

101060

Research Team Two
Order Council '68
Ecumenical Institute: Chicago

THE DISCIPLINE

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I. INTRODUCTION

1. Human consciousness has imploded: man grasps himself as global man. Discipline must be appropriate to this situation.
2. In every age, man has taken upon himself the task of ordering his existence. In the past, man ordered his existence with the help of metaphors of time-static eternal patterns. These patterns gave absolute certainty about the necessary style of human life. Time was reduced to a static dimension when it was thrown into the eternal, and space was reduced to the particular human culture consciousness out of which the pattern emerged. The 20th Century however, has revealed to man that his metaphors of eternal patterns was but one among many possible temporal models that would enable him to order the universe. It has revealed that the ongoing of the universe is a very human process of building models which are temporal, and which can give but relative certainty about how man must style his life. This introduces a dynamic quality, for models are certainly related to the passingness of time. It also introduces an appreciation of the global dimension to space in that models must be built out of a response to all that is. This insight that man must be a perpetual order-making animal, a perpetual model builder, raises the question of the re-articulation of discipline in our time.
3. Discipline is a sociological category. It is the practical practices which relate man to his world. Discipline is the practical ordering of time and space which is called style. Discipline intentionally matures the whole style of human life.

II. THE ESSENCE OF DISCIPLINE

4. Introduction- The discipline of a religious order in the self-understanding in Jesus Christ is that discipline which nurtures the presence necessary to drive the comprehensive human revolution and embody the very essence of humanness itself. This discipline will concretize itself as a covenant in the context of faith with others to a corporate rule of life that holds in being a radically revolutionary body, and the emblematic community life.
5. Missional --The task of the 20th century is, as we have said, that which raises the question of the fundamental re-articulation of discipline. It is three fold. First of all it is to recapture a sense of ultimacy in human existence. The metaphor which pointed to the ultimate reality to which man can live his final allegiance must be reconstructed. In short, the task is to create the contemporary face of God. This is the ultimate demand to which man must consent to discipline all of life. Secondly, the modes of sociality which up to this time have given birth to what we have known as humanness can no longer contain the demands of history to sustain humanness across the face of the globe. New modes of sociality must be created in order that the birth of global humanness might emerge. Nothing short of this task is worthy of the demand to be the disciplined man. And finally the task is to bring consciousness to bear upon man's own self consciousness. The discovery that human consciousness, which is human selfhood and history are two aspects of a polarity, has revealed the imperative to bring a new human consciousness to bear on selfhood in order to shape the course of history. This imperative demands of man a discipline for the sake of releasing global human creativity.
6. Covenantal--Discipline, or the ordering of time and space for the sake of a task, is corporate. Every human being engages in corporate structures, consciously or unconsciously, as a direct function of the necessity of man to bring order out of the universe at every level of existence. First of all, every human being is bound in covenant with Being itself. This covenant is the inevitable expression of the fact of existence. It is the gift of Being itself about which every man must decide, or to which every man must take a relationship. Secondly, men are bound in covenant with each other. This covenant is also the gift of Being itself. Every man knows or can know that life is bound to life, and yet at the same time is free to affirm or negate this corporate covenant in relationship to his neighbor. And finally, within this corporate covenantal structure of existence itself, man is called upon, as an act of human selfhood, to take a self conscious relationship to Being, his neighbor, and himself. In addition he is called upon to be faithful to the concrete demands of his decision. The man who submits himself to the discipline of the 20th century

missional task affirms all of these corporate covenantal relationships and commits himself to the Divine struggle which is the only human mission.

7. Presence - Discipline is the embodiment of the mission toward which the discipline is directed. The new world which is being built finds itself manifest in the very fabric of the disciplined life. The covenanted missional community in its very being shows forth the new society. This presence demonstrates an emblematic community style from which every body politic must guide its reconstruction.

