

1. An all-out effort is demanded in taking the first genuine step toward massive Local Church reconstruction if the Church is to regain her morale and effectively engage the troubled times of our globe. The foregoing pages provide but a brief statement of the work that must now be spelled out in great detail. The Master Index chart is an imaginal construct of the issues—from fundamental sociology and ecclesiology to the very practical directives—which must be elaborated fully. As is indicated by its central and expanded location on the index chart, methodology is the keystone for any serious reconstructive process. Central to methodology is the tactic which the responsible man sees as the concrete steps that must be taken in order to actualize theoretical goals. Tactical steps, however, are only frenzied activity unless they are fully grounded in theoretical purpose. Therefore the Index begins with a statement of the general situation of man today and points to the key to an effective response. Basic strategies which form the practical milieu within which concrete tactical action can be systematically ordered are then articulated. The bulk of the task of Local Church reconstruction must be spent in step-by-step, tactical procedure. Such tactical intentions are barren unless particular and comprehensive instruments or tools which support the step-by-step process are provided. Finally the project in Local Church reconstruction will be actualized as directives are given to the local forces which will enable them to stand as resolute and creative enablers of the recovery of churchmanship for the sake of birthing a new human society.

I. THE THEORETICAL GROUNDING

INTRODUCTION

2. Any effective historical intent lays its theoretical foundation before it begins to take action. The project in Local Church reconstruction is founded on a common understanding of the revolutionary nature of our times. A comprehensive view of the entire global situation must form the context for particular action. An appreciation for and honoring of diverse cultural perspectives is also key to effective local change. Responsible social change must be carried on with a new vision of the unity of mankind amid a rich diversity of cultural heritage which must be recovered and re-cast into variant styles of human expression. The People of God have a unique, primal role to play in the process of transforming the face of mankind. This role must be seen not as a novel decision, but as an eternal keystone in human heritage. The process of human societal transformation in which the People of God have always been engaged has been given form and historical preservation in the Historical Church. Finally, however, the frustration which enslaves mankind today will be released as the Local Church, by means of the catalytic action of local congregations, flowers into an all-embracing dynamic of corporate action, evangelistic witness, and structural human care.

THE HUMAN REVOLUTION

3. The context for radical Church renewal is understood, first of all, in the midst of the twentieth century revolution in humanness. The eruptions and shifts which characterize our age are not merely transitory, passing events, but are an expression of a fundamental alteration in man's consciousness of what it means to be human. These eruptions have wrenched the depths of man's spirit. The expressions of this change will not pass away, nor may they be glossed over and ignored. The deep human cry comes as the call of the Lord and demands a sensitive response. The decision of the Church in our day will alter both the future form of the People of God and the face of humanity.

4. The world is now experiencing a revolution more fundamental than any previous revolution in the history of man. History has borne the burden of a basic shift in consciousness concerning the human social order and human use of goods. While structural form must be given to an adequate global political and economic system, still the basic foundational insights have been forged in previous historical revolutions. What is holding man back from an adequate human social structure is his spirit consciousness. The spirit or style which has characterized the very being of man has always been expressed in his culture. The wrenching revolution of our day is a cultural revolution. Manifestations are everywhere. The educational system, the family, relationships between young and old, the Church, the community have all come under radical attack. All of these systems are the means by which man's basic self-understanding has been forged. To call these basic cultural structures into question is radically to address the spirit of man. Man's response has been either to retreat into the familiar, inadequate patterns of behavior and expression, or else to dash madly into immediate solutions and novel methods which eventually collapse without comprehensive, human grounding. On the one hand man in our time views history as a static process with an inevitable course within which man must acquiesce. The frenzied activist, on the other hand, has seen a glimpse of freedom concerning the future, but has not had the patience, in the face of the awesome task at hand, to forge a complete battle plan. The dynamic, changing process of history must become implanted in the spirit of every man today as he comes to see himself as free to create the future. The personal vocation of every man is undergoing painful but necessary change as man comes to grips with the spirit dimension of his life and decides to invent for our time what it means to be human.

**RADICAL
MUTATION**

GLOBAL
SCOPE

5. The struggle for human responsibility is global in scope. New patterns of social relationships and new symbols of personal meaning must be forged for the sake of all men. Rapid communication and travel have heightened a new sense of world citizenship. A universal style must be created embodying unity of spirit across the face of mankind so that human structures can be developed within a worldwide, coordinated network of relationships. On the one hand such a universal cultural understanding will enable a common availability of all products, resources, and technology which will create a framework for the economic care of mankind. Concurrently, man must forge a system which allows universal participation in the decision processes and structural ordering of society which will effect human political care. The task is utterly secular, and yet the very possibility of such new constructs is catalyzed by a depth understanding of the relationship of man to God. In a real sense the task is utterly a spiritual, religious one as man recovers anew what it means to be in all respects corporate as he stands with others in the revolutionizing process. The religious dimension demands that man be, on the other hand, completely alone as he takes his stand in the midst of global spirit desertion. Finally, the man of the spirit must recover a new mode of self-consciousness in which he pushes beyond superficial acts and inconsequential knowledge to come face to face with life's deep mystery. The global change in human form will be based upon a dynamic understanding of society as ever-changing, ever-possible, and ever-alive.

DEPTH
TRAUMA

6. In the face of such a task it is not just the faint-hearted who experience a failure of nerve. Some individuals and groups cling to past structures and long outdated goals in a futile effort to stem the tide of history. Others are consumed by a passion for activity, using the security of remedial action to avoid the dread of the all-encompassing task. Man's nervous response on either pole points to a kind of corporate, civilizational suicide which pervades the spirit of the day. Such aimless wandering can end only in tragedy for all men unless direction is given. Man stands paralyzed before the immensity of the human problem.

AWAKENING
CHURCH

7. In such a time the Church has a crucial role to play, for it is the self-conscious spirit dimension of life that is the key to the present upheaval. For the past fifty years the Church's struggle to recover her theoretical foundations has been manifested in the theological, ecumenical, and lay movements. Particularly crucial in the self-renewal process has been the recovery of theological insight. The work of the theological giants of the twentieth century has restored a dynamic understanding of the Word in Jesus Christ which will again release man from spiritual bondage, declare man's personal significance, confess the wonder of the universe, and thrust man out into myriad realms of human possibility. Furthermore, the ecumenical movement in this century has created a network within which the evangelistic witness can be transmitted to every man. Such a common vision and structural possibility is an invaluable resource in the task of recovering humanness again. The burgeoning lay awareness of recent decades has thrust the Church historically into the world again. Men who are immersed in the struggles of human existence at every level have demanded that the Church re-focus her commitment to the world of work, daily life, and social decision-making. This kind of spirit ferment in the twentieth century Church has loosened all ties to the static past and has brought the Church to the brink of fundamental, structural change.

8. The Church is on the threshold of a giant step in the renewal process. A change in fundamental direction must be rooted in the human revolution of our world. Renewal can never again be for the sake of itself, but only for the sake of birthing a new social system. The renewal process must be universal in scope, touching, finally, every historical manifestation of the Church, transforming lifeless structure into whirling, catalytic spirit. The task is terrifying and spirit paralyzing, but the Lord demands response. The groundwork has been laid to enable the Church to step over the threshold of what is no longer into the demanding future of what is not yet.

THE PEOPLE OF GOD

9. As the Church awakens today to the demand for radical, practical renewal it is also recovering the awareness that there has been a universal response to human need in all periods of history. This universal responsiveness has always been given historical expression both on an inclusive level and in diverse structures. Human need has, finally, always been met in the local, sociological units of mankind throughout all time. The Church must reclaim its intrinsic foundation in human heritage before it can move away from its sense of subordinate importance to a new sense of its fundamental role in the humanizing process.

CHURCH ROLE

10. Throughout history there have been persons who have been unusually sensitive to and self-conscious about human need and future possibilities for alleviating human suffering. These persons are the Church. They have been the ones who have responded to God's judgment upon the world, who have heard the eternal Word of forgiveness and possibility, and who have seen a vision of a transformed human condition. In taking on this global responsibility, those who are the Church have constantly found themselves utterly grounded in the past, but thrust out beyond the past and the present into the unknown future. They have decided to die, to give themselves sacrificially, in order that the Word can be preserved in history and the deed of transformation of human life can be accomplished. The People of God have played a perpetual, revolutionary role in human history without which civilization stagnates, becomes inhuman, and dies.

BASIC DYNAMICS

11. Such an understanding of the revolutionary role of the Church in human society points to the Church as a function, a dynamic which is ever-changing and responding anew to the call of the Lord. Those who are the Church are never synonymous with any historical or institutional form, but the historical form plays a vital role in the entire functional dynamic of the People of God. In order for the Historical Church to recover her unique role in God's world she must be seen in relationship to the entire dynamical mission of the People of God. At the point of least self-consciousness those who are the Church might be termed the Universal Religious. They are the ones in society who sense unjust and inadequate human conditions. They constantly call society to task for its inhumanity. The Universal Religious perceive the depths of the spirit issue behind the human situation and point beyond the present to the possibility of a different, human future. They take sacrificial personal responsibility for seeing that change is made in human structures and in this way utterly care for and love the human race. They are not, to be sure, the Historical Church, but they are the People of God concerned for all of God's people. The Historical Church functions as those who have become self-conscious about the human condition and the relationship of man to God. They are the ones who confess the Word in Jesus Christ which pronounces absolution upon man's sin and gives the possibility in grace of a new life in which the future is wide open to human change. The Historical Church plays the dynamic role of self-conscious preserver of this eternal Word of God in order that the Universal Religious may be continually sensitized to their human task. The Historical Church serves a catalytic role in relation to the particular condition of mankind. Both the Universal and Historical functions of the Church would exist in a vacuum of abstraction were it not for the key role of the Local Church where sensitivity to human need becomes grounded in the lives of particular people. The Local Church serves as the uninterrupted presence of the People of God in a particular location. The heritage of the Word in Jesus Christ is preserved and transmitted, and the Church is catalytic mission to specific human lives at this basic human level. The Historical Church function is birthed out of the milieu of the Local Church as it has nurtured the lives of the leaders and saints of Christianity who have found their grounding in the human situation. The threefold dynamic of the People of God is a convolution of roles and functions which as a whole form a dramatic wedge in the world of the present and demand, as from the Lord, a new tomorrow.

PAST
MANIFESTATIONS

12. One becomes aware of the dynamical function of the People of God only upon observing particular manifestations of its mission to the world. Grounding in its own past is important to a comprehensive recovery of the total function of the People of God. This is especially true concerning the Historical Church, which is periodically prone to absolutize a particular historical form. A brief view of Church history illustrates the variant structures by which the Historical Church dynamic took form to preserve the Word in Jesus Christ and brought spirit presence to its mission to humanity. The early centuries of Christendom saw a fluid, mobile structure in which the saints gathered in home and market place to function as the self-conscious witnesses to the Word. Somewhat later the Historical Church took form in the historical religious orders which stood as an unshakable bulwark against the denial of the spirit of man, constantly calling the People of God to acknowledge the deep mystery of life. In a time of collapsing structures in the Roman Empire, the Papacy called forth unity and new possibility for global humanity, thus fulfilling another vital function of the Historical Church. Throughout the history of the Church diversity of structure and practice has enriched the witness to the Word in Christ. The gift of diversity is especially apparent in the rise of denominations since the Reformation. The creation of national churches in certain countries witnesses to the role of the Church in the political fabric of society. Thus throughout all time the dynamical function of the Historical Church has been manifest in its cry for unity, in its comprehensive concern and care for all men, in its fundamental spirit grounding in the Word, and in its witness to the wealth of possibility in variant Christian expression. Each dynamic corrects and enlivens the others. The Historical Church is today called to hold in tension all of its eternal, dynamic forces in order to fulfill its catalytic role in our complex human situation.

PRESENT
STATE

13. In all times there have been movements in the Church which have recalled the Church to its comprehensive task. The movement of the spirit in the twentieth century Church has issued a cry for renewal. Out of that cry for a return to its fundamental mission a basic re-working of theological orientation for our times has been accomplished on behalf of the Historical Church. The foundational task done, however, the demand for practical, structural form still rings around the globe. The practical renewal of the Church must embody an intensive decision for thoroughgoing renovation. The renewal spirit of this century has seen the inadequacy of absolutizing diversity to the exclusion of common mission. At the same time it has refused to uphold commonality which glosses over global expressions of diversity which have enlivened the Christian mission. The movement of the spirit in our time has moved beyond specialized experimentation to see the necessity of focus at the local level of the Church. In the midst of cynicism about the structure of the Church the renewal forces have demanded structural, historical loyalty as a witness to the vital role that the Church must recover in its mission to the world. Finally, the movement of the spirit in the Church today calls into radical question the narrow, parochial mindset of local congregations and demands that they be part of a global collegial network in common mission to the world. In this way the Church no longer exists for itself, but exists for others. The People of God demand that the Historical Church return to her historic mission as a complete spirit dynamic issuing in new hope for the chaos of mankind.

14. The function of the Church as the People of God in history is seen as a many-faceted jewel which changes and modulates as ever-new perspectives shed light on the situation of mankind. In the midst of perpetual shifting and focusing a fundamental dynamic brings order and unity to the mission of the People of God. The Historical Church plays a catalytic, spiritual role in relation to the People of God as it embodies the Word in Jesus Christ within itself and in so doing unveils the depths of humanness for all men. The times demand that form be given to the full functioning of the Church in order that men may be released from inhuman bondage. As never before the People of God must be enabled to assume the stance of the suffering, sacrificial servant.

THE LOCAL CHURCH

15. Function is always realized in a particular form. The basic thrust which has been the People of God in history is continually incarnated in a humanly devised structure. The Local Church has had a peculiar part to play in bringing objective form to the mission. It has stood as a visible sign that dramatizes the possibility of human community through the Word in Jesus Christ. By being rooted in a specific, delineated segment of civilization, the Local Church has been the instrument by which the Historical Church has catalyzed care for the human settlement. As it has manifested within itself the fundamental dynamics of human care, the Local Church has assumed varying structural forms in history to meet the needs of the times. Today the imperative is upon the Local Church to recapture its basic mission and to forge new forms that will embody its eternal purpose.

16. From age to age man has known that he lives in community. Man's uniqueness as a creature of God is that he is conscious of his solitariness. At the same time, however, man struggles with the reality of constant contact with fellow human beings and discovers that he must also be utterly corporate, forsaking his individuality in order that all men may share in the gifts of the earth. Social scientists have discovered three structural forces at play in this process of human individuality versus community: the sociological human settlement; the remembering, enabling cultus; and the enlivening shaman group. The human settlement has been the means by which individuals in society have been cared for. Within the settlement the nuclear family was ordered and nurtured as the fundamental instrument for human spirit nourishment. From birth to death human beings have been cared for through the intentional, structural formation of the human community. Human community has been present in the tribe, the neighborhood, the village, and the modern megalopolis. Food, clothing, and shelter have been the focus of the most fundamental economic care of the community, while equitable rules, basic justice, and human security have been the thrust of the community's political care. Cultural care has been present in the creation of spirit symbol, human style, and comprehensive education. The settlement of humanity at any level is in constant danger of becoming static and inhuman, and therefore the cultus stands as the memory bank within the community that calls men to their missional, caring task. By means of relevant stories or myths, meaningful rites and visual signs, the cultic dynamic in the human settlement has enabled a constant civilizing process to take place. Finally, every human community has the function of the shaman group within it. This body of signal, symbolic, catalytic persons are a transparent presence in community life as they prod the cultus to adopt relevant and comprehensive symbols and as they call the entire community fabric to awareness concerning that which is ultimate in human existence. Like the prophets of Israel who embodied the function of the shaman group in that society, the shaman dynamic is a vital presence in any human community. This conscious understanding of basic societal building blocks is necessary to a recovery of the mission of the Local Church.

LOCAL HUMANNESS

17. The universal dynamics of the human community have been birthed and re-birthed by means of the loving, catalytic action of the Local Church. The radical shifts in our contemporary civilization make it clear that present community chaos must be ordered anew. The Local Church is that body in history which must grasp afresh its responsibility for providing a self-conscious overlay of love for every human community across the globe. The dynamics of community present in the settlement, cultus, and shaman functions are correspondingly brought to consciousness in the Local Church tri-function of parish, congregation, and cadre. The parish is simply a given geographical community, though it is delineated by specified boundaries. The parish is the Church. The parish is the creation of spirit depths in a particular community. The parish is an overlay of love on a specified area. As the Church, the parish is the missional arena for the concern of the Church in which it creates a network of care and justice for every human being in that area. The congregation, as the Church, serves as that body of people who maintain within themselves and the

LOVING OVERLAY

community the confession of the Word in Jesus Christ and who thrust themselves into the missional task of enabling the overlay of love to be forged and reformed as human need demands. The congregation, sociologically, plays the unique role of the manifest, demonstrable Church as it consciously preserves the human memory through the vehicle of the Word. The cadre functions within the congregation and the parish as a corporate agent which takes radical responsibility for the entire Local Church. As a corporate ministry or pastorate the cadre assumes the servant posture in order to sustain the congregation in mission. It stands unusually present to the needs of the human community so that the parish function can always address the deepest contradictions in man's existence. The cadre is a way for spirit leadership in any local congregation to mature in corporate style as the training function pushes the individual to be utterly comprehensive in thrust while being very specific in action. The tri-function of the Local Church: parish, congregation, and cadre, act upon each other constantly to bring response to the total needs of the human community.

18. Specific, historical signs of the total process of the Local Church have been present through the centuries. The deep wisdom of the Roman Catholic Church has been apparent in the parish symbol which it has carried throughout the globe so that not a piece of geography in the world is not at least imaginably mapped out in the concern of a particular Roman Catholic congregation. Where the parish first saw conscious embodiment was in the Middle Ages as the whole life of the community centered around the local congregation and its clergy. The central, symbolic cathedral structure stood as a focal point for community action. The Church lost its fluid, catalytic function in that time when it allowed itself to direct specifically the political, economic, and social structures of the community. The local congregation assumed a specially conscious function in the aftermath of the reforms of the sixteenth century. The Protestant Reformation opened the flood-gates to intensive lay training and leadership in congregational functioning and recovered the wisdom of full liturgical participation on the part of the masses that has brought into being the present form of congregational life. In every local congregation there has always been a cadre, a group of people who have provided the basic thrust and direction for congregational life by means of their spirit presence and catalytic leadership. Historically the cadre thrust has been present in the covenant societies of the Wesleyan movement and can be found today in the discipline and care made conscious in the Pentecostal and Evangelical traditions. The Local Church is always prey to every wind of perversion, however, and must always struggle to maintain its total missional thrust. Reformed congregations have tended to become ends in themselves without missional orientation to the parish. Cadre groups have become heavy with exclusivist attitudes that have thwarted effective, servant functioning in the congregation. Thus the Local Church must always be open to internal reformulation which will hold the tri-function of parish, congregation, and cadre as the lifeblood of its existence and mission.

19. The first, critical, theoretical phase of self-renewal in the Church is completed. The possibility, indeed, the necessity of church renewal, is evident even now as the church undergoes transformation. The conciliar dynamic in the Historical Church has issued in a great vision of renewal and ecumenism that has summoned the whole Church to appropriate the one mission of service and witness to all men. Vatican II and the World Council of Churches have been contemporary witnesses to the universality of the Word in Jesus Christ. Such unitive vision has laid a claim upon the Local Church that its internal task be accomplished in the context of global mission. Radical, practical, structural renewal is required of the Local Church today. Such a shift in spirit consciousness will come about as the means are provided in parish, congregation, and cadre for intensive study that will internalize the Word in the life of every churchman so that life can be lived in corporate mission. The context for the study of the Word is always the world in which the churchman must also become thoroughly grounded in order to function relevantly in our time. Practical renewal also focuses on the symbolic life of the Local Church as a key to opening the door

HISTORICAL
SIGNS

CHURCH
RENEWAL

to mission. Liturgy at every level must be recovered as an authentic rehearsal of what it means to be human. Finally, a corporate style must begin to characterize the thrust of the Local Church if practical, thoroughgoing renewal is to take place. Authoritarian systems must give way to full participation in decision-making and missional assignments so that every churchman may see himself as an integral part of the mission of the Church. The foundations are present for a fundamental thrust in church renewal that will carry the practical functioning of the Local Church into the next century and beyond.

20. The Historical Church is stymied today and will not be able to perform her historic function fully until the Local Church form has been radically altered. The spirit forces within the Historical Church have played out their catalytic, cruciform role to the end that the Local Church might be renewed. The future shape of Historical Christianity awaits the movement from its local foundations which will resurrect new structural possibility. The Local Church is called to appropriate the fundamental human wisdom concerning human community which has through all time been present in the dynamic functioning of human settlement, enabling cultus, and enlivening shaman. As this process takes place there is no longer any question about the historical necessity of the Local Church. Archaic structures become meaningful dynamics, and the deed of Jesus Christ is concretely embodied.

THE CONGREGATIONAL ROLE

21. The local congregation is the focal point of the transformation of the Local Church. It stands ready, even now, with the body of able, disciplined forces who, with a shift in fundamental direction, will enable the spirit, structural metamorphosis of the community. The congregation is of central importance in church renewal today, and those who seek to change its form must be thoroughly grounded in the essential dynamic which has been at the base of all congregational life. To change the basic structure of any human institution is to alter radically the lives of those who are attached to it at the same time. Therefore the task of transformation in the local congregation requires great tactical finesse in order that present-day churchmen may see the possibility of the congregation of tomorrow.

22. The renewal of the Local Church is the key to unlocking the entire civilizing process for our time. By the same token, the congregation is the priority in the practical renewal process that will make possible the revamping of the entire Local Church dynamic. The experience with self-renewal which has characterized Church life for the past fifty years has brought forth a wealth of practical knowledge concerning community reorganization and the formation of disciplined, covenanted groups within the Church. The basic process of community analysis and the problem-solving methodology have been honed to a science of community reformulation that requires only spirit catalysis to set the machinery in motion. The experimentation with intensive lay training within the Church and the establishment of groups covenanted for renewal experimentation have created a basic plan for developing corporate spirit leadership in the congregation. However, it has become clear that the small body of spirit leadership cannot alone accomplish the transformation of an entire community. For this reason it is apparent that the body of troops that form the congregations across the globe must undergo spiritual transformation to enable them to be the front line of action in bringing about human community on the local level. While the congregation functions to preserve the eternal Word in Jesus Christ, it does so in order to enable its members to stand in the chaos of the present age to bring order to humanness again. In other words, the congregation's internal nurture is only for the sake of its external mission. Nothing less than a total reconstructive process in today's local congregations will occasion the spiritual reorientation that the Lord demands.

23. A body of people bent on accomplishing a given task has three basic functions that circumscribe its life. The assigning or commissioning function directs its members outward

**CONGREGATION
KEY**

FUNDAMENTAL DYNAMICS

toward the task, the educative function retains community memory and forges new images for the lives of the members, and the spirit sustaining function nurtures and cares for every facet of the lives of those committed to the mission. The history of local congregations reveals just these basic activities in their corporate life. The process of transformation will bring the commissioning dynamic of the congregational life into bold relief as the entire structure of the congregation is centered on creating the overlay of love which will become the parish. Basic tools for community change must become part of the dynamic that thrusts every member into the missional task. The educative function in the Church is not simply to gain intellectual clarity, but is aimed at changing basic images of human life that will result in transformed lives. It is within this dynamic that the Word of God must be declared anew so that the congregation can remain faithful to the call of the Lord in its contemporary setting. The basic re-imaging that affects congregational life must extend to its view of the world and the cultures of mankind so that the arena of mission is clearly defined. Congregations will wither at the prospect of mission as more clarity is achieved unless spirit care is consistent in the congregational fabric. In the face of great temptation to find false securities in intimate, non-missional relationships, the congregation must recover the ability to sustain its members through objective, structural care in which the mystery of life is probed, the Word is continually pronounced, and corporate style is developed in which the individual is enabled to carry on the common mission. The congregational dynamical functions of action, study, and care play constantly upon each other so that the corporate body does not reduce its activity to one pole or another alone. Particularly important in the reconstruction of the local congregation is the vision of mission which pervades the entire dynamic, informs the study, and directs the care. The cry of the times is that the Church be mission.

