

ORDER COUNCIL PROSPECTUS
SUMMER '68

The Ecumenical Institute
Chicago

Order Council - Summer '68

THE RITE OF THE BEGINNING

- L. In the name of the Father, the Son and the Holy Spirit. Amen. AMEN.
- L. In the Beginning, God! C. FOR HIS STEADFAST LOVE ENDURETH FOREVER.
- L. **God created heaven and earth and all that in them is. C.**
- L. God chose the Hebrew people to manifest his presence in history. C.
- L. In the fulness of time God sent forth his only begotten Son. C.
- L. That every man may see the final relationship in life present in all. C.
- L. In the flames of Pentecost God brought forth his Church in history. C.
- L. He scattered her throughout the world to bear witness to all men. C.
- L. He brought the Church into the 20th Century in the theological, ecumenical and lay revolutions. C.
- L. So that she might know anew the Father, the Son and the Holy Ghost. C.
- L. He brought awareness of total responsibility through the scientific, urban and secular revolutions. C.
- L. So that she might act comprehensively, futurically and intentionally. C.
- L. He gave to his church the care of the economically, culturally and spiritually chained. C.
- L. So that she might give freedom to the third world, the ghetto and the suburb. C.
- L. God sent our community to Austin and Evanston so that we might know the Gospel and culture. C.
- L. He sent our Order to Chicago so that we might reformulate community. C.
- L. He now brings us to this Council so that we might plan how to live through the 40 years to come. C.
- L. For it is God that sees the heart, weighs up the deed and directs the course of history. C.
- L. In the End, God! C.
- L. In the Name of the Father, the Son and the Holy Spirit. C.
- L. Amen. AMEN.

ORDER COUNCIL: SUMMER '68

DAILY SCHEDULE

3:00 a.m.	
3:15	March to Room A
5:45	PLENARY SESSION I
6:15	March to Great Hall
6:45	DAILY OFFICE
7:40	March to Room A
7:45	BREAKFAST
8:00	March to Room A-F
11:00	SESSION II
11:45	LUNCH
12:00	Solitary Office A
2:00	Siesta
5:00	SESSION III
5:30	DINNER
5:45	Solitary Office B
6:00	
9:00	SESSION IV

WEEKLY SCHEDULE

	MON	TUES	WED	THURS.	FRI.	SAT.	SUN.
3:00 a.m.	Orient Lecture	Background Lectures	Background Lectures	Reports	Background Lectures		
PLENARY SESSION I	Gen. Workshop	Summer Workshop			Summer Workshop	Final Report	
6:00							
8:00							
SESSION II	Research Team (Gestalt)	R.T.	Sec.	Plenary Disc. of Reports	Sec.	Plenary Final Report	
11:00							
2:00	Plenary (Report on gestalt)	Sections					
SESSION III			R.T.	R.T.	R.T.	Final Report	
5:00							
6:00							
SESSION IV	Sec.	Sec.	Sec.	Sec.	R.T.	R.T.	
9:00							

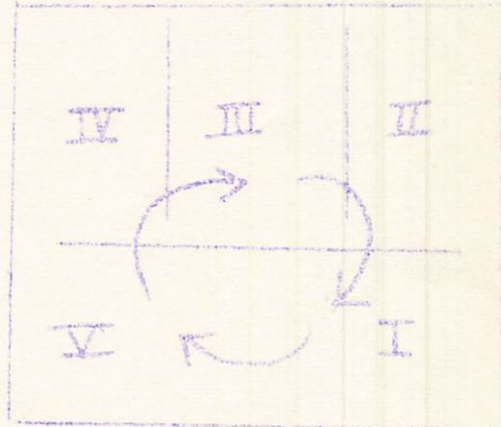
PRIESTLY RESPONSIBILITIES

1. Conduct the 3:00 Plenary Session. Two persons are needed. One to lead the selected songs, the accountability, and the ritual. The second to give the brief State of the Union statement. Note: Equality of sexes is in order.
2. Set up the Great Hall for corporate worship. Conduct the Office with instruments and stoles as was done in Summer '68. Reset the Great Hall for Kinder School.
3. Preside at Breakfast.
4. Provide callers for both Corporate Solitaries. These persons need to ring a gong to announce the Corporate Solitary, ring the gong in the Chapel Basement to begin the Solitary, provide the record player and play the record during the Contemplation, and ring the gong to signal the end of Prayer and the Solitary. Conduct Accountability.
5. The Research Team responsible on Sundays will conduct the Housechurch.

