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PEOPLE, PRAYER AND PROMISE: AN
ANTHROPOLOGICAL ANALYSIS OF A CATHOLIC
CHARISMATIC COVENANT COMMUNITY.

The Ohio State University, Ph.D., 1976
Anthropology, cultural

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1976

PEOPLE, PRAYER AND PROMISE:
AN ANTHROPOLOGICAL ANALYSIS OF
A CATHOLIC CHARISMATIC COVENANT COMMUNITY

DISSERTATION

Presented in partial fulfillment of the
requirements for the degree of
Doctor of Philosophy
(Anthropology)

By

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* * * *

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1976

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PREFACE

I think that there are times when everyone pauses to look back at the path he has traveled. This dissertation is such an occasion for me. It is the culmination of a rather unique intellectual past. I began my college career at The Ohio State University where I received a B.S. and an M.S. in Agronomy. Then I went to Oregon State University to begin doctoral studies in Agronomy where I became interested in plant breeding. However, as life often does, mine took an unusual turn. Barely halfway through my doctoral program I switched course and began studying for the Roman Catholic priesthood in the Paulist Fathers community. The years of studying philosophy and theology required an entirely different intellectual approach. I became more and more convinced that I needed to utilize both strains of my training, the scientific and the theological.

Anthropology, being the holistic study of man, offered the opportunity to integrate and unite the whole of my intellectual endeavors. Anthropology has provided my most stimulating challenge, and I owe to it, as a discipline, the greatest intellectual influence. My past experiences had prepared me and would serve well in the role of

participant observer, anthropology's primary methodology.

As an older beginning graduate student, I was fortunate in 1970 in being encouraged and supported in going to Spain for my first taste of anthropological fieldwork. The summer was fascinating and most important in my development. Afterward, I had every intention of returning to Spain for dissertation research. I had become intrigued by many new experiences and plagued by questions. Why do people do what they do? Where and when do they get their ideas? What choices do they perceive and/or make? These and other questions were assuming more importance for me.

A course from Professor Erika Bourguignon in the Anthropology of Religion introduced me to revitalization movements which were to become a passionate interest of mine. In our own time, one of the major social problems has been how people deal with sociocultural change, and of course one way is by revitalization movements. In a period of transition when values and goals are being questioned and changed, how do people respond? The Church and the University are both caught in such a maelstrom. Since I am deeply involved in both, maybe I am also in a position to begin to sort out some of the complexities of this process.

The possibility of studying one obvious aspect of culture change, specifically religious change, in the contemporary American Catholic Church, became apparent. As an

anthropology student, my observations could be closely supervised. As a priest, I could legitimately enter intimately into the lives of the people being studied. The anthropological method of participant observation could be a most effective tool.

The Catholic Pentecostal experience in the United States made newspaper and magazine headlines in the late 1960s, but I paid only scant attention to them. But with this new perspective developed from readings in the voluminous literature of past studies and theoretical discussions of revitalization movements, my interest was focused. Anthropological literature has provided a variety of conceptual systems for an intellectual understanding, such as those of Victor Turner, Weston La Barre and Anthony Wallace. As it became obvious that my position as a priest and an anthropologist combined to provide a unique perspective from which to investigate the current Catholic Pentecostal phenomenon, I made a concrete proposal which resulted in this study.

Anthropological fieldwork for this research was as many-faceted and fascinating as were the people and events studied. Out of the seeming morass of notes, tapes and reports, I have culled and ordered material to present an understanding of and an appreciation for the life as it was lived by the community investigated. In order to do this I

have chosen and highlighted certain events and persons as illustrative.

A special problem for those doing research in their own culture, and especially in a study where the data will be of a public nature, is to preserve the anonymity of the individuals and of the group studied. Therefore, in this dissertation all the names and places used are fictitious. Although all of the events, actions and conversations reported are real and are reported as they occurred, name changes, I hope, will protect the identity of individuals.

I chose to locate the community at St. Mark's University in Central City, since I know of no St. Mark's in the United States and of no city called Central City. I chose Kurt, Larry and Walter as the names of the three chief leaders of the community. These names appear consistently throughout the text, but other names are not consistently used. Individual personal names were chosen at random, with the only consideration being that I tried not to use names that occurred in the actual community.

I hope that I have been able to remain faithful to the data and to also convey the spirit and presence of the people studied.

CHAPTER I

INTRODUCTION

American society is currently, and has been for some time, experiencing a religious revival movement affecting a wide range of individuals and groups. The early manifestations of this movement were popularly called Jesus People, Street Christians or Jesus Freaks. Upon closer inspection, this phenomenon of social change is seen to have spread across the whole of the cultural scene. Many people have begun experimenting with encounter groups, eastern mysticism, mind control, transcendental meditation, Neo-Pentecostal groups in mainline Protestant churches, as well as with Catholic Pentecostalism and a revival of Hasidism.

Pentecostalism in the Catholic Church has made many news headlines since its appearance in 1967. Articles have reported "strange happenings" and have been, for the most part, partisan, either defending or attacking the propriety of those events which have been seen as alarming, dismaying, exciting, incredible. The present study was begun in the fall of 1972 as an attempt to gain a fuller understanding of the pentecostal phenomenon within the Catholic

Church. Further, it was hoped that it would be possible, by the use of current anthropological concepts, to understand the events in terms of sociocultural change, especially social change in the area of religion. As always, the possibility existed that an in-depth study of a current example of a group in the process of rapid social change might lead to further refining of these concepts themselves.

Just a cursory inspection revealed that the Catholic Charismatic Renewal includes two major types of groups. The first is the prayer meeting group, sometimes called a prayer community. This is a rather loose use of the term "community," as most of the members gather only weekly for a meeting of prayer. Other special meetings may be held for specific occasions. Sometimes prayer groups develop a "core," a more committed central group of members. Those members may start meeting between regular prayer meetings and they may even form various other social relationships. The second is a closely knit, centrally led type of group called a covenant community. There, individual and group relationships are based on a "covenant," a biblical term for agreement. Members of such groups usually have some form of common living arrangement and spend much of their time in activities together. These communities vary in closeness and closedness. Thus covenant communities are a

special kind of group within the Catholic Charismatic Renewal.

My interest has been to define more clearly what the Charismatic Renewal in the Catholic Church is and what a charismatic covenant community is. How could they be characterized and understood? What kind of life do the members live together? What might be some of the underlying reasons for the development and spread of the movement itself and what might motivate individuals to join such a community?

Could the conflicting public reports in some way be reconciled by a close study of such a group? Were the members of the covenant communities acting in traditional ways or were they innovative, or both? In order to attempt to answer these questions I needed to discover who the people were that joined such a community. How did they live and act? This would necessitate an in-depth, participant observation study of one such local group.

There was no way of knowing what a "typical" group would be like. Therefore one particular group was selected primarily because it had been formed soon after reports began circulating in the late '60s that Catholics had become pentecostal and were speaking in tongues. It was a covenant community and the members were practicing Catholics. Also the members of the group agreed to let an anthropologist come and live with them as a fellow member

for a year, to observe, record and report their life-style.

All the earlier writings, by members and non-members alike, used the term Catholic Pentecostalism when referring to what was happening among the people at the early prayer meetings. However, the leaders came to recognize that this term, in addition to the primary reference to the Pentecost event as recorded in the New Testament, had many connotations associated with attitudes and actions of Protestant pentecostal denominations. Therefore, the leaders began to speak of the Charismatic Movement. Since the word "movement" seemed to connote separatist tendencies, the leaders then decided to use the term Charismatic Renewal in the Catholic Church. However, even though the leaders of the "Renewal" usually disclaim the designation "movement," Kilian McDonnell, OSB, has said that it does have all the factors present in other movements of social change: "segmented cellular organization, face-to-face recruitment, personal commitment, an ideology and real or perceived opposition from society at large" (McDonnell, 1975:138).

Joseph Fichter, a leading sociologist who has studied the Catholic Charismatic Renewal, has said that the movement began so suddenly and with such vigor that it surprised sociologists of religion. He commented that "the Charismatic Renewal represents a change of direction" from that in which the post-conciliar Church seemed to be moving (Fichter, 1975:8), in that it revived Bible reading,

encouraged open manifestation of religious emotions and searched for God's actions in everyday life events. Two of its most notable features have been the ability to spread rapidly and to bring about change in individual lives.

The anthropological literature concerning religious movements is vast. Weston La Barre's bibliographic review in 1971 brought together much of the material published up to that point. Anthropologists, such as James Mooney, Peter Worsley, John Lofland, Leon Festinger, Weston La Barre and others have long reported the development of socioreligious movements. In these movements the leader, a seer or prophet, usually announced an imminent catastrophe. He distinguished events that were signs or portents of the crisis to come. By his preaching he enjoined the people to prepare for the inevitable disaster. The leader usually claimed heavenly contact through which he was "given" a way to avoid the certain, terrible future. He prescribed certain rituals and beliefs that would save the elect. Those who would follow his teachings and instructions would become the chosen people, and they would be called and set apart by God, or the ancestors, to overcome the approaching chaos. Several terms have been suggested to describe and to categorize events of this kind: nativistic movements, reform movements, cargo cults, messianic movements, revitalization movements, crisis cults among others.

I wanted to find out how a covenant community of Catholics was similar to these other movements already studied by anthropologists. What were its distinguishing characteristics and in what ways was it comparable to the other groups described in the literature.

I hope that this study will help to make a contribution to an understanding of a very important, current, American cultural phenomenon. Chapter II describes the methods used in collecting the data for the study. Chapter III is a brief survey of the relevant anthropological literature. Chapters IV through X contain the presentation of the life of the community; a description of its goals, values, frames of reference, organizational structure, attitudes and activities. Chapter XI is a discussion of the data and Chapter XII presents a summary and some conclusions.

CHAPTER II

METHODOLOGY

Any account or description of the life of a group of people should contain some description of the method by which the material was gathered, as well as something about the investigator. In this study, three methods of data gathering were used: participant observation, a sociological survey, and personal interviews. Each method had its limitations and weaknesses as well as its advantages in giving access to the multi-detailed life in the People of the Promise Community. However, the methods did complement each other and together aided in presenting a richer, fuller view of the community.

Anthropological fieldwork, the core of anthropology, is an attempt to immerse oneself deeply in another's way of life. The essential character of a participant observer is a living of, as well as a viewing of, new patterns. In a sense one learns to "do" the new cultural patterns. Roger Keesing has defined it as "the extended study of a community and its way of life" (Keesing, 1971:11). Early fieldwork was done among the so-called "primitive" people.

Residences were set up in native villages and the observer began the work of learning the language, customs and daily routines of the people. Of course, it was not possible to record every detail of life, but the anthropologist was trained to expect and to be aware of what was different and distinctive.

Anthropology students are prepared as well as is possible before they undertake fieldwork. I studied field methods under Professor Thomas R. Williams who shared his own field experiences, as well as some of those of many other anthropologists. His textbook Field Methods in the Study of Culture (1967) is a basic guide for fieldwork preparation. The specific literature by anthropologists containing their own reflections on fieldwork is quite limited. Laura Bohannan (Bowen, 1964) and Hortense Powdermaker (Powdermaker, 1966) have each written of their experiences.

My own field experience began when I joined a charismatic prayer group as part of the work for a course about culture change. This resulted in a paper entitled "Catholic Pentecostalism, A Mechanism of Social Change." Further beginning experience was gained by two months of fieldwork in Spain in 1972, resulting in my Master's Thesis: "An Examination of the Ritual Process of Death in a Small Spanish City."

In preparation for the work of the present study I read as many accounts as possible concerning the charismatic happenings in the Catholic Church. Other insights were provided by continued contact with the first group I encountered, as well as by keeping abreast of current happenings as reported personally by members of that group.

Because the Catholic charismatic movement is affecting people who have grown up in a long, strong religious tradition, it should not be surprising to find several common traits wherever the movement has spread. Even at this early period in the movement's history, it had developed a somewhat definite national structure and widely circulated publications and information. There is also a national and regional system of conferences and leadership training programs.

Local groups, mainly of the prayer meeting type, quickly increased in number and size following the first experience in February of 1967. In 1973 the Charismatic Renewal Services in South Bend listed 1,025 prayer groups. This is a strictly voluntary listing service which is probably not used by all prayer groups. Kilian McDonnell, OSB (McDonnell, 1975) says that the International Conference held at Notre Dame in 1973 attracted 22,000 to 25,000 people and the 1974 conference, 30,000. Several studies on Catholic charismatic prayer groups have been reported (Harrison, 1972; Fichter, 1975; Bord and Faulkner, 1975) or

are underway, but there has been little or no study of covenant communities.

For the purpose of this study I chose what appeared to be, from casual knowledge, a "typical," voluntary covenant community of moderate size. I asked permission to come and live with the community as a priest and an anthropologist. It was fully understood from the beginning that the material gathered from this stay would be used in a dissertation. The leaders of the community agreed that I would share completely in their life-style with all its activities.

During three short visits to the community in the summer of 1972, preliminary preparations were made for taking up residence in one of the community households in that fall and I moved into the community in November of 1972. I lived there continuously, except for short trips away, for the next thirteen months, until December of 1973.

My anthropological and priestly training both were excellent preparation to carry out this study. Yet neither adequately prepared me for the total immersion in the life of the people and the consequent internal emotional conflicts. The fieldwork experience was wrenching, yet profound, rich and rewarding. I offer here an account of what I saw and heard while I lived within the community of People of the Promise. I will not only try to describe the externals of their life, the structures and forms, but also

to present some of the inner meaning of what they did and said.

Since participant observation was to be a major source of data I tried to share fully in the life of the community; its prayer life, its household duties and other forms of service. I was welcomed into the group as an investigator as well as "one of their own." Needless to say, there was some hesitancy at the beginning on the part of some individuals, and, for a few, this persevered to the end. However, I soon became a real, functioning member of the group, even to the point of moving up in the hierarchy. This caused some particular problems of "undue influence," but was more than offset by the great amount of additional intimate data which became available to me. By keeping accurate records of events, dates, ideas, etc., the exact influence of the anthropologist could, to a large degree, be determined and controlled. I eventually was given access to several personal journals and archives as well as other personal notes. I lived solely within the community and partook of its daily and yearly routines. I was also able to visit and interview other selected campus ministers and administrators. However, I took care that this was rare and done in such a way that my loyalty to the community would not be questioned.

The members and leaders of the community were interested in initiating me totally into their life-style. As a

priest and as an anthropologist this was my interest too. Because I was a priest, I was considered already to have the Holy Spirit, received when hands were imposed at ordination. But I was asked, and I agreed, to be "prayed with" for the Baptism of the Holy Spirit. That was the initiation ceremony for one entering the charismatic renewal. It involves current members gathering around and placing a hand on the new member, usually the head or shoulders. A period of charismatic prayer occurs at that time: a shared prayer with glossalalia. Often people would speak in tongues for the first time during that ceremony.

Most people earnestly sought to speak in tongues, and this was considered by the community to be important. However, I asked to receive the special gifts of wisdom and understanding. There was no pressure to speak in tongues then or later. Throughout the study I was able to remain honest with myself and with the community. I could pray when possible, and be free to observe and to participate to various degrees.

Daily events and happenings were recorded by me throughout the time I lived in the community. Work or class hours for others provided periods for me to be in my office reading, writing and typing. This did not seem unusual to the community members as it was a visible means of livelihood in a university setting, although occasionally someone would question what I was writing or recording.

I spent the first few weeks in general household activities, but as time progressed and I became a more accepted member of the community, opportunities to take part in work for the community increased. In fact, one of the coordinators, Larry, asked me within a few days after my arrival, whether or not I would like to hear confessions. After receiving a vague reply, he suggested that I should not hear confessions or give spiritual direction until after I had had some time, perhaps a couple of months, to become familiar with the teachings of the community. Actually, this suggestion was welcome as it limited any of my ideas and influence from spreading in the community since it was important to discover what the community members believed and how they behaved.

However, as time progressed, I was invited to more "core" activities and meetings. An invitation to "sit in" on a meeting of the "elders" of the community preceded an invitation to take part in an introductory weekend session with prospective members. Finally, I became an "elder" of the community myself. Each step along the way opened up new avenues, new perspectives, for understanding the intricacies of community life and activity. Daily records and contact with my dissertation committee as well as with my priest advisors was maintained to insure as much balanced perspective and perception as possible.

During community activities such as retreats, teachings and meetings, everyone took notes. This was a community custom, fostered by the leaders. It was asked of people coming to the beginners' retreats. Notebooks and pencils were given to all newcomers, and each member was encouraged to keep a journal. Much of my own note taking was a part of this activity, with notations of my own ideas about actions and speeches included. At the beginning, my high volume of note taking was noticed by some of the members who inquired about it. Soon, however, it became a standard, unnoticed operation.

A special person was designated to record, and then provide to each member weekly copies of all prophecies and scripture passages heard during the covenant prayer meeting. Each member was exhorted to reread them and to meditate on them. In addition, other sheets containing instructions or exhortations were passed out. A large tape library of all talks or teachings given by the leaders was available for all members. I had access to these as well as to minutes of many closed meetings and to confidential memos and reports.

Increasingly, I began to see the workings of this rather small, intimate community as very complex and structured. Since I was able to enter fully into all phases of the lives of these people, I came to "see," "hear," and "understand" as they did. I was able to obtain several

interpretations of the same event, from different members' perspectives. I became aware that there was no one point of view, even in this small group. The official view, the public stance, the daily word and action, the overt and the covert were all to be discovered and understood for each single occurrence.

As in every group, there were insiders and outsiders which even the intimacy of this community did not erase. In fact, the intimacy which existed in the community made the whole network of insiders and outsiders more complex. Each person was more "inside" in some areas but not as involved or knowledgeable in others. Therefore a person's place in the community network was an important factor in interpreting an event.

A note on "interaction ritual," using Goffman's term, is instructive for the methodology of this study. It was important for me not only to watch the interaction between others but also to observe my own interactions with them. As I learned to function in the cultural roles, I could see changes in the reactions of other persons to me. This made it possible for me to test certain hypotheses. Several examples of this testing are included later in the text.

My first month in the community was somewhat tense and trying from many points of view. The people had never lived closely with a priest, and their behavior response was uneasy. Also, I soon noticed a definite status

hierarchy among community members although equality was the proclaimed rule. For example, the embrace is a very important ritual used in all greetings and partings, as well as at various other times. The embrace is used with community members, but a handshake is the rule with outsiders. I soon observed that even within the community the person of higher status seemed to initiate the embrace. There would be just a slight indication, no more. But in relation to me, since I did not initiate, there was some uneasiness and hesitation.

Another status symbol is dress. I had been dressing as other ordinary members, in casual shirts and trousers, and not as a priest. The leaders, as high-status persons, wore suits or sports jackets and/or ties. After considering the problem for some time, I concluded that even though I was acting like a new member, and therefore of low status, this was in conflict with my assigned high status as a priest. I determined to act appropriately as one with high status and to observe the results. Therefore, I began to wear a tie to meetings and most importantly, to make a slight initiation action in an embrace situation. The tension seemed to disappear, and several comments were then made to me such as "Gee, it's so good to have you here," "Since I've come to know you, you're like a brother," etc.

Another important problem concerned my attempt to function as a legitimate member of the community, and as a priest in preaching once or twice a week, and yet not to influence the thinking of the community, to avoid expressing my own ideas. I would either listen to a talk given by one of the community leaders and then adapt it to my own words, or I would use a recognized Catholic commentary on scripture, the Jerome Biblical Commentary. I also introduced the dialogue homily at mass, which gave me the opportunity to say three or four sentences and then let others talk. This was an innovative practice for this community; however, members were well aware of the existence of dialogue homilies as they were commonly done on campus. The priests saying most of the community masses had however rarely used it.

A second method of data collection was the use of the survey. This was employed to collect information about a wide range of attitudes and practices of all the members of the community. A questionnaire was used to record statistical data, which also facilitated comparisons with other groups, charismatic or otherwise. To this end I chose a sociological survey developed by Andrew Weigert and William Cline at the University of Notre Dame, for the study of a national sample in April and May of 1973. I had hoped that their published results would serve as a means for comparison with the data of the present study. Unfortunately that

is not possible at this point as their data have not been analyzed and reported.

My survey proved to be valuable in providing some data and in confirming information from other sources. However a questionnaire is useful only within certain limits. People of the Promise members have some subcultural traits which served to obscure some of the answers and therefore to be misleading. For the members of the community some of the questions had much more relevance than others. Later in the text a few problems of interpretation will be mentioned. Several answers on the survey did not correspond to information about the respondents obtained from other sources; on the other hand, other sources helped clarify answers given on the survey. A final point about the survey was the small number of individuals in the sample, although the return rate was over ninety percent. The form was returned by fifty-nine of the sixty-five community members.

Personal open-ended interviews were a third source of data. Such interviews proved to be an excellent way of letting each person express his opinions, reactions and ideas in his own words. In many cases, the direction the conversation took depended upon what the person being interviewed wished to talk about. However, I did make sure that each responded to the same general set of questions. Although the advantages of this method were great, the time

consumed did not permit interviewing everyone. The personal interviews became much longer and more involved than I had anticipated; therefore, although I recorded 120 hours of taped interviews, they are with only forty-seven people. Each person interviewed was asked to agree that whatever was said on tape might be used in a dissertation, with adequate care taken to disguise identities. It is probable that some of the eighteen people not interviewed would not have agreed to that.

The basic data for the anthropologist are always the lives of the people he studies. Yet any presentation is the result of a process of selection and comparison. In this chapter we have summarized the process of collection and selection. The patterns of life that are described here are the result of observations, notes, interviews and survey.

CHAPTER III

THEORETICAL BACKGROUND

This chapter will examine some of the literature concerning previous anthropological studies of movements such as the one studied in this research, as well as the conceptual systems used by the several authors.

In the following I shall examine the conceptual systems dealing with the subjects of Rites of Passage, Relative Deprivation and Revitalization Movements. In reviewing these approaches, I intend to be selective and concentrate the discussion on certain dominant theoretical characteristics of each particular approach.

Revitalization Movements

Anthropologists have usually studied Revitalization Movements in the context of culture contact or acculturation of traditional societies. A seminal study of this type was the investigation of the Ghost Dance Religion by James Mooney, a movement he characterized as "only the latest of a series of Indian religious revivals" (Mooney, 1890:654). During his investigations he observed that the

dance regularly developed new features. Mooney explained its development in the following terms:

The lost paradise is the world's dreamland of youth. . . . And when the race lies crushed and groaning beneath an alien yoke, how natural is the dream of a redeemer who will return and drive out the usurper and win back what had been lost . . . the hope becomes a faith and the faith becomes a creed of priests and prophets . . . until the dream is a religion. (Mooney, 1890: 657)

Mooney's explanation is couched in religious terms, although he searched for physical and social reasons. The Prophet Wovoka (or Jack Wilson, his English name), the prophet of the Ghost Dance, had lived with a white family after his father's death when he was fourteen years old. Wovoka was in an insecure position between his Indian heritage and the white man's new ways. Later, he became ill with a fever, and he experienced trances and visions. There was an eclipse of the sun in Nevada at this time. Thus, Mooney pieces together the events surrounding the beginnings of the Ghost Dance.

Many other similar accounts have been recorded not only by anthropologists studying American Indians, but by those who have studied people around the world, such as Norman Cohn's study of millenarian movements of the Middle Ages (Cohn, 1970), Maren Carden's study of a nineteenth-century utopian community's transformation into a modern corporation (Carden, 1971), Weston La Barre's report of snake-handling cults of the Appalachian mountain people

(La Barre, 1962) and Peter Worsley's study of cargo cults of Melansia (Worsley, 1968).

In 1943 Ralph Linton presented a much-needed "systematic analysis of nativistic phenomena in general" (Linton, 1943:230). He hoped that this would provide an analysis which could be modified and expanded by further research. Linton's first problem was one of definition. A wide range of behaviors had already been included under the name "nativistic phenomena." Linton suggested that the common denominator of all these was "any conscious, organized attempt on the part of a society's members to revive or perpetuate selected aspects of its culture" (Linton, 1943:230).

Linton's definition was set out in terms of culture change or acculturation. He recognized that all cultures perpetuate themselves but that this is usually done by an unconscious effort. Linton thought that nativistic movements appear "only when a society becomes conscious that there are cultures other than its own and that the existence of its own culture is threatened" (Linton, 1943:230). This consciousness is brought about by close and continuous contact between cultures. However, nativistic movements never attempt to perpetuate culture as a whole. Rather, only certain "current or remembered elements" are selected for emphasis. These elements are given a symbolic value. Usually the greater their distinction from the rival culture, the "greater their potential value as symbols of a

society's unique character" (Linton, 1943:231). Linton ultimately traced the development of nativistic movements to factors of exploitation and frustration. Placing his systematic analysis of nativistic movements within the general context of acculturation, he developed a typology of nativistic movements. However, he eliminated from consideration certain other crisis movements, specifically millenarian movements.

In 1956 Anthony Wallace proposed the term "revitalization movements" for culture change movements of a wider scope than Linton's nativistic movements. He included under this rubric the whole gamut of movements for social reform.

Wallace defined a revitalization movement as "a deliberately organized, conscious effort by members of a society to construct a more satisfying culture" (Wallace, 1956:256). This definition is similar to the one proposed by Linton in that it indicates a conscious or deliberate and organized effort. However, while the members of Linton's movement sought to "revive or perpetuate selected aspects of culture" (Linton, 1943:23), the members of Wallace's movement sought "to construct a more satisfying culture" (Wallace, 1956:254). Thus, Wallace enlarged the scope of his definition to include millenarian movements excluded by Linton. Clearly, however, Wallace retains the context of acculturation. He conceives revitalization

movements to be "a special kind" of acculturation just as acculturation is a special kind of culture change and is distinguished from other kinds of culture change: evolution, diffusion, drift.

Wallace's term, revitalization movement, covers a wide variety of movements described in the previous literature. He is not concerned with setting up another typology; rather he wants to get at the "processual structure . . . of revitalization movements considered as a behavioral unit" (Wallace, 1956:268). The selection of the term revitalization identifies Wallace's conception of culture. The term implies an organismic analogy, and Wallace does regard human society as "a definite kind of organism" (Wallace, 1956:265). As in all organisms, the principle of homeostasis is operative in the cultural system. Also, as in all organisms, there is continuous slow, gradual development and change in the cultural system. In organisms, the development eventually results in death. In cultural systems the "death" is not so easy to identify because, in contrast to the biological organism, in the cultural organism, the parts are widely interchangeable and have a multiple-replacement capacity. These two differentiating factors make the smooth functioning of the cultural organism depend

. . . relatively more on the ability of constituent units autonomously to perceive the system of which they are a part, to receive and transmit

information, and to act in accordance with the necessities of the system, than on any all-embracing central administration which stimulates specialized parts to perform their function. (Wallace, 1956:266)

Therefore, the smooth functioning of the cultural organism requires that each part, or person, maintain "a mental image of the society or its culture" (Wallace, 1956:266). Wallace holds that every person does, in fact, maintain such an image. This he calls "mazeway," and he elaborates on it elsewhere (Wallace, 1961).

Whenever stress situations develop within the cultural organism, the person perceiving this must tolerate the stress or act to relieve it. The stress may be relieved by changing the mazeway. It may often be that not only are changes in the mazeway necessary, but also changes in the "real" world. The work of changing the mazeway and the "real" system in an effort at stress reduction is what Wallace calls revitalization. "The collaboration of a number of persons in such an effort" he calls "a revitalization movement" (Wallace, 1956:267).

Wallace outlines five steps in the revitalization process of the cultural organism: (1) Steady State, (2) Period of Individual Stress, (3) Period of Cultural Distortion, (4) Period of Revitalization, and (5) New Steady State. He further breaks down the period of revitalization into (1) Mazeway reformulation (this usually occurs in the mind of a single person in the form of a

dream, trance or vision, with later modifications by group interaction), (2) Communication, (3) Organization, (4) Adaptation, (5) Cultural Transformation (as more and more members of the whole society accept the new "mazeway view"), and (6) Routinization (the new becomes established as "normal").

The mazeway revision, and the subsequent cultural change, comes about by one of three means of identification. Wallace labels these choices (1) Revive, (2) Import, and (3) Utopia. Furthermore, every revitalization may be secular or religious. Finally, the process may be successful and accomplish the reorganization of the system, or the process may fail at any intermediate step.

This last point raised a very practical question for Wallace. How many stages would be necessary to qualify the process as a revitalization movement? Theoretically even the original conception of individual stress should qualify. In practice, however, the movements studied have been in the later stages of development.

In 1964, Fernandez, writing in the Journal of African Studies, proposed another method of classifying and understanding religious movements, specifically African religious movements. Fernandez tries to avoid one of the consistent problems in all systems of classification. Almost all movements, he says, "differ to the degree to which they perpetuate the old or incorporate the new"

(Fernandez, 1964:535). Thus, Fernandez says, that in trying to make decisions about the degree of differences, "we find ourselves on a continuum, or a continuous series of gradual states" (Fernandez, 1964:535). Therefore, he proposes such a continuum, having the poles of tradition and acculturation. Furthermore, Fernandez suggests that religious symbols are manipulated ideally in two ways, expressively and instrumentally.

A movement characterized as instrumental chooses and uses its symbolic elements in a realistic and goal-oriented manner. There, one would "find fairly pragmatic attempts to compensate for the deprivations and other frustrations . . . without endangering the continuity and survival of the religious groups" (Fernandez, 1964:535). By intense involvement in these religious activities, a participant's attention is drawn away from everyday frustrations and deprivations.

A second type of movement is designated as expressive. These are often said to be "given over to enthusiastic religious behavior" (Fernandez, 1964:536). The participants of the group are not concerned about the larger situation which they may be part of; rather, they are turned inward. Such movements "exhibit an unrealistic reliance on their ability to create and constitute their own universe through expressive symbolism" (Fernandez, 1964:536). This is done by an intense reliance on calling.

down supernatural power.

The two ideal types of movements both employ symbolic ritual activity to "compensate the individuals for the deprivations they feel at the moment" (Fernandez, 1964: 536). However, they differ mainly in that the instrumental type permits the people involved, by adopting the symbolic activity, to guarantee survival, while the expressive type becomes so involved in preoccupation with the compensations that they are not concerned about the ordinary time and place, therefore about survival.

Fernandez proposes a bipolar continuum as seen in Figure 1. This shows four quadrants with specific attributes. He then seeks to locate various individual African religious movements on this grid system, thus establishing a four-part typology. Fernandez notes specifically that messianic movements tend to be short lived because of the "unrealistic expectations they create for their followers" (Fernandez, 1964:542). In fact, the survival capacity of

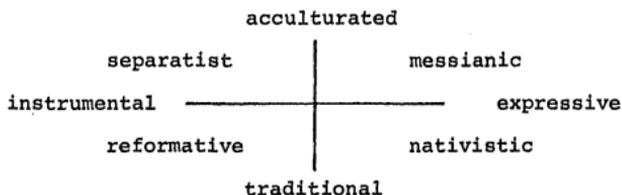


Fig. 1. Fernandez' schema

religious movements is quite predictable by referring to "the rapidity of their shift away from expressive and totally traditional orientation" (Fernandez, 1964:548).

Kenelm Burridge (1970) proposed a study of "millenarian activity." He does not make a distinction between secular and religious activity. Rather, he says "there is no human activity which cannot assume religious significance" (Burridge, 1970:4). However, Burridge uses religion to mean whatever "permeates and informs a whole way of life, and more crucially, whatever indicates sources or principles of power which are regarded as particularly creative or destructive" (Burridge, 1970:4). According to Burridge, power relationships with others, natural or supernatural, are the key for understanding of such activity. He calls millenarian activity the attempts to reformulate assumptions in periods of social unrest. These activities he regards as "new-cultures-in-the-making" (Burridge, 1970:9). Burridge is interested in the pattern of the process involved in the crisis movements and he disregards the typological distinctions. His emphasis on "power" indicates that he considers politics to be more "real" than religion. It seems to me that attempts at explanation of crisis movements by any one process, be it political, economic, religious or otherwise, are not so much wrong as incomplete.

In 1970, Weston La Barre published a monumental work, The Ghost Dance: Origins of Religion. In this book La Barre places crisis cults within his scheme for the development of religion. A basic component of culture for each person is what La Barre calls a "basic religion, be that science or some traditional faith" (La Barre, 1970: 32). He also sees modern international conflicts as cultural in nature, not just economic or political. They are "in essence world crises of acculturation" (La Barre, 1970: 32). Because these conflicts arise out of acculturation crises of basic belief systems of culture, he uses the term crisis cults. La Barre situates crisis cults within the context of acculturation and offers a long, well-reasoned explanation of the psychological process involved. Self discovery and identity are at the core of his theory.

La Barre reasons that "acculturation is not the cause of crisis cults, but only one very common arena for human ambivalence about culture" (La Barre, 1970:277). Culture contact may produce several results, one of which is the rise of crisis cults. Acculturation, then, is one arena for cultural "identity crises." The solution to such a crisis lies in a rethinking of the pattern of how things operate, or a resynthesis of one's world view. La Barre lists five psychological states involved in such a rethinking: accommodation, dissatisfaction, confusion, revolution and accommodation (La Barre, 1970:284). It should be noted

that these parallel Wallace's stages in revitalization: steady state, individual stress, cultural distortion, revitalization (resynthesis) and new steady state.

La Barre also says that cognitive dissonance need not produce crisis movements: "Cognition without affect toward what is known engenders no crisis cults" (La Barre, 1970: 270). If this were not the case, world travelers and anthropologists would be the main source of crisis movements. Similarly, psychological stress is part of scientific thinking. Cognitive dissonance is involved in the reexamination and reformulation of scientific hypotheses. The transition from one paradigm to another is the essence of scientific revolution (Kuhn, 1970). La Barre concludes that cognitive dissonance combined with ambivalence of affect, towards one's native culture or alien culture or both, is essential for the formation of crisis cults (La Barre, 1970, Chapter 9).

La Barre sees both science and crisis cults as homeostasis-making: "The emotional and intellectual base of every people's life is an accepted model of the world," their cultural paradigm or their world view (La Barre, 1970:294). So long as individuals accept the paradigm there is communication and satisfaction.

But in every age, sensitive aberrant creative individuals, in their personal anguish with life and defrauded of the comforts expected from old truths, indeed seemingly promised in childish experience of parents, now disenchanting by

maturity come close to awareness of the dire contingency of all symbols and imagine their own, which, in being nearer to contemporary need, may spread like an intellectual epidemic, while the old belief world vanishes into myth. (La Barre, 1970:294)

Wallace and La Barre agree that the process that begins as dissatisfaction or dis-sensus results in a new consensus, if carried to completion. La Barre says that common sense is the unexamined consensus of our day: "Indeed consensus is our only sanity, and non-consensus our first measure of psychosis" (La Barre, 1970:286). Wallace and La Barre have worked within a psychological framework in their attempts to understand crisis movements.

Relative Deprivation

In 1957 David Aberle reported that the rapid spread of the peyote cult among the Navaho occurred after the livestock reduction programs of 1935 and the following difficulties (Aberle, 1957:109). He concluded that "nativistic cults in general and the peyote cult in particular are frequently interpreted as responses to deprivation" (Aberle, 1957:105). In 1962 he suggested that a common theme running through all the various reported crisis movements is one of "relative deprivation." He thus shifts the focus of the discussion from typologies of movements to causes. He defines relative deprivation as "a negative discrepancy between legitimate expectations and actuality"

(Aberle, 1965:538). He calls attention to the reference points used by the individuals or the group; however, he does not attempt to assess the empirical deprivation that exists. Relative deprivation, then, is the difference between what one actually has versus what one thinks one should have.

Aberle's examples are concerned with material good, usually in terms of economic enterprises. Recognizing this as the case, however, he says, "it is not necessary to assume that all deprivation experiences are primarily concerned with such goods" (Aberle, 1965:538). Deprivation can be in terms of possessions, status, behavior or worth.

Research in the sociology of religion has shown that new sects recruit "their membership primarily from the economically deprived or the 'disinherited'" (Glock and Stark, 1965:244). This is seen as not only a type of religious dissent but also an indication of social unrest. Glock and Stark continue: "the sects provide a channel through which their members come to transcend their feelings of deprivation by replacing them with feelings of religious privilege" (Glock and Stark, 1965:244). They go on to suggest five possible kinds of deprivation:

- (1) economic, (2) social (prestige, power, status),
- (3) organismic (physical or mental), (4) ethical (ideal conflicts), and (5) psychic (loss of meaningfulness). They further point out that while "felt deprivation" is a

necessary prerequisite for the origin of any social movement, it is in itself not a "sufficient condition" (Glock and Stark, 1965:249).

Relative deprivation is an emotional lack or need experienced by people under certain conditions. An opposite of this is the experience of community, which provides an emotional satisfaction. This is shown by Thomas O'Dea and Renato Poblete (1957) in a study of the formation of pentecostal sects among immigrant Puerto Ricans in New York City. Puerto Ricans reported that before they joined the sect they were experiencing disenchantment and alienation. The pentecostal sects provided an emotionally satisfying experience. The sects had "almost daily meetings" where the emphasis was on a "total way of life involving brotherly love and the rejection of sin" (Poblete, 1960: 31). The meetings were characterized by congregational and solo singing, spontaneous prayers, speaking in tongues, and testimonies. There was stress on sin, conversion and regenerations.

O'Dea and Poblete have an important observation stemming from this study. They say:

It appears that institutional Catholicism fails to meet certain conditions of life, and hence these people turn elsewhere. The gap between them and the Church would appear to leave a void that involves some aspects of anomie. Yet the Church has kept them sufficiently Christian in their outlook so that they seek their answer in a Christian idiom. (Poblete, 1960:35)

Another group of people who found their answer in a Christian idiom is the Bruderhof, a community studied by Benjamin Zablocki in The Joyful Community (1971). This community is similar in many ways to the Catholic charismatic renewal communities. In fact, the leaders of the People of the Promise recommended that this book be read by their members, and it has undoubtedly had an influence on the continued development of their own community.

The Bruderhof was begun in Germany by Eberhard Arnold in the summer of 1920. It was an outgrowth of the German Youth Movement after World War I. Arnold and his friends were "searching for new ideas and a new way of living" (Zablocki, 1971:66). Zablocki traces their history from a "communion," through several changes or stages, to what he now calls a church-community. The early communion stage was based on emotions and as they moved from that basis "to a cosmic perspective" they moved "to community" (Zablocki, 1971:75).

Yet the central experience that unites the community, the experience that is the "big payoff" for each member, according to Zablocki, is what they call "joy." This joy is a "direct emotional gratification to the individual" (Zablocki, 1971:158). Zablocki says that this experience might also be called euphoria, exaltation or peace. It is definitely more than just happiness: this joy is "habit-forming" (Zablocki, 1971:160). Zablocki says that the

central problem for the Bruderhof is the "taming of the collective behavior experience" (Zablocki, 1971:164). The Bruderhof does this by making the experience happen consistently and by insuring that the experience be transformed into a useful form of energy (Zablocki, 1971:164). What the members describe as "joy" is the source of personal fulfillment. This is a deep emotional gratification which comes through the interactions and interrelationships of the members of the Bruderhof. Zablocki characterizes the community as a continuing brotherhood "based upon obedience and brotherly love" (Zablocki, 1971:164).

Participation in such a community makes each person face the direct conflict between individual freedom and the demands of community. Zablocki believes that the individualism of Western man is undeniably and fundamentally incompatible with community, which means bonds, obligations and mutual interdependence (Zablocki, 1971:288). If there is to be a solution to this dilemma, and Zablocki assumes there is, it will be in some sort of community structure where freedom and communion achieve a kind of balance. He believes that much of what is happening today in the various efforts to search for community is due to the fact that there are those who "have tried freedom by itself and found it too lonely [and] have started creeping tentatively back to warm their hands by the tribal campfire" (Zablocki, 1971:286). Yet Zablocki is convinced that a group of

people held together on the basis of a bond of communion, based on feelings, "is not a viable form" for an on-going community existence (Zablocki, 1971:287). Such a viable structure will have to contain communion, but the basis of its existence will have to be some kind of "agreed reciprocity" (Zablocki, 1971:298).

Ritual Processes

In 1909 van Gennep published Les Rites de Passage. Although his work represented "one of the major theoretical achievements" of that time in anthropology (Gluckman, 1962: 55), it has had little influence on American anthropology. According to Gluckman its major impact seems to have been as an aid in recording tribal ritual.

Van Gennep's concept was an effort to understand any and all rituals of human life by the use of one schema. Basic to his thinking was the concept of boundaries. Because the universe is seen by man as an ordered whole, he thought, any change in social relationships disturbs both the society and the individual. Van Gennep postulated that whenever a person or persons move across boundaries, they sense that there is a danger and he thought that the basic purpose of all rituals was to "enable the individual to pass from one defined position to another equally well defined" one (van Gennep, 1960:3). Thus, rites of passage reduce the harmful effects of these disturbances.

Most of van Gennep's presentation seeks to show that all rites of passage have three parts: a separation, a transition, and an incorporation (see Figure 2). However, Gluckman argues that "because he lacked an adequate theory about the nature of society, he was unable to develop implications which he himself sensed in his major, very important, discovery" (Gluckman, 1962:1).

