

THE RELIGIOUS HOUSE

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TRANSFORMING THE FOUNDATIONAL PIETY

Working Paper -- For Internal Use Only  
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NORTH AMERICAN PRIORS COUNCIL  
SYMBOLIC CENTRUM  
MARCH 20, 1973

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THE MASTER INTRODUCTION

The  
Times

1. Behold the earth from the moon: within the memory of twentieth century man, we have witnessed the collapse of culture within every civilization on the globe. Economic collapse is manifest in our inability to provide basic necessities for every man. In the political arena, every man experiences disenfranchised helplessness. Culturally, the common stories of what it means to be human no longer release our life passion. And yet, in the midst of this time, man has the possibility of creating the civilizational form of a global society. With the passing away of the basis of society, there is born the possibility of appropriating anew the irrationality which is at the root of life. Meaningfulness has passed away and birthed a new spiritual hunger. The experience of collapse and the experience of resurgence is the experience of every man. Through this individual experience, each man experiences the collapse and the rebirth of the whole earth. This, the time of the great resurgence, is a time of sanctification when man experiences in new depths that he invents humanness. The life question for our time is just how do I live my life as a sign? This resurgence requires that there be created points of interior calm and sociological order as signs of the bursting forth of the well-springs of human creativity and as a demonstration of the practical possibility of authentic sociality and creative engagement in history.

The  
Religious  
House  
Task

2. In response to these times, the task of the religious house is to discern the trends of the sociological revolution and call forth hope in the midst of the experience of hopelessness. It's function is described as five-fold. 1) Its profound function is to embrace the suffering and dramatize the resurgence experienced by all. In demonstrating possibility in local situations, it is a presence of victory and triumph, a concrete sign of hope. 2) The house catalyzes the movement by embodying the sacrificial style of the crucified and resurrected people and by calling others forth to this same possibility. It claims the cruciform death and seeks the resurrectional rebirth of every colleague, and thereby brings into being care structures in a comprehensive context and vision. 3) The religious house is a wayside inn

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for travelers on the human journey. It cares for the travelers by recreating vision and giving back the sign of possibility. 4) The house is guardian of the historical church. It affirms the journey of the church and summons it to its historical task. 5) The religious house holds religious practices in history as a way of spiritizing human realities. It practices and creates or recreates the practices needed for the continuation of the human adventure. The body of people which manifests these dynamics is that sociological form which mutates human consciousness in the creation of the future of civilization.

The  
Present  
Document

3. The purpose of this document is to gather practical wisdom pertaining to the dynamics of the religious house. It is a rational compilation of 105 functions: 5 master functions, 20 major functions, and 80 basic functions, which individually and in relationship to one another describe the function within society which the religious house is. This is an initial document, neither directly practical nor polished, aimed at articulating the theoretical foundations of the religious house dynamic. It looks at the religious house as an ongoing historical process, and then emphasizes the function which that process plays in relation to the surrounding society. This approach allows one to see through the various particular forms associated with a religious house to the dynamical process they sustain, and then to their objective historical function. This method is designed to disclose the essential function of a religious house as we have discovered it in our experimentation. This document provides a basis for future consideration of the form of the religious house in our time. Written by the North American Priors Council in March of 1973, it is a gathering of wisdom from five years of experimentation with the religious house, and sets the foundation for bringing global commonality to the religious houses across the world.

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I. THE PROFOUND FUNCTION

Manifesting  
The  
Radical  
Presence

4. The profound function of the Religious House is actualizing sociological rebirth, embracing everlasting suffering, signifying unseen hope and conquering historical tyranny. By representing suffering humanity and demonstrating sociological rebirth, the Religious House calls society to wakefulness. It enables the fragmentary breakloose of the spirit to become the new trends which gather revolutionary force and change the established climate. By calling to consciousness the need for building a new relevant piety, it stands over against the decadent piety blocking social change, and holds before all men the breakloose of culture out of which the new society is built. It risks plunging through the veil and returns bearing the recreated historical symbols and myths which point anew to the truth and call forth new life in others. The Religious House reveals the ontological possibilities for local man to receive his suffering with glorious trust. Burdened with the pain of living in a world which demands all of him, which he hates, and which, in hating, increases his pain, he is enabled to trust that pain and in trusting it and his helplessness before it, discovers that he is alive and strangely in peace. The Religious House celebrates that journey to trust as the way it is for all life lived before the deeps, and joyfully embraces it as the great gift of God. In acting out the absurdity of hope in the midst of hopelessness, it sustains society in its vision of human transformation and signifies the continuing presence that lives out of the future. Thus the Religious House demonstrates the absurd triumph that conquers historical tyranny - that of the everlasting weakling in the arms of God. As the scarred, defeated, ridiculed failure, it stands, announcing God's victory, always pointing to that which is the mystery, that which is totally beyond the situation, yet present within it.

A. Dramatization of Resurgence

Actualizing  
The Sociological  
Rebirth

5. One dimension of the profound function of the Religious House is to dramatize the presence of resurgence in our times. The Religious House is that which discerns the meaning of every moment of time and space and makes it perceivable. By trusting in interior meaning it catalyzes and intensifies resurgence for all men. The Religious House calls forth the mystery, depth, and greatness of every mundane encounter and transforms its mundanity into spirit. The Religious House's use of futuric imagery creates a screen through which society, locked in old forms, is enabled to perceive new depth in the despairing everydayness of life. The religious house has eyes to see the trends toward new sociological forms of humanness. It discerns the edge of the human struggle and stakes a claim there. To work where society has given up --such as in the ghetto or a dying congregation--is to boldly announce a claim on the future making

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possibility visible for society where none was apparent before. Capturing and naming the sociological edge insights portrayed in contemporary artforms awakens society to the presence of resurgence in its own consciousness. This kind of dramatization discloses the possibility of hope for mankind.

Embodying  
Life's  
Banquet

6. The Religious House is that force in history which creates history by covenanting with life itself, knowing that all that is needed to create new forms is living life to the fullness and relating to life as a glorious banquet. Such a force affirms all of life in its givenness past, present and future as good and as open to radical possibility. And in the midst of saying a radical yes to all of life it is released to feasting on every particular situation, showing that the situation in its most mundane essence has the possibility of being transformed into a foundation of creative living. The Religious House is that force which in feasting on life as a banquet acts as a sign to all men that life in its every particularity, lived in total care and joy is the essence of living.

Exemplifying  
Representational  
Heroism

7. The Religious House exemplifies the new 20th century heroes in society who choose to be the creators in the midst of oppressive collapse. The heroism is that of a Francis, who chose to be a mirror reflecting the unconscious collapse and the unrecognized despair of the society about him, and in this exposure enabled the possibility of dealing anew with that situation. By refusing the claims or rewards of any thing, the Religious House becomes the sign of triumph over victimism as it decides to respond to particular needs out of a grasp of being totally responsible for all of life. By refusing security and attachment the Religious House becomes the pioneer for society by stepping out and making a new direction clearly visible. In the midst of society the Religious House discerns where the strategic placement of its troops, resources, and wisdom will have signal creative and transparent impact in the sociological rebirth of society such as choosing to live where attention needs to be drawn in order to deal with a forgotten or innocently suffering segment.

Embodying  
Transforming  
Method

8. In the midst of the 20th century, a dynamic that provides a concrete mythology which clarifies the vision of societal recreation is needed. To enable the civilizing process a world wide, history long context is called for in the midst of each man's geographical or individual situation. The Religious House emerges as the necessary dynamic which operates out of a concrete mythology honoring the given life mysteries of sociality, sexuality, and phaseality. These life dynamics of discontinuity occasion resurgence of selfhood in the midst of the historical context and man's relation to his vocation. This dynamic embodies the style of servant care for the world which demonstr-

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Rehearsing  
Social  
Dynamics

ates a concrete image to release and embrace the spirit deeps of everyman who encounters it, and consequently embraces servanthood as a role for himself. That is, the Religious House, both in its life demonstration and stories it tells about itself, provides the charisma which draws forth the engagement of everyman into the recreation of society.

9. One of the profound functions of the Religious House is to rehearse the new understanding of humanness upon which the new society is built. The primary way which the house does this is to disclose the Mystery of life through the intentional use of symbols. The symbolic life of the house constantly rehearses what life is all about and gives form and substance to man's relationship to it. It is in this way that the edge of humanness is discerned. The house does not do this as an isolated fragment of society but rather as a body of people who call society to attention to resurgence. For example the regular rehearsal of the Daily Office gives man the opportunity of internalizing the fact that the Mystery of life is what man is upagainst. As man does this he grasps that society, too, is always a new creation and the building of a new society can only come about as men build from this reality. Also, the intentional use and significating of art forms which point to resurgence enables man to reflect deeply on this resurgence in society and given them permission to participate in constructing the new society. Thus the house is the external rehearsal of the interior dynamics of social change.

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B. Gloriously Embracing Suffering

Embracing  
The  
Everlasting  
Suffering

10. The Religious House embraces everlasting suffering as a sign of affirmation of life as it is. Suffering is the perpetual experience of man, who in his sensitivity to life finds himself succumbing to a desire to avoid the pain. For instance, the man who directed the Peace Corps in India is now selling life insurance in a small midwest town. When confronted with the opportunity to deal seriously with vocational questions, he retorted, "People raising those kinds of questions should see a psychiatrist." Other people find themselves hopping from cause to cause, engaging up to the point where they can see that it would demand their whole life. The Religious House demonstrates how it is possible to not run or hide from life's pain, but to remain sensitive to it; indeed, it finds ways to hold itself continually before the anguish of life. For the wisdom of the church is that life is empowered --- the despairingly impossible task becomes sheer resolve. It is in this anticipation of the fruits of grace that the Religious House exposes the consciousness of life as 20th century man experiences it and incorporates it into its very structure. And far from being exempt from the world's care, the Religious House experiences itself enveloped in suffering-fully in this world. But what is embodied in that suffering is a profound trust that the suffering is good. Thus the exemplification that the Religious House is, sheds significance and glory on the painful or hateful mundanities man experiences. Inevitably the Religious House cuts across the most severe perversions of our times in dealing with suffering. While liberals maintain that man ought to be relieving individual suffering, TWLI makes it clear that to attempt such a feat is to fight against life itself. And the Religious House is there to demonstrate a more glorious stance toward eternal care.

Covenanting  
With  
Struggle

11. To covenant with life's struggle is radical decision to live life's tension endlessly---this is the profound function of the religious house. Every human life is filled with unending struggle, but the recovery of struggle as the gift of life itself lies in the process of bringing each and every moment in life to transparent disclosure of glorious unending mystery. This covenant reflects man's decision to receive his clues for his life style solely in the face of mystery, consciousness, care, and peaceful living. This covenant to perpetually love life precisely as it comes is the vocation to which the religious house beckons men. Those who stand as embracing this vocation perform the function of objectifying the struggle in which men find themselves immersed, and therefore enables them to take a new relationship to life. The religious house exposes the depth of the covenantal life and beckons each man to come forth to encounter the particular, the mundane, and the normally rejected moments of life as the beautiful, the spirit-filled, and the sought after occasions of existence.

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Disclosing  
Struggle  
As  
Meaning

12. The religious house is intensified further under the rubric of disclosing the struggle of life as its meaning. Man has shown up in our times with an incredible propensity to escape any context of accountability for his expenditure as a human creature, for it is an increasingly difficult task for man to face using meaningfully his own time and energy resources. The religious house picks up the historical indicative that men basically grapple with struggle as meaning only when it appears that he can win the struggle. The religious house responsibility is to disclose this illusion, and, therefore, reveal the basic nature of the way life is. To disclose the depth struggle of living is a highly practical question which needs serious reflection in order to choose the most adequate methods to expose this understanding. The religious house, therefore, provides the possibility of individual care only within particularly chosen sociological contexts wherein a person's struggle may be properly objectified and structurally cared for. It functions to transcend individual justification and throws the question of the ethical life into the arena of corporate responsible action.

Embodying  
Comprehensive  
Care

13. The function of the religious house is to raise a sociological sign of those who embody comprehensive care. Man constantly operates out of images which tell him that he already has more to care for than he can possibly manage. He is convinced that the realm of his responsibility should be no larger than what he can reasonably control. The religious house works to reveal man's sense of the encounter of the world upon his life and thus exposes the pain of his own inadequacy and pettiness. It raises with every human being the question of the quality and direction of life expenditure. It points out that 20th century man lives in the globe and therefore, no adequate life model can exclude other people, neighborhoods, cities or nations. The house function, therefore, is to demonstrate to man that he can spend his life fully in the suffering that comes with responsibility for the world. In the midst of a global context everyman becomes one's neighbor and all creation becomes his unique and total responsibility.

Loving  
Painful  
Existence

14. Existence is pain-filled for every man as he faces the constant call to engagement while at the same time being confronted by the absurdity of his own death. The emptiness of all action is thrust before one, yet the call to act remains. This dual awareness lies at the root of man's despair, from which a paralysis of authentic will results (such as manifest in cynicism, stoicism, or defiance). The religious house functions to release the will to struggle by providing assignments to comprehensively contextualized structures which thrust one into the arena of authentic decision about living. By universalizing the structures which attack the particular and mundane issues, one is thrown into an arena where his struggle is radically intensified and his doing is transparently informed by the context. For example, to be given an assignment to wash dishes within the context of a

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structure to "Enable Revolutionary Fastidiousness" pushes one beyond his previous lucidity about the meaning of engaging in the task. In performing this mundane task in the new context, he sees that the ambiguity of his life expenditure has not been alleviated, but has been intensified, calling forth a greater decision to wrestle and dialogue with the context out of which the action is performed. In this way, the ambiguity of all expenditure is guarded, while the enticement toward more complete embodiment of the context is maintained.

