

TOWARD A GLOBAL SERVANT FORCE:
THEOLOGICAL CONSIDERATIONS

- I. The History of the Global Servant Force.
 - A. The Ecumenical Institute.
 - B. The Order: Ecumenical.
 - C. The Institute of Cultural Affairs.
 - D. The Global Servant Force
- II. The Task of the Global Servant Force.
 - A. Theological Rearticulation and Awakening.
 - B. Community Reformulation and Engagement.
 - C. Spirit Remotivation and Formulation.
- III. The Theological Understanding of the Global Servant Force.
 - A. The Global Servant Force as the Spirit Movement.
 1. The Spirit Movement and Revelation.
 2. The Spirit Movement and the Trinity.
 - B. The Global Servant Force as the People of God.
 1. The People of God as the Elect.
 2. The People of God as the Covenanted.
 - C. The Global Servant Force as the Church.
 1. The Church as Mission.
 2. The Church as the Sanctified.
- IV. The Profound Humanness of the Global Servant Force.
 - A. The Internal States of Being of Profound Humanness.
 - B. The External Manifestation of Profound Humanness.
 - C. The Beginnings of a Symbology for the Global Servant Force.

TOWARD A GLOBAL SERVANT FORCE:
THEOLOGICAL CONSIDERATIONS.

Whatever other men may say we can only confess, as men who live in history, that through our history a compulsion has been placed upon us and a new beginning offered us which we cannot evade.¹

These words of H. Richard Niebuhr describe well the experience of those of us who, under the names of the Global Spirit Movement, the Ecumenical Institute, the Institute of Cultural Affairs and the Order: Ecumenical, have wrestled with what it means to be the Church in the last half of the Twentieth Century. Our Christian history, our times, the Spirit awakening, the reality of the Barefoot Jesus and ^{the} re-birthing of God have jostled us to see that we stand at a new moment in creation. In this liminal time, we seek again to touch the sources of our understanding, to trace the story of our journey, and to project the meaning of the revelation that has come to us.

This paper will endeavor to trace the history of the body of people I will call "The Global Servant Force", to outline their understanding of their task, to describe the Christian theological roots of their self-understanding, and to indicate the directions in which pluralism in their corporate living situations has lead them to think and to begin to build a common symbology.

I. THE HISTORY OF THE GLOBAL SERVANT FORCE

A. The Ecumenical Institute. The Ecumenical Institute, as referred to in this context, began when seven families from the Christian Faith and Life Community in Austin, Texas became the corporate staff and the dean of the Ecumenical Institute in Evanston in 1962. They covenanted together as a community, ~~and~~ under the arm of the Church Federation of Greater Chicago,

to be a research and training resource for lay and clergy of all denominations. Their corporate living was an experiment and a tactic to this end. In both the theological and sociological courses they taught, they attempted to restate in secular and therefore provocative language, the ancient faith of the Church. With deep appreciation for the importance of symbol in this task, they sought to revitalize and re-empower the liturgy not only in the Daily Office but in the rituals and songs that marked the flow of the day.

Most of these people had experienced personal awakening to life realities in the horror of destruction and death of the Second World War. They imaged the Church as the one vehicle of possibility for a new global sociality. In the first two years in Evanston they came to see that such a vision must begin in local community and that the Church did not need to be told what to do as much as She needed to be shown how it might be done. To experiment in this arena, the Institute moved to the West Side of Chicago. In the following decade they continued to teach courses to churches and groups of laity and clergy, but their main expenditure was in working with the black ghetto to discover the problems and the contradictions which make the problems so difficult to deal with effectively.

B. The Order:Ecumenical. By 1968 there were some sixty families in residence in the community at the old Bethany Seminary in what was now called Fifth City. With this influx of volunteer troupes, internal structures of a new kind were needed to provide training and spirit nurture. Church history, in all its dimensions, took on a new relevance. We attempted to embody the corporate disciplines of poverty, chastity and obedience and the solitary disciplines of meditation, contemplation and prayer. It was at this time that the question of being a religious family order was raised. We believed that God was working

to turn the Church to taking responsibility for the world², we believed that we were part of that activity. We knew we needed a disciplined corporate body to continue to awaken the Church and to bring off Fifth City as a demonstration for other communities around the world. So the Order: Ecumenical was born. At that time all members were Christian, all were university graduates, most were married. Our ecumenicity came in representing all major Protestant denominations and Roman Catholicism, ^{and} in being four different races of people.

