinct dynamic or role which is played by people at one point in history who may at a later time play another role or dynamic. The extended order is identified by those who are committed to some degree of responsibility for the calendar of events projected by the movemental order gathered in council or presidium. The intended order are those who have decided to intensify their life journey in consciousness through a discipline of participation in the life of the symbolic order, while maintaining their locus of being the movement apart from a symbolic order residence. Finally the symbolic order is an intensification of both knowing and doing, being a body in corporate residence under total time assignment, bearing catalytic responsibility for the movemental order events and for intensifying the consciousness of the movemental order.

*Ron Clutz

The creation of an Order is the giving form to the birth of the consciousness of living in the other world. It is the intentional ordering of the relationships among those of this consciousness so as to release their creativity in the representational pioneering of the images and tools for the contemporary civilizing process. The images and tools are used by these people to attack and transform the operating ontological base of mankind behind and below every Ur Cultural expression.

FUNCTIONS: It functions as the edge consciousness of humanness in every movement as forging the symbolic base for future humanness, experimenting upon itself to establish criteria for extension of its discovery to all mankind. It serves itself as the new social form it envisions creation to require but is never concerned with imposing that form upon any social form (church or world) but as being signal examples for all mankind to prosper and benefit.

OBJECTIVES: The objectives of this body are first of all to identify the points of collapse in the undergirding of global sociality; secondly, to comprehensively spell out the malaise this is exposing in human consciousness as that which must be recreated; and then to see where there is manifest within themselves the ascending possibilities which must be nourished to fruition. By their own expenditure they nourish that ascension as service to God alone.

INTERNAL QUALITIES: These people know they live before the sheer creational mystery as those who know this to be their only covenant. They are the priorship dynamic to the civilizing process as utterly detached from the things of this world while intentionally engaged in what history presently requires. They view History and Creation as an endless and global context for their being before the creating, controlling and destroying force which will finally judge all they know and do.

REQUIREMENTS: What they require of themselves in this obedience to the will of God, is an ordering and symbolology which sustains and deepens this consciousness, structures their detached engagement, and constantly shoves to the new forms humanness requires. They are a covenanted, disciplined, assigned, accountable, and absolved body by nature whose missional context informs in every age what formal requirements are necessary to their election.

DYNAMICS: The constituents of this body may be found assigned to any situation in society and the church where this one vocation is the recreation of humanness without which no new vehicle can ever emerge. Their concern is with the ontological base of humanness as it manifests itself in the style of being in the world from and for which new structures will someday be created. They are a perpetual people in history on they way to Heaven and not some new this world.

* M. George Walters

As I think about the movemental order being articulated during the next 6 months or 4 years, I experience within myself fear that comes as I face the requirements and expanding implications of such a move. At the same time, I feel bubbling up within an excitement that knows no rational bounds or reason but can be related to the same categories that "fear" are. Both, together, within my interior being and require of us decisions about myself and my vision of the future.

I find my first fright around the global and secular implications of defining ourselves--for the world will expect both more and less of a formalized order, both pulling in directions and speeds we do not want to go and boxing us in. I fear the response of the traditional forms of the historic church--both that they will not receive our petition and that they will. Either way, new self-consciousness will be required, and detached distance will not be adequate.

December 13, 1971

Third, I fear the response of our movemental colleagues who fear we are becoming a new denominationalism now, and our International colleagues for who too early formalization may limit our inclusive capacity. Lastly, I fear the response of our Galactic Auxiliaries, the fright which will be theirs even to consider their role in any model we create.

My excitement comes at precisely the same points. To think of giving form to our dreams of a new social order that solves the global-regional-local contradiction to engagement today--for religious and civil orders-- is heady wine. The release for denominational churchmen, especially those who have sought to conserve the mother who gave them spirit birth, when they see us articulate a relationship of creative loyalty in conscious form, is the substance of dancing. The new oneness of collegueship that will be present when the "movement" and the "order" are wedded in a sociological manifestation is joy filling. The release to the pastors and galaxy members of giving an ontology beneath the increasing demands that undergirds and gives their own decision clarity is that for which I have longed.

Where these fears and excitements intersect is in my own most personal decision about my thrust. For to continue this direction requires of me a concretion of shaping the future that is overwhelming. What if we err? It requires us to be ready to preside over the church over the whole world when I sense deep reluctance to preside over a Religious House, let alone the church in Oklahoma. It demands a contextualization of the past that will be shocking and revelatory for all who see it. It requires an expenditure tremendous to give the full significance to the present state of ordering now present in the Movement, the galaxy and the House that is totally consuming -- when reduced answers would be easier.

