

December 8, 1972

## COMPARATIVE ANALYSIS OF THE NEW COURSE AND RS-I

Trinitarian	The Dynamics of RS-I	The Dynamics of the New Course	Follow-up
Basis For Both	Humility Lucidity Freedom	Morality Integrity Fulfillment	Methods For The Guild
1-2	3-11	12-31	32-36

1. We have been working on the new course for nearly three years, but just this quarter, we have gotten new clarity on the theological underpinning. We have felt that the Turn, with the kind of shift that is taking place in many things that we all experience, is pointing to a dimension of steadfastness in the spirit, which is not beyond RS-I but is the depth of RS-I itself. You grasp that not only do you have the possibility of living out of the Word one weekend every so often, but you literally have the possibility of living out of the Word at every moment. The doctrine of sanctification deals with this sustained life in the spirit and with the sustaining of one's life in the Word continually.

2. What I want to do is to show you the new course is related to the RS-I course, in that both are built on the Trinitarian formula. The theology of sanctification stands as a polarity with justification; that is, they are two sides of the same coin. You have the Word pronounced on your life and then in sanctification, you are living continually in that possibility over the long march, embodying the Word in everyday life. I will show you how that works. As you know, the structure of RS-I is built on that trinitarian formula, Father, Son, and Holy Ghost. Likewise, the new course is built on the same trinitarian formula, but there is a subtle difference.

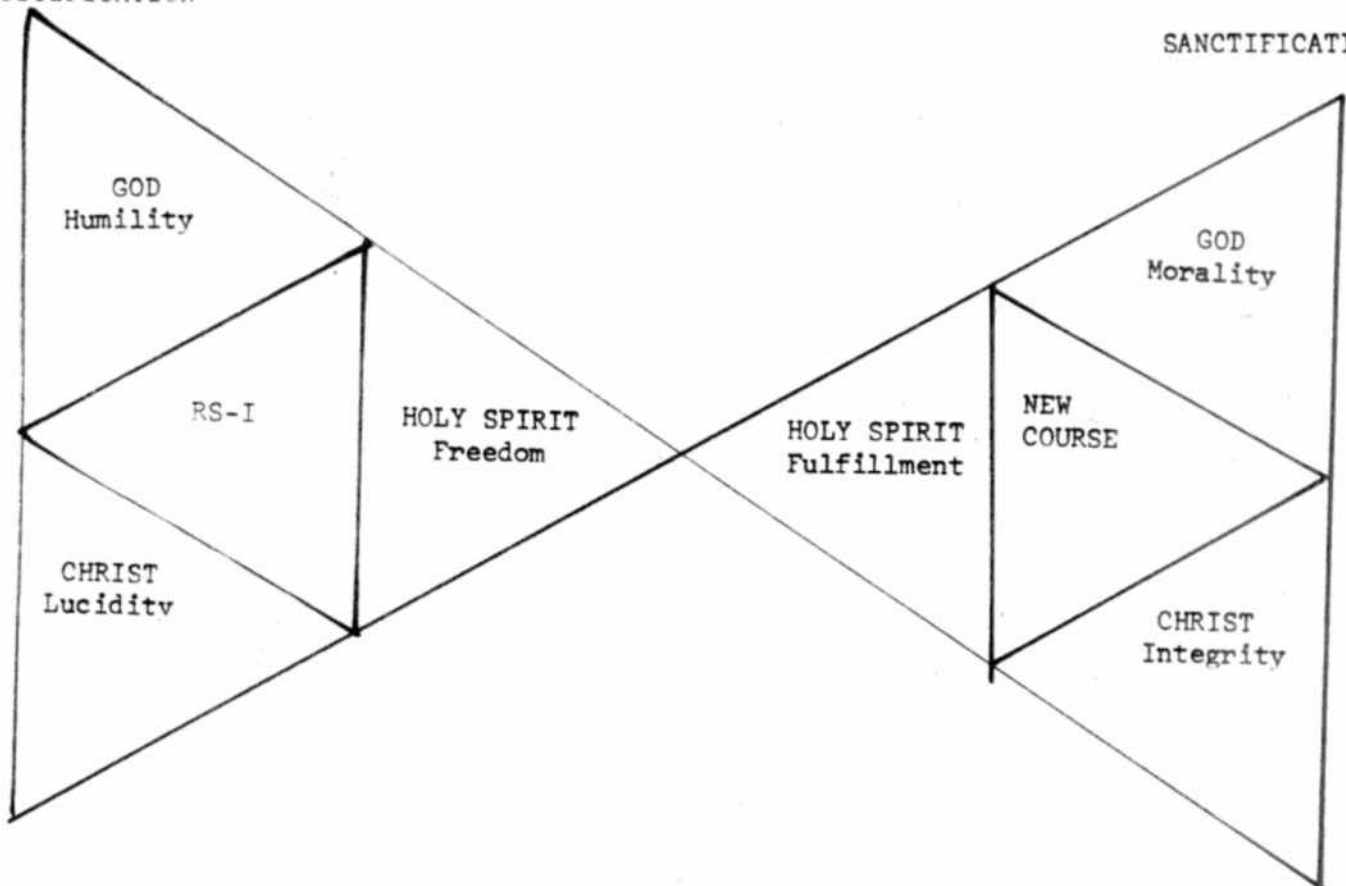
3. The first thing we need to understand is what happens to a person in RS-I, under the rubric of justification. It is based on addressing the Word to a person in the midst of his life. The efforts in renewal of the church in the past have all begun with the recovery of that understanding of the Word, and therefore of the understanding of justification. Then they moved on and articulated in sanctification how it is you sustain that breakthrough, and continue to maintain the people of God so that other breakthroughs can occur. Sanctification is not a static doctrine.

