Ecumenical Institute

Council Second

MORNING WORSHIP

6:15 a.m.

Jet Hanger

	Fri.	Sat.	Sun.	Mon.	Tues.
Witness	Morni Leoni	Art. Leaker	Tony Wolfskill	Sue Steinle	Stan Long
Old Testa-ment	Mac Thompson	Jon Purinton	Ruth Kloepfer	Marj Davis	Sandra Leaker
New Testa-ment	Bob Rand	Maureen Jenkins	Don Fisher	Bill Smith	Jim Anthis

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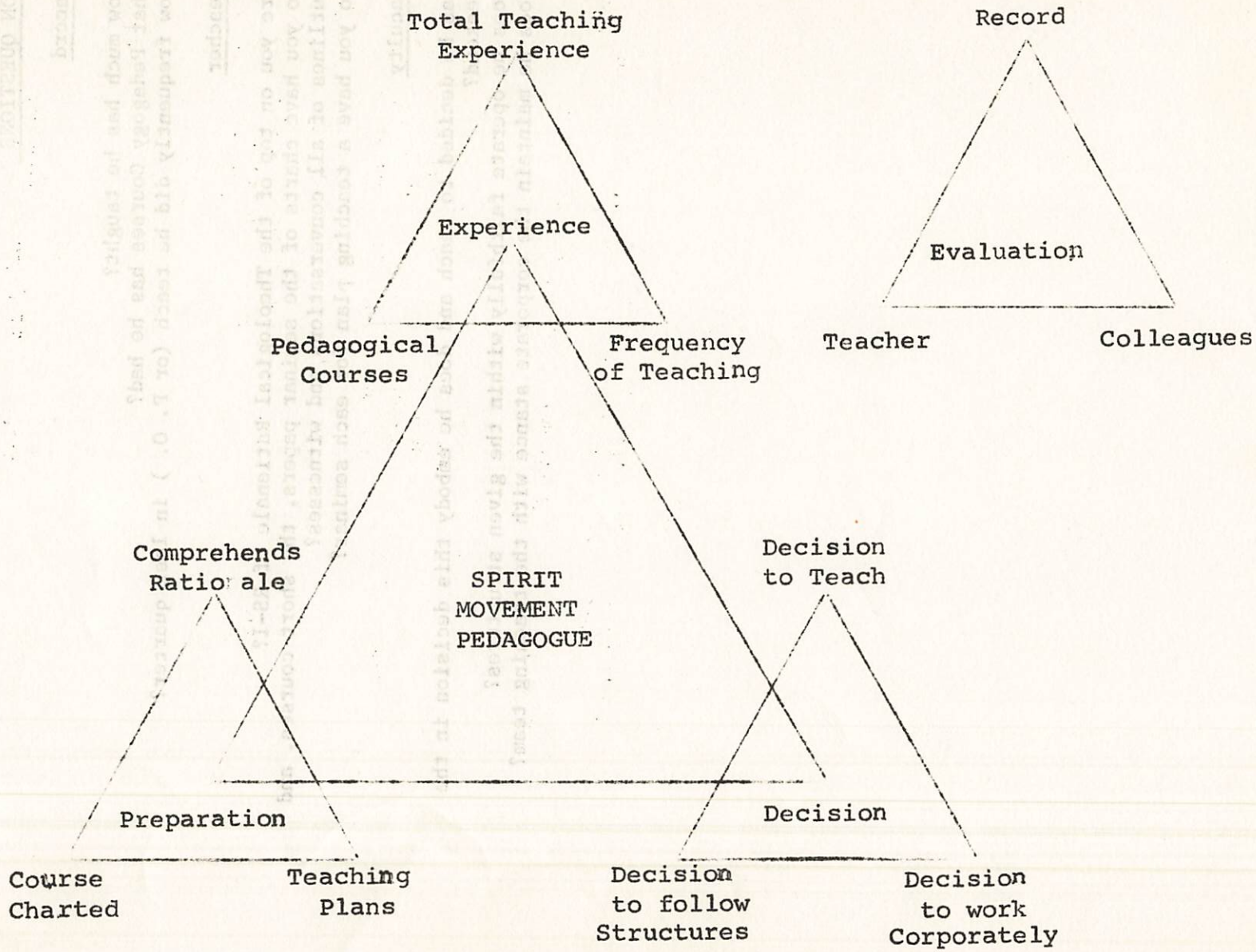
MEAL CONVERSATIONS

	Breakfast	Lunch	Supper
Thurs			P John Baggett R Joe Slicker
Fri	P Art Leaker Re Lorna Poole Ra Phil Mayfield	P Shirley Porter R Joe Crocker	P Dave Cliburn R Jon Jenkins
Sat	P Stan Long Re Jim Robinson Ra Maureen Jenkins	P Gussie Moodie R Bob Porter	P Diane Brave R Cynthia Sturge
Sun	P Sarah Caufield Re Dick Elliott Ra Bain Davis	P Sandy Friday R Jimmy Jones	P Don Sax R Claudia Cramer
Mon	P Ruth Kloepfer Re Marilyn Crocker Ra Bill Steel	P Dan Bundy R Lou Richards	P Don Thompson R Art Brandenburg
Tues	P Bob Hopper Re Penny Portman Ra Bob Kotichky	Eucharist	

Preist/Reader/Rabbi

Model for Evaluation of Pedagogues



MODEL FOR EVALUATION OF PEDAGOGUES

EVALUATION QUESTIONS

Of the Record

1. How much has he taught?
2. What Pedagogy Courses has he had?
3. How frequently did he teach (or P. O.) in last quarter?

Of the Teacher

4. Are you on top of the Theological Rationale of RS-1?
5. Do you have charts of the seminar papers, the short courses, and outlines of all conversations and witnesses?
6. Do you have a teaching plan for each seminar?

Of the Faculty

7. Has he decided to teach and does he embody this decision in the weekend?
8. Does he operate faithfully within the given structures?
9. Does he maintain the corporate stance with the teaching team?

P A R T O N E

THE CONCEPT OF THE MOVEMENT

PROLOGUE

I THE PRESENT REVOLUTION

II THE JOURNEY OF MAN

III THE HUMAN STANCE

IV THE FUTURE VISION

V THE SPIRIT MOVEMENT

Working Paper - Not for Publication
Council II
August 6, 1967

PROLOGUE

1. Massive upheavals rack our world. The whole globe is in revolution heretofore unknown in the history of man. It is a violent disturbance in the deeps of consciousness itself. Only its radicalness matches the vastness of its scope. The race at large is hurled into a great struggle to invent, as if from the beginning, what it means to be human. This beyond all else defines our time.

2. Nothing remains untouched. All dimensions of our personal and social existence are affected and every individual, every people and every institution is involved. The world-wide economic tensions and political strife which have marked our century, are but symptoms of this depth eruption. Family patterns are upset, long honored social constructs called into question, educational systems rendered inadequate, religious institutions cast into shattering self doubt. Ours is a universal crisis in purposeful identity and meaningful function. Men in every clime and in every state of life reach with passion after fresh intellectual models, life styles and significant images. In brief, the total fabric of humanness is challenged.

3. The accompanying possibilities and consequent demands are overwhelming to the point of collective trauma. Many individuals, social bodies and indeed whole peoples have suffered failure of nerve. Hoping to stem the futuric tide, some fanatically cling to the antiquated goals of archaic structures. Others expend themselves in frantic activism, preferring the relative security of remedial busyness to the anxious dread of giving form to the future. Herein is the malaise of our age, not the revolution itself, but the fear-filled refusal to engage it. Yet finally there is no escape, for man or for mankind. Time finally collects on its demands. Soon or late we forge new patterns of social relations, create new symbols of personal meaning. This alone will harness the deeper levels of consciousness, releasing new bursts of creativity into the total human process. Here is the key to the future.

I. THE PRESENT REVOLUTION

INTRODUCTION

4. Previous revolutions in the recent centuries have focused on the political or economic dimension of our social existence. Today's upheaval is foundational. It touches the very ground of human existence itself. Therefore it is called a cultural revolution. Through it the very image of man is being redone.

5. Man lives by his self images. In one sense he is his self images. To change the image is to change the man. A new human being is emerging in the present radical cultural transformation. For man is creating new concepts of common sense, new patterns of social relations, new symbols of human mode.

6. This is occasioned by and manifest in the present world wide scientific revolution, the world wide urban revolution and the world wide secular revolution. This inseparable trinity comprises the present cultural upheaval. To understand post-modern man is to grasp this tri-dimensional revolution.

THE SCIENTIFIC REVOLUTION

7. The 300-year Scientific Revolution has come of age altering the common sense of man. The everyday taken-for-granted images we live out of have shifted radically. Man has a new imagination. His mindset has been altered more radically since the turn of the century than in the previous 1900 years.

8. No longer does man experience his world and himself dualistically or mechanistically. He knows that his picture of the universe is just that - a picture - and that he is forever shaping <u>that</u> world picture which in turn determines his own destiny. He sees himself not as body and spirit but as a universe of relationships perpetually restructuring itself. This means man no longer depends on rational principles inherent in the structure of the universe to give order to life. He is not merely a victim of the evolutionary drama trying to play the role of a detached observer. He is now also a significant, creative participant in it.

9. As we look into the structure of <u>things</u>, science is continually finding ever new dimensions of inter-relatedness and interdependence. We find dynamic energy packets moving on an irreversible course toward total expenditure and death. The planet we populate, we ourselves, all seems to be energy releasing itself into history. No occurence, no matter how trivial, is without its impact on all else in the universe. From the scientific revolution, we have gained fantastic new images of man's power to create history itself.

10. From history as a static machine grinding out endless inevitable directives we have shifted to a picture of life as dynamic process, always in a state of becoming. Each of us is continuously a surprise to himself. Even our language reflects this basic shift from static definitions to dynamic processes, as nouns are more and more becoming verbs. While we wait for clarity on our current situation, the situation itself is changing. Thus the tendency for men today to ooze aimlessly into tomorrow is suicidal. Man commits himself to creating deeds which die at the moment of creation.

11. The total image of man then has shifted from that of victim of determined laws to that of predictor of future trends. No longer are we merely searchers for new laws of nature. We determine the future of the evolutionary drama. We are deciding now the shape of this planet and of self consciousness itself. It is not enough to spend one's life in seeking. Each man alone and all men together can and must create. Man is responsible.

URBAN REVOLUTION

12. From the first city of man, the necropolis or burial city, man has traveled an incredible distance. The city of man is first of all invisible; it is an unseen web of structured human relationships which enable suffering, growth, death and change to be met in meaningfully patterned ways. Each such structuring leaves a residue of architecture, artifacts, political programs, and economic functions. In today's metropolis the new invisible web nears completion and encounters yesterday's residue. Everywhere the urban mindset overtakes the rural.

13. In the rural mindset of yesterday, man's consciousness was narrow and parochial. Against overpowering and unpredictable nature, men built secure, closed relationships. Strangers, other religious forms, differing ethnic groups were suspect. But the electric gridding of this planet has brought the new urban mindset. Cosmopolitan man does not fear the foreign and unfamiliar. Having gained relative control of his natural environment, the world is his home and all men his neighbors.

14. Simple natural rhythms were reflected in rural minded men. Crises were natural catastrophies and decisions were few. Re-action was the norm. But the technopolis we live in reflects a mindset which is complex and constantly changing. Every moment requires multifarious decisions of far reaching consequence. Nervous tenseness characterizes a man aware of his interdependence with all men.

15. The secure, closed relationships of rural men meant one to one mutuality and intimacy. The circle of intimates was small and secrets were not possible. Love was an immediate meeting of a friend's known need. Mega-City man never knows the end of his relatedness, unseen voices deliver his phone messages, invisible men bake his bread, unidentified screams jar his slumber. Urban minded men appear cold, hard, indifferent and analytical for their concern

is exercised in building structures of justice for all men. They are re-educating their emotions to care for the many rather than the few.

16. Man is not a rootless, ungrounded being. He chooses a stance, he establishes roots. Rural Mindset Man took root in his land and grounded himself in his family. His stance was toward the immediate past, built of traditions and customs which made life safe and dependable. Urban Mindset men cannot root themselves in a plot of ground to be handed down to the first born. They root themselves in geographic communities to build common identity in the midst of the greater identity of the metropolis. They ground the family in a task beyond themselves - that of building the new city. Their stance is toward the uncreated future for which they are responsible and they reinterpret man's total heritage as they work.

THE SECULAR REVOLUTION:

17. The collapse of the Newtonian world view and the coming of the urban world has had repercussions deep into man's mood, or depth relation to what is. Man's very sense after what it means to be human has undergone an upheaval comparable only to the times of Guatama the Buddha or Jesus the Christ. This is the coming of age of the Secular Revolution.