C. The Institute of Cultural Affairs. In the early seventies another change was made. Work with Fifth City attracted community organizations and schools as well as business and volunteer groups. We began to experiment with working with secular groups as well as the Church as an end run tactic, to beckon the institutional Church to serve the world. To do this, the Institute of Cultural Affairs became a subsidiary branch of the Ecumenical Institute. Our courses in the two Institutes were to different audiences and used different language; our intent, indeed, our staff were the same.

By 1972 some fifty Religious Houses had been opened on five continents. Both our secular and our religious courses were bringing inquiries from people wanting to join the community. Not all were church members; not all were Christian. The most powerful single uniting factor was the conviction that the moral issue of our time could only be addressed through the efforts of a corporate group. The moral issue of our time we conceived to be the gap between the 15% of the world's population who control most of the world's goods, power and access to knowledge and the 85% who are painfully without any of these things.

Because of our pluralism we began to develop what we called "The Topography of the Other World in the Midst of this World."³ This articulated the states

of being of the religious, or profoundly human. It described life as A Land of Mystery, A River of Consciousness, A Mountain of Care, and A Sea of Tranquillity. This was an important step in grasping a phenomenological method in which daily life events became transparent to universal humanness and to the encounter with God. This became increasingly important as the majority of Order members became non-American and as our work in non-Christian countries with non-Christian as well as Christian people expanded.

D. The Global Servant Force. In 1981 we find ourselves the epitome of pluralism. Perhaps a quarter of the body are old hands of fifteen years or more, their rootage is strongly Christian. A little less than half are westerners, who share a common heritage. But there are Hindus, Buddhists and Muslims who have worked and lived with us for more than five years as members of the Institute of Cultural Affairs. (ICA) Some are Ph.D.'s and some are in the process of becoming literate. Some are world travellers, some have never left their own province. Fifteen hundred of us live in Religious Houses and Human Development Projects around the world as the ICA staff. But we are not the ICA any more than we are the EI (Ecumenical Institute). Our emerging name is "The Global Servant Force".

The basis of our commonality lies in: 1) commitment to ^{serve} the world's need which is enabled by corporate living and being under assignment twenty-four hours a day. 2) Corporate planning and operating out of consensus. Since our first Dean, Joseph W. Mathews, died we have no authority figure but rotate priorship roles on an annual basis. 3) framing every activity in ritual and song which rehearses our context and intent. We know that symbols are not imposed but well up from life experience. But we also know that symbols are chosen and empowered by use. Our spirit edge is to discover the common depths

of relationship to life, to hear the myths and grasp the symbols which have fed this consciousness and to experiment with rituals, songs and stories that will sustain and enrich the entire body. ⁴ We have found evidence which supports W. Cantwell Smith's/^{assertion} that there is surprising commonness of faith in the midst of great diversity of belief. ⁵ We seek now a way of symbolizing and ritualizing that commonness, without any superficial eclecticism and without denying the validity of either the religious experiences or the religious traditions which have given rise to it.

II. THE TASK OF THE GLOBAL SERVANT FORCE

Since early days on the West Side, we have seen our task as three-fold: the theological rearticulation of the faith, community reformulation and spirit remotivation. These have taken different forms over the years, but always we have been concerned to awaken, to serve in structural care, and to nurture the spirits of those we come in contact with.

A. Theological Rearticulation and Awakenment. Because the task most clearly makes manifest the operating theology, some understanding of the present situation is necessary. Theological rearticulation continues not only as we teach courses and lead retreats in a Christian context, but also as we guide pilgrimages of Church people to Human Development projects in the Third World. When people see the world as it really is they are pushed by that event to define for themselves what the nature of life, the meaning of God, Christ and Holy Spirit, and particularly what it means to be the Church today.

This dynamic of awakenment is offered in secular language also. It is done in a course for management of corporations and institutions called Leadership Effectivity in the New Society. It is offered to communities both in the

States and wherever we are located in a Town Meeting. This is a structured meeting in which all the content comes from the community people. They discuss and articulate a consensus relative to their vision of their community for the future, the contradictions which they face in realizing that vision, and the concrete proposals and implementing steps by which they themselves can begin to bring it about.

The indices of awakening which we have charted over twenty years are basically the same for individuals or communities whether in a Christian or a 'secular' context: there is a renewed sense of identity and significance; there is a new or renewed experience of being vocated, destinally called; and there is an expansion of the horizons of active concern and engagement. Such awakening is seen as the first task of the Global Servant Force.

B. Community Reformulation and Engagement. The second task of the Global Servant Force has been our primary focus in the last six years, it is the task of Human Development. By this I mean the comprehensive job of restructuring societies beginning at the grass roots level with the economic, social and cultural needs of the people. Our task is to catalyze change and to develop leadership, as Tagore says, "to restore to the villages the power to meet their own requirements."⁶ This work involves economic development in the form of cooperative agriculture, appropriate industry, and commercial services. It requires human development in the sense of human living environments, corporate community patterns and identity systems. It involves social development including preventive care, functional education and community welfare.

