

SIXTEEN ESSAYS  
TOWARD THE PRACTICAL CONSTRUCT  
OF THE  
RELIGIOUS HOUSE

---

MISSIONAL ACTIVITIES

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THE PROFOUND FUNCTION

I. THE SPATIAL PRESENCE

The  
Spatial  
Presence

1. The spatial presence of a religious house is a contemplative happening in human history. It functions as an oasis of humanness which brings a new consciousness to the significance and use of space. It communicates the aspiration to live the heights and depths of humanness and presents a radical call to live on behalf of the neighbor. The location of the house subtly speaks of a relationship to the whole condition of man. Locating itself within a ghetto community it is a sign of care for a collapsed arena of society and therefore creates a sign of new life and hope for a struggling urban world. To be strategic in the chosen location requires careful intentional planning. The manner in which space is used and maintained is a sign of a respect for life or a giving up. Fastidious care denotes honor and enablement. Living space for at least 25-50 people, versatile rooms, and capacity for large working groups all reflect intentionality toward missional effectiveness. The ordering of internal space is a practical key to enabling corporateness and motivity. On the other hand cluttering or careless location of tables and chairs is restrictive and bewildering. Missional focusing is enabled through functional designation of areas and placement of furniture in positions most conducive to carrying out those functions. For instance, maintaining the worship area as set apart and always ready provides a constant contextual reminder. An intentionally maintained collegium room commands attentiveness to the task. A congenial and isolated area for guestreception stimulates an attitude of perpetual openness. Global decor maintains an invisible commonality with all other religious houses, as well as an encounter with the gifts of the various cultures. Decor also reflects the richness of heritage both of the immediate area and from the deep recesses of the past. It is a dialogue with the saints of the human struggle. Decor as a portrayal of the indicative of life creates an interior montage of global citizenship. Decor is an occasion of awe. Altars and striking art forms occasion presence to the mysterious deeps of life resident though hidden daily experience. The decor of the house draws together the functions of its spatial presence in one experience of contemplation, meditation, and prayer. It raises life questions, exposes new deeps, and hence calls one to his destinal role.

The  
Strategic  
Location

2. The strategic location of a Religious House is determined by the consideration of missional symbology, missional development and missional enablement. In considering missional symbology the symbolic center city of a region or metro is determined. Secondly, gridding is a useful methodology for discerning an appropriate locus for the creation of the symbolic center of the movement. The actual facility may well be seen to recover the symbolic center or a lost historical symbol. In considering missional development in determining location, the factor most important is the identification of the Religious House with

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The Profound Function

I. The Spacial Presence

The Strategic  
Location, cont.

an area of oppression and suffering which is symbolic to the socio cultural collapse of that geography. The identification with a ghetto, of whatever kind, usually offers many opportunities not only for creating a sign of renewal of an abandoned facility but for the potential of a future social demonstration project. In considering missional enablement a location is chosen which is accessible to movement colleagues and enables the missional task of the house. The house is located convenient to highways and to public transportation in an urban area. The economic support of the House reflects regional participation and establishment authorization. Researching the city zoning laws and codes enables the design of a model which will minimize later encumbrances due to housing restrictions. Finally, no decision that will require the purchase of property will be made in the immediacy.

The  
Enabling  
Facilities

3. A Religious House needs to have sufficient rooms to provide living space for 25-50 adults, 3 large meeting rooms, office space, and storage space with accessible toilet facilities. The hallways need to be so arranged as to provide access routes to all rooms without going through other rooms, especially the kitchen which needs multiple access. It needs to have the possibility of an attractive exterior including a yard for the children and parking facilities for house residents and guests. The building needs to be so constructed that its use as a religious house does not conflict seriously with the city's safety code or endanger the residents. Furthermore, the religious house needs to have adequate furniture so as to permit flexible use of the rooms, with the intent of reducing the need for new assignees to transport furniture.

The  
Functional  
Interior

4. In creating the functional interior of a religious house, a primary consideration is delineating space relative to its symbolic use. For instance, first decisions in laying out interior space might be choosing the worship hall and guest parlor. Then, following these initial decisions, naming and appropriately decorating all rooms, nodes, access ways to provide the depth spirit power necessary to creating awe. The assignment of space is versatile to be usable for the diverse gatherings of a house. A large room can be quickly changed from a hallroom to a house to a house church setting in a few minutes, or be divided into seminar rooms. Portable decor facilitates this flexibility. Room assignments are temporal and can be quickly shifted to meet space needs of an Odyssey or new members. The key to using the given space is in creating the sense of spaciousness. Each room needs a focus point like an altar. Open space is created by simple versus complex decor and arrangements and by "negative" or unfilled space. For example altar tables lower than seminar tables pulls you into the art form. Light colors create a feel of openness. Finally, imaginal patterning of the rooms, nodes, hallways for the sake of utility and symbolic power is an important consideration in enabling smooth flow

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I. The Spacial Presence

The  
Functional  
Interior, cont.

of traffic, convenience of space use, as well as continual spirit motivity for any particular task at hand. For instance, it might be helpful both practically and imaginally to lay out the kitchen in easy access to both collegium room and wedding reception, guest entertainment hall. Or, it might be important to provide a prior's office separate from his living quarters for the sake of handling the practical missional task and holding the 24 hour per day symbolic presence.

The  
Global  
Presence

5. The global decor complete a house's sense of spacial presence. The rationale organizing the decor within the house focuses the themes of the Order's mission and subtly bespeaks singlemindedness. Furthermore, it reveals that the mission is always within the most comprehensive context, namely, the globe. Some of the components of global grids, new religious mode charts, other world charts, "edge" decor, and other things which hold the commonality among the religious houses across the globe. In addition to communicating the values of the Order, many of these items become conversation pieces, that is, teaching tools useful for exploding a particular arena of mission. For instance, geo-social grids become tools for expanding consciousness of missional responsibility. The decor of a religious house also enables a person to rehearse the interior dimension of solitary-corporate life in the presence of the Mystery. Finally, the house's decor must be of excellent quality, aesthetically pleasing, and yet, simple and inexpensive.

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II. THE COVENANTAL DISCIPLINE

The  
Covenantal  
Discipline

1. The reason we have the covenantal discipline in symbolic life, intellectual life, economics and time-task relations is that it is necessary for our missional task. And once it is set up, it frees us for that task; but if they are neglected, the mission is in trouble. These common disciplines form the basis for all our internal structure grounding us constantly in our decision to operate corporately. This covenanted discipline undergirds our corporate life. It represents the common expectations of the entire Order and allow us to live concretely in poverty, chastity and obedience. It allows us to formally and informally rehearse our corporate story which is one story, not several. Although what you see of this discipline is the very mundane aspects of life like washing dishes or charting a book, the very foundation of the house rests upon this unobvious and often hidden discipline. Nor is it explicitly spelled out. Assignment structures must be contexted many times, while other aspects of the common discipline are not known in as much detail such as the financial bookkeeping. Yet this does not negate for a minute the fact that finally this discipline is applicable to the whole house though the priors guide it and the symbolic head must always guard it. The weekly accountability to the rule of the order with the pronouncement of absolution enables the Religious House to objectify its relationship to this discipline of the order as the commonly understood consensus of the entire body. Our covenant discipline is the built-in indicator of our religious life.

The  
Symbolic  
Life

2. The symbolic life of the Religious House maintains a climate of missional openness by creating commonness, releasing spirit, pronouncing absolution, and rehearsing on behalfedness. The symbolic life of the Religious House creates commonness, by structuring common events in all the houses such as Daily Office and House Church. This maintains the global unity of the thrust of the movement. This unity is to answer yes to the possibility of corporateness. Spirit is released in the symbolic dimensions of structures such as Ecclesiola and the odyssey, which occurring as radical discontinuity in the midst of the day to day activity, enable bursts of dealing creativity to be raised out of vocational collapse experienced by all. The crucial role of absolution as part of the symbolic life of the religious house can be seen in the structure of symbolic accountability and absolution at house church and celebrations. This rite holds the value of allowing the rehearsal of "The past is approved," and "The future is open". In a time when most men are consumed by guilt, the rehearsal of absolution comes as a healing, releasing dynamic in the symbolic life of the house. Another task of the symbolic life in a Religious House is maintaining the global on behalfedness. This is done through our singing -- both words and music which reminds us what we are about. Also

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The  
Symbolic  
Life  
(cont.)

2. Also the solitary office reminds us in the particular that we are global. These release us to be the mission to to be detached from ourselves. All of this is to cut over against individual over-emphasis in the world today.

The  
Intellectual  
Life

3. The intellectual life of the Religious House is a crucial aspect of the covenantal discipline. The religious house has a comprehensive intellectual life for all, including the emerging generation, which undergirds the missional thrust through content mastery, methodological practices and depth reflection. Constant intellectual expansion is done through corporate sessions and individual study to provide depth grounding of wisdom thru each persons own experience. The first arena of intellectual life is grounding in the common memory of the movement which includes the religious tradition and contemporary theology, cultural history and the current social situation. A second arena is pedagogy - both in learning the methods and internalizing content of the complete curriculum. The intellectual, social and religious methodologies forms a third arena. A fourth arena maintains globality through the comprehensive picture held in the World Religions and the Nation and World courses and updated in current global news conversations. The research edge in the final arena, maintains brooding on the current intellectual frontiers through PSU's and individual study.