18. With our clarity that there is no final heaven wherein rest the perfect essences of life substances, we no longer experience the impingement of the incomprehensible out at the edge of life. We meet the mystery of life in our encounter with the everyday demands upon us. A news report sears into our parochialism forcing us to comprehensiveness, an alert student tears from us our anachronisms and pushes us out into the uncharted future. The urgency of saving our planet from our own destruction zeros in on our floating and undecisiveness demanding radical intentionality. The center of life appears to us as transparent, illuminated by unbelieveable consciousness, and this transparency burns us. God is born, the Mystery lives, Being be's.

19. In the midst of routine detail the response required is the creation of temporal models. There are no eternal patterns for us to "discover" and reduplicate. Every situation is unique unto itself requiring a creative response never before ventured. Yet to overcome successiveness and a new kind of "victim of the circumstances" image, models of one's contexts of operation are necessary. Man the model builder is the secular saint, deeply human and thus newly religious.

20. As model builder, man no longer struggles with natural demonic powers but with his own historical decisions. Everyman knows consciously or unconsciously that every historical event is a consequence of his own personal decision making. Every worldwide problem is an extension of our refusal to be the responsible persons we are. Thus a mood of seriousness marks our hour as we

struggle not against the powers of inertia and bourgeoisism but with our past decisions to give such life postures power in our life.

21. And irony of ironies, the Post-Civilized Man knows there is no authority which justifies his decisions. We stand naked before the isness of Being and Non-Being as we forge out the new civilization of urban consciousness. No person, no book, no structure, no idea or doctrine is final. Human authenticity is realized by committing one's death into the civilizing task. Man is one thrust into history: he authenticates that thrust as he projects himself to the edge of his grave and from that perspective chooses the necessary deed not of the moment but that which all of history requires. The secular man is unheralded and unknown spirit intentionality.

CONCLUSION

22. In summary, Century Twenty's revolution is a great leap forward in the drama of man. It is a rudimentary breakthrough in the spirit of man in an utterly scientific, urban, and secular world. The spirit depth of the breakthrough intensifies its threat to both the reactionary and liberal forces. It is equally an offence to the dogmatic secularist and the entrenched religionist. Both prefer encounter with surface reality to engagement with the dark conflicts of the deeps of consciousness.

23. The need is for radical spirit revolutionaries who pioneer as the bearers of the new humanity. Those who decisionally embody the actualities of the times, who take into themselves the anxieties of surrendering the security of yesterday, who embrace the dread of forcing back the unknown of the future are the new saints for whom all creation groans.

24. Finally all of history has conspired to bring us to this hour. All the hopes and despairs, all the joys and sufferings, all deeds and decisions of all men from the beginning are in a sense fulfilled in our time. The present revolution must be apprehended as a signal moment in the inclusive drama of man.

II. THE JOURNEY OF MAN

INTRODUCTION

25. The history of man is the history of consciousness. For man is the consciousness of consciousness. The emergence of consciousness is an on-going struggle of pain and fear, a continuing experience of wonder upon wonder. Our time is a major breakthrough in this never-ending process. It is a new and mighty wonder, fraught with pain and fear.

26. Emerging from the primeval slime, man gradually transcended the immediacy of the here and now creating for himself memory and anticipation. At the same time he was experiencing a continual enlargement of the space in which he lived. His horizons were slowly pushed beyong the limits of sight to the unknown edges of the universe itself. Inseparable from this time and space experience, man became, deep within himself, conscious of the consciousness of consciousness. Herein is his capacity to transcend himself, to project himself. Here is man's dreadful awareness of the freedom that he is. Thus he became an historical creature, setting himself apart from all other forms of life.

27. In any revolutionary hour man is driven to review his journey, to reconstruct his social memory, to reformulate his story about himself. The more crucial the time of upheaval the more radical must be the historical reconstruction. Now, therefore, it must begin with the very dawn of consciousness. It is in redoing our past that we find the wisdom and courage to create the models which determine the future.

28. Earliest man was marked by the birth of consciousness itself. To think and to act are the first signs. Beyond this is to think about oneself. To say "I", indicates the emergence of a new kind of life. But consciousness, once born, could not immediately rise above the hard realities of life, but saw itself as the pawn of powers over which it had little influence and no control. Early, nomadic man, wandered the earth in obedience to the need for food and land. Floods, famines, and plenty, alike, were determiners of his life and movement. He moved by their commands which usually appeared totally capricious.

29. For this man, there was no real history; there was only today, and yesterday dimly remembered, and tomorrow fearfully anticipated. Food, shelter, warmth, sex, the basic needs of life provided the only thread of continuity which bound together the succession of days.

30. Lacking effective tools of communication or travel, his horizons were limited to what he had seen. The totality of his environment was circumscribed by the perpetual struggle to stay alive. He began to invent tools to assist him in this task, but the tools were always immediately related to his day by day needs; they were not intellectual tools which freed him from the limitations of time and space.

31. If anything, the men of pre-civilization were oriented more to the past than to the future. It was in the past that valuable lessons had been learned the hard way; the future was full of demons ready to present fearful new problems and to threaten his very existence.

32. In this kind of life, the only freedom was seen in the ability to adjust to the demands of life, by moving, by inventing, by experimenting with rituals to appease the spirits and demons. Consciousness was present; transcendence to freedom was not.

CIVILIZATION

33. The vast reservoir of human experience has been in the context of the long period of civilization, just now coming to a close. During this time, man rose to a new level of perception and lucidity. Achieving the ability to see himself in relationship to an ordered reality. As the mind stretched beyond the immediacies of life and began to analyze and probe into the nature of matter, it "discovered" patterns which had the appearance of holding things together and reflecting an intelligent system. [Man saw himself as one who could decide to cooperate with these patterns and adjust his life consciously to harmony with the order that was there.]

34. His sense of history developed rapidly, and in concert with his discovery of patterns, he also saw rhythms and meaningful progressions in the past and the present, thrusting into the future. History seemed clearly to be in the process of fulfilling itself, of achieving certain ends and goals that were already partially revealed by events of the past.

35. All of this, led the men of civilization to construct a picture of the universe as they saw it wherein there were eternal and unchangeable values and principles. Natural law became the symbol of a world which was governed by processes which man could discover but could not change.

36. In like manner, his understanding of the future reflected this affirmation of eternal order. The future was always there, but it was already a closed book. With enough intelligence, a man could analyze the causes and effects of the past and could know exactly what the future held. In this context, the duty of man was to order his life in such a way that he cooperated with the eternal on-going processes, of which he was but a small part.

37. His freedom was always proscribed by the unchangeableness of the basic and important things in life. True, he was free to rebel and to refuse to cooperate, but in that case his fate was sealed and he would be crushed by history itself. On this other hand, he could choose freely to order his existence in a manner that would be of maximum benefit to himself because he affirmed and adjusted to the reality that he knew.

38. Now, in the fulness of time, a new mutation has taken place and man has discovered the deep secret of history in general. After countless centuries of seeing himself as an object among objects in a world whose structures are both given and fixed, he has risen to a new perception. Nothing exists except the onrushing chaos of the given; it is his rationality that creates patterns and imposes order on all that is. This is the age of the birth of a transcendent self-consciousness that is lucid about the fact of life itself: we place an overlay of order on reality and create the universe.

39. But this task is not static; it is continual, thrusting both into the past and the future. History is a product of the mind of man. The only progression that exists in the past is the order we discern; the future is built by human decision and can at any moment be altered by human decision.

40. Given this vision, as it is known,and given the exploding boundaries of scientific knowledge, the universe itself is now known to be a model that man has created in order to live. From an insignificant planet on the edge of one galaxy, he has reached out to see the finite by unbounded wonders of the endless reaches of space. As new data becomes available, the model is changed in order to be inclusive and rational.

41. Finally experiencing himself as an agent in the creation of the future, he has felt the claim of the inescapable task: to predict the future and so to create it. There are no immutable laws which are relentlesly grinding out his destiny. Rather there are powers, and forces, and probabilities, all of which he relates to as the controller and determiner. Man, come of age, is the master of his own destiny.

42. This is the realization of the eternal gift: freedom. At every point in his life, man is free by virtue of his knowledge that he transcends the given, relates self-consciously to the past, and predicts the future. This is both his gift and his burden. He is no longer privileged to escape into the stance of a victim, but is required to take charge.

43. The new situation of man in post civilization has become transparent. We are lucid about the basic decision to be made. The question can no longer be evaded: Will man accept the awesome responsibility to be the self-conscious lord of all that is?

44. No longer can history be considered as an inevitable happening. No longer can we point to one aspect of life, the economic or the political, as the source of the power and patterns which create the future. No longer can we wait, confident that tomorrow will produce acceptable alternatives to the present. The universe is dependent upon us. It is our responsibility.

45. Man is now forced to live as a creature of the futre. The destinal decisions he must make today, create the structures future generations will inherit. It is a matter of freedom: the freedom to affirm our lives; the freedom to possess the universe; and the freedom to create tomorrow. It is a fearful and wonderful moment in the emergence of the consciousness of consciousness. It is a critical turning point in the very destiny of life itself. The voice today cries for a new birth of the willingness to be Spirit Man.

III THE HUMAN STANCE

INTRODUCTION

46. The coming of this new age has perhaps shaken most violently the religious institutions. Christianity has lived all its life in the context that is now dismantled. It must now, therefore, reformulate itself in an entirely new world. This trauma has produced the most basic theological retooling ever experienced by the church.

47. The twentieth century revolution in Christian theology has first of all given clarity to the sickness of current Christian forms when judged against the explosion of spirit that burst forth its original formation. But also twentieth century Christian theology has broken loose a vision which interprets the total situation of man in this historical moment and provides the key to the entire future.

48. This theological description of life has now been embodied in a new human stance toward life which everyman in this crucial hour must be asked to assume. It is expressed in three dynamic poles -- the impingement of the secular mystery, the occurrence of the contentless transformation, and the enactment of the cruciform response. This stance is set forth to be nothing less than the stance of those who see the vision which is the HUMAN INDICATIVE and embrace the mission which is the HUMAN IMPERATIVE.

THE SECULAR MYSTERY

49. Every man knows or can know the unknown that forever remains unknown. That final mystery is impinging upon 20th century man in the depth of the very imagery which rendered that mystery present to earlier eras of human reflection. The supernatural two-storied mode of religious symbolism has been dying and dead for several hundred years. Now when popular media acknowledge the entombment, man is experiencing a seering assault of sheer Mystery.

50. Mystery is manifest whenever human attemptsto live in reduced visions and responses is impinged on by the unbelievable demand for inclusive responsibility. All parochialism whether race, religion, culture, or world view, are under assault by the inescapable demand for global community. The gigantic intracultural complex that actually constitutes our fate assaults every man and all his narrow molds.

51. Mystery is manifest whenever the long established traditions of the past are uprooted by the incredibly novel future that faces the human family and every member of it. No refuge of security will stand before the inevitable changes that are now seen to be the perpetual explosion of human destiny. No image of reality, no social fabric, no depth certainty will escape the perpetual revolution of life that faces every participant in this historical process.

52. Mystery is manifest whenever the inclination to be indecisive is impinged upon by the vision that no power other than man himself will create an answer to the overwhelming problems of the planet. No law of inevitable progress, no superhuman powers, no technological magic will automatically work everything out. Man has set before him blessing or doom, and he must decide what is blessing and work for it or he will drift into planetary disintegration.

53. This triform impingement of Mystery determines the depth struggle with which 20th century man must deal or from which he must flee. Though many lips are embarassed to pronounce the words "God the Father Almighty," the 20th century recovery of Christian clarity knows that these symbols are again filled full with this powerful rebirth of Mystery at the depths of secularity.

THE CONTENTLESS TRANSFORMATION

54. Every man knows or can know the happening that revolutionizes the basic self-understanding and life motivation of the human spirit. An awareness of profound emptiness and futility, of basic purposelessness and guilt has paralysed the spirit of 20th century man. More than many ages, we have become lucid about the bottomless estrangement in all relations of human society, in all relations to our own self, and in our relation to that seering Mystery that impinges upon all aspects of our lives. Now when it has become popular to become cynical and pessimistic about human change, the primal transformation of life is taking place with surprising power.

