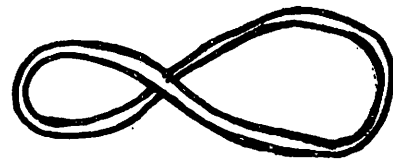


FUTURIC PROJECTS



# CURRICULUM

# EXPANSION

5 DAY NSV COURSE

1 DAY CONVOCATION

STUDIES IN HOLY LIVING

PRACTICS OF HOLY LIFE

MISSIONALIZING RC

RELIGIOUS ORDERS

TEAMS 10, 44, 46, 42

SUMMER '73 RESEARCH ASSEMBLY

## 5 Day NSV COURSE MANUAL 40 pages

## CONSTRUCTS

- 1) Overall time design
- 2) 6 lectures 4x4x4  
Rational Aim for each  
Existential Aim for each
- 3) 5 Seminar/Workshop Events  
Rational Aim for each  
Existential Aim for each  
Questions for each
- 4) Complete orchestration of 1) 3 session  
lab day and 2) 3 session methods day
- 5) Guild meeting construct
- 6) Symbolic life: meals, conversations,  
solitary office, songs, spins, cele-  
brations, closing celebration.
- 7) One page statement of intent of  
5 day course.

Implications

- 1) Bridge from LENS to guild; shift from  
holding pattern to a construct for  
harnessing expenditure.
- 2) Marketable for both local church  
groups and secular community groups.
- 3) Construct holds what a guildsman  
needs to know.
- 4) Calls for massive mobilization of  
troops to activate guild systems.
- 5) is geared toward local applicability.
- 6) Could be done in two weekends.
- 7) Will require large numbers of  
leaders with much finesse.

## 1 Day CONVOCATION MANUAL 8 pages

## CONSTRUCTS

- 1) Two 4x4x4 lectures
- 2) 3 meal orchestrations
- 3) Decor mode
- 4) Plan for cabaret celebration
- 5) 2 workshops - 1 Resurgence, 2 Contra-  
dictions and Strategic Objectives
- 6) One page statement on intent of  
1 day convocation.

Implications

- 1) Key tool of guild to awaken local  
community
- 2) Responding to a genuine thirst of the  
masses, similar to the time of the  
lyceums and chautauquas.

The two teams spent 90% of the total time on the NSV course. Although the spirit and impact of the Convocation was stimulating to the group, the concern to begin to make NSV training available to community leaders seemed to be the more immediate imperative.

PAGE

1	RATIONALE PARAGRAPH
2	5 DAY TIME DESIGN
3	UNDERGIRDING SPIRIT RATIONALE
4	DAILY TIME DESIGN
5	DAY I
7	DAY II
19	DAY III
25	DAY IV
32	DAY V
38	MEAL PLANS

#### FIVE DAY NSV COURSE

The five day course is designed to call forth guildsmen and guild leaders by grounding LENS grads, movement colleagues, and secular bodies in the NSV methodologies, re-inforcing their vision of community and re-contexting them as individuals in the new society. The construct is to include an orientation overview session on the course itself and sessions designed to provide methods and tools such as workshopping, gridding, PSU's etc., for implementing the guild. The course takes all movement training and wisdom of the past twenty years and puts it into capsule form for dissemination over a five day period. It is an actual demonstration in training methodologies. Now is the time for this five day training construct because society is intensely conscious of the inadequacies or even collapse of many existing social structures. There is a resurgent spirit abroad. Local man wants to contribute significantly to the emerging future but is confounded by a lack of methodology and by discouragement and frustration. The product of this course will be a group of trained, self-conscious leaders, who, seeing the power and potential of the tools and methodologies, will be ready to function within a common model (such as a guild) to mobilize the community and renew its institutions.

SOCIAL VISION		LOCAL APPLICATION LABS		
Day I : RESURGENCE	Day 2 : NSV METHODS	Day 3: GUILDSMANSHIP	Day 4: TACTICS	Day 5: GUILD
BREAKFAST: NEWS & RESURGENCE				
	LECTURE: NSV METHODS	TUTORIALS:  PREPARE TO LEAD  DAY 4, DAY 5 LABS	LECTURE: LOCAL TACTICAL APPLICATION	LECTURE: GUILD
	NSV DOCUMENT STUDY	MOVIE: STYLE OF GUILDSMEN	TACTICAL  APPLICATION  LAB	GUILD  DOCUMENT  STUDY
	LECT: TACTIC BUILDING	LECT: LEADERSHIP DYNAMIC		
	NSV:  GROUNDING GLOBAL PRESSURE POINTS	MOVIE CONVERSATION  CORPORATE WRITING:  GUILDSMANSHIP	TACTICAL  APPLICATION  LAB	GUILD MEETING
				CELEBRATION PREP
REGISTRATION	SOLITARY OFFICE			
	FELLOWSHIP TIME			
DINNER : SANCTIFICATION				
LECTURE: RESURGENCE	NSV:  TRANSLATING GLOBAL TACTICS INTO LOCAL FORM	LECTURETTE & CELEBRATION PREPARATION   CELEBRATION	REFLECTION: LOCAL TACTICAL APPLICATION LAB	CLOSING CELEBRATION
RESURGENCE  GROUNDING				

The one day convocation utilizes social methods set within a style of community celebration to allow man to experience global resurgence in his local community. Local man, having been burned out by repeated attempts to create human justice thru inadequate methodologies, now experiences in the midst of that burned outness a renewed bubbling of the spirit. Through the use of long-range social methods within grassroots structures he can participate in the interrelatedness of this community with the entire globe. The one day convocation dazzles him with this possibility and beckons him once again to depth engagement. The possibility of guilding is released to all who see the need for new methods for a new day.