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C. Vision Recovery

Signifying  
The  
Unseen  
Hope

15. The profound function of signifying the unseen hope emerges in the collapse of vision where man is held in the immobility of life's brokenness and is led to see life as a cruel joke. The depth of this collapse even reaches his understanding of the word of possibility that seems to be pulled away from him and perpetually lost from his grasp of that which is certain in life. In the midst of this collapse of hope is the conviction that the only thing left to do is to give up, to quit, to wallow in despair and to live his life out as a zombie. The function of the Religious House in the midst of this is to life as those who are continually condemned to hope where there is no hope in the midst of the total collapse of hope, to stand in the realization that this life is the only life that is. This is healing to a sick and weary world that has decided to knuckle under the seeming impossibility of the transformation of life. It is the recovery of vision based on nothing but trusting the fact that the way life is is trustworthy, that the unliveable life is liveable. The theatres that were birthed in the midst of many Jewish concentration camps reveals the realization that the present moment is the stuff of man's existence, his final significance, his one life story. The trust is that the awe-full life is the holy life. The hope creates victory in the midst of seeming defeat that springs from a kind of radical absurd freedom that envisions the possibility that can only come from this brokenness. It is the story of the prophet Jeremiah, who, knowing that inevitable takeover of his people's land, spread the news of this upcoming doom and then presented the sign of impossible hope by buying up all the land and staking a claim on it. Life is freed up to be mission in history, to trigger newness in the midst of utterly collapsed and dying situations. The story of the prisoner who was being brainwashed to say that the Church was dead and decided to carve a cross in his hand and, thereby, tell himself over and again that the Church was alive in history, points to this reality. Man is finally left with nothing but his creativity as his possibility for moving into the future.

Embodying  
Repentant  
Creaturliness

16. In the 20th century man strives to make his life secure. Technology guards him against unexpected events, but when it breaks down he is terrified. When the electricity goes out or snow blocks mobility, he is paralyzed. He seeks to solidify the universe into something he can predict. Finally in the midst of striving it becomes painfully obvious his attention is being directed elsewhere. Even when human society is progressing toward the ideal and man prides himself with overcoming creatureliness, barbarianism or uncivilized manners; still political and cultural leaders are assassinated, and cities are unsafe, land is misused and environment is polluted. It is out of man's refusal to deal with his contingency that the world he attempts to create is becoming a hopeless nightmare. Nevertheless just as personal tragedy dramatizes to the individual the need for repentance,

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societal tragedy reveals the yearning for a sign of social repentance. The sign of repentance is doing without "making life sure with the means of living." For the individual, repentance occurs in situations where his shortcomings are so obvious that there is no excuse or self-pride which can save him. Where there is no place to hide, the depth of personal insecurity is most terrifying. For societal repentance, insecurity is demonstrated in doing without sufficient money, without the comfort of approving friendship, or without the surety of a long life. Embodying repentant creatureliness is the function of taking upon oneself the humiliation of being what society rejects. The religious house embraces the creatureliness of man and finds in that depth ambiguity that freedom and creativity are realized. Thus freedom is discovered in repenting of having refused contingency.

Awe-Filling  
Never-the-less  
Stance

17. The Religious House dynamic in history embodies the stance of awe-filling, never-the-lessness to life. In the midst of painfilled lucidity about life's arbitrariness, it holds the wonder of the Holy Place as that which transforms internal dread into significant election. Thus, situations or structures which appear to be collapsed are seen as opportunities for new life in concrete forms. This can be seen as a promising lawyer accepts a judicial appointment, in a society which demands that role, seeing the exciting challenge of doing battle to create a new role for the future, on behalf of all men. In the midst of the tension or tragedy of life, every event is seen as a gift of God--living out the style of forgiveness, so that all men can live out their tension-filled lives as the way it is--God's glorious will. For example, Dag Hammarskjold's reflection of his own struggle with loneliness, ambiguity and personal disappointment. Yet, he never used this reality to escape from the responsibility of creating the will of God in every situation. The Religious House celebrates every day events and explodes their temporality into eternal destiny. In the stance of faith, it transcends the immediate and joins with the Saints in Awe.

Envisioning  
The  
Promised  
Future

18. The religious house envisions the promised future by living out an undying faith that authentic life springs out of an acute awareness of failure. In every social breakdown the broken ones know that the God of Heaven is still the God of Earth and they perceive man's collapse to be the prime source of the Spirit's new plan. Spirit giants like Moses and Martin Luther King embodied that abiding faith by actualizing the future they anticipated. Focusing the primal wisdom of the ancients on the raw givenness of these chaotic times grants men the courage to be the sign of dauntless faith and heroic humanness. Living the absurd Yes transforms the dispirited and dispossessed into men of hope and assurance. Constant rehearsal of resolute hope enables men of faith to be the victorious future they anticipate to release the dynamic creativity of the promised future.

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Demonstrating  
Human  
Transformation

19. The function of the Religious House is initiating and nurturing change within the complexity of the human make-up by engendering vibrant life in the midst of weariness. The transforming quality of human spirit excites those who come in contact with it. Cool Hand Luke's decision to make the unexciting task of pouring tar for a road a consuming race of joy and exhaustion, startled those guarding them. For to be the highly motivated in the midst of no visible rewards reveals possibility to all men and demonstrates that fulfillment lies in total expenditure. The corporate life of a Religious House stands as a constant rehearsal that man's incomplete, small, and wretched human body is the very creation of God. This cruddy body of human beings is the Lord's vehicle in performing His will. Continually throwing oneself into impossible situations brings forth an absurdly conquering spirit. When a man bases his life on what is needed, knowing that finally the demand will claim his life, he finds that all is possible. In the encounter with another person's decision to live his life and die his death, local man is faced with the overwhelming possibility of making of life decision or of denying his own greatness. Here is revealed the function of the Religious House as demonstration of depth change in man's spirit, calling men to their life of radical consciousness.

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D. Absurd Triumph

Conquering  
The  
Historical  
Tyranny

20. The profound function of the religious house is absurd triumph. The Religious House demonstrates the absurd trusting in God's demands by appropriating the necessary but impossible global needs in the midst of overwhelming contradictions. The Religious House is called to embody external courage, recreating the story of the missional burden and personal election while transcending the experience of sociological paralysis. It is absurd triumph that is seen in risking creativity in corporate stewing and intuitional brainstorming on insurmountable problems. The Religious House conquers historical tyranny by proclaiming God's victory in birthing new consciousness when the world insists that failure is inevitable. This exposes the tyranny of seeing victory as static accomplishment rather than releasing new possibilities. The Religious House illuminates historical tyranny by proclaiming absolution on unsuccessful attempts and placing such events in the perspective of the overall journey of the struggle that is loved by God. The Religious House focuses the attention of society on missional demands by exposing the deeps of dreadfilled failures and thus transforms them into authentic embracable encounters. This is the proclamation of God's judgement/mercy on society. This dynamic of absurd triumph is illustrated by Martin Luther King's announcement of the victory of the civil rights movement at the same time police dogs were set loose on children and the resulting turn of consciousness of the world's conscience. This dynamic is particularly needed today in a society in which success is in terms of economic stability and yet an average job turnover every three years points to the crippling self story that man is failing to find a vocation that successfully sustains him.

Obeying  
Within  
Humiliation

21. Being God's fool is daring to be exposed to any humiliation. Obeying within this humiliation is like the struggle of getting up day after day and pronouncing, "I wouldn't have it any other way." It is the shame of walking in failure, decay, and scorn, and then risking everything again. The Religious House embraces that humiliation and points to that event as the locus for its marching orders. It is the pain of getting no credit for your abandoned expenditure but engaging again in actualizing impossible dreams. The Religious House proclaims this as man's radical demand. Obeying within humiliation is to symbolize the promise that the day holds within itself the road sign that says, "This is the place." It is obedience to dramatizing the unconditional surrender to the demand that "somebody had to say 'yes'," and "you were chosen." This obeying within humiliation reveals the further humiliation: that the tyranny of the world's image is that humiliation is to be avoided, but the Religious House symbolizes that God asks for your obedience no where else but in your humiliation. The Religious House interprets this experience a gift and not a curse.

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Calling  
Forth  
Victory

22. The Religious House functions as the Future Proclaimers by standing present to the social contradictions and coalescing trends which illuminate the social vision. The House moves toward the vision as a sign of hope for men. The victory of a Religious House is living out of the Word, and the Word alone. It is seeing behind the brokenness to the will of the Lord. The calling forth of victory is the Religious House as prayer. It is analyzing the situation to remain relentlessly present to the reality of the world. It is battleplanning which ensures the victory before the battle. It is tactical action which creates the necessary deed in every encounter. The dynamic of calling forth victory was embodied by Napoleon when he analyzed the battlefield catastrophes and deaths resulting from cannon accidents. To ignite a cannon the men had to go around, put in the ball, light it, and then run. There were many premature explosions. To overcome this contradiction and win the victory he intended, he put an insignia on each cannon and named these special soldiers, the heroes of the revolution and the saviors of the world. This called forth the victory by transforming tragedy into martyrdom. The necessity of the Religious House as the future proclaimer is to be the one who forges the victory out of the everyday going-on-ness, thus, snatching victory from the jaws of defeat. This gives everyman the possibility of living triumphantly in the situation he has on his hands.

Disclosing  
The  
Mystery

23. The Religious House acts out its profound function as it is the enigma revealer. As enigma revealer, the Religious House structures missional demands which intensify complexity in the midst of life which is experienced as contingency. It discloses the mystery as it celebrates life's absurdity by bringing into focus and radical self-consciousness the limits given by life, such as vocational collapse or unexpected death. It illuminates globality through the use of grids in decor and weekly global reports. It makes visual the invisible when it bleeds the meaning from the mundane. Mystery is a given in life but is seen only by those with the eyes to see it. The function of disclosing the mystery is a necessity because where awareness of the mystery is not present, man is left with inauthentic engagement: that is, life becomes flat, style is engaged for the sake of style, wisdom for the sake of wisdom. Man becomes a nomad wandering in the desert of his own unrelatedness to the Ground of Being.

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Releasing  
Co-Creation

24. Freedom announcing is pointing to and calling forth the next necessary deed and announcing the edge of life. The Religious House reminds the historical church that co-creation is understood only in a covenantal community. It exposes the necessary arenas of engagement as it illumines unnecessary innocent human suffering. The Religious House rehearses the context of absolute freedom in the midst of ambiguity, and the potential for sociological creativity. It demonstrates the style of corporateness in its worship, study, planning and engagement in the strategic arenas of human resurgence such as Local Church reformulation, mass awakenment and spirit remotivation. It structures human potential into historical movement and change as it creates and implements designs for corporate engagement in mission. It motivates response to innocent human suffering by exposing the need. The Religious House functions uniquely to catalyze self-consciousness in movemental engagement, whereas movemental machinery and galaxies actualize this engagement. The Religious House enables the focus on the necessary task rather than any number of good, but ineffective strategies. This new engagement of man creating the new earth is his co-creation with God. Releasing co-creation reaffirms the historical church's story of having been chosen by God. The Religious House reminds the church that creation is always corporate and that without a community there is no story, and without a story there is no life in the community.

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CONCLUSION

Historical  
Social  
Necessity

25. The profound function of the religious house dynamic is historically required in our times in that the sociological intensification of the 20th century has created a climate conducive to collapse. This collapse is simultaneously manifest in the structures of our time as well as in the individual. Structures assigned by society to be responsible for caring (i.e., the educational systems) have admitted that they no longer know how to effectively fulfill their assignment. This intensifies the demand on the individual to produce, with no context regarding his task. The eternal question of why goes unanswered and the newly lucid man of these times screams no to such rawness in his encounters with life. A vicious cycle is established that serves to enable the tyrant of the social processes to eat away at the foundational understandings of the individual and of the corporate structures. Stoicism and gnosticism are classical forms of response to such collapse in history and are particularly manifest today in zombieism or martyrdom and escape into the charismatic movements respectively. Always the dregs of history ban together at such a kairotic moment to become the religious house dynamic out of the historical necessity of resurgence. Someone must answer the call to free society from its past, to enable the present situation to be seen as gift, and to envision the recreation of the future. The religious house proclaims the absurd word that experiencing the suffering that accompanies such collapse is exactly what is required. It demands that radical raw creativity be expended to demonstrate the possibility of sociological rebirth. As it embodies that decision it stands as an undeniable, irrevocable sign of authentic hope. Standing as this sign, the religious house frees society from the current sociological tyrant. It points the way into the future by announcing victory in the midst of absurdity. It structurally reveals the mystery and possibility within every situation. This structural prayer reveals the profound secret of what it looks like to trust God.

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## II. MOVEMENT CATALYSIS

Enabling  
The  
Global  
Resurgence

26. The Religious House catalyzes the movement by witnessing to the form of human community where life issues out of a depth understanding of the Word. Seeing the possibility within the limits of every situation, risking what is necessary rather than what is possible, dramatizes for the movement an understanding of what it means to be the Church. In its style it demonstrates the power of global servant-hood force and calls the movement to be that force within the society. Tooked in methodologies which enable it to discern the spirit contradictions in any situation, it demonstrates that which is needed to release the creation of human community. In taking responsibility for others, the Religious House discerns thier greatness, creates the enabling myths, and provides the operating context and training in methodologies that enables the movement to act ont of divine necessity rather than convenience to be the priors demanded by society's need. The religious House catalyzes the movement by being the spirit of restful dependence on the mystery of life which is an inward rest. This rest is found only in the midst of great effort and life long struggle. It is the rest which enables the movement to work, not apart from God, but in harmony with God, for the totality of existance.

### A. Enabling Colleagues' Gianthood

Evoking  
The  
Human  
Greatness

27. One of the critical functions provided by the Religious House is that of calling forth and enabling men to live their greatness. The operating image is that of the Religious House as spirit promptor. Practically, this involves eliciting the creativity of every colleague. The primary activity that enables the House to perform the function is the journey tracking of every colleague each quarter. In this way the House makes a self-conscious decisiou about the spirti journey of every colleague. An illustration is the Religious House deciding the next step on the journey of the movement colleagues in the metro and galaxy. Another activity which calls forth a person's greatness is that assignment structures which requires that a colleague in the metro and galaxy. Another activity which calls forth a person's greatness is the assignment structures which require that a colleague move beyond all of his physical, intellectual, and spiritual which assigns everyone to play several roles

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27 (cont'd) even the ones they would not choose for themselves. In the midst of exceeding his own limits, the colleague sees the possibilities of performing any assignment task. It is the vision of being able to handle any task, that creates a person's authentic humanness. The religious house performs the function of spirit prompter out of the necessity to continually create those who will engage in the mission. Authentic human care is taking every individual through corporate structures on a journey of the spirit.

