

THE NEXT 20 YEARS OF THE SPIRIT MOVEMENT

1. From 1952-1972 we have self-consciously created a movement within the church by building the models and creating the images and methodologies of the new church. In the years from 1972-1992 we will create the global church by teaching our curriculum world-wide, embodying the NRM and NSV, and becoming a recognized Historical Order. The task of the "one global church" will be to create the New Earth which will follow in the years of 1992-2012. One of the signs of the Global Church might be that by 1992 one looking at a "protestant church" and a "Catholic church" and an "Eastern Orthodox church" etc. would see the ONE CHURCH whose life is expended bringing into history the new earth.

Jean Baringer

2. The critical fact about being in the midst of a turn is that you temporarily lose sight of where you have been and you cannot clearly see what is just ahead. The only way to critique a critical turn is having headed into the straight away you can look back and see where you have been and view the path looming before you. We have just begun to hit that straight away. For roughly 20 years we have been struggling to create within our own community viable forms, methods, and techniques for allowing man to be birthed, nurtured and sustained in radical consciousness. The order has been the incubator for this life and death experiment. You the premature (innovation is always premature in relation to history) creature is ready to be pushed into adult functioning. We have become the new forms and models. The order is the prototype of new individual and new society. The straight away ahead is the dissemination of the valid form for man across the globe.. David Scott

3. The religious mode has uncovered the actual dynamics of humanness and provided the frame for building the new society. The new society will be created in so far as we are willing to be the experiment for the future. The contradictions we work thru will determine the sort of world we shall have. Where we fail to be faithful to the human dynamics the fabric of the new society will be weak. The earth will be built as we translate our knowing into social forms. The pre-suppositions of community building, 5th City and "all the earth...", All the bones of social reformulation on which we must put flesh. It is the necessity for unquestionably comprehensive models embodied before the very eyes of society that will turn the planet from doom to destiny. Pat Scott

4. During the last twenty years we have been the new ancients - getting clarity on the Word, now we are called upon to be the new medievals - giving form to the Word by building structures of human care. Clarity on the Word has enabled us to be secular, social action without self-consciousness on the Word has become even more religious. Our role will be catalytic, chiefly to enable form of this world's creativity by bringing the dimension of the other world's passion to them. We will literally be the structural glue holding creative individual giants together in corporate global concern and reconstruction. We will not expect others to become nothing, for that is the role only of the historical order. Others will take our models and give this world's names to them; we will take this world's people and breathe spirit into them. We will take away moral content in order to expose ontological structure, so that creativity can be turned loose in totally new forms of social architecture. Charles Moore

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5. From renewal to evangelism, we are turning towards creation to make self-conscious the savagery and grace of the mystery as it manifests itself in sexuality, phaseology and cultural polarities. By recovering ontological tensions amidst the social process this world will be brought out of bondage and into self-conscious worship of the one mystery. The emerging ecumenical church symbolized by the incarnation of the contentless word in six appropriations of life will become the handmaiden of the birth and nurture of a new global society in which all the earth belongs to all. The decision to become an historical order is the creation of the necessary global symbol through which all of this may come to pass.

Ken Fisher

6. The years of the long march in the desert are over and now the fight is in the open field. The tools are sharp and the hearts are ready. We are clear that we could spend the rest of civilization creating other sharp tools and nurturing the fire in our hearts. But the time has come for the implementation of our dreams and visions of the new society. It is time for the world to know about tactical thinking and praying, corporateness and radical obedience to God, the spirit depths recaptured anew and the life style of the cruciformed/resurrected one. We are prepared to move into the world and shape it so that it may survive.

7. The turn we are making for the next 20 years is the turn from building a movement on behalf of the historical church to becoming one with the local church on behalf of the sociological structures of global man. From being an elite body of practical dreamers we turn to being a massive body of corporate power integrally involved in the political, economic, and cultural structures of nine continents. We move from goading the church to guiding the church, from calling it to die and live its resurrection to being the living sign of all-encompassing life. We move from the battle cry and boot camp, the declaration of war to the long march, the patient struggle, the song of victory. We move from the existential now to the essential eternal now i.e. from the awakening of the 20th century to the embodiment of all time - all space - all life. As an order we move from being secret agents to uniformed troops, clerics, padres. The end of this twenty years will see us needing to struggle again with disengagement, radical assessment, and re-directing of the energies of man and church. We may not make that turn, but the twenty-year task will be done and the world will be a sociological unity based on the Word.