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The  
Economic  
Base

4. The economic base of the Religious House rests on the principle that all resources earned by the House as well as major household goods and appliances be made available for use by the whole house in carrying out the missional task. These principles are reflected in and shape the particularities of the House Operational and Missional Budgets. In order to maximize funds available for the external missional thrust of the House, each family works out a minimal budget based on its estimate of bare necessities and receives a monthly stipend which has no direct relationship to the amount of income actually earned by the working members of the family. It is generally assumed that each intern family will have at least one member working out. The family stipend (negotiated initially with the 2nd prior during a family's intern year and based on a set amount thereafter) which includes such categories as health, education and annuity, is based on the value of equitable care for all families rather than on equal funds for each family. A common budget rationale enables the family to consider its economic care according to comprehensive categories and to hold in tension funds expended for the rational significance of the family with funds expended for the missional engagement of the family. In this way the creation of the budget becomes a symbol of the family's decisional discipline in embracing poverty for the sake of engagement. The 2nd prior usually handles the bookkeeping of house finances, but all expenditures of house funds are consensed upon corporately by the body as reflected in the quarterly house budget and as symbolized by two signatures of members of two separate families, being affixed to each house check. The practical dimensions of the economic base of the religious house stands over against the economic tyranny of contemporary cultural piety, and engages corporate economic power for mission.

THE PROFOUND FUNCTION

The  
Task-time  
Relation

5. The time-task relation in the religious house is that aspect of the covenantal discipline which enables missional engagement by ordering time and prioritizing the practical tasks. The religious house is out to focus its time and human resources to accomplish the mission. Operating out of the understanding that all time is assigned time - each person places himself under assignment to carry out the work required to be in mission. The religious house time design is always corporate and is comprehensive, caring for all aspects of the common and family life. Comprehensive time design includes the 1,000 year vision spelled out in a 40 year, one year, weekly and daily time line. The religious house's task is a common one and is always done out of the global context. The journey of the movement is often rehearsed to give depth context to the present. Assignments to specific tasks are corporately made and are symbolized and articulated by the first prior. All members are assigned to teams which are the basic care unit, assuring that the practical needs of the members are cared for, therefore freeing them to participate with the mission.

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### The Profound Function

#### III. The Addressing Style

#### The Addressing Style

1. The Religious House style is a way of life that embodies the purest gifts of all ages, including its own, reclaimed for the sake of the future. And for this reason, the manifestations, the faces, of this style appear to be constantly changing. But, whatever the occasion, the style is the most intentional, comprehensive, archaic, and futuric in existence. Whatever the moment demands is called into play in any given situation. The Religious House, in its opposition to this world, stands ever before the perversions there, calling forth the quality of life, injecting a thousand year vision, and exposing Everyman's radical freedom. And the same time, however, the Religious House may be indistinguishable from its surrounding society. When one sees the Order, he sees a people who have taken the passion of life and transformed it by intensifying and focusing it. Often living on the edge of physical limitations, a vitality is given to life that astounds strangers. The image of two suitcases, not only on the road, but in the Religious House as well, is helpful in capturing the willfulness that enables one to move anywhere with his mission and win the victory. It is that universal style that impacts all cultures and all phases, and thereby conveys to all men what it means to be the servant of mankind. The Religious House dynamic is sensed in the kind of conversations conducted about the things that happen in everyday life, reflecting indirectly on how that's effecting what's going on today. References to the globe as well as to comprehensive issues continually amaze local man. Persons operating out of the house dynamic always show up in every situation with a plan. He knows before a meeting where he's going to sit at the table, what short courses need to be given and what pitfalls to be on guard against. The style can be described as that of gracious presence. No matter what's going on or how compounded the chaos is, guests are always welcomed in a gracious manner day or night. Uneasiness about side issues goes unnoticed in the presence of visitors and in other contexts where side discussions are unhelpful. Furthermore, the style of the servant is manifested over and over again. Serving the local church as consultant, preacher, or "maker of coffee" for meetings as it relates to the demands of the situation. Those who encounter the house, encounter the entire globe. No activity in the house goes on without a care-filled global context grounding each particular in the more broad, depth issue of humanness itself. The style also reflects depth brooding which results in comprehensive planning, model-building

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The Profound Function

III. The Addressing Style

and grounding. Care is demonstrated for every aspect of the creation through personal and corporate decor. The Religious House is decisionally available at any time for minimum mission engagement. As soon as it becomes aware of the need, it has structured itself to put all corporate missional priorities above personal feelings or physical states of being. He exhibits the style of problemless existence, deciding which particular situations demand his total being. When it is working, it really works; when it is celebrating, it celebrates totally. It exhibits the eleventh hour style constantly with full confidence in its tactical plan for the future. The house uses tactical surprise to demonstrate the ever present need for objectifying and detaching one's self when necessary for immediate involvement. It participates in the dance over the never-ending tension between the long range comprehensive model and the immediate particular situation.

The  
Comprehensive  
Mind

2. As a part of the human secret of the profound function of the Religious House, the addressing style meets, first of all, the demand of the comprehensive mind. All activities necessary to a full human life are allotted specific time and space within the Religious House dynamic. Those situations present in society today that impinge upon the life of man are acknowledged and incorporated in the inclusive Religious House polity. Models are always ready for meeting opportunities to serve all groups from infancy to advancing age. An inclusive curriculum of songs, worship, study, workshopping, conversation and celebration is carried on throughout the year. Participation by all in local to world-wide program is assured by global decor and travel, Ur meals, visits and conversations. Daily spirit nurture, assigned tasks, timelines, accountability and absolution provide the structures by which each individual lives and grows in the style of the corporate religious..

The  
Profound  
Purposefulness

3. The profound purposefulness of the Religious House is seen through its structures, corporate body and individual member. It becomes a deep address as it creates a timeline and follows it, enacts global strategies, achieves self-set goals, designs assignment rationale, contexts its strategies and enables itself to do all these things. Careful planning of conversations for guests and visitors exhibits the

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## The Profound Function

### III. The Addressing Style

corporate body as graciously sophisticated hosts. The intentional planning of time allows people to live out of rituals, symbols and celebrations. Each Religious House member embodies this style as he is intentional in his bearing, posture, and garb, decor and conversation. Yet none of the above-mentioned items separated or isolated from any other can be named profound. The address lies in witnessing or being present to any group or individual who is indeed expending his life decisively. Seeing a group of individuals so in charge of their life together is to see profound purposefulness.

The  
Futuric  
Traditionalism

4. The style of the Religious House, while embracing the 20th century grounds itself in the archaic in order to restore the wisdom of past humanness on behalf of the future. The Religious House is always concerned about interpreting the archaic for all age groups in the urban situation. This presupposes the study and research which describe the life dynamics that occur over and over in human history. The values of the past are held in the ancient hymns we have chosen to reclaim as well as in the new songs which we have written that restate the struggle and vision in the myth and symbol of the 20th century. Studies such as Here, research on the Guild and even scripture itself help us see the ongoing dynamics of humanness and push them to reflect their wisdom into our life situations. Embodying the archaic and the futuric is woven into the Religious House style in a regular rhythm through the Daily Office, decor, study of human history, the Local Church Experiment, the solitary office, and the Ecclesiola. The symbolic life is key in holding the body before the archaic-futuric tension. For example, in the Daily Office the ancient cultic style is appropriated to act out our contemporary participation in the drama of salvation. Again, in the Local Church Experiment, we have chosen to work within the historical Church structures to create the new sociological form of the Church.

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### The Profound Function

#### III. THE ADDRESSING STYLE

The  
Basic  
Openness

5. The times in which we live require of the Religious House a basic openness to every aspect of creation as it is transformed anew. The very existence of the coming generations rests upon a calm determination to wrestle unendingly with basic human wisdom, new information, and a changing world view in order to make passage into the future. Most importantly, the religious house passionately hopes for every man to redecide his life thrust and is open to inventing the forms which will enable men to do so. This style of basic openness is patient, intense, unafraid of its own position or status, willing to ask questions, is exposed, and is characterized by non-defensive outgoingness. This style is willing to risk accepts criticism and failure, and submits to a more comprehensive model than its own. It is open to the elements of surprise and perceives the promise within the given situation. It graciously calls forth new data, beckoning to others as they walk hand in hand into the fire. This style presumes openness to God or The Way Life Is and finally is open to any new insight in the context of pulling it through RS1.

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IV. THE PRACTICED SPIRITUALITY

The  
Practiced  
Spirituality

1. The Religious House engages in the practiced spirituality which issues forth sociological souvenirs of the Other World. In our time, man has lost essential touchstones to plumb the deeps to make sense of his interior yearning for fulfillment. The Religious House is a self-conscious embodiment of the sociological indicative which beckons all men to live before the radical onslaught of mystery, consciousness, care and tranquility. It is in the midst of the form, activity and style of this body of people that the awe-filled encounters with the spirit indirectly impact the destiny of the globe. This practiced spirituality is imbued in all aspects of the House. Examples of this would be the corporate manifestation of the style of the Mystery Body which is the corporate singing of Other World songs, or the participation in tangential conversations which evoke a deep yes to the 100 ton crane 2 weeks or 2 years later, or structural forms which are passionate model building intensify the vision of the Concerned Body to bear yet another mountain, or preparing dinner for 40 Ecclesiola guests in the midst of a power failure is a problemless expenditure for the Tranquil Body. Practiced spirituality is the sociological form of the experience of awe which tangentially redirects the vocational thrust of the paperboy, the mailman, the meter reader, and Ecclesiola guests toward missional expenditure.

