

Research Team One

Order Council '68

The Ecumenical Institute: Chicago

THE NEW RELIGIOUS MODE

SYMBOLS

EXTERNAL  
PRESENCE

EXTERNAL  
PRESENCE

awe

WORDS

BELIEFS

DEEDS

style

gratitude

charity

Roles

humility

DISPOSITION

compassion

poverty

VOWS

obedience

CORPORATES

courage

INTERNAL  
EXISTENCE

lucid

INTERNAL  
EXISTENCE

STABILITY

sensitive

POSTURE

exposed

disciplined

PIETIES

GROUND.

FORM	CONSTRUCT	PRESENCE	CONTEXT
CONTEMPLATION ABYSS	Belief. System	Knowing	TURNING BACK OF CONSCIOUS
MEDITATION PRIMORDIAL	Symbol system	Doing	WORD INTRUSION EVENT
PRAYER History	SOCIAL methodology	ABYSS	SPIRIT JOURNEY
<del> </del>	FUNCTIONAL ARTICULAT. OF relation self-other mystery	Style.	PRIMORDIAL INVENTION ↳ GLOBAL VR.

EXTERNAL PRESENCE

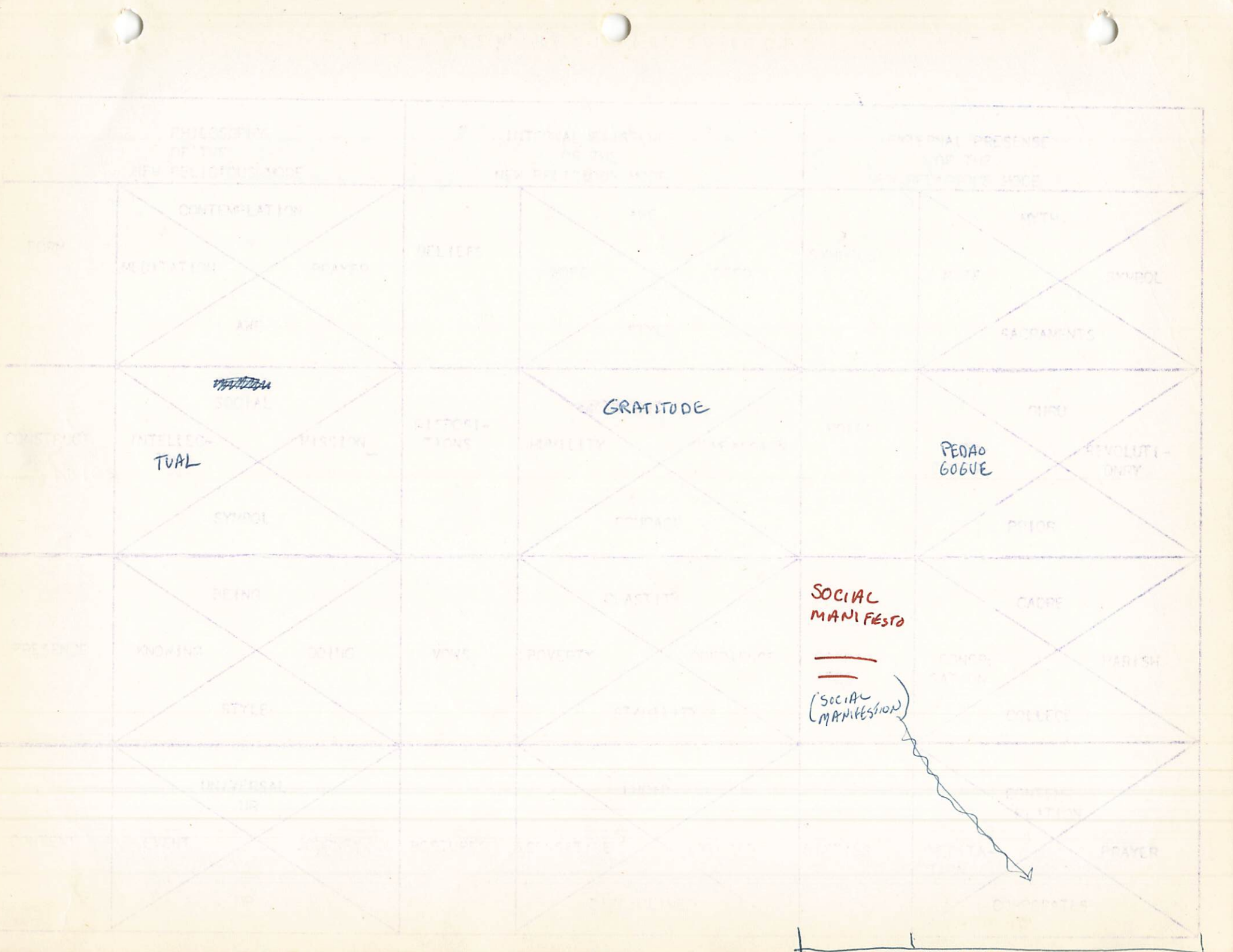
SYMBOLS	Roles	CORPORATES	PIETIES
Myths	GURU	Code	CONTEMPLATION
Rites	Pedagogical	conceal	MEDITATION
Concrete Symbols	Revolution	Parish	PRAYER
SACRAMENTS.	PRIOR	college	CORPORATENESS

