

THE CONSTRUCT OF THE MOVEMENT

AUGUST 1968

PROLOGUE

1. Man is struggle. Humanness is ever coming to be. A spirit movement is this coming to be out of the deeps of man made manifest in the crises of history. It is, therefore, never absent from the dynamic of humankind. In some ages, it is quite invisible. In others, it flows openly as a mighty surge. The spirit movement in Century Twenty has emerged like a shattering tidal wave. It has now become the most evident quality of our times. In the broadest sense, it is comprised of all the awakened and aroused people of the earth who live in the indicative and imperative of the radical transformulation in humanness, both in its social and religious dimensions. Within the established Christian church, all who labor, in whatever capacity, to awaken the church to the spirit movement are themselves the spirit movement. More particularly, the spirit movement within the church is seen in those intentional revolutionaries who expend themselves in self-conscious efforts to radically renew the church.

2. The first half-century of church renewal in our age is finished. Phase one of the spirit movement is now complete. Its task was basically the theoretical aspect of the revolution. The movement forces in phase one were those who called into question the archaic and irrelevant thought forms and patterns of service that defined the established church. They built the foundations for the new theology that could articulate the deeps of the personal and social existence of post-modern man. This 20th century theological renaissance uncapped the movement of the spirit. Now the spirit movement demands a sociological form. The task of our time, phase two of the movement, must be as profoundly practical as the tasks of phase one were profoundly reflective. The practical work of phase two is revolutionary because it involves the total transformulation of the established church. Here is the revolutionary task for the next fifty years.

3. The spirit movement, like any revolution is always prior to its form. Yet, in one sense, it is only its form. That is, the practical method of a revolution *is* the revolution. The construct of every manifestation of spirit is unique. Yet there are general commonnesses in the very structure of any revolutionary thrust. First of all, there must be clarity about its grounding in the historical processes. Second, a revolution must sharply delineate its strategic objectives in relation to its inclusive intents. Especially, it must grasp clearly how the former can accomplish the latter. Third, a revolution must formulate its tactical systems whereby the strategies can be realized. The fourth requirement is the creation of the fundamental weaponry for the tactical engagements. This construct is termed the operational instruments. Fifth and last, a revolution must be concerned with its forces. The collegial requirements of a revolution are a disciplined movement people. Therefore common disciplines must be devised. The practical construct of the spirit movement is the spelling out of these prerequisites of revolution.

HISTORICAL
RELIGION

is an essential aspect in humanness itself. Men of our century are learning afresh to look through the perversions of Hinduism or the stodginess of Islamic practices to the profound struggle with the deeps of humanness which gave birth to these and all other such expressions. In whatever religious forms, consciousness always manifests itself as consciousness of the indicative and consciousness of the imperative and thirdly as consciousness of consciousness itself. Indicative consciousness is the relation to the relation between the individualized self and the "raw thereness" or "objectivity" of being itself. Imperative consciousness is the relation to the relation between the individualized self and the "raw freedom" or "subjectivity" of being itself. Consciousness of consciousness is the relation to these two and to the relation between them. Indicative consciousness is the dynamic that undergirds the function called Knowing. Imperative consciousness is the dynamic that undergirds the function called Doing. Consciousness of consciousness lives in the gap between the two as a relation to both and is thereby transparency into Being itself. In this rarified atmosphere of raw humanness, where every religion is born, the universal church lives in the first pole of its actuality.

LATENT
CHURCH

9. At the heart of every relevant historical movement is an obedience to that radical, total and unconditional demand, which obedience is the second pole of the actuality of the historical church. Whether one feels himself drawn into the passion of the black revolution in America, the Mexican revolution, the labor union movement, or the Marxist-Leninist and Maoist revolutions, one who is sensitive to the radical historical demands upon our age feels a weird collegueship. The man who is self-consciously the Church knows that all those sensitive men who scream a new awareness, all those responsive groups who forge new societies, all those expressions of radical obedience to the sheer AWE in history itself are his fellow churchmen, even though they do not themselves know it. These responses the 20th century church has named the "Latent Church." Wherever one sees groups of youth move against the stodginess of middle class society, or groups of women against the millenium of second-rate status, or non-Western nations against the overt and subtle suppressions of the West, one sees that response in the deeps of history that is the second pole of the universal church.

