

NSV ORDER WORKING PAPER--February '71

NSV ORDER WORKING PAPER--FEBRUARY 1971

NSV ORDER WORKING PAPER--FEBRUARY 1971					
INTRODUCTION	ISSUES/ANALYSIS				CONCLUSION
Historical Context	Theoretical Dynamic	Structural Dynamic	Witnessing Dynamic	Parish Dynamic	Imperatives
I	II	III	IV	V	VI
Times	Holding Images	Releasing Individual and Corporate Creativity	Tactical Relevance	Sociological Collapse	Theoretical Dynamic
Church	Interrelationship of NSV and NRM	Dramatizing Life Response	Ongoing Training	Static World Collapse	Structural Dynamic
Movement	Comprehensiveness of NSV Elements	Deciding Life Relation	Symbolization	Temporal Collapse	Witnessing Dynamic
Order	Practical Directives	Relating Every Individual to the Global Task	Relationship to Other Dynamics	Symbol/Style	Parish Dynamic
NSV RESEARCH SYSTEMS METHOD					
Section System	PSU System		Symbol System	Gestalt System	

HISTORICAL CONTEXT

TIMES

1. In all phases of life; economic, political, and cultural we see the collapse of structures, and not only structures, but the stories behind the structures, the stories that hold a society in history and with this decay and collapse the demand to create is pressed home continually, raising the questions: what to create, how to create, and where do we start. We see today that the stories that societies have used to operate have collapsed and with this collapse of stories comes the collapse of the society itself; however, the people are paralyzed by the overwhelming demand for a new social form and also by the lack of vision necessary for the new creation. The collapse of educational, political and economic structures are causing structural disrelatedness at all levels of social interaction, out of which are emerging creative individual edge experiments - disconnected from each other. In the everyday world of work and labor we find the inability to cope with the life demanded because of the overwhelming lack of an authentic and relevant story, style and spirit evoking symbol. The suburban life style is a sign of the lack of community responsibility and polity at the grassroots level resulting in individualism, apathy, and who-me-ism.

2. The New York Times growing to five inches thick, movies that are no longer entertaining, and revolution in every country of Africa in the last decade, indicate the chaos of data, mood of despair, and whirlwind of change that are the times in which society finds itself today. The collapse of the present social vehicle with its accompanying myths and stories is becoming apparent through developments such as increasing unclarity concerning America's role in Vietnam, the climbing divorce and crime rates, and the radio network's response to the mistake in the National defense System. Such signs as the collapse of the alternate university, paralysis of social workers, and refusal of city councils to move point to the issue of our society having no permission to set about the task of rebuilding itself. Across the face of

the globe chaotic signs that a new social relationship is emerging; such as, the Polity Experimentation in East Africa, the regional economic structures of Arabic Africa, and Europe, and the world-wide communications network symbolized by Telstar and Early Bird. Our times demand then, the destruction of blocks to the creation of a new social vehicle so that signs such as those produced by Palo Soleri, Julius Nyrre, and Mao-tse-tung may be given form.

3. Giving form to the New mythology enables life-giving structures to be created. In our times, educational structures are not meeting vocational demands evidenced by school drop-outs, etc. Social structures are collapsing at all levels, particularly illustrated by common market collapse. Edge experimentation exists in all areas such as computerized medicine and the four day week. The imperative is to continue edge experimentation and build the structures that totally care for people and resources.

4. In our day the apparent vocational crisis, the prevalence of a victim image, and the new explosion of the spirit deeps demand popular preaching. Vocation hopping, and time crisis, and job significance only in terms of money evidence the lack of a story of meaningful vocation. The prevalence of the victim image, stemming from no way to deal with guilt, points to the need for a rite of absolution. In the midst of a spirit explosion there is an inability to articulate depth spirit dimensions as an everyman experience. The imperative is to exemplify the roles of story-teller, priest and symbol-maker.

5. Manifest in our times is the lack of an adequate image of responsibility at all levels of encounter: individual, community, nation, globe. From the milieu of suburban man - that of high mobility, reduced symbols, fluctuating social values - grows his life-style as a response to his own problems, needs and wishes. The times confront us with the issue of grass-roots powerlessness as manifested in the attitude expressed by both man among men and nations among nations that what I say or do in my little corner of the earth has little value in the final outcome of things. In the midst of

the decentralization of our society, it becomes increasingly difficult to define the specific areas of responsibility, and the fragmentation and diversification of individual and community care structures result in an overall jurisdictional elusiveness on all sides. The inherent possibility and hence, demand, of the parish is that at this level man in society is contextually freed to deal with the complexities of the world's problems as particularized in his localis, or global brotherhood is possible only in fifth city universally reduplicated.

CHURCH

6. The church's struggle in these times has led it to deal with questions of social theory, social responsibility, Christian witness, and particular responsibility in order that every human being be freed to participate in a society which is human. To approach this task, the church must understand the social fabric of society and its own role with its particular history and vision. The new image of the church gives it permission to act in the midst of social structures, globally and locally. The demand on the church is to articulate possibility and demonstrate the style that is both secular and religious. Finally, and in this context, the church must take the concrete steps to affect the religious and social situation of its locality.

7. In the midst of the church's struggle throughout the ages with the articulation of its story, its context and its vision comes the demand to be comprehensive. The church has long wrestled with the question of how to appropriate the stories and symbols of its past. In the secular structures of society the church must decide the necessary action. It is called upon to create and act out the roles of the revolutionary body in history. The imperative is for the church to recreate for itself the ways in the fabric of an historical society to be the woof which catalyzes the new design of the future of planet earth.

8. In the midst of the 20th Century secular revolution the church must struggle with the issue of how it is to relate itself to the structural dynamic in society. The church must take responsibility for the social structures of its time if it is to be a relevant structure in itself. The demand is to recontextualize its task in the tension between the global and local needs. What this means concretely is the structuring of its time, energy, and resources relative to this task. The imperative for the church is to reimage itself in all its relations as mission to society.

9. The church senses after its evangelical struggle in the face of the demand for comprehensive and depth symbols, style, and mode to freight the Word. First, the church is raising the issue of how it can create new symbols and ground the old ones in order to communicate the contentless Word. Secondly, it is raising the issue of what is the iron stance and the flexible style to address every man in his situation. Third, it is raising the question of how do we be simultaneously social pioneers and spirit gurus so as to enable every man's spirit and life journey. The imperative on the church is to stand in the chasm between the secular and the religious and to pronounce the religious Word to the secular and the secular Word to the religious.

10. The church demands a parish structure that will witness and just love on behalf of all. Methods need to be developed to create comprehensive community care structures. Models are needed that will show how the church can take responsibility and hold itself accountable for its parish. Tactics need to be created that will free, permit, and motivate the layman to participate in the creation of his community. The imperative on the church is to be the ones who create and use new methods to humanize the local situation.

MOVEMENT

11. The movement has raised issues which demanded work in the arenas of Theoretical, Structural, Evangelistic, and Parish Dynamics. Movement permeators are ready with the revolutionary tools and await the theoretical vision to create the social vehicle for the next 2000 years. The movement's relationship to structural dynamics is manifest in recognizing the possibilities within existing structures, setting all structures in a global context and enabling people to participate in those structures while bending history. The overarching question for the movement under the rubric of evangelistic dynamics is: what is the style which embodies my theological stance as I am engaged in my secular vocation? The movement issues which are dealt with in the area of parish dynamics are those of the individual deciding how to expend his life, the congregation deciding how to organize itself into a common thrust, and how to build a practical vision.

12. The vast number of global colleagues standing in particular congregations commands that we build the framework for the union of the theoretical social vision and the revolutionary style. The flood of movement permeators call us to invent the comprehensive vision which will create practical secular-religious historians. As the Local Church project becomes a renewing dynamic in the parish, the question comes at the point of how to actualize parish systems. Knowing that the religious mode informs the interior life of everyman, the movement is demanding that we self-consciously program the religious mode into the creation of the social vehicle. The imperative is announced time and time again by the movement when the common vision for the next 40 years is demanded.

13. Understanding that the NSV emerges from affirming the structures of the present while recreating their histories is our comprehensive and evolutionary task. Recognizing the humanizing elements in every contemporary society is crucial to building on the past and current wisdom of existing structures. In the midst of every particular situation, a sense of world-wide relatedness provides a frame of reference and is key to the structure of life in the world. Giving permission to maintain current structures enables self-conscious human beings to stand in the midst of a

collapsing world. The imperative upon the movement is to recognize the humanizing elements in every structure, place them in a world-wide context and enable people to stand as the vision as the NSV comes into being.

14. The way in which the movement raises the question of the resurrectional man is in terms of an everyday secular-religious style; our work has been to create images of that style, describe its objectives, and create the methods to allow anyone to assume that style as his own. The demand to work within given structures raises the issue of how the secular-religious man acts out his style in those structures, relying on his being sustained, sustaining others in the structures, and raising the vision of its future. In the midst of collapsing structures, how is the word of possibility delivered that enables detached participation, or what is the trilingualism necessary to inject new life not dependent on temporal structures yet active within them? The last issue, training, raises the question of how all movement people become effective popular preachers; that is, how do people get the reflective methods that allow them to progress, how do people translate the popular preaching methods into their daily jobs, and how do people assume popular preaching as a style and not a gimmick? The imperative behind our work on the evangelistic dynamics was to develop reflective methods and techniques behind the style which embodies our theological stance and accomplishes spirit remotivation in secular structures.

15. In the midst of the overwhelmingness of our time, we understand the crucial nature of the vocational decision for the individual, of the corporate, disciplined thrust for the congregation, and of the practical vision for enabling action. How does the 20th century man decide to expend his life in creating structures that are an authentic response to the depth human struggle of his time? How do we delineate the relationships among the various structures in the parish, build the Lord's timeline for reformulating those structures, and maintain corporate discipline while executing that timeline? How do we, as self-conscious churchmen who create new social structures, ground theoretical model building as a practical, realistic vision that pushes beyond our present understanding and experience of society? The primary demand upon us is to define the arena of struggle for the local congregation as it begins to assume responsibility for the parish over the next two years.