The future will see us set the first stone in this construction in July-- which will allow 4 years of brooding and experimenting--knowing that after that we cannot be wrong. It will utterly change the church--giving hope to many, being a stumbling block to some. It will recreate the shape of the world. * Hess

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The ordering dynamic within any global revolution has been that dynamic which gave catalytic form to a broader revolutionary movement. It gave that form in three ways: by symbolizing the possibility of radical, effective decision to give up all for the revolution, by rehearsing and recalling the most basic consciousness of the revolution, and by demonstrating the most critical possibilities available to the common man in participating in that revolution. Historical figures such as Mao and the 8th Route Army have symbolized the radical decision to be the revolution. Rehearsal of the basic consciousness of the revolution has been carried on by dramatists as Bertolt Brecht and Russ Campbell. The demonstration of initial possibilities has been carried on by various groups such as peace corps, labor agitators, Green Beret teams, and in our own memory by North Shore Cadre and various groups of clergy family auxiliaries.

In reverse order, the function of the top pole of the triangle is to provide the example of one who self-consciously enters the existing operating universe-- economic, political and cultural--and these demonstrate the concrete possibilities that exist there. This function catalyzes a movement by revealing the actual freedom to be totally responsible within a given situation.

The function of the lower left pole of the ordering dynamic of the movement is to provide the continuous re-imaging of both the sociological and spiritual context of the style of that movement. Through recreating the constant storying dynamic of the movement this dynamic allows self-conscious re-appropriation of both success and failure, and the perception to transcend and transmit a body's own struggle into its key missional tool.

The function of the lower right pole of the ordering dynamic is to demonstrate the radicalized decision required of every man. Traditionally held through rules of poverty, chastity and obedience, this pole demonstrates the absurd intensification to the point on objective of never allowing the words 'that's enough' to be pronounced. Its function is to make the hidden reality of the eternal demand sociologically overt, in order to remove the subtle blackmail of negating the reality of a demand because of its impossibility (eg. move anywhere)

All poles replicate within themselves the other two and intensify their own. No ordering dynamic exists without all three operating, but the concrete sociological existence of any one of the three calls into being -- though only transitorily--the other two.

* Wm. Sahlesinger

The relationships between the triangle poles:

T to BR: Demands tools and methods relevant to practical operation.

T to BL: Demands rehearsing the real spirit point of all men.

BR to T: Demands continual redecision to give whole life.

BR to BL: Demands spirit wisdom be within Word, not escape into happy consciousness of two story (secular or religious).

BL to T: Demands faith stance vs. stoicism or cynicism or defiant failure.

BL to BR: Demands no status, be no-thing--and elimination of spiritual one-up-manship.

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The symbolic is critical in all 3 manifestations, so I choose to call it the Intensive rather than the Symbolic order, to indicate an intensification of all functions of the order.

The movemental order manifests in all its dimensions the tension of polarities that mark life. These polarities include Divine-human, male-female, subjective-objective, global-local, and so on. One pole of the order represents an intensification of this life dynamic, another pole the extension of this dynamic into the social processes as a permeational and formulational thrust, the third pole represents local manifestations of these life dynamics. The word votensive holds the idea of votive (local congregation college) and vocational (sodality). All three poles represent comparable discipline and commitment, the major distinction lying in the assigned operating locus.

* W. Grow

HISTORICAL ORDER

| | VOTENSIVE | INTENSIVE | EXTENSIVE |
|----------------------|--------------------|---------------------|----------------------------|
| ASSIGNMENT LOCUS | LOCAL Church | GLOBAL | REGIONAL Movement |
| OPERATIONAL BASE | LOCAL CONGREGATION | RELIGIOUS HOUSE | TRAINING NEXUS & ACTION |
| PRIMARYLY TEACHES | CONVOY Parish | ODYSSEY Movement | RS-1 Local Church |

Two gaps occur which force a ⁶⁴ full new spirit creation in the world. The first is the gap in consciousness, or the quality of foundational seizure in the human vision which delineates to man that he is in an epoch, rather than time. This is *kajros* which occasions the second gap. the quality of the response being a movement, the nature of which is identifiable in the first instance by a peculiar spirit rebirth and the second instance by a visible demonstration of a vision of how all people may be cared for.