Nan Grow

8. The spirit movement, as it has shown up in the 20th century, took 20 years (1952-1972) to become sociologically identified across the globe. Geo-social gridding, developing methods to re-educate and practically train the troops within each geo-social grid, and intentionally disciplining smaller groups of people to 100% dedication (new form of nonasticism) to re-spiritizing mankind--all those are the dynamics created within 20 years to give shape to the spirit in Century 20. Now the spirit that has already been engendered within this sociological form is ready to breathe more dramatically into all of mankind as man readies himself to take a new leap into a new level of corporateness. Within the next 20 years, sociological forms will take place in every part of the globe that will allow every man to participate 1) in the major decisions of where global man goes (e.g. electronic consensus), 2) in sharing automatically in all the goods necessary to sustain life (e.g. all men will have an automatic credit card supplying his needs) and 3) in global uniculture that allows all men to be their humanness

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and unique creativity. None of this will take place without the spirit, so the task of the spirit movement will be to shape forms in order to allow mankind, through the spirit, to risk a new leap on behalf of the universe.

Bill Alerding

9. The turn in the next 20 years has to do with embodying a signal global secular style as the past 20 years has had to do with embodying the style of the man of faith. Sociologically the last 20 years have embodied structural experimentation at all levels of engagement family, congregation, parish, sector, metro, region, continent, and global council; the next 20 years will have to do with actualizing these methods across the globe embodying the emergence of a truly global spirit breakloose in all the structures of society. Hale Prather

10. The spirit movement is turning toward massive activity and scope of operation. Practical form will be given to the vision of one world forged out in the previous 20 years. We will be working through the issue of global polity out of the content of western-nonwestern. This will give a new vision to the renewal image of one church, one faith, one God, one Spirit. Spirit methodology will exhibit its contentlessness through the mobilization of cultural contributions across the globe. Thus a new, global style will be created which participates in the cultural-urs, yet stands detached from them. In this way, the other world will get transformed in every culture. Doug Rettig

11. 1972 marks the turn in the spirit movement from the concealing of a global body of people self-consciously grounded in the spirit deeps, to the re forging of the spirit stuff in human life for every local man through the spirit transformation of the entire church. In the past twenty years the movement has developed teaching tools, model building methods and spiritual exercises that will become the common equipment of all men of faith in the next twenty years as the People of God in local churches webbing the planet engaged in common service of the earth. The global church will become the paper mache' model for the new society, each local church a signal of the entire new social vehicle. The body of people called together in the first twenty years will expand as the glue of a massive movement across the entire planet, reaching every local community through the local church. Bill Norton

12. In the next 20 years the local church project will be authenticated by the historic church as the means by which the renewal of the church shall become manifest. The concrete shift this will signal is the embracing of the movement by the historic church. For the movement this shift will signal the raising of the troops for the practical and concrete impacting of the social (secular) structures. For the order the shift will be the concrete formulation of what it means to be the revolutionary whose task is never finished or maintaining the movemental dimension of the movement. Ken Barley

13. While there will be critical arenas of task within the life of the movement to be carried on representing the culmination of the last 20 years - the issue of recognition of the Order, the completion through the controlled replication stages of the local church experiment and the ongoing recruitment and training of the disciplined body, in the main the formation of the self-conscious revolutionary body for the re forging of the civilizing process in Century 20 is accomplished. The turn now represented by the formation of and teaching in every region of

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The New Humanness Course is a turn from that calling forth to the injection of the Word into every social structure resulting in the creation of the New Society. The movement in the next 20 years will find itself engaged in every dimension of human life in the concrete tasks of recreation of particular human forms that massively, globally - the civilizing process is renewed. Zoe Barley

14. The turn we are making into the next twenty years is a shift from preparing the church to evangelize the world to evangelizing the world, to embodying the global society. What we have and what we do will be no different, but the shift will be felt in terms of our global context and our radical embodiment of the secular religious style. The shift will be experienced on a massive intensification of the Local church project or we rapidly build a global base for the spirit movement in the next few years. We can expect rapid expansion early in this shift or an already renewed church senses the urgency and the authenticity of our radical decision. The key to this shift is giving concrete sociological form to the Movemental Order which will be the glue for the New Individual and the New Society, emerging over the next 20 years. Jim Bell

15. The turn to the next twenty years is a move to radically engaging ourselves as the people we are in extending to everyman the possibility to be the depth humanness we have discovered that he can be. The NRM has given us the key to grasping that human style and now we turn to giving it sociological form by being the NPM and by building the NSV which that "being" calls for. The Local Church Experiment is the primary tool for this task as it journeys everyman from where he is to where he ought to be through the tactical spiritual recreation of humanness within the Parish, Congregation and Cadre. The simultaneous extension of this task to nine continents will provide the content for the new style of cultural pluriformity which engages all men in responsible relation to creation. The Order as it gives form to itself will stand as the sign of that style which is a radical engagement in the dynamic processes of creation and history for the sake of all men.

