

Research Team Four

Order Council '68

Ecumenical Institute: Chicago

THE SOLITARY OFFICE



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## THE SOLITARY OFFICE

1. Introduction - In the present times it is intensively crucial that the solitary consciousness of the secular religious man be shaped in relation to his total human context.

1. CONTEXT The upheaval in the civilizing process in our century is experienced as radical discontinuity with all that we have known, done, or been. We are now driven to create a new global humanness undergirded by a new universal social vehicle. At the base of the upheaval is the explosion of new depths of self-consciousness. Every human being has been thrown into a depth struggle against the primordial mystery at the center of life itself. That struggle is finally a solitary struggle in which the new face of God is carved by our solitary primal decisions and those alone. Yet once we have heard the call to struggle we discover that we stand amongst a whole army of colleagues both ancient and contemporary. Our collegiality informs and gives shape to our struggle as we give shape to their depth struggle. As our fathers before us, we discover that we must forge a solitary office; myths, rites, and symbols, which will hold us before the white hot intensity of the final mystery.

2. FORM There have been three fundamental dimensions of the solitary struggle that have helped give form to the solitary office. Contemplation is the occasion when we stand utterly present to the final mystery at the center of life. Meditation is the occasion when we stand present to the whole host of colleagues in the solitary struggle, allowing their insights to inform our struggle. Prayer is that part of the solitary office in which we lift before our gaze the past and the present as it focuses on the future of the civilizing process-- assuming responsibility for all that will be.

3. ROLE The solitary office is a human act that is at the very core of both the religious mode and the social vehicle of the times. It is a particular enactment whereby the religious mode is created and sustained. The symbols, beliefs, postures, and spirit exercises of a people are discovered and created by those humans who basically shape the consciousness of a time and a place. The religious mode is also the primary context in which any solitary office is performed and the office itself is informed by and takes its shape from the mode in which it exists. The Moslem shalom six times a day could come into being only in the Islamic religious mode.

But at the same time the social vehicle of those people is also created and sustained by the solitary office. As that unique, unrepeatable act of the will, is performed, it cannot help but also create an embryonic economics, politics, education, symbol, and style. The social vehicle in turn serves as a regulator for the solitary office prescribing the boundaries in which it is operated. The psychotic is the person whose solitary is out of step with his society. Revolution takes place by means of those solitarities done on the rim of the psychotic abyss unrelated to the social vehicle of its day while at the same time the revolutionaries remain utterly a part of that vehicle. The solitary office is the core of the spirit discipline of the people of God at any given moment in history and manifests itself in a covenantal rule with colleagues and reality itself.

- Ground -

## II. THE GROUND OF THE SOLITARY OFFICE

### A. Introduction.

4 All men everywhere have always engaged themselves in the solitary dimension of humanness. Wherever there is humanness, there is the solitary. The degree to which any human being participates in the solitary dimension to that degree he conducts a solitary office. The ground of the solitary office is therefore to be found in a human decision and thus in a life stance. The only human life stance is to be found in the Word in Jesus Christ through which it is possible for any human being to stand as he is before the final mystery of life. To be human is to stand before that which is utterly unsynonymous with anything that is. It is thus that the solitary office authentically comes into being in the boundary situations of life. This historical, existential, and phenomenological ground is the only legitimate basis by which a relevant solitary office can be created for post modern man.

### B. Historical

5. There has always been the life activity of struggling with those powers which are just present in the midst of the world. And the struggle became human when a given power was met and manipulated. These human deeds were the spirit acts by which the human was invented; in ancient times these solitary struggles that produced the ur images of the world. As human civilization began to take its classical forms the solitary as a human act took on a creative role in shaping the culture of an entire continent of people. The Hindu focus upon contemplation--the self becoming one with the All through servitude, relationship, detachment,

*deed/  
neck*

and freedom produced the social vehicle of the Indian subcontinent. The caste system with all of its present perversions is built on that depth human wisdom about the basic spirit relations a humanbeing has to life. The Greek philosopher likewise shaped Western civilization. By his meditation his rationality ordered the multiple relationships that make up any individual's life, e.g. the artisan warrior, administrator, and philosopher king in Plato's Republic. This same civilization was also given shape by Christian monastics who fleshed out the Greek model as it were purely by prayer. As they held themselves at attention before the daily struggles of a prefect, a family, a school or a hospital the particular way they ordered their consciousness expressed itself in concrete social structures. In modern society the solitary has taken on a highly secularized form. Western missionaries both Christian and colonial took their secular morals to the non-Western world and through the response of other solitary inventions Western civilization has experienced its demise. Thus the possibility of a totally new global social vehicle has been created. The universal secular citizens of the 20th Century have even self-consciously done their solitaries in such a way as to produce signs of the new planetary society. Ghandi's solitary gave freedom to the nations of India. Dag Hamarskjold's Markings gave dignity to an embryonic world government, Lumumba's poetic exhortations freed Africa, and in Oriental civilization in the short space of 20 years human spirit has created Communist China. It was the solitary by which Mao Tse Tung lifted the Chinese nation from Feudalism to the point of capturing the imagination of the voiceless people of the world.

### C. Existential

6/ The reality that the solitary deals with is the human act whereby history itself is forged. Although history is finally created only by a body of individuals who unite themselves in a common deed, it is the individual's spirit

decision that gives particular shape to human life. Every decision has its own unique form and that form is determined in the act of the solitary. Human beings are basically related to raw existence or nature, to society or other human beings, and to the spirit dimension or the matrix of intentionality. As a people who have decided to stand before the final mystery, the enigmatic power that drives us this way and that, we call that power Father, taking a relation to that power as being the source of our very being. The solitary is that deed whereby I am enabled to have pruned from my being all those vain imaginings that draw one away from that life decision. As a people who have decided to embrace our lives as they are exposed by that event that destroys our illusions about life, we know that our real life is affirmed in the Word of that event. The solitary is that act whereby all other words about life are relativized and made subservient to the Word. As a people who have decided to live out our lives as utterly free people who are utterly obedient to the way life is, we are thus finally responsible to take up the forging of the destiny of mankind. The solitary is that deed whereby we individually actualize that responsibility.

#### D. Phenomenological

7. In the depths of human existence the solitary deals with the relationship which humans take to the structure of being-in-itself. We become human only before the final mystery of life that is totally unsynonymous with our existence. Human existence begins the moment a human being is faced with the dread of non-being. When I face the fact of my death, that my existence is nothing more than a burst of energy into the great abyss then it is that I be. It is by means of the solitary that I face non-being concretely. All abstract considerations of death in the world do not enable me to be the human being I am. The solitary is an act of the will whereby I look clearly at my death and therefore at the death of all things. And that deed is dread filling. But I also emerge as a conscious being before the dread of being. The depth human fear that pervades all human lives is the fact that there is a limit to my existence.

going about imagining that one day I will be although today I am not yet living.  
But the way it is is that my life is my life just as its given. When I face that,  
I live. The solitary is the act by which I bring my total attention, my total  
existence to bear upon the facticity of my life. When this occurs to me, new  
life or resurrected life, life in all its fullness rushes into my existence.  
This experience in life is the dread that out-dreads all other dreads. For  
when I see that I am in fact a new man, then I experience the deepest dread of  
death. The man of faith knows that his only two choices are suicide or crucifixion.  
The solitary is that act whereby I face that decision over and over again. And yet  
also in the midst of the dreads of life and at the same time humanness emerges as  
a depth fascination ~~with~~ before the Sinai mystery. As a human being faces the  
primordial chaos he is utterly fascinated by non-being. I face my death and  
become absorbed with dying that death. The solitary is the deed whereby I move  
into that absorption. Humanness also comes to be when I face my showed-up-ness  
and hence become fascinated with all showed-up-ness or with creation itself.  
My task is to respond to the fascination of death and showed-up-ness by affirming  
a world in perpetual change. To speak confessionally, it is only in response,  
my esper response, to the Lord of history that I become a fully human being. This  
response is the solitary. In dread and fascination is found therefore the deep-  
human awe that enables human beings to be human. The solitary office that allows  
the solitary to take place is an individual rite which pushes me up against the  
nothingness of life as well as the somethingness of life. Awe is found before  
every thing that is when I stand as fully human. The solitary deals with  
the phenomenology of all existence; and in so doing creates life in all its  
manifestations.

#### E. Conclusion

8. The secular, revolutionary, and universal world of the 20th Century demands  
that man today bring into existence a new solitary office. The imperative of the

transmutation of consciousness whereby man consciously forms his own consciousness is for the creation of new symbolic life. The solitary office is crucial. It is the center of that new consciousness of consciousness of consciousness. The secular world demands that man intentionally forge out those symbols and patterns of relationships which allow him to freely decide his own life as he knows it grounded in all of history. The revolutionary world demands that man constantly forge new structures of civilization and that he do this within a corporate group. The new solitary office must enable the revolutionary stance. It must also enable man to participate as a universal man by being the source and expression of his decision to stand before the mystery in the Word that all of life - all of creation - is received and good as it is. The symbolic life of the solitary is that which will finally sustain the secular, revolutionary and universal which is humanness itself.

### III. The Construct of the Solitary Office

#### A. Introduction

12. The construct of the solitary corresponds to the solitary experience of life where man grasps after the depths of existence through the human activities of meditation, contemplation, and prayer. Though these activities intermingle in life and certainly are interrelated in the office of the solitaires, they are here treated as three distinct entities, designed to intentionally hold man present to the totality of life. The task of creating consciousness in the 20th century always requires comprehensive structuring of the symbolic life, which exposes man to the depth and breadth of human experience as he encounters the primordial depths and the enigmatic future.

## 10. MEDITATION

As man faced the assault of the future which demanded of him life and death decisions, one of the ways he coped with this demand to face the unknown was through reflecting on the wisdom of his "ancestors." It is a fact that every man has ancestors whose lives, deeds and sayings inform his imagination and consciousness; tis is just the given situation for man by which human conscience is formulated. To self consciously reflect on one's actual and projected relation to those who inform his imagination is to meditate. The issue for the new secular religious is disclosed in the fact that post-modern man is free to create his own conscience, to choose who will and will not be his imaginal ancestors. The construct for meditation includes both the INCLUSIVE CATEGORIES for identifying and selecting friends, and the PHENOMENOLOGICAL LEVELS in the practice of meditation. The inclusive categories of friends for meditation are 1) permissive friends-- those in history who call you to be present to the Christ-Word, giving you unlimited permission to appropriate the horror and possibility of your life as profoundly significant; 2) demanding friends--those self chosen "fathers" who recall to you your unlimited obligation to the neighbor and require you to be present to the universal and particular demand on your life; 3) imitative friends--those ancients or contemporaries who have embodied a revolutionary life style in forging the future; and 4) transpositional friends--those ancestors who cry out to you to complete their work, whose historical existence is dependent on your decision. The phenomenological levels of encounter with one's imaginal friends are first, initial impact; secondly dialogue; thirdly comradeship; and finally, union. The ever deepening life responses to the address of friends is at the first level that of "hearing" what is being said. Having intentionally held himself open to this address the meditator then enters into conversation, saying yea and no as the free man he is. The third level of encounter entails decision to enter into fellowship with the one who has become his comrade, so that the dialogue becomes a continuous and open one. The plane of union enters into the arena wherein

## 10. MEDITATION (cont.)

the friends/ join forces and become one in new found knowledge. The friend might speak out of the scriptures, or ancient philosophy; out of medieval myths, or contemporary painting; through potchards, or stalactites, or in countless others. If, for example, the one who beckons and delivers the word of possibility is Amos of Tekoa, I the hearer, open myself to that address as I hearken to the calling of my name, moving into dialogue as we argue this way and that, so that in deep comradeship we walk the barren hills of the East and the streets of Chicago until Amos and his wisdom become my life.

The SELECTION of spirit friends is facilitated by a comprehensive SPACE/TIME CHART. One might possibly select friends on a daily, weekly, monthly or quarterly basis. The typology to be presented would fit a daily selection, with 7 temporal categories and 4 spatial categories. The 7 temporal categories would include Futuristic Friends (imagined, e.g. 2,050 A.D.), Contemporaries, Friends from Modern History, the Medieval Period, Ancient history, Organic Life and Inorganic Matter from the Primordial Past, and Mythical Friends. The 4 spatial categories would include the West, East, South and the Cosmos (e.g. Planet "X" in Galaxy 0537.) Inclusiveness is enhanced through the space/time chart by the identification of ROLES, such as Teachers, Actors, Intimates, and The People of God. Types of MEDIA would include literary works, art objects, and recordings. The task of comprehensively ordering and intentionally selecting spirit friends for the practice of Meditation in the Solitary Office requires sensitivity to one's own spirit deeps, the historical drama, and especially to the ordering of time for post-modern man in the secular world.

(Para 11): CONTEMPLATION

Contemplation is the activity in which the self probes the depths of its being as being - in - relation to the Mystery of all that is. Contemplation is designed to bring to consciousness the struggle to be one's being while conscious of the utter obj-activity of one's encounter with the 'mysterium tremendum'. The content and method of contemplation are designed to bring this awareness to consciousness, through the disciplined focus of the body mind and spirit, on a particular myth, rite and symbol.

In struggling with the deeps of his own existence as encounter with the universal irrational, so that he can be present to his own consciousness of life, man in several parts of the globe invented various modes of consciousness, and these have shaped the imaginations and styles of the cultures.