ORDER

16. The Order encounters struggle with the creation of the NSV in perpetual renewal, giving self-conscious form to the dynamics, finding humanness in the mundane and developing the style of the secular-religious. The Order must create the polity networks and symbolic dynamics which will sustain the vision of the movement as those forces that perpetually renew the structures of the globe. Delving into the composition, functions and dynamics of the present social fabric presents the Order with the opportunity to give self-conscious form to the emerging NSV. The issues relative to the parish dynamic deal with the impact of the Movemental church upon the latent church for the purpose of creating a concrete vision of humanness in the midst of the mundane. For the Order to engage itself under the rubrics of Evangelist for Everyman within the NSV, it must create the methods that articulate the Word, gestalt the structures for all possible uses, and develop the self-conscious style of the secular religious.

17. The theoretical framework of the New Social Vehicle arises out of the Order's struggle with its roles as global catalyst, communication and polity network, and visionary sustainer. One crucial issue is to clarify the particular role of this order as a catalyst in the global revolution. Another issue is that the Order create polity and symbol systems to enable the global movement to participate in consensus as a human decision-making process. Thirdly, the seemingly unlimited demand for structural creativity raises the issue for the Order of continually sustaining a vision of global renewal. The imperative on the Order is to create the prophetic, sustaining methodology for the global movement which will enable Summer '71 to authentically struggle with the form of the New Social Vehicle.

18. The Order is struggling to articulate within itself the structural dynamics of the NSV and to create the structures which release spirit on behalf of the future global social forms. The Order is experimenting with structures which enable individual participation in global consensus with regard to mission. The Order is developing methodologies which will raise to consciousness the signs of the NSV within the present structures of society. Whenever it is impinged upon by the ambiguity of its structural role, the Order experiences the

necessity to make self-conscious the implications of that situation for the NSV. These issues require holding the signs of the times over against the practical operating in order to concretize the vision of the NSV.

19. The evangelistic dynamic is an issue of the New Social Vehicle because we know that only the Word in Christ has the power to give permission to create comprehensive social structures for the future. The issue of style as the Order, under the category of evangelism is raised with the awareness of the power of the embodied and written Word in the life style of the solitary/corporate man. A gestalt of the structures and occasions is demanded to give the Evangelistic dynamic, a scope of possibility through which the Word can be addressed. We must develop a disciplined panorama of precision tools which will concretely enable everyman to become self-conscious of the Word in Christ. The imperative is to embody the decision to be those who act on behalf of the whole church in rearticulating the word of possibility through a global network of stylistic and structural methods by which all men can appropriate the Word in these times.

20. The parish dynamic of the NSV raises the issues of the development of regional structures, the function of the latent church in the Local Congregation model and the story which enables a responsible life style on behalf of the globe. The issue at the level of the regionalis dynamic is the need for those structures adequate for formulating and holding in being those troops who have decided to take responsibility for the task of comprehensive social reformulation. In the context of the historical, movemental and latent church dynamics, the issue raised is that of the practical function of the latent church. One of the major issues for the Order is the question of the concrete relationship of a local situation to the global issues of our times as it is articulated in anthro-mythology. The imperative for the Order relative to the Parish dynamic is to call, train, maintain and sustain movemental forces in the task of forging that vehicle which will formulate the latent church in the local situation to be the sign of possibility in the midst of the commonness of life.

THEORETICAL DYNAMICS

HOLDING IMAGES

21. One of the major considerations in the arena of building the theoretical model of the New Social Vehicle is creating the basic holding images that bring the work alive. The problem in creating the images is in clarifying which images are necessary to release the work and in making these vivid. The block to solving this problem is failure to see the model as an imaginal tool that releases creativity. The creative edge in building images is in transparently modeling the 1st and 2nd level dynamical relationships of the five NSV elements and then grounding these with concrete images and poetry. The spirit question is that of pushing these chosen relationships within the filter to their most primordial depth while at the same time grounding them in day-to-day existence.

22. The first holding image required is in the arena of containing the entire theoretical model of the social vehicle. The problem has been in creating triangles or arrangements of triangles that hold the five basic elements being used in the theoretical model in their proper relationship. The self talk that has blocked the creation of the model is that the triangles would solidify and finalize the relationship between the categories, whereas in actuality they serve to release creativity. The creative edge is in trusting that life is trinitarian therefore all comprehensive theoretical models must be trinitarian. The spirit question is in risking the decision about which triangles adequately hold these relationships.

23. The second holding image required is in the arena of poetic forms. The problem has been plugging all the work on the New Social Vehicle in to the analytic filter or the overall model of the theoretical dynamics. The mythology blocking creation of the poetry has been considering the working categories of popular preaching, structural vision and practical operations as abstract and not grounded in daily life. The creative edge question now asks where a specific dynamic of the NSV is going on rather than where the NSV is going on. The spirit question here is in the area of relating theoretical categories to the reality around you and articulating that relationship.

24. The third holding image is in the whole arena of historical or designed vehicles which were used to investigate the properties of the filter. The problem is in feeding in data from historical images such as Heer, Solari, Hinduism and DUNE in order to get out the thread of those human dynamics which occur in every social vehicle. The block is in putting content on the NSV before building the abstract dynamical chart. The creative edge is in discovering the means to hold oneself over against the fact that the revolution begins with nothing to build utterly transparent models. The spirit question is that of putting aside all the old solutions chosen from this or that vehicle to create the new primordial and universal vehicle.

25. The fourth holding image is in the arena of unifying extremely complex dynamics. The problem in building the images which give form to the dynamics is in maintaining simplicity while gestalting the insights expressed in many complex dynamical charts. The block has been in approaching simplification through reductionism. The creative edge is in naming the intersecting boxes in the charts so that the wealth of insights can be called to mind. The spirit question is the struggle of sitting down long enough to name and bring order to all the chaos.

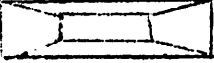
INTERRELATIONSHIP OF NSV AND NRM

26. The second issue in the theoretical dynamics is the interrelationship of the NSV and NRM. The problem is a lack of constructs or models that hold the complexity, rationality and depth of present operating presuppositions and show these as parts of an analytic filter being used more or less consciously to create the necessary filter. The block is not thinking dynamically and not grounding the categories in life experience. The creative edge came in seeing the foundational nature of the NRM and in new images of relatedness such as the splash model. The spirit question is the decision to create the NSV through self-conscious clarity on the NRM and invent humanness for our time.

27. The first problem is in the arena of the NSV/NRM dynamic which cannot be reduced to a simple set of two dimensional triangles and still maintain its dynamic interrelational quality. Our problem is that we lack an abstract construct that pulls together and holds the multifaceted interrelationships or interfacing of the NSV and NRM dynamics. The block is that we tell ourselves that life is simple therefore I cannot get my mind around the complexity of the interrelationships. The creative edge here is to use a covenantal image to describe the relationships of NSV to the NRM which informs us about the total dimensions of the relationship. The spirit question arises when we try to reduce life down to simplistic issues and not deal with the fullness of the relationships.

28. The arena of the second problem is in finding the solution while in the midst of many relative solutions. Concretely stated the problem is to get self-conscious clarity on the present operating analytical filter in order to create the necessary filter for the new social vehicle. The block is a lack of clarity on the mythology of the present social vehicle or the story without which the filter is obscured. The creative edge in that arena is to see that the NRM precedes the NSV or that only as the awareness, motivation, and structural models are brought into being through the NRM can the NSV be created. The spirit question is grasping humanness as an invention which exists only in so far as the story has been articulated.

29. The arena of the third problem lies in attempts to relate presently developed models of the NSV and the NRM. The problem is in deciding which categories of the NSV models relate to which categories of the NRM models. The block is inadequate existential grounding of the abstract models to permit dialogue between them. The creative edge in this area is the use of sociological manifestations in grappling with the abstract models. The spirit question lies in willingness to self-consciously relate the religious mode and social vehicle so that the intentional creation of history becomes possible.

30. The fourth arena is what does it mean to talk about an analytic filter when we say the NSV and NRM are one reality? The problem or unclarity comes when we refer to the analytic filter as being used exclusively for the NSV. This being the case, the block is the need for myths, rites, and symbols which hold the tension of the union of NSV and NRM without collapsing one into the other or divorcing them completely. The creative edge is to build models such as a splash model  which might begin to hold both the wholeness and separate-ness of NSV and NRM. From life we know that only by maintaining the tension of social and religious dynamics can you self-consciously create social form out of the NRM.

COMPREHENSIVENESS OF NSV ELEMENTS

31. The Issue raised is how can a catalytic body in history create from the five elements an analytic filter which will focus all the data necessary for the creation of a comprehensive human vehicle. Behind that issue lies the problem of creating constructs which will hold all the data and serve as an analytic tool for bringing consciousness on any social vehicle. In dealing with this problem we have been blocked by our failure to use all the Order's and Movement's wisdom and methodologies to build those constructs which will actualize comprehensive categories of analysis in relation to the social vehicle. In the midst of this struggle, our creative edge has been clarity on analytic functions gained through the application of the five elements of the JMM analysis of the NSV as an analytic filter for examining other models of social vehicles. Emerging from this struggle has been a consciousness of the depth spirit question of how, working with particular data, we can create universally applicable analytic categories to deal with the on-goingnesses of the twentieth and twenty-first centuries.

32. The first arena of struggle lies in applying the five elements of the JMM analysis of the NSV to other cultures and social vehicles which has revealed an inadequate picture of the functions of our theoretical tools for the creation of the NSV model. The problem here is lack of clarity on interrelations of categories of the analytic filter and their relation to other NSV categories, e.g., the "144's", thus making dynamic articulation of the functions of those categories difficult. The block comes as a lack of dynamic categories for talking about the interrelation between the "elements" in the concrete situations analyzed. However, we have sensed our creative edge precisely in the objectivity which has been gained in the struggle to apply those elements to the analysis of other social vehicles, which struggle has clarified those functions as transparent, universally applicable dynamics of any social vehicle. The spirit question pressed has been the possibility of pushing to objective data in universal form which are more than universal gestalts.