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4. The diagram shows the trinitarian triangle of RS-I at the left, but tilted slightly. I can show you the parallel between RS-I and the new course. In RS-I you start, on Friday night with the understanding of God in the 20th century. But as you can see now, in RS-I all three poles of the

JUSTIFICATION

SANCTIFICATION



Trinity are articulated from the standpoint of the Christ event. Now, on Friday night you do not even mention that word, or, if you do, it is the very last off-stage statement. The point is that you are articulating the event that calls peoples' lives into question, with a kind of affirmation that allows them to see through the Bultmann paper, that the very cares that are driving them to live their lives and yet call their lives into question are precisely the content and the meaning of their lives. What I am saying is that the Word is present in that Friday night session although you do not see that language. The state of being that you go away with on Friday night is humility, not in any superficial sense, but in the realization that every moment of your life is going to fall into one of those categories that Bultmann uses: desire for love, the future, fulfillment, work, knowing. You see that anything is going to be finally called into question. Therefore you realize your whole life is going to be like that. That produces humility in a person very quickly, not in the sense of quivering before life, but in a deep realization that one's life is contingent at every point. That is what you mean by humility, not in some abstract, virtuous sense but in the existential sense.

5. Now when you get to that Christ event on Saturday morning, you get the understanding of the Word clarified which says that a person can live his

life in the midst of that contingency. That is what gives the meaning of his life back to him. You are dealing with a depth understanding of lucidity, not as an intellectual understanding but again as a state of being, in which he sees that what he finally comes to know about life is that he is accepted. In terms of the final awareness that any man has, in the midst of living in that squeeze play between those ups and down, he sees that life is affirmed, that life can go ahead. That is the lucidity beyond lucidity.

6. Once he knows that, he has the possibility of moving into the understanding of the Holy Spirit, or, as we say in the freedom lecture, the freedom of the Holy Spirit. That is simply the realization that he is justified by no-thing in life, and that there is no one particular care that will give him the meaning of his life. It is precisely the transparency in that care, it is precisely by having that care called into question that he is thrown over against the fact that he must then decide about every care. Here in that Holy Spirit section, the Word "to die is to live," is pronounced. He realizes that that is the actual case every moment in his life: to continually have one's pictures of illusions about life punctured, is for one to be then delivered to the whole world. That is the experience of being delivered to no particular thing but to all, to all that is good, and therefore he is free to decide where he is going to lay his life down and what he is going to do.