The reality which is encountered in the act of contemplation must be considered under some construct which is inclusive in its categories:- for example as the Others, the Self, Time in its past and future, and Space in its breadth and particularity. The attention of the self is to be engaged and challenged through means which go beyond the simply rational:- as, for example, through images- of geography, nature and time, through posture, gesture and use of the senses, and through rhythmic, plastic and literary aids.

The image of one of the basic Urs or cultural deeps of another people may create a new consciousness of the self in relation to others --- through a story or myth about that culture, through a rite using the body in a gesture or posture unique to that people, and through a geographical symbol of that region which enhances a global awareness.

New perception of the self in relation to the universe is heightened as one concentrates the mind body and spirit on the totality of time, space, matter and nature, through symbols of another historical period or era through symbols such as earth air fire and water, and through use of the body in the rhythmic and spatial dimensions of dance.

This heightened awareness of the self in relation to others and the universe leads to an expanded consciousness of the self in relation to the self --- in relation to

one's mental grasp of the comprehensiveness and depths of his being, through symbols that hold him present to his knowing (rood screen); in a new sensing after the physical dimension of the self through contemplation of the effectiveness of his deeds, and through the strain, tension and pain of extreme bodily gestures and postures; and in the struggle to perceive one's being through the story he tells himself about who he is in the midst of these relationships and in the midst of these relationships and in the midst of this solitary act as he contemplates his style, his stance, and his decisions. Thus contemplation increases consciousness of the mystery of the self in relation to 'the otherness,' the 'not-me-ness' of all one's relationships. ~~xx~~ Methods such as these are not contemplation; they simply create the possibility of the contemplative act. One classic description of what happens in ~~xxxx~~ contemplation has spoken of its operation as Preparation, Descent, the Dark Night of the Soul, and the Ecstasy. Initially man encounters anew his life as it is. Struggling again with all that is there he knows himself as a straggling being of unknown future and ungracious past. He falls, perhaps, into an immediate sensing of the offensive dread, the ~~v~~name and the emptiness of the moment. There may follow that raw experience of the painful uncertainty, the inevitability, and the total chaos of all Being, which has been called the Dark Night of the Soul. The final awareness which may sometimes occur is the transfigurational moment in which all is seen as one through the ecstatic vision (or decision) that all that is, just as it is, is good. Then life comes together as one fabric as the office culminates in the transparency of the self in the ecstatic love of God.

Preparation  
 ↓  
 Descent  
 ↓  
 Ecstasy

## 6. PRAYER

12. As man deeds out his life in the world he constantly engages in activities of repentance and acceptance, of gratitude, and supplication. This is the articulation of prayer life of man. Prayer in the solitary office is the ~~articulation~~ that on-going human activity by which man symbolizes and orders the investiture of his life in the world. In prayer man decides his relationships and thus reveals his life stance as he chooses to be present to the totality of life; past, present and future. The historic practices of prayer, including confession, thanksgiving, petition and intercession hold one open to the methods by which man has grasped after his creatureliness as he relates to himself, others and the final mystery. Confession is the acknowledgement of the sinfulness of man and one's own participation in that reality. Thanksgiving is articulating the fact that the world is good and the particular manifestation of that fact in one's life. Petition as the church assuming responsibility for the church's life in its universal, historical, and local manifestations. Intercession is the church taking responsibility for the whole world in the past, present and future.

13. Through the construct of prayer in the solitary office man recreates and participates in life at the several levels which engage men in their every day experience. In this phenomenological journey man deals with his spirit relationships rather than his surface existence. His prayer responses to the depths of his life occur at various levels from the thoroughly general or highly particular to the deeply personal or wildly ecstatic. The first is the level of abstract acknowledgement of his understanding of man in relation to the world and his God; the particular level deals with his concrete involvement with mankind, the world, the church and society, while the personal level takes him through his own specific engagement with his own special concerns. At the deepest level of prayer he experiences universal transcendence in ecstatic fulfillment. Through these means man engages in the human activity

which dramatizes the planes of involvement out of which comes the cries of humanness. To pray authentically is to actualize oneself as one thrust in history.

To enable this experience of prayer in the self conscious practice of the solitary office, men of all cultures and faiths have used a variety of aides including literary constructs, plastic arts, rhythmic instruments and bodily movements. Prayer books and prayer charts provide a comprehensive model of intercessory concerns scheduled systematically to hold him intentionally before all aspects of life for which he takes responsibility as a man of faith. The plastic arts provide him with other tools like the rosary, prayer beads, and the prayer wheel, which serve much the same function, while rhythmic instruments like the gong, drum, bell and rattle provide an emphatic accent to his prayers or guide him through the stages of his spirit exercises. David's psalms of praise were often accompanied by the lute or harp which provided a musical mood or setting for his prayers. Bodily movements such as postures (bowing, kneeling, sitting cross-legged, prostration) and the gestures (bowed head, clasped or uplifted hands, or outstretched arms), speech (chant, public voice, ecstatic cry, laugh moan) and the dance (ecstatic whirling of the dervish) accent his responses and enable him to more fully express his deepest struggles as he prays.

#### E. Conclusion

The structure of the solitary office as Meditation, Contemplation, and Prayer is grounded in man's actual experience of his humanness. This structure has a three-fold function:

- 1) to enable the secular religious man to self-consciously struggle with the depth dimension of his life before the final Mystery.
- 2) to forge an intentional form by which he can create his own consciousness.
- 3) to create a mode for secular society to grasp after its real source of power and creative impulses.

PERMEATION AND DISSEMINATION

Religious Establishment

Civil Establishment

Revolutionary Movements

Consultations

ORDER COUNCIL #68  
RESEARCH TEAM IV  
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Permeation and Dissimination

The Historic Religious Establishment

PREAMBLE

Those who decide to live out of the Jesus Christ Word and Style dare to embrace the local congregation, the historic church, and the structures of world religions as Good. These historic structures embody both the gifts of past inventions of humanness, as well as contemporary perversions of humanness. To love the Church is to embrace and take responsibility for the re-creation of these forms in giving birth to the new Church and the new world. Our times are ripe for such a deed. The upheaval in historical religion evoked by the cultural revolution of the 20th century demands that sensitive men and women all over the globe expend their death in welding out of old forms responsive ecclesiastical structures for the Church in its symbolic, intellectual, missional and disciplinal life. The great gifts of the denominational structures, namely, transmitting the Word, enabling the faith, conserving the heribage, and maintaining culture demand rearticulation and structural renewal to meet the need of once more creating civilization. The goals of the Spirit Movement as the servant of the Church is to enable historic religions to:

- 1) Embody in its structures the new religious mode whereby global man is exposed in his common life to the contentless Word, experiencing anew his depth relationship to the Final Mystery.
- 2) Restructuring its internal life for the mission of enabling the construction of the New social vehicle at the parish, regionalis and global levels.
- 3) Establish common symbolic structures across the world that rehearse the secular religious self-understanding of the new global invention of 21st century humanness.
- 4) Embody in its educational structures a common comprehensive curriculum in religious and cultural studies, a commnn theological methodology, and a global context for forging its ethical response.
- 5) Forge common structures of ciscipline at all levels of institutional life in its polity, economic life, symbolic and intellectual life.

To this end do we endeavor to be obedient to the Lord of all history; for to be the freely obedient ones demands nothing less than taking responsibility for the renewal of the institutional structures of the Church, for the renewal of the structures of all religious forms .

Section construct:

PENETRATION OF THE ESTABLISHED CHURCH

- I. RESEARCH AND ANALYSIS
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  - B. Strategic objectives/Time line
  - C. Tactical needs
- II. PRESENCE AND PUBLIC RELATIONS
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- III. TRAINING AND CONSULTATION
  - A. Training Opportunities
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- IV. PUBLICATIONS AND MEDIA
  - A. Use denominational publications and means of mass media
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- V. STRUCTURAL RELATIONS AND SERVICE
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  - C. Practical Servants of Establishment

PENETRATION AND DISSEMINATION  
THE RELIGIOUS ESTABLISHMENT

I. Research and Analysis

- A. The analytical job: Abstract constructs of the religious establishment must be created in order to inform the movement of responsible directions that need to be taken.
  - 1.) Articulation of self-understanding: an abstract ~~analysis~~ analysis of the social manifestations of the Urs and those manifestations' self-understanding.
  - 2.) Structural relations: an abstract analysis of the internal polity of each religious establishment.
  - 3.) Inter-establishment relations: an abstract analysis of the inter-relationships that already exist between denominations and historic religions.
  - 4.) Internal timeline: an analysis of the internal timeline regarding significant ecclesiastical gatherings.
  - 5.) Points of contact: an analysis of where the movement has established points of contact with the establishment.
  
- B. The strategic job: Strategic decisions including creating methods and ordering levels of permeation must be made.
  - 1.) Strategies for contact: the methods of initiating and maintaining strategic contacts within the hierarchy and bureaucracy.
  - 2.) Experimental signs: observing and creating signs of renewal and analysing them in such a way that the established church can call them their own.
  - 3.) Special Courses: developing special courses for specific areas of concern (e.g. Exurban--3rd World).
  - 4.) Timeline and evaluation: create and utilize evaluation methodology and institute into timeline.
  
- C. The tactical job: The creation or appropriation of new tools for research and analysis and the use of those tools.
  - 1.) Travel construct: the creation of a methodology for researching religious establishment while traveling internationally.
  - 2.) Catalogue analysis: the creation and maintainance of a library of existing analyses we need.
  - 3.) Consultation and evaluation: the use of consultations for gathering data and the method of evaluation of consultations.
  - 4.) Data gathering: placing ourself on needed mailing lists in order to maintain an influx of information.

## II. Presence and Public Relations

### A. Image

1. Public story: Opportunities are created and utilized to present a statement of our cooperative stance with relation to denominational structures of the established church.
2. Public names: The Institute is known by other titles (such as Community Reformulation Institute or Research Center on Urban Problems) to enable penetration of overseas church structures which would otherwise be inaccessible.
3. Public speaking: E.I. staff persons solicit and fulfill speaking engagements on a wide variety of theological and cultural subjects for conference programs, particularly ecumenical and inter-faith meetings on a national and international basis.
4. Public Mailing: A public relations brochure outlining the "Ecumenical Services" of the Institute is printed and circulated to a comprehensive national mailing list of all major denominations.
5. Public address: The Insitu is identified by a unique address which establishes it as an "open house" conference center for ecumenical and global visitors and their meetings.

### B. CONTACTS

1. Strengthen existing friendships: Strong efforts are made to renew contacts with influential persons who have been supportive of the Institute program in the past--through letters, luncheons and invitations to special events at the conference center.
2. Invite new guests: Through outside contacts with new people at conferences, courses, speaking engagements or overseas trips, invitations are issued to stay at the conference center as our guests when visiting the area.
3. Hosting current guests: Every effort is made and funds expended as necessary to provide a cordial, and congenial atmosphere to enable significant impact of the program on guests during their stay at the conference center.
4. Recruit nkey people: denominational leaders from all geographical areas and both lay and clergy of all faiths are strategically recruited for special courses.
5. Establish intentional friendships: When likely new supporters are discovered, social or business situations are created to initiate contact for further cultivation.

C. Attendance:

1. Be mobile: E. I. staff will be available to attend relevant conferences or councils of the established church anywhere in the world at any time.
2. Be a participant: When attending councils or conferences the E.I. representatives are notices as a diplomatically verbal body.
3. Be an observer: When attending significant conferences or meetings, including sessions of the U.N., E.I. staff are data gatherers and also are present to see and be seen (identified).
4. Be a sign: E.I. representatives are evident as a disciplined body in terms of consisten and prompt attendance, serious attention, and as comprehensive and futuric in their contributions.
5. Be prepared: E.I. representatives anticipate the direction of the meeting or conference and are ready with models and time lines.

THE RELIGIOUS ESTABLISHMENT

IW Publications and Media

1. Creation of a new religious mass media image:
  - (a) Establish a multi-language publishing house.
  - (b) Initiate and conduct mass media consultations.
  - (c) Create edge publications, brochures, stationary, etc. that push readers to comprehensiveness.
  - (d) Put all clergymen, religious leaders and libraries on mailing list.
  - (e) Produce edge movie sponsored by world church to be premiered at Worlds Fair.
  
2. Penetrate and use religious publications and means of mass communication.
  - (a) Create the means to ensure the positive inclusion of the name Ecumenical Institute on a worldwide scale in every religious magazine.
  - (b) Write articles of a lead nature that are geared to the popular denominational magazine and develop the contacts and structures to ensure their publication.
  - (c) Publish one major break-thru document each year in a responsible religious journal.
  - (d) Recreate the use of TV as a viable religious tool of communication by resurrecting one current 'religious' network TV program.
  - (e) Place movement people on editorial boards and as editors of all popular religious magazines.
  
3. Infiltrate 'religious' art:
  - (a) Be the 'Back' of the 20th Century creating the new Christmas and Easter cantata or its equivalent.
  - (b) Thru the Publishing House institute a bulletin service to local congregations that introduces the 'new Art'.
  - (c) Develop and teach a seminary Religious Music course that is global and Ur in its construct.
  - (d) Create the new Sunday School art that is to be used in religious curriculum.
  - (e) Introduce and establish the art form methodology as a universal teaching tool.