These responsibilities will be fulfilled by a different Research Team each day according to the following rotation plan:

Week I:	Mon	Tues	Wed	Thurs	Fri	Sat	Sun
	III	IV	V	I	II	III	IV
Week II:	V	I	II	III	IV	V	I

The seating in Room A for the Plenary Sessions will be symbolic. It will be rotational according to the day your Research Team is Priest. Note the rotation pattern to the right, which shows the seating arrangement for the first Monday. The Research Team which is Priest will thus always be Front Center.



Research Team Room Assignments

I	II	III	IV	V
A	B	C	D	E

Children's Breakfast Room Assignments

Mini - Kindergarten	1st and up
Room D	Tunnel

CORPORATE SOLITARY

The Corporate Solitary will be conducted in the basement of the Chapel at two times: 11:45 am and 5:30 pm. You must inform your Section Enable-Leader which of these two times you will be doing your solitary so that he may account for you at the proper time. We will be reading Psalms during the Meditation and you will be given a book of Psalms and a sheet of the proper readings each day. Contemplation will be on the "Historical Event" as dramatized in poetry which will be played each day on records. This will necessitate your being on time for the Corporate Solitary. Your prayers will be written, following a pattern also to be given to you on Monday.

ORDER COUNCIL PRACTICES

3-7 A.M.		7-11 A.M.		11 A.M.-3 P.M.		3-7 P.M.		7-11 P.M.		11 P.M.-3 A.M.	
Sections	Posts	Sections	Posts	Sections	Posts	Sections	Posts	Sections	Posts	Sections	Posts
1) 4 6) people 11) each	Telep. Rover Prog.C. (Trum. (Ent.	2) 3 7) people 12) each	Prog.C. 7-9 A.M. 1-3 P.M. Rover Trum.Ent.	2) 2 7) people 12) each	Rover (Trum. (Ent.	3) 4 8) pers. 13) each		3) 2 8) pers. 13) each 4) 2 9) pers. 14) each	Telep. Rover Prog.C. (Trum. (Ent.	4) 4 9) pers. 14) each 5) 1 10) pers. 15) each	Telep. Rover Fac.West Prog.C. Trum. Ent.
5) 1 10) pers. 15) each	(Trum. (Ent.	1) 1 6) pers. 11) each 5) 1 10) pers. 15) each	Telep. Trum. Ent.	1) 1 6) pers. 11) each	Telep.			2) 1 7) pers. 12) each	Fac.West		
5) 3 10) pers. 15) each	Child Breakf Hosts			5) 3 10) pers. 15) each	Lunch Set and Clear	5) 3 10) pers. 15) each	Dinner Set and Clear			4) 9) 14)	Make coffee for 3 A.M. Session
5th City - Set & Clear & Host (See		Special Assignments)									

These are section assignments for Monday, Tuesday, and Wednesday. Beginning Thursday, August 1, section assignments will be rotated to permit maximum individual participation in the Council sessions.

NOTES

For Section Assignment see Research Team Assignment chart.

Rationale: Each person will pick up a 4-hour block of practices time within the assigned 24-hour day beginning at 3 A.M. The name asterisked in each section is the Section Leader, responsible for seeing that practices are carried out. Any necessary absences are to be picked up by the section.

Daily Assignments: The following are responsible for posting on the wall by the mailboxes (1st Floor Adm.) the daily assignment schedule by 5 P.M. the day prior to practices duty: Sections 1-5 Fred Hess
Sections 6-10 David Zahrt
Sections 11-15 Joyce Townley

Children's Watch 3-6 A.M.: In coordination with the Practices Schedule, the following persons are requested to work out and post an internal residence schedule for the 12-day period - Administration, Jack B.; Faculty East, Judy H.; Faculty West, David McCleskey; 321, Marge K.; 341, Joe Pierce; 411, Nancy P. Procure walkie-talkie from telephone office.

Children's Saturday Structures: Special Assignments from each Research Team.