7. The church lecture is an addition to the church in the sense that the understanding of life in the Christian faith is complete with the first three lectures, because freedom has the quality of expenditure to it. As soon as a person hears the Word that he can live his life, he literally wants to get up and do something. You can tell this in the Bonhoeffer seminar when people finally realize that there is no superimposition on their lives, they make the structures out of which they live, they make their own decisions about their lives. Their faces light up, they begin to move, they are awake. They are ready to move and so, if it were not for that church lecture, you would just be turning a wild person loose. The church, in terms of the institution may not be where he decides to lay his life down. However, the church lecture lays out the articulation of the people of God, who live out of that freedom whether in the church or in some other structure. Then the participant grasps the understanding of justification, that is, he knows he is justified by nothing. He has to decide out over that ten thousand fathoms of jello. (Note that this is a secular articulation.) RS-I is not a religious course. It literally kills popular or superficial religion by making everything in life religious to the depths. The way that is done is by getting demythologizing the traditional symbols in secular everyday language. The new course is similar. It is the most religious course you are ever going to hear about, but it is done secularly, in the terms of our time.

8. The three qualities in RS-I are humility, lucidity, and freedom. I am using the language of virtue, but I do not mean anything virtuous by that. I am talking about relationships that people have. I am talking here about relationships that people have to God, or to no-thing. Man sees that he participates in deciding about his own life. When you give a person that possibility, he realizes that freedom is no longer experienced as license, freedom is experienced as necessity. Obligation, which you choose as a free man, then becomes precisely that. It becomes a relationship that you decide to take responsibility for; it becomes your will. Freedom, on the other side of having decided, becomes your will. It becomes the necessary deed.

9. As soon as you walk outside of that RS-I course, you have a free choice, but that free choice now comes from a commitment to the Word. What every man realizes is that every choice that he makes, while free, is, deep down, a committed choice. If he does not have that Word as the ultimate center of his life, he has a relationship to some other reality, whether it is his job or whatever, out of which he exercises his freedom, and makes every other decision. Freedom has the dimension of necessity to it, because as soon as you become a free man and make a decision, that decision then becomes the basis of the next series of decisions.
10. Anybody who dares to take his commitment to be a good citizen, whatever it is, and lay it along side of the needs of history, will find that commitment transformed. For example, if a person takes his decision to be a lawyer and operates out of what it means to be a lawyer for the next twelve months, he has a certain liberty in that job to act as a lawyer, in light of his image of the needs for the next twelve months. He is motivated to act on that basis. If he is a lawyer who has taken that decision to be a lawyer and laid it on a forty-year timeline, guess what happens to being a lawyer? He is motivated a different way than the one who is operating out of an image of the next twelve months. It is not a question of whether it is right or wrong. The one who has a picture of what lawyering is going to look like forty years down the line, he does something different today than the guy who is operating out of a twelve-months timeline. That is to say when you take any commitment, any free choice that a person has already made and lay it alongside of that twenty year march, it is transformed. Something happens to a person in the midst of that. It believe it was Martin Buber who said that every man lives by faith, or he lives by his commitment to something. It may not be the faith that you and I are talking about, that is, he may have faith in being a good lawyer, or faith in the legal structures in which he acts out being a lawyer. It may not be in the Word, but he has a faith, he has confidence he has commitment in the midst of his life or he would not get out of bed in the morning.
11. However, absolute faith, which is the faith talked about in RS-I, is faith which is rendered only over against nothingness. He makes that decision over against the nothingness of forty years and begins to decide what is going to happen in that forty years. Then his faith goes forty years beyond the guy who has confidence in the legal structures as they are continuing for the next twelve months.
12. Transformation happens in the new course too, but it happens in a different way. The God pole here is experienced differently. It is experienced as having the whole next forty years of history of the world put in your lap right alongside your decision to be a father for the next forty years. This, in raising a question of what it means to be a father for the next forty years, a person has to decide how he is going to act, how he is going to respond to all of history. If you are serious about your freedom, your awareness of the world is almost taken for granted. The person who is a free man is literally open to **everything** that is going on.
13. The question in this course then is "What does it mean to be a man of integrity, in light of the awareness of the world that you already have?" In other words, it presupposes that a commitment, a free choice, has already