INTERNAL EXISTENCE

LIFESTANCE Beliefs	DISPOSITIONS	FORGED OUT OF COMMUNITY VOWS	POSTURES.
MYSTERY PRI / OBJ / UN PAST / SUB / FUT.	Humility	Pou	Lucid
WORD <del> </del>	GRAT.	CHAST	sensate
DEED IS / will B WAS / ALL HE IS	COMPAS	Obedience	EXPOSED
Style. COMP / FUTURE ANXIETY / INTENT	COUR.	STABILITY	Discipline.

THE NEW RELIGIOUS MODE

	Philosophy of the NEW RELIGIOUS MODE	Internal Existence of the NEW RELIGIOUS MODE	External Presence of the NEW RELIGIOUS MODE
FORM	CONTEMPLATION MEDITATION PRAYER AWE	BELIEFS WORD DEED STYLE	SYMBOLS MYTH RITE SYMBOL SACRAMENTS
CONSTRUCT	SOCIAL INTELLECTUAL MISSION SYMBOL	DISPOSITIONS GRATITUDE HUMILITY COMPASSION COURAGE	ROLES GURU PEDAGOGUE REVOLUTIONARY PRIOR
PRESENCE	BEING KNOWING DOING STYLE	VOWS CHASTITY POVERTY OBEDIENCE STABILITY	SOCIAL MANIFESTO CADRE CONGREGATION PARISH COLLEGE
CO TEXT	UNIVERSAL UR JOURNEY UR	POSTURES SENSITIVE EXPOSED DISCIPLINED	PIETIES CONTEMPLATION MEDITATION PRAYER CORPORATES



~~PHILOSOPHY~~

INTELLECTUAL

GRATITUDE

PEDAGOGIC

SOCIAL  
MANIFESTO

(SOCIAL  
MANIFESTO)

## THE NEW RELIGIOUS MODE

INTRODUCTION	Par. 1.
I. The Philosophical Ground	Par. 2,3.
Introduction	Par. 4.
A. Form	Par. 5.
B. Construct	Par. 6.
C. Presence	Par. 7.
D. Context	Par. 8.
Conclusion	Par. 9.
II. The Internal Existence	
Introduction	Par. 10.
A. Beliefs	Par. 11.
B. Dispositions	Par. 12.
C. Vows	Par. 13.
D. Postures	Par. 14.
Conclusion	Par. 15.
III. The External Presence	
Introduction	Par. 16.
A. Symbol	Par. 17.
B. Roles	Par. 18.
C. Corporates	Par. 19.
D. Pieties	Par. 20.
Conclusion	Par. 21.
CONCLUSION	Par. 22.