DAILY SECTION ASSIGNMENTS

Wk.	M	T	W	Th	F	S	S
I	1-5	6-10	11-15	1-5	6-10	11-15	1-5
II	6-10	11-15	1-5	6-10	11-15	1-5	6-10

SUMMER ORDER COUNCIL - 1966 RESEARCH TEAM ASSIGNMENTS

Research Team I	Research Team II	Research Team III	Research Team IV	Research Team V
<p><u>Section 1</u> Joe Slicker Judy Fishel Harrison Simms *Fred Hess Dick Engle Marshall Jones Doris Rettig George West Jim Wiegel Karen Schneider Don Clark Beverly Bazanson</p>	<p><u>Section 4</u> Gene Marshall Carol Pierce *Jack Baringer Kathy Zervigon Bill Alerding Mary Cook Rupert Barnes Vonda Atkinson Iris Bolvin Mary Avery Marion Peterson Fred Atkinson</p>	<p><u>Section 7</u> Frank Hittard Ruth Marshall *Vance Engleman Linda Barnes Dale Griffie Carl Muma LaMoyn Dirickson Steve Stern Harry Wainwright Shirley Porter Pat Moore Jean Loomis Margaret Anderson</p>	<p><u>Section 10</u> David McCleskey Nancy Loudermilk *Zoe Barley Anne House Don Cramer Jim Bishop Rodell Hunt Stan Bahner Marilyn Moore Sharon Meyers Betsey Morton Tina Welty</p>	<p><u>Section 13</u> Charles Hahn Aimee Hilliard *Kaye Hayes Lane Erskine Mike Maddock Dolores Morrill Nancy Simms Herman Green Russ Meyer Bob Porter Len Vogt Sarah Buss</p>
<p><u>Section 2</u> Joe Pierce Jean Baringer *Phil Townley Cynthia Sturge Maureen Jenkins Ken Fisher Marilyn Miller Linda Zahrt Bill Bailey Sharon Maddock Carol Walters Eliery Elizondo</p>	<p><u>Section 5</u> Lyn Mathews Ellen Addington *Kay Ent David Morton Barbara Erskine Rob Work Allen Lingo Marilyn Crocker Jim Troxel Ralph Smith Kay Wallace Mary Ann Wainwright</p>	<p><u>Section 8</u> Donna McCleskey Anne Slicker *Nan Grow Jean Feller Joe Crocker Bob Baldwin Doug Curtis Ann Harrison Jeannette Marks Sharry Lachman Jane McClain Gene Bolvin</p>	<p><u>Section 11</u> Doris Hahn Ed Shinn *Joyce Townley Richard Mark John Jenkins Claudia Kinsey Jim Campbell Joy Warner Don McClain Dale Pierce Ken Ellison Fred Buss</p>	<p><u>Section 14</u> Bob Fishel Robert Vance Judy Hess *Ken Barley Charles Moore Mary Ellen Hill Rose West Nancy Prather Marion Muma Doug Harton Marilyn Harton Peggy Mark</p>
<p><u>Section 3</u> Barbara Williams *Wesley Lechman Wanda Holcombe Rick Curtis Sandy Conant Lester Knudson Lela Jahn Marianna Bailey George Walters John Kioepfer Marcia Clutz</p>	<p><u>Section 6</u> Rick Loudermilk *David Zahrt Mimi Shinn Doug Rettig Justin Morrill Jim Dibert Bruce Bauknight Betsey Jones Kay Lynn Paxton Sarah Hewette Tony Elizondo</p>	<p><u>Section 9</u> James Addington George Holcombe *Kjell Knudson Bill Schlesinger Claudia Cramer Ed Knight Al Williams Hale Prather Marge Davis Elaine Cummings John Howard</p>	<p><u>Section 12</u> David Scott *Carlos Zervigon Joe Feller Bain Davis Keith Chapman Virginia Akers Veronica Hickenbotham Russ Campbell Pat Jones Terry Loomis Jo Ann Williams Judy Sparks</p>	<p><u>Section 15</u> Pat Scott Ken Filloski Margo Knudson *Bill Grow Joe Thomas Greg Pierce Freddie King Elsa Nelson Tim Lush Joel Radford Joy Thomas</p>

*Section Enablement
 Leader

Note: Research Teams
 Consultant -

Aug 1, 1968

DISCIPLINE
I. Life Reality

INTRODUCTION:

Discipline is both the practical ordering of time and space and the sign of that ordering of time and space which is style itself. Discipline intentionally matures the whole style of human life. Discipline is a function universal to all men. The Discipline we seek, practical and concrete, is that discipline which matures the presence necessary to drive the comprehensive human revolution and embody the very essence of humanness itself. The Discipline we seek will concretize itself as a covenant in the context of faith with others to a corporate rule of life that holds in being a radically revolutionary body and the emblematic community style. The Discipline we seek will concretize itself as a solitary exercise of being the signal humanness, caring for the covenant community, and negotiating the solitary journey of faith.