Research team 4, section 11

V. Structural Relations and Service

A. Preparatory Relations

1. Be a model-building resource for friends who are Church Executives and board members.
2. Penetrate religious Training Centers, both intellectual and missional.
3. Stabilize existing relations with persons holding structural positions in the establishment.
4. Pick up clues of positions open by tuning in on the Church-wide communications network.
5. World organization observers and lobbyists as posts for contact with Church executives and the boards to which they are related.

B. Practical Servants of the Establishment

1. Volunteer for chorework.
2. Serve as an international news and travel service.
3. Staff for conferences, research teams and mass meetings available in quantity and quality.
4. Be the gap filler-emergency resources always available.
5. Honoring all requests for serving in principle.

C. Engagement in Working Boards and committees

1. Make order staff available for long-time appointments to the established structures.
2. Participation in the strategic policy forming and decision making boards, committees, and agencies.
3. Make staff available to small denominations and branches of Non-western religions.
4. Graciously accept and function obediently in middle-level leadership positions.
5. Be a global human resource pool to provide personell to positions that become vacant for inconvient periods of time or in hard to fill positions.

### III. TRAINING AND CONSULTATION

#### A. Training opportunities

1. Training programs to give theological, cultural and global (URS) contexts are offered to laymen appointed by the established church to fill secular positions in cultures foreign to their own.
2. To give theological, cultural, and global (URs) contexts plus practical methods in spirit, reformulation, and pedagogy are offered to missionaries in training for in positions of foreign appointment by the established church structures.
3. Special conferences, international, national and local are held in areas of interest for the established church, e.g., conference for the church in the inner city: Urban Spirit reformulation or National Church School Conference.
4. Training programs for military ecclesiastical structures are offered at the center and in week-end weekly constructs.

#### B. Consultations

1. Consultations are offered for denominational executives for dissemination of methodological tools in pertinent areas of their vocation.
2. Consultations are offered for ecumenical bodies in Hindu, Islamic, Christian, et. religions from local to international dimensions...e.g., church federations to World Council of Churches to the end of disseminating spirit, pedagogical, and social reformulative methods and and theoretical clarity in theology URs and culture.
3. Roman Catholic graduates from E.I. courses are analyzed and recruited for a special conference in which the strategy for Roman Catholic penetration would be built.
4. Panels of experts in the church would be called into being to offer information/recommendation relative to giving issues in vision the dynamics of the life of the church.
5. E.I. faculty serves as methodological consultants to denominational, ecumenical executives and boards when ever called upon.

#### C. Conference Centers

1. Administrative faculties resulting from the disciplined life of a religious order provide a distinctive milieu of the League with unique human resource facilities.
2. The first conference center is a location in space for denominational and ecumenical conferences and cross-conferences providing unique possibilities for church conference coordination.

3. The conference center has certain constructs for global urban problems, grounded in the particularity of Fifth City.
4. The Center has a unique compilation of intentionally structured library of global literature and periodicals.

40 Timeline Penetration and Dissemination

AREA	1968	1978	1988	1998	2008
RESEARCH & ANALYSIS	MAJOR RELIGIONS ANALYSIS	ALL RELIGIONS RESEARCHED	RESEARCH AIMS CREATED	CONSTANT RESEARCH & EVALUATION CONSTRUCT	
PRESENCE & PUBLIC RELATIONS	E.I. STAFF AS SPEAKERS & PARTICIPANTS AT ALL MAJOR CHURCH CONFERENCES	CONFERENCE CENTER WORLD RENOWNED	GLOBAL NETWORK OF INTER-FAITH FRIENDS AT ALL LEVELS	WORLD-WIDE IMAGE OF ENABLING SERVANT	
TRAINING & CONSULTATIONS	CONSULTATION & TRAINING NETWORK WITHIN NATIONAL DENOMINATIONAL STRUCTURES	GLOBAL TRAINING CONSULTATION NETWORK WITHIN RUBRIC OF WORLD RELIGIONS	10 TRAINING CONSULTATION CENTERS ON EACH GEOGRAPHIC CONTINENT	TRAINING/CONSULTATION CENTERS IN EVERY REGION ACROSS THE GLOBE	
PUBLICATIONS & MEDIA	TOTAL NORTH AMERICAN CHRISTIAN COMMUNICATION PENETRATION	TOTAL CHRISTIAN WORLD COMMUNICATION PENETRATION	TOTAL SWING NATION RELIGIOUS COMMUNICATION PENETRATION (Arab & Seapac)	GLOBAL UR COMMUNICATION PENETRATION	
STRUCTURAL RELATIONS & SERVICE	PREPARATORY RELATIONS COMPLETED	INITIAL PERMEATION OF ALL MAJOR DENOMINATIONS GOVERNING STRUCTURES	INITIAL PERMEATION OF ALL HISTORIC RELIGIONS DECISION-MAKING STRUCTURES	REFORMULATED ESTABLISHED RELIGIOUS ORGANIZATIONS	

M

4 year timeline PERMEATION AND DISSEMINATION

AREA	1968	1969	1970	1971	1972
RESEARCH & ANALYSIS	ALL DENOMINATIONS CONTACTED	DENOMINATIONAL INTERNAL TIMELINE	INTER-ESTABLISHMENT RELATIONS	MAJOR RELIGION ANALYSIS	
PRESENCE & PUBLIC RELATIONS	E.I. SIGNAL REPRESENTATION AT 5 MAJOR DENOMINATIONAL CONFERENCES	P.R. BROCHURE TO NATIONAL INTER-DENOMINATIONAL MAILING LIST	WORLD WIDE CONTACTS HOSTED AT CONFERENCE CENTER	IMAGE OF E.I. COOPERATION IN ALL MAJOR DENOMINATIONS	
TRAINING & CONSULTATIONS	1 SIGNAL CONSULTATION WITHIN UCC, LUTHERAN DENOMINATION -- 8 CONFERENCES & SYNODS SPONSOR P.L.C.	1 SIGNAL CONSULTATION WITHIN METHODIST -- 4 CONFERENCES SPONSOR PLC.	1 SIGNAL CONSULTATION WITHIN PRESBYTERIAN & EPISCOPALIAN -- 3 PRESB. & DIOC SPONSOR PLC	1 SIGNAL CONSULTATION WITHIN R.C. CHURCH -- 4 ARCH DIOC. SPONSOR PLC	
PUBLICATIONS & MEDIA	FIRST MAJOR BOOK PUBLISHED	LEAD ARTICLES IN 10 DENOMINATIONAL MAGAZINES	EDITOR OF TOGETHER MAGAZINE	ESTABLISHED REPUTATION FOR RESPONSIBLE AND EDGE JOURNALISM	
STRUCTURAL RELATIONS & SERVICE	PREPARATORY RELATIONS INITIATED	SERVICE IMAGE ESTABLISHED	INITIAL POSITIONS IN OTHER HISTORIC RELIGIONS	BASIC R.C. STRUCTURAL RELATIONS	

## PENETRATION OF THE CIVIL ESTABLISHMENT

### PREAMBLE

We engage ourselves with the civil establishment because:

#### A The Civil Establishment:

- 1 maintains the edge on structural shifts.
- 2 is the power embodiement in society.
- 3 is the vehicle for decision making.

#### B Our interplay with the civil establishment:

- 1 keeps us aware of what the edges are.
- 2 informs us on how the world operates.
- 3 enables us to put our methodologies to work to accomplish our goals.

#### C Results from the engagement with the Civil Establishment:

- 1 will effect international politics.
- 2 provide more adequate care for more people through the strustures.
- 3 release economic resources for global development.
- 4 allow for greater participation of all in decision making.
- 5 employ established leaders as imaginal educators.

## CIVIL ESTABLISHMENT

### I General Planning

#### A Goals

- 1 State the comprehensive abstract goal.
- 2 State specific goals in relation to time line.
- 3 State goals in relation to movement.
- 4 State goals in relation to order

#### B Analysis

- 1 Grid the power structure of major social institutions.
- 2 Develop problemats on civil structures.
- 3 Lay out general direction of N.S.V.

#### C Strategies and Tactics

- 1 Lay out general strategies for getting at the desired goals.
- 2 Lay out tactics for accomplishing each strategy.
- 3 Constantly reevaluate strategical and tactical decisions.

#### D Timeline

- 1 Lay out abstract 40 year timeline.
- 2 Lay out general four year time line.
- 3 Lay out specific one year timelines.
- 4 Lay out detailed quarter timeline including talent, money and goods.

#### E Assignments

- 1 Keep relevant data on all order and movement people.
- 2 Co\_ordinate through data processing assignments to other aspects of mission.
- 3 Set up accountability structures.
- 4 Set up evaluation procedures.

**Civil Establishment**

**II Total Enablement**

**A Facilities and Materials**

- 1 Property
- 2 Equipment
- 3 Supplies
- 4 Materials

**B Research**

- 1 New Social Vehicle
- 2 Particular assignment response
- 3 Service

**C Training**

- 1 Intensive
- 2 Briefings
- 3 Farming out
- 4 Participation and observation

**D Funding**

- 1 Tuitions and honorariums
- 2 Grants
- 3 Placement sa-laries
- 4 Contracts

**C Publicity**

- 1 Publication of periodicals
- 2 Articles in other publications
- 3 Exposure to mass media
- 4 Creation of mystique

## CIVIL ESTABLISHMENT

### III. Contacts

- A. In establishing strategic contacts, one would consider the necessary types of contacts (i.e. relationships with those in public office, private business, research and educational institutions, and service and social organizations).
- B. In establishing strategic relationships, one would formulate a selection criteria based on direct and indirect influence, position, geographic location, informativeness etc.
- C. In establishing strategic contacts, one would develop a methodology for initial encounter by employing as tools speaking engagements, lobbying, hosting, media exposure, personal confrontation (interviews etc).
- D. In establishing strategic contacts, one would develop a methodology for the cultivation of relationships by employing as tools follow-up communication, selective mailings, small favors, response to requests.

### IV. Services

- A. In order to provide services strategic to meeting the goals of the movement, one would consider the necessary types of services to make available to the civil establishment (i.e. consulting, special courses, research and model-building, problem-solving, political support, conference staffing).
- B. In order to provide services strategic to meeting the goals of the movement, one would formulate a criteria for responding to the requests of the civil establishment based on time, location, relation to goals, sphere of influence, means of sustaining and perpetuating movement, type of group.
- C. In order to provide services strategic to meeting the goals of the movement, one would develop a format for procedure which would include location, time, personell, facilities, materials, and means of systematic recruitment and follow-up.

### V. Placements

- A. In order to effectively infiltrate the civil establishment by means of strategic placement, one would consider location (i.e. private business, public office, research and educational institutions, international organizations, professional, service and social organizations etc).

## CIVIL ESTABLISHMENT

### V. Placements (cont.)

- B. In order to effectively infiltrate the civil establishment by means of strategic placement, one would formulate a criteria for the selection of personell to be placed based on job qualification, dedication (relationship to order/movement), contacts in civil establishment and movement, reputation in civil establishment, credentials for job-holding.
- C. In order to effectively infiltrate the civil establishment by means of strategic placement, one would consider timing (when placement would occur, duration of placement).
- D. In order to effectively infiltrate the civil establishment by means of strategic placement, one would determine the degree of saturation necessary on the basis of need to complete the specific task, available personell for placement, available positions.
- E. In order to effectively infiltrate the civil establishment by means of strategic placement, one would develop procedures for researching situation, training personell, briefing personell, using contacts etc.
- F. In order to effectively infiltrate the civil establishment by means of strategic placement, one would clarify the function of those to be placed (i.e. to influence, to research, to take over).

PENETRATION OF CIVIL ESTABLISHMENT

TIME LINE

40 Year Goals

1. Open World leadership to grassroots pressure.
2. Prime influence of World establishment.
3. Impact world wide NSV Image.

	67	69	70	71
Primary Sphere of Influence	U.S.	WEST	WEST & EAST	WORLD
Primary Image	Experts In Community Reformulation	Generally Helpful	Generally Experts	Power Behind Establishment
Primary Function	Assist Experiments	Assist Local Communities	Assist Nations and Metro Areas	Assist In International Polity

TIME LINE

	68	69	70	71	72
Sphere of Influence	Signal Areas	Key Cities	Major Cities	U.S. and Some International Cities	
Primary Image	Talented Consultants	Helpful Consultants	Good Consultants	Experts in Reformulation	
Function	Break Ground	Establish Sound Contacts	Consolidate National Influence	Assistance in Experiments Across Globe	

## REVOLUTIONARY MOVEMENTS

Preamble: It is essential at this time in the Spirit Movement to permeate various revolutionary movements as well as the religious and civil establishment. The frontiers of civilization out beyond the new directions of the establishment itself, are found among bodies both formal and unformed such as the youth revolt (high school, college, and unschooled,) black revolution, women's revolution, national independent movements, church renewal movements, new politics, etc. The Spirit Movement needs to remain present to God's activities in the total historical process. On a practical level these movements need the models and wisdom of the Spirit Movement in order to bring comprehensiveness to the vision, to apply idealistic visions to practical human needs and to make more effective impact upon the establishment.

## I. Research

## 1. Methodologies for data gathering

- a. Research must analyze the modes of movemental activity (e.g., which universities, cities, nations) to locate leadership
- b. Analyze the news releases and publications to get data on leadership, thrust, and structure.
- c. Interviews with key leadership
- d. Analysis of heroes and their ideological role in the movement.

## 2. Diagram of Movements

- a. Research will discern both ideological Heroes and organization of leadership.
- b. Further research needs to produce a structural chart especially focusing on the decision making process.
- c. An outline of methodologies for implementing decisions is crucial.