Summer '73  
10 & 44

THE ONE-DAY CONVOCATION

1-Day Convocation  
7-26-73

Morning	Afternoon	Evening
R.A. New Story: Time of Resurgence	R.A. Clarity on Contradiction	R.A. Symbolize the Resolve
E.A. Released to Care	E.A. Yes to Engaging	E.A. Painful Relief
8:00 -Buffet Breakfast  -Registration  -Side Show Display (booths to honor local, explode global)	12:00 Luncheon Banquet  <b>Special Community Awards</b>	6:00 The Social Hour  - Side Shows - Local Talent Entertainment
9:00 Welcomings  Resurgence Address	1:00 The Global Address	7:00 The Buffets  - Several types - Invite others
Break: Transition	Break: Transition	8:00 The Cabaret
10:00 Resurgence Spin  - Art Form Starry Night - Brainstorm signs of resurgence - Reflect on heritage of community - Vision the future * Honor Phases	2:00 Global/Local and Contradiction/Proposal Spin - Brainstorm global contradictions as they are manifest in this community - Create 14 point community resolves. - Publish * Honor male/female	10:00 The Send-Out and the Symbol
11:30 The Reports		

THE TIMES

"These are the times that try men's souls." Modern man is calling for a new motivation to bear the weight of his global consciousness and a new courage to embrace this overwhelming responsibility. With political, educational, and economic structures collapsing around us and no longer able to freight humanness, we feel an internal anger at nothing and everything resulting in frustration and cynicism. We are no longer in a time of not caring, but a time of deep caring with no way to express it or act it out. There are articulated and unarticulated cries from people asking how they can involve themselves in a social form that will meet the comprehensive needs of our day. Yet even well-meaning attempts to bring order out of the collapse such as current evangelistic programs, communal experiments, and social action groups are passing rapidly out of existence. The reality of the presence of the globe calls us to account for the suffering world and the pain of resurgence increases. We seek a new style through which to care for the world, a new way of living out of our concern, and in this lies the key to the fear and fascination of our time.

THE CHURCH

In the midst of the 56th year of the renewal of the Church in Century 20 and although the practical sociological forms of the renewal are still to be taken to every local congregation across the globe, it is nevertheless clearer than ever before that the Church is in fact already renewed. The fire of renewal which has burned within the local congregation for many years now is seen to be sent by the Lord himself. In a sense it can be said that what has been going on is a time of purgation which has burned away the chaff and has given back to the church the image of being Mission to History. All of this is just to say that we are now at a crucial turning point in the renewal of the church in our times. No more experiments need to be started, no new institutes need to be established, no new books need to be written. Local churchmen are longing for, even crying for, the practical sociological forms that will enable them to channel their passion in concretely caring for the future of civilization itself. Behind all of this is finally the transparent life style which enables one to redirect himself to Being itself. The power of the resurrection is once again burning in the depths of every lucid man.

THE SHIFT

And just as the need for justification was called forth by the mood of the times, so now sanctification is called for. Man has been on a journey from justification, or receiving life back through a new understanding in Jesus Christ, to sanctification, or doing and being sustained in the midst of life by experiencing one's life as total expenditure. Sanctification is enacting and living out of that understanding in relationship to the globe and finding utter joy and fulfillment in doing that. Or one could say that sanctification is an intensification of justification, moving from the receiving pole to the living out and practical caring pole.

THE CONSTRUCT

The Studies in Holy Life Course has been developed to help man wrestle with four basic human issues: a dualistic understanding of the universe manifested in seeing life as good and bad, reduced caring, seeking fulfillment in what the world can offer him, and a sense of vocational irrelevance.

The construct of the Holy Life Course is based on the format of the Religious Studies I Course. The lectures illuminate the dynamics of Father, Son, and Holy Spirit as experienced in the realm of sanctification or holy life. Meal conversations help participants begin to struggle with the issues lectures will raise.

The seminars following the lectures will study Dark Night of the Soul written by St. John of the Cross in the sixteenth century. In a time of resurgence this book allows man in this century of resurgence to reflect on the realities of mystery, care, fulfillment, and vocation.

The short courses are designed to re-state the basic issues of the lectures and seminars. The songs are particularly relevant to the resurgence theme and the style of resurrected living.