28 The Religious House catalyzes the movement through the structuring of contextual re-education or motivity formation. The House calls forth motivity through both direct and indirect training. Direct means of motivity formation include journeying colleagues through participation in various training opportunities such as Academy, research assemblies, RSI enablement and pedagogy assignments. Planning and implementing spirit care for others as well as participating in visits and spirit conversations calls forth spirit giants. Examples of indirect training occur constantly in the regular religious house structures such as careful setting up of collegium space, intentional setting of each meal, embodying the servant role by coming to worship, collegiums, and meals in appropriate dress, having one room always ready for company or new house residents and displaying powerful decor in all common rooms. Without constant contextualizing and delivering the Word that every man is free to dance in every situation that the Lord gives colleagues will lose the vision and perish.

29. The Religious House impacts the movement by employing both traditional and movemental symbols which call to self-consciousness the one thousand year vision and the twenty year march; by rehearsing the global context; by embodying the global style; and by giving form to the comprehensive in the midst of the particular. Through the use of the Local Church Project grid, the galaxy symbol, the turn symbol, the global grid and decor from other Urs, colleagues are constantly reminded of their vision and task. In every structure (collegiums, ecclesiola, galaxy meetings, regional council, metro meetings, and recruitment calls) the global context is rehearsed. For example, at regional council, the development pitch for funding the Bombay ITI serves the purpose of expanding and exploding the consciousness that life is related to life -- my task in Peoria is related to my colleague's task in Bombay. Experiencing the life of a Religious House is to encounter the

Framing  
Contextual  
Re-education

Globalizing  
Every  
Colleague

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Embodying  
The  
Obedient  
Servanthood

29(cont'd) design of space and time and visual images that give permission for global style. It is such questions as "Would this be workable in Calcutta?" that give form to the comprehensive in the midst of the particular.

30 The Religious House is the sociological sign of what it means to be the obedient servant to every situation in life. It is the living demonstration of the servant style fully embodying what it means to be human in today's world. The Religious House is utterly obedient to the given situation. Its first response to suggestions or requests from colleagues is always a "yes" -- a yes to which one is obedient, not a phony yes with a no behind it. For example, it may entail accepting the care of someone's child when that is utterly necessary to attending academy. The Religious House is willing to be humiliated one, without defense. When called radically to question it hears the call to repentance within the context of the entire sweep on history. Finally, the Religious House operates within a history-long world-wide revolutionary model which demands tactical action in every situation, as opposed to rigid adherence to rules. An illustration of this is the willingness to perform the Common Meal in the way visiting prospective galaxy minister conducts it, for the sake of renewing the world, through the historical church. It's critical that the Religious House is self-conscious about fostering the obedient servant style because the only way to the style is transmitted by embodying it tactically.

Articulating  
The  
Movement  
Mythology

31 The Religious House has the responsibility of enabling movement colleagues to use every event as an occasion for embodying the mythology. The Religious House sees that key operating images such as the Twenty Year March are concretized in peoples minds through such things as decor, rites, and songs. The miracle stories from the galactic interchange are woven into an historical explosion which turns mundane work into a psalm. The keys to powerful myths lie in the breadth, depth, and inclusiveness of the story. Imaginal story telling is necessary because it enables the traditional church forms to be powerfully re-appropriated releasing spirit energy into history. For example the 1917 to 2007 story of church renewal is the comprehensive vision that transforms the historical church collapse into a positive trend for the future. Finally, the role of myth in the movement is to re-context and release the spirit deeps in every secular event.

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B. Demonstrating Futuric Sociality

Being  
the  
Cruciform  
Style

32. The Religious House catalyzes the movement through its willingness to totally expend itself for the sake of the world. It stands as a concrete sign of servanthood to the movement and church in every aspect of its corporate life. Understanding itself to always be on stage, it is continuously ready to respond to any situation out of a missional context. Knowing that it is participating in a perpetual revolution, it embodies total engagement in life. The Religious House not only discerns the necessary deed but risks itself by experimenting in new sociological forms, such as corporate economic models. It structures its expenditure in the corporate task and is always found in the midst of actualizing its tactics. By operating out of a corporate battleplan, each individual sees the significance of his own expenditure in light of the common mission, whether its recruiting clergy or washing the dishes. In embodying the cruciform presence and demonstrating the possibility of total expenditure in every situation for the sake of the world, it releases others to participate in the life-style of expenditure.

Discerning  
the  
Indicative

33. In our time we find that society is caught between a dream of the future and the present seemingly impossible situation. The function carried out by the Religious House involves breaking down the images of the impossible for the sake of breaking loose the style of authentic possibility. The house is called to signal the posture of openness and then to act in complete awareness of the present situation. It operates out of what is necessary for the future rather than what seems possible in the present. The house is that which maintains the mythology of possibility. It is in that role of the injector of the unexpected, the discontinuous and the irrational which is always designed to break through operating images which hold less than the comprehensive. It maintains the "never fail" posture. It is acted out through concrete models for every situation whether it be a phone call, a visit or the recruitment of a course. This function is the creation of a prayer list for everyone in the region. The audacious posture involves being willing to risk for the sake of bringing into being the new! The Religious House needs to hold up to the region the impossible task to change history for all men.

Illuminating  
the  
Global  
Commonality

34. The Religious House catalyzes the movement through standing obedient to the indicative in every situation. It honors the given reality of life and embraces the actual human situation. The Religious House in fulfilling this function, discerns the new human societal forms being called for in order to embody them in its own life. Through workshops and collegiums it consistently analyzes the particular

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sociological realities of society and the church, and is constantly open and sensitive to the emerging trends. In any gathering, the Religious House reveals what it knows about life and gives witness to what is called for in its midst. The Movement maintains its realistic focus, free from romanticism, naivete, and cynicism only when the Religious House is fulfilling the function of indicative prophecy.

Signalling  
The  
Future  
Openness

35. The Religious House catalyzes the Movement through continually embodying universal corporateness. As a concrete physical presence throughout the world, the Religious House through its common symbols and art forms, visually impacts people. Decor in the Religious House constantly holds before people the entire globe. The common global grid is only one aspect of common decor in the Religious House. Every Religious House embodies the commonness of the movement through its symbolic life, its style, and its teaching methodologies. This is symbolized by pedagogues who can meet for the first time in any city and be a corporate teaching team, familiar with the same curriculum and teaching methodologies. The corporateness with the globe is symbolized in Religious Houses through the universal context which is always present, resulting in no decisions being made with only that particular house in mind. The Religious House demonstrates universal corporateness concretely with its assignments in that any man could be assigned anywhere on the globe at any time with any man from any society.

Creating  
The  
Future  
Structures

36. The Religious House catalyzes the Movement by directly demonstrating the possibility of a new sociality. By carefully discerning the spirit of the times and rearticulating the Word in the midst of that new spirit the Religious House responds by creating the sociological forms of the future. Model building is used to focus and give form to new trends in society as well as to unblock contradictions that are preventing the necessary response to occur. The Religious House is itself a sign of the new sociality in its care for people through structural relationships such as team structures and the rituals of accountability and absolution. The family is cared for by dramatizing rites of passage for all age groups, intentionalizing marriage rites and family covenants and encouraging family meetings and timelines. All members see themselves responsible for the whole mission and participate in decision making through consensus thus enabling everyman to get his creativity into the missional task. Finally the Religious House creates social signs of possibility by employing new human training techniques for all ages, by demonstrating methods for depth reflection and by enabling concrete engagement in the common mission. New sociological forms and relationships between people become visible as individuals act out their understanding of global citizenship through participation in a common mission that will benefit all men.

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C Occasioning Spirit Transparency

Injecting  
The  
Radical  
Discontinuity

37 Discontinuous Intrusion, as a function of the Religious House dynamic, is always present on occasions when the Movement is self-consciously gathered to carry out its mission in history. Metro councils, recruitment days, informal visits, research units and course enablement task forces are times when spirit transparency may be occasioned. The discontinuity, injected as a function of a "religious" in the situation, is experienced in singing nonchalantly at times of crisis in the Movement. Colleagues are called to greater consciousness before their own sense of dread and/or fascination that another human being is risking failure and ridicule. Again, the discontinuity of long-range visioning in collegium injects imaginal distance into a colleague's day. This releases him to turn his creative imaginal capacities in new directions in the time and space of the mission. Also, he glimpses the deeps of his life in the wake of authentic passion embodied by the prior in the visioning of a history-long and world-wide context. Even the most mundane realities can be utilized in enabling others to experience the transparency of their spirit. A spirit conversation on water would be an example. Or again, as the Movement meets on various occasions to deal with practical issues, such meetings can be "broken open" to a deeper context through scripture reading and conversation. The context for dealing with the meeting is radically transformed, putting the colleagues in charge of the issues, rather than the reverse. The divine necessity of the function of discontinuous intrusion is the possibility of every colleague always being enabled to experience an intensification of his own consciousness of giving form to the mission.

Demonstrating  
Impossible  
Possibility

38 In being the impossible conquest the Religious House embodies winning the battle when missional success is not deemed possible. In its action as the guinea pig and sign, the Religious House calls forth the movement to transform impossible situations into victories. The Religious House enables the movement when it is plagued by the demon of rational possibility and trapped by what seems logically "possible". It is at this critical point when the mission of the movement has become reduced that the Religious House claims the necessary promise which frees the movement to push beyond the established models of success to create the future. This function is grounded in the radical transformation of space as in the physical recreation of House facilities. Experimenting with structured time as in Weeks I and II, daily time designs and morning collegiums demonstrate the possibility of using all time missionally. The presence of the Religious House continually beckons the movement to complete the impossible conquest and acts as a tangible sign which cannot be ignored in the daily life of the region.

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In the same way the Religious House catalyzes the movement through introducing other structures such as daily offices, quarterly evaluations with specific accountability and absolution, and celebration of the given situation. This constant confession of the inadequacy of present models and building of new oens, is the acting out of repentance. As men and groups acknowledge and repent for the past and present they are released to appropriate the future.

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Dramatizing  
Human  
Care

39 The Religious House is that body which is willing to do anything, any number of times, and bear the weight of all creation in its limitless concern. As guardian of the Movement's corporate resolve to renew the church and thereby care for the world, it insists that authentic care is always structural. It demands that every situation be ordered through corporate model building and requires that all models be globally applicable. It symbolizes this by its decor, international intern visits and other reminders of the comprehensive missional demand. The Religious House knows that every human life is significant and dramatizes care for colleagues' engagement in mission by making concrete assignments and holding specific accountability and absolution. The Religious House embraces the brokenness of the past and dramatizes the openness of the future by engaging in periodic evaluation and planning and constant recontextualizing of the Church's mission to history. By so doing, the Religious House demonstrates a new vision of what it means for the Church to actively and effectively care for all men.

Evoking  
Vital  
Resolve

40 The Religious House embodies cruciform discontinuity when it lives in the style of perpetually "going-for-broke in the mission". This style evokes deep life resolve from regional colleagues. The House acts out the principle of cruciformity in the midst of its social relations. The motivity broken loose by this style overcomes decisional paralysis and evokes a deep resolve about one's expenditure. This context enabled people to be the vocation of the religious and to invest their care for the world through the Spirit Movement. This exposes the deep secret that being radical mission to history is not a noble imperative but the meaning of life itself. House collegiums illuminate the broad vision of possibility and thereby call men anew to their missional resolve. Individuals are then summoned to participate in the human adventure as the People of God, living the cruciform life at the edge of the historical process. This is the most dramatic sign of faithfulness and human fulfillment. It forever makes the invisible church visible to all.

Eliciting  
Endless  
Repentance

41 The Religious House appropriates the stance of perpetual humility in order to transparently acknowledge and demonstrate that the movement of the spirit is not limited to, or controlled by any man, or group of men. Catalysis of the movement occurs when a Religious House perceives a judgment on society such as economic tyranny manifested in the bourgeois life style. The Religious House turns its back upon existing patterns and signals a response to the new direction of history from within itself (by creating and embodying new structures, images and myths). For example, the creation of family budgets objectifies current priorities, reveals new possibilities, and calls forth self-conscious decisions.

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D. UNBLOCKING MOVEMENTAL CONTRADICTIONS

Guiding  
The  
Collegial  
Momentum

42. Guiding the collegial momentum is the focusing and training of forces which undergirds the unblocking of movemental contradictions. The Religious House enables the building of edge models which give to regional colleagues the possibility of seeing how one can grasp any situation in order to move tactically in overcoming a given block within it. Edge model building enables dealing with the entire block and creating a sign to release future Movement activities. (A frequently articulated block in recruiting is long distance travelling. In overcoming this, the Religious House might build a model which calls for fewer recruiters to stay in one place for an extended period of time, rather than a larger number of troops to travel to that place for several weekends of recruitment.) The focusing of lay and clergy commitment as a strategic force rather than a dissipated spray is the channelling of sociological love towards the vision of total resurgence. It is the function of the Religious House to coordinate and direct the variety of structures within its assigned geography such that their every activity is aimed at the task of rebuilding the earth and recreating the human spirit. It is the task of the Religious House in maintaining one thrust to constantly assign movemental colleagues to occasions which rehearse the common global context. This is done by providing for participation in research assemblies regional councils, and Religious House ecclesiola. Assignments to Presidium, penetration, and galactic leadership exchange also maintain global commonality in the local situation and prevent paralysis and parochialism from developing. In order to enable regional colleagues to become trained revolutionaries, the Religious House formulates leadership through the development of battle field training programs. Tuesday night sodality in the Local Church Experiment and regional pedagogy weekends sustain and mature colleagues to stand in readiness to perform the necessary task.