This demonstration is the movemental order. It is not the movement in the broad, for the movement is primarily delineated by care in terms of lucidity, vision, concern for primal spirit renewal and a grounded trust in the future. While the movemental order is inclusive of all of these, it is further recognized by discipline, corporateness, experimentation and religious signalling. Within these categories, and likewise over them, the movemental order is fundamentally a self-conscious collection of people who grasp and act out of "responsibility to God, for the world." This is concretely the basis upon which the movemental order builds its sign. That is, the movemental order is actually designated itself the focus of signalling activity in a concrete response to the first gap in order to be the invention which is the second gap. This sign is shaped, not organizationally, but dynamically in and through the birth of a self-conscious pluriform order in a tri-fold dynamic consisting of the extended, intended and symbolic. The extended order is the action pole--the wedge of the NSV. Actualizing the sign which if formed and experimented with in the intended dynamic which is nurtured and visioned through the symbolic dynamic which is set aside to intuit the future.

*Ken Ellison

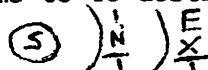
65

The most adequate way to start talking about the Order dynamic in history is for me with an illustration, or image from my Catholic European background. In every occasion, in all institutions, throughout Europe, those souls who have committed their lives to being the Disciplined Religious ones, are given and are accepting the most humiliating, dirty, burdensome, painful jobs--in hospitals the nuns are the first ones called to clean up after everybody... to get up in the middle of the night and respond to suffering and they are demanded, by society and by the Church, to embody possibility, nonchalance, willingness to give and never receive. And I could continue with more examples. By the habit the religious in Europe is still required to wear, he puts himself in the position of being the one who's assigned to suffer on behalf of all men.

This is to say that, whatever name we decide to use to name the servants of the world, the slaves of Christ, they remain to be the suffering sacrificial ones.

The Intended, the extended, the symbolic order members all suffer with deep intensity to care for that society the Lord gave them.

This image is helpful me to to describe the relationships of the 3:



and what comes to my mind is the stillness of a lake--the surface is calm, no stirring, no movement, dead water. Then, the Lord throws in a stone and waves are formed by the rock. The part of the water closest to the stone is the one that reflects the change in the universe most (symbolic order), the wave produced is bigger and higher, with sharper edges and nobody can miss it. The second and third wave reflect the change in 2 different ways, naturally, according to their closeness to the self-conscious acknowledgement of the activity of God. In addition, as the first wave (symbolic order) was produced by the direct action of God, the second wave was produced, stimulated by the first one, and the second one (intended order) is causing

the third one (extended order) - But, see, the water is the same substance for all 3, and the first one (symbolic order) is also the first one to disappear after having caused thousands and thousands of waves, to reach the shore and give water to the vegetation which would otherwise dry out and die.

*M. Kloefer

66

I. The demand to utterly expend one's life for God's love for each human on the earth is exactly the same wherever one is. Self-consciously embracing this probably radiates from A to B to C (see below) and that is in dynamical relationship to the "world" or those not self-conscious within A, B, or C.

II. A. The symbolic order in Malaysia that is the religious outpost in Singapore, the religious house in Kuala Lumpur with the Pyens or Head KK's living in the Senemban Wesley Church manse "3" days a week. Two symbolic order couples head KL and Spore and are accountable to the symbolic order base in weekly house church along with their respective Malysian/Singapore interns and so-journers.

III. B. Those who live outside the 3 physical locales described above in a church or any other job in self-elected covenant to A, including weekly symbolic accountability and house church every week. John Oarjithanis family and the Titus Jayasakaras and the Dana Elliotts were in this relationship for one year. (Titus now at Base, Elliotts with British Movement). The Oarjithanis would find it easier to be in the house but with much consultation; so-journing each quarter; John's being assigned to teach ITI etc etc; Letchami participating in her assignment to participate in ITI 72 and so on they are assigned to their jobs, church and schools in Penang as a family--planning to be another outpost. The Works have 4 others ready for this part of the dynamic and the Clarks have others.

III. C. Those whose daily expenditure is in self-conscious accountability to another covenanted group, usually bi-weekly. Bishop Yap and his ITI grads write the conference study books with material and other help from A. Mother Lawrence, Superior of Holy Infant Jesus, Malaysia is accountable with three other RS-I grads for her time line of renewing her order; certain studies; RS-I courses, the Order assigning her to ITI 72 their months' retreat 73 being "run" by the religious house, etc.