The staff in the projects rotate fairly often. Some are highly trained

specialists, both from the First and the Third World, who volunteer several weeks or months to assist with health, industry or agricultural problems. Between four and six will be "ICA staff", or members of the Global Servant Force with experience and training in this work. (Usually two or more of these are self-conscious members of the Order but this is less frequent as the work expands rapidly both in India and Africa.) At least a third are local village people. Their practical unity is in the needs and desires of the village. Their diversity in every other regard is amazing!

C. Spirit Remotivation and Formation

All this makes the third task most interesting! It is to provide nurture and guide the training and growth of both local villagers and the Global Servant Force itself. In one village in Brazil, for instance, the "ICA staff" included a black French speaking couple from Mozambique, a retired East Indian architect and a couple of Americans. Their volunteers included a Swiss nurse, and a mid-west school teacher. The village participants had little education and were mainly of mixed Indian descent. The patterns we had developed in the sixties and seventies for Order training were not less valid, they simply were inappropriate for this situation.

We have been compelled to develop a Human Development Training School. This is basically a curriculum which can be offered in many ways but which is the basis for life together in the Houses. In that it deals with depth human understanding and motivity. The Profound Humanness labs held in Human Development Schools and Houses around the world has been the raw material out of which we have built the concept of the Global Religious which appears later in this paper under the name of Qualities of Profound Humanness.

The spirit nurture task is done primarily through the singing, the rituals and the decor. Songs are shared around the world and we sing both in translation and in the original languages at least one or two songs from each of the forty countries where we are serving. The songs deal with the local heritage, with globality, with visions of the future, and with what it feels like to be engaged in such tasks as these. The rituals are basically the Daily Office and the Sunday Agape feast. These will need more discussion at a later date. The decor always includes a copy of the skeletal structure of the Iron Man statue which was erected in Fifth City immediately following the riots of 1968 as a symbol of the people that they intended to stand as iron pillars in the midst of the chaos.⁷ Always there is a world grid and always there is the wearing of blue, the color of renewal.

The formation of the Global Servant Force in terms of on-going recruitment and training is persistent but informal. No one is asked to join, to stay or to leave. With very little modification, the original rigorous time design of the Ecumenical Institute is followed in every location. The Daily Office is replaced with a secular liturgy where laws or custom prohibit the use of Christian symbols. Regular study may be less intense but continues to push new horizons as well as practical know-how. Corporate planning and consensus building takes a significant part of every day. Our concern is not simply to increase the number of people involved full time, but to increase the effectiveness of our corporate engagement. To this end the old terms of Poverty, Chastity and Obedience and of Meditation, Contemplation and Prayer retain importance in every location. The interchange of staff, usually on a three year basis, has been crucial to our total understanding.

III. THEOLOGICAL PRESUPPOSITIONS OF THE GLOBAL SERVANT FORCE

In a sense all that has preceded was an introduction to the discussion of theological considerations, but I believe it was necessary to describe where we are.

It is a very strange thing to discover that the theological definitions we used twenty years ago are appropriate now in spite of the different nature of the people involved. It is not my intent to lay out the entire theological thought and its sources, but simply those which relate directly to the Global Servant Force. These will be The Spirit Movement, The People of God, and The Church.

A. The Global Servant Force as the Spirit Movement. In 1972, Joseph Wesley Mathews, the first dean, and in many ways the founder of the Ecumenical Institute, and all that has followed from it, wrote this:

Any man must be blind in the spiritual dimension if he does not sense that this moment in history will be remembered as the moment in which the Holy Spirit broke loose. For perhaps 500 years the Spirit has been bound by the chains of institutions that have become irrelevant and by hearts which were cut off from the awareness of that other world that exists in the midst of this world....

When the Holy Spirit has suffered bondage, his breaking loose, his freeing himself, is a time of painful, sorrow-filled wrenching. But knowing the pain and thus the eyes of men at this point, it seems to me possible to enable the Holy Spirit in his break from prison.... You would have to point to the revolution of youth, to the revolt of the non-Western world against the West; ...to the pain and suffering of the black man's revolution... to the feminine revolution... and to the urban revolution... the scientific revolution and

to the awful pain of the so-called secular revolution. It is as if every time the Holy Spirit flexed his muscles toward freedom, there were upheavals, tragedies, and pain. But the Holy Spirit is free.⁸

This is, perhaps, in more dramatic language the reality to which Henry Pitt Van Dusen,⁹ John Dunne¹⁰, Wilfred Cantwell Smith¹¹ and others are pointing. Two things are clear in our minds: God is revealing Himself again in our time and people are responding from their profound depths. Both of these activities are the work of the Holy Spirit.