1. Universal Human Ongoingness

a. The discipline of a human being is the fundamental ordering of space/time in and through which a statement of his life as it relates itself to the whole of reality is made. The shift in our time to an ethic worked out in temporal models rather than in terms of moral absolutes requires that the fundamental choice that is before every man about the way in which he orders existence be re-articulated. Just as no human being has a choice about whether or not he has a self-understanding, no human being has a choice about having discipline. Humanness is self-understanding and humanness is discipline and each informs and molds the other.

b. Within any given social unit (from the individual to the global) discipline is the dramatization of the external relations of that unit that defines its ethic. (Spell out relationship to N.S.V.)

c. Within the life of an individual discipline is the dramatization of his internal relation with the whole of reality that defines his very existence. (Spell out relationship to N.R.M.)

2. Universal Human Power

a. The dynamic power of discipline is grounded in corporate social reality. (1) The givenness of life itself is the givenness of corporate existence. The practical concrete imperatives of discipline are the constitutive force in creating, maintaining and sustaining corporate existence. Discipline is the fundamental enabling force in the human community.

b. Discipline is a practical tool which enables the creation of the necessary social structures. (1) The change that is the essence of life must be ordered and structured by a discipline which allows for a change within itself. (2) The operational pattern of discipline is therefore an authentic structuring of human change. To be engaged in society as a disciplined man is to be disciplined to an authentic human response to the reality of change. (3) Such a discipline is radical. It must address itself to the actual human situations which exist and must allow a high degree of internal flexibility.

c. To embody one's humanness in a particular situation in a concrete way, that is to be disciplined, requires that the final context for an authentic pattern of activity must be global. It must take into account every related situation and operate for the sake of the total demands of the evolution of consciousness. Such a context allows for the affirmation of the diversity and pluralism of the world as a way of expanding and magnifying the human drama. The practical dynamic of discipline reorders the disordered chaos of both individual and corporate life into an authentic pattern of interrelatedness and interdependence.

III. Univeesal Human Embodiment

- a. The discipline appropriate is an embodiment of the humanness that derives from living before the Awe, that derives from the Word that you can live the actual content of your life, that is grounded in response to the demand that your life content must be the Deed on behalf of all, and that rises out of a stance that is archaic, comprehensive, futuristic and intentional.
- b. Discipline derives from that ultimate obligation which gives freedom, which freedom must structure itself in rational pattern to which we must respond in serious nonchalance.
- c. Discipline emerges out of the body of people living out of a peculiar self-understanding, that of the universal human mission. Out of the depth demand of life, they respond so as to symbolically represent the total life reality.

II. Discipline as Corporate Structure

A. Covenant

The universal presence which discipline takes on reality only as it is given form in corporate structures. Discipline is engagement in the most universal of the structures of life itself, includes the particular structures of a given human community, and extends all the way to the details and nuances of stylized modes of individual behavior, or roles. Every human being engages in corporate structures of discipline, consciously or unconsciously, as a direct function of the necessity of humanity to bring order out of the universe at every level of existence.

1. Every human being is bound first of all, in covenant with Being itself, the sum of life and the existence of the universe. The covenant is the expression of the fact of existence, that man lives in utter dependence upon the Final Mystery, the Final Other, the essence of whom is beyond our comprehension.

Within the terms of this covenant, we are bound to be the receivers of all that is given to us, and to affirm all of it as good.

Within it, we are yet bound to struggle to shatter the covenant by ascending beyond it, by struggling to extend all the limits of life.

And we are bound to seek merger with Being through participation in the struggle to create the universe, the race, and our own selves.

2. Secondly, every man is bound in Covenant with all others who are self-consciously present to the form and the substance and the reality of human life, and who have, by their own free decision, chosen to respond affirmatively to that reality, in the divine struggle, which is mission.

Within the terms of this covenant, we are bound to seek the increase, sustenance and nurture of our own numbers.

We are bound to seek the structured well-being of all those who are of the world but not of the league by battling to impose order and meaning on the chaos of all human life.

We are bound to embrace the continuing revolutionary change of life which inevitably destroys our fondest creations, in order that the members of our number who follow us, may surpass us.

3. Finally, every man is bound in Covenant to the terrible gift of his own consciousness of consciousness. To that one that uses what he has, will more be given. From him who neglects this gift will be taken away.

Within the terms of this covenant, we are bound to be decisional, making full use of our vitality of will in the context of consensus.