33. The arena is to create a totally new social vehicle is upon us yet that vehicle is not discontinuous with life dynamics going on in the present. The problem in this arena is the dialogue of the wisdom of our fathers in the elements of practical processes and social dynamics in a historical situation with both the present situation and the future imperatives. The block is the lack of possibility for authentic dialogue because the exercises (i.e. pedagogy sessions, daily life use, PSU constructs, etc) that enable the five elements to be breathing categories in our minds have not been forged. Working thru Soleri and Heer by use of five elements was the creative edge that allowed our minds to begin to put life on the elements. The spirit question struggles with is how is the future continuous with the past and present.

34. To get articulated the basic journey of a people is the arena which is key to the anthropology element of the analytic filter. In this area the problem is how to use the methodology for building spirit conversations as a tool for refining the anthropological element of the analytic filter. The use of this methodology is blocked in by our unwillingness to trust our insights in spirit conversation building methodology and do the necessary pedagogical work required to use the method.

35. The creative edge is the use of this method as exemplified by the way life dynamics and anthropology of the Isrealites was articulated in this quarter PSU work. The spirit question struggled with is how to discern the disclosed of the undisclosedness of a people.

35. The arena is to incorporate all we know about the other Urs (without making a gestalt of Ur wisdom) when building the mythology of the NSV. The problem is what is the method of incorporation of our wisdom of other Urs into the mythology element of the analytic filter. The block comes as the forms necessary to create a seventh Ur which is not a gestalt of the "pearls" out of the six Urs but getting at the common thread underneath every Ur. The creative edge developed thru struggling with the Movemental categories of the social dynamics (i.e. "144's") in an Ur and thus see myth building is reality. The spirit question struggled with is how does a body of people create a universally applicable analytic filter.

PRACTICAL DIRECTIVES

- 36 The fourth issue is the Practical Directives for the creation of the theoretical dynamics of the NSV. The problem is inadequate methodological procedures and inadequate imaginal forms which clarify the relationship between the NRM and the NSV. The block in dealing with the problem involves a presupposed necessity of abstract clarity before analysis is possible and no imaginal forms which enable the gestalting of comprehensive wisdom from all 6 urs. The creative edge was analyzing through imaginal forms the dynamical relationships of the elements of all social vehicles. The spirit question is the awareness that the NSV and the NRM are an interfacing dynamic from which will emerge the new human dimension.
- 37 The arena of concern is methodological procedures. The problem is unclarity on the methodological procedures for uncovering the social dynamics within any social structure. The block in dealing with the problem is having to gain abstract clarity before you can analyze any social vehicle. The creative edge is using the 5 intuitive elements of JWM to hold the comprehensive images of all social vehicles that have been analyzed. The spirit question came in seeing that abstract clarity comes out of intuitive insights.
- 38 The arena of concern is creating a comprehensive gestalt of all NSV data. The problem is how to hold and gestalt into a comprehensive picture all the work that has been done on the NSV. The block in dealing with the problem is not having an overarching gestalt by which the existing materials can be compared and held in relational categories. The creative edge is that the 5 elements (JWM) can be used to gain clarity on the NSV only when seen as dynamical relationships. The spirit question is that the structural and relational manifestations of the NSV are an expression of the NRM.
- 39 The arena of concern is the symboliv form of the dynamical model. The problem is that present filters do not reflect the dynamical relationship between the NRM and the NSV. The block in dealing with this problem is the use of a 4 x 4 format to express the dynamical relationship. The creative edge is in seeing the necessity of an imaginal form to express this dynamical relationship. The spirit question was seen to be that the NRM and the NSV are corresponding concepts resulting from the interfacing dynamic.
- 40 The arena of concern is a comprehensive analysis of mythologies. The problem is that of approaching the NSV from a reduced vision of the social vehicles of the West. The block in dealing with this problem is the lack of an analysis of the mythologies of all 6 urs which prevents a comprehensive vision. The creative edge came as a result of the analysis of the dynamics of the social vehicles of China and India showing the possibility of uncovering the mythologies of cultures other than the West. The spirit question is seen to be that the new human dimension is emerging from the interfacing of the 6 urs and this will be the basis for the NSV.

STRUCTURAL DYNAMICS

RELEASING INDIVIDUAL AND CORPORATE CREATIVITY

41. The issue of releasing individual and corporate creativity relates to the economic dimension of society and deals with the context and method by which the resources of man are developed. The problem of individual and corporate creativity is that man is cutoff from dealing with problems in a global context because his job is not seen as part of the humanizing process, his reduced image of selfhood and escape through unselfconscious work relations is seen as the only alternative. The blocks which hold the problem in being include the understanding that a job is for sustenance and does not deal with problems, that the employee isn't really important to the goals of the business, and that the superior man is the suburban college graduate. The creative edge is the creation of time-space designs to transform the present social vehicle and reimagine the vocational arena and economic-political structures to deal with global problems. The spirit questions involve internalizing time-space design to be used as a resource, creating a 40-yr mission for society, and what symbols are needed to release man's creativity.

42. The social situation of man is related to as a trappedness which blocks creation of time-space relations which free him to participate in his given social situation. Man is victimized by the social structuring of time and space as he confronts a system of 8-5 jobs and the urban-suburban dichotomy. The competitive grade system, competitive political-economic ideologies, and the myth of the guilt between the western, Eastern, and Southern spheres cuts man off from global participation. Creating the time and space designs to reimagine the possibility of metatask through relating to tension creatively. The spirit question involves how man can be reeducated so as to internalize new time-space designs in order to use them as external resources.

43. The question of vocation is a major issue when talking about releasing individual and corporate creativity, for much of man's potential is blocked or expressed through his job. In the midst of the collapse of the Protestant work ethic 20th Century man imagines his job as irrelevant to the events of the globe. He sees his job as an unrelated necessity in that his job does not relate to his other life activities or his job does not relate to his overall life thrust. The creative edge is in the creation of unreduced images of vocation which will allow each man to experience his job as an integral part of his life. The depth question raised here is how to create the symbols that will enable man to see himself as raw creativity and engage himself in the historical process.

44. Another key to releasing the creativity; of individual and groups lies in the area of man's self-image, or how is it that man sees himself in the midst of society? man always shows up with a greatly reduced image of his selfhood, thus blocking his creative potential. The primary myth that reinforces this is the story that life is the survival of the fittest thru competition rather than that life itself is pure expenditure. The creative edge is in resensitizing the structures of society so that man will see himself as participating in a global humanizing process or meta task. The spirit question raised here is how can man's self-image be exploded, thus, enabling him to see his life as expenditure on behalf of all.

45. Man's sense of lacking fulfillment in his social roles raises the question of the purpose of society and how the individual is missionally related to that purpose arises out of escaping responsibility for social roles he has been demanded to play. man seeks to escape from the job system which does not fulfill his vocational need by moving from job to job without regard to geographical location. His attitude, "I don't count for much," articulates the type of participation open to him in his job. Operating models which deal with man's problems and which allow employees to envision their role in the process and their role in deciding the problem and working out the solution out against this problem. How to create one 40 year task which will allow society to recover its depth missional purpose is the question to be dealt with.

DRAMATIZING LIFE RESPONSE

46. Dramatizing one's life response, or the relationship one takes to the totality, falls under the areas of Symbol, or what one lives before, and Style, or how one stands in that relationship. The problems in acting out his response are manifested as static, self-centered approaches and victim images when the individual confronts his neighbor and the larger society, and as social groups confront the individual and other groups. The myth that holds these problems in being depends primarily on underlying stories of individualist over-emphasis and justification of power by major corporate bodies. The creative edge of dramatizing one's life response is the responsible relationship taken by individuals and corporate groups beyond their immediate self-interest, on behalf of total society. Because man shows up as a societal being, this depth questions are how he takes his relationship to his fellow man's contingency and his own as a freely responsible man.

47. Man's primary struggle in dramatizing his response to life is his relationship to other men as individuals. In our time, each individual meets another individual as his enemy, one with whom he must compete for all things--from a job to clean air to breathe. The myth which represents this stance is "anyone can make it if they try hard enough." A creative shift is taking place in the push of everyday media, for example--television, to produce programs relevant to questions of how man relates to other men and his community, causing reflection by the common man on relevant issues. Man is clear that his selfhood is always understood in relationship to a community, but his depth spirit question is how to create an intentional, comprehensive, and future community that will allow men to stand before all of life.

48. Because man always shows up in relationship to his society, he struggles with his relationship to that society. The individual is trapped in his own personal victimage and cannot see himself assuming responsibility for the larger, total society surrounding him. He talks to himself about his situation as either a stoic: "I'm just a little cog in a big wheel" or a defiat: "to hell with the rest of society, I'll find happiness by myself." Man is beginning to see that his

life is not held only by the importance of material goods for his own use, but is involved with all of life in total society. The depth question comes as how to decide who and what he is related to, and therefore takes responsibility for.

49. Another aspect of the struggle can be found in the relationship that corporate social structures take to the individual in society. Bureaucratic social structures act out their role in society as guardians or protectors rather than true servants to the individuals within it. What sustains this stance is the corporate self-story that "might is right" or those with power must be doing the will of the people. However, some institutions are acting as signs by assuming social responsibility beyond immediate self-interest (e.g. one oil company supporting a bill allocating tax revenues to public transit rather than more highways.) The question raised is how any given bureaucratic structure might be enabled to take a new comprehensive relationship to its own contingency.

50. Finally, the life response is dramatized in the relationship of one organization to another. Bureaucratic social structures do not understand or act out their interrelatedness to all of society as evidenced by the competition between civic and state governments for federal funds. These situations are maintained by the story that "what's good for G.M. is good for the country." Underlying this is a group's vision of itself as possessing the most comprehensive picture of social "right". The gift comes in the realization that any change in the social balance must be gained by corporate endeavor: examples of which range from Civil Rights organizations to tenants Unions to the Birch Society. This raises the spirit question of how to hold a comprehensive vision while being utterly engaged in the practical ongoingness.