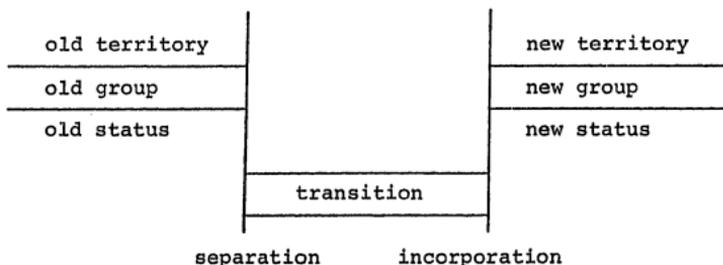


Fig. 2. Rites of passage schema

Eliot Chapple and Carleton Coon (1942) further developed van Gennep's concept of rites of passage. According to these authors, rituals are used "in situations which produce profound emotional disturbances, the cause of which are usually not understood by the persons involved" (Chapple and Coon, 1942:398). They speak of "life crisis" situations which they divide into two types.

The first type concerns changes affecting "a single individual specifically, and the rest of the group only

through their relations with him" (Chapple and Coon, 1942:485). The second type of life crisis involves a change affecting all of the members of the group roughly in the same way and to the same degree, usually as the result of aberrations of the environment. This type of crisis situation is usually associated with periodic changes.

Thus, Chapple and Coon were able to identify two different types of life crisis situations and thereby distinguish two types of rituals. The first type they called rites of passage and the second, rites of intensification. Both served as techniques for permitting the members of the group to work out readjustments.

In 1961 Edward Norbeck dealt with rites of passage and rites of intensification in Religion in Primitive Society. He says that "most group rituals may be divided into two classes" (Norbeck, 1961:139). Those rituals associated "with fixed cyclic events of direct importance to all members of the society" he calls "cyclic group rites" (Norbeck, 1961:139). The second type of rituals he calls "crisis rites." These are "connected with the important, critical, but normally expectable, events in the life cycle of the individual" (Norbeck, 1961:139). These are essentially the same distinctions as those made by Chapple and Coon. Norbeck cites Les Rites de Passage, but prefers his own nomenclature.

In 1966 Anthony Wallace, in his Religion: An Anthropological View, made yet another distinction. He says that ritual reorganization of experience and scientific experimental reorganization of experience are two kinds of learning. Each person, as well as each group, reaches certain points where there is a need to abandon some values and practices and to accept others. This is done in the reorganizational learning process. Wallace says that in ritual the reorganization can be done once by an individual in rites of passage, or it can be done repeatedly "in those calendrically scheduled communal ceremonies" (Wallace, 1966:239).

Wallace cites van Gennep and Chapple and Coon but argues that not all ritual can be conveniently classed as rites of passage or rites of intensification although those classes do cover "a large share of ritual phenomena" (Wallace, 1966:106). Therefore, he proposes his own classification of ritual: Ritual as technology, ritual as therapy and anti-therapy, ritual as social control, ritual as salvation and ritual as revitalization. Rituals of revitalization are those which provide validation of the social identity of a whole group.

In 1969 Victor Turner, in The Ritual Process, made extended use of van Gennep's concept of rites of passage. Turner says that a study of the characteristics of the various parts of the rites of passage actually reveal that

the people of a culture perceived "two major 'models' for human interrelatedness: juxtaposed and alternating" (Turner, 1969:96). These two models of interrelatedness are described as follows:

The first is of society as a structured, differentiated, and often hierarchical system of politico-legal-economic positions with many types of evaluation, separating men in terms of "more" or "less." The second, which emerges recognizable in the liminal period, is of society as an unstructured or rudimentarily structured and relatively undifferentiated *communitas*, community, or even communion of equal individuals who submit together to the general authority of the ritual elders. (Turner, 1969:96)

Turner sees the period of transition, or of liminality, as the recognition of the people that there is "an essential and genetic human bond, without which there could be no society" (Turner, 1969:92). This he calls "*communitas*," an area of common living (Turner, 1969:96). Yet for the people's coexistence to continue there must be some kind of structure, a stable condition with its rules, statuses, roles, and expectations.

Turner proposed that the social life of every group is "a dialectical process that involves successive experiences" of *communitas* and structure (Turner, 1969:97). This conception is shown in Figure 3.

There are two parallel modes of seeing human interrelatedness. People experience structure most of the time, and *communitas* on occasion. The transition points were recognized by van Gennep, and he called the first

separation (from structure), and the second incorporation (back into structure). (Notice the similarity between Figure 2 and Figure 3.)

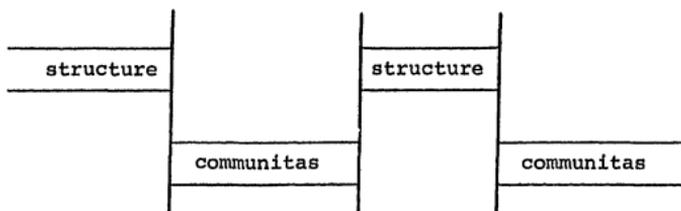


Fig. 3. Turner's schema of society

Turner discusses many manifestations of the liminal phase, *communitas*. However, he states, "among the more striking manifestations . . . are to be found the so-called millenarian religious movements" (Turner, 1969:111). He notes that these are usually under the alien overlordship of complex industrial society" (Turner, 1969:111). Traditionally, anthropologists have described these as culture contact situations. Turner also notes that Norman Cohn (1970) found the religious revival movements of the Middle Ages to be composed of "uprooted and desperate masses in town and countryside" (Turner, 1969:111). Turner's aim is to show that people in these movements have moved out of, or are moved out of, experiencing "structure," the normal mode for human interrelatedness. He describes the attributes of

the *communitas* period as follows: homogeneity, equality, anonymity, absence of property rights, union and communion, uniform status level, minimization of sexual distinctions, humility, abolition of rank, total obedience to the prophet or leader, unselfishness, sacral instruction, maximization of religious attitudes, suspension of kinship rights and obligations and simplicity of speech and manners. The *communitas* society "feels itself to be the unique bearer of universal human truths" (Turner, 1969:112).

Communitas is the "now" experience, the immediate experience, which "gives way to the mediacy of structure" (Turner, 1969:129). Structure on the other hand is "rooted in the past and extends into the future through language, law and custom" (Turner, 1969:113). Structure is that which endures through time while *communitas* cannot stand alone. "Exaggeration of *communitas*, in certain religious and political movements of the leveling type, may be speedily followed by despotism and overbureaucratization" (Turner, 1969:129). Thus, *communitas* is essentially "a relationship between concrete, historical, idiosyncratic individuals" (Turner, 1969:131). Structure, on the other hand, is a relationship involving roles, statuses and rules. The fate of all *communitas* experience is to "decline and fall into structure and law" (Turner, 1969:132).

Finally, Turner distinguishes three kinds of *communitas*. Spontaneous, or existential *communitas*, is "a happening," or a "winged moment as it flies," quoting from William Blake. Formative *communitas* is the organization of the happening with some kind of social control for pursuit of the *communitas* goals. Ideological *communitas* "attempts to describe the external and visible effects, of the inward experience of existential *communitas*" (Turner, 1969:132).

There are a great many examples of ideological *communitas* for there have been many "formulated views on how men may best live together in comradely harmony" (Turner, 1969: 134). There also have been several examples of normative *communitas* as there have been several attempts to create or "re-create conditions under which existential *communitas* may be invoked" (Turner, 1969:138).

The whole point of life in *communitas* is the ecstasy of the experience, while in structure moments of ecstasy are used as a means of becoming more fully involved in the world. Turner says that rites of passage serve to release men "from structure into *communitas* only to return them to structure revitalized by their experience of *communitas* . . . no society can function adequately without this dialectic" (Turner, 1969:129).

We have reviewed briefly three conceptual systems which provide three vantage points from which to examine the data: Revitalization movements, relative deprivation

and ritual processes. The study of revitalization movements describes efforts to reform and revive a way of life. Individual members join consciously in an effort to revitalize a common life, by incorporating selected traditional and innovative ways. "Relative deprivation" is a name given by Aberle to the causes which provide background reasons for individuals joining in a collective effort. Feelings of lack of gratification--economically, socially, emotionally, as well as feelings of loneliness, alienation and confusion--are often described as contributing factors. The approach in the students of ritual processes is an effort to provide a framework for a holistic understanding of ritual.

These conceptual systems of anthropology should provide three complimentary ways of viewing the data of this dissertation and of permitting us an understanding of the total life of the community under study.

CHAPTER IV

A HISTORY OF THE COMMUNITY

In 1958 Pope John XXIII was elected Pontiff of the Roman Catholic Church. Ninety days after his election he spoke of a charismatic inspiration to call an ecumenical council of all the world's bishops to update the Church.

The Twenty-First Ecumenical Council of the Roman Catholic Church met intermittently from 1962 to 1965 in Rome as the Second Vatican Council. With much discussion and debate, changes of emphasis in many areas of Catholic theology and practice were adopted. As a result a time of pastoral change began throughout the Catholic Church. New forms of ritual and new symbolic meanings developed and, perhaps the most significant, a change from the use of Latin to that of the vernacular languages was introduced.

At the same time that this was happening in the Roman Catholic Church, several important changes were taking place in American society. It was the time of the student free speech movement, the civil rights marches, the peace movement, civil disobedience and riots. Thus, for American Catholics the decade of the 1960s was a particularly

turbulent time.

The first stirrings of the Catholic Pentecostal Movement's beginnings in 1967 have been reported by Kevin Ranaghan (1969) and Fr. Edward O'Connor (1971). They noted that the movement was begun by people who "had been committed to Christ for a number of years and were involved in a number of apostolic activities" (Ranaghan, 1969:7). While attending an Episcopalian Pentecostal prayer meeting in Pittsburgh on January 13, 1967, two Catholics from one of these concerned groups asked to be prayed with to receive the Spirit. Several Protestant Pentecostal members gathered around the two and each of the two was asked to make an act of faith and to pray. The members prayed out loud, and they laid hands upon the two. Both Catholics soon began praying in tongues as had the Protestants, and thus Catholic Pentecostalism was born.

Not long after these events, a prayer group was formed at St. Mark's University, in Central City, a prominent mid-western town. The news of what had happened in Pittsburgh had been spread across the country by personal letters, telephone calls and visits within a friendship network. Two former students of St. Mark's University returned to Central City in early February 1967, where they related the events to a gathering of their friends, people who had become acquainted at the university. They had been meeting for some time for biblical study and for weekend retreats

and had cemented their friendships by involvement in various campus activities.

Because of the convictions of the visitors from Pittsburgh, even though the tales told that February evening seemed strange, members of the group decided to pray, impose hands on one another and ask for an outpouring of the Spirit in their midst.

The previous year the issue of a "pastoral vacuum" had been part of the discussion of relevant issues at St. Mark's. Two local publications carried various articles and comments on this subject. Among these was a contribution by the pastor of the campus church who wrote in the Sunday bulletin an article entitled "Lyons Against the Christians" (Lyons being a men's residence dorm):

The amphitheatre is a student room. The skirmishes are merely verbal, and no blood is spilt. Yet the battle is on. On the one hand are the zealots for a Christian community. We're not sure exactly what this entails, but the Christians armed with the sword of the Word are ranged the rugged individualists who are united only in their commitment to the right of self-determination.

"You must be a Christian our way or reject Christ altogether!"

"No! I reserve the right to be honest to God, if He exists."

Both positions are extreme, pushed there perhaps by the antagonism toward their opposite. There seems to be no middle ground. (Sunday bulletin, May 22, 1966)

In his article the pastor goes on to urge a "negotiated

peace." The Christian Community he suggests is one where these two extremes learn to live in harmony.

During the time of the Vatican II Council at St. Mark's, rosaries and novenas, each a traditional Catholic practice, were being discontinued. There were several attempts to interest students in religious activity of other kinds; YCS¹ and Cursillo² were both introduced to the campus during this period.

However, these new efforts did not really spark much interest. Concerned leaders of these movements finally developed "Christian Study Weekends." Yet even the pooling of their efforts really did not produce much enthusiasm; however, it did unite a group of people sincerely disturbed about the current religious situation and who were making various efforts to do something about it.

Thus, given their own efforts of the past year and the enthusiasm of their returned friends, the group in Central City continued to meet frequently. In a series of meetings in various homes and apartments, a group of approximately fifteen people met to share their new experiences of God who was seemingly directly intervening and doing something really special in their lives at that time.

1. Young Christian Students.

2. Literally a short course in Christianity with an extensive follow-up program. This had originated in Spain.

Early members have told me that these meetings continued to deepen their inner convictions and shared experiences. One month after the initial news of the Pentecostal experience the group contacted a local member of the Full Gospel Businessmen's Fellowship, also a member and minister of the Assembly of God Tabernacle. A prayer meeting was arranged in his home and Rev. Payton, the local Pentecostal contact, gathered into his home several of his Pentecostal friends along with the visiting Catholics.

After a talk about the gifts of the Spirit the entire group began to pray together. The Assembly of God Pentecostals prayed loudly in tongues as they gathered around the Catholics kneeling in their midst. First one and then another of the Catholics broke into tongues, so that by the end of half an hour's prayer about half of the Catholics had "received the gift of tongues."³

Informants remember that it was with great joy that these Catholics, newly baptized with the Spirit, began meeting almost daily to share what they saw the Lord doing among them. They were convinced that He had prepared them well for an outpouring of His special grace. They had met and formed a lasting friendship network among themselves, enduring even when moves to other localities had to be made. Also, they had formed working relationships in their

3. The phrase used to indicate the first time a person utters ecstatic speech or glossolalia.

combined efforts up to this time to give meaning to the religious dimension of their lives. Prayer meetings, vesper services, retreats, discussions and Bible vigils had all been part of their combined efforts at religious renewal at St. Mark's.

This group of Catholics (15-18), meeting to pray together at Central City, was experiencing a new vitality, a new reality. They felt a joy and a newness, a nervous expectation in their new religious experiences. They were eager to share it with others; students, friends, acquaintances and even total strangers. New faces appeared continually at their prayer meetings and the group began to increase in size, and excitement mounted. It appeared to the participants that "God was really at work . . . with a power and a force which kind of was unparalleled in a long time. Very significant and deep things began to happen."⁴

Most of the people involved at this point were students. As all parted for the summer, with its dispersal and vacation, their enthusiasm had reached a high point. However, in the fall of 1967 when they sought to regroup

They discovered that of all the people who had been touched by God only six were still around. Six had endured over the summer and had been faithful to the Lord. These six people began

4. Taken from the transcription of a talk given by Leo to new members on December 19, 1972.

to really seek what God intended to do. Things were up in the air.⁵

Informants recall that students who lived in the same residence hall on campus continued to meet, to pray and to try to develop a plan of what could and should be done next. One of the major efforts involved the development of "Christian Life Weekends" by some of the people who had been on Cursillo weekends. Although these had been useful in parish situations, they did not seem to fit the needs of college students.

The "Christian Life Weekends" were preliminary efforts; often confused, sometimes impractical, they served as a learning experience for the people who ran them as well as for those who attended. The weekend was conceived as a catechesis for college students, for "most of them [are] far from the life which Christ wants them to live, and their need of Him is more and more apparent."⁶ However, the Christian Life Weekend attempted to "offer a new life, a new way of living,"⁷ rather than what was seen as the usual boring catechetical presentation of abstract truths. The aim was to change people's lives, to transform their lives into something different. "The living of

5. From the talk transcription of December 19, 1972.

6. Taken from a leadership training manual on how to put on such a weekend, now in the community files.

7. From leadership training report.

Christianity together and the formation of a Christian community in the Holy Spirit"⁸ was seen to be as important as any talks. This was accomplished by a retreat team whose members lived among the retreatants as brothers and sisters, sharing all their meals, discussions, recreations, talks and so on. All activities were carried out jointly.

The Christian Life Weekends were seen as beginnings of the formation of an on-going, day-to-day, Christian community. Most of that school year was taken up with weekly prayer meetings and planning and carrying out of weekend retreats. Although many students were contacted and the weekends became rather popular, the effect on the day-to-day life afterwards was minimal, according to those who continued to share a changed Christian life and finally formed People of the Promise.

In spite of good intentions, much "witnessing" and a lot of enthusiasm, not much noticeable change came about on the campus. Although many people were reached and "prayed with," the overall group remained small. Kurt and Walter were graduating in June and were praying for a sign to show them what they should do with their lives after finishing their studies. Quite by chance the two of them were offered a house to live in for the entire following year. This seemed to them a direct sign from God that they were

8. From leadership training report.

to continue in their efforts at preaching the word of the Lord.

Therefore, as school opened in the fall of 1968, these two men, working on a full-time basis, together with several students, planned to carry on an enlarged program. Much energy and effort went into active recruitment by this group, now headed by Kurt and Walter, who were working in cooperation with a student priest. The Christian Life Weekends were continued, as was evangelization and witnessing in the residence halls themselves. An evangelization plan for residence halls was devised in the fall of 1968. This consisted of a religious questionnaire personally given to all students in a hall by a team of self-trained evangelists. The survey was designed to give the evangelist information concerning the identity of each student and an understanding of his religious attitudes and problems. The final question, asking the student if he felt a need for more personal faith, was designed to lead into a personal testimony by the evangelist, whether the question was answered yes or no. A three-point outline for the testimony was suggested which would help give maximum impact. The elements of the personal testimony should be:

1. the state of your relationship to God before you began to direct your life to God
2. how the change came about, and
3. the results in your life as lived in union with God.

The third part is the most important. It will shine as light before others and attract them also to give their lives to God.⁹

Throughout the two-year period of 1968-1970 it became clearer and clearer to the leaders that the prevailing atmosphere and the whole make-up of St. Mark's University presented a problem for the formation of a more tightly knit Christian community. People who attended the weekends did not retain their enthusiasm once they returned to their regular routine after the initial conversion experience. As a result, Kurt and Walter increasingly came to recognize the need to create an atmosphere of support and encouragement. In their view the social environment at St. Mark's closely resembled that of contemporary society and failure to live the Christian evangelical life was the direct result of continuing in that environment.

After graduation Kurt had begun to assume the principal leadership role. He became convinced that the environment in which a person lived was the "primary factor in bringing people to Christ."¹⁰ He found that "it was one thing to preach Christ and quite another to begin to live the Christian life." If the person continued in the usual college environment after conversion there was "virtually

9. Taken from a copy of the original plan as supplied to the author by an original member of the team.

10. This and the few following quotations are taken from notes by the author during a talk Kurt gave about the early history of his work.

no possibility of growth or even perseverance." Over the two-year period he concluded that the person's "primary environment was in each case the decisive factor" in his new life.

By the spring of 1970 the concept of a Christian Environment had taken form and Kurt wrote a summary of the Christian community approach to the problem:

This approach is primarily aimed at forming an environment in which all the spiritual needs of the members are met. It deliberately works to include all members in some form of active ministry. Its strong point is that each functioning member works to meet the spiritual needs of each member. When this reaches a certain "critical size" (around 45) the results multiply in greater proportion than the number of individuals ministering would warrant. In fact, the community becomes the Body of Christ, and as it grows to resemble Christ, it works as He does in the world. It becomes deeper and deeper and more and more effective. It includes a common assembly as well as smaller gatherings. Its only reason for existing is common belief in Jesus. It is voluntary. Such an approach works in any situation, but is particularly suited to a secular environment. It depends upon leaders who are formed within the community and so are suited to meet its needs. It is the approach with which priests feel least comfortable.¹¹

He continued, "It directly confronts the problem of a secular environment by creating a Christian environment within it."

Interested people at St. Mark's University were gathered for "introductory sessions," "sharing sessions,"

11. This and the following excerpt are taken from a ditto paper given to the author, pp. 11 and 14, respectively.

and "retreats." They were told during these times how much "we are all made to love and be loved. We hunger and thirst for that. The most wonderful thing of life is love, the love we have for one another."¹² Love is extolled in a fashion that the natural desire is heightened. "There is something so essential about love that anyone without it is in some sense not fully human." Furthermore, in "this world of sin, this ability to love has been twisted and warped." Kurt points out that in talking with many people he can see and trace "personal inadequacies, fears, scars, problems, faults to some point in their lives where there was some lack of love."

Again, we are told that "God is love and we were made in God's love." Furthermore,

He has called us to a new life, a new destiny. This call gives sense, purpose, meaning to our whole lives. This will make us into new men and women. . . . God's power and His holy love will cleanse us, heal us . . . for we aspire to sonship, to union with God. . . . Suddenly, mysteriously, deeply we are transformed to a whole new life. We can love as God loves.

Kurt suggested that each person accept this wonderful new life: the opportunity is available, just renounce yourself, "throw yourself away"¹³ and join the new Christian community. For God indeed has "called a holy people to be

12. From a talk by Kurt who sets the pattern for these sessions.

13. This phrase is used over and over.

His chosen people and given them the mystery of the Kingdom of God. . . . It is important to get excited about these things."

Thus we see the themes that are emphasized: prospective members were offered salvation, union with God and status as one of the chosen people.

In the fall of 1970, Kurt gathered together eight people, who formed a core group, to serve the university community. The members pledged mutual support and responsibility to and for one another and, even though they each planned to continue to be self-supporting, they established a common treasury. Community activities were to be given primary importance in making personal plans. Kurt, Larry and Walter were chosen to be coordinators, to supervise common activities and the group's ministry.

These eight people met weekly until the following September. They established a planning committee, delegated various responsibilities, urged each member to develop his "gifts." Thus, they reported, the need to love and serve one another was beginning to take definite form. At that point these eight people, who were the original membership core, could be distinguished from the ordinary members of the prayer meetings. While the core group continued to meet weekly for mutual support and planning, they also continued their roles in the larger public prayer meetings of the university community. They performed

various essential functions of the prayer meeting, ranging from setting up chairs and making coffee to leading the prayer meeting itself.

By late spring of 1971 an enlarged special group began to meet and discuss what a Christian community might be like and what each individual's relationship to it should be. Each person was invited, with the knowledge and approval of Kurt, to come to a meeting to discuss such things. The prophecies and teaching within the core group continued to lead in the direction of developing a stronger organization and a more deeply committed Christian community.

During the summer of 1971 in addition to the core group a larger group of about twenty-five, all by personal invitation, began to meet for prayer, teaching and discussion. I was told that the original intentions were to hold meetings for just a few weeks, but in fact they continued throughout the summer, usually three nights a week. By the middle of July a "preliminary covenant proposal" was drawn up. It began:

Since the very beginning of mankind God has called a people to Himself. We are members of the people called together by His own Son, Jesus Christ, and we rejoice in our special call as members of His (Holy Roman Catholic) Church.

But God has invited us, through His word to us as a community (particularly in prophecy and in the desire He has put in our hearts) to commit our lives to one another, to be a people in a special covenant relationship with Him and with

one another as members of The People of the Promise Community. He has called us to surrender our lives to His Son Jesus Christ as a people and to yearn for the fulfillment of the work that His Spirit is doing among us as a body. He has told us about the House He wants to build of us and among us, and about the special place in His plan for our own salvation and for the drawing of many others into His Kingdom.¹⁴

Each person was supposed to sign this pledge: "I, _____, give my life completely to God and desire to live as a member of the People of the Promise."

Long meetings continued to be held by the large group of twenty-five. Some evenings were dominated by discussion, some by prayer or teaching, but prayer and prophecy were continual features in varying proportions. By September, 1971, a group of twenty people had agreed upon a covenant relationship. The actual agreement was another composition by Kurt, but it was longer and more complex than the preliminary one. It had the following points, elaborated and scripturally supported:

1. We agree to love one another as brothers and sisters in Christ.
2. We agree to assume responsibility for maintaining the community order. [Obligatory, regular and special meetings, to live in "households, to subordinate personal decisions to community.]
3. We agree to assume responsibility for initiation and formation [to aid evangelization and to continue one's own personal formation within community teaching].

14. This and the following excerpts are taken from a carbon copy of the original proposal. Parentheses and italics are in the original.

4. We recognize the public ministries of coordinators, handmaids, and servants, and agree to support, respect, obey, correct and pray for them as heads of The People of the Promise.
5. We agree to assume financial responsibility for The People of the Promise.
6. We agree to be held to this covenant and to hold one another to it.¹⁵

All during this time it seemed, according to Kurt, that "God really was speaking a powerful word, very unlike any word that they had thought of before." The meetings were building an aura of excitement and expectancy. The people kept hearing "over and over again" that God intended there "be a people here, a people gathered to be a light to the University and to the whole country." Also during this time several biblical citations were being referred to over and over again: "Blessed is she who has believed that the things promised by the Lord will be accomplished" (Luke 1:45), as well as a passage from Hebrews (Heb. 9:15) about the promise of God to Abraham.

By the time the covenant was formally made, the twenty people were convinced that God was giving them His promise, calling them to be part of his chosen people: they concluded that God's special promise was being fulfilled through them. It seemed most appropriate that they be

15. These are taken from a copy of the original covenant which all the members accepted.

called People of the Promise.

At its formal beginnings in September, 1971, People of the Promise had the use of one house. One of the couples was married, thereby making two houses available for use by the community. As we shall see in Chapter X, the total financial assets of the community were meager.

Five months later, in February, 1972, in "a report on People of the Promise community,"¹⁶ it was indicated that the group consisted of thirty-two members living in eight households, four of which were off campus. One household contained a married couple and two single members; two nuns lived together in a rented house; the final two included the original house of single men and another donated house for single women.

The community kept growing during the rest of that year, although one of the brothers decided to leave in the spring of 1972, and one of the women, who had joined in December of the year, left by the end of the following month. There were some serious worries about what she might have said or would say, because over Christmas vacation she had had talks with her parents and her home pastor, all of whom severely criticized the Charismatic Renewal.

16. The figures are from a public copy of the report.

On February 5, at the end of the covenant prayer meeting, Kurt said he had a

. . . sober announcement, but one that was a source of joy also. Maybe you have noticed that Wilma is not here nor was she here last week. Wilma has talked with the coordinators and with her household. After considerable deliberation with us and her parents she has decided she is not sure exactly what her relationship with us should be. Therefore she wants more time to consider what her relationship with us should be. We think that this is good. We should rejoice that she is trying to seek the will of the Lord in her life.

All this had come about because in the fall of 1972 the community began a phase of rapid expansion. Eighteen people made the first retreat day put on by the community in September, and by December 4 ten of them were officially initiated. This brought the membership to fifty-five; by June of 1973 the community membership was sixty-five brothers and sisters formally committed to one another in People of the Promise.

CHAPTER V

A COVENANT MEETING NIGHT

The Preliminaries

The prayer meeting is the central ritual of the Catholic Charismatic Covenant Community, as we shall discuss further in Chapter XI. Therefore, it is appropriate that we describe such a meeting in as much detail as possible.

People of the Promise Community's schedule included daily and Sunday mass, held in a chapel on campus. On Monday, the covenant meeting night, the mass was held on campus as usual, after which the whole community gathered at the Pine Street Household for dinner and the prayer meeting. However, beginning in January, 1973, the Monday night mass was transferred from the campus chapel to the Pine Street Household basement, made possible by my residence in the community. Otherwise, essentially the same pattern was followed with one exception. When the Monday mass was moved to Pine Street, it was limited to covenant members as it was so integral a part of the weekly community assembly. Masses on campus were always public masses so that people other than just community members

could attend, although few did.

The main community assembly on Monday evening began with mass scheduled at 5:15 p.m., followed by supper at 6:00 to 6:30 p.m. Supper was not only a time to eat together but also a time of sharing, when various people spoke before the entire group. The prayer meeting proper was scheduled to begin at 8:00 p.m. and end by 10:30 p.m. so that clean up, rearranging, and so on, could be done and students could get back to campus, as well as working people to bed, by 11:00 to 11:30 p.m. Most households had morning prayers, beginning at 6:30 or 7:00 a.m., as we will see in Chapter IX.

However, the community members were used to what they called "Charismatic time." As a general rule most community events started later than scheduled, by at least fifteen to twenty minutes. There were various objections, and occasionally attempts were made to begin on time, but success in this area was never achieved. In fact, a ten minute late start was considered good. That, plus the fact that some prayer meetings themselves would go for longer than the allotted two hours, often made Monday evenings very late. It was not unusual for the evening to end as late as 11:30 p.m. or midnight.

On Monday afternoon the community activity at the Pine Street Household began around 2:00 or 3:00 p.m. when Judy would arrive and begin dinner preparations. The meals were

prepared there, although some of the food ready for cooking, particularly meat, was purchased from a local restaurant. Judy was in charge of the Monday night dinners, arranging the menu, selecting people to help prepare and to clean up. Sometime after 3:00 p.m. a few of the women, usually college girls off from classes, would arrive to give a hand with the preparation.

By 4:30 or 5:00 p.m. one or two of the men would come to do physical set-up: arrange chairs around the walls, set the bar in place on which the food was to be served in the basement, set out the plates, the garbage cans, etc. They also arranged plastic silverware, which was washed each time and reused. A few other people began to arrive by 5:00 p.m., but most did not come until 5:15 or 5:30 p.m. A sacristan would arrive and immediately begin to set up for the mass in the basement room. The mass itself would begin by 5:30 to 5:45 p.m. and usually last one-half hour. The community followed rather strictly the Catholic Church's liturgical guidelines. Only a couple of things distinguished the Charismatic Mass from the regular mass.

The community used a master of ceremonies, whose job it was to coordinate the mass, bring the people together, quiet them down and call them to prayer. The master of ceremonies would welcome everyone, announce the theme for the mass, whether it was a regular or special mass and ask everyone to join in with "their whole heart, mind and

soul." The priest would then begin, "In the name of the Father and the Son and of the Holy Spirit." The mass would continue according to the ritual tradition until the time of the offertory. At that time anyone could, and several people would, ask to pray for specific intentions. After all the petitions were heard, the master of ceremonies would ask everyone to join in a word of prayer for all the intentions. He would begin, and all the people would join. Most people would close their eyes, some with palms up-raised, when they prayed. The first few words would be in English, but soon the voices would switch into tongues. In the People of the Promise community, the most common practice, almost always, was to then begin to sing in tongues. This was begun by the initiators, whom we shall discuss further in Chapters IX and XI. Singing in tongues would continue to rise to full volume, hold for a time (the length would vary), and then rapidly drop off. At the end of this word of prayer the celebrant would end the Offertory Prayers by the traditional Roman Catholic formulas.

The mass would resume according to the usual ritual prayers until communion time. After each person received communion, most commonly on the tongue,¹ they would spread out around the room and with eyes closed enter into

1. This was adhered to as another sign of their orthodoxy and distinctiveness, for at most of the other campus masses the majority of the other people received communion in the hand. Catholic law is to receive on the tongue.

personal prayer, speaking very softly or not at all. The celebrant would purify the vessels and sit down himself for a personal prayer of thanks.

The master of ceremonies would remind everyone that this was the time to join in giving thanks and to listen to the Lord speak. Silence would continue with some praying quietly and softly. Then someone would speak out in a prayer, "Thank you, Jesus, for coming to us; thank you for giving us your body and blood to eat and drink; Jesus we just adore you for this time to be with you." There would usually be two, three or more such prayers, and sometimes a short "prophecy," with occasionally a short sharing of scripture.

The master of ceremonies would decide when the period of thanks would end. On Monday night, it would usually be shorter than the other nights, as the big prayer meeting would follow later in the evening. When it was time to end the time of prayer and thanks, the master of ceremonies would stand up. This would usually be noted by someone else who would do the same, and within a minute the whole community would be standing ready for the priest to complete the prayer after communion. Occasionally the master of ceremonies would say, "Let us stand for the concluding prayer."

One incident which shows the strict community order occurred after I had been in the community only about a

month. It was the second time that I was to be the main celebrant of the mass. The prayer of thanks had gone on for what I considered to be a long time and I was wondering if the master of ceremonies or I was supposed to end it. I stood up and advanced to the altar, but no one else moved. I just stood there, eyes down on the altar. A full two minutes later the master of ceremonies stood up, and so did everyone else, and so I concluded the mass. This incident is an example of the order expected from community members. The community would follow the celebrant if he were not of the community. When the Bishop or occasionally a visiting priest said the mass for the community and he did not wait for the master of ceremonies, the community would stand. This was particularly true if the celebrant went ahead and began the final prayer.

On Monday night as soon as mass was over, the master of ceremonies would ask everyone to assemble upstairs in the living room until dinner. The exceptions were about half the community, a few of whom were always coming in late. Others were arranging the room for eating, putting out the food, etc. Several people would pair off to discuss various business matters. The guitarist would usually lead people in the living room in singing songs.

As soon as the food was downstairs, everyone was invited to serve himself. A common meal prayer was said while everyone was still upstairs. Then everyone lined up

down the stairs and filed by on each side of the bar for the food. A typical menu included: country fried chicken (two pieces each), peas, tossed salad, hot rolls, and apples or oranges.

As people would get their food, they would gather around the room in small areas or groups to eat. As soon as everyone was served, a few people would get seconds. One of the coordinators would suggest that "we take this time to share about what the Lord had been doing." These sharings would take the following forms (this is taken from my field notes, January 15):

After a couple of minutes of silence Roger stood up and said how the retreat had shown him just how serious God was working among his people and what great things He was doing. Roger just wanted to ask forgiveness for his own attitudes, laxity in not entering in fully. He was sloppy and inconsistent during the vacation, and he wanted to beg the community's forgiveness. Immediately there were soft "I forgive you's" all around the room.

Terry was trying to get Ann to say something. They were both sitting on the floor. Finally Ann spoke up and said that she was tremendously impressed with the Bishop's fatherly concern for his people.

Glen shared about just how great the Lord did things on the community weekend, even though we had done all that we could to mess it up. In spite of all the problems that we ran into, it was a good experience to see how the Lord took it all and transformed it into His work.

The time of sharing was longer or shorter depending upon whether there were birthday skits to be shared during the evening. The birthday of each person in the community

was celebrated the week of the birthday, sometimes none, other times two or three. Further discussion of birthday skits will be in Chapter IX. After the skits and the sharing time ended, one of the coordinators, who was head of the evening, suggested that we all clean up our own plates, etc. Then the brothers and sisters who were cleaning up would have time to finish. The rest of us would take this time to reflect and to prepare for the prayer meeting. The head usually asked for silence at this time.

The people who had been designated to set up the room for the prayer meeting, to clean up, and so on, continued to do their job, working mainly in silence. In warm weather many people walked outside singly to meditate, think, reflect and pray for the designated twenty minutes to half an hour before the prayer meeting was to start. Many people gathered in the living room; others spent time in various parts of the house in silence or in reading scripture. Sometimes a coordinator asked that a guitarist play softly in the living room where people reflected and meditated. Sometimes the people sang softly with the guitar.

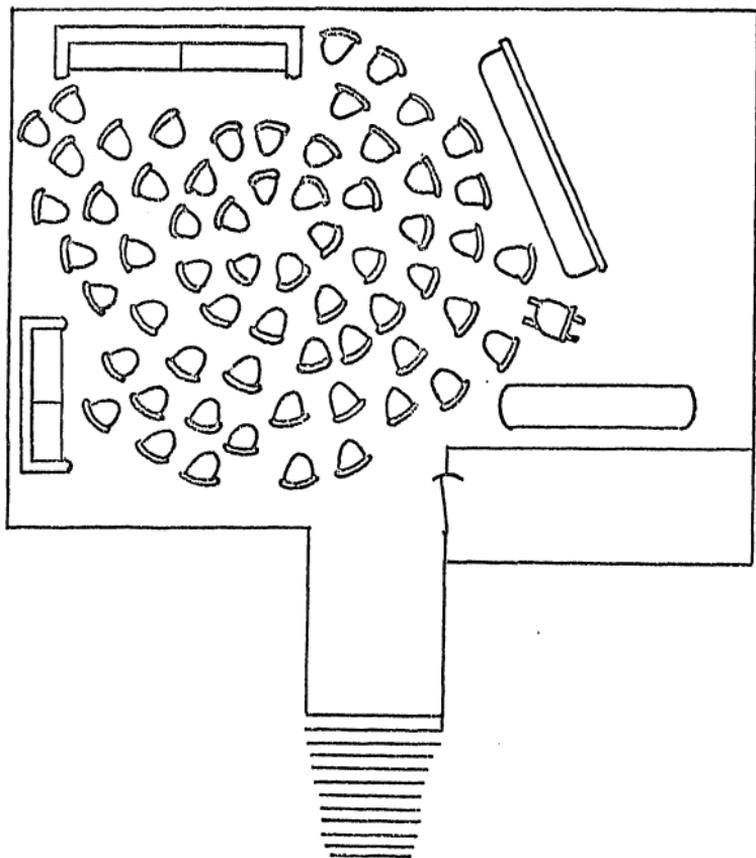
When the prayer meeting was ready to start, notice was sent out that it was ready, or sometimes the guitarists were asked to start singing quietly and then file down to the basement. In a period of five minutes or so everyone found his place in the basement. Kurt was always at the

center, as you will see in Diagram 1. The chair arrangement was usually the same, but people took random seats. The three coordinators plus two guitarists were usually in the center. Occasionally, if the dishwashers or cleanup people were still busy upstairs and not everyone was in the room, Kurt would lean over and speak to Larry who would go upstairs, and within minutes all would file downstairs and take their places.

The meeting room had been recently enlarged. To the right a newly paneled wall forming the furnace room was inset with a louvered, still-unpainted door. The right outside wall was real knotty pine boards, but the other two exterior walls were cream-painted cinder block. The room was dimly lit by six overhead lights set in a lowered ceiling. They were controlled by four rheostat switches on the left of the entrance hallway of the room. This was a recent improvement. When I arrived, the community room had contained one overhead light which was rarely used, along with one old table lamp on a stand in one corner and an even older floor lamp in another corner. Because the prayer meeting room had always been rather dimly illuminated, it was only after the new installation that I realized that this was by design. The new lights each had one hundred watt bulbs, and the full light was now used before the meeting, during mass and the eating of the meal as well as after the prayer meeting. But before the

Diagram 1

Meeting Room Layout



prayer meeting began, the lights were lowered to less than one-half capacity. Sometimes, Kurt would have them lowered even more before the prayer meeting went along very far.

The floor was grey-painted cement, but one could see parts of three various sized rugs of different colors covering portions of the room. Against the far wall stood an old red couch with seats for four people. There was another red couch along the wall to the left. An old church pew pulled out from the wall on the right would contain the last row of people. An easy chair rocker, also on the right, was usually occupied by Virginia, slowly rocking two-month-old Timothy as he slept. The "bar" of the previous owner stood against the wall directly on the right. It usually contained remnants of supper served on it the hour before: paper cups, plastic silverware, coffee urn, a bowl of apples. Other chairs in the room were an assorted lot: several old painted scarred chairs, folding chairs, a few with kneelers still attached to their back legs, chrome kitchen chairs, straight-backed kitchen and study chairs.

The Prayer Meeting

Kurt leaned over to Leo and then Leo announced, "Let's begin by singing 'Amazing Grace.'" He started playing, and the community joined in. We will discuss in Chapter XI the words sung and the mood they set. During this time Mable had her arm around Cora and held her other hand as they

both prayed together. Cynthia had her hand on Rachel's shoulder but was singing with the community. Dan put his arm around Howard, seated on his right, and they prayed together for the rest of the song.

Kurt sang the song with the community, but was stirring somewhat restlessly in his chair. As the song ended and silence fell over the room, Kurt spoke: "I sense that this is a special moment, and I ask each person to pray that they be totally here and attentive, for God wants to speak to us."² Kurt paused, then continued: "If there is anyone here disturbed in any way, just raise your hand and someone will be around to pray with you." People continued to pray, and the coordinators and household heads³ moved around, usually in pairs, to pray with various people.

Kurt and Dan prayed with Clyde. Kurt and Clyde talked. Clyde was feeling depressed because he had not been as watchful as he should. He kept being distracted and not being totally present. Kurt told him about how an athlete has to practice and sacrifice and determine to do better and better. Kurt urged Clyde to try harder, but not to expect to be as Christ was, for He was God. "We just have to try over and over; the will to try is the thing,

2. This and the following quotations come from my field notes of the occasion.

3. We will say more about these and define them in Chapter IX.

not the perfection."⁴

After about ten minutes, Kurt and the others had prayed with everyone who had raised his hand and had resumed their seats. Kurt leaned over to Leo, and then Leo announced, "Let's quietly sing 'Alleluia #1.'"⁵

Chorus: Alleluia, alleluia, give thanks to the
risen Lord,
Alleluia, alleluia, give praise to His
name.

Jesus is Lord of all the earth, He is the King
of creation!

Spread the good news over all the earth; Jesus
has died and has risen!

We have been crucified with Christ; now we shall
live forever!

God has proclaimed the just reward: life for
all men, alleluia!

Come let us praise the living God, joyfully sing
to our Savior!

After the song there was a short time of prayer, most of it in English: "Thank you Jesus," "Alleluia Lord," etc. Then silence returned to the room. Kurt continued to sit silence, his eyes closed, but he seemed to be restless. After two or three minutes he began to speak a couple of

4. This type of praying with various people might go anywhere from ten to twenty minutes. If it went over ten minutes the guitarist would begin softly playing a song, and all who were not being prayed with would join in. The number of songs would depend on the length of time involved in the whole practice.