We are bound to employ to the uttermost the creative power of our minds, within the content of corporate planning.

We are bound to give free rein to the surgingly, longing visions of our hearts, within the context of corporate accountability.

B. Rule

The rule is the inclusive statement of the task of discipline as corporate structuring.

1. Purpose. It is the purpose of the Rule that illumines the intentional functioning of discipline as corporate structuring.
 - a. The purpose of the Rule is the imaginal creation of the corporate future.
 - b. The purpose of the Rule is the delineation of structural care of the corporate body.
 - c. The purpose of the Rule is the bringing of order to individual lives within the community.
2. Structure. The structure of a corporate body's discipline is to be taken from the structure of social existence itself. The intentional ordering of the economic, political and cultural life of the order enables the order to engage itself in mission. The structure of the rule, therefore, is solely for the sake of being mission in history.
 - a. Economic. Society has spoken of the discontinuity between the haves and the have nots of resources within society, yet the church has understood that it must order its economic life by futuristic planning in order to accomplish its task in history; for finally, it knows that everything belong to the Lord. This ~~new~~ Order, as a manifestation of the church, in structuring its economic life deals in the broad area of resources, tools, and relations. Resources has to do with the income needed to physically maintain, and socially and culturally develop its life. Because of corporate living, physical maintenance is not the major direction in which the economy is oriented allowing emphasis to be given to those aspects of life which expand the possibilities for being a citizen of the world. Physical maintenance is kept at a minimum not only because of the efficiency of corporate living (corporate transportation, laundry facilities, food, etc.) but also because of the intentionality that is present in deciding what is important in the nurturing and educating of global citizens. Travel and cultural exposure, which would be out of reach for middle class families, is made possible by the pooling of financial resources, which exposure is a necessary part of the missional thrust of the Order. In terms of the means or tools of production or how to enable the procurement of the necessary income, those who are assigned to work out are in the position to choose those kinds of jobs which are related to the missional thrust. In this dimension, there is great flexibility. Inside chore work, picked up by the group, is greatly diminished in relation to the expenditure of time itself - mountains of practical maintenance detail are moved in minutes - thus releasing time to be channelled directly to the execution of the task. Finally, corporate economy is corporate power. The resources of the community in impact far exceeds the power were they disbursed.

III. DISCIPLINE AS A SOLITARY EXERCISE

Finally, our Discipline must be seen as a radically solitary patterning of our own requirements upon our own being. No structure external to oneself can help one be his particular life poem of humanness, or help one be the depth care of his covenant-mate, or help one struggle in his own solitary journey of faith. Discipline is an internal ordering of time and space maintained by the individual himself.

1. Discipline as Signal Humanness

The disciplined solitary man as sign is the man of virtue. His virtue is that he constantly holds himself before the totality of life. His sign is that in the particular excruciating struggle which is his life he points to the awe-filled reality.

a. A man of humility is the sign. He stands in fear of the mystery of life. He stands in full awareness of the brokenness of life. He stands over against the separation in life.

b. A man of gratitude is the sign. He sees that he must proclaim that all is good. He has the power to accept that life is interrelated. He heals by affirming all of life.

c. A man of compassion is the sign. He becomes the scientific man, free and open to the reality of the world. He becomes the secular man, aware of the possibilities in total life. He becomes the urban man, creating the future.

2. Discipline as Care for the Other

a. Discipline is the relationship of care toward the covenant community. It is the particularization of care for the covenant-mate. Care for the other is always the self-initiated disciplined acts.

b. Care involves caring for the intellectual, disciplinal, and physical needs of the other. To take responsibility for the intellectual life of his colleague the disciplined man must sharpen his analytical powers and bring them to bear on every situation in order to hold him over against intellectual lethargy. The disciplined man must be clear concerning the comprehensive implications of the intellectual thrusts of the other in order to be able to give permission to those insights which will allow further creative wrestling.

In caring for the disciplinal life of the other the Solitary must have a clear understanding of the function of discipline as the vehicle of the spirit journey. He must take a joyous relationship to the execution of corporate care structures established for the nurture of the other. He must constantly hold before his colleague the possibility of taking responsibility for his own life in every situation.

In caring for the physical needs of the other the disciplined man must ever hold himself over against the reality of raw contingency and the attendant necessity to physically sustain the other in being. He must personally assume responsibility for channelling needed resources to the other. The disciplined man must demand of the other that he take a relationship to his physical needs in a comprehensive context.

c. Care in its depth dimension is spirit care. It must never be the living of another's life, but the demand and the permission to the brother to engage in his own solitary struggle. The spirit surgeon diagnoses the area of unstruggle and enables by his word, his deed, and his example the brother to move to a new level of his particular struggle.