DECIDING LIFE RELATIONS

51. The issue of deciding life relations has to do with the symbol and sense poles of the cultural dimension of humanness and deals with the possibility both individually and corporately of decisionally relating to the imingements of everyday life. The societal problems operating within this issue are related to the 20th century cultural revolution and the explosion of possibility therein, appearing particularly as attempts to live in a 19th century mythology, or illusion of ethical emasculation, a deterministic mindset, and a closed educational methodology. These problems are held in being in a variety of operating societal stories and images including images of "peace of mind" as the ultimate images of power being held at the "top", stories that tension and conflict are bad, and stories of education as job training only. The creative edge in decisional life relations stems from the lucidity that all the problems relate to all the people and that creative solutions to commonly held problems will arise from contextualizing education as methodological life-tooling and creating new social roles enabling each man to assume responsibility for solving these problems. The spirit dimension raises the question of how the past relations to life are received, how every man's struggle is significant, how the dynamics of inter-relationships are imbedded in the images and structures of society, to allow creation of responsible relations.

52. The issue of decisional life relation is tightly bound to the symbolic category of mythology in that relations to life are at all times understood in some particular metaphor that rehearses one's relationship to his life and the times in which he lives. A problem in regard to decisional life relation is the kind of mythology told, while men articulate their life journey in terms of 19th century myths and stories, creative relationships to 20th century life experiences are severed by anachronisms of a history unexperienced by the story-teller. Myths that block a creative relationship to those situations are stories that support "peace of mine" and unchanging relations to a world that has long since shifted from static to dynamic metaphors. The creative edge in this area concerns breaking loose the lucidity that life experiences man as a participant in the 20th century and man experiences life as related to every dimension of his particular journey. The spirit question arises as what might constitute an absolution from 19th-century images of life, allowing creative development of a 20th century mythology, encompassing all life experiences.

53. Decisional life relations are also manifest in a particular ethical system causing a man to relate to life situations in a particular way. A problem in this area arises out of a corporate and individual response to see societal power "in the center of the table" or in the hands of those who decide responsibility in the context of obedient relations. The myth support in that problem is images of conflicting power struggle to

to obtain leadership roles whereby power is obtained and one is freed from obedient relations. The creative edge severing the nerve of that myth is an ethic of responsible relations occurring only in the context of obedience, and thus allowing new social roles to arise offering each man the possibility of societal power in the context of social obedience. The spirit question arises as how structures maintain dynamic metaphors for enabling each man to stand obedient to the task of creating history through concrete structures in society.

54. The issue of decisional life relation is further struggled through the problem of determinism on an individual and corporate scale. In this struggle, learning and the life journey are understood as a mechanism for obtaining control of both the individual and corporate destiny. This stance is maintained by the story that eventually models can be built which will not be altered significantly by impingement and is seen in a vision of global renewal which is reduced to a situation of non-conflicting external relations. The creative vision is that structurally the principle that "all the problems belong to all the people" can be objectified and acted out. The depth question comes in terms of the practical structural embodying of the word which relates every man to the concerns of every other man and to the historical context.

55. Finally, the issue of deciding life relation is focused in the problem of closed educational methodology. The learning process is not seen as a method of self-consciously appropriating life experience. This is held in the stance that education is equivalent with job training. Contextual imaginal education which places life happenings in the context of the social struggle and allows one to see the significance of the happening is the creative edge. Behind this edge is the question of structurally enabling the decision of an individual to create history in a particular situation.

RELATING EVERY INDIVIDUAL TO GLOBAL TASK

56. Perhaps the most basic issue to be dealt with in the renewal of the political structures of our time is that of relating every individual to the global task. Today, individuals are blocked from imaging themselves as concretely related to the comprehensive human task because of a lack of structural methods for the gathering of grassroots insights and for symbolizing representational decisions, and also by rigid personal roles and a narrow vision of the global task. These blocks are held in being by a wide variety of popular myths which deny the value of individual insights beyond one-to-one relationships, and fix the responsibility for decisionmaking in the realm of experts and the bureaucracy. Some of the promises for breaking open these problems lie in information networks plus the symbolization of decisions in order to relate the grassroots to every decision, and in every individual being assigned to many roles and directly engaged in the process of visioning the global task. Finally, this pushes every man to deal with the ambiguity of corporate decision making, and to decide to play the roles which history is demanding of him.

57. Individuals are blocked in relating to the global task because of a lack of structures to release their wisdom. The grassroots is divided into alienated groups without any structural methods to honor grassroots participation and insights. They maintain this separation by claiming ignorance of what is going on in the world at all levels, thereby justifying their lack of participation. A creative push to overcome individual isolation is enabled with information networks, such as in community forums, or problem solving units, where grassroots data can be gathered and insights can be pushed for clarity. This enables every man to struggle not only with the ambiguities of his own life, but with those of all men.

58. Further, the individual is blocked from relating to the global task by inadequate methods of symbolizing decisions made by others on his behalf. With the increasing complexity of urban life, the grassroots no longer has a way to appropriate decisions made on their behalf by representational bodies. They maintain this separation by blindly assigning expert status to their representatives and releasing all responsibility for their actions. In order to unblock this problem, new ways must be found to symbolize decisions made on behalf of the grassroots so that they may fully appropriate them as their own decisions. It is only when such representational decisions are adequately symbolized that men can freely decide to be obedient to those decisions made on their behalf.

59. The rigidity of roles is another problem which blocks every individual from being related to the global task. The stereotyping of roles such as businessman, woman, youth, etc., block full participation in the decision making structures. These reduced roles are maintained by assuming an expert status and assigning other responsibility to other experts--as businessmen let the President handle foreign policy, women let men handle technical decisions and students let adults run the social structures. This frozenness can be unblocked through the rotation of assignments requiring an individual to play many roles and thereby releasing his creativity for the global task. He is then engaged in the struggle of the free man to play all of the demanded roles with equal effectiveness.

60. Finally, the global task to which every individual must be related ~~can~~ not be tied to a reduced vision. When the vision of the global task is reduced to nationalism, racialism and economic imperialism then participation in comprehensive decision making is blocked. These reduced images are maintained by the individual through excessive concern over the impingement of his own immediate situation. Providing a global vision for every man releases his creativity for the corporate task rather than having it consumed in caring for himself. He is then released to struggle with the question of how to decide where it is that history is demanding that he lay down his life for the sake of all men.

WITNESSING DYNAMIC

TACTICAL RELEVANCE

61. The tactical relevance of popular preaching in our present historical context involves the issue of saving lives, its relationship as a tactic to movemental structures now, and how to enable comprehensive futuristic intentional plans. The major block with which popular preaching deals is our inability to stand present to the neighbor as we become blocked interiorly, refuse to reflect on our experience in terms of the way life is, lack methods for gaining objectivity on situations, and find the vehicle for holding us present to life collapsed. Unselfconscious stories about our paralysis hold these blocks in being. The basic way to release these blocks is through using the basic methodologies of the spirit and scripture conversation, evaluation, and tactical model building. These methods enable popular preaching to release us from the paralysis that we create and allows us to respond to the question that pushes us into life.

62. Popular preaching is tactically relevant as it illuminates the style of transparency. Our interiors are blocked at the point of intentionality. This is held in being as we rehearse repeatedly the story "How am I coming off?" The edge method for releasing us to struggle creatively is the spirit conversation which illuminates and affirms the interior struggle. This allows us to respond to the question of "How be I for others?"

63. Popular preaching is tactically relevant as it enables us to turn the everyday matter of life into spirit. Failure to ground ongoing life experiences is a block as we find ourselves giving imperatives without grounding the context in life experience. This block is held in being by our unwillingness to train ourselves in our own self story. The scripture conversation is the method that illuminates and transforms every man's experiences and therefore releases us to look into ourselves and make new decisions. Popular preaching addresses the depth question of "Who am I?" which gives us the possibility of grounding the stance of the free man.

64. The decision to evaluate a given situation pushes each of us to the question of how do I be responsible and releases us to deal with our neighbor. In these times we experience the collapse of symbols that have in the past given clarity on the spirit issues raised in any situation and in the general human situation. We allow ourselves to be victimized by the collapse as we fail to make self-conscious decisions about situations and their demands. The decision to evaluate every situation opens the possibility of taking responsibility for our neighbor as it enables the creation of both meaning and demand. Popular preaching is tactically relevant today because it raises the question of how do I be responsible in every situation.

65. The decision to live tactically allows us to answer the question of what do I as it gives us a vehicle for our willing. In our times we experience the collapse of the vehicle that has in the past freighted our willing one thing into every situation. We allow ourselves to be victimized as we live out of the story that we are paralyzed and fail to act. The decision to live tactically opens at every moment the possibility for action in the context of a single model. Popular preaching is tactically relevant today as it raises the question of what do I in each situation.

ONGOING TRAINING

66. Developing skills and an ongoing training plan is utterly crucial for further experimentation and application of the popular preaching dynamic. The lack of decision, training tools, and symbolic articulation as well as an unwillingness to appropriate the particular have limited our efforts in this direction in the past. Intellectual unclarity and spirit unreadiness have intensified the pain of this depth dealing with the dynamic of popular preaching, as a new arena of concern for the order. An analytic model and further experimentation in this spirit or depth dimension will enable a dancing style which demands an openness to the awe in every situation. A new day is coming into being; a day that holds the possibility of living out the cruciform resurrection principle by all men.

67. It takes courage to be popular preachers today and this courageous stand is only made possible by an analytic model. The main reason we have only a short history in self-conscious popular preaching is we have only recently decided to be popular preachers—that is, decided it was the necessary deed. This is due to a lack of intellectual clarity as to what it (popular preaching) is all about—a vacuum of knowledge pertaining to the subject. What is needed is pulling knowledge from all available resources, such as the new religious mode charts and this document itself. Such a tool would enable us to take the necessary risks in being the popular preachers.

68. Popular preaching demands the formulation of an ongoing training plan that will provide tools for enabling the transition of matter into spirit. Although popular preaching is not a new human activity, because of conscious dribbling of the dynamic there is a definite lack of training tools. The order has just recently brought to consciousness the gifts of dealing with this subject and the need to move now in this area. Experimentation is under way in the area of the depth or spirit reality through scripture and spirit conversations, piddling and meandering. This experimentation will provide partial answers to the vital question of how to turn matter into spirit.

69. Ongoing training for popular preaching can take place only as a man is enabled to stand present to his own spirit depths. The lack of symbolic articulation which calls him to that depth is a block in the training dynamic. The articulation is blocked by lack of decision to stand self-consciously in the pain of the impossible demand. In the middle of this block, the dancing style is the new expression or ecstatic manifestation of the spirit man's decision. The depth question of the release to be a popular preacher is raised by which rites and symbols will enable him to stand in raw self-consciousness before every moment.