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### THE PROFOUND FUNCTION

#### IV. THE PRACTICED SPIRITUALITY

The  
Mystery  
Body

2. Bringing self consciousness to the response in an encounter with the mystery enables a body of people to operate a level deeper than would be expected in society at large; thus, the sociological activity may appear strange to an outsider. In the everyday, work is not frequently looked forward to with high expectation and excitement. But, to have the role of work recreated through singing and contexting, it mysteriously allows a body of people to engage in work estatically and passionately. The intensification of fear and fascination for life diminishes the amount of small talk one normally would expect in corporate sessions and one would be struck by the pensive thoughtfulness more than by superficial chatter. When a body responds out of being grounded in the eternal, it stands as non-chalant, unruffled in a situation which would normally produce a response of anger or in some other way close off dialogue with life itself. Rather, relating to the eternal dimension of life exposed keeps the dialogue open. When the unexpected is mysteriously introjected into a situation, people are startled and have the possibility for a second reflection, allowing for surprisingly creative out-pourings out of a second wind. Finally, a body with a self conscious missional task relates to such everyday activities as work, irritating situations, and new life demands with intentionality out of the deeps of life.

The  
Conscious  
Body

3. When you see a stymied Religious House September PSU suddenly addressed so deeply (by a scripture conversation for example) that the interior montage the group walked in with is shattered, new relationships seen, old frustrations and dead ends opened up into deep avenues of understanding, and the group is released to ceaseless activity on behalf of the future, there you see the sociological form "explosive creation" of spirituality practiced as the conscious body in the Religious House. The practiced spirituality of the conscious body appears in the form of corporate story rehearsal, corporate journey reflection, corporate articulation of the spirit mood, and corporate image creation. When a body consciously recalls its historical grounding and is released to stand freely in the tension of the daily task and the long range vision, freedom is being practiced. When this consciousness is

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IV. THE PRACTICED SPIRITUALITY

further grounded in the particular arenas of engagement by rehearsing the concrete journey in all its victories and defeats describing the given situation for the sake of moving in to new engagement, freedom is being practiced. By the corporate articulation of the spirit mood, a body grasps itself as a manifestation of the broader societal context, transforming its individual and corporate states of being into missional reflective tools. The creation of corporate images captures the story, the journey and the spirit mood in physical images which then re-bombard the consciousness of the body in its everyday engagement.

The  
Concerned  
Body

4. As those who have been cast, by the Word, into unqualified responsibility for the future of the earth, the Religious House objectifies this concern by developing concrete models which inclusively hold the foundational contradictions of our time and the church's response. Every model is grounded theologically in the "way life is," sociologically in a problemat for the entire globe, and strategically in a 20-year timeline of the futuristic vision. Such objectified concern manifests itself also in a passionate relation to the task, wherein heat is generated on behalf of innocent suffering rather than self justification. This concern insists that others experience radical spirit address in the midst of every structure, every event, every assignment. It makes the economic dimension a demonstration of the intentional use of all resources for the sake of the mission. Being subject to assignment to anywhere on the globe and living all time under assignment, the Religious House impacts society with a style of corporate care for the world.

The  
Transparent  
Body

5. In the body which manifests tranquillity one sees the intensification of the objective experience of mystery, consciousness, and care in problemless life. When life is disclosed as the only life there is or ever will be, and that that is all one ever needs to know, a kind of profound humor and laughter often results, or at other times a meaning-filled sorrow. When tranquillity occurs in relation to death or total expenditure given freely for all, it may be seen in a certain intensity in corporate singing, particularly in the midst of an impossible task. The Religious House experiences life or problemlessness, makes merry when there is no merriment, experiences rapture in the midst of bearing the weight of the world, and knows a peace that passes all understanding.

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## THE MOVEMENT CATALYSIS

### V. THE STRATEGIC PENETRATION

The  
Strategic  
Penetra-  
tion

1. Strategic penetration is that aspect of the mission of the religious house through which the gospel is re-articulated to the people of God. It, therefore, does not have to do with masses but has to do with utilizing the 20th Century methods of imaginal education to re-arm the Church with a relevant gospel. Penetration is thus a manifestation of the movement's decision to use the local church for the task of renewing civilization across the globe. Concretely the demand is to systematically teach RS-1 to every local churchman on the planet. Every region is called upon to plan carefully its vision of the next 20 years so that its penetration efforts are most strategically utilized. Careful attention to ecclesiastical and cultural particularities is critical so that the most effective recruitment methods are chosen. The role of the House is to enable the regional penetration effort to win. That is, the house sees to it that the entire effort from the long-range planning to the man for RS-1 is excellent. The way this is practically done varies greatly depending on the stage of regional development. Ideally the house plays the role of enabler of penetration -- training and spiritizing the recruiting forces, thus keeping itself flexible and available to the entire mission across the region.

The  
Long-Range  
Projection

2. Strategic penetration is based on a geographical and social analysis of the region, and a grid completed to the parish level. This analysis discloses the population distribution, and should include a careful inventory of the existing churches. Another crucial element in the long-range context is the expansion of the religious house network to other metros, and the replication of the Local Church Experiment Galaxies to include up to 848 churches per metro. On the basis of all this data, and in the context of the continental penetration program, the religious house assures that a four year, rational, systematic projection is created which clearly indicates the number of RS-1 - PLC courses needed, and the number of participants anticipated on a quarterly basis. This model becomes a motivity symbol for the region and prevents victimization by the immediate possibilities and failures.

The  
Basic  
Strategy

3. The religious house enables the creation of basic strategy. It enables development of recruitment machinery through calling for structures, for deeper penetration, for recruitment models and for accountability and absolution. The house enables

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the creation of metro battleplans. This includes establishing clergy, lay, and local church quotas for every metro for every course to insure the systematic and strategic penetration of the regions. The house helps establish quarterly and yearly operating principles. This is to establish practical priorities for basic strategies of systematic penetration. The religious house enables the movement to create the recruitment methods, for instance, the blitz method, the cluster method and training plan method. The question of authorization is deciding what members of the church hierarchy need to be visited to obtain sponsors or to prevent potential blocks to penetration and who in social power needs permission to be a friend of the movement.

The  
Tactical  
Recruit-  
ment

4. The religious house is responsible for insuring that all recruitment is done in a rational, tactical manner. A comprehensive time-line plots the timing of recruitment forays, the followup call, when necessary, confirmation letter for registrants and final check shortly before the course date. The house insures that responsibility for particular courses is clearly delineated and necessary troops are available, trained, and then employed strategically. A story which will evoke a positive response while at the same time reflecting the actual nature of the course is presented in the form of brochures, mailings and other publications. The story is most crucial during speaking engagements in both religious and secular meetings and in calls in prospects' homes. Prospect names are gleaned from the polis, region, or metro, involved, depending on the strategy upon which the course is built.

The  
Course  
Actuali-  
zation

5. The religious house assumes final responsibility for the style of course actualization even though many of the decisions and practices are performed by regional colleagues. Several elements which influence the style of the course include the setting, regional teaching, and P.O. roles, faculty briefs, prior to the course, and the enablement design. The site, decor, and menu must be chosen to communicate and allow intentional style. The house assigns 3rd and 4th teaching, P.O.-ing and hostess roles and assumes responsibility for contexting the faculty relative to the assigned tasks. In addition the house provides pertinent information about the course and participants to the arriving pedagogues. Finally the quality of the course hinges upon the quality of enablement, therefore it is crucial that the house assure clear enablement assignments be made and performed.

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THE MOVEMENT CATALYSIS

VI THE COLLEGIAL FORMULATION

The  
Collegial  
Formulation

1. Collegial Formulation is the dynamic of catalyzing, building and shaping the thrust of the movement in its mission. As such it catalyzes the primary ongoing care structures for the movement, establishes the advanced training dynamic around specific tasks, enables decision making for individuals to take the next step and prepares local congregations to journey toward participation in the Local Church Experiment. Knowing that life decisions are made in the midst of corporate structures, the Religious House sparks the establishment of the ecclesiola experiment within the metros across the region. These take the form of study, care and missional planning within the context of an ongoing covenantal relationship. Movemental events focussed around specific tasks such as Odysseys, pedagogy tutorials, celebrations, etc. provide the fundamental training and global visioning which nurture and sustain the movement's missional consensus. In creating journey designs for individual colleagues, the Religious House broods and prays over the rhythm and specific training events which allow every grad to take the next step on his journey that he is ready to say yes to. In focussing formulation activity on congregational training the movement demonstrates its decision to act on behalf of the local church in history. Every movement colleague is being trained to be a spirit presence in the midst of his local congregation in order to journey the local congregation to participation in the local church project. As collegial formulation broadens and deepens within the movement the disciplined cruciformed leadership emerges and thrusts the movement forward in building the future.