George Walters

16. As those who have experienced ourselves to have become a people, we are making an historical shift from preparing a locally grounded revolutionary vehicle--the local congregation--to embodying the leadership of catalyzing this vehicle into impacting the world with the radical possibility of a future created by local man. We are in a shift from getting people clear on the task ahead to leading them in the act of social repentance in its actual sociological manifestations. We are emerging as an inter-continental movemental order that is shifting from mission to the Church on behalf of all men to mission through the transformed church of empowering every local man to live in the primordial, creative tension of migrating between this world and the other world, as a foundational, recurring cycle of humanness itself.

Bruce Macomber

17. The next 20 years is turning towards more practical engagement in the social process. This will change our thrust more toward the question of how to fabricate the new, not just be conscious of it and embody it ourselves. We will image ourselves as servants, those who only pick up the new to clean it, and then once clean, give it back to the masses for attire and embodiment. Our concern in groping the spirit deeps will not be for the last fat lady, but for the last fat social structure. Building the earth means to renew all of God's creation, all three parts of any triangle, all four points of any 4x4. Yet in the midst of this overwhelming task we have only one deed, that is to preach the gospel to every man, structure, nation, race and creed. We must implant the word in all history, in the past and future of everyman. Our task is to heal the dissolution of this and the other world to glue into one the schism that has allowed men to not be men, by reawakening the spirit in all dimensions of life, that will turn lucidity into promise and paralysis into dance
Maurice Bolin.
18. The turn of 1972 is from clarity on the contentless YES and the content to which one is saying yes, to a massive publication of the good news in the specific local situations of mankind. The turn is from the creation of a people skilled in calling forth and being sociologically obedient to the YES, to the deployment and the generation of manifold local articulations and demonstrations of the implications of that YES for this world. The turn of 1972 is from "flipping out" in order to gain spirit-breathing space, demon and angel-wrestling competence and corporate sociological programming, to carrying, signifying, and re-setting the context for the burdens of complexity, unstable victories, and unfinished defeats of this world. The turn of 1972 is from exploring the journey of radical obedience to God and neighbor as they confront us in Jesus Christ to allowing local man to be the eternal/temporal one who sees in every content-filled moment the contentless possibility, and who has a map of the specific, humanly adequate means available for embodying that decision in this world.
19. The Movement is now in the midst of a turn from 20 years of development into 20 years of strategic actualization. In its inception and development the movemental elite have found themselves over and against the inertia of the total geo social embodiment of the journey of man dealing with the doom of the human spirit, the church and the entire social order. Their acquisition of new life was forged over and against the malfunction of the established social fabric and the negative aspect of its trends. It has spent its life getting the demons of this world identified and the models built for the release of the imprisoned other world. Now it must move to a new form of massive training and preparation of troops and model injection. A new emphasis of signal creation and comprehensiveness grounding in a socio spirit arena -- the transcendent sociological arena. It must build an iron cored network of renewed human beings who first demand of each other the common accountability and consensus formulating, and who in turn then constantly are about the creation and recreation of congregations of people who will lay their lives down for strategic socio-spirit reformulation.

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20. The year 1972 marks an epochal turn in the life of the spirit movement and it will turn out also to be that kind of turn for civilization. It's similar to the time the Bolsheviks went into Russia in a freight car. The shift is from "getting ready" to "doing" - from "building models and testing those models" to "injecting those models into history". The past 20 years have been a long hard march into both spirituality and sociality at the same time in the midst of which explosions occurred which forced us to expand our vision far beyond our own wildest dreams until we see on this day that we literally are standing on the banks of the Jordan River and that no longer need we wait - no longer dare we wait - the next 20 years must be spent in the midst of the promised land. Our pictures of what lies out there are hazy, but we do know that the war will be fought at the depths of human consciousness and across the broad expanses of the globe. We do know that we will work like hell but that the style we manifest as a movemental order will be vastly more crucial than our doing. We do know that we will finally be out to do only one thing - enable every local man to live in this world and the other world - and we do what that implies, no necessitates, total reconstruction of society.

Richard Elliott

21. The turn we are making as we move into the next twenty years represents a radical intensification of much of what we have been engaging in self-consciously or unself-consciously during the past twenty years. It represents a shift from the theoretical global concern illustrated by the ever expanding context creation of the past 20 years, to the practical global engagement manifest in the watershed of the ITI's and their consequent imperatives, the weight of which we have only begun to feel in the area of formulation demands. It represents a shift from a cautious courtship with the established church during which time our reputation was sometimes in question, to a solid marriage to the established church, based on mutual respect, honor and missional obedience. It represents a shift from the creation of an experimental family order, standing over against traditional piety, to the self-conscious decision to be an historical order engaged in serving the suffering world by embodying and catalyzing new sociological forms and a radically discontinuous style.