8. Conclusion -- Discipline as described herein is the utterly practical manifestation of a covenant with all of history, a mission to be the church, a self-understanding of life in Jesus Christ. It also points to a unique relation to social existence and religious presence. The organization of a formal Rule, as a vehicle for discipline, into the Economic, Political and Cultural dimensions of life allow for a concrete description and analysis of the actual ordering of the corporate life style of a missional body of people..

III. THE FORM OF DISCIPLINE

9. A. Introduction

The rule is the inclusive statement of the task of discipline as corporate structuring. The purpose of the rule is the imaginal creation of the corporate future, the delineation of structural care of the corporate body, and the bringing of order to individual lives within the community. The structure of a corporate body's discipline is to be taken from the structure of social existence itself. The intentional ordering of the economic, political and cultural life of the order enables the order to engage itself in mission. The structure of the rule, therefore, is solely for the sake of being mission in history. The dynamics of the rule are the symbolic accountability before the corporate life, the detailed planning by the corporate body, and the consensus polity of the members of the community. It is the dynamic of the rule that suggests the futuric uses of the discipline as corporate structuring.

10. B. Economic

The economic practices of the rule can be ordered under the know how, corporate ownership, and benefits. Know how, the time, talent, and energy of the corporate group, is one basic resource. The Rule is an organization of know how to direct the flow of resources received from the world back into the world once more transformed. These include first the resources of money and goods, in the form of salaries from conventional secular employment, honoraria from speaking engagements and consultative services, interest from savings accounts and whatever investments the body may deem necessary or advisable, and of whatever free donations or gifts are contributed to the corporate life. The basic resource, the varied skills and knowledge of the corporate body, is carefully ordered to secure income, accomplish internal chores required for sustaining the life of the corporate body, and to perform the labors necessary to nurture and enhance the missional thrust of the body. Corporate ownership means that all income is to be employed solely for the sake of the corporate mission, and is to be allocated through a rigorous budget which determines how it shall be spent for the maintenance of growth of the missional body, and for the continued missional well-being of each member of its corporate life. Corporate ownership includes property, equipment and cash. Property, including such major items as real estate, the means of transportation and such items and goods as are regularly consumed as part of the ongoing operation of the corporate life. Equipment as required by each operating unit of the total body, such as cleaning equipment and supplies for those charged with the care of housing, typewriters and office supplies for those charged with the administrative functions of the corporate life, kitchen equipment for those charged with the feeding of the corporate body, are all part of this structure. Likewise, the cash held by the corporate body is the property of all and each as he participates in the covenant of corporate life, according to his personal and missional needs, but in accord also, with a corporately determined system of missional priorities. Finally, benefits means that for the sake of the mission, the corporate body provides also for the care of every individual who has taken upon himself the missional burden. A salary scale is determined to see to it that no member of the body wants for whatever the body has decided are the basic necessities of life, including food, clothing, shelter, recreation, travel for the mission, and education. The provision of

housing is made on the basis of the amount of space required for each missional family in order for it to continue effectively in its missional thrust. Normally, this will include one room for each adult, and a room for every two children. Further, a variety of special funds shall be maintained for the care of individuals within the body to provide for particular needs which could not normally be provided for out of the individual's own minimum maintenance income. These include funds for the payment for education, for income tax requirements, travel, emergency loans, health care, cultural enrichment, for economic life in general. Any body politic can organize its life as three sets of charts (or computer boards): 1) The know how allocation charts, 2) the corporate ownership charts, and 3) the benefits charts.

11. C. Political

The political form of the rule consists of a constitution of overall peace and stability, a set of welfare charts, and a decision-making process. The constitution consists of all the written documents plus the memory of the common mind which holds the verbalization and interpretation of the founding covenant, its context, self-understanding, and dynamics. The care for the welfare of the covenanted body is enabled through three sets of welfare charts (or computer boards) coordinating people and people, people and space, and people and time.