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Creating  
Releasing  
Mythology

43. The Religious House is peculiarly equipped to create releasing mythology for the Region. Standing in the Global Historical Order, the Religious House has the distance on the local situation which makes myth creation a possibility. It has the personnel most skilled in spirit methods and imaginal education. Given these qualifications and its symbolic role in the Region, the Religious House has permission to create, by word and deed, a new story. It also has the strength of undergirding corporateness which makes that possible. The Religious House proceeds methodologically by identifying the story out of which movemental colleagues are operating and discerning what part of that story is blocking them from moving. Then, the Religious House creates the needed mythology, in life style, word, and deed. It pulls off an RS-1 in the impossible metro, it creates a regional story to be presented at Regional Council, and in the midst of its daily tasks, manifests the problemless style. Knowing that the best stories are based on historical happenings, it seeks to bring into being the "winning" demonstration upon which the "winning" story can be created. (It's more difficult to create a success myth from a failure situation than from a winning one.) This then releases the Movement to move tactically out of a vision of success. Methods to freight this releasing methodology to the Movement are workshops, vision collegiums, priors reports, the regional story, Presidium, council contexts, and unblocking no's in recruitment calls and follow-ups. The stories which result from these events allow men to move in the midst of their despair in the self-consciousness that despair is not the problem, but the given and eternal human condition.

Naming  
Major  
Contradiction

44. The Religious House, being a body of globally-contexted, methodologically-trained peopled dedicated to comprehensive, structural care, has a particularly crucial role in moving to unblock Movement contradictions. In standing as the bridge between the global and the local, it stands as the detached presence within the local which holds the most comprehensive perspective, including the globe (spacially), the entire past and future history (temporally), and the finalreality (theologically). In all aspects of its missional thrust - contextual re-education, structural reformulation, and spiritual remotivation - it considers all data, analyzes the primary block which prevents spirit from emerging and paralyzes the Movement from effectively creating the future, names the major contradiction, and develops tactics which focus the concerns and energy of the Movement towards unblocking that contradiction. The analysis of the major contradiction becomes part of the context out of which all specific activity is determined. For instance, it influences how the troops are assigned, provides grist for contexts and short courses, and provides a story of greatest need which serves as a motivating device for the forces. The

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major contradiction further informs the issues and concerns which are dealt with a Movemental gatherings, such as collegiums, galaxy meetings, regional councils, and continental presidiums.

Demonstrating  
Problemless  
Living

45. The Religious House through its stance of problemlessness holds before the region the style of the "saved," the ones who know that their names are written in heaven. When this stance becomes apparent, it is a concrete sign to regional colleagues that doing the impossible is possible; the necessary deed becomes reality. Expenditure no longer shows up as wasted energy, but is intentionally directed to the task. This stance is manifested externally in the effective execution of viable models for course recruitment and enablement by the Religious House, and demonstrates that victory is everywhere, even when it appears not possible. This style of the Religious House as it encounters the galaxy concretely breaks down parochialism, and frees the auxiliary to engaged authentically in every aspect of their lives. Internally, the use of decor under the category of all is possible frees people to see the reality of glorious expenditure. The structural affirmative relationship that the House takes to the whole arena of emerging generation and youth clearly demonstrates problemless living. All assignments are received as gifts which enable the House to become a sign to regional colleagues that every task is significant and holds a promise. When the stance of problemlessness is embodied men are freed for total expenditure. They have no need to earn forgiveness. They have nothing to save their lives up for. The Religious House manifests the style of the merry men of God, the style of gratitude.

Enabling  
The  
Positive  
Trends

46. The Religious House is always sensitive to life-affirming, future-thrusting trends which are forever emerging in the midst of any situation. It affirms these trends and provides the comprehensive sociological context which enables the emerging trend to be directed towards effective sociological engagement. It enables the necessary support structures to emerge which guarantee that the needed change can indeed be brought about. It provides the spirit resources which enable a long-term thrust to be sustained. As local leadership begins to assume responsibility for the global task the Religious House moves immediately to provide the training instruments and occasions which tool and enable the Movement at large to affirm the emerging leadership. The House enables the necessary structure to come into being so that such leadership has an effective vehicle through which to act. In and through its symbolic presence and through training in the interior life the leadership is enabled to develop the interior resources necessary for long-range responsibility. This activity in support of spirit breakloose authenticates the Movement and sustains its life thrust.

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Historical  
Sociological  
Necessity

47 The Religious House, in resting on the secular understanding of the depths of life, is the link between the New Secular Religious Mode and the creation of the new form of global society at the local level. It becomes the pioneering sociological invention on which the movement recreates relevant piety for the Twentieth Century. The gift of the Religious House to the world and to the movement is embodying the concrete vision of the Spirit Movement. Where the vision has not been catalyzed, the movement has not been sustained. The Religious House enables the renewal of the local church and pushes toward a vision of human care through vocational involvement in every local community across the globe. The Religious House performs its historical destiny by enabling colleagues to see their greatness, by demonstrating the futuristic sociality, by occasioning spirit transparency, and by unblocking the social contradictions in the movement. Standing at the crossroads of the new human existence, the Religious House blends the historical gifts of all cultures into relevant futuristic forms and points the direction for the People of God to follow in creating the needed structures of human society.

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III. WAYSIDE INN

Refining  
The  
Resurgent's  
Spirit

48. The Religious House provides spirit refreshment to the People of God as they journey thru life. As the Wayside Inn the Religious House holds before the travelers the global indicative of the mission and demonstrates that primal community is the only possibility for releasing engagement that will rebuild the earth. It provides a locus for the outcasts of history to come together in the strange fellowship of those whose expenditure is servanthood to all mankind. There the mystery is revealed anew and the resurgent's spirit is refined for sending them on to the next leg of the journey.

A. Occasioning the Vocational Resolve

Occasioning  
The  
Vocational  
Resolve

49. The process of being engaged in the task of rebuilding the earth is made corporate and radically intensified in the religious house and thereby encounter it overagainst their "date" with history in the 20th century and the question of how they will use the one life they have been given. The house in the process of destinal engagement literally audits to the core the life of those who encounter it. By being destinally engaged in a world-wide-history long struggle to build the earth the house fascinates visitors with the deep joy that bubbles forth in the pain of combat conducted within the Word that all is possible. The religious house expands contextual horizons both in terms of time and space and in terms of the authentic or abundant life. At the religious house one sees the microcosm of the renewed human community that he is out to create. This moves him to articulate his own authentic vocational decision. The religious house expends itself totally in one local, thus paradoxically caring for the whole world. literally being God's love for our time. This addresses the deeps of the traveler's struggle with what to do with his life by utterly demanding that he take seriously the humanness that is his to expend. Without this function, man's life would dribble through his hands before he could decide where to direct his expenditure to serve most effectively in building the earth.

Objectifying  
Depth  
Struggle

50. The Religious House dynamic refocuses or reveals transparently the issues of one's struggle beyond the immediate relationship one tends to take. This revelation allows the struggler to gaze into the depth beneath the current struggle and raises the possibility of life's meaning being found there. Those occasions within the structure of the Religious House dynamic which call into question living on behalf of one's own struggle or nursing of one's personal problems such as spirit methods in other world visits,

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conversations, and prioritizing of colleagues, daily time design, and time assignment. Rehearsing to the struggler his decision of obedience to his covenant with the ordering dynamic of history and the mystery of life, draws forth the depth dimension of his struggle. As man struggles with his destinal role in history, he tends to be consumed by the demands of "this world" which emphasize responsibility to self, family, money, etc. Acting as the objectified of the depth struggle, the Religious House dynamic stands in non-chalance to the world's demands and cuts thru to the depth issue allowing the struggler new distance on his life and permission to live his struggle triumphantly.

Enabling  
Human  
Journey

51. Enabling the Human Journey. The radically discontinuous style, which is the Religious House encounters the sojourner with an unexpected detachment from the concerns of this world. This style spins him into a reflective new possibility that enables a new self-consciousness in relationship to his daily response to life. The stylistic response of the Religious House exposes the foundational freedom and creativity everyman's life is. He is given back his life as sheer possibility thru encountering the fact that man literally creates the meaningfulness of his life. There are no "givens" in life save the givenness of life itself. Within this limit no man is a victim either to his job, family, or any of the diverse relationships which compose one's daily existence. He is utterly free to forge the focus of his life. This discontinuous encounter is that without which self-conscious living would cease to be. The functional dynamic gives one back authentic freedom and gives him permission to invent his own selfhood.

Eliciting  
Vocational  
Passion

52. Encountering the Religious House releases a vocational passion which gives man the possibility serving all mankind. There one confronts a body of people living out of the Word and vigorously engaged in serving human need. On entering a House one experiences a montage of significant activity. He is awe-struck by the power of corporate energy, and is drawn to participate in a task, the purpose of which is finally worth his whole life. In the midst of his participation, he discovers within himself new power, creativity and enthusiasm. He is horrified that he might have missed this chance of significant engagement, and is fearfully fascinated at the possibility of continuing in this whirlpool of activity touching his human depths. He has discovered a channel for releasing his fundamental human care. Without vocational passion, a man's life is inert deadliness, where cynicism and apathy are in control; history is denied the gift of his transforming creativity. With this passion, man's deepest wellsprings can be aligned with the heroic and necessary deed of his time.

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53. The Religious House is the sign of an interior discipline of radical obedience to life decision, which calls forth this stance in those who encounter the Religious House. One sees a concrete task that is demanded out of a comprehensive history long and world wide context which transforms mundane activity into meaningful human destiny. He faces a kalaidascope of images that provides him with a lucid look at his world and a renewed vision that acts as the oasis in the desert. Where the water of the spirit is drunk. This power of interior discipline there is an invisible force exposes the possibility to once again reengage in global mission. It gives hope and permission to continue the journey-as universe creator, history (bender). He no longer has to participate through a reduced stance of cynicism, stoicism, or gnosticism. The function of sustaining decisional engagement enbales the journeyer to replenish and reforge his decision not to burn out or to escape into a reduced and destinally futile stance.

B. Particularizing the Missional Vision

Particularizing  
The  
Missional  
Vision

54. In its style of radical chaste engagement in the local aspects of the world-wide history-long task before it, the Religious House is a sociological demonstration of cruciform expenditure. Understanding that a global vision alone results in non-engaged floating, while wholly local engagement leads to reduced, parochial busyness, the Religious House first articulates the global 40-year vision and then decides what it's concrete tasks, quarterly time-line and immediate assignment structure needs to be. The Religious House is a constant presence by virtue of its decor, rites, rituals and space and time designs, all of which provide the constant occasion for the journeyer to renew his missional vision and to fround that vision in the historical situation. It is a holy place which focusses the journey by pointing beyond and yet into the historical future. This happens in collegium, study, the articulating of myths of expenditure, and in global reports. It is the node of grassroots sociality where the Warriors of God gather to reflect on the battle to account for the forces and to celebrate the victory that was is and will be through Ecclesioles, singing, and House Church. Through honring his wisdom, experience and models that have been built through paritcipating in evaluation, planning, and research, the house enables creativity and passion to be focused as one total expenditure in history. By participating in all the Religious House structures, from worship to practical concrete assignments, the sojourner is left with a new sense of power and direction to engage the future as the representative one. Without the twin dynamics of global vision and local action a spirit movement ceases to be movemental and becomes either mere dreaming or reduced do-goodism.

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Re-establishing  
Global  
Relatedness

55. In the process of re-establishing the global relatedness, the universal context out of which the vision is born is recreated. It is through the continued recreation of the universal context that the demon of parochialism is beaten time and again, and the movement's motivity towards its and the world's destiny is refurbished. In the midst of missional expenditure and one's struggle with the parochialism and defeatism, the Religious House is that dynamic which provides the process of re-establishing the global relatedness through four major functionings: structure: meaningful engagement, reflecting on the historical indicatives, global fellowship, and rehearsing global responsibility. The function of structuring meaningful engagement places the expenditure in a comprehensive on behalf of world framework, preventing immediacies or reduced demands from consumption of valued life. This is accomplished through global assignments as particularized in each house, time designs, quarter planning, etc. Reflection on the historical indicatives through missional formats, myths, style, and decor redirect one's energies from the immediate, gives possibility for knowing depths of life, and provides firm grounding on the basis of the history long journey. The function of forging global fellowship through participation in the key common symbols of the movement occasions depth experience of the world's situation and one's relatedness to those dedicated to loving the situation. The function of the research dynamic pools the corporate.

Embodying  
Global  
Care

56. The benevolent posture of the Religious House is the radical awe-filled style that embodies taking innocent suffering of the whole world upon one's self and offering that possibility to the neighbor. Embodying global care means providing for the rehearsing and deepening of the resolve in relation to that missional vision. The Religious House enables the significant acting out of care for the world by always structuring its task and specific assignments in that context. The awe that breaks in as one stands self-conscious to the globality of the demand and the way particular tasks related to is deliberately enhanced and stood before by means of decor, timelines, and task context. Radical corporateness embodied in spirit, study, planning, enabment, and external thrust dramatizes the stance of corporate global fellowship. To enable the significant acting out of the care that all men experience and redress the loss of vision from which personal problems come is life or death for twentieth century man. Only then can he stand before the awe that comes with the enormity of the task and his own greatness as he expends his whole life in it.

Demonstrating  
Revolutionary  
Expenditure

57. Demonstrating revolutionary expenditure in the carrying out of its assigned tasks, the Religious House stands as a sign of radical servanthood to all who enter. Visitors are

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addressed by the early rising time, the Week I-Week II time design, the structures of accountability and absolution, and the concept that all time is assigned time. Through participation in structures, sojourners are enabled to bring new intentionality to their own missional thrust and are reminded that life is found in expending it. Depth reflection or life as expenditure is enabled through the contexting of assignments, singing and rituals. Revolutionary expenditure is further dramatized through tactical planning and carrying out of the mission and in the preparation and presentation of teaching assignments. Visitors who observe seemingly impossible tasks being done receive new possibility as to what they themselves can do. The style of the Religious House as radical service on behalf of others, points to the depth meaning of life and re-enforces for others the possibility of their own intentional engagement in history. This revolutionary expenditure is the concrete observable sign of the People of God throughout history.