Marilyn Crocker

22. The last 20 years has been grounded in a resurrectional new birth as manifest through daring to stand in an utterly contentless style while establishing a flawless method whereby a new world might come to be. The next 20 years is characterized by uncompromising service as manifest in and through practical engagement in order that the NSV be actualized whereby the simultaneous return of the other world and this world may be realized.

Sarah Buss

23. We are moving from learning how to create an order (a people who can create futures) to the task of being a people whose global presence in local after local catalyzes the creation of the particular future toward which humanness has been growing since the beginning.

24. The shift is from realizing and creating the movemental church as the People of God in History to concretely and tactically building a grassroots movement to pull of the NSV under the rubric of the Historical Order as the ordering dynamic in history.

25. It has taken 20 years to forge a revolutionary curriculum, a revolutionary social method and a revolutionary corporate mode of being. This has been both a preparation for the transmutation of mankind and the signal prefiguring of 21st century human existence. The turning is the sense that the essential conceptual, spiritual sociological tools are now present together with the searing imperative that the time is ripe for massive engagement in societal transformation. What has been the wisdom and vision of a few must now become the direction of the many. Where we have been the wild, roving guerilla hands, grasping the sense of the other world, we will in the future be the local catalyst for everyman to recreate the relationship between this world and the other world.

Ron Clutz

26. We're moving from a time of experimentation to a time of concretion; a time of knowing, learning, trying, organizing, deciding to a time of being and doing, using what we learned to build anew; from a time of diversity and unrest to a time of unity and surety. I like to use the image of the giant ant army. All the ant hills have been growing, nurturing, creating the giants to man the battle and as the call all the "iron" get merged in one massive vehicle (LC) and strategically and tactically move out in step to defoliate and rebuild the earth = to exorcise demons, remove inequity, forge clarity and create vision that unite all men in one test by necessity to survive. They move as a mass body of seasoned troops, as a sign of the judgement of the Lord and men respond.

Marilyn Elliott

27. To cut against moving on immediacies, models were needed which held the comprehensive. Those models were created and experimented and re-created during the last 20 years - and they worked! Now the task is to take those models to all men, to train more troops to train in working those models so that more troops are being trained to work those models, etc. for the sake of all mankind. Our goal of RS-1 for everyman will be realized through such courses as the New Humanness in New Society and through the training in corporate life style for the sake of common mission as is realized in religious house training. Our mission is to evangelise the world to build the earth.

28. To stand beyond one's life and see the years 1952-1992 of the Spirit Movement as prophetic fear and fascination. From 1952-72 the "elite" were called out of history to build the model of the new individual and the new community. From 1972-92 the "elite with model" will redirect the massive stream of history by vehicling the new image and the new way to operate tactically out of that image corporately and globally. To symbolize this shift in history, the Movemental Order will commit itself to do whatever necessary to being the historical order, to catalyze the historical church to recreating the historical world.

29. The turn toward the next 20 years is toward restoring the wholeness of life. We will learn to speak to the masses through signs and symbols. We will create forms of unity which do not destroy the non-Western styles. We will do depth research into the indigenization of the gospel and theocracy. We will demonstrate real changes in the social structures. And we will create ways to finance the revolution. As we make this turn the real test lies with becoming an historical order, training those who can be individually corporate so that they can reconstruct social morality out of the shambles left by individual self-gratification.

Donna McCleskey

30. We, as the Global Spirit Movement stand today in the breach of history within the historical church of Jesus Christ proclaiming the vision of a new global church over the next 1,000 years. During the next 40 years, what has been up until now, a relatively small remnant of the church, who, through an intensified secular-religious style have been doers and bearers of the Word of Jesus Christ, will become the IMPLEMENTORS of this-style on a massive penetration and formulation basis. We, as a Religious Order, will be giving back to a suffering world the RADICAL POSSIBILITY of living on behalf of others thru the catalyzing and conserving of the Word which we do not own or possess. Barbara Alerding

31. In the first 20 years we became a people in history. We recovered the radicality of faith and being the people of God on behalf of all humanness. We probed to the depths of what humanness is--articulating the experience of the center of being and the storm of self-conscious spirit living. We pioneered the essence of corporate missional effectiveness giving to history a concrete place where the fellowship of faith could be seen, felt, and tasted.

In the next 20 years we become the servants of the earth. We must lead all willing forces into forms of concrete responsibility for the collapsing structures and for their new forms. We must create for mankind a form of piety--discontinuous secular spirit nurture, which communicates the other world, the eternal homeland of man's naturally transcendent being. Finally, the people of God who now exist in history must give shape to their own being so as to continue to be the glue needed for this global servanthood and to set the needed example for the People of God in the millennia that lie ahead. Gene Marshall

32. In the past 20 years we have been about the task of transforming ourselves from the secular to the new religious--becoming a self-conscious, missionally-disciplined people aware of the global need and forging out the initial models, methods and tools required to build the new Jerusalem.