A. People/people: Three basic charts must be built:

1. All: the whole fabric of the covenanted relation represented by the categories of permanent, fellows, interns, and sojourners.
2. College -- Family: The assignment of each family unit to the care interrelationships defined by colleges and their units.
3. One - the assignment of each person to quarterly task and leadership responsibilities.

B People and space allocation charts must be built:

	Knowing	Doing	Being
1. All	Collegium Order Planning Forms	Order Worship Hall Meal Hall	Land and Real Estate Common use allocation
2. College Family	Division Planning pieces	College meeting places	Task Group work areas
3. One	Reqs Assignments	Road Screen	Work Space

C. People/Time None time-scheduling charts must be built.

	Knowing	Doing	Being
1. All	40 year, 4 year and 1 year basic plan	General worship schedule	Quarterly, weekly and daily time designs
2. College Family	Quarterly plans College, division and task groups	College Life Schedule	Weekly schedule of internal and miss. work for units and task groups.
3. One	Life education and preparation plan	Schedule of Solitaries and obedi.	personal calendar

The justice dimension of the political form is held in the decision-making process of participatory consensus making. Each individual participates with his words, his deeds, and his being in determining the decisions about the economic and cultural functions as well as the content of all the welfare charts, their enforcement, and the handling of individual problems. Participation does not mean that he speaks his mind on every issue or that he must be present when the decision is made. The whole decision-making process due consideration of each person's total being, his many uniquenesses, his years in the group, and his place in the group's respect, fear, and trust. Consensus-making goes beyond any simple concept of fairness or one-man-one-vote democracy. Consensus making is the corporate process of arriving at a model of operation obedient to the spirit of the group which is to be obedient to the common mission in Jesus Christ. The consensus is proclaimed by any member of the group and stands unless challenged. If challenged, the group itself responds to the new consensus and any further ones until the group is committed to a model of operation, perhaps in spite of an element still in disagreement. The rule of political life provides a model of political life in general; any body politic can organize its life as three sets of political practices 1) a founding common understanding 2) three sets of welfare charts (computer boards), and 3) participatory consensus making.

12. D. Cultural

The cultural form of the rule consists of education, practices, and posture. The knowledge of the 20th Century is so vast and complex that it is difficult for any one person to hold it in his consciousness. The rule of corporate intellectual life enables a handling of all the world's wisdom for the sake of all the world. The common mind which is created out of a common memory, common anticipation, and struggle with common problems enable each person to have access to a wealth of information in which he becomes

comprehensively educated. The group life itself is the educational structure not only as it studies common writings but as it shares research gleaned from travel, engages in structured conversation, participates in the customs of other cultures through meals and celebrations and in struggling with its relation to the issues of our times. Finally, all members of the corporate body are not only students but teachers in that each has the opportunity to participate through the use of common group methodologies : study, pedagogical and theological. If it is to maintain a grounding in its common missional self-understanding it is crucial to participate in the cultic acts in which the primal mythic story, held in symbols, is acted out in the ritual dance. The myth is the comprehensive knowing of the community which is held before us in the regular rites of the weekly Eucharist, the daily corporate worship, the corporate and individual solitary office and the rites of penance. The Constant Rites of baptism, marriage, rites of passage, ordination , and death hold the community aware of the life rhythms for which it takes responsibility. These rites symbolize the decision of the community to be the missional people and to celebrate each new future. Through the Usual Rites the community is held before its intentional doing. The meal rites are symbols of contingency of being and points to the primary symbol of the Eucharist. In the symbolic rites of receiving and sending, the responsibility to act for all mankind is concretely represented. Through the personal and family symbols each man is made continually aware of his decision to be the corporate body. The rhythm of the yearly calendar and the time-task journal stand as the symbols of the decisions that have called this community into being and for which it now expends its life. Without these symbolic activities it would have no way to objectively stand before the vision and would cease to be the missional people. These disciplined acts are primal activity of the community life. The missional community assumes a particular posture toward all of life. The posture of the community and of the individual is lived out in their stance toward life or their embodiment of the tone of life; the celebrational aspect of life; and the manner they choose to create the posture. Present in the communal and individual stance is the tone of transparent-presence or the men who are ruthlessly present to other individuals not by lengthening time spent with them, but by so intensifying time and inner space that the whole world comes into being in five minutes for that particular individual. To be utterly involved, yet utterly detached in a situation calls forth the incarnation of "gracious steel" or the ability to be open, even vulnerable, yet frighteningly firm. The posture of the community and individual is celebrational. Order, social, and religious events are packed with special rituals which hold up the uniqueness of the individual, like birthdays and anniversaries; and meals and holidays which point to the sociality of our lives. Power lies in the community's intentional employment of conversation, decor and the individual's own appearance in manner. Wasting words is immoral; the new religious man is utterly intentional with hallway and casual conversations so that in a few lines he has communicated to the other individual that he can live his life as it is. The chosen decor -- art forms, wall hangings, table settings -- decide not only the tone of the room but the course held in the room; it should scream intentionality and globality. His garb is contextual; whether he dresses up or down, he must always connote that in the midst of death, one can live. His very being is a sign that he bears the Word in history. This rule of cultural life provides a model for cultural life in general. Any body politic can organize its life as three sets of cultural relations: 1 A common mind, group milieu, and methods of intellectual participation. 2 A common set of grinding practices, a common posture, celebration, and manner.