INTENTIONAL
CHURCH

10. At the heart of every historical expression of exclusive honoring of the name, "Jesus Christ", is the Intentional Church. This third pole of the Universal Church is first of all a self-conscious affirmation of the consciousness of consciousness. The unwillingness to be the consciousness of consciousness that defines one's actuality is despair. The surrender to affirm our actuality as affirmed is faith in Jesus Christ, and that response of faith releases the joy, hope, love, gratitude, humility, obedience that constitutes the Intentional Church. Secondly the Intentional Church is observed in history as the self-conscious affirmation of the awesome and radical demand in the depths of the concrete historical process. That affirmation is a bodily response, a life-long vocation, an intentional expenditure obedient to the call of the hour. Finally, the Intentional Church is the life-long discipline of naming the Name that names this stance the human stance. This discipline is identification with and commitment to the community of those who likewise live this self-conscious affirmation. Wherever one meets this disciplined presence, there one meets the third pole of the dynamic which is the Universal Church.

11. The spirit movement is a manifestation of the Universal Church at its intentional pole. The movement must carefully distinguish itself from any form of the Latent Church. The stance of the movement is self-conscious historical continuity with the primal revelation which brought forth the name "Jesus Christ." Anyone who claims to be the Latent Church does not know what the latent church is, for only the self-conscious church recognizes the Latent Church as the church. Neither is the spirit movement a new form of religion. Jesus Christ is not a religion but the perspective from which all religion is evaluated and the perspective from which all consciousness of consciousness held in whatever religious forms becomes holy.

16. The movement is a permanent dynamic within the historical manifestation of the Church and as such has no permanent form but takes on whatever temporary form is required to give new thrust to the entire historical manifestation. When a movement has spent its vitality, the obvious residue may be another denominational form, or a new expression of unity, or a new quality of historical form throughout a large portion of the Church. But the movemental dimension never rests in any form or any accomplishments, it dies to its previous forms and perpetually creates the new. The movement always expresses itself in historical form, but it never takes its particular existence seriously. It grasps itself as nothing, nothing but a dynamic within the enduring substance of the Church. The movement is a catalytic agent which brings about a new departure in the denominational and ecumenical continuum on behalf of all the earth.

THE MOVEMENTAL CHURCH

17. Movements have recurred through the history of the Church in three characteristic types. The rise of the Jesuit order and the great awakenings would be examples of the first type—those that emphasized theology, evangelism, and teaching. The Franciscan movement and the social gospel movement would illustrate a second type—those that concerned themselves with service of social need. Movements such as the rise of the Benedictine order and pietist movement have concerned themselves with forging styles of life that reground men in the religious deeps. These three historical tasks—reeducating, reactivating, and restyling the response of the Church—are not only ways of categorizing types of movements but describe functional roles that are manifest in every moment in some measure.

THEOLOGICAL EDUCATION

18. The first movemental type serves the task of reeducating the Church. This function appears in the creation of fresh ways of articulating the gospel, in building an adequate curriculum, in training teachers in adequate methods of pedagogy, and in establishing educational constructs which make breakthroughs available to the whole church. Playing this role involves the movement in the consciousness of struggling to awaken the last individual soul to self-consciousness and to call him to a new humanness. Every awakened churchman is challenged and prepared to play his part in the general awakening of mankind. Such a movement manifests the dynamic tension of the movemental dimension of the Historical Church by risking its vision in new forms of concrete articulation.

SOCIAL ACTION

19. The second movemental type serves the task of reactivating the Church. This function would appear in the building of fresh models of social responsibility, and the organization of action teams who perform the signal deeds and the sociological projects required to demonstrate relevant service of mankind. Playing this role involves the movement in the consciousness of struggling to lead mankind into fresh channels of revolutionary action. All dimensions of society in its global scope are embraced as the responsibility of those who are called to be the Church. Such a movement manifests the dynamic tension of the movemental dimension of the Historical Church by risking its life in signal acts of social accomplishment.