Through Daily Office and the Canonical Hours participants are given an opportunity to re-appropriate their tradition and to see that tradition bears the very life-understandings sought by man today.

Each section of the course is a response to a twentieth century existential question as is the course as a whole. Thus, through this forty-four hour experience, participants are emerged in a single thrust, an effort to grasp with

greater clarity the style of the holy life, the style of resurrectional man, the style of the twentieth century religious.

THE IMPLICA-  
TIONS

Studies in Holy Life is a first attempt to elucidate in a course construct that which is seen beyond the Turn. No longer are the Religious Studies and Cultural Studies curriculums adequate, no longer is Studies in Holy Life adequate; even as it is being written, there is a bursting forth of a whole new phase of curriculum dealing with deeps of men in times of resurgence and sanctification. Creation of this curriculum gives us a strategic tool for reaching those deeply rooted in Christian heritage, those who have been the sign of the holy life in other times such as the Orders of the Roman Catholic church with a vision of the cruciality of the religious vocation in our time. Suddenly we have a new way of speaking to colleagues we thought burned out by giving them a new way to understand that in this very burning is fulfilled joyous life. When seen as an expression of the New Mode this course becomes a tool for movement and local church priorship development and for recruiter training new clarity on what is happening in the deeps of men in our time. Finally, it is one of the training tools needed to develop the style necessary to recreate the local church and the guild for our time. Now as never before is the time to build the earth!

# STUDIES ON THE HOLY LIFE - COURSE CONSTRUCT

		FINAL REALITY	PROFOUND RESPONSE	FULFILLED POSTURE	GROUNDING MOVIE	STYLIZED RESURRECTION										
ROUNDS	TIME	NIGHT	MORNING	AFTERNOON	NIGHT	MORNING										
	FORM	Vespers. (with seminar) / Compline (Closing of day)	Daily Office (begin day) / Prime (with seminar)	Sext	Compline (Close of day)	Daily Office / Prime										
MEAS	SONGS	Harvest Time Soyful, Joyful	Amazing Grace At the Center	Way of the Cross Cost of My Care	Impossible Dream	I Know Whom I Have Believed The Spirit										
	INTRO.	Awakenment	Boundless Carina	Representational Expenditure	Life-giving Presence	Life-giving Presence										
	RITE	Grace and Peace	Praise the Lord	In the beginning	Grace/Peace	Praise the Lord										
	CONV.	Awefull Struggle	Xavier Principle	Priorhood	Songs of Resurgence	The Religious										
LECTURE	UNIVERSAL BENEVOLENCE		RADICAL INTEGRITY				ENDLESS FULFILLMENT		THE ORDER AS VOCATION							
	External Occurrence	Internal Happening	Escape Patterns	Existential Demand	The Visitation	The Offense	The Decision	The Story	Final Certitude	Consuming Action	Endless Adventure	Absurd Tranquility	Spiritual People	Mon-mental Church	Religious Vocation	Guildsmen's Role
	Lucid Man	Internal Establishment	Inescapable One	Unavoidable Question	Inevitable Pigeon	Great Humiliation	Total Embrace	Sanctified One	Profound Fog	Total Engagement	Zestful Life	Beyond Understanding	Every-man Relation	Inclusive Dynamics	Syneti-fied's Election	Historical Picture
	Moment of Surety	Strange Assault	Malignant Zombie	Last Profundity	Really Real	Shaming Weakness	Second Integrity	Baptized One	Journey's End	Suffering Servant	Strange Boldness	Eerie Problemlessness	World's Nurture	Movement Forms	Unlimited Guardians	Practical Task
	Dead Pigeon	The One in All	Benign Shade	Other World	Onto-logical Shock	Strange Hatred	Spent Freedom	Resurrected One	Bleeding Meaning	Cruci-form Style	Willing Risk	Spontaneous Gratitude	World's Cabaret	Recurring Witnesses	Vocation Incarnate	Profound Function
	Fallen Sky	Univ. Benevolence	Spiritual Death	Question of Integrity	Future Projection	Ceaseless Suffering	Final Accounting	Trans-figured One	Cup-runne-ther	Bond Slave	Perpetual Creativity	Final Participation	Eternal Liturgist	Past Turn	Common Discipline	Emerging Form
SEMINAR	SECTION	Book II, Chap. 5 & 16		Book II, Chaps. 5, 6, 11				Book II, Chaps. 19, 20				Book II, Chap. 21				
	CHART	6 sentences		20 paragraphs				11 paragraphs / 38 sentences				12 paragraphs				
	SONGS	The Spirit		Soyful, Joyful				At the Center				I Know Whom I Have Believed				
	RAT'L. OBJ.	My darkness is sent from God		Care for world as God's gift				Every phase of life is the holy life				Missional style allows me to embody care for world				
	EXIST. AIM	Encounter mystery incarnate in life		Experience the glory of the pain of caring for the world				Experience that the ladder is my life				As religious I am called to live the resurrectional life.				