been made. It presupposes that a person has already decided what in the world he is going to be. Therefore the critical event in the course is the question, "What it means to be a man of integrity, whether you be a lawyer, a physician, a mother or a community worker?" Everyman has integrity to the degree that he has decided to be here, to show up, but with the awareness of the world added alongside, integrity takes a qualitative leap. If you raise the question of what it means to be a lawyer for the next forty years you have a qualitative change implied in that decision to be a lawyer. It is not a question of whether you are going to be responsible. By simply deciding to be a lawyer, you have already made that decision, however reduced your context. It is rather a question of whether you are going to be a man of integrity.

14. Then, you see, it is the question of whether or not, in the commitment and in the choices you have made, your life is going to be fulfilled. The final crunch in the course comes when a person has to come up against the question of fulfillment, or happiness. In other words, in this course, the question of the Holy Spirit has to do with what it means to be a fulfilled person in the particular sex, age, position, social situation, in which you happen to show up. In RS-1 you start with the crunch on Friday night, by articulating a squeeze play. Then you come back around and articulate the Word of possibility, which is another crunch, both leading toward Saturday afternoon in which a decision about how the life of a person is going to be styled. In the new course, the question of living your life before the whole world, is posed. Then comes the question of having that style of life be one of integrity, both leading toward a decision of what it means to be happy, toward what it means to be fulfilled, what it means to live with peace of mind-in that particular position that you have chosen for the next twenty or forty years. In other words both of these courses fall under the doctrine of the spirit. They just come at it from two different ways.

15. You remember in paragraph 11 of the first paper in RS-1 by Bultmann, that man is not defined by the content of his conscience. It is by standing outside of what he has decided to know and do and make a decision about, that he becomes human. That is, you are not synonymous with the content of your decision. Rather, being human is standing outside of your decisions and deciding about them all over again. To put it another way, if you do not choose, if you do not decide what it means to be happy, there is no happiness. That is the bite in the new course. When I use the word conscience, I mean every value that anybody has ever told you or that you have read or heard about. That makes up who you are. But in terms of consciousness, you are not synonymous with your conscience. You literally stand outside of that conscience and decide. That is what it is to be a man of integrity, not to "let your conscience be your guide." Good heavens, crickets can do that! The point is that you could stand outside of your own conscience and decide for yourself what it means to be happy.

16. This is the indicative fulfillment which comes in deciding that you are deciding happiness. It is not some superimposition of that category on your life. Do you see the freedom in that? You are choosing what it means to be happy, not out of some set of rules, but out of the indicative of your own existence. Therefore, the matter of decision is just as powerful a dynamic in this course, as it is in RS-1, but it comes at it through the doctrine of sanctification. Sanctification is thus understood as living the rest of your life as a fulfilled person. Then you have to fill that up. You have to decide

over and over again the content of that happiness, of that "abundant life." That is, you have to keep living life. The imperative in this world is to live the abundant life, the ecstatic life. In this course is raised the questions of what it means to be a moral person in the 20th century, what it means to be a man of integrity, and what it means to be a satisfied or fulfilled human being.

17. Man today is experiencing a need for this in his everyday life. I read in a newspaper about the "blue-collar blues", but it is really the struggle of every man today. Unemployment is high, not because there are not enough positions for people, it is just that folks are not going to work anymore. Have you noticed? Or they take a couple of days off anyway every now and then, even if they have a job. The job blues or the boredom is what management is concerned about in making a company go.