RELIGIOUS STYLE

20. The third movemental type serves the task of restyling the life forms of the Church. This function would appear in the creation of new modes of contemplative exercise, training men in exemplary lives, and establishing signal communities of radical discipline that will embody new forms of human interaction. Playing this role involves the movement in the consciousness of struggling to be in miniature the Established Church of tomorrow. All the forms of the movement—its polity, its economics, its life of study, liturgy, and posture—function as models for the type of church that must be built in the ensuing decades. Such a movement manifests the dynamic tension of the movemental dimension of the Historical Church by risking its very being in new forms of historical presence.

II. THE STRATEGIC OBJECTIVES

INTRODUCTION

25. The spirit movement is its strategic objectives. Apart from their realization the movement does not exist, save that it will continue to be present as the residue from the past when its final goals have been achieved. Strategic objectives of any movement are structural formulations that represent the spirit struggle of the age that births them. As such, they are the forerunners of fresh emerging social forms.

26. Strategic objectives may be further understood in terms of their functions. They state the broad goals of a movement in process form so that necessary tasks may be systematically directed toward parts of a whole. They indicate what forms the establishment must take in the future. They provide the movement directionalities for which procedural tools in the form of tactical systems must be devised. They are not the movement's action, but constitute the structural formulations toward which tactical action is directed.

27. The strategic objectives of the movement are social, practical realities having to do with people, not ideas. The very fact that objectives can now be articulated indicates that the renewal thrust has turned a corner from the theoretical to the practical emphasis. The strategies are a single reality having three discernible manifestations. There is the local dynamic, the global dynamic, and, keeping these two constantly interrelated, the regional dynamic. Each dynamic is concretely manifest in three structural forms comprising a total construct of twenty-seven particulars. Each of these must be elaborated in barest outline.

THE LOCAL DYNAMIC

28. The basic unit in the emerging social construct of the new world is the Local Church. This social reality exists within a geo-social boundary and operates as a dynamic which assumes responsibility for all aspects of the social process. The Local Church is a dynamic interrelationship between three clearly visible entities, the missional parish, which includes the ecumenical bodies and structures operating within the geo-social arena, the enabling congregations within the parish, and the primal cadres within the congregations. Only when these three realities are visibly and functionally present is the Local Church manifest in history.

29. The task of the Missional Parish is to provide community structures within its boundaries for equitable political participation by all residents, just economic provision for all residents, and adequate imaginal cultural symbols, education and life style for all residents. The Parish is related to the ecumenical bodies within the Historical Church and the latent forces of the Universal Church, and as such sees the reformulation of the civilization made concrete in the necessary structures in every community. The thrust of manifesting love in new structures of justice will mark the work of the Parish as the cruciform deed.

MISSIONAL
PARISHES

30. The Enabling Congregation is that body of people which effects the spiritual maturation of its members in that it awakens them, provides pastoral care, and nurtures them with ongoing basic training. It also serves as the mission or corporate pastor to the Parish and provides means of effective participation in the total life of the Parish for every member. The Congregation is related to its denomination within the Historical Church and to the historical religions within the Universal Church, and as such, channels the revolutionary tradition of the People of God into contemporary society. The thrust of manifesting love in the liberating Word of cosmic permission will mark the work of the congregation as the Incarnation of the Word itself.

ENABLING
CONGREGATIONS

RELIGIOUS HOUSES

world. The third part of the regional dynamic, the Religious House, is the construct established to enable the spirit transformation of all men. One of its primary functions is to discern the regional mindset in which the House is located and invent the stylistic response that will radically alter the stance of the members of the movement throughout the region. In addition, it is responsible for the spirit journey of the people and cadres in the region, the care of the local churches, and the training of those who can become the mentors of the spirit.

37. In terms of time and effort it centers on the local, providing possibilities of training, guiding, and coordinating the missional thrusts, and nurturing the religious life. It is the means used by the Local Church in whatever way necessary to mature its members and make effective its calling. Finally, it is clear that the region is concerned with the development and health of the Local Church throughout the total area it serves.