5. The words of all songs quoted are from the community song book.

times, but each time settled back and did not. After about five minutes, with his eyes closed, he began to speak, very softly, in short sentences, with pauses between:

We gather here with great expectancy to hear the word God has to speak to us. Last week the Lord's word for us was for repentance. We should repent of going our own way. But tonight I feel that the Lord wants to speak a word to us about Himself. And I was reminded of a couple of verses of scripture.

He then read a couple of short scripture passages and continued:

The Lord wants to speak a word to us tonight about Himself. That word is about His own body. It's a continuation of the word that He spoke to us on the retreat.

Kurt continued to talk another five minutes, building in volume and speed to a climax. He ended with, "Come, Lord Jesus." Silence filled the room after a lot of murmured "Thank you, Jesus," "Praise you, Jesus," etc.

Kurt sat in his accustomed place in the inner circle with Larry on his left and Walter across from him. Leo sat at Kurt's right and Homer beside Leo. They both had their guitars propped by their chairs (see Diagram 1). From the couch on the right Abby began the first two words of "Spirit of the Living God." With that, the entire group joined in singing, without guitars.

Spirit of the living God
fall again on me.
Spirit of the living God
fall again on me.

Melt me, mold me, fill me, use me.

Spirit of the living God
 fall again on us.
 Spirit of the living God
 fall again on us.

Again, silence pervaded the room.

"I appeal to you therefore, brethren," said John from across the room. He continued:

By the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.

For by the grace given to me I bid every one among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith which God has assigned him. For as in one body we have many members, and all the members do not have the same function, so we though many, are one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us, let us use them; if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness.

Let love be genuine; hate what is evil, hold fast to what is good, love one another with brotherly affection; outdo one another in showing honor. Never lag in zeal; be aglow with the Spirit; serve the lord.⁶

As he finished, soft murmurs of "Praise the Lord," "Thank you Jesus," "Thank you Lord," and "Alleluia" arose from around the room. Then silence again settled over all.

6. Romans 12:1-11.

Most people sat up straight with eyes closed, praying. Occasional movement to shift position disturbed or distracted no one. Occasionally someone would read scriptures silently for a few moments. Sometimes people would pray with their hands lying on the lap, palms turned upward; the hands might be slightly raised or even raised over the head.

Kurt sat straight and silent in his chair with eyes closed. Then he leaned over and spoke something softly to Leo. Leo strained to hear, then picked up his chord book, turned the page, pointed for Homer. They both picked up guitars and began strumming. Leo began.

Hallelujah, I want to sing all about it,
 hallelujah, I want to shout all about it.
 hallelujah, I can't live without it, praise
 God, praise God.
 Now I'm living in a new creation, Now I'm
 drinking at the well of salvation,
 Now there is no condemnation, praise God.

Everyone joined in; after the opening words, Cora began clapping, which was taken up by the group. The song was repeated three times.

The sounds had not died away when some of the people began to speak in various syllables and sounds, slowly, quietly at first. But as more and more joined in the tempo, the volume increased for two to three minutes. Most people were speaking sounds, which, if listened to carefully, were repeated syllabic utterances. Quietly, Larry began to sing in his melodic Gregorian-like syllables. Others quickly joined so that in a matter of seconds, the

entire room was filled with harmonic notes of various syllables. This soon reached a crescendo with everyone singing full voiced, lasting no more than one full minute. The sound died out, with the few voices trailing off, and a few uttered, "Thank you Jesus," "Praise you Lord," "Alleluia."

Slight shuffling and changing of position brought another silent period. Then Lulabelle, just in front of me, opened her Bible and began reading. A minute or so later she said out loud:

I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all. But grace was given to each of us according to the measure of Christ's gift.⁷

Sounds of response in vocal prayers of praise such as "Praise you Jesus," "Thank you Jesus," "Bless you Lord," again were uttered.

This time five minutes must have elapsed before Patrick began:

My people [pause], look around yourselves, my people, and see what it is that is happening. Let your gaze follow the leadings of my Spirit. Where is it that you have been loved? Where is it that you have found salvation? Where is it

7. Ephesians 4:1-7.

that you have been healed? Where is it that I have transformed you? Where is it you have found me? Where is it that you are set free? My people, I will tell you where it is: it is in my body. My people, this is so because I love my body, and those who believe in me I make part of my body. This is the reason for which I came into the world, to sacrifice myself for my body. Hear my word, my people.⁸

The prophecy came slowly and with certain pauses. A longer silence at the end indicated its termination. Louder, more vocal prayers of praise were raised abruptly, followed again by silence.

Through all this Kurt sat quietly, eyes closed, occasionally crossing or undercrossing his legs. Virginia began to breast feed Timothy on my left. Cynthia had just returned to the room. She had been gone three to four minutes. The muffled flush of the commode indicated she had visited the bathroom. It was not unusual for people to leave and return to the room during long meetings.

Dave, sitting in the back row on the left, was seemingly overcome with emotion. He spoke, saying, "Lord, I repent of my sinfulness. I repent of not having given myself totally to you." (As he continued, "I repent" was repeated several times.) He ended with "Lord, I throw myself away to accept your love and your joy which you are giving me."

8. From the copy of prophecies passed out to the community members.

Kurt motioned to Larry who immediately went out of the circle, around to Dave, putting his arm around his shoulders and kneeling on one knee by his chair. For two to three minutes Larry remained, comforting Dave and praying with him. Other people continued in silence to pray and read scripture. Sister Martha began reading:

So, if there is any encouragement in Christ, any incentive of love, any participation in the Spirit, and affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself and became obedient unto death, even death on a cross. Therefore, God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the father.

Larry returned to his seat after this scripture passage.

About a minute later Kurt, still with eyes closed, spoke:

"The Spirit has spoken to Dave's heart and is speaking to mine too. He's asking us to repent."¹⁰ The talk continued

9. Philippians 2:1-11.

10. This and the following summation are taken from notes made by the author immediately following the meeting.

for five to six minutes. The whole point was that we need to ask for repentance and forgiveness because of our sinfulness and our pride. We have begun going about our own individual selfish ways again. We have been putting ourselves first, taking pride in our own accomplishments. We are building our own worlds, building our own houses and not listening to the Lord and building His house.

Total silence covered the room as Kurt finished. Leo soon spoke and said:

As Kurt was speaking, the Lord convicted me of just how this past week that had been so in my own life. I was critical of another brother in the way they were doing their jobs, particularly one brother. But really my main concern was really my own pride and my own place in the community. For this I repent and ask your forgiveness.

It seemed as though everyone murmured or spoke, "I forgive you."

Sister Helen spoke and said that this then was confirmed for her because all day she had been drawn to passages that stressed repentance.

After a brief silence Ron stood up and said, "I want to repent of my many faults." The gist of his repentance was that often when others were "ministering" in some way such as working on retreats, etc., he was jealous, that pride welled up in him and he resented their being chosen to minister while he was asked to do menial tasks. Because of his pride he often resented others for their good deeds.

He listed several such instances. As he sat down, he was in tears. Immediately, Larry left and went back to where Ron was seated, spoke with him and prayed with him for two or three minutes. Ron gradually composed himself, and Larry returned to his place.

There was more silence and prayer, after everyone had murmured "You're forgiven" as Ron sat down.

Leo and Homer began playing, and Leo began to sing "There is a Balm in Gilead" and everyone followed.

Chorus: There is a balm in Gilead, to make the wounded whole,
There is a balm in Gilead, to soothe the sin-sick soul.

If you can't pray like Peter, if you can't preach like Paul,
Go home and tell your neighbor, He died to save us all.

Chorus: There is a balm in Gilead

My Lord, through pain and sorrow, the cup of fire has drained,
Then offered me the chalice, whose light alone remained.

Chorus: There is a balm in Gilead

Sometimes I feel discouraged, and think my work's in vain,
But then the Holy Spirit revives my hopes again.

As the strains died away, people began praying aloud.

"Thank you, Lord, for your forgiveness." "Thank you, Jesus, for saving me," etc. This soon turned into speaking in tongues again, quietly at first but building in volume and intensity.

Kurt began to sing in deep, sonorous, Latin-like syllables. Almost immediately, the entire group began to join singing in tongues. This lasted a full three minutes or more but again ended quite abruptly. Each person settled down to a comfortable position. Much of the intensity seemed relaxed, and there again was silence and prayer. Two to three minutes passed.

Kurt, sitting silently, eyes closed, right leg crossed over left, began:

My people, I have made you into my image, and I have a word to speak to your hearts. My word to you is to love my body. The word which I would speak to your hearts is this: love my body. For behold, in it my own life flows. Behold, through its veins my own Holy Spirit flows bringing life and blessing and strength and power. The word I would speak to your hearts is this: love my body, for behold among you it is the image of my presence. Do not come to me saying, Behold, Lord, I love your body; I treasure the food you give me and your blessed blood, for I tell you I would also have you treasure my body living in your midst. Be careful not to bruise it or shed its blood. I have poured out my life among you. I have made you into my body. Reverence this body as my presence among you, that you may touch my body and live in the midst of it. Adore my presence here even as you adore me in sacramental form, for this clothes the mystery of my presence among you and foreshadows the coming of my kingdom. Behold, I tell you that my body is present among you more truly than you now realize, more truly than you can imagine. Let this be your guide; this is my word to you, a word which I will confirm as you search your heart, a word which I am even now confirming in your hearts. Behold I have set my Spirit upon you; I have called you forth from nothing to form a people. I tell you, my people, this body is my image; love me and be my presence, so that you might reflect my glory to all around you. This is my word to you: love my body present in your

own life and in your own days as a manifestation of myself to you and be incorporated into my body. Behold my image among you and adore me as I am present here.¹¹

"Praise the Lord," "Thank you Lord," "Alleluia," "Praise Jesus," resounded throughout the room at the ending of the prophecy. Timothy was asleep again. Mabel left for the bathroom, and Ray seemed to be dozing. He had probably the most physically tiring job of anyone in the community. He worked all day in a warehouse. Getting to bed late tonight would greatly shorten his hours of sleep.

After three to four minutes of silence a voice said, "My people." I could not see her directly across the room, but by now I could recognize voices alone. Lulabelle continued:

My people, I am calling you to unity of heart, for indeed it is only unity which will survive. My people, I am calling you to build a house which will indeed survive. I am calling you to build a lasting city. My people, what else will survive but love, the love which I have for you, the love which binds me to my Father? My people, what houses will stand but a house which is built, a house which is sealed by this love? My people, what else will I look for when you come before me, when you come before all my people assembled together? My people, what will I look for but love? My people, what do I see as I build your house but hearts which are united? What do I seek for, my people, but hearts united in love? My people, I do not see your projects. I do not see your structures. My people, what I see and what I look for are your hearts bound together in love. My people, in this all are equal, from the least to the greatest. My people, what I look for

11. Taken from mimeographed pages of prophecies passed out to each community members.

and what I see are hearts bound by love, by the love I have for my bride and the love I am pouring out among you. My people, open your hearts and hear my word. Build for the future according to this word, and indeed your house will stand.¹²

Acceptance and affirmation was spoken by the now traditional prayer phrases. Further silence followed, this time longer than before. It must have been eight to ten minutes before Mabel shared a scripture text and commented on it:

He is the image of the invisible God, the firstborn of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities--all things were created through him and for him. He is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.¹³

What this passage was saying to my heart was that it is all well and good for some of us to be overjoyed that Jesus is in His body in general, but that it is much more important to see that in the day-to-day living, in the day-to-day loving of the members of this family, and especially in the households that this is really true.

It was now eleven o'clock as I glanced at my watch. Just then Kurt leaned toward Leo again. Leo and Homer took up their guitars and began playing and singing:

12. From the mimeographed community prophecy handouts.

13. Collossians 1:15-20.

Chorus: Alleluia, Alleluia, give thanks to the
risen Lord,
Alleluia, Alleluia, give praise to His
name.

Jesus is Lord of all the earth, He is the King
of creation!

Spread the good news o'er all the earth: Jesus
has died and has risen!

We have been crucified with Christ; now we shall
live forever!

God has proclaimed the just reward; life for all
men, Alleluia!

Come let us praise the living God, joyfully sing
to our Savior!

As the song ended, Kurt stood up. His eyes were still closed, hands thrust into his front pants pockets, shoulders somewhat hunched forward. Standing in silence, he seemed to evoke expectation, and there was silence throughout the room. Most people's eyes were now open and focused on Kurt. Then he spoke: "I am shocked at what I've heard tonight. But I hope that you are too." He continued to talk nine to ten minutes. The point was that it was a very serious matter that the word of God is speaking and revealing for us tonight. It is important that Jesus is telling us something about ourselves, and important that He is telling us something about His body. If we are members of that body, that is the most important thing we can realize. It means that what we have gotten along with before in our considerations is no longer adequate. For we are here building a whole new society, a whole new way of life, a

whole new way of living, thinking and acting. Kurt's voice was soft as he began to speak but increased in volume as he talked. About half way through he opened his eyes, but they seemed to focus on no one in particular. As he finished, he closed his eyes and remained standing still. The air was thick with silence.

Then, after a full minute, Kurt turned and glanced in both directions around the room. "Are there any announcements?" he asked. Leo raised his hand; Kurt nodded, and Leo said, "There will be a meeting of the music ministry people Friday at 5:10 p.m. at the Cedar Street household." Glen then raised his hand; Kurt nodded, and Glen announced that the Life is the Spirit Seminar Team would meet the next day at 4:30 p.m. in Taylor Hall.

"No more announcements," said Kurt. "Well, Leo, let's have a final song."

Leo and Homer picked up their guitars, rose and began strumming loudly. Everyone stood up; the concentric circles tightened as everyone locked arms and began singing:

I have made a covenant with my chosen,
 given my servant my word,
 I have made your name to last forever,
 built to outlast all time.

Chorus: I will celebrate your love forever, Yahweh,
 Age on age my words proclaim your love,
 For I claim that love is built to last
 forever,
 Founded firm, your faithfulness.

Yahweh, the assembly of those who love you applaud
 your marvelous word,

Who in the skies can compare with Yahweh,
Who can rival Him?

Happy the people who learn to acclaim you,
they rejoice in your light,
You are our glory and you are our courage,
our hope belongs to you.

I have revealed my chosen servant and he can rely
on me,
Given him my love to last forever, he shall rise
in my name.

He will call to me, My Father, my God,
for I make him my first-born son,
I cannot take back my given promise,
I've called him to shine like the sun.

Most of the people kept their eyes closed, faces uplifted,
many with soft smiles as they sang. Full-volume singing
filled the room and reached out into the blackness beyond.
Shivers ran up my spine as I was engulfed in a great surge
of emotion.

Leo and Homer, as guitarists, were the only persons
without arms wrapped around another. Even Virginia held
Timothy in one arm and put the other around me as I placed
mine around her shoulders.

As the notes died away there seemed to be one long
moment of last embrace in silent stillness. Then it was
over. Jay stepped to the hallway and turned up the lights.
Everyone began embracing.

The room was turned into general pandemonium; chairs
were moved; people moved around embracing one another,
exchanging warm words or comments. I often heard, "Peace,
Ken." Several people tried to greet everyone; most of

those who tried, failed. People began filing back up- stairs, preparing to leave. The students had classes, others jobs, awaiting them in the morning. Tonight, it would be quickly home and to bed. But morning would come soon, with household morning prayers and breakfast before they could be off to the day's duties.

CHAPTER VI

THE PEOPLE INVOLVED

Any group of people is made up of individuals, influencing each other, whose attitudes and actions characterize the group as a whole. Therefore we need to know who are the people that made up People of the Promise and what are they like? What characteristics do they have as a group and as individuals? What is their story? The presentation of this view of the people comes from the sources discussed in Chapter II, field notes, a sociological survey and personal interviews. We will be able to gain perspective from each of the three different types of data.

The sociological survey gives us each individual's answers to questions which can then be grouped, compared and analyzed. As indicated in Chapter II, there were various reasons for choosing this particular survey, even though not all the questions were of equal importance for this research. I will discuss questions which help characterize these people in relation to other groups, i.e., grade point average, and to locate them in the general American culture, i.e., age, income.

I have selected eight personal life histories to recount briefly. These were selected to give a richer presentation of a cross section of members' lives: a married couple, single men and women, students and non-students, younger and older members. In each case other life stories could have been chosen. The details would have been different, of course, but the flavor would have been similar. The particular histories were not chosen for their unusual characteristics.

My own observations and notes about actions, conversations and events during the time of the research serve as an important source for recalling and characterizing the People of the Promise and the individuals involved.

Observation Data

People of the Promise is a lay community, lay-conceived and lay-controlled. The leaders are only twenty-four and twenty-five years old. The members and leaders feel that they are doing it all themselves, running their own organization, running their own lives and taking orders from each other. There is great concern about "doing our own thing," making their own traditions: "this is the way we do it." Members of the community organize their own prayer meetings and their own classes on doctrine, scripture and the spiritual life. At the same time they develop strategies for meeting and influencing other

people outside the group. The roles and jobs of the community members are variously parcelled out. Two nuns are members but the fact that they are nuns does not give them any special attention or status. However, they are both considered "elders" of the community and have considerable influence. I will say more about them later. The People of the Promise is primarily a young, middle-class, residential community with an average age of 23.01 years. Thirty-one of the members, forty-seven percent, are students at the nearby Catholic university. All the members spend a large proportion of their time meeting, talking and "sharing."¹ This almost total interaction leads to minimal involvement with any activity or anyone outside the community.

Policy decisions affecting the whole group are made in common. However, this does not mean that a democratic process of voting takes place. Topics for discussion and for decision are presented by the leaders, who often seek opinions by saying, "Now, what shall we do about" But the phrasing of the question puts certain limits on the responses. For example, the leadership is said to be "confirmed" by the members. But when the topic of leadership was brought up at an annual retreat, there was no provision for suggesting, nominating or voting on who

1. This is defined in Chapter XI.

should be leaders. The question was simply asked, "Do you or can you confirm the leadership of the community?" The answer was yes or no. Ordinarily policy decisions are reached by the leaders, and the members are asked to accept their decisions. A fuller discussion of this will be in Chapter X.

Even the most personal decisions are considered always to have an effect on the whole community. Therefore, the process of making the most personal decisions is to be shared with some brother or sister, usually one's household head or some other recognized "elder."

When one first meets members of the People of the Promise, one is struck by the apparent, genuine, personal concern and the immediate rapport that seems possible. Probably the most striking first impression is their demonstrative love for one another, made most apparent by their method of greeting. Anytime one meets another there is an embrace, a touching and a concern. Members look forward to meeting guests and sharing with them the life and the hope they have experienced. But they especially look forward to being with each other and more deeply sharing their concerns and their hopes. Each person is able to relate many events that are seen as God's specific individual care for him or her. There is constant sharing about the meaningfulness of events in their lives, from the most simple to the very important and significant,

i.e., from awakening early, being able to be alone and praise God, to getting married.

The community gatherings are looked forward to with anticipation. Everyone expects joy, excitement and fulfillment at these times and usually is not disappointed. To an observer the meetings appear orderly and the people are deliberate and meditative in all they do. Yet, I also was struck by the enthusiasm and energy evident.

Many of the people, especially the leaders, see themselves as religiously conservative: "I'm conservative when it comes to that." "He knows he's conservative." When an outsider first encounters the community, the customs of its members appear quite old-line as compared to practices in the Roman Catholic Church after Vatican II, as many pre-Vatican II rituals are practiced. Members say rosaries, privately and in groups, kneel before the Blessed Sacrament for long periods and make daily visits to the Blessed Sacrament. Their songs are sprinkled with many of the traditional Catholic hymns, including several Marian ones.

There is a tremendous emphasis on the Kingship of Jesus, the glory, power and strength of Jesus. There is very little mention of his humanity. There is a great emphasis on sin and one's need for conversion, confession and the mercy of God. Most of the people go to confession regularly; several members go weekly. Each person makes

his own decisions regarding confession by the method of consultation described above. Several members chose Father Andrew as their regular confessor.

These are all examples of pre-Vatican II theology and practices. In other words, many of the community practices give outward appearances of being the old-line Church customs before Vatican II. Yet the community has made several innovations in its religious practices: spontaneous prayer, sharing scripture and spiritual insights, shared daily prayer, as well as speaking in tongues and prophesying. Speaking in tongues is probably the most distinguishing characteristic and the most innovative from the traditional Catholic point of view, although "prophecy" has to rank rather high also.

Members of the People of the Promise are deeply interested in prayer, personal and communal. Like all people, but more serious than many, they are asking the questions "What should I do?" and "How should I act?" They are certainly highly motivated people, such that they are willing to make drastic changes and sacrifices in their personal lives. However, most of the members (there are exceptions) are not well versed in scripture or well read in traditional spiritual practices. They are, for the most part, though, familiar with biblical quotations and they

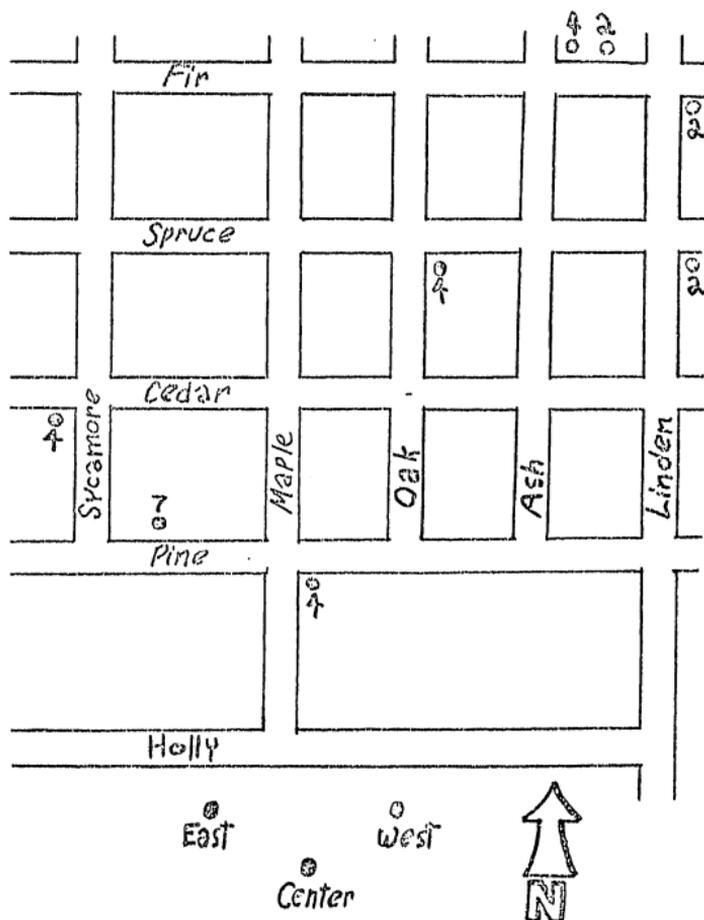
take these quotations quite literally.² The Bible is probably the main single source of reading for each person. Other reading done by community members is from current Charismatic Renewal writers, both Catholic and Protestant.

Each member of the community is self-supporting and contributes to a common community treasury. Members work at a variety of different jobs, from being a student or housewife to being business manager of a small company. Those who have non-paying jobs are supported by parents or husbands; therefore, their contribution to the community treasury is less although they contribute heavily in services rendered. The various married couples own or rent houses, while the community owns four houses in common. These are all within a ten-block area near the college (see Diagram 2). Each member lives in one of the "households," and the many community functions take place in various houses as rooms and space are needed (see Chapter IX). Students who live on campus room together if possible. At any rate, they meet in groups each day for "household activity": common prayers, meals, recreation, work and study.

In general, the members of the People of the Promise say that they were lonely before joining the community. They say that belonging to the community alleviates that

2. All events in the gospels are regarded as historical.

Diagram 2



A Section of Central City
(not to scale)

People of the Promise in 11 Households

loneliness. Still, they often express feelings of anxiety, tension and guilt. It appears that acceptance of the group as well as their acceptance by the group is a process of self-revelation. The voicing of intimate, innermost thoughts and feelings, along with physically touching and being touched, are symbols of this. The needs, almost cravings, for emotional attachment and accord appear to be satisfied by this giving and receiving of word and action. Seeking community offers the promise of enduring friendship, enduring love, and this gives meaning and stability to their existence.

Survey Data

The sociological survey (Appendix A) was taken during June and July of 1973. It took several promptings to persuade some of the respondents to return the survey. A total of six, two males and four females, did not return their survey at all. However, there was a 90.7% response.

The survey revealed the following about the members of the community. As stated before, the average age was twenty-three years (Table 1).³ Thirty-five percent were twenty years old or under, while 93% were under thirty years of age with only 7% over thirty. One member of the community was Oriental and the rest were Caucasian. There

3. All tables and figures discussed in this chapter are in Appendix B.

were five married couples (16%), two religious sisters (one of whom did not return the survey), and fifty-three single persons (84%) (five of whom did not return the survey). Of the sixty-five community members, 71% were males and 29% were females (of whom forty-four males and fifteen females returned the survey).

All members of the community had at least some college. The average number of years of education for members of the community was 15.27 years (see Table 2). The largest percentage, 86.43%, either were in college or had completed a bachelor's degree, while 10.16% were pursuing or had completed some graduate training. Overall, there were thirty-one (48%) students and thirty-four (52%) non-students. Academically, members of the community were well above the average (see Table 3). In fact, the grade point average of community members was very high. Thirty-eight (64.40%) received 3.0 or better on a 4.0 scale, with fifteen (25.42%) receiving 3.5 or better. Seventy-six percent of the members reporting had better than a 2.5 grade point average.

An examination of the questions about family background showed that for the most part members came from middle-class, conservative families living in moderate to large cities (see Table 4). The family had fostered an attitude favorable to religion although most of the respondents rated their own attitude more favorable than

the attitude of their parents. The comparison is dramatically shown in Table 5 (see also Tables 6, 7, 8). It is interesting to note that the great majority of the respondents were favorable to religion, yet the great majority also rated their parents' attitude as opposed, or at best indifferent, to religion. A possible explanation for this could be the same phenomenon operating that took place when a member testified about his conversion experience (see Chapter VIII). A member saw the conversion experience as a major turning point in his life; most things prior were bad or problematic and most that came after are good, right and peaceful. The 15% who rated their personal attitude as unfavorable prior to joining the Charismatic Renewal (see Table 7) is an indication of this phenomenon. There was a definite shift of opinion to less favorable and more opposed to religion just prior to joining the Charismatic Renewal. Also, the community teaching about the supportiveness of the community environment as opposed to the dangers of other environments, even that of friends and family, is probably a factor (see Chapter VIII).

Although the family economic background was concentrated in the middle-class range, it spanned the whole spectrum of the salary range (see Table 9).

The majority of the respondents rate themselves politically moderate (see Table 10), yet they rate each other as slightly more conservative (see Table 11). The

majority of the members consider themselves Democrats (see Table 12) and the largest proportion, 47%, voted for McGovern in the 1972 presidential election. Yet 20% (see Table 13) did not vote at all in that election. This indicates, I think, an attitude that political involvement is quite peripheral to community members' lives. This may or may not be typical of college students.

Table 14 shows that most people, 42%, were introduced to the Charismatic Renewal by casual acquaintances, with only a small percentage introduced by family or friends. Also, significantly, most people felt that they had gained close friends since joining the Renewal (see Table 15). However, five people knew their five closest friends before joining the Charismatic Renewal. Significantly, ten people considered all their close friends to be in the community, and these same ten people reported that they had no close friends prior to joining the community (see Table 16). Of the ten, seven were long-time members, while three had become members of the community the preceding fall.

Ninety-three percent of the respondents rate their own commitment to the community as high (see Table 17). This corresponds well to the amount of time spent per week in community activities (see Table 18). The large number of people spending only six to fifteen hours a week probably represents the students who would have to spend more time studying and therefore would not have as much time to

devote to the community activities.

In the community the proportion of leaders to followers is very high. Twenty respondents consider themselves as holding some leadership position while thirty-nine do not.

Charismatics are noted for stressing the feelings of the experience of God. Figure 4 shows that even before involvement with the Renewal, about half of them were aware of an experience of God. However, in addition they felt a fear of God and temptation by the devil. Before joining the community, they say that they were not aware of the experience of possession by the Holy Spirit. After involvement with the community, members' feelings about God experiences, presence, being saved, communicating with Him and possession by the Holy Spirit all dramatically increased (see Figure 4). It is interesting that about the same proportion felt a fear of God before and after joining the Renewal. Along with increased God experiences went increased devil temptations.

Most respondents regard the Charismatic Renewal and the Catholic Church as similar; a few regard them as different (see Figure 5). The Church and the Renewal were seen as similar in regard to beliefs and authority. However, they were seen as different in matters of ritual and liturgy. The members of the People of the Promise follow Church liturgical norms in official liturgies. The only

differences were the more active lay participation and the fact that at special times prayer meeting rituals were permitted to take place, i.e., speaking in tongues, prophecy and spontaneous prayer. The prayer meeting is a most important event for the community members, and this undoubtedly influences the incorporation of some of those rituals into the mass.

The traditional Catholic practices, mass, communion, confession and spiritual reading, became more important after joining the community (see Figure 6). Members of the community consider several other practices important also (see Figure 7). Speaking in tongues, prophecy, spontaneous prayer, healing and Baptism in the Spirit are all innovations for Catholics. In fact, prophecy and spontaneous prayer are considered more important than formal liturgical prayer, a traditional Catholic practice of high value. Speaking in tongues is considered very important in the community, and I know of no one there who did not use glossolalia. However, the respondents seemed to minimize its importance. This can be explained as the community's response to outsiders who tended to see speaking in tongues as very bizarre behavior.

Two practices were considered unimportant: shunning and social activism. Shunning is the practice of avoiding a person, excluding him from community and personal interactions. Community members had heard of this being done

elsewhere in the Charismatic Renewal, supposedly based on biblical passages. The unimportance attached to social action lends credence to a criticism often leveled at Charismatic groups, that they are not concerned with the Gospel injunction to care for the poor and needy.

Student members tend to pursue proportionately less spiritual reading than non-students, probably because of their need for study time. I think that the questions about the kinds of spiritual books read are among the most significant. The replies to this question are very significant for they indicate some of the sources for the ideas, values and attitudes of community members. Table 19 shows that no modern Catholic authors (Rahner, Schillebeeck, McKenzie, Kung) were read, yet several people were reading modern Protestant and Pentecostal authors (Wilkinson, Harper, Nee, Carothers). However, members do read classical Catholic authors (Augustine, Theresa of Avila, John of the Cross). The heaviest reading is done in Charismatic Renewal authors (O'Connor, Byrne, Clark, Martin). The traditional Roman Catholic theology and practices combine with Protestant and Pentecostal theology and spirituality.

Members of the People of the Promise stand well within the tradition of the Catholic teachings, strongly agreeing that Jesus was born of a virgin, that He is the son of God, that religious beliefs are the most important things in

their approach to life and that there is life after death, a heaven and a hell.

Figure 8 reveals some significant attitudes of members of the community. Fifty-three percent feel that the present Catholic Church as they experienced it did not satisfy their spiritual needs (Question 108). Eighty-one percent think that the Church should have a "rebirth" (Question 159). This closely correlates with the 85% who think that the American society is in a state of decay (Question 126). The responses to Question 121 show that 76% of the respondents want more change to occur in the Catholic Church. Part of that change is seen as the formation of separate charismatic communities away from society (Question 154).

There has been much written in newspapers and magazines about leadership in the Charismatic Renewal being limited to men, resulting in controversy within and outside the Renewal. Male leadership was largely a matter of fact in People of the Promise. All the coordinators were men, and the only woman leader was the head of the women's household. Also the leaders of all the major ministries in the community were male. Yet 90% of the respondents replied that they did not think that leadership should be restricted to men (Question 117).

A majority of members, 59%, felt a need of support by Charismatic Renewal friends to be the fully Christian persons that they wished to be (Question 133). Fifty-one

percent see their primary identity as coming from the community, but 85% feel that many self-sacrifices are required to remain as full members (Question 135). Yet the sacrifices and loyalty have helped put order in the lives of 93% of the respondents. It is interesting, too, that the replies to that question were the only ones that indicated no disagreement among the members. Belonging to the community has improved the self-image of 80% of the people (Question 123). In contrast, a small proportion, 22%, feel that their experience of parish life had been some type of community experience while 58% feel that it had not been (Question 160).

From my personal experience and impressions of the People of the Promise I thought they were anti-clerical in the sense that they did not want the priest to be in a position of power in the community. The priest occupied a position in their scheme but not a dominant leadership role. The answers to Question 115 indicate a range of opinion. Forty-six percent agreed that the priest should hold an important leadership position, while 34% remained neutral, and 19% thought that he should not. This is related to the opinion where 58% thought that more laymen should be involved in the authority structure of the institutional church (Question 124).

Fifty-seven percent of the members now feel that they have found the answers to the meaning and purpose of life,

although they had been uncertain at one time. Only 23% were certain that they knew the purpose and meaning of life all along because they had grown up knowing those things. Another 11% felt that they still do not know the meaning and purpose of life.

Personal Life Histories

I shall present a summary of eight personal histories. This information is taken from notes made by me on the occasion of personal testimonies, privately or in public, as well as taped interviews. Of course, we must remember that while all events are as recorded and try to present real personalities, the names of persons and places are fictitious, and in some cases other changes have had to be made in order to safeguard individual identities.

Zelda was twenty-two and had led a "normal Catholic life," attending church regularly and going to Catholic school. But by late high school she kept "finding excuses not to go to Church," even saying, "I was going at another time or place, then really not going to church."⁴

She went out of the state to a small Catholic girls' college. During the fall of her first semester, a young priest asked her to go on a sensitivity weekend that he and

4. All quotations of specific people are from various conversations with them, either taped or written down immediately after the conversation.

some Jesus People were sponsoring. Soon after this, Zelda and her boyfriend began going to spend weekends with the Jesus People, often taking in a Catholic Charismatic Meeting at the same time. This involvement deepened until she left school, because she was "dissatisfied with school," and "even when I came home, I never really could get involved there," even though home was "a very loving place." After quitting school, she and her boyfriend, Lester, went to live with the Jesus Community. That community "lived much as the early Christians in the Acts of the Apostles."

Living the Christian life with that Jesus community included tongue speaking and prayer, drugs and sex. After several months in that community she and her boyfriend hitchhiked their way to a friend's ranch in Wyoming. While there she fell from a horse and broke her back, subsequently spending five weeks in traction. Zelda returned home with her mother and spent the summer in Central City. The return home brought a surprise. Her sister had become interested in what Zelda described in her infrequent letters and had sought to find out what the Pentecostal movement was about. She had been introduced to some of the people involved in the early happenings in Central City. Thus came Zelda's introduction through her sister to members of the community of the People of the Promise.

Zelda said, "God has blessed me." Her criticism, and even her leaving the Catholic Church to join the Jesus community, never turned into bitterness as it did for some friends. Since she has been a member of the People of the Promise community, she has found a foundation for her life. There she finds "both guidance and direction" in helping deal with complex and confusing problems.

Zelda "gave up a love affair to join the community" but has always thought that if she fell in love again with "a guy outside the community," she would leave and go with him. "That's what wives should do." But after two years of intense affective living in the People of the Promise, she would "not leave now for love or money."

Zelda was one of those who said in the questionnaire that she had not had a personal crisis just prior to her entrance into the Charismatic Renewal. She wrote, "No more than a normal young adult in college." She considers her experience with drugs, sex, leaving the Church and finding faith within it again as similar to those of many of her friends.

Tyrone was twenty years old and was raised as a typical Catholic, going to public school and attending catechism classes regularly, which he says "were a farce." He was an active, happy student and received "very good grades without much effort." He was athletic and played on the high school football and basketball teams. He

dated, was popular and was a class officer the last two years of high school.

Tyrone went away to a Catholic college, St. Mark's. His first two years he described as "painful." He even considered quitting, but it "meant so much to my parents, and since they were paying for it I stuck it out so that they wouldn't be disappointed." Although there were no particular problems, he described the first two years of college as "like a desert."

When at home Tyrone faithfully attended church with his family. But in the beginning of the summer following his sophomore year some old friends convinced him to come to a Prayer Meeting with them. They were a fundamental, Protestant, Pentecostal type. He was curious and went, and besides, his old flame from high school was there. However, something at the Prayer Meeting impressed him. "Those people were serious, yet they were happy." After a close relationship with them for the summer, he found for the first time in his life that "scripture came alive; it really meant something to me."

Tyrone came from a conservative Catholic family who lived in a small town. He describes himself as "basically conservative in nature: "When things change I get upset." One of the things which particularly upset him, which took all summer to straighten out, had happened the week before exams during the spring term of his sophomore year at

St. Mark's. Tyrone and several of his dormitory mates were noted for rowdiness, and on one occasion his friends descended on him en masse, stripped him, and locked him alone and nude out on the fire escape. After much clamor, flashing of lights and so on, the event gained widespread attention. For this, Tyrone was faced with disciplinary action, and the possibility of expulsion.

Returning to St. Mark's the fall of his junior year, he broke contact with his Pentecostal summer friends. Also he had to reform his rowdy ways and again study seriously to prepare for medical school. One morning he was late eating and therefore not with his accustomed friends. He sat down with two friends whom he knew from French class the previous year. After joining them, suddenly there were people sitting down all around him. Each of the other persons introduced himself, and one said, "We're going to say grace." Then Tyrone felt embarrassed because he "was eating away like a slob," but stopped.

As it turned out, he had "sat down in the middle of the East Campus household." They all thought that it had been done purposely, he later found out. It was during this conversation that "the idea of a God With Us Retreat first was mentioned to me. I was invited to come to mass that following day and to a retreat that weekend." That marked Tyrone's first introduction to the People of the Promise Community.

Greg was a twenty-one-year-old senior at St. Mark's. He came from a medium-sized town, where he attended the local Catholic high school. He was popular, played football and ran track. The last couple of years he began to be rowdy, getting drunk quite often, yet he does not think his parents ever knew. Greg spent much time sitting around in bars, which was not doing much. There "was not much challenge in school after football was over and my grades were high enough to get into college."

One day near the end of high school, he and some friends went to the lake after exams and began drinking. "We really got bombed," and almost had several fights with other drinkers. On the way home Greg was involved in a rather severe car accident, the outcome of which caused him to lose his driver's license for a year. Greg's father is a strong, silent type, who rules with an iron hand. He is not very dynamic, excitable or emotional, so he took the accident in good stride. Later during the summer Greg had had some initial homosexual contacts which were a source of great anxiety later on. That fall he went away to a Catholic college, St. Mark's, where he did quite well in his studies the first year. But he failed to make any close friends. He had plenty of acquaintances, but "no one I could really talk to."

The first year of college he continued to date his high school girlfriend, but petting on the occasion of

their meetings "became too heavy." Also, he began experimenting with drugs. This pattern increased in intensity until his sophomore year when he broke up with his girlfriend. "That did nothing to help the dope problem." He felt more and more depressed, although his grades continued to be above 3.0. He began to worry about them, and his studies became "a real burden" to him. Greg said that he needed "someone to talk to, someone to talk with instead of talking at someone." One day while walking across campus, he noticed a poster advertising a God With Us Retreat. The thought flashed across his mind that this might be something he needed. He telephoned and was told to meet that Friday night to begin the retreat. That was his first contact with the People of the Promise Community.

Lulabelle was twenty-seven and came from a middle-sized town in the deep South. She attended mass regularly in her parish, where she became good friends with one of the young priests. The priest wondered why more people did not come to the new liturgy. Lulabelle said that she herself had been "dissatisfied with going to church, but I did not know what to do about it." One day a seventy-year-old woman was talking about a small scripture study group, and Lulabelle became interested in it. This turned out to be a Protestant Prayer Meeting at the home of a former Catholic. She returned to their Prayer Meetings three different times and each time became more excited about what she was

hearing and doing.

About this time the leader of the group was leaving to attend a Pentecostal conference in a nearby city. Lulabelle and her sister decided to go to the conference, where the preacher asked the people to come forward for prayer at the end of one of the services. Lulabelle and her sister looked at one another. Lulabelle said, "I feel pulled," and her sister said, "Me, too." The lady next to them said, "Honey, He is always ready." They paused, then went up for the prayer call. The minister put his hand on their foreheads and prayed. Lulabelle says, "I knew I couldn't trust myself, but all these doubts and confusion-- I didn't know if I could really trust anyone else, but I knew I could really trust God." While the minister prayed, "I felt all the questions and doubts leave. I felt heat and light. I felt a real peace and knew that it was all in God's hands, and I was at peace."

Because of her Master's degree in History, she wanted some kind of balance and perception. Strange things happened, and that summer, by odd circumstances, she was offered a teaching position at St. Mark's College in Central City. She had heard rumors that there was a Catholic Charismatic group in that city, so when she came to the university, she inquired and was put in contact with members of the community. She attended her first Prayer Meeting in Central City in the fall of her first year of

teaching at St. Mark's. She was deeply moved at the Prayer Meeting, but she was very upset and cried during the whole time. She didn't know why. It was during that Prayer Meeting that she heard of Life in the Spirit Seminars, and she decided to attend one. Thus, Lulabelle began her entry process into the People of the Promise Community.