UNIVERSAL  
BENEVOLENCE

Every lucid human being knows or can know the agonizing awareness of responsibility for the world. In this section of the course one is given permission to struggle deeply with what is finally going on in our times. In the midst of this struggle he is inescapably assaulted by Mystery on every front. Most concretely he will experience the overwhelming weight of his own relatedness to all that is and the final nothingness in which all is grounded. In spite of a variety of attempted escapes, he will nevertheless be confronted by the fact that his care is finally for the no-thing in the all.

RADICAL  
INTEGRITY

Every lucid man knows or can know awareness of the final reality which has become the only really real. He is overwhelmed by the awe-full awareness of his own contingency which has been radicalized in every dimension of his existence. In this section of the course one begins to grasp that profound living occurs only in the midst of embracing the painful awareness that has intruded into his being. He experiences his total responsibility to the no-thing for the whole of creation. He decides to have the care that defines his life. Herein he discovers that he was created for no other purpose than to expend his life in caring for all that is.

ENDLESS  
FELICITY

Every lucid man knows or can know the fulness of life which is born in acting out his universal responsibility. In this section of the course one has grasped that he is the one set free for the world and thus postures himself as a sign of joyous expenditure which releases mankind to his authentic being. In the midst of serving the Mystery alone one finds himself strangely transformed and filled-full with meaning and motivity. He becomes transparent to the unfathomable depths of Being itself. He grasps that his "be" alters the very course of history itself. Life is expenditure. Expenditure is fulfillment. Fulfillment is participation in the Mystery.

THE  
ORDER  
AS  
VOCATION

Every lucid man knows or can know his destinal election which emerges from the self-conscious intensification of the dynamics of life lived wholly before no-thing. In this section of the course one struggles with the issues of stylizing his mode of being in a way that releases his total passion for the Mystery. This has to do with the sociological task of filling space with the power of embodied resurrection. He will experience the painfilled struggle of being the symbol of radicalized humanness. He will be encountered by history itself asking the question, "Who will build the new secular/religious style of being before the Mystery?"

SUMMER '73  
SANCTIFICATION COURSE  
42 & 46

RELIGIOUS ORDERS THINK-TANK  
THE PRACTICES OF THE HOLY LIFE

July 26, 1973  
WEEK FOUR  
94 - PAGE 1 12

		I FRI EVENING	II SAT MORNING	III SAT AFTERNOON	IV SAT EVENING	V SUN MORNING	VI SUN NOON
LECTURES	LIT	THE TIME OF RESURGENCE GLOBAL/SOCIOLOGICAL CONTEXT	THE UNIQUE ROLE OF RELIGIOUS ORDERS IN SOCIAL CONTEXT	THE LOCAL RELIGIOUS ORDERS IN SOCIAL CHANGE	Cabaret OR MOVIE	THE STYLE OF THE RELIGIOUS & THE SOCIOLOGICAL TASK	
	MO						PRODUCT
THINK-TANK WORKSHOPS	DECORATION	GLOBAL PROBLEMAT BRAINSTORM/ GESTALT	HOLDING STATEMENT STUDY ROLE OF RELIGIOUS THROUGH DOCUMENT SCREEN	PAST, PRESENT & PROTECTED FUTURE MISSION OF THIS ORDER		CORPORATE WRITING THE PROFOUND FUNCTION OF THIS ORDER	STATEMENT OF THE PROFOUND FUNCTION OF THIS ORDER
	QUESTIONS	ECON, POL, CULT HUMAN SUFFERING 4x4 Pulled TOGETHER	UNIQUE STORY & GIFT OF THIS ORDER TO SOCIETY	CONTRADICTIONS OF THIS ORDER RELATIVE TO GOALS		PROPOSAL WRITING: THE RENEWAL OF THIS ORDER	STATEMENT OF PROPOSALS FOR INTENSIFYING GLOBAL THRUST OF THIS ORDER
	TACTICS	STATEMENT OF OVERARCHING PROBLEM	PROBLEMAT FOR 3 TYPES OF PARISHES 5 MAJOR PROBLEMS WITH GOALS	STRATEGIC OBJECTIVES FOR CATALYSIS OF LOCAL PARISH		ART AND CONV. FORM	BATTLE PLAN TACTICS FOR PARISH
CORPORATE LIFE	SONGS	1 MEN OF THE SPIRIT YOU'LL NEVER WALK ALONE THOSE WHO WAIT ON LORD	OH WHAT A BENT HORN WHEN YOU ARE AWARE PSALM 13	COME TO ME OID BLACK MAGIC MORNING OF FREEDOM	PENTECOST IMPOSSIBLE DREAM FINISH OUR WORK	THE TIME HAS COME CREATION WHEN X <sup>i</sup> WISH UPON A STAR	NEW DAY SINGLE MIND AN SWEET MYSTERY
	CONV	CONCERNS: WORLD CHURCH ORDER	SCRIPTURE	CORPORATENESS ART FORM AND ROLE PLAY SITUATION	ART FORM	SECULAR PRAYER MEETING	IMPORTANCE & EVALUATION
REFLECTION ON METHOD		REFLECTION ON RELATION OF GLOBAL PROBLEMS TO ORDERS STRUGGLE WITH ITS VOWS	REFLECT ON 1 METHOD OF COURSE (e.g. BRAINSTORMING)	WORKSHOP ON PROBLEMAT METHODS	ART-FORM METHODOLOGY CONV & LECTURETTE	DYNAMICS OF CORPORATE RESEARCH	