RADICAL METAMORPHOSIS

24. The basic dynamics of congregational life are historically founded and apparent throughout centuries of congregational activity. Committees and task forces that have struggled with social action, particularly in recent decades, illustrate the actional function that surges in the congregation. The more distant past has seen the actional function embodied in the frenzy of missional witness that sought to bring into being the Kingdom of God on earth. Home missions and foreign missions characterized the actional intent of the Church in that time. The Sunday school movement in the western Church came out of a deep realization that basic education was not being provided children and youth, and the Church stepped in to fill the void. When society again picked up the educative task through some form of massive public education, the Church was able to transform the Sunday school into a spirit resource as the basic ideals of humanity were communicated to children, youth, and adults. Thus was the study function of the congregation fulfilled until the Sunday school centered almost exclusively on children and youth and neglected the re-imaging task among the established generation of adults. The intent to embody the function of care in congregational life is illustrated in the plethora of prayer meetings and fellowship groups for men, women, and families which have dotted the landscape of most congregations. The spiritual welfare of every member was assumed in these activities, and only now do we see the demand for utter transformation of those structures to embody for the contemporary situation the basic function of action, study, and care. Nothing less than a radical metamorphosis of every congregation across the face of the earth will call forth a new possibility for human existence. The mere alteration of one functional segment without at the same time effecting a basic shift in all congregational structures will be a futile effort. The whole fabric of spirit and structure must be rewoven in order to clothe all of civilization with a radically new self-understanding.

25. Those who would seek to effect a fundamental change in the life of any congregation must not underestimate the depths of the present images that have captured the lives of present-day churchmen. On the one hand the mindset that pervades congregational life today is parochial and absolutist. On the other hand, those who remain within the Historical

TACTICAL APPROACH

Church today have deep spirit gifts that must be understood and brought to consciousness. The man who would perform spirit surgery on today's local congregation must have a vision of the future which is etched in broad, intentional outline so that he does not lose sight of his goal. The task of making inroads into the basic life images of members of the congregation will require a painstaking, step-by-step procedure. With the vision always in view the spirit surgeon must immerse himself in specific, minute, practical tactics each of which is crucial to the life of the patient. The tactical procedures form the program of what must be done at each moment to effect another step in the transformational process. The tactics are always performed in a global context and applied to a very local situation. They must be comprehensive and systematic as well as particular and immediate. The tactical steps for the reconstruction of the local congregation must be designed to enable maximum participation on the part of all members in the self-renewal process. While a universal system of tactical procedures is vital to a global thrust in congregational reconstruction, they must also be utterly adaptable to the unique and unrepeatable situation at hand. The keystone of congregational reconstruction is the tactical approach which honors people and works within historical structures in order to catalyze the structuring of a new vision of human society.

26. The journey of Church renewal has clearly outlined the goal for the Church of the twenty-first century. The priorities have been sketched out through the process of depth reflection and practical experimentation and have resulted in the perception of the local congregation as key to the renewal process. The embodiment of the total missional dynamic will enable the congregation to recover the spirit power that it has had in human history. Once again the congregation, in new sociological form, will stand in every local community as the Church which witnesses to the Word in Jesus Christ, calling forth new human possibilities for community reformulation.

CONCLUSION

27. It is abundantly clear that man's contemporary situation demands that the Church become conscious again of her unique role in the process of human civilization. The fundamental mutation in man's self-image which is in the process of being born today cries out for vision and hope. The People of God are summoned to the battlefield of the human spirit to war against the demonic powers which would destroy humanity and enslave civilization. Carrying out this summons requires a primordial shift in internal consciousness as the Church if the battle is to be won. The theoretical task of such a renewal process has been accomplished. The basic tools of theological prowess and cultural perception are available for the awakened churchman. Years of practical experimentation at all sociological levels of the People of God have given the Historical Church deep wisdom in practical procedure. The God of history has now issued the call for a systematic reconstructive effort at the level of the Local Church where the Historical Church must again become structurally manifest. No longer must the churchman see his mission as outmoded or superficially innovative. Spirit churchmen have seen in our time that the context of the Church's mission is historically based in the whole stream of human experience and that what is demanded now is a forging of a new incarnation of what has always functioned in the dynamics of the Church. The vision is clear. What lies ahead is the articulation of the basic strategic objectives which will form the framework for the painstaking tactical task of reconstructing the face of the Local Church.

THE PRACTICAL METHODOLOGIES

II. STRATEGIC DESIGNS

INTRODUCTION

28. In a very real sense the churchman of today deeply understands the revolutionary state of the contemporary world, and he has heard the call of the Lord for an essential change in the missional form of the Church. But he is in despair. The despair emanates not from a lack of vision, but from a lack of a comprehensive methodology that will birth a concrete form of the vision. Therefore, the plan for a project in Local Church reconstruction focuses on practical methodology, and over half of the Master Index is an articulation of the methodological mode. The spiritual task of the Church in the last half of the twentieth century is utterly pragmatic. The method is the key to releasing spirit power in the Church today. The first step in the methodological process is to distill out of the wisdom of years of practical experimentation what basic assumptions and strategic principles will guide the reconstructive procedure. Fundamental strategies flow from a deep awareness of the contradictions which have blocked constructive action in the human community. Out of continual analysis of and persistent warfare against that which is demonic in our global society the Church is prepared to lay down her life to enable a cultural, spiritual transformation at the local levels of society. The Strategic Designs enunciate the operational directives which will guide the process of the reconstructive experiment in the Local Church.

THE FUNDAMENTAL HYPOTHESES

29. The four working hypotheses which form the basis of the reconstruction project in the Local Church emerge out of research and experimentation that have been in process for a number of decades and in special focus for the past sixteen years. It is on the basis of these primal assumptions that the design of the project has been formulated. The forces of renewal have tested a variety of approaches to Church renewal in recent years, some of which have been a departure in several directions from the hypotheses which circumscribe this project. As one senses the prevailing spirit of the Church today, however, it is apparent that the awakened forces are now prepared to center upon a common direction based on valuable testing and analysis which will result in the reconstruction of the Local Church. The Fundamental Hypotheses form the consensus of common direction for the last half of this century.

30. The cardinal hypothesis of the practical renewal of the Church is that the Church is renewable from within. The common forces of renewal operate under the basic conviction that the institutional Historical Church must not be destroyed, but must be the basis upon which the Church becomes mission to the local community and the entire world. The signal role of the Historical Church through denominations and local congregations has been to embody the Word in Jesus Christ in order to enable men to appropriate the spirit depths of human life and thereby to act responsively in social structures. Life-and-death issues are still being struggled in the structure of the existing Church precisely because churchmen have sought to remain faithful to the mandate of the Lord. Attempts to accomplish the transformation of society without the use of the spirit vehicle of the Church have failed. The reformulation of society awaits the decision on the part of the Historical Church from denomination to local congregation to rework her missional fabric in order to appropriate her catalytic servant role once again.

31. Church renewal must begin at the local level within the local congregation. Any foundational reformational change in the course of society has occurred at the local,

RENEWAL
WITHIN

grassroots level of civilization. It is here that the basic roots of human existence are found, where order is created out of chaos, where individual lives are cared for. The local congregation is that structure of the Historical Church that has self-consciously functioned as mission to the local units of society. It is in the congregation that the re-educative and re-spiritualizing process is carried on. Those processes have stagnated in our time over a lack of missional orientation. Attempts at church renewal in recent years have come from church administrators and from forces at local levels both within and outside the Church. From the experiments it is clear that for renewal to be taken seriously at the local level there must be widespread participation in the practical process using the wisdom and experience of grassroots individuals. At the same time it is important that the renewal of the Local Church operates out of a common, coordinated plan to effect a later transformation of civilization across the globe. The local structure with the greatest opportunity for developing comprehensive, particular structures for human concern is the local congregation.

TOTAL RECONSTRUCTION

32. The renewal of the Church means total reconstruction. The learning process in Church self-renewal has been instructive in that awakened churchmen are now convinced that a fragmentary, installment approach to congregational renewal is not adequate. Great signs of possibility have been raised in the experimental process in which concerned persons have worked to revamp the educational department in the Church or have tried new modes of worship. The task of raising signs is finished. That approach, in view of the total demand that has been placed on the Church today, expends excessive energy in too limited an area. The requirement is now that the entire structure of the Local Church, parish, congregation, and cadre, be reconstructed in order to embody its historic missional task. This project must engage every age group, every program, every role and task in the process of total restructuring. Anything less than a comprehensive approach will allow the spiritual paralysis which still remains in the untouched element to re-infect the entire Church. In conjunction with the comprehensive stance must be a future orientation that keeps sight of the vision for the Church and society and on that basis builds the practical models which will bring vision into actuality. Finally, the plan for reconstruction will eternally lay on the drawing-boards and in the committee rooms unless there is a self-conscious decision on the part of the congregation to give itself wholly to the task at hand, remembering always that the renewal of the Local Church is done on behalf of the community and the world.

KAIROTIC TIME

33. The time is now. The world is waiting. The Church is ready. Major shifts in power blocs, birth pains of emerging nations, and massive exposure to different cultures have forced man to take a closer look at the world and at his own self-image. Change is the constant of the day. Still dehumanization is rampant, and man sees himself as a victim of the whims and forces of crisis. The movement of the spirit across the face of the Church has created an awareness of the need for a new vehicle for human sociality and the corresponding need for the Church to enable the birthing of that vehicle. Seeing the demand, but having no concrete plan has caused Church leaders to lose hope and give up. Some within the Church still hold tenaciously to what has been lest another innovation be foisted upon them simply for the sake of change. The gap widens between those who want change and those who do not, for whatever reason. Cynicism is rife in the Church. Yet there are those within the Church who see the pivotal role of the Church in society and are willing to give their lives to renew her utterly in order that she may be mission to the world again. The project in Local Church reconstruction is the instrument that will release the creativity of churchmen across the world. Now is the time. The local congregation is ready; the leadership within the established Church is searching; the renewal forces are prepared to dedicate themselves to the total renewal of the Church.

34. The possibility in radical renewal is both frightening and exciting. The implications for the face of the Historical Church and the People of God for the next two thousand years are awesome. The Fundamental Hypotheses set out the arena of the struggle and establish the

context for reconstructive action. The future is wide open for the contemporary churchman and with it is the demand for total involvement. Only an utterly committed response will claim the promise of the Christ that "He who loses his life for my sake will find it." Under the banner of her pioneering Lord the renewed Church will shape the civilization of the future.

THE ACTUALIZING PRINCIPLES

35. Certain master strategies have emerged out of the recent experimentation in Church and society that now undergird the project in the reconstruction of the Local Church. The context out of which a human being lives his life must be broadened to a global sense of responsibility. This cannot take place and be sustained without a depth change in the structures which care for men. Finally, the processes of re-education and re-formulation must be shot through with spirit substance so that the missional decision can be sustained. Foundational to the entire strategic system is the re-creation of the symbol which dramatizes the vocational thrust and addresses the depths of man's spirit. The Actualizing Principles form the basic objectives of the operation of Local Church reconstruction.

CONTEXTUAL RE-EDUCATION

36. The style that characterizes the essential image out of which a man lives his life does not issue out of rational abstractions but out of a variety of concrete perspectives through which he understands himself and his world. These perspectives or images form an intricate pattern or context out of which man's ultimate life decisions and everyday living are formed. The strategy of contextual re-education addresses itself to this level of human consciousness as it seeks to reorient the weakened and narrow images which have left man unable to create a human future for the world. Through the use of imaginal methodology in the educative process and by using symbols, art forms, and celebrations that broaden the perspective of missional action, man's parochial mindset soon is replaced with a sense of global understanding and responsibility. The shift in mindset is only for the sake of placing man's local planning and action in the context of the entire world so that he sees that what he does in his community affects the far reaches of the globe. The strategy of contextual re-education will enable today's churchman to see himself as an integral part of the Body of Christ that has extended through all time and whose responsibility and stewardship is universal.

STRUCTURAL REFORMULATION

37. In the final analysis, the sociologist has taught us, it is structure that cares for human beings. Loving motivation is hollow without structural action. The imperative in Local Church reconstruction is for structural reformulation. Concrete form must be re-created for parish, congregation, and cadre, form that will signal new hope for a despairing humanity. The cry is for total reformulation dealing with every human problem, every age group, every individual in the parish area. The Church is called to this catalytic task not to effect the change totally, but to be the agent for total change. This requires structural reformulation at the congregational level as well as the entire program of the congregation is re-shaped for mission. Structure must be given to the spirit leadership, moreover, so that they may be sustained as the corporate ministry to the congregation and as a sign of possibility to the parish. The creation of structure must never be for its own sake, but only for the sake of mission in the congregation. The restructuring of the local congregation will be a powerful sign of the future for the community and for the entire world.

SPIRITUAL REMOTIVATION

38. If the energy spent on re-education and reformulation of the Local Church is the warp in the creation of a new Church fabric, the strategy of spiritual remotivation is the woof. The contemporary upheaval in consciousness has terrified man as he has realized life's mystery and possibility. Yet man has been provided with no effective means of appropriating the mystery nor of creating out of chaos in this world a meaningful selfhood. In a word, the contradiction in human culture today is spiritual. The roots of what it means

to be an utterly religious man have been lost in our post-modern society. Man looks to the current psychological fad to find security from his human struggle, but finds that close relationships are not the final meaning of his life. Psychologism which turns man inward upon himself is finally death to his spirit which thrusts ever outward in missional responsibility. The spirit deeps in the religious tradition of the Historical Church must be recovered and re-cast for men of the present day in order to provide the churchman with depth missional motivation. The radical renewal of meditation, contemplation, and prayer alone will begin the remotivation process as men are enabled to stand as solitary, decisional human beings. The reconstruction of the local congregation must be seen as an intrinsically religious deed which will catalyze the spirit dimension of the community social fabric.

SYMBOL RE-CREATION

39. At the foundation of the actualizing process in the Local Church is the symbol. The symbol is the key to the times and the struggles of any culture. The self-image of man in society is changed when he has a new set of symbols that hold before him a new image and new possibility for himself and his world. As symbols are used to enable man to see himself as a member of a significant community, a great nation, and a global community, he is able to expand his circle of responsibility beyond himself and his family. The symbols that confront urban man in the form of visual images, rites, and stories reduce his perception of himself and the meaning of his life to the point of powerlessness and despair. The Church has always known and appropriated the power of the symbol. This wisdom is inherent in the centrality given to the act of corporate worship in the local congregation. Deep within the traditional form of worship of every congregation are the images which have maintained the being of that group of people. Often what may be needed is recovery of the depth that is already present in the worship form to bring to self-consciousness the drama of life that is portrayed in the liturgy. Movements for change of every sort have seen the power of the symbolic in sustaining the fervor and decision of the people. The Church must re-create a significant system which is based in the Word in Jesus Christ and points to the depth possibility of a human society.

40. Social reconstruction requires master strategies which outline the procedure for solving the depth human problem. Only as these strategies are applied to the problem will a new human situation be actualized. In one sense the actualizing principles are only theory, albeit born of practical experimentation. What remains is the necessity of specifying particular, operational form for the actualizing process. It is clear that the context for human living must be radically reformed and that the spirit of man must receive new motivation. The Church is called to lay the foundation by recovering the symbol as the key to man's future imagination.

THE OPERATING POSTULATES

41. Once one is clear about the basic principles for the reconstruction of the Local Church it remains for the Operating Postulates to provide the structural essentials for the experiment. These are the visible signs of concretion of the master strategies. Contextual re-education throughout the Local Church takes the form of massive theological and cultural education. Structural reformulation will be embodied in working through a new polity for congregational life. Spiritual re-motivation is key to the training of the corporate pastorate as they discover ways to inject new motivation into the congregational fabric. Finally, renewal methodology is predicated on the necessity of grappling with the depth human problem or contradiction in the parish, congregation, or cadre as the only way to effect significant change.

42. While all of the actualizing principles must become operative in order for Local Church reconstruction to take place, it is clear that education is the priority in breaking loose the project. The downbeat, particularly in the initial stages of the project, must be on massive

EDUCATION PRIORITY

re-education in the theological and cultural wisdom of our times. The educative process in the Church must begin with theological re-education which enables men to make authentic vocational decisions about their lives. For the congregation, theological education enables the reappropriation of the gospel in the context of the twentieth century. Finally, every churchman must become an astute theologian in order to accomplish the task of rebuilding the earth. The local churchman must also be thoroughly grounded in the cultural revolution of our century and in the basic secular disciplines as he seeks to build the model for parish reconstruction in a global context. Education in the Church is always contextual. It is for the purpose of changing images, not first of all for gaining intellectual prowess. This is not to play down the intellect, but to play up the methodology as the key to changing lives in the educative process. The context is global and local at the same time. The appropriation of images which hold the universal and the particular in creative tension is vital to opening the door to a new human universe. Until contextual images are changed structural change is mere exercise and the spirit is in bondage.

CORPORATE PASTORATE

43. Training in corporateness provides the power for the radical renewal of the Church. Therefore, a group of persons in the congregation must discipline themselves in the training which will enable them to serve, with the ordained clergy, as the corporate pastorate. Corporate training, corporate visioning and corporate leadership is the key to their ability to provide spiritual remotivation for the congregation. While each person in this cadre of spirit leadership must learn to be a solitary, iron individual, it is clear that the missional task today requires corporate spiritizing. The corporate pastorate is under covenant to take responsibility for the whole Church and the whole world. This body must spend months in bringing structure to its corporate style by means of developing consensus methodology, intensive educational training and symbolic life which will thrust the cadre into missional engagement. In order for any individual to assume the responsibility of corporate servant it is imperative that he see his entire family as a missional unity. The family as a whole must make a missional decision to thrust itself in this direction as the adults become the cadre and the children enter into extensive training through the structures of the renewed congregation. The corporate style of the cadre will serve as a sign of possibility in enabling the congregation to assume a corporate missional stance.

RESTRUCTURED POLITY

44. The structural reformulation of the Local Church must be utterly comprehensive, involving every problem, age, and program. The catalyst in the process of total reformulation is restructuring the polity in the local congregation. The administrative structure of most congregations today intrinsically disables most of the membership from participating in the polity, or decision-making and accountability-holding process. Even within the decision-making structure the parliamentary process usually leaves the opposition with no way of being loyal to the task which was voted upon. The development of consensus methodology will effect a change in the way a person appropriates a corporate decision so that he can see himself as a part of a total resolve. Such a method demands depth probing of the core problem, analytical discussion, and the offering of viable solutions in light of several courses that might be taken. Accountability for missional assignments is also key to the process of recovering participatory polity. An objective method of reporting of the task must be developed in which the struggle is ritualized and received as whole. The assigning structure is also of prime importance in the recovery of effective polity as individuals are rotated in task and committee assignment to free them from being frozen in singular roles and to enable unique gifts to be widely used. Finally, it is clear that the whole body politic must be a part of the corporate decision-making in the congregation so that decisions are grass-roots based and not hierarchically initiated. To enable this kind of process, radical experimentation must be engaged in by members of the congregation to find the way that will best accomplish a restructured polity. As consensus, accountability, and assignment become part of the polity fabric of the congregation it will begin to function as a missional sign to the parish of new participatory responsibility, as polity is seen as for the sake of the task and not for the development of status.

CONTRADICTION CONCERN

45. While it is clear that the strategic operation of the project in reconstruction must be utterly comprehensive in forging new solutions to all problems throughout the Local Church, it is equally apparent that special attention must be given the depth problem or contradiction in order to bring order to the comprehensive process. Unless solution is found for the key problem, all other problem-solving will be futile. In the congregation, for example, effective missional reorientation is thwarted unless adults see themselves as central to the task. While the Sunday school movement has brought great gifts to congregational life, it has increasingly focused its educational thrust on children and youth. The result is that the context for mission of the established generation of adults has not been broadened sufficiently. The adult is key to the reconstruction of the congregation and therefore the adult must be enabled to make a fundamental, new life decision as the Church. The contradiction lies with children and youth who have become the focus not only of the Church's attention, but the center around which family life revolves. To begin the process of radical renewal in the congregation, therefore, significant structures must be built into the congregational program that will provide exciting possibilities for child growth and youth maturity, but that will also release adults in both time and spirit for mission. Major contradictions in cadre and parish are, respectively, the need for corporate structuring and the need to reprogram community mindset to a total sense of responsibility. The project in Local Church reconstruction pivots on the constant analysis of the primal contradiction and the decision to resolve it in order that the comprehensive task may be accomplished.

46. The Operational Postulates form the ordered structuring of strategic objectives in the process of transforming the entire complexion of the Local Church. The necessity of seeing education, polity, and pastorate in a new light is based on years of theoretical grounding and practical testing out of which the primary contradictions in each of these areas has been discerned. What remains is the tactical approach to solving these problems, which will consume the lives of those dedicated to the mission of the Church.

THE EVALUATIVE INDICES

47. No responsible thrust in fundamental renewal of the Church can continue without a scale for constant appraisal of the progress of the experiment. Such a measuring methodology is a fundamental strategy in maintaining the edge vision of what is to be done. The Evaluative Indices are means of determining whether the master strategies are being actualized. Such evaluations, gathered from a variety of common but unique experiments, will be regularly shared so that the experiences of others may be of maximum benefit to all. Constant appraisal is only for the sake of more effectively being mission and not for the purpose of self-justification. The evaluative process seeks to enable the ferreting out of blocks to progress, signs of movement, and direction for the future.

MISSIONAL SIGNS

48. The Church is mission. That fundamental principle must be the gauge for measuring all strategic processes in the Local Church. If the internal life of the congregation, for example, is not structured to enable mission, it finally withers in meaning in the life of the churchman. Particular appraisal must be given, however, to the direct missional engagement in the Local Church which is to eventuate in a primal cadre, an enabling congregation, and a missional parish. An appraisal index for the first year of reconstruction would need to include the measuring of progress in developing a preliminary missional plan based on community analysis of problems and procedures that delineate the necessary structures, instrumental tools, and forces. The seriousness of the decision to be mission can be appraised through checking progress on global analysis and its effect on community action, and on development of extensive goals and timelines of both long-range and short-range intent. Constant evaluation of the effects of signal congregations in a common parish mission is another sign of serious intent. The decision of the congregation to work to rebuild the Historical Church from within can be measured by noting the specific plans made for

denominational responsibility and progress reporting. The cadre's corporate decision to be a missional servant must likewise be appraised as it lays particular plans for seeing its basic and advanced training as for the sake of global and local engagement. The missional life of the Local Church must radically involve the churchman in the concrete demands of the particular community on behalf of the whole world.

SYMBOLIC POWER

49. The appropriation of symbolic life in the entire Local Church fabric must be assessed in light of its missional enablement. The priority for symbol re-creation in the first year lies in the congregation, though this is not unimportant in cadre and parish. A key symbolic action is the traditional, denominational worship of the congregation. This liturgical act must be constantly assessed in the first year of reconstruction to see whether the traditional form has been recovered as a significant form for rehearsing the Word in Jesus Christ as the impetus for vocational decision. The development of opportunities for well-conceived experiments in corporate and solitary worship would also be indicative of forward movement. Wide study and use of visual symbols as possibilities for the entire Local Church vision would be indicative of a missional direction. Rites and stories which bring self-consciousness to task and destiny must be developed as signs of maturity in symbolic life. Sacraments and life rites must achieve new significance through study and possible reworking as a signal of congregational appropriation of their particular heritage. The global dimension of symbolic power must also be checked so that visual symbols, art forms, and stories of other cultures become part of the celebration life of the congregation as a means for contextual expansion. The power of symbol is the foundation upon which the entire Local Church project in reconstruction must proceed.