Gary was nineteen and finishing his first year at St. Mark's. One of his sisters, in his last year of high school, had gone to Louisiana to marry a Protestant Pentecostal. She met Jesus there; she got "'high' on the Lord." It made a change in her. Gary used to argue with his brother-in-law when they came home, for "this guy believed in creation, not in evolution; he was very fundamental. But there was just something about him; you could tell that he really lived what he believed. He was a good person. He was a human type of person."

The rest of Gary's testimony will be left in the first person to help give a better feel for what he says:

I was seventeen, and I really was closed, introverted and shy. When I came home from school I would go to my room, come out for dinner and go right back up. I would go out occasionally with a few friends. I dated just once in my whole high school; I dated once, my senior prom.

The first time I ever prayed with anyone was in my own house, with my brother-in-law, Jim. But my baptism in the spirit was different than usual. Most of my sisters were living in what they called a Christian community. They would have Prayer Meetings at our house when they came home on vacation. My parents did not attend; my mother did sometimes. My dad is a very conservative

Catholic. My mother likes the changes that have come about in her kids since they have been praying this way.

During the summer after my senior year, my sister and her husband moved into a house on this lake. They were going to dedicate it to the Lord, and anyone that wanted to could come to live there.

I decided to go down there and stay for the month of July. I had really been affected by my brother-in-law. I got the feeling that while I was around him that everyone was happy. And by that summer I was ready to receive the Baptism of the Spirit that they were all talking about. My impression of it was that it came just like the wind blows and so it was like the Spirit, like it says in the Bible, or Santa Claus; it comes when you least expect it. And so they would pray over you, but if you don't feel anything, then you "ain't got it."

During my stay at the lake, I lived in my parent's house a few blocks away, but went down to their house every day and was reading the Bible regularly.

I had wanted to receive the Baptism the whole month of July. I had been praying the whole month. I just tried to concentrate on the Lord and sort of blank out all else. I had noticed that when other people started to pray and they would shake, you know, I thought it was the Holy Spirit moving my legs, you know. I thought I was a Shaker, a Holy Roller. But here it was July 31st and I was pretty miserable because I didn't get the Baptism of the Spirit. I was going home the next day, and I prayed that if it was God's will to be Baptized with the Spirit, that this night would be the night because I didn't know how I would get it after that.

That night we were in the prayer room; we would be seated and hold hands and pray, praise the Lord, speak in tongues and everything. The lights would be out and there would be a candle in the middle of the floor. The guys would be sighing, saying, "Oh," "thank you, Jesus," "Praise the Lord," and so on. There were about twenty people that night in the room. For about

an hour we held hands all the time and most of us were not Catholics; a few were.

I had heard all these stories about being Baptized when I was younger. I thought it was so neat how God would touch you so personally. For a long time now every time I'd start to pray, I would start shaking my legs but the other people never mentioned anything when I did it. I wasn't going to say anything, because I wasn't sure if it was me or the Holy Spirit. My brother-in-law comes to me and says "Hey, you have a little touch of the Spirit there, didn't you?" Oh, I guess, if that was Him.

This night I really wanted to be Baptized in the Holy Spirit. I had my legs outstretched, we had been praying for about ten minutes, and I began to shake on the floor. I wasn't doing it or at least I didn't think I was doing it. I think I was tense; it was great, it was neat. I really had a good feeling, man, it was neat. I was breathing kind of hard and shouting kind of loud, "Thank you, Jesus," "Thank you, Lord." I could think very clearly with all this stuff going on. I could see myself doing all of this and it was kind of weird, I was just praising God. The kid next to me said he felt vibes; he felt electricity went up his arms. This one kid yelled out, "Gary, you can turn it into love." I said, "I'll try." I was shouting loud all the time praising Jesus but didn't speak in tongues that time. I didn't speak in tongues 'til a year later. I was very happy, really happy. I was very emotional afterwards. I felt like a new man; now I thought I could go on and be a Christian, that's what I thought. Then I had to go home the next day.

That fall Gary went to St. Mark's expecting to find some Catholic Charismatics. He went to some daily masses and discovered that there was a Prayer Meeting in one of the dorms. He went to one of the introduction sessions and met the People of the Promise.

The following day one of the members called him, inviting him to go to lunch and also to come to the special mass that evening. This was his introduction to the People of the Promise. He had been before, and was for sometime after joining the community, bothered by scrupulosity. "I was having mortal sins by the bucketfuls." But now he has been delivered by the Lord through the Community.

Isabelle was twenty-three and married to Ray. The Lord has "always been present in my life as a real person." As a child she "felt Him present often" and later would "read scripture a lot." One day in college while reading scripture, she remembers that "words felt inadequate to express the joy" that she was feeling. She felt that she "began to invent words," and this is the way she experienced praying in tongues for the first time. However, this feeling of elation did not last long for a crisis of faith came back. She said, "I just really had to know that God was a real person, whether Jesus was really alive and concerned about me as a person." She continued to pray a lot, and one day she was praying alone in the chapel and asking over and over, "Do you love me, Jesus, do you love me, Jesus?" She started to get up but a strong urge came over her to sit back down. She picked up a near-by book as she took her seat. There was a scroll in the seat beside the book, just a little piece of paper. She opened it up, and the scroll read, "I love you." She said, "It couldn't

have been a coincidence; it was more than that; from that time forward I really felt that the Lord was a real person to me."

At the end of the school year, she left school and went to work with migrant workers, hoping to help in the fields and with their families. In fact, she migrated back to Texas with them and picked beans and tomatoes for a while. However, she soon had to return home and go back to school. During this time she had a steady date, and she started feeling as though "the experiences I had had of God were manifestations of mental illness or something." Little by little her faith wore away. Because she "encountered so many people who considered Him just a nice man," she seemed to forget that she had thought that Jesus was alive. She continued to work, teaching art and remedial reading to under-privileged youngsters in the city. Yet she seemed to be having no impact. People were still being killed; her own life was in danger several times, and she could see that no matter what happened--she could even give her whole life--it would not matter. Her death notice would only be an article on page 16 of the paper. She began to "really despair."

About this time she broke up with her boyfriend and soon met another friend who introduced her to a Charismatic Prayer Meeting. She remembers very clearly that she wanted to be around people who were very happy, and the

people at the prayer meeting really seemed to be. This was the fall of her senior year. She was prayed over in November of that year and received tongues for the second time. It was as if she were continuing to speak, but not in English.

Speaking in tongues is now a part of her life. "It helps me to pray; I don't get all entangled in words, trying to sound nice." During her attendance at the Prayer Meeting in the city, she met Ray, who occasionally visited from Central City. Their relationship grew, and a year later she moved to Central City where they were married and now live in the People of the Promise community.

Ray was twenty-four, the husband of Isabelle. He has completed serving his time as a conscientious objector. Ray thought that he had always wanted to be a priest but especially as a seventh grader in school. He entered the eighth grade in a high school seminary and spent the next four years there. However, by the time he was a senior, "it wasn't making much sense, that much sense." He began to realize that he didn't have a broad enough base to make a total commitment, especially a broad enough base in social relations. He decided, along with several other seminarians, to leave the seminary. He applied to St. Mark's where his brother had graduated. However, he was fearful about St. Mark's because his brother had lost his faith while he was there. His brother had also become very

upset about the competitiveness of grades and social relationships.

On the other hand, Ray was eagerly looking forward to college on a Catholic campus, being able to go to mass daily and so on. He lived in a dorm where he immediately ran into several of the members of the People of the Promise. By the end of October of his freshman year he had gone to his first Prayer Meeting. He was not surprised or disturbed by tongues. In fact, he said, "They seemed to fit in well." He knew that they had been in scripture, and he himself had been so elated that he asked for the Baptism of the Spirit that very first time. "The Baptism chased away any doubts that I might have had."

Ray could never understand why people liked to go home on vacation. He "would talk a half-hour and that would be it." Ray thought that his mother was a saint, but his father was always disappointed that Ray had not gone to work, gotten married and had children before this time. In fact, his father's expectations were so imposing, for instance in sports, that Ray hated sports and to this day resents them. However, being prayed over has helped Ray, and he has been healed.

Virgil was twenty-one and a senior at St. Mark's. He first met the Charismatic Renewal when he moved into the dormitory his freshman year. He was very interested in going to daily mass and, in fact, liked to serve the older

kind of masses. One evening the priest asked him if he would like to go to a Prayer Meeting. He thought it was a hoax, but the priest finally convinced him it was really true. However, he considered himself "a very conservative Catholic" and did not accept the invitation. But his contact with the Charismatics continued because oftentimes in the evening they would meet in the chapel of his dorm to pray. Also several of them lived in the dorm, and he was in daily contact with them. For the first two years of his life at St. Mark's "study was the big thing."

By his junior year nothing particular had happened. He continued to meet the Charismatic people and attend daily mass. He, himself, liked the "traditional mass." During this time he began having a heavy drinking problem. He would sit in his room "for days on end just drinking and not going out even to eat." This did not happen too often, and his grades did not suffer too severely.

Senior year was the happiest year that he spent at St. Mark's. His drinking problem cleared up and he began to have a lot of fun, and studies were not as hard that year. He still continued going often to daily mass, sometimes even to mass at which the Charismatics prayed in tongues. He thought this was scary; yet he had known a lot of the people a long time and was therefore able to accept it. In the beginning of his second semester of his senior year as he was returning from a basketball game, he stopped in the

dorm lounge and talked with one of the Charismatics who had just happened to pass through also. "For some reason, now I was open and could hear what they were saying." He was invited to attend one of their prayer meetings again and an introductory session prior to the Prayer Meeting.

He went late to the introductory session and heard only the last half but stayed for the Prayer Meeting. "Something happened. I had a personal experience, emotional or whatever. . . . I really felt moved, really touched by something good there. . . . I resolved to continue." He has continued to come to the Prayer Meeting and has taken the other steps to join the community.

It was only after questioning about what had preceded the fall of his senior year that he remembered what he considered "a very significant event." His roommate for two years had gone home for the summer after their junior year, and had been taken ill with cancer and had died in October of Virgil's senior year. He had not discussed this with anyone, yet it had affected him deeply.

These personal accounts have been testimonies of past life histories. They were usually given in response to the question, "How did you meet the Charismatic Renewal or the community, and what made you join?" These people also talked about how much God was doing in their lives, how much he had transformed them. Tyrone said that his first year in People of the Promise was "the best year of my

whole life." He has "experienced incredible joy." Virgil, who was "always afraid of high emotional involvement," now thinks "there's really nothing I'd rather do more than be here with the brothers and sisters." Lulabelle was "singing the praises of the Lord" for "He's done great things in my life. I can't begin to tell you how much He's done." Ray and Isabelle are happy and planning to raise a family in the People of the Promise.

Personal interviews resulted in data that help explain or throw a better light on certain questions in the survey, e.g., Questions 23-27, 46, 47-49, 90-94, 117. For example, I considered the question about having a personal crisis just prior to joining the community as very important. From my participant observations and personal interviews I found that almost everyone in the community had entered after a period of personal turmoil. Yet only forty-four of the respondents to the survey said they had had such a personal crisis (Question 46). Of the thirteen males who answered negatively, I can identify personal crises from interviews with six of them. Of the three female respondents who answered in the negative, I can identify personal crises with all of them from tape interviews.

The personal histories reviewed in this chapter show two such examples. Zelda answered "No" to the personal crisis question, yet her back injury, return home and break-up with her boyfriend all occurred just prior to

encountering the community. Virgil answered the question "No," yet he had experienced the trauma of his roommate's untimely death. Tyrone answered "Yes," but he turned in his survey after the interview, and only in response to a question about any serious problems prior to entering did he connect his possible college expulsion with his entrance into the community.

The nature of the personal crisis varied, but all generally involved moral dilemmas and moral decisions. A large number of these dilemmas involved sex: fear of homosexuality, fear of sexual involvement, pressures to become sexually involved, breaking of old "bad" habits. Others involved alcoholism, high school graduation blues, dissatisfaction with academic performance in the university and, in three cases, academic probation. Still other crises were because of separation from girlfriends, use of drugs, scrupulosity and fear of being drafted.

Many persons said that they had reached a crisis of faith some time before they joined People of Promise. They thought their faith was meaningless or had grown cold. There was concern and worry about what future life would bring. Several said that they had feelings of being unloved and having no friends, that they did not belong, that they had little personal fulfillment, that they had deep depressions, hopelessness and no reason to live. Some were almost to the point of despair where they could not go

on. They said that they had reached a point of psychological paralysis.

There are several themes that run through all of the taped interviews. They were confused about their lives, goals, directions and accomplishments. They seemingly had an inability to accomplish their goals and therefore were depressed and discouraged. They had high goals, ideals and values, yet they felt that they had accomplished little, and therefore they had a bad self-image. However, self-image improved greatly after their association with the community.

CHAPTER VII

THE VISION OF THE COMMUNITY

The "vision" or the goal proposed for the community and for each individual of the community is the Promise. It is presented by word and by action, as mythos and as expectation. It is presented and re-presented in a variety of ways and forms, so that it is not always possible to delineate between the ideology and the mechanism for presenting and reinforcing the vision. In this chapter we will concentrate on the vision, its context and the words and symbols used in presenting it. This will present the goals for the group and the goals for the individuals.

The vision is the ideology of the community, a word-woven picture of what should be: the commitment of the person makes it believable. The reasonings of the vision are not logical but pieced-together fragments that become a whole. Through the speaker, teachers, preacher or prophet the whole is shaped and presented. The imagery and the words used evoke feelings of awe, majesty, power, greatness, wisdom and wonder. In *People of the Promise* the vision is presented in a variety of ways, but the context,

or the way it is set forth, is as important as the actual meaning of the words themselves.

The chief proclaimer of the vision for the People of the Promise is Kurt; although in one way or another the vision is spoken and acted out by every member of the community. Kurt is the chief teacher and preacher of the community, and it is he who most frequently enunciates the framework or the context of how the people of the community should see their world. This framework has a place for the society in which they live, the church, the university and the city. The following report of that vision is presented as much as possible from the perspective of members of the community. I shall be using the language, vocabulary and images they use. The way it is presented is just as important as the vision itself. However, I shall say more about that in the next chapter.

As we begin the chapter it might be useful to suggest the themes that are interwoven throughout the presentation of the vision. These are:

1. There is a societal crisis of world proportions.
2. There is a worldwide crisis in the Catholic Church.
3. Beware of the activity of evil spirits.
4. Intentional communities have a special value.
5. A covenant community is the work of God.

6. Personal commitment is the basis for entry into community life.

The Context

"The world is in bad shape."¹ In fact, it is in the midst of a crisis of drastic proportions. One of our married members has said, "In fact, it is in such a shape that you don't even want to raise children in it." The depth of the crisis is particularly acute in American society. The American Catholic Church is in a deep crisis. One piece of evidence for this is the number of priests leaving the ministry. And that is because "they don't see enough meaning and significance today to keep that kind of continuing sacrifice and commitment." Clearly and definitively, "the church is finding out its institutions no longer work." The things that were part of the life of Catholicism in the past "are for the most part more and more irrelevant." The other impinging elements of society, money, politics, etc., assume more and more importance in the decisions of Christians and Catholics.

"Very simply put, we are faced with a disintegration of society." This is due to a variety of factors: the increasing pace of technology, the increasing influence of

1. All the quotations in this chapter come either from the author's notes or from taped copies of talks given to the community.

modern media, the transience of family residence, the soaring divorce rate, the greater increase of crime, the dissolution of moral values and the breakdown of conscience.

"The deep demoralization and disintegration of our society has a deep effect upon us." The elements of our environment make it "very hard to live a normal life."

Evil Spirits

Another of the chief reasons for not being able to live a normal life is because of the activity of evil spirits. Evil spirits are on one side tempting each person to do evil, and God is on the other side helping him to do good. Each person is a battleground of good and evil. If one turns to God and follows His Will, all will go well. On the other hand, if things do not go well, or if "I don't feel well," it may be the work of demons.

Kurt has taught us that "all you have to do is stay on the path, stay in a state of grace and call on the name of the Lord. God will teach us how to love, and He will transform us in ways we cannot understand." On the other hand, he has taught that "the principal work of Satan in our lives will be to get us off the point." His aim is "to distract us, to disorient us from where the point is. . . . It is the principal relationships that we are in that God will use as a main source to sanctify us." Whereas Satan will "try to get us to focus our time, energy, etc., on

peripheral things." During life we will always have confusions and problems and will always need to judge what is true and what is false. What God wants of us is to do the right thing. And this is to form these "stable relationships in which we have time to grow. The key is stability."

The main teaching of the community regarding Satan and evil spirits was presented by Father Tom, a gray-haired, elderly priest, who came at Kurt's invitation and spoke at length to the community about Satan and the evil spirits. The following is extracted from a tape of his talk.

The mystery of evil is somehow bound up in the mystery of God's jealous love for us, and it is because God is a jealous God that we have sin any time that we have any kind of turning away from God, the jealous God. Any time we turn away, the powers of darkness come into our lives. "Any sin is rebelling against God, and as long as we do not turn to the living God with all our mind, with all our heart and all our power, we are rebelling against God." But when we do not turn to the loving God, we turn to the world, and "by turning to the world we turn to Satan." There are many kinds of idolatry, and "every kind of occultism is idolatrous, because anyone who engages in the occult or has anything to do with the occult, has communion with demons, with unclean and impure spirits and with Satan." Anyone who "engages in the occult brings the wrath of God down upon himself and not only on himself but his

children and his children's children to the fourth generation." Anyone who has or ever has had anything to do with seances, horoscopes, mediums, witchcraft, white or black magic, any of these things, brings the wrath of God upon themselves and their children's children.

Father Tom told several stories about his witnessing people who had not done anything wrong themselves but whom he had found to be possessed by evil spirits. One woman he told about had the spirit of sorcery, which had come upon her because of her grandparents. He told the community that today college students especially are into the fad of occultism:

Because they no longer believe in Jesus Christ and no longer cultivate the worship of God, they have forsaken wisdom. They have forsaken religion; this creates a void. The void in their lives must be filled with something, and Satan rushes in to fill the void.

He does this especially through drugs, alcohol, sex and "every kind of libertinism." Father Tom said that approximately 15% to 20% of all college students are showing interest in the occult. And "as the result of going to one seance, a person will be bound for life, by at least one demon."

Intentional Communities

So it is in this context that Kurt teaches the community about the value of intentional community. Because

our times are so hard to live in, intentional communities have a special value. Intentional communities "provide a vehicle to counteract the serious deficiencies and dangers of our present society and the circumstances in which we all have lived." Many of the intentional communities springing up today are various attempts to realize, to capture the experience of community. There are many, many options throughout the country.

It seems that God is speaking a word to the church about the value of community. For He is raising up throughout the whole world and the whole church, significant movements whose members are attempting to live out the value and the power of the Christian community life.

We can reflect on our own experiences and see that this phenomenon is, and has been, important in the church. For instance, we see the Cursillo, the Christian Family Movement, religious orders, etc. They constitute what we will call intentional communities, "communities called into being for a specific purpose that are more than just a small group of people, say four to ten." The value of intentional communities is that they "provide a special kind of place to live out the demands of the Gospel." They do this by providing explicit and deliberate ways for living these values. In all times and in all places, throughout the history of the church, they have been important. They have been more important in some times than in others.

The awakening of this interest in community is God's way of bringing his people once again to appreciate the value of their corporate unity and flows very simply from a deeper appreciation of the nature of the church.

Covenant Communities

An intentional community that comes together on the basis of a specific agreement or covenant is called a covenant community. The covenant "marks the way of life of the community." The members of the covenant community freely enter into the covenant that provides for "a series of primary relationships." These relationships provide the individual with life support, ministry, care and help. The covenant community is "a place where a serious Christian life can be lived out in the context of relationships to the brothers and sisters in a serious and supportive kind of way."

The formation of that covenant, however, is not simply the work of man. We cannot separate it from God's own action, for He formed the basic covenant with man. The real meaning of covenant cannot be understood apart from the saving act of God in His relationship with His people. All specific covenants for specific situations "take their meaning and form from the formal covenant God has made with all His people."

Kurt continually reminds the community that the "scriptures give us a model with which to understand what

covenant means." The fullest model is the death and resurrection of our Lord and His whole life. That would be too difficult to use, however, so let us examine the covenant in the Old Testament as a clearer example. There the covenant is the tool by which God formed His people. It was not something they did. Rather He called them and led them out and "promised them special things." The covenant was God's idea, not man's. Israel just accepted and affirmed it. God set up the special relationship; He gave them a way to live, the Law and the Commandments. It was through that covenant that He called them into being and gave them "a special kind of existence and gave them an awareness of their reality."

Here in the People of the Promise "we have made a special covenant with God; God has made a covenant with us, to be brothers and sisters in this special way." This does not set us apart from the church. Rather, it sets up a special relationship with the church, within the church. This covenant "sets up for us, and we believe [it] has been set up by God, a special series of relationships in which He works with us, in which there is a special brotherhood." So I guess we can say that a covenant community is "a covenant formed by God, through His actions in a special way. . . . "A special promise and a special call is made to a group of people." A covenant community is one where the people are "committed one to another and to God by an

explicit, solemn and serious agreement that God has called into being."

"Some people have problems with covenant communities," Kurt said, but it is mostly due to their false notion of current understandings of freedom and commitment. We believe freedom does not consist of "having as many options open for as long as possible. It does not consist in preserving myself from as many commitments as possible." Rather, "I guess I would say, freedom is the ability to commit ourselves to something." The ability "to make a choice" is the important point. Freedom is experienced "in the act of choosing and in taking seriously what we have chosen and seeing it through." This is a pretty deep thing, difficult to see, but it is the same way in love. "It is only in committing ourselves to a relationship that we understand what real love is."

We must remember that Jesus came to set us free. He showed us the way to love, and that way was to serve. He gave Himself fully and completely, and in the same way we are most like Him when we are "free to serve, free to love and free to give ourselves completely and selflessly. It is only in the context of community that we are able to give ourselves fully."

Jesus has taught us that he who loses his life will win eternal life, but he who seeks to save his life will lose it. So in the same way, unless our individual pattern

of preserving our own choices, of preserving our life "dies, is crushed, and is killed" we "cannot experience the freedom of Christ." For it is "only when we have sacrificed our freedom, given it up in order to serve in specific ways, that we are able to fulfill what freedom is. When we do that we bring freedom to fruition in true and real ways." Commitment is a "way to bring to life the fullness of God's life." Therefore, a "covenant community is a special place where in particular and immediate ways we can be called upon to give and surrender ourselves in ways to build up our spirit, in ways that make us into full and whole Christians."

People of the Promise Covenant Community is radically different from a religious order: "People in a religious order are involved in canonical vows and with canonical regulations." However, we have a "solemn personal commitment to a way of life." This frees us from the kinds of regulations and restrictions included in the canonical obligations. Ours is more informal but "nevertheless as solemn and as serious as theirs."

People of the Promise Community

It is in committing ourselves to People of the Promise that we can open ourselves most fully to be able to love, for People of the Promise "is a special place to love. . . . It is an environment where we are called to love and

where we learn to love." Jesus has taught us that greater love has no man, than to lay down his life for his friends. This is the idea of our covenant; the very promises we make say, "I surrender myself completely to God and I surrender myself completely to love and be loved as brothers and sisters in People of the Promise." The community is a way of life. "It is not a set of laws but a way of surrendering to God and to others. . . . Together we are creating an environment where love can grow."

Kurt always wanted to proceed from a general goal to specific ways of implementing it. He taught "that the household is the place where God is, and will be, unfolding His plan for us most specifically." The household is a place to love daily. It is possible to live together and even follow the same schedule but not really be together. Now the household gives us a place where that can be changed." It is "a place to be healed and transformed," where we can "open up our lives to one another." That is where we can "work at love, the real things of love, the real issues." The household is "a place where love is lived out in a daily and immediate, regular way." The way that we learn to love is in the household, and the household will help us in learning to love within the whole community. It is in the household as well as in the whole community, that we must approach our life and our faith. "Faith has often been misunderstood in the past as a static

thing, something we grasp and hang on to." Faith is really a living thing, however. "It is a relationship we have, a personal relationship with Jesus Christ." So many of "the faith practices of the past are dead." But the tools of piety are plentiful, and there are plenty left around for us. We must remember that our "faith relationship is not just a relationship with me and Jesus. It is a relationship with the whole people," the church, "and for us specifically, our relationship with the People of the Promise."

For us "the covenant is a sign, of faith, and for faith. . . . It is a living sign in the world in which we can see signs of Him." Faith is the heart and the mind of the community. In our life together in all that we do and say, "the important thing to always remember is the overall vision of the community." The instruction program that we have "will continue to provide a new world view and the means for helping people appropriate that view." In the instruction series you will hear that Jesus speaks through "the Christian people and in the hierarchy of the offices of the church." However, "God's word spoken in our assemblies, especially in our retreats, has a special meaning for us." It is very important to remember that "the prophetic Word to us is through the Word spoken to the whole community." When we gather in these solemn assemblies, when we gather in our covenant prayer meetings each

week, "we gather with great expectation to hear the word God has to speak to us. It's like waiting to listen to a very dear one speak to us."

In the community we provide all services of a parish. In fact, "the church is coming to a new beginning and we are all bringing it to a new life." So, you see that what we are doing is a holy and awesome thing. "This is a radical undertaking: it is earth shattering," and "we should do it with fear and trembling." This will not be done overnight, however. It will take a lifetime. In fact, "it will ask for total abandonment to God." We know also that "our purpose is not happiness, but a total consecration to God." The Word of the Lord has spoken to us and "has called the people whose purpose is to build a temple for Him." What we have to remember is that "it is God who is building the temple. He has planted a seed, and it grows and develops and will glorify Him."

Brother Frank reminded us that "there is a special significance to the Word of God." His word has special power in His overall plan, for He said, "Let there be light," and there was light. His word brought all that is into being. "The Lord is still speaking, for He has spoken a Word and willed that it be made flesh. . . . The retreat [was] the beginning of a new birth" for us. The people who are being formed by this word "will change the world." They "will change the course of history."

Each of us must personally "come to share in, to participate in, to expect the vision of a community." For me, and for all of us, this "means giving up other options" and being "called to a deeper commitment"--here in People of the Promise. For certainly "God is calling us to a deeper interior commitment." We are summoned to "an interior act of repentance to change our hearts." God has told us in Revelation, "I know all about you, how you are neither cold nor hot. I wish you were one or the other, but since you are neither, but only lukewarm, I will spit you out of my mouth."²

Kurt wants to bring scripture home to each person by reminding them that today each of us is "called to faith in the Word that God is speaking. . . . I call on myself, I call on all of you to repent and come to a change of heart, for this is the opportunity to come to a new life." It is time that "we throw away our lives for the Lord." The Lord is calling us to be His temple: He is the master builder, and "we are the material." The materials are various. "I was just thinking, what it would mean to be a brick. Yes, I am a brick, but a brick is not to determine itself where it is to be laid." I must "look to the community for the guidance in where I am to be laid."

2. Revelation 3:15.

"Basically, the main principle of our lives is that we want to serve God with everything we have; all else flows from that." We read in St. Luke that "blest is the one who believes that the promise made by the Lord will be fulfilled, and the promise is being fulfilled."³ The Word of the Lord has been spoken to us before, but now it is clearer; we should not be surprised. There are turning points in our lives, and sometimes these are not all pleasant. "There has to be a lot of dying," but "Jesus Christ gives the cup of dying and the cup of life." I am convinced that I have been a "sipper and I repent and want to really drink deep." I believe with all my heart that

When He called me to Himself in People of the Promise last fall, God asked me to lay everything on His altar; my friends, my future, living situation, my possessions, my wisdom, my confidence in every strength that was mine and not His. At the time the sacrifice was sincere, but pro forma. Over the course of the last months, however, He has come to me again and again and asked in very practical ways, "Did you mean it? Do you love me more than these?" He asked questions in terms of the household that I lived in, calling me deeper and deeper into the love of daily sacrifice according to His pattern, not mine.⁴

In everything that we do we must "stay in the main streams of His Word for the community." If you do, "you will experience a deep, living and vital transformation."

3. As is often typical, this is a paraphrase of Luke 1:45. The paraphrase is important in that it applies the quotation to the present situation.

4. A Christmas letter from Irene to her family and friends, December, 1973.

This will even involve your life away from the community.

In this chapter we have seen that the goal of the community is to provide a total living situation for all its members. Each person is asked to lay down his life for the sake of the kingdom. The kingdom and the church is identified locally, for them, with the community. God has made the covenant with them, and through life in the community He will transform them. This promised transformation will be worth all the present and future sacrifices required.

CHAPTER VIII

THE INITIATION PROCESS

The process of persuasion and incorporation into the community is an extended one. It includes ways and means of presenting the vision, the promise of the community, as well as ways of reinforcing that vision. The first phase of this process is the initiation into the community. But the reinforcement process is continuous for all members, old and new alike, and in a sense this encompasses the whole range of community activities. Therefore, in this chapter I will discuss legitimization and the initiation program leading to commitment to the community. In the following chapter we will consider community gatherings and other activities.

In using the term legitimization, I mean it to denote that means by which the community seeks to validate itself and its existence within the society and within the church in which it operates. From its very beginning one fairly prominent priest, a well-known theologian, served as the major priestly supporter of the community. The priest-theologian preached, gave talks, attended community

functions and served as confessor for a portion of the community. However, Father Andrew, while having contact with the community in general and its leadership in particular, had less and less individual contact with members and attended fewer and fewer functions as the functions grew in number and complexity. A second priest, Father Charles, became a regular mass celebrant and preacher for the community. Occasionally, other priests would celebrate mass but not on a regular basis.

The community also enjoyed the presence and support of two Sisters of St. Martha from before the time the covenant was actually formed. Both sisters had entered the charismatic movement prior to coming to the People of the Promise. They had both worked in administration and teaching and found that there was a dimension missing in their lives. They wanted to try a ministry that was more people-oriented, with more personal contact, a more pastoral-type service. After receiving appropriate permissions from their superiors, they came to live as, and eventually to become covenanted, members of the People of the Promise community.

The community was known on campus as rather conservative, for it maintained many traditional Catholic practices largely abandoned elsewhere on campus. Communion in the hand, for instance, was rather common practice on campus, yet the community, under the insistence of Father Andrew

retained the practice of receiving communion on the tongue. This, along with the revival of many other traditional, pious, Catholic practices, kept the community "legitimated in the traditional Catholic sense." For despite all the emphasis on newness and change which one met in the community, one would still experience many, if not all, of the traditional practices of pious Catholics.

The first presentation of the vision of the community was usually done by private "witnessing," although on several occasions certain members of the group were asked to go and speak to other groups: renewal retreats, Protestant church groups, Full Gospel Businessmen's Associations, etc. These invitations were usually accepted, and the comment made most of the time was that the groups were "friendlier than I had expected." The presentation by personal witness was done to friends, to persons one encountered, to fellow students in class and to people picked up going to and from school. Most of the people who reached the community came through this type of contact.¹

The community followed the practice begun elsewhere in the country of presenting God With Us Retreats. The retreat was a twenty-four hour period designed to give

1. For a fuller discussion of this refer back to Chapter VI, but in general the pattern follows the findings of Michael I. Harrison's Ph.D. dissertation, *The organization of commitment on the Catholic pentecostal movement* (Ann Arbor: University of Michigan, 1971).

students a brief, in-depth insight into the life and vision of the community. The retreats were advertised chiefly by posters, flyers and campus newspaper advertisements, but personal contact was important also. Some of the people coming on the retreats made their first contact through the advertisements and thought, "This would be a good retreat to take at this time of my life."

Before we continue, I should note that every community activity, prayer meetings and retreats, as well as parties, were pre-planned consciously and deliberately. "A strategy for each activity is worked out beforehand." The strategy, or the plan of action, included what was to be done, specific goal setting and how it was to be accomplished. Jobs were apportioned to various members, with each event always having a "head," or leader. The head was in charge of the event, and every event had a schedule of activity.

The God With Us Retreat would always begin after supper on Friday, at 8:00 p.m. A team of community members would have already been chosen, and the head, at least, had made preliminary plans. The team usually met for supper before the retreat itself got under way and the retreatants arrived. That meeting was to go over the pastoral strategy for the weekend. The goal or strategy for a God With Us Retreat was, first of all, to "confront people's notions and ideas of what Christianity is." The people of the community firmly believed that most people, college students

especially, picked up their ideas of what Christianity was by just talking to others and were therefore not informed by the Gospel. Through the three talks, the discussion and the personal ministry of the twenty-four hour retreat, the retreat team was to show them "that the nice-guy theories and the social worker theories are not right." The team wanted to tell and show them that to be a Christian means to "follow the Lord Jesus." The twenty-four hours were to be an intensive encounter of experiencing and discussing what Christianity really is all about. Part of the strategy included the pastoral team being told, "we are not to get into intellectual discussions; we are to use a pastoral technique of talking with the retreatants, of confronting them with their personal acceptance of Jesus or not." Members of the team were specifically to talk "to their hearts and not to their heads." One of the objects of the retreat was to get each retreatant to admit that they "might have some confused ideas or that they might have the wrong idea, not really the real thing" about Christianity.

Each retreatant's name was known beforehand, and a form had been filled out with all the information currently known about the person. The community member inviting the person on the retreat told the Initiation Team Head as much as possible about the person. He in turn filled out the form. Each team member was to know as much as he could about each person making the retreat. This was all

discussed; what their probable reaction to the talks would be, what their probable attitude would be, and what possible problems with them might arise. A final "strategy of who on the team should do it and how each person should be approached" was made prior to beginning the retreat.

The retreat was also served by a team of servants who took care of all the physical arrangements of sleeping and eating, caring for the team members as well as the retreatants. The pastoral team, usually six or seven members, came together in the house chosen for the occasion to live with the guests, usually ten or fewer. A whole household of the community was taken over for the weekend for the purpose of the retreat. The regular residents were moved to some other location. Some might be going out of town; others might stay at another household. All the discussions and meals took place in this house, and either men or women slept there. Members of the other sex were taken to another house for sleeping quarters for the night. In all cases this involved sleeping bags or mattresses on the floor. Thus a whole life environment was provided. The guests were housed, fed, listened to, prayed with, provided with recreation, etc. One person said, "this is the first time someone has seemed to care." The team members were conscious that their actions and words among themselves were especially significant for the prospective members. Their "love for one another" as team members "speaks an

important word." Thus the team members provided a model of the kind of affective life that should be expected. The members greeted one another with an embrace, but visitors and guests were greeted with a handshake although an effort was made to show real concern. The embrace was used several times during the retreat so that if the guests were at all receptive, most of them were using the embrace before the retreat was over.

Each retreatant was given a pocket-sized Bible, a pad of paper and a pencil when they first arrived at the retreat, and they were expected to use them all. This was instilled by the speaker who always asked everyone in turn to read along with him whenever he read passages in the Bible during his talk. Retreatants were expected to take notes on all the talks and to refer to those notes during the discussion.

All retreatants were told through the talks and discussions, always reinforced by personal conversations, that they

need to have a different kind of vision than we normally have towards other men. We need to hear with different ears and have a different kind of heart. To live a life of Christian love though, does not mean a sticky, gooey feeling in the pit of your stomach. The purpose of this time together is to enable you to make a judgment about some important things in your life, but that judgment will be wrong if it is not made from this perspective, that Jesus Christ is Lord, that in Him is all wisdom, that what you do and think needs

to be ordered and informed by the fullness and wisdom and trust contained in the person of Jesus Christ.²

They were told from the beginning of their stay that they should "look around in a different way . . . don't see silly, or crazy or pious or whatever people, but rather, see here God's sons and daughters."³ We too are trying to "struggle to understand what is important in life and how to live a good life." We are a group of people who have come together "trying with all our hearts to enter into a new life, and who have been given a hope for a new kind of life." But in doing this we have found that "it is important to want to look for a life with Jesus, because appearances are deceiving and words are deceiving. It is with faith and love that we need to go out." If we do this, then "we will behold His presence in our midst."

The first evening was spent in a general sharing session of about an hour and a half. During this time each person present, community member or retreatant, was asked to introduce himself and say something about who he was or why he was there. Usually two community members, a man and a woman shared their "testimony," their conversion story. These people had been chosen beforehand, and their

2. This quotation is taken from the first talk given by Kurt at the retreat. The exact quotation has been edited for brevity although always keeping the exact actual words.

3. The following quotations are from the same talk.

testimonies were about the same versions they would give at prayer meetings although usually a little bit longer and more detailed. They emphasized how confused they had been and how many problems they had had before they met the Lord. Then they talked about what community meant to them and how much their lives had been changed. Special emphasis was given to how much they owed this to their conversion and to their having learned to follow Jesus. The sharing session was scheduled to end by 10:00 p.m. At that time the head of the retreat announced that "we are going to have a party." The servant team had already set out beer, soft drinks, pretzels, potato chips, etc. The "beer is to let them know we're not just religious fanatics." During the party time team members were to engage individual retreatants in spontaneous conversation.

The pastoral strategy for this time was "to talk to each, to draw them out, to get them relaxed and peaceful, and to see exactly where they were in their Christian lives and what they thought of the talks." It was to look informal but was, in fact, quite structured because each team member had been assigned one or two people from whom to gather information. At 11:00 p.m. the head called a halt to the party and asked everyone to assemble for night prayers. This was a short time of prayer, a song and petitions, ending with another song. Everyone was told that "we need to get a good night's sleep and to be ready

for tomorrow" because tomorrow we would begin at 8:00 a.m. The retreatants were then sent to bed, and the pastoral team met for another strategy session.

The whole strategy process was gone over again "adding new things found out, evaluating, and then finding a strategy of how we should act toward each person the next day." This session lasted from one to two hours or more until the whole strategy of the following day had been planned.

Saturday morning began with morning exercises. This was done after assembling all the retreatants and the pastoral team, outside if possible. The song "Rise and Shine" was introduced with the team members singing a bit first, then everyone joining in. As usual the chorus was sung after each verse. But the whole six verses were seldom used. Therefore we will quote only three:

Chorus: ///Rise and shine and give God your
glory, glory///
Children of the Lord.

//Well, the Lord said to Noah, "There's
gonna be a floody, floody//
Wet and cold and muddy, muddy, muddy,
Children of the Lord.

//Well the Lord he told Noah to build
Him an arky, arky//
Make it out of hickory barky, barky,
Children of the Lord.

//Well, the animals they came in, they
came in by two-sy, two-sy//
Elephants and kangaroosy, roosy,
Children of the Lord.

As the song was sung, appropriate motions were used to illustrate the various conditions and animals. Everyone was encouraged to join in the motions. Every time the first chorus was sung everyone bent over toward the floor and then rose up and jumped off the floor as they said "Rise and Shine." The whole exercise was designed to loosen up everyone so that they would be awake and laughing before the day began.

After the exercises and some joking around, the head called everyone to morning prayer. This again was about fifteen minutes long, with singing, petitions and a "word of prayer" consisting of verbalized individual prayers, some in tongues and some in English. Immediately after this there was a full breakfast served: scrambled eggs, warm sweet rolls, orange juice, coffee, jelly and cereal. The conversation at the time was strictly limited according to the rules of the community where one person spoke at a time. This will be mentioned again in Chapter XI. Breakfast usually ended by 9:00 a.m. and the first talk began by 9:15 a.m.

The title of the first talk was "The Christian Meaning of Christian." Most people misunderstand and misuse the word "Christian," and therefore consider Christians and other good people on about the same level. But the talk makes the point that there is something radically different. What it really means to be a Christian is to be a "disciple

of Jesus Christ." This means to recognize that Jesus was a real man, that God so loved the world that He sent His own Son to form a love relationship with man. "That's what it's all about. That's what it means to be a Christian." This is so, the retreatants were reminded, because Jesus came and stood in the midst of His people and told them and us that "the work of God is that you believe in Him whom He had sent." Then Kurt took out his Bible and invited everyone to read with him John 6:35 ff. He read along, underlining certain phrases by the tone of his voice.

Jesus said to them, "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst. But I say to you that you have seen Me and yet do not believe. All that the Father gives Me will come to Me; and him who comes to Me I will not cast out. For I have come down from heaven, not to do My own will, but the will of Him who sent me; and this is the will of Him who sent Me, that I should lose nothing of all that He has given me, but raise it up at the last day. For this is the will of My Father, that every one who sees the Son and believes in Him should have eternal life; and I will raise him up on the last day."

The Jews then murmured at Him, because He had said, "I am the bread which came down from heaven." They said, "Is this not Jesus, the son of Joseph, whose father and mother we know? How does He now say, "I have come down from heaven"? Jesus answered them, "Do not murmur among yourselves. No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. It is written in the prophets, and they shall all be taught by God. Every one who has heard and learned from the Father comes to Me. Not that anyone has seen the Father except him who is from God; he has seen the Father. Truly, truly, I say to you, he who believes has eternal life. I am the bread of life."