18. In terms of my everyday life for example, after Summer '72, I was all excited, it sounded like every moment of life was going to be happy. But have you ever tried to work on the hours between five and eight a.m. out of this understanding? I spend most of that time sitting by my wife, because that is when we have worship and collegium. To try to have a civil conversation with her between five and eight in the morning is verging on the humanly impossible situation, which I was clear about in RS-1. But I had been sanctified by Summer '72, and so, I said, "we are going to have meaningful conversations from five to eight. Is that clear? So why don't you be more courteous in the morning, why don't you be more attentive in the morning?" We have been squabbling like that since Summer '72 and what I realized, in the midst of all that, was, that, if there was going to be any fulfillment in the hours between five and eight, it was my responsibility and not hers and that the creation of those three hours was on my shoulders. The weight of the world is heavy between five and eight, because in our daily office and collegium we see the demands of the day and of our times. Those are heavy, heavy hours, and yet, it is precisely within those structures that I have chosen to live my life and therefore it is my responsibility to bring daily office off. It is my responsibility to see that we have a fantastic collegium every morning at breakfast. But what I am saying is that the moments are there. That is not the problem. And the understanding of your responsibility is not the problem. It has to do with being creative in that situation, being faithful to your freedom and bringing those happenings off--on the long haul.

19. In the new course, we look at that practically. We address people's lives, not in terms of theology but in terms of practical day-to-day living, in social relationships. The diagram on page two (2) shows the sanctification triangle on the right. Morality is the God pole, integrity is the Son pole, and fulfillment is the Holy Spirit pole. [ Editor's Note: Later thinking(12/13/72) has suggested that integrity may belong on the Holy Spirit pole and fulfillment may belong on the Christ pole.] Now that goes into the three center sections of the five session course. The new course is built around the social triangles, in the order of the political, economic and cultural.

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INTRODUCTION	THE SOCIAL PROPOSALS			CONCLUSION
SOCIAL THEORETICS	POLITICAL	ECONOMIC	CULTURAL	PRACTICAL VISION
ONTOLOGY	SOCIALITY	SEXUALITY	PHASIALITY	THE GUILD
	MORALITY	INTEGRITY	FULFILLMENT	
	MANIFESTO	DECLARATION	APOLOGUE	
1	2	3	4	5

20. The depth understanding of morality, which in secular language, is care for the whole world, or in theological language, Godly sorrow, now undergirds and becomes the basis for the political process section. To raise the question of authentic living, you have to raise the question of relationship to others. To raise the question of intentional association, you have to raise the question of how you relate creatively to other people. If you understand this morality as the understanding of the love of God, that is to say, the love of all of God's creation, it is a horrifying experience. This is St. John's dark night of the soul, in which you realize that in your freedom you have the possibility of responding to the whole world. The vacuum you feel at the end of that freedom lecture just automatically sucks in everything--not just everything that you can see-- it sucks everything. Then the free man goes about every day discovering the world that has been sucked into that vacuum.

21. This love of God, or love of the whole world, now forms the basis of the great resurgence. What happens is that every so often in society somebody grasps the understanding that what it means to be a human being is to take responsibility for the whole of society. When that happens then construction of society happens. The reformation of society begins to take place. Within every civilization that has ever come to be, you will find those who were concerned about all of society. They have been called many things, pioneers, prophets, social reformers, and so forth, but you point to the same motivation in describing all of them. Tillich is helpful in pointing out that this is agape, the New Testament understanding of love, the love of all. When you love everything you are a different human being. The transformation becomes the incarnation of agape. What you see in society when agape is operative is love, plain and simple. But it is not plain and simple, it has many many faces.

22. The ten commandments are sociological manifestations of love for the whole world, on behalf of all the nations. So, therefore, when you talk about laws, (I am not talking simply about the traffic laws, although they have to be considered) you have to start foundationally. The foundation of morality, the foundation of social involvement, of care for other people, is this understanding of loving God. To embrace all the social relationships that you are is to be, in our language, the trans-establishment. The funny thing about the trans-establishment is that you never see it except within either the pro-establishment or the dis-establishment. There is no such thing as a

trans-establishment organization. If they get organized, they are one or the other. For example, within the establishment, somebody stands up and says, "This has to be done a different way", or within the dis-establishment someone pushes for comprehensive concern. That is what I mean by the trans-establishment always taking place.