1. The Spirit Movement and Revelation.

The revelation of God is not simply an external happening to which intellectual assent is given. Nor is it simply the long vision of history which puts these happenings into perspective. It is not, in the first place, an intellectual experience at all.

When we speak of revelation we mean that something has happened to us in our history which conditions all our thinking and that through this happening we are enabled to apprehend what we are, what we are suffering and doing and what our potentialities are.¹²

Revelation is the convergence of illuminating memory of community history, awakening to the present moment, profound recovery of faith in our eschatological hero, and startling awareness of personal responsibility for the future. For us as a body there have been numerous experiences of revelation. World War II dramatically revealed how all things pass away; teaching Religious Studies One showed us the readiness of the latent Service Force and also the force of opposition to it; the burning of our West Side environs in 1968, together with the reading of Kazantzakis' Saviors of God¹³, was a theophany in our experience. The revelation from which we are still rocking occurred in 1976 in the process of initiating Human Development Projects around the world. The Consults which launched the projects brought together western

specialists of various kinds, local bureaucrats, regional entrepreneurs and village people with Order members . They worked and lived in remote villages for a week or more. We were shaken by the extent and depth of innocent human suffering, and we were stunned by the common humanness of those gathered. Joseph Mathews described this latter experience best:

I met local man in India. My greatest story is, I fell in love with some old men in Maliwada. And they fell in love with me.... I wanted to talk and I couldn't talk. Then after a while I knew why the Lord never taught me Hindi or Marati: it's because he wanted me to look deep into the eyes of the local man of India and to permit (them) to look deep into this local man from the United States of America.... I was walking with these old men.., an old Muslim, an old Hindu and an old Christian. We were walking in the fields and simultaneously each one of us fell down a separate well. Those wells were our own historical poetry. And when we hit the water table of consciousness, we didn't need to speak Hindi or English together. We just looked into the deeps of one another's eyes. 14

The revelation of human suffering is one we have a few handles on; but this revelation of profound humanness is something else. It does not necessarily lead us to a common poetry; it does mean, however, that we deal as fundamentally as we can with the life experience to which the poetry points and we build neither a syncretistic statement nor a superstructure. It does mean that we build the common language and the profound drama of liturgy which will interpret the life experience behind the religious systems. We know in this, again, that the Spirit is on the move. We do not expect the devil to be inactive. Though we are not clear exactly how to proceed, it is, as Augustine said, as though a voice had come to us: "I do not say to thee, seek the way. The way itself is come to thee: arise and walk." 15

2. The Spirit Movement and the Trinity.

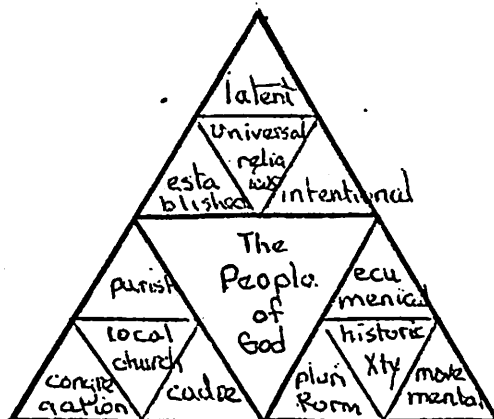
To talk of the Spirit Movement in relation to the Global Servant Force is to talk not only of revelation but also of the stirrings in the lives of individuals and groups making them receptive to revelation. In this relation, the Trinity is not an abstract doctrine but a description of the way we experience God in our lives.

There is God the creator and judge whom we in faith call Father. There is Jesus the man, who in a specific time and space was incarnate God and who as the living Word has existed since the world began. This is God the Son. God the Holy Spirit is the mysterious power manifest in the lives of human beings who "act(s) in the freedom of (his) own most personal responsibility...and see(s) his action finally committed to the guidance of God."¹¹ The Holy Spirit is manifest in service; in transcendence while serving basic needs; in care and in delight in life in the midst of care.

In saying the Global Servant Force is the Spirit Movement, we do not mean to imply that we have an edge on the Spirit. It is God's Spirit Movement; we are a part of it. There are other movements, like the charismatic movement, to which we have been compared and contrasted. We share with them, certainly, the sense of immanence and potency of God. But we also experience the movement of the Spirit as the rational demand for structural reformulation in society, for renewal of the liturgical drama of humanness, and the cry to carry the altar as well as economic, social and cultural methods, to every village once again. We have been given a unique opportunity to live out the role of the Spirit Movement.