Restoring  
Spiritual  
Resources

58. The Religious House provides spiritual refreshment as an oasis in the desert of everyday life through social nurture embodied in the welcoming presence and awefilled hospitality of the house. Engagement in the daily life of the Religious House allows one to rearticulate the global vision. To stand side by side with colleagues, and to hear the Word addressed on his particular life. These happen as he participates in such activities as daily office, collegium, station work, enablement structures, ecclesiola and House Church. The Religious House dynamic provides opportunities for the wayfarer to have basic issues, that may have become fogged up, clarified and to be given fresh images of how he can embody the style of total expenditure to do the task to which history is calling him. Thus, the Religious House function in terms of restoring spiritual resources is to is to temper the inner life of man into steel so that he can dare to thrust life, embrace it, responding to the times, and living out of the Word which proclaims that he can continue to live in the despair that life is, and at the same time, live out of the hope of tomorrow which is God's hope for the world.

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C. Refurbishing The Fellowship Wellsprings

Refurbishing  
The  
Fellowhood  
Wellsprings

59. The community at the inn is experienced as a wellspring of fellowship covenanted in mission and engaged in the journey to the center. The wayfarer comes to the inn filled with scars of suffering in battle, which is experienced as meaningless. In encountering the stream in the desert, he senses himself participating in the crimson line, as the invisible community was made visible, his forgotten colleagues appear along the shore of the stream, and his whole council begins to assemble. His heroes, exemplars, ancestors and descendants emerge to witness to his spirit disarray. This encounter is the positing of his own spirit suffering participating in the Dark Night with the great council around him. The council occasions the healing as each colleague identifies his struggle as common with others. Knowing he knows what he knew all along gives permission to look at his struggle as it was, not as he dreamt or wanted it to be. A flip occurs internally, as he is called to name and thereby give meaning to the suffering as the on-behalf-of struggle in the community of faith. Thus the accounting becomes absolving as the dialogue with colleagues transforms humiliation and healing takes place. The witnesses at the wellspring become a corporate source of courage and vitality, which affirms the humiliation as power that cannot be defeated. Thus the impossible burden of caring for the whole globe becomes the only significant burden that can call forth endless expenditure. The individual re-engages in the task empowered with the knowledge that his particular engagement transforms the past, present and future struggles of all colleagues.

Deepening  
Solitary  
Corporateness

60. Affirming the missional expenditure of every colleague sets that expenditure in an objective context. When the missional necessity is clarified, then the missional expenditure is focused, allowing the colleague to see his life as filled with meaning. The Religious House affirms and engages each person where he is on his journey in the corporate task. The Religious House dynamic enables reflection on this expenditure that creates or brings to self-consciousness a new perspective, deepening the colleagues' involvement in life, focusing his life expenditure and revealing the power of his frailty. Singing, study and corporate collegiality provides the contextual ingredients for deepening missional engagement, enabling a colleague to experience a new courage in embracing all the possibilities and transforming his tiredness into significant living and therefore significant dying.

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He is also aware this is possible as long as he is missionally engaged. The Religious House is the sign of meaningful life in its solitary and coporate dimensions through its internal structures, extended engagement, and its very presence in a particular community at a particular time, which is the constancy of the Religious House dynamic.

Authenticating  
Servanthood  
Style

61. Crossing the threshold of the Religious House every person is exposed to the style of honoring and caring for depth humanness that releases the wellsprings of genuine fellowhood. Identification with the radical style of servanthood initiates the communion of saints -- past, present and future -- who embody expenditure on behalf of all men. An authentic acting-out of the indicative of history relates the wayfarer to that context within which authentic selfhood is possible. In every activity in and around the religious House each person's uniqueness is utterly required as the representative of all humanity. This radical style invites and gives new premission to the wayfarer to participate anew in authentic fellowhood. Whether it be washing dishes, building models, doing obediences or participating in team/unit structures, servanthood on behalf of all allows the rebirth of authentic engagement in which life is refurbished and historical identity is grounded in servanthood.

Eternalizing  
Temporal  
Journey

62. Everyman finds himself plunged into a mundane and ordinary journey through life. The function of the Religious House is to provide structures which inject discontinuity into both time and space; thus eliciting spiritual reflection. It is the experience of standing between two mirrors and seeing image after image as ones moment is exploded into past and future infinity. Open to all on the journey while honoring deeply the uniqueness of each one in the midst of the global fellowhood, the Religious House intensifies a man's journey through future visioning, model creation and participation in the drama of stories that recreate the trend of humanness itself. Ones solitary trek is placed in a history-long world-wide context, transforming the temporal into the eternal. Much like the monk of old who rose before daybreak to lift a shovel full of dirt from his grave site. Or today as the gaze follows the rising spaceship into the starfilled universe my journey becomes the journey of man and every moment is filled full of significance.

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Ordering  
Interior  
Urgency

63. Refurbishing Fellowship's Wellsprings. The Religious House visitor experiences himself gazing into the Other World. Instead of merely seeing a shifting kaleidoscope where all urgencies are spun rather than prioritized, he is looking beyond into a focused lens. He knows his urgency won't go away, and that within that urgency he must stand. Urgency becomes transformed; panic becoming passion and anxiety becoming concern. This occasions within the visitor a surge of new life, a happening: an ordering of his relationships and a recontexting of his journey. Experiencing model building, building movemental strategies and tactics, articulating the spirit struggle, and objectifying the particular within the history-long and world-wide context are those experiences which occasion this radical ordering. Coming from the chaos of the world, bringing anxious longings for engagement and his unordered priorities, the wayfarer encounters the topography of the Other World, which happens a sharpening of his images, orders his priorities, and offers him the possibility of authentic engagement in history. This ordering ordering comes as encouragement on the way--not in a light, easy sense but as a jarring kind of redirection that is the rehearsal of meaningful destiny.

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D. Celebrating the Painful Expenditure

Celebrating  
The  
Painful  
Expenditure

64. Religious House brings self-conscious meaning to all of life by ritualizing the corporate and also, by heightening every occasion through the commissioning of each person to engagement in the global task. One is sent from every gathering not only to denote the breaking of the fellowship but also to transform the being of the person through a word of address and a concrete signification of the mission of the P.O.G. Daily dramaturgical re-enactment of the faith story sustains the spirit and brings healing release to the collegiality of the community. This dramaturgy allows one to be continually exposed before the call of the sacrificial life. In recounting the stories of engagement and through special honoring of missional covenants, the significance of the unique contribution of each person is expanded. This provides a context for redecision and symbolization of the particular spirit journey. Wild interruptions such as fiesta days, feasts, or holidays punctuate and intensify the mundane missional expenditure. Such celebrations hold up the glory of the actual life and the discontinuous nature within the day-to-day existence. The function of the Religious House is to impact the wayfarer with a myriad of celebrative forms which allow him to rehearse transform, and embody again the pain of expenditure into destinal engagement. The Religious House brings celebrative dynamics to meals, meetings, and the eventfulness of the day in order that corporate meaning can be poured into every moment of life.

Experiencing  
Discontinuous  
Life

65. Experiencing Discontinuous Life. The Religious House as a wayside inn enables the experience of Universal Disclosure through the impact of a radically discontinuous operating pattern with reflections on the significance thereof. Self consciousness on the objective happening of resurgence is occasioned through conversations and other reflective methods which push through to transparency. Thus, new possibilities are given for participation in the creation of the future. While at the house one encounters a people who embody a missional life style of total expenditure. Their time, space and resources are structured to enable mission to the entire globe. This encounter discloses the essence of humanness - living life in the deeps, standing present to the mystery at the core of being itself. The necessity of such occasions lies in the fact that men are truly human as they encounter the mystery in life; such possibility with subsequent recontexting can be occasioned by a concrete demonstration of the resurrected life style.

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Sustaining  
Passionate  
Existence

66. Sustaining Passionate Existence. The wayfarer finds a corporate body in the Religious House which intentionally appropriates the pain in life by celebrating it and thus, transforming it into passionate engagement. In occasions of high drama such as House Church, and in daily events like meal rituals, singing, Week I and Week II, time designs and rotating assignment charts, the pain of past expenditure is blessed and the opportunity for being one's passion in each moment is rehearsed. Thus, the Religious House stands with in society as an oasis where new life is generated, not by retreating from the cares and burdens of life, but by recreating one's relationship to those cares as the exact arena where one's passion is to be offered. So, these structures are necessary in that they turn every mundane occasion day after day into eventful happenings and call forth men to go beyond the propensity of self-depreciation, or irresponsible freedom, and to use their potential to love God by caring passionately for the burdens of the world.

Congregating  
Solitary  
Warriors

67. Congregating the Solitary Warriors. The operating image of the wayside inn is that of the victory dance which points beyond itself to the mystery in life and to the universality of every man. It calls to consciousness the common journey of colleagues whose task is to struggle with the pain of recreating the structures of society. This consciousness is celebrated through gathering which bring together these solitary warriors to rehearse victories, envision new fronts, and work through corporate strategies. These celebrations rehearse the glory of the struggle, celebrates the cultural gifts of the globe, and retells the story of the mission. Thus, providing sustenance and nurture for the solitary warrior giving him the internal strength to return to this post, reminding him once again that he is part of a corporate body whose task is to "Build the Earth." The necessity of this function is that without which he would soon lose his vision and succumb to despair, turnedinness and zombiesm.

Disclosing  
Awe-filled  
Mundane

68. Disclosing the Awe-filled Mundane. Within the Religious House, care and intentionality are exercised to illuminate the mystery through the discontinuous in time and space. Recreated space using banners, wall decor, altars, ur/contemplation sculpture and other spatial objects creates the consciousness of awe present in every mundane situation and object. This use of space evokes the image of a tension filled life of radical expenditure rather than one of a "baby" escape from life. Through the orchestration of time and space as experienced in an odyssey or the solitary office, one's attention is focused on the essential while the chaotic

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68. (continued) bombardment of the world is disciplined and brought into obedience of that radical expenditure. Thus, the awe-filled mundane is revealed. This function is critical in recovering the awareness of ever present mystery and awe as an aspect of authentic humaness.

69. Conclusion: The Wayside Inn  
Throughout all of history, where the eruption of the spirit has been evident the discontinuous dynamic of spiritual refreshment and restoration has been present to sustain the elected movemental people. During the building of the pyramids, the Egyptian slaves found spirit sustenance in the midst of their labors by singing songs that articulated their home in a movement of endless expenditure. In the 17-18th centuries, Christian missions were strategically located throughout the world so that those builders of civilization who had reached their physical and spiritual limits during any day's journey could stop to be refreshed and to rehearse their vision of the future. In our time of spiritual aridity and hoplessness the wayside inn is necessary to sustain the builders of the church and civilization. Without the Religious House dynamic as the sociological disperser of the spirit refreshment, the church will not be renewed and society will not be rebuilt.

Historical  
Social  
Necessity

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IV. THE ECCLESIASTICAL PROTECTOR

Serving  
the  
Established  
Church

70. The Religious House functions as a guardian of the church by enabling the recovery of tradition, rendering faithful confirmation, and providing the destinal prod as the missional exemplar. When the original wisdom in the historical symbols of the church is recaptured, lives are transformed and the necessary spirit care is provided for a confused and dying world. Reclaiming the religious style of the Brother Lawrence, the Religious House stands obedient to the present form and polity of the local church, faithfully serving it through the recovery and affirmation of its journey into the Twentieth Century. The Religious House functions as both irritant and salve as it destinally prods the church to be re-empowered through emphasis on catholicity, embracing its uniqueness, and encouraging its transestablishment stance enabled by a missiological leadership. The demonstration of new ecclesiastical forms is necessary for the sociological transformation of the church. As the exemplar of mission the Religious House reimages the call of the church as the Holy Calling. Wherever that demonstration takes place, foundational structures of the church are refurbished. In so doing, the spirit malaise that infects the church is healed and hope-filled signs are thereby provided to the church. Guarding the church does not mean defending the church, for God and His church need no defense. The guardian task, however, of recovering the power within the ancient symbols and the obedient rehearsal of them is crucial for the forging of the future ecclesiastical forms and is the ongoing function of the Religious House.

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A. Grounding Historical Symbols

Grounding  
The  
Traditional  
Symbols

71. In an age in which man is unaware of the depth wisdom of the historical church and is therefore unable to acknowledge its power, the Religious House is called to be a sign of the radical recovery of the symbols of the Church. New life, power, and relevancy of traditional forms is given back to the church by the radical enactment of the disciplined, religious life embodied in the Religious House. By being the New Religious, it plays the role of reminding the church that it has been called to be the cruciform style through total expenditure. By maintaining the traditional forms, the Religious House reveals that the ancient wisdom of the Church is authentic and is meaningful to the post-modern, secular times we live in. The recovery of an authentic religious life-style as exemplified in the Religious House provides a direct demonstration of the power of the Word to change men's lives and dramatizes the possibility for significant engagement in rebuilding the world through the Church. Finally, the Religious House stands as a symbol to the Historical Church of the Religious life by the recovery of the historical Christian symbols, grounding them in depth human experience, rather than in doctrinal expression. The House in that sense guards the Church by giving that recovery, in all of its power and glory back to her.