23. During the previous twenty years many of us have identified ourselves with the dis-establishment, whether it was in the civil rights effort, the church renewal effort, or some other group that spoke out relative to the concern in society. I believe that for the next 20 years the trans-establishment will have to be within the establishment. If the Great Turn is an accurate reading of the times, there is now a building period coming into being. The difference is between the violent eruptions or revolutions in history, and the period following it in which structures are built upon those insights, in which all people can participate. That is what I mean by the great resurgence. The incarnational principle here of the great resurgence is going to be a new ethic, a new morality. That will be the broad category in which people will point to the many, many social structures which began to care for all ages, for both sexes, for all races. This undergirds the political section in the new course. Course participants write political proposals in the thinktanks, that is, they put down on paper practical designs for the ordering, and justing, and welfare processes of society.

24. In sociality, we realize that, without the contact with that which is totally other than ourselves, we would not have an identity. Without encountering a woman, a man would not have understanding of maleness and femaleness; without encountering a white man, a black man would have no understanding of whiteness and blackness. The dimension of sociality is not a superimposition on life, it is the way life and awareness and concern and relationships come into being. Whatever political structures come into being they have to be based on a global understanding of sociality. They have to be comprehensively expressed and locally implemented.

25. The question of integrity starts off with the issue of vocation. We believe this question of vocation is at the center of every man's life today. In the third session, this comes dead home. Here we deal with the understanding of sexuality, or what it means to be male or female, under the rubric of vocation, in terms of sanctification. It has to do with this dimension of creativity. It has to do with the dimension, vocationally, of the role of the male and the female.

26. The question of fulfillment is raised under culture. It has been in the area of culture that society has said what it means to be a human being, and has made definitive statements of what it means to be human, raising up the goal or purpose towards which every social structure is illuminated and shoved. In the thinktank is raised the question of a twentieth century mythology. What is the story of what it means to be a totally fulfilled human being in this post modern world? That story has not been written, to my knowledge. Nobody has created the statement of what it means to be a man of integrity. Nobody has the answer to the question of how it is that you make ethical decisions in the twentieth century.

27. We do not have an immoral society, we have an amoral society, in which there are no standards, no bases for decisions. Therefore there are upheavals

as well as a reactionary hanging onto the past. You see what I am talking about in society. You can almost describe the entire suburban exodus in terms of the amorality of our society, in which people pull back from society so they do not have to make any decisions. That is called suburbia, where everything is already decided for you about what it means to live the good life. What has to be put back in society is a way to make comprehensive decisions, in order to be fully involved and vocated, that is, what it means to be fulfilled today. The way we come at that in terms of the course is through phasiality, or the question of fulfillment for a youth, for a rising adult, for an established adult, for an elder.

28. The think-tanks, not the lectures, are the crucial part of the course. They introduce participants to a self educational process, in which they do not study anything, but they build social proposals for the future, out of their own articulation of an issue. Now they learn methodology in so doing, but it is a research dynamic, not a training dynamic. They get trained also, but the point is that they are introduced to grassroots research methodology.

29. The point is that in this course, the emphasis is on the whole area of doing, where RS-1 the emphasis is on knowing. This course is built on, or addressing social involvement and social action. What I mean by social action is not like anything you have ever seen in the past. You can use that word in this course, because you have this kind of steel behind it. You are not talking about running out and doing something, you are talking about the fact that two things happen to people in this course. One is, there are one hundred people in these courses as a minimum. The reason for that is that at the end they pull together all the proposals that the hundred of them have written. The power of the corporate mind is almost overwhelming. There is no question about the necessity of corporateness, in building those proposals and injecting wisdom for the future. That is the first thing that happens to them. The second thing that happens to them is that they go out realizing that they are already socially involved to the hilt. It is the indicative, no imperative whatsoever. The way that happens to them in the course is through their participating in corporateness.