After this reading, there were a few seconds of silence, then Kurt began to retell the same story in his own words, again emphasizing certain phrases. This ended by his saying, "This is incredible; who can possibly believe?" He then paused, reflected for a moment, and then said, "the community has a song that we can learn" which suggests this kind of spirit that the gospel story portrays. He said to whoever the musician team member was, "Why don't we just sing that now."

The musician got his handy guitar and told everyone to turn to the correct page and sing "Look Beyond"; the chorus was sung after each verse and repeated twice at the end:

Chorus: Look beyond the bread you eat; see your
Savior and your Lord,
Look beyond the cup you drink; see His
love poured out as blood.

Give us a sign that we might believe in you,
Our fathers brought us manna from the sky.

I am the bread which from the heavens came;
He who eats this bread will never die.

The bread I give you will be my very flesh,
My blood will truly be your drink.

This man speaks harshly; who can listen to his
word?
We shall no longer follow him.

You my disciples, will you also leave?
Lord, to whom can we go?

The song was sung slowly, meditatively, peacefully.

The community members, of course, seldom used books as they knew it from memory. They sang with eyes closed, faces up,

some smiling and sometimes with hands, palms up, in a position of prayer. The retreatants could not help but be aware of these gestures, postures and prayers, as well as the peacefulness and the naturalness of it all. As the song ended there again was a short silence. Then Kurt spoke to suggest that the spirit of that Gospel passage and that song ought to be the spirit in which to proceed on this retreat. He said:

The situation of where we are here is roughly the same as the situation was then. The Lord was calling the disciples to do what the name of the song says, to look beyond the things they saw, to see beyond themselves to see something more, something that gave them meaning and purpose which just by the sight of them you wouldn't have expected.

So what we're about here, that kind of look is important, a kind of looking beyond. Because you, and in your life, you have had and will continue to have some important decisions to make. And over the next year or four years the most major decisions of your life will have been made. That will go a long way to determine what kind of man or woman you're going to be and what you're going to do for the rest of your life.

Thus the first talk set the mood in which the retreatants should open up, talk and be receptive to the rest of the ideas presented during the rest of the retreat.

Following this talk there was a discussion which lasted for exactly an hour. The whole point of the discussion time was to get each one of the retreatants to tell in his own words how he had accepted the talk. If one had not fully understood it and accepted it, the team members were

supposed to help reinform and reinforce the thinking process.

Just how effective these talks could be is illustrated by the following testimony:

After the talk Saturday morning I was really upset. In fact about ten minutes before the end of the talk I was physically ill; I wanted to scream, just jump up and run out. This was calling for my life totally. I began to shake, and I was having a hard time breathing. It was hard to control for the rest of the talk. I could barely sit and eat lunch. . . . Then Art noticed that something was wrong; I couldn't bear to play volleyball, so Art took me for a walk, and we talked and I got settled down.

The title of the second talk was "Christian Question," which dealt with how one should perceive Christianity. The expository purpose of this talk was to explore the depth of the meaning of Christianity in one's life and what it meant to be a disciple. What is the question for Christians? These questions lead up to one thing: there are several scholarly ways to try to obscure the real question. The real question is, "What do you think of Jesus?" The retreatants were given six options: it was a hoax made up by Jesus or the early church; it was a noble motive but really failed; He was insane or He was just plain wrong; He was inspired by the devil; or, He was right. And, if He was right, that means "that the Kingdom of God is at hand. We should repent and believe in the Good News," for a whole new order has been set in motion. The real purpose of this talk was to persuade each one of the retreatants to make an

act of faith, an act of commitment to Jesus. An act of faith was said to be "not just an intellectual assent but a personal moral choice." The retreatants were encouraged to become disciples of Jesus, to put Jesus at the center of their lives, to dispose themselves to God's will.

At the conclusion of this talk, which was rather long and involved, usually an hour and a half, lunch was ready. This was served again by the retreat servant team. It usually consisted of cold sandwiches to be made by each person, Kool-aid, apples and cookies. The retreatants were told to make enough lunch so that they would not have to return to the table "so that we may return and continue the discussion." The discussion lasted for an hour and the whole purpose again was to get each retreatant to appropriate into his own life the point of the talk.

Finally, after an hour of discussion, everyone was informed that "we are to go outside and play volleyball." This was again part of the schedule. The retreatants were to be given an experience of life in the community which included prayer, talks, discussions and recreation. Now was the time to play and the rules for recreation were explained. "We are to recreate in the Lord, and the object of the game is not to win but to recreate ourselves and enjoy each other." The game went on for an hour after which the retreatants were brought back for a final talk and discussion session.

The third talk in the afternoon was entitled "The Christian Community." The point of this talk was that the kingdom is indeed among us. This was referred to as the "church." "We should rejoice that the kingdom is among us and be glad." But where is the Christian community that is the focus of that kingship? And, of course, this led to a discussion about the inadequacies of today's models of Christian community. The universal church is not enough. "It is necessary to enter into the church on a local level, to see and enter the body of Christ on a local level." The People of the Promise is a particular manifestation of the body of Christ on a local level. This talk was meant to encourage people to join in living that life of the Kingdom in People of the Promise because it is "a place to love, a place to learn to love, where men and women really love one another and love God." It is a "way to live out a healthy, human, Christian life at St. Mark's." It is truly a vocation and a calling. Finally, each of the retreatants was asked, "Where is the kingdom in your life?" And then they were invited to come and see.

The last half-hour was spent going around the room asking each person to make an act of faith. One or two members began and gave the format for making such an act of faith. "I believe that Jesus is Lord and that He has asked me to change my life." This session was supposed to end just in time to rush the retreatant to the community's

daily mass which was the final experience of the retreat.

After mass the pastoral team of the retreat returned for a final evaluation of the retreat and each one of its retreatants. Again each retreatant's actions and attitudes were discussed and evaluated as to where they stood in relationship to the community and what future possibilities seemed to be open to developing more involvement. Pastoral strategies for each person were mapped out for the future weeks. The community considered that it had the following "tools" in its further approach to these people: inviting them to the community-sponsored daily and/or Sunday mass; inviting them to a prayer meeting; inviting them to household activities; inviting them to a community party; continuing to give them personal ministry in the form of people meeting with them occasionally or regularly; invitations to dinner at a household off-campus; inviting them to a Life in the Spirit Seminar; inviting them to a scripture course given by one of the community members; inviting them to personal prayer; and inviting them to periods of recreation with one of the households.

Finally the goal of the weekend was reviewed to see how well it had been accomplished. The goal had been to get each person to experience Christ. They were "to see in us and to experience in themselves, Christ." Have we succeeded in confronting these people with their notions and ideas of what Christianity is and in getting them to

admit that they are not informed by the Gospel? Through the talks, discussions and personal ministry, have we persuaded them to bring forth what they really think and believe and have we gotten them to see that Jesus is really the Lord?

Thus we see that anyone who had contact with People of the Promise members was eventually asked to come and spend some time talking and listening about what God was doing among them. A person's first, more than casual, introduction would be an invitation to spend the twenty-four hour retreat, living and talking with members of the community. More than likely the person who had invited them would not make the retreat with them, because during that retreat the guests were attended to by a pastoral team and servant members totally dedicated to serving their needs. These members were selected because of their ability to relate to other people and to effectively "witness" to the work of Jesus in their own lives as well as lead others to accept Jesus as Lord of their lives.

After the pastoral team had planned its personal strategies the work had just begun. The concrete plans were seen by community members as expressions of love and concern for each person who had come to them. The new people began to receive almost daily visits. They were invited to return for various other activities as proposed in the individual strategies. Personal contact was

considered vital in the process and was increased as the person was able to invest more time with the community. Regular members spent all their time, with few exceptions, outside of work or study, with the community in some form of activity. Competing investments of time or emotions were considered by the community as problems that would affect the possible relationship to be developed with the community.

The God With Us Retreat had been put on by the pastoral team, some of whom were members of the Initiation Team Ministry and others who were selected members of the community. The Initiation Team Ministry was a permanent, functioning unit of the community. It met weekly to discuss the proselytizing activities of the community as a whole and the introduction, initiation and formation program of the community in particular.

"The greeters" were a subsection of the initiation team. The purpose of the greeters was to see that each person who had made contact with the community was greeted again whenever he came to a community function. It was important that their names were known, that each new person was introduced, that they were talked to and that something was known about them and concern was shown for their welfare. Greeters also had a second function of making contact with the person, usually on campus or at work, at times other than community functions.

The God With Us Retreat was the first in a series of initiation steps provided by the community, and a person who had experienced such a retreat was usually invited to attend a Life in the Spirit Seminar within the following week. Life in the Spirit Seminars were given periodically by members of the community supervised by the initiation team. Life in the Spirit Seminars followed the same pattern as followed in other sections of the country using the team manual put out by Charismatic Renewal Services in South Bend.

The Life in the Spirit Seminar had basically seven one-and-a-half hour sessions. The first four were informative about God's love, the plan of salvation, new life and God's gifts. The fifth session was spent praying with each person for Baptism of the Holy Spirit, and the last two talks were about how to grow in the spiritual life and continue to be transformed in Christ. Each Life in the Spirit Seminar was conducted by a person who gave a short talk, and then the larger group was broken up into small discussion groups of four or five, with two or three community members in each. The point of the small groups was to get people to discuss the information given in the talks and to convince them personally to appropriate it into their lives. A person who had completed a Life in the Spirit Seminar and had been Baptized in the Spirit usually was asked to join the activities of a household and to take an

active role in them.

Finally, the third most important event leading to union with the community was called the Community Weekend. Not long after completing the Life in the Spirit Seminar, a person who had reacted favorably to the community up to that point was asked to spend a weekend away experiencing more fully the life of the community. There was usually a minimum of four asked for each weekend. Again, a community household was taken over for this retreat, and the format of the pastoral and servant teams, with which we are familiar from the God With Us Retreat, was used. The pastoral team here was considered of the utmost importance so that the more prominent community members were usually part of it. A Community Weekend began on Friday evening and continued through to Sunday afternoon.

The pattern of whole life environment was planned again. More community members entered into the various activities of the weekend. Friday evening began with a party with several members of the community, especially members who had become close friends with the people being initiated. The evening ended with evening prayer and songs, establishing and following the pattern of all community functions.

Saturday was spent in talking, discussing, eating and playing. All the retreatments and pastoral team members went to the Saturday evening community mass together, and

after supper the evening was spent in a prayer meeting, where each new person was prayed with. The prayer meeting went on for a long, extended period of time with songs and prayer which got quite emotional for some participants. The evening formally ended with evening prayer.

Sunday began with wake-up exercises and general joviality as soon as the members were all assembled. The servant team prepared a large breakfast. Then all went to the Sunday community mass. There was a time after mass for socializing with the whole community, then back for lunch, talks, discussions and recreation in the afternoon. All was over by suppertime. The close contact over an extended period of time and the constant care and concern of the community members for each other and for the new people were constant reminders that the community was dedicated to love. The new people were told that you "can't really understand the community until you come to love it." This weekend experience was a very intense introduction to the whole gamut of community life and was intended to persuade each person to love it so that he could understand it.

One of the weekend talks was entitled "Living in People of the Promise." In that talk listeners were reminded that "we must surrender our relationships to Christ and make him the focal point of all our relationships. We have to be ready and willing to surrender our relationships to one another." But we most likely will

have problems doing this because of individualism. The theme of individualism as a potent force destroying so much of and so many people in the American society was stressed and restressed. The solution to individualism is "this community which God has called us to, this people which God has called us to be." In this community we can "declare war on individualism." And if we enter, not just physically and mechanically but with our whole mind and heart, into "the spirit of it, we will be changed and healed and learn how to love, to love well, how to love in Christ."

The whole vision of the community was re-presented, for it had been heard by each person before. But now it was clarified and reinforced. One of the talks recounted the history of the founding of the community, stressing how much the power of God was evident in the beginnings and how important it is to be able to live in a Christian environment.

The last talk, entitled "Relationships We Need," stressed the fact that love means "to lay down your life, to give yourself to another." The model for this kind of love was given by Jesus. The new model He gave us is very different from the model of the world. He taught us that

To love is to give your life away, to love is to surrender your life, to love is to serve, to love is to spend ourselves without counting the cost, to love is to live in this fellowship in the presence of God.

This type of love needs to be in all our relationships, but there is a hierarchy, an order, that we need to achieve in these relationships.

I guess my conclusions in all this is that wisdom and love go hand in hand. We need wisdom to love well. We need to ask God for wisdom so we can learn how to love. We shouldn't assume that love comes naturally, it is learned behavior. And we need to learn it from God.

We can see God's wisdom in loving by looking at the Bible, particularly "looking at the Old Testament," the way He treated His people. "He loved well. All was ordered to love."

This talk ended with a review of the covenant. Each person had been given copies prior to coming to the retreat. The various points were mentioned and questions asked for. By the end of the weekend the retreatants were told that they were going to be asked to join more fully in living a life together and to make a covenant with the community if they so desired. It is interesting that they were going to be given a lot of time to do this, to think it over and pray about it. However, by the end of the talk during which this had all been explained to them, they were told that if they decided by Thursday, they could come to an instruction course, and if they decided before the following Monday, they could come to a community Covenant Prayer Meeting. They were advised that after they had made their own decision they should talk to the head of the

household in which they had been meeting since they had been in contact with the community. The household head would in turn make an appointment for a get-together with a coordinator where all three would discuss their decision because "the decision is not a personal decision alone; it is a community decision."

The effects of such a weekend could be, and usually were great. One member has testified that

By Sunday dinner we were all in seventh heaven. There were four different tables to eat on, all different heights and shapes but everyone commented afterwards about how they could identify that dinner was the feast of the Lamb. We all ate slowly and quietly, a few people sharing. Everyone seemed near ecstacy. We even talked about the heavenly banquet.

And I remember Kurt saying "the Kingdom of God is here among us." So you see it wasn't much to make the connection; here we are sitting in the Kingdom having Sunday dinner.

After they decided affirmatively and began attending all the functions of the community, an initiation ceremony was arranged for some time in the future, generally a matter of two or three weeks, at which time they would make their formal commitment to the community. I witnessed two initiation ceremonies during my stay in the community. The essentials of the ceremony itself were quite simple. Each person who was to make the promise of the covenant was briefed beforehand by one of the brothers and was told what the procedure would be. During the covenant prayer meeting the new member was to stand up before the community at the

appropriate time and "share" anything he wished. This was supposed to be a sharing from his heart, and then he was to end by reading the promise. The promise said, "I promise to love you as brothers and sisters and to be loved by you in People of the Promise." After each one of the people had made this promise, the official entry ceremony was over. However, it was immediately followed by a session of praying over each one of the new people.

The session of praying over the people was done as Kurt decided the circumstances warranted. On one occasion it was done with the whole community present. While the people were being prayed with, the rest of the community also prayed and sang. On the other occasion the rest of the community was told to go to supper⁴ while the new members were being prayed over. The coordinators as a group came to each one of the initiates and prayed with him. There were usually one or two other people, close friends, praying with each person. Kurt always knelt in front of the person to be prayed with and asked him or her if there was anything bothering them or anything specifically they wanted prayed for. I will quote my notes from the time I was prayed over:

Kurt knelt in front of me and smiled and said,
"Father, we are happy to have you with us. We

4. On this occasion we were at a retreat house, and the supper was being held for us. I suspect that this was not the ideal way, but done only to placate the kitchen people.

hope we can be of help during your stay and that the Lord will work powerfully in your life." I forget the rest, but it was all shorter than the others. Then all the coordinators stood and prayed; my household head put his hand on my shoulder, but before he could rest it fully, Kurt must have motioned it away as he withdrew it immediately. They all prayed. Kurt asked that all evil spirits depart and that any anxieties or tensions be gone, by the living God, let them depart. Then all the hands descended on my head. There was more prayer that I should be relieved of my timidity and my reticence in doing God's work. As usual most all of them went into tongues and continued to pray. At one point Wayne gave a prophecy to the effect that the Lord would do great things and that the Lord would truly transform me into Himself.

The coordinators moved on around the room to the other people being prayed over. The pattern was the same all the way around. However, in some cases there was laughter and in some cases, crying. In some instances there was questioning about the source of evil feelings, destructive thoughts, temptations and so on. On this one occasion only one of the girls cried. She was sobbing almost uncontrollably.

The other initiation that I witnessed was longer. There were more people involved, and it was done totally in front of the whole community. Interviews with members indicated that most of them felt that the day had been full of expectation and that they had prayed a lot during the day. But nothing particularly unusual had happened except the presence of an air of excitement and expectation. They all dressed up for the evening. One fellow,

Ronald, before leaving his room, in a reply to a question of one of his roommates as to where he was going, said that he was going to be married to fifty people. "Of course they took it the wrong way." This was an analogy which the community was fond of using: that each brother and sister married the community.

Another brother remembered that the morning of the initiation day had been quite a traumatic experience for him. He had picked up a piece of fundamentalist literature and had read that the will of God was to be found in the Bible and that if you had faith, you had it, whether you saw it or not. This made his mind "come unglued." He did not know what to believe. He thought that he had already intellectually disposed of this argument, but now that God was entering his life in a real way, "Satan might be getting his last licks in." Satan might be trying to keep him out of the community on this most significant day. He said, "I didn't know what to do."

But then he got down flat on the floor, with his face down and his arms outstretched, and prayed:

God, I am totally at your mercy. I don't know what to believe. I am doing my best. I don't know what is going on. I plead for mercy. I am just going to take this step of joining the community in faith and trust that you will do something.

It took about ten minutes of praying in this manner before he convinced himself that things would be all right. "I

was totally emotionally upset." However, about ten minutes later things had been settled. He had decided to believe what the church believes and to join the community.

He also recalled that "that night was incredible." The brother had given him the little card to read. He remembered that he stood and said, "The thing that has really struck me is the love that is here in People of the Promise. It is great to see it and to be a part of it." And then he read his promise.

After each person had shared something and made his promise, the coordinators went around to pray over each of them. Each person had a prayer of exorcism and a prayer for his future. In the meantime the rest of the community was praying, singing and sharing scripture. It was almost like a normal prayer meeting, except that the atmosphere was charged. The man cited above had decided to "not be inhibited and just let it happen." I will quote his testimony in full because it gives an insight into what goes on inside a person's mind during this time:

I felt like crying; I just burst out within five seconds when they started to pray over me. I just felt like I had handed over my life; I had just died; there was an incredible sadness. Dan held me, first with his arm around me while Kurt knelt in front of me. Then Fred came over and held me for an hour, and finally Homer held me for another forty-five minutes. I cried because I was sad; I had just given away an awful lot. It was a complete step in faith I really didn't understand. It was something really big I had just done. I was just crying my heart out. I was very lonely and became more and more so.

At one point they sang "Amazing Grace." If you really listen to the verses, they are incredible. It says, "/have saved a wretch like me/." That phrase sent me to the bottom. All my sinfulness had been brought before my eyes; I was sinking, spiraling downward; at one point I had a sensation that I really didn't have a name any more. I had absolutely nothing. I was totally and completely gone. I am not exaggerating this. I know I experienced it. I thought, Ronald, you have lost your name; you've lost everything totally, completely; you are sinful.

When I had reached the absolute abyss, I started to realize that God loved me. God had his hand in this so powerfully that it blew my mind. That something so systematic, so deep and so powerful could happen that I am convinced that God did it. It took someone of His magnitude to do it. It was so systematic.

Just the realization that God loved me grew and grew, that just produced incredible joy, from absolute nothing to perfect joy, that's where I was. And I was crying all the time. Then they sang Psalm 89 and that was the first time I had ever heard it. It just blew my mind. I feel sad now, because I have become accustomed to it. But for the first few times I heard it, it blew my mind each time. For it says, "I have revealed my chosen servant and he shall rise in my name. I will celebrate love for love is built to last forever." I was just gone, I was crying, crying and crying. I cried some more, but I went above and beyond where I had ever been to incredible joy and then I came back to normal, just crying all the time.

I can't even remember the Prayer Meeting at all, but I was finally consoled by the end of it. I really didn't want to go back to campus. That was a treasured night in my life, and I didn't want to spoil it by going back to my room. Things that had happened in that two hours of crying-- that was really something else! God was revealing Himself in such a powerful way, I just wanted to hold that and think about it during the night.

It was the custom in the community that persons making the covenant were always invited to stay in their own

household if they lived off campus. But they were invited to stay off campus in a community household if they were on campus so that they would be in "a loving environment." This was important for the few hours after such an experience as the initiation ceremony.

The initiation evening was the end of the initiation process. But everyone in the community was required to take part in an on-going educational program called the "Instruction Program." The Instruction Program was set up to provide teaching for members of the community in matters of faith, morals and community life. Instruction One, consisting of fourteen lectures, was given the year prior to my visit. Instruction Two was being given this year. Many of the people who attended last year were attending Instruction Two, as they were to help in the discussion sessions. Instruction Two, in most cases, was giving the same talks as last year but up-dated versions. The topics of these talks included: faith, the guidance of the Holy Spirit, sin, repentance and confession, sex, community, marriage and celibacy, etc.

In concluding this chapter we see that the early part of a person's contact with the community was over an extended period of time. Each event was clearly part of an overall plan to present the community life and ideals to the person and then ask him to join. The tempo of the exposure was increased and orchestrated to climax in the

Community Weekend. However, all members continued to be formed and the community ideal was continually being reinforced.

CHAPTER IX

ASSEMBLIES AND OTHER COMMUNITY ACTIVITIES

Assemblies

The daily life of the People of the Promise was lived and expressed in two main categories of experience:

- (1) general community activities and assemblies, and
- (2) household activities.

The community had various forms of assemblies involving the entire membership; public prayer meetings, covenant prayer meetings, daily and Sunday masses, parties, picnics and retreats, as well as occasional happenings such as weddings, baptisms and house blessings. In addition to these, there were several other community activities that took up much of the time of the community members, but only part of the community was involved in each of them. These were the God With Us Retreats, the Community Weekends, the Initiation Team, the Music Ministry and the Social Ministry, as well as all the other standing committees listed on the organization chart in Figure 11.¹

1. See Chapter X.

In addition to these community activities, each household had a daily schedule, as well as household leadership retreat days, household study days, household special recreation and entertainment activities. Figure 9 summarizes the weekly community schedule, and Figure 10 presents typical household schedules. In addition each person was strongly urged to have an individual schedule, to help him keep all things in "right order." For all members of the People of the Promise there was a never-ending round of scheduled activity. One man said that before joining the community he and his wife were looking for things to do with their evenings, but not now: "What a whirlwind!" The time in People of the Promise "has been the fullest time of my life, and I thank God for all that He has done. Praise the Lord."

The main community assembly was the weekly covenant prayer meeting. (Chapter 4 describes such an evening.) The second most important form of assembly was the community retreat. This was not a retreat in the normal sense of the word but it was a time when the community came together for Friday evening, all day Saturday and Sunday. Members prayed, sang, partied and discussed. The community usually left its households and went to a location where all the members could live together, interacting intimately during that time. Ideally a retreat house or camp was used. Sleeping was usually arranged according to household

Sun.	10:30 am	Sunday Mass
	8:00 pm	Scripture class (or other type of teaching [usually 2-4 consecutive weeks, 3-4 times a year])
Mon.	5:15 pm	- 11:00 pm Community Covenant Prayer Meeting
Tues.	5:15 pm	Community Mass
	6:00 pm	Household night
Wed.	5:15 pm	Community Mass
	8:00 pm	Regular Meetings (Pastoral Council or coordinators, etc.)
Thurs.	5:15 pm	Community Mass
	7:30 pm	Introduction session to the Public Prayer Meeting Life in the Spirit Seminars Instruction talks
	8:30 pm	Public Prayer Meeting
Fri.	5:15 pm	Community Mass
	8:00 pm	Party at least twice monthly
Sat.		Household cleaning day
		Retreat work of the community
	5:15 pm	Community Mass

Fig. 9. Community schedule

Daily for off-campus (example)	Daily for campus (example)
6:25 am rise M-W-F	7:15 am rise
6:30 am jogging as a group for exercise	7:30 am morning prayer
7:00 am morning prayer	8:30 am breakfast (if no one had an 8:00 am class)
7:30 am breakfast	(otherwise the schedule was)
7:45 am leave for work or school	6:45am rise
5:15 pm attend community mass	7:00am morning prayer
6:15 pm supper	7:30am breakfast
9:45 pm night prayers (on nights without com- munity functions)	8:00am classes
	9:00 am classes usually (or study)
	12:00 lunch by units
	afternoon--classes
	units and household recreations on various afternoons as schedules permitted
	5:15 pm community mass
	6:00 pm dinner as household
	11:00 pm night prayer (on nights without com- munity functions)

Fig. 10. Household schedules

"units."² The two main retreats were considered to be those in September and January with a smaller retreat in June for just those members of the community who were going to be present during the summer, as many students went home during that time.

The public prayer meeting, or the apostolic prayer meeting as it was sometimes called, was considered important, but many individual members felt that it was more of a duty than a delight. Community members would miss this meeting without too much trouble, as it had a lower priority than other community assemblies. The public prayer meeting was where many people originally contacted the Charismatic Renewal and the community. During the period of the research the attendance was never more than sixty to eighty people, as various new faces came and went. A few community members were usually present before the public prayer meeting for an introductory session beginning at 7:30 p.m. where the Charismatic Renewal was discussed and some of the dynamics of the prayer meeting explained. People were exhorted to relax, be at peace, and feel free to enter in as much or as little as they liked. They should not be "disturbed by what you hear, for God sometimes works powerfully at these prayer sessions." It was

2. Unit was a subdivision of a household, usually three or four persons.

explained that they would probably hear people speak in tongues, for "this is their way of praising God." The introductory session also featured a couple of "testimonies," by persons who had been asked beforehand to be prepared to speak.

Concurrently with the introductory session was the Life in the Spirit Seminar for those people who were further along in the entry process. Also, at this time Instruction talks were given for older community members who were not participating in either of the above-mentioned activities. All the people from each group assembled at 8:30 p.m. for the public prayers to begin.

The prayer meeting would begin at near 8:30 p.m. with regularly designated leaders and musicians. The concentric circle arrangement of chairs with the leaders and musicians in the center was used. The format of the session was basically the same as the Covenant Prayer Meeting presented in Chapter V. However, there was usually more singing, and the songs were slightly livelier while silences were not quite as long. Prophecy, tongues, readings, sharings and singing in tongues were regular features. Someone from the community would have been designated to stand up and give a five-minute teaching on some aspect of the Christian life. To the uninitiated this seemed to flow in the context of the prayer meeting as the "teacher" would try to tie his talk in with prophecies, readings, or songs that had

already been used in the prayer meeting.

At 10:30 p.m. the leader would stand and thank everyone for coming. He was sure that "the Lord has been doing some powerful things this evening as he has been speaking to us. My own heart has been moved" in some particular way. He then made some public announcements about public community happenings in the coming week and asked everyone to attend and especially to come back next week. The final song signified the end of the meeting.

Afterward people stood around and talked. All of the community members, but especially the greeters, tried to make sure that they talked with all new people. The book table, which had been set up before the prayer meeting, was then opened for browsing and buying. All this was accompanied by punch and cookies. The room, usually a classroom on campus, was cleared out by 11:00 or 11:15 p.m.

Another form of community assembly, not used every week but used at least twice a month, was the community party. The parties often centered around national or religious holidays. They were usually held on Friday evenings from 8:00 to 11:00 p.m. The party included refreshments, dancing, skits and other activities which focused the attention on groups rather than interaction between couples. Most of the girls could dance fairly well but showed shyness at parties. I was struck by the number of men who could not dance.

One night a week, usually Tuesday, was considered household night. That was considered a form of community assembly although it was to be done in smaller groups. Each household was supposed to eat together and spend the evening together in prayer, discussion, recreation or just in general being with one another for the evening.

Other household activities included morning prayer as a household, said at a time when everyone could attend, even the person who had the earliest schedule. Lunch was usually eaten by students in their household units whereas other members of the community ate in whatever arrangements they could make due to their work. Evening prayer was spent together as a household at some prearranged time before bedtime. The evening meal was always eaten together as a household unless there was an exchange of invitations for individuals from one household to another. Eating outside the community was very rare indeed. Recreation was scheduled for the household, sometimes daily, but usually two to four times weekly. For instance, off-campus households generally exercised by jogging three or four times a week. Households on campus were encouraged to schedule basketball games or other types of recreation adequately throughout the week.

Each household had, or was encouraged to have a time when they would spend a couple of hours talking about their feelings, their problems and their relationships. These

meetings usually occurred Sunday afternoons. Also, a lot of counseling was done within the household. The household head and unit heads tried to speak to each member of the household in some depth at least once a week and, if there were members with special problems, to spend special time with them.

"Presence" in Community

To be physically present at the events and assemblies of the community was "an accomplishment but that was not enough." Each person had to be "spiritually present." And that was considered to be the harder thing to do. Kurt would say:

If the covenant means anything, it means that we should be present here and be ready for love. Unless you can be spiritually here, you cannot love. For the Lord calls us to love with a whole heart and mind and soul.

It was pointed out over and over again that you could not love if you were thinking of things in your own head: worrying about your exams, what happened today, the fight you had or what you should have said or not have said. If your time was budgeted properly, there was time enough to worry about those things and time enough to be present in the "here and now" at meetings of the assemblies, the counseling sessions, or whatever was called for. For "the Lord has counseled us to put aside our worries and live like the lilies of the field, and that is not

irresponsibility; rather, it is living in the here and now."

Jesus Christ was always considered to be in their midst when the community came together and therefore they were to be totally present to Him. Kurt reminded them usually that "we should know enough by now to know that we are not very good in loving." Jesus taught always that we should come to Him and He would give us rest and take our yoke upon Him and therefore our burdens would be light. Kurt said that when they gathered in an assembly "the Holy Spirit is present and ready to make us to be present, and He is ready to empower us to be present as children of God." He is ready to let God work in us and "we should let the spirit of God bring that readiness to life within us." The leaders sought to remind each person that they were always to be present to the community, even if they were away from it. This was clearly presented in Kurt's teachings on how to spend a vacation. He entitled the talk "Christian Vacation."

Every vacation should be an opportunity and "a means of entering more fully into the life of the community. We in the People of the Promise live a very intense life," and therefore a Sabbath or vacation from that makes sense. But vacation is hard for "it is difficult to be away from community life where we are supported." The goals of this time for us should be to relax and rest but to maintain

our Christian lives.

Kurt asked that everyone remember that our lives have been changing and that our families' and friends' lives have been changing. We and they are often "beginning to travel more and more in different worlds and circumstances." We must be on our guard and remember that environment exercises a major control over our lives, and outside the community the environment is different.

One fact to keep uppermost in our minds, he said, as we made vacation plans, is to "remember that you are no longer your own; you are Christ's; He has bought you with a great price." And therefore we can and we should make our vacation a present to Jesus. Before vacation begins "we have to set goals" by "planning and prayer and careful discussion with others." If we are not careful we will get "caught up in the life at home, and we won't be able to continue to live a Christian life." We owe it to the brothers and sisters to come back rested and refreshed. "It will be a sin to become dissipated and return for the brothers and sisters to deal with the mess." Remember that "you are married to the community in a real way. Do not prostitute yourself."

Kurt insisted that in one's planning one should want to avoid friends or situations which might create difficulties. "We should avoid them like a plague." Remember that good Christian fellowship is important. Also if you

can and do visit other communities or prayer groups "please give them our greetings, embrace them; you are our ambassador." Each person was exhorted to take plenty of spiritual reading. The community-recommended list was available.

Prophecy

Within the assemblies, community or households, there were various means of presenting the vision, bringing about unity and peace. Prophecy was probably the most important means by which the vision of the community was presented. The members of the People of the Promise clearly believed that prophecy was the Word of God spoken to them. They do talk about the need to "discern the Spirit," to discern the Word of God, and they admitted that while prophecy is the Word of God coming to them, it may be mixed up with personal anxiety, personal fear and personal thoughts of the individual giving the prophecy. So the prophecy "must be tested." However, in practice, it was interesting that certain persons gradually became known as having a ministry of prophecy, and their prophecy was given more and more credence. A prophecy was always spoken in the first person, and usually the person sat quietly with his eyes closed when giving a prophecy. When prophecy was occasionally spoken in tongues a leader of the assembly would say, "Let us pray for an interpretation." The interpretation was usually presented by a second person, although

occasionally the same person would interpret his own prophecy. Interpretations were not thought to be verbatim renderings but English versions of the prophecy.

Prophecy was possible any time the community was in a prayer session whether it was the whole community, a household or a smaller group praying. Occasionally, usually at the end but sometimes at the beginning of a prayer meeting, the leader would ask, "Is there a prophecy of the Lord for us?" One time near the end of about a three-hour prayer meeting, that happened. After the question there were about five to eight minutes of silence. Finally, one of the "tested" and recognized prophets, Glen, spoke up and said, "My people, I am building you a temple holy and pure in My sight. You are to be the building blocks." This prophecy was given at the end of a retreat during which the members had been talking about the Lord building a new temple, building a new house, and the community members were to be the building blocks.

The community at first wrote down, but later began the practice of tape recording, the prophecies that were given in the Covenant Prayer Meeting each week. These prophecies were passed out to the community in mimeographed form with a list of scripture passages read by any person during the prayer meeting. It was recommended to the community that these prophecies and scripture readings be studied, meditated upon during the week, and even discussed. Three

examples will serve:

My people, surely you know how my heart has burned with love for you even when you did not know me. My heart has burned with love and compassion for you even when you turned away from me. My people, my sons and daughters, know how I long and how I have desired to see the fullness of my love and my compassion in the midst of you to mature you. How I long for my own love to flow through you. My people know that I have loved you even when you did not love me. Open yourselves to the fullness of mercy and compassion which I have for you. (Given January 29, 1973)

My people, I do live among you. When you suffer I suffer; when you give praise to the Father I praise the Father. This is the mystery which you will come to know and love. Oh, my people, I wish to bring to completion my marriage with you. I wish to make you my full bride. I wish that you be my complete joy; turn your hearts from everything that will divide you. I want you to be mine, full and complete. (Given January 29, 1973)

My people, from week to week you hear me call you to go deeper and some among you say "I can't," "I cannot go deeper." And I call you to surrender your wills even to me. I call you to surrender your spirits even to me. And as you give up your spirit to me I will show you the way. My people, I am calling you to give yourselves totally to me. Put your spirits even into my hands. It is true that on your own you cannot go deeper but if you put yourselves into my hands, I will heal you and make you whole and you will go along my path. My people, I call you this night even to give your spirits more totally to me, to place them more clearly and decisively into my hands. (Given February 19, 1973)

The prophecy may be used somewhat in the form of teaching, and Kurt had a habit of giving such rather long prophecies. The following is quoted from February 5, 1973:

My children, I have a lesson to teach to you. Hear the word which I would speak to your hearts, for I have come in order that your joy might be complete. Let your joy, then, be in me and it shall be complete. My children, look up around you; open your eyes and look. Do you not see me? Here is your joy. Then set your hearts on this joy which I am creating among you. Let this creation be your joy, and your joy will be in me and it will be complete. I tell you this, that you have not fully set your heart on me now as I am among you. But I also say that here I am, to draw your hearts. Do not be afraid to see my presence here among you as your joy and your hope. I tell you this: set your heart on my presence among you. Make my presence among you your joy, and you shall know perfect joy, and no one shall take your joy from you, for I will be with you rejoicing all the days of your life. I tell you this, my people, that you are sad and that you are discouraged because you have not set your hope on my presence among you. And I say this to you: Let me be your joy and your joy will be complete. Look around you and see me. Behold my presence among you. This is the work of my hands. This is my presence among you. This is my own holiness which I have established. Do not think that this is your work. It is my presence which has called it into being. Here is my body, my presence among you. Let me be your joy. Even now in your heart make me your joy. And cast off, and cast aside the clouds and the darkness, and rejoice in your heart that I have established my presence among you, and your joy will be complete. Day by day I say this word to you, day by day I would put this word in your heart: Rejoice, for this is the day which I have made, the day when my presence hovers over you and makes you into my body. Let your joy be in me and my presence among you, and your joy will be complete. And mourning and sorrow and tears will be no more. I tell you that I have established it; I tell you it is accomplished.

Glossolalia

Speaking in tongues was another means that, in one sense, reinforced the message and, in another sense, was

the mark of having received the message. One of the girls in the community said that when she first got the ability to speak in tongues, she was alone. She was praying, thanking and praising God, but the words seemed inadequate to express the joy and the feeling she was having. She began to wonder, and all at once it seemed as if she were inventing words to express what she was feeling. As it turned out, she later realized that these invented words or sound syllables were tongues. However, most people first speak in tongues at a prayer meeting, often while being prayed over for the Baptism of the Holy Spirit.

The People of the Promise did not have any teaching techniques for receiving tongues except the prayer meeting format. However, I attended a regional conference where anyone wishing to receive the "gift of tongues" was taken into a room where there was some preliminary singing, then an instruction to speak out phrases, letting the tongue be free and relaxed. A person already possessing tongues stood beside each person, and as tongue speaking occurred in the room, that person spoke loudly near the initiate's ear.

In the community it was common practice to speak in tongues at various times in common prayer meetings. At the beginning people usually talked about speaking in tongues also in their private prayers. But, as time passed, their private prayer became quieter or verbalized

in English, and tongues became limited to prayers in public.

Tongues were not prayed helter-skelter in a prayer meeting, but came at very recognizable, patterned times. People might speak quietly in tongues at various times, but usually one of the initiators, one of the leaders of the community, began to pray out loud in tongues, and this brought a reaction where most of the people in the assembly began to pray in tongues. Most of the time, praying in tongues in community assemblies turned into singing in tongues. Again singing in tongues usually was started by one of the initiators in a very slow, quiet, soft way but was soon taken up by others so that there was full volume singing by almost every member of the community.

Within the People of the Promise, the singing in tongues was rather melodic and Gregorian-like in its sound pattern and tonal quality. Harmony was involved. The singing in tongues rose from a very low, quiet beginning to a somewhat faster and much louder expression so that there was a gradual but rather steep climb in the volume of the singing. The singing might reach the high peak volume and stay there just a few seconds and then rapidly decline into silence, or the singing might continue for two or three minutes at a very high volume and then rapidly decline and fade out. Members of the community said that the times of tongue singing in the community were the most

expressive of joy, ecstasy, happiness, peace and unity.

Different communities have different sound patterns to their tongue speaking. A People of the Promise member went to another community for a week. When he returned, his tongue sounds were noticeably different. It took another week before they returned to the regular community pattern.

Teachings

Teaching was another form of presenting the message and of reinforcing decisions. This was usually done in community assemblies although it could be done at any other time a talk was given. Teachings were usually given by one of the coordinators of the community although others might, on occasion, be trained to give one of the talks.³ If someone other than the coordinators spoke, he generally would go over the notes of the coordinator's talk and try to present the same talk. Often, if the coordinators could not be present to give the talk and no one else felt he could adequately present the same thing, a tape recording of the coordinator's talk would be used. Then another member would lead a discussion of the tape.

3. This refers to talks given in community assemblies or retreats. The two regular priests who said the community masses would give lengthy homilies which might be considered teachings, but they were in the form of preachings.

Several characteristics of teaching can be seen by recalling many of the presentations in Chapter VIII. A prominent characteristic is the frequent habit of quoting the Bible. After reading the Bible literally, there would often be a long paraphrase of the same thing. During the rest of the talk there would be much use of biblical phraseology. The biblical words used would bring back the same allusion and add further authority to what had been said.

The teachings always made an effort to relate to what was happening in the community or in the world that the members were living in, the present American society, the world in general, the American church, the Church in general. Some effort was made to put all this into an historical perspective. Of course these were quite general referrals, but specific points were made by individuals.

Also, the teachings dealt with problems that members might encounter, and, as a rule, the talks followed the form of presenting what the problem might be and then going on to present alternate solutions. The solutions turned out to be the point of the talk. The problems were presented under the form of saying "some people might say that" or "there is some sense in what they say." The speaker briefly talked about how it might be true. But the point was made that there is a sense in which it is not true, and then an alternate explanation was given.

Sometimes it even was said that "some people might say that this is true, but I say bluntly that it is not true," or simply "that it is not true."

Songs

Songs were another recognized strong teaching tool of the community as we saw in Kurt's introductory talk in Chapter VIII. Songs were recognized as a major method of bringing people together into a bond of unity, and thus the music ministry was a major ministry of the community. Its responsibility was not only to provide musicians for various events but also to choose the songs, except in cases of prayer meetings where the leader most often did the choosing. The music ministers also were responsible for keeping the community song book up to date and sufficient copies supplied.

Specific songs were chosen because they created desired moods at specified times, and the tempo of the song was controlled so as to help establish the mood. The musicians were also limited to "strumming" for they "serve the community." There should not be any one "out front" showing off individual talent. Community members memorized most of the songs; therefore, their hands were free and the song was seen and treated as a prayer, as we saw in Chapter VIII. Many of the lyrics were based on, or paraphrases of, biblical texts, and while the song was

sung, people freely associated the words with their own lives. Thus the words of the songs strongly reinforced community and biblical teaching.