REFLECTIVE PROWESS

50. Developing prowess in the reflective or study process is for the sake of enabling new life vocational decisions. In this context, appraisal of Local Church reflective prowess can be engaged. A continual evaluation of every teaching process will reveal whether tools of imaginal education have become integral in the education methodology. A check must be made periodically on the progress of a program of comprehensive theological and cultural studies that enables a person to live out of the Word and receive new vision for involvement in global mission. Schooling in practical methodology that develops skilled teachers and social reformulation leadership will be a further sign of a decision in the Local Church to engage in study for the sake of mission. Regular appraisal of Local Church reflective skill will be vital to holding the priority of re-education in the initial years of reconstruction.

DISCIPLINED FORCES

51. Discipline in the life of the Local Church must be missionally enabling and not personally debilitating. Appraisal of structures for care of the whole People of God in the local community must be seen in terms of their sustaining power. The maturing of disciplined forces throughout the Local Church can be appraised in terms of the extent to which the churchman sees himself as under covenant to be an intentionally engaged human being in mission. In addition, specific, objective guages for enabling persons to appropriate assignments, financial responsibility, study requirements, and symbolic life participation will be a measure of the maturity of the disciplined forces in the Local Church. In the initial stages of the experiment the appraisal of polity restructuring will focus on the congregation and cadre. A sign of the Church's ability to care for human life will be measured in terms of progress in total participation in decision-making, the use of accountability rites and absolution, and the appropriation of a comprehensive assignment methodology. Word and deed, faith and action, grace and responsibility must be central to the development of disciplined churchmen who are sustained in the common task through the use of intentional spirit care.

52. The use of Evaluative Indices in the project of Local Church reconstruction is strategically designed to hold accountability for the missional thrust. Through the application of objective workshop methodology the auxiliary and congregational leadership

can effectively appraise their spirit journey that has been and make plans for the continuing pilgrimage. The evaluation must always guard against promoting despair and guilt; instead it should intend to ascertain progress in reconstruction and lay imperatives for future direction. The entire appraisal process must be absolving. It is only in the absolving Word in Jesus Christ that men are set free from preoccupation with the past and receive new vigor and determination to forge the future face of mankind for centuries to come.

CONCLUSION

53. What must be done is clear. The Strategic Designs are the moving force that directs and empowers the project in the reconstruction of the Local Church. They are the burning bush which must be encountered in the renewal process if men are to be spirit men. From these fundamental designs flow the practical guideposts which delineate the scope of the vision for a renewed Church that will enable the creation of a new vehicle of human sociality. More clarity on the task is not needed. What must consume the churchman today is the painstaking tactical course that he must take to embody his strategical decision. Strategic Designs form the bridge between the historical, theoretical vision and the step-by-step process of tactical engagement.

III. TACTICAL SYSTEMS

INTRODUCTION

54. The clarion call to the radical renewal of the Church has been heard and consensed upon in every corner of the world. What remains to be done to answer the call is the building of a thorough system of tactical steps that will accomplish the goal and embody the strategy. It is clear that the building of a tactical system would be reductionistic were it not for a thorough grounding in theoretical and strategic vision. The Tactical Systems assume the center position in the Master Index to illustrate symbolically their pivotal position in the entire reconstructive process. It is in particular, step-by-step tactics that the decisional churchman must immerse himself. His life and death are poured out in tactical process. The actual goal may not be fully realized in the lifetime of the present generation of churchmen. Tactical steps, however, are taken only in the context of the long-range goal. At the level of tactical procedure, plans are always temporal. The auxiliary unit that guides and sustains the project and the churchmen who engage in it must be prepared to remain open to new tactical possibilities even as they understand that the wisdom which created a common model was birthed out of depth, practical experience. The Tactical Systems are first embodied in several imaginal charts which speak powerfully to the inclusive design of the reconstructive project. The tactics are then arranged in three overarching systems which give form to the dynamic of the Local Church: cadre, congregation, and parish. Twelve tactics in each system form the first-year steps that must be taken to initiate the process of total reconstruction. These thirty-six tactical units are each divided and subdivided four more times to form a very extensive system of 9,216 supplemental steps that must be taken to actualize the thirty-six major tactical actions. Finally, it must be understood that in the first instance tactics are what the auxiliary unit does. The entire system is a grid which will order their own experience and enable them to be a spirit presence that catalyzes local churchmen to center their energies on the unrealized possibilities in the entire Local Church.

THE INCLUSIVE DESIGN

55. An important way of sustaining the spirit decision to take responsibility for the Church is the use of a dramatic, visual picture of the tactical system. A single dramaturgical chart captures and retains a whole galaxy of complex relationships. Fourteen imaginal charts or plates display the dynamic interaction among all phases of the tactical system. The first plate is the Master Index which grounds the entire experiment from historical theory to actual concretions. Plates two through five are the master charts which order the tactical systems from several different perspectives. Plates six through fourteen are a further, rational explication of the tactics at the second and third level. The charts provide an instant picture of tactical arrangement and priorities as a valuable tool in making the rapid, complex decisions that will catalyze the project.

56. The context is vital to establishing priorities among the necessary tactical steps. Therefore, the first chart of the tactical system is the Contextual Chart (Plate 2). The twelve tactics in each of the three local Church systems are dramatically ordered under two contextual dimensions concerned, respectively, with the comprehensive categories of corporate training, missional programming, and signal action. The next two dimensional levels are a more specific delineation of the tactical context. Each of the tactics is intentionally placed across the dimensional categories which circumscribe the context for its practical action. The number of dimensional categories which contextualize a given tactic is an indication of the broader or narrower arena within which tactical steps are to be taken. The contextual categories also form one of the bases for deciding the relative weight of the tactics. Relative overall weight and contextual dimension are the only bases for arranging the tactics other than for dramatic flow. The tactics are arbitrarily numbered consecutively

CONTEXTUAL
IMAGE

from one through thirty-six, starting always at the lower left corner and proceeding upward. The symbolic or liturgical tactic, which also has a comprehensive contextual dimension, is intentionally placed foundationally across the bottom of the chart in each system to indicate its fundamental importance in moving the entire project. There is also a dramaturgical flow that carries the eye from the foundation diagonally upward to the culminating tactic (numbers twelve, twenty-four, and thirty-six) which is the tactical object of the first year of the project. The three culminating tactics form a tri-polar sign of the structural future of the Local Church. The dual-dimensional context for each of the three Local Church tactical systems roughly approximates an internal and an external thrust in training, programming, and signal action. Quite plainly, the cadre training tactics fall into the internal discipline of corporate experience and the external mission of a corporate body. Each of the eight sub-contextual dimensions alternately explicates the theoretical and practical aspects of basic training, continuing nurture, inclusive or global mission, and local mission. The dual context of the congregational programming tactics arises out of the insight that children and youth have been the contradiction blocking the way to adult missional decision. Every age group in the congregation falls under the contextual purview. The emerging churchmen are structurally cared for in order to release the established churchmen for mission. The master strategies of contextual re-education and community reformulation delineate the arena for signal action in the parish in the first year. The downbeat, of course, is on the re-educational tactics for the future community and the established, ruling community. Signal action in the parish will be concerned with all aspects of human care and social, structural action. However, the overall parish context of signal tactical steps must be particularly understood in the community reformulation dimension so that action in this arena is seen as minimal and catalytic, awaiting a fuller thrust in later years of the project. The contextual image of the reconstructive project is dramatically pictured in the Contextual Chart.

57. The contextual dimension is only one basis for determining the relative tactical importance of a tactical unit. Tactical importance determines the amount of time and energy that the auxiliary will spend in a given area in order to catalyze the whole system. The determination of relative value is also based on years of practical experience in Church renewal which have revealed the fundamental contradictions that must be removed in the various dynamics of the Local Church. The Valence and Priority Charts, respectively, are dramatic and rational pictorial arrangements of tactical importance for the first year of reconstruction. These imaginal plates (three and five) are effective instruments for a rapid grasp of project priorities which will inform the building of timelines and action procedures. The Valence Chart must be placed in the context of a four-year plan for the reconstruction of the Local Church. Direct parish engagement will not come until the latter two years of the plan. Before that can be done the base of operation, namely, the congregation, must undergo spiritual and structural renewal, and a disciplined corporate pastorate must be trained. The Valence Chart dramaturgically captures the vision of the first year in which the congregational tactical system is expanded to assume fully one-half of the tactical power, or a valence power of three; and the parish, in which only signal action is planned, is reduced in size to one-sixth of the tactical power, with a valence power of one. Individual tactic valence is further computed by consideration of the contradictions and tactical relationships which must be dealt with in order of priority. The vertical height of the tactic box illustrates this decision through the use of an arbitrarily conceived gradation of twelve half-inch units down the side of the thirty-six tactic boxes. The vertical units times the horizontal contextual units times the valence power of the entire tactical system within which the tactic appears computes the total tactical valence of a given unit and thus the energy priority that it has in relationship to all other tactics in the first year of reconstruction. Imaginally, the size of the box in the Valence Chart indicates the relative value of the tactic in relation to the entire Local Church tactical system. It must be noted that the size of the box in the Contextual Chart only indicates the value of the tactic within the particular system of which it is a part.

PRIORITY ARRANGEMENT

A computation example for the Valence Chart is as follows: Tactic No. 5: *Corporate Structures* has a horizontal, contextual value of 6; a vertical, contradiction-solving value of 3 (one-half inch units); and a cadre system value of 2. Thus, $6 \times 3 \times 2$ gives Tactic No. 5 a valence of 36. In the entire tactical system there is a total valence of 576 which is apportioned in blocks of 288 for the congregation, 192 for the cadre, and 96 for the parish. Rational clarity is given to the tactical priority arrangement in the Priorities Chart. All thirty-six Local Church tactics are listed in order of highest valence from the highest value of 48 to the lowest of 4. The consecutive numbering on the left provides a priority number for the tactic. The tactics are then grouped in approximately equal numbers to illustrate rationally priority blocks within the system. The imaginal charts of tactical priority arrangement are other powerful tools for the auxiliary unit as they intentionally use time for the maximum benefit in the reconstruction of the Local Church.

RATIONAL ORDERING

58. It is important, in a highly relational system, to have a way to give it rational, functional ordering for the sake of intellectual clarity on the task. The Rational Chart (Plate 4), along with secondary and tertiary tactical charts (Plates 6 through 14), is a way to give functional relationships among the tactics rather than value relationships. The twelve tactics in each of the three tactical systems of the Local Church are first divided into the two contextual dimensions that were used in the Contextual Chart with modifiers added for rational clarity. Each of these six sections is divided into three blocks, each having a distinctive, rational thrust. In each block the first group of three tactics is an imaginal, educational preparatory category. The second block of two tactics deals with the beginning process of planning and organizing. The third block has but one tactic and is somewhat discontinuous from the others in that it points to the spiritizing dimension of a new style and a future formulation. The Rational Chart brings order to the tactical system by illustrating the fundamental thrust of each tactic so that the auxiliary unit is immediately aware, for example, of which cadre tactics to consider in accomplishing intensive training, which congregational tactics will catalyze new forms, and which parish tactics will enable the preparation for community development. Charts six through fourteen are "sub-rational" charts. In order to become utterly clear about what must be done to accomplish each of the thirty-six tactics, they have each been subdivided four more times into very specific tactical steps and substeps. The nine sub-rational charts show the rational ordering of first the four secondary tactics under each of the thirty-six overall tactics. Then a further rational division of charts shows not only the four secondary tactics, but the sixteen tertiary tactics for each of the major tactics. The sub-rational charts thus show the first two tactic subdivisions. Each of the thirty-six major tactic sheets included in the reconstruction manual will show these secondary and tertiary divisions as well as the sixty-four sub-tactics on the fourth level of complexity. Finally, separate sheets for each tactic will delineate the fifth level breakdown of the 256 supplemental steps that must be considered in order to do the major tactic. Thus, the Rational Chart and its sub-charts bring clarity to the complex, interrelated tactical system for the reconstruction of the Local Church.

ELECTRIC GRIDDING

59. It is clear that such an intricate network of tactical demands would soon boggle the minds of the auxiliary unit and local churchmen were it not for the fact that it is possible, in this relational network, to actually accomplish one or more tactics while doing another. The Electric Grid is a detailed analysis and graphic presentation of how related tactics are "electrically" activated. The wisdom of the years of experimentation in Church renewal have pointed to the necessity of working with all of the problems and all of the solutions at the same time in order to avoid re-infection. Thus, it is necessary for the auxiliary unit to know how to quickly implement all tactical systems. The Electric Grid affords the possibility of rapidly initiating all systems and keeping them operating daily throughout the year. In preparing the Electric Grid the tactical relationships were considered to the tertiary level and a tactic, in theory, was considered to have "turned on" another tactic if doing the

major tactic turned on one tertiary in another tactic. In actuality one would consider the degree to which one tactic was actually accomplishing another by the total number of tertiaries that were turned on. In reading the Grid, the numbers which ascend the left side are the point of reference while the tactic numbers across the base of the Grid indicate which tactic is turned on and to what degree. The large boxes are the major tactics, and the small boxes are the sixteen tertiaries numbered in ascending order starting in the lower left corner of each large box. A close analysis of the Electric Grid indicates which relatively small number of tactics will actually activate the entire system. Thus, the auxiliary unit is provided with another tool to enable the creation of intentional, tactical priorities and time lines.

60. The Imaginal Design holds symbolic power for the auxiliary unit and the local churchman by providing a dramatic series of pictures of the entire project in reconstruction. It is through the use of such imaginal instruments that it possible to maintain a comprehensive vision in the midst of minute, tactical procedures. These charts also broaden the rational perspective of the tactical systems as a way to gain context for analyzing the cadre, congregation, and parish tactics.

THE PRIMAL CADRE

61. Within every congregation there are those persons who have assumed leadership responsibility in a catalytic way. What has blocked such leadership from fulfilling its role in directing the congregation's missional thrust has been a lack of theoretical and practical vision. The cadre tactics in the first year of reconstruction provide the training vehicles by which spirit vision and corporate action can be initiated. These tactics are designed to do initial, depth grounding in the necessary internal disciplined life and the external missional life of the cadre. The cadre system is second priority in time and energy during the first year while primary attention is focused on building the enabling congregation. The cadre training is, however, a very important task even in the first year, for unless the primal spirit dynamic of the cadre is initiated, the congregational awakening will be short-lived. In each description of the three tactical systems the four contextual categories form a basis for detailing the tactical thrusts of the system. While it is true that they each overlap a number of contextual dimensions, each tactic will be mentioned only once in terms of its primary contextual thrust.

BASIC TRAINING

62. In order to begin the training process that will bring a group of awakened churchmen to corporate consciousness and maturity as a pastorate, primary images in theology, culture, and practical methodology must be forged. The basic training must also have a practical side in which actual experience will begin to form a corporate group. While several tactics enable that basic process, two in particular have primary concern for Basic Training. Tactic No. 2: *Crash Education* is meant to mature the cadre rather rapidly in twentieth century theology, today's cultural context, the function and role of the Church in society, as well as practical methods for corporate life and leadership skills. Tactic No. 6: *Quarterly Retreats* is a practical tactic designed to give the cadre actual experience in making plans for the regular corporate missional, study, symbolic, and spirit care life of the pastorate. Basic Training is not simply a single, initiatory thrust, but for some time will be an ongoing dynamic in the cadre, particularly as new persons are added to the pastorate.

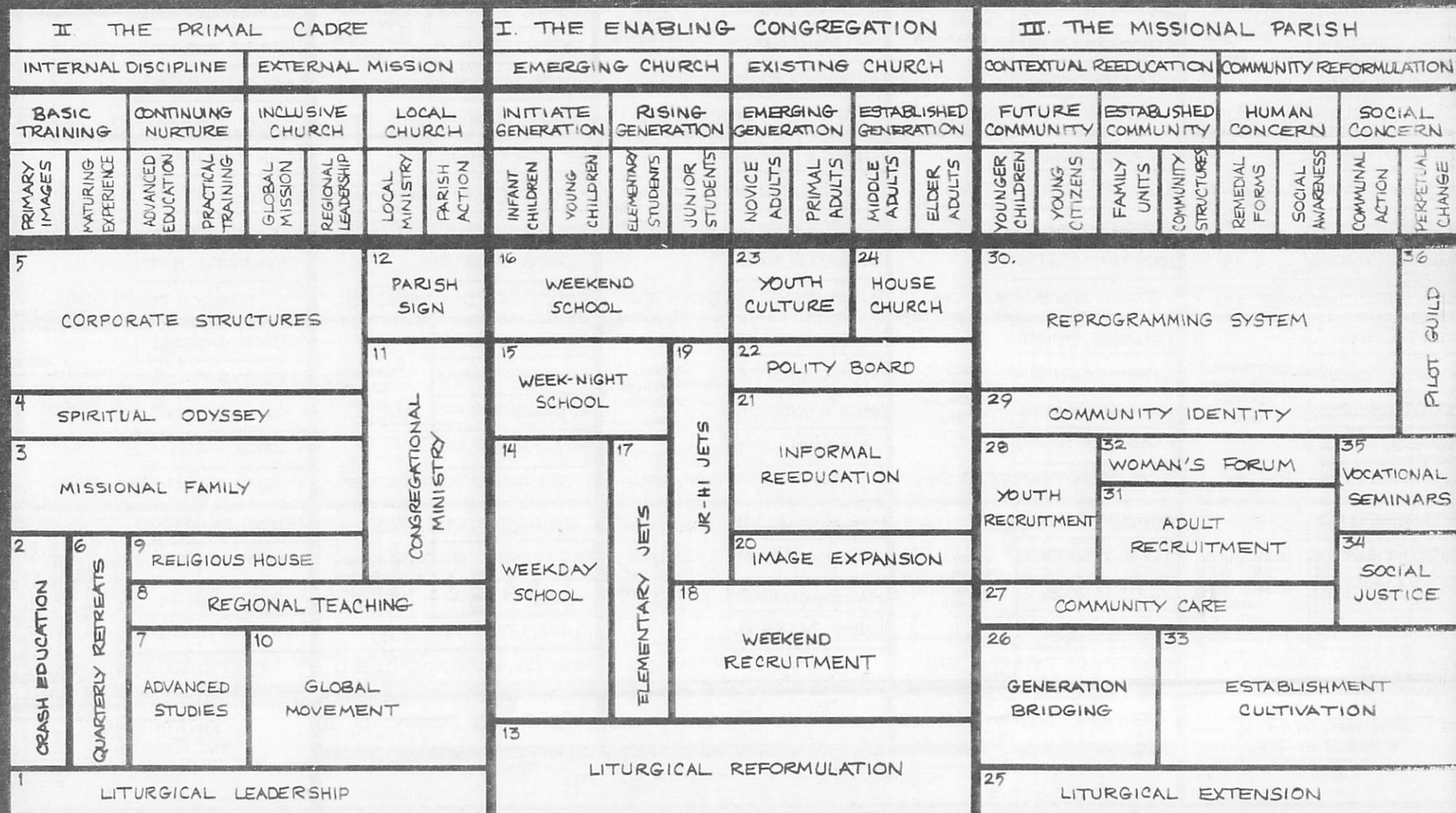
CONTINUING NURTURE

63. As a person moves along in his corporate journey, basic training must be supplanted with Continuing Nurture in order to build the necessary framework for the cadre's internal life. This means that the auxiliary must make it possible for the cadre to seek advanced educational opportunities that give further theoretical and practical background as well as practical on-the-job leadership training. Four tactics have a major thrust in this area. Tactic No. 7: *Advanced Studies* quite obviously is concerned with advancing the corporate nurture

I THE THEORETICAL GROUNDING		THE PRACTICAL METHODOLOGIES				II THE ACTUALIZING CONCRETIONS							
		II STRATEGIC DESIGNS	III TACTICAL SYSTEMS	IV INSTRUMENTAL MEANS									
THE HUMAN REVOLUTION		THE FUNDAMENTAL HYPOTHESES	THE INCLUSIVE DESIGN	THE IMAGINAL ENABLERS		THE EXPERIMENTAL CONSTRUCTS							
THE SPIRITUAL MEANING OF OUR TIMES	RADICAL MUTATION	THE ESSENTIAL UNDERLYING ASSUMPTIONS	RENEWAL WITHIN	THE ENVISIONING OF THE SYSTEMS	CONTEXTUAL IMAGE	THE TECHNIQUES FOR NURTURING POSTURE	SPIRIT CONSTRUCTS	THE BASIC DESIGN OF THE EXPERIMENT	RESEARCH CENTER				
	GLOBAL SCOPE									LOCAL LEVEL	PRIORITY ARRANGEMENT	SYMBOLIC RESOURCES	PILOT EXPERIMENTS
	DEPTH TRAUMA									TOTAL RECONSTRUCTION	RATIONAL ORDERING	RELIGIOUS INSTRUCTS	DEMONSTRATION PROJECT
	AWAKENING CHURCH									KAIROTIC TIME	ELECTRIC GRIDDING	PARAPHERNALIA CHECKLIST	REPLICATION PLAN
THE PEOPLE OF GOD		THE ACTUALIZING PRINCIPLES	THE PRIMAL CADRE	THE EDUCATIONAL IMPLEMENTS		THE PRACTICAL DIRECTIVES							
THE FUNCTION OF THE HISTORICAL CHURCH	CHURCH ROLE	THE STRATEGIES FOR LOCAL RENEWAL	CONTEXTUAL REEDUCATION	THE PIONEERING OF THE CORPORATE CLERGY	BASIC TRAINING	THE METHODS FOR ALTERING CONTEXT	CURRICULUM CONSTRUCTS	THE PRIMARY PRACTICAL GUIDELINES	ENTRY DESIGNS				
	BASIC DYNAMICS									STRUCTURAL REFORMULATION	CONTINUING NURTURE	EDUCATIONAL RESOURCES	OPERATING PROCEDURE
	PAST MANIFESTATIONS									SPIRITUAL REMOTIVATION	INCLUSIVE CHURCH	INTELLECTUAL INSTRUCTS	EXTERNAL RELATIONS
	PRESENT STATE									SYMBOL RECREATION	LOCAL CHURCH	TRAINING CHECKLISTS	TIME LINES
THE LOCAL CHURCH		THE OPERATING POSTULATES	THE ENABLING CONGREGATION	THE CORPORATE TOOLS		THE POSTURAL GUIDELINES							
THE KEY ROLE OF THE LOCAL CHURCH	LOCAL HUMANNESS	THE GUIDEPSTES OF THE EXPERIMENT	EDUCATION PRIORITY	THE TRAINING OF THE LEAVENING FORCES	INITIATE GENERATION	THE BUILDING OF THE MISSIONAL AREA	COLLEGIAL CONSTRUCTS	THE CHECKLIST FOR BASIC LEADERSHIP	MULTIPLE LEADERSHIP				
	LOVING OVERLAY									CORPORATE PASTORATE	RISING GENERATION	SUSTAINING RESOURCES	RELATIONAL NETWORK
	HISTORICAL SIGNS									RESTRUCTURED POLITY	EMERGING GENERATION	CORPORATE INSTRUCTS	OBVIOUS OBSTACLES
	CHURCH RENEWAL									CONTRADICTION CONCERN	ESTABLISHED GENERATION	PROVISIONAL CHECKLIST	ESSENTIAL IMPERATIVES
THE CONGREGATIONAL ROLE		THE EVALUATIVE INDICES	THE MISSIONAL PARISH	THE TASK INSTRUMENTS		THE BACK-UP SYSTEMS							
THE PRIORITY OF THE CONGREGATION	CONGREGATION KEY	THE SCALE FOR MEASURING PROGRESS	MISSIONAL SIGNS	THE BUILDING OF THE MISSIONAL AREA	FUTURE COMMUNITY	THE APPARATUS FOR SOCIAL ENGAGEMENT	SOCIAL CONSTRUCTS	THE TRAINING AND SUPPORT SYSTEMS	BASIC TRAINING				
	FUNDAMENTAL DYNAMICS									SYMBOLIC POWER	ESTABLISHED COMMUNITY	IMPACT RESOURCES	AUXILIARY PLAN
	RADICAL METAMORPHOSIS									REFLECTIVE PROWESS	HUMAN CONCERN	ACTIONAL INSTRUCTS	CONSULT CONSTRUCTS
	TACTICAL APPROACH									DISCIPLINED FORCES	SOCIAL CONCERN	OPERATIONAL CHECKLISTS	ACADEMY TRAINING