30. Another way this is different from RS-1 is that in RS-1, you have an impression left on people. Their lives are deeply addressed, and if they do not say anything at the end of the course, there is no problem. You are after jolting them. And what you know is that something is going to come out of that. It may be two weeks later, it may be two years later but something is going to come out; you don't worry about that in RS-1. This new course is on doing. Therefore you have to get them to express. The only way you can evaluate the course, and I mean in that in a broad sense, is in terms of what they express. Throughout all the sessions, while they are writing the proposals, they are also writing a social manifesto. Certain teams are set aside to begin to pull together the insights that they have gained in terms of social action and social theory and strategy, and they put that into a one-page social manifesto. It is really, a contemporary statement, disguised as social morality. In the last session, they write a declaration, a consensus statement from the course on what it means to be a man of integrity in the 20th century. It is one sheet of paper, which they take home. And finally they write a work called an apologue, a story that expresses the epitome of human fulfillment, a mythology for our times. So on three sheets of paper they create a consensus statement on what it means to be a fully-involved man of integrity and fulfillment in the 20th century.

31. They are writing history in those statements. It is a corporate writing effort but, in terms of involvement, they are making a statement that has not been made before. There is no way in that think-tank to say, "No, you are not doing the right paragraph at this point." These think-tanks are a tricky business and you have far less control over the results than you do in RS-1. This is the glory of the course, nothing is superimposed. The expression of the group and their consensus of what it means to be a man, woman, an established adult, a rising adult is what they take home. You can see, in terms of follow-up, that if you collect one hundred of those statements over the next year, and give them to a research assembly this summer to pull together; then research can come up with a little booklet that is a consensus of local man's understanding of morality, integrity, and fulfillment. That is to say, the course participants are adding wisdom here, in an ongoing program which is not pre-programmed to tell us what they are going to come out with.

32. The follow-up in which they would participate also includes the questionnaires that each participant fills out at the start of each think tank. Each is designed with twenty questions on which any research institution would want to know local man's opinion. In other words, over the years you would have local man's opinion on the key political, economic, and cultural issues of our time. Presently the questionnaires are tabulated and reported on in the course. Later we will probably set up a special post whose task it will be to compile grand totals for all the courses. You can get some idea of how, over a two-year period, you could begin to read the pulse of local man and actually express his opinion to a fine senator, for instance, who is interested in what local man really wants. And local man would understand that the data is going directly to a guild of political candidates, or senators in Washington. In terms of actual follow-up, the dreaming has begun. The point is that these questionnaires pull together actual responses over a broad base. What if you had a hundred courses in this country, a hundred courses in Asia, a hundred courses in Europe and tabulated the results of those thousands of questionnaires over a period of months? You can get a picture of global consensus arising authentically from local man.

33. The first session of the course does the job of the movie in RS-I. It is a kaleidoscope of what is going to happen; it reviews and really tells them everything in the weekend.

34. The last session is on the guild. The lecture emphasizes the history of the guild as it has functioned in society, both in Western civilization and in other cultures. It also includes the pressure points and the proposal gestalts that have come out of Summer '71 and Summer '72. If somebody asked what a guild would do today, you would say something about it being made up of those who would be pulling these proposals together and doing practical action. You would ground it that way, but basically you just give them an image of a guild as a viable structure of society in which their social concerns, their articulation of morality, integrity and fulfillment, could be shared with other concerned people. (And if any body asks, you give them the address of the local ecumenical parish before they leave.)

35. Follow-up is crucial. We probably need a four or five-day course in which people, who have been to either Summer '71 or Summer '72, get caught up on the social methodology that underlies the proposal writing. That is really the

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training that is necessary in the New Social Vehicle. Now imagine this: in the ecumenical parishes you could have a one-day session or convocation starting early in the morning and lasting until about ten at night in which you, the local churchmen who were trained in the NSV methodology, could take the proposals and lead the members of the community to work out the practical tactics for their parish. And the people who would be leading that effort we would call guildsmen. They would include both people from the local church and the community. Eventually, you might have the one-day course every quarter in every ecumenical parish in all nineteen hundred and forty-four regions across the globe. The relationship to the local church and to the ecumenical parish is key.

36. The new course is the guild course. It is the course that calls guildsmen into being. With the necessary follow-up, there can be an actual guild experiment across this planet.

Rick Loudermilk