B. The Global Servant Force as the People of God.

When we speak of the Global Servant Force as the People of God we have in mind something more structured than the Spirit Movement and more inclusive than the Church. Perhaps, initially, it could be diagrammed like this:



The concept of the People of God goes far back in Judaic heritage -- at least as far as the writings on the Exodus and perhaps even before that ¹⁷. It was usually synonymous with the Children of Israel and bears the same connotation of being chosen to be representatives of God on earth and of being in special covenant with God. Later Paul and the writers of Hebrews and First Peter applied the term to the emerging Church, not implying that it no longer meant the Jewish people but that its meaning had expanded. To diagram the People of God this way -- including both the local congregations, the historical forms of Christianity as denominations, ecumenical unity and the many movements which have come out of Christianity, -- and the universal religious in their many manifestations -- is, obviously, to push the image further, yet still within traditional bounds and still with scriptural authority.¹⁸ It is to suggest that another synonym for the People of God might be the Corporate Religious. This might be dangerous unless one hastened to define religious. I would agree with Streng¹⁹ that being religious means having a personal apprehension of the Holy and involving oneself in sacred or symbolic action, having spiritual discipline which leads to particular insights, but I think to that one must add Kung's definition of

being bound back (religari) or having regard (re-legere) to an absolute reality: living within the horizon of an absolute ground of being, oriented to something that involves me unconditionally.²⁰

For to be religious is not to be divorced from this world. It is only in the world that we humans know anything at all about God. It is in this context that we will look at the Global Servant Force as the People of God, elect and in covenant with Him.

1. The People of God as the Elect. The doctrine of election has had many variations in history. By using the term here it is intended to mean that as elect ones the Global Servant Force has, individually and corporately, experienced a call to a mission beyond the normal expectations of themselves or their peers. This call is "radical, total and unconditional"²¹ and is heard, very often, in the cries of innocent suffering. This experience is an initiation calling for both detachment from personal goals and engagement in discerning and doing the will of God. A second stage in the experience of election could be called maturation. The glow of the crusade has faded and one is overwhelmed by the pain involved in being the elect and time and space seem to broaden unendingly. The Global Servant Force, I believe, has experienced this stage and is corporately grappling with the next one of resolution or deciding to really appropriate God's election. This is not an unrepeatable experience, yet there is a sense in which one submits to one's destiny one time only. What seem like repetitious struggles are never quite as intense. The final stage, for individuals²² certainly, is the abandonment of self and security in final sacrifice. I am not sure this happens for a group, though any group which hangs on to its existence as a group is not likely fully abandoned to the cause of God.

As the elect, the Global Servant Force is also well familiar with the experience of the Dark Night of the Soul as described by John of the Cross and Theresa of Avila.²² At times for each one and for the group, the external mission becomes rather like a Long March of Care²³. One feels weary, ineffective, and unfulfilled. Yet, as the elect through the ages have been, so are they sustained and refreshed. Is it Barth who says "The merry men of God make merry

when there is no merry"? The Global Servant Force has fun together and has learned to laugh at amazing difficulties. I believe this, too, is a sign of election.

2. The People of God as Covenanted.

Covenants are basically one-sided. The other side of election is covenant, I believe. The one who is in covenant is not driving a bargain but living out his own intent. The People of God have power as they respond to their election by the life oath or sacramentum of covenant to God. Covenant within the body is a low second to this.

In the Global Servant Force the symbolic life and corporate discipline are designed to honor and enable that covenant. Polity by consensus works well only in such^a context. Task assignments, accountability, common study life, use of time and tools -- all become a struggle of legalism or ingrownness unless this distinction is held. It is for this reason that one is not asked to join, to leave or to stay. It is the personal covenant with God which is important. The community dare not take the place of that.

To claim the Global Servant Force as the People of God is to extend the claim in Romans and First Peter. It is to assess that God is continuing to choose and commission His people. Again, this in no way negates His choice in the past, but may indeed be a fulfillment of earlier promises.

C. The Global Servant Force as the Church.

When we speak of the Global Servant Force as the Church we rely on the insight of H. Richard Niebuhr and his interpretation of the role of the Church as apostle, pastor and social pioneer. It is to the latter role particularly that we relate. We see the Church as both mission and as the sanctified.

The Church is that part of the human community which responds first to God-in-Christ and Christ-in-God. It is the sensitive and responsive part in every society and mankind as a whole. It is that group which hears the Word of God, which sees His judgments, which has the vision of the resurrection. In its relation with God it is the pioneer part of society, somewhat, we may say, as science is the pioneer in responding to pattern or rationality in experience and as artists are the pioneers in responding to beauty.²⁴

1. The Church as Mission. Someone has said that the Church does not have a mission: the Church is mission in the same way that astronauts are themselves the space mission. In that it serves a living God, the Church is always revolutionary, always concerned with redirecting the present on behalf of the future.