A few examples have already been seen, e.g., "Look Beyond" in Chapter VIII. That was often used as a communion song at mass and also at many other times in the sense of looking beyond all these things and seeing Jesus. Another favorite is Psalm 89, and we saw in Chapter VIII how this song would evoke powerful emotions or be associated with them. Psalm 89 reinforced the belief that God has given People of the Promise a covenant which would last forever. It was often used as an ending song. At that time it was usual for members to lock arms while singing. It created quite a mood of togetherness by the time it was finished.

Several other songs, too lengthy to quote in their entirety, serve similar purposes. We will see the chorus lines of a few, but there are many, many more.

Alleluia, alleluia, give thanks to the risen
Lord.
Alleluia, alleluia, give praise to His name.

In Him there is no darkness at all: the night
and the day are both alike.
The Lamb is the light of the city of God; shine
in my heart Lord Jesus.

I place all my trust in you, my God,
All my hope is in your mercy.

All I have and all I do I give to you.

Come and go with me, // To my Father's house. //
 Come and go with me, // To my Father's house, //
 Where there's joy, joy, joy.

Into Your hands I commend my spirit, Oh Lord,
 Into Your hands I commend my heart.
 For I must die to myself in loving you,
 Into Your hands I commend my love.

The recreational part of the song book contained approximately 160 songs, none of which were current popular songs of American youth. Some such were explicitly forbidden, e.g., rock songs. Once one of the musicians began a modern rock piece, and the members joined, clapping and singing. But Kurt called a halt saying, "I think we're out of order." About half the songs for recreation were religious and special occasion songs. There were several popular traditional folk songs as well as biblical folk songs, e.g., "All My Trials," "Battle of Jericho," "Dry Bones," "Jonah Swallowed the Whale," "Noah Found Grace."

Whenever members of the community traveled by car for more than a few blocks they often sang these songs from memory. This made a strong impression on visitors or prospective members. One member has said that when he first came to the community, "I was deeply impressed; the people there just really loved Jesus; in everything they did they love the Lord, even to singing in the car."

Songs were used to begin and end most functions. They were used to create moods and to control situations. A good example of control was the ending of a party or a time of community recreation. The musicians would be asked to begin playing one or two fast folk songs until everyone became involved. Then another one or two, slower and more religious songs, were sung. The group would then be ready for night prayers in common. A favorite song to end such an occasion, and the one most often used was "Come Follow Me." The men and women automatically sang their parts, and a few people harmonized.

Come follow me from the dark of the skies to the light,
 Come follow me from the fields of your battles
 and your strife,
 To the land of the living from the / land of the
 dead,
 You'll be free from your fear, you'll be / free
 from your dread,
 Come follow me to the skies up on high,
 and you'll see the way to the light.

Come follow me from the ocean of your tears and
 your pains,
 Come follow me to the land where God's peace
 ever reigns,
 From the stormy clouds of black to the / sky break-
 ing through,
 I'm not saying you'll not have sorrows, by I'm
 saying you'll be new,
 Come take my hand on the road to the heights,
 And you'll walk in the pathway of love.

Men: On this earth you'll find / sorrow and
 pain till you die,
 Women: But only listen, and you'll find that
 God's love will supply
 All: Through His Son Jesus Christ, When He /
 came and He died,

Who now is arisen and He calls to you
and I,
Come follow me, take His hand to the
heavens,
And you'll live in the pathway of love.

Women: Come follow me, to the heavens, come and /
follow me now.
Men: You can hear His voice speak to you /
showing you how,
All: If you seek for His truth, you will hear
His voice of love,
Doesn't come to condemn you but brings /
peace from above,
Come follow me, you and I, we will walk,
All the way on His pathway of love.

Skits

Skits were used in the community to celebrate birthdays and other special occasions. On Monday evenings at the covenant prayer meeting, the household in which a person lived was expected to celebrate a member's birthday during the meal before the whole community by presenting a skit about him or her. The skits were usually done in some scriptural form or alluded to some moral or commendable quality about the person. Each person having a birthday that week was presented with a cake with candles on it and the whole community sang "Happy Birthday."

Skits might also be used in connection with celebrating special feast days at parties. The skits presented then were almost always based on biblical stories. Skits of this nature were well thought out and planned beforehand.

One of the most popular skits presented during the year was about Jonah and the whale. It relied to a large degree on actions, but essentially Jonah was among a group of sailors rowing out to sea when a storm came up. They started throwing things overboard; these items were the talks of the coordinators and various other items belonging to the community. Everyone laughed, and finally Jonah was the one thrown over. This was so popular that it was presented three or four times during the year. Presentations here would be at a loss because of the needed visible quality.

Sharing

Another technique of reinforcing and sharing the vision was "sharing" or "testifying." These terms are almost synonymous. Sharing can be public or private but usually has a more intimate quality. Testifying and public sharing are synonymous. Sharing has the connotation of talking about what God has done in one's life, and that involves everything. At prayer meetings, retreats or times when there were guests present, specific people would be asked beforehand to "come and share what the Lord has been doing in your life." At suppertime meals, when the community was together as a whole or in households, the head took the lead in asking each person around the table what the Lord had been doing in his life that day.

The person sharing at a meal remained seated and sometimes during a retreat or prayer meeting that procedure would be the same. But if the group was very large, the person sharing stood up while testifying. A typical sharing at a prayer meeting or a large retreat went something like this: the person dwelt on the fact that he was from such-and-such a city, that he had gone to Catholic schools (or not), how he had been raised by his parents and how things had gone (usually bad). He had been a Sunday Catholic. He usually went to church with his family on Sundays, and there was not much more than that. When he came to St. Mark's, his life changed. He became lax in his religious duties, got into drugs or sex or carried on uncivil or immoral conversations, etc. A large proportion of the time was spent dwelling on all the "bad" aspects of their previous lives.

Finally, the person testified that he came to realize that this was not what he was supposed to be doing. Usually he felt depressed, had problems and wondered what was going on. Sometimes a dramatic event happened, and sometimes slow recognition dawned, but inevitably the testimony was that their personal relationship to Jesus changed just prior to or when they were introduced to the Charismatic meeting. They testified as to how that meeting had really changed them, how it had given them a new perspective on life. They told how it had helped them keep

away from drugs, etc., and reorder their relationships. The particular point, of course, was that their time spent in the People of the Promise community had been the happiest time of their lives. After sharings of this nature were completed, many of the community members would say, "Praise the Lord," or "Thank you, Jesus." If it was a large gathering the head of the meeting or prayer group usually stood up and said that he had been struck deeply, that this "had hit a chord in my own life and my own experiences."

Occasionally the sharer recounted an experience of "healing." It usually was an inner, psychological or spiritual healing, but occasionally some aspects of a physical healing would be related. One night, Glen shared about how he had been feeling rather sick a couple of days before and had very little sleep. While the household was praying one evening, he had felt worse. As he got up to leave the household night prayer, "there was a sharp pain in my right side--very painful," and he just stopped and asked the brothers to pray for him. They did; as he got up he realized that "the pain had gone away and has not returned at all." In fact, he has felt very good since then.

Clarence had had a motorcycle mishap the week before which had been of major concern to many of the community members. He had several cuts and bruises on his leg. He shared at a public prayer meeting and said:

Yesterday I went back to the doctor, and the doctor was very surprised. When I first got my leg hurt, the doctor told me that I would have a real rugged scar. The cut was too rugged to be stitched up very well and was very deep and would take a long time to heal and leave a big mark. But yesterday he was surprised at how much the leg had healed and said that I would have very little scar or no scar.

Clarence had felt so bad thinking of going back to his home during the summer and having to go to the pool with a big scar on his leg, and he now praised God for the physical healing that He had given him.

Social Customs

Other means of reinforcement of the vision of the community were the constant reminders to oneself, and others, of how one should act on various occasions. For instance, the purpose of a meal was occasionally the topic of conversation in each household. Each new member was to understand that mealtime:

Should be a time of relaxation at the end of a day. It should be a time of refreshment, a time for renewal, a time for reaching out before the Lord. This should involve a certain time of prayer.

When a guest arrived for a meal, one of the brothers or sisters was asked to explain the "order" for the meal. He informed the guest that

We like to listen to each other so only one talks at a time. Also we are used to pointing to get something passed at the table. If that doesn't work, a soft word would be fine. That's so we can better listen to each other.

Rather than taking offense, guests were usually impressed with how much the community had thought about these things and how it had "expressions of holiness built into their lives" so it was "not just a haphazard thing." The household head usually took the lead in asking people to share what God had been doing in their lives, beginning with a guest, or sometimes with someone else to set the pattern.

Other ways of bringing about acceptance of and participation in the vision required the frequent confession of sins and guilt of individual members to each other and to the general community. Everyone was urged to privately ask forgiveness from anybody he had wronged. In public assemblies whenever a brother or sister said, "I ask your forgiveness for . . . ," there was an immediate murmur of "I forgive you" by others present in the room. This was to foster a reuniting, a further deepening, of the union of people. Sin, as the community saw it, was a "life orientation," a direction which had values, ideals, goals and objectives of which God was not the center. The "core of a sinner was rotten," no matter what the exterior of his life was like. "The basis of each household is that each of you is a sinner, and the emphasis of our life is on repenting." How can I turn my life over to the Lord "if at the center is a hard heart? That makes all else cockeyed."

Another reinforcing, all-pervasive pattern was the way people spoke to each other. The emphasis of all their

conversation, either sharing or private talking, was on feelings, and they tried to avoid talking about concepts. They tried to talk on a very practical level and to avoid the discussion of abstract ideas. It was the teaching of the community leaders that abstractions were a source of dissension and therefore avoiding them avoided arguments.

Greetings were of a special form also. Typical greeting formulas were "praise God" or "praise the Lord" or addressing the person as "brother" or "sister." Greeting and parting was almost always accompanied by an embrace, which we will discuss later.

Dress in the community was, as a rule, that worn on an average American campus. Girls wore dresses modestly long; sometimes slacks were preferred. For the most part necklines were high. Several of the girls wore homemade clothing, as some of the women were good seamstresses. The year of 1973 saw long dresses in style in American society, and the women liked to wear these for dress-up occasions. The men wore regular colored shirts and pants, while the leaders of the community usually dressed with a jacket and sometimes a tie. On special occasions, of course, such as picnics or parties, appropriate clothing was worn. Hair for the men was kept rather closely trimmed. There were a few moustaches, but beards were not worn. A couple of the men let their hair get somewhat long and were made the source of jokes and jabs by Kurt.

Drugs, sex and tobacco were not to be used in the community. Light alcohol was served at parties, and often the men would go out in groups for a beer. Occasionally some of the women would go along.

Community members were encouraged to listen to tapes made by national charismatic leaders and even tapes of the talks of their own leaders. They were also encouraged to take notes constantly during talks and to read these and pray about them, as we saw in Chapter VIII.

Each member was encouraged to devote five to ten hours per week in some form of service for the community. In fact, a job was assigned to each member: bookkeeping, typing, counseling, taking care of property, taking care of community library books and tapes, etc. The job assigned depended on the relative importance of the person or sometimes as an encouragement for more commitment to and more participation in the community. The community kept a community resource file so that any special talents or abilities of the members were known.

Love in the community was defined for each particular situation but abstractly was said to be "willing service." Learning to love was the most important task of each individual member, and he was always helped to learn concrete ways to express love in word and act. Learning to listen was a most important way of loving as we have seen before. Thus, only one person spoke at a time in most situations,

especially at meals. Affection was listening and making sure everyone had a chance to talk and to be listened to. Speaking in the community usually took the form of sharing, sharing of deep and personal revelations about feelings.

Love was also shown in greeting words. Almost never were hello and/or goodbye said. Rather, "Have a good day," "God bless," "Praise the Lord" or "Peace" were the usual forms. Also in the community love was to be expressed by concrete actions, one of the more dramatic being the embrace. This was used at all greetings and partings and often in between.⁴ There are various degrees of embrace. Some are long, a sort of resting in another's arms, sometimes with light mutual stroking. Some embraces are light and quick. There are variations among men as well as between men and women.

Men will sit briefly, each with an arm around the other's shoulder, as the women or married couples do for somewhat longer periods, usually in individual conversations. Single men and women do not sit this way. In group meetings, everyone sat quietly, closely, usually in an arrangement of concentric circles. During the meetings at particular times or as a meeting comes to a close, members often stood with interlocking arms and sang.

4. This is true within the community buildings or near them, or in large public charismatic gatherings, but the embrace is not practiced, or only rarely so, in public places, except in church.

When a person came into the community he or she was asked "not to enter into any serious guy-girl relationships for a year" so that he could concentrate on his other relationships in the community and with God. In practice most, if not all, of the members interpreted that to mean that they were not to date, even those in the community, for over a year. Besides, everyone was so busy that finding time for dating would have been almost impossible.

The elders of a household would make a weekend retreat at the beginning of each semester. They would "go over all the people and how to deal with them." What goals the pastoral ministry should have for each person in the household were discussed as well as how these goals could best be achieved. In addition to that goal setting by the ministry team of the household, each person was encouraged to sit down with his unit head or the household head each week and discuss how he was doing, what the Lord was doing in his life and any particular problems he might have. Minor problems were listened to and suggestions made, for instance, that they pray more. Sometimes help would take the form of giving them extra work to keep them busy or asking one of the other brothers or sisters of the household to take more time to talk with them and be with them more. If there were serious problems, these were taken to a coordinator, usually Kurt. Occasionally, the coordinators would decide that some other person in the community should be

sent to give them counsel. As far as I know, no person ever received counseling, guidance or help from anyone outside of the community, other than for confession.

The Ministry of Healing

The policy stated at the beginning of January, 1973, was that "the ministry of healing of memories and deliverance will be practiced in regard to thoughts and behavior." This "ministry will be increasingly used." It has been used effectively in the recent past. Therefore, "counseling outside the household will cease immediately except specially approved cases where special psychological problems are involved." It was the desire of the coordinators of the community that the regular counseling be done in the household over the table because "these things are mostly of public nature and knowledge anyway, and of public concern. Therefore, they should be dealt with publicly. This will also be an occasion for healing and transformation."

Praying for healing of memories and for deliverance was used at various times in the community. Always during the initiation ceremony after the candidate had made his promises to the community he was prayed over for healing. At this time there was a prayer asking any demons or evil spirits to depart. George said that during his experience of coming into the community, he had been gripped with "a real animal fear because of some of the things that were

going on with others." He just did not feel he could go through with it. The brother sitting on his left had been delivered of a demon and was making all kinds of noises during the time he was prayed over. George said that Kurt ordered the demon to stop speaking and then continued praying with the man. Then Kurt came to George and asked if he was afraid, and he said "Yes." Kurt then prayed that fear would be taken away and that he would be healed of memories. This was such a relief that he cried during the rest of the evening.

An informant told me that Kurt wanted to sensitize people in the community to the legitimacy of "Deliverance Ministry" and had invited Father Tom to give a talk, some of which was quoted in Chapter VII. Soon after that Kurt himself started to pray more seriously with people for deliverance. During the prayer meeting at which Father Tom spoke, Sister Martha threw holy water around the room, sprinkling the people at the prayer meeting and saying part of the official exorcism prayer of the church. It became the practice of several household heads to sprinkle holy water around the household occasionally during the week. Several informants thought that "about half the community went to see Father Tom while he was there, to be prayed with for demons." However, several of these people began to feel the need to be prayed with again after he had gone.

I will quote testimony from persons present in two cases of deliverance ministry. These cases are documented by the testimony of the person being delivered and the testimony of at least one other person present at but not involved in the deliverance.

Clarence testified that he was

. . . completely dissatisfied with myself. I felt I had utterly to forsake my own wisdom if I were to enter into People of the Promise. Therefore I was ready to sacrifice a lot of time for study. But this continued to be a problem for me throughout the coming months. I had a divided heart and couldn't give myself totally to People of the Promise. I felt guilty about how much my mind dwelled on studies. I decided the only way that I could come to deal with the problem was to ask Kurt for his help. I went to see him one afternoon and he said he had given up on me before. All those times before I hadn't listened to what he had said, I was stubborn, that I didn't believe him, so he didn't want to force me to do anything. This made me feel that I had really hurt him and I asked his forgiveness, and he forgave me. He put his arm around me. I was told the only way I could deal with it was to completely surrender to the community and to trust him. But he knew what problems I had with complete surrender.

It was a couple of weeks later that Kurt approached Clarence and said that he thought that now he would be able to help Clarence's problem. He had reflected and prayed about the problem and could see how it might be helped.

Clarence continues:

Now, he had been counseling me for some time prior to this, and during that time we had discovered that I was drawn toward a father figure, teachers and so on. And that I wanted to hold on to an intellectual grasp of life and reflection and reflecting upon it. Also we had come

to see that I was unsure of myself and that I could not trust anyone else. Kurt told me that the only way to keep simplicity of heart is to shut out questions. I didn't understand all that was involved and I didn't understand all that would be involved in the Deliverance Ministry but I knew by taking part, talking about the past in an intense way, we could come to identify major patterns of sinfulness and weakness and by identifying these patterns and praying about them, maybe I could overcome them. I wanted that more than anything else in the world.

Clarence tried to get an appointment to see Kurt but because of Kurt's busy schedule it took several days, until one night, midnight, in Kurt's office with two other people present. Kurt started the Deliverance Ministry. The first part consisted of

. . . confronting me with my past history. I came to see there were no bonds of love in my family, but only fear and hate. For some days before that I had been reflecting and getting ready and preparing for this.

I now see that my family was dominated by a terrifying darkness. I would even lie to remain righteous and well thought of by my parents. Jesus, I am a hypocrite and Pharisee, very self-righteous, and I am a liar. I hold indifference and contempt for my brothers and sisters. I am lost in my own world of self-centeredness and dreams and I am proud, I am afraid and anxious. But I renounce these patterns, teach me how to come out of myself and be confident in love.⁵

During the actual deliverance ministry I came to see how studies were used to gain an approval of my parents and how I used them to be arrogant and proud, and to be withdrawn into myself, from family and friends. I came to see that I had used studies in a sinful way. Kurt said, "You

5. The quotations in this area come from a diary kept by Clarence during this time.

think you are a wise man but you have no wisdom at all." Actually he had said that a week earlier. Then the session began to get into demons and how they might have gotten in control of my life, because I had been into dope at an earlier time of my life. Kurt began to pray for healing of memories and for deliverance. He started by sprinkling holy water around the room. He called upon the assistance of the saints and of the Blessed Virgin. Then he began to command Satan to leave, and he said that if anything comes into my head speak it out. I said, "this is very funny." He said, "I understand you think it's funny, but it is really serious." Then he began to call on Satan again to stand up and speak, to make himself known and to come forth. By that time I said several things: pride, lust, fear, sensuality, fear, anxiety and there may have been more. These were all called out and told to depart in the name of Jesus Christ. This lasted until about 3:00 a.m. when we all left and went to bed.

Another incidence of deliverance concerned Timothy who had gone to Kurt and asked for help with his whole sexual problem. He had heard of the healing of memories and the deliverance ministries, and "I wanted it badly." But he was put off for a week or so and became impatient. Finally, one day he was told that the following day he could come over to Kurt's office.

He kept waiting in the living room until nearly midnight. He entered the office; with Kurt were two other people. The room was very dark with only one light burning. Timothy tells what happened:

Kurt explained, "we will try to get at the root of the problems, because your sexual problems are only a symptom of something else." He prayed over me and the first evening was spent by him listening and me talking about my past life. He asked questions which brought to the fore many

of my past resentments. He interrogated me about my whole past family life and drew out of me my deepest fears. Especially, we were talking about the relationship between my mother and father, about my using dope, and how deep the effects were and how Satan may have entered into me during those times. By the end of the session I was advised that "next day, tomorrow, these old resentments might come to mind, but just forgive the people from your heart." Sure enough the next day they did and I kept up my will all day to forgive them. Around 3:00 a.m. I went back to campus and went to bed.

The second night was the big session which began around midnight. It began with a prayer again and it was explained to me this was going to be a deliverance session. There might be some forces operating within me. The prayers began by sprinkling holy water and purifying the whole room. Again the lights were dimmed and one of the brothers was praying the rosary. Kurt stood in front of me and said, "Sit back and relax; see if you feel anything. You have full control of yourself and you shouldn't do anything irrational." He continued praying and asked if any names came to mind. Nothing happened to me even though I was trying to think of any possible names.

After a while though he exorcised a whole slew of spirits including the spirit of pride, arrogance, anger and lust, all in the name of our Lord Jesus Christ and through His blood. During the session Kurt said the prayer of exorcism that everybody in the community has as he sprinkled holy water over me.⁶ Finally at the end I felt another presence entering me and thought it was Michael, the Archangel. But I felt a great peace.

For some time after that I felt a certain sense of peace inside, felt that I was beginning a new life and was able to be kind and gentle, without being nasty and arrogant to people, but this gradually wore off. I had told certain people that I was prayed over and delivered and what a great thing it was.

6. Father Tom had passed out a prayer of exorcism and many people in the community said it. Some even carried it with them.

Timothy told his household that he was being "transformed" and that he "was getting a new personality." One of the brothers testified that "Tim was boasting, and said that he was up to three or four each morning being exorcised, that evil spirits were resisting, but that they had come out in the end." The other members of the household did not know what was being exorcised exactly, but they thought that "this was exciting." They thought that Tim would get rid of his intellectual domineering attitude, and they were praying for success.

Another instance of prayer for deliverance was done in my presence. One of the brothers in my household had been expecting great things from the retreat in June, 1973. This had been a constant theme on his mind, and he had spoken about it for two to three weeks prior to the retreat. The first night of the retreat did not go well for him, and the next morning he was very upset and "felt bound." After talking to the household head, he felt he was being bound by some kind of evil spirit and was not being open to the retreat, and he wanted to be prayed for. The household head, this fellow, another brother and I sat down and talked with this brother for some time. Then we all stood around him and placed our hands on his head as he sat in a chair. We prayed silently while he said the prayer of exorcism, which he carried in his billfold. While he was saying the prayer, he became very excited,

nervous and anxious. His voice was quivering, and he was shaking. Three times during the course of the prayer, each time when he said the name of Jesus, he dropped the card and had to bend over and pick it up. Finally he finished the whole prayer and continued praying with the rest of us for another couple of minutes. Then he stood up, embraced everyone, heaved a sigh of relief and said, "I feel much better."

One of the girls, Joyce, traveled west to Portland during the summer vacation and there was given deliverance ministry. She said that "after that, I felt like I had been let loose in a lot of ways." She received the deliverance ministry while attending a prayer group in Portland, where she and several other people were prayed over. The team doing the deliverance would "bind every demon within you with the blood of Jesus." Then they would discern which ones were there. "They would then demand them to leave in the name of Jesus."

I was told to blow out of my mouth and they would come out. Now, they didn't come out making a lot of noise, but a couple of really bad ones did come out of me--Yoga, astrology, and nervous tension. About twenty-five in all came out.

She said, "they named them to me; I really wasn't discerning at the time." Then I asked how she could tell that this was all true. "I could tell," she said. "I had been deeply involved in these things before and I could feel them coming out." Clayton went out east for a week's stay

at Ann Arbor, and there he "received deliverance ministry" and he had "about five or six demons delivered from me."

The deliverance ministry in the People of the Promise was considered a confidential affair. It was known by the pastoral team of the community, of course, and usually the pastoral team of the household in which the member receiving the ministry lived.

Language

One last item of major importance was the community language system. This was a complex phenomenon, and it is only possible to scratch the surface here. Many words had special meanings for community members, differing from regular social usage. Certain phraseologies, i.e., jargon, were used. The word use stressed feelings, not thinking, and as a rule was on the practical level and not about abstract ideas. I will make comment on certain words and phrases.

Share--as we saw before, meant to talk or more specifically to testify, or at least to speak of how God was working in one's life and how one felt about all that is going on. Sharing was meant to be positive, to edify, or "to have a conversation self-consciously as a Christian."

Are You a Christian?--This question meant, "Are you a Charismatic?" or "Have you accepted Jesus as your personal Savior?" or, more concretely, "Have you received the

Baptism of the Holy Spirit?" This was meant to distinguish between a "committed Christian" and a "cultural Christian."

Need to be healed in that area--meant someone (you usually, maybe me) needed to be changed in some form of thought, attitude, or actions, where emotional control was not possible. This was used where most Americans would say, "I need to change."

Healing of memories--This usually referred to prayers by or for a person, which were supposed to help one overcome past problems of thought, fear, resentments, hurts.

Deliverance--This was often used in connection with healing of memories and referred to prayers said for a person to be relieved of the actions of the evil spirits. The unofficial talk used it interchangeably with exorcism. The practice actually "calls out demons."

Step out in faith--This meant to make up one's mind, to go ahead and do something in faith, even though it may or may not seem reasonable, or may not be one's inclination.

When I came to the Lord--This referred to the time of the experience of conversion. The term was usually related to encountering and/or joining the Charismatic Renewal.

Lay a fleece before the Lord--This meant to take some problem before the Lord in prayer and ask Him for a sign as to what He wanted done. The person usually specified the specific sign wanted "as in the Gideon example."

Just really--The Charismatic people have been referred to as the "just really people." This is a recurrent phrase in their speaking, e.g., "I just really thank the Lord for . . . ," "I just really praise the Lord that. . . ."

The Lord has put on my heart--This is an often-used phrase which begins a sentence expressing someone's opinion or thought on a subject, that is felt deeply or strongly. However, this expression gave more weight or authority than "I think." It imputed the statement to God.

There was a whole battery of greeting and parting phrases. These were often used, as well, as the way of agreeing or saying yes at prayer meetings, etc. "Praise the Lord," "Thank you, Jesus," "Alleliua," "God Bless," "Peace."

Baptism in the Holy Spirit--

has awakened a new awareness within us of the work of the Holy Spirit. It has awakened us to a new and a deeper way. What we need to do is not just to recognize His in-dwelling but more importantly we need to commit ourselves, to consecrate ourselves without reservation, to reconsecrate ourselves to Him for renewing, and for transforming; for renewing us, for transforming us, for changing us into the new creations that He is calling us to be in this body.⁷

Received the gift of tongues--This referred to the first time a person spoke is glossolalia.

By the power of the Lord--A recurring phrase which meant that one should turn his life over to the Lord

7. Quoted from a talk by an elder.

totally, which in practice meant submitting all personal decisions to the will of the community, i.e., the coordinators. This phrase was used to ask for, or to indicate a desire for dedication.

I feel called--meant on a very practical basis that "I think that I should do such-and-such a thing." This phrase imputed the desire to God.

Ministries--meant defined areas of action or service, primarily pastoral and spiritual in nature, but also services.

In the Lord--meant being in accordance with the community view, what the community viewed as proper to the Lord's will.

Brother, Sister--were substitutions for common names and indicated belonging to the community.

Headship--indicated leadership and therefore submission to that authority, spiritually and temporally.

Negative Humor--referred to sarcasm and tearing down of a person in jest.

Out of Order--meant not in accord with community norms with an implication of divine authority for community norms.

In conclusion, we see that the People of the Promise community had a great variety of ways of expressing and reinforcing its life, vision and mission. Members were encouraged to enter into all of them at various times with

a regular round of scheduled events for the whole community
and for each household and each individual.

CHAPTER X

SOCIAL STRUCTURE

Social structure can be defined as that structure or organization by which orderly relations between individuals within the group and corporate relationships with other groups are maintained. Social structure provides a functional unity for the group.

In this chapter we will focus first on the formal structure in the community; the legal entity and its functioning, the corporation. Secondly we will view other aspects of the community's formal structure; the covenant, its organizational charts and leadership roles. Finally a discussion of the informal organization will help us to understand the relationship between the operation of overt and covert structures.

The Legal Structure

The People of the Promise became incorporated under state law in December, 1971, as a non-profit corporation. The membership of the corporation consisted of eight men and two women, all members of the twenty who made the

original covenant. Each member of the corporation was entitled to a vote, and a majority constituted a quorum. There was an annual meeting requirement, but otherwise decisions were in the hands of the board of directors and officers.

The incorporating document listed the purposes of the corporation as three:

to form and operate a religious community of people dedicated to the furtherance of Christianity and also to the renewal of the Roman Catholic Church.

to be organized exclusively for religious, charitable and educational purposes and shall be operated in such a manner with the express intention to enable the corporation to be treated as a tax exempt corporation under state law.

that no part of the net earnings of the corporation shall be distributed to members, trustees, or officers thereof.¹

Any person could be elected to membership in the corporation by a majority of the current membership. The corporation membership could remove board members, and expand the board of directors.

The by-laws of the corporation provided for two classes of members: administrative and vow. These distinctions were never defined in the by-laws or in practice. Also only the original ten members listed as incorporating members were ever given membership certificates. The

1. The words have been changed and edited slightly for brevity.

distinction in membership was not made in any of my interviews with corporation members. Members in the general community were known by everyone, but the members of the corporation were not widely known. In fact, most community members were not conscious of the legal entity and its procedures. It was about three months after my initiation into the community that I became aware of the corporation as an entity.

A board of directors, four in number, was elected by the majority of the ten corporation members. The directors were to manage the affairs of the corporation and elect the officers. Kurt was elected chairman, Albert the vice-chairman and Larry the secretary and treasurer. Any director could be removed from office by a meeting of the corporation membership.

The board of directors could designate two of its members to exercise its authority in managing the corporation. There is no record of this being done although I assume that in practice it was. The general community executive committee consisted of Kurt and Larry, the chairman and secretary-treasurer of the corporation. They exercised overall day-to-day authority and management of community affairs. However, this is a moot problem as we shall see in a moment.

The board could alter or amend the by-laws, they could set salaries for the officers and any one of them

could sign checks on the corporation bank account. Any two directors could borrow money in the name of the corporation through mortgages or other legal means.

I was told that the creation of the corporation was "treated cavalierly," as a "purely legal kind of thing which made no difference at all." There was some concern among the members, at the time of incorporation, that the corporation members might become legally responsible but Kurt "put the whole thing down as irrelevant." The ten founding members seem to have been chosen by Kurt for purely pragmatic reasons. He had said that the incorporation would be a way of saving money, getting larger discounts and for tax deductibility. He stressed that membership was "no prestige thing." As far as can be determined the actions of the community were those of the corporation except in terms of specifics required by law. For instance the annual membership meeting was said to be "really pro-forma." The People of the Promise corporation was "actually a legal fiction."

The original financial assets of the corporation included the house on Pine Street, donated furniture and office equipment. However, the corporation had quite a substantial mortgage on the house. There was also a book fund which netted approximately \$100.00 per month for the

community.²

The financial picture of the community was difficult to investigate. The community books, or the corporation books, were ostensibly open for inspection by any member and periodic financial reports were supposed to be issued to the entire community. But during my time in the community no such reports were made available, and I knew of no one who had seen the books except the people actually working on them. These people were advised not to discuss such matters with community members.

The community depended heavily upon the generosity of its members, who contributed over and above paying "their own way." A complete historical record is not available to me of the amount of donations received or the actual income of the community. However, from January 1972 to December 1972, \$8,626.00 was received in donations for the most part from twelve community members. For the first five months of 1973 \$6,184.00 were listed as donations.

The financial administrator, a corporation member, was appointed by Kurt to keep the records and to make occasional reports. One such, for the confidential use of the coordinators, dated December 9, 1971, listed total community assets as \$7,313.63. Another financial report of

2. A book table was set up at all public prayer meetings where books and other Charismatic Renewal Services materials were sold. This is a standard practice across the country.

December 31, 1972, again non-circulating, listed a net worth of \$16,784.97. Table 20, Appendix C, gives a simplified version of a financial report of May 31, 1973. It shows that the net worth of the community was \$23,595.65. Table 21, Appendix C, shows simplified operating figures for the five-month period of January 1 to May 31, 1973, with revenues of \$19,945.41, expenses of \$12,997.79 and a total net income of \$6,947.62. That record was rather remarkable in the light of Kurt saying that he did "not know anything about money," and that the community books were always in such a "shambles" that a community financial report was never available. Kurt also said, "I can't make heads or tails out of these things," yet members were supposed to trust that all was well.

The Formal Covenant Structure

In addition to the incorporation papers, the community had two documents that served as the basis of their life together. The most important was the "covenant" and its commentary, by which the members committed themselves to one another (see Appendices D and E). The "Community Agreements" were an elaboration of the common life-style (see Appendix F).

The social structure stated in the covenant formally placed coordinators in control. They were to be assisted by an indefinite number of men called "servants" and women

called "handmaids." Servants were never formally instituted, I was told, while the installation of three handmaids took place about six months after the adoption of the covenant agreements. However, in the day-to-day life of the community the coordinators were the only ones who actually functioned according to the covenant agreements. In addition, various people performed administrative, counseling, financial and other related functions. There were three coordinators throughout the time of the study, although for a short time early in the history of the community there had been four.

Thus, in the People of the Promise community, full authority rested with the three community coordinators. Each member agreed to abide by the community structure upon joining the community. This meant living in households, accepting certain designated leaders, agreeing "to be in a relation and subordination to them with regard to common life."³ And common life affected the areas of "guests and hospitality, order of assembly, new members, entertainment, parties, dinners, apostolic activities and other areas which may be agreed upon."⁴

3. This is part of the covenant commentary, section IV.

4. From section II.C of community agreements.

Accepted Overt Structure

The overt structure of the community was accepted by everyone and operated along the lines of authority as seen in the structural diagram in Figure 11. In January of 1973 a new scheme was proposed by Kurt and partially implemented. Figure 12 shows the proposed scheme.

It is interesting to note that in the new chart the day-to-day operations of the community were without the direct supervision of Walter, one of the three coordinators. It is also interesting that although there were administrative and pastoral councils, Kurt remained the head of both of these. My field notes, at the time, commented "It seems that the organizational complexity is growing, and more and more people are being brought in to help, but Kurt still keeps tight control of every aspect of what is going on."

On several occasions it was pointed out publicly that the coordinators had the authority to make all decisions regarding the common life of the community. However, they wished to consult as much and as widely as possible; they were regarded as "pastors of the community."

At one retreat Kurt said:

We are seeking advice, we will then make a decision. The whole process of the retreat is to propose a program. You give us your advice, which we will take into account and make a final decision. This is not a decision-making process.

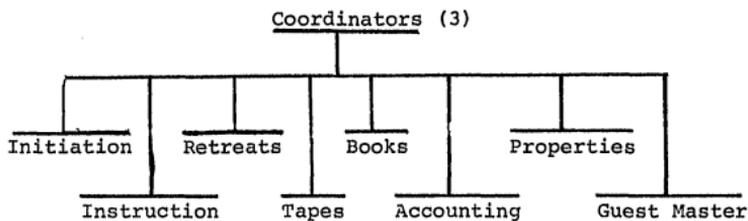


Fig. 11. Old governmental structure chart

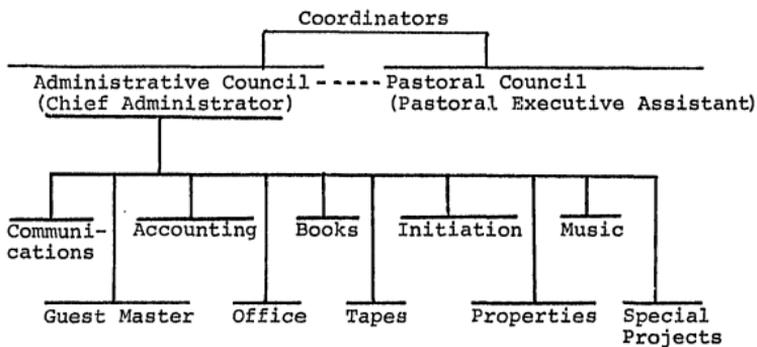


Fig. 12. New governmental structure chart

Another time he said:

The principle has been set down that the total authority for this move rests with the coordinators. Yet we're always attempting to proceed in complete harmony and unanimity, especially with the elders and those in positions of public authority.

One of his comments shows the dilemma sometimes involved in trying to proceed in a certain direction, yet seeking to obtain community agreement:

Oh, dear! Now that we have all the different opinions, most of which do not agree, what do we do? Should we press for consensus? Or should we propose some interim solution which will enable us to wait?

The formal operational structure of the community consisted of the coordinators, household heads and the leaders of various committees, called "ministries," as shown in Figure 12. These leaders were all appointed by the coordinators.

One example will serve to illustrate the influence and authority of the general community ministries. The head of the initiation team was an important position of general authority. He held weekly meetings of the team, composed of eight to ten members, and supervised the preparation and conduct of Life in the Spirit Seminars as well as the God With Us Retreats. The weekly initiation team meetings were held in order to plan strategies for the whole initiation program and then to evaluate the events after they took place. A second important part of the

weekly meeting was to summarize information about the various people attending these activities and to plan and evaluate strategies for personal ministry to each of them.

A subsection of the initiation team ministry was the "greeter program." The head person of the greeters was in charge of a group of people who served as greeters at all major events of the community. They were to socialize with visitors but also to collect names, addresses, phone numbers and other information about new people. This information was centrally gathered, and one of the greeters was then sent to make and maintain contact with each person. This was affectionately known as "the woodwork effect."

After the general structure of the whole community, the household structure was the most important. These two structures were those which most impinged upon the lives of everyone in the community. As we can see from Diagram 2 (Chapter VI), the community had eleven households in the spring of 1973. Each married couple was generally considered to constitute a household. But the presence of other single persons in the household, male or female, was encouraged. Other households contained single women or single men. I was told that in the early days a household might consist of two roommates. Later, campus households were divided by geography and usually were made up of a minimum of four and a maximum of ten to twelve persons.

Students most often lived in double rooms, as did nearly all students in dormitories. Thus, student community members in two or three dormitories were grouped together and called a household, and they acted appropriately.

Larger households, on campus or off, were subdivided into units. In one sense this was a convenience measure because it was very difficult to coordinate the schedules of all household members, particularly students. Having alternate units, and therefore alternate times, facilitated maintaining group gatherings. Movement from one unit to another was easy, and there was even considerable movement from one household to another during the year. Change of households from one dormitory room to another, from on-campus to off-campus, from one house to another, usually took place at the school calendar break. Changes were always made by Kurt and usually for "pastoral reasons," which generally meant that he felt that a set of relationships needed to be cultivated or broken.

Division into smaller and smaller units provided a large degree of leadership training as well as a dispersal of authority. Thus unit heads and household heads made up a large network of interlocking leadership positions. These positions were used as a means of reward and punishment, and being awarded a position naturally produced feelings of loyalty to the structure and to the bestower, Kurt. These positions as well as the other general community

positions were accesses to power within the community.

Each household had a pastoral team which consisted of the household head and his assistants, the unit heads. These people were "in charge [of] and had the responsibility to see to the smooth running of the household activities and the personal care and concern for the individual members."⁵ This care and concern was called personal ministry, that is, "being concerned about and helping the brothers and sisters."

During my individual conversations with several members, some of them expressed a feeling that they had not developed any friendships within the community, rather that they always "felt ministered to." Yet several friendships did form within the community, as we saw in Chapter VI.

Personal ministry was theoretically practiced by everyone, one to another, but was actually done in rather well-defined pathways of the community. Thus, participation in personal ministry was a real access to influence, position and power. It also was a way of validating self worth, or being validated. People who did personal ministry usually had closer contact with the community head. This, in itself, bestowed a feeling of importance. Also, personal ministry usually permitted a person to know more about what was really going on in the community.

5. This and other following quotations in this chapter are from personal interviews.

Besides personal ministry in households, there were many other opportunities to do personal ministry while serving on the pastoral team for the various forms of retreats; God With Us Retreats, community weekends, and an out-reach retreat given occasionally. Each of these events was run by a pastoral team for personal ministry; giving talks, testifying, counseling, etc. Also, each event had from one to several "servants," a servant team, who would care for the physical needs of all those working on or attending the events. The servant team freed the people of the pastoral team to devote all their time and energy to the personal needs of the people.

The importance in status attached to being part of a personal ministry team is illustrated by the following incident. During a community prayer meeting Dwight stood up, began talking and wanted to "repent of all my faults," or "how often when others are ministering in other ways such as working on retreats and so on I was jealous." He had never been permitted to do such work even though he asked to do so. This confession caused him to break into tears as he sat down.

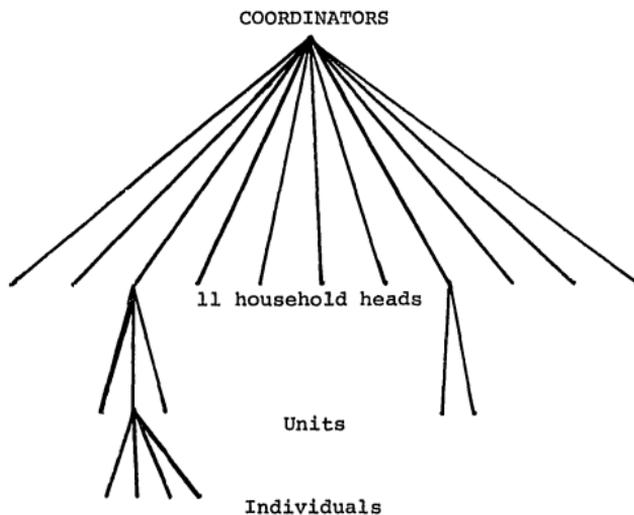
Personal ministry also was carried on during all prayer meetings and within the community in general. The prayer meetings usually began and ended with a period of conscience examination and repentance (see a description of this during the prayer meeting in Chapter V). During

this time anyone could ask special prayers and counsel. The community leaders, usually coordinators and/or household heads, prayed with these people. These times also served as a means of introducing others into assisting in this work. Often when a coordinator ministered to another person, he would ask a third person to come to help with the prayer. A new person was usually initiated only by Kurt. My field notes following such a session on February 13, read:

Kurt trains people in his technique by asking them to assist him as he does these things. This form of prayer is a form of public confession as most of the matters are things people regard as sinful.