Transforming  
The  
Word-Bearing  
Forms

72. The Religious House requires of the Church that it again become, as it has been throughout history, the vehicle that transforms the Word about life into sociological forms. As a sign to the Church, it places all of its members under full-time assignment relative to missional needs and priorities. It operates on a corporate budget, allowing a minimal living allowance for each family as a way of assuming the cost of the foundational support of the House's missional engagement. Another way that the Religious House fulfills this function of providing sociological embodiment for the Word is by continually rehearsing the Word on behalf of the Church, by clarifying the radicality of the Word in the midst of its cultural distortions, and by rearticulating it so that it addresses the contemporary manifestations of human suffering. In daily worship and reflection on the scriptures and news at breakfast each day, the Religious House signals to the Church the possibility of maintaining the Word in its most relevant form in the midst of life. It demonstrates evangelical tools, making available to the Church methods of relating the Word to contemporary life, and providing sustaining internal life forms which rehearse the Word, enabling the Church to embody transparently its intended function as servant to the world. As it assumes the exemplary posture of radical enablement and holds before the church a vision of global renewal, the Religious House releases the leadership of the Church to break through its hierarchical images and structures and embrace the style of symbolic service.

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Recapturing  
The  
Foundational  
Wisdom

73. Thirdly, the function of the Religious House is that of recapturing the original wisdom to allow the context out of which symbolic forms of the Church grew to be articulated for our times. For this purpose the task is to glean the wisdom about life which the forms were a response to, thus giving new life to the forms themselves; for instance, the Canonical Hours represent a response to man's interior experience of time. Also, it is to honor and protect the Church's primary function by rehearsing the life meaning behind symbolic forms, such as the Eucharist and the ritual of accountability and absolution. Finally, it is to recapture the meaning of the commissioning to be the Church through time--designs which honor the historical understanding that to be the Church is a life vocation. The Religious House enables this recapturing of original wisdom through contexting, historical symbols, studying and rehearsing them, and grounds them through local, global and historical mythology and symbolic forms, thus exploding them in time

Empowering  
The  
Traditional  
Roles

74. Fourthly, it is the function of the Religious House to enable the recovery of symbolic leadership and social roles in the life of the Church. Through the local church experiment and cadres both laity and clergy learn again the role of confessor in the midst of ritualizing accountability and absolution. The role of pastor as mediator of the mystery is acknowledged through the symbol of auxiliary priorship. Priestly functions are given new life in the context of leading singing and the Order's insistence on an ordained celebrant of the Common Meal. The role of Bishop is given new credence through the care given by every Religious House for all congregations, officers of the Church and pastors. Celebrations of baptism, matrimony and unction point to other examples of the recreation of traditional social roles, reconsecrating them to the service of God for the sake of the world. Thus the re-empowerment of traditional roles gives witness to the mystery's arbitrariness and yet its care for every particle of creation. In this manner symbolic roles become once again signs of the healing otherness that is the Word.

Illuminating  
The  
Symbolic  
Functions

75. Finally, the function of the Religious House is to self-consciously grapple with the revelation of the spirit in our age, through experimentation with corporate and solitary symbolic life and the recovery of the roles of spirit care. Through these activities the edge of spirit care is revealed, revitalizing ancient structures and functions by transmitting methodologies for struggling with the spirit deeps. The Religious House revitalizes the care structures of the Church by experimentation with the solitary office, holding daily collegiums, participating in the ecclesiola dynamic and assigning individuals to teams. It rehearses the ancient functions of the Church as Evangelist, Prophet and Guru, for example, in recruiting and teaching RSI, in the constant rehearsal of the vision and participating in spirit conversations. The Religious House transmits these methodologies to the officers of the Church enabling them to remain constant in their vocation as they reclaim the function of guardians of the

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spirit deeps. Thus the Religious House, through its own existence, demonstrates to the church effective modes of spirit care and makes available models and methods that enable the church to authenticate its own traditional ways of caring for the human spirit.

B. Rendering Obedient Service

Rendering  
The  
Obedient  
Service

76. Guardianship of the church takes the form of rendering obedient service. It honors its traditions and present forms, because beyond that, it honors the greatness of its humanizing role and function. This implies, within this framework, finding ways to make the church grateful for being the greatness which she is in her role. Guardianship means also the explosion of creativity within the historical church, so that, as she rediscovers her role, she spins with it, grows with it, and re-appropriates her greatness in the context of the times. This includes obedience to the present forms and activities of the church, but with a context of the intention of transforming the self-understanding of the hierarchical structures, as well as the particular local congregations, where ever they are to be found. It pronounces the word that the entire history of the church is exactly what has brought her to this moment of full possibility. At the same time, the Religious House guards the church in the present form by working within its structures, and never against them. It points to the church, in the full gaze of the world, and says, "here there is the possibility and the promise of resurgence." It honors the role, function and symbol of the church, and of all those who serve it as living symbols. Above all, it honors the Word about life, of which the historical church is the bearer; the Religious House pronounces absolution in every situation. The Religious House is of direct service to the local congregations through, witnessing, performing the liturgy, and participating in the ongoing life of the community. This task of honoring is the first great function of the Religious House in rendering obedient service to the historical church. Secondly, rendering obedient service is a living, breathing demonstration of the decision to love the church.

Recapturing  
The  
Historical  
Journey

77. In honoring the Church's role in history, the Religious House renders obedient service to the Church by recovering and guarding the deep secret of history--"to give up your life to the Lord is then to find it." Upon this foundation does it continue the nurturing, sustaining and renewing dynamic of the historical orders of the Saints and thus recreates the church's historical role. The religious house senses its historical calling in the world by responding to the innocent suffering of its times. In discerning where the wrath and the mercy of God is taking place and listening for the new aspect of his will, it prepares the way for the Church to respond. In the midst of the collapse of civilizations and cultures, the religious house senses and is a manifestation.

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of the new resurgence of human spirit and allows this to be concretely grounded in the Church. Finally, in humility, the house lives off the death of the saints of the Church and therefore sustains itself through meditating on the saints' faith and vision on behalf of the Church in the world.

Affirming  
The  
Present  
Forms

78. As we recognize the glory of the historical church, the gift the Religious House bears is the reaffirmation of the church in its present form. The church hierarchy at every level embodies the past wisdom of the church. It is the established struggling manifestation of that past history. In affirming the symbolic presence, it releases them to take that embodied wisdom and perceive new visions of new forms for the future. Our role within is to draw back the veil, embody the vision for the future that it will be able to affirm. Thus, the religious House maintains its covenant and protects the symbolic dimension as the sustaining force that will enable it to stand the pain of new forms of renewal. Saying "yes" to denominational forms affirms the role that the clergy performs. In this, the clergy are given permission to use their unique denominational wisdom to create new forms and new signs of life. In affirming the decision-making bodies of the local congregation, the Religious House releases the more basic "yes" that was said long, long ago to being mission to mankind. This begins the journey of recreating again the thrust of that congregation in its mission to the world.

Reclaiming  
The  
Religious  
Vocation

79. The Religious House reclaims religious vocation by making contemporary the ancient wisdom of the Church's role in society. The religious are the elected clergy and laymen who totally love the Mystery and so covenant themselves to God in unequivocal obedience. They act out the covenant in the world through radical care for society and in so doing embody the sacrificial style which is the Church's heritage. The Religious House stands before the impossible and comprehensive task of serving the whole world, thus absolving the churchman of his failure to meet the immediate needs of his community and reclaiming for him permission to appropriate his responsibility to God for the world. This comprehensive care of the Religious House is always directed toward allowing the committed churchmen to stand in faith before the mysteriousness of life and breathe meaning into every situation. It is this action which recreates the face of God and makes that face available to every generation.

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Serving  
The  
Local  
Establishment

80. The Religious House dynamic is the embodiment of transparent servanthood to the local establishment. As ones who stand decisionally present within the established structures, their task is to create out of the given situation a new practical vision. They move to create authentic human community out of their sensitivity to human suffering within the structures which both exposes social malfunctions and perversions and illuminates new possible directions. For example, what would it mean to take the clergy collegium dynamic and discern the trend in existing clergy meetings of pain and more pain, to so love the church of Jesus Christ that this struggle be affirmed and the wavering life still there be revitalized by tactical introduction of songs, study, rituals, prayer and care for the world within the context of regular on-going meetings? By taking within itself the pain and suffering of being the church in society, the Religious House illuminates that ever present possibility of service for the church as it continually responds to what is needed and refuses to succumb to the demons that paralyze.

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C. Re-empowering Catalytic Role

Regenerating  
The  
Catalytic  
Role

81. The Religious House discerns the signs of the times, sees the pain of the globe and the turned-in-ness of the church. Holding these in juxtaposition, it presents the church with the irony of its introversion at such a critical point of history. It reminds the church that the world writes the agenda for the church. Functioning as the sign of integrity, the Religious House bears the doom of the world in its own presence and deed. No other is effectively enacting this sign of integrity today on behalf of the historic church. Historically, the religious orders and saints incarnated such integrity. The Religious House, seeing this urgent need, is therefore chosen. This kenotic style on behalf of the church's becoming that style--on behalf of the world--is the essential power of the Religious House which is the radical embodiment of literal and representational expenditure. It tells churchmen that its structures and institutions exist only for the sake of spearheading the future of suffering humanity. Thus, it gives back to the church its role as social pioneer. Having recontexted clergy and laity, the Religious House then dumps the ten-ton crane of global responsibility in all its concretion on the backs of these awakened churchmen and gives them the spirit buttresses to stand under the crushing weight of the crane and even to soar and glow with the pride of being indicatively dubbed Knight of the Global Countenance by the particular course, odyssey, cadre, galaxy, or guild in which they participate.

Recalling  
The  
Authentic  
Catholicity

82. The Religious House recalls the church to its universal dimension enabling it to once again pick up the great commission to make disciples of all nations and to care concretely for the whole globe. This is the function that prevents reduction of vision to particular issues enabling catholicity. The Religious House summons the historical church to recover all of its past. It recalls it to the tradition of its universal meditative council of martyrs, saints and ancient churchmen. It enables it to stand present to its memory by recovery of sacraments, religious exercises, symbols, and songs using these in its decor, meetings and demonstration of corporateness. It affirms the denominational tension of diverse styles and demonstrates a paradigm of holding protestant principle and catholic substance in fruitful pluriform tension. Then, at a time when the layman has become an obedient robot, the clergyman an ecclesiastical housekeeper, and the bishop a bureaucratic dignitary, the Religious House reminds the layman of his restored grassroots responsibility, re-empowers the pastor's evangelistic, priestly, and religious role and honors the bishop as authentic Establishment, pastoral overseer and princely guru. The House is never seeking to take over the roles of the historical church, but to recontext and re-invest them with their age-old power, enabling the particular people to come off, even if its own visibility and significance has to decrease.

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Revitalizing  
The  
Missiological  
Leadership

83. This function of the Religious House points to the awakening and retooling of leadership within the historical church for the sake of the church's catalytic task in history. This function is performed by (1) honoring the roles of the committed lay leadership in the church and the historical clerical roles, (2) practical training in sociological methods for church re-formulation, (3) intensive training in spirit methods which will awaken the guru leadership required in the church, (4) providing demonstrated structures for radical leadership in the church and world. The Religious House's function is to intensify the dedication of the leadership that is already there in the church. The Religious House does this by leading such activities as the odyssey and the Local Church Project. New forms of extended training, such as seminarian internship are basic to revitalizing church leadership. The Religious House enlists the church leadership at all levels and enables them to pick up the necessary tasks and to stand as disciplined spirit men, forging the future of the church. The global/local church receives its new style and story from the new congregation who receives them from the new cadre or corporate cleric, who receives them from the new symbolic leader, who receives them from the Religious House.

Requiring  
The  
Heritage  
Embracement

84. The Religious House requires the church to embrace its heritage by rehearsing the historical journey and holding it accountable to its historical task of being the global Word-bearer. Without reclamation of the past, there is no foundation from which to move into the future. In allowing the church to confess its transgression from her holy calling, the Religious House pronounces absolution symbolically and sociologically by the presence of disciplined covenanted community. It exposes the historical church's reductionism and elicits comprehensiveness through constant use of the global grid as decor. It allows the church to articulate her own edge struggle and nurtures her through the present crisis by the recovery of authentic prayer life, a new understanding of the community of saints and meditative council. The use of symbology which stimulates reflection on the deep heritage that is hers also allows the church to renew her acquaintance with her past. In enabling the church's recovery of her ancient heritage, the Christ word and deed is recovered and thrust anew into history.

Occasioning  
The  
Transestablishment  
Stance

85. The Religious House embodies the in-but-not-of role relative to the historical church, and thus stands as the transestablishment. In its attention to theological integrity and in its continual demonstration of covenantal corporate life style, the Religious House holds before the church the double edge of word and tradition. The Religious House fights to the death the powers of Satan within the church, both heresy and apostasy, as they are manifested in this-worldly "isms" and in diluted destinal vows. The Religious House becomes the model of the dynamic of the new

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85. (continued)

church, beckoning her toward her primal role of catalyzing the world to repent for innocent suffering. In always asking the question "What is the necessary deed?" rather than "What do you want to do?" or "What do you feel like doing?", the Religious House constantly exposes the church to her Godly cause in each particular moment. The Religious House embodies the understanding that all time is assigned (God's) time, and that all space is assigned (God's) space, and thus beckons the church to repent of her individualistic over-emphasis and corporate turned-in-ness. In so doing, the Religious House is essentially the tension between the Protestant and Catholic principles.

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D. Demonstrating Sociological Signs

Demonstrating  
the  
Futuric  
Forms

86. The Religious House guards the church by demonstrating the ecclesiastical forms; it is the renewed dynamic in every local situation. It projects to the world the basic human expression of the Religious life today. Both corporate and solitary worship is done daily. The traditional vows of poverty, chastity and obedience are structured into the everyday life of the Religious House. It is a sign of devotion to and honor of the hierarchical and historical manifestations of the church. It bows its knee to bishops and upholds the offices and forms of the universal church. Through its style of obedience to the world, the Religious House stands in submission to the needs of the church and in the role of servant, creates new visions and forges new directions in the local and global church. Thus the Religious House operates under total assignment to provide the methods and help create the models to change necessary situations. With the stance of bridging the gap between the past and the future the Religious House stands as a sign of unity of the pluriform church. Its presence in a community provides accountability for the mission and is the guilt-absolving dynamic in the local situation. The Religious House stands as a sign of authentic primal community. It calls forth the Local Church Project and 5<sup>th</sup> City community renewal dynamic which act as a practical sign of the church as 20<sup>th</sup> century corporate spirit care. The Religious House is the local embodiment of the global church of the 20<sup>th</sup> century, that without which structures and forms for authentic love and care of the church and the world cannot come into being.