THE GLOBAL DYNAMIC

38. The global dynamic of the new form of the People of God is the new sign of the Unsynonymous. It is the new thrust of the planetary mission and is the new manifestation of unity among men. It points toward the new social manifestation of ecumenism. It serves the Historical Church as an example of what it can and must become. It serves the local as a context through which it can be related to all the world and all of history, and through which it can participate intentionally in creating the future. It serves the region by providing an inclusive system through which the data it receives from the local level is organized comprehensively, and provides a means whereby resulting data can be channeled into the local dynamic. The global construct is more abstract, more ethereal, more fluid than either the regional or local, but no less necessary.

DEVELOPMENTAL SODALITIES

39. The first complex in the global dynamic are the Developmental Sodalities. The basis for their formation is the awakening of the so-called new left or the third world, understood in the dynamic sense. The Sodalities are the new spirit men who have been aroused to the depth injustices inherent in the present social vehicle and have resolved that these injustices shall not continue. The Sodalities are a global spirit and an emerging planetary collegiality. Further, this complex is a global network of consults. Here the fellowship is concretely manifest in the gathering together of those churchmen who see the Church as mission to God's people, as the perpetual pioneers on behalf of all men, who articulate on a global level the major contradictions of our age. Their analyses become the primary guide for the local cadres, and hence for all men, relative to vocation, the living and dying of their lives.

INTELLECTUAL UNIONS

40. The second complex, the Intellectual Unions, cover the globe like an invisible college. In this sense, they are first a spirit people of the world who grasp that the context of all our knowing has undergone radical revolution. Second, it is a collegiality. The unions are formed by those aroused people who have bound themselves together into a self-conscious fellowship for the sake of a common mission in civilization. Third, the Unions are a form given to the spirit, a construct to the collegiality. They are a network of colloquia on a world-wide scale whose purpose is forging fresh ways of articulating the meaning of humanness of the universal Christ in the context of the various inventions of humanness in relation to the global, post-modern revolutions of our time.

COLLEGIAL LEAGUES

41. The Collegial Leagues are the third and last complex in the inclusive dynamic. These also, in the first instance, are a spirit abroad in the world. Their existence is indicated by the new awareness of the awe, the dread and fascination emerging from the deeps of historical encounters which define century twenty. Once again this spirit is transforming itself into a world-wide collegiality. These are the new religious in history and across the world they are finding one another. Form is now being given to this fellowship of the spirit and this is the

III. THE TACTICAL SYSTEMS

INTRODUCTION

46. The spirit movement *is* its tactical systems. Those tactics are the practical means whereby the strategic objectives of the movement are realized. They constitute what is actually done, and consist in the application of power to the accomplishing of the movement's objectives. In the spirit revolution, tactics are the visible sign of the church being mission in the world.

47. A tactical system must be abstract enough to insure a common methodology throughout the movement; at the same time it must allow for concrete applications in particular situations. It functions as a guideline to place over against the immediate demands of a situation and prevents a "tactics of immediacies" from developing which would tie tactics to problem solving rather than to missional goals. A tactical system therefore provides a context for making decisions about procedures and priorities. It is absolutely crucial for any revolutionary movement to recognize that if the tactics become reductionistic, so does the movement. In the last analysis, there is only one tactic: to accomplish the revolution by establishing the strategic objectives.

48. The form taken by a tactical system must be common to the total movement. Although specific tactics are always impermanent, tactical systems must be held and exercised in common. Individuals, no matter how awake or dedicated, cannot by themselves embody the goals or achieve the strategic objectives. The power of the spirit movement to transform Church and society depends upon its common tactics. These consist of three basic systems. The first deals with the necessary task of mass education; the second takes up the actional tactics of the movement; and the third focuses on the collegial relationships of the revolutionary forces

THE EDUCATIONAL TACTIC

49. The first tactic consists of the educational complex, comprised of three systems: penetration, training, and research. Obviously, this system is basic. It creates the forces, develops the leadership, and forges the mass of tools necessary to the comprehensive task. Each of these is a complex dynamic in itself, requiring a gigantic effort on the part of many persons. All of these educational systems, though held in common, have many shapes and operations as the movement takes form throughout the globe.