Every part of the community, the coordinators, the various councils and general community ministries, as well as household and unit heads, kept extensive records and memoranda. Every event was planned by one or more strategy sessions, then evaluated afterward. At various times throughout the year there were reorganizing meetings resulting in organizational and policy revisions.

We may conclude this section by reviewing Figures 11 and 12, which show the general community organizational complexity at two different periods. Figure 13 shows the household lines of authority; this scheme, however, was never put on paper by the community. We must note that these are idealized sketches; it never worked that way.



There were 11 households in the community in 1973

Each household had 2-3 units

Each unit was composed of 3 to 5 persons

Fig. 13. Household lines of authority within the community

Structural Ties to Other Groups

The authority structure within the community had no direct formal connections with authority structures outside of the community, either to those of the campus or to those of the Roman Catholic Church. However, there were many informal links. For instance, the auxiliary bishop of the diocese was on very friendly personal terms with the community and said mass for them two or three times a year. He occasionally joined Kurt's household for a meal.

There were two priests on campus who regularly said the community mass. Their association with the community legitimated the community in the eyes of many people, inside and outside. Also, having two religious sisters living within the households, with the permission of their communities, provided a certain legitimacy.

At the beginning it was important that the community receive validation from the university, and the priestly connections also served that purpose. But as time passed, the community became more and more independent from the university for its life and work. Therefore, the validation was less necessary, so that Kurt could say in January, 1973:

The university connection is immaterial, except that that was our focus at the beginning. But for all we know, St. Mark's may not exist in fifteen years. The trend in private universities is not to survive. Right now our relationship is

one of ambivalence; we are strongly opposed by many and strongly supported by some.

Contact with the campus was mainly Larry's responsibility. He was the liaison man and took the initiative a couple of times a year to set up an appointment to take several community members to meet with the campus chaplain "and share with him what we are doing." But even this was done according to plan, worked out well in advance by a special pastoral strategy session for such a meeting. I was told that, of course, the plan was discussed and approved by Kurt.

There was a mutual feeling of distrust between the campus chaplain and the community leaders. However, in the community these meetings were said to go well and peacefully. The campus chaplain really viewed the community "as rather peripheral to the campus, but [he] did see some of the problems come into [his] office."⁶ The community, on the other hand, thought that their rather poor relationship came about because the chaplain was unsympathetic to their view of Jesus and the Church.

On one occasion during the fieldwork the campus chaplain was invited to say Sunday mass for the community. I asked many of the members what they thought about the chaplain and about what he had said in her sermon. The

6. From notes made during an interview with the campus chaplain.

general reaction was, "Oh, hum," "A typical social action priest," "He says it all, but he doesn't really have Jesus at the center of his life." The sermon had been on the Christian life as being one of service and devotion to others including the poor, lonely and suffering.

Members of the People of the Promise community were their own authority in the renewal, but relations with other groups were quite numerous. These relations resulted from interlocking patterns of personal friendships, as well as from other official and unofficial visiting. There were also personal ties with other local leaders as well as with the national leaders. Ties with other local charismatic groups occasionally took the form of a group of People of the Promise going to assist another group in teaching or giving a retreat. Thus we see that connections with the national charismatic renewal should be seen as segmental as described by Gerlach and Hine. Segmental structure describes a widespread group that "is composed of a great variety of localized groups or cells which are essentially independent" (Gerlach and Hine, 1970:41).

Kurt's attitude toward other segments of the charismatic renewal is shown by his words in one of the covenant meetings:

Frankly, most of them [referring to other local charismatic groups] have nothing to teach us. We are the most balanced, the most stable community in the country. There are some goofy things going on but I'm determined they won't happen here.

Of course, ideologically, People of the Promise were united with the national charismatic renewal through the use of materials, e.g., books and tapes, sold through Charismatic Renewal Services in South Bend. As we saw in Chapter VI, most of the reading material and teaching material of the community came from Charismatic Renewal Services sources.

Informal and/or Covert Structure

The first impression when one encountered the community was the professed egalitarian ideal, "We are all brothers and sisters in Christ; therefore there is no distinction among us." The greeting, "brother" or "sister," is used for all members of the group from the newest to the oldest and to the most respected.

When one entered the group, hospitality, concern and introduction did not depend upon any person but on whoever happened to be near. However, it was soon obvious that decisions had to be made by certain people. If a bed was needed for overnight, or an invitation to a meal, the guest master was sought out to make the arrangement and assignment.

At public gatherings, open prayer meetings, masses, etc., the distinction between members and non-members was blurred to the uninitiated. All shared alike in greeting, conversation and a general feeling of concern. However,

members tended to gather in pairs or in small groups which occasionally drew apart and talked more earnestly.

The distinction between members and non-members was clearly shown when participation in certain events was limited to members only. For example, each member was expected to attend all the general community assemblies. Special guests could be invited to these covenant assemblies only by the coordinators. If a member needed to be absent from one of the general community functions or events, he had to "talk it over with someone else first." In practice, this almost always meant his household head or a coordinator.

The community members mingled indistinguishably during gatherings, but each was conscious of his further household affiliation. Occasionally, the general meeting broke into distinctive household groups for a special discussion or activity.

Ideally, the unit heads and household heads, as well as general community heads, were chosen by the group by common consent, but in fact they were designated by the controlling leader of the community, as illustrated by the following typical occurrence. Several of the informants involved in this incident agree on its development.

In the spring of 1972, before leaving for summer vacation, households on campus had been set up for the following fall. There were to be several households of

roommates, sometimes for all members in one dorm. However, during the summer, "they had a policy get-together on what to do with the campus situation." This referred to a policy meeting of the coordinators and/or other influential people. The meeting apparently was held because "the coordinators thought that two-person households were not good." They did not seem "to be growing as they should have been, so it was decided to change and combine them." It is also obvious that the larger households made possible more control by central authority. The changes might also have been made to reward certain people. (These interpretations were the informed conjecture offered by an informant.)

When they returned to school in the fall, four men found out that they were designated to be in one particular household. Clarence, who had been "looking very promising as a leader" in the spring, had remained in the community during the summer. However, he had some rather strong disagreements with his household head, and was looking forward to being a household head himself in the fall. On the other hand, the other three students who were to comprise the household had all returned to their homes for the summer. Upon returning in the fall they agreed as a group that for the first couple of days Clarence should act as the household head. Those days were the typical disorganized days at the beginning of a new year. Clarence

made an outline agenda for the first major household meeting. (We must remember that households are supposed to be autonomous, each deciding its own internal structure.)

At the end of a very long meeting when they started to discuss household heads, which Clarence had put as the last item on the agenda, there was a shock. Wayne and Robert made it known that they did not think that they should be household head. Clarence suggested that he would try, and "we expected it to end at that." But Sean spoke up and said, "I have been praying about it, and I have talked to Kurt about it, and I feel that the Lord is calling me to be household head." There was a dead silence. Clarence "swallowed hard and went on." There was no challenge. Wayne said, "We all stopped and prayed, and we all agreed that it was right and fitting that Sean should be household head." This well-documented example for the selection of household heads was the actual working model as compared to the publicly stated or the written covenant procedure.

In fact, authority was held by one coordinator, Kurt, the real charismatic leader of the community. Larry was second in command and a good public relations man. He was always the one who made arrangements and usually the one who met with the Bishop or officials at the university. Walter was somewhat peripherally involved. Various members of the community felt that Walter "was not as pastorally gifted."

The following incident illustrates an effort on my part to test the theory that Kurt in fact exercised total control. The description that follows is taken from my field notes of January 29, 1973:

I asked Rubin on Friday for an appointment to see the executive committee as soon as possible. He said he would arrange this, and I asked if it could be the following Monday because the executive committee normally met on Mondays and Wednesdays. I also mentioned to Larry that I would like to meet with the executive committee on Monday. He said that his schedule was fairly flexible but that he would check with Kurt to see when we could meet. I mentioned to Kurt Friday that I would like to meet with him very soon and that I had asked Rubin for an appointment. He said, "Rubin's the man to see for an appointment."

After Mass on Sunday, Rubin said to me as he went out the door, "I'll call you up as soon as I can fix it up." By Monday morning no phone call had come about an appointment. At 9:15 I called Rubin. His roommate answered and said that Rubin was in class and would be back at 10:15 and that I should call then. Within minutes I happened to see Harry, the chief administrator of the community and the executive assistant to the executive council, walk by, and I asked him about the possibility of an appointment for that day. He said that he did not know the schedule but that he would call Rubin. Harry did call, and Rubin's roommate told him the same thing that he had told me. He also told him that Rubin had already taken the schedule of the meeting to Kurt. Harry told me that I should call Rubin and that one of the guys would come over to my office and tell me when I would be scheduled. I called at 10:30 and again every five minutes for forty-five minutes; each time the phone was busy. I had the operator check to see if it was really busy or was off the hook. The operator listened in and said that it was dead, that she would report it. That meant that the phone was off the hook.

Taking the phone off the hook was commonly done in the community when someone did not want to be disturbed for various reasons.⁷ I checked repeatedly with everyone, but no one could make a decision except Kurt. The bureaucratic structure shielded him from saying "No." The incident ended when Rubin asked me for a paragraph résumé of what I wanted to talk about during the meeting.

Another more explicit example of Kurt's control was illustrated when I asked the coordinators, via the executive council, for permission to interview each member of the community. I said that I wanted to do this to try to discover what members of the community thought about how they practiced and lived their lives. Kurt replied, "I'd be more concerned with who speaks for the community." Then he drew out a piece of paper, placed it on the bulletin board behind him and drew a diagram, as in Figure 14.



Fig. 14. Community spokesman

He then continued, "Is it important what a person, say here (pointing to the X), thinks? Rather, isn't it important what the leaders think, the ones at the forefront of

7. It was often done at mealtimes so dinner would be undisturbed.

the community, discussing, analyzing and leading the community?" Referring to the individual, he said, he "might not have an understanding at all of what all was going on, but that is unimportant."

Another important means of exercising control or authority was through the community pastoral council. This council was composed of the important people in the community; they usually held some position of authority already. The council meetings were called by Kurt; invitation, time, place and duration were at his discretion. At the community pastoral council meeting the coordinators would start with their evaluation of "an overview of what the word of the Lord [had] been saying to the coordinators." A rather general discussion would follow during which everyone talked and came to agree with the view or proposal.

Once during the year a Leadership Training Session (LTS) was held. This session was to train new and potential leaders and indoctrinate them with the goals, ideas and methods of the community. All the talks on this weekend were given by Kurt, although he directed others to lead certain discussion sessions. Some eighteen to twenty members of the community were on the weekend, about one half of which already held some position of leadership.

Thus we see that the social structure of the community existed on several levels. The most formal of these

was drawn up as a document legally recorded with the state. A basic structure and procedure was outlined to be followed by the members and officers. The financial structure was difficult to define, as records were not totally accessible. However, members of the community were most directly affected by the formal covenant, a written document with a commentary. But existing with these written agreements were other overt and covert structures within which community members operated and lived their lives.

CHAPTER XI

ANALYSIS

A general summary and analysis of the community studied is quite interesting. The data have shown that People of the Promise is composed primarily of young people. It is a lay community dedicated to revitalization of the faith of its members, as well as a renewal of the Roman Catholic Church and American Society. Several pious traditional Catholic practices have been revived and stressed by it; the importance of mass, confession, the rosary, devotion to the Blessed Sacrament and devotion to the Blessed Virgin. Yet it has also used and developed many innovative practices. The most important ritual of the community is the prayer meeting (Chapter V), in which top priority is given to the innovative practices for Catholics: tongues, prophecy, sharing of scripture passages and sharing of testimonies.

The primary beliefs of the community, as we saw in Chapter VI, parallel the traditional Catholic beliefs with a few exceptions. The major exceptions are the emphasis given to Baptism in the Holy Spirit and the subsequent

acquisition of powers, as well as the heavy emphasis on Satan. The community officially described Baptism of the Holy Spirit as a release of the gifts of the Spirit. Although not a new sacrament, in practice Baptism of the Holy Spirit is considered the sine qua non. For new members, being prayed with for the Baptism of the Spirit is the necessary sign of commitment on the way into the community. The community stresses possession of the gifts of the Spirit, primarily tongues, prophecy, powers of healing, powers of discernment and interpretation of tongues. All of these practices are innovations in the traditional American Catholic Church. Also the people of the community strongly stress belief in demons as major active opponents in the Christian life. Their faith, which is constantly stressed, they characterized as expectant faith.

The traditional Catholic teaching on the spiritual gifts has emphasized wisdom, knowledge, love, generosity, administration and so on. Although the community did include these teachings, it did not stress them. Traditional Catholic teachings on Satan and demonology have had a long history, being taken as part of the actual given existence of the world. Yet the official teaching of the Church has never defined the existence of a devil and demons; rather, they have been presumed.¹

1. For a further discussion of this, see the tape Exorcism: The Devil, Demons and Possession (1974); also,

Throughout the Judeo-Christian tradition there has been a strong sense that God interacts with His people. People of the Promise teachings about the covenant, and about God speaking to His people, are modeled on Old Testament accounts. For instance, the model used to explain the community covenant was explicitly taken from a rather generalized view of the idea of covenant in the Old Testament. In fact, there are many Old Testament covenants. The ones familiar to most people are the one with Abraham, another with Noah, and a third with Moses, which came to be known as the Sinai Covenant. As Kurt stressed, the first two are purely gratuitous on God's part. Kurt said that they were God's actions and that man initiated no action whatever. In those two covenants God made a promise on His own and freedly pledged a gift to man.

The Sinai Covenant is generally considered the central covenant of the Old Testament and was the one on which Kurt most explicitly modeled his teaching about the community covenant. The Sinai Covenant was fashioned as a treaty between God and man, two unequal partners. On the one hand, God spoke of fulfilling His promise that He had made in the past, and He defined and sanctioned the covenant in a solemn way. On the other hand, man had some obligation: that of remaining faithful to the covenant. This

Henry A. Kelly discusses this point in his book, The Devil, Demonology and Witchcraft (1974).

meant to do those things which showed that one had accepted the covenant. Ultimately, the Sinai Covenant proved to be unsatisfactory, according to Kurt, because the people of Israel were told by the Prophet Jeremiah that they were incapable of remaining loyal to it.

Kurt preached to the community that Jeremiah had promised a new covenant in the future that would be an interior covenant, a renewal of the heart. According to Kurt, the point of the New Testament is that the new covenant was, in fact, made and sanctioned by the sacrifice of Jesus. Therefore, the new covenant is in the blood of Jesus, extended to include all men who believe. This argument served as the basis for the community covenant.

We can see that while the community teaching on covenant reflected in many ways traditional Catholic understanding, there was a non-traditional purpose in this teaching. It was not meant to present intellectual or historical points but rather to lead people now to accept the idea of a covenant, a covenant between men, but also with God. Kurt went so far as to say that God had entered into a covenant with this community. The points in the teaching stressed as biblically based were points that were important concerns in the People of the Promise Covenant: God initiated the action; He called a special people; He gave them a promise; He intended to do something new, different and wonderful.

The People of the Promise considered the Holy Spirit central to their lives, and they sought the guidance of the Holy Spirit. However, their prayers were almost totally addressed to Jesus. Sometimes they prayed to the Father, but most often their prayers were to the "Lord" or to "Lord Jesus" or just "Jesus." Rarely was a prayer addressed directly to the Holy Spirit. One of the major tenets of community belief acted out in their prayers was that Jesus is Lord. Praying together to Jesus served as a reminder that the members were "brothers and sisters" in the Lord. This familial relationship and its concrete daily demands relieved members of feelings of loneliness. The constant sharing of life did not permit any isolation. The togetherness thus created was something that members sought and, as some stated, it was "something I wanted very badly."

The sense of belonging was created by re-creating ritual "extended family" on an intentional basis rather than a kinship basis. This belonging also provided a certain self-confidence. There were many instances where this was cited, and often personal testimonies verified as inspired the biblical injunction to send out disciples two by two. Also, to be a member of People of the Promise meant to participate in the characteristics and attributes of the group. In a sense charisma was credited to each member, and each was encouraged to develop his or her

gifts, charisms. But the particular charisma of the leader set the direction and tone for the life of the entire group. Thus individual lives were colored and influenced by that particular charisma.

As the members came to St. Mark's, each left whatever constraints which had previously been in their lives; constraints of parents, constraints from many of the corporate structures of American society, even constraints of the spiritual authority of the Church. But that freedom from constraints was also a freedom "from belonging." And it is interesting that almost all of the members felt that by coming into the community they had found meaning and purpose in their lives. They had found a structure that provided care, security and a sense of belonging.

In the community there was great stress on putting things in right order, or putting order into one's life. This phrase meant to make things meaningful, to simplify them and to have a specific goal. It also had the other effect of ridding one of too much freedom, too much information overload, and too many possible decisions. Putting right order into one's life simplified the process and made simple choices more plausible. Along with this there was a tremendous emphasis on belonging to the community and belonging to Christ. This was plainly exemplified in the teaching on vacation. Therefore, the reason for making a choice, the right-ordered choice, was to serve

God to whom you belong. Making this choice was best done by forgetting yourself, throwing away your life and being guided by God, being guided by the community, the two being treated as synonymous. The result of that choice was a submission and an abnegation of self as the essential condition for being in the community. This was definitely the way to be saved. The community members often said that "God has a plan for you." God had a plan for His world, and the leaders and teachers of the community often asked the question, "Are you discerning God's plan for you; are you following it?" This question expressed and enhanced a feeling of individual powerlessness. The only solution was total submission to the plan of God as expressed by the community and its leaders. This attitude in the community was further reinforced by a great emphasis on self-denial, self-humiliation and the need for repentance and conversion. This whole process helped further the belief that one belonged to the chosen ones. In specific ways Kurt said that God had chosen the community as a people set apart, and He intended to do something special with it.

As we saw in Chapter VI, people coming to the community were, for the most part, of middle-class background and of more than average intelligence. They were conscious of many acute problems in American society but especially of those problems that impinged on their own lives. Awareness of these problems resulted in the fact

that some were conscientious objectors, or that they had experienced faith crises, or had worried about questions of personal worth. Some had struggled with problems of drugs and/or alcohol, while many had worried about a large variety of sexual problems.

The people, through their sharing and testimonies, tended to accent the problem areas of society and to dwell on their own personal problems. There was very little recognition of positive values in American society, such as freedom of personal choice in politics, religion and economic opportunities, as well as the technological advances of the past ten years in such areas as space and disease control. Similarly, there was very little recognition given to their own personal accomplishments.

In the testimonies by members of the community each person was usually harsh on himself. They concentrated on the blackness and bleakness in their past lives. They dwelt on the mistakes, the failures and the problems they had had. They passed over very lightly any kind of accomplishments in their pasts. As a matter of fact, most of the people were quite highly talented and had had many accomplishments in the past in high school politics or sports, but one learned of these only after long association with the person. The testimonies and the sharings concentrated on how the person surrendered the old self in order to begin a new life. This life was in constant need

of support and in constant need of being given guidelines. The support and the guidelines were supplied through rituals and language in the community.

Gerlach and Hine (1970:119) say that commitment consists of a capitulation "that is viewed as the loss or the fulfillment of the self." This is "a crucial step in the process" and is the "moment of decision and surrender. The individual may capitulate to something or to someone outside of and more powerful than himself, or he may surrender faith in old goals and old means and turn to an offered alternative." In the community this was designed to happen in Baptism of the Holy Spirit, but is most clearly exemplified in the testimony of Ralph about the happenings on the day of his initiation into the community (see Chapter VIII).

Speaking in tongues for the first time often accompanied such a moment of surrender. And that surrender meant that one belonged to the group. In fact, I think the main characteristic of speaking in tongues was its identification as a mark of belonging to the group. It was a sign that one had received the gift of the Spirit. It was a sign that the person had been favored by God as well as having been incorporated into the group. I think speaking in tongues also indicated that the person had reached a state of openness or relaxation to the point where he could speak without feeling self-conscious. He could speak

without thinking about what he was going to say and about the impression he was going to make on other people around him. A person who speaks in tongues also is able to pray out loud in English freely without fearing what others might hear or think about his prayer. From an anthropological view, tongues is a freeing mechanism, a freeing experience, and that experience is a sign of belonging. Glossalalia is a socially learned patterned sound system without meaning.

Prophecy is another major, innovative feature in the community ritual. The members believe that prophecy is a gift from God. In it a person is able to speak, in the first person, God's word to His people. They do insist, however, that this word must be "tested." The prophecy must produce a beneficial effect on the lives of members or it must be "confirmed" by other similar prophecies by different prophets at other times. On another level, prophecy, as I observed, was a means of gaining recognition and power in the community. In fact, in People of the Promise prophecy was one of the major covert sources of power. The leaders of the community prophesied occasionally. It was in prophecy by leaders that most of the ideas and goals of the community were first put forth. Another characteristic of prophecy was its close alignment with particular biblical passages. As people gained more overt power, they tended to prophesy less in the community and

this was true of the leaders of the community.

During the study the three major prophets of the People of the Promise were one woman and two men. The woman was a handmaid. Yet, as I have noted in Chapter X, the function of a handmaid did not set a person aside and clearly distinguish a source of power. But the prophecies that this woman gave did give her significant recognition and power. The two male prophets in the community both aspired to leadership positions but, for one reason or another, had never gained much actual overt power. Their prophecies gave them attention and significant leadership roles in voicing the directions that the community would take. Other people who prophesied occasionally were usually greatly elated by the experience and felt very good about it. Their prophecies gave them an importance because they were able to contribute to the goal setting of the community. Members were usually complimented after their first prophecy and even later on. Thus, a person who prophesied in the community had a source of overt importance and covert power. Prophecy also was considered a further sure sign that the person was specially chosen and gifted by God.

Benjamin Zablocki says that joy is the central unifying experience of the Bruderhof community; he likens it to elation or peace. In the People of the Promise community the word "peace" is most often used for the experience.

It appears to be brought on and/or enhanced by an altered state of consciousness. The first experiences are considered very significant and are easily remembered as the beginning of one's entry into the life of the Spirit or one's entry into the community. Yet members always find them hard to describe. Throughout the community life this experience is recalled and relived and, as Zablocki says, "may become habit forming" (Zablocki, 1971:160). It seems that in the People of the Promise this peace, this joy, is indeed habit forming and is one of the great attractions for those who seek to enter the community. Prospective members usually experienced it in the early retreats and in the Life in the Spirit Seminars. This peace is also that which made members eager to come back from other concerns or pleasures of ordinary life to be with each other in the community ritual so much of the time.

Zablocki also says that there must be triggering mechanisms to bring this experience about. In my experience, I saw the community use many triggering mechanisms very effectively. Light was one of those used most often. Most of the prayer meetings were held in the evening, and the lights were always very dim. This enhanced the feeling of mystery and awe on the occasion. Sound was also a major triggering mechanism for unifying the people. The sound of familiar voices united in singing familiar songs and even the sound of singing in tongues could be powerful

triggering mechanisms. The words of the songs themselves served as powerful triggering mechanisms and mood-setting techniques. The feeling of physical closeness itself was important. At all meetings people gathered closely together rather than spreading out about the room. The close presence of others was always felt, and the physical arrangements were such that people were always close, as we saw in Diagram 1. There was almost a touching and a feeling of the presence of the other person.

Members of the community looked forward to the covenant prayer meeting as the most important event of the week. Students, if pressed by a midterm, studied during mass and supper but came to the prayer meeting. That was the time when feelings of joy, peace and being loved were most strongly felt. More importance was attached to these feelings than to any real achievement, academically or at work.

The feelings experienced at the prayer meetings were difficult to put into words. Members tried to describe the effect to acquaintances or new prospects, but they ended up by saying, "You'll have to come and experience it."

There was also something inexpressible about the prayer meeting rituals which gave the members a sense of certainty. Members often described their experiences, or a prophecy, by saying, "I just know it's true," or "I just really experience the presence of the Spirit."

People of the Promise tried to be a total institution, sufficient unto itself, so that an individual could live within the community with very little outside contact. This was not yet totally possible, for most members had to work or go to school outside the community, but that ideal was held out for the future. Even now, identity, status and roles occupied by a member were held in terms laid down by the community. An individual's time and interest was focused on community activities. Every need was provided for, insofar as possible, as we saw in the retreat and household examples. Kurt said that "we are already providing all the services of a parish."

Time and attitude were the most important barriers to outside contact for members of the People of the Promise. There was very little time for possible interaction with outside people except for that spent in proselytizing activity. Most personal schedules were full of community activities. The community constantly was looking for more man-hours to keep its own internal structure running. Also, Kurt was specifically aware that the more work a person gave to the community, the more his commitment increased. A general community attitude of elitism made contact with outsiders less desirable for members. Elitism was to be avoided, according to the ideal community teaching, but the teaching and the belief that they were a chosen people, that God had a special new purpose for them,

more than offset disclaimed elite status. Furthermore, Kurt's insistence that there were some great and wonderful things going on in the community and a lot of "goofy" things elsewhere, reinforced that attitude. Finally, the rest of society and the church was seen as dying while the community was growing. These barriers of time and attitude served to protect the people from much "contamination" of ideas and problems from outside the group. The importance attached to being a brother or a sister and being in the presence of other brothers and sisters served also as an obstacle to outside contact.

The policy of not discussing abstractions or ideas also served as an intellectual barrier from intruding problems. Exorcisms and the warding off of evil spirits were practiced to avoid contamination from the spirit world. Influence by family and previous friends and/or dissipation in activities other than those of the community was guarded against, as we saw in the teaching on vacation.

People of the Promise community served, in one sense, as a retreat from the world and, in another sense, as an effort to build a new one. It was a retreat from a world that did not work for them, a world which was too confusing and presented too many problems. They saw most people's lives as fragmented; working, sleeping, living and recreating in different places with different people. The community tried, insofar as possible, to put all these

things "back together." Each person spent his time in the various activities of his life with the same people. In the community the same places, the same authority and the same people were associated with all activities within highly structured, individual, household and community schedules.

Upon entering the community, personal identification was refashioned. First and foremost, one was now a brother or sister. No one could dwell on past accomplishments, on family or on prior status, anything prior to entering the community was discounted. There was tremendous emphasis on common property, even individual possessions were to be freely shared. However, as we saw in Chapters VIII and IX, the community had not yet been able to work out a total common property agreement, although this was held as the ideal to be striven for in the future. There was even encouragement to share one's personal mail. Community members shared in a few outside inexpensive events, thereby avoiding all status symbols and problems brought on by monetary differences. A new personal identity was assumed in the process of learning a new vocabulary. New and unfamiliar terms were used and old ones were redefined; for example, love, freedom, sin, even happiness and joy.

We might add here just a brief comment about the function of skits in the community. We saw how and where skits fit into the life of the community in Chapter IX. It seems

that they served as a release of tension in an otherwise intense life-style. They also served as covert communication mechanisms. Many things could be, and were, covertly said about people and situations within the context of a skit that were otherwise taboo. One concrete example will serve to illustrate this. The characters for the skit on Little Red Riding Hood were chosen by Larry and I was asked to play the part of the wolf. This was the first time I had been asked to be in a skit. The anthropological investigator as a wolf with the appropriate homemade costume, brought down the house with laughter. The skit had a strong covert meaning, i.e., that there was a wolf among the sheep. Skits also provided a means for sharing in vicarious feelings. Finally, the skits served most obviously as teaching devices. Ideally they were to focus primarily on biblical stories.

The Relative Deprivation Approach

Members of the People of the Promise are examples of relative deprivation, in Aberle's terms, with regard to behavior or worth. This is in terms of the difference between what they think they should have had versus what they actually had prior to entering the community. Entering the community was a way to overcome the felt deprivation.

Throughout the individual testimonies of members of the People of the Promise the theme of lack of feelings of worth, or lack of feeling needed, or lack of the feeling of being attached, recurs constantly. Thus, we might say that the community members felt deprived with regard to emotional attachment. They felt or thought that they had less emotional satisfaction than they should have, or that they had been told or taught that they should have. This we could characterize as emotional, or affective, deprivation.

Affective deprivation is in regard to worth or value of oneself. Related to this is satisfaction gained through expected behavior. As a rule college students have few rituals that are meaningful. That is, they have many rituals, but these are usually childish or peripheral to an on-going life in the American society. This fact is associated with their limited status position to the larger society. Therefore, these students prior to entering the community may have felt what we may term a ritual deprivation. In the community, on the other hand, there was no lack of meaningful rituals, for the community teaching provided meaningfulness for all activities: meals, games, visiting, studying, talking. These were all highly ritualized actions for specific purposes. Thus ritual deprivation may be one aspect or a contributing factor to the more central problem of affective deprivation.

The Rites of Passage Approach

Victor Turner (1969) has taken rites of passage and shown that they indicate two parallel views of human relationships. The rituals of separation are designed to separate an individual from structured relationships and to place him in the liminal phase of *communitas*. Then the rituals of incorporation bring the person back into the structure again. The person is revived and changed. He is now a new entity in the society.

Turner explicates the characteristics of the liminal phases or *communitas* and cites numerous examples. For example, he says that millenarian religious movements are good examples of the liminal phase. However, as we have seen, Gerlach and Hine point out important differences between the liminal phases of ordinary rites of passage and the liminal activities of millenarian movements. That difference is a discontinuity. In regular rites of passage the rituals of separation are performed as part of a whole process leading to reincorporation. The individual is changed but is placed back into the same society from which the liminal phase separated him. However, the rites of separation in millenarian movements are just that. Gerlach and Hine call them bridge-burning acts (Gerlach and Hine, 1970:135). The intent is to separate one from the structured society but not as part of a whole process designed

to return the person at a later time. In millenarian movements the commitment act or rite of separation has an enduring quality. The person is to be permanently separated from any structured society. The person's desire is to remain in *communitas* where he looks forward to an indefinite continuation of that newly accepted way of life.

This is the characteristic of the rituals of initiation into the People of the Promise. They are rites of separation from a past life at the time of incorporation of the person into the community and the beginning of a new life. There is no intention of reintegration after a time back into the old life. The life of *communitas* is projected into the future. However, as Turner points out, this type of life is inherently unstable and tends to decline and fall into a structured society again. The stress on order and scheduling in People of the Promise seems already to have begun that process.

In terms of Turner's approach, members of the People of the Promise were individuals who either "fall in the interstices of social structure or are on its margins, or occupy its lowest rungs" (Turner, 1969:125). Before they came to the community, the religious sisters both wanted to be more pastorally involved. Because of the changes in the Catholic Church after Vatican II, their teaching and administrative positions were probably perceived as marginal to the new thrust of the Church. Also, sisters

themselves occupy the lowest status in the official hierarchy of the Church. The two priests, both teachers at the university, also expressed a desire for more pastoral involvement. The involvement with the People of the Promise community, along with their duties as professors, permitted this. Neither of the priests held significant status posts in their religious communities or the university structure itself.

The majority of the members of the community were university students. Students, as a whole, are in the interstices of American society. They have grown up and left home in one sense but are still dependent on home and have attained no other recognized social status. Students are also, in another sense, on the lowest rung of society. They are lowest in any of the professions for which they are preparing. They are lowest in the status hierarchy of the university itself. A student's whole orientation is towards the future, with liminal status now. College students are in transition from high school and family situations where they belonged to a recognized social position, to a profession or life occupation of their own where they will again have a recognized status. They do not yet belong to the professional world to which they aspire.

Non-students who came to the community were also in marginal positions in society. They had not entered into regular employment routines or marriages and families. In

two instances where this was not the case, the people still had feelings that something was missing. One young couple came to the community after marriage and a move away from the parental homes of both, to a wholly new environment to pursue further graduate studies. This was a sudden change to a liminal position and produced extreme liminal feelings and frustrations.

The students in the community were willing to give up family ties and other close friends by making a special effort to spend their time almost exclusively with members of the community and in community activities. Contact with other student friends, acquaintances and even roommates were minimal. Members were willing to forego family ties and obligations and return to the university early from vacations so that they could be with the community for its retreats and meetings. Several students decided each summer to remain in Central City rather than return to their homes. This may in part be due to their already being, or already having a feeling of being, in a marginal position in their families.

Students also gave up much study time to be with the community members and to perform community activities. They also gave up practically all other extracurricular activities of normal college students at St. Mark's. None of the students belonged to any departmental professional societies or other official groups on campus. This

indicates that they were marginal to the normal student's life at the university and to the intellectual life itself. All members of the community were willing to sacrifice employment opportunities by limiting their job selection to the Central City area.

In terms of Turner's proposal they had experienced structure, the structural view of society in their lives, in their families and in the university. They were now experiencing the side of *communitas* in their relationships with one another within the community. This was usually first experienced by going to a prayer meeting. The experience sometimes was seen as unusual and sometimes as very natural. But the experience of *communitas*, of belonging, was the powerful focus of People of the Promise. The community also permitted individuals to forget the problems, the pressures, the roles and goals for which they strove in the structured society. The community stress on the concrete, on the particular, on the feelings of the heart aspects of life, with the almost total avoidance of abstract and theoretical discussion, also fits Turner's model.

The community was homogeneous according to age, with the few older people, few younger people and children in the definite minority. Equality was highly stressed. "We are all equal; we are all brothers and sisters." As noted there was a striving for the absence of personal property

and the sharing in common of all property although this problem had not been totally resolved. There was a tremendous accent on the feeling of being together, of being united, of being in communion with one another, and this was most perfectly exemplified in the covenant prayer meeting. That is where the feelings of joy, of elation and of ecstasy were most clearly expressed, and most members longed for the prayer meeting and considered it to be the highlight of the week. They felt, experienced, *communitas*.

Sexual continence was encouraged with an emphasis on "no serious guy-girl relationships." The touching and embracing customs between the sexes and within the sexes showed avoidance patterns of male-female relationships.² There was an emphasis in the teaching of the community on unselfishness and willingness to give oneself totally in the service of others and in love for others. Great stress was put on total obedience to the community. All personal choices were no longer personal decisions but a matter of community discernment and choice. There was much religious or sacred instruction as indicated in the talks that were given at the original God With Us Retreats, the Community Weekends and the Instructions. Also, the teachings and sharings at the prayer meetings had the characteristics of

2. Although there were three marriages within the community, there was an absence of the normal courtship patterns of American society.

sacred instruction. Thus, in accord with Turner, religious values were maximized. We can see from Chapter VII on the Promise, that the community over and over emphasized that it was the unique bearer of human truths. God had chosen the community for a very special purpose, and He was going to accomplish very special things through the work of the community.

Turner also points out that there is a suspension of former friendships, rights and obligations. This was true in People of the Promise, as we have pointed out above, but it was most particularly emphasized in Kurt's teaching on how to utilize vacations. Vacations were seen as an integral part of community life. All members were reminded that their main obligation was to the community and that they were sinning against the community and against God if they came back to the community "in worse shape" than when they left. It was also implied that their families might not be, and probably were not, Christian and that their environment during their vacation probably would not be Christian. In "fear of being lost they were exhorted to flee from certain environments "like a plague." This was a reinforcement of the breaking of friendships and family ties and obligations.

According to characteristics delineated by Turner, the community of People of the Promise is a movement which is in a transitional, or liminal, stage, not through specific

rites but due to special societal conditions to which they are reacting. However, the community initiation rites do make the separation formal.

In relation to Turner's distinctions of spontaneous, ideological and normative types of *communitas*, People of the Promise clearly fall within the category of normative *communitas*. The community had organized the happenings, now termed prayer meetings, which tried to control the group as it pursued the reenactment of the *communitas* goals and feelings.

The Revitalization Approach

In terms of Fernandez' model, the People of the Promise community is clearly an expressive movement. "Their emotional tone is high, and they count heavily on revitalization" (Fernandez, 1964:536) describes the People of the Promise. In respect to his instrumental expressive continuum the community falls in the expressive end. As we have seen, they have revived many practices of traditional Catholics. This might cause them to be labeled nativistic in his model, being both traditional and expressive. However, the most prominent features of the movement are borrowed from Protestant Pentecostals and for Catholics are therefore innovative or acculturated: the prayer meeting with its emphasis on prophecy, tongues and the spiritual gifts. Also, the emphasis on feeling, touching and

belonging in the community are innovations for traditional Catholics in the American culture. Again, the lines are not exactly clear, but we would have to place People of the Promise community in the area Fernandez describes as messianic type movements.

Let us now turn to a discussion of the community using Wallace's concept of revitalization. Members of the People of the Promise say that they were lonely and confused prior to entering the community. They were suffering from stress as they perceived it and they were looking for a way to relieve it. The community proposed a new way of looking at the world, a new set of values, a new vision. This made it possible for them to change their "mazeway," to use Wallace's term. However, the community was organized and attempting at the same time to make change in the "real" world. Thus People of the Promise fit Wallace's definition of a revitalization movement, a number of people collaborating in an effort at stress reduction which involves mazeway reformulation and an effort at changing the "real" system.

We may argue that the earlier steady state phase of the model existed for American Catholics up until after the Vatican II Council. That had been a "period of moving equilibrium" (Wallace, 1966:158). Changes had taken place but slowly and routinely. The period of individual stress stage corresponds to the period immediately after

Vatican II when various rapid changes in Catholic ritual were taking place: change to the vernacular, discontinuance of several traditional rituals and a change of emphasis in theory and practice of Catholicism.

We have seen from Chapter VI that the great majority of People of the Promise members felt that the Catholic Church of their experience was badly in need of rebirth. Most of them were also acutely aware of, and in stress over, their own individual situations as we saw from the personal testimonies.

In 1967 in the Alumnus Magazine of the University of Notre Dame an article appeared entitled "Has Change Run Away With The Church?" It pointed out that "the Church . . . has enacted more dramatic changes in the last five years than what history relates of its preceding five hundred years" (Notre Dame Alumnus, 1967:31). These changes caused many people to feel stress and anxiety. "Processions, benedictions, visits to the Grotto, the rosary and devotions to Mary can no longer do the job. . . . These things have in fact been swept away, and nothing is taking their place (Ave Maria, 1966:9).

Fr. Theodore Hesburgh, President of Notre Dame University, has noted that

the fact is, the Catholic college [Notre Dame specifically] is a lively place. Couple this liveliness with the psychological and cultural excitement, plus the long tradition of the university as a Catholic center, with this

experience of growth (young Catholics passing from the faith of children, that of their parents and teachers, to a faith that is their own), and you have all the ingredients for a kind of crisis. (Ave Maria, 1966:11)

Fr. Edward O'Connor of the Notre Dame theology faculty has also said that by "1967 people were so numb from unexpected developments in the Church that they seldom reacted very strongly to anything anymore" (O'Connor, 1971:71).

The period of cultural distortion became operative as various people began efforts to effect a solution. At Central City there were efforts to fill the pastoral vacuum; the formation of study groups, weekend retreats, Cursillos. Yet those efforts were piecemeal and ineffectual. Most of the activities did not survive long and, in fact, were floundering or had ceased altogether by the spring of 1967.

The people at Central City meeting since February to pray together in this new way, were experiencing a new vitality, a new reality, together. They felt a joy and a newness, a nervous expectation in their new religious experiences, as we saw in Chapter IV. They were eager and anxious to share this new-found joy with others. More and more people were becoming conscious of the stress and were coalescing to do something about it. Thus, the period of revitalization was about to begin.

Wallace has suggested that the first step of the revitalization period sees the "formation of a code" by an

individual or a group (Wallace, 1966:160). A new image of sociocultural organization is constructed: this is to effect a more satisfying culture.

Connecting the existing culture and the goal culture is a transfer culture, a system of operations which, if faithfully carried out, will transform the existing culture into the goal culture. Failure to institute the transfer operations will, according to the code, result in either the perpetuation of the existing misery or ultimate destruction of the society (if not the whole world. (Wallace, 1966:160)

In the history of Catholic charismatic groups, the context for their code formulation is presented by Fr. Edward O'Connor. He likened the Catholic charismatic group at Notre Dame to the early Israelites:

The community existed like Israel in the time of the Judges, with no other King but God himself; and the Spirit of God seemed to raise up leaders sufficient for the needs of the moment. (O'Connor, 1971:79)

He continued:

The marvels of God's grace continued in an unending stream, but the later ones have not the same significance as the early ones. The mighty works with which God led Israel out of Egypt, through the desert, and into the Promised Land remained foundational acts for all the subsequent existence of His people, defining their relationship to Him, and symbolizing His unbelievable election and fatherly care for them. In following centuries, God continued to intervene mightily in the life of Israel; but none of the marvels which fill the books of Judges, Kings, Chronicles, etc., ever acquired the same religious significance as those of Exodus. For example, the deliverance from Babylon never acquired the same stature in the religious memory of the people as the deliverance from Egypt. In the same way, due proportion guarded, it can be said that the later

events in the history of the Notre Dame community have not had nearly so much importance in shaping the community and defining its character as did those of the spring of 1967. (O'Connor, 1971:85)

At Central City the new code was being formulated in the prayer meetings by what were perceived as prophecies from God. The prayer meeting became the principal ritual, and the prophecies became the principal element, for the formation of the new code. Gradually, as leadership roles emerged, talks or "teachings" also became focal points in the code formation process. The prophecies set the direction and forged the elements of the new code.