3. The Journey

a. If a man is to be a sign of humanness itself and is to be the servant of his fellows in caring for their humanness, he must discipline himself in his own journey of the spirit. First he enacts his freedom through self control. He "fasts" in denying all previous understandings of space, time, and task in order to radically re-order them into the focus that he wills his life to be. His use of space is contingent on the world's need for space, and he artistically re-creates the space in which he operates. Time for him is the ordering of events to bring consciousness to his life thrust both in daily scheduling and in his life plan. He focuses himself in task through symbolic physical labor in order that his whole body might know itself as the common worker and hence expend itself fully in cruciformity.

b. Second, the disciplined man broods as the man for others. He discerns the tragedy in every arena of human life and participates in its groan. Yet he demands of himself a vision of what life is all about--its sacredness--out of his faith stance and creates the models of the resurrected future in each particular situation. In his brooding he is the perpetual pray-er.

c. Finally, he must engage in those practices which lead to enlightenment. Every day the disciplined man must set aside 15 minutes to stand before the mystery of life by struggling with being the contemplative who walks with the saints, and offers up his prayers out of the depth of his being, in the exercise of the solitary office. Further, he must structure his awareness of the world's impingement upon his life and intensify his understanding through daily study. At the close of each day he must crystalize his insights and articulate his resulting new stance through the writing of a journal. The virtue which enables these exercises to be a discipline of the spirit is the capacity to wait in faith.

Conclusion

The imperative deriving from our analysis of discipline is to grasp anew the perpetual task of restating the concrete imperatives which are our discipline to the end of enabling the presense which drives the human mission and manifests the Christ in our time.

I

II

Philosophical Context			Historic Forms		
Comprehensive Demand			World Religions		
on all men	on the Church	on the Order	signal contribution	religious metaphor	reconstruction
1. Who am I? Be Scientific Man	1. Be Word/Deed Presence	1. Part. corp. Fam. com.	1. Recognize Mystery	1. Poetry	1. NRM
2. What do I/ Be Urban Man	2. Pedagogue Social reform- ulator, Religious	2. Saviours of God	2. Tells Story	3/ Decision	2. NSV
3. How Be I? Be Secular Man	3. Give up create burn	3. New Virtues	3. Invents Humanness	5. Practic	3. Vocation
Church's Response			Christian Movements		
universal Q. of voc.	Eschatological Sig.	Religious Voc.	Historic Orders	Social MOV ^{ts}	Perversions
1. need	1. Hear Word	1. Understands The Way Life is	1. Contemplative	1. Effect	1. Institutional withdrawal
2. Response	2. Do Deed	2. Creates Contest for Humanness	2. Intellectual	2. Products	2. Intellectual sterilization
3. Decision	3. Love God	3. Becomes the Religious Style	3. Mendicant (soc. service)	3. Relations	3. Institution- alized charity
Contemporary Articulation			Particular Roles		
election	Ordination	discipline	Typology of Saints	Traditional Function	Redefinition of role
1. Mng. of call	1. Church Action	1. Objective reference	1. Ascetic	1. Allow Devotion	1. Church (History)
2. Awareness of Decision	2. Symbol	2. Reflects Ordination	2. Ecclesiastic	2. Restore Community	2. Society
3. Marks of election		3. Corporate structure	3. Tertiary	3. Elevate Cause	3. S/C Church

Order Council:
 Vocation Report
 Aug. 1, 1968

III

C O N S T R U C T

GLOBAL CHURCH

Movement	Demonimation	Ecumenical
1. Renews Word	1. Teaches and transmits	1. Sign of Eschatolog.
2. Shows Deed	2. Conserves Tradition	2. Coordinates Mission
3. Rebirths Eschatolog.	3. Enab les task	3. Unifies Polity

ECUMENICAL ORDER

Movement	Function	Internal Dynamic
1. Journey	1. Reincarnates Presence	1. Religious
2. Awe	2. Maintains Mystery	2. Order
3. Knows	3. Articulates Religious Mode	3. College