13 . E. Conclusion

In conclusion, it is the discipline structures themselves which care for the community. It is in the individuals' participation in the discipline that he is sustained as a man of spirit, maintained in his physical needs, and is enabled to sense and fulfill his own vocation through participating in shaping this focus of the group's consciousness. Therefore, accountability or the holding of an individual against the structures to which he has bound himself, is essential. In the first place, accountability is just the normal operation of group pressure in relation to presence and time schedule and the checking on whereabouts and conditions. Secondly, it is the direct questioning regarding the specific task. Finally, all accountability is before the rule and is therefore symbolic in that it opens the possibility to each individual to make a new decision about his fundamental life vocation.

IV. The Quality Dynamics of Discipline

A. Introduction

14. The qualities of discipline function in the promises to the community of missional poverty, paradoxical obedience, and religious chastity. Missional poverty is exercised not only in power over the economic tyranny but also in responsibility for directing the calling of the group in mission. Paradoxical obedience guarantees all participation in every decision-making process but also responsibility for the consequences of each decision. Religious chastity assures not only singlemindedness in mission but also requires the incorporation of each individual insight into the model or action.

B. Missional Poverty

15. The first quality is "Missional Poverty". Within the function of the rule is self-conscious ordering of the resources of each man to maintain and sustain the globe in the human enterprise. This is a missional pattern of human life for all men who take seriously the task of being the church. To serve this end, this missional life ordering establishes the pattern whereby we own nothing. All resources are held in common and all of our common energies belong to the common task. Nothing is fixed. There is no permanent structure and any man can do any task. We care for every man within the confines of the rule by common salaries and common funds and across the globe by the missional direction of our common resources. In the 20th Century humanness guarantees that power over economic tyranny is the right of every man.

C. Paradoxical Obedience

16. The second quality of the Rule is "Paradoxical Obedience". Within the function of the rule is the principle of the tension between the community and the individual. One always exists within obligatory structures yet with the possibility of decisional freedom. The relaxation of this tension results in abstraction from life rather than the possibility of participation in the actual decision-making. Obedience is always rendered between the polarities of seriousness and nonchalance, between phariseism and libertinism, between moralism and unintentionality. The obedience is always subject to the corporate decision; therefore, entrance and excommunication are within the power of the body. The only basis for divorce, however, is the more effective instrumentation of the mission and not the escape from responsibility.

D. Religious Chastity

17. The third quality of the rule is "Religious Chastity". Within the function of the rule is the principle of willing one thing. Missional singleness must be grounded in dialogue with all historical traditions as well as oriented toward the future. Only the intention guided by the inclusive is chaste, or only in the covenant with God comes the freedom to participate in the many relative covenants of life. The demand is to embody in each relative situation this posture that signals the most mutation in humanness itself.