Christianity is a totally unique expression of God's activity and man's response, but some elements of its religious understanding are shared. The understanding of the elite, not in the sense of better or brighter, but in the sense of having been chosen, is found in other religions just as it is expressed in Niebuhr. In our own culture, in different contexts, the dynamic of the Church as ^{representative} pioneer is referred to as "the invisible college"²⁵, the "crimson line"²⁶, or "The League"²⁷. Our secular name for it is "the wedge blade of history"²⁸, those who expend their lives between the No-longer and the Not-yet²⁹ to create options for the future of all people.

It is in this light that Gogarten speaks of the task of the Church as responsibility to God for the world.³⁰ The task of the Church is clearly to preserve the Word in history, but to preserve by investing. Or, to use Niebuhr's broader interpretation of the Church, it is to hear the Word of God, see His judgments in the present day where that Word is violated, and to have the vision of the resurrection, the new society and the means and method of turning again. The task can be spoken of as being the vehicle for witnessing

love, justing love and presencing love.

In our day this means dealing with structures which can reach the masses. With two million villages and four billion people, one-to-one care is not viable, if indeed it ever was as an isolated strategy. It also means creating channels through which others can join in the building of a new earth "with open eyes and a joyous heart"³¹. The Church is more than a task force; it is a living symbol of hope and possibility. Joseph Mathews used to say we didn't just do the Daily Office; our task was to be the Daily Office. This is presumptuous or humiliating -- or maybe both.

A word needs to be said about the institutional church. Though obviously there is overlap, the institutional church has a unique task to conserve the Word and the tradition. This of course is counter productive if it is seen as an alternative to the prophetic role of the Church or becomes reactionary to the point where the church becomes irrelevant to society. As faithful children of Mother Church, we can covet nothing greater for her than that she be the pioneer in demonstrating love to God and neighbor, risking her very life to follow her Lord's example.

To be the Church, in Niebuhr's sense, both individually and as groups, is to be solitary, vulnerable, often rash and apparently phoney. The ambiguity for the Church is more pronounced than for many others because she deals with what is appropriate for the future not for present standards. To make a radical stand is to be a marked person. There are no final proofs of right or wrong, no valid rewards within our scope of history. The pluralism of colleagues within this Church is itself a source of permanent ambiguity.

2. The Church as the Sanctified. But the Church is not only Mission in the world; it is the Sanctified within the world. Sanctification is the

gift of God which allows some, in the midst of discouragement or despair, to grasp their election in such a way that, if their feelings are not changed, their relationship to their feelings is. There is no rational explanation why some give up or are burnt out and others grow and glow in the same situation; it is almost impossible to judge which anyone will do. It is more than simply a story in which sacrifice and hardship makes sense. It is more than simple submission to one's fate. It is more a matter of grace which "turns fate to meaningful destiny"³². In light of this weakness becomes strength, humiliation is transformed to care, anger into power. It is as if the sanctified were knighted into the Order of the Universal Benevolence of God, or The Radical Integrity of Christ, or the Endless Felicity of the Holy Spirit. This may be the richer meaning of what Islam speaks of as submission. It is the life abandoned and received back with glory.

The gift of Sanctification comes in different ways, sometimes overnight, sometimes slowly. It is not a good work that one strives for; it is more a by-product of the life totally concerned with performing the will of God. We know little about preconditioning toward it, but have reason to suspect that the symbolic life, the rehearsal of the story of salvation and of the context of our particular times and their needs are a matter of life and death for the Global Servant Force or for any religious.

IV. THE PROFOUND HUMANNESS OF THE GLOBAL SERVANT FORCE

Our first step toward a common spirit life for the Global Servant Force was probably the work we did in the late sixties in recovering for ourselves the religious exercises and modes of earlier Christian orders. The second step was describing the Other World in the Midst of this World

in secular language ³³. The third step was research in all our three hundred locations around the world into the concept of what it meant to be "profoundly human" or exemplar people. The fourth step was to lay the basis for myth in the description of five categories of exemplars: the wise ones, the generals, the poets, the saints, and the anointed.