Re-imagining  
the  
Holy  
Calling

87. In creating the symbology which reimages the Holy Calling, the Religious House recalls the church to the oneness of its task. By use of liturgical rituals, the Religious House dramatizes the symbol of being the One, Holy, Catholic and Apostolic Church. The Religious House recovers the concept of "priesthood of all believers" by enabling everyone to be a teacher of the Word and assigns them to act that out regardless of lay or clergy status. It demonstrates the reality of the Corporate Pastorate through the use of consensus decision-making methods. The Religious House gives sociological content to the historic vocation of the ordained clergy by operating under the traditional vows of the church: poverty dramatizes detachment from the world through the stipend system of economic subsistence; obedience is demonstrated by the structuring of a disciplined life style;

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(87 cont.) chastity is demonstrated by a single, corporate, missional thrust of renewing the church on behalf of the world. Thus, the Religious House reimages Holy Calling by assuming responsibility for the well-being of all men in enacting the role of the Servant of the world.

Refurbishing  
the  
Foundational  
Structures

88. The Religious House radically affirms the historical church as it presently exists, thus giving releasing permission for the church to be its greatness and begin again to play its foundational role in society. The Religious House loves the church by creating and experimenting within the house on behalf of the local congregation with new forms, methods and structures which are needed for the local church to regasp the foundational caring dynamic and revitalize and expand her existing societal structures. The Religious House honors the church by enabling it to recapture the power of its sociological role through re-articulating the wisdom in its historical forms, and affirming them as the carriers of the word about life. The Religious House obeys the church by serving its pluriformity in contemporary society as it points to its universality and the possibility for corporate care. The Religious House is loyal to the church by attending worship, honoring membership ties, maintaining a style of reverence to the sacred space of church buildings, and holding before the clergy his role of symbolic leader.

Healing  
the  
Spirit  
Malaise

89. The church today is crying for a sign that radical involvement is possible, that the Christ word is still relevant, that to die is to live is the word about everyman's life. The Religious House, the sociological guru of the church, stands as a symbol of this reality. It representationally plumbs the depth struggle of the church in recovering and engaging in its civilizational task. Through the forms of consensus polity, common economic and corporate symbology and style, the Religious House struggles through the crucial issues in being the detached, obedient, and chaste ones. The fruits of this struggle are then made available to the church through sessions of religious exercises, consults, and visits with congregations and covenantal bodies of local churchmen. It acts as the priest and prophet for the historic church pushing it to reclaim its role as the servant of God to the world. When through corporate forms, churchmen are enabled to experience themselves as creators of the future, their lives are given back to them. The spirit malaise is healed when they experience the joy of the cruciform life.

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Providing  
The  
Hope-filled  
Signs

90. The Religious House is the missional exemplar to the church, embodying its external mission and structuring its internal life to bring off that mission. It demonstrates the possibility of rearticulating the Word through the recruiting and teaching of RS-I, PLC, advanced courses, and pedagogy. Its other direct external thrust is through the Galactic Auxiliary of the Local Church Experiment, the concrete demonstration of recreated primal community. In terms of its internal life, it exemplifies spiritual discipline, embodying new forms of the corporate lifestyle, like ecclesiola care structures, and reinvesting the symbolic with meaning through daily rehearsal of the corporate office. It signals the power of intentionality through assignment rationales, time designs and consciousness-exploding decor. In its internal structuring for mission the Religious House directs the church to its possible sociological form. In our time, the church is clear that it is mission and is blocked only by the lack of images which would allow it to see the possibility of concrete responsibility for society as its mission. The Religious House is, in its structure and mission, the sign of this possibility for the church.

Historical  
Social  
Necessity

91. Finally the Religious House, the symbolic dimension of the movemental Church, stands as the ecclesiastical protector, the only historical structure left outside of the pluriform Church that remains obediently loyal. The Religious House is that dynamic that recovers tradition in any age of resurgence, disclosing afresh the Word in Jesus Christ. In returning this contemporary articulation of faith to the whole Church, the Religious House sees that the Church is cleansed of gnosticism and stoicism, allowing the old piety to pass away, leaving only the primordial expression of the Contentless Word. In Faith the Religious House confirms the Church's historicity, rendering obedient service to all the offices of the Church. In doing so, the Religious House witnesses to all the existence of this historic community without which history itself putrefies. For finally, no revolution of the spirit can be located elsewhere. Perceiving the divine necessity to occasion anew the transestablishment, the Religious House functions as that which regenerates the catalytic role of the Church. Acting as a destinal prod, it summons the whole Church to create a global movement, a new army that carves out style and structures that are representationally global. And in conclusion, the Religious House guards the Church from the paralysis of mission by exemplifying the new sociological form of the Church in every fiber of its own existence. Principalities and powers may come and go but the Church of Jesus Christ Historic moves on in response to the task of recreating the love of God and neighbor for the next millenia.

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V. POST-MODERN MONASTIC

Rehearsing  
The  
Religious  
Practices

92. Mankind in every age yearns for the practical forms through which he may experience the profundity which he knows to be humanness. With out this, civilization, which is mankind's journey from the beginning of consciousness to the end of time, comes to a stop. The urgency of rehearsing the religious exercises of the age is to allow man to stand self-consciously overagainst and to rehearse the mystery of life itself; to stand in life's absurdity, celebrating it, and to provide the opportunity for self-conscious reflection upon the journey of life--allowing ways for man both solitarly and corporately to name his past and recreate his vision of the future. In sharing that vision, he allows his brother to again create his own journey. It is the struggle which allows the future to appropriate humanness as the final definitude of mankind and which in its indicative resolve permits the social forms of civilization to embody the resurgence which is already happening in its own deeps. The destinal function of a religious house involves the rehearsal of religious practices (such as worship) of its age in order to assure that the spirit dimension of humanness is continued in sociological form.

A. Sanctifying Mundane Existence

Incarnating  
The  
Authentic  
Existence

93. One sociological function of the Religious House is to manifest authentic existence in the hopeful opposition to the demonic dynamics natural to human society. No man can escape the mundanity of life's existence. The Religious House manifests the possibility of taking a new relationship to the mundane thus transforming it into a meaningful existence. The Religious House contexts every moment of life as significant expenditure. This holds man before the universal story that to die is to life and that pouring one's life into a situation allows new life to be discovered. The House impacts the world through its celebrations and its workdays with the fact of this reality. Accountability for a structural life style is one of the means of valuating every human beings contribution to the corporate body and signals anew to the globe the possibility of sanctifying everyday existence. This life style of a group of people covenanted to expend themselves on behalf of the world transforms the painful existence of the 20th century from a terrifying fate into a meaningfilled life lived in a critical time of history. The house concretizes this as each of its members is assigned to do day-to-day tasks for the sake of the corporate mission of rebuilding the earth. The Religious House demonstrates the spiritual significance of all of life through the daily performance of religious practices on behalf of the globe. Canonical Hours, for example, performed representationally, give historical, symbolic, and phenomenological meaning to each hour of the day. The incarnation of authentic existence occurs as "l ittle Christs" appear in the midst of the life of the House, deciding to embody the Word without which mankind cannot live.

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Grounding  
The  
Universal  
Story

94. Rehearsal of the perpetual drama of humanness enables the Religious House to act out the universal story of every man's life. The daily grounding of this story makes manifest the possibility of spiritized existence for all men. By standing before all of creation, man sees the significance of every moment in any situation he shows up in. In our time, the heritage and values that man has traditionally held on to for the significance and direction of his life have vanished. They are no longer adequate to define or make sense of his experience of the twentieth century. The collapse of his community, the emptiness of his family, and finally, the vacuum of his job only serve to intensify his experience of a meaningless life. It is in this context that the religious stand as those people who can celebrate the pain of their existence. This celebration is regrounded within the life of the house itself. As revolutionary presence they pedagogically entool local man with spirit methods to structurally respond to the dread-filled future.

Transforming  
The  
Corporate  
Structure

95. The Religious House transforms its corporate structures by taking a spirit relation to the temporal, spatial, and corporate aspects of every structure. Intentional spiritizing enables the celebration of life to occur in the midst of the routine, the "on behalf of" context to shine through the structure, the covenant with final reality to be acted out self-consciously in the midst of mundane reality. Structural occurrences become transformed into spirit events when they are seen in relation to the symbolic acts and rubrics of the House, such as Daily Office, Canonical Hours, and time designs. As one participates in the variety of his assignments, each task may be illuminated by its place on a comprehensive assignment construct or on a geographical grid. Total responsibility for the world's future and past can be seen in the accountability for any task, glorious or ordinary. Any piece of structure may be transformed into a spirit exercise, wherein the meaning of life "bleeds" out of every moment, whenever an ordinary human being decides to act out the broad spirit meaning hidden therein. When this sociological metamorphosis occurs, it is due to the decision to embody the freedom of the man of faith which is possible in any structure.

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Embodying  
The  
Resurgent  
Style

96. In the midst of despairing times, the resurgent style cuts over against images of impossibility by embodying a hope-filled thrust into the future. This style is a manifestation of corporate mission which structurally enables the Church to care for the world. The Religious House is a peculiar microcosm of society where 'the no place to lay our heads people' are assigned. Wherever they show up their decisional detachment from all space, time, and goods releases their creative energy into sociological transformation. The resurgent style ministers to the interior pain of the masses for the sake of sociological engagement. It is a style which concretely closes the gap between the secular and the sacred. Washing dishes, cleaning toilets, swaying in Daily Office and fasting and feasting become missional expenditure. This style of expenditure reveals to guests and interns alike the revolutionary indicative. At precisely the point where practical enablement is being picked up as spirit decision the resurgent style reveals the sanctity of the mundane.

Demonstrating  
The  
Spiritized  
Existence

97. The function of the Religious House serves as it rehearses religious practices which sanctify mundane existence is to demonstrate to every man the practical transformation of matter into spirit. In the midst of men looking for the "good life" and how they can "live it up". The reality that all of life is expenditure as well as life is found in the midst of that expenditure is dramatized through such structures as assignments and all time is assigned. While men search for meaning and significance for their lives missional families live out the awareness that the meaning of humanness is found in creating it, as they develop 40 year, quarterly and daily time designs. When the grass looks greener in other situations, signs of mundane activities being thoroughly enjoyed such as talking while packing 20 lunch bags demonstrate that meaning can be found at any time and any place. As the world sees every day activities transformed into spirit the fact that a life of fulfillment is possible for any man in his particular situation becomes a part of mankind's awareness.

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B. Demonstrating the Structural Care

Structuring  
The  
Spiritual  
Nurture

98. The question of our time is where does local man find himself radically cared for? Where is he being held objectively within a comprehensive sociological structure of love? In the rehearsing of the religious house practices, the religious house provides a radical demonstration of structural care and authentic life style. The caring is not only the physical sustaining but the spiritual nurture of constantly reminding in continued life in the spirit is utterly dependent upon the ever repeated announcement of the word of Jesus Christ. The structured community life-style holds the dynamic of accountability and absolution throughout the acting out of ones decisions in the context of historical necessity. The concrete structures of nurture allow disciplined missional responsibility for time and space. The response is faith relationship to God. Corporate missional engagement is the basis from which the religious creates his individual discipline care constructs - the religious house brings to self-consciousness the states of being that illumine life in the deeps. The state of problemlessness is rehearsed ritualistically as the symbol of life that is available for all men. The religious practices and structures within a religious house are the paper mache of the spirit nurture structures needed by every man in order that he may experience his life as gloriously loved by God in every moment. The religious house is nothing less than the most human place in the world.

Enabling  
The  
Disciplined  
Engagement

99. Demonstrating structural care involves releasing disciplined engagement by practical embodiment of the understanding that all time is assigned time. The discipline of team and unit assignments shows up as a way of assuming responsibility for the whole world through particular, mundane tasks. In this way, one grounds his particular relationship to the mystery. Thus one is enabled to stand in the tension of individual and corporate responsibility and raise a sign of possibility for others by constantly showing up as responsible for the particular task. What is called forth is the self-conscious decision to relate to a particular assignment as the necessary deed for the sake of the total corporate thrust into history. Total engagement in every task is called for as a sign of caring for the global through the local, for the individual within the corporate. Structuring forms to hold one self-conscious to his decision to operate intentionally and to act as part of a corporate body in order to affect history enables him to maintain engagement in the midst of the everydayness of life as a vital dynamic that forges a new direction of time.

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Dramatizing  
The  
Symbolic  
Framework

100. The structures within the religious house have a symbolic framework that freights that the meaning of life is expenditure. That is they are practical and explicit tools that give meaning to time and space. The structured life of the religious house and particularly the religious exercises and rituals, serve to give concrete embodiment to the understanding that what life is all about is expenditure on behalf of all men. The practical rehearsal of this life understanding takes place day after day in the Daily Office, in the meal time rituals and in accountability and absolutism. Every man understands that his life is being played out and that finally he will be completely expended. What he needs to grasp is that in this very expenditure is found the meaning of his life. Through the selfconscious structuring of the life of the religious house every individual is constantly confronted with this understanding and every individual is called to decide - the "AMEN PHENOMENA" - "YEA or NAY" their response to the Christian life understanding. This consciousness and these decisions visibly and invisibly create humanness.

Birthing  
The  
Spiritual  
Indicative

101. A crucial dynamic of structural care in the religious house is to disclose the word that all the structures - structures in and of themselves are not the vehicles of faith but are designed to breathe new life and spirit into the situation. Creating structures involves revealing the possibility that the word "structures" that organize and assign recruitment responsibilities, holds before the entire house objective decision to be service. Structures of spirit exercises such as ecclesiola, odyssey and spirit conversations enable direct revelation of the presence of the Word in life and illuminates the authentic life-meaning found in radical missional engagement in response to the word manifest in caring structures. Man is broken loose to raw creativity and his life becomes the demonstration of the meaning of life. Birthing the spirit indicative is found only where humanizing structures of care explode the illusions of man relative to his not being able to be the cruciform and resurrectional man and call him from his failure mentality to active service in the word of Jesus Christ.