*M. Knutsen



67

The movemental order dynamic is composed of the self-conscious ones who bind themselves through a common discipline for the sake of being mission to the world. That decision is participated in through those who, from their station of engagement in the world, see themselves as an arm of that one mission in history. Further the movemental order dynamic includes a body of awakened churchmen who in the broad thrust of their lives have decided to be the movement as the regional dynamic of this and so take responsibility for the development of the massive local movement necessary to renew the world. The vision of the movemental order in history compels it to build the practical tools and tactical systems necessary to equip all men for every situation, to stand before the God of history as the one to whom he is finally obedient at every moment of his life. The historical order is but a particular manifestation of that dynamic operative in the givenness of its time. So in the 20th century the renewal of the world after the vision of humanness requires a body of people with strategic means of structurally engaging and tactically defeating the perverted forms of the world and the church so that the ever present dynamics of renewal of all men may flow in the spirit of freedom. The movemental order in history is but the sociological manifestation of the people of God who have combatted the everyman victimage to words about life other than the Word.

*James Schott

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This historical dynamic is the corps of shock troops who execute the needed tasks of the total church at a given moment. They are a body of disciplined spirit ment who have coagulated together out of the broad movement of their time. They have accomplished the first stage of the task which in our time has been called "church renewal". They now understand it to be historically necessary to give themselves to a second phase whereby they enable the renewed church to renew the world. They will do that by saturating all the internal structures of the church with renewal methods and spir in order to directly put into the conscioussness of all men that same renewed spirit. This spirit is the New Society of the global era that has come. As they have come out of a sporadic renewal movement, so they will give up their existence for a new manifestation of the church to come into being. This manifestation is the residue of their effort. In the past there was a movement that became a movemental order that left behind the Benedictine Order with its classical rule. There was also the movement out of which came a movemental order which resulted in the Methodist denomination. It is not up to us to name the residue which will come after us. But it is crucial for us to name the movemental order demanded today following the church renewal movement which has just ended.

*David McClesky

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While we have got to get utter clarity on the role, function, internal, external, and historical (sociological) relationships of religious orders in the past, the largest and most necessary context for this paper is that our Order has already taken within itself the dynamics (sociological and internally) of what we will discover in our "objective research" as the "religious order." I therefore want to talk about our Movemental Order, as opposed to what I would call our "Religious Order" and be after the uniqueness of what we are dealing with (because of the uniqueness of the 20th Cent.) or opposed to how we are like other orders.

Before protestantism came into being the Church, institutionally, was one. Religious Orders came into being as the Movemental dynamic within the only historical church that existed. In so far as people who joined the Orders were not cleric, nor fully active in the existing church, but were still part of it as their only point of engagement in or identification with the Church, you could say that the creation of a Religious Order consisted in taking a selected few out of the historical church and focusing their attention on a smaller, or at least more particularized aspect of the function or mission of that Church. To the degree that they came under full time assignment by an Order which had a particular task as its mission, they were becoming a more tight-knit body within the institution. ONce there were many such bodies, the creation of another (this is why no more significant R.C. orders will be started) was simply the creation of another body emphasizing another aspect of the mission of the Church.

The situation of the christian church today is therefore this. It consists of the Roman Catholic Church which has many different parts working on clearly different aspects of its work, and the protestant denomination which are separate and distinct bodies of people, but who have almost completely lost any touch with the mission of the church. Creating a new denomination is different than creating a new Catholic Order in that you are taking an active part of the institutional church and making them into a separate institutional form of the church rather than a separate task within the same institution. New denominations divide the focus of the church, while new religious orders simply bring a new emphasis to it for a particular body.

This is the first time in the history of man and the church when the kind of phenomena we are calling Movemental Order is even possible. The Movemental Order consists of taking the entire institutional church and giving it one focus again - one mission, while not creating a separate body of people. (That is, the members are not separate from members of denomination, orders, and Roman Catholic Church)

This is the first DRAWING TOGETHER rather than either REDUCING (not entirely negative) or SEPARATING Order in history. We therefore cannot be compared to other religious orders in terms of our historical role. Perhaps much of our internal life, however can be compared to religious orders. To bring the Roman Catholic church and the Protestant church together under one mission has never been possible before, to say nothing of giving one and the same mission to each and every Order within the Catholic tradition.