The  
Ecclesiola  
Experiment

2. The Religious House catalyzes movement collegial formulation through the ecclesiola experiment by kindling priorship, journeying teacher training, patterning study and nurturing spirit. Kindling priorship involves assigning leadership roles, being the exemplars, visiting for recruitment and assigning responsibilities for enablement, decor and children structures. Teacher training is journeyed by illustrating the power of corporate study, exposing the simplicity of the methods, implementing the methods effectively and assigning teaching roles. In patterning study, the Religious House discerns what study is needed for the colleagues' journeys and the task at hand, who needs to lead the study, and how it is to be contexted. Colleagues' spirit is nurtured in the ecclesiola because it is held regularly, has a common format, is locally available and always lays demands on both participants and leaders to assume total responsibility for the mission, giving a vision of possibility for their lives.

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The  
Movemental  
Events

3. Each quarter carries with it movemental events formulated by the Religious House which are crucial in keeping before the region the vision of human possibility for every man and calls the colleagues to significant participation in building the global collegiality. These special events show up as special training, Religious House events, visits and sojourns and special recruitment events. Each quarter offers the possibility of Regional Council, Continental Praesidium, and academy participation. The Religious House offers special training in such areas as Odysseys, clergy collegium, family treks, children's curriculum building, and morning collegium. These events offer training in methods such as scripture conversations, spirit conversations and curriculum building. The region is catalyzed through impact with the Religious House through such events as House Church, open house, celebrations, and ecclesiola. Significant decisions are formulated through visits and sojourning. The Religious House is the spirit catalysis in recruitment to renew the vision, sharpen recruitment tools and rehearse the story. The Religious House stands as the model of the church and points the local church toward activities in the parish.

The  
Journey  
Design

4. Every person is on a journey, brought to consciousness by RS-1, which is a journey of increasing consciousness of his death and increasing caring for the significance of his life. A journey decision calls him to radically engage himself in caring for the world and, at the same time, radically detach himself from this world's demands. The Religious House stands as a sign to the movemental colleagues of the region, that the journey is one of always becoming, of open, joyous possibility. Through the use of pedagogues evaluation, personal visiting and corporate reflection, the Religious House and metro colleagues decide on the priorities for engaging a course grad or a group of grads from a congregation. The alternatives can range from something as simple as course enablement or child care, through advanced courses or ecclesiola participation to academy or research assembly participation. The practical journey design is an inclusive file system in every metro as a comprehensive tool for unified, continuous care for a grad's unique journey.

The  
Congregational  
Training

5. The Religious House catalyzes both laymen and clergy to action within the local congregation by engaging them in events, programs and activities that enable them to see the local church as part of a history long, world wide network. The congregational training includes the training of cadre leadership and established members of the congregation. Cadres need to develop skill in study and workshop methodology, conversations techniques and meeting format designing. The Religious House enables the congregation members to recover their depth wisdom as churchmen, through liturgical celebrations, local church festivals and tactical training. The regular beat of training opportunities gives corporate vision to the congregation and brings depth formation

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to local leadership. The long range implication of Religious Houses' catalysis of the movement's involvement in the local church is that churches will be prepared for the expansion and replication of the Local Church Experiment.

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THE MOVEMENT CATALYSIS

VII. THE SOCIETAL PERMEATION

THE  
SOCIETAL  
PERMEATION

1. The Religious House activity of Societal Permeation is in the strategic arenas of (1) The Historical Church, (2) The Secular Establishment, (3) The Disestablishment Forces, and (4) The World Religions. Permeation is the most visible, the most pervasive, and the least structured Religious House strategy. In the particular geography where the Religious House is located, the first sense the community residents have that there is a Religious House is the result of permeation activities: how the lawn is kept, how the families relate to the school, how they buy their groceries. While constructing the public face of the Religious House, permeation activities provide the occasion for absorbing the mindset of the community and its image of itself. Speaking engagements to secular and religious groups from a broad scope of possible topics are occasions for evangelism of the Word of possibility within every discipline or structure of society. Societal permeation within the church means the Religious House acts on the tasks the church demands for its renewal. Training in model building, in research methodology, in consensus-making, in imaginal education, and consults are tools that apply to any secular situation and need only be adapted by Religious House PSU's or guild. The comprehensive models of the Religious House practically applied in the area of social reconstruction; e.g., 5th City, push the revolutionary or disestablishment forces already in society to be comprehensive and futuric. The Religious House relies on permeation activities to accomplish four important objectives. (1) From permeation activities you obtain authorization from the establishment; you win the influential friends who can enable the mission at key points. (2) Permeation provides the salaries which keep the Religious House a self-supporting, independent unit, obedient only to God. (3) Permeation lends authentication to the sacrificial life style: those who "work out" make it clear that it is possible to participate in the movement and work eight hours a day. (4) In addition permeation activities subtly implant the dynamics of humanness in non-movemental structures. Wherever Religious House people have worked, new kinds of workshopping go on. Wherever clergy have been nurtured by the house, new images appear on the bulletins. The style of permeation is the style of sophistication. In permeation activities the Religious House demonstrates what it means to honor the context of the other or how to be in but not of the world. This is done by being aware of the etiquette or the appropriate style of the situation. For example, if smoking is inappropriate in an orthodox church, the Religious House does not smoke. If honoring the establishment or another culture requires using titles, the religious house addresses by title. As a Religious House tactic, permeation has broad implications for the future. When you run out of good recruits among your friends, past permeation becomes very helpful for turning up new prospects.

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VII. THE SOCIETAL PERMEATION

When you are looking for a new church in the galaxy, previous denominational permeation can be crucial. As the movement becomes more and more a sociological reality, a visible organization as well as a Spirit Movement, permeation activities will be key. How to maximize the time spent on permeation activities to gain the most fruitful results will be the question.

THE  
HISTORICAL  
CHURCH

2. Since the Historical Church is the key to the renewal of civilization, permeation of the denominations is of highest priority for the sake of the marriage to be enjoined between the Movement and the Historical Church. The Religious House researches the denominational structures thoroughly. Developing comprehensive data as to membership within local churches, hierarchical structures, key figures, actual polity flow, etc. is crucial. Data includes protocol, moralisms, and renewing trends. Beginning with the very first contact, the Religious House projects an image of servant to its historical role. Practically, the Religious House initiates and sustains an intentional visitation program of key leadership, conducts selected leadership training programs, consultations with denominational boards, and workshops with ecumenical associations. The Religious House develops speaking engagements and preaching occasions. In intentional membership in key congregations, development of a depth relationship with specific denominational leadership capable of securing permission is the key focus of all permeation.

THE  
SECULAR  
ESTABLISHMENT

3. Effective permeation of the secular establishment is life and death for the missional thrust of the Religious House. Friends and patrons in powerful positions open doors to high-paying jobs, fund-raising, in-kind contributions, credit and employment references. In day-to-day activities of the House, the operational keys are structural obedience within the context of mission, keeping abreast of common concerns and trends, and knowing how, when and where to meet pivotal figures within the establishment. Finally, as structural revolutionaries, the Religious House demonstrates the possibility of the future, both through its daily participation in the social structures and through special consults and training workshops for groups who are looking for tools for creative engagement in society.

THE  
DISESTABLISH-  
MENT FORCES

4. The societal permeation of the Religious House involves accurate assessment of disestablishment forces that exist globally and within the given geography. A list of the forces is discerned through international publications such as the Christian Science Monitor, The New York Times and local sources, especially literature of the forces themselves. Listening carefully to disestablishment

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VII. THE SOCIETAL PERMEATION

trends, paying attention to "Third World" movements, strategically participating in political organizations provide raw data for contemporary social analysis. Through selective response to requests for participation and/or consultations and teaching of the LENS course as an overt strategy, the Religious House points to comprehensive social vision and gives practical ways for such forces to move toward the transestablishment posture. These forms of societal permeation offer clues to the resurgence of the human spirit breaking loose across the world.

THE  
WORLD  
RELIGIONS

5. The clue to the globality that we experience has to do with the common human experience that every man has. Every man is religious, yet only some men have self-consciously created a story about life. The Religious House, moving toward a common human understanding, appropriates within itself the gifts and understanding of all the world religions. The visible symbol of this shows up in the intentional Ur decor in the houses, participation in worship services of other religions, and frequenting other Ur restaurants. In order to authentically honor the other religions, the Religious House researches their history, traditions and doctrine and pushes to their ontological basis and truths for all men. Of necessity, the Religious House is aware of the manifestations of other religions in society, affirms their sociological thrusts and is always prepared to receive His Excellency Theophilus and Bishop Joshi at any time.