In the next 20 years, we, as a movemental order, like other peoples concerned with the future of the Earth and of civilization, will be raising the question of what structures, forms and styles are required by the needs of man across the globe. Unlike Westinghouse or IBM, we will be raising that question not out of the context of efficiency but out of the context of the Other world--aiming to inject spirit into social structures to recover in the 21st Century not an Utopian society but rather the reality of New Jerusalem. Keith Packard

33. In the past 20 years we have been creating ourselves into a movemental Order--or into a vehicle which can be the living Glue of the New World, which standing in the storm between the two world of man--the temporal and the eternal--and in moving instantaneously from one to the other gives the possibility to

every man of both participating in the recreation of this world and standing in the other world, and therefore being his being authentically as both secular man and religious man.

This means that we have in the past 20 years moved thru this world to the other world at the center of life. During the next 20 years we pull the other world back through this world to recreate it into the New World which is both matter and spirit in tension.

This means that we, as the Movemental Order, become both more secular and more religious--that is we move from Basically a teaching Order, in the theoretical or Research dimension, to a Mendicant/Contemplative order, with teaching being our external vehicle for building the New Consciousness as the Glue of the New World.
R. Porter

34. Over the past 20 years there has come into history the new religious who have struggled to be a global happening in its thinking, organization, and action. This came about by the dynamics of repentance over against the lucidity that innocent suffering was the present reality of everyman as he came upon himself with acute inadequacy to authentically deal with the twentieth century. The past 20 years has been radical experimentation in methods and style; images and procedure as tools of self-conscious and social engagement were invented. Now is the shift into radical, comprehensive engagement as the glue of Global Society in creating and popularizing the new humanness, concretized in the local, which can give this world permission to rebuild itself in the global dimension which is now necessary. The tools which are forged are the New Religious--to spiral into the transparency of Being itself and The Local Church which shoves that transparency into social realization for all men.
Bill Bailey

35. The past 20 years we have been preparing ourselves by creating methods and models while at the same time using a sign of radical possibility, now the shift is to everyman, that having created the sign of the "other world", the task of the next 20 years is to answer the beckon of the other world into this world by being the glue and giving methods that enable every local church to be a servant to the globe.
M. Bailey

36. The past 20 years have been a time of giving shape and form to the movement creating and implementing the methods to renew the local church and training the troops to renew society. the major emphasis during this time has been in the West although a global image has been held and there has been some global work. The shift now is to use the troops of the local church to move head on in society to create the new human earth. There needs to be a head on move into all cultures as well as the white Ur. The movemental order will be intensified and formalized to enable this task and be the sign of the disciplined troops needed by the church as she takes seriously her responsibility for society.
Judith Hess

37. We are in the process of turning from a time of gathering those whose social consciousness has caused them to seek a people with whom they could channel their restlessness to seek a structural institutional form thru which they could relate their awareness to all of history to the entirety of this present age. The time is at hand, a signal has been established, there is now a focus for the marshalling of that kind of sensitivity and it is coming loose from its moorings. It is now sufficiently of this world and yet able to stand outside of it so that it can begin to direct a good deal of its energy, recreating social fabric.

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Concrete directions of altering the social process will take place using the local churches as a base of operations for troop supply and troop strength. More people (establishment) will become movement because of the theoretical vision becoming grassroots and locally practical. More will fall away because it is clear as never before that lifetime decisions will be called for. Zahrt

38. 1972 marks the shift in the Movement from the twenty years God used to create and give shape and form to a Spirit Movement to the twenty years in which he expects that movement to render the service for which it was constituted. It is a shift from getting articulated the basic methods and focus, from gathering the troops and training them, from uncovering the spirit roots in the Other World, and from giving radically disciplined form and style to the movement of spirit in century 20. It is a shift to the impacting of the secular--this world-- of every-day man with this movement requiring the visible forms of respectability before society and the direct assault upon the sustaining idolatrous symbology of the old "this world" in creating a new "this world" to be in relation to an Other World recently rediscovered. The shift is from intensiveness and centrality and core group images to extensiveness, globality, and massive involvement. The shift we are experiencing is the shift out of the period of formation where attention could be focused on growth and development into the period of creative contribution where attention is focused exclusively externally.

Hess

39. The turn within the movement is toward a radical embodiment of the secular religious life. It must dramatize the need for spirit formation in a world of rapid technological change. The movement has assumed the burden of discerning what was needed in the midst of the historical process. Now it must give form to what it knows is needed in the future. It must create a context of depth commonality to engender pluralistic creativity. The time of intellectual discernment gives way to a time of sacrificial service.