55. Human life at its extremity has been seized by the dawning of the fact that totally estranged life is supported in being by the impinging Mystery itself. In spite of the fact that no man can ever tolerate his own being, and in spite of the fact that no other man can understand or accept him, man is in fact uncondemned. Each life and the whole reality to which each life is related is unconditionally given, waiting to be picked up and lived. The past is past, and man is not condemned by it, however much he may condemn himself. The future is open, the possibility to face it and shape it has not been denied to the most miserable of men. Man is accepted. But in a way and to a degree never quite possible before, the awakened Spirit man of the 20th century knows that this transformation is dependent upon no deed, no belief. For it is not transformation of life itself which is accomplished, but transformation of the perception which receives life. This is the quality of the contentless transformation. Everything is the same, but everything is different because man is transformed. Life changes as the transformed man lives it.

56. Human life at its extremity, seized by this primal dawning, is offended by the implications. All human efforts gain no righteousness. All human guilt gains no condemnation. All human reasons for significance are foolish, and all excuses for insignificance are escapes from man's bestowed grandeur. The human mind is offended; all rational authority has been destroyed. The human drives are offended; all hope for an emotionally satisfying life is crushed.

57. Human life at its extremity, seized and offended by this primal dawning, must decide. The decision is nothing more nor less than the decision to live life exactly as life is given--impinged upon, estranged, but accepted. The decision is a decision to value the real, however uncomfortable or disquieting, because it is real, and accepted. The decision is a decision to reject all search for something more than an impinged upon, estranged and accepted humanness. The decision is a decision to die; for death is real, and in this decision death is valued above all illusions.

58. This seizing, offending, decisional happening is the basic revolution of the Spirit of man. It is that happening without which the human drama does not renew itself and launch into new adventures. Though many lips are embarrassed to pronounce the words, "Jesus Christ," the 20th century recovery of Christian clarity knows that the first community that named this name pointed to this primal transformation of human life and proclaimed that revelatory happening the universal truth, Lord of all visible and invisible reality.

THE CRUCIFORM RESPONSE

59. Every man knows or can know the radical imperative that comes to the man who chooses to be the estranged and accepted man that he is. To live life as it is given means that one takes upon himself the imperative to be intentional. Life is decisional however much men flee from the risk and responsibility of decisiveness. To live life as it is given means that one takes upon himself the imperative to include all parts, aspects, and dimensions of reality in his evaluational consideration. To live life as it is given means that one takes upon himself the imperative to venture from the safe patterns of the past and create an adequate response to the future. Real life is a demand for radical response.

60. Those who embrace this tri-form imperative are those in the historical drama who see their vocation rendered on behalf of all that ever was and for the sake of all that ever will be. This response on behalf of the whole universal drama requires all of one's life. There have always been and always will be in the historical drama two responses: those who intentionally lay down their lives on behalf of all and those who do not. Those who intentionally expend their deaths possess the power to direct the course of history; those who cling to their lives are directed by the historical process. This decision to die is the cruciform response.

61. Those who embrace this cruciform imperative know themselves to be free; free to confront boldly the tragic and glorious deeps of life, free to participate in life fully without losing one's detachment, free to decide the course of human history in spite of all the perplexities and ambiguities of every comprehensively viewed situation, and free to require of oneself this invincible style of living.

62. Those who embrace this cruciform imperative know themselves to be the solitary ones who must live out of their own initiative, counting on no one to aid them. These people are those who risk being foolish, phoney, and disastrously wrong in the eyes of all. These people are those who need no rewards of peace, joy, or status, but count humanness itself suffecient reward. These people are those who are perpetually the revolutionaries of the historical drama.

63. This cruciform response is the key to the historical process itself. It is the mission without which all self-conscious life comes to an end. Though many lips are embarrassed to pronounce the word "Holy Spirit," the 20th century recovery of Christian clarity knows the entire future of the comprehensive drama are the elect of God, the holy people, the embodiment of ultimate spirituality.

CONCLUSION

64. The primary vocation of those who have seen clearly the human indicative and have set before their own lives the human imperative is to build the practical forms that historically manifest the reality of the cruciform response. The task in other words is to rebuild the church as that part of the human community which visibly manifests the response to God on behalf of all mankind.

65. In this hour of global injustice the people of God are those who know they must and do rebuild the economic and political design for the planet. In this hour of total cultural revolution, people of God are those who know they must and do rebuild the structures of education and the structures of urban community life. In this hour of inadequate and demonic religious forms, people of God are those who know that they must and do rebuild the manifest structure of religion.

66. The first priority of the self-conscious and intentional people of God is to develop those new religious forms that hold, mature, and coordinate the cruciform response. Only renewed structures of intentional church life will explode the cruciform response to the proportion of a world wide force that can produce the response demanded by this historical moment. The self-conscious and intentional people of God now live out of the rediscovery of the Human Indicative. The Human Imperative demands that the people of God rebuild the entire construct of the manifest thrust of the church for the sake of releasing the reconstruction of a just and human world. This is the Human Stance.

IV. THE FUTURE VISION

INTRODUCTION

67. Now in our time, these new religious forms embody a fresh vision of a redeemed future. This vision, grounded in the secular mystery, the contentless transformation, and the cruciform response has always been latent in the minds of men, and from time to time has assumed conscious and visible form. From the earliest, man struggled to envision a world devoid of those structures by which he could realize a fully human life. In the 20th Century, an explosion of possibilities has occurred which radically alters man's ability to plan and create the social constructs in and by which he lives.

68. A new dimension of freedom, consciousness and choice has evolved which is manifest wherever men and women chose to design their personal and corporate structures. People in countless disciplines have assumed responsibility for inventing the future by undertaking to build models and conceptual visions of what shall be. The broader range of human knowledge and the increasing ability to handle abstract concepts and minute detail has permitted the vision of the future to become thoroughly comprehensive, encompassing all aspects of man's life, economic, political and cultural. The vision of the future marks the direction of the civilizing process.

69. The vision, finally, is one of the new man, authentic to the core of his temporal being, the new church, reformulated for the task at hand, and the new world, human to the depths as never before. This is the vision which impells all people and which stands as a beacon for the spirit people.

THE NEW MAN

70. The new man, a mutation in humanness itself, has emerged in the midst of the historical process. He is the comprehensive man who dares to do all that he does before the totality of existence--before all that has ever been, all that is and all that is to come. He is the futuric man who appropriates the past as his teacher but stands resolutely directed toward the future. He is the intentional man who dares to decide the course of his own life and, in concert with others, the course of all history. He is a man of the spirit.

71. This new man has moved through the tragic confrontation with the historical forces which have ravaged human life in the 20th Century and is lucid about his own contingency and the utter contingency of all about him. As the lucid man he dares to see what he sees and to know what he knows, about the depths of tragedy and suffering. He refuses to hide from what he sees and knows, taking it into himself and creating new possibilities for humanness within the limitations which the historical situation places upon him.

72. The new man is aware of the problem of reductionism. He remains obedient to the universal as it is manifest in the parti-

cular, and the particular as it is related to the universal. That is to say, the new man refuses to surrender his life either to a floating attachment to universal essences, or to a narrow involvement in trivia. He is engaged in the total social process in his every concrete action in order to pioneer in the formulation of social structures which minister to all people everywhere.

73. As the man who lives on the edge of human creativity, he is the corporate man of covenant who knows that the time of individualism is past. As the disciplined man, he binds himself in covenant with others who are comprehensive, futuric and intentional, for the sake of performing the pioneering deed.

74. As the self-conscious man he decides in freedom what deeds are necessary and acts upon his decisions. He has no final appeal but the appeal to himself and to his deeds. He knows that all his deeds impinge upon the whole of humanity and assumes responsibility for their consequences before all that is.

THE NEW CHURCH

75. The new church has emerged throughout the world in every concrete manifestation of the religious traditions. This new church envisions itself as the representational people within every society and in mankind as a whole who act on behalf of all in the tradition of their revolutionary fathers.

76. The new church is a celebrational people who know that it is the symbol which unlocks the power of the spirit in history. They symbolize in their corporate being and acting what is involved in living before the Universal Presence, according to the Universal Word, performing the Universal Deed. They know that the symbolic dimension of their life is that essential aspect of their existence out of which flows all their humanizing activity.

77. The new church is also a reflective people who know that without reflection both on the times in which they live and the Universal Presence, the Universal Word and the Universal Deed, they and their deeds will be parochial and irrelevant. The reflection dimension of their life is never an exercise of inwardness but solely for the sake of the deeds which have become necessary.

78. Both the symbolic and reflective dimensions of the new church undergird the pioneering activity of these missional people. The new church does not have a mission -- it is a mission in history. As mission it is constantly expending itself on behalf of all that is, and all that shall be. It loves the world by bearing the liberating Word and creating the structures of justice which make human life human.

79. The new church is a radically disciplined people living under covenant to expend themselves in the performance of the necessary deed. Its discipline is never for the sake of its own integrity, virtue, or merit, but only for being the representational people in all the societies of the world.

80. The new world is emerging within all cultures and all societies of the planet. All people everywhere now have the respon sibility of envisioning a global network of inter-relatedness in which every man has access to the whole world and through which the whole world is available to every man. The actuality of such a vision is both a possibility and an imperative.

81. The economic structures of the new world are the global patterns in which the unqualified claim of all people to resources, technology, and products is honored by the guarantee of all that is necessary to sustain and encourage full humanness. The ancient disparity between rich and poor is behind us; the equitable distribution of the abundance of the planet is at hand.

82. The political structures of the new world are the global designs which assure for every person participation in the decision making process. The ancient divisions of master-slave, manager-managed, ruler-ruled are at an end. Just participation of every person in the political process as a bearer of destiny is at hand.

83. But at the center of all the economic and political revolutions of our time there exists a radical revolution in culture wherein every man may grasp his life afresh as significant. Whereas in former times upheavals in the economic and political orders of society have been of primary importance, in the new world it is precisely at the point of radical cultural change that the edge of the civilizaing task is to be found.

84. The vision of a new world culture is understood in and through three abstractions. The secular mood of the new world is a synthesis of the basic life-responses of all cultures producing new symbols of inclusive humanness. The scientific sense of the new world is the extension to every man of a pragmatic education which goes to the depths of all dimensions of life. The urban style of the new world is the living out of the necessary interdependence which is human life.

CONCLUSION

85. The vision of a new man, a new church and a new world is utter inclusive in its compelling power. Throughout the world, there has arisen a new breed of spirit people with a comprehensive grasp of all that is who have decided with radical intentionality to build the future. For these people, this vision is the shape of tomorrow.

86. The emerging body of visionary people, compelled by the concrete possibility of a more human world, is now to be found in all communities of society, all institutions, and in every culture. Not only is the vision held among artists, poets, priests, and social humanitarians, but among businessmen, politicians, economists, and scientists. Institutions which have been largely tradition bound, are breaking loose with enthusiasm for the futuric , raising unprecedented questions and reaching for new answers.

Cultures across the world, mainly stagnant for generations, are now springing into life, compelled by the vision of the new humanness. Men of low and high estate are equally confronted by the power that is being released, and, as the respond, become a part of the new spirit elite.

87. This vision of a new man, a new church, and a new world, the construct of an ever more human future, compels all people and is thrusting into the civilizing process. This vision is here and now, a reality which is seen, embraced, and embodied.

V. THE SPIRIT MOVEMENT

INTRODUCTION

88. All that has been said thus far leads us now to see that the human race is in the midst of an unprecedented happening; for in our time there has arisen out of the primordial struggle for humanness a new revolution in the spirit of man. Long sought after, occasionally glimpsed, always latent in the consciousness of sensitive people, the eschatological mutation is now at hand.

89. From the Orient, to Africa, to Latin America, to the Western World, human life is rumbling with a stirring of men and women coming to a new awareness of the grandeur of the human enterprise. Struggling to take possession of their own destiny, people of every culture and religion are experiencing the pain and joy of the Spirit Movement of the 20th century.

90. A new spirit elite of human being has emerged as this movement. They are the ones who have decided to give their lives for the revolutionizing of culture, as those who create by intentional word and deed the future of mankind. Nothing will stop this spirit elite for they are the wave of history that will manifest itself in every aspect of the civilizing process.

PERVERSIONS OF THE CHURCH

91. In the midst of this spirit movement, the various manifestations of the church, that strange community in history which has, throughout the ages, beeen the spirit people who took responsibility for the civilizing process, has preserved the creeds, the stories, the self-understandings, and treasures of its revolutionary fathers. This very community, with all its sicknesses, has nevertheless provided that connecting link with the past which makes the present understanding of the Spirit Movement possible.

92. But the sickness of the church at this time of Spirit obscures the inescapable challenge to play again its ancient revolutionary role in history. The doctrinal clarity achieved in earlier periods became doctrinalism in which doctrine once embodied, became right belief and blocked the Spirit vision. Even now the exaltation of doctrine once impelling, stagnates vital insights.