## 3. Identification thrusts

- a. Depth study should disclose the pivotal issues of the movement.
- b. Also key historical events that have determined the formation of the movement.
- c. Also study of the goals - models will enable understanding of the movement.

## REVOLUTIONARY MOVEMENTS

### TRAINING

#### A. Consultations with leaders

1. In order to effectively retool the masses of leadership consultations need to be formulated; both formal and intensive and informal and brief.
2. Formats need to be created that speak to every particular situation and yet, shove the individuals and the group to a more comprehensive and disciplined form.
3. Circuit riders need to be employed to explode areas at a time.
4. Those who consult need to have a manual full of data and models and methods to push deep into their concern and yet beyond it.
5. Consultants need to embody the particular concern and yet be the image of something beyond.

#### B. Special courses

1. Special courses need to be created that enable a wide participation and that speak to the particular situation of the group.
2. The sojourner program, particularly during January, needs to be expanded and to include a construct similar to that of Summer '68.
3. Courses need to be created that teach the leaders of the movements.
4. For instance, a course needs to be created on the new politics for America that would shove into the New Social Vehicle.
5. Courses also need to be created that could be taught at movement conferences, free universities, national and international excursions, conventions and training camps.

#### C. Our curriculum

1. In order to ground revolutionaries in a comprehensive model all need to participate in our basic curriculum.
2. Groups should participate in our 30-60 day training programs.
3. These programs need to include RS1, the cultural curriculum, the new religious mode and the new social vehicle.
4. Courses should be taken to campuses and movement centers.

#### D. Places

1. It is necessary to meet them where they meet.
2. Contacts can be made at their rallies, consultations given at their strategy conferences, courses taught at the conferences and movement gatherings.
3. Data needs to be gathered in regards to all meeting places, "hang-outs", conference centers and excursion points.
4. When the edge hippies move to the Sierras in their communities we visit with them and teach RS1.

REVOLUTIONARY MOVEMENTS

III. PARTICIPATION

1. Conferences

- a. delegates: Participation as full-fledged members is necessary at certain key conferences.
- b. guest lectures: Where possible guest lecturing at conferences is helpful P.R., training, and direction tool.
- c. participant observers: Some conferences can simply be attended to gather data and indicate a presence.
- d. use of facility: Conference facilities can be offered at one of the Ecumenical Institutes.

2. Demonstrations.

- a. participate: Provide bodies at demonstrations.
- b. help organize: Provide model building assistance.
- c. help house: Assist in location of housing for demonstrators through Spirit Movement structures.
- d. transportation: Use development influence to assist in getting transportation contributed.

3. Special Services.

- a. journals: Contribute articles to various movement journals.
- b. speaking engagements: Fill speaking positions as requested.
- c. access: Assist in making contacts with key civil or church leadership.
- d. methodologies: Offer various methodologies for movement practices and theoretics.

REVOLUTIONARY MOVEMENTS

3. Methods

- a. Regular courses can be used to involve revolutionaries from movements with intensified strategies.
- b. Mailings, contacts, speeches need to be directed toward these groups.
- c. Facilities can be made available for the use of certain revolutionary movements.

RESEARCH TEAM IV:

PERMEATION AND DISSEMINATION

PREAMBLE: The primary instrument for the permeation of religious and civil establishments and of revolutionary movements is the consultation. To be able to handle many past requests and certain concrete demands, this methodology is called for in order to serve the world in its critical needs. This service is intended not only to defend against outside attack and to open doors that give permission to the grassroots revolution but also to finally effect basic changes in the global human style as it is emerging. A colleagueship of expressed and emergent revolutionaries is a practical expression of the League in history.

## CONSULTATIONS: I TYPOLOGY-PRIORITY

A GOALS: The first stage in creating typology-priorities for consultations is to construct long range and short range goals.

1. Long range goals direct all consultations to the actual manifestation they will develop with completion of the new social vehicle and the new religious mode. This includes long range models for the renewal of civil establishment, the new global religious manifestations, and the new directions for revolutionary movements.
2. Immediate goals are those directly involved in ongoing altering of present structures comprehensively in relation to the long range goals. This would include all consultations geared to enable the development of the present 5th City model in all of its areas, and in development of the local congregation.

B TYPES: In setting up priorities and various kinds of consultations, it is necessary to select and order the types.

1. Issue-oriented typologies would include those groups participating in economics, politics, culture, education, and religious thrusts dealing with worship, study, discipline, witnessing and justing love.
2. Professional typologies would include all such groups whose wisdom and influence could enable the the movement of the civil establishment, the global religions, and the revolutionary movements. For example, there might be a role for the American Bar Association in enabling the political thrust of the new social vehicle, or a role for the Denominational Executives in the church.
3. Institutional typologies existing in both church and civil structures would be included.
4. Geographical types would be geared to to getting out the issues and problems of the various geographic areas of the globe where grass roots change is initiated.
5. Social institutions would include all those groups who are influential in their activities in favorable public relation, public image, and public support.
6. Movement types would include all manifestations of the national and international spirit movement.

## CONSULTATIONS: TYPOLOGY-PRIORITY

<sup>C</sup>  
~~III.~~ RELATIONS: In order to be a global power, consultations must deal with relations to the movement, the times, friends and enemies, and the national-international situations.

1. Consultations must always be in relation to where the movement is in each situation.
2. Consultations must be structured in relation to the demands, issues, and major contradictions of the times.
3. Consultations have a role in the development of friends and the use and directing of enemies.
4. Consultations must be in relation to what is going on globally in the relations of the national and international.

## CONSULTATIONS

### II. Participants/ Recruitment

#### A. Selection Criteria

1. A comprehensive grid of potential participants sets the context for selcting participants
2. The goals of a particular consultation determines the optimum number of participants
3. Selection usually begins with an effort to be inclusive of all factions and types of related personnel (e.g. men women, young/old, liberal/conservative).
4. Selection may be more limited in scope, however (e.g. "black power" for black militants only).
5. Most every consultation requires inclusion of signal people who "must" be present for strategic or pragmatic reasons.

#### B. Recruitment Model

1. Send mass mailings to comprehensive list of potential participants.
2. Follow up with telephone calls and personal letters where possible.
3. Special letters, mailings and interviews for signal pple.
4. Develop records on consultees -- their special gifts, skills and potentiality as colleagues.

#### C. Background Cultivation

1. Story regarding our consultative experience and methodology as they relate to the Church Est., Civil Est. and revolutionary movements.
2. Tracts projecting our image as consultants.
3. Publications with data of our experience and research.
4. Stationery for front with names of respectable colleagues.

## III. FACILITIES/FORMAT

## 1. Time

- a. calendar year: Consultations are set within the calendar year, to be spaced throughout the four quarters. Some types of consultations also have pre-determined optimum scheduling times.
- b. single consultation: The time format for each consultation is set to allow for comprehensive coverage as well as completion of a concrete document or other relevant results.
- c. time types: A brief consultation (4 hours) might be used for P.R. work or as a data gathering session. A more usual format would be 5-8 sessions over a weekend (issue, professional, and social groups types). An extensive format of 1-3 weeks would deal in depth with an institution, an aspect or area of the movement, or a geographical area.

## 2. Location

- a. geographic: The geographic location must be carefully chosen to address the content of the consultation.
- b. housing: It is advisable to locate participants in the immediate area of the conference facilities.
- c. conference rooms: Adequate space is needed for gathering of the total group including meals and then various smaller rooms for the group to work in sections.
- d. meal arrangements: It is preferable for meals to be served both to the total group and to the sections.

## 3. Content format

- a. curriculum structure: The consultation needs to have a rhythm of lectures, workshops, and writing sessions which allows the task to be accomplished. The primary emphasis in a consultation is on the workshop session. Meals should also be utilized as content sessions and the symbolic life of the group must be structured to include opening and closing rituals.
- b. methodologies: The lecture and workshop methodologies will be used as well as writing sessions and critiquing sessions in which sections exchange work and evaluate structurally work done by another section. In shorter consultations more informal methodologies are used.
- c. types: The data, P.R. consultations are generally informally formatted, the issue, professional, and social groups types require more lectures to set the context; and the institutional, geographical, and movemental types require more workshop sessions to create the context.

## 4. Enablement

- a. materials; Printing, mimeographing and a book purchasing system may be required to provide background materials. An abundant supply of paper, pencils, chalk, stencils is also necessary.
- b. equipment; Adequately furnished seminar rooms are needed as well as typewriters, tape recorders, and other audio-visual aides.
- c. finances: Most consultations should be self-supporting including consultant fees through participant fees. Some may be funded through foundations or government grants.

RESEARCH TEAM IV PERMEATION AND DISSEMINATION

AREA IV-- RESEARCH AND FOLLOW-UP

A.- MODEL

- 1.- curriculum content- The content of the consultation curriculum flows out of the RS and CS curricula and is fitted to the particular consultation situation.
- 2.- information about issues- Research is necessary into the particular areas being dealt with in the consultation; ie: in a local schools consultation the teaching team needs to have studied the Redman report
- 3.- personnel- Data about who's who and where needs to be collected in order to selectively choose those who need to be at the consultation.
- 4.- questions- The teaching team should think thru and collect data about their points of unclarity and have a list of specific questions ( about the consultation subject, the group, the geographic area, etc.) that they want to have answered through the consultation.

B.- RESOURCES

- 1.- Long range funding- demands research of public and private agencies who make funds available
- 2.- other structures- other structures, conferences, or consultative services could be utilized for consultative services..
- 3.- The mailing list-- is crucial to both the recruitment and follow-up of consultations

C.-RESULTS

- 1.- publication- The follow-up result of the consultation is a publication in the form of a statement of the happening or a documentary statement drawing together the corporate wisdom flowing from the consultation.
- 2.- evaluation- The second result is an evaluation from the perspectives of both the consultants and the consultees to further the effectiveness of the consultation process.
- 3.- contacts- The third result is in the form of contacts in both the civil and the religious establishment. Contacts would be formed who could give permission for or actually guide in the radical transformation of the social structures.

## CONSULTATIONS

### V. Staff/Training

#### A. Personnel Required

1. Each consultation would require a minimum of consultants with first, second and third teacher experience.
2. The permeation consultations will require a general administration staff of three who would supervise scheduling, recruitment, and research.
3. A basic secretarial pool would be necessary to keep the records and correspondence as well as being present at the consultations to type and keep notes on the conf.
4. Occasional guest lecturers would be called upon from among sensitive churchmen and latent churchmen who can break open relevant frontiers.

#### B. Training

1. Each consultant would need thorough prowess in pedagogical skills.
2. A basic familiarity with the methods and constructs for social reformulation will be crucial to civil consultations.
3. Priorship would be needed to deal with the covenantal life especially for consultations of longer time spans.
4. Guru training would be necessary in order to allow the consultant to always know the spirit problems involved.
5. Each consultant would need to have an appropriate degree of longevity with the movement to insure operation out of our total corporate memory.

#### C. Participation

1. The consultant role is to be the persons finally responsible for the execution of the consultation and the primary workshop leaders.
2. The consultees will gradually take greater and greater leadership positions until collegialship is made actual.
3. There will also be participant/observers from the total national and international faculty who will be trained in the conduct of consultations.
4. The secretariat will also participate in the total consultation as recorders and aides.
5. An enablement staff would be required to supply hosting, meal, and housing functions.

CONSULTATIONS

TIME LINE

40 Year Goals

1. To have created a dynamic openended SV and RM
2. To execute a global SV and RM.
3. To have structural evaluation to be made on the basis of spirit terms, e.g. educational, symbolic, stylistic.

	68	78	88	98	2008
Social Vehicle	Pilot 5th Cities	Local Communities	National Metropolitans	Global Regionalis	
Relig. Mode	Train Gurus	Global Rituals	Global Practices	Global Beliefs	
Revol. Movets	Initial Consultatns	Pressure Groups Wt'm	Structural Changes	King Makers	

TIME LINE

4 year goals

	68	69	70	71	72
Sov Vehicle	Educational Renewal	Symbol Renewal	Economic Renewal	Political Renewal	
Relig Mode	Styled order -Petition	Styled Commun -Intercession	Symbol Syst. -Contemplatr	Belief System -Mediation	
Rev. Movemts	Cadres Unite	Regionals Unite	Nationals Unite	Historical Unite	

PERMEATION AND DISSEMINATION

Religious Establishment

Civil Establishment

Revolutionary Movements

Consultations

ORDER COUNCIL #68  
RESEARCH TEAM IV  
August 8, 1968

Permeation and Dissimination

The Historic Religious Establishment

PREAMBLE

Those who decide to live out of the Jesus Christ Word and Style dare to embrace the local congregation, the historic church, and the structures of world religions as Good. These historic structures embody both the gifts of past inventions of humanness, as well as contemporary perversions of humanness. To love the Church is to embrace and take responsibility for the re-creation of these forms in giving birth to the new Church and the new world. Our times are ripe for such a deed. The upheaval in historical religion evoked by the cultural revolution of the 20th century demands that sensitive men and women all over the globe expend their death in welding out of old forms responsive ecclesiastical structures for the Church in its symbolic, intellectual, missional and disciplinal life. The great gifts of the denominational structures, namely, transmitting the Word, enabling the faith, conserving the heribage, and maintaining culture demand rearticulation and structural renewal to meet the need of once more creating civilization. The goals of the Spirit Movement as the servant of the Church is to enable historic religions to:

- 1) Embody in its structures the new religious mode whereby global man is exposed in his common life to the contentless Word, experiencing anew his depth relationship to the Final Mystery.
- 2) Restructuring its internal life for the mission of enabling the construction of the New social vehicle at the parish, regionalis and global levels.
- 3) Establish common symbolic structures across the world that rehearse the secular religious self-understanding of the new global invention of 21st century humanness.
- 4) Embody in its educational structures a common comprehensive curriculum in religious and cultural studies, a commnn theological methodology, and a global context for forging its ethical response.
- 5) Forge common structures of ciscipline at all levels of institutional life in its polity, economic life, symbolic and intellectual life.