THE TACTICAL SYSTEMS FOR THE RECONSTRUCTION of THE LOCAL CHURCH

YEAR ONE
CONSTITUTIONAL
CHART



THE TACTICAL SYSTEMS FOR THE RECONSTRUCTION of THE LOCAL CHURCH

YEAR ONE
VALENCE
CHART

II THE PRIMAL CADRE								I THE ENABLING CONGREGATION								III THE MISSIONAL PARISH									
INTERNAL DISCIPLINE				EXTERNAL MISSION				EMERGING CHURCH				EXISTING CHURCH				CONTEXTUAL REEDUCATION				COMMUNITY REFORMULATION					
BASIC TRAINING		CONTINUING NURTURE		INCLUSIVE CHURCH		LOCAL CHURCH		INITIATE GENERATION		RISING GENERATION		EMERGING GENERATION		ESTABLISHED GENERATION		FUTURE COMMUNITY		ESTABLISHED COMMUNITY		HUMAN CONCERN		SOCIAL CONCERN			
PRIMARY IMAGES	MATURING-EXPERIENCE	ADVANCED EDUCATION	PRACTICAL TRAINING	GLOBAL MISSION	REGIONAL LEADERSHIP	LOCAL MINISTRY	PARISH ACTION	INFANT CHILDREN	YOUNG CHILDREN	ELEMENTARY STUDENTS	JUNIOR STUDENTS	NOVICE ADULTS	PRIMAL ADULTS	MIDDLE ADULTS	ELDER ADULTS	YOUNGER CHILDREN	YOUNG CITIZENS	FAMILY UNITS	COMMUNITY STRUCTURES	REMEDIAL FORMS	SOCIAL AWARENESS	COMMUNAL ACTION	PERPETUAL CHANGE		
TACTIC 5 VALUE: 36						TACTIC 12 VALUE: 8		TACTIC 16 VALUE: 24				TACTIC 23 VALUE: 12		TACTIC 24 VALUE: 12		TACTIC 30 VALUE: 21				TACTIC 36 VALUE: 4					
TACTIC 4 VALUE: 12						TACTIC 11 VALUE: 20		TACTIC 15 VALUE: 18				TACTIC 19 VALUE: 15		TACTIC 22 VALUE: 12		TACTIC 29 VALUE: 7				TACTIC 32 VALUE: 4					
TACTIC 3 VALUE: 24								TACTIC 14 VALUE: 36				TACTIC 17 VALUE: 18		TACTIC 21 VALUE: 36		TACTIC 28 VALUE: 6				TACTIC 35 VALUE: 4					
TACTIC 2 VALUE: 10	TACTIC 6 VALUE: 10	TACTIC 9 VALUE: 8		TACTIC 8 VALUE: 12				TACTIC 13 VALUE: 48				TACTIC 20 VALUE: 12		TACTIC 18 VALUE: 45		TACTIC 27 VALUE: 6				TACTIC 34 VALUE: 9					
TACTIC 7 VALUE: 12		TACTIC 10 VALUE: 24		TACTIC 1 VALUE: 16				TACTIC 14 VALUE: 36				TACTIC 17 VALUE: 18		TACTIC 20 VALUE: 12		TACTIC 23 VALUE: 12		TACTIC 33 VALUE: 15				TACTIC 37 VALUE: 15			
TACTIC 1 VALUE: 16								TACTIC 13 VALUE: 48								TACTIC 25 VALUE: 8									

THE TACTICAL SYSTEMS FOR THE RECONSTRUCTION OF THE LOCAL CHURCH

YEAR ONE
RATIONAL
CHART

TACTICAL SYSTEMS TWO THE PRIMAL CADRE 12 TACTICAL TRAINING UNITS

COMPLEX III SCHOOLING IN INTERNAL DISCIPLINE

a. INTENSIVE
TRAINING

FORGING
METHODOLOGICAL
SKILLS

b. CADRE ORGANIZATION
ESTABLISHING
CORPORATE FORMS

c. THE NEW FAMILY

COMPLEX IV TRAINING IN EXTERNAL MISSION

a. WORLD
MISSION

ENABLING
COMPREHENSIVE
ENGAGEMENT

b. LOCAL MINISTRY
INTENSIFYING
LAY INVOLVEMENT

c. THE NEW STYLE

TACTICAL SYSTEMS ONE THE ENABLING CONGREGATION 12 TACTICAL PROGRAM UNITS

COMPLEX I PREPARING THE EMERGING CHURCH

a. RISING
GENERATION

FORMALIZING
EARLY
CONSCIOUSNESS

b. EMERGING GENERATION
DEVELOPING
YOUTHFUL SOCIALITY

c. THE NEW GENERATION

COMPLEX II IMPACTING THE EXISTING CHURCH

a. ADULT
REEDUCATION

REFURISHING
ESTABLISHED
WORLD-VIEWS

b. CONGREGATIONAL FORMS
REINTEGRATING
CHURCH DYNAMICS

c. THE NEW ECCLESIA

TACTICAL SYSTEMS THREE THE MISSIONAL PARISH 12 TACTICAL SIGNAL UNITS

COMPLEX V BUILDING FOR CONTEXTUAL REEDUCATION

a. PARISH
EXTENSION

REORIENTING
OPERATING
SELF-IMAGES

b. SOCIAL INTEGRITY
PROMOTING
COMMUNITY IDENTITY

c. THE NEW VOCATION

COMPLEX VI PREPARING FOR COMMUNITY REFORMULATION

a. COMMUNITY
DEVELOPMENT

IMPACTING
SOCIAL
STRUCTURES

b. HUMAN CARE
CATALYZING
LOCAL CONCERN

c. THE NEW STRATEGY

2
CRASH
EDUCATION

CREATING
COMMON
LUCIDITY

7
ADVANCED
STUDIES

DEVELOPING
CONTINUING
EDUCATION

4
SPIRITUAL
ODYSSEY

CATALYZING
RELIGIOUS
DEVELOPMENT

5
CORPORATE STRUCTURES
BUILDING OPERATING FORMS

6
QUARTERLY RETREATS
FORGING CORPORATE MODELS

3
REDESIGNING DOMESTIC STYLE

MISSIONAL FAMILY

10
GLOBAL
MOVEMENT

SUSTAINING
RENEWAL
FORCES

8
REGIONAL
TEACHING

ENABLING
WEEKEND
COURSES

9
RELIGIOUS
HOUSE

PIONEERING
CHRISTIAN
STYLES

1
LITURGICAL LEADERSHIP
DEVELOPING LAY CELEBRANTS

11
CONGREGATIONAL MINISTRY
ACTUATING LOCAL CONGREGATION

12
EXEMPLIFYING MISSIONAL ENGAGEMENT

PARISH SIGN

15
WEEK-NIGHT
SCHOOL

BROADENING
INTENTIONAL
ARENAS

14
WEEKDAY
SCHOOL

DEVELOPING
PERSONAL
IMAGES

16
WEEKEND
SCHOOL

EXPANDING
SOCIAL
CONTEXTS

17
ELEMENTARY JETS
INTENTIONALIZING LIFE EXPERIENCE

19
JR-HI JETS
FORGING BASIC COMMITMENTS

23
IMPLEMENTING EMERGING SOCIETY

YOUTH CULTURE

20
IMAGE
EXPANSION

GLOBALIZING
FUNCTIONAL
STANCES

21
INFORMAL
REEDUCATION

REPROGRAMMING
ESTABLISHED
MINDSET

18
WEEKEND
RECRUITMENT

ENLISTING
SENTINEL
TROOPS

13
LITURGICAL REFORMULATION
REHUMANIZING SYMBOL SYSTEMS

22
POLITY BOARD
DEVELOPING DECISIONAL PROCESS

24
SYMBOLIZING FUTURIC MODES

HOUSE CHURCH

29
COMMUNITY
IDENTITY

INSPIRING
COMMUNITY
SIGNIFICANCE

30
REPROGRAMMING
SYSTEM

IMPACTING
CONTROLLING
SYSTEMS

25
LITURGICAL
EXTENSION

RADICALIZING
HUMAN
SYMBOLS

28
YOUTH RECRUITMENT
REDIRECTING EMERGING WORLD

31
ADULT RECRUITMENT
AWAKENING ESTABLISHED SOCIETY

35
PROVIDING FUTURIC TOOLS

VOCATIONAL SEMINARS

32
WOMAN'S
FORUM

DELIMITING
FEMININE
REVOLUTION

33
ESTABLISHMENT
CULTIVATION

AWAKENING
SOCIAL
CONSCIENCE

27
COMMUNITY
CARE

BUILDING
REMEDIAL
CONSTRUCTS

26
GENERATION BRIDGING
MEDIATING YOUTH PROTEST

34
SOCIAL JUSTICE
SENSITIZING SOCIAL CONSCIENCE

36
CREATING INTENTIONAL TIMORECH

PILOT GUILD

THE TACTICAL SYSTEMS FOR THE RECONSTRUCTION *f* THE LOCAL CHURCHPRIORITIES
CHART

PRIORITIES		TACTICAL SYSTEMS			VALUATION
		CADRE TACTICS	CONGREGATION TACTICS	PARISH TACTICS	
GROUP I PRIORITIES 1-8 VALENCES 48-24 AVERAGE VALENCE 34	1		¹³ LITURGICAL REFORMULATION		48
	2		¹⁸ WEEKEND RECRUITMENT		45
	3	⁵ CORPORATE STRUCTURES			36
	4		¹⁴ WEEKDAY SCHOOL		36
	5		²¹ INFORMAL REEDUCATION		36
	6	³ MISSIONAL FAMILY			24
	7	¹⁰ GLOBAL MOVEMENT			24
	8		¹⁶ WEEKEND SCHOOL		24
GROUP II PRIORITIES 9-15 VALENCES 21-15 AVERAGE VALENCE 17.5	9			³⁰ REPROGRAMMING SYSTEM	21
	10	¹¹ CONGREGATIONAL MINISTRY			20
	11		¹⁵ WEEK-NIGHT SCHOOL		18
	12		¹⁷ ELEMENTARY JETS		18
	13	¹ LITURGICAL LEADERSHIP			16
	14		¹⁹ JR-HI JETS		15
	15			³³ ESTABLISHMENT CULTIVATION	15
GROUP III PRIORITIES 16-22 VALENCES 12-12 AVERAGE VALENCE 12	16		²³ YOUTH CULTURE		12
	17	⁷ ADVANCED STUDIES			12
	18	⁸ REGIONAL TEACHING			12
	19		²⁰ IMAGE EXPANSION		12
	20	⁴ SPIRITUAL ODYSSEY			12
	21		²² POLITY BOARD		12
	22		²⁴ HOUSE CHURCH		12
GROUP IV PRIORITIES 23-29 VALENCES 10-8 AVERAGE VALENCE 7.5	23	² CRASH EDUCATION			10
	24	⁶ QUARTERLY RETREATS			10
	25			²⁶ GENERATION BRIDGING	9
	26	⁹ RELIGIOUS HOUSE			8
	27			²⁵ LITURGICAL EXTENSION	8
	28	¹² PARISH SIGN			8
	29			³¹ ADULT RECRUITMENT	8
GROUP V PRIORITIES 30-36 VALENCES 7-4 AVERAGE VALENCE 5	30			²⁹ COMMUNITY IDENTITY	7
	31			²⁸ YOUTH RECRUITMENT	6
	32			²⁷ COMMUNITY CARE	6
	33			³² WOMAN'S FORUM	4
	34			³⁵ VOCATIONAL SEMINARS	4
	35			³⁴ SOCIAL JUSTICE	4
	36			³⁶ PILOT GUILD	4

THE TACTICAL SYSTEMS FOR THE PRIMAL CADRE

YEAR ONE

PLATE 6

SECONDARY-TACTICS
CHART

SCHOOLING IN INTERNAL DISCIPLINE

TRAINING IN EXTERNAL MISSION

2 CRASH EDUCATION CREATING COMMON LUCIDITY	7 ADVANCED STUDIES DEVELOPING CONTINUING EDUCATION	4 SPIRITUAL ODYSSEY CATALYZING RELIGIOUS DEVELOPMENT	5 CORPORATE STRUCTURES BUILDING OPERATING FORMS	6 QUARTERLY RETREATS FORGING CORPORATE MODELS	3 MISSIONAL FAMILY REDESIGNING DOMESTIC STYLE	10 GLOBAL MOVEMENT SUSTAINING RENEWAL FORCES	8 REGIONAL TEACHING ENABLING WEEKEND COURSES	9 RELIGIOUS HOUSE PIONEERING CHRISTIAN STYLES	1 LITURGICAL LEADERSHIP DEVELOPING LAY CELEBRANTS	11 CONGREGATIONAL MINISTRY ACTUATING LOCAL CONGREGATION	12 PARISH SIGN EXEMPLIFYING MISSIONAL ENGAGEMENT
I TRANSMITTING THE MISSIONAL OBJECTIVES	I ADVANCING IN PROGRAMMED STUDIES	I UNDERSTANDING THE SPIRITUAL LIFE	I ORGANIZING THE EXTENDED FRAMEWORK	I CREATING THE CORPORATE FORMAT	I RENEWING THE FAMILY LIFE	I DEVELOPING THE COLLEGIAL STYLE	I EDUCATING THE POTENTIAL TEACHERS	I CREATING THE COLLEGIAL RELATIONSHIP	I EDUCATING IN FUNDAMENTAL LITURGICS	I CREATING THE PASTORAL MODEL	I REVIEWING THE PRIMAL CONCEPTS
II CREATING THE COMMON MIND	II TRAINING IN INFORMAL STRUCTURES	II ELICITING THE RELIGIOUS POSTURE	II FORGING THE OPERATING DYNAMICS	II ARRANGING THE CORPORATE LIFE	II REORDERING THE FAMILY STRUCTURES	II ENABLING THE BASIC TRAINING	II TEACHING THE PEDAGOGICAL SKILLS	II IMPLEMENTING THE GLOBAL CORPORATENESS	II DEVELOPING THE SPIRIT DEEPS	II TRAINING IN FUNDAMENTAL PRACTICES	II DEVELOPING THE METHODOLOGICAL SKILLS
III COMMUNICATING THE CORPORATE METHODS	III PRACTICING IN DIRECT EXPERIENCE	III DEVELOPING THE SPIRITUAL EXERCISES	III CREATING THE SYMBOL SYSTEM	III FORGING THE CORPORATE SYMBOLS	III CREATING THE SYMBOL NETWORK	III GLOBALIZING THE COMMON RESPONSIBILITY	III DEVELOPING THE PEDAGOGICAL SKILLS	III ENABLING THE HOUSE OPERATION	III EXPERIMENTING WITH TRADITIONAL FORMS	III GROUNDING IN STRUCTURAL PRACTICES	III INITIATING THE PIONEERING ACTION
IV DEVELOPING THE PRACTICAL SKILLS	IV LEARNING IN PRACTICAL METHODS	IV ATTENDING THE RELIGIOUS ODYSSEY	IV ORDERING THE MISSIONAL LIFE	IV DESIGNING THE CORPORATE TASK	IV EXTENDING THE FAMILY RELATIONS	IV SUSTAINING THE MOVEMENTAL DEVELOPMENT	IV ADVANCING THE PEDAGOGICAL STYLE	IV EMBODYING THE SPIRITUAL STYLE	IV TRAINING IN LITURGICAL PRACTICES	IV DEEPENING CORPORATE SPIRIT LIFE	IV CREATING THE SIGNING STYLE

THE TACTICAL SYSTEMS FOR THE ENABLING CONGREGATION

YEAR ONE

SECONDARY-TACTICS
CHART

PLATE 7

PREPARING THE EMERGING CHURCH

IMPACTING THE EXISTING CHURCH

15 WEEK-NIGHT SCHOOL BROADENING INTENTIONAL ARENAS	14 WEEKDAY SCHOOL DEVELOPING PERSONAL IMAGES	16 WEEKEND SCHOOL EXPANDING SOCIAL CONTEXTS	17 ELEMENTARY JETS INTENTIONALIZING LIFE EXPERIENCE	19 JR-HI JETS FORGING BASIC COMMITMENTS	23 YOUTH CULTURE IMPLEMENTING EMERGING SOCIETY	20 IMAGE EXPANSION GLOBALIZING FUNCTIONAL STANCES	21 INFORMAL REEDUCATION REPROGRAMMING ESTABLISHED MINDSET	18 WEEKEND RECRUITMENT ENLISTING SENTINEL TROOPS	13 LITURGICAL REFORMULATION REHUMANIZING SYMBOL SYSTEMS	22 POLITY BOARD DEVELOPING DECISIONAL PROCESS	24 HOUSE CHURCH SYMBOLIZING FUTURIC MODES
I CREATING THE FORMAL PLAN	I DESIGNING THE EDUCATIONAL STRUCTURE	I PLANNING THE ACADEMIC CONSTRUCT	I BUILDING THE BASIC FRAMEWORK	I BUILDING THE EXPERIMENTAL ECCLESIOLOGIA	I DEVELOPING THE HIGH SCHOOL YOUTH	I FORGING THE GLOBAL DESIGN	I TRANSMUTING THE CORPORATE MODE	I CULTIVATING THE EDUCATIONAL CLIMATE	I DEVELOPING THE CLASSICAL LITURGY	I RESEARCHING THE PRESENT CONGREGATION	I ENGAGING THE COMPREHENSIVE MISSION
II DEVELOPING THE ACADEMIC LEADERSHIP	II ESTABLISHING THE STAFF ASSISTANCE	II DEVELOPING THE TEACHING FACULTY	II DESIGNING THE WEEKLY CONSTRUCT	II FORMING THE EXTENDING CORPORATENESS	II SUSTAINING THE COLLEGE STUDENT	II CONDUCTING THE PRACTICAL RESEARCH	II TRANSPOSING THE REPROGRAMMING IMAGES	II FORGING THE RECRUITMENT MACHINERY	II REAPPROPRIATING THE TRADITIONAL RITES	II RECASTING THE REORIENTATION PROCEDURES	II DESIGNING THE PRACTICAL TRAINING
III PREPARING THE EFFECTIVE LOGISTICS	III FORGING THE OPERATIVE MACHINERY	III SUPPLYING THE PRACTICAL MANAGEMENT	III SHAPING THE SPECIAL PROGRAMS	III CREATING THE EXTRA-FORMAL PROGRAMS	III GROUNDING THE POST-SCHOOL ADULT	III EFFECTING THE NECESSARY PRACTICES	III TRANSFORMING THE PROGRAM DYNAMICS	III SPECIFYING THE RECRUITMENT PROCEDURES	III EMPOWERING THE CLASSICAL SYMBOLS	III REORIENTING THE DEVELOPING LEADERSHIP	III DEVELOPING THE CORPORATE DISCIPLINE
IV ESTABLISHING THE EXTERNAL RELATIONS	IV DEVELOPING THE EXTENDED ASSOCIATIONS	IV INITIATING THE COORDINATION COMPLEX	IV FORGING THE ENABLING MACHINERY	IV FORGING THE ENABLING CONSTRUCT	IV ESTABLISHING THE PRACTICAL ENABLEMENT	IV PROVIDING THE CORPORATE ENABLEMENT	IV TRANSFORMING THE MISSIONAL CORPORATENESS	IV CREATING THE STRUCTURAL ENABLEMENT	IV INTENTIONALIZING THE CELEBRATIONAL RITUALS	IV REMODELING THE REDEVELOPMENT STRUCTURES	IV CULTIVATING THE DEPTH SPIRITUALITY

ELECTRIC GRID APPLICATION

The electric grid indicates the number of tertiary tactics implemented by each tactic and thus provides a cross-reference system for the entire model along with an evaluative mechanism for checking the effectiveness of any tactic. All of this has the symbolic value of holding before the auxiliary the interrelationships of the tactical system and its component parts while enabling him to see how the whole system can be implemented by the actualization of several key tactics.

The tactics of reference, i.e. actualized tactics, are located on the left vertical side of the grid. The tactics listed horizontally across the bottom are considered fully implemented when six or more tertiaries are implemented by an actualized tactic, partially implemented when five or less tertiaries are implemented. For example, Tactic no. 21: *Informal Re-education* fully implements Tactic no. 23: *Youth Culture* by activating seven tertiaries and partially implements Tactic no. 18: *Weekend Recruitment* by activating two tertiaries.

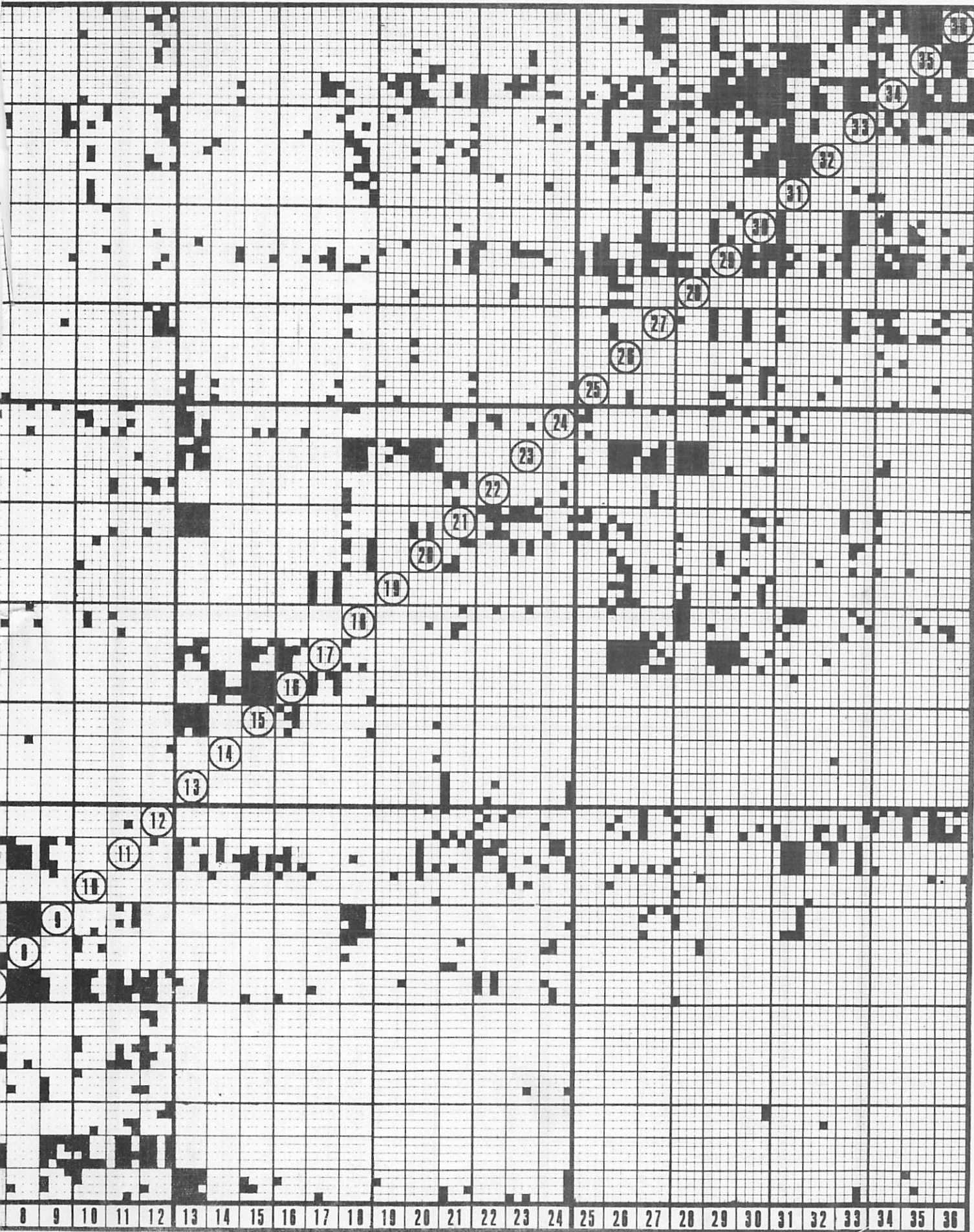
PUT 21 <i>Informal Reeducation</i> (Tactic of reference)	4	8	12	16	4	8	12	16
	3	7	11	15	3	7	11	15
	2	6	10	14	2	6	10	14
	1	5	9	13	1	5	9	13
	23 Youth Culture				18 Wknd Recruit			

This data is shown with each reference tactic book and is coded by totally darkened squares (fully implemented) and half darkened squares (partially implemented). For the example above this appears as follows:

Other tactics implemented	18	19	20	21	22	23	24

The electric grid assumes that all sixteen tertiaries of each actualized reference tactic are in full operation. The criteria for tertiaries being implemented by an actualized reference tactic are a similar thrust and activity along with the same or simultaneous result. A tactic is not implemented merely by an indirect, sequential, or enabling relationship. Neither can one assume because a particular actualized tactic implements another tactic that the reverse relationship holds. For example, Tactic no. 23: *Youth Culture* implements Tactic no. 26: *Generation Bridging*; however, *Generation Bridging* does not implement *Youth Culture*. Finally, the electric grid does not take into account valences or priorities.