E. Conclusion

18. Within the function of the rule is the principle of the social body as the temple of the Holy Spirit. The communal construct which embodies the microcosm of social existence must rest on a religious underpinning that qualifies the functioning of each corporate part. The moral order depends upon the sacramental vows of the individual made to the community.

V. Conclusion

A. Summary

19. This, then, is our statement of the essence, the form and the qualities that comprise the covenantal rule of a religious order, sent into history at the midpoint of Century 20, actively committed to the creation of the new social vehicle for our age amid the secular-religious ethos of the new religious mode. The goal of this disciplinary structure is nothing less than the midwifing of a new style of being human for all men sharing a common life on the surface of planet earth. But it is first of all the internal life discipline of the corporate body of the men of faith whose self-determined burden it is to lay down their lives to hasten and assure the coming of the new order of reality. For nothing other than the most rigorous corporate discipline can enable men to be the creative, life-death affirming presence in history. Nothing other than covenant in mission can overcome the radical disparity of the individualistic willfulness that separates men one from another, and enable then to focus their wills to life in a common, life-giving mission. For the individualism of property ownership, the individualism of personal will-to-power, and the individualism of private creativity are nothing other than the radical marks of sin-as-separation in our own time. To claim corporateness under the rule is to claim the promise of human re-unification for our own time. The rule is a secular thing, using all the accumulated wisdom of the ages, yet it is profoundly religious, since it is created and lived out in awe before the final mystery which reduces every human effort to a puff of visionary smoke before its own eternal power.

B. Exhortation

20. The rule of the covenant is nothing more, and nothing less, than the formation of a temporal, spatial CRY sent out across the broad reaches of the earth to incite the RACE OF MAN to join in the struggle to order ALL TIME and ALL SPACE until it becomes the very Spirit of Being Itself, roaming across the face of the abyss, perpetually creating, turning all matter into all human, and therefore all super-human spirit. This the deep, pain-filled, awe-filled yearning cry of Spirit Man calling the new humanity into existence above and beyond and surpassing all its own feeble efforts.

C. Postscript

21. Behold! In our time, as never before, yet as ever before, all things are NEW!

THE EDUCATION MATRIX

RELATIONAL PURPOSES:

1. to enable the Order to move with a common mind, program and style
2. to enable the movement to stand as colleagues of iron leadership
3. to enable the church to re-educate every pew occupant
4. to enable the world to see the transparency of its own being

OVERALL GOALS:

1. to promote educational structures that infuse the WORD into every life crisis
2. to train in covenantal life that can effectively ACT upon every social structure
3. to provide an ordering of knowledge that can illuminate the AWE in every secular reality
4. to forge an ordering of religious life that forms the ecstatic STYLE for every sensitive spirit

RATIONALE FOR THE ORGANIZATIONAL CHART:

The four Action Constructs of the Education Matrix are associated with four abstract categories: 1. the covenant with all men, 2. the covenant with the historical church, 3. the covenant with the spirit movement, and 4. the covenant with the order. Secular man includes within it the churchman, the movement and the order. Churchman includes within it the movement and the order. The movement includes within it the order. The order stands as the most limited population of these four areas of educational responsibility.

ORGANIZATIONAL CHART OF THE EDUCATION MATRIX

COVENANTAL CATEGORIES	I. ORDER	II. MOVEMENT	III. CHURCHMAN	IV. SECULARMAN
EDUCATIONAL PROGRAM	BASIC RESEARCH	CADREMAN TRAINING COLLEGE	GENERAL ENABLEMENT	TRACTARIAN FORMATION
FUNCTIONS (Subsidiary) (Goals)	1-- centralization of paradigm development 2 - articulation of corporate mind 3 - refinement of curriculum 4 - organization of research formats	1 - content intensification 2 - methodological prowess 3 - missional corporateness 4 - personal healing	1 - curriculum advisement 2 - study guidance 3 - visionary resources 4 - global relations	1 - priority determination 2 - material preparation 3 - distribution plan 4 - evaluation model
ACTION CONSTRUCT	Basic Research Team	CTC Faculty	EI Publishing Centrum	Tractarian Formation Team