To this end do we endeavor to be obedient to the Lord of all history; for to be the freely obedient ones demands nothing less than taking responsibility for the renewal of the institutional structures of the Church, for the renewal of the structures of all religious forms .

Section construct:

PENETRATION OF THE ESTABLISHED CHURCH

I. RESEARCH AND ANALYSIS

- A. Analytical Job
- B. Strategic objectives/Time line
- C. Tactical needs

II. PRESENCE AND PUBLIC RELATIONS

- A. Image
- B. Contacts
- C. Attendance

III. TRAINING AND CONSULTATION

- A. Training Opportunities
- B. Consultations
- C. Conference Center

IV. PUBLICATIONS AND MEDIA

- A. Use denominational publications and means of mass media
- B. Create Mass Media Image
- C. Infiltrate Church Arts

V. STRUCTURAL RELATIONS AND SERVICE

- A. Engagement in Working Boards
- B. Preparatory Relations
- C. Practical Servants of Establishment

PENETRATION AND DISSEMINATION

## THE RELIGIOUS ESTABLISHMENT

## I. Research and Analysis

- A. The analytical job: Abstract constructs of the religious establishment must be created in order to inform the movement of responsible directions that need to be taken.
- 1.) Articulation of self-understanding: an abstract ~~analysis~~ analysis of the social manifestations of the Urs and those manifestations' self-understanding.
  - 2.) Structural relations: an abstract analysis of the internal polity of each religious establishment.
  - 3.) Inter-establishment relations: an abstract analysis of the inter-relationships that already exist between denominations and historic religions.
  - 4.) Internal timeline: an analysis of the internal timeline regarding significant ecclesiastical gatherings.
  - 5.) Points of contact: an analysis of where the movement has established points of contact with the establishment.
- B. The strategic job: Strategic decisions including creating methods and ordering levels of permeation must be made.
- 1.) Strategies for contact: the methods of initiating and maintaining strategic contacts within the hierarchy and bureaucracy.
  - 2.) Experimental signs: observing and creating signs of renewal and analysing them in such a way that the established church can call them their own.
  - 3.) Special Courses: developing special courses for specific areas of concern (e.g. Exurban--3rd World).
  - 4.) Timeline and evaluation: create and utilize evaluation methodology and institute into timeline.
- C. The tactical job: The creation or appropriation of new tools for research and analysis and the use of those tools.
- 1.) Travel construct: the creation of a methodology for researching religious establishment while traveling internationally.
  - 2.) Catalogue analysis: the creation and maintenance of a library of existing analyses we need.
  - 3.) Consultation and evaluation: the use of consultations for gathering data and the method of evaluation of consultations.
  - 4.) Data gathering: placing oneself on needed mailing lists in order to maintain an influx of information.

## II. Presence and Public Relations

### A. Image

1. Public story: Opportunities are created and utilized to present a statement of our cooperative stance with relation to denominational structures of the established church.
2. Public names: The Institute is known by other titles (such as Community Reformulation Institute or Research Center on Urban Problems) to enable penetration of overseas church structures which would otherwise be inaccessible.
3. Public speaking: E.I. staff persons solicit and fulfill speaking engagements on a wide variety of theological and cultural subjects for conference programs, particularly ecumenical and inter-faith meetings on a national and international basis.
4. Public Mailing: A public relations brochure outlining the "Ecumenical Services" of the Institute is printed and circulated to a comprehensive national mailing list of all major denominations.
5. Public address: The Insitu is identified by a unique address which establishes it as an "open house" conference center for ecumenical and global visitors and their meetings.

### B. CONTACTS

1. Strengthen existing friendships: Strong efforts are made to renew contacts with influential persons who have been supportive of the Institute program in the past--through letters, luncheons and invitations to special events at the conference center.
2. Invite new guests: Through outside contacts with new people at conferences, courses, speaking engagements or overseas trips, invitations are issued to stay at the conference center as our guests when visiting the area.
3. Hosting current guests: Every effort is made and funds expended as necessary to provide a cordial, and congenial atmosphere to enable significant impact of the program on guests during their stay at the conference center.
4. Recruit nkey people: denominational leaders from all geographical areas and both lay and clergy of all faiths are strategically recruited for special courses.
5. Establish intentional friendships: When likely new supporters are discovered, social or business situations are created to initiate contact for further cultivation.

C. Attendance:

1. Be mobile: E. I. staff will be available to attend relevant conferences or councils of the established church anywhere in the world at any time.
2. Be a participant: When attending councils or conferences the E.I. representatives are notices as a diplomatically verbal body.
3. Be an observer: When attending significant conferences or meetings, including sessions of the U.N., E.I. staff are data gatherers and also are present to see and be seen (identified).
4. Be a sign: E.I. representatives are evident as a disciplined body in terms of consistent and prompt attendance, serious attention, and as comprehensive and futuristic in their contributions.
5. Be prepared: E.I. representatives anticipate the direction of the meeting or conference and are ready with models and time lines.

THE RELIGIOUS ESTABLISHMENT

IW Publications and Media

1. Creation of a new religious mass media image:

- (a) Establish a multi-language publishing house.
- (b) Initiate and conduct mass media consultations.
- (c) Create edge publications, brochures, stationary, etc. that push readers to comprehensiveness.
- (d) Put all clergymen, religious leaders and libraries on mailing list.
- (e) Produce edge movie sponsored by world church to be premiered at Worlds Fair.

2. Penetrate and use religious publications and means of mass communication.

- (a) Create the means to ensure the positive inclusion of the name Ecumenical Institute on a worldwide scale in every religious magazine.
- (b) Write articles of a lead nature that are geared to the popular denominational magazine and develop the contacts and structures to ensure their publication.
- (c) Publish one major break-thru document each year in a responsible religious journal.
- (d) Recreate the use of TV as a viable religious tool of communication by resurrecting one current 'religious' network TV program.
- (e) Place movement people on editorial boards and as editors of all popular religious magazines.

3. Infiltrate 'religious' art:

- (a) Be the 'Back' of the 20th Century creating the new Christmas and Easter cantata or its equivalent.
- (b) Thru the Publishing House institute a bulletin service to local congregations that introduces the 'new Art'.
- (c) Develop and teach a seminary Religious Music course that is global and ur in its construct.
- (d) Create the new Sunday School art that is to be used in religious curriculum.
- (e) Introduce and establish the art form methodology as a universal teaching tool.

Research team 4, section 11

V. Structural Relations and Service

A. Preparatory Relations

1. Be a model-building resource for friends who are Church Executives and board members.
2. Penetrate religious Training Centers, both intellectual and missional.
3. Stabilize existing relations with persons holding structural positions in the establishment.
4. Pick up clues of positions open by tuning in on the Church-wide communications network.
5. World organization observers and lobbyists as posts for contact with Church executives and the boards to which they are related.

B. Practical Servants of the Establishment

1. Volunteer for chorework.
2. Serve as an international news and travel service.
3. Staff for conferences, research teams and mass meetings available in quantity and quality.
4. Be the gap filler—emergency resources always available.
5. Honoring all requests for serving in principle.

C. Engagement in Working Boards and committees

1. Make order staff available for long-time appointments to the established structures.
2. Participation in the strategic policy forming and decision making boards, committees, and agencies.
3. Make staff available to small denominations and branches of Non-western religions.
4. Graciously accept and function obediently in middle-level leadership positions.
5. Be a global human resource pool to provide personell to positions that become vacant for inconvient periods of time or in hard to fill positions.

## III. TRAINING AND CONSULTATION

## A. Training opportunities

1. Training programs to give theological, cultural and global (URS) contexts are offered to laymen appointed by the established church to fill secular positions in cultures foreign to their own.
2. To give theological, cultural, and global (URs) contexts plus practical methods in spirit, reformulation, and pedagogy are offered to missionaries in training for in positions of foreign appointment by the established church structures.
3. Special conferences, international, national and local are held in areas of interest for the established church, e.g., conference for the church in the inner city: Urban Spirit reformulation or National Church School Conference.
4. Training programs for military ecclesiastical structures are offered at the center and in week-end weekly constructs.

## B. Consultations

1. Consultations are offered for denominational executives for dissemination of methodological tools in pertinent areas of their vocation.
2. Consultations are offered for ecumenical bodies in Hindu, Islamic, Christian, et. religions from local to international dimensions...e.g., church federations to World Council of Churches to the end of disseminating spirit, pedagogical, and social reformulative methods and and theoretical clarity in theology URs and culture.
3. Roman Catholic graduates from E.I. courses are analyzed and recruited for a special conference in which the strategy for Roman Catholic penetration would be built.
4. Panels of experts in the church would be called into being to offer information/recommendation relative to giving issues in vision the dynamics of the life of the church.
5. E.I. faculty serves as methodological consultants to denominational, ecumenical executives and boards when ever called upon.

## C. Conference Centers

1. Administrative faculties resulting from the disciplined life of a religious order provide a distinctive milieu of the League with unique human resource facilities.
2. The first conference center is a location in space for denominational and ecumenical conferences and cross-conferences providing unique possibilities for church conference coordination.

3. The conference center has certain constructs for global urban problems, grounded in the particularity of Fifth City.
4. The Center has a unique compilation of intentionally structured library of global literature and periodicals.

ONE YEAR TIMELINE: PERMEATION AND DISSEMINATION

AREAS	1968/FALL	1969/WINTER	1969/SPRING	1969/SUMMER
RESEARCH AND ANALYSIS	Points of Contact	Library of Analysis	Travel Construct	Initial Strategies of Contact
PRESENCE AND PUBLIC RELATIONS	Schedule Strategic Speaking Engagements	Compile Comprehensive Interdenominational National Mailing List	Participate Significantly in 3 Major Conferences	Establish Image of Co-operation in 6 regions
TRAINING AND CONSULTATIONS	Contact Meth. Mission Structures- Explore Format Contact 8 confs. regarding PLC (and 60 day wonder)	Forge Format Hold 4 Conf. PLC'S	Consultation takes place Hold 4 Con. PLC's	Approach UCC and Luth. mission boards Initial Contact Reg. Fall PLC
PUBLICATIONS AND MEDIA	Money borrowed and legal paper som-pleted for pub. house	Publishing house incorporated.	1st lead article in denominational magazine	1st book ready for fall issuance
STRUCTURAL RELATIONS AND SERVICE	Preparatory Relations	Volunteer for Chore Work	Staff for Conferences	Stabilize Existing Relations

40 Timeline of Permeation and Dissemination

AREA	1968	1978	1988	1998	2008
RESEARCH & ANALYSIS	MAJOR RELIGIONS ANALYSIS	ALL RELIGIONS RESEARCHED	RESEARCH AIMS CREATED	CONSTANT RESEARCH & EVALUATION CONSTRUCT	
PRESENCE & PUBLIC RELATIONS	E.I. STAFF AS SPEAKERS & PARTICIPANTS AT ALL MAJOR CHURCH CONFERENCES	CONFERENCE CENTER WORLD RENOWNED	GLOBAL NETWORK OF INTER-FAITH FRIENDS AT ALL LEVELS	WORLD-WIDE IMAGE OF ENABLING SERVANT	
TRAINING & CONSULTATIONS	CONSULTATION & TRAINING NETWORK WITHIN NATIONAL DENOMINATIONAL STRUCTURES	GLOBAL TRAINING CONSULTATION NETWORK WITHIN RUDRIC OF WORLD RELIGIONS	10 TRAINING CONSULTATION CENTERS ON EACH GEOGRAPHIC CONTINENT	TRAINING/CONSULTATION CENTERS IN EVERY REGION ACROSS THE GLOBE	
PUBLICATIONS & MEDIA	TOTAL NORTH AMERICAN CHRISTIAN COMMUNICATION PENETRATION	TOTAL CHRISTIAN WORLD COMMUNICATION PENETRATION	TOTAL SWING NATION RELIGIOUS COMMUNICATION PENETRATION (Arab & Seapac)	GLOBAL UR COMMUNICATION PENETRATION	
STRUCTURAL RELATIONS & SERVICE	PREPARATORY RELATIONS COMPLETED	INITIAL PERMEATION OF ALL MAJOR DENOMINATIONS GOVERNING STRUCTURES	INITIAL PERMEATION OF ALL HISTORIC RELIGIONS DECISION-MAKING STRUCTURES	REFORMULATED ESTABLISHED RELIGIOUS ORGANIZATIONS	

M

4 year timeline PENETRATION AND DISSEMINATION

AREA	1968	1969	1970	1971	1972
RESEARCH & ANALYSIS	ALL DENOMINATIONS CONTACTED	DENOMINATIONAL INTERNAL TIMELINE	INTER-ESTABLISHMENT RELATIONS	MAJOR RELIGION ANALYSIS	
PRESENCE & PUBLIC RELATIONS	E.I. SIGNAL REPRESENTATION AT 5 MAJOR DENOMINATIONAL CONFERENCES	P.R. BROCHURE TO NATIONAL INTER- DENOMINATIONAL MAILING LIST	WORLD WIDE CONTACTS HOSTED AT CONFERENCE CENTER	IMAGE OF E.I. COOPERATION IN ALL MAJOR DENOMINA- TIONS	
TRAINING & CONSULTATIONS	1 SIGNAL CONSULTATION WITHIN UCC, LUTHERAN DENOMINATION -- 8 CON- FERENCES & SYNODS SPONSOR P.L.C.	1 SIGNAL CONSULTA- TION WITHIN METHO- DISM -- 4 CONFERENCES SPONSOR PLC.	1 SIGNAL CONSULTA- tion within PRESBY- TERIAN & EPISCOPAL- IAN -- 3 PRESB. & DIOC SPONSOR PLC	1 SIGNAL CONSULTA- TION WITHIN R.C. CHURCH -- 4 ARCH DIOC. SPONSOR PLC	
PUBLICATIONS & MEDIA	FIRST MAJOR BOOK PUBLISHED	LEAD ARTICLES IN 10 DENOMINATIONAL MAGAZINES	EDITOR OF TOGETHER MAGAZINE	ESTABLISHED REP- utation FOR RESPON- SIBLE AND EDGE JOURNALISM	
STRUCTURAL RELATIONS & SERVICE	PREPARATORY RELATIONS INITIATED	SERVICE IMAGE ESTABLISHED	INITIAL POSITIONS IN OTHER HISTORIC RELIGIONS	BASIC R.C. STRUCTURAL RELATIONS	

# PENETRATION OF THE CIVIL ESTABLISHMENT

## PREAMBLE

We engage ourselves with the civil establishment because:

### A The Civil Establishment:

- 1 maintains the edge on structural shifts.
- 2 is the power embodiement in society.
- 3 is the vehicle for decision making.