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THE MOVEMENT CATALYSIS

VIII. THE TACTICAL DEMONSTRATION

The  
Tactical  
Demonstration

1. The tactical demonstrations of the Religious House catalize the movement by creating signs which concretely point beyond the present malaise of society toward renewed society. These signs demonstrate and ground the vision of the movement contained in the arenas of grassroots polity, social guild, societal signs and enabling development. The polity of the movement demonstrates the process of local to global consensus making. This polity permits local man to get his voice effectively into decisions made at the local, regional and global levels, overcoming the contemporary problem of grassroots political impotence. Models for action are developed through a global research net which pulls the wisdom from models formulated in local problem-solving units. An annual research assembly gathers grassroots leadership to discern the edge development of society, setting a context for local mission. Global, areal, and regional councils present the corporate vision and context of the movement back to the local units. The consensus methodology is key to this sign of the new polity. Demonstration through the social guild is in the experimental phase, though much of the work of the 5th City guilds provide crucial wisdom. The current experiment with the "movement guardians" in such arenas as establishment liason, vocational reappropriation, economic undergirding and the application of movemental methods in business portends a means of focusing the resources of the establishment missionally on both a local and global scale. Thus, will the movemental dynamic of the guild be catalyzed as a primal force of renewal within the parish. Imaginal education as demonstrated in the 5th City Preschool is out to recreate one's self images from negative thinking to the "I am the Greatest!" mindset. Missional family experimentation points to new life possibilities within the primal unit of any society. These are held up as replicable models which awaken the consciousness of people and give form and direction to the resurgence of man. By their existence, possibility is radically demonstrated. It beckons people and holds them accountable. The development network is the tactical and practical demonstration of the methodology of strategic financing of social reconstruction. This missional economic engagement is potentiated through the practicum, a grassroots donor net, church and social establishment donors, in-kind models and continuing signs of missional thrust such as stipends, shared incomes and other intensified examples of futuristic giving. Revolutionary financing is that which depends upon the total societal resources and demonstrates the stance of being obedient to only the entire past and future of civilization. The Religious House thus embodies and calls forth tactical demon-

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strations of political, cultural and economic renewal which catalyze the Spirit Movement for the sake of the future of the planet.

The  
Grassroots  
Polity

2. An important arena of tactical demonstration is its system of grassroots polity. This polity is characterized by consensus decision making and local autonomy within a corporately arrived at global context. The polity operates through the creation of a common vision (local to global), then the insuring of a common understanding (global to local) with the freedom of adaptation of these understandings to meet particular local demands. Local problem solving units refine grassroots wisdom relative to needed action. A global research net receives these models and relates them to alternative models arriving at a common global plan of action. Global research assemblies composed of grassroots leadership formulates edge missional models. Global, areal, regional councils and presidiums adapt the corporate models to make them responsive to different levels of needs. Everyman participates in the leadership of the movement as a part of the community articulating local wisdom; or as a part of the bureaucracy adapting models for implementation; or as a part of the symbolic leadership guarding the depth meaning of the agreed upon consensus.

The  
Social  
Guild

3. As a primal force of renewal within the parish the social guild formulates the care structures for concrete care of every parishiner. The Guild participates in research for the sake of creating care models and enacting them. The action of the guild is the catalytic or signal action which beckons new arenas of responsibility within the parish and thereby beyond the parish. Spirit nurture through fellowship and training enables spirit giants to emerge who carry the burden of caring for the world by catalyzing social guilds in other parishes. It is through the interchange and focusing of their wisdom and power that makes each guild more effective and broadens the impact on society beyond the parishes a viable network is developed that envelopes the globe in a care net.

The  
Societal  
Sign

4. In this time of radical social change, everyman is longing for a form in which to authentically engage himself. The Religious House, acting as catalysis draws forth from the movement societal signs which point to new kinds of possibility for society. Images of societal engagement take form as the 5th City model, and its presuppositions undergird every Religious House's relationship to its local situation. Also house members spiritize existing structures through jobs and consultative contacts with the establishment. Imaginal education demonstrated in the 5th City Preschool recreates ones self image from negative to "I am the Greatest." Another form is that the missional family which radically demonstrates the possibility of total and

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The  
Enabling  
Development

creative participation in the renewal of society within the most primal unit within a community. These forms awaken the consciousness of people and give direction to the resurgence of man.

5. The development network is the practical demonstration of reordering economic distribution. The primary funding of the movement comes from the movement itself. A network of grass-roots pledges and larger donations come from movemental colleagues and friends. Movemental development will be handled on an areal and regional level using the practicum tactic for goal setting and training of local troops. Another source of development is corporations and foundations. Money is donated both in funding proposals and programs and unspecified grants. Donations of in-kind gifts to reduce the operating budget is another strategy. focused on corporations. Broadbased corporate power is demonstrated through intentional budgeting of Religious House funds which symbolizes commonness and globality. The worker-priest image enables total self-support through secular employment and pooling of funds. Monthly allotments are set for international programs, travel and future house expansion. The Corporate Economic Power Unit model budgets family and missional needs for those in covenantal relationships to the movement through not living in the house.

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## THE RESURGENT NURTURE

### IX. THE IMPACTING VISIT

#### The Impacting Visit

1. A visit to the wayside inn is in itself a gift to the wayfarer. Regardless of who he is and where he arrives he senses that his visit is anticipated and appropriate preparations have been made. There are several levels of visitation that occur. The wayfarer may be a stranger--the washing machine repairman or the curious neighbor; he may be a movement friend--dropping in overnight or a recent curious RS-1 grad; he may be a close colleague--a regular guest a House Church, or a colleague who wants to discuss an urgent concern; he may be one needing special help--someone who inquires about the services of the House, or a clergy couple at the planned clergy meeting. Here one encounters a style of comprehensiveness, intentionality, non-defensive openness and deep honoring of the historical church.

He is impacted first by the decor which holds him over against the mystery, the globe, the missional task and his own decision about his relation to all of these, revealing the singleness of thrust in a comprehensive context.

The decor of the house is the most immediate and obvious impact which confronts the wayfarer with the singleness of thrust in a comprehensive context. The power of a corporate disciplined body impacts one through the care/orchestration of every activity which is evident in the organized effectiveness of all that occurs. Through the common celebration of the constants of human life in song/worship/and rites of passage he is impacted with his own mystery, depth and greatness. Serious conversation which focuses on the dread concerns of living in these times and the openness of the yet uncreated future throws him over against a deep reflectiveness on his life. Finally, the sign of a body of people who have self-consciously structured every aspect of their lives about a single task in the midst of history cannot be over-emphasized. The vocational clarity embodied in reports and conversations and visioning and planning not only illuminates his own vocational struggle but gives him a viable way to continue his quest. Finally, the happening that happens whenever one visits the religious house is an increase in his own conscious about the depths of the human journey.

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The  
Guest  
Night

2. The guest night usually refers to a specific time, when guests are encouraged to come with special invitations sent well ahead of time for particular guests to appear on a specific day. The house anticipates with enthusiasm the arrival of the visitors; the time design is planned, the menu is prepared, the house is fastidiously presentable, overnight arrangements have been made, emerging generation structures are ready. As the guests arrive, they are greeted by the assigned host and hostess for a period of conversation and refreshment, accented with incense and candles and appropriate music. Within a short period of time, the guests and the house are called to the collegium room to begin the meal and the planned structures. Songs are carefully selected and the symbolic life is fully contexted. The guests are formally introduced and welcomed and the celebrative feast begins. The structures are planned with the particular guests in mind. The stance is one of collegial graciousness rather than pedagogical aloofness. As the event is concluded on schedule, informal reflection is done and the guests are missionally sent forth, knowing they have participated in an important and exciting event in the life of the church.

Collegial  
Conversation

3. A practical manifestation of the wayside inn is that the coffee pot is always on. This receptiveness encourages colleagues to participate in informal missional conversation. This is not a time for philosophizing, indirect counseling of personal problems, or pushing the latest construct. Rather it focuses on the external historical demand, The guest knows himself to be honored by having his real situation objectified, and by experiencing his own humanness in an expanded sociological context. Thus, with limits and possibilities revealed, he is left with authentic life decisions. Knowing the powerful impact of space, care needs to be taken for choosing the setting of these conversations. Since these occasions often come unannounced an enabling style of nonchalance is created by a previous thinking through of general stance and House response.

Stranger  
Dialogue

4. The Stranger Dialogue in a Religious House is with style and space and requires an operating plan for displaying the house. The style of the house is one of sophisticated graciousness that glows out of

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preplanning for their care. Details such as refreshment supplies, reception area, house tour format have been thought through and arranged unobtrusively. Preplanning allows openness to each individual life and dialogue is then shaped by the person and the situation in relationship to the missional context. A surprise call by a Bishop and a service call by a washing machine repairman elicit and require two different dialogues. Yet honoring local necessity born out of local cultural forms may be more crucial to the mission indirectly than would appear at first glance. Therefore, the impact of the house on a stranger has missional effectiveness by the honoring of the individual in the midst of his local cultural forms may be more crucial to the mission indirectly than would appear at first glance. Therefore the impact of the house on a stranger has missional effectiveness by the honoring of the individual in the midst of his local cultural form.

#### The Missional Consult

5. Visitors to the house include those who come to participate in missional consults. The individual who needs direction or techniques in Sunday School or Day Care curricula, churchmen interested in congregation goal planning, in fact all who feel the need to engage in what finally is the mission and have a specific project in mind--these are the ones that the Religious House has a unique capacity to serve. The consult would involve sharing of movement wisdom and illustration of movement methods such as workshop and model-building. Indirectly would be transmitted the style of spirit men in the stance of the consult leader being open. While the consult would be out to enable the specific task effectively to be done with the intention that movement methods could be applied by the recipients to other situations, the existential aim would be for individuals finally to achieve a new self-consciousness of his own possibility, and of his relation to a movement which has the power to change soultly and which indicatively demands his participation.

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### THE RESURGENT NURTURE

#### X. THE PARTICIPATORY SOJOURN

##### THE Participatory Sojourn

1. The sojourner becomes the religious house by his decision to participate in the ongoing life of the house and is under assignment as a secular religious. As the sojourner comes within the context of the religious house, he experiences a discontinuous jolt. He is no longer a guest, but participates in the external mission, the symbolic and reflective life of the house. He is held accountable for team and station assignments to the corporate body for his expenditure. The sojourner differs from occasional visits or programmed activities of the house in the fact that a specific covenantal relationship is assumed for a duration of time, i.e., a day, a week, a month, or a quarter in consultation with the house prior.