*John Klepfer

70

The Movemental Order is a dynamic in history without which history is not. It is the discipline crative edge of any real revolution. The Movemental Order is made up of three aspects which are all equally crucial and which can never be existentially divided very clearly. Although they can and must be abstractly delineated. They are: 1)The Symbolic Order: Which is the body of troops who stand as a visible sign of the embodiment of the style of the future. You will know them by their common life style and descipline - regardless of where they show up. (Example: Lela Campbell)

2) The Intended Order is those troops who are scattered throughout society and are not so clearly visible. Their distinguishing characteristic is their obedience to assignment. They would be in the symbolic order tomorrow if so assigned. (Example Many Galaxy pastors) there life style may be totally blended into any given community They may or may not be visible.

3) The Extended Order is all the other human beings who are self-consciously the movement but who are at many varying levels of understanding and training in that. They came in large numbers. They are actualizing millions of tertiaries each week and recruiting R.S. I courses across the globe. Their distinguishing mark is their decision to be obedient to the movement but only in the context of their local situation. (example: The Methodist Church "Local Elder) -- ordained, but not willing to travel.

*R. Elliott

71

The dynamic of the movemental order has in the past taken the form of ordination as representatives of the self-conscious church as a sign of the disciplined ones. In its historical development this creates the dichotomy between clergy and laity and this excluded the self-conscious movemental representation of the laity as a sign within the secular structure, save in those third order relationships. The lay brothers, though not ordained, acted on the disciplined religious sign however basically within the religious establishment and did not symbolize within secular society the possibility of being the ordained, disciplined ones in the total social fabric of society..The new sign in our day of radical discipline corporatness to the church and world will shift the image of the past lay cleric to a body of people who self-consciously participate in a common vision, history and discipline and symbolize their participation in a common life-common discipline through taking a specific relationship involving their goods, time, symbolic life, and submitting to corporate polity for the sake of task.

To symbolize the common body and to embody the stance of the discipline ones and to provide the catalytic dynamic that enables an extended relation to a body there must be a specific locatable visible body. This 3rd order will structurally enable extended relations of those who participate in the corporate life yet who are assigned to operate outside the structured body. A common discipline is required and where possible those who are able are to regularly participate in the symbolic structures. Those who are unable to corporately engage in this body will hold the common life thru holding to the Common symbolic life and thru their goods, and who understand themselves to be under assignment and are held accountable to their assignment by the body. This implies participation in periodic gatherings of the Body.

*W. Baker

72

The movemental order is that body of people who participate in the self-conscious burping into being of the spirit movement in the 20-21st century. It is the body of people who see themselves carrying on their own backs the weight of history and who see themselves as standing accountable for these particular times.

The movemental order is definable and viable only as it participates in the constant dying and birthing of every form that it operates with or creates. It is deeply and bewildering perceptible.

The functions of the movemental order are to enable the articulation of the Word so that it can be heard by every man and to be ever prodded by the manifestations of nonhumaness and to make known those to all of society, and to create the style and being that is the sign of the possibility of humaness for our times.

The movemental order has to do with vocation. It is those men who have seen that all they are every about is one thing and who stand in one balance or another in the tension that the creation of the style to cart that knowing is.

Each of the three orders participate in the other two and live in the depth struggle. The manifestations of the tensions they live out, the forms which they forge out, the stories which they create are the variations.

The symbolic order creates(not writes) the songs, the stories, and the symbols. It is about the intensification of the self-conscious standing before the awe. The intended order is ever about the creation of the concrete discipline. It is involved in reduplicating, making visible, and forging out the function of the form--it is about acting out the story over, and over again. The extended order is about telling the story, it is about creating the channels for the telling and re-telling of the symbol.

The movemental order operates out of common symbolic life and discipline. It is the tension before which the discipline is acted out that distinguishes the movemental order in its three manifestations. It is a body prepared the servant, which is capable of mobilizing itself for acting on the key issues of the globe, and which self-consciously forges into the spirit deeps.

*Carol Schlesinger

The movemental order, seen by ⁷³sensing after the differentiations between one dynamic and another within the movemental order can first be seen by stating what it is not. The three dynamics, symbolic, extended, and intended do not point to different levels of intensity seen as some measure of status. Nor it is a differentiation between those who work in secular jobs and those who don't.

The differentiation between the symbolic order and the other two dynamics is clearer than between the extended order and the intended order.

They are both disciplined spirit men who see their lives related in some direct way to the particular aims and methods of the symbolic order but the intended order sees its life directly accountable to the symbolic order where the movemental order senses their life more consenat with the direction of the symbolic order.