## AIM

This course has a threefold aim. It grounds the profound function of religious orders in a 20th Century global context. It enables the uniqueness of the order to be appropriated as a gift and used to articulate a concrete missional vision which honors the uniqueness of the order. It provides practical tools for developing a style of corporate life which enables the mission.

## RECOMMENDATIONS

1. Teach on provincial level if possible (vs. individual house).
2. Teach both courses together (Sanctification Studies I, IIIA) on PLC type construct.
3. Include Roman Catholic pedagogues (priest and nun).
4. Select pilot groups with extreme care.
5. Be sensitive to Roman Catholic symbolic life and tradition.
6. Capitalize on current interest in Team Ministry to sell course (eg. title).
7. Embody the style of colleague, not Messiah.
8. Be aware of current anti-structural bias due to past perversions of structures.
9. Screen course through Ecumenical Parish strategies.
10. Set up curriculum for a whole series of Sanctification Studies courses.
11. Establish marketing system.
12. Stress recovery of leadership (priorship).
13. Integrate carefully with Sanctification Studies 1.
14. Ground in the secular with extreme sensitivity.
15. Develop priorities:
 

a. aim	b. orchestration
c. lectures	d. seminars
	e. conversations

RECOMMENDATIONS

(continued)

16. Build decor model: St. John of the Cross quotations, Chardin quotations.
17. Bibliography
  - a. Chardin: Divine Millieu
  - b. Kempis: Imitation of Christ
  - c. Francis de Sales: Introduction to the Devout Life
  - d. Nigg: Warriors of God
  - e. Baum: Man Becoming
  - f. Clark: Building Christian Community  
"The Holistic Approach"
  - g. Vatican II: Church and the Modern World

IMPLICATIONS

1. Reveals a route to major population groupings of the world.
2. Indicates a need to increase the number of Roman Catholic pedagogues.
3. Suggests the usefulness of a Base Centrum post to co-ordinate course and consult scheduling for religious orders.
4. Points to intensified Roman Catholic penetration efforts.
5. Calls forth a new collegial relationship between the movement and religious orders and an increased presence of members of religious orders in the life of the movemental order.
6. Provides a way to reappropriate "Catholic substance".
7. Underscores the need for new tracts and brochures as hand-outs and recruitment tools.
8. Coincides with the new emphasis on the parish.
9. Requires that the relationship of the movement to religious orders be carefully thought through.
10. Establishes a new avenue to reach Roman Catholic laymen with hierarchical authorization.

# Practices of the Holy Life

# ISSUES

Sanctification 94 p. 4  
course PSU  
S'73 JULY 29 1973

How An Order Sustains Its Mission	Cohesive Thrust of the Relig Order Relative to Ecum. Parish	Means of Enabling Participants	Distribution Strategy
How Much Will the Course Communicate About Sym. Life	How to effectively engage entire order	What is the course image	At what level should course be marketed (local house vs. provincial house)
Does the Course Adequately Deal with Priorship Training	How to make methods available	should there be stress on vision or method practices	What Authorization is there for the course
<del>Corporateness</del> How do you Deal Effectively With Corporateness	What are plans for course follow-up	How to approach the issue of a-story universe with sensitivity	How do we insure R.C. presence as pedagogy in teaching
What Are the Depth causes of Crisis in R/O	How to convey the ↔ between course and E.P.	should course have multi level T-T workshop	How does R/O ↔ to Ecumenical Parish

MISSIONALIZING THE RELIGIOUS ORDERS

PROBLEM-SOLVING UNIT

WORKING DOCUMENT - NOT FOR PUBLICATION OR DISTRIBUTION

Summer '73  
Research Assembly  
July 25, 1973

### INTRODUCTION

As the Spirit Movement has struggled to give form to the breakloose of Spirit within the Historical Church, a key contradiction has been its relationship to the Roman Catholic and Anglican Churches. A presupposition of this PSU is that one of the key strategies in overcoming this is the impact of the Religious Orders. The times are demanding the emergence of a global servant force to enable the reconstruction of human community and for the orders to reclaim their role in this task. This PSU has looked at the journey of Religious Orders past, present and future and has produced this document which articulates our vision of the role they are being called to play, the five contradictions, five pressure points, five proposals and a back up folder of all data.