Pilot Guild	30	
Vocational Seminars	35	
Social Justice	34	
Establishment Cultivation	33	
Woman's Forum	32	
Adult Recruitment	31	
Reprogramming System	30	
Community Identity	29	
Youth Recruitment	28	
Community Care	27	
Generation Bridging	26	
Liturgical Extension	25	
House Church	24	
Youth Culture	23	
Polity Board	22	
Informal Re-education	21	
Image Expansion	20	
Junior High Jets	19	
Weekend Recruitment	18	
Elementary Jets	17	
Weekend School	16	
Weeknight School	15	
Weekday School	14	
Liturgical Reformulation	13	
Parish Sign	12	
Congregational Ministry	11	
Global Movement	10	
Religious House	9	
Regional Teaching	8	
Advanced Studies	7	
Quarterly Retreats	6	
Corporate Structures	5	
Spiritual Odyssey	4	
Missional Family	3	
Crash Education	2	
Liturgical Leadership	1	



8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36

THE TACTICAL SYSTEMS FOR THE MISSIONAL PARISH

YEAR ONE

PLATE B

SECONDARY-TACTICS
CHART

BUILDING FOR CONTEXTUAL REEDUCATION

PREPARING FOR COMMUNITY REFORMULATION

29 COMMUNITY IDENTITY INSPIRING COMMUNITY SIGNIFICANCE	30 REPROGRAMMING SYSTEM IMPACTING CONTROLLING SYSTEMS	25 LITURGICAL EXTENSION RADICALIZING HUMAN SYMBOLS	28 YOUTH RECRUITMENT REDIRECTING EMERGING WORLD	31 ADULT RECRUITMENT AWAKENING ESTABLISHED SOCIETY	35 VOCATIONAL SEMINARS PROVIDING FUTURE TOOLS	32 WOMAN'S FORUM DELIMITING FEMININE REVOLUTION	33 ESTABLISHMENT CULTIVATION AWAKENING SOCIAL CONSCIENCE	27 COMMUNITY CARE BUILDING REMEDIAL CONSTRUCTS	26 GENERATION BRIDGING MEDIATING YOUTH PROTEST	34 SOCIAL JUSTICE SENSITIZING SOCIAL CONSCIENCE	36 PILOT GUILD CREATING INTENTIONAL TOMORROW
I CREATING THE PARISH STORY	I ANALYZING THE CONTROLLING IMAGES	I CELEBRATING THE REPRESENTATIONAL LITURGY	I PLANNING THE PRELIMINARY FRAMEWORK	I CULTIVATING THE PARISH CLIMATE	I ENVISIONING THE SOCIAL VEHICLE	I DESIGNING THE RECRUITMENT MODEL	I RESEARCHING THE ESTABLISHMENT STRUCTURES	I COLLECTING THE EXISTING DATA	I FORGING THE COMPREHENSIVE CLIMATE	I SETTING THE GLOBAL CONTEXT	I PREPARING THE GENERAL FRAMEWORK
II EXPANDING THE SOCIETAL CONTEXT	II IMPACTING THE ESTABLISHED STRUCTURES	II EXTENDING THE LIFE RITES	II RECRUITING THE PRIMARY COURSES	II CREATING THE RECRUITMENT TOOLS	II PREPARING THE LOCAL MILIEU	II EXPLODING THE WOMAN'S IMAGE	II ENGAGING THE CIVIL INSTITUTIONS	II PREPARING THE CONTROLLING MODEL	II RE-EDUCATING THE YOUTH CULTURE	II ANALYZING THE PARISH RESPONSIBILITY	II FORGING THE INITIAL TASK-FORCE
III RAISING THE COMMUNITY SIGNS	III DIRECTING THE INFORMAL DYNAMICS	III RECREATING THE ESCHATOLOGICAL DIMENSIONS	III ENABLING THE COURSE PRACTICES	III BUILDING THE FUNCTIONAL MACHINERY	III PROVIDING THE ENLIGHTENING SEMINARS	III TRAINING THE ENGAGED WOMAN	III CULTIVATING THE RELIGIOUS ESTABLISHMENT	III INAUGURATING THE PROGRAM OPERATION	III EXPANDING THE YOUTH EXPERIENCE	III ENABLING THE FOCAL INTERESTS	III CREATING THE EXPERIMENTAL GUILD
IV CONDUCTING THE CORPORATE HAPPENINGS	IV MANIFESTING THE NEW STYLE	IV ESTABLISHING THE RELEVANT SYMBOLS	IV FURTHERING THE EDUCATIONAL EXPANSION	IV DEVELOPING THE COURSE PROCEDURES	IV DESIGNING THE CONTINUING EFFORT	IV ORDERING THE ENABLEMENT STRUCTURES	IV CAPTURING THE AWAKENED EDGE	IV ACTUALIZING THE PROGRAM DEVELOPMENT	IV RE-CREATING THE SELF-CONSCIOUS IMAGE	IV ACTUALIZING THE COMMUNITY CONCERNS	IV SIGNALING THE PERMEATION DYNAMIC

THE TACTICAL SYSTEMS FOR THE PRIMAL CADRE

YEAR ONE

TERTIARY-TACTICS
CHART

2 CRASH EDUCATION CREATING COMMON LUCIDITY		7 ADVANCED STUDIES DEVELOPING CONTINUING EDUCATION		4 SPIRITUAL ODYSSEY CATALYZING RELIGIOUS DEVELOPMENT		5 CORPORATE STRUCTURES BUILDING OPERATING FORMS		6 QUARTERLY RETREATS FORGING CORPORATE MODELS		3 MISSIONAL FAMILY REDESIGNING DOMESTIC STYLE	
I TRANSMITTING THE BASIC OBJECTIVES	1 TODAY'S WORLD	I ADVANCING IN PROGRAMMED STUDIES	1 ACADEMIC PLAN	I UNDERSTANDING THE SPIRITUAL LIFE	1 FORMAL SYMBOLOLOGY	I ORGANIZING THE EXTENDED FRAMEWORK	1 CORPORATE VISION	I CREATING THE CORPORATE FORMAT	1 PRELIMINARY PREPARATION	I RENEWING THE FAMILY LIFE	1 FEMALE AWAKENING
	2 RELIGION'S FUNCTION		2 THEORETICAL CURRICULUM		2 RELIGIOUS MODE		2 CO-ORDINATED DOMESTICITY		2 CREATING DYNAMICS		2 MALE ADDRESS
	3 SPIRIT MOVEMENT		3 INTENSIFIED TRAINING		3 INDIVIDUAL READING		3 INTERFAMILY MODES		3 PLANNING PRACTICES		3 YOUTH ENGAGEMENT
	4 LOCAL CHURCH		4 RELIGIOUS DEVELOPMENT		4 COLLEGE REFLECTION		4 CONTEXTUAL RELATIONS		4 YOUTH CADRE		4 REEXPERIENCE FAMILY
II CREATING THE COMMON MIND	5 MINOR CATECHISM	II TRAINING IN INFORMAL STRUCTURES	5 SEMINARY STUDY	II ELICITING THE RELIGIOUS POSTURE	5 TRANSFIGURED RELATIONS	II FORGING THE OPERATING DYNAMICS	5 COMMON MISSION	II ARRANGING THE CORPORATE LIFE	5 LEADERSHIP ASSIGNMENT	II REORDERING THE FAMILY STRUCTURES	5 WRITE CONSTITUTION
	6 COMMON VISION		6 CONTEMPLATIVE PURSUITS		6 IMPACTING DESIGNS		6 MEETING STRUCTURES		6 SHARED ENABLEMENT		6 WEEKLY MEETING
	7 OPERATING METHODOLOGY		7 INDIVIDUAL READINGS		7 CORPORATE LIVING		7 POLITY PRINCIPLE		7 SPIRITUAL FELLOWSHIP		7 FAMILY PATTERNS
	8 BACKGROUND STUDIES		8 INTELLECTUAL JOURNEY		8 RELIGIOUS PRACTICE		8 OPERATING DYNAMIC		8 INTENTIONAL MEALS		8 MISSIONAL PLAN
III COMMUNICATING THE CORPORATE METHODS	9 CORPORATE POLITY	III PRACTICING IN DIRECT EXPERIENCES	9 FAMILY TRAINING	III DEVELOPING THE SPIRITUAL EXERCISES	9 SPIRITUAL SOLITARIES	III CREATING THE SYMBOL SYSTEM	9 PRIMAL LITURGIES	III FORGING THE CORPORATE SYMBOLS	9 COMMON WORSHIP	III CREATING THE SYMBOL NETWORK	9 TRADITIONAL CELEBRATIONS
	10 COMMON LIFE		10 CADRE LEADERSHIP		10 SPIRITUAL CORPORATES		10 CORPORATE RITUALS		10 VISION DEVELOPMENT		10 WORSHIP LIFE
	11 SYMBOLIC GROUND		11 PEDAGOGY PRACTICES		11 SPIRITUAL JOURNEYS		11 COMMON SYMBOLS		11 PERVASIVE DECOR		11 HOME DECOR
	12 MEETING DYNAMIC		12 MOVEMENT FORMATION		12 CORPORATE SOLITARIES		12 CADRE CELEBRATIONS		12 CELEBRATION PLAN		12 FAMILY STYLE
IV DEVELOPING THE PRACTICAL SKILLS	13 LEADERSHIP PRACTICE	IV LEARNING IN PRACTICAL METHODS	13 SYMBOLS CREATION	IV ATTENDING THE RELIGIOUS ODYSSEY	13 PRACTICAL ARRANGEMENT	IV ORDERING THE MISSIONAL LIFE	13 CORPORATE DISCIPLINE	IV DESIGNING THE CORPORATE TASK	13 EVALUATION SESSION	IV EXTENDING THE FAMILY RELATIONS	13 FAMILY CLAN
	14 PASTORAL PROWESS		14 MODEL BUILDING		14 TOTAL INVOLVEMENT		14 COMMON STUDY		14 PLANNING DYNAMICS		14 CADRE COVENANT
	15 RELIGIOUS HOUSE		15 METHODS PRACTICES		15 PROGRAM EVALUATION		15 LIFE TOGETHER		15 QUARTERLY CONSTRUCT		15 GLOBAL MOVEMENT
	16 MOVEMENT ENGAGEMENT		16 CORPORATE DISCIPLINE		16 FOLLOW-UP PLANS		16 MISSIONAL STYLE		16 PLANNING FOLLOW-UP		16 CIVILIZATIONAL ROLES

THE TACTICAL SYSTEMS FOR THE ENABLING CONGREGATION

YEAR ONE

TERTIARY TACTICS
CHART

PLATE 12

20 IMAGE EXPANSION <small>GLOBALIZING FUNCTIONAL STANCES</small>		21 INFORMAL RE-EDUCATION <small>REPROGRAMMING ESTABLISHED MINDSET</small>		18 WEEK-END RECRUITMENT <small>ENLISTING SENTINEL TROOPS</small>		13 LITURGICAL REFORMULATION <small>REHUMANIZING SYMBOL SYSTEMS</small>		22 POLITY BOARD <small>DEVELOPING DECISIONAL PROCESS</small>		24 HOUSE CHURCH <small>SYMBOLIZING FUTURIC MODES</small>	
I FORGING THE GLOBAL DESIGN	1 REDESIGNING LEISURE	I TRANSMUTING THE CORPORATE MODE	1 VISUAL MEDIA	I CULTIVATING THE EDUCATIONAL CLIMATE	1 PRESENTATION RESEARCH	I DEVELOPING THE CLASSICAL LITURGY	1 LITURGICAL AWAKENING	I RESEARCHING THE PRESENT CONGREGATION	1 REDEVELOPMENT BOARD	I ENVISIONING THE COMPREHENSIVE MISSION	1 CONGREGATIONAL MINISTRY
	2 YOUTH OPPORTUNITIES		2 SPACE DESIGN		2 CONTINUING PROPAGATION		2 CORPORATE WORSHIP		2 DATA GATHERING		2 PARISH LEADERSHIP
	3 VOCATIONAL EXTENSION		3 MEETING FORMATS		3 SPECIAL PRESENTATIONS		3 EXPERIMENTAL SERVICES		3 PROGRAM DIAGNOSIS		3 MOVEMENT INVOLVEMENT
	4 FOREIGN EXPOSURE		4 CORPORATE STYLE		4 INFORMAL COMMUNICATIONS		4 MISSIONAL EUCARIST		4 CONTEXTUAL PICTURES		4 GLOBAL CHURCHMANSHIP
II CONDUCTING THE PRACTICAL RESEARCH	5 DATA COLLECTION	II TRANSPOSING THE REPROGRAMMING IMAGES	5 SHORT COURSES	II FORGING THE RECRUITMENT MACHINERY	5 INCLUSIVE MODELS	II REAPPROPRIATING THE TRADITIONAL RITES	5 WEDDING CEREMONIES	II RECASTING THE REORIENTATION PROCEDURES	5 CONVOCAION FORMATS	II DESIGNING THE PRACTICAL TRAINING	5 CONTINUING EDUCATION
	6 PROJECT FORMATION		6 PARISH PUBLICATIONS		6 COURSE PLANNING		6 FUNERAL SERVICES		6 CONTROLLING MODELS		6 GROUP STUDY
	7 PROGRAMMING FILES		7 LISTING SERVICE		7 PUBLICITY CONSTRUCT		7 PASSAGE RITES		7 CORPORATE METHODS		7 PEDAGOGY INVOLVEMENT
	8 PRACTICAL MANUALS		8 PROGRAMMED READING		8 RECRUITER TEAMS		8 EXTENDED ORDINATION		8 COMPREHENSIVE TOOLS		8 EXTRA-FORMAL STUDIES
III EFFECTING THE NECESSARY PRACTICES	9 IMAGINAL PROMOTION	III TRANSFORMING THE PROGRAM DYNAMICS	9 TACTICAL SERMONIZING	III SPECIFYING THE RECRUITMENT PROCEDURES	9 SPECIFIC STRATEGEM	III EMPOWERING THE CLASSICAL SYMBOLS	9 LITURGICAL TIME	III REDIRECTING THE DEVELOPING LEADERSHIP	9 LIBERATING OPERATIONS	III DEVELOPING THE CORPORATE DISCIPLINE	9 ORGANIZATIONAL STRUCTURE
	10 INDIRECT ENLISTMENT		10 STRATEGICAL VISITATION		10 SATURATION PUBLICITY		10 LITURGICAL SPACE		10 CRASH RE-EDUCATION		10 FAMILY RECONSTRUCTION
	11 PRACTICAL FACILITATION		11 PROGRAM PENETRATION		11 INDIVIDUAL ENLISTMENT		11 PRIMARY SYMBOLS		11 INDIRECT TRAINING		11 CORPORATE OPERATION
	12 MISSIONAL DYNAMICS		12 INDIVIDUAL CULTIVATION		12 RECRUITMENT FOLLOW-UP		12 SECONDARY SYMBOLS		12 INDIVIDUAL CULTIVATION		12 COMMON ENABLEMENT
IV PROVIDING THE CORPORATE ENABLEMENT	13 CORPORATE RELATIONS	IV TRANSHAPING THE MISSIONAL CORPORATENESS	13 MISSIONAL ENTERTAINING	IV CREATING THE STRUCTURAL ENABLEMENT	13 CHILD CARE	IV INTENTIONALIZING THE CELEBRATIONAL RITUALS	13 RITUALIZED MEALS	IV REMODELING THE REDEVELOPMENT STRUCTURES	13 COVENANTING COMMUNITY	IV CULTIVATING THE DEPTH SPIRITUALITY	13 CORPORATE WORSHIP
	14 CHILD CARE		14 COMMUNAL CELEBRATION		14 DOMESTIC SERVICES		14 COLLEGIAL RITUALS		14 INTERIOR LIFE		14 SPIRITUAL NURTURE
	15 HOME SERVICES		15 COOPERATIVE WORK		15 PERSONAL ASSISTANCE		15 FAMILY RITUALS		15 EXTERNAL MISSION		15 CELEBRATION DYNAMICS
	16 PERSONAL ASSISTANCE		16 CORPORATE EXPERIENCES		16 FINANCIAL AID		16 INDIVIDUAL RITUALS		16 PLANNING BOARD		16 INTENTIONAL SYMBOLS

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THE TACTICAL SYSTEMS FOR THE MISSIONAL PARISH

YEAR ONE

TERMINAL-TACTICS
CHART

29 COMMUNITY IDENTITY INSPIRING COMMUNITY SIGNIFICANCE		30 PROGRAMMING SYSTEM IMPACTING CONTROLLING SYSTEMS		25 LITURGICAL EXTENSION RADICALIZING HUMAN SYMBOLS		28 YOUTH RECRUITMENT REDIRECTING EMERGING WORLD		31 ADULT RECRUITMENT AWAKENING ESTABLISHED SOCIETY		35 VOCATIONAL SEMINARS PROVIDING FUTURIC TOOLS	
I CREATING THE PARISH STORY	¹ EDGE RESEARCH	I ANALYZING THE CONTROLLING IMAGES	¹ BASIC CONTEXT	I CELEBRATING THE REPRESENTATIONAL LITURGY	¹ EXTENDED LITURGY	I PLANNING THE PRELIMINARY FRAMEWORK	¹ CONTEXT SETTING	I CULTIVATING THE PARISH CLIMATE	¹ CONTEXTUAL ANALYSIS	I ENVISIONING THE SOCIAL VEHICLE	¹ WORLD SITUATION
	² PARISH DELINEATION		² POWER LOCATION		² LITURGICAL REFORMATION		² COURSE PLANNING		² DATA RESEARCH		² PRIMARY CONTRADICTIONS
	³ HISTORY REINTERPRETATION		³ SYMBOLIC COMPLEX		³ RE-SIGNIFY CELEBRATIONS		³ SOCIOLOGICAL GRIDGING		³ SYMBOL EXPLOSION		³ SOCIAL CARRIAGE
	⁴ VISION CREATION		⁴ FUTURE VISIONING		⁴ FORMAT REORIENTATION		⁴ PROCEDURAL FORMAT		⁴ GROUP IMPACT		⁴ CHURCH RENEWAL
II EXPANDING THE SOCIETAL CONTEXT	⁵ EDUCATIONAL SUPPLEMENTS	II IMPACTING THE ESTABLISHED STRUCTURES	⁵ COMMUNITY STRUCTURES	II EXTENDING THE LIFE RITES	⁵ BIRTH SYMBOLIZATION	II RECRUITING THE PRIMARY COURSES	⁵ MEDIA USE	II CREATING THE RECRUITMENT TOOLS	⁵ RECRUITMENT ASSISTANCE	II PREPARING THE LOCAL MILIEU	⁵ OCCUPATIONAL LISTING
	⁶ CULTURAL EVENTS		⁶ INSTANT CURRICULUM		⁶ CONFIRMATION RITES		⁶ INDIVIDUAL ENCOUNTERS		⁶ PROSPECT SELECTION		⁶ CONGREGATIONAL ORIENTATION
	⁷ CULTURAL INVOLVEMENT		⁷ COMPREHENSIVE PUBLICITY		⁷ MARRIAGE RE-COVENANT		⁷ GROUP ENLISTMENT		⁷ COMPREHENSIVE PUBLICITY		⁷ COMMUNITY PENETRATION
	⁸ VERBAL PARTICIPATION		⁸ DIRECT PENETRATION		⁸ DEATH AFFIRMATION		⁸ INTERNAL STRUCTURING		⁸ ENLISTMENT METHODS		⁸ INTERCHURCH CONTACTS
III RAISING THE COMMUNITY SIGNS	⁹ SYMBOLS RE-IMAGING	III DIRECTING THE INFORMAL DYNAMICS	⁹ YOUTH ENGAGEMENT	III RECREATING THE ECHATOLOGICAL DIMENSIONS	⁹ SELF-CONSCIOUS CREATION	III ENABLING THE COURSE PRACTICS	⁹ BASIC METHODS	III BUILDING THE FUNCTIONAL MACHINERY	⁹ INFORMATION DISSEMINATION	III PROVIDING THE ENLIGHTENING SEMINARS	⁹ CHARTING ARENAS
	¹⁰ VISUAL ART		¹⁰ INTENTIONAL ENTERTAINMENT		¹⁰ SYMBOLS RENEWAL		¹⁰ PRACTICAL OPERATIONS		¹⁰ DECISION-MAKING AIDS		¹⁰ SELECTIVE RECRUITMENT
	¹¹ STRUCTURAL SIGNS		¹¹ COMMUNITY CELEBRATIONS		¹¹ TIME RE-CREATION		¹¹ PERSONAL ASSISTANCE		¹¹ COURSE ENLISTMENT		¹¹ COURSE STAGING
	¹² COMMUNITY RITUALS		¹² ELDERS ENABLEMENT		¹² SPACE RE-DESIGN		¹² FINANCIAL AID		¹² ENABLEMENT STRUCTURES		¹² PRACTICAL ENABLEMENT
IV CONDUCTING THE CORPORATE HAPPENINGS	¹³ MEETING FORMAT	IV MANIFESTING THE NEW STYLE	¹³ GLOBAL EXPANSION	IV ESTABLISHING THE RELEVANT SYMBOLS	¹³ COMMUNITY CELEBRATIONS	IV FURTHERING THE EDUCATIONAL EXPANSION	¹³ RECRUITMENT FOLLOW-UP	IV DEVELOPING THE COURSE PROCEDURES	¹³ COURSE ASSIGNMENTS	IV DESIGNING THE CONTINUING EFFORT	¹³ POSSIBILITIES EXPLORATION
	¹⁴ WORK DAYS		¹⁴ TIME DESIGN		¹⁴ PARISH SYMBOLIZATION		¹⁴ TOOLS DISSEMINATION		¹⁴ PRACTICAL ARRANGEMENTS		¹⁴ EXPERIMENTAL GUILD
	¹⁵ GROUP TOURS		¹⁵ FAMILY LIFE		¹⁵ SOCIAL OCCASIONS		¹⁵ CADRE CONTACT		¹⁵ RECRUITMENT FOLLOW-UP		¹⁵ PARISH ENGAGEMENT
	¹⁶ COMMUNITY CELEBRATIONS		¹⁶ COMMUNITY PARTICIPATION		¹⁶ COMMUNITY MEETINGS		¹⁶ MOVEMENT INVOLVEMENT		¹⁶ FUTURE PLANNING		¹⁶ CONTINUING- DEVELOPMENT