### B Our interplay with the civil establishment:

- 1 keeps us aware of what the edges are.
- 2 informs us on how the world operates.
- 3 enables us to put our methodologies to work to accomplish our goals.

### C Results from the engagement with the Civil Establishment:

- 1 will effect international politics.
- 2 provide more adequate care for more people through the strustures.
- 3 release economic resources for global development.
- 4 allow for greater participation of all in decision making.
- 5 employ established leaders as imaginal educators.

## CIVIL ESTABLISHMENT

### I General Planning

#### A Goals

- 1 State the comprehensive abstract goal.
- 2 State specific goals in relation to time line.
- 3 State goals in relation to movement.
- 4 State goals in relation to order

#### B Analysis

- 1 Grid the power structure of major social institutions.
- 2 Develop problemats on civil structures.
- 3 Lay out general direction of N.S.V.

#### C Strategies and Tactics

- 1 Lay out general strategies for getting at the desired goals.
- 2 Lay out tactics for accomplishing each strategy.
- 3 Constantly reevaluate strategical and tactical decisions.

#### D Timeline

- 1 Lay out abstract 40 year timeline.
- 2 Lay out general four year time line.
- 3 Lay out specific one year timelines.
- 4 Lay out detailed quarter timeline including talent, money and goods.

#### E Assignments

- 1 Keep relevant data on all order and movement people.
- 2 Co\_ordinate through data processing assignments to other aspects of mission.
- 3 Set up accountability structures.
- 4 Set up evaluation procedures.

Civil Establishment

II Total Enablement

A Facilities and Materials

- 1 Property
- 2 Equipment
- 3 Supplies
- 4 Materials

B Research

- 1 New Social Vehicle
- 2 Particular assignment response
- 3 Service

C Training

- 1 Intensive
- 2 Briefings
- 3 Farming out
- 4 Participation and observation

D Funding

- 1 Tuitions and honorariums
- 2 Grants
- 3 Placement salaries
- 4 Contracts

C Publicity

- 1 Publication of periodicals
- 2 Articles in other publications
- 3 Exposure to mass media
- 4 Creation of mystique

## CIVIL ESTABLISHMENT

### III. Contacts

- A. In establishing strategic contacts, one would consider the necessary types of contacts (i.e. relationships with those in public office, private business, research and educational institutions, and service and social organizations).
- B. In establishing strategic relationships, one would formulate a selection criteria based on direct and indirect influence, position, geographic location, informativeness etc.
- C. In establishing strategic contacts, one would develop a methodology for initial encounter by employing as tools speaking engagements, lobbying, hosting, media exposure, personal confrontation (interviews etc).
- D. In establishing strategic contacts, one would develop a methodology for the cultivation of relationships by employing as tools follow-up communication, selective mailings, small favors, response to requests.

### IV. Services

- A. In order to provide services strategic to meeting the goals of the movement, one would consider the necessary types of services to make available to the civil establishment (i.e. consulting, special courses, research and model-building, problem-solving, political support, conference staffing).
- B. In order to provide services strategic to meeting the goals of the movement, one would formulate a criteria for responding to the requests of the civil establishment based on time, location, relation to goals, sphere of influence, means of sustaining and perpetuating movement, type of group.
- C. In order to provide services strategic to meeting the goals of the movement, one would develop a format for procedure which would include location, time, personell, facilities, materials, and means of systematic recruitment and follow-up.

### V. Placements

- A. In order to effectively infiltrate the civil establishment by means of strategic placement, one would consider location (i.e. private business, public office, research and educational institutions, international organizations, professional, service and social organizations etc).

## CIVIL ESTABLISHMENT

### V. Placements (cont.)

- B. In order to effectively infiltrate the civil establishment by means of strategic placement, one would formulate a criteria for the selection of personell to be placed, based on job qualification, dedication (relationship to order/movement), contacts in civil establishment and movement, reputation in civil establishment, credentials for job-holding.
- C. In order to effectively infiltrate the civil establishment by means of strategic placement, one would consider timing (when placement would occur, duration of placement).
- D. In order to effectively infiltrate the civil establishment by means of strategic placement, one would determine the degree of saturation necessary on the basis of need to complete the specific task, available personell for placement, available positions.
- E. In order to effectively infiltrate the civil establishment by means of strategic placement, one would develop procedures for researching situation, training personell, briefing personell, using contacts etc.
- F. In order to effectively infiltrate the civil establishment by means of strategic placement, one would clarify the function of those to be placed (i.e. to influence, to research, to take over).

PENETRATION OF CIVIL ESTABLISHMENT

TIME LINE

40 Year Goals

1. Open World leadership to grassroots pressure.
2. Prime influence of World establishment.
3. Impact world wide NSV Image.

	67	69	70	71
Primary Sphere of Influence	U.S.	WEST	WEST & EAST	WORLD
Primary Image	Experts In Community Reformulation	Generally Helpful	Generally Experts	Power Behind Establishment
Primary Function	Assist Experiments	Assist Local Communities	Assist Nations and Metro Areas	Assist In International Polity

TIME LINE

	68	69	70	71	72
Sphere of Influence	Signal Areas	Key Cities	Major Cities	U.S. and Some International Cities	
Primary Image	Talented Consultants	Helpful Consultants	Good Consultants	Experts in Reformulation	
Function	Break Ground	Establish Sound Contacts	Consolidate National Influence	Assistance in Experiments Across Globe	

## REVOLUTIONARY MOVEMENTS

Preamble: It is essential at this time in the Spirit Movement to permeate various revolutionary movements as well as the religious and civil establishment. The frontiers of civilization out beyond the new directions of the establishment itself, are found among bodies both formal and unformed such as the youth revolt (high school, college, and unschooled,) black revolution, women's revolution, national independent movements, church renewal movements, new politics, etc. The Spirit Movement needs to remain present to God's activities in the total historical process. On a practical level these movements need the models and wisdom of the Spirit Movement in order to bring comprehensiveness to the vision, to apply idealistic visions to practical human needs and to make more effective impact upon the establishment.

## I. Research

## 1. Methodologies for data gathering

- a. Research must analyze the modes of movemental activity (e.g., which universities, cities, nations) to locate leadership
- b. Analyze the news releases and publications to get data on leadership, thrust, and structure.
- c. Interviews with key leadership
- d. Analysis of heroes and their ideological role in the movement.

## 2. Diagram of Movements

- a. Research will discern both ideological Heroes and organization of leadership.
- b. Further research needs to produce a structural chart especially focusing on the decision making process.
- c. An outline of methodologies for implementing decisions is crucial.

## 3. Identification thrusts

- a. Depth study should disclose the pivotal issues of the movement.
- b. Also key historical events that have determined the formation of the movement.
- c. Also study of the goals - models will enable understanding of the movement.

## REVOLUTIONARY MOVEMENTS

### TRAINING

#### A. Consultations with leaders

1. In order to effectively retool the masses of leadership consultations need to be formulated; both formal and intensive and informal and brief.
2. Formats need to be created that speak to every particular situation and yet, shove the individuals and the group to a more comprehensive and disciplined form.
3. Circuit riders need to be employed to explode areas at at a time.
4. Those who consult need to have a manula full od data and models and methods to push deep into their concern and yet beyond it.
5. Consultors need to embody the particular concern and yet be the image of something beyond.

#### B. Special courses

1. Special courses need to be created that enable a wide participation and that speak to the particular situation of the group.
2. The sojourner program, particularly during January, needs to be expanded and to include a construct similar to that of Summer '68.
3. Courses need to be created that teach the leaders of the movements.
4. For instance, a course needs to be created on the new politics for America that would shove into the New Social Vehicle.
5. Courses also need to be created that could be taught at movement conferences, free universities, national and international excursions, conventions and training camps.

#### C. Our curriculum

1. In order to ground revolutionaries in a comprehensive model all nedd to participate in our basic curriculum.
2. Groups should participate in our 30-60 day training programs.
3. These programs need to include RS1, the cultural curriculum, the new religious mode and the new social vehicle.
4. Courses should be taken to campuses and movement centers.

#### D. Places

1. It is necessary to meet them where they meet.
2. Contacts can be made at their rallies, consultations given at their strategy conferences, courses taught at the conferences and movement gatherings.
3. Data needs to be gathered in regards to all meetong places, "hang-outs", conference centers and excersion points.
4. When the edge hippies move to the Sierras in their communities we visit with them and teach RS1.

REVOLUTIONARY MOVEMENTS

III. PARTICIPATION

1. Conferences

- a. delegates: Participation as full-fledged members is necessary at certain key conferences.
- b. guest lectures: Where possible guest lecturing at conferences is helpful P.R., training, and direction tool.
- c. participant observers: Some conferences can simply be attended to gather data and indicate a presence.
- d. use of facility: Conference facilities can be offered at one of the Ecumenical Institutes.

2. Demonstrations.

- a. participate: Provide bodies at demonstrations.
- b. help organize: Provide model building assistance.
- c. help house: Assist in location of housing for demonstrators through Spirit Movement structures.
- d. transportation: Use development influence to assist in getting transportation contributed.

3. Special Services.

- a. journals: Contribute articles to various movement journals.
- b. speaking engagements: Fill speaking positions as requested.
- c. access: Assist in making contacts with key civil or church leadership.
- d. methodologies: Offer various methodologies for movement practices and theoretics.

REVOLUTIONARY MOVEMENTS

3. Methods

- a. Regular courses can be used to involve revolutionaries from movements with intensified strategies.
- b. Mailings, contacts, speeches need to be directed toward these groups.
- c. Facilities can be made available for the use of certain revolutionary movements.

RESEARCH TEAM IV:

PERMEATION AND DISSEMINATION

PREAMBLE: The primary instrument for the permeation of religious and civil establishments and of revolutionary movements is the consultation. To be able to handle many past requests and certain concrete demands, this methodology is called for in order to serve the world in its critical needs. This service is intended not only to defend against outside attack and to open doors that give permission to the grassroots revolution but also to finally effect basic changes in the global human style as it is emerging. A colleagueship of expressed and emergent revolutionaries is a practical expression of the League in history.

## CONSULTATIONS: I TYPOLOGY-PRIORITY

**A** GOALS: The first stage in creating typology-priorities for consultations is to construct long range and short range goals.

1. Long range goals direct all consultations to the actual manifestation they will develop with completion of the new social vehicle and the new religious mode. This includes long range models for the renewal of civil establishment, the new global religious manifestations, and the new directions for revolutionary movements.
2. Immediate goals are those directly involved in ongoing altering of present structures comprehensively in relation to the long range goals. This would include all consultations geared to enable the development of the present 5th City model in all of its areas, and in development of the local congregation.

**B** TYPES: In setting up priorities and various kinds of consultations, it is necessary to select and order the types.

1. Issue-oriented typologies would include those groups participating in economics, politics, culture, education, and religious thrusts dealing with worship, study, discipline, witnessing and justing love.
2. Professional typologies would include all such groups whose wisdom and influence could enable the the movement of the civil establishment, the global religions, and the revolutionary movements. For example, there might be a role for the American Bar Association in enabling the political thrust of the new social vehicle, or a role for the Denominational Executives in the church.
3. Institutional typologies existing in both church and civil structures would be included.
4. Geographical types would be geared to to getting out the issues and problems of the various geographic areas of the globe where grass roots change is initiated.
5. Social institutions would include all those groups who are influential in their activities in favorable public relation, public image, and public support.
6. Movement types would include all manifestations of the national and international spirit movement.