The importance of impacting Religious Orders for the sake of Church renewal makes urgent the immediate implementation of this document. We recommend, therefore:

1. that practical strategies and tactics be determined by Fall, 1973;
2. that implementation of these strategies and tactics begin in Winter, 1973, with particular focus on a few critical orders;
3. that the three PSU's of this Research Assembly which dealt with Roman Catholic and Anglican Churches should be pulled together and coordinated by a movement team at Centrum. This team would also be responsible for the two above recommendations.
4. that a network of disciplined colleagues, both religious and lay, both Catholic and non-Catholic be assigned as an extension of the above mentioned coordinating team;
5. and that educating and deepening the sensitivity of the movement to the deep theological heritage of Religious Orders is necessary to facilitate the union of vision demanded for corporate mission.

The following document represents initial research into major long-range strategies for releasing Religious Orders to participate in the movement of the Spirit in the twentieth century. It needs to be seen as a working document, not for publication or distribution.

Summer '73  
Research Assembly  
Fourth Week

MISSIONALIZING RELIGIOUS ORDERS PSU  
CONTRADICTION ELEMENTS: THE VISION

Wednesday  
July 25, 1973  
95- page 2

18

PIONEERING RELATIONSHIP  
TO THE MYSTERY

SERVING AND CARING  
COMPREHENSIVELY

CORPORATE LIFE STYLE

RELEASING THE  
SOCIAL PROCESS

ARTICULATING DEPTH  
SPIRIT EXPERIENCE

TRANSFORMERS AND  
GUARDIANS OF MOTHER  
EARTH

CORPORATE GLOBAL  
ASSIGNMENT

EDGE EXPERIMENTATION

RECOVER AND CREATE  
SYMBOLS

MOBILE TASK FORCE

LOCAL-GLOBAL  
POLITY DEMONSTRATION

SERIOUS EDUCATORS  
OF MAN FOR LIFE

RADICAL MASCULINITY/  
FEMININITY

COMPETENT COMPREHENSIVE  
STRUCTURED CARE

SERVANTHOOD THROUGH  
POVERTY, CHASTITY  
AND OBEDIENCE

EDGE OF COCATIONAL  
RE-IMAGERY

CREATOR OF SPIRIT  
METHODS

SOCIAL REFORMULATION  
AND DEMONSTRATION

DISCIPLINED SYMBOLIC  
LIFE

GLOBAL PROBLEMS  
SURVEY UNIT

Summer '73  
Research Assembly  
Fourth Week

MISSIONALIZING RELIGIOUS ORDERS PSU  
CONTRADICTION ELEMENTS: THE BLOCKS

Wednesday  
July 25, 1973  
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19

COLLAPSE OF WORLD VIEW

COLLAPSE OF SOCIOLOGICAL  
VISION OF RELIGIOUS ORDERS

RESPONSE TO OUTMODED  
SOCIOLOGICAL FORMS

INADEQUATE METHODOLOGY  
FOR RENEWAL

TRAPPED IN ABSTRACT

ORIGINAL TASK NO  
LONGER CRUCIAL TO  
SOCIETY

TURNED INWARD  
SPIRIT LIFE

DESPAIR IN FACE OF  
FAILURE OF RENEWAL  
ATTEMPTS

OPERATING OUT OF  
STATIC UNIVERSE

WITH THE FULFILLMENT OF  
ORIGINAL TASK, TRADITION-  
AL STRUCTURES BECOME  
INOPERABLE AND REDUCED

DEADENING BUREAUCRACY

NO METHODOLOGY ON REGU-  
LAR BASIS FOR ONGOING  
ACCOUNTIBILITY, EVALUA-  
TION & SPIRIT NUTURE

FOUNDATIONAL SYMBOLS  
DISSENTED TO EVERY  
MAN'S LIFE

CONFUSION AND LOSS  
OF SYMBOLIC POWER AND  
LEADERSHIP ROLE

OUTDATED STRUCTURES  
OF OBEDIENCE

INEFFECTIVE METHOD  
FOR ARRIVING AT  
AUTHENTIC ENGAGEMENT

DEFENSIVE POSTURE  
TOWARD OTHERS

COLLAPSE OF FUTURE  
VISION

DIVISIVE INDIVIDUALISM

WEAK METHOD FOR DEALING  
WITH HIERARCHY ON  
LOCAL/GLOBAL LEVEL

THE CONTRADICTIONS

SYMBOL/LUCIDITY  
GAP

1. Insulation between a powerful and internalized symbol system one's lucidity about humanness.

The two story universe of men's symbol system has so effectively separated "The Kingdom of God and His Righteousness" from where we actually live for so long that it has become next to impossible to apply the Word of God to the last fat lady or the lonely cowhand. The religious life has in effect lived in a place where the second story is adored and ritualized while in the meantime the stairway has disappeared and one one can find it. The Word - trapped in the abstract - and the flight of humankind below are seen and known with lucidity and insight, but the way of relating the foundational symbols to daily life has been lost. Any suggestion that there is only one story arouses the fear of the destruction of the two-story universe and therefore of all that has been meant by religion. A way must be found whereby the of the symbol system can be reappropriated in daily life.