THE TACTICAL SYSTEMS FOR THE MISSIONAL PARISH

YEAR ONE

TERTIARY-TACTICS
CHART

32 WOMAN'S FORUM DELIMITING FEMININE REVOLUTION		33 ESTABLISHMENT CULTIVATION AWAKENING SOCIAL CONSCIENCE		27 COMMUNITY CARE BUILDING REMEDIAL CONSTRUCTS		26 GENERATION BRIDGING MEDIATING YOUTH PROTEST		34 SOCIAL JUSTICE SENSITIZING SOCIAL CONSCIENCE		36 PILOT GUILD CREATING INTENTIONAL TOMORROW	
I DESIGNING THE RECRUITMENT MODEL	1 RESEARCH NETWORK	I RESEARCHING THE ESTABLISHMENT STRUCTURES	1 GEO-SOCIAL GRID	I COLLECTING THE EXISTING DATA	1 GEO-SOCIAL PICTURE	I FORGING THE COMPREHENSIVE CLIMATE	1 YOUTH ANALYSIS	I SETTING THE GLOBAL CONTEXT	1 GLOBAL CONSCIOUSNESS	I PREPARING THE GENERAL FRAMEWORK	1 MASTER DESIGN
	2 PERMEATION LOCALE		2 COMMUNITY STORY		2 COMMUNITY INSTITUTIONS		2 EXTERNAL SITUATION		2 PARISH FRAMEWORK		2 PARISH ANALYSIS
	3 PUBLICITY IMPACT		3 PROGRAMMING STRUCTURES		3 PARISH SURVEY		3 GLOBAL IMPACT		3 CURRENT ARENAS		3 SHAPING STORY
	4 GROUP CREATION		4 ANALYSIS PROBLEMAT		4 LEADERSHIP POTENTIAL		4 RECRUITMENT PLAN		4 FUTURE PROJECTION		4 DETERMINING ARENA
II EXPLODING THE WOMAN'S IMAGE	5 CONTEXTUAL FOUNDATIONS	II ENGAGING THE CIVIL INSTITUTIONS	5 FORMAL GATHERINGS	II PREPARING THE CONTROLLING MODEL	5 PROBLEMAT CREATION	II REEDUCATING THE YOUTH CULTURE	5 BASIC TRAINING	II ANALYZING THE PARISH RESPONSIBILITY	5 GLOBAL ANALYSIS	II FORGING THE INITIAL TASKFORCE	5 BASIC CULTIVATION
	6 MINDSET EXPANSION		6 HIERARCHICAL CIRCLES		6 WORKING MODEL		6 HUMAN EXPANSION		6 VALUE SYSTEMS		6 DIRECT RECRUITMENT
	7 CURRICULUM APPROPRIATION		7 INFORMAL GROUPS		7 COMPREHENSIVE PLAN		7 DISCIPLINE DEVELOPMENT		7 POWER LOCATION		7 COURSE STAGING
	8 REPROGRAMMING FORMAT		8 INDIVIDUAL IMPACT		8 LEADERSHIP TRAINING		8 PRACTICAL METHODS		8 COMMUNITY MINDSET		8 FOLLOW-UP PLANS
III TRAINING THE ENGAGED WOMAN	9 FOLLOW-UP INSTRUCTION	III CULTIVATING THE RELIGIOUS ESTABLISHMENT	9 ECCLESIASTICAL SUPPORT	III INAUGURATING THE PROGRAM OPERATION	9 ENTRY PLANNING	III EXPANDING THE YOUTH EXPERIENCE	9 SOCIAL AWARENESS	III ENABLING THE FOCAL INTERESTS	9 SYMBOL CREATION	III CREATING THE EXPERIMENTAL GUILD	9 MEETING FORMAT
	10 FAMILY RECONSTRUCTION		10 LEADERSHIP ENABLEMENT		10 FINANCIAL SCHEME		10 SYMBOL CONSCIOUSNESS		10 ISSUES STUDY		10 DEVELOPING SKILLS
	11 LEADERSHIP DEVELOPMENT		11 VISITATION PROCESS		11 SUSTAINING STRUCTURES		11 INTENTIONAL TRAINING		11 INFORMATIONAL MEDIA		11 LEADERSHIP DEVELOPMENT
	12 VOCATIONAL STRUCTURING		12 COLLEGIAL SHARING		12 LEADERSHIP ASSIGNMENTS		12 CORPORATE WORK		12 STRATEGIC PROGRAMMING		12 CORPORATE DISCIPLINE
IV ORDERING THE ENABLEMENT STRUCTURES	13 MEETING FORMS	IV CAPTURING THE AWAKENED EDGE	13 GROUP SELECTION	IV ACTUALIZING THE PROGRAM DEVELOPMENT	13 FUTURE PLANNING	IV RECREATING THE SELF-CONSCIOUS IMAGE	13 ESTABLISHMENT ENGAGEMENT	IV ACTUALIZING THE COMMUNITY CONCERNS	13 ENTRY SELECTION	IV SIGNALLING THE PERMEATION DYNAMIC	13 GUILD EXPANSION
	14 CHILD CARE		14 RECRUITMENT PROGRAM		14 COMMUNITY COORDINATION		14 FAMILY UNITS		14 CORPORATE PROJECTS		14 LOCAL IMPACT
	15 INTERNAL STANCE		15 GUILD FOLLOW-UP		15 PRACTICAL OPERATION		15 EDUCATIONAL STRUCTURES		15 INTENTIONAL ACTIVITY		15 DISCIPLINE EXTENSION
	16 CELEBRATIONAL MODELS		16 PENETRATION CONSTRUCT		16 LEADERSHIP INTENSIFICATION		16 VOCATIONAL THRUST		16 METHOD SHARING		16 GLOBAL DEVELOPMENT

of the cadre as study and training opportunities give depth to the theological insight, spiritual awareness, and social reformulation and leadership skills. Tactic No. 3: *Missional Family* is very important in the first year of cadre building in order to enable a family cadre to come into being. Theoretical grounding in the role of the family as mission in society today is essential, as well as practical experience in creating new family structures and external relationships that will initiate and sustain a corporate family decision to be mission. Tactic No. 5: *Corporate Structures* is a continuing procedure for designing and re-designing the operational format of the cadre to include internal and external dynamics that will give depth to the corporate stance of the pastorate. In the first year this tactic is of highest importance in cadre training. Tactic No. 4: *Spiritual Odyssey* is designed to embody the crucial importance of the spirit dynamic in the renewal of the Church by providing initial and continuing exercise in probing the spiritual depths of life through the appropriation of the religious heritage of the Church for our time. Continuing Nurture must be an ongoing dynamic of cadre life even though it has its beginnings in this first year of corporate experience.

INCLUSIVE CHURCH

64. The external mission of the cadre is the reason for its existence and is always the focus of its internal discipline. The external mission must be both global and local, utterly inclusive and altogether particular. These are dynamical missional forces which continually contextualize each other. The inclusive aspect of cadre mission must give both a global vision of the mission of the Church as well as practical experience in the regional network of Church renewal. Tactic No. 10: *Global Movement* is a way for the cadreman to gain a vision of the worldwide movement of radical Church renewal and an opportunity to enable the network of local mission to be sustained. Tactic No. 8: *Regional Teaching* is still another tactic grounding global vision in practical experience in teaching courses in the theory and practices of Church renewal. Gaining experience in a wider network of teaching is vital to a dynamic teaching stance in the Local Church. Finally, Tactic No. 9: *Religious House* is meant to give the pastorate a contact with the Ecumenical Institute experiment in corporate spirit training which will be of mutual benefit in nurture and enablement of the mission of reconstruction. Unless the corporate pastorate in the Local Church is continuously engaged in global visioning and practically enabling the whole movement of Church renewal, it will not have the spirit sustenance to embrace and reform the parochial vision of congregation and parish.

LOCAL CHURCH

65. Furthermore, it must be clear that universal vision can only be ethereal and unrelated to human need unless it is thoroughly grounded in local mission. The cadre must be given a practical understanding of local ministry to the congregation and parish as well as what it means to actively create a sign of possibility in the community which points to the future parish. Tactic No. 11: *Congregational Ministry* is designed for theoretical grounding of the meaning of a corporate ministry to the congregation. Little concrete embodiment will take place in the first year as most of the energy will be spent on preparation of the pastoral model. Tactic No. 1: *Liturgical Leadership* is discontinuous from all the others in its broad context, but has a particular concern for developing a vital worship and symbolic life in the cadre as well as studying the role of symbolic form and liturgical leadership in the Church. Tactic No. 2: *Parish Sign* is intended to develop spirit and social method skills in the cadre as a pioneering sign to the parish of the role of the Church in contemporary society. The local dimension of cadre mission concretizes the universal mission of the Church in the lives of particular people.

66. The auxiliary unit must see the Primal Cadre training as preparatory to picking up the spiritizing, catalyzing task that the auxiliary unit has embodied. Unless the groundwork is carefully laid in the first year the spiritual keystone of the whole Local Church will not be ready to minister corporately to the congregation and the parish. The major thrust in congregational awakening and re-programming awaits the corporate ministry that will be the pioneering style of the cadre.

THE ENABLING CONGREGATION

67. Contextual re-education is the key strategy for the tactical operation in the first year of congregational reconstruction. The entire congregational tactical complex is programming. This restructuring process is done not for the purpose of creating a new, comprehensive form of the congregation in the first year, but for the sake of laying a new, global context for future restructuring. Until the local congregation can see the pivotal role that the Church has played in history and itself as a catalytic servant of the Word in the local community, it will not see the need for its radical reformulation. While the context bridging must be done through all age groups in the congregation, the tactical rationale is to create significant structures for children and youth which will release the spirit and time energy of adults so that they can engage in depth re-contextualization. A surprising amount of energy will need to be spent in creating the programs for children and youth, but this must constantly be seen as tactically enabling for adults.

68. The process of re-programming children and youth as the emerging Church begins with birth. Leaders in education today have discovered that a child absorbs images which shape his life from the moment he leaves the womb. This places an imperative on the educational process to intentionally provide images for the Initiate Generation which will begin the shaping process in the context of the entire globe and the Word in Jesus Christ. Primarily two tactics address the lives of infants and young children. Tactic No. 14: *Weekday School* operates as a pre-school structure for creating early, comprehensive life images and is concerned with the entire practical process of what must be done to set up such a school. Tactic No. 15: *Weeknight School* in addition to freeing parents for weeknight meetings, provides a care structure for the youngest children and for school-age children which aims at developing a sense of social responsibility for the child's various relationships to family, school, church, and community.

69. Children and youth of the Rising Generation, including elementary grade students and junior high youth, are immersed in developing social and personal images and relationships which give foundational contexts out of which they will live their lives. While it is clear that personal and social contexts can be changed at any age from youth to old age, it is equally apparent that a lifestyle based on the Word can be shaped at an early age. It is the intention of the Rising Generation tactics to provide a program for broadening the life dimension of these rising youth. Tactic No. 16: *Weekend School* is a practical construct for enabling every detail of a weekend program that would care for the religious and cultural growth of children and youth. Tactic No. 17: *Elementary Jets* is intended as an after-school program that would begin to develop the corporate dimension of the child's life as he learns to work and learn with other children through the vehicle of a mini-congregational construct of nurture and mission. Tactic No. 19: *Junior High Jets* is a continuation of the weekly elementary program that has a special thrust in forging basic life commitments by corporately forming the social, intellectual, and missional dimensions. Formative ideas and actional patterns will be formed with the intention that the Rising Generation will be the Church.

70. With novice and primal adults the congregational tactics shift over into the existing Church. These high school and post-high school young adults have forged a culture of their own which has certain unique thrusts that must be considered in the process of enabling them to be churchmen. The Contextual Chart indicates that all of the existing Church tactics form a contextual dimension for the tactical approach to the youth culture of our time. This means that re-contextualizing will be as necessary for these ages as for the older adults because non-missional life images have already been programmed into the mindset of most young people. While the six tactics pertaining to the established generation are not explained here, it is understood that they have special power in the reorientation of the

INITIATE
GENERATION

RISING
GENERATION

EMERGING
GENERATION

emerging generation as well. Tactic No. 23: *Youth Culture* is intentionally planned to enable youth in the emerging Church to find ways to be authentically engaged in creative mission as the Church to our society. This tactic touches the lives of high school students, college young people, and post-school youth through the use of comprehensive and future-oriented structures experimenting in the future forms of the congregational dynamic as well as training for effective mission in the world. Youth of our times, as well as adults, are in despair. The Emerging Generation tactics are bent on harnessing the energy of youth in a way that will enable them to see a vision of effective change.

71. The contradiction in the operating life images of the generations of the existing Church is that of a truncated context. In the youth it is often the past which has been cut off in a vain hope of living futurically. In the established adults the truncation is usually the future in an equally vain attempt to recover the past. In each generational contradiction there is a gift which now needs to be reciprocally exchanged in order to gain a comprehensive context for mission which is grounded in past, present, and future. The tactics for the existing Church, six of which are explained under the established generation dimension, are designed to accomplish the re-educative task. Tactic No. 18 : *Weekend Recruitment* is a basic tool for enlisting churchmen in the training process through intensive weekend courses in theology and culture. Tactic No. 20: *Image Expansion* details details an enablement, research, planning, and practical educative process that is intent on developing a global outlook along with responsible actional plans. Tactic No. 21: *Informal Re-education* is a high priority tactic which informally seeks to provide more expansive and creative ways of taking responsibility for the Church and the world. Tactic No. 22: *Polity Board* intends to work with the established leadership of the congregation to develop new possibilities for a broad decision-making procedure in the congregation that will extend the participation for mission. Tactic No. 13: *Liturgical Reformulation* in its broad age group context, is the tactic of greatest value in the first year of reconstruction. It assumes that the worship life of the congregation along with other symbolic rites and visual symbols is paramount in the re-programming process. This tactic seeks to enable the congregation to reappropriate its liturgical heritage as well as to bring about experimentation with new possibilities. Finally, Tactic No. 24: *House Church* suggests the later development of a comprehensive experiment in the future form of the local congregation by the inclusion of structures for common mission, common study and symbolic life, and common discipline. The tactics for the Established Generation in the local congregation will have far-reaching effects on the future of the Church and, indeed, the whole world.

72. Even though there will be little actional procedure in the parish in the first year, the extensive tactical reorientation of the congregation will be of untold spirit value in creating a hopeful sign of the future for persons in the community. In spite of its anachronistic character, people still look to the congregation in their midst as a strange body from which something significant is expected. The tactical inroads into the life of the local congregation in this initial year of reconstruction will reap untold possibilities for the lives of persons across the globe.

THE MISSIONAL PARISH

73. The signal tactical foray into the Missional Parish is far more important than its relative system value would indicate. Assigning but a sixth of the time and energy to this tactical system by no means indicates that it can be delayed until the congregation and cadre work is done. In the first place the preparatory work for re-education and reformulation will sensitize the congregation and cadre to their missional future. Doing signal parish action this first year will firm up any theoretical decision that the self-conscious churchman might have made. Moreover, it is not to be denied that the presence of members of local congregations who are beginning to take intentional, even though minimal, interest in community

ESTABLISHED GENERATION

concerns will be highly significant in building the groundwork for community spirit sustenance. Signally understood, the contextual re-education task is seen as touching the lives of the same comprehensive age-span as in the congregation. Community reformulation is seen as laying the groundwork for all aspects of community structuring which deal with individual and corporate human concern. Finally, it is clear that any intentional incursion into the life of the despairing community today will result in valuable data for the planning of a new global vehicle for human sociality.

FUTURE COMMUNITY

74. One of the key concerns of most communities is children and youth, particularly amid the kind of turmoil among the generations that has characterized recent experience. The Future Community tactics are concerned with making initial inroads into youth leadership and culture to begin welding creative, missional, generational relationships. Tactic No. 28: *Youth Recruitment* is bent on developing potential youth leaders through the vehicle of weekend courses in authentic living, effective social involvement, and the meaning and direction of youth culture. Tactic No. 26: *Generation Bridging* provides the means for re-establishing communication between future and established community for the purpose of a common societal engagement. While the re-educative focus is on adults in the parish as well as in the congregation, the youth culture must also be impacted with new possibilities of human responsibility.

ESTABLISHED COMMUNITY

75. The problem facing most communities today is an insular mindset that sees no need and, moreover, no possibility of welding responsible relationships outside the community with the rest of the world. The focus of the Established Community tactics in the parish must therefore be on initiating a re-contextualizing process that will globalize the imaginal arena of life for all people. There are four tactics which have critical concern in the re-educational dimension. Tactic No. 30: *Reprogramming System* has the highest priority value in the parish system and is directed at the established community structures to motivate them to forge new structures of personal identity, social responsibility, and global relations. Tactic No. 31: *Adult Recruitment* is designed to enlist community adults for weekend courses on the contemporary life situation and the enabling of responsible change. Tactic No. 32: *Woman's Forum* is a permeation device for dealing with the particular crisis confronting the modern woman as she seeks to discover a new vocational role which includes not only her own family, but her community, church, and world. Tactic No. 25: *Liturgical Extension*, the discontinuous symbolic life tactic, is aimed at initiating community self-consciousness concerning the necessity of depth symbolization of life through secular rites and ceremonies. The highly tactical approach to the parish in broadening the life context of community citizens is an important signal step that will reap benefits in later emphases.

HUMAN CONCERN

76. There are two aspects to the preparation for community reformulation which must be given emphasis in the tactical system. Human Concern tactics deal with the creation of a climate for spirit care of every individual in the community. Remedial Forms tactics would include concern for every conceivable problem that might confront individuals and families, while Social Awareness tactics intend to create sensitive and responsive persons who will pick up responsibility for human needs. It must be emphasized that in the first year these Human Concern tactics will not actually create care structures, but will research and analyze the community problems and initiate suggestions in sensitive persons and structures that would point the way to future structuring of human care. Tactic No. 33: *Establishment Cultivation* has greatest value in this dimension and is out to establish relationships with the ruling civil and religious persons and structures in order to discover where the power lies and to develop creative relationships that might later be helpful in social impact. Tactic No. 29: *Community Identity* deals with inspiring the community to see its own significance by preparing the way for using intentional parish stories and social symbols. Tactic No. 27: *Community Care* will spend most of the year researching the community and preparing a

SOCIAL CONCERN

model for comprehensive human care that will see initial stages of operation in a signal way later in the year. The parish community must be sensitized to the human issues that reside in its boundaries and see how comprehensive care structures will begin the process of a global network of human responsibility.

77. What social activists have sometimes seen as the immediate strategy that must be implemented for an authentic human response in terms of structures for Social Concern is actually of least tactical importance in this first year of comprehensive reconstruction of the Local Church. To be sure, social awareness is crucial to orienting the nurturing life of the Church and community, but the internal machinery must be spiritized before depth social restructuring can be sustained. The tactics under the dimension of Social Concern are the visionary thrust toward the future of the community, as social action is seen as a corporate or communal necessity and as social change is seen as a perpetual dynamic that must be kept alive and open to new possibility. Tactic No. 34: *Social Justice* is meant merely to find ways of exposing citizens to social issues and problems that affect the community and the globe and to enable new thinking concerning what salutary action is necessary. Tactic No. 35: *Vocational Seminars* engage people of secular pursuits in seminars that are intended to offer new understandings of vocation in the context of their jobs. Tactic No. 36: *Pilot Guild* completes the tactics dealing with Social Concern by a culminating step in building a demonstration actional guild for people engaged in a similar field who could begin the process of planning for responsible action on behalf of their profession and the whole society.

78. In one sense all Parish tactics intend to create social structure. Structure is seen, however, in the dual sense of structures for human care and structures for ordering human justice. It is clear that parish preparation for action must always be set in the context of what this particular community action will do to catalyze an entire global vehicle for humanness. The parish signal tactics are vital for future work and must receive no less intentional concern on the part of the auxiliary unit and awakened churchmen.

CONCLUSION

79. It is very apparent by now that it is to tactics that lives are given. Unless total commitment is afforded the complex tactical action there will be no futuric social change. Tactical planning and actualization will require great finesse and spirit enablement on the part of the auxiliary unit. It will be necessary to have a thorough grounding in the historical context of the Church and society in order to honor tactically the wisdom of what has gone on in the Church as a vehicle to release spirit power and missional action on the part of today's churchman. It remains for the project design to describe the kinds of tools or instruments that the auxiliary unit will need to accomplish the tactical priorities. Provided the implements with which to go out to do battle against demonic forces, the auxiliary unit and the awakened churchman can face the future only with vision and hope.

IV. INSTRUMENTAL MEANS

INTRODUCTION

80. The tactic is the key to revolutionary change in our time. Tools are needed, however, in order to do tactics. The auxiliary must be provided Instrumental Means which give leverage to the tactical task. An instrument is such a practical tool. It may be minute in size or detail, but nonetheless crucial to the implementing of a tactical step. The comprehensive ordering of the available instruments will bring theory and strategy into tactical realization and open the doors to the reconstruction of the Local Church. This comprehensive ordering of the Instrumental Means is a rational system of implementing tools which provide the auxiliary with an immediate grasp of possibilities for shaping the future form of the Local Church. The rational pattern of Instrumental Means includes a horizontal ordering of types or roles of instruments and a vertical ordering of the functions of instruments. The four instrumental types include Revolutionary Constructs which bring about structured change, Basic Resources which provide practical background, Methodological Instructs which give direction for use of the resources and enablement of social change, and Enabling Equipment which lists supplies and data needed to accomplish a tactical step. The four functional categories of instruments consist of tools with imaginal, symbolic power; those which enable corporate, disciplined steps to be taken; those which bring power to bear on contextual education tactics, and those which will prepare for and activate the social task tactics. The instrumental categories are numbered: e.g. Imaginal Enablers—100. The more specific instrumental types are given a number within the Imaginal Enablers numbering system, so that a particular instrument referred to in the tactic books can be located by category on the Instruments Chart. The instrumental system is symbolically ordered to enable the auxiliary to find what is needed rapidly, thus sustaining the decision to proceed as tactical spirit men.

THE IMAGINAL ENABLERS

81. Imaginal Enablers sustain and nurture the tactical action of the local churchman by illuminating the depth human dimensions of the task through the use of art forms, symbols, and stories. These instruments are key to the reconstruction of the symbolic life of the Local Church and provide the kind of power and motivation necessary to the completion of the complex reconstructive project. The myriad imaginal implements are arranged in four categories: Spirit Constructs, Symbolic Resources, Religious Instructs, and Paraphernalia Checklists.

82. Spirit Constructs are the tools which provide spirit vision and enable the journey of the spirit man in concrete mission. *Movement Symbols* bring to consciousness the decision of the movemental churchman to take responsibility for the lives of all men through the vehicle of the Local Church. The common memory of the global movement of the spirit in the Church is preserved in its varied symbols. *Spirit Charts* are instruments which provide a rational, objective picture of the spirit depths in the Church, reappropriated in the twentieth century. A chart, for example, on the analysis of meditation, contemplation, and prayer renews the ancient wisdom of the Church in the solitary spirit life. Other charts would hold the vision of the reconstruction of Church and society for the twentieth century. *Movement Myths* provide the kind of stories about the purpose of life and the decision to be the Church which sustain the local churchman in the task of radical renewal. The verbal recounting of the journey in man's consciousness which has resulted in our time in a fundamental shift in human self-understanding needs to be part of the story/myth enablement of the spirit man. *Symbolic Grids* imaginally delineate the geographical sphere of responsibility of the concerned churchman and enable him to see his ability to serve all mankind through the Local Church. The link between local, regional, and global

SPIRIT CONSTRUCTS

responsibility is imaginally held in the construction of symbolic grids. Ministry to the spirit is a foundational tactic in the reconstruction of the Local Church and is enabled by means of the availability of Spirit Constructs to the auxiliary.

SYMBOLIC RESOURCES

83. Symbolic Resources are specific instruments designed to enable the contemporary churchman to appropriate his faith as a member of the Historical Church. *Liturgical Forms* from the Christian tradition provide ancient and contemporary means by which liturgy becomes part of the conscious framework of Church life. Sacraments, daily offices, solitary offices, and other liturgical forms are among the symbolic resources available. *Movement Stories* are symbolic instruments which picture the multitude of life styles which form the faith decision of the contemporary churchman living in the Word. The recapturing of the image "to die is to live" is a story which the movemental churchman tells himself about his decision to love the Church. *Spirit Songs*, both those newly created and those revitalized out of the heritage of the ancient Church, are tools which build spirit corporateness. Methods can also be provided for the creation of new songs which capture the spirit of the serious churchman. *Art Forms* are tools of sight and sound from the field of the fine arts which capture the issues and concerns of the day and the eternal truths of the universe. Poetry, visual art, films, and filmstrips are examples of the kind of implements which must be available for auxiliary use. Particular art forms have been part of the memory of the Church and the contemporary movement for spirit renewal and are of special importance to the tactical reconstruction of the Local Church. Symbolic Resources are faith enablers necessary to the man of the spirit who would love the Church today.