John Baringer

40. The next 20 years will see a turn toward radical specialization as the movement shifts from foundational model building to sophisticated tactical consultation in every area of society. Simultaneously the focus of white western rationality will mutate to an extravaganza of stylistic manifestations across the globe. The movement will pioneer far beyond the realm of the familiar and common, and will struggle to articulate the new consciousness and build a bridge to allow all men to pass over to the new humanness.

W. Grow

41. The turn we are struggling with right now has to do both with a shift in the overall arena we are working in, or in the vision we are moving toward and with a shift in the nature of our doing or our mode of operation within that arena. In the last 20 years the arena or vision we have been working toward is the church and its purpose, its function, its potential, its renewal, its structural possibility and the nature or mode of our operation has been that of the Movemental, the cadre, the research, training, and demonstration aspect of renewing the church. With the coming into being of the L.C.E. this is accomplished. In the next 20 years the arena or vision we will be working in or toward is the NSV--the potential, the renewal, the re-building of the social dynamics of this earth. The nature or mode of our operation will not change. We will still be the movemental, the cadre, the research, training, and demonstration aspect of this. We will be an Historical Order as a Movement. We will not lead in the restructuring of

society. We will not somehow be more closely related to the "real stuff" of global revolution--the parish. This yearning for social engagement must be crushed (and will be crushed) when we see the immensity and complexity of building the earth--just as our yearning for ourselves going back into Local Congregations got crushed when we saw the immensity and complexity of rebuilding the churches. We will be auxiliaries to the local tactical social reform. We will not ourselves do the reform.

John Kloepfer

42. We have spent the past 20 years casting the gospel into the fires of the 20th century cultural revolution--burning and hammering away the impurities that have prevented the world from exploding man into self-consciousness about his authentic secular spirituality. We are now prepared, with a body of highly spiritized and practically tooled human beings, to proceed with a practical strategy (LCX) to inject the life giving word into any persons/bodies consciousness and enable him/them to create the ongoing structures that will sustain and mobilize him/them into resurrectional service to all mankind. We now have the style and structure to catalyze authentic sociological reformulation within any culture upon any geo-social continent. Tomorrow, awakened/spiritized/trained mobilized local man will create the necessary global structures to create and sustain authentic human life within any parish and across every land.

D. Cramer

43. During the past 20 years we have been bringing to heightened self-consciousness and giving form to a body of people who have a vision of a new world, who understand themselves as the chosen ones to mid-wife the birth of a new global society--grounded in the spirit deeps of life. We have been grasping after the means of concretely equipping this body with the methodology and dynamics which can mobilize and energize the masses. The next 20 years will be involved in enabling the honey combing the globe with the Temple/stake dynamic, the extended and intended order which this implies, which will be the means of enabling the grass-root participation and the unblocking of the paralysis of the masses.

Walter Baker

44. The radical shift the spirit movement is taking at this time, and the consequent implications for the next 20 years, is the forging of a new mode that enables secular man to once again appropriate all life as sacred, i.e., lived before the mystery. The past 20 years has been preparation for this shift in that we have been engaged in the analytical dissection of the dynamics of human sociality in all of its forms and levels of experience. Even the Fifth City model is a delineation of the varied components of social sustenance. The practical task now is to build a system of interaction that insured these life-giving dynamics to be self-consciously engaged in, while, at the same time, enabling particularized cultural reconstruction of these social dynamics in order that the contentless Word has the possibility of releasing every cultural gift for the sake of all history.

J. Baker

45. The turn we are making for the next 20 years sneaked in and invaded us 4 years early, around 1968. Up until that point we were engaged in creating ourselves as a people and creating the tools and methodologies that made us a discontinuous people in history. From 1968-1972 we were carving out our theoretical vision and creating practical trial balloons for vehicles to impact the whole of the social

46.. The last twenty years have brought forth a new exciting vision of possibility for the church and the world in the being of the ctructures, models, and methods of the spirit movement. The next twenty years will bring forth an unbelievable expansion and consolidation of spirit movement forces around the world which will turn the tide from global descent to global ascent in the imagination of the peoples of the world. Individual experimentation will give way to corporate creation of new sociological forms in every continent. National and local political structures will creak and groan as they are called upon to operate in a transformed global context which will pervade every strata of every community around the globe.