REDUCED  
MISSIONAL  
CONTEXT

2. The loss of radically redeeming every last human being as the context of any particular task, which can only be done as a body of people (the body of Christ).

In this consideration, the authentic historical role of the religious orders comes to light - the task of radical servanthood to every single person. The loss of radicality results in lives expended in structures that don't meet edge needs, and causes dread in the face of these needs. In addition, a non-revolutionary self-image results, with the task no longer being seen as the necessary deed. The task of relating man to the mystery is reduced to individual service. In this process, the global/ social vision has been lost so that responsibility for all creation has vanished. It is only through the dedication of the radically religious corporate body that this universal goal can be achieved.

COLLAPSED  
SOCIAL  
FORMS

3. The times have evoked from order grassroots a desire to assume responsibility for the whole, but this desire is being channeled into outdated social forms or left to radical individualism.

The times no longer allow man to operate alone or under authoritarian rule and is calling each person to take responsibility corporately. The initial effort to assume responsibility for society has been thwarted because of bureaucratic structures which are incapable of responding to authentic desire to forge the new corporate thrust. Because of this we are left with the option of regressing to the old corporate modes of existence to encouraged to forge out one's own individual response to human needs outside these forms without any accountability.

INOPERABLE  
CATALYSIS  
METHODS

4. Inadequate methods of global visioning and practical imaginal education to catalyze movemental base in and out of the church.

Vatican II demanded of Religious Orders a depth renewal that the times and the State of the orders had long indicated as necessary. Subsequent self studies have lacked a total comprehensive vision to guide the mission. Renewal attempts have not consistently used practical tools, such as imaginal education in order to transform objectives to concrete action and develop troops to carry out the task.

CORPORATENESS  
TURNED INWARD

5. Vision of corporateness dealt with by inadequate efforts at creating collegiality.

The arena of the struggle is how to make decisions as a body of people: how to decide where to expend the corporate energy in missional engagement. The vision of corporateness which is held up as authentic engagement speaks to the times, but lacks any images or polity vehicle to translate it into practice, and so gets reduced to having a cozy, peaceable fellowship. Emphasis is placed on getting along well and the realization that you are deciding each other's route to the grave becomes glossed over. Clearly the church as its base of priority the Word. The contradiction is found in the contrast between the vision of corporateness and the lack of practical tools of methodology and polity models to embody it.

THE PRESSURE POINT ARENAS

ARENA I

Reimaging and reconstructing symbolic existence.

1. Articulation of role as profound function.
2. symbolic life workshop
3. workshop re: meaning of vows, prayer, solitary life
4. Masc/fem style
5. sanctification struggle
6. Heritage workshop
7. NRM - contemplative religious orders
8. Long Range sustainance
9. Funct. celibacy - honor gift to the Church

ARENA II

Forging external thrust.

1. Methods community reformulation
2. inner city demonstration project
3. How to work in foreign country.
4. Prog. communication - mass media
5. How to relat to college students
6. Family life Methods
7. Meaningful engagement of housewives
8. Long range planning - apostolic works
9. Long range planning - apostolic works
9. Effective pastor visitation.
10. Spirit life of the family of the sick.

ARENA III

Tooling for mission.

1. Training.
2. Training for team ministry
3. Religious Ed. training
4. Methods for community (parish) Reformulation (e.g. Uptown steps)
5. Methods in infant and pre-school education.
6. Educational experimentation constructs
7. Providing study method tools.

ARENA IV

Ordering internal enablement.

1. Recruitment of new vocations
2. Retaining of present members
3. Financial management techniques
4. Creative use of personnell
5. Conflict resolution
6. Group dynamics

7. Consultants on methods to prepare for general chapters
8. Creative ways to dealing with pre-retirement and retirement
9. Phaseology
10. Religious vocation recruiting club
11. Life balance workshops
12. Long-range sustenance methods
13. Full use of one's time

ARENA V

Broad Movement impact Strategies.

1. Publications of movement materials in review for religious.
2. Ecumenical Affairs workshops
3. John Dunne RS-I
4. Ecumenical theologians
5. General speaking bureau
6. Pentecostal leaders
7. Personal discipline, accountability, responsibility (style of movement relationship honor values.)

PROPOSAL I

RECOVERING  
RELIGIOUS  
HERITAGE

We propose the creation of courses and training constructs to ground classical religious symbols in contemporary life experiences.

To enable religious to reappropriate their role of witnessing to the spirit deeps of life and to lead others in the journey of the Spirit, we propose that courses and training constructs be specifically designed to ground the classical religious symbols in the light of contemporary life experiences.

THE  
SUBPROPOSALS

RECOGNIZING  
THE TIMES

Create courses or other means to enable orders to appropriate the shifts from classical to secular world views so that they can begin to rearticulate classical religious symbols in 20th century terms.

REARTICULATING  
THE SYMBOLS

Devise construct or other means to enable depth re-imagining and demonstration of reality behind key traditional symbols, thereby revealing the vital role symbols play in every aspect of life.