II

EDUCATION PROGRAM:	Cadreman Training College
ACTION CONSTRUCT:	Cadreman Training College Faculty
OVERALL FUNCTION:	To provide the <u>leadership</u> of the movement with the <u>intensification</u> needed for the transformation of the <u>Global Church</u> and driving the <u>global revolution</u>
FUNCTIONS:	<ol style="list-style-type: none"> 1. <u>Content Intensification</u> - to press to the depths of the ordering of knowledge, practices and style of being 2. <u>Methodological Prowess</u> - to achieve clarity and skill in Pedagogy, Social Reformulation and Contemplative practices 3. <u>Missional Corporateness</u> - to experience common life responsibility and interdependence in faculty, cadre and college communal forms 4. <u>Personal Healing</u> - to enable a fresh conscious decision concerning personal spirit journey and the discipline of contemplation, meditation and prayer
STRUCTURES:	<ol style="list-style-type: none"> 1. <u>Recruitment Structure</u> - select from regions, check prerequisites 2. <u>Eight Week and Daily Format</u> - curriculum, time structure, work periods and days of celebration 3. <u>College Life Format</u> - rubric, rule, covenant, obediences and accountability 4. <u>Practices Structure</u> - structure for children, practical needs, finances and facilities
TACTICS:	<ol style="list-style-type: none"> 1. <u>Maximized Participation</u> - to involve participants in depth creativity, in teaching and in unit pryorship 2. <u>Strict Discipline and Rigorous Accountability</u> - to enable serious intentionality toward the engraving of a corporate life style 3. <u>Symbolic Life Emphasis</u> - to hold them objectively before the final mystery and the missional task (worship, celebrations, garb, rituals, etc.) 4. <u>Teaching Style</u> - to maintain an intimate teaching presence which intensifies the spirit struggle

EDUCATION PROGRAM:	Basic Research
ACTION CONSTRUCT:	Basic Research Team
OVERALL FUNCTION:	<p>The research of the church is the comprehensive investigation of or experimentation with edge cultural wisdom with the aim of clarifying or revising this wisdom in the light of the source of all wisdom: the Word in Jesus Christ. The Order in its mission to all men of every time and place and in the midst of an overwhelming information explosion now requires a division "set aside" on behalf of the whole Order to intensify its research function. Thus if the Order is to increase in complexity and continue in unity, it must develop a department of research. This is practical research and the Order itself is the laboratory of inquiry in which the questions are raised, the experiments carried out, data analyzed, conclusions reached, models built and shared for the sake of the future of all men.</p>
FUNCTIONS:	<ol style="list-style-type: none"> 1. <u>Centralization of Paradigm Development</u> - The department is the center for storage and compilation of the total order's research information and experimental data and the structure for further enablement of the corporate struggle through dimensional extension and experiments with the basic order paradigms. 2. <u>Articulation of Corporate Mind</u> - The basic research team is to make available for every order member in written composition the substance of the common research as well as public statements in a research journal. 3. <u>Perfection of Curriculum</u> - The research department is responsible for continually updating the theological and cultural curriculum and for developing the course constructs to freight the new trends in Being and Style. 4. <u>Organization of Research Formats</u> - In order to intensify the overall missional research of the order, the basic research department offers for consensus the general theoretical and practical format for order research councils and other basic projects.
STRUCTURES:	<ol style="list-style-type: none"> 1. <u>Research Writing Team</u> - A team of twelve men would collect data, prepare written documents, publish a journal and report weekly to the Collegium; the quarterly selection of these men would be based on their writing and pedagogical skills and their depth comprehension of the models and categories of the common mind of the Order. 2. <u>Order Research Council</u> - This council would be composed of the heads of the Order divisions and the Research Writing