70. The training of the popular preacher demands a radical decision to incessantly stand open to the presence of the awe. The concrete block comes in not having decided to appropriate every particular situation. This block exists because we do not in actuality live out of the Word. The edge in our decision to take part in this training is being open to bleeding the meaning out

of every situation, which is to be open to having one's whole interior montage altered at every instant. Finally, the depth question being raised here by every man is whether, indeed, he can live the resurrectional principle.

SYMBOLIZATION

71. Popular preaching is like telling Franny to polish her shoes; it is laying imperatives on another life that he may both experience the mystery of life and call forth that experience from others. No man will respond to the demand to elicit depth reflection from another without having some story relative to its cruciality for releasing creativity in everyman. Popular preaching, though it has emerged as a critical tool in eliciting the awe in another, has not been pulled through the 9 roles and has not been taken as a serious method for preaching the Gospel in the secular, urban, and scientific world. The methods by which one formulates a story of his own past and future, by which one witnesses to the one-thrustness of an individual life in many roles, are the methods of depth life experience in the New Social Vehicle. The question of popular preaching is the question of how I dare take the Word into the world.

72. The myth, rite, and symbol that will intensify the human activity of popular preaching will emerge as we decide what life dynamic is being activated by popular preaching and decide to be popular preachers. The problem in creating a corporate story which will elicit a myth, rite and symbol is that we have not yet plumbed the depth human going-on-ness of popular preaching and harnessed it in a radically intentional way. Because we have not yet appropriated popular preaching as a crucial spirit-loosing tool, we have continued to negate its power and universal potential. To begin to explore the depth life methodology of popular preaching, we are demanded to and have begun to spin and be spun by other methodologies such as spirit conversation and scripture reading which push us to self-consciousness of our personal past, and allow us to see popular preaching as a spirit method for everyman. Finally, the demand to be popular preachers comes to each person as he sees popular preaching as a world-ide, history-long dynamic which both honors the past and evokes the creative, responsible response to the future.

73. The appropriation of popular preaching requires a decisional working image of what popular preaching is. We have no story of popular preaching as the demanded role, of what we are out to do with popular preaching, of the saints of popular preaching or the relation of popular preaching to one's total responsibility. This block is held in being by our lack of decision to know about popular preaching and how it shows up in our lives. The creative edge is shown in our decision to accumulate and articulate our wisdom in a "library" of examples, in our self-conscious appropriation of second-story image hymns as talking about life, and in PSU work on what popular preaching is and is not. The spirit question

we are faced with is "What is the necessary story to enable us to know what we know, to be the popular preachers, and to appropriate popular preaching as demanded by the New Social Vehicle?"

74. The Israelites spent 40 years wandering in the wilderness after they saw the possibility of a land flowing with milk and honey but quailed at its demand. Symbolization of the decision to be a popular preachers is blocked by the fear of depth consequences--fear of tampering with another's life, of falling into heresy, of substituting psychological manipulation for Christian preaching. This fear is held by our lack of daring to act in the tension between bold audacity and reverent fear. The demands of the local church project and the awesome possibility of catalyzing a New Social Vehicle are enabling breakthroughs in spirit "guts." These require that I, knowing that I am a shrike, struggle to effectively rehearse the possibility of constant witnessing to God's love for me and my neighbor.

75. We have sensed after the human dynamic that demands popular preaching but lack clear images of the context in which it is derived. Unclearity regarding it's intellectual background, it's relationships to RS-I and to the 9 roles, block symbolization. Lack of tools to grasp after both the general context of the times and the particular context of the situation holds the unclearity in being. Our analytic models of Luke and of occasions of popular preaching have begun to break open this area. How do I accelerate my own spirit journey-- and how are our common journeys accelerated --so that my popular preaching breaks open the New Social Vehicle?

RELATIONSHIP TO OTHER DYNAMICS

76. Conscious of the nearness of the Devil, any popular preacher must work to relate this particular dynamic to the models for the way life is he has already used to shape his cross and tomb. Articulation of the relationship of popular preaching to other dynamics (RS-I, art forms, spirit conversations, etc.) is blocked because of unclarity about the role of the dynamic of : popular preaching in relation to master models, the electric grid nature of this dynamic, and utter fear and trembling as we stand on the brink of a leap in the qualitative forms of life itself, the style of healing presence. Each of these blocks is held in being by a variation of the same story: "I can't build intentional and comprehensive models for life situations when each situation is radically unique and unrepeatable." Standing in the midst of these blocks, the creative edge is seen in ways to intensify, to break loose, to dramatize what lies beyond despair. This raises the depth question of how I can continually be the vehicle for the Word, using my being itself to give expression to the healing dynamic in every situation.

77. The unrepeatable and radical uniqueness of every life situation fills the man of faith with fear and fascination. The unclarity about the role of the dynamic of popular preaching relative to comprehensive curriculum, method, and strategies is one key block. A block is held in being by a particular myth, in this case: I can't build models for unexpected situations when clearly every life situation is radically unique. As a catalytic method, spinning enables the breaking of this block and the breaking log of spirit. The depth human question being raised in this dimension of popular preaching is how does this dynamic relate to the models out of which I already live and especially those models that deal with the depth addressing of every life situation.

78. The electric grid image is one way to dramatize the necessity of comprehensive planning without ignoring our insights about the wild uniqueness of every situation. In order to relate popular preaching to the practical problems the church faces in its witnessing, we must state the unique function of popular preaching. That job is put off because of the story we tell that says "you can't anticipate and plan for popular preaching occasions but must rely on your immediate intuitions and guesses." The electric grid quality of the popular preaching tools chart construct releases that blocking story. It addresses the question of how I become the radical uniqueness of every life encounter without collapsing the enabling distance in intentional, comprehensive curriculum and strategies.

79. While we see standstill and collapse on every front, we know that the planet is on the brink of a qualitative leap in the forms of life itself. We have not dealt explicitly with the relationship of popular preaching to our presuppositions about the releasing the sheer creativity of ourselves and the other. We hesitate to give up the image that the meaning of my life comes from accomplishing goals--a horizontal two-storyism. Piddling and meandering address us at this point as does the image of "being tactical." As we articulate and embody popular preaching dynamics we are addressing the question of how we can intensify our knowing and doing and through our being release the sheer creativity of every man.

80. And, finally, the style of healing religious presence is a crucial issue in the breaking loose of humanness in our age and popular preaching is key to this style. Uncertainty relative to what it means to embody, or become, the dynamic of popular preaching is held in being by the myth: "Being a pedagogue depends on my having a formally structured situation" or "I can't heal all by myself." To deal with this block, reflective analytic constructs intensify my sense, as the intentional religious, of occasions for popular preaching and the style that is demanded in each kind of occasion. Stylistically, how do I be available to every situation and find myself in it?

PSU 1/12/71

POPULAR PREACHING

Communicate Awe

FORM		DYNAMICS		TOOLS		STYLE	
Means of Grace	Worship, sacraments	Matter into Spirit	Ask why	Experience	Weights	Two's	Assignment method
	Prayer		Make reflection come		Special places		Team teaching
	(Word) awe exper.		Side comment		Buildings		Push into direct conver
	Wesley-pious deed Stylistic Confronta		Add humor		Walks		Others overhear grow
Contextualization & Spirit Discourse	Past chart it	Ivoke Self-conscious	Explode common exp.	Art Forms	Movies/plays	Concrete Missional Stance	Sociality
	Future release		Pull out own exper.		Poetry/novels		Social
	Anytime		Make decision/force decision		Music		Job
	Way to travel to center		Force total responsibility		Plastics/graphics		Family (chastity)
Informal Conversation	Use in consult	Push to Bottom	Push edge	Symbols/Rituals	Life Rites	Oblique Process	Stake down journal drive
	Polytonal		Push comprehensive		Anniv/Birthday		Tangents-evoked spirit
	Shooting breeze		Raise vocational ?		Other s/c celebra.		Piddling/Intensification
	Bleeding meaning		Primary contradiction		Garb and decor		Call out-beckon dance
Scripture Conversation	Patch/slit	Ecstatic Manifestation	Body gestures	Stories	Joke/humor/illumina	Evaluation	Where are they?
	Tremor		Use emotions		Everyday happen'g		What need to do?
	Knothole		Healing absolution		Spinning evokes awe		How shove next?
	Journey		Humor laugh at self		Life/hero		Imperative left with

PARISH DYNAMICS

SCCIOLOGICAL COLLPSE

81. Man is faced with a sociological collapse. This is manifested by a deterioration of all structures--economic, cultural and political--and man's "impotence" to rebuild them. This collapse is sustained by the illusions that man is either economic, cultural or political but not all three. In the midst of this collapse corporate methods of building structures are emerging. Thus arises the life question of "How do I be obedient to the demands of society?"

82. The collapse is reinforced by the value system of bourgeois society. The affluent values of the status quo breed the mood of despair. Yet man insists that economic well-being will alleviate his despair. The reductionism of economic structures can be seen in the cultural revolutions of our day, such as the counter culture and the black revolutions which point to larger issues facing man today. These call to consciousness the existential question of "How do I be a structural being?"

83. The collapse is evidenced by an apparent desert of methods or structures for change. This is heightened by a unfulfilled desire for charismatic national or global leaders such as JFK, Martin Luther King, and Ghandi. Man continues to wait for a personal political Messiah to solve the problems of the world. The power of corporate methods, however, is made visible in "impossible" situations such as the black revolution and the moon shot. All this raises the spirit question of "How do I, as a corporate being, change structure?"

84. The collapse is evidenced by no authorities for what and how social change can take place. Moreover, the signs of social change are nebulous and seemingly impossible to create. Yet society wants to believe that it can be changed by technocrats such as city planners and ecology experts. Grassroots demonstrations of change such as 5th City and the Local Congregations experiment threaten the authority of the experts. This raises the question of "How do I be the authority or creator in any situation?"