REAPPROPRIATING  
THE MYSTERY

By means of a construct describing and grounding the spiritual life in terms of the "other world" in the midst of everyday life to give the orders permission to reappropriate the role of "those most sensitive to mystery in life."

EQUIPPING  
FOR MINISTRY

Provide for depth pedagogical training of key religious so that they may provide all members with the necessary practical theologizing tools so that they may authentically symbolize the secular/religious life.

PROPOSAL II

RECAPTURING  
AUTHENTIC  
MISSION

This proposal intends to restore authentic missional context by recapturing the profound historical and leadership roles in order to strategize corporateness.

We propose the restoration of authentic missional stance based on the profound historical and leadership roles founded on corporateness. Imaginal methodology and constructs, participation in global odysseys, periodic introduction of guest speakers, and daily scripture/news conversations are some of the relevant contexting activities that will reactivate and sustain the recaptured image.

THE  
SUBPROPOSALS

MISSIONAL  
METHODOLOGY

Missional stance is enabled by providing all available imaginal methodology and constructs needed, such as LENS, Parish Lab, and various workshops.

GLOBAL  
ENCOUNTER

Expansion of the missional context is accomplished through a global odyssey impacting participants with experiences that restore authentic vision of responsibility for every person on earth.

FOLLOW-UP  
STRATEGY

As a follow-up this proposal recommends a series of internationally informed guest speakers to further educate the orders in global awareness.

CONTINUED  
AWARENESS

Such activities as daily scripture/news conversations instill continual consciousness of local enactment of universal responsibility.

PROPOSAL III

CREATING  
TRANSITIONAL  
METHODS

We propose that religious orders be enabled to update their traditional style through the creation of transitional imaginal methods and intentional accountability structures.

This proposal states that religious orders create intentional accountability and consensus polity structures; create transitional methods and images; create structures to enable re-imagining of superiors and community decision making methods and structures to help re-image stories for laymen of the religious role in the community.

THE  
SUBPROPOSALS

CORPORATE  
RESPONSIBILITY  
STRUCTURES

Corporate accountability structures intentionally hold the religious community accountable to the task.

IMAGINAL  
TRANSITIONAL  
METHODS

Imaginal transitional methods provide the tools to enable the religious orders to make the transition from the past to the future.

RE-IMAGING  
DECISION-MAKING  
ROLES

Re-imagining decision-making roles re-images the role of superiors and members which allow them to participate in the decision-making process.

RE-IMAGING  
RELIGIOUS  
LIFE

A new story needs to be told about the role of the religious to the religious order itself and also to the community at large.

PROPOSAL IV

CATALYZING  
LOCAL  
LEADERSHIP

We propose that religious orders be tooled with the practical methods for catalyzing parish leadership which will then be equipped to release the grassroots to act out their social responsibility.

We propose that structures be created to train religious orders in the practical methodologies for equipping local people with necessary spirit leadership tools-- i.e., ways to create a common vision, build revolutionary models and catalyze a leadership style-- as well as to build objective accountability structures for local plans. They will then be able to create a local leadership force to build and actualize necessary models for effective total community care.

THE  
SUBPROPOSALS

VISION-  
CREATION  
METHODS

We propose that religious orders be tooled in the methods for creating a common vision at the local level, through PSU methodologies and research exchange.

LEADERSHIP  
TRAINING  
METHODS

We propose that religious orders be tooled in the methods for creating effective local spirit leadership through the Academy and other imaginal education training.

REVOLUTIONARY  
IMAGING  
METHODS

We propose that religious orders be tooled in the methods for training local leadership in revolutionary model building and actualization through the social change process methodologies.

CORPORATE  
ACCOUNTABILITY  
STRUCTURES

We propose that religious orders be provided with the means for objectifying local plans through evaluation and accountability structures beyond the local level.

PROPOSAL V

CORPORATENESS  
FOR  
MISSION

We propose to enable Religious orders to become missionally corporate, key decision-making methods to create the vision and goal of mission, spirit exercises to rehearse corporateness, common study to understand it and group leadership for all.

We propose that events be created to enable religious communities to become missionally corporate through methods of decision making with respect to the common mission that produces specific goals within a common timeline including periodic evaluation and re-direction; corporate study to produce common vision of authentic community; common spirit practices, accountability/absolution rites, celebration rites with a missional cast and signal discipline events as reminders of being a revolutionary body and the training of each member for group leadership.

THE  
SUBPROPOSALS

CORPORATE  
STUDY

Materials will need to be selected and methods of corporate study devised that will create a common vision of authentic community.

DECISION-  
MAKING  
METHODS

Decision-making methodology relative to the mission, aimed at stating specific goals within a common timeline and including periodic evaluation and redirection should be made available to religious orders.

COMMON  
SPIRIT  
PRACTICES

Through courses, workshops, etc. enable religious communities to create spirit exercises that include accountability/absolution rites and signal discipline events.

LEADERSHIP  
TRAINING  
FOR ALL

Devise means (courses, lectures, workshops etc.) that would provide leadership training for all members.