Eliciting  
The  
Disciplined  
Creativity

102. The structured life style of the religious house is the incubator of spirit giants; those who find the secret of authentic participation in life. In the midst of a religious house, even the most self-depreciating uncreative person finds himself creating, not because he suddenly feels creative or has a brilliant flash of insight relative to an issue but because the necessary deed calls for him to expend himself creatively. Within this context life becomes the exciting drama of being surprised again and again at the boundless creativity that mysteriously springs forth. Pedagogical skills emerge, priorship qualities are perfected, spirit guruship is exhibited, and yet the accomplishments of the past are not sufficient to insulate one from the terror of the next assignment. The overwhelming weakness and inadequacy must be ever combatted. The stakes of this battle are life itself as the faith stance is threatened by

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zombieism. The religious house must thus provide the vehicles of growth for interior discipline that permit man to stand in his creativity under the mandate of the necessary task.

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C. Stylizing the Disciplined Servanthood

Enacting  
The  
Representat-  
ional  
Discipline

103. Everyman has a station in life. The sociological function of enacting representational discipline has to do with acting out global assignment in the midst of one's particular station. Station assignment is transformed into vocation; and man sees his station not as a mistake, but as an opportunity for service consecrated to God for the world. Not only does he recover the significance of his unique task, but he is finally enabled to see that task in relation to the whole creation of society. The crying need in society for the dynamic process of enacting representational discipline and the style of disciplined humility is found in the collapsed meaning of everyday life. Thus, loss of sense of significant engagement and a way to authentically participate in representational service leaves man standing with a sense of emptiness, insignificance and inadequacy. Man is yearning for signs, symbols and stories that allow him to find meaning and creativity within his own situation. What he seeks is the possibility to give his life in a great and noble cause that finally is found precisely within his given situation, and affords him the possibility to choose to be his historical fate transformed into eternal destiny. The religious house exemplifies the kinds of structures that transform work assignments into a station for global servanthood. The symbolic, reflective and corporate structures provide the necessary contextual rehearsal, radical engagement and practical enablement that transform all into "on behalf of the world" rather than "personal salvation" activities. Every assignment is pushed beyond the practicality of getting the job done to the depth implication for the total mission. Moreover, this form of reference provides an other worldly attachment from the station releasing a radical creativity into society as men move beyond slavish obedience to action in obligation to God on behalf of all men.

Embodying  
The  
Honoring  
Posture

104. Gracious presence is the style of embodying the honoring posture. It is the process of calling forth the mystery, depth and greatness of both community members and those encountered by the community. This process is illustrated by Don Quixote in his stance toward Aldonza the whore - insisting on naming her Dulciana, his fair Virgin. Honoring posture performs the function of arbitrarily imputing significance to those encountered. Secondly, it creates awareness of the concrete relationships of job, training, family, social relationships, etc., which constitute the lives of those contacted. Finally, it forges the vision of genuine possibility for the other as one who is a free man, able to decide to bear responsibility for his age. Society is human in so far as it demonstrates the receivedness and indicative worth of each of its members. Without structures which impute this significance independent of deeds and qualities, false standards of worth and greatness are established that threaten its stability. Within the religious house structures that embody this honoring are Daily Office, intentional care of the collegium room, gracious style of House Church host and the celebrative formality of the ecclesiola.

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Evoking  
The  
Awe-Filled  
Awareness

105. The dynamic of the religious house as that of mystery mediator, or that which evokes the occasions of awe in any situation to enable others to perceive the mystery and awe present in the midst of this worldly engagement. Evoking the awe-filling awareness in the mundaniety of life is occasioned through the use of spirit methodologies, symbols and contexts that disclose the transparency of every life situation. This function is related to the discipline needed to see through an ordinary happening to the mystery and latent significance there to be discerned. This happens during intensive periods of reflection and training, thru the Odyssey, and Treks, and through ongoing regular structures such as Daily Office and collegiums and the use of altars. This mediating dynamic is crucial because it gives permission for every man to experience the awe in his own life, and for society to see its relatedness to the past and future of civilization, thereby calling forth a creative response to every situation on the part of all.

Intensifying  
The  
Internal  
Discipline

106. One aspect of the servanthood function is the process of endless ordering, endlessly engaged in ordering the chaos in every situation so that the potential for the future may be released. This takes the form of creating a tactical plan within which there are specific assignments providing objective structures of accountability and absolution. This is endless service because authentic ordering is always a reponse to specific indicative situations. Moreover, the ordering structures are means by which the internal discipline of society intensifies. As in the Ronan, where strict external accountability evokes in the young Samuri the iron interior discipline out of which he lives his life, so the corporate exercises of poverty enable detachment from goods, work, relationships and offering. Obedience exercises enable engagement and total risk in any role or assignment that is needed. The exercise of chastity enables willing one thing without diversion by the immediate or the fascinating. Such internal discipline is a civilizational necessity for the creative ordering of society is a projection of the interior ordering its members bring to the chaos of their times.

Radicalizing  
The  
Vocational  
Thrust

107. The function of radicalizing the vocational thrust occurs only within a context of historical responsibility. The religious house dramatizes the relationship between its comprehensive context and the very specific task at hand through its assignment rationales and structures. In the context of sodality and the guild, particular obediences become the enactment of a comprehensive life-meaning story. The resulting vocational intensification functions as a sign to the whole of society the possibility for meaningful engagement in one's work within the given societal framework. This is the function of pointing concretely to the presence of an underlying integrity within society. It is the visible assurance that such a significating context and story makes sense out of

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one's daily life-work and the entire societal framework. The presence of radicalized vocational thrust within society is necessary to point to a more comprehensive meaning of one's doing and thus to sustain creative engagement in the perpetual expenditure of life. The religious house concretely provides to all of society both the most comprehensive historical contexts and human examples of that context stylized into radical vocational roles.

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D. Enacting Destinal Mythology

Contexting  
The  
Glorious  
Creaturehood

108. Religious practices set the context for celebrating and objectifying the necessity to stand before life in its frailty. It signifies expenditure and allows the breakloose of the gloriousness of mundanity. The rehearsal of these primal dramas remind man of his basic life situation and provides distance on particular modes of engagement. It reminds him that his life is a gift of divine creation. The primal dramas of life are self-consciously rehearsed by means of intentionalizing human activities as storytelling, fasting, feasting, celebrating and solitary meditating. Activities that point to struggle and suffering are usually labelled "bad" by the world. The task of the religious is to create the exercises which will illuminate the depth relationship. The Odyssey and spirit conversations are exercises which allow that kind of reflection in the deeps to take place. The daily office serves as a perpetual reminder of the cruciform story before which the religious live. Weekly reports in House Church name the mundane activities of the past week and hold them up as significant. It is necessary to context glorious creatureliness for that is the way in which a man is allowed to plumb the deeps of his life. This process gives permission to live before the day after day mundanity of life and to stand before each moment as significant. The process of celebrated frailty allows man to stand before all of life and to take the chaste stance of willing one thing. All of these are the essential reflections which enable the religious to plumb the deeps of his interior life, creating a sign to the world. This sign created by the religious gives every man permission to appropriate his own depth possibility.

Rehearsing  
The  
Salvation  
Drama

109. The religious practices allow manifest rebirth through the rehearsal of the life, death and resurrection drama. The Christian drama rehearses the fact that every man lives only in contingency and brokenness, but that that very life can be lived and received as a gift. These liturgies dramatize a common understanding of the way human fate is transformed into meaningful destiny. Rituals ground the present in the archaic and futuristic; songs recreate spirit, scripture conversations show contemporary relevancy of the gospel; canonical hours mark the human journey in time. Specific and symbolic accountability/absolution free one to constantly redecide his responsibility for all of life. The common meal also rehearses self-consciously the salvation drama. These practices allow men to stand before the brokenness/possibility in every situation, increase openness to all of life and ground life expenditure in the context of all of history. This continual self-conscious rehearsal of everyman's experience of life, is in fact the sustaining and recreating dynamic in human life, allowing man to constantly redecide his destiny.

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Symbolizing  
The  
Recreated  
Selfhood

110. The process of symbolizing recreated selfhood is the salvation drama, which reveals one's participation in creating human destiny, enabling the audacious signification of one's unique and unrepeatable existence: the symbolization, "I am the One." Self-conscious rehearsal of this story gives objectivity on one's journey, allowing new decisions relative to that journey. Singing provides the context for indirect yet powerful reflection. Family and individual decor, style of dress and personal symbols constantly hold one before his resolve relative to the comprehensive destinal story. The solitary office enables reflection in the deeps on everyday human activity and the significance of that activity for all of history. This is not a mere mingling of life and poetry in such practices as daily office, house church, and spirit conversations, but the revealing of the significance of life in the mundanity. Man today stands before reduced symbols that do not freight the meaning of his life. Symbolizing recreated selfhood gives man the possibility of seeing his life as significant in the context of all of life. Symbols are the non-verbal signs which remind him of that at every moment.

Recreating  
The  
Time/Space  
Design

111. Through the sociological process of creating an intentional dwelling, the religious house recreates time and space. The self-conscious use of that habitation fills space full with meaning and expands its dimensions. Intentional design and naming of time and space presents the corporate story of life. This focuses responses to life and sets the context for depth reflection. Time and space then function as an articulation of the mission for which life is expended. The emphasis on corporate space rather than personal space allows man to explode his relationship to both interior and exterior space. The naming and ordering of time blocks creates time, where the world experiences "not enough time." It also indicates that each moment is filled full with meaning in relation to all the past and future, when the world experiences only isolated events as significant. The use of a time design of Week I and Week II, designed out of missional necessity, gives time an expanded dimension. Thus, the necessity of recreating time and space is to demonstrate that man lives in self-conscious relationship to all time and all space.

Signifying  
The  
Human  
Journey

112. Religious praxes are designed to awaken and raise man's consciousness, so that he is captain of his life navigation. He is thrown over against himself and guards lest a portion of life slips away. He is conscious of his own consciousness. He sees every change in himself. Such awareness is freighted in the naming of period's of one's past and future so as to explode their significance and the significance of the present. This awareness is permission-giving in that it dramatizes that one has not missed life or journeyed the wrong journey. Every moment becomes a stage of an ever fulfilled but never completed destiny. Some practices dramatize man's relatedness to life in its deepest and broadest

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dimensions, thereby, raising the human shape of the future of all of creation. Without intentional structures for spiritual navigation, one wanders in a fruitless whirlpool, avoiding the propelling encounter with interior deeps. Only the significating of the human journey enables a response to the call of the past and future.

Historical  
Social  
Necessity

113. In times of civilizational darkness - in the dark night of the social soul - the possibility of literally going out of being as a civilization confronts society as a practical alternative. The deep social pain manifested externally in the collapse of structures and loss of meaningful myth, can only be born and transformed thru the guarding the dimension of the human deeps while at the same time inventing the new forms which will hold that new consciousness for the emerging civilization. To simply defend the deeps condemns mankind to a futile rehearsal of that inadequate spiritual context which has already collapsed. To simply invent new practices leads to the danger of superficial elitism. The tension between defending the deeps and inventing the new forms can only be maintained in the midst of embracing the actual social pain. The function of the Religious House in the Rehearsing Religious Exercises serves as the bridge to the future which prefigures the motivational possibility for everyman to participate in socio-spiritual resurgence.

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MASTER CONCLUSION

The  
Religious  
House

114. The Religious House Dynamic is now objectively embodied in society by a local body of people who sustain the movement through putting form on the new breakloose of self-consciousness in society. It is the node of the Spirit Movement and the basic sustainer of local colleagues in their global context. The sociological revolution of our times finds its breakthroughs and methodologies embodied in the Religious House dynamic. It signals for the Church and society the required contemporary mode of sociological care and beckons the Church, through being a concrete demonstration of servanthood, to her great historical task as servant of the earth. The Religious House is sustained in her comprehensive global context and task through her link with symbolic centrum and through regular contact with centres around the globe.

The  
Religious  
House  
Experiment

115. Sensing the need to make manifest the RH dynamic in our time, the staff of the E.I. forged out the practical form of the RH. In the fall of 1968 the RH experiment was launched in North America with the sending out of 4 sets of order families to join representatives of the Spirit Movement in Chicago, Los Angeles, Atlanta and Boston. As the trucks rolled away from the West Side of Chicago the world watched eagerly for reports from the new front line of engagement of the Movemental Church. The first year witnessed the grounding of the New Religious Mode with the invention of the Odyssey construct and the demonstration of economic victory thru creating models of self-support. The glorious expenditure of the Houses was reported and celebrated quarterly in corporate sessions in Chicago, initiating the global polity net thru which local wisdom is shared by colleagues around the world. Successive years saw the emergence of 12 Houses in '69, exploding to 80 around the world in 1972, with the initiation of the local church experiment in January 1971 where local churchmen engaged in reforming the historic church for the sake of renewing the suffering world.

The  
Next  
Steps

116. The next steps in relation to this document are in four areas: 1) The reworking of this document, 2) Building the practical function of the Religious house, 3) Gleaning from history examples of the role of the RH dynamic, 4) Having the Religious Houses brood on the work here. This document needs to be pushed over against the regional dynamic and checked for comprehensiveness, constancy and clarity. Fuller work on the relationships between the 5 Master functions spelled out in this work would be helpful. Another helpful check for this document might be to look at the relationship between the Religious House dynamic and the Whistle Points. Secondly, a document needs to be created to spell out the role of the House in its practical role in terms of the movemental structures and the principles of the RH document. Thirdly, a carefull look at history for examples of the RH dynamic in operation must be done to authenticate its role. Finally the members of Houses need to reflect on this document thru using it in collegiums, pushing it down the line thru PSUs and perhaps studying it.