RELIGIOUS INSTRUCTS

84. Religious Instructs provide guidelines for optimum use of spirit constructs and resources. Such instructions enable the churchman to appropriate the proper use of ancient forms as well as to meaningfully execute contemporary symbols. Instruments for *Corporate Liturgy* would provide directions for daily and occasional rites and worship offices which would enable the dramatic function of the liturgy to take place. Detailed assignments of specific roles to be played in a wedding, for example, would enable the dramaturgical process. In contrast to the corporate emphasis, instruments of direction for the *Solitary Office* would assign prayers, readings, and give suggestions for appropriate art forms and music to enable the solitary life of the contemporary churchman. Room arrangement and space design are examples of the *Decor Planning* instruments provided the auxiliary. Intentional planning of decor and space is vital to the imaginal nurture of the local churchman. Suggestions for planning and executing various design models are necessary tools in tactical procedure. The spirit life of both individuals and groups in the Church must be able to be objectified through the use of mood charts and analyses made available through the instruments of *Mood Development*. Only as the auxiliary brings intentional analysis to the mood and spirit of the Local Church will he be able to give the kind of spirit care needed for enabling the mission of reconstruction. Very practical directives are given by means of Religious Instructs which will enable the symbolic restructuring of the life of the Local Church.

PARAPHERNALIA CHECKLISTS

85. Paraphernalia Checklists provide apparatus necessary for the physical enablement of programs and symbolic activities. Planning and executing the event is included in the sphere of responsibility of these instruments. *Presentational Equipment* consists of apparatus for visual presentation of imaginal material including audiovisual media, bulletin boards and charts. *Art Craft Supplies* would comprise instrumental means that would enable the creation of indoor and outdoor visual presentations. Such items as paper, scissors, glue, magazines, pens and markers would be included in such a collection. *Worship Instruments* provide the material and equipment needed to carry on daily and occasional worship offices including such items as offering plates and wedding supplies. *Solitary Accoutrements* are similar needs for solitary worship including a journal, magazines for art-form creation and incense which enable self-conscious practice of meditation, contemplation, and prayer.

86. The keystone of the Instrumental Means lies in the symbolic sphere provided by the Imaginal Enablers. These tools provide a powerful way of bombarding sense and spirit with new images of the Church and the world which will sustain the Local Church in mission. Imaginal tools must be used in education, corporate constructs and task enablement as a means by which vision is created and maintained. Spirit Constructs, Symbolic Resources, Religious Instructs and Paraphernalia Checklists are the means by which the auxiliary is enabled to be an imaginal tactician in the process of reconstructing the Local Church.

THE EDUCATIONAL IMPLEMENTS

87. The basic strategy of contextual re-education which is demanded for the Local Church to be reconstructed for mission requires a comprehensive matrix of tools which will enable the auxiliary to catalyze the educative task. The wisdom of years of research that has developed imaginal processes of education must be at the fingertips of those who take on the re-education thrust in the Local Church. Ways of designing and expanding curricula, selection of resources, teaching methods and appropriate equipment are among the types of instruments which are available to the auxiliary. These instruments apply to every educational situation: formal, informal; short and long term; individual and group meetings. The Educational Implements are categorized into four areas: Curriculum Constructs, Educational Resources, Intellectual Instructs, and Educational Checklists.

88. Curriculum Constructs form the basic structure of the re-educative task. Those engaged in the teaching function, whether formal or informal, must be provided with the means by which they can construct a learning situation that will relate the situation of the audience to the fundamental issues of humanity and the spirit depths of the times. *Course Formats* provide the auxiliary with basic constructs for special courses and ongoing curriculum which are needed to impact special groups and individuals, such as women or teachers in public or church schools. *Special Lectures* must be given at various times and occasions which will lift the vision of the local churchman to the times and the purpose of the Church. Instruments of lecture outlines and illustrations appropriate for certain groups or situations are catalogued. *Special Sessions* will be held on a specialized basis in each local situation requiring instruments for building appropriate curricula including workshop plans and a study sequence design. *Informal Curricula* will form an important aspect of the auxiliary function as instant opportunities arise for providing a new context out of which the local churchman can see his global role. Models for conversations, worship introductions and instant recontextualizing are part of the tools assembled for such a task. The framework within which the auxiliary functions as contextual re-educator is provided through the tools of the Curriculum Constructs.

CURRICULUM CONSTRUCTS

89. Educational Resources are provided the auxiliary which can be drawn upon as a source for edge reflection and updating as well as basic grounding in the theological and cultural revolutions of our time. *Selected Books* are suggested as a basic tool for keeping the context open and comprehensive as well as a tool for curriculum building for the study life of the local churchman. Bibliographies, a basic book list and specialized writings and articles are among the tools necessary. *Movement Publications* are the basic and ongoing declarative and research tools which provide the basic thrust for the spirit thrust in Local Church reconstruction. The sharing of experimental models in WEDGE and the publishing of research and experimentation in the solitary life in IMAGE are examples of the tools that will provide resources for the planning of a comprehensive educational thrust. *Selected Articles* from books and current magazines must be made available to the auxiliary as further grounding and new approaches to the issues and problems of the day. *Movement Transcripts* provide files of notes on key subjects, study papers for courses and new lectures and seminars on key issues. A library of resources relates specifically and comprehensively to the tactics of the reconstruction project as the recontextualizing task is accomplished.

EDUCATIONAL RESOURCES

INTELLECTUAL INSTRUCTS

90. The collected wisdom on educational methods from experimentation and proven projects is provided in the Intellectual Instructs. Guidelines for *Study Technique* provide the auxiliary with material that will enable the local churchman to see the possibility of significant study. Plans for workshop creation, corporate study, and imaginal reading are among the tools which give new skills to the serious churchman. The details of *Classroom Processes* make available the latest methods for group learning. Lesson planning and seminar presentation are among the instruments needed by the auxiliary to create effective teachers. The purpose and method of lecturing is furnished in the *Lecture Creation* instruments which include models for lecture notes and dramatic flow. The auxiliary may be called upon to create specialized curriculum for the particular local situation and must have the *Curriculum Building* instruments available. Methods for designing curriculum timing, outlines of books, and teaching plans are types of tools made available. Intellectual Instructs makes possible the tailoring of basic curricula to the needs of each Local Church situation and provides the methodology by which teaching staff can be created.

TRAINING CHECKLISTS

91. Equipment and techniques related to the teaching situation are supplied by the instruments in Training Checklists. *Instructional Equipment* would list all materials needed for the teaching process including amplification equipment, if necessary, chalk and other related items, and a comprehensive list of materials needed for total course enablement. The serious teacher is concerned with plans for *Room Arrangement* and would need a floor plan, an arrangement model, and rationale as instruments which would enable the imaginal ordering of space. *Imaginal Supplements* furnish the auxiliary the lists of possible material and equipment items which would enhance an imaginal presentation, such as musical instruments and art needs. The physical care of participants in the teaching situation must be accounted for through instruments of *Participant Care* which might include a plan for significant child care and a participant housing plan during an overnight course. Training Checklists provide a comprehensive system of instrumental means for the physical enablement of the recontextualizing process.

92. The Educational Implements provide a rational ordering of a myriad of teaching and presentation techniques which can minister to the spirit of the auxiliary faced with a gigantic task in contextual re-education. The instruments charts are comprehensive and exhaustive in tactical enablement so that rapid planning can take place and creative, imaginal teaching is used. The auxiliary will be required to create pedagogical skills in local churchmen who can pick up the educative thrust. The Educational Implements enable the pedagogical process to begin and continue as serious education takes place in the reconstruction of the Local Church.

THE CORPORATE TOOLS

93. The building of a corporate sense in the Local Church is a vital tactic in the reconstructive project. It is disciplined corporateness which will enable the body of the Local Church to be missionally focused to do serious planning and common action. Tools are available to the auxiliary in birthing this new sense of corporateness that will forge the kind of planning, internal sustaining, and participation which must become part of the ongoing life of the Church. The four categories of instruments for developing this corporate discipline include Collegial Constructs, Sustaining Resources, Corporate Instructs, and Provisional Checklists.

COLLEGIAL CONSTRUCTS

94. Collegial Constructs provide fundamental resources for enabling the body to sense itself as corporate in the use of its time. The reconstructing of the sense of time is key to the reorienting of the Local Church in its sense of corporate mission. *Organizational Models* enable the auxiliary to draw upon resources for organizing ways that a group can corporately function to accomplish certain tasks such as problem solving or retreat planning.

Meeting Formats provide imaginal means by which groups can gather for missional work, study, and planning. Content outlines, methodological suggestions, and leadership roles for congregational gatherings, family gatherings and the like are described. *Time Designs* suggest specific ways in which a group can pattern its time intentionally. Planning in terms of long and short range goals and timelines enables the establishment of priorities. Suggestions are given for the rearrangement of time experimentally so that the time pattern of a week or day enables corporate work and spirit care to be carried on. *Assignment patterns* coordinate the available man-hours with tasks that must be done. Ways of organizing the groups for various kinds of missional activity are suggested as well as a rotation plan which enables both common sharing of the tasks and new creativity. The Collegial Constructs sustain the local churchman in corporate mission through the organization of time and task.

SUSTAINING RESOURCES

95. Sustaining Resources are the instruments which make possible spirit and physical maintenance of those involved in the task of reconstruction. Ways of ordering common life, means for planning corporate economic, symbolic, and training responsibilities are the concern of these instrumental means. *Polity Forms* describe decision-making practices and ways of common ordering of missional life. The roles of group members and the organization of power and leadership are described in instruments which make suggestions for family organization and Local Church constitutions. *Economic Guides* are concerned with providing the local churchman with a missional means by which economic resources can be used for the sake of the corporate mission. Sample budgets, corporate economic models, and accounting systems are samples of the available instruments. *Symbolic Disciplines* make available sources for developing common symbolic life in the Local Church including covenant constructs, traditional Church disciplines, decor, and solitary life styles. *Training Schemes* provide tools for systematically developing the reflective life of the local churchman. Study plans, key books for common reading, teacher training, development plans, and teaching style development are examples of the tools available for auxiliary use. The instruments grouped under Sustaining Resources will give the auxiliary flexible and creative means whereby corporateness can be initiated and sustained throughout the life of the Local Church.

CORPORATE INSTRUCTS

96. Corporate Instructs enumerate the methods available for building a corporate discipline in the Local Church. These methods come out of extensive research and experimentation in group settings and serve as an invaluable tool for sustaining the corporate mission. *Consensus Building* makes available resources for instructing a group in the purpose of consensus decision-making including detailed steps in the process and forms and rites for effective use of the consensus method. *Celebration Designing* lists rationales and designs for corporate celebrations and describes alternative types and powerful images for celebrational themes as a way of appropriating a new sense of celebration as a contextual and symbolic tool. *Accountability Conducting* is concerned with delineating the purpose of accountability procedures and listing methods by which accountability for life and mission can be ritualized meaningfully so as to sustain the local churchman in his decision. *Vision Shaping* lists tools for developing a sense of direction and purpose for groups accomplished through setting of long-range goals, instructions for creating visually striking charts, and models for creating an operating group story as examples of instruments available. The practices of developing corporate discipline in the Local Church is delineated in the comprehensive system of Corporate Instructs.

PROVISIONAL CHECKLISTS

97. The Provisional Checklists are reminders to the auxiliary to ensure that every gathering has on hand all needed equipment and has provision for all physical needs. Checklists of *Living Facilities* are concerned with seeing that a variety of meeting and living places are available for long and short-term conferences and gatherings. Lists of addresses, phone numbers, and descriptions of suitable places would be needed. *Food Service* instruments

would enumerate various ways of providing food as well as menu plans of other cultures, restaurants, and supply sources. *Health Supplies*, instruments of particular concern for weekend retreats or extended meetings, list first-aid equipment and drug remedies as well as availability of emergency services. *Custodial Equipment* lists custodial plans, supplies, repair implements, and location so that intentional care can be given any physical properties used for longer or shorter gatherings. Provisional Checklists are the means by which corporateness in physical care is enhanced through the comprehensive ordering of available resources and plans.

98. Any time that a group of persons gathers in the Local Church the concern for corporate discipline in every aspect is part of the responsibility of the auxiliary. The categorizing of corporate resources brings comprehensiveness and intentionality to the auxiliary's task of shaping corporate procedures. It is through the development of corporate structures that the spirit and body is cared for and enabled to be mission. These instruments facilitate corporate development by making available tools for careful group planning.

THE TASK INSTRUMENTS

99. The social task instruments are those most obviously directed toward missional tactics, though all of the instruments are missionally based. These instruments must both global in scope as well as particularly directed toward a Local Church situation. These tools provide the auxiliary with the sociological means by which structural change can take place and humanness can be re-created for all men. The Task Instruments are classified as Social Constructs, Impact Resources, Actional Instruments, and Operational Checklists.

100. Social Constructs provide the instruments through which a comprehensive and futuristic plan for community reformulation can be initiated and sustained. A broad understanding of the global goal of social reformulation must be understood as a context for local tactical action. *Revolutionary Dynamics* make available the foundational theoretical models for structural change in Church and society, such as the Local Church theoretical model and edge research in cultural societal change. *Global Designs* make available material that would provide a vision of global dynamics and cultural patterns that makes possible comprehensive local planning. *Local Systems* instruments provide the auxiliary with the basic theoretical models for local reformulation, including the Local Church reconstruction model and the 5th City experimentation models which can be adapted to particular situations. *Analysis Formats* delineate the various social methods for analyzing the gifts and problems of the Local Church situation so that specific planning can take place. The Social Constructs instruments give extensive background for the auxiliary based on actual experimentation and theoretical research so that social change can take place with maximum resources.

101. Impact Resources are very practical models for planning for basic needs and initiating social change. *Basic Organization* instruments list models available for reformulating community structures in order to organize the resources of the parish. *Community Care* tools provide the auxiliary with a means for organizing structures for care of every individual in terms of spirit and physical needs. Visitation models, health care plans, and small geographical organizational structures are among the resources catalogued. *Public Reprogramming* resources include plans for community celebrations and forums as well as communication media. *Social Permeation* implements suggest ways in which forays can be made into existing social structures such as public education in order to initiate permeation and revitalizing processes. Impact Resources provide the auxiliary with foundational models for beginning the process of social change not only in the parish, but in the congregation where there is concern for structural reorganization for the sake of mission.

SOCIAL CONSTRUCTS

IMPACT RESOURCES

ACTIONAL INSTRUCTS

102. Actional Instructs give basic directions and guidelines for carrying on social change processes. The fundamental methodologies of research and social change are delineated in this instrumental system. *Model Building* instruments organize the methods and step-by-step processes which are used in comprehensive planning including methods for community or congregational analysis. The auxiliary must have available methods for doing *Parish Research* in which comprehensive data can be gathered about people and institutions in the community for future planning purposes. *Fund Raising* instruments for Church and community projects require models for gathering a proposal and publishing a brochure. The entire *Tactical Operation* of the Local Church reconstruction model requires tools for recruitment, timeline models, and consulting methods. The Actional Instructs provide the fundamental social change methodologies which can be applied to the particular situation of the congregation and parish.

OPERATIONAL CHECKLISTS

103. The Operational Checklists provide the physical and process resources which facilitate the task accomplishment and enable the process of communication. Lists of *Office Equipment* will provide the auxiliary with possibilities for building flexible office procedures needed to meet the particular needs. Equipment for *Information Processing* is further needed as an instrument for duplicating communications and materials needed for the entire tactical processes. Printing resources, mailing equipment, and duplicating machinery are among the kinds of tools needed. *Research Material* checklists would gather global and local information needed for investigating the problems and issues of the day to inform comprehensive model building. Items from community calendars to international journals would be among the possible tools suggested. *Transportation Provision* would be made through lists of possible plans for transporting persons to gatherings or for groups on trips including such methods as travel pools and bus rentals. Operational Checklists provide enablement for the entire tactical system in making possible a way to plan for comprehensive operations for the particular Local Church situation.

104. The Task Instruments are a vital means for the social reformulation of the entire Local Church project. While they are particularly directed at the parish, many of the instruments will also be necessary for congregational planning and analysis and for cadre operation. In performing any particular tactical operation all four types of instruments may very well come into play as comprehensive and intentional planning is carried out.

CONCLUSION

105. The completion of the Instrumental Means concludes the Practical Methodologies which are central to the project in Local Church reconstruction. The past fifty years of self-renewal in the Church have created a broad theological and cultural articulation which has given clarity to the situation of our times. The years of experimentation in local and specialized situations have revealed the fundamental human problems in Church and society which must be strategically changed in order to radically renew the social order. The project in Local Church reconstruction has developed the tactical systems and instrumental tools which will incarnate the visionary role of the Historical Church as a catalytic agent for human sociality. Strategic planning is important, but is only theoretical until practical methodology is applied to it in the form of particular steps to be taken and tools to be used. With the basic planning done, it is necessary only to draw out the actual design of the comprehensive project so that the first year of reconstruction can begin.

INSTRUMENTAL MEANS

IMAGINAL ENABLERS 100			EDUCATIONAL IMPLEMENTS 200			CORPORATE TOOLS 300			TASK INSTRUMENTS 400		
REVOLUTIONARY CONSTRUCTS 10	T-R-S STRUCTURES 100	MOVEMENT SYMBOLS 111	C-R-C STRUCTURES 210	COURSE FORMATS 211	C-C CONSTRUCTS 310	ORGANIZATIONAL MODELS 311	C-S CONSTRUCTS 410	REVOLUTIONARY DYNAMICS 411			
		SPIRIT CHARTS 112		SPECIAL LECTURES 212		MEETING FORMATS 312		GLOBAL DESIGNS 412			
		MOVEMENT MYTHS 113		SPECIAL SESSIONS 213		TIME DESIGNS 313		5TH CITY PRESUPPOSITIONS 413			
		SYMBOLIC GRIDS 114		INFORMAL CURRICULA 214		ASSIGNMENT PATTERNS 314		ANALYSIS FORMATS 414			
BASIC RESOURCES 20	C-F-S STRUCTURES 120	LITURGICAL FORMS 121	E-C STRUCTURES 220	SELECTED BOOKS 221	S-C STRUCTURES 320	POLITY FORMS 321	I-C STRUCTURES 420	BASIC ORGANIZATION 421			
		MOVEMENT STORIES 122		MOVEMENT PUBLICATIONS 222		ECONOMIC GUIDES 322		HEALTH OUTPOST 422			
		SPIRIT SONGS 123		SELECTED ARTICLES 223		SYMBOLIC DISCIPLINES 323		PUBLIC REPROGRAMMING 423			
		ART FORMS 124		MOVEMENT TRANSCRIPTS 224		TRAINING RULES 324		SOCIAL PERMEATION 424			
METHODOLOGICAL INSTRUCTS 30	S-C-F-S STRUCTURES 130	CORPORATE LITURGY 131	I-C STRUCTURES 230	STUDY TECHNIQUE 231	C-C STRUCTURES 330	CONSENSUS BUILDING 331	A-C STRUCTURES 430	MODEL BUILDING 431			
		SOLITARY OFFICE 132		CLASSROOM PROCESSES 232		CELEBRATION DESIGNING 332		PARISH RESEARCH 432			
		DECOR PLANNING 133		LECTURE CREATION 233		ACCOUNTABILITY CONDUCTING 333		FUND RAISING 433			
		MOOD DEVELOPMENT 134		CURRICULUM BUILDING 234		VISION SHAPING 334		TACTICAL OPERATION 434			
ENABLING EQUIPMENT 40	P-C-F-S STRUCTURES 140	PRESENTATIONAL EQUIPMENT 141	C-C STRUCTURES 240	INSTRUCTIONAL EQUIPMENT 241	P-C STRUCTURES 340	LIVING FACILITIES 341	O-C STRUCTURES 440	OFFICE EQUIPMENT 441			
		ART-CRAFT SUPPLIES 142		ROOM ARRANGEMENT 242		FOOD SERVICE 342		INFORMATION PROCESSING 442			
		WORSHIP INSTRUMENTS 143		IMAGINAL SUPPLEMENTS 243		HEALTH SUPPLIES 343		RESEARCH MATERIAL 443			
		SOLITARY ACCOUTREMENTS 144		PARTICIPANT CARE 244		CUSTODIAL EQUIPMENT 344		TRANSPORTATION PROVISION 444			

V. THE ACTUALIZING CONCRETIONS

INTRODUCTION

106. The Master Index has proceeded through increasingly more practical aspects of the reconstruction of the Local Church. It began with a history-long grounding in the dynamics of society and the role of the Church in order to give perspective to the very particular task at hand. The specific methodology for reconstruction, given the basic theoretical dynamics and goals, has been embodied in the strategic design, the tactical system, and in the instrumental means. Finally, it is necessary that an outline be given which delineates the direction and operating rationale for the comprehensive experiment in reconstruction. It is imperative that one understand the Lord's demand to raise up a radically renewed Church to be a global, comprehensive demand and not simply a series of separate projects in certain local situations. The Actualizing Concretions explain the process by which such a comprehensive, experimental project can be initiated and sustained through several stages of testing and finally prepared as a radical renewal process which can be reduplicated anywhere in the world. The directives also spell out guidelines which will initiate and sustain the project in a particular local congregation and community. Attention is given to the functioning and postural role of the auxiliary unit as a corporate entity. Systems available for training the awakened forces needed to accomplish the reconstructive task are explained. The Actualizing Concretions embody an accountability for the decision to restructure the Local Church by means of a continental network of engaged leadership giving constant scrutiny to the process and direction of the experiment. The plans for the reconstruction of the Local Church will not be left on the drawing-board, but will be incarnated in the Local Church across the face of the earth.

THE EXPERIMENTAL CONSTRUCT

107. Vital to the actualization of the reconstruction of the Local Church is a carefully conceived experimental construct which embodies the comprehensive, continental rationale and the procedure for moving from basic research to the accomplishment of global Local Church renewal. Using the sociologically recognized experimental procedure, this project has three phases embodying four basic procedures: research, experimentation, demonstration, and replication. Phase I, now completed, has provided the basic research and tactical planning which have culminated in a very practical methodology for foundational renewal. Phase II initiates the experiment in selected and ever-increasing numbers of congregations according to a controlled, continental procedure. This phase continues with a demonstration operation which will further expand the numbers of churches under renewal development. Building on the research and practical insights gleaned from some eighty actual completed projects, Phase III will, under a still controlled procedure, introduce the reconstruction system in several hundred more congregations as the replication phase. The reconstruction experiment will develop local churches engaged in relevant mission to the world, sustained by an ancient yet present-age symbolic life, enabled by depth reflection on current theological and cultural issues, and strengthened through a discipline of spirit care and decisional structures. The historical, established Church recognizes these marks as signs of the renewal of the Church and will embrace a new possibility for its existence as the experiment unfolds.

108. Phase I was the research phase of the project in reconstruction of the Local Church. This phase, marked by some fifty years of theological recovery and cultural clarity, culminated in a four-year data and decision gathering process from 1966 to 1970 which made clear to concerned churchmen across the globe the nature of the times and the mission of the Church. This phase was capped by a Research Assembly in the summer of 1970 at which over five hundred churchmen from across the North American continent put their

efforts toward the completion of the tactical system for the particular project of Local Church reconstruction. To say that Phase I is completed, however, is not to say that the research is completed. The experiment in the Local Church will require a continuing research and evaluation centrum to constantly analyze actual Local Church experience, provide new direction for those on the field, and revise the tactical model and make ready for further stages in development. The research center will enable comprehensive coordination of the entire Local Church experiment as a single, continental thrust in renewing the Church. Such coordination will be enabled through a regular exchange of concrete data from the Local Churches involved in the experiment and as that data is analyzed and sent out again in the form of suggestions and directives for the field auxiliary leadership. The data interchange will enable a continual evaluation process which will ensure the practicability of the model and allow for changes of direction and affirmation of procedures. The research center will rely on written communications, telephone communiques, as well as quarterly gatherings of the field leadership involved in the experiment. Finally, the research center will concern itself with preparation of the tactical models for further stages of operation in each Local Church and development of future phases of the reconstruction process.