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(cont'd)

	<p>It would meet tri-quarterly to prepare a format for the RWT's work and once a quarter to draw up the priorities of a format for the Order Council (the whole body as a research unit).</p> <p>3. <u>Order Reference Library (Data File) and Bibliography System</u> - The library would be a highly selective collection of edge materials (books, magazines, articles, films, tapes) for the use of both the RWT and the Order as a whole. The bibliography would be ordered under missional, topical headings such as NSV, NRM, the Sub-Asian UR, practices of imaginal education and would contain listings of the few, crucial documents that the Order Research Council recommends be consulted.</p> <p>4. <u>Corporate and Individual Study Assignment Model</u> - At the end of each quarter the Order Council would offer a model of the next quarter's study assignments for the total Order, the divisions and individuals, as well as specific assignments, study format, cross-references, questions and a general syllabus.</p>
TACTICS:	<p>1. <u>Collection of Reference Materials</u> - The department will filter the inflow of data to files, tapes and microfilms for shaping the common memory.</p> <p>2. <u>Interviews with Direct Sources</u> - Direct access to specialized sources is enabled by travel for interviews and experimental projects providing raw data to the researching process.</p> <p>3. <u>Analysis of Historical Trends</u> - Careful analysis of order functions, movement dynamics and social change gives imaginal form to the process of history.</p> <p>4. <u>Models of Trend Formation</u> - The production of manuals of operations and methods enables the practical insertion of futuristic images into the historical process.</p>

FORMAT OF RESEARCH

	ORDER	MOVEMENT	THE SECULAR* RELIGIOUS	ALL THE PEOPLE
COLLECTION (of)	<ul style="list-style-type: none"> -order publica-tions -order documents -meeting tapes -transcription of signal lectures 	<ul style="list-style-type: none"> -movement data -publications -grids -strategies -corporate wisdom 	<ul style="list-style-type: none"> -publications 	<ul style="list-style-type: none"> -statistics
ANALYSIS (of)	<ul style="list-style-type: none"> -the above -historic orders 	<ul style="list-style-type: none"> - the above - dynamics of the movement 	<ul style="list-style-type: none"> -prevail. demons -historical religions -denominations -current events (e.g. Vatican Council, World Council, etc.) -present social vehicle -present rel.mode 	<ul style="list-style-type: none"> -UR's -world revolutions (e.g. women, 3rd world, youth) -social change -long range trends -social group ethos
GESTALD (of and for)	<ul style="list-style-type: none"> -corporate mind -Order Council meetings -order methodolo-gies -order wisdom (Colleg., Council and travel reports -miss'l strategies 	<ul style="list-style-type: none"> -Council docu-ment 	<ul style="list-style-type: none"> -current global situation 	<ul style="list-style-type: none"> -edge cultural wisdom
PUBLICA* TIONS & PRACTICAL CONSTRUC* TIONS (of)	<ul style="list-style-type: none"> -reading list -order study model (Colleg: NSV, College:NRM) -publicat. subscr. -miss'n paradigm shifts -strategies -indiv. study model -research library 	<ul style="list-style-type: none"> -CSI manual -CTC curriculum -research jour-nal(Image) -methodologies (model bldg., workshop, etc.) 	<ul style="list-style-type: none"> -CS & RS curric. -"The Book Index of Humanness" (25 books) 	<ul style="list-style-type: none"> - tracts - propaganda models - long range trends - NSV models - NRM models