93. Likewise, institutional forms once fitting for the tasks at hand are no longer relevant. Though necessary and crucial, institutional forms, when worshipped, block awareness of the necessity for perpetual reformulation. Idolatry of institutional forms marks the second deep sickness of the church in our day.

94. Further, the perversion of the earlier image of the Spirit people as a fellowship in history, in the worship of a community of peace and harmony has made it impossible for the historical church to appropriate the turbulence, ambiguity and struggle of the Spirit Movement which is being born anew today. All the Fathers were well

aware that the very mark of the Spirit Fellowship was tension, struggle, and conflict. Whatever peace accrued to this community in the performance of its deed was surely beyond understanding. The pietistic perversion of corporateness is the third great sickness of the church.

95. But the vital core of the Catholic and Protestant Fathers' understanding of the church as a revolutionary movement in history has been preserved to this day and enables all men within every historical manifestation of the church to grasp a fresh understanding of himself as that same revolutionary movement. That vital core is the protestant principle, the conviction that the church must always attend to internal criticism and constantly subject itself to radical reformulation in every age. Vatican II stands as the sign of the completion of the recovery of the protestant principle within western ecclesiastical institutions. The historical manifestations of the church are now aware that doctrinal formulations, institutional and communal forms must be perpetually subjected to prophetic insight.

CHURCH RENEWAL

96. This basic insight, recovered in the last fifty years of radical church renewal has called into question the perversions of the priestly prophetic image. All men everywhere now clearly see that the Spirit breakthrough which has marked the global restlessness in our time has occurred decisively within the church itself. There is no turning back. The perversions have been identified and are being systematically repudiated by the wave of clarity which the pioneers of the last fifty years have delivered to this moment.

97. Seldom in the past has there been so profound a recovery of the theological heritage of the People of God. Though much reflection is needed, this basic task of recovery is accomplished. The work of the theological giants of the twentieth-century theological revolution stands as a body of reflection never to be divided as the object of debate where theologian is set against theologian. This work stands in its totality as a self-understanding to be appropriated and lived out, in which each theologian offers a unique contribution to the whole. No longer can the church revert to scholastic exercise. The way is now prepared for the clear proclamation of what human life shall always be about.

98. Likewise the institutionalism of earlier days has been ravished by the ecumenical reality of the last fifty years, in which the very institutional forms themselves have been appropriated as the bearers of unique gifts, all to be received under the imperatives of one world-wide movement. No denomination has been left untouched; all denominations may now be appropriated as relative to the one great vision of new church as humanizing movement in history.

99. Further, these fifty years have been marked by a radical recovery of a reformalated image of community within every part of the church in the rising up of the laity to refocus the commitment of the church upon the world of work, daily life, and social decision-making. The gift of the lay movement lies in the awareness that the

the church as a revolutional movement is a scattered community whose gathering has no purpose but to enable the scattering. Gone is the pietistic perversion that makes the church a vehicle for personal salvation. The pioneers of the lay movement have forged a fresh image of presence which embodies anew the age-old imperatives of commitment and self-expenditure. No longer does the self-conscious man hide in fellowship of any sort.

100. The theological revolution, the ecumenical movement, and the lay movement stand as accomplished facts and prepare the way for the next step of spirit man's 20th century journey. By virtue of these revolutions self-conscious people in and out of the historical church now can be the church. As the despised perversions have been conquered in principle, there need be no reluctance for any man anywhere to be the church and perform the necessary deed for all mankind. The next step of the journey, a full-scale secular-religious revolution can now be undertaken.

THE RELIGIOUS REVOLUTION

101. The twentieth century is the third successive century of radical upheaval. We are now approaching a time when a total transformation in the social process will be underway. What began as an upheaval in western civilization has long since become a global revolution. The pattern of these frightening and fascinating upheavals which have brought us to the threshhold of the post-modern era is now apparent.

102. In the 18th century the very edge of the civilizing process was a revolution in the political awareness and its accompanying structures. Wherever there is political ferment to this day, there is to be found the working out of political images of freedom born in those years. That basic revolution in which all men saw themselves as a destinal part of the political process has been, in principle, accomplished.

103. In the 19th century a new revolutionary thrust in the economic dimension of social existence was undertaken. Even now, all societies continue to struggle with the insight that all men must necessarily share justly in a common economic destiny. Though the implications of this revolution remain to be worked out its insights no longer lie at the cutting edge of the civilizing process.

104. Now that cutting edge has shifted to the root of culture itself. While the basic revolutions of the two centuries past were political and economic, the revolution of this century is cultural. A radical shift in all dimensions of culture has occurred -- common sense, common style of life, and common mood. It is the mood or symbolic dimension, however, which is the key to the gigantic upheaval of our time. And it is for this very reason that the secular revolution is the post-modern religious revolution. This secular-religious revolution is the heart of the Spirit Movement.

105. All that has happened within the church in this century has prepared it to understand and appropriate the 20th century

cultural revolution as its own, since it now knows that the religious or symbolic dimension lies at the edge of the civilizing task and for this task the church was brought into being. The church is that historic movement uniquely equipped to embody and shape this revolution. The time of symbol is the time of destiny for the church.

CONCLUSION

106. The day is at hand for all resources of the church to be liberated for the task of shaping a new world. No building, no person within the historical church, no person who has given up the historical church, no budget, no congregation, no denomination, no board, no agency, is exempt from the imperative to embody self-consciously the new revolutionary task and be the Spirit Movement for the sake of all men everywhere. The decision of every lucid person to expend his very life for the sake of creating the new culture which will make full humanness possible is the decision which is required and which will at this moment create a new society for the human family.

107. The first task, therefore, is to effect a structural revolution within the church itself. No less than the reformulation of every aspect of the church is the aim of the Spirit Movement. No less than a toally reformulated church will make a reformulated society possible. Nothing less than a toally reformulated society is the goal of the Spirit Movement.

108. Let all men everywhere stand now before this imperative -- to be the new church which is the Spirit Movement and to be the Spirit Movement which makes possible a new man, a new church, and a new world. The demand is clear. A decision is required. The time is now. Every person is summoned to die as the one deed that gives life. The church will be renewed by this deed; the world will b be reformed by the church!

P A R T T W O

THE CONSTRUCT OF THE MOVEMENT

(a working paper: Second Draft)[1]

I THE FORMATIONAL CONCEPT

II THE DETERMINATIVE INSTRUMENTS

III THE STRATEGIC OBJECTIVES

IV THE TACTICAL OPERATION

V THE COMMON DISCIPLINE

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PROLOGUE

1. The spirit movement is an essential dynamic in the people of God construct and hence in the drama of man it is ever present, in the beginning, now, and always. Sometimes it is quite invisible. Sometimes it flows openly as a mighty surge. But one way or another it ever works. It comes and goes like the wind itself, owned by none, born by none, ruled by none. But always when it chooses to show its face it demands concretion. The first task of all those today who have eyes to see, who love the church and the world that God loves, is to give form to the spirit of Century Twenty.

2. This is the task of all those who love the church today and that love the world that God loves and sent the church to love. This is to say, those who are not engaged in the radical renewal of the church in one way or another in this age of history do not love the church. They rather use the church for their self-centered ends. And however subtle, this is hatred of the church. This is also to say that any and all who work for renewal, whether or not they are self-consciously a part of any specific formulation of renewal, are a part of the spirit movement. Because the movement is a spirit movement no form, even though form is a necessary essential, can or ever does capture the spirit. This is to excuse no one. The revolution in the church today is highly practically and inclusively complex. A corporate effort with powerful sociological construct is the demand upon every awakened man of the spirit.

3. A movement of the spirit is in one sense its form. And in the abstract several very clear aspects of it are essential. Though once again a spirit is not synonymous ever with its form, it finally must be formulated if it is to exercise its God-given function. And whatever else may be involved in its construct, these are evident. A spirit movement is its concept of itself. It is its determinative instruments. It is its strategical objectives. It is its strategical operations. Finally, a movement of the spirit is its spirit as manifest in its corporate discipline for the sake of the mission.

I THE FORMATIONAL CONCEPT

4. Among the teaming masses of India or the angry new urbanites of Latin America or among the rich and educated are those who know that a radically new world has dawned and a new response is required. The spirit movement is first of all these sentinel persons awakening in every part of our world.

5. Sensitive persons know that only the power of their own death will deliver our globe through its crisis. The spirit movement is those who have decided that their own life will be wasted on no lesser cause than birthing the new invention in global humanness and the social constructs that will sustain it.

6. Giving form to a profound spirit response is a complex and difficult task. Comprehensive concepts are lacking and adequate social forms nonexistant. Yet this is the imperative of the sentinel spirit: to give form to the formless that it may reduplicate its power and create the massive response required.

THE ESSENTIAL FORM OF THE MOVEMENT

7. The dynamics of the social life and the attending conceptual expressions of the church has in recent centuries clogged the imagination of man rather than freed it to interpret the profoundest happenings of human history. Now the entire human scene and the long history of the church are in their stormy encounter cresting sparks that are illuminating both.

8. The essential form of the church is a dynamic historical function which is not synonomous with any institutional manifestation but which is never without actual historical manifestation. The church so conceived includes not only those who self-consciously intend to be the historical continuity with the primal revelation which brought forth the name "Jesus Christ", but also every burst of historical religion that bore witness to the final deeps of humanness and every response of cruciform mission. The later has sometimes been termed the latent church--those persons and groups who in spite of being separated from any self-conscious Christian confession, nevertheless show forth the responses which are the church, which are obedient to God on behalf of all mankind. The Universal Church is a tri-polar dynamic of relationships that includes the intentional church in inseparable tension with all primal manifestations of religion and the latent church. The movement is neither the latent church nor reducible to any form of historical religion, including Western Christianity. The movement is any historical manifestation of intentional churchmanship whose aim is to bring new life to every religion and to every secular mission. The movement learns from all responses to the final mystery and lives under obligation to teach all.

9. The self-conscious church is building historical manifestations has constructed a diversity of religious expressions; indigenous sects, denominations, religious orders, and national churches. The movement is not one more expression of diversity, but a dynamic tension with all forms of diversity, learning from all and reconstructing all to the end that they may more effectively perform their appointed functions: to conserve the treasures of the past and transmit them to the contemporary world, thus enabling new bursts of creativity in the future. The self-conscious church has also concerned itself with building structures of unity such as world-wide catholicity and other ecumenical overarching geographical areas of the world, and forging united missions to those areas. The movement is not a

uniting structure but a dynamic tension with all ecumenical structures to the end that these structures may more effectively perform their appointed function; to coordinate the broad social mission and to stand as a sign to the one final unavoidable mystery of life and of the unity of the one people of God. The Historical Church is a tri-polar dynamic of relationships that includes the movement in inseparable tension with the structures of Christian diversity and the structures of Christian unity.

10. The movement as this permanent dynamic within the historical manifestations of the church that has no permanent form but takes the form necessary to give new thrust to the entire historical manifestation. When a movement has spent its vitality, the obvious historical product may be one or all of these: a new expression of diversity, a new expression of unity, or a new polity of historical form throughout the entire historical church. The movement, so understood, is a permanent dynamic throughout the entire history of the church as illustrated in such examples as these: the prophetic remnant within Israel, and earliest church within Judaism, the monastic movements in their early forms, the original burst of Protestantism, the great awakenings. The fresh wine of a new spirit needs new historical forms to contain it, mature it, and coordinate its effectiveness. The old wineskins of inherited structures will not hold the new thrust until these structures have been reconstructed. The movement is the historical form needed by a new spirit thrust. The movement forms itself in order to serve these essential functions: rearticulating the gospel message of the church in contemporary sharpness, reinvigorating the cruciform response on behalf of the contemporary needs of man, and reembodying the living presence which is the final wellspring of humanness itself.

11. The relation between spirit and the formation of spirit movement is a vision only begun to be seen. But enough clarity has dawned to see clearly the imperative to think and act our way to the end of the road.

THE FUNCTIONAL FORM OF THE MOVEMENT

12. The decisions which must be made about the particular form of the spirit movement are free ventures into uncharted tomorrows, but the historical situation in the midst of which the spirit has arisen provides the unavoidable context. Three principles have emerged from this struggle: the movement is to be oriented toward practical rebuilding, function within the historical church, and focus on the local level of society.