50. The movement's penetration system is basic to all the other tactical operations. It is aimed at a worldwide educational campaign within the church, whereby all churchmen are enabled to transpose into the post-modern world the articulation of their faith and election and forge new styles of being on behalf of all men. The system first of all is a gridding of the globe into geo-social stakes on both the massive and minute levels, from spheres of the planet to the last local parish. Second, it is a basic common curriculum executed on every level and in every area. Third, it is a common recruitment system, geared to reach the last persons in the last outpost of the earth.

PENETRATION SYSTEM

51. Second is the training system within which the leadership of the movement is matured and developed. In the first instance, this system of nurture enables and equips the teachers and evangelists of the movement who execute the above system of massive global penetration. This is accomplished by means of such things as pedagogical guilds on the local, regional, and national levels. Secondly, it is the system whereby all those who make up the movement are trained to be revolutionary cadremen. RS-I follow-up and advanced courses and regional practics colloquies illustrate the operation of this system. Thirdly, this tactical

TRAINING SYSTEM

together at every level those committed to the task of renewal in order to attack particular problems. Third is the guild system whereby spirit people at all levels and in all spheres of action can be mobilized quickly into a task force to bend history in new directions. It is in the Impact System that self-conscious, historical, and latent churchmen find themselves actionally allied to bring off common tasks.

COMMUNICATIONS SYSTEM

57. The third actional tactic is the Communications System. Involved here are the dynamics by which the movement directly addresses the church, the world, and the revolutionary edges of the time. They are the tactics which raise the key questions of humanness and make available the current wisdom of the movement from every level of its experimentation. The specific dynamics are comprised of tracts or occasional publications aimed at summary presentation on single topics or concerns; journals or more comprehensive developments of comprehensive themes; and mass media presentations which aim at massive coverage to effect world wide imaginal education. The form of this tactical dynamic utilizes those media which achieve broadest scope, and unlike the movement's internal communications, it aims directly at the world.

58. The three systems of actional tactics indicate the points at which the revolutionary movement brings its power concretely to bear upon history. These are the actual points at which movement forces engage the minds and structures of both church and world. There is no inevitable sequence demanded by the internal dynamics of the tactical operation. All three systems must be effected in order to achieve the strategic objectives, but the ordering of their priorities cannot be determined in the abstract. Perhaps the most usual progression is that followed by the presentation of the systems: the permeation makes possible the impacting, and from the work of its leadership, consults, and guilds come the various tactical communications. If most usual, however, this progression oversimplifies that which must finally be seen as a set of wholly discrete yet intricately interconnected tactical systems.

THE COLLEGIAL TACTIC

59. The collegial tactic of the movement is comprised of the formation, coordination, and interchange systems, and is necessitated by the need for commonality in making decisions, in operating models, and in exchanging creative effects. Therefore, it is the collegial system which makes possible the powerful and effective execution of all other tactics. Without this dynamic the other two cannot be operational, since it is this system that transforms individual dedication into corporate or movement power.

FORMATION SYSTEM

60. The first unit in this tactical complex is the formulation system. This is the framework of the movement. The foundation of the total tactic is the local congregation cadre, the key to the whole movement. It is key in the sense that it is at this point that the tactics and strategies are interrelated. That is, the local congregation cadre is both the root of the formational tactic and a lasting form of the inclusive intent. Without the formation of these cadres there is no movement. The second dynamic in this system is the task force or catalytic cadre. It has many forms and exists on many levels. Its function is to bring local congregation cadres into being and to organize regions, sectors, and the like so that this may occur. Finally, beneath and behind the catalytic cadres there are those persons who bring the catalytic cadres into being. These are the spirit revolutionaries who operate initially in the formation system as members only of a kind of symbolic cadre, or of a hard-to-define and invisible global society of cadre formulators, whose collegiality is of necessity almost entirely symbolic. These are the catalytic agents of the catalytic agents—the hard-core spirit men who have committed themselves to the revolutionary cause for life, and whose commitment is global in scope and depth.