CONSULTATIONS: TYPOLOGY-PRIORITY

<sup>C</sup>  
~~III.~~ RELATIONS: In order to be a global power, consultations must deal with relations to the movement, the times, friends and enemies, and the national-international situations.

1. Consultations must always be in relation to where the movement is in each situation.
2. Consultations must be structured in relation to the demands, issues, and major contradictions of the times.
3. Consultations have a role in the development of friends and the use and directing of enemies.
4. Consultations must be in relation to what is going on globally in the relations of the national and international.

## CONSULTATIONS

### II. Participants/ Recruitment

#### A. Selection Criteria

1. A comprehensive grid of potential participants sets the context for selecting participants
2. The goals of a particular consultation determines the optimum number of participants
3. Selection usually begins with an effort to be inclusive of all factions and types of related personnel (e.g. men/women, young/old, liberal/conservative).
4. Selection may be more limited in scope, however (e.g. "black power" for black militants only).
5. Most every consultation requires inclusion of signal people who "must" be present for strategic or pragmatic reasons.

#### B. Recruitment Model

1. Send mass mailings to comprehensive list of potential participants.
2. Follow up with telephone calls and personal letters where possible.
3. Special letters, mailings and interviews for signal pple.
4. Develop records on consultees -- their special gifts, skills and potentiality as colleagues.

#### C. Background Cultivation

1. Story regarding our consultative experience and methodology as they relate to the Church Est., Civil Est. and revolutionary movements.
2. Tracts projecting our image as consultants.
3. Publications with data of our experience and research.
4. Stationery for front with names of respectable colleagues.

## III. FACILITIES/FORMAT

## 1. Time

- a. calendar year: Consultations are set within the calendar year, to be spaced throughout the four quarters. Some types of consultations also have pre-determined optimum scheduling times.
- b. single consultation: The time format for each consultation is set to allow for comprehensive coverage as well as completion of a concrete document or other relevant results.
- c. time types: A brief consultation (4 hours) might be used for P.R. work or as a data gathering session. A more usual format would be 5-8 sessions over a weekend (issue, professional, and social groups types). An extensive format of 1-3 weeks would deal in depth with an institution, an aspect or area of the movement, or a geographical area.

## 2. Location

- a. geographic: The geographic location must be carefully chosen to address the content of the consultation.
- b. housing: It is advisable to locate participants in the immediate area of the conference facilities.
- c. conference rooms: Adequate space is needed for gathering of the total group including meals and then various smaller rooms for the group to work in sections.
- d. meal arrangements: It is preferable for meals to be served both to the total group and to the sections.

## 3. Content format

- a. curriculum structure: The consultation needs to have a rhythm of lectures, workshops, and writing sessions which allows the task to be accomplished. The primary emphasis in a consultation is on the workshop session. Meals should also be utilized as content sessions and the symbolic life of the group must be structured to include opening and closing rituals.
- b. methodologies: The lecture and workshop methodologies will be used as well as writing sessions and critiquing sessions in which sections exchange work and evaluate structurally work done by another section. In shorter consultations more informal methodologies are used.
- c. types: The data, P.R. consultations are generally informally formatted, the issue, professional, and social groups types require more lectures to set the context; and the institutional, geographical, and movemental types require more workshop sessions to create the context.

## 4. Enablement

- a. materials; Printing, mimeographing and a book purchasing system may be required to provide background materials. An abundant supply of paper, pencils, chalk, stencils is also necessary.
- b. equipment; Adequately furnished seminar rooms are needed as well as typewriters, tape recorders, and other audio-visual aides.
- c. finances: Most consultations should be self-supporting including consultant fees through participant fees. Some may be funded through foundations or government grants.

RESEARCH TEAM IV PERMEATION AND DISSEMINATION

AREA IV- RESEARCH AND FOLLOW-UP

A.- MODEL

- 1.- curriculum content- The content of the consultation curriculum flows out of the RS and CS curricula and is fitted to the particular consultation situation.
- 2.- information about issues- Research is necessary into the particular areas being dealt with in the consultation. ie: in a local schools consultation the teaching team needs to have studied the Redman report
- 3.- personnel- Data about who's who and where needs to be collected in order to selectively choose those who need to be at the consultation.
- 4.- questions- The teaching team should think thru and collect data about their points of unclarity and have a list of specific questions ( about the consultation subject, the group, the geographic area, etc.) that they want to have answered through the consultation.

B.- RESOURCES

- 1.- Long range funding- demands research of public and private agencies who make funds available
- 2.- other structures- other structures, conferences, or consultative services could be utilized for consultative services..
- 3.- The mailing list-- is crucial to both the recruitment and follow-up of consultations

C.-RESULTS

- 1.- publication- The follow-up result of the consultation is a publication in the form of a statement of the happening or a documentary statement drawing together the corporate wisdom flowing from the consultation.
- 2.- evaluation- The second result is an evaluation from the perspectives of both the consultants and the consultees to further the effectiveness of the consultation process.
- 3.- contacts- The third result is in the form of contacts in both the civil and the religious establishment. Contacts would be formed who could give permission for or actually guide in the radical transformation of the social structures.

## CONSULTATIONS

### V. Staff/Training

#### A. Personnel Required

1. Each consultation would require a minimum of consultants with first, second and third teacher experience.
2. The permeation consultations will require a general administration staff of three who would supervise scheduling, recruitment, and research.
3. A basic secretarial pool would be necessary to keep the records and correspondence as well as being present at the consultations to type and keep notes on the conf.
4. Occasional guest lecturers would be called upon from among sensitive churchmen and latent churchmen who can break open relevant frontiers.

#### B. Training

1. Each consultant would need thorough prowess in pedagogical skills.
2. A basic familiarity with the methods and constructs for social reformulation will be crucial to civil consultations.
3. Priorship would be needed to deal with the covenantal life especially for consultations of longer time spans.
4. Guru training would be necessary in order to allow the consultant to always know the spirit problems involved.
5. Each consultant would need to have an appropriate degree of longevity with the movement to insure operation out of our total corporate memory.

#### C. Participation

1. The consultant role is to be the persons finally responsible for the execution of the consultation and the primary workshop leaders.
2. The consultees will gradually take greater and greater leadership positions until collegialship is made actual.
3. There will also be participant/observers from the total national and international faculty who will be trained in the conduct of consultations.
4. The secretariat will also participate in the total consultation as recorders and aides.
5. An enablement staff would be required to supply hosting, meal, and housing functions.

CONSULTATIONS

TIME LINE

40 Year Goals

1. To have created a dynamic openended SV and RM
2. To execute a global SV and RM.
3. To have structural evaluation to be made on the basis of spirit terms, e.g. educational, symbolic, stylistic.

	68	78	88	98	2008
Social Vehicle	Pilot 5th Cities	Local Communities	National Metropolitans	Global Regionalis	
Relig. Mode	Train Gurus	Global Rituals	Global Practices	Global Beliefs	
Revol. Movets	Initial Consultatns	Pressure Groups Wt'n	Structural Changes	King Makers	

TIME LINE

4 year goals

	68	69	70	71	72
Sov Vehicle	Educational Renewal	Symbol Renewal	Economic Renewal	Political Renewal	
Relig Mode	Styled order -Petition	Styled Communi -Intercession	Symbol Syst. -Contemplatr	Belief Systm. -Mediation	
Rev. Movemts	Cadres Unite	Regionals Unite	Nationals Unite	Historical Unite	

Research Team Four

Order Council '68

Ecumenical Institute: Chicago

THE SOLITARY OFFICE

THE SOLITARY OFFICE

		Times	Meditation <i>Früh, Picking/selection</i>	Religion
Introduction	Context	Solitary	Form Prayer	Society
		Office	<i>self-experience/choice</i> Contemplation	Revolutionary
B o d y	Ground →	Historical	Existential	Phenomenological
		Ancient	Mystery	Dread
		Classical	Word	fascination
		Modern	Responsibility	Awe
	Construct →	Meditation	Prayer	Contemplation
		Friends	Decision	Self
		Dialogue	Engagement	Encounter
		Selection	Actualization	Union <i>with</i>
	Function	Knowledge <i>of action</i>	Knowing	Action
Intellectual			Doing	Being
Transparency			Moralism	Abstract
		Care	Presence	
Conclusion	Summation	Myth	Exhortation	Post-script
		Rite	Time	Rule
		Symbol	Experiment	Serve
		Accountability	Solitary	

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## THE SOLITARY OFFICE

1. Introduction - In the present times it is intensively crucial that the solitary consciousness of the secular religious man be shaped in relation to his total human context.

1. CONTEXT The upheaval in the civilizing process in our century is experienced as radical discontinuity with all that we have known, done, or been. We are now driven to create a new global humanness undergirded by a new universal social vehicle. At the base of the upheaval is the explosion of new depths of self-consciousness. Every human being has been thrown into a depth struggle against the primordial mystery at the center of life itself. That struggle is finally a solitary struggle in which the new face of God is carved by our solitary primal decisions and those alone. Yet once we have heard the call to struggle we discover that we stand amongst a whole army of colleagues both ancient and contemporary. Our collegiality informs and gives shape to our struggle as we give shape to their depth struggle. As our fathers before us, we discover that we must forge a solitary office, myths, rites, and symbols, which will hold us before the white hot intensity of the final mystery.

2. FORM There have been three fundamental dimensions of the solitary struggle that have helped give form to the solitary office. Contemplation is the occasion when we stand utterly present to the final mystery at the center of life. Meditation is the occasion when we stand present to the whole host of colleagues in the solitary struggle, allowing their insights to inform our struggle. Prayer is that part of the solitary office in which we lift before our gaze the past and the present as it focuses on the future of the civilizing process-- assuming responsibility for all that will be.

3. ROLE The solitary office is a human act that is at the very core of both the religious mode and the social vehicle of the times. It is a particular enactment whereby the religious mode is created and sustained. The symbols, beliefs, postures, and spirit exercises of a people are discovered and created by those humans who basically shape the consciousness of a time and a place. The religious mode is also the primary context in which any solitary office is performed and the office itself is informed by and takes its shape from the mode in which it exists. The Moslem shalom six times a day could come into being only in the Islamic religious mode.

But at the same time the social vehicle of those people is also created and sustained by the solitary office. As that unique, unrepeatable act of the will, is performed, it cannot help but also create an embryonic economics, politics, education, symbol, and style. The social vehicle in turn serves as a regulator for the solitary office prescribing the boundaries in which it is operated. The psychotic is the person whose solitary is out of step with his society. Revolution takes place by means of those solitaries done on the rim of the psychotic abyss unrelated to the social vehicle of its day while at the same time the revolutionaries remain utterly a part of that vehicle. The solitary office is the core of the spirit discipline of the people of God at any given moment in history and manifests itself in a covenantal rule with colleagues and reality itself.

- Ground -

## II. THE GROUND OF THE SOLITARY OFFICE

### A. Introduction.

4 All men everywhere have always engaged themselves in the solitary dimension of humanness. Wherever there is humanness, there is the solitary. The degree to which any human being participates in the solitary dimension to that degree he conducts a solitary office. The ground of the solitary office is therefore to be found in a human decision and thus in a life stance. The only human life stance is to be found in the Word in Jesus Christ through which it is possible for any human being to stand as he is before the final mystery of life. To be human is to stand before that which is utterly unsynonymous with anything that is. It is thus that the solitary office authentically comes into being in the boundary situations of life. This historical, existential, and phenomenological ground is the only legitimate basis by which a relevant solitary office can be created for post modern man.

### B. Historical

5. There has always been the life activity of struggling with those powers which are just present in the midst of the world. And the struggle became human when a given power was met and manipulated. These human deeds were the spirit acts by which the human was invented; in ancient times/it was these these solitary struggles that produced the ur images of the world. As human civilization began to take its classical forms the solitary as a human act took on a creative role in shaping the culture of an entire continent of people. The Hindu focus upon contemplation--the self becoming one with the All through servitude, relationship, detachment,

Sheep/  
neck

and freedom produced the social vehicle of the Indian subcontinent. The caste system with all of its present perversions is built on that depth human wisdom about the basic spirit relations a humanbeing has to life. The Greek philosopher likewise shaped Western civilization. By his meditation his rationality ordered the multiple relationships that make up any individual's life, e.g. the artisan warrior, administrator, and philosopher king in Plato's Republic. This same civilization was also given shape by Christian monastics who fleshed out the Greek model as it were purely by prayer. As they held themselves at attention before the daily struggles of a prefect, a family, a school or a hospital the particular way they ordered their consciousness expressed itself in concrete social structures. In modern society the solitary has taken on a highly secularized form. Western missionaries both Christian and colonial took their secular morals to the non-Western world and through the response of other solitary inventions Western civilization has experienced its demise. Thus the possibility of a totally new global social vehicle has been created. The universal secular citizens of the 20th Century have even self-consciously done their solitaries in such a way as to produce signs of the new planetary society. Ghandi's solitary gave freedom to the nations of India. Dag Hamarskjold's Markings gave dignity to an embryonic world government, Lumumba's poetic exhortations freed Africa, and in Oriental civilization in the short space of 20 years human spirit has created Communist China. It was the solitary by which Mao Tse Tung lifted the Chinese nation from feudalism to the point of capturing the imagination of the voiceless people of the world.