47] The past twenty years, while our attention was upon the task of catalyzing and carrying out the practical renewal of the church, we emerged as a people who had agonized and sweated through the task of forging a corporate life style which disclosed the meaning of authentic historical engagement; this has become for us the foundatino stone of the new essentialism. Now we turn our attention to the task of building the earth--of catalyzing within the masses of mankind the facility to engage in the task of constructing global society. As our attention turns to practical social engagement on a vastly expanded scale, we shall find ourselves, inasmuch as we are faithful to our charge, leading in the act of social repentance and catalyzing the building of the new humanness in its sociality, sexuality, phaseology, and practical embodiment of the relation to the other world. J. Addington

48. In the next twenty years we are taking the terrifying plunge from experimentation to the audacity of "this is it." We are coming out of anonymity of the desert into the spotlight of "I'm it," and whatever we create history is going to have to live with it forever. We will be deciding what the form of eternality is for our day and giving that concrete structural form in 324 regions throughout the globe which will then form humanness itself for all men from]992 to 2992. B. Davis

49, We are turning a corner from wandering in the wilderness, creating our peoplehood, forging our vision, building our methods. Now we turn our eyes to Jerusalem, expending our peoplehood, embodying our vision, implementing our methods. In building the earth in the next twenty years we will employ two basic strategies in our social engagement. First, we will begin systematically permeating and afixing ourselves unto every social structure--economic, political, and cultural. Our job here will be fundamentally secular evangelism. Second, we will ourselves create and become a paper mache model of the new society that will give way to being the new social vehicle for the globe. In the first we will call for the bringing of the reality of other world to this world and in the second will be the glue which demonstrates how the other world is embodied in this world. J. Troxel

50. In the next twenty years we shall be radically discontinuous from the journey of secular man. We shall become a people concretely signified by the establishment of a historical order. Futuric form will be given to this people as Order, Local church, and secular ally but the form will not be received bsociety at large. This form will be a latent possibility for the world as the Christian model was before Constantine. This movemental people will be birthed through continued evangelism in RS-I and the New Individual Course. Creation of global social models

will depend upon the global expansion of the Order and movement. The primary service to the globe will be education and a sign of human possibility in the midst of chaotic secular voyeurism. Tactical strategizing to attack the secular demons which lead man to believe the future lies somewhere outside of his own finitude will birth a radical style of evangelizing. Style characteristics of the movement will include honor of history, attention to archaic, bi-culturism, future orientation, acceptance of responsibility, corporateness, solitary religious practice, strategic symbol and drama, forceful and informed social practitioners.
H. Greene

51. What is the turn we are making toward the next twenty years? Standing at the watershed between the last twenty years and the next twenty years one is clear of the sheer radicality of this positions. Twenty years have been spent birthing into history a people self-conscious of their calling as a corporate disciplined secular religious community going about the task of creating history, twenty years have seen rational screens thrown across the chaos, raw intuition applied to overwhelming complexity, and spirit injected into the mundanest of mundane situations. In short this body have experimented, built models and equipped ourselves with the methodologies and tools to take on an accelerating world and an expanding universe. This is where the emphasis of the next twenty years lies, in the concretizing and actualizing of theories and models, and implementing of and permeation of our available tools and knowhow in the existing social vehicle in order to bring in the new. The portents of the next twenty years are already with us, the local church experiment across North America, Religious Houses (19 outside the North American Continent) the New Religious Mode and the theoretical outline of the NSV. The next twenty years will be a massive push to the global, through replication of the LCE, RH's, etc. It will see a tremendous acceleration of movement activities and global demands, and complexity will simply scream at us. To hold the largely non-Western non-English speaking spirit movement that will emerge over the next twenty years, the body of people needs to rehearse to itself structurally and formally the story that it is already telling itself, and that it knows is true. It is a movemental, an historical order. Only a disciplined core of people can provide that glue, that stability, to thrust that movement as ONE movement into the twenty years after 1992. Stuart Hampton

52. From 1952 to 1972 we have been creating the methods and models to create the new individual and the new society. In the next twenty years we will be taking our models and methods and tactically giving them social form across the earth. We have discovered in the first twenty years that to create the new world requires a disciplined people who expend themselves unreservedly in serving all men. In the next twenty years, these people will become a historically acknowledged body that more publicly will train and formulate troops without which presence of disciplined style nothing will happen. "Being in the public eye, they will be the nobodies." Furthermore, every strata of society will be affected by the methods and models created in the first twenty years. Local man will be given the possibility of exercising, giving form to his givenness--that is, to transcend this world while acting in it; released creativity, freedom to build the future. The movemental order will necessarily objectify and structure its global "life together"--religious exercises and a communications net will be of pressing concern. Intentional permeation also will be of extreme importance so that the

power structures can be impacted. Men whose vocation it is to be the church, will be sought after for consultation and sheer corporate wisdom which is based on the NSV theoretical/practical model and the tactical system. To put all this briefly: the secular religious, which we are, will spend the next twenty years spinning the tactical system of the NSV in and through the formulation of all men into embodiment of NRM charts--this happening through the local church experiment.
L. Mathews