IV. THE OPERATIONAL INSTRUMENTS

INTRODUCTION

67. In the spirit movement as in any revolutionary movement, the operational instruments are the movement. In the structural dynamic there is a sense in which the forging of the instruments is tantamount to the accomplishment of the revolution. The instruments are the tactical tools through which the movement realizes its overarching objectives. Instruments give the shape and the form to the desired transformation, allowing the vision of the new world to be embodied in constructs which become, through such structuring, genuine forces of power. These can be deployed wherever the battle demands their use. Apart from such instruments, only wild-erratic forces exist, uncontrolled and undirected, and hence dissipated. Visions of the future not structured into instruments have no power for revolution, and hence create no future. Since instruments embody the very objectives for which they exist, success or failure rest on the inclusiveness of their design.

68. The instruments function on the strategical-tactical level as levers to pry off the defensive shell of the individuals and institutions toward which the revolution is aimed, and at the same time are the enabling force which allows those so awakened to participate in a vision of the new world; as such they are the power force or weaponry of the movement which empowers, mobilizes and moves the strategies. Relative to the movement itself, the instruments are the symbolic dynamic that not only provides the movement with common memory, common forms, and common sense of identity, but literally welds them together into a missional oneness that can only be described as a body.

69. The instruments are forged out in the midst of the concrete cultural and historical milieu which give the setting for the revolution. They are honed and sharpened in the practical struggle with the primary social contractions which the movement encounters. Instruments capable of giving breath to a revolution will include the intellectual instruments for rational clarity and vision, social instruments for the practical missional thrust, and the religious or symbolic instruments for the enablement and strengthening of a corporate body.

THE INTELLECTUAL INSTRUMENTS

70. Central to any revolutionary movement are its intellectual instruments. The Renewal of the Church has recovered insights into the nature of the intellectual process itself. Old concepts of curricula, of study and teaching methodology, and indeed, of the very images upon which men draw for their understanding of themselves and their social structures, have proven incapable of providing the depth education for which our time cries out. Everywhere we hear the demand for new images of the individual, his family, the structures of his political and economic life, and of every social construct in which he participates. New secular and religious curricula which provide the comprehensive knowledge necessary for modern man to grasp his times and which deal with the authentic problems of humanness, have been called into being. At the same time, new methodologies have been forged which radically alter the sense of what it means to study or to teach in the 20th century. These are the intellectual instruments of the spirit movement.

71. The shape of the world is not a "given" to which men then respond; rather the shape of life is forged out of the controlling images through which men fashion who they are, what they are about, and the world context in which they live. All men construct life out of some imaginal complex. The nature of those images are determinative to the direction his life takes and the causes to which he will give himself. The controlling of images of self understanding, through which the spirit man knows himself are those of the cruciform deed, made clear in the Christ happening, and lived out in the spirit style of life. Further, the image of mission holds before him what he is about as the People of God who expend themselves on behalf of all mankind in order that all may share full humanness. He knows

CONTROLLING IMAGES

**GUIDING
MODELS**

appropriated does the necessity for the strategic action clearly emerge for the spirit revolutionary. Common guiding models are needed for the implementation of the New Social Vehicle such as the 5th City Model which is determinative for the design of 20th century urban community, comprehensive constructs of the sociological dynamics of the world (economic, political, and cultural), as well as models of the total wisdom of mankind. Common models are needed, too, for the creation of the New Religious Mode, such as the models for the Universal, Historical, and Local Church. Further, common models are necessary for the execution of the movement itself which will order its wisdom as it brings into being the new Church and the New World.

**EFFECTING
PLANS**

77. While models lay out the abstract demands, these must be translated into concrete plans for action. The movement must employ common missional plans to equip every person in every congregation to be a universal, futuric, decisional human being. Every cadre must employ common training plans to block the various kinds of reductionism, parochialism, or victimism preventing it from assuming responsibility for its task in the human revolution. Operational plans for the reformulation of human community in particular parishes and across the globe must be used.