##### The Single Day

2. When a colleague arrives to sojourn for a day, the primary response of the religious house is to include him in regular structures and to continue being the religious house. For a brief period, the sojourner is as much a part of the on-goingness of the house as anyone else. He would participate fully in worship, meals, study, planning, recruitment, spirit life, accountability/absolution, and enablement that might occur. In addition, he would participate proportionately in the financial on-goingness of the house. Yet, each day, must be individually organized so that the sojourner's activities outside of the house are put into a comprehensive daily time design. That enables as much participation in the house and regional activities as is possible. The sojourn is carefully though briefly contexted by the monk master at the start and whenever else required to enable full participation. At the end of each day there is an accounting and reflection on the activities and their significance.

##### The Corporate Week

3. The sojourner for a corporate week participates fully in the life of the house, for a week I, week II, or a whole week. This covenant is formally recognized at the first corporate gathering in which he participates and is terminated as he is sent out at the close of the sojourn. He is involved in regular

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house structures, being assigned to a team and a station. He participates in the cultural life of the house through seminars, collegium, worship, ecclesiola, and House Church. He participates in the economic life through enablement and the sojourn fee of \$25 per week, and in the political life through participation in PSU's. He is also engaged fully in the external mission through blitzes, courses, etc. At the same time, this total participation takes place in the context of other relative covenants the sojourner may have--such as family, occupational station, or social commitments. Therefore, he may be assigned to special meetings and other prior commitments. His sojourn may reflect a special purpose, special training, or a specific missional emphasis. Because of this, it is critical that the house priorship provide the sojourner with contexts that release him to be the house and that enable his journey.

The Monk  
For A  
Month

4. A person may decide to be a monk for a month for various reasons: business in the city, exploring long-term relationship to the order, or intensifying his own missional journey. The program assumes a temporal covenant to participate totally in the life of the Religious House or to be the house for a specific period of time (15 days to one month). The economic dimension of this covenant is \$75 for an individual or \$125 for a couple to cover room, board, and missional support. The sojourner's full structural relationship would be designed with a weekly emphasis on enablement, penetration, study, or formulation, and particular exposure to pedagogical and model-building skills. Leadership roles would be assumed based on where his journey needs to be pushed. The month is designed with consideration for the sojourner's already incurred commitments, but raising the question of re-scheduling some of those commitments to enable the fullest possible participation. The monk master discerns where the sojourner is in his spirit journey and designs an assignment rationale which will intensify that journey and move him to a new dimension of movemental training. Weekly meetings with the monk master are necessary to enable the sojourner's participation in the needed direction of his journey.

The  
Quarterly  
Stay

5. The quarterly stay is a covenanted period of thirteen weeks in a Religious House. One would fully identify himself with the house in its total life with the exception of order polity concerning

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finance and permeation work. The sojourner can maintain his regular work and salary while paying the house a specified amount for his stay. After review of his intent and after adequate contexting, the sojourner receives regular house assignments. According to the individual's journey, special assignments may be made. Individual care would be assumed by the team structures and the priorship of the house.

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THE RESURGENT'S NURTURE

XI. THE VOCATING JOURNEY

The Vocating  
Journey

1. The Religious House Dynamic deals with the vocating journey whereby one again sets his life before his decision to be the Religious in our time. This decision is held by participating in various forms in the house: The Working Forum, Regular Engagements, Training Events, and Religious Practices. Through participation in these events and structures the regional colleague is impacted again and again by the power of corporateness and the disciplined life style and consequently is moved along on his journey in being the radical religious. The house becomes a touch stone to enable local man to stand in his own particular situation. The short but regular visits to the Religious House, the Holy Space, transform man's vocation to holy vocation. We know that everyman is looking for a way in which to act out his care and to be authentically cared for. The structures of the Religious House give a practical outlet for that care and are a place in which he finds himself reminded once again of the word about life that pronounces each moment a significant moment whether spent scrubbing floors or studying St. John of the Cross.

The Working  
Forum

2. Working Forum is that dynamic of Religious House life manifested in particular structures that enable the journey of the wayfarer's vocational decision. Open structures are a type of working forum geared toward achieving missional goals that can absorb fifty or one wayfarers; they are expansive models that can utilize the life expenditure of the different numbers and people who are constantly coming and going. Other types of working forums are development calls and special penetration work in which wayfarers can engage at a minute's notice in the external mission. The ongoing post work, enablement, rationale are types of working forums that can easily absorb people and focus them in missional engagement. Other types of working forums can be seen in the necessary details of missional work such as phoning, filing, corporate battle planning, making speeches, securing materials, updating journey cards, etc. In the working forum of weekly-daily continuity, symbolic life for the whole house and specials for the wayfarers is done. These particular types of the working forum enable the engagement of the wayfarer's life expenditure thereby nurturing vocational resolve.

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THE RESURGENT'S NURTURE

XI. THE VOCATING JOURNEY

The Regular  
Activities

3. Regular activities such as house church, ecclesiola, collegium, and week II structures are often the forms of participation that enable the vocated journey of the wayfarer. Serious expertise is crucial in roles of leadership and hostess. Leadership roles are filled by those well-trained. Likewise, care is taken in hostess choice and contexting. The hostess embodies nonchalant, gracious presence and anticipates needs. Additionally, the person is contexted on wayfarers' concerns, anxieties and point on their journey. Regular activities demand an intentional invitation system involving coordinated guest lists, concern for appropriateness of the activity relative to the guest's journey, and invitation medium (phoning, visit, mailed invitation, etc.) Children's structures enable activities to come off smoothly by making sure the children are out of sight and earshot and having a wonderful time. It is important that the telephone not be answered during these activities. Props include adequate seating and appropriate room selection, prepared equipment for such activities as common meal and solitary office, and readiness of printed materials, Common Meal, study papers, Daily Office.

The Training  
Events

4. The various training events of the House depend on a thought-through rationale of events which occur on a regular basis. This enables colleagues to plan ahead to attend any of these events. This rationale is aided by an informal invitation system of a published metro calendar and phone calls. Concomitant with any House training event is appropriate children's structures. A definite time design and statement of the research or study tasks is necessary and should be printed up beforehand. Set-up models and pre-preparation by those who will be leadership for the events must be thought through and assignments made. Operation manuals for research PSU's must be available for all of the participants. These must be back-up with House research files that gear the research into the global network. And finally, all these events must conclude with an appropriate send-out that contexts the results of the training event.

The Religious  
Practices

5. Periodically the Religious House provides special religious practices for colleagues. For the Spirit Odyssey, the House sets up a discontinuous space where decor, time design, and orchestration of events all enhance the reflective process. The leadership is carefully assigned and children meet elsewhere; their curriculum is well-chosen and executed. Meals are served with a minimum of distraction. For the Fast, the

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THE RESURGENT'S NURTURE

XI. THE VOCATING JOURNEY

The Religious  
Practices (cont)

(5) the Watch, and the Spirit Trek, similar rubrics apply. For the Ball, the House provides music and instruction in dancing which permit everyone to participate. The House makes these practices available to colleagues by scheduling them on annual and quarterly calendars, keeping journey legs for families, issuing special invitations for particular events, and structuring accountability for attendance.

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## THE RESURGENT NURTURE

### XII. THE PHASIC PILGRIMAGE

The  
Phasic  
Pilgrimage

1. All four phases of life are represented in the composition of a religious house, dramatizing to each individual that his life is a journey through four complete lifetimes. The daily encounters and rites of passage rehearse the uniqueness and demands of each phase and thereby provide an objective framework for a life thrust. The resurgent is nurtured by marking each phase of life with a year of pilgrimage in the religious house. As a youth, he is an apprentice in the spirit, building a foundation of Christian mythology and gaining the basic life methods that enable interior discipline. The young adult is a warrior-in-training, maturing the vocational resolve and passionate style of one who is ready to explore new worlds. The established adult comes to the house as a ruler who needs to develop the guru skills necessary to lead men and institutions. Finally, the sage's pilgrimage allows the eldest to consolidate the thrust of previous phases into a radiant intensity of fulfilled vocation. This year would be designed to train self-conscious churchmen in the symbolic and celebrational dimension of life, and more particularly to brood through the significance and vocation of one's particular phase. Direct participation in the Local Church Project and the guilding dynamic would be useful to this end. Their intellectual and spirit prowess would be given careful attention relative to basics, the movemental edge, and practical vocational issues. This year would deal with the particularity of one's phase and prepare him to appropriate the necessary shift in style, role and task. Redirecting the vocatedness of every individual is reinforced by the corporate life of every religious house, and is a crucial part of the pilgrimage. The aim of massively calling forth the secular saint into visibility in the twentieth century to give form to the great resurgence is the practical focus of the Phasic Pilgrimage Function.

The  
Apprentice  
Year

2. The year of the youth in the religious house is a time of bringing self-consciousness to the becoming that characterizes this phase. At every level the intern youth in the religious house is pushed toward radical socialization. That is, from the most basic skills of social behavior such as eating properly, to excellence in school, to integrating themselves into the community, the religious training of this phase is directed toward creating sociality. Secondly the youth is enabled to see that significant engagement happens now in his life, no matter what age he is. His obedience and corporateness are taken utterly seriously.