13. Many movements in history have concerned themselves with spirit awakening within the inherited structures of the church. Others have concerned themselves with theological clarification fighting the inherited structures only for intellectual freedom or renewed means of training. Other movements have concerned themselves primarily with practical reforms of church structure. The movement demanded at the moment in history is intensely practical. Not since the building of the practical forms of the church in early centuries of the Christian era has the need been so total for building practical constructs of the church. The breakthrough in basic theological clarity has taken place and can be carried forward into the practical rebuilding. The spirit awakening now needed is the awakening of long range commitment to disciplined building. The building task includes a complete overhaul of both the local manifestation of the Church and the Global Manifestation of the Church. In both areas, every form from the basic constructs to the smallest particulars must be reconstructed.

14. Though the forms of the manifest church have become rigid and in large measure arid of cruciform spirit, and though large numbers of sensitive spirits

have become totally alienated from the church, the movement is a structure of intentional churchmanship which embraces the tensions of serving the timely revolution through maintaining loyalty to the present historical community of the church. The man who has made such a decision sees the gifts and treasures, human and material, which the manifest church possesses to enable and sustain the timely revolution. The people who make up the membership of the manifest church are no more apathetic than the people who comprise society generally; they very likely possess more conscience rooted in the tradition of cruciform devotion. Religion is itself a power, and a profound reformulation of religion effects profound change in the entire society. Perverted antiquity is indeed a tough enemy, but reappropriated antiquity is vital spirit power and a wise schoolmaster against foolish mistakes. Those who fail to see that the reformulated church only comes into being out of the metamorphisis of the old, and attempt to build the new church independently will not avoid ecclesiastical structures but will create one more denomination in a still untackled ecumenical interaction. The historical church has, throughout its history, been the story of a prophetic minority within sanctified tradition, each generation sanctifying the prophets of the previous generation and persecuting their authentic successors. Perpetual revolution from within the manifest structure is the appropriate destiny of the intentional churchman.

15. The power for successful revolution is the people who support or can support new social constructs at the local level. Radical social change cannot be imposed from the top by hierarchical leadership; it must penetrate the lives of the people at the base of the structure who then intentionally participate in welding out and fighting for the necessary restructuring. The promise of significant hierarchical accomplishments, such as the Vatican II Council, will go unfulfilled unless a new manifestation of the church appears at the local level ministering to the awakening and reformulation of local communities. Only when the mindset of people is changed in every house on this block, and in that town, can significant restructuring take place. Those who refuse to deal with geographical communities do not really care about flesh and blood human beings. The church, if it is to be the church, must be concerned for every man. The focus of the movement must be equipping local intentional churchman for the vision, skills and structural models that enable them to be initiators of effective and enlightened reformulation of their local communities.

16. Implied in all three of these basic decisions about the function of the movement is the understanding that fundamental social change occurs not by merely rearranging the external furnishings of society, but by a tandum reconstruction of human symbols, images of significance, and concepts of thought in the midst of building the new social constructs. Save the spirit of man is enabled to relate authenticaly to the present situation and its actual potential for the future, the necessary reconstruction of society cannot take place.

THE OPERATIONAL FORM OF THE MOVEMENT

17. Three closely interrelated levels of operation form a non-heirarchical interaction: the Regional Construct, the Local Complex, and the Global Counciliar. These are not descending blocks on an organizational chart but three angles of vision upon one worldwide network of missional relations. The entire network exists for no other reason than enabling the primal cadres which are the key unit in the movement, the source of dynamic tension in the reconstructed Local Church, and the instigators of community reformulation.

18. The Regional Construct stands in a central enabling position for the whole movement. It is the structure most strategically positioned to serve the movement in promoting the depth penetration of the globe. The Region is a culturally cohesive expanse of geography as large or larger than the sphere of influence of a great metropolitan center. The region is small enough that it does or could have a unified economic and political meaning. The movement construct within the Region is a Regional Training Institute with experienced movement pedagogues. The regional construct is a Regional Council which is responsible for gridding of the Region, for planning the regionalal program, and relating the regional forces and the total movement. The regional construct is a regional complex, a gridwork of sub-regional cadres, penetrating every part of the region with training courses and movement forces.

19. The local complex is the nexwork of cadres strategically positioned to serve the movement in the organization, maturation, and coordination of the primal cadres. The formation, continuence, and missional effectiveness of each primal cadre is the corporate responsibility of every cadreman in the movement. The local complex is composed of representatives of the primal cadres in the local area. The local complex is organized at these geogprahical levels: parish, barrio, sector, and metropolitan. The parish cadre representative is a member of the primal cadres within a signle parish coordinating a common project of community reformulation. The Barrio, a larger area including many parishes, is the first cohesive communal level in the emerging urban society. Movement cadremen in this size area work very closely in such activities as ecumenically-recruited movement courses, penetrating all community structures and planning common missional thrusts. The Sector is either a large portion of the urban congestation or many miles of exurbia territory that has a meaningful role in the urban patterns. The Metropolitan is a total, urban complex, including suburbs and satellite cities. Movement cadres on these levels serve the same type of function as on the barrio level, buth with the broader missional goals with more emphasis upon penetrating the smaller areas with movement forces.

20. The Global Counciliar is the network most strategically positioned to serve the movement in the coordination of the overall bending of the course of human history. The formation of long range time lines, the articulation of manifest idiology and missional priorities, the promotion of unpenetrated areas of the globe, and the assembly and distribution of the practical wisdon of the movement constitute the kind of responsiblity served by this matrix of geographical councils. Councils are organized on all these levels: Region, Area, Nation, Continent, Global Divisions, and the World. The definition of these geographical vicinities is determined by a comprehensive global grid, which relates to the actual relations that orders the global population. Councils are composed of representative cadremen within its boundaries who are commissioned by and responsible to local cadres. Each council has as a part of its function a Presdium, a smaller group who organizes the Council and carries out its directives. The Global Counciliar serves the entire global collegium of cadreman by providing the vehicles for arriving at consensus in the broad issues that affect the whole movement. These consensis are only ratified by the concrete expending of life by each solitary cadreman in his local station. In this sense, the councils have no power other than that bestowed upon them by the primal cadres of the movement.

21. Implied throughout the entire operational network of the movement is the presence of missional collegialtiy. The decision of a person to give his death for all mankind issues him into the global collegium of the spirit movement. It is as colleagues that members of the spirit movement engage in the newworks, roles, and tasks of the movement. Each person understands himself as responsible for the entire movement, its internal life and its historical accomplishment. Such collegiality has no similarity to a community of human affection, acceptance of psychological insight. Collegiality is a decisional espirit in the midst of which takes place the ruthless struggle to hammer out the models and deeds that minister

to all mankind.

22. Every cultural area of the globe is in immediate need of a well organized attack on the fundamental forms of religious life. Whether one looks at the preversions of popular Hinduism or the stogginess of the Islamic practices, one sees religious heritages lost from their own roots as well as the present situation. These men of the world cannot join the human revolution until new birth takes place in their religious forms.

23. The intentional church can meet this need if the full universality of its gift is realized. The forms of the western church were constructed in dialogue with Western religion. Every primal religion of the planet grown out of a profound struggle with the deeps of humanness. The intentional church must construct authentic non-western forms of interaction with these heritages.

24. The spirit movement will necessarily take diverse forms in the different cultural areas. The churchman of the future will have to take into his being a far greater diversity and depth of religio us forms than ever before in history.

II. THE DETERMINATIVE INSTRUMENTS

25. The instruments of the Spirit Movement are such critical members in its structural dynamic that there is a sense in which the forging of the instruments is tantamount to the accomplishment of the revolution. Taken together, they are the shape, the form of the contentless transformation, into which the life experience is poured. Considered from one standpoint, the instruments are the tactical tools through which the movement realizes its over-arching objectives. But seen from another position, they are those creations of the movement which embody the very objectives for which it exists. So essential is their effectiveness that success or failure rests on their strength and design. Without the several necessary types of instruments, there is no movement.

26. The functioning of the instruments is complex, their operation is intricate. On the broadest level, the new symbols, images, models, social plans, educational constructs and methodologies of which the world is in need, are themselves the instruments. When the world has made the instruments, understood in this sense, its own, the revolution will have won in actuality as well as in principle. On the strategical-tactical level, the instruments serve as levers to pry off the defensive shells of the individuals and institutions toward which the revolution is aimed. They are the weapons of attack. And finally, on the level of internal strategy and tactics, the instruments provide the movement with a common form, a common sense of identity. Around the understanding of their nature and use emerges the common memory, and they provide the operating context, the environment and atmosphere in which the revolutionary struggle is carried on. In the effective design of the instruments, and in their common appropriation, there resides, more than anywhere else, the secret of the power in a revolution.

27. The instruments are forged out between the hammer of the movement and the anvil and the concrete cultural and historical milieu which gives the setting for the revolution. The essential form the instruments take is determined by the basic stance and fundamental objectives of the movement. They are honed and sharpened in the practical struggle with the primary contradictions which the movement encounters. In the spirit movement, if not in every revolutionary effort, there are three basic classes of tools: imaginal, intellectual and actional.

IMAGINAL INSTRUMENTS

28. The category of Imaginal Instruments includes both <u>symbol</u> and <u>image</u>. These are the fundamental tools for the refurbishment of the imagination which is the first primary objective of the Spirit Movement. This task of imaginal restructuring is essential for the sake of the post-modern world, for without it, it cannot perceive itself as the entirely new reality which it is. Thus imaginal retooling is inherent in the cultural revolution. Imaginal retooling is also the critical means by which the Church can be released to become the pioneering people of God fulfilling their ancient historical role in the post-modern context. Viewed in this way, the imaginal task <u>is</u> the task of Church renewal. And for the movement assuming responsibility for the imaginal renewal of the Church for the sake of the imaginal renewal of the world, it is utterly essential that it comprhend that is own symbols and images are its very life and power.

29. Dealing first with the role of symbols, it is their function to mediate

the relations between self and self, self and world, and self and the foundation of being, which together constitute authentic self-hood. They enable man to encounter his spirit indicative so that he is able to confront his spirit imperative, thereby enabling him to become who he is. Since the symbols of the past have lost their power both in the world and in the church, the cultural revolution can only be consummated when living symbols enabling intentional presence to the emerging reality are born. Only when the ancient symbols of mystery and power have been revitalized or adequately replaced with new ones, will the institutional church live again. Inseparably related to symbols are myths and rites. It is through the myth that self-understanding is raised to the cosmic dimension, thereby releasing man to drive his creativity into the midst of the human process. For man's existence is not truly life unless the concrete and the cosmic are united in that creative thrust. Man cannot live without participation in both the cosmic and the human drama. The rite, or ritual, on the other hand, is that which binds a group of men together in their awareness of a common self-understanding and a common destinal vocation. 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 absurd delusion that rugged individualism is still a virtue. The power of the movement today is that it has successfully both created and recovered myths, rites and symbols that breathe into the world the universal life, releasing incredible store of human energy into inclusive engagement with history.

30. Images, the second category of imaginal instruments, are differentiated from symbols in that they serve to bridge the gap between self-understanding and the concrete involvement in the social processes. Our times scream for new images of the individual, the family, political life and economic structures, educational forms, the church, and every other concrete social entity. The church, struggling to proclaim the Word, finds itself desperate for new images of the Christ happening, the God relation, and of the Spirit style and life. It remains pathetically ill for want of meaningful images of its role in the human civilizing drama. Therefore, it is a primary task of the spirit movement to communicate images that change lives in the sense of engendering creative action in the midst of the everyday activities of life that have to do with the humanization of mankind. Thus the practical orientationand force of the movement for social change emerges from the very images that are built and forged, always on behalf of all men everywhere.

31. A crucial additional dimension of the imaginal complex of revolutionary instruments has to do with the methodologies for their effective employment. This has to do with the dynamic of social existence at large, and it has to do with the dynamic of the People of God as a part of the greater dynamic of civilization. And obviously, it has to do with the movement itself. For it is in the movement that the methodologies of imaginal actualization begin. Disciplined participation in the primary mythical, ritual and symbolic drama of the Eucharist is fundamental. Systematic, routinized enactment of the corporate and solitary offices, whether held daily or otherwise, are as vital to the movement as it seeks to execute its task as breathing and heart palpitation are to the individual. Correct imaginal usage requires signs rituals for the opening and closing of assemblies, the establishment of symbolic greetings, symbolic formats for meetings, architectural arrangement, and a variety of insignia, emblems, special terminology, gestures, and ritual exchanges for the enablement of full human existence. Experiment in worship and other ritual forms is not only desirable but imperative.