III

EDUCATION PROGRAM:	General Educational Enablement
ACTION CONSTRUCT:	Publishing Centrum
OVERALL FUNCTION:	To provide denominations, local congregations and individual churchmen with resources for an educational program which creates an expanded cultural and religious awareness and enables them to participate in the revolution which is bringing about a NSV and a NRM.
FUNCTIONS:	<ol style="list-style-type: none"> 1. <u>Curriculum Advising</u> - informs every churchman by setting a context in which he may appropriate the 20th Century theological and cultural wisdom. 2. <u>Study Guidance</u> - approaches every churchman through his devotional life by providing a digest of readings which will set a context for beginning the spirit journey. 3. <u>Visionary Resources</u> - provides every churchman with data on the evolution of social vehicles and setting a context for participation in social revolution. 4. <u>Global Relations</u> - provides documentation for every churchman on the emerging instances of a world society and sets a context for participation in global mission.
STRUCTURES:	<ol style="list-style-type: none"> 1. <u>Liason Department</u> - channel educational relations with the denominations. 2. <u>Writing Department</u> - condense, research and write articles for publication. 3. <u>Publishing House</u> - publish materials for impacting churchmen. 4. <u>Reference Center</u> - gather, catalog and dispense educational materials. <p>(The operation of these structures would require a bookstore, printing facilities, mailing service, office space, and secretarial and bookkeeping help.)</p>
TACTICS:	<ol style="list-style-type: none"> 1. <u>Open denominational structures</u> to our educational resources. 2. <u>Tailor materials</u> for public consumption. 3. <u>Make available comprehensive educational materials</u> for practical use. 4. <u>Establish accessible storehouse</u> of resources.

III

FUNCTIONS STRUCTURES	CURRICULUM ADVISING	STUDY GUIDANCE	VISIONARY RESOURCES	GLOBAL RELATIONS
LIAISON DEPARTMENT	Sell study course model for theological and cultural curriculum	Advise writing dept. on effective format for religious articles	Contract for regular columns in denominational literature	Contact denominations and sects for news items on global scale
WRITING DEPARTMENT	Contextualize curriculum for various denominations	Prepare articles on religious wisdom for denominational publications	Prepare regular column on model experimentation and current social trends	Prepare articles on the state of the church around the world
PUBLISHING HOUSE	Publish curriculum in usable form: pre-school elementary adult	Produce meditative literature	Create imaginal journalistic context for publication of renewal models	Publish missional magazine on global events
REFERENCE CENTER	Establish a catalog of curriculum and a bibliography of basic books	Establish a catalog of devotional materials and an index of essential books	Establish catalog of renewal models	Establish a library of world-wide cultural materials

EDUCATION PROGRAM: Tractarian Formation

ACTION CONSTRUCT: Tractarian Formation Team

OVERALL FUNCTION: The Tractarian Formation Team shall, through the use of mass media education, impact the mass mindset, providing the milieu that permits and indicates the social and religious style in which authentic humanness can take place.

FUNCTIONS:

1. Determine Priorities - and develop criteria for priority of: a) specific receiving groups; b) means of impact (media); c) frequency of impact; d) edge issues.
2. Prepare Material - construct propaganda item in accord with the pre-selected content and the appropriate media.
3. Order Distribution - utilize existing communication networks to facilitate and coordinate propaganda distribution.
4. Evaluate Effect - interpret and evaluate the actual propaganda effects in relationship to the anticipated propaganda effects.

STRUCTURES:

1. Target Research Bureau - is designed to establish the basic context in which the propaganda effort is carried out.
2. Media Production Center - facilitates the actual development of the content and form of the propaganda as it is intended for specific groups.
3. Propaganda Direction Centrum - coordinates the actual propagandizing efforts to enable it to effectively impact those for whom it is intended.
4. Missional Critique Center - evaluates the overall effectiveness of the propaganda system in terms of the missional goals and redirects the propaganda effort in appropriate ways.

TACTICS:

1. Prepares Analyses - to determine the criteria for the selection of recipient groups, media and appropriate issues.
2. Operating Decisions - to choose the format, conduct inter-departmental consultations and establish the production schedule.
3. Functional Overview - to grid the global communication network, to maintain quality control and to utilize established movement communications network.
4. Establish Results - to discern the actual impact of the propaganda, to schedule periodic evaluation, and to interpret the effects.