## THE NEW RELIGIOUS MODE

### INTRODUCTION

1. Across the earth, man is becoming aware of a drastic mutation in the religious dimension of life. This has arisen out of a strange combination of radical revolutions. They are radical in scope because mankind is experiencing for the first time in history a universal upheaval in consciousness; every continent, every people, every individual and every stage of life is affected. These revolutions are in the world and in the Church.

2. The revolution in the world is a cultural revolution, of three explosively converging facets: the scientific, the urban, and the secular. It penetrates far beneath the economic and political dimensions of life to the very well-springs of human living itself. The scientific revolution by altering our comprehension of the universe and our images of human participation in it. Images of the unity of life, of relational substance, of a dynamic, finite, expanding universe, of the significance of models in determining what happens in nature and history are transforming the common sense of every day thinking. Today the entire world is emerging into a cosmopolis in form and mentality. The natural rhythm, the intimate, and the provincial have given way to the complexity of historical variation, the anonymous and the comprehensive. Rapid and perpetual social change has shifted the very rootage of life from reflection of past patterns to creation of future possibilities. The secular facet of the cultural revolution is the universal alteration in the "mood" of man by which the assumed authority of the past is being replaced by the intentional of temporal models forged out of the insight of the times, as a means of determining the future. To do this, modern man has been forced, more or less self-consciously to transform the myths, rites and symbols by which he is ultimately present to his life and times, a global experience, which has indescribable consequences for every historical faith, "secular" or "religious," and for mankind as a whole.

3. In this revolution the Church has, as it always has, a trifold responsibility to articulate its gospel to the world, to embody this message in its life within the historical process on behalf of a more just society, and manifest the presence of its master image in society by its style through which the world is fundamentally called to become anew. In assuming this responsibility, the Church witnesses its own revolutions. The first of these is the theological resurgence which was born out of the Church's recognition that she must speak to and live in the world she had been given. With the passing of the nineteenth centuries, the Church saw all the presuppositions in which the world lived called into question and confronted with non-being in a dread filled manner. The question, "Who as I?" needed to be dealt with as man either fled into hiding or came to terms with the world as it was actually given. As the revolution progressed man came to see the transition from the old into the new as a bursting open of radical possibility and corresponding demand in which he was confronted with Being in an overwhelming manner. The question of "What do I?" then had to be worked through as man either refused engagement with life or laid down his death on behalf of all men. But with all his knowing and all his doing, man knew that these were not enough. The demand was to invent humanness itself. The question of "How be I?" was raised with white hot heat. Man over against Being-In-Itself had to choose between an

*EMBODY?*

ennervated hollow man or pick up the awe-full deeps of life and weld out a life style that confronted the world with humanness itself. With this the Church's revolutions had moved beyond the theoretical task of breaking the gospel anew to the 20th century to the practical action required for a new social vehicle to engulf the world. Now the time was here for the Church to raise the question of life style of the way its being manifests the birth, life, death, ressurection and ascension of its Master. As such it was required to plumb the deeps of the new religious mode coming into being.

MANIFEST  
PRACTICE  
?

## I. THE PHILOSOPHICAL GROUND

### INTRODUCTION

4. This section deals with the ground out of which any religious mode must be conceived and analyzed. It points to the basic form in which humanness is defined and gives a picture of the construct used for analysis. It speaks of the way of standing present to reality embodied in any mode as well as the particular context for the expression of the new mode which is emerging in the present age.

#### A. FORM

5. In the depths of life, man experiences the awe-full fear and fascination of the struggle to be human. Religious modes throughout history have derived their form from the three fundamental dimensions of this basic life experience of awe: Contemplation is man's encounter with the abyss, in which he stands utterly present to the final mystery at the center of life. Meditation is man's encounter with the primordial, in which he dialogues with the wisdom of his ancestors in order to continually inform his struggle. Prayer is man's encounter with the demands of history in which he lifts before his gaze the past and present as they focus on the future of the civilizing process and assumes responsibility for all that will be. Thus the religious mode defined humanness by enabling man to stand before the mystery, by articulating the secret of human existence, and by providing an ethos out of which he lives.