32. Some 500 years of radical individualism characterizing the history of Western civilization has made any kind of corporate mission and common life extremely difficult, and complicates the development of any movement. Yet commonness in a movement is that without which no revolution can be carried off, and without which, therefore, there can be no practical renewal of the church. Commonality is the only key to actualizing or consummating the revitalization of God's People, and to the

reformulation of the social constructs. Finally, it is the spirit movement which must assume responsibility in our time for brining into being a post-modern system of myths, rites and symbols that bestow the awareness of creative and significant existence upon all mankind. It is through this and in this that the new religious mode is brought into being. And it is in this context that the spirit movement assumes the ancient, honor-laden title of Priest in the midst of the civilizing process.

INTELLECTUAL INSTRUMENTS

33. In examining the so-called intellectual instruments, it is imperative to realize that they are inseparably bound together with what have been termed the imaginal tools. The latter are crucially determinative of the former. Through a slight alteration in our perspective, it becomes clear that the rudimentary task of the spirit movement is a depth re-education program. And in order to accomplish this, it is obvious that the movement must first, last and always be involves in the task of educating and re-educating itself. In either case, the problem is that man today, both within and without the church, must rethink from the bottom what it means to be a human being in the light of the radical cultural revolution. And there must be some agency, again either within or without the church, which must provide the construct, curriculum and atmosphere to do this. Such an educational enterprise requires first of all a post-modern catechism without which there is no movement nor possible church revivification. Furthermore, thre must also be a comprehensive curricula that deals with the present cultural wisdom and laying out the needed social constructs. Finally, this new educational enterprise must provide the pedagogical-methodological insights necessary to transmit this combined wisdom and insight.

34. The refining furnace of the 20th century theological revolution have poured forth a rare clarity about the ancient symbols of the Christian community. The imperative upon the spirit movement is to inject that clarity into every hiding place where men crouch and hide from life. The old catechetical methods, though once explosive, no longer have the power to explode men's minds. The movement has devised a new catechism, "The Twentieth Century Tehological Revolution" (commonly called RS I) which is the effective tool in calling men to embrace the giveness of life in free decisional action. This instrument has already called thousands of men to life and must be addressed to all who lie in the death of self-hate and hostility toward life.

35. Awakened men must have a full curriculum which enables them to grasp quickly the total heritage of the historic church, and the total secular wisdom of the 20th century. The curriculum of the spirit movement is for the sake of creating a comprehensive vision, a futuric orientation, and a missional stance among all men. In scope it contains theological studies which probe the deeps of the human condition, and the Cultural Studies which inclusively gestalt the wisdom of post-civilization. Both sections of the curriculum are divided into theoretical courses in which the comprehensive constructs are appropriated and practical courses for developing models of practical action in the world. This curriculum creates the new educated man for the 20th century.

36. The new lucidity with which man is equipped in post-civilization both demands and enables pedagogical methodologies which address the total human being. Study methods which create inclusive structural gestalts and comprehensive rational grasp of materials must be used. Art-form methodologies which address the deeps of the spirit dimension of men, enabling them to appropriate their own life experience must be employed. Teaching methods which are grounded in theological clarity and embodied in a pedagogical stance demanding that people take a self-conscious relation-

ship toward their own existence are mandatory. As these common pedagogical methodologies are used by the movement, the new man in stance and style comes into being.

37. Crucial to the intellectual enterprise of the movement is the stance of the new pedagogue. Every revolutionary spirit man must assume the stance of one who acts on behalf of his neighbor. In every life situation, both structured and unstructured, he stands as the teacher. His task is not to solve his own intellectual or psychological probelms, but to enable the other person to grasp the significance of his own life and of all of life. He employs any and all methods necessary for groups and individuals to come to terms with their actual situation within the context of total reality. Thus, the spirit movement assumes the ancient title of "Rabbi," enabling men to see what they see and know what they know.

ACTIONAL INSTRUMENTS

38. No revolution in the 20th century (or in any century) can be successful without common instruments for action. They are the ethical concretions of the equipped and structured forces in the commitment of energies to the program of change risked by the group involved. Without the implementation of common instruments for action the thrust of the movement is dissipated in individualistic creativity and nothing is changed. They must be universally applicable and yet flexible enough for adaptation to the peculiar concretions of local situations. Common models, common plans, and common methods have been devised by the movement as it has assumed the task of renewing the church in order that the church may reform the world.

39. Models are the instruments through which the movement attains clarity about the present situation in the church, in cultural wisdom, and in the world. At the same time, they also project the intended restructuring of the church and the world. Models are the rational, comprehensive, internally consistant abstract constructs the movement brings into being by its concrete day-to-day action. Basic models of the People of God, the Universal Church, the Historical Church, and the Local Church have been constructed. Models of the total wisdom of mankind have been created. Comprehensive constructs of the sociological dynamics of the world (economic, political, and cultural) have been set forth. Only as these are created does the clear necessity of strategic action emerge clearly for the spirit revolutionary.

40. While models lay out the abstract demands, these must be translated into concrete plans for action. The movement must employ common training plans moving toward the equipment of every person in every congregation as a universal, futuric, decisional human being. Every cadre must employ common operational plans to block the various kinds of reductionism, parochialism, or victimism preventing it from assuming responsibility for its task in the human revolution. Battle plans for the reformulation of human community in particular parishes and across the globe must be used. The Fifth City Reformulation plan is a basic model for all such plans. Without these plans, concern for the world is sentimental emotion, and ineffectual thrashing, leaving less comprehensive forces to decide the future of mankind.

41. Clearly defined methods for creating models and plans have been created by the movement. These methods come out of the secular wisdom of the times, yet they are grounded in the eschatelogical 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 the group must be employed. Geo-social gridding forces cadres, congregations, or councils to be comprehensive and concrete in their models and plans. Time line construction enables the group to include

every minute detail in its planning. Model-building methodologies force 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.

42. As the movement uses the actional instruments it assumes the role of social organizer. The spirit revolutionary assumes responsibility for bringing into reality 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 the ancient title of "Prophet," calling into question the inhuman structures of today and building the adequate human structures of tomorrow.

CONCLUSION

43. That there is a necessity for common tools has been one of the basic insights of the spirit movement, yet common implementation of tools by the forces is still more important. Every structure and force in the movement must act as one. The use of common symbolic instruments provides a common identity as the Revolutionary People of God; the use of common Intellectual Instruments creates a common memory and intellectual base from which adequate models spring forth. The use of common instruments establishes and clarifies the mission of the forces by concretizing the universal task in the particularity of each given situation and by making the particular thrust the comprehensive deed. Thus the Eschatological Deed and the Cosmic Word are focused in each specific action.

44. The effectiveness and commonality of the spirit movement rests upon frequent and successful exchange of tools. The distribution of instruments provides broad access to the basic models which have proved effective in leading people to deeper self-consciousness and decisional action. In addition, when instruments which are shared within the movement, corporate wisdom can help refine them and thus hasten the final production of a comprehensive form. Instruments are distributed through such channels as manuals, brief written statements prepared by representative spirit revolutionaries. Councils are regional, national, and global gatherings where instruments are evaluated, altered, and reconstructed. Colloquies, programs conducted regionally for cadremen, serve as the regular method for distributing instruments to the grassroots movement.

45. If the 20th century spirit revolution is to continue, proven instruments must be used. Yet it is clear that the effectiveness of all instruments is temporal. A process of continual creation of new instruments as well as refurbishing of old ones must be carried out by all forces of the movement. The times are dynamic and the movement must be prepared with instruments adequate for the task. Only those who are utterly committed to implementing present tools, and yet constantly retooling, can stand and create the needed structures for the tomorrows of mankind. All three types of instruments, the imaginal-symbolic, the intellectual and the actional must be deployed systematically and precisely. The first serve to refurbish the imagination, which leads to the development of intellectual constructs to be used in bringing about, and executing the actual operating concretions. Where there are no instruments, there is no movement, for instruments of the three types mentioned both enable and embody the goals of the revolutionary movement. For the movement must have tools, and if it is to be renewed, the world must have new images, and symbols of its identity in a new world, as well as new intellectual constructs and action and procedural models.

III THE STRATEGIC OBJECTIVES

46. The accomplishment of the goals of the 20th Century spirit revolution demands the performance of certain strategic tasks for the sake of the civilizing process. Imaginal models for the new world must be built; mass re-education across the globe for the new man must be undertaken; and the reformulation of every community must proceed as the mission of the new church.

47. In order to perform these tasks, certain structures need to be created as enabling constructs. A system of Consultations on the New Humanity, a system of Regional Training Centers, and a system of a new kind of Parish Churches need to be built across the globe. Each of these will be a totally new entity in history, created in this time in response to the actual needs of the world's people.

48. These structures will stand as a permanent residue in the history of the work of the Spirit Movement for they are to be built not for the sake of the Movement, but for the sake of every human being and for all mankind as a humanizing influence on every social structure. These tasks, to be implemented by these new structures, will be a concrete manifestation of the fact that the 20th Century renewal of the church has moved from the concept of mission to the actual construct of mission.

GLOBAL CONSULTATION MATRIXES

49. A continual series of Consultations will be created that will build and rebuild the missional foundation of the Movement. These periodic gatherings will call together highly competent members of the new spirit elite from various disciplines and all nations. They will be held locally every six months; regionally and nationally every year; and at the level of the geo-social sphere and the globe every four years.

50. The Consultations will at all times be oriented to the depths of humanness and to the crucial questions pertaining to the invention of the future. They will operate free of all reductionisms and self-consciously appropriate an utterly comprehensive view of life as the context for their work of imaginal research into the cutting edges of the social questions of our times. The focus of each Consultation will be carefully chosen out of an inclusive model of human life which will include every intellectual discipline, every major category of human social problems, and every type of social construct.

51. These Consultations as spirit gatherings will at all times acknowledge the position of men who must live before the Final Mystery of God the Father. At the same time, they will embrace every culture of man and explore every way for the gifts of each to be channeled into the mainstream of the new world; but these sessions will primarily be related to the local church network, feeding the enabling models and constructs to strengthen the social mission.

52. The fostering of humanness in the realization of the 20th Century vision will be the primary thrust of the Consultations. On the basis of research and analysis, new models will be constantly created that can be used to enable the political, economic, and cultural structures to fulfill more adequately their appointed tasks as the tools and agencies of human society.

53. Let it be understood that the Consultations are to be secular to the core, performing a task on behalf of all mankind. This, the movement understands, is an appropriate and fitting response to the Universal Presence, God the Father.

REGIONAL TRAINING CENTERS

54. The task of re-education for every human being, clearly an imperative for the movement, demands the creation of a system of new educational institutions. These institutions, located in every major city across the globe, will be named the Ecumenical Institutes, each to be identified by the regional city to which it is related. While each Institute will be autonomous and independently organized, a system of total coordination will serve to tie these institutions together for a common thrust in the one mission.

55. A common curriculum of imaginal studies will be taught through the system as the necessary training any human being needs to participate effectively in the 20th Century revolution. Both theoretical and practical courses will be offered covering the comprehensive range of theological and cultural wisdom of mankind. The curriculum will be under constant development and redevelopment by the corporate work of the various faculties, both independently and in national and global meetings.

56. Each institute will be primarily related to the complex of local churches in the defined region in which it is located, serving as an enabling tool for the training of the masses of humanity in the new dimensions of post-modern life. Each institute, as a part of a global system, will be related to the entire spirit movement and will participate in the sharing of faculty and resources according to the demands of the training enterprise. Each institute is finally related to world humanity, affirming that the world is its parish and every human being its direct concern.

57. The institutes will be created and supported by the various regional manifestations of the spirit movement. Each will be staffed by a faculty of competent, corporately trained faculty, prepared to teach the common curriculum of the Movement. Each institute will be broadly based in the life of the world church and will maintain radical mobility for the sake of teaching wherever and whenever it is possible.

58. Let it be understood that the institutes are to be secular to the core, performing a task on behalf of all mankind. This, the movement understands is an appropriate and fitting response to the Universal Word, God the Son.

LOCAL PARISH CHURCH

59. The basic unit in the emerging social construct of the new world will be the new local church. Unlike any previous concept of this manifestation in history, the new local church will be basically defined by a geo-social boundary within which it will operate as the structure responsible for all aspects of society. The new local church will consist of the Ecumenical Parish, the Local Congregations within the parish, and the Primal Cadres within the congregations.

60. The task of the Ecumenical Parish will be to provide community structures within its boundaries for equitable political participation by all residents, just economic provision for all residents, and imaginal cultural symbols, education and life style for all residents. The local congregations will serve to create the trained forces and provide the necessary resources for the task of community reformulation. The cadres will work within the congregations to awaken them to their basic task and to the reformulation process.

61. The Ecumenical Parish will find its basic relation to the civilizing process itself, made concrete in the necessary structures in every community. The local congregation will relate primarily to the historic church and will channel the revolutionary tradition of the church into contemporary society. The cadre will stand within the congregation and intentionally create contacts with every member of the congregation.