**PRACTICAL
METHODS**

78. Clearly defined methods for creating models and plans have been developed by the movement. These methods come out of the secular wisdom of the times, yet they are grounded in the eschatological stance of the revolutionary People of God. Workshop methodologies have been developed, enabling a group to become clear about the indicatives and the imperatives before it. These include geo-social gridding, which drives cadres, congregations, or councils to be comprehensive and concrete in their models and plans; "actualizing" tools such as time-line constructs, which enable the group to include every minute detail in its planning; and model-building methodologies, which enable the group to remain in the dynamic, pulsating tension between abstract construction and concrete action. These are the necessary methods for constructing adequate models and plans and the necessary prerequisite for serious action.

79. As the movement uses the social instruments, it assumes the role of social engineer. The spirit revolutionary assumes responsibility for bringing into being the new form of the historical church. At the same time his instruments are the concrete tools which construct the New World for the New Man. Both ecclesiastical and global sociological restructuring are the fruit of his models and plans. Thus the spirit movement assumes responsibility for calling into question the inhuman structures of today and building an adequate human structure of tomorrow.

THE RELIGIOUS INSTRUMENTS

80. No revolution in humanness can achieve its goals unless it be grounded in man's spirit deeps and unless it employ common religious instruments: symbols, style, and spiritual methods. Symbols are the key to the power of the movement, for they enable a man to relate to himself, to others, and to that final mystery present in all of life. Our rituals today are so dead, so without meaning, that most people are hard pressed even to think of an example of one without reference to ancient or foreign "magic." The effect has been that even our most obvious forms of human interdependence are concealed, and many are able to continue in the delusion that rugged individualism is still a virtue. The spirit movement has assumed responsibility for bringing into being a post-modern system of myths, rites, and symbols that bestow the awareness of creative and significant existence upon all mankind. Similarly, style is the form which man gives to his existence; it is his invention of humanness. Today the demand is for the intentional creation of a new style of humanness which will result in the emergence of the new man. Finally, central to both the symbolic and stylistic life of the new man is his radical recovery of spiritual methods in order to plumb the human spirit deeps, and self consciously manifest the stance of the new religious.

CONCLUSION

85. Corporateness is the key to power in a revolution. Intellectual clarity, though an effecting aspect of all revolution, has no implementing power except there be a corporate body willing one thing and acting out of commonly determined strategies and tactics. Revolutions collapse always at the point where the desire for individual creativity has become more important than the revolution itself. Hence it is when the religious aspect, or symbolic dimension, has not been able to freight the sense of the corporate demand that revolutionary forces often break down. The man of the spirit movement is a corporate man deciding to live out of those common structures which will enable the revolution. Apart from such a stance a man may be a visionary, or a rebel, but he is not a spirit man.

86. The operating instruments under the categories of intellectual, social, and religious provide twenty-seven tools which are utterly crucial for the implementation of the revolution. For example, in the practical methods, to build a model without the workshop procedures will render that model reductionistic. A model that is comprehensive but not actualized through a time-line construct will be inoperative and hence no revolution will take place. There is no shortcut to the task at hand.

87. To be the intentional body who will build the model, create the curricula, embody the new life style is to be the spirit movement. To participate in the employment of these tools in the historic church is to bring into being the new church, which will be the enabling force for the needed structures for the tomorrow of mankind.

responsibility and final corporate obedience. An equalized living scale, differing according to the demands of the mission manifests commonality and sets free sums adequate for the maintenance of tasks which could not otherwise be financed. While the budgets of each member or family will have the same structure, determined by the common calling, each one individually reflects the uniqueness of that member's needs and intentions.

COMMON ASSIGNMENTS

94. The movement reckons the time of each member and unit as resources. Discipline of time is as necessary as discipline of money. There is no vocational commitment apart from the mission, and each occupation is evaluated for its missional potential both in its provision of time and money. A discipline of assignment to movement tasks is based on the needs of the corporate thrust rather than on the desires of the individual involved. This discipline assures the availability of every member and unit to the total movement at any point and is developed within the various corporate structures from families to councils. Each person shares in the conduct of the administrative necessities and none is exempt from those enabling chores which, though monotonous, are crucial for the maintenance of the mission.

95. The quality of life to be manifest in all these economic forms might be called "missional poverty." For the people of the movement, nothing they own is simply theirs, but all of their life, including their goods, belongs to all the earth. Whether a particular rule symbolizes this in an undramatic way or in a radical way, the commitment required of the movement people is *all*—their very death. This is their poverty.