### C. Existential

6/ The reality that the solitary deals with is the human act whereby history itself is forged. Although history is finally created only by a body of individuals who unite themselves in a common deed, it is the individual's spirit

decision that gives particular shape to human life. Every decision has its own unique form and that form is determined in the act of the solitary. Human beings are basically related to raw existence or nature, to society or other human beings, and to the spirit dimension or the matrix of intentionality. As a people who have decided to stand before the final mystery, the enigmatic power that drives us this way and that, we call that power Father, taking a relation to that power as being the source of our very being. The solitary is that deed whereby I am enabled to have pruned from my being all those vain imaginings that draw one away from that life decision. As a people who have decided to embrace our lives as they are exposed by that event that destroys our illusions about life, we know that our real life is affirmed in the Word of that event. The solitary is that act whereby all other words about life are relativized and made subservient to the Word. As a people who have decided to live out our lives as utterly free people who are utterly obedient to the way life is, we are thus finally responsible to take up the forging of the destiny of mankind. The solitary is that deed whereby we individually actualize that responsibility.

#### D. Phenomenological

7. In the depths of human existence the solitary deals with the relationship which humans take to the structure of being-in-itself. We become human only before the final mystery of life that is totally unsynonymous with our existence. Humanness begins the moment a human being is faced with the dread of non-being. When I face the fact of my death, that my existence is nothing more than a burst of energy into the great abyss then it is that I be. It is by means of the solitary that I face non-being concretely. All abstract considerations of death in the world do not enable me to be the human being I am. The solitary is an act of the will whereby I look clearly at my death and therefore at the death of all things. And that deed is dread filling. But I also emerge as a conscious being before the dread of being. The depth human fear that pervades all

going about imagining that one day I will be although today I am not yet living.  
But the way it is is that my life is my life just as its given. When I face that,  
I live. The solitary is the act by which I bring my total attention, my total  
existence to bear upon the facticity of my life. When this occurs to me, new  
life or resurrected life, life in all its fullness rushes into my existence.  
This experience in life is the dread that out-dreads all other dreads. For  
when I see that I am in fact a new man, then I experience the deepest dread of  
all. The man of faith knows that his only two choices are suicide or crucifixion.  
The solitary is that act whereby I face that decision over and over again. And yet  
also in the midst of the dreads of life and at the same time humanness emerges as  
a depth fascination which before the final mystery. As a human being faces the  
primordial chaos he is utterly fascinated by non-being. I face my death and  
become absorbed with dying that death. The solitary is the deed whereby I move  
into that absorption. Humanness also comes to be when I face my showed-up-ness  
and hence become fascinated with all showed-up-ness or with creation itself.  
My task is to respond to the fascination of death and showed-up-ness by affirming  
a world in perpetual change. To speak confessionally, it is only in response,  
my espece response, to the Lord of history that I become a full human being. This  
response is the solitary. In dread and fascination is found therefore the deep-  
human awe that enables human beings to be human. The solitary office that allows  
the solitary to take place is an individual rite which pushes me up against the  
nothingness of life as well as the somethingness of life. Awe is found before  
every thing that is when I stand as fully human. The solitary deals with  
the phenomenology of all existence; and in so doing creates life in all its  
manifestations.

#### E. Conclusion

8. The secular, revolutionary, and universal world of the 20th Century demands  
that man today bring into existence a new solitary office. The imperative of the

transmutation of consciousness whereby man consciously forms his own consciousness is for the creation of new symbolic life. The solitary office is crucial. It is the center of that new consciousness of consciousness of consciousness. The secular world demands that man intentionally forge out those symbols and patterns of relationships which allow him to freely decide his own life as he knows it grounded in all of history. The revolutionary world demands that man constantly forge new structures of civilization and that he do this within a corporate group. The new solitary office must enable the revolutionary stance. It must also enable man to participate as a universal man by being the source and expression of his decision to stand before the mystery in the Word that all of life - all of creation - is received and good as it is. The symbolic life of the solitary is that which will finally sustain the secular, revolutionary and universal which is humanness itself.

### III. The Construct of the Solitary Office

#### A. Introduction

12. The construct of the solitary corresponds to the solitary experience of life where man grasps after the depths of existence through the human activities of meditation, contemplation, and prayer. Though these activities intermingle in life and certainly are interrelated in the office of the solitaries, they are here treated as three distinct entities, designed to intentionally hold man present to the totality of life. The task of creating consciousness in the 20th century always requires comprehensive structuring of the symbolic life, which exposes man to the depth and breadth of human experience as he encounters the primordial depths and the enigmatic future.

## 10. MEDITATION

As man faced the assault of the future which demanded of him life and death decisions, one of the ways he coped with this demand to face the unknown was through reflecting on the wisdom of his "ancestors." It is a fact that every man has ancestors whose lives, deeds and sayings inform his imagination and consciousness; this is just the given situation for man by which human conscience is formulated. To self consciously reflect on one's actual and projected relation to those who inform his imagination is to meditate. The issue for the new secular religious is disclosed in the fact that post-modern man is free to create his own conscience, to choose who will and will not be his imaginal ancestors. The construct for meditation includes both the INCLUSIVE CATEGORIES for identifying and selecting friends, and the PHENOMENOLOGICAL LEVELS in the practice of meditation. The inclusive categories of friends for meditation are 1) permissive friends-- those in history who call you to be present to the Christ-Word, giving you unlimited permission to appropriate the horror and possibility of your life as profoundly significant; 2) demanding friends--those self chosen "fathers" who recall to you your unlimited obligation to the neighbor and require you to be present to the universal and particular demand on your life; 3) imitative friends--those ancients or contemporaries who have embodied a revolutionary life style in forging the future; and 4) transpositional friends--those ancestors who cry out to you to complete their work, whose historical existence is dependent on your decision. The phenomenological levels of encounter with one's imaginal friends are first, initial impact; secondly dialogue; thirdly comradeship; and finally, union. The ever deepening life responses to the address of friends is at the first level that of "hearing" what is being said. Having intentionally held himself open to this address the meditator then enters into conversation, saying yea and no as the free man he is. The third level of encounter entails decision to enter into fellowship with the one who has become his comrade, so that the dialogue becomes a continuous and open one. The plane of union enters into the arena wherein

## 10. MEDITATION (cont.)

the friends/ join forces and become one in new found knowledge. The friend might speak out of the scriptures, or ancient philosophy; out of medieval myths, or contemporary painting; through potchards, or stalactites, or in countless others. If, for example, the one who beckons and delivers the word of possibility is Amos of Tekoa, I the hearer, open myself to that address as I hearken to the calling of my name, moving into dialogue as we argue this way and that, so that in deep comradeship we walk the barren hills of the East and the streets of Chicago until Amos and his wisdom become my life.

The SELECTION of spirit friends is facilitated by a comprehensive SPACE/TIME CHART. One might possibly select friends on a daily, weekly, monthly or quarterly basis. The typology to be presented would fit a daily selection, with 7 temporal categories and 4 spatial categories. The 7 temporal categories would include Futuristic Friends (imagined, e.g. 2,050 A.D.), Contemporaries, Friends from Modern History, the Medieval Period, Ancient history, Organic Life and Inorganic Matter from the Primordial Past, and Mythical Friends. The 4 spatial categories would include the West, East, South and the Cosmos (e.g. Planet "X" in Galaxy 0537.) Inclusiveness is enhanced through the space/time chart by the identification of ROLES, such as Teachers, Actors, Intimates, and The People of God. Types of MEDIA would include literary works, art objects, and recordings. The task of comprehensively ordering and intentionally selecting spirit friends for the practice of Meditation in the Solitary Office requires sensitivity to one's own spirit deeps, the historical drama, and especially to the ordering of time for post-modern man in the secular world.

(Para 11): CONTEMPLATION

Contemplation is the activity in which the self probes the depths of its being as being - in - relation to the Mystery of all that is. Contemplation is designed to bring to consciousness the struggle to be one's being while conscious of the utter objectivity of one's encounter with the 'mysterium tremendum'. The content and method of contemplation are designed to bring this awareness to consciousness, through the disciplined focus of the body mind and spirit, on a particular myth, rite and symbol.

In struggling with the depths of his own existence as encounter with the universal irrational, so that he can be present to his own consciousness of life, man in several parts of the globe invented various modes of consciousness, and these have shaped the imaginations and styles of the cultures.

The reality which is encountered in the act of contemplation must be considered under some construct which is inclusive in its categories:- for example as the Others, the Self, Time in its past and future, and Space in its breadth and particularity. The attention of the self is to be engaged and challenged through means which go beyond the simply rational:- as, for example, through images- of geography, nature and time, through posture, gesture and use of the senses, and through rhythmic, plastic and literary aids.

The image of one of the basic Urs or cultural deeps of another people may create a new consciousness of the self in relation to others -- through a story or myth about that culture, through a rite using the body in a gesture or posture unique to that people, and through a geographical symbol of that region which enhances a global awareness.

New perception of the self in relation to the universe is heightened as one concentrate s the mind body and spirit on the totality of time, space, matter and nature, through symbols of another historical period or era through symbols such as earth air fire and water, and through use of the body in the rhythmic and spatial dimensions of dance.

This heightened awareness of the self in relation to others and the universe leads to an expanded consciousness of the self in relation to the self -- in relation to

one's mental grasp of the comprehensiveness and depths of his being, through symbols that hold him present to his knowing (rood screen); in a new sensing after the physical dimension of the self through contemplation of the effectiveness of his deeds, and through the strain, tension and pain of extreme bodily gestures and postures; and in the struggle to perceive one's being through the story he tells himself about who he is in the midst of these relationships and in the midst of these relationships and in the midst of this solitary act as he contemplates his style, his stance, and his decisions. Thus contemplation increases consciousness of the mystery of the self in relation to 'the otherness,' the 'not-me-ness' of all one's relationships. ~~xxx~~ Methods such as these are not contemplation; they simply create the possibility of the contemplative act. One classic description of what happens in ~~xxxx~~ contemplation has spoken of its operation as Preparation, Descent, the Dark Night of the Soul, and the Ecstasy. Initially man encounters anew his life as it is. Struggling again with all that is there he knows himself as a straggle being of unknown future and ungracious past. He falls, perhaps, into an immediate sensing of the offensive dread, the ~~name~~ and the emptiness of the moment. There may follow that raw experience of the painful uncertainty, the inevitability, and the total chaos of all Being, which has been called the Dark Night of the Soul. The final awareness which may sometimes occur is the transfigurational moment in which all is seen as one through the ecstatic vision (or decision) that all that is, just as it is, is good. Then life comes together as one fabric as the office culminates in the transparency of the self in the ecstatic love of God.

Preparation  
↓  
Descent  
↓  
Ecstasy

## II. PRAYER

12. As man deeds out his life in the world he constantly engages in activities of repentance and acceptance, of gratitude, and supplication. This is the prayer life of man. Prayer in the solitary office is the articulation of that on-going human activity by which man symbolizes and orders the investiture of his life in the world. In prayer man decides his relationships and thus reveals his life stance as he chooses to be present to the totality of life; past, present and future. The historic practices of prayer, including confession, thanksgiving, petition and intercession hold one open to the methods by which man has grasped after his creatureliness as he relates to himself, others and the final mystery. Confession is the acknowledgement of the sinfulness of man and one's own participation in that reality. Thanksgiving is articulating the fact that the world is good and the particular manifestation of that fact in one's life. Petition as the church assuming responsibility for the church's life in its universal, historical, and local manifestations. Intercession is the church taking responsibility for the whole world in the past, present and future.

13. Through the construct of prayer in the solitary office man recreates and participates in life at the several levels which engage men in their every day experience. In this phenomenological journey man deals with his spirit relationships rather than his surface existence. His prayer responses to the depths of his life occur at various levels from the thoroughly general or highly particular to the deeply personal or wildly ecstatic. The first is the level of abstract acknowledgement of his understanding of man in relation to the world and his God; the particular level deals with his concrete involvement with mankind, the world, the church and society, while the personal level takes him through his own specific engagement with his own special concerns. At the deepest level of prayer he experiences universal transcendence in ecstatic fulfillment. Through these means man engages in the human activity

which dramatizes the planes of involvement out of which comes the cries of humanness. To pray authentically is to actualize oneself as one thrust in history.

To enable this experience of prayer in the self-conscious practice of the solitary office, men of all cultures and faiths have used a variety of aides including literary constructs, plastic arts, rhythmic instruments and bodily movements. Prayer books and prayer charts provide a comprehensive model of intercessory concerns scheduled systematically to hold him intentionally before all aspects of life for which he takes responsibility as a man of faith. The plastic arts provide him with other tools like the rosary, prayer beads, and the prayer wheel, which serve much the same function, while rhythmic instruments like the gong, drum, bell and rattle provide an emphatic accent to his prayers or guide him through the stages of his spirit exercises. David's psalms of praise were often accompanied by the lute or harp which provided a musical mood or setting for his prayers. Bodily movements such as postures (bowing, kneeling, sitting cross-legged, prostration) and the gestures (bowed head, clasped or uplifted hands, or outstretched arms), speech (chant, public voice, ecstatic cry, laugh moan) and the dance (ecstatic whirling of the dervish) accent his responses and enable him to more fully express his deepest struggles as he prays.

#### E. Conclusion

The structure of the solitary office as Meditation, Contemplation, and Prayer is grounded in man's actual experience of his humanness. This structure has a three-fold function:

- 1) to enable the secular religious man to self-consciously struggle with the depth dimension of his life before the final Mystery.
- 2) to forge an intentional form by which he can create his own consciousness.
- 3) to create a mode for secular society to grasp after its real source of power and creative impulses.