#### B. CONSTRUCT

6. As the basic instruments enabling humanness, all religious modes have operated out of the same four-fold structure, which includes an intellectual schemata or belief system, a symbol system, a social methodology, and an image of function. A belief system in which man, more or less consciously, orders his basic life stance, his world-view, and his philosophical presupposition is necessary to self-consciousness. Rationality, however, is but one mode of self-consciousness. Humanness always manifests itself in myth, rite, and symbol which hold any religious mode in being and are manifestations of that mode. The mode must be given expression in concrete social practices, or it becomes an esoteric system or abstraction that is not a mode of existence. Functionally, the mode becomes the articulation and expression of the relation of a people to themselves, to the other, and to the final otherness to which all men relate in some form. This structure underlies any religious mode, and any examination of religious mode must deal with these categories.

#### C. PRESENCE

7. Every man in every age, regardless of his social and religious context stands present to the totality of existence in four fundamental ways ① He is driven always to order the chaos that surrounds him, to drive his consciousness to the edge of the knowable, and to remain always on the journey of increasing the sphere of his consciousness ② He is also driven to accomplish, to give meaning to his life through participating in the noble deeds of society, and to grasp his significance as related to ever-broadening the scope of his action.

Yet knowing and doing finally are not adequate to describe man. He discovers in knowing that he knows nothing, and that all of his knowing throws him over the abyss. He grasps all his doing as impotent and so all his doing throws him over the abyss. He is that which stands discontinuously from his knowing and doing: he be's, though by that is not meant anything separate from knowing and doing, but the intensification of both which utterly transforms them. All of this resumes in a style which is man's being, whereby he stands present to all of his life, and therein he creates history, a style which in our day is that of transparency. Any religious mode must be founded upon this basic grasp of how man stands present to his life.

#### D. CONTEXT

8. A new religious mode is required in our day out of the turning back in upon itself of the globe which is producing a consciousness of the consciousness of consciousness itself (Cf. Chardin). In the midst of this new step in consciousness, man finds himself seized by the offensive word of the Gospel, which requires a decision about his very life: he then discovers that that decision embarks him upon a journey of spirit-expansion until he is one with the entire creation and is even then being superceded in the next step of the primordial march. Paradoxically, he discovers that only with the inbreaking of the recurring event, is he able to move along that journey. With his heightened consciousness, and the progress of his journey, man sees that he has grasped after humanness out of a particular primordial invention, which is only one of several, each emphasizing a different, though equally significant aspect of what it means to be human. This very awareness is the first step in the creation of a new, universal invention of humanness (Ur), out of both a new relationship to the pluralism of Urs and the intensification of the uniqueness of each with the consequent convergence of consciousness itself. It is out of this context that a new religious mode has emerged.

#### CONCLUSION

9. These early paragraphs have sought to set the philosophical ground out of which the new religious mode can be enunciated. It is necessary only to say an additional word about a "religious mode" itself. A religious mode, in any age, is that ethos of a time and a people by which a man is related to the final mystery of existence itself. It is that style out of which his every relationship is defined, whether to his own journey of the spirit, or the social vehicle of his age. It is that ground out of which he is enabled to forge his own particular self-understanding. Ours is a peculiar age, in that the religious mode of the last third of the twentieth century, for the first time in history, is the mode, not of a people, but of all peoples. Nothing less than a global mode is demanded of our time.

## INTERNAL EXISTENCE

### INTRODUCTION

10. Man's internal existence is that ground out of which the style of the new religious mode flows. It is never to be confused with subjectivism or psychologism, for it reflects objective decisional relationships of belief, disposition, vow and posture. These are his ways of relating to the facticity of reality itself. This section will deal with this network of interior relationships while the third section will examine the external manifestations which hold him present to his internal existence.