85. This culminates with the issue of significance. Global political chaos like that in S.E. Asia and the Middle East seem to condemn man to insignificance and impotence. Thus his illusion is that his selfhood ("integrity") is threatened by global impingements. When the third world citizens decide to work with the Western world as in the ITI's, this parochialism is called into question. The existential question then is "How do I assign my gifts to the world?"

STATIC=WORLD COLLAPSE

86. The collapse of a suspended universe raises the issue of how to decide one's life vocation amidst constant ambiguity and change. Man finds that his old vocational roles which once provided significance, security, and motivation are gone. He is left with the residue of the inadequate myth that money and social status gives a man his significance. But the new self-consciousness of living in a global society in which necessary change is effected by responsible decision making, calls this myth into question. The depth issue with which he is faced is:

"How can I create the necessary role at every moment without regard to my significance?"

87. Man today confronts a dynamic shifting world in which a static world-view is a hinderance to his freedom. Today's world offers him no pre-formed vocational role, but only the possibility of creating the necessary roles at every moment. But Man still thinks he needs to function in these pre-formed roles. Responsible community leaders who sacrifice promotions, vacations, and other job benefits allow men to sense the demand for grassroots response to the needs of human communities. Man is left struggling with the question:

"How can I create a vocational role which allows me to be responsive to the needs of the total situation.?"

88. Lacking adequate patterns and models of authentic vocation, Man is faced with the issue of discerning the significance and demand of his total situation. Without tools for perceiving his situation clearly he hangs on the obsolete patterns of vocational significance. Unable to stand the ambiguity of his situation, he resurrects the bourgeois myth that he can fulfill himself through his earnings. More comprehensive men than himself, such as many social workers, who are taking responsibility for their situation, beyond the demands of their jobs, call this myth into question. He is then faced with the question:

"How can I thrust myself into the chaos of my total situation.?"

89. In the constant activity of contemporary life, Man raises the issue of how he can see beneath his immediate doing to his being. He realizes that his work is no longer his primary way of relating to the contingency of life. Nevertheless, he still subscribes to the old myth that economic security will eliminate the ambiguity of his future. A multitude of corporate living communities in which personal property is devalued and a style of poverty is voluntarily chosen testify to a meaning in life beyond economic power or security. These raise for every man the question:

"How can I dare to be the one I am without earning my worth through doing?"

90. In the ambiguity of the times, man poses for himself the issue of spirit motivation. The old traditional scheme of success is gone. The hierarchical myth in which society rewards hard work with raised status is still present. Yet corporate action in many areas of society today demonstrates the possibility of authentic human vocation apart from personal rewards. The question is raised:

"To who or to what shall I account for my actions?"

TEMPORAL COLLAPSE

91. The relative universe now gives man the possibility of knowing himself as a creator of history. Lacking relevant methods, he is not free to appropriate what he intuitively knows about his own possibilities and those of society. He lives out of the myth that all a man can do for mankind is to rationally order and maintain the limited time and space given him, and that he thereby contributes--however insignificantly--to the ultimate goal of historical progress. Radical new time designs that transcend the rational give a man permission to confront and embrace the chaotic, irrational Mystery behind the order in the universe and give him the possibility of ordering his time and life in relation to what history requires of him. The depth issue raised for him in relation to his expenditure of time is: "How do I affirm the certainty of my death and risk my life to create the necessary future out of the present ambiguity about what is required?"

92. In that struggle with the ambiguity of life he wrestles with how to decide to constantly expend his life without succumbing to the temptation to hold onto his life, thereby refusing to live it. He is blocked by the inability to appropriate the inconclusive results of his own labor. He senses that everyman ought to find happiness and fulfillment in his work, and thus negates his own work in dreams of finding the ideal job or actively goes out seeking that which can never be found. Calling his dreams and searching into question are those in this time who are intentionally standing amid and taking responsibility for collapsing structures, such as monks and nuns who clearly see a possibility for greater personal significance beyond the orders to which they are remaining faithful. The depth question for those who dream, those who search and those who stand is: "How can I passionately give myself in the midst of the broken situation?"

93. Living amidst continual bombardment of persons and events from every corner of the globe, man struggles with how to relate his own existence to all that is removed from him in time and space. Yet he has no way to discern or to live before the fact that what he does affects everyman in all time and place. He feels that he is just a small, ineffectual grain among the sands of time. The Meditation Charts call this prevailing image of individual impotence into question, and allow a man to see that past and future generations of men can live and breathe through his life, thus expanding his vision to include the historical implications of his deeds. Beneath the struggle of his relationship to all that is, is the question: "How can I perform my own particular task on behalf of all?"

94. With the collapse of the temporal support system which guaranteed an individual his significance if he worked from sun-up to sun-set, man is faced with the overwhelming possibilities of an unfixed environment and an undetermined self. Without adequate tools to exercise his freedom, he continues to operate out of the rural myth that a man's worth is his work and thereby delimits the possibilities of his selfhood to whatever significance he can glean from a 9 to 5 job. The image of the organic

city, like that developed by a Detroit planning commission, calls this rural myth and lifestyle into question by clearly symbolizing and affirming the interdependence of every man through intentional structuring of the dynamic movement between particular suburbs and specific parts of the inner-city. Underlying his struggle for significance is the question: "How do I decide to do anything knowing that my deeds will not finally give me significance?"

95. Finally, a man is confronted with the issue of how to appropriate the given significance of all his time, worktime as well as leisure. As a way of avoiding this issue, many who have given up the struggle for occupational significance content that while their work is druggery they can at least use the money earned to pursue happiness in their leisure. Thus men live out of the myth that a man's significance is measured by how much happiness he can buy and how many goods he can accumulate. The detachment of the counter-culture from worldly goods and its intense involvement with the question of style or how a man lives call into question the notion that significance is achieved through goods or work. The underlying question with which a man is faced is: "How do I receive the selfhood I've been given as significant, independent of any significance found elsewhere?"

SYMBOL/STYLE

96. The depth issue for a man of faith in relation to his vocation is how to live before the word that whatever he does with his life is received and significant. The problem is that he has no adequate symbols by which to make free decisions. Thus he lives out of one of two myths which allow him to dismiss the mystery of life: that nothing a man does matters or that a man's significance must be earned through his labor. Spirit men in all fields of endeavor have demonstrated the power of the symbolic by throwing their lives into old structures and renewing them, or experimenting with new structures and styles without any assurance that their decisions will ever be justified by history. The spirit question raised is: "How does a man stand as a sign in his decision to act out the receivedness of his life?"

97. Twentieth Century man is confronted with the demand to be his own authority in determining how to use his newly discovered freedom. Aware that authorities have collapsed, he doesn't know how to be his own authority. Instead, he lives out of the myth that there are good and acceptable patterns that will negate the ambiguity of free decision and tell him how he ought to live. Responsible men in a wide variety of occupations call his myth into question by picking up seemingly insignificant roles and living them to the hilt. The crisis of his freedom lies in the question: "How can I live before the knowledge that any decision I make is totally received and significant."

98. Inheritor of a deterministic world view in which only the great created history for everyone else, twentieth century man finds himself in a relative universe which gives every man the possibility of shaping history significantly. In his lucidity and fearfulness, man finds it difficult or impossible to affirm those possibilities. Instead, he clings to the myth that history is a steamroller which he must avoid if he is not to be crushed. Men like Mao, Castro and Martin Luther King have been symbols of the possibility given every man to carve out a creative response to the demands on his life. Man's question at this point is: "How can I stand before the decision to be one who constantly lives out of the possibilities given me?"

99. Cut loose from the handed down, father-to-son vocational pattern of the past, man today has no external authority to inform his decision of what to do vocationally. In this dilemma, he operates in a reduced context which does not allow him to decide comprehensively. He lives out of the myth that all that matters is that a man be happy in his work. The concept of work as a twenty-four hour calling or mission--embodied by men like Father Grapi, Ralph Nader and Ghandi--explodes his reduced context. At that point, he raises the question: "Why should I live the cruciform life when there are no three good reasons?"

100. When a man discerns that no occupation will give him the meaning of his life, he is left with the possibility of seeing his whole life as a single thrust. But he has no symbols which release him to stand before the totality of life as significant. He lives out of the scientific myth which maintains that life can be understood and lived on a purely rational basis, meaning that man has no need to create symbols intentionally. The counter culture, community guilds and new women point to a new self-consciousness of the power of symbols. Man is called to deal with the question: "How do I dare create the symbols which will force me to deal with the mystery of my life as an unique thrust?"

IMPERATIVES

THEORETICAL DYNAMICS IMPERATIVES

101. The need to order and evaluate assembled data and Order and Movement wisdom in the arena of theoretical dynamics of the NSV is an immediate priority in demands of the Mission.

102. Movement colleagues must be involved in the NSV dialog to give it a more comprehensive nationwide and even international context. Movement minds, the Religious House and Order base dialog through coordinated PSU constructs and in business groups (lawyers, engineers etc.). Movement colleagues must be participants in the common grounding, formation of overall images and the extension of the global context of the NSV. Regional recruitment efforts must be planned to assure that movemental leaders and potential leaders attend the Summer 71 NSV program. NSV depends on movement colleagues to carry the Word across the nation and the world. must be wired in to

103. Members of the Order (and to the extent that is possible) those assigned to Religious Houses must contribute individual and corporate wisdom to enable NSV to come into being. They must consense on a common grounding of NSV in spring quarter seminary time, in new songs, symbols and rituals and by using the JWM "five elements" in daily life and by pushing spirit conversation and solitary office methods to the bottom. The Order needs to develop a practical NSV construct for Summer 71 and produce a brochure to help recruit participants. Every effort must be made to get on top of popular preaching. The NSV will not come into being without the active corporate contribution of Order wisdom and experience.

104. The Permeation Division must prepare for the intensified thrust into NSV work by giving imaginal form to present wisdom. The Division must develop the imaginal/ practical model for the complex NSV Research Dynamic. All the wisdom from this quarter and previous quarters relative to NSV Methodology must be drawn together. The Division must get new theoretical wisdom stated by pushing the five elements of the NSV dynamic to 125. It is necessary that the Division give form to the theoretical and practical wisdom in these areas to enable the total Order and Movement to plug in productively to the intensified task..