62. The thrust of manifesting love in new structures of justice will mark the work of the parish, while the thrust of manifesting love in the liberating Word of cosmic permission will mark the program of the local congregation. The cadre will participate in both thrusts and its life will be marked by the iron stance of decisional people who always hold themselves disciplined before the task. All aspects of the local church will engage in serious reflective engagement with the highest intellectual achievements of men, and will continually symbolize the human stance through celebrations and liturgical offices.

63. Let it be understood that the local churches are, in the first instance, to be secular to the core, performing a task on behalf of all mankind. This the movement understands is an appropriate and fitting response to the demand for the Universal Deed, God the Spirit.

CONCLUSION

64. Each of the structures to be created by the spirit movement is designed for one purpose only: to participate in, and so to give shape to, the global human revolution. Each is designed to further the creation of the New Humanity for the sake of the civilizing process.

65. Each of the structures to be created by the spirit movement has one basic method by which it works: to serve as a tool to reformulate society in such a way as to enable the humanizing task through a structural revolution. Each is designed as an enabling supplement to the present structures for the sake of the New Humanity.

66. Each of the structures to be created by the spirit movement has one basic goal towards which it moves: to enable every human being to appropriate and live the mystery of his full humanness. Each is designed to foster the Everyman Revolution of the 20th Century.

IV THE TACTICAL OPERATION

67. All revolutions have common tactics or operational procedures by which they accomplish their common strategic objectives. Common tactics are necessary for common goals. Tactics are a means to an end. They are for one purpose--to achieve the goals laid down. Therefore, a movement is its tactics. The Spirit Movement has as its vision the new man, the new church, and the new world. Such a global mission penetrating to the depths of humanness demands global and radical tactical systems.

68. The Tactics of the Spirit Movement take on qualities commensurate with their aim. Commoness is a chief quality in that common tactics give power and effectiveness to the movement's mission. In addition the tactics are grass roots and radical. Everyman and the last man are touched on the concrete level of their daily and individual lives. The various social constructs out of which they live are altered at the basic level where they contact their world. Finally the tactics are a continuous process projected over a long range. Therefore, they are comprehensively conceived, futurically designed, intentionally elaborated and systematically applied.

69. Tactics in various ways are the same for every revolution. Yet each revolution's tactics are unique. They are determined or molded by the vision and task of that revolution. The tactics for accomplishing the strategic objectives of the Spirit Movement are: (1) World Wide Imaginal Education Systems whereby the masses are recruited and trained, and leadership exposed and nurtured in new images and constructs that radically create new possibilities for the vision of the new man, the new church and the new world. (2) World-wide Radical Penetration Systems that are both comprehensive and radical in their penetration of the human spirit, geographical areas, intellectual disciplines and social groupings and organizations. (3) World-wide Collegial Formation Systems that operate out of concensus methodology based on commonality of stance, mission and discipline, freely interchanging and sharing the total and particular wisdom, in order to focus with power on the social issues related to achieving the new man, the new church and the new world.

IMAGINAL EDUCATION SYSTEMS

70. The first tactic is the world-wide re-education of the imagination or the mental images out of which man lives. His only reality is a web of mentally-fabricated images. They furnish him a model of his external environment, and a picture of himself in relation to that model. Thus, to change reality is to change this newtork of images. Imaginal education enables a person to discover and create images which illuminates the practical situation and motivates him toward free, intelligent, responsible involvement in life. World-wide imaginal education systems seek for everyman nothing less than the vision of the new man, the new church, and the new world.

71. Imaginal education consists primarily of the theological, cultural, and methodological wisdom. Such education seeks to provide a comprehensive rational construct of the various disciplines which reveal depth human questions and offer images of creative possibilities and significant human existence. It provides methodologies that reforge operating images and practical skills of every man at the grass roots level.

72. In order to accomplish the re-education of "every man" as the new man, or in order to accomplish universal humanness, world-wide recruitment procedures are mandatory. Because the new man is always a particular or unique man, the world is gridded down to the basic parish level in order to provide for a systematic geographical coverage. At the same time, because re-education must touch the deeps of humaness, a penetration plan for all types of institutions and organizations are devised in order that no area, social as well as geographical, is imitted.

73. World-Wide Imaginal Education Systems require the equipment of cadremen and their leaders for the movement as primary. The masses are trained, and leadership is nurtured. Systematic plans that provide the core curriculum and sufficient pedagogues for thorough and depth training are devised and scheduled. In addition, careful and continuous training and nurturing of teachers and leaders of various types is crucial for the momentum of the revolution.

74. For a revolution that seeks new humanness for every man and all men, individual and coporate responsibilities must be assumed. The new evangelism is every one's task. Every individual seeks to reduplicate himself over and over again. Every group seeks to recreate itself for every new territory, new dimension, and new situation. Evangelism is like a fire. That which is next to it can never be the same. If it ignites, the reaction goes on. World-wide Imaginal Education Systems finally include every man and all men, each group and the total group.

RADICAL PENETRATION SYSTEMS

75. The second major tactic of the movement is radical penetration systems. Because the spirit movement is a human revolution, all aspects of life and every practical action are probed to their very bottom, knowing that mystery is finally encountered in everything. Full humanness exists only as the mystery at the core of every life is self-consciously seen, probed, and embraced. But, humanness today means more. Post-civilization demands that every culture's response to the deeps of the human situation be grasped and appropriated if the new human world is to become a reality. The uniqueness of the movement lies in this tactic of radical penetration of the spirit dimension of life.

76. Because the spirit movement is a universal revolution, the farthest extremity of the human social scene is penetrated by the movement. Every man, every ecclesiastical body, and every social structure is addressed by the Cosmic Word and enabled to participate in the revolutionary forces creating the new world. The most sophisticated societies man's rational capacities have yet produced as well as the primal civilizations of the earth are to be penetrated that the last human being is called to depths of humaness and creative participation in the social matrix of which he is a part.

77. Because the spirit movement is an ecclesiastical revolution, in its initial stages of penetration it concentrates on every manifestation of the historic church. Every cleric is led to see the necessity of becoming a part of the Spirit Movement. The last layman in the farthest parish is trained to participate in creating the new world. Every Christian body must be enabled to lend its unique gifts to the comprehensive mission. Leaders in the bureaucratic structures can be given permission to see that participation in the Spirit Movement is the only way the historic task of the church can be effective in our time. The whole church must be awakened and its forces marshalled in the mission of the movement.

78. Because the spirit movement is a secular revolution, its tactics are to penetrate every social structure in our world. Professional groups and labor

organizations, political structures and educational institutions are to be penetrated and spirit men called into being. These new revolutionaries, already equipped with the technical skills of their disciplines, will be key in creating the human structures for tomorrow.

79. Only through this kind of radical grassroots penetration will the new world come into being. New structures of social existence are never constructed from the top down: they are created by men at the base of the social order who have a new vision of humanness, a decision to change existing structures, and a vehicle through which they may focus their action. Thus, if the objectives of the Spirit Movement are to be achieved, the tactic of radical penetration of the deeps of humanness and the breadth of social structures must be used.

COLLEGIAL FORMATION SYSTEMS

80. The third tactic of the Spirit Movement is a world-wide Collegial Formation System. Put simply, it is a particular way of creating a new man, new church, new world. It's uniqueness is to be seen first in the specific kind of colleagiality, which is not a formal relationship with a human group for the sake of fellowship, but a becoming relationship which exists solely for the sake of the common mission. Secondly, its uniqueness can be seen in the polity resulting from this kind of colleagiality. Automomous decision, planning and acting is demanded of every local expression for the sake of the mission. Heirarchical beureaurcratic polity, which tends to displace decision making and power and create inertia is overcome. At the same time local autonomy is made responsible to the whole Spirit Movement by the collegial formation system, in that the collegial relation is to the common mission which links every Spirit Man to the other in accomplishing the task in mutual accountability. The constant forming of creative groupings of Spirit Men on local and regional and global levels, is therefore, through this dynamic constantly formulating itself into the World Body of the spirit movement. Within the Collegial Formation Systems are three inseparable processes which direct, inform and acuate the human missional thrust at its local, regional and global levels. No movement in history has intended Global representation. Heretofore in world history Movements have been either national or continental or mono-cultural. Now the demand is the demand of total human representation. Each local unit of human life of the Spirit Man contains in its reflective, symbolic life, and its witness and justing acts the total needs and hopes of the Globe. While the Global representatives of a World-wide Body of Spirit People are charged with inclusive representational responsibility to plan a rendezvous with destiny that includes the needs of each local unit of human life.

81. A gift in itself to humaness is the Common Decisional Process of the spirit movement. Without it there would be no collegiality or movement. In its microistic form it exist as the decision for collegueship and consists in dying one's death for all other men through appropriating the whole past, anticipating the entire future, embracing the ambiguity and assuming responsibility for the direction of history in a context of corporate discipline and missional action. Raised to its macroeuitic form it is the process of Global concessus which releaces the Movement to common interchange and Global action. The process itself is expressed in two pathways to Global consensus. The first is that of sequential decision and the second agreeing decision, both are crucial to the process. The first is initiated by contrary decisions being made by groups and struggle to reach consensus. The second is agreeing decision in which there is a universal apparency to what is demanded. Both pathways remain in the fundamental collegial situation of local automony and responsibility to the whole movement in light of the mission.

82. A worldwide system of common interchange of the spirit movement for the historical delivery of a new sociological construct of the new social relationship. The common interchange provides the human sharing of intellectual depth probing, practical model building and new practical sociological research, that will shape the world of tomorrow. The new process of collegiality of self--consciousness for every human being and transconsciousness across the globe about the problems of all mankind is utterly dependent on the efficient and speedy interchange of the spirit self--sonscious related people who have assumed representational responsibility for the globe. If cultural-political and economic transformation is to be achieved on this planet nothing less is required than a world wide applied sociological research. Such research requires a system of comprehensive consultations designed to probe the very depths of the whole human situation and perform those experiments that will release a new application of humanness into the suffering social structures of the 20th Cantury. Interchange is a dynamic relationship between autonomous research to provide for geo-social data from each local unit of the earch to meet the gaze of every other geo-social unit neighbor of the globe. No longer will Kenya be a far or distant land from the concerns of the Bolivian, U.S. citizen, or Albanian resident. Now, it is possible from dynamic interchange of geo-sicial grids for everyman to feel the gaze of the world neighbor and to return the gaze with practical resolves to free the suffering neighbor from his economic, cultural, political bondage.

83. Emerging in the times is common actional process that reveals a new form of social change for the future of man. A threefold form of common symbol, signal projects and impaction promise a new spirit of global social consciousness that will provide the formula for continual processes of human renewal. Out of the exploration for the new human symbols which provide for mans decision for global human significance proceeds the new human signals that will impact world civilization with the demand for representational responsibility for all civilization. The common symbol releases man to grasp after his unusual possibility for local, regional and global significance. The signal project grounds that significance in concrete action for experiments of future human significance. The impaction of symbol and signal project allows all human experiments of significance to be thrust at any moment into world history at any particular place or time. The new commonness of mankind results from the possibility of a dynamic relationship of global space and time with the full impact of common symbol and signal projects upon the environments of all mankind. Impace has the special function of planning to release at any given moment a simultaneous global web of mentally-fabricated images of new humanness that model the new hope of human quality and potential for the whole planet. Impact of common symbol and signal project realized a new social conscious process that allows everyman to act upon his own grasp of human significance and to create the model and deliver it to his world--wide, regional and local environment. But, once again the secret of an actional process that will reformulate the basic human policys on behalf of all mankind is the commonness to total resources: depth intellectual probing, practical model building and new practical sociological research that is held in the common mind set of the spirit man who have the common will to common mission, and common grasp of their common cruciform significance to impact civilization with a common human future on behalf of all mankind.

84. Corporate spirit power is a media that delivers a Message System of Humanness to the whole globe. The corporate lays the claim on all men in every geo-social unit of the globe to act in unity for the sake of all other men. The spirit that is corporately formalized in the spirit movement is the spirit that presents to every man the universal claim to do the necessary deed for all mankind--to provide the hew structures of humanness. The power of the Corporate Spirit now revealed in the spirit movement is the synchronization of a comprehensive futuric, and intentional plan to reformulate the world society by the process of a collegial formation systems designed to probe and communicate the very bottom of

the spirit problems and hopes of our precariously balanced planet. Finally corporate spirit power is the urgent message to all human beings that a new web of mental images is available to the men of Century 20--the imagination that we can live our lives, symbolize the new possibilities of global culture, and decide to mission our models for a new civilization therefore enabling once again the civilizing process and leaving all future generations the continuing process of renewing life on this planet by human self-consciousness and transcious plans for the perpetual freedom of man and his creator relationship to his enviroment. Corporate spirit power contains the message of humanness and it can alone communicate and socially enact new possibilities of human significance for every life. Corporate spirit power is the microcosm of the whole human imperative for world civilization.