#### A. BELIEFS

11. Beliefs in the new religious mode are more than intellectual endeavors; they are a life stance. It is first a stance before the mystery found in the utterly objective and the utterly subjective, the primordial past and the unseeable future which can be expressed only as awe. It is to stand in the Word in Jesus Christ which declares life good, received, approved, and utterly open. To stand before the totality of existence in that word demands of man Deed on behalf of all that is, was, and ever will be, which requires all that he is. To embody this stance is to enact a style which is comprehensive and intentional, fulfilling antiquity and leading into the future. To stand in Awe before the Other, and in the intersection of the Word-Deed, forging a global style is the basis of the new religious mode.

#### B. DISPOSITIONS

12. Every network of beliefs issues in appropriate dispositions which in this day involve a rearticulation of the classics: humility, gratitude, compassion, and courage. Humility is a decision to stand non-defensively, openly, and in awe before the totality of reality as the creature man is. In gratitude, he chooses to embrace his condition with thanksgiving, in trust, and loyalty to life itself. He honors every man's existence in his compassion, his decision to give himself utterly for all men. Courage, at the decision to persevere in humility, gratitude, and compassion, is peculiarly appropriate to the new religious mode, risking and enduring amid every temptation to turn away. It has been obvious that dispositions in the new religious mode are not moods or feelings, but decisional categories of the internal existence of man.

#### C. VOWS

13. Man's internal existence, always forged out of community, is embodied in the vows which are his relationship to the defining corporateness, and in the new religious mode take the form of chastity, poverty, obedience, and stability. Chastity, never reducible for twentieth-century man to celibacy, has to do with purity of heart, with singleness of purpose, as Kierkegaard put it, "to will one thing." Poverty involves the giving of all that man has and all he is for the sake of all men. Obedience, to the comprehensive demand of the Lord of history and to the particular demands of one's neighbor, the demand that he stand steadfast in the vows of chastity, poverty, and obedience leads to the vow of stability. Thus, in the new religious mode, vows are seen as self-conscious relationships which help to define the internal existence of man.

#### D. POSTURES

Posture is the aspect of man's internal existence out of which he enacts his response towards life. The posture of the free man, who is lucid, sensitive, exposed, and disciplined, is that which is required in the new mode. The free man is utterly lucid about the world he lives in, about his neighbor, and about himself, and that unless he lives out of the Word, he does not have life at all. He is sensitive to and unflinchingly embraces every aspect of existence and the depths of each particularity, though never losing his soul to any particular. While using his critical intelligence

he dares to risk his entire being amid the ambiguity which is his life and accepting the consequences of his action. He is the disciplined one who stands in the Word in Jesus Christ and thereby is impelled to act out his being before the gaze of his neighbor. Such a posture is the stance of one who has laid down his life and thus is utterly free and no longer subject to those who would take his life from him.

#### CONCLUSION

15 In a religious mode it is man's beliefs, dispositions, vows, and postures which define his internal existence. In the new religious mode these must be rearticulated in dynamic and relational categories. But this internal existence must be sustained through his external presences. His symbols hold him before his beliefs while his roles give concretion to his dispositions. His vows manifest themselves in relationships to actual corporate bodies and the practices of his piety sustain his decisional postures. Thus the next section must delineate the sociological manifestations of the new religious mode.

### III. THE EXTERNAL PRESENCE

#### INTRODUCTION

16 The new religious mode expresses its internal existence in an objective, external presence. Utterly fundamental relationships to the depths of reality are thus held in being by a pattern of practices in which one concretely commits his very being to those relationships which are his existence.