*Tim Lush

⁷⁴The movemental order is composed of 3 dynamical parts: the x, the y, and the z. The x order is a group of people who find themselves in a disciplined relationship to the whole dynamic and whose primary function is that of building the Earth. They are the most worldly oriented, relative to their task, of the 3. Many of these will be located in vocational or parish guilds; all will be working within a general strategy as outlined by the whole dynamic of the movemental order.

The Y order is a group of people who find themselves in a disciplined relationship to the whole dynamic and whose primary function is that of "reconstructing the Church." They are the ones who find themselves located within both the Historical Pluriform Church and the Movemental Dynamic. Many of these will be found in galaxy churches; primal cadres and movement structures; all will be working within a general strategy asoutlined by the Movemental Order.

The Z order is a group of people who find themselves in a disciplined relationship to the whole dynamic of the movemental order and whose primary function is that of "Guarding the Mystery." They are the most cloistered of the three, relative to their task. Many of these people will be located in Religious Houses and outposts around the globe, all will be working within a general strategy as outlined by the whole dynamic.

These three types of Orders will be fundamentally distinguished by their function or task, rather than by a degree of surface disciplines. Each will take on a discipline peculiar to and necessary for their task.

*Troxel

⁷⁵The movemental order is a growing body of people across the globe who have responded to the spirit awakening--the new consciousness--of our time in a common language of word and symbol and who renew that commonness by regularly participating in the common mind and spirit of that body. They know themselves to exist only in that commonness and therefore submit themselves to a common discipline of time and resource, a common knowing lived in shared intellectual methodologies and resources, and a common spirit through worship dramas, songs and symbols shared with the total group. They live as secular beings in the midst of the 20th century world not only in their doing but in appropriating its gifts of knowing and articulating its spirit. Yet they are religious internally and externally living out of ancient vows of poverty, chastity, and obedience and ancient modes of contemplation, meditation, and prayer that they may conserve and nourish within themselves the spirit resources to minister to the secular world. Their word is contentless yet contented in every moment, their deed unformed until acted out in the giveness of the situation--they are unmarked yet known by their style which affirms while transcending.

*Zoe Barley

76

Every man's desire is to be the movement toward humanness. If this were not true, then preaching in all its forms would be a futile exercise. The masses of men have been systematically denied--through the power and the structures of this world--the occasion of self-consciously articulating this to themselves. Such an occasion happens when a man is bumped into by a manifestation of the Plan, or the will of God embodied in individual freedom and corporate responsibility.

The planned occasioning of the genuine opportunity to be self-conscious about global mission is called evangelism. This process must envelop the planned as its new atmosphere, which gives every man the breath of holy life. Only a vast army of people can do this--and they must remain, day by day, at their occupational and social stations--as a means of access to every last human being.

Such an army can be maintained only if there is, at its center, an invisible high command. (This is not a scale of virtue, but an ontological structure). This symbolic order is the laboratory at the center, which never does anything but enables the doing of everything that needs to be done.

*Charles Moore

77

The movemental order is that body of people sensing the movement of the Holy Spirit that decides to operate out of the demands of that spirit. First and foremost it is disciplined, disciplined to love God and neighbor. It operates out of a common self-conscious story. It operates out of a common self-conscious historical mission. Secondly the movemental order is corporate. It corporately forges the response to the demands of the future. It corporately holds itself accountable to the commandment to love God and neighbor. Thirdly the movemental order is symbolic. It operates within the recreated and created humanizing symbols of its moment in history. It operates as a symbol of hope for man signifying the faithfulness of the love of God.

The intended order, that part that renounces the gifts of the world to receive the gifts of God for all men, is the least of the dynamics. Its task is to give up all, even the grace of Christ that men might know the love of God. It stands as a perpetual sign of Christ, the son of God. It is the Protestant.

The extended order, that part that obeys His will that men might know the joy of the cross, is that part that bridges the gulf of this world and the other world. Its task is to engage the world that a sign of obedience might be raised. It stands as the perpetual sign of Christ, the crucified. It is the Catholic dynamic.

The symbolic order, that part that embodies the love of God of sign mind and one will, is that part that intensified the singleness of mind. This stands as the perpetual sign of Christ, the resurrected. It is the presence.