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His participation in tasks such as recruitment and course enablement are considered to be crucial to the mission as well as crucial training. Thirdly, the youth apprentice year is out to provide the deep Christian grounding that creates a foundation for the religious life. Pedagogy, emerging generation academy, scripture conversations, and course participation are means through which the youth re-captures his Christian heritage. Finally, the youth phase is a time of deciding who one is and where his life will go. The religious house gives the youth tools, methodologies, and practical arenas through which to explore his life's thrust.

The  
Warrior  
Year

3. In order to intensify and focus his experience of the second phase, the second phase pilgrim is imaged as the Warrior. This pilgrim year enables him to authentically appropriate his passionate style and to enable him to focus that passion into concrete models which transform him into the winner. While engaged in total participation in religious house activities, those arenas which are emphasized for the second phase pilgrim in order to free him to embrace that style of the warrior are training in tactical thinking and model building, experience in style refinement and laying the context for vocational resolve.

The  
Ruler  
Year

4. The basic pilgrimage of the established adult is that of the "ruler." In fulfilling this training journey, the religious house provides the practical framework within which the established adult is enabled to "do his phase." It is at this third life phase that the role of priorship is most heavily emphasized. The priorship training takes place as the phase three adult sharpens his skills as an influence of society through practical experience with pedagogy, both basic curricula and LENS, by implementing models for the cultivation of the establishment and advanced training in spirit methodologies through the Academy. He reinforces this training within the edge movemental research by instilling his own practical wisdom within the operations of society, as well as spirit training through leadership roles in Odysseys, conversations, and workshops. Through the engagement in these practical arenas of the life of a religious house, the Phase three intern is nurtured within the journey of movemental priorship. In his training, he becomes skilled in the dynamics of human motivity, dynamical structuring and symbolic leadership.

The  
Sage  
Year

5. In preparation for the social role of the sage, the elder's pilgrimage involves the consolidation of his journey into a presence that radiates depth wisdom in every situation. The religious house provides the environment for this preparation through constant structural relations

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with all Phases. Relative to youth, he is the distant mystery man who intrigues and captivates their imagination with years of wisdom. The young adult is struck by the elder's capacity to endure, as well as through his visions of the future. The mature adult sees in him the possibility of creativity and passion in this fourth life phase. Other elders are reminded by his presence of the immense possibility of their end years. The religious house intensifies these elders' functions through such structures as the solitary office, which focusses three lifetimes of consciousness. The spirit methods and conversations become methods for the deep witness to be related to others. The revolutionary social methods provide a way for the elder to relate his rich memory to the present social contradictions and thereby embodies his visionary role.

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THE CHURCH GUARDIANSHIP

XIII. THE LOCAL PROJECT

The  
Local  
Project

1. A fundamental task of the Religious House is galaxy expansion. The Religious House focuses penetration for this purpose. Primal responsibility for the Local Church Project is assumed by the Religious House assignment of one first prior family to the specific role of auxiliary prior. Using the metro grid and strategic timeline they explore all the potential congregations for eventual Local Church Project participation. The House enables cultivation of likely congregations through tactics such as intentional attendance at Sunday worship and clergy visits. The Religious House learns the regional situation, locates trained troops, and determines the spirit edge to establish likely galaxy participants. Finally, they call forth the clergy and laymen in specific congregations to make a decision and form the galactic auxiliaries. The priors sustain the ongoing local auxiliaries and galaxy as a whole through a tactical model that includes such things as advance courses, summer programs participation and participation in Religious House and other regional activities as well as regular auxiliary meetings. The priors sustain the auxiliaries in the role of guru and afford methods expertise for tactical actualization. Replication requires the continual emergence of new priors, both lay and cleric and intensifies priorship training. Presently, the Religious Houses anticipate the creation of Ecumenical Parishes through geo-social gridding, selective establishment cultivation, and imaginal decor and future visioning. Here, as at the beginning, the Religious House sets and resets the context of a renewed church only for the sake of a renewed globe.

The  
Galactic  
Auxiliary

2. The Religious House participates in the Local Church Project by providing and developing leadership in the galactic auxiliary through the sodality, weekend councils and other activities beyond the galaxy itself. The auxiliary is made up of eight laymen, the clergy couple of each galactic church, and the auxiliary couple, all of whom attend all sodality and council meetings. Each sodality meeting is first and foremost a spirit happening in which the three dynamics of the ecclesiola are experienced and the supplementaries are selected. In the Week II councils the actual practical work of the experiment gets laid out through congregational analysis, the setting of yearly and quarterly contradictions and objectives, and modification and replication models. In all of these activities as well as in the back-up recruitment and enablement structures, priors are raised up and the troops are given permission to engage in radical expenditure.

The  
Galaxy  
Replication

3. Galactic replication begins with strategic geographic focusing of the local task within the global design. The coming galactic configurations are symbolized through congregational and parish gridding, and the decision to replicate is grounded in common strategic recruitment. The preparation for replication is carried out through various forms of congregational cultivation and pre-readiness tracking such as recruitment for courses and Academy, participation in regional ecclesiola structures, the introduction of The Local Church Project and the less formal but essential impact of style. Thus galactic replication proceeds through the extension of the Order's priorship maintaining the Project as a globally common spirit dynamic. Lay and clergy leadership training of all replicating churches occurs in every dimension of regional/metro structures, galactic leadership exchange and in events located in global and area constructs.

The  
Galaxy  
Expansion

4. Established Religious Houses participate in galaxy expansion by preparing the way for the establishment of new Religious Houses. Through recruiting and training intern possibilities in the target metro, they create the demand and call for the invitation. They give guidance in securing a house and enable financial undergirding. Metro gridding is intentionalized for the purpose of planning and implementing strategic recruitment for cluster courses. Clergy and laity are nurtured through such structures as clergy collegiums, pedagogy training sessions, Academy and recruitment calling, regional councils, etc., which give spirit nurture and allow the journey of vocational decision through training in spirit and pedagogical methods. Through particularized recruitment for Field Visits, Basic Training School and the 13 week training sessions, the self-conscious galaxy emerges.

The  
Ecumenical  
Parish

5. The Religious House decides the geography of the Ecumenical Parish begins to focus metro penetration and cultivate churches for the Project. Simultaneously, it intensifies intern recruitment to meet anticipated troop demands. The Ecumenical Parish grid is the sign which generates maturity for significant social engagement. Within this grid the Religious House activates future project clergy and with the help of extended Order and movemental guardians, recruits, provides and enables the LENS course for potential guildsmen. The Religious House provides the troops to seek financial enablement and secular permission through such strategies as Metro/Regional Convocations. The Religious House provides contextual wisdom for building the secular thrust, e.g. 5th City Model, and symbolic life for nurturing the galactic thrust, e.g. ecclesiola, sodality, and the vision and story which allows religious and secular movements to work together in task groups to actualize the Parish. The Religious House is the conveyor of the contentless, tactical models created by the global research net through setting up NSV training sessions and is the trainer in their implementation through local PSU's and recruitment to global research assemblies.

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## THE CHURCH GUARDIANSHIP

### XIV. THE ESTABLISHMENT NURTURE

The  
Establishment  
Nurture

1. In Establishment Nurture, the Religious House is out to care for the ordained clergy and lay leadership in a particular area. This nurture takes place in such events as Ordination Services, building Dedications, and Convocations. One network of communication is to include key leaders and counciliar groups on mailing lists and to make infrequent but regular visits in order to share the struggle and the vision as colleagues. The Religious House allows the establishment to be of service to the Religious House out of a shared missional concern in such practical ways as providing church buildings for special programs or asking for brochure endorsement. Nurturing the establishment includes strategically honoring their yes and no, as well as having a journey chart for each man's spirit care. In some situations, the Religious House would seek authorizations or a nod from the establishment to move ahead in strategic areas. The Religious House would act out its nurturing role by initiating clergy collegiums for spirit care, providing practical tools and methods, and rehearsing a global vision. Finally, as a way of nurturing the establishment, the bishops room for the Religious House symbolizes the constant projection of highly intentionally corporate image.

Clergy  
Nurture

2. Clergy nurture is a key strategy of the Religious House. Galaxy pastors, clergy who are in a holding pattern for the Local Church Experiment, and clergy who are being recruited are effectively nurtured through the clergy collegium. The make-up of the collegium ideally includes clergy of diverse denomination, phase, and geo-social status. Priorship of clergy collegium is a House function although galaxy pastors may play this role. The priorship operates out of its own model, but the collegium is a response to the struggle and needs of the particular group. Its structure revolves around reclaiming celebration, study, and worship, with singing and conversation at meals. Training in methods focuses on edge sharing and vision creation, sermon writing, recruitment, workshopping, and pedagogy. The vision and tools provided by the collegium enable the clergy to minister more effectively to their congregations and to become a corporate thrust in the community.