PILOT EXPERIMENTS

109. In order that the experiment in reconstruction can be seen as accomplished within the Historical Church, certain criteria must be met by congregations wishing to participate in the process. Such criteria as a prepared pastor and wife, a sizeable cadre with a decision to be catalytic leadership, a sign of congregational and denominational authorization, and approval of the Movemental Church are required. This in no way stands as an evaluation of any local congregation, but as a means by which the experiment can be controlled and developed comprehensively. In any given Local Church situation there will be several levels of readiness to participate in the experiment. Level D marks the readiness level furthest removed from actual participation. As the clergy couple becomes increasingly involved, the cadre trained, the congregation prepared for decision, and as financial support is gained from all levels of the Historical Church, the Local Church will move through levels C and B to Stage A, ready to embark on the actual process of reconstruction. Stage A local churches will pass through four stages, or years of tactical development in which all systems of cadre, congregation, and parish are radically renewed. Phase II of the experiment will be six years in length, 1970-1976. Sixteen congregations will begin the experiment as Stage A churches, and sixty-four others begin at various preparation levels, so that by the end of six years eighty churches will have been through the entire process of reconstruction and can serve as models for the replication phase. Phase II will have three operations of two years each. Operation 1 will put the initial Stage A congregations through two years of special emphasis on local congregation tactics. Operation 2 will spend two years in particularly developing the cadre and parish tactics. These two operations will complete the pilot, experimental phase of the project and, based upon the data received from sixteen churches having actually completed four years of development, the project will be ready for demonstration in the remaining sixty-four congregations.

DEMONSTRATION PROJECTS

110. Phase II continues with project demonstration in the final two years, which is Operation 3. The intensification of this phase serves to anchor the universal applicability of the model by testing it in many diverse situations. Selection of all Phase II churches will take into consideration denominational spread, geographical representation, and socio-economic setting in order to test the comprehensiveness of the tactical plan. As the eighty churches enter the final stages of tactical development, relations will increase with a host of churches which are in the preparation levels for replication in order to bring them the vision and possibility of deciding to participate in the now extensively tested reconstruction model. The demonstration operation will intensify the participation of the historical denominations in the renewal of the Local Church and indicate to all of the diverse traditions of the Church that it is possible to cooperate at the local level for the sake of mission without abrogating denominational heritage and tradition. With the completion

of Phase II the experimental aspect of the reconstruction project is, in one sense, completed, and the model prepared for reduplication throughout the globe.

111. The project in reconstruction of the Local Church belongs to the Historical, Established Church. While this has always been the case, such a vision will be dramatically incarnated in Phase III, or the replication phase from 1976 to 1984. Over five hundred Local Church situations will have been radically renewed by the end of this eight-year phase. It will be necessary, even in this phase, that controls be placed on the project to insure that each Local Church develops along missional lines according to the direction that the previous phases have delineated. The replication phase answers the demand for a Local Church model that will stand the test of time for centuries to come. Attention will again be given in this phase to a comprehensive Local Church selection rationale that will insure the universal applicability of the model. By this time the project will be prepared for a dramatic surge in intercontinental development as the model is tested in situations throughout the globe. The years of research, pilot experimentation, and demonstration will culminate, in the replication phase, in a manual for reconstruction of any Local Church, comprehensive, yet flexible and applicable to any particular situation. Phase III will prepare the Church to enter the twenty-first century as a radically renewed force that can enable the human process to mature and flourish for the sake of the whole world.

112. Churchmen living in the twentieth century are demanded to be the scientific human beings that they are, and therefore the charge is given to the awakened, concerned forces in the Church to apply the scientific method to the reconstruction process. Thus the experiment in Local Church reconstruction proceeds through research and data collection, initial testing, and levels of validation before the conclusive model is delivered to the world. The scientific process is nothing without the injection of the spirit dimension which sustains and thrusts the project forward. Those engaged in the foundational renewal of the Church must develop as iron spirit men who can withstand the pressure and temptation to die in the face of overwhelming demands. The experiment provides for the kind of structural spirit care that will push local leadership along a missional spirit journey. With the completion of the three phases of the experimental construct, the possibility of the practical renewal of the Local Church will be realized throughout the earth.

THE PRACTICAL DIRECTIVES

113. The practical directives for Local Church reconstruction give the primal leadership in the experiment a detailed procedure for launching and sustaining the experiment. It is important that the preparation procedures in a given local setting involve a sensitive and relentless tactical approach in order to birth a decision on the part of all aspects of the Historical Church involved in the experiment. As the project is initiated and continued, procedural priorities and definite timelines and allotments must be intentionally forged as a method by which theoretical plans become actual in the lives of local churchmen. In order for the experiment to be seen as belonging to the whole Historical Church, it is important that the local leadership establish and maintain significant relationships with other congregations and denominational officials as well as community leaders so that a broad base of support and vision is sustained.

114. In each phase of the experiment there will be congregations in various stages of actual, tactical development. At the same time there will be an even larger number of congregations at one of the three levels of preparation to enter the experiment. These congregations will require regular and sustained nurture in order for them to make the decision to participate in the project. At the continental level, as well as on regional levels, permission must be obtained from the denominational leadership that would enable a particular local congregation to sense itself as experimenting on behalf of the denomination and the whole

REPLICATION
PLAN

ENTRY
DESIGNS

Church. Denominational approval will also mean financial support of the congregations from that tradition involved in the experiment. Local nurture must take place at the congregational level. Leadership must be provided that would begin systematic recruitment of members of the congregation for Religious Studies I. Congregational leadership must be cultivated to give them a vision of the possibility of foundational renewal. As the congregation signals its willingness to participate, it will also provide its share of the financial support needed to sustain such a comprehensive project. The awakened, concerned leadership of the congregation, both clergy and lay couples, must receive basic and advanced training as they make the decision to lead in this experiment. It is a basic *sine qua non* that such a project cannot take place without the active leadership and decision of the pastor and his wife. This, with the financial support of the nascent cadre, will form the capstone of a decision that this congregation is prepared to engage in a process of fundamental renewal. The plans for enabling the preparation of a congregation must be carefully detailed and laid out on a timeline with participation of movemental colleagues who will visit with congregational leadership, as the decision is finally made, to determine readiness to proceed.

OPERATING PROCEDURES

115. Once the experiment has been launched at the local level, the primal leadership will be engaged in employing a massive 9,216 tactic system of reconstruction. The thirty-six tactic books each have lists of eight procedures for each of the four sub-tactics. These procedures are the basic tools necessary to transform the imaginal charts of the tactical system into specific actional patterns. It will also be necessary for local leadership to use a priority system in deciding which tactic and sub-tactic to implement and in what order. Such a priority scheme is available on the continental level and must be adapted to meet the peculiar needs of the local situation. A detailed plan of action must be developed based on priorities and procedures that will transform the face of the particular human situation in which leadership is engaged.

EXTERNAL RELATIONS

116. One of the long-range goals for Local Church reconstruction is the establishment of a network of relationships between local congregations which will engage in common mission in a given parish. In order for this vision to be actualized it will be necessary for congregational leadership in the experiment to cultivate relationships external to its particular task at the moment. The principal relationship of any local congregation is its affiliation with a specific denomination or tradition of the Historical Church. Undiminished participation in denominational programming, financial support, and personal contacts must be maintained and increased in many cases. Relationships with other congregations in the parish must be initiated and sustained as a sign of hope and possibility in their struggle to be the Church as well as to nurture them to the point of joining in reconstruction for the sake of common mission to the community. Spirit sustenance will also be maintained as the experimental leadership in local churches throughout the country maintain communication and hold occasional meetings for the sake of data sharing and redirection. For this reason each local congregation will be yoked with three other local congregations in reasonable proximity to each other for the sake of common planning and procedure. Finally, it will be important to initiate contacts with key persons in the parish so that the proper climate will be established for later parish engagement. External Relations provide for a broad view of the mission in which the local leadership is engaged so that narrowness of vision does not destroy the very particular tactical action.

TIME LINES

117. Timelines are the directives which organize in time sequence the tactics and procedures of the reconstruction project. An actual, written timeline affords the churchman a way of measuring his decision to be engaged and provides a measuring device against which to check his day-to-day action. While the comprehensive tactical system provides a broad spectrum of tactics within which to operate, each working team must create its own timeline related to the practical needs of the situation. Missional timeline building begins with the setting of goals to be reached within a given period of time. Once the goal has been established, then

tactical steps can be placed along a time continuum which will indicate the necessary day-to-day action needed to reach the goal. This project operates with a four-year time plan, ordering the tactical system according to yearly, quarterly, weekly, and daily designs. Each week is divided into two missional sections for four days and three days, the latter comprising the weekend used for discontinuous, but missional activity. The development of detailed timelines enables the Local Church leadership to proceed not out of immediate crises, but from comprehensive decisions and goals. In addition to the various lengths of timelines it will be important to create timelines that embody the needs of personal, family, congregation, cadre, parish, denominational, and Movemental Church covenants. Timelines concretize goals, set schedules, and permit objective evaluation of the progress of the experiment.

118. The Practical Directives sustain the decision of the Movemental Church to engage in the reconstruction mission by laying out specific guidelines for preparing, sustaining, and thrusting a Local Church into missional operation. The directives listed are but an outline of the kinds of guidelines provided the primal leadership in any Local Church project. These Practical Directives enable the orderly movement of the project and lend clarity to the details which often delay and disrupt a procedural decision.

THE POSTURAL GUIDELINES

119. The experiment in the reconstruction of the Local Church requires a corporate auxiliary construct which will undergird the field operations as well as the back-up system across the continent. A team of six persons will be actively engaged in a spirit sustaining and tactic catalyzing process in every Local Church. The team will consist of a highly trained auxiliary prior couple living in a nearby religious house, having auxiliary responsibility for four churches called a galaxy. The other four members of the team will be from the local congregation, including the pastor and his wife and two lay persons. Together these six persons form a corporate priorship structure which will take particular responsibility for the training, program, and signal Local Church tactics. It is the stance and style of the corporate auxiliary that is particularly important in the reconstruction task. The Postural Guidelines outline the structure and approach which the auxiliary unit must take in communicating the possibility of a radical decision concerning today's Church. These guidelines spell out the nature of the multiple leadership relationships, the relational network within which the auxiliary unit functions, the obstacles that the auxiliary must be sensitive to, and the basic imperatives that hold the vision of the auxiliary role.

120. The experiment in Local Church reconstruction embodies the insight that leadership in today's Church is no longer a job for one or two persons, but must be shared corporately by a larger group of people. The auxiliary unit embodies this principle in providing for six persons to be the local auxiliary, eighteen persons to be the galactic auxiliary for the four churches. In addition there may develop a cluster of galaxies which may sense themselves as having a corporate auxiliary. The continental experiment is dependent upon the auxiliary unit at every level to be the link between field operations and the back-up systems. The auxiliary prior couple will have a weekly, in-depth working session with each local auxiliary unit of four persons. The auxiliary prior will take special responsibility for the spirit journey and priorship development of these four persons so that they can be particularly catalytic in the Local Church they are working in. The pastor must particularly recover his role as the symbolic, spirit leader of the congregation. The cadre must be enabled to see itself as a corporate pastorate and will be enabled in this task by the vision and spirit stance of the auxiliary unit with which it will have continual contact. The auxiliary unit will have an unusually sensitive relationship to develop with the established congregational leadership. The auxiliary must share the member's concern for the Church while being both engaged and detached from the situation. This will enable the auxiliary to place before the

MULTIPLE LEADERSHIP

congregation the demands of the future while being responsive to the contradictions of the present. The stance of the auxiliary unit toward denominational leadership must be one of responsible obedience. Regular reports of progress in the experiment must be given to the denomination. The auxiliary must be especially responsive to the concerns and insights of those in the denomination charged with the care and nurture of congregations. The auxiliary, in its various depth relationships, embodies the corporate leadership principle and in its own stance signals the possibility of corporate leadership development in cadre, congregation, and parish.

RELATIONAL NETWORKS

121. The comprehensive, corporate thrust of the experiment is maintained in a series of Relational Networks that thrust any particular Local Church project away from an individual experiment into a continent-wide program of reconstruction. As the experiment begins, local congregations in close proximity to each other will work together in a galaxy of four churches. They will be sustained in a common memory and procedure by a common auxiliary prior couple and will be related to other galaxies through larger clusters and the continental experiment network. The galaxy will be located a relatively short distance from a religious house to which the auxiliary couple will be assigned. The local congregations in the galaxy will collect, evaluate, and exchange data that will provide direction for the common experiment. These local congregations will also coordinate timelines to facilitate course scheduling and recruiting as well as to enable effective use of the auxiliary prior's time. The auxiliary will be concerned to broaden the missional horizons of the local churchman to include relationships to the regional Movemental Church. The local mission will be vastly enabled when held in tension with common mission among awakened churchmen from a wide regional area. Regional movemental leadership can also play a significant role in preparing congregations for project initiation and sustaining the engaged local troops in mission. The regional leadership can play a particularly important role in recruitment and enablement of courses for local churchmen in preparatory level and developing congregations. Finally, the auxiliary must maintain contact through the continental network of training, evaluation, and research in order to keep abreast of new approaches and changes in direction in the experiment. The continental network will also function as a spirit care structure for the auxiliary which has undertaken the reconstruction task. The network of missional relationships necessary for a single project in the reconstruction of the Local Church will in itself begin to establish a vision of the future form of global ecumenicity and a global process for birthing a new social vehicle.

OBVIOUS OBSTACLES

122. The auxiliary unit must see its posture in all of its local, regional, and continental relationships as that of servant, or enabler. In the process of being the servant and spirit catalyst the auxiliary must corporately be sensitive to the obstacles and spirit problems that one is apt to encounter in those who are struggling to assume a new stance of churchmanship. Among the establishment of congregation, community, or denomination will be the temptation to retreat into a narrow parochialism because of a fear of the unknown future. In the face of this kind of reductionism the auxiliary must be sensitive to the structural concerns of the establishment while pointing beyond to the global vision and comprehensive context under which mission must take place. Members of the congregation, faced with a new demand and missional context, are apt to respond out of apathy born of fear for their personal and corporate future. The auxiliary must hold the Word of acceptance and possibility before them in order to overcome this spiritual paralysis. The cadre as corporate pastorate has a great demand laid upon them and must be sustained in spirit by the auxiliary unit in order not to respond out of a sense of being overwhelmed by the task at hand. Finally, the auxiliary prior, in particular, will take on the task of establishing a profound collegiality with the pastor and his wife so that their spirits may endure in the face of difficulty and decision. The auxiliary, aware of these spirit obstacles, can function as the servant prior to the Local Church in a way that will move the reconstruction mission forward in faith.

ESSENTIAL IMPERATIVES

123. Four operational imperatives guide the work of the auxiliary unit. Fundamental to the entire auxiliary role and function is the embodiment of the vocational decision to be the one that loves the Church. By embracing and affirming the divine gift of the full history and concrete actuality of the Church the auxiliary has the power to call the Local Church to the missional task. The auxiliary stands as the visionary one, always holding the comprehensive concern for all mankind and the possibility of a single project in the reconstruction of the Local Church. The auxiliary must dearly guard the comprehensive task so that no individualism or parochialism can creep in to swallow missional energy. This means that the auxiliary trusts the comprehensive model for Local Church reconstruction. In the midst of the particular contradictions and demands the auxiliary stands accountable to the accumulated wisdom drawn from the years of research and practical experience embodied in the lives of countless colleagues in the Church throughout the world. It is imperative that the auxiliary see its spirit role as the key to everything that it does. Being the spirit presence, the catalytic enabler, the firm but affirming style is vital to capturing the imagination and spirit depths of every person who has decided to engage in being the Church. Finally, the auxiliary is one who deeply affirms and honors the past, present, and future of the Local Church participating in the experiment. The auxiliary is particularly sensitive to the particular heritage of the congregation and the gifts of the entire community in order to enable the churchman to struggle to be engaged in mission. These imperatives form the essential stance of the corporate auxiliary unit.

124. The Postural Guidelines define the basic internal spirit stance and the external style to be embodied by the corporate auxiliary unit engaged in developing corporate leadership. To enable the metamorphosis of the Local Church a new approach to and manifestation of the leadership principle must be created. The auxiliary signals the development of such leadership as it stands accountable to local, regional, and global dimensions of the Historical, Movemental Church.

THE BACK-UP SYSTEMS

125. The primary emphasis of the Actualizing Concretions has been upon the experimental complex related to actual, on-the-field operations. Foundational to the entire experiment is the auxiliary unit complex. The experiment in Local Church reconstruction depends, finally, on a complex system of back-up structures that receive data from auxiliary communications, train new and continuing auxiliaries in new directions, and provide consultation and depth training for local churchmen engaged in the reconstruction mission. The back-up systems are a vital aspect of the experiment which enables the global, comprehensive vision to be held before hundreds of local churches engaged in a common mission.

126. Basic Training is essential for the auxiliary unit to be engaged in the initiating of the experiment. The basic training construct must be standardized and available for the training of any new auxiliary personnel which enter the experiment in a later operation or phase. The basic training will be such that the auxiliary unit of six at the Local Church level will be able to impart necessary information and direction to cadre and congregational leadership. The overall design of the experiment must first be studied and understood in detail so that the comprehensive demand can be sustained. The communication system and research and control centrum must be thoroughly explained in order for the auxiliary to understand its crucial role in maintaining that system. A basic grounding in the details of the 9,216 tactic reconstruction system must become internalized by the auxiliary sent to employ these tactical procedures. The basic training format is a four-day construct that would be held on a continental basis at a central location. Theoretical grounding and practical direction will be given. The training construct will employ lecture, problem-solving, and spirit method structures in imaginably presenting the scope of the experiment to those who have decided to be the servants of the Local Church.

BASIC TRAINING

AUXILIARY PLAN

127. The Auxiliary Plan forms the nucleus of the entire Local Church experiment around which field operations and back-up systems all revolve. The auxiliary prior is particularly key to maintaining the common memory of galactic churches and the comprehensive model under which the continental experiment is operating. Continuing, in-service training will be provided the auxiliary unit on a quarterly basis in a continental structure. Edge issues of the local experiment and interchange of ideas will form a crucial part of the training agenda as well as a sharing of new research and development of new methods for spirit and tactical action. The auxiliary unit will be sustained through its continental contacts in order to maintain a corporate thrust in the Local Church setting. It is exceedingly important that the members of the auxiliary be seen as the exemplar of corporateness and spirit presence. The corporate auxiliary must play a series of important roles as corporate prior, master teacher, and model builder as a sign to Local Church leadership of the possibility of shaping the future.

CONSULT CONSTRUCT

128. An important link in maintaining the corporate thrust of the experiment is the Consult Construct. Regular consultations scheduled quarterly on the scene of the Local Church stand as an accountability structure for those engaged in the project of reconstruction. The auxiliary and perhaps other awakened churchmen may participate in this weekend construct in which persons from the continental research and control center will take leadership roles. The purpose of the consultation will be to identify contradictions and blocks in the project at hand which may not be readily apparent to those actually engaged in it. Once the blocks have been identified a workshop procedure tailored to the particular situation will enable taking a new direction in the experiment. Data from other churches involved in the experiment and the corporate reflection of the research centrum will provide spirit sustenance and new vision to the Local Church leadership. The consultation is designed to sustain the missional demand by developing corporateness among those engaged at the local level.

ACADEMY TRAINING

129. Both basic and advanced training are provided in the Movement Academy which in a short time can give depth vision and skill to the local churchman who has made a life decision about his relationship to the Church. The theory and practices of theological and cultural wisdom and spirit journey development are worked through in an eight-week format in which the vocational decision is again raised and re-directed. The Academy is a residential program which can be taken in two- or four-week segments and immerses the participant in the issues of vital concern to every local churchman. First-hand experience in teaching and leadership is given in the Academy construct as participants are given a vision of the need for corporate planning, tactical action, and spirit style. The auxiliary must develop a plan for recruiting every cadreman and awakened churchman for the Academy experience in order to develop the body of trained, committed troops necessary for the coming stages of the Local Church project. This also means that the auxiliary and cadre leadership must be prepared to develop a plan for enablement of persons who have decided to go to the Academy so that family, employment, and financial needs are cared for. The Academy training is a vital tool in the hope for the reconstruction of the Local Church.

130. The Back-up Systems give corporate substance to an experiment which might otherwise founder on individual needs and immediate crises. Basic and continuing training forms a vital link to the key auxiliary unit, while consultations and Academy participation provide advanced tools and visioning which sustain local churchmen in the decision to be mission on behalf of all mankind. The training aspect of the Back-up Systems must be constantly revised and sharpened as the complexity of the experiment unfolds and increased demands are placed on the Local Church leadership to be creative, adaptive catalysts of a new embodiment of the Body of Christ.

CONCLUSION

131. In a very real sense the delineation of the Actualizing Concretions is a prayer which, for the man of faith, is the method that he uses to articulate his life decision before the Lord. These concrete directives are a prayer of confession for desiring to back away from the awe-filled demand to renew the Church. They are a prayer of gratitude that this is the task, as complex as it is, that the awakened forces have been summoned to do. Outlining directives for an audacious project in renewing the last congregation on earth is a prayer of petition that we would not falter in our faith or be hesitant in our tactics. Finally, the concretions are an intercession on behalf of the whole of humanity that the Church will rise up as a mighty army of faithful servants to bring humanness to the social vehicle of the next millenium.

EPILOGUE

132. The Historical Church has creatively functioned throughout history in three dynamic, spirit arenas. These functions have been given human form in the various manifestations of the Local Church. As *diakonia*, the servant ones, the Church has sought to make it possible for human society to function. The Church takes no credit, seeks no glory save the glory of God, but gives itself in order to show the human way, the way of the Lord. As *ecclesia*, the called-out ones, the Church sets herself aside from the immediate crises of the world and reflectively broods on the mystery of life, the otherness of God, probing and rehearsing the spirit depths of life in order that she may faithfully move out again into the world to be the evangel, the bearer of good news, the proclaimer of the explicit Word in Jesus Christ. Then at last, as *koinonia*, the collegial ones, the Church gathers as the eternal fellowship, visible and invisible, which sustains, cajoles, and prods the brotherhood into being spiritual mission to the earth. The new structured vision of the future of the Local Church is faithful to these three historical dynamics of the Historical Church.

133. The field is full and ripe, but the tactical plan for harvesting the crop tests the endurance of the human spirit. The recovery and exercise of a new religious mode is therefore utterly imperative in order to empower the spirit. The churchman must learn to rejoice in the possibility of standing alone in the exercise of meditation, contemplation, and prayer. When faced with spirit demons in his colleagues, he must embrace the possibility of being the epitome of corporateness as the one who is detached from the earth, obedient to the mission, and single-minded in spirit decision. It is the recovery of the religious dimension of the Historical Church that will sustain the reconstructive experiment beyond a few years of testing. The wilderness is vast, and it must all be conquered for the Lord.

134. The Christ-deed of the man who decides to renew the Church is the only deed that will finally cast a new vehicle for human society. It is as though the Earth cries out endlessly for new form. The old social vehicle has decimated, victimized, and exploited mankind beyond corporate recognition. The cry of the Earth is the summons of the Lord for his stewards once again to reclaim the universe for all men. The summons cries out that all the goods of the earth, all the decisions of the earth, and all the human expressions and styles of the earth belong to all the people. It is clear that the reconstruction of the Local Church is but a giant tactic. The men who do this deed will not be remembered by history. History does not remember servants. But the fact that the deed was done will be a hallmark in human heritage for which praises to God will forever be sung.

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