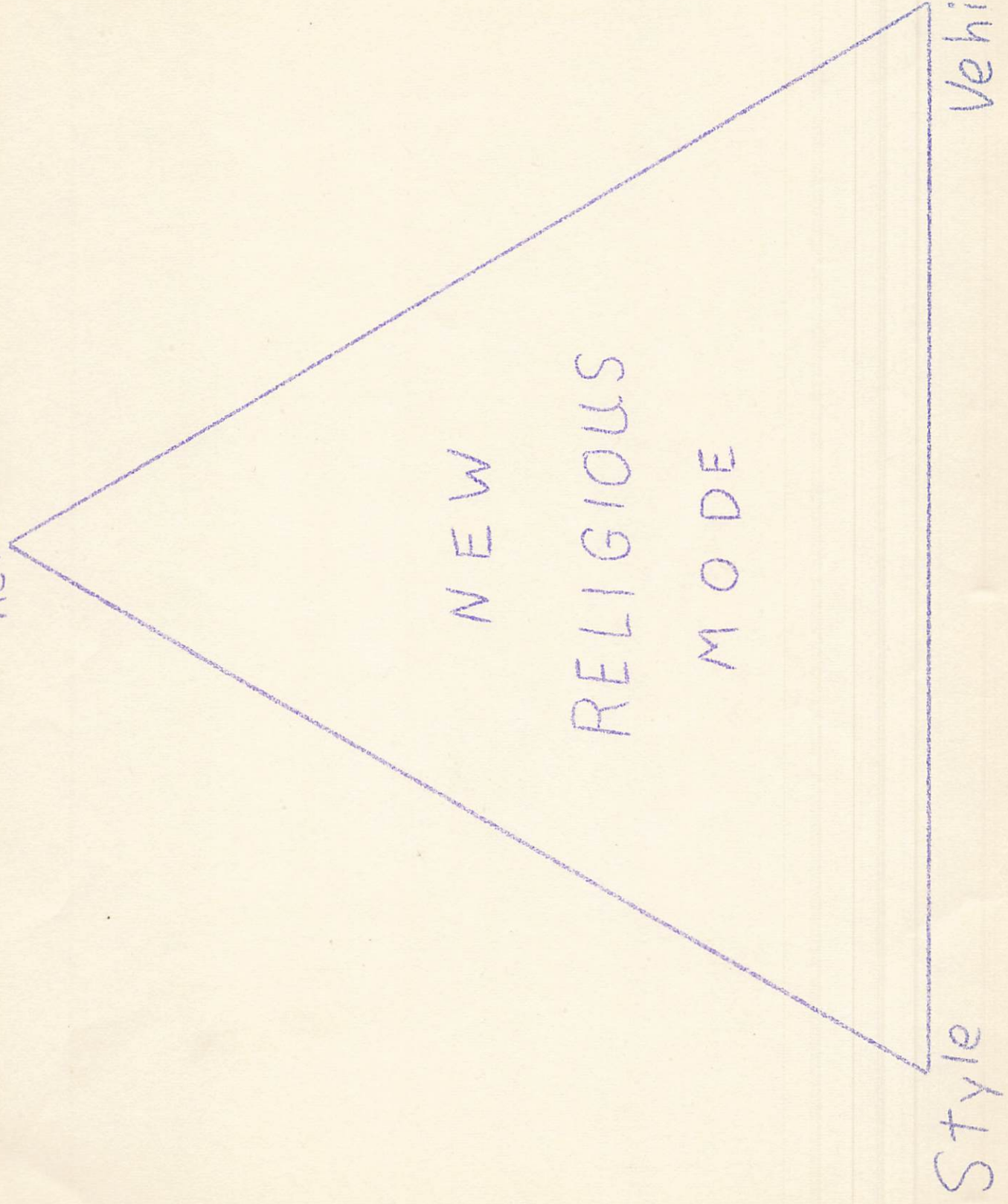
SECULAR RELIGIOUS

Contemporary Saint	Religious Deeps	Sign and Symbol
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Research Team I

Ontological
Relations

Aug 1, 1968



ONTOLOGICAL RELATIONS

Mystery		Self		Other	
UNSYNONYMOUS	Being in itself	Myth	Eschatological	Nature	Natural Process
	Non-Being		Heritage		Environment
	Being		Spirit Journey		Primordial Geography
Redeemer	Awe	Image	Vision	History	Anticipation
	Event		Role		Event
	Contingency		Task		Memory
Creator	Change	Creed	World View	Sociality	Mankind
	Urs		Confessional Statement		Community
	Isness		Philosophical Ground		Race