Hierarchical  
Consultation

3. The Religious House nurtures the church hierarchy by honoring and obeying its symbolic roles, rendering services, seeking its permission for innovative activities and sharing wisdom. It intentionally cares for clerical and lay leaders' spirit journeys and their relationships to the movemental church. A journey chart for each member of the hierarchy allows the Religious House to address his particular mindset,

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theological and ecclesiastical stance, spirit struggles, and concrete needs. To effectively deal with the hierarchy of the church, you have certain tactics, and the Religious House must be sophisticated in their use, such as informing them as to your methods and where the edge of the movement is today. The Religious House finds the need to use a variety of instruments to nurture the hierarchy. These range from stories on Fifth City and the New Religious Mode to the Religious House pronouncing absolution, which allows the hierarchy to see the sign of hope that is projected into society by the Religious House.

The  
Available  
Service

4. Understanding itself as corporate servant of the church, the Religious House is available to provide any service requested by the church. These services include demonstration and training in intellectual, social, and spirit methods; a speaker's bureau; and the opening of house structures for participation. On the other side of making these services utterly available, by raising questions of tactical soundness, of reliance to the Local Church Experiment, and of effectiveness in local church renewal, the Religious House considers whether or not this service in the long run would enable the house's mission.

The  
Public  
Image

5. The Religious House is not a new denomination but stands as the twentieth century pluriform prototype in the ancient tradition. It is a devout clergy-lay fellowship with biblical base and is always present to serve. The Religious House in its corporate style is perceived as the steadfast, fastidious disciplined, gracious, informed, exemplar. It embodies the new covenanted missional family. Yet the Religious House manifests all this rather invisibly. The corporate image of the Religious House is seen in the style of each individual as he is the global style of the house. His globality is seen by a common, although unique, appearance which is unobtrusive in any culture. It is the devout, disciplined style which allows the house to move globally into all the structures for the sake of nurture. The Religious House nurtures the established church through its public image by guarding the holy space. The decor, the arrangement of assigned space, and the symbols allow the wayside inn to be the remotivating presence. The Religious House is a microcosm of global commonality and diversity, e.g. trans-urs, trans-phasic, trans-occupational, trans-educational backgrounds. Or the Religious House stands in the tradition of the historic church by literally embracing everyman and his gifts. Finally the Religious House embodies the transestablishment style of the secular-religious, knowing all creation, holding a profound vision for the church of the new and necessary culture whose creation is the task of the church.

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THE CHURCH GUARDIANSHIP

XV. THE MASS EVANGELISM

The  
Mass  
Evangelism

1. The Religious House, acting as guardian of the church, does mass evangelism as part of her servant role. As a strategic witnessing of the Word, evangelism is an activity taking a variety of forms such as a Preaching Mission, Church Consultation, or Metro Convocation. Geo-social gridding intentionalizes the audience chosen to insure comprehensive selection and effective impactment, awakening the church at large. The Metro Convocation is an occasional gathering of clergy and laity of various denominations and geography to hear the Good News through song and talk. The Religious House offers itself and its wisdom as consultants to the church on the local, ecumenical, and denominational level to conduct workshops and give talks while doing indirect evangelism. Whenever possible, the Religious House preaches sermons at local churches as well as Preaching Missions on the world, the Church, and the Spirit.

Geo-Social  
Grid

2. The geo-social grid is a crucial aspect in the practical construct of mass evangelism. It injects the diminsion of systematic and strategic evangelism of the masses, by organizing the social and geographic reality a Religious House has on its hands. The geo-social grid is used as a tool to insure comprehensive impactment, and indicates strategic priorities for impactment. Therefore a battleplan for mass evangelism is guarded against subjectivity by the objective necessity exposed by the geo-social grid. The building of a geo-social grid also indicates the style of evangelism, as it may differ from place to place. The social edge and spirit address is articulated differently to an American than to an Indian, or to a suburban resident than to a ghetto-dweller.

Metro  
Convocation

3. A metro convocation is done on an occasional rythm as a discontinuous event gathering the parish under one roof in wild celebration of the task completed and the job to be done. It journies the gathered through a panorama of visioning and rehearsing the community story. The convocation is the visible sign of resurrgece. The convocation is a gathering of all the faithful of the metro and all those seeking a rejuvination of the spirit.

Church  
Consultation

4. The church consultation is birthed out of a question in the life of a particular congregation. The request fro a consultation comes to the religious house as an invitation for advice in a specific arena such as church school curriculum, teacher recruitment, congregation retreats, youth involvement, fiscal management, or church attendance. The nature of these consultations is short-term, periodic and may happen either

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XV. THE MASS EVANGELISM

directly or indirectly such as meeting with the Education Committee or consultation with those who will meet with the Committee. The religious house always comes as guest to the church program and fashions the vision and spirit happening in their arena of concern. The consultations happens as a result of an obvious and hidden construct and time design. This might look like a prepared sheet for participation showing content and activities as well as a hidden plan for mood, spirit happening, and the church's relationship to the global. These church consultations become a vehicle for opening new churches, for RS-1 recruitment, and for potential participants in the local church experiment.

Preaching  
Mission

5. The preaching mission is initiated as the means of giving popular witness to the word through the themes of the church, the world, and the spirit in a series of sessions such as a Lenten series or an extended session. It is not a direct teaching activity but an imaginal witnessing with a style of possibility which allows the spirit to move. The word through mass gatherings is preached in the pulpits in local church and in mass rallies attended by local men regardless of race, faith, or nationality and by the unchurched and the loyal churchmen alike. It is a way of reaching all the people in the parish, not as a way to recruit or teach but to witness and thereby break open the masses. An example of this is a religious house prior and a clergy team which was invited to different churches to preach.

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XVI. THE SPECIFIED RESEARCH

The  
Specified  
Research

1. The Religious House in its role of being the corporate servant to the church, has the practical task of essential research. It provides the laboratory for Parish experimentation to demonstrate a radical sign to the church on behalf of the world of care for human community. Fifth City has been the primal symbol of possibility in places such as Chicago, Mowanjum and Hong Kong. Part of the essential research is the spirit analysis which provides the comprehensive screen dealing with the specific areas of contradiction. An example of this is done through scripture/news conversations and lay/clergy mood analysis. The reflections on the penetration task provides the grist for the analysis of the current state of the times and the church. The corporate methodologies used in Religious House life such as study, workshop procedures, and corporate writing labs, are vital tools towards enabling local churches to pick up their own best wisdom as they create the future. Another aspect of the essential research is the participation in the global research net through assigned Order studies related to the Historical Church. Research of Historical Orders and Classical Religious Practices, have enabled the church to rediscover and participate in the gift of its own heritage. Problem Solving Units provide the corporate research structure that honors local churchman's wisdom and thus, everyman has available to him the wisdom of the globe.

The  
Area  
Demonstration

2. One of the most crucial areas of service to the church by the Religious House is the creation of a sociological non-verbal sign of possibility and care for the world. Each area would develop its own demonstration based on the major social contradictions found within the area. The Fifth City Project is a good example of what a necessary demonstration is. The Fifth City Project began with a comprehensive problemat created by the local people. It is now a model that has global applicability and the presuppositions have proven essential in any serious demonstration. They are that you deal with 1) all the problems, 2) all the people 3) in a geographically limited area, 4) dealing with the depth human problem, and 5) the use of symbols is key. Whatever the sign is, it must demonstrate that it is indeed possible to rebuild primal community. With this vision of authentic mission in the parish, the church is given radical permission to be servant to the world.

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The  
Spirit  
Analysis

3. As a fisherman tests the temperature and quality of the water he is fishing, it is necessary for the Church to analyze the spirit atmosphere of the world. The Religious House plays a crucial role in this analysis through its varied encounters and use of methodologies which reveal man's depth relationships to life. Internally, Houses reflect on the events of the day and the motivity behind them, in the morning scripture/news conversations. The weekly Order report requires an articulation of the mood of both the House and its daily contacts, particularly in stating the contradiction. Spirit analyses of local congregations are realized through such things as art-form conversations, church consults, and recruitment and nurture visits. Informal conversation methodology and spins are useful in disclosing peoples' everyday convictions, concerns and cares. In all of these, the Religious Houses perform an important function for the Church in bringing to light the present spirit states of her charges in order to inform her tactical planning.

The  
Practical  
Methodologies

4. The practical methods developed through Religious House research are perhaps the most directly helpful ways the Religious House serves the church. Manuals produced on pre-school education, local church training, evangelism models, solitary office manuals, and many others are immediately available and universally applicable. Workshop methods that enable local church groups to order their own wisdom and plan effectively for the future are in constant demand. Corporate methods like accountability and absolution, consensus polity, and child care models cut against the spirit malaise of churches lost in individualism. Spirit methods found in conversations, solitary office experimentation as well as corporate exercises like the watch, ball, and fast, open up for the entire church the possibility of recovering the depths of the faith. Practical methods of renewal and resurgence break the images of impossibility in the church and lead the way very concretely to new signs of hope.

The  
Global  
Network

5. The global network is the research probe of 80 Religious Houses across the globe who have constructed the machinery to forge common research experiments into a single thrust. Through this network the Religious House provides structures for the flow of wisdom from the global church to the local church. Variety of structures such as PSU's, quarterly gatherings, Summer Research Assemblies, and Presidia, gather grassroots data and discern practical forms of holding common wisdom. It disseminates this wisdom through use of IE, Common Order study books, common Order memory papers and the briefcase library. The network provides the church with a vision of global possibility. It creates fellow-

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hood and a sense of responsibility with publications as in the Global Report. It gives the church a method for doing extensive research in a short period of time. The global network serves the church by holding it before the globe.