THE POLITICAL COMMONNESS

96. The discipline of the spirit movement is also decisional. The polity of the movement is that part of the total discipline which operates against all tendencies toward legalism in holding discipline to be utterly relative to mission. It undermines authoritarianism by assuring and demanding the full decisional participation of every member in all polity structures. A movement must deal with the concrete way in which its election is acknowledged and embodied, its rule of life, and its decision-making methodology.

COMMON COVENANTS

97. The discipline of the spirit movement is covenantal. The concrete form of that discipline is derived from the vision of the calling to be the covenantal people of God in the form of a corporate spirit movement. Each group lives out of a conscious and unconscious covenant to be that group. When any group decides to exist, some basic ordering of its life must begin. This ordering is often formulated as a document, but consists also in the group memory which holds a wider verbalization and interpretation of the founding covenant, its context, self-understanding, and dynamics. These very documents fill such a need for the whole movement. The integrity of each member and unit rests on their decisions to articulate and bind themselves to a covenant and so order their lives. It is never imposed from outside and is relative only to its own self-understanding and mission.

COMMON RULES

98. When any group becomes covenantal some operating rule of life must begin. The rule of a movement defines the particulars of economic, political, and cultural commonness before which the group has decided to hold itself accountable. Accountability, as a part of this rule, is first a part of the normal operation of group pressure. Second, it is direct questioning with regard to specific tasks, and third, it is symbolic in that it recognizes the relativity of the rule itself and opens the possibility to the individual of making a new decision about his life vocation. Further, every rule includes a leadership system which may designate one person or several persons as the unit's leadership in a rotating or more permanent basis. Like all other aspects of the discipline, the leadership system is determined solely by the task to be accomplished.

99. Full participation in the decision-making process is maintained by means of participatory consensus. Each individual participates with his words, his deeds, and his being

COMMON STYLES

104. The movement people assume a posture in the world that befits the new church that is being built. They also assume a posture that befits the scientific, urban, secular world in which all live. The movement man lives this complex life rhythm as a unifying thinker of cosmopolitan scope and depth spirit transparency. He lives the constant change as a perpetual builder of temporal models. He lives the global interdependence as a relational being, structurally engaged, and battling the forces of reduction and reaction in the very soul of the world. He lives the global risk as a predictor, a man rooted in tomorrow's society, a man who lives out of the confidence that resides in his own authenticity. All the postural practices of his life—his garb, his hair, his mode of conversation, the decor of his dwelling—proclaim the presence of the new man.

105. The quality of life to be manifest in all these cultural forms might be called "religious chastity." The people of the movement are covenanted in a holy marriage with God. No other covenant comes ahead of this covenant. Chastity means singleness of loyalty. Only that act which is guided by the inclusive and the futuristic is chaste. Only that act which honors the primordial actuality that never changes is chaste. Only that act which is free, searing intentionality is chaste. The people of the movement live in the context of willing this one thing, to serve God. This is their chastity.

CONCLUSION

106. Every revolutionary movement has to care for its members. The practice of corporate discipline is care for the covenant man. Without the provision of basic care the mission will be undermined by the unmet needs of the movement members. Disciplined care is never provided for the sake of maintaining some arbitrary standard of "health," but rather and solely for the purpose of holding the mission in being. In this regard, the discipline assures practical sustenance that cannot be left to friendship or whim but is built into the daily or weekly rhythm of meeting and working. Care is also provided so that specific missional tasks may be enabled. Further, and most important, care is provided in the spirit journey through structures of responsibility in which the group is present to every member as priest and brother.

107. These are twenty-seven disciplinary particulars which hold any unit of the spirit movement in being. Each particular is so crucial that it must be clearly understood that the omission of any one renders the discipline inadequate for the maintenance of the mission or the sustenance of the members. Each movement unit uses this practical construct to test and evaluate its own internal life.

108. In summation, the practice of corporate discipline is the act of being the church. The intentional people of God are distinguished from the latent church and all other expressions of depth humanness by their discipline. The intentional church is that people who self-consciously discipline their lives to be the church as a life-long vocation.