53. In the past twenty years we have dared to be those people who through RS-I, cultural courses, and the New Religious Mode have experimented with the whole dimension of creating consciousness of consciousness within ourselves and churchmen across the globe. This experimentation has created a body of men who through their decision to live in the Jesus Christ Word are able to stand as the authentic this world other world men. From 1972 to 1992 this body of people called the movemental order of the twentieth century will enable every man across this globe to reappropriate the stance of being the totally engaged authentic human being who stands in the storm between this and the other world and embodies the other world in this world. J. Stanfield

54. The next twenty years look like bringing together the fruits of the three twentieth century revolutions--the scientific, the urban, and the secular. If we assume that the overwhelming impact of the scientific and urban revolutions happened prior to the last twenty year period, we can point to three jars given by the secular revolution in the '52 to '72 years. The first would be the Black revolution that was the white hot edge of the revolution of the third world because it took place in the heart of the monster that was and is western nationalism, racism, and economic imperialism. The revolution completely shattered our image of having a viable social dimension to humanness in our time. The second would be the global youth revolution that demolished any thought that we had a viable way to create authentic citizens for the future or any other meaningful way to relate to the various generations. This was the woman's revolution that stripped apart the raw will to stand as a 19th century stoical male enduring being born in the wrong century. From these the apparently bitten fruits of the last twenty years we will be required to rebuild in the next twenty years what it means to authentically create a viable social milieu. What it means to relate to being at a particular age in life and having to relate to others of your own age and others of different age levels and finally to get some kind of handle on what being an authentic male or female in our time is really all about. H. Fulkerson

55. The turn we are making in the next twenty years is from creating a people committed to renewing the church through training and experimentation in radical methodology to becoming a recognized historical community before the world society to serve in the radical construction of a new fabric of human sociality in the midst of broadening and deepening everyman's grasp of living before the final mystery of life as his ultimate calling. L. Ward

THE NEXT 20 YEARS IN THE SPIRIT MOVEMENT

56. The turning going on is from a period of launching a comprehensive practical vision and movement for the creation of the future to a time radical signalling of possibilities for every structure which will be especially remembered as a time in which global interchange of personal resources was pioneered and established for any social structure. The church will be renewed and the world will be given the necessary shove for reformulation through the changed churchmen across the globe. It is a turn from continental polity to global. From structuring the life of a religious house to that of a mass movement. D. McClain

57. . We have decided to renew the radical style of being the dynamical church. . . We have gained incredible wisdom from our life experimentation on building a corporate people in common discipline and mission. But now the Lord has charged his Battery and we struggle to anticipate the way that he needs us to go: we are called to prepare the masses for the radical and wrenching transformation that the new age is and will require to give them new ears with which to hear, new eyes with which to perceive. We are called to create concrete social signs in every corner of the globe of the life style radically other than yet radically given to this world. There are]500 people in the order. In a worldly context that number is compared to a quite small corporation, educational institution, etc. of rather small significance. We are called to insert a new cell of spirit consciousness hidden deep in the beings of the thousands and thousands and thousands of ordinary people who when the real war begins will stand and march together toward the wrenching new world demanded. Joy

58. The next twenty years of the spirit movement will be a time of becoming a sociological presence. Until now we have been learning how to be sociological through building the theological or theoretical groundwork for who man is and what his life is all about, and we have been discovering the tools whereby free men can live effectively in this world. After this year we will begin to be a presence that does impact all men and their societies such that they will live out of a dynamic theoretical groundwork that is humanly inclusive and historically responsive. This means that we will demonstrate a style of engagement in society that local people can see, respond to and recreate in their own lives. The local congregations of all people will be enlivened to convey cosmic symbols for this human style of life, to train people in basic humanness and to release people to act on the social structures in which they are living. The spirit movement will thereby itself be transmuted into a global historical order recognized by the established religious and civic powers of the global culture. It will be recognized as a body of service that can be called upon to cope with the social and spirit needs of men. D. McCleskey

59. The turning point that is embodied in]972 is from a small band creating enough guerrilla forces and training methodologies to the actual creation within the entire church of enough self-conscious troops to have a mighty army which in the midst of its creation will be about the task of the first visible creative thrust of building of the new earth. The most visible result of the next twenty years will be the radical transformation of local community and only hopeful signs of the global structures of the new earth. Within the life of the church the most noticeable change will be radical embodiment of the new religious throughout the fabric of the historical church with the order dynamic being a very clear necessity to sustain its authenticity and depth. C. Zervigon

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order. The next step is practical, actual, massive engagement to reestablish the other world in tension with this world to reestablish within common images of humanness the tension which will present to every man showing up on this planet an adequate picture of the indicative of ahumanness which is his imperative.

Bruce A. Bauknight