It is the third step which concerns us here. We began by raising the same questions around dinner tables wherever the Global Servant Force was located. Who are the people you have known whom you would say were profoundly human? (Later this was expanded to include historic and literary characters.) What did they do? What were their qualities that made them profoundly human? If you pass over into that person³⁴, what is the existential state of being of that person? The data was gathered, sifted, compared, gestalted and sent back for further consideration. Over a period of about two years the material including stories, actions and existential states of being were worked on by the Global Servant Force. The categories, as they began to emerge, were the subject of talks, daily readings, prayers, absolutions and other symbolic activities. It has remained in its present state for the past four years, and is currently our starting point for understanding the human depths out of which myth and liturgy could arise.

A. The Internal States of Being of Profound Humanness. The chart below holds the two main categories and the six qualities in each. Let us look first at the internal states of being. Life at the center is experienced as a series of events, many of which come as unexpected intrusions, which alter one's consciousness and require both immediate response and long-term appropriation. An event is an internal happening. It may or may not be related to some major

THE QUALITIES OF PROFOUND HUMANNESS <i>Civilization is the continual discovery of (profound) humanity</i>			
INTERNAL STATES OF BEING			
EXTERNAL MANIFESTATIONS			
EVENT unexpected intrusion altered situation immediate response decisional appropriation	ACTION appropriate deeds representational engagement decisional victory manifest intentionality	DECLARATION continual exposure visible sign constant interpretation public accountability	INTEGRITY audacious creation destinal resolve incarnate freedom societal transvaluation
MYSTERY mundane transparentization disclosed unknowness nameless fear dreadful fascination	TOTALITY historical responsibility encompassing unity limitless commitment infinitesimal detail	CREATIVITY universal relativity historical engagement decisional impact sociological creativity	CARE overwhelming reality impassioned detachment universal service perpetual expenditure
CONSCIOUSNESS illuminated relationship impactful imagery paradigmatic insight transrational interpretation	CORPORATENESS focused power covenantal collegiality profound fellowship decisional obedience	PRESENCE inescapable selfhood enigmatic archetype internalized affirmation transparent signification	EFFULGENCE endless affirmation unlimited power paradoxical abundance restless tranquility

external event, but it changes both your consciousness and your external mode of operation.

Life is experience as Mystery. One is constantly dealing with the unknown and with both awe and terror, and with wonder, if one is profoundly human. A mundane activity such as picking corn may become transparent to the wonder of creation, contingency, and life itself. Intuition discloses truth that rationality could not plumb, and all of life becomes filled with fear and fascination.

Life is experienced as Consciousness. The profoundly human person is always reinterpreting life and relationships, constantly standing self-consciously attentive to what is happening now, what has happened before, and what the future will be.

Life is experienced as Integrity, as cohesive self-hood or authenticity. . In the midst of many and varied activities, the exemplar wills one thing.³⁵

Life is experienced as Care. Responsibility seems to come with a personal name tag, and it feels like a ten ton crane on your back. There are no boundaries to concern and service.

Life is experienced as effulgence. Perhaps this is Whitehead's category of enjoyment. Passion and concern and meaning and delight overflow in the life of the profoundly human.

B. The External Manifestation of Profound Humanness. These internal states effect one's life style inevitably, but there is no one to one relationship between categories. The profoundly human or exemplary person is a person of Action, one who is where the action is; or perhaps it is that action is always present where this one is. He or she is a winner because they just don't stop but also because they read the times and act appropriately. There is a Totality to the way in which they expend their lives not just comprehensive concern but total engagement. There is Corporateness manifest in continuity with the past and concern for the future and in willingness to be part of a collegial team and to share all the gifts received. They are also people of Declaration, making clear by their words and their lives what they believe to be true, significant and essential of human life. They manifest Creativity in willing to be themselves the experiment of what life in the twenty-first century will need to be. A profound human being, like it or not, is a Presence, a symbol and an example of human style.

These qualities have been identified in actual people in every community which we have touched: not just the three hundred villages in which there are Human Development Projects, but also in the more than 10, 000 communities in which we have held Town Meetings or Forums. They are somewhat like an electric grid in that they light up, flicker, blaze steadily or intermittently in all life that is self-conscious. When the light goes out, as it sometimes does, songs, symbols, stories or rituals have been seen to supply the power link again.

C. The Beginnings of a Symbology for the Global Servant Force. The language

used in this chart is sometimes condemned as jargon -- by all of us. It is a struggle to get said in words how very common and how uncommon and unique these qualities are. To use religious words is a problem because we are not talking of any kind of piety. To use psychological words is a problem because we are not talking about psychologizing. The language is a difficult issue in dealing with a global group as pluralistic as this one. We have been forced in some instances to create words in order to avoid being interpreted in a way we do not intend. Obviously the words on this chart are not right, especially the four phrases beneath the major twelve. The need to be simple, precise, uncommon and translatable. That is a job in itself!