*Jon Jenkins

78

The Movemental Order (perhaps better named the Spirit Order) is a socio-logical deed done to the latent spirit movement in the life of every local man giving form through which latent spirit may become self conscious epidemic in history. If the form is not "right" there will be no epidemic. If the form is "right" history will explode it beyond all control of the catalyzing body (the Spirit Order). The Spirit Order itself is comprised of those who participate in the malfunctioning dynamics of this world as their primary locus of action and those who participate in the covenant of Religious Order as their primary locus of action. These two poles (the Extended Order and the Symbolic Order) are catalyzed, served, and interrelated by a third pole, the Intended Order. This third pole is characterized by intimate relationships and assignment patterns with the Symbolic Order and provides the bulk of energies for expanding and caring for the Extended Order.

*Gene Marshall

79

The Movemental Order will be/is the sign of the reunion of the universal church, as that body of people whose lives in their denominational pluraliformity are dedicated to be one mission to the needs of the one world.

The symbolization of the movemental order will be the permission giving acknowledgment to churchmen everywhere to radically engage in mission and will concretize the manifestation of the demand of the Lord in our time to call men to radically change the future by changing their hearts and lives and do likewise among men.

The movemental order will be the first symbolization of global fellowship, and will provide a vehicle for men to authentically and self consciously to be the crimson line in history.

*Marcelene Clutz

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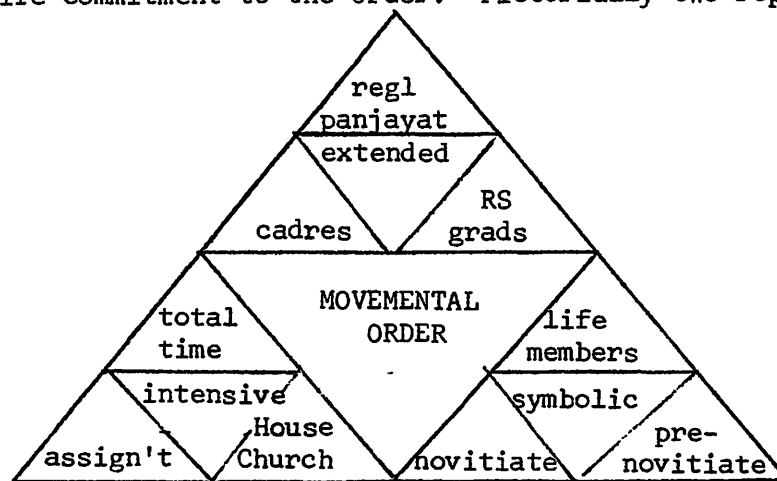
The movemental order is a new expression of the oldest dynamic in civilization. By filling full the dynamic and vision of the most-critical and depth-operating care dynamic in society a new explosion of human possibility is created which cares beyond the wildest imagination of those whose passion gave it its original impetus and shifts forever the path of history, (prayerfully if not presumably) one notch up the ascending path.

This dynamic is operative when an iron core without deviation (avoiding the devil) moves toward the future with comprehensive grasp of the actual contradiction and historically formative pictures of genuine trends and false noodles is able to seize all targets and allies of opportunity within their necessary context utilizing them and the concomitant mutation such combination always brings without exception to accomplish their original goal. This goal would not be recognizable having been necessarily (if the iron core is judged adequate) totally revised, except that their mythology says its so.

* Fred Buss

81

The movemental order is the whirlpool which sucks in to the center of symbolism for the sake of diffusion and distribution of wisdom and discipline throughout the whole society. The outer fringes of this order, which begin the distinguishing of it from the spirit movement of our times in general, is the discipline of R.S. I and involvement in cadre and regional functions. The intensification of the second ring is found in relationship to global and local structures through specific and symbolic accountability which runs into, and is in quality non-differentiable (!?) from the center where total commitment to a structure in history (as opposed to total life commitment to the Lord of history which is present at every ring of the whirlpool) is found finally in life commitment to the Order. Pictorially two representations follow:



This is too reductionistic if you are speaking of the spirit movement in history but not if you are talking of this particular historical gift of the Lord.

The whirlpool moves and changes but whatever goes into it at any moment changes the content of the river of life itself.