105. March 1971 must be imaged as a time when the total Order engages in the intensification of NSV work through a comprehensive PSU construct. During March, the Order must consense on the basic theoretical model and holding images for the NSV. It must ground the "144 charts" as working theoretical tools. It must get an overview of the task and timeline and create a model for the work to be done in Spring NSV PSUs. It is crucial that the basic work be done in March in order that NSV Summer 71 come off as history demands.

STRUCTURAL DYNAMIC

106. The imperatives in preparation for the program of Summer '71 fall into the areas of structural preparation, research, the local church (particularly the local church experiment), and the NRM and NSV. Structural preparation includes recruiting 1000 participants, laying out a signal experiment, and inventing a construct for movement participation in researching the NSV. Research includes methodologies for gathering and constructing NSV data and the creation of revolutionary myths in the form of short courses. The local church is the key in NSV implementation and the imperatives are for participants to be grounded in the parish and to locate key permeators and recruit them as '71 participants. Depth training in the NRM is crucial as is acquaintance with NSV methodologies.

107. Movemental imperatives are the building of a comprehensive data bank of movement colleagues by occupation and structure in order to construct a comprehensive research system which will allow the participation and sustenance of global movement colleagues. Structural imperatives for the movement are the creation of a data bank providing information on a comprehensive cross-section of the global movement to recruit 1000 participants for summer '71 and to discover movement by occupation for creation of a job net. The demand is seen for continuing movemental participation in research relation to areas of cultural curriculum and short courses in revolutionary mythmaking. The demands on the movement by the local church are auxiliary training, a global vision and increased troop recruitment. Finally there is a necessity for thorough movemental grounding in the NRM enabled by training sessions in this area.

108. The imperative on the order is to assume primary responsibility for the initiation methods and continuing experimentation and implementation of the NSV; specifically to do advance work in testing the research models to be used in summer '71. The Order needs to get clarity on how its division work relates to the NSV grounding that clarity in the image of one assigned to an outpost. Weekend PSU must be held to provide advanced data by the total order on the NSV research model and to test this model. The 5th City parish insights need to be integrated into the data from which the NSV model is built. Because the NRM is the basis of the NSV and because the NSV and NRM are one and the same, the order should interface the 144 NRM categories with the 144 NSV holding categories.

109. The Division must provide the continuing gestalting, reflection and model-building necessary to sustain the NSV research thrust. In order to draw on all possible wisdom it is now necessary to bring into being a comprehensive construct which will permit full participation of the entire global movement in the continuing NSV research. To sustain this research, the Division must continually sift and gestalt the inflow of corporate wisdom and create necessary contentless models of the structural dynamics of the emerging NSV. Initial contacts need to be made with key permeators in the galaxies in preparation for consults and head on work in the parish. Finally, it will be crucial that both the order and the movement be held present to the NRM to ground and sustain their research in the NSV.

110. March is the beginning of preparation intensification for Summer '71 when the Order must shift into high gear and create the basic models that will bring the research assembly off. The structural preparation necessary in March must include creating the model whereby all order members are geared into NSV research, visioning the Summer '71 format, and creating a 4x4 of Summer '71 demands. In the area of research, there must be individual and corporate study of past NSV work and a comprehensive bibliography. In terms of the local church experiment a rationale for deciding who, from religious houses and galaxies, must be present at Summer '71 should be created. Relating the NRM to the NSV and grounding that concretely is an imperative for March which can be dealt with by the creation of a "NSV Odyssey".

WITNESSING DYNAMIC

111. For the sake of tactical skill in popular preaching as a way to address the spirit paralysis and breakloose, we must build theoretical models connecting the popular preaching dynamic to our tradition, describe the functional relationship of popular preaching to the sodality dynamic and thru symbols, enable the daily decision to be the Jesus style in every encounter, always for the sake of the other. The movement's decision to intensify its witnessing style will accumulate needed wisdom and feed back structured data creating an aura of excitement that will propel us toward Summer '71. To enable the clear articulation and internalization of the role of popular preaching in the spirit remotivation of the globe, the entire order needs to build theoretical models to hold the 3-fold popular preaching dynamic. To enable the release of spirit in each detail, each daily encounter, the division must forge what it means to witness at the grassroots level; particularly in the context of work. During March we must confront the spirit breakloose in every sector of society as it demands radical skill, powerful examples and tactical, contextual use of popular preaching style and methods.

112. As the movement, especially the continental presidium, draws out plans for Summer '71, it must discuss the ways it will incorporate and use popular preaching styles and methods. The next issue of I.E. should be directly related to the work already done and the direction to be pushed in the new social vehicle dynamic. The need to analyze what is going on now in the parish in popular preaching and intensify the corporate clergy experiment is clearly felt. There is wisdom from the ITIs and academies that needs to be integrated in the popular preaching dynamic. The basic need underlying the above is a new depth decision to be will trained popular preachers and to participate in this new dynamic.

113. The key issue facing the order in the future is the role of popular preaching in the global task. To clarify the dynamic issues, we must articulate the three-fold nature of popular preaching. To enable the participation of every order member in the building of the NSV, we must create the necessary structures. To remotivate the spirit of every human being on the globe, we must become experts in spirit analysis. Collection of stories and art forms from the most local and global levels will begin to break open this issue.

114. The divisions represent our holding category for what it will mean in the NSV to re-image the theology of work. In the advent of Summer '71, the divisions will emerge as the arena for concrete grounding of the sodality dynamic; time design and meeting format must increasingly involve the spirit dimension of work-the grounding of the theology of work. Our clarity on the intensification of knowing and doing as they are filtered through the roles in being behooves us to secularize the roles, allowing each person to image himself as the guru, pastor or religious in any situation and therein be the Jesus style. Recognizing the releasing power of the Wk I-Wk II construct across the order and movement must begin seriously to raise the missional possibility and imperative of the four day work week. The divisions are called to be a secular witness to the word as embodied in Jesus in their radically intentional use of time and their clarity on how each division is related to the other in accomplishing the mission and providing a model of assignment for the NSV.

115. An issue facing the order in March is how the edge work done at many points becomes available to the entire order's research and training. To enable training in popular preaching we need to coalate a portfolio of excellent examples of popular preaching tools and the method to create a 1000 more. To appropriate the popular preaching dynamic we must relate it to the dynamics of the spirit conversation and RS-1. To enable our

preachers we must claim a myth, rith and symbols of the Jesus style, of the imperative on the church to witness. Finally, in order to give form to the breakloose of the witnessing dynamic in social structures, in the parish we must plan for the training and sustaining of a continental permeation net.

PARISH DYNAMIC

116. The imperative for the NSV is to build master images, models, and methods so that the NSV is movementally built. The imperative on the spirit movement is decisional involvement to give their experiences to the model. The imperative on the order is to do advance models, methods, and images so the NSV model is imaged as one thrust. The imperative on the divisions is to begin interchange of models, methods and brooding. The imperative for March is to build the master model for spring and summer quarters.

117. The people standing in society who have decided to be a part of the church renewal dynamic need to be drawn into the formulation of the NSV by relating their knowledge of the parish to the present NSV work and decide to become involved. One step includes researching and articulating the new social methods that are now emerging in our society. The NSV charts need to be built with the RS-1 dynamic as a basis for categorization. Another intricate task is relating the NSV images to the parish aspect of the local church triangles.

118. The imperative upon the order to advance the work of the NSV through new models, timelines and studies. A master operating image must be formed which holds the NRM, NSV, the Local Congregation and the Historical Order in one construct. Also a rough form of a 40-year timeline containing the practices of the NSV needs to be drawn together. An Odyssey construct which would enable compiling and dynamicizing the NSV 144s needs to be drawn up and carried out. The order needs to determine what areas of study and research need to be explored for the NSV, and the form of the family in relationship to NSV, subcultures, structure of institutional church, old SV as built from their RMs, present SV of other churches, etc., and pass the priorities with guidelines on to the movement.

119. In order for the NSV to approach actualization the divisions of the order must assume responsibility for certain imperatives. For example, the formulation and permeation divisions need to pull together, exchange and articulate all present data relating to the NSV. With representatives from other divisions, the two divisions must distill past wisdom on the parish dynamic highlighting the guild and polishing the parish vocational consult. The permeation division needs to finish and polish the NSV 144 charts with emphasis on making them dynamic. All divisions must be conscious of their division operating as sodality and intensifying the division symbolic life.

120. The imperatives for March are to build the master model for the spring and summer quarters work in creating the NSV. In operating self-consciously as the NRM, the order needs to articulate how it will work with the divisions and movement to concretely enable NSV work to be born out of the creative edges of the present social vehicle. Methods of obtaining emerging data from consults, edge studies and previous work on the NSV must be developed and utilized to give form to the summer. Priorities in terms of group, individual and geographical areas to be impacted first must be established. This must all lead toward forming the overall master image that holds NSV, NRM, Historical Order and Local Church.

NSV RESEARCH SYSTEMS METHOD

121. The context of the Twentieth Century as the setting in time of the research of the NSV requires that the research model itself be the embodiment of the scientific, urban, and secular poles of the cultural revolution of our times. The research method requires that dynamic images of participation which release the creativity of finally the entire movement be created. The complexity of the task necessitates that a systems approach with inherent flexibility in responding to future demands be used. The symbolic is the key within the system in holding the understanding of the Twentieth Century Universe as the context of the research. Therefore, the NSV Research Systems can be described in terms of four inter-related systems including the Section System, the PSU System, the Symbol System and the Gestalt System operating simultaneously..

SECTION SYSTEM

122. The Section System serves the function of coordination in the NSV Research Systems. Radical engagement and detachment are key to productive participation in this System. The self-conscious forming and fitting together of the seemingly unending particulars into the overall Systems serves the purpose of gluing together NSV research. The maintenance of the coordinating function prevents the pitfall of un-chaste and disrelated work. The molding and forming of a complex dynamic structure for NSV research is the prime imperative placed on the Section System.

123. Key to the operation of the Section as a System is the dynamic of engagement and detachment. A prepared model, from which the Section can creatively forge depth grounding and universality, enables the scope of the work to be accomplished to be pushed far beyond the preliminary. Scripture conversations, especially the Exodus Story, are a tool for tangentially approaching the immediate task while individual and group assignments by persons drawn together from a multiplicity of other structures enable direct and radical engagement in the task. The relatedness of the content to the Section member's daily lives on-the-job provides a deep data source for the Section while the Section meetings themselves enable members to "tool-up" for their vocational task. Thus, the key of the Section as a System lies in its nature as a tool box which individual Section members and other Systems both add to and draw upon.