The theological and scriptural rootage of these concepts could be traced in several traditions, but that is hardly the point. We live in a new global age and we are aware that "global" was not one of the basic English words agreed upon by Churchill and Roosevelt when they dreamed of a universal language. It would be possible to lay out the entire method used to date and the daily Journal readings which have been gathered and used for the past five years, for example, as one way of building on the common memory. But that is not where the issue is.

Knowing that symbols arise from the experiences and reflections of the conscious and intentional people of the world, how shall we select and empower the emerging myths and visions of the Global Servant Force so that through their lives and actions the world may be blessed? What are the ritual processes that will sustain and nurture the Global Servant Force in their task of building the new earth in the villages of the world? How will this relate to the traditional religions of the local people. Can we Christians exist without naming the Name?

And if we do? Whatever other men may say, we can only confess, as men (sic) who live in history, that through our history a compulsion has been placed upon us and a new beginning offered us which we cannot evade.³⁶

NOTES

1. H. Richard Niebuhr, The Meaning of Revelation, Macmillan Company, New York, 1962, p. 191.
2. Friedrich Gogarten, Christ the Crisis, John Knox Press, Richmond, 1967, p. 154.
3. Joseph Wesley Mathews, "The Recovery of the Other World", in i.e., Bimonthly Newsletter of the Ecumenical Institute, Chicago, vol. IX, Numbers 3 & 4, May - August, 1973, p.12f.
4. In another paper I hope to trace the method of study and experiment which made it possible to grasp a fresh and contemporary vision of our historic Christian faith. We have called this methods in transparency.
5. Wilfred Cantwell Smith, Faith and Belief, Princeton University Press, 1979, p. 12.
6. Rabindranath Tagore,
7. Jeremiah 1:18.
8. J. W. Mathews, "Practical Designs of the Movemental Dynamic", private publication, July 16, 1972, p. 2
9. Henry Pitt Van Dusen, Spirit, Son and Father, Scribners, N.Y., 1958.
10. John S. Dunne, The Way of All the Earth, Macmillan, New York, 1972.
11. W.C. Smith, op.cit.
12. H.R. Niebuhr, The Meaning of Revelation, p. 138.
13. Nikos Kazantzakis, The Saviors of God: Spiritual Exercises, Simon and Schuster, New York, 1960
14. J.W. Mathews, "Six Speeches", private publication, Jan.26, 1976, p.2f.
15. St. Augustine, quoted in H.R. Niebuhr, The Meaning of Revelation, p. 191.
16. Dietrich Bonhoeffer, Ethics, Macmillan Company, New York, 1949, p. 249.
17. Judges 20:2; Isaiah 30:26, 52:6. etc.
18. Romans 11:1-15, Hebrews 4:9, Luke 7:16, etc.
19. Frederick J. Streng, Understanding Religious Life, Dickenson Publishing Company, Encino, Ca., 1976, p. 68.
20. Hans Kung, Signposts for the Future, Doubleday, Garden City, N.Y., 1978, p. 8.

21. Paul Tillich, "You Are Accepted", in The Shaking of the Foundations, Scribners, New York, 1948, pp. 157.
22. St. John of the Cross, Dark Night of the Soul, ed. E. Allison Peers, Image Books, Garden City, N.Y., 1959 and also St. Theresa of Avila, Interior Castle, "Sixth Mansion", ed. E. Allison Peers, Image Books, 1961.
23. The image comes from the Long March of Mao and the Chinese Communists in 1937.
24. H. Richard Niebuhr, "The Responsibility of the Church for Society", in The Gospel, The Church and The World, ed. K.S. Latourette, Harper and Bros. London and New York, 1946, pp. 111-133.
25. Kenneth Boulding, The Meaning of the Twentieth Century, Harper Colophon Books, New York, 1965, p. 199.
26. Kazantzakis, The Saviors of God, p. 93.
27. Herman Hesse, The Journey to the East, Noonday Press, New York, 1957, p. 1 and passim.
28. D.H. Lawrence, "Song of a Man Who Has Come Through", Selected Poems, Viking Press, New York, 1969, p. 74.
29. Rudolf Bultmann, Theology of the New Testament, Scribners, New York, 1955, p. 322.
30. Gogarten, Christ the Crisis, p. 154.
31. Bonhoeffer, Ethics, p. 252.
32. Tillich, "You Are Accepted", op.cit., p. 162.
33. Page four above.
34. John Dunne, The Way of All the Earth, Macmillan, New York, 1972, passim.
35. Soren Kierkegaard, Furty of Heart, Harper Torchbook, New York, 1948.
36. H.R. Niebuhr, The Meaning of Revelation, p. 191.