I am the true physician. My healing is swift and complete. Bring to Me your wounds and broken places and I will make you whole, for it is My desire that each of you be complete to be used as living members of My body.³

Look upon your lowliness. Be faithful. Keep your eyes on Me, for I will pour out My power upon you only as long as you keep lowly and keep your eyes on me.

I have called you My house, My people, My temple, and now I call you My body. It is that that I am making you. I surround you with My love and protect you to be knit together in mind and heart and soul and spirit.

I tell you to be witnesses, not to yourselves, but witnesses to the world and My Church. I want you to sow change in your minds and hearts so that you will be effective witnesses to My Church that I have bought with My blood. I desire urgently that there will be people that will bear witness to My Church. My Church isn't disembodied.

3. This and the following are all prophecies written down and kept by the community before its covenant formation in 1971.

I want a Church of men and women who love Me and one another. I want you to be the sign of this to the world. I want to have a sign of My love and what My Church is, expressing together as I lead you in what it is that I am doing, Who I am, Who I am calling My Church to be.

This night My heart is upon you and My Word reaches out to you. Don't fail to hear and respond and to build this house on faith, for I am the Lord your God, and there is no one before Me.

Some principal elements involved here were the needs for personal repentance, for giving up self and being transformed into the image of the new man, and for living in a committed relationship with one another. But the principal idea developed was the concept of a Christian environment as we saw from Chapter IV.

In terms of Wallace's concepts the transfer culture would be the Christian environment. This would be the "system of operation" (Wallace, 1966:160) that would transform the lives of each person and indeed the Church and the whole world.

Kurt also became the focal point for the formation of the code. He was assuming the leadership functions of organizing and formulating it. He also gave prophecy, sometimes lengthy exhortations, in the community assemblies. In fact, in many ways his own identity became intertwined with that of the community. He was convinced that the direction and goal of the community was set by its leadership, as we saw in Chapter X.

Wallace's second step in the revitalization period is communication, "the aim" of which "is to make converts." The code is "offered as a means of spiritual salvation for the individual and of cultural salvation for the society" (Wallace, 1966:160). The code appeals by the "attractiveness of identification with a more highly organized system, with all that this implies in the way of self-respect" (Wallace, 1966:160). Particularly, "religious codes offer spiritual salvation, identification with God, [and] elect status" (Wallace, 1966:160).

In People of the Promise this was a very active phase. Communication and recruitment were emphasized heavily during the period of 1971 to 1973. As we saw in Chapters VIII and IX, they used several means to do this. They considered personal contact to be the most effective and important. They were eager to pursue personal contacts at every opportunity, and the full community structure was organized to facilitate and coordinate this activity.

The most effective means were their daily masses, and the God With Us Retreats. However, they did employ newspaper advertisements and fliers. They were conscious of the need for communication with various authorities on different levels of the university and the Church, but this was to legitimate their activity and to spread the possibilities of personal influence and contact.

In People of the Promise all the people (with one exception) described their commitment to the community as high or very high. Most of the people felt that they had a better image of themselves after joining People of the Promise. The largest portion thought of their primary identity in terms of the community.

The code, or the promise, as we saw in Chapter VII, offered the people identification as an elect of God, His chosen people, following in His life-style, learning to love as He loved. This was reinforced over and over among the community members but was especially stressed on the Community Weekend and on the God With Us Retreat. There the people were offered for the first time the vision and the promise of the community as their way of salvation.

The third step in Wallace's revitalization period is organization. At the beginning of the Central City prayer group, leadership was rather fluid. However, Kurt soon began to become the focal point of activity which could be described as personal ministry intertwined with efforts at team work.

Teamwork was always the ideal of the People of the Promise community, but Kurt headed or supervised all the important teams, especially at the beginning. During 1973 the community structure became so complex that he was unable personally to direct everything. But a system of loyal associates had been formed, and they headed all the

important functions and closely consulted with and worked under Kurt's direction.

Wallace says that this period is defined "by an expanding group of converts who become differentiated into a set of disciples and a set of mass followers" (Wallace, 1966:161). In the fall of 1970 when the core group of eight formed a special bond, this set in motion the pattern that Wallace formulated. The set of disciples became fully committed to one another with the formation of the covenant in September, 1971. The community continued to have its public prayer meetings and masses where the core group of the community met regularly with a larger, more fluid mass following.

By 1973, within the community the distinction between disciples and the mass of community members was beginning to take shape. Its form was yet somewhat amorphous, resting at times with household heads and at times with the community elders or the pastoral council. However, in everyday working life it was more obvious. Those who lived in the same household as Kurt were "at the center of power." The amount of time other community members could spend at that house was a rather good indicator of their relationship to the special core of the community.

During 1973 the community organization was demanding more and more time commitment from members. Several maintained only part-time jobs, working just enough hours to

support their basic necessities so that they could afford to spend more time working within and organizing the community.

Wallace said that the relationship of the leader to the disciples and the followers "is given an authoritarian structure" (Wallace, 1966:161). This is certainly evidenced in the People of the Promise by the covenant and the agreements plus all the other bureaucratic structure developed through 1973.

Furthermore, the formulator, Wallace says, "is regarded as a man who has been vouchsafed, from a supernatural being or from some other source of wisdom unavailable to the masses, superior knowledge and authority which justifies his claim to unquestioned belief and obedience by his followers" (Wallace, 1966:161). This was certainly the general attitude of the community members in 1973 and was specifically voiced by some. Clyde said to me on one occasion, "I always pray for Kurt when there are others talking or he is in a public meeting. I am amazed at the way the Spirit works through him."

The fourth step of revitalization for Wallace is adaptation. He says, "The code is never complete; new inadequacies are constantly being found in the existing culture and then . . . failures and ambiguities are being discovered in the code itself" (Wallace, 1966:161). The response of the code formulators is always to try to

rework and reform the code and to defend the code against outside pressure or even ultimate force.

In the People of the Promise, the constant meetings, the constant reevaluations, the constant revision of structures and activities are indications of this type of activity. The publication each year of a report on the status of the community is part of this phase. This report was sent to the bishop and to the university authorities. It was always an apologia for the community and was designed to refute criticisms from other groups and particularly criticisms from outsiders. Also, as we saw in Chapter X, in relation to outside community authority, Kurt was beginning to take a stronger, more militant attitude. "The university connection is immaterial," he said, "except that it was our focus in the beginning." This is in line with Wallace's model for this step, in which he says that the tone of the movement "will become increasingly militant, nativistic and hostile toward non-participating members" (Wallace, 1966:162).

Up to the time of the conclusion of this study, this was as far as the community had gone through the steps of Wallace's model. The next step entails cultural transformation. For that there must be a substantial portion of the local population affected. At the conclusion of the study this had not happened in People of the Promise community. As a matter of fact, many of the people of the

community did not expect the community to have much effect on the culture as a whole. Yet this was contrary to the ideal of the community expressed chiefly by Kurt. He saw the community as ultimately bringing about the renewal of the Roman Catholic Church and of the American society.

The steps proposed by Wallace are delineated for heuristic purposes, but in actual observations they are rather fluid stages. The activities of the various stages overlap, intermingle and complement each other. However, there is a rather clear progression. People of the Promise have progressed part way through revitalization. Only future observations and study can follow this development further along the process.

This summary of highlights of community practices and ideals permits us to see that the People of the Promise community resembles many of the groups studied previously by anthropologists. Linton's common denominator that such groups are a conscious, organized attempt to revive current or remembered aspects of culture describes People of the Promise, although they also innovate.

We have also seen that overt and covert power relationships are important. Those, along with attempts to reformulate assumptions, suggests what Burridge calls millenarian activity. People join the community because they receive something they have wanted very much. By using Aberle's model, we have been able to describe that as

the relief of affective deprivation.

The data from this research parallel in many striking ways the research from the Puerto Rican Pentecostals in New York by Poblete and O'Dea (1960). That report helps to understand our own data. In both cases it appears that the institutional Catholic Church failed to fill the needs of the People. As we have seen, Benjamin Zablocki's study of the Bruderhof (1971) is also instructive for understanding our material. The Bruderhof people tried to maintain and structure their experience of joy and to transform it into useful work. People of the Promise leaders were attempting to do the same.

Turner's approach for the understanding of society and ritual provides concepts that permit us to understand much of the data from this study. The experience of members of People of the Promise fits his description of *communitas*, the now experience which gives way to the mediacy of structure. Fernandez' schema is useful in describing the characteristics of People of the Promise. However, revitalization as proposed by Wallace helps us with the most vivid descriptive understanding of what is going on among the community members and of their relationship with outside forces. The five-step model helps to clarify and understand much of the data.

CHAPTER XII

CONCLUSION

This study has examined in detail the life, experienced in words and actions, of one Catholic Charismatic Covenant Community. I sought to submerge myself as completely as possible in their experiences. I became intimately involved in how they thought and felt. I sought to discover what satisfactions they derived from this new way of life. I experienced and examined the nature of the interaction between individuals and the community itself. I witnessed the reaction of the community members to the outside world, the university and the Roman Catholic Church.

In Chapters IV through X, I presented a summary of the community's history, their proselytizing activities and initiation process, their ideology, the nature of their community organization and authority network. I also described the daily round of activities for members as well as the experience central to their life, the covenant prayer meeting.

People of the Promise was a place of familiar faces where people could take refuge from the world. They have rejected the American society as they had experienced it. They have decided not to enter into the struggles of position, power, prestige and status in the worldly society. Yet in their own community a parallel system has developed. In their own way they gave recognition to the quest for power, recognition, prestige and status. Still, their ideology discounted all such efforts and achievements; rather, it is all attributed to "God is doing a great work."

People of the Promise was a dynamic, intentional community created by people seeking relief from the stresses and strains of American life, especially campus life. For these people alienation and loneliness were more than catchwords. Such experiences had been deep and emotional for them. The community provided a framework which gave meaning, direction and order to individual lives. It provided a life-style, allocated roles and statuses and provided rewards. It allowed individuals to escape from previous alienation and loneliness.

The present Roman Catholic Church had not met their needs, and so they came together to form a new community that they thought could do so. They attempted to go beyond, behind, the external form of religious life to find meaningfulness. They wanted to go beyond social gospel to

the "full gospel," and the enthusiasm, joy, power and peace of the prayer meeting was the means for their reassurance that God was with them.

That intense emotional experience was one of the major characteristics of the community and one of the major satisfactions for its members. This stood in contrast to the experience of classes or sermons where alternate interpretations of scripture were presented for intellectual choice without the overtones of emotional involvement and commitment.

The leaders of the community made persistent efforts to separate the members of the community from "the world," including their past, their families and friends, and to promote greater unity within the community. This was furthered by an inner system of language and gestures, creating a separation from the outside world. Thus, the members came to identify more and more with the community. All the community's conscious attention was directed to its primary purpose, to create a new alternate life-style.

A brief review of some pertinent anthropological conceptual schemes helped focus our understanding of this new phenomenon in the American Catholic Church and in American society. Indeed we are now in a position to give an answer to the questions posed in Chapter I. This is a group of Catholic young people who have consciously selected and revived certain traditional Catholic practices. They have

also initiated several customs that are innovative within Catholicism. The innovative practices can be traced to borrowings from Protestant Pentecostal groups, made possible by culture contact between previously isolated subgroupings within American society. The Vatican II Council of the Roman Catholic Church permitted contact across denominational barriers that would have been unthinkable and impossible prior to 1965 and these contacts account for the new elements selected, incorporated and propagated by the community under study. However, as generally happens in situations of culture contact, there was a recognizable transformation in the borrowed traits in that the practices were modified by the cultural background and context into which they were adopted. We may say that the community in this study arose from conditions within our American subculture, yet in a broad sense it resulted from cultural contact between several such subcultures. American culture is pluralistic and encompasses distinguishable units, some of which at one time were clearly defined religious groups with mutual barriers. In this situation a highly structured, hierarchical, sacramental, elaborately ritualistic group met another well-defined religious group which stressed Bible reading, fundamental biblical interpretation, egalitarian structure and, especially, "spiritual gifts." A wide variety of backgrounds was represented by the people coming into the

community although they were, for the most part, young, lay and middle class. There was also a great variety of shared elements in their different backgrounds. The most common were feelings of loneliness, alienation and little self-worth, and often, a "perceived moral crisis" just prior to entering the group. Contact with community appeared to show them a way out of personal problems and confusions, for the community offered a framework of meaningfulness for every event in one's life.

People of the Promise community was a serious attempt to formulate a new, alternate, Christian society. The members were convinced that they had moved from a dying, structured life-style of Church and society to a new living alternative. The imminent presence of the Kingdom (of God) was perceived as an exciting possibility.

The community was formed to serve emotional needs but pragmatically began to form a structure to change the lives of its members. Whatever hope there is for reintegration back into American and Church mainstream cultures, lies in the ability to substitute or surpass the quality of life, especially the emotional satisfaction which the members of the community perceive as now present for them.

In many ways the members of the People of the Promise continue to share the value systems of the Roman Catholic Church as well as many elements of the American culture. Yet they do reject what they perceive as the current

Catholic Church and the current American value systems. The members see themselves as different, as unique, responding to a special call. They say that they live in the world but are not of the world.

They are known to one another even to the minute details of their lives through testifying, sharing and gossip. Much of the information of the community is considered pastoral information and, therefore, confidential, but this material is known through an intricate sharing network. This is part of a conscious design by the leaders for fostering intimacy.

Aberle's relative deprivation schema suggests the members of People of the Promise perceive themselves as deprived of affection, affective deprivation. One aspect of such a deprivation is the lack of meaningful rituals as suggested in Chapter XI. Most of the community teaching and activity can be seen as attempts to alleviate affective deprivation. The feelings of deprivation have been converted to "feelings of religious privilege," using the words of Glock and Stark (1965). In this respect, the people of this study also show great similarities to those studied by Poblete and O'Dea (1960), as well as to members of the Bruderhof as reported by Zablocki (1971).

The community has some nativistic characteristics, according to the concepts formulated by Linton (1943) and Fernandez (1964). However, the major emphasis in words and

actions is on innovative characteristics, acculturated elements, and these are certainly of the expressive kind described by Fernandez. Also, by using Fernandez' schema, it is apparent that this revitalization movement has messianic characteristics. The community intended to form a new perfect society, existing in covenant with God. Evidence of Millenarian activity, as the phrase is used by Burridge, is also found here.

From the data presented and its analysis in the light of current anthropological approaches, we can conclude that the group under study may most appropriately be classified as a revitalization movement. The community activities have proceeded in accord with Wallace's definitions and with the stages of revitalization movements that he proposes. Although there are no clearly defined transition phases, the community has definitely moved through Wallace's steps so that all the phases of the revitalization process are recognizable. At the conclusion of the field research the community was in the stage of organizing and communicating its activity, according to his schema. Adaptation and cultural transformation were being discussed, and efforts in these directions had begun. The completion of these phases now depends upon a link-up with other local groups so that a greater impact might be made on the national American scene and the national American Catholic Church. This is indeed beginning to happen with

the organization of the National Service Committee, the publication of New Covenant and the organization of national and regional conferences. However, these things were outside the scope of this study.

These new developments point to the need for further study of the Catholic Charismatic Renewal as a national phenomenon. Concurrent with such study other in-depth investigations of additional local covenant communities are needed, that would permit confirmation or revision of the findings of the present study. Finally, further research on the People of the Promise would add to the present data and identify other correspondences with or disparities from Wallace's schema that might exist.

It is hoped that the present study will facilitate and encourage further investigation and awareness of the Charismatic Renewal which is a current phenomenon in American culture specifically and of Catholics in general. For "what men search for, after all, is as important as what they find. It is at least a measure of their aspirations, their nature, and their unfulfilled needs" (Melville, 1972:33).

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APPENDICES

APPENDIX A

Questionnaire Used in the Study

DEAR BROTHERS AND SISTERS OF PEOPLE OF THE PROMISE,

I ASK YOU TO PLEASE CAREFULLY FILL OUT THE FOLLOWING QUESTIONNAIRE. IT WILL HELP ME COMPLETE BACKGROUND INFORMATION FOR MY DISSERTATION. PLEASE GIVE IT OR SEND IT TO ME IN A SEALED ENVELOPE WITH YOUR NAME ON THE ENVELOPE. ALL INFORMATION WILL BE CONFIDENTIAL. --FR. KEN MCGUIRE

THE CATHOLIC CHARISMATIC RENEWAL IS ONE OF THE MOST IMPORTANT DEVELOPMENTS IN THE MODERN CATHOLIC CHURCH. YET THERE IS LITTLE ACCURATE INFORMATION ABOUT OR UNDERSTANDING OF CHARISMATIC RENEWAL. WE ASK YOUR HELP IN SUPPLYING THE KIND OF INFORMATION WHICH ONLY YOU CAN PROVIDE AND THUS HELP US BEGIN TO UNDERSTAND SUCH AN IMPORTANT DEVELOPMENT.

IN THE FOLLOWING QUESTIONNAIRE WE ARE INTERESTED IN INFORMATION ABOUT YOURSELF AND SOME OF YOUR OPINIONS. YOUR ANSWERS WILL REMAIN ANONYMOUS. IN ALMOST EVERY CASE, YOU ARE ASKED TO CIRCLE THE NUMBER NEXT TO THE RESPONSE THAT YOU CHOOSE. ANOTHER POINT: THE INITIALS "CR" STAND FOR THE CATHOLIC CHARISMATIC RENEWAL. YOU WOULD BE MOST HELPFUL AND CHARITABLE IF YOU ANSWER ALL THE QUESTIONS. THANK YOU FOR YOUR COOPERATION.

IN THIS FIRST SECTION, WE ARE INTERESTED IN FINDING OUT SOMETHING ABOUT YOUR BACKGROUND AND PERSONAL HISTORY, AS WELL AS SOME OF YOUR CURRENT ACTIVITIES.

5. What is your sex? 1 Male 2 Female
6. What was your age at your last birthday? _____
7. What is your race? 1 Black 2 White 3 Other _____
(Please specify)
8. Will you please indicate your present marital status?
- | | | |
|-----------|-------------|----------|
| 1 Married | 3 Divorced | 5 Single |
| 2 Widowed | 4 Separated | |
9. How many children do you have? _____
(if none, write 0)

- 10-11. How many years of formal education have you had? _____ years
- 12-13. How many years of formal education has your father had? _____ years
- 14-16. Please indicate what portion of your education was in Catholic schools:

	all in Catholic schools	part in Catholic schools	none in Catholic schools
14. Grade school	1	2	3
15. High school	1	2	3
16. College	1	2	3

- 16a. What is your current grade point average? _____
17. What kind of work do you do? That is, what is your job called? (specify)
- _____
18. What kind of work did (does) your father normally do? That is, what was (is) his job called? (specify)
- _____
19. Circle the number by the figure that comes closest to your present yearly family income. If a student, answer for your family. If a member of a religious community, circle 8.
- | | | | |
|---|-----------------|---|---------------------|
| 1 | Below \$4,999 | 5 | \$17,000-20,999 |
| 2 | \$5,000-8,999 | 6 | \$21,000-14,999 |
| 3 | \$9,000-12,999 | 7 | \$25,000 or more |
| 4 | \$13,000-16,999 | 8 | Religious Community |
20. What was the type and approximate size of the community in which you spent the greater part of your youth?
- 1 A farm
 - 2 A small city or town (under 50,000)
 - 3 A medium-sized city (50,000-250,000)
 - 4 A city (250,000-1 million)
 - 5 A large city (over 1 million)

42. If you belong to a covenant community, what is your primary position?

- | | |
|--|----------------|
| 1 Regular member | 4 Service team |
| 2 Pastoral care team | 5 Other _____ |
| 3 Administrative position
(e.g., coordinator) | (specify) |

43. How often do you participate in a prayer group?

- | | |
|----------------------------|----------------------|
| 5 Once a week or oftener | 2 A few times a year |
| 4 Once or twice a month | 1 Never |
| 3 Five or six times a year | |

44. Which of the following positions do you hold in the prayer group?

- | | |
|-------------------|-----------------------------|
| 1 Ordinary member | 3 Core or service community |
| 2 Prayer leader | 4 Other _____ |
| | 5 None |

45. Think of the people you know best who are involved in CR. What political viewpoint would you associate with the majority of them?

- | | | |
|----------------|----------------|------------------|
| 1 Very liberal | 3 Moderate | 5 Very conserva- |
| 2 Liberal | 4 Conservative | tive |

46. Shortly before joining CR, did you experience any personal crisis?

- | | | |
|-------|------|--|
| 1 Yes | 2 No | If YES, would you briefly describe the nature of the crisis? |
|-------|------|--|

47. Of your five closest friends, how many are members of or are in some way related to CR?

- | | | |
|--------|---------|--------|
| 1 None | 3 Two | 5 Four |
| 2 One | 4 Three | 6 Five |

48. Of your five closest friends, how many did you know before joining CR?

- | | | |
|--------|---------|--------|
| 1 None | 3 Two | 5 Four |
| 2 One | 4 Three | 6 Five |

49. Think of all private activities relevant to your participation in CR: spiritual reading, private prayer, etc. What proportion of your free time do all these pursuits take up?
- | | | | | | |
|---|------------------|---|---------------------|---|-------------|
| 6 | Almost all of it | 4 | About half the time | 2 | Almost none |
| 5 | Most of it | 3 | Less than half | 1 | None at all |
50. How many non-religious voluntary associations are you active in (e.g., social clubs, civic organizations, etc.)?
- | | | | | | |
|---|------|---|-------|---|--------------|
| 1 | None | 3 | Two | 5 | Four |
| 2 | One | 4 | Three | 6 | Five or more |
51. Who introduced you to CR?
- | | | | |
|---|--|---|---------------------------------|
| 1 | Spouse | 4 | Casual acquaintance at the time |
| 2 | Other family members | 5 | Religious (non-priest) |
| 3 | Friends at the time (other than religious) | 6 | Priests |
| | | 7 | Other _____
(specify) |
52. Whom do you consider the main leader of your local CR group? (Circle only one)
- | | | | | | |
|---|----------|---|------------------|---|--------------------------|
| 1 | Layman | 4 | Sister | 7 | Seminarian |
| 2 | Laywoman | 5 | Religious priest | 8 | Other _____
(specify) |
| 3 | Brother | 6 | Diocesan priest | | |
53. With respect to the books and magazines that you read, what proportion is spiritual reading?
- | | | | | | |
|---|------------|---|----------------|---|----------------|
| 7 | All | 5 | More than half | 3 | Less than half |
| 6 | Almost all | 4 | About half | 2 | Almost none |
| | | | | 1 | None |

IN THE SECTION THAT FOLLOWS, OUR QUESTIONS HAVE TO DO WITH YOUR RELIGIOUS BELIEFS AND ACTIONS, AS WELL AS THE ORGANIZATION OF THE CHURCH. FRANKLY, WE ARE NOT SURE THAT QUESTIONS HAVING TO DO WITH HIGHLY PERSONAL RELIGIOUS EXPERIENCES CAN BE ADEQUATELY HANDLED IN OUR QUESTIONNAIRE FORMAT. DESPITE THIS, WE ASK FOR YOUR THOUGHTFUL COOPERATION IN ANSWERING ALL THE QUESTIONS AS BEST YOU CAN.

- 54-62. Here are some statements about religious belief and experience. To what extent do you agree or disagree? Circle the number nearest your own belief.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
54. The Bible is the literal word of God ..	1	2	3	4	5
55. There is a life after death in which a person will be rewarded or punished for the way he lived on earth..	1	2	3	4	5
56. My religious beliefs are what really lie behind my whole approach to life.....	1	2	3	4	5
57. Christ's miracles actually happened the way there were described in the Bible...	1	2	3	4	5
58. The Pope is infallible in matters of faith and morals.....	1	2	3	4	5
59. Jesus was born of a virgin.....	1	2	3	4	5
60. Jesus is the divine Son of God.....	1	2	3	4	5
61. Men cannot help but do evil.....	1	2	3	4	5
62. Nothing is as important to me as serving God as best I know how.....	1	2	3	4	5

63-70. We would like you to assess the importance for you of the following religious actions, before and since you became involved in CR.

	BEFORE INVOLVEMENT				
	Extremely Important	Very Important	Important	Not Important	
63-64. Holy Communion.....	4	3	2	1	
65-66. Confession.....	4	3	2	1	
67-68. Spontaneous communal prayer	4	3	2	1	
69-70. Spiritual reading.....	4	3	2	1	

SINCE INVOLVEMENT

	Extremely Important	Very Important	Important	Not Important
63-64. Holy Communion.....	4	3	2	1
65-66. Confession.....	4	3	2	1
67-68. Spontaneous communal prayer.....	4	3	2	1
69-70. Spiritual reading.....	4	3	2	1

71. How often do you attend Mass?

1 Rarely	4	A few times a week
2 Once or twice a month	5	Several times a week
3 Once a week	6	Daily

72-82. How important do you consider the following activities in CR?

	Extremely Important	Very Important	Important	Not Important
72. Speaking in tongues.....	4	3	2	1
73. Prophecy.....	4	3	2	1
74. Spontaneous prayer.....	4	3	2	1
75. Healing.....	4	3	2	1
76. Social Activism.....	4	3	2	1
77. Exclusion or shunning.....	4	3	2	1
78. Obedience to the community.....	4	3	2	1
79. Formal liturgical prayer..	4	3	2	1
80. Doctrinal study.....	4	3	2	1
81. Baptism in the Spirit.....	4	3	2	1
82. Laying-on of hands.....	4	3	2	1

83. How often did you go to confession in the last year?

1 Never	3	A few times	5	Once a week
2 Once	4	Once or twice a month		or oftener

- 84-89. Listed below are a number of experiences of a religious nature. Please indicate whether or not you have had these experiences before and since becoming involved in CR, by circling the appropriate number.

	<u>BEFORE INVOLVEMENT</u>			<u>SINCE INVOLVEMENT</u>		
	Yes, I'm sure I have	Yes, I think I have	No	Yes, I'm sure I have	Yes, I think I have	No
84. A feeling that you were somehow in the presence of God.....	1	2	3	1	2	3
85. A sense of being saved in Christ...	1	2	3	1	2	3
86. A feeling of being afraid of God.	1	2	3	1	2	3
87. A feeling of being tempted by the devil.....	1	2	3	1	2	3
88. A vivid sense of being possessed by the Holy Spirit..	1	2	3	1	2	3
89. A sense of actually communicating with God.....	1	2	3	1	2	3

- 90-94. How often, if ever, have you received the following charisms?

	Never	Once	2-3 times	4 times or more
90. Tongues.....	1	2	3	4
91. Prophecy.....	1	2	3	4
92. Healing.....	1	2	3	4
93. Interpreting.	1	2	3	4
94. Baptism in the Spirit.	1	2	3	3

95-100. In your opinion, what is the reaction of the following persons and groups to CR?

	Strongly Approve	Approve	Neutral	Disapprove	Strongly Disapprove
95. Your Bishop.....	1	2	3	4	5
96. Your Pastor--or if a religious--your superior.....	1	2	3	4	5
97. Lay Catholics.....	1	2	3	4	5
98. The Pope.....	1	2	3	4	5
99. Priests.....	1	2	3	4	5
100. Sisters.....	1	2	3	4	5

101. Please indicate which one of the following types of books you have read most in the past year. Circle and appropriate number.

- 1 Classical Catholic (e.g., John of the Cross, Theresa of Avila, Augustine)
- 2 Modern Catholic (e.g., Rahner, Schillebeekx, McKenzie, Kung)
- 3 Modern Protestant and Pentecostal (e.g., Wilkerson, Harper, Nee, Carothers)
- 4 Modern CR (e.g., O'Connor, Byrne, Clark, Ranaghan, Gelpi, Martin)
- 5 Others _____ (please specify)

102-103. If the Bishop were to prohibit CR meetings in my diocese, I or my friends in CR would probably (circle one number in each column):

	I would	My friends in CR would
Simply ignore his prohibition..	1	1
Continue meetings while trying to persuade him otherwise....	2	2
Discontinue but try to get him to change his mind.....	3	3
Simply follow his orders.....	4	4

- 104-106. What is your opinion of the similarities or differences between the institutional Catholic Church and CR with respect to the following?:

	Very Different	Different	Similar	Very Similar
104. Beliefs.....	1	2	3	4
105. Religious authority.....	1	2	3	4
106. Rituals or liturgy.....	1	2	3	4

WE HOPE YOU WILL FIND THIS SECTION EVEN MORE INTERESTING AND THOUGHT-PROVOKING. HERE WE WOULD LIKE TO FIND OUT YOUR VIEWS ON MORALITY, POLITICS, CURRENT AFFAIRS, AND OTHER MATTERS THAT ARE BOTH UNIVERSALLY AND PERSONALLY RELEVANT. PLEASE GIVE THESE QUESTIONS YOUR FULL ATTENTION AND PLEASE ANSWER ALL OF THEM.

- 107-142. Here are some statements about various issues having to do with yourself, the Church and society in general. To what extent do you agree or disagree? Please indicate by circling the appropriate number for each item.

	Strongly Agree	Agree	Neutral	Undesirable	Very Undesirable
107. Children should be given the freedom to make their own religious choices.....	1	2	3	4	5
108. I feel the institutional Catholic Church satisfies my spiritual needs.....	1	2	3	4	5
109. I believe that the devil actually exists.....	1	2	3	4	5
110. I feel that I'm a person of worth, at least on an equal plane with others.....	1	2	3	4	5

	Strongly Agree	Agree	Neutral	Undesirable	Very Undesirable
111. The values of CR are the same as those of the institutional Catholic Church.....	1	2	3	4	5
112. Although I believe in my religion, I feel there are many more important things in life..	1	2	3	4	5
113. I am able to do things as well as most other people.....	1	2	3	4	5
114. I feel that CR will eventually grow away from the institutional Catholic Church.....	1	2	3	4	5
115. Priests should be allowed to hold special positions of leadership in a CR community.....	1	2	3	4	5
116. At times I think I am no good at all.....	1	2	3	4	5
117. I think that leadership positions in CR should be restricted to men only.....	1	2	3	4	5
118. Although I am a religious person, I refuse to let religious considerations influence my everyday affairs.....	1	2	3	4	5
119. Americans have the duty to fight for their country, even if they do not agree with their country's position.....	1	2	3	4	5
120. I am willing to share my doubts, problems and feelings with friends in my CR group....	1	2	3	4	5
121. I think there is too much change going on in the institutional Catholic Church.....	1	2	3	4	5
122. Social and political action is every bit as important as religious experience.....	1	2	3	4	5
123. Since becoming involved in CR, I have a better image of myself as a person.....	1	2	3	4	5
124. I would like to see more lay persons involved in the authority structure of the institutional Catholic Church.....	1	2	3	4	5

	Strongly Agree	Agree	Neutral	Undesirable	Very Undesirable
125. In the event of strong criticism or threat to CR, I think that CR will become even stronger.....	1	2	3	4	5
126. Much of American society is in a state of moral decay.....	1	2	3	4	5
127. Those who don't agree with and conform to the basic tenets of CR should be asked to withdraw from CR.....	1	2	3	4	5
128. One should seek God's guidance when making every important decision.....	1	2	3	4	5
129. Traditional practices of the institutional Catholic Church such as the use of the rosary, novenas, devotions, should be revitalized.....	1	2	3	4	5
130. It doesn't matter so much what I believe as long as I lead a moral life.....	1	2	3	4	5
131. If I left CR, I would consider it a personal failure.....	1	2	3	4	5
132. CR should be in the forefront of social protest movements....	1	2	3	4	5
133. Without the support of my friends in CR, I would feel like less of a Christian person.....	1	2	3	4	5
134. Without meditation and prayer, all one's good works come to nothing.....	1	2	3	4	5
135. I find that many kinds of sacrifice are required of me to be a faithful member of CR.....	1	2	3	4	5
136. Priests have a place on picket lines.....	1	2	3	4	5
137. Political action without spiritual renewal will bring about no lasting changes.....	1	2	3	4	5
138. I believe CR will transform society into a Christian community.....	1	2	3	4	5

	Strongly Agree	Agree	Neutral	Undesirable	Very Undesirable
139. When I think about myself, my primary identity comes from CR.	1	2	3	4	5
140. If a marriage is intolerable for a Catholic couple, it should be possible for them to divorce and remarry.....	1	2	3	4	5
141. Papal authority is as relevant as ever to the lives of modern Catholics.....	1	2	3	4	5
142. Members of CR should support Women's Liberation.....	1	2	3	4	5

143-151. What do you think about the following attitudes and behaviors? How desirable or undesirable are they? Please indicate your response by circling the appropriate number.

	Very Desirable	Desirable	Neutral	Undesirable	Very Undesirable
143. Married persons using artificial birth control.....	1	2	3	4	5
144. A member of CR maintaining an active membership in civic clubs and organizations (e.g., Rotary, Moose, Chamber of Commerce.....)	1	2	3	4	5
145. Attending prayer meetings only at one's convenience.....	1	2	3	4	5
146. Getting emotionally excited in the presence of others at prayer meetings of similar gatherings.....	1	2	3	4	5
147. Sexual relationship between unmarried persons.....	1	2	3	4	5
148. Expressing doubts about powers attributed to the Spirit.....	1	2	3	4	5

	Very Desirable	Desirable	Neutral	Undesirable	Very Undesirable
149. Allowing women to be ordained priests in the Catholic Church.	1	2	3	4	5
150. Renewing interest in and saying of Latin Masses.....	1	2	3	4	5
151. Breaking the laws of the country for a higher good.....	1	2	3	4	5

152-161. Please indicate your agreement or disagreement with the following statements by circling the appropriate numbers.

	Strongly Agree	Agree	Neutral	Undesirable	Very Undesirable
152. I believe that only a selection of mankind is called by God to CR.....	1	2	3	4	5
153. The Supreme Court's recent decision allowing for the legalization of abortion was a grievous mistake.....	1	2	3	4	5
154. I think that parts of CR will eventually form separate communities away from secular society.....	1	2	3	4	5
155. The CR should become more centrally controlled than it is now.....	1	2	3	4	5
156. Members of CR should actively encourage other Catholics to participate in CR.....	1	2	3	4	5
157. The CR has helped me put order into my life.....	1	2	3	4	5
158. I think that CR will result in a new religious organization similar in form to the Dominicans, Benedictines, etc.	1	2	3	4	5
159. The institutional Catholic Church is presently in need of rebirth.....	1	2	3	4	5

	Strongly Agree	Agree	Neutral	Undesirable	Very Undesirable
160. The spirit speaks to the heart not the mind.....	1	2	3	4	5
161. My home parish (if a lay per- son) or my community (if a religious) is a genuine Chris- tian community.....	1	2	3	4	5
162. How sure are you that you have found the answers to the meaning and purpose of life?					
1 I am quite certain and I pretty much grew up knowing these things.					
2 I am quite certain, although at one time I was pretty uncertain.					
3 I am uncertain whether or not I have found them.					
4 I am quite sure I have not found them.					
5 I don't really believe there are answers to these questions.					
163. Please circle the number next to each year in which you attended the national Catholic Charis- matic Renewal Conference held at Notre Dame.					
1 1973	3 1971	5 1969			
2 1972	4 1970	6 1968			

Thank you very much for taking the time to answer this questionnaire. We hope that you have profited in some way from reflecting on the preceding questions. We would appreciate receiving any comments you may wish to make.

APPENDIX B

Results of Questionnaire

Tables 1-19: Tabulated Data from the Questionnaire

Figures 4-8: Answers to Selected Questions on the
Questionnaire

TABLE 1
AGE BREAKDOWN OF COMMUNITY MEMBERS

Age	No. Members	Percentage of Total
19	11	19.64
20	9	15.25
21	12	20.34
22	4	6.78
23	5	8.47
24	4	6.78
25	3	5.08
26	3	5.08
27	1	1.69
28	2	3.39
33	3	5.08
34	1	1.69
50	1	1.69
	<hr/> 59	

TABLE 2
 NUMBER OF YEARS OF EDUCATION
 OF COMMUNITY LEADERS

College Yrs. of Education Completed	No. Members	Percentage of Total	Group Percentage
Less than 1 yr.	2	3.39	3.39
Freshman	10	16.95	
Sophomore	7	11.86	86 43
Junior	17	28.81	
Senior	17	28.81 ^a	
1 Yr. Graduate School	1	1.69	
2 Yr. Graduate School	1	1.69	10.16
4 Yr. Graduate School	3	5.08	
9 Yr. Graduate School	1	1.69	
	59		

a. A relatively large percentage of community members were college graduates. Yet the largest portion of community members were still in their undergraduate years.

TABLE 3
GRADE POINT AVERAGE BREAKDOWN

G.P.A.	No. Members	Percentage of Total
3.9	1	
3.8	6	
3.7	0 = 15	25.42
3.6	4	
3.5	4	
3.4	4	
3.3	6	
3.2	5 = 23	38.98
3.1	4	
3.0	4	
2.9	2	
2.8	2	
2.7	1 = 7	11.86
2.6	0	
2.5	2	
2.4	1	
2.3	3	
2.2	0 = 5	8.47
2.1	0	
2.0	1	
Non-reporting	9 = 9	15.25
	<hr/> 59	

TABLE 4
 SIZE OF COMMUNITY OF ONE'S YOUTH

Community Type	No. Members	Percentage of Total
Farm	3	5.08
Small city (50,000 or less)	22	37.29
Medium city (50-250,000)	16	27.12
Large city (250,000-1,000,000)	13	22.03
Very large city (1,000,000 or more)	5	8.47
	59	

TABLE 5
 RATING OF PARENTS IN RELATION TO THEMSELVES
 IN THEIR ATTITUDE TOWARD RELIGION

Similar	4
Worse	53
Better	1
Not reported	1
	59

TABLE 6
MEMBER'S ATTITUDE TO RELIGION
DURING UPBRINGING

Attitude	No. Members	Percentage of Total
Very favorable	43	72.88
Somewhat favorable	15	25.42
Indifferent	1	1.69
	59	

TABLE 7
ATTITUDE TOWARD RELIGION PRIOR TO THEIR
JOINING CHARISMATIC RENEWAL

Attitude	No. Members	Percentage of Total
Very favorable	28	76.27
Somewhat favorable	17	
Indifferent	5	8.47
Somewhat opposed	6	15.25
Very opposed	3	
	59	

TABLE 8
ATTITUDE RATING OF THEIR PARENTS
TOWARD RELIGION

Attitude	No. Parents	Percentage of Total
Very favorable	1	16.95
Somewhat favorable	9	
Indifferent	24	40.68
Somewhat opposed	21	40.68
Very opposed	3	
Not reported	1	1.69
	<hr/> 59	

TABLE 9
YEARLY FAMILY INCOME

Income	No. Members	Percentage of Total
To \$ 5,000	6	10.17
To 8,000	12	20.34
To 12,000	6	10.17
To 16,000	10	16.95
To 20,000	7	11.86
To 24,000	3	5.08
To 25,000 or more	9	15.25
Not reported	2	3.39
Reported own	4	6.78
	59	

TABLE 10
POLITICAL RATING OF THEMSELVES

Rating	No. Members	Percentage of Total
Very liberal	2	
Liberal	13	25.42
Moderate	31	52.54
Conservative	11	
Very conservative	0	18.64
Not reported	2	3.39
	59	

TABLE 11
POLITICAL RATING OF THEIR ASSOCIATES
IN CHARISMATIC RENEWAL

Rating	No. Members	Percentage of Total
Very liberal	0	
Liberal	7	11.86
Moderate	38	64.41
Conservative	13	
Very conservative	1	23.73
	59	

TABLE 12
POLITICAL PARTY AFFILIATION

Independent	22
Democratic	26
Republican	5
None	6
	<hr/>
	59

TABLE 13
PERSON VOTED FOR IN '72
PRESIDENTIAL ELECTION

Nixon	18
McGovern	28
Schmidt	1
None	12
	<hr/>
	59

TABLE 14
 TYPE OF PERSON INTRODUCING MEMBER
 TO CHARISMATIC RENEWAL

Category	Student	Non-Student	Total	Percentage of Total
Spouse	0	0	0	0
Other family member	2	0	2	3
Friend	7	7	14	24
Casual acquaintance	11	14	25	42
A religious (Br. or Sr.)	1	1	2	3
A priest	2	2	4	7
Other	6	4	10	17
Not reported	2	0	2	3
	59	59	59	

TABLE 15
 NUMBER OF CLOSE FRIENDS GAINED
 BY JOINING CHARISMATIC RENEWAL

No. Close Friends Gained	No. People Gaining Friends
0	0
1	14
2	2
3	11
4	4
5	10

TABLE 16
 CLOSE FRIENDSHIPS

No. Members with Close Friends Charismatic Renewal	No. Close Friends Known before Charismatic Renewal