*Nan Grow

82

Man's consciousness is what saves and honors God. Man is now global in his consciousness. Man's consciousness has always moved thru history by leaps; but man has never leaped to a new level of consciousness save by a disciplined core of futuristically courageous men. In our time (as in all times) a new leap into the widest scope of consciousness ever known in the history of mankind is demanded. What will enable that leap (perhaps, is already enabling that leap) will be a disciplined core of futuristically courageous men: the Movemental Order. It will be symbolized by raising up the edge group who will carry the banners ahead of the huge army across the breach to new consciousness. (Symbolic Order); it will be massed by the thousands of bodies who discipline themselves together under clear marching orders to new consciousness (Intended Order) - (some picking up banners of the fallen lead ranks where necessary); and also the whole army will move to win the war of new consciousness for all mankind by the assistance of an enabling corp. (logistics, reconnoitering, etc) called the EXTENDED ORDER. The signs (visible) of a Movemental Order is a sign that all mankind will win; saving and honoring God by doing so.

*Bill Alerding

83

Though the three dynamics of Movemental Order must be separate and stand on their own bottom...the key will be their common symbol. Very difficult to keep this out of pharisee - forced organization - but must that which symbolizes to all that there is no status, no degrees of commitment but common assignment to functions in midst of a missional vision. This might be common stipend or broad common time design. Also common symbolic and study life. This might be symbolic rotation thru the three dynamics.

The intended order would have a secular face but its roots would obviously be traced to symbolic order - the extended order would have secular face and would show no sense of relation to symbolic order only as one listened thru grates in sidewalks.

*Aimee Hilliard

84

The order exists and shall continue to exist for only one purpose-the task of building the earth. Whatever manifestation that shall historically be. Any lesser understanding which is grounded in the religious or the secular, in the psychological or the sociological is inadequate. The Order is grounded in the whole of life. Starting from this context, then, the symbolic pole of the order are those ones who are the iron of the iron. They are the shock troops that can be plugged into any situation at any time with the assurance that they will get done what needs to be done. The intended order are those who for missional reasons cannot be the symbolic order. They too are utter iron and if forced would fall into the symbolic order. However, for strategic, tactical missional reasons they remain hidden until their assignment is complete. The extended order are those who do not have self-consciousness about the order in their own lives. They are of the movement and highly disciplined. The movement rests upon them. And they feed on the symbolic however they neither imagine, nor plan to become part of the symbolic pole.

*Ken Barley

85

The time has come for the spirit movement of the people of God in century 20 to self-consciously articulate the movemental order dynamics which have become manifest within the spirit movement in a new way during the past twenty years.

The movemental order functions as the ordering pole of the total movement dynamic, when ordering is understood to point to that disciplined style or sign which catalyzes leadership within the spirit movement as a whole.

Within the movemental order dynamic are three poles--the symbolic order dynamic, the intended order dynamic, and the extended order dynamic.

The symbolic order functions as the raw sign of the disciplined style and in one sense is nothing but sheer symbol. At present it is manifest as what we have, sometimes called the order of the Ecumenical Institute. It catalyzes the intended order through providing the concrete nurture on a regular basis necessary for the intended order to function as a radical corporate sign in society of responsibility for the world. At present it is manifest in groups such as the North Shore Cadare. It catalyzes the extended order which functions as the style of possibility which catalyzes in the movement as a whole the discipline or interior ordering necessary to stand as a desert colleague. This function is manifest by persons such as George Winnugud and Parboon Charevasap or B. Lulknuna.

The movemental order has to do with the dynamic developing of the spirit resources. Which make commitments and leadership manifest within the movement rather than with a means of analyzing the degree of time or activity invested in performing the task of renewing the church for the sake of the world or of measuring a person's commitment, discipline, ability or value. It is based on the presupposition that a global network of spirit colleagues exists and addresses itself to the issue of spirit nurture in time and across space. In this sense its context is history long and world wide.

*M. Crocker

86

The movemental order dynamic in history is the catalytic pole in history. It catalyzes the historical church by serving as the "divining rod", responding to the will of God as it is already manifest in history and enabling the church to continually pick up again her role as mission to the world. It catalyzes God's will in the movemental dynamic of history by ensuring that its insights reach the globe in a sociological form that can be transmitted through history.

Discipline is the key to the movemental ordering dynamic and this discipline enables the movemental order to bridge the gap between the church religious and the secular world. It also demands of the times that new spirit be manifest in the world.

Thirdly, the movemental order holds the life thrust in that it is always loyal to the existing religious structures, maintaining and intensifying other covenants. It holds the tension in the world of comprehensiveness by finally rendering its actions to God and thus allowing God to work in the world through it.

Internally, the symbolic order is the visible heartbeat, performing no action but sustaining life. The extended order is invisible yet does the catalytic doing that enables the doing of the movement. The intended order is the amorphous link that is vital to insuring the order's loyalty and service to the historical church.

*Paige Fisher