Research Team I
 New Religious Mode

STYLE

Eschatological Dimension		Universal Images		Social Presence	
Awe	Fear	"Other" struck	Mystery	Guru	Free Man
Struck	Fascination		Depth		Cruciform Man
	Dread		Greatness		Ecstatic Man
Contentless Christ	Knowing	Ur	West Non-west	College	Virtuous
	Doing	Signs			Religious Spirit
	Being		Universe/Man		Journey Hidden-
Order Time	Future	Mediate &	Myth	League	Overt Active-
	Past	Create	Rite		Passive
	Present		Symbol		Detached- Involved

Vehicle of NRM

Spirit Journey		Spirit Exercises		Spirit Uts	
JX Event	Seizure	Consciousness as Transmutation	Acknowledge Final Mystery	Universal Ur	S/c Intensifi- cation of Uniqueness
	Offense		Contemplative Struggle		New Relation to Pluralism
	Decision		Endless Ascent		New Convergence of Consciousness
Contempo- rary Journey	March	Religious as Revolutionary	Model- Builder	Particular Inventions of Humanness	Vehicular Sign
	Vision		Symbol Creator		Contextual Emphasis
	Silence		Dynamic Experimenter		Yin/Yang Contradiction
Paradox Event in the Journey	X in March	Quality as Practices	Ecstasitic Spirit	Cultural Catalyst	Impact of Secular Subjectivity
	X in Vision		Responsible Deed		Impact of Scientific Subjectivity
	X in Silence		Cruciform Accountability		Impact of Urban Dynamic

	HISTORIC FORMS	PHILOSOPHICAL CONTEXT.	CONSTRUCT, MODULAR RELATIONS
U N V	WORLD RELIGIONS 1. SIGNAL CONTRIBUTIONS 2. RELIGIOUS METAPHOR 3. RECONSTRUCTION	UNIVERSAL DEF 1. MEANING OF VOCATION, 2. THE "RELIGIOUS" VOCATION 3. RELIGIOUS VOCATION + TIME	GLOBAL CHURCH 1. MOVEMENT 2. DENOMINATIONS 3. ECUMENICAL
D Y N A M I C	XN MOVEMENTS 1. HISTORIC ORDERS 2. SOCIAL MOVEMENTS 3. PERVERSIONS	BASIC PRESUPPOSITIONS 1. ELECTION 2. QUALITIES 3. REVOLUTIONARY VOCATION & SOCIAL CHANGE	ECUMEN. ORDER 1. MODEL 2. FUNCTION 3. INTERIOR DYNAMICS POL DISC
P A R T I C I P A R T	INDIVIDUAL RULES 1. TYPOLOGY OF SAINT 2. TRADITIONAL FUNCTION 3. DECISIONAL POSTURE	CONTEMPORARY DEMANDS 1. ON ALL MEN - SCI/URA/SEE 2. ON ALL CHURCH - THEO/LAY/KN 3. ON NEWCLERIC lay-clerics/groups/TIMES	SECULAR-RELIGIOUS 1. CONTEMPORARY SAINT 2. THE RELIGIOUS DEED 3. DISCIPLINE (SIGNS/SYMBOL)

Philosophical Context		Historic Forms	
on all men	on the Church	World Religions	religious metaphor reconstruction
1. Who am I? Be Scientific Man	1. Be Word/Deed Presence	1. Recognize Mystery	1. Poetry
2. What do I/ Be Urban Man	2. Pedagogue Social reformulator, Religious	2. Tells Story	2. Decision
3. How Be I? Be Secular Man	3. Give up create burn	3. Invents Humanness. Practic	3. Vocation
Church's Response			
1. need	1. Hear Word	1. Contemplative	1. Effect
2. Response	2. Do Deed	2. Intellectual	2. Products
3. Decision	3. Love God	3. Mendicant (soc. service)	3. Relations
Historic Orders			
Historic Movements			
Social Mov'ts -- Perversions			
1. Institutional withdrawal			
2. Intellectual sterilization			
3. Institutionalized charity			
Election			
Contemporary Articulation		Particular Roles	
Ordination		Traditional Function	
1. Mng. of call	1. Church Action	1. Ascetic	1. Allow Devotion
2. Awareness of Decision	2. Symbol	2. Ecclesiastic	2. Restore Community
3. Marks of election	3. <i>Community</i>	3. Tertiary	3. Elevate Cause
			3. S/C Church

Community

1. [Illegible]	2. [Illegible]	3. [Illegible]	4. [Illegible]	5. [Illegible]
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