#### A. SYMBOLS

17 The most objective presence of the mode is in symbols, those therenesses which point beyond themselves to the ultimate realities of human existence and at the same time participate in the realities to which they point. Myths are the symbolic stories which hold before men their spirit journey from birth to death in primordial and eschatological depth. In the rites, such as daily office and the meal, these same human depths are dramatized in word and action within a rational structure which addresses men again and again with their own self-understanding. Concrete symbols, such as St. Andrew's cross and the wedge blade, once infused with symbolic meaning by man, are powerful and silent presences wherever they appear. In a particular intensified form the sacraments become the key symbols in the common life of a religious body, for they are at the heart of what enables one to externally express to himself the totality of his final relationship to the mystery present in all of life.

#### B. ROLES

18 The guru, pedagogue, revolutionary, and prior are the interchangeable roles of the new religious mode. The guru embodies the radical, psychotic, and religious depths of existence in such a way that all who encounter him are pushed to deal with their fascination and dread of the final mystery. The pedagogue is an imaginal educator who enables all who meet him to be confronted with the word that they can live their lives in their present situation just as they are. The religious revolutionary is a comprehensive organizer and model-builder who moves to fundamentally renew the structures of society from within, to enable fullness of life for all men. The prior is the charismatic leader who embodies and expresses the trinitarian self-understanding of the new religious mode. The new man plays all these roles simultaneously and each of them as the situation demands.

#### C. CORPORATES

19 The Corporates are the religious bodies in which one participates in order that the members may dramatize unto themselves their belonging to the People of God and that they live out of the gospel of Jesus Christ. To carry this out the corporates primarily hold one up against the vows of chastity, poverty, obedience, and stability. The corporates are those bodies which make up the concrete manifestation of the People of God, the local church. The first is the Cadre, which is the primary catalytic agent that is responsible for awakening and training, for nurturing and equipping, and for supplying the vision and leaven for the congregation. The congregation is that body of people which provides the reservoir of troops and becomes the basic arena for awakening, caring, and nurturing the people in the parish with intellectual tools and ongoing symbolic life. In addition it provides corporate discipline and a corporate plan of action as it reformulates the parish. The parish is the people in a geo-social unit that are the primary focus of congregational and cadre activity. It is the mission battle-field for the church. Here one battles the demonic powers that hold the community in their power. It is an ecumenical activity whereby cadres and congregations from various religious bodies unite in order to meet the human problems impinging upon them. The last corporate is the college. It is the body of people primarily responsible for the spirit journey of the people.

To this end it provides the peculiar kind of wisdom, nurture and care structures that enhance the spirit journey, enlightens one how to Be, and develops the life style that manifest and creates the event of Jesus Christ.

#### D. PIETIES

20 The pieties of the new religious are constant daily activities by which the new man rehearses the dynamics of his interior existence. Contemplation is an activity enabling sensitivity to the mystery in the phenomenological encounters of human existence. It is primarily an evaluation upon ones spirit journey especially as he sees himself in relation to others, himself, his memory and future possibilities, as his journey shoves him into the deeps of life. Meditation is an activity enabling lucidity about the wisdom of the past, present and future in every area of human knowledge by communicating with the fathers both secular and religious, with contemporaries, and receiving the address of their life styles. Prayer is an activity enabling exposure to the demands of the comprehensive and immediate context in every order of human existence by articulating decisions about ones relatedness to those demands through statements of praise, confession, intercession and petition. Corporateness is an activity enabling discipline to the collegial relationships of missional communities by engagement in obediences, accountability, assignments and presence. The pieties of the new religious are for the sake of enabling an authentic style of missional presence in the total humanizing process.

#### CONCLUSION

21 These practices, exercises or presence are those activities which form the symbolic anchors whereby the man of faith is held present to the inner depths of his being, that is to embrace and internalize the internal relations which bind him to his self-understanding. Without the outward symbols the internal presences are not activated. Dissipation sets in. Man forgets who he has chosen to be and more and more often wakes up in disrelation to his avowed interior stance. The necessity of the external presences is axiomatic.

CONCLUSION

22. The invention of humanness, religion, and religious modes. The relation of the mode to awe, the unsynonymous and the Urs.

23. The six Urs----their historical manifestation

24. The New Mode----a new mode for all people. The Contentless Christ and a Universe Ur.