124. The insight of the Section System has to do with work on a minutia by steadfastly placing it in the context of the NSV Research Systems. The Section System serves the function of gluing together the multiple components of the NSV Research Systems. The decision to relate each job to the Systems, the attack on a delimited assignment and the piddling in the face of compulsions of immediacy which are borne of the tension of being this glue, all serve as practical enabling of the task. The Section System is, in fact, the dynamic necessary for the existence of a parish research network. The operation of the Section System may be imaged as a huge jigsaw puzzle in which pieces of the puzzle are fit together and given form in this System.

125. In the midst of the Section System lie pitfalls essential to be avoided. The maintenance of an overall image of the Systems and the task will prevent the pitfall of disrelated and dead-ended work in the Sections. Preying lures stand in the temptation to fall victim to the shortage of time, the immensity of the data, and the unfixed (rotating) personnel, and in the temptation to loose the effectiveness of the method by yielding to the desire to skip concretion for the sake of efficiency. The Section System must avoid the trap of fragmentation of the total research body. The apparatus of the Section System is much like a switchboard which transmits multiple input from the arenas of scattered time and source yet which can be coordinated and mastered.

126. The Section System requires the molding of a multi-access structure as a prime imperative. The collegium dynamic of flexible direction yet formal structure, and the skills to be acquired in dynamical sociology are examples of the imperative as it is manifest in the theoretical. Practically, the intensification of assigning individual research projects and the pushing of concrete reflections must be poured through a common filter. The future demands place the imperative of intensifying the training of Systems leadership. The imperatives of the Section System require the building and traveling upon the many directions, entrances, speeds and patterns of a ten level cloverleaf interchange.

PSU SYSTEM

127. The PSU System, in relation to the NSV Research Systems, has as its task the generating and pulling together of accumulated wisdom and data into analytic constructs. Key to the PSU System is the manner in which a group is brought together to complete a specific task and then is dissolved when its work is done. It becomes apparent that the PSU System is the arena in which the new polity is being formed. The major block comes in grasping the specific image of the task to be completed in the context of the overall task of humanizing the globe. It is imperative that an objective vision of the task be held up so as to inform the movement of the task at hand.

128. The key to the PSU System is the bringing into being of a group whose function is to accomplish a particular task or to assemble into meaningful form the edge wisdom of forms of sociality. The kind of grounding that is accomplished through a recapturing of both the group's religious and NSV research heritage is essential to creating a common framework which contextualizes and punctuates participation in the PSU System. The practical forms of the PSU, including Friday night study and Saturday afternoon discontinuity, permit discontinuity in the midst of highly structured and specialized continuity. Continuity (and movement) are injected into the PSU System by building a completed product of the group's work and therein, its dissolution. The iron clad planning that is necessitated to bring off the PSU System becomes an enablement of the NSV while participating in the creation of the NSV.

129. The main insight of the PSU System is in the area of birthing into civilization new forms of social polity. Composition of the group is delimited (yet representing a broad cross-section of "non-experts") so as to provide a particular arena of struggle in which engagement can take place. The particular forms of the PSU System are determined by and made concrete in the participation of the group's members as each is imaged as the one responsible for the PSU. New forms of polity are created as the group unleashes its creativity into the overall structure of the PSU System thereby actualizing the "community" pole of the polity dynamic. It becomes evident that new forms of polity are being birther which, when injected into the social processes, create the humanizing strand in the midst of inhumanity.

130. The major block to completing the designated task of the PSU comes at the point of comprehending the general socializing task and the practical work to be done in the midst of that task. Uncertainty as to the basic operating image of the specific task to be completed permits creative energies to be expended in dealing with inauthentic issues. The shifting of the group's make-up in a single PSU structure (as persons are assigned to other structures) and the voluminous accumulated data with which to work are problems that block the accomplishment of the group's task. In the area of the movement's total thrust, vagueness about the overall historical significance of the specific task at hand prohibits the sort of ontological grounding through which the particular task is given form. The task, then, sits like the core of an onion--at the center of numerous layers that must be dealt with (peeled) before the core can be reached and therefore the PSU System enabled.

131. It is imperative that the PSU System's creative edge be articulated and evolved in such a way as to inform the movement and the world of the arena of the task and its concrete manifestations. The PSU System is a form for allowing participation of a number of movemental colleagues in the overall task of creating the NSV. Through structured relationships, the wisdom and work may be shared with the Order and preserved for future use. Getting our present understanding of the NSV Research dynamic Systems objectified in the form of a 90-year time line will free persons to pick up the present task in the context of what tomorrow will demand. Comparable to a data terminal, our wisdom and that of generations to come must be available not only to be played back when needed, but to be altered as new data is added.

SYMBOL SYSTEM

132. The Symbol System within the Research Systems functions in rehearsing the story and spirit vision which hold the research task in being. Corporate symbols which maintain continuity and discontinuity in the task of NSV research are key. A functional commonness in the midst of diverse experimentation is enabled by clean images of task and time. Relation of the individual to the research structures and to the total movement imperative must be continually evaluated and held in an inclusive fashion. The future demands that concrete guidelines for implementation of the Research Systems' symbolic life be created.

133. The key to the Symbol System lies in the corporate dimension. It is important to punctuate the research time and space design with corporate events which are discontinuous happenings. On the other side of this, continuous symbolic tools including one common song and ritual and reflections on Moses and Israel are crucial. The research can be maintained only through symbols such as a nucleus of continuous representative leadership and a quarter construct which hold the vision and task before the entire Research Systems. The key to operation of the Symbol System lies in operating in the context of the imagery of enabling the Long March.

134. The Symbol System enables a commonness to be held within the NSV Research Systems. Movemental commonness is held through the vision of a single task which is symbolized in the assignment of a cross-section of base personnel to a particular research structure. Single complimentary images which hold the content of the task in one, and the required time design in the other and which interact dynamically, also free participation in the research. On the other side of this maintenance of the common task the Symbol System allows Section and PSU Systems to conduct a diversity of research experiments. The task of the Symbol System in enabling the NSV research is comparable to the enabling of a relay race.

135. The complexity of the movemental imperatives and the task of NSV research create various possible traps in the operation of the Symbol System. The Symbol System must avoid non-inclusiveness in dealing with both the research task and the participant's relation to that task. Another contradiction to be dealt with in the Symbol System is that of articulating the cruciality of NSV research while holding the overall images of the task of the movement in order that individuals may self-consciously choose to relate freely to the research structures. Depth participation will be freed by adequately imaging the tension between the various structures of the Research Systems within the context of the demand upon the entire movement for NSV research. This means that the visual symbols which are created must not exist in a vacuum but must be accompanied by stories which enable their appropriation.

136. The Symbol System is left with various concrete imperatives in terms of enabling the NSV Research Systems. The PSU construct must be concretely related to global movemental colleagues through both direct and indirect participation. The Religious House PSU's on the NSV must be dramatized in order that their input be fixed in the consciousness of others in the Research Systems. Practical guidelines for implementation of the symbolic life must be developed. Finally, a single set of movemental NSV symbols such as exist for the Local Church Experiment or the NRM are required.

GESTALT SYSTEM

137. The Gestalt System as a component in the Research Systems functions in accomplishing construct relating and interpretation. Simplicity of image and coordinated continuity are key to the successful functioning of the Gestalt System. Each piece of the task is imaged as a fresh beginning and is to be completed by the production of a finished product. To be avoided in the Gestalt System are superficial reflection and uncoordinated gestalting. Imperative to the development of an actualized NSV Research Systems is the common filtering of the wired minds of the entire movement.

138. The key to the Gestalt System lies within the context of always producing single, clean images. It is important in the Gestalt System to maintain a gestalt producing continuity by having the same individuals in several different roles at different times within the Research Systems. Gestalting is enabled by maintaining a high level of coordination between the various research structures with definite assigned major gestalting periods. In terms of the PSU within the Gestalt System, pushing PSU reports to be filed on a single sheet of paper is crucial. The key to the operation of the Gestalt System is in working continually within the imagery of brutal chastity.

139. The major insight of the Gestalt System comes with the intermittent entity of the PSU within the whole sweep of data collection and assemblage. The Gestalt System has as its task the responsibility of holding together the available wisdom in a form that provides an image of the completed task. The work of previous sessions is maintained at the same time the task is delineated so as to have a workable amount with which to deal. In the midst of this continuity, each PSU is a brand new area to gestalt so that even as data is continually gathered and compiled into meaningful form, the individual group's work is an end in itself. Operation of the Gestalt System is in the context that in the midst of the research at any moment stands complete in itself.

140. The tensions of the Systems approach are readily apparent in the Gestalt System and a self-consciousness of participation is required. Lack of clarity regarding the practical problem inherent in the Gestalt System stands as a root to many manifestations of inadequate or spasmodic gestalting. The lack of reflection or brooding which form the context of the gestalting activity and the absence of the assumption of personal responsibility for the Gestalt System itself by member of the Systems are inherent traps of a systems approach. Coordination of gestalting or the attainment of a common gestalt are necessarily overtly recruited as people find themselves participating in a Systems Research model rather than the more comfortable and common bureaucratic research model. The comprehensive-particular tension is most easily collapsed at the comprehensive or coordinative gestalting level which yields unhelpful fragmented gestalt images.

141. Nothing short of gestalting the insights of the global movement is the imperative of the NSV Research Systems. "Movemental participation" states the arena within which the NSV research must occur. The gestalting function of studying books named key by accomplished NSV research and the exchange and circulation of work accomplished in the PSU and Section Systems are examples of practical ground work imperative for the 1971 movemental NSV Research Assembly. Projecting the impact of the method and content of the NSV Research Systems into the global movement on the one hand, and the on-the-job context, on the other hand will trial run and re-digest as a method of creating a commonness while gestalting the past. Wiring minds across the globe will draw forth the appropriation of the presently available material in a gestalted form while feeding into the System ever new and abundant material.