CONCLUSIONS

85. This three-fold tactical dynamic of imaginal education systems, radical penetration systems and collegial formation systems is a colation of general philosophic principles to be used in formulating concrete tactics. They serve as an overarching picture or guideline which can be placed over against the immediate demands of a situation to prevent a "tactics of immediacies" from developing, which would tie tactics to problem solving rather than achieving the missional goals. It is at this point that understanding the tactical dimension is most crucial, since the whole spirit movement is its tactic and is reductionistic in as much as the tactics are reductionistic. As such, there is only one tactic and that is to achieve the goals of the movement through establishment of the strategic objectives.

86. In addition to blocking reductions this kind of application of the overall tactics provide a context for deciding the procedures of all groups and each individual within them. Also priorities of concrete tactics can be determined in this way. What is central to this process is knowing in general which must be done to accomplish the goals, which then releases the movement to design its concrete tactic and operational plan and thereby pursue the mission on each level. What remains is the decision of how the tactics are to be applied and the priority of application, that is, the operational plan the that group.

87. Finally the effectiveness of the movement is the commonality of its tactics. Power is first achieved because of the unity of its formal tactical procedures. Whenever the movement is, there is the same general thrust. Secondly, the movement acts with power because it moves with a commonality in the particularities of its task. Fragmentedness and indecisiveness are overcome and world wide common and coordinated action takes place. Lastly, commonality of tactics allows for the focusing of action at specific times and places. Not only is power brought about by focusing action but this power is compounded due to the unity of the tactical procedures within the common action.

V THE COMMON DISCIPLINE

88. Every movement in history has a recognizable style, a kind of unmistakable character; an identifiable commonnality. Just as one can see immediately that a man is a Marine or trained at West Point, so there is a commonness and corporateness in the spirit movement that marks those who are the movement. People know when they meet one spirit man that they are confronted not by an individual, but by a body of troops. This latent and manifest colleagiality is formed by and grows out of their commom discipline.

89. Without a discipline, no group or individual accomplishes anything. Comrades must know what they can expect from one another, they have to have confidence in one another's loyalty to the task. Collegues must respect each other's capacity to recognize and root out biases and feelings in order to do what is necessary. Without this a group collapses and is ineffectual. That which enables and develops honor and trust among spirit men is their common discipline, that which they require of one another.

90. Without a task there is no discipline. The only reason sensible men submit their individual drives and concerns to a corporate discipline is because there is a task which demands it. That task may be as rudimentary as the survival of a people or as immense as the salvation of consciousness itself. It is when men see an historical imperative that they join together and put claims on each other. This is the basis for marriage as well as for war; a common task is perceived which is greater than one alone can do, so we must set up common patterns of response to meet the need. Thus it is with the spirit movement; a common imperative has driven us to assume a common discipline, to choose a moral covenant.

THE COVENANTAL RELATIONS

91. The Cultural Revolution has become inescapably clear. Embryonic signs of the new church, the new man, and the new world can be seen even as old structures collapse and whole cities burn with the fires of destruction. Everywhere spirit men grasp for a tool, an insight, a lever to pry loose the chaotic struggle of our planet. We are in the throes of a costly battle. Success is not sure, failure must not happen. The task is at hand--give form to the spirit movement, give structure to the new civilization, give direction to the revolution in the deeps of Man. God cries out for a people, not for one man, but a body of men, a tide of humanity. We respond to that cry, we pick up that task, we elect to be the People of God.

92. The spirit movement has no justification, can boast no reason, and needs no defense. It is not because it is an intellectual elite that it has been chosen for this task. It is not that spirit men are good people, or moral people, or even pious people. The people of God are those who have decided to be the People of God. There will be no reward for them and no condemnation of others. Surely the current global struggle makes clear the ambiguity of such decision. Out of the historical twilight spirit men bind themselves together in a moral covenant to weld out a common discipline to accomplish the common task, to be the People of God in the 20th century.

93. With fearful hearts we review the dangers and temptations which accompany such a course of action. We must ever remind one another that through this we will not gain acceptance, for we are already received; that we must not seek harmonious relationships, for our corporateness lies solely in our task; that we cannot escape

selfhood, for genuine community structures depend on authentic individual decisions; that we must intrude into our brother's life and bear upon ourselves his guilt, for we are responsible for each other and the whole; and that though we are utterly bound by the covenant we are utterly free to break the covenant for it is a relative covenant like all others.

94. The rule which we choose is of our own making. It involves a kind of total commitment which no man can choose for another. Each man out of his solitary existence makes the rule his rule. It cannot be a demand from some other. And it must be ever again renewed and with fresh abandon entered by each. Yet even though so impelling, this covenant is relative before our relation to God in Christ, and must be seen as open-ended. Divorce is an ever-present possibility. Let us demand of each other the same sobriety and fear of God in choosing divorce as we demand at our entrance into the covenant.

95. And finally, let us be clear that spirit men are cruciform men, men who have died to the illusion that life proceeds without death. Men who have died to the illusion that fresh bursts of civilization will be born without sacrifice. Spirit men are sons of Abraham. Whatever is demanded they will do. Their unity is in crucifixion. In giving our death into history we stand even in this hour with our brother Abraham. Over our dead bodies, will the spirit of man go unrenewed.

THE CORPORATE RULE

96. If the movement is to be open to masses of people it must have a flexible discipline which allows for diversity of situation and temperament. Yet it must be steel at some point or it is not a discipline. Thus the discipline of the spirit movement has many forms. Some are carefully articulated, others remain simple and somewhat informal. But all forms have a common base, a common structure. Each form has ongoing enabling structures for the group's internal life, fluid but regular structures for the group's missional life, and secondary symbolic acts for the groups self-conscious life.

97. All men consciously or unconsciously live out of some structure. Self-conscious movements in history require a serious intellectual life, a sustaining and releasing economic life, and a meaningful symbolic life. The People of God self-consciously structure their internal life for the sake of mission. They establish common ongoing educational structures to keep their revolutionary thrust alive and futuric. Their study reveals new aspects of their task by clarifying the actuality of the world situation and revealing deeper understandings of their historical stance, The People of God establish common ongoing economic structures which give relative equity in the midst of natural inequities. This is done so that no members are overly strained by the burden of the task. The People of God establish common ongoing worship structures which make the universal word of acceptance ever present and independent of any single individual or set of circumstances. This allows for continual recommitment to be the People of God in this century.

98. Although relative clarity about the task of a movement must be present for there even to be a movement, yet the execution of the task is always fluid and changing. The People of God intentionally formulate a polity for decision making, a means of restructuring the carrying out of the task, and patterns for the effective use of time. Groups within the spirit movement set up formal meeting patterns and formats so that matters can be handled without waste of time and effort. They operate out of consensus so that total group participation in deciding the next thrust

is possible. They set up regular channels for assigning jobs and periodic evaluation of accomplishments over against time lines. They lay out yearly rhythms, quarterly patterns, and monthly-weekly-daily schems. Individuals then plan and evaluate their own life expenditure within these broader frameworks.

99. Every movement must have ways of being present to its task. For the People of God the primary necessity is relevant worship which demands the universal t task, yet beyond its primary symbol the 20th century People of God require secondary symbols which regularly throw them up against their primary symbol. Therefore the spirit movement has chosen the meal, accountability, and solitary worship as its secondary symbolic acts. Regular participation in a common meal reminds spirit men that they are contingent, that life is broken and spilled to sustain their own lives, and that they must give their lives. Regular participation in rituals of accountability of both a symbolic and specific nature objectify for spirit men their guilt in relation to their specific rule and particular assignments. Once objectified, that guilt is held over against the universal word of forgiveness, releasing the individual and the group to move anew into the future. Regular participation in solitary worship grounds spirit men in the historical People of God and reminds them that they stand alone in their decision to be men of faith.

100 Men in the spirit movement are iron men. Like Moses, they understand that the law is necessary to get the job done. To meet the needs of the hour they build a rule and submit to it. The rule is taken seriously because it is founded upon the self-conscious vocational choice of each covenant member to give himself to the task without which there would be no covenanted body or rule. The rule is treated nonchalantly because it is not synonymous with the task but rather serves the task. The rule must be open to change in response to changes in the task and the covenanted body. It must also be broken whenever necessary for the accomplishment of the task, or whenever more crucial demands of another covenanted body take priority. Without nonchalance there are only men of duty who use the rule to justify their zeal; without seriousness there are only men of irresponsible creativity who refuse to participate in a common effort.

THE STYLE OF LIFE

101 The style of the spirit movement is a complex of paradoxes. It is already here, it has yet to be created, it has always been. It is not a goal of the movement or even of that discipline but it is a by product of that discipline and when it is present it empowers the movement. It is not meant to shape behavior or to produce collegiality, yet when it is manifested it does engender corporateness and it calls men to decision. It is the ancient style of obedience, poverty, and chastity.

102 Obedience is a tensional relation between the individual and the corporate body. Spirit men elect to submit themselves in utter obligation to the corporate wisdom. All covenanted members participate through consensus in formulating the corporate mind. The understanding that the power is in the center of the table points to the imperative always present for spirit men to assume responsibility for the whole task and to representationally make decisions on behalf of the group. Let it be clear that authentic obedience can <u>only</u> be rendered in such total responsibility.

103 Poverty points to the self-understanding that one possesses no goods which are his own. Through this decision one acknowledges that his whole life belongs to the mission - time, energy, goods. This stance is enabled by the interior qualities

of Humility, Gratitude and Compassion. Humility is the decision to be present to all of life and its demands; Gratitude is the decision to embrace whatever comes as good; and, Compassion is the decision to lay down one's life for the sake of a more human future.

104 Chastity points to purity of heart, willing one thing with one's total existence. It is the style of single mindedness in the task. As a person who has a mission in history, the chaste individual is he who directs his entire life toward one goal. The spirit movement is invigorated when in blocked situations solitary individuals lay down their lives to unblock the mission. In the midst of concrete situations, decisions are required which leave individuals insecure and uncertain. Steadfastness in this vulnerable position is only possible for chaste men.

105 Men of the spirit movement are holy men. They are men of God. They remain loyal to Mother Church even when she disclaims them. They stand with St. John of the Cross in penetrating the depths of humanness. The common life, the corporate discipline does not protect them from risk and the raw edge of existence; it discloses ever more unimaginable spirit demands. Just when they have wrestled to some level of manageability their parochialisms, new and deeper ones are unvovered; thus their sensitivity to the comprehensive whole is ever expanded.

CONCLUSION

106 Let us be clear that those who set out for the promised land never make it. They lead many others to the land of milk and honey, but they themselves never taste it, for as soon as their destination is within reach, a new horizon is seen, a more comprehensive demand appears. Many fathers in the faith have opened the way for the spirit movement of today. Many are known, many are unknown. Yet the Lord of history has not glorified them yet, their perfection depends upon us.

107 When the vision of a new world, a new church, a new man is glimpsed, many hear the call to arms, not all respond. Many are waylaid by dreams of personal success or fears of personal loss. Many postpone deciding for a more opportune moment, many wait for an easier demand. Many seek to forget they heard and many even flee from fear of discipline. Those who respond are never the same, those who do not are never the same. All men stand always already received.

108 Those who grasp the wheel of the revolution in humanness in this hour of tumult cannot turn back. In the face of swarms who proclaim only the absurdity of life, they shout out the hope of creating a new face for our planet. While brothers desert the cause, they must stand firm. Unknown, unheralded spirit intentionality stands face to face with the unknown, forever mysterious storm of God and dares take the risk.

ECUMENICAL INSTITUTE, CHICAGO

COUNCIL SECOND

TIMETABLE

	Thursday	Friday	Saturday	Sunday	Monday	Tuesday
5:45		Rise and Dress				
6:15		Morning Office				
7:00			Breakfast			
8:30		2 ← Council Session	5	8	11 →	14
		Presentation of Document	Movement Practics	Practics Draft Report	National Time Line	Reports and Commissioning
12:30			Lunch			
2:00	Arrival and Registration	3 ← Council Session	6	9	12 →	
		Document Workshop	Practics Research	Practics Research	National Time Line	
6:00			Dinner			
7:30-	1 ←	4 ← Council Session	7	10	13 →	
10:30	Orientation	Workshop Reports	Practics Research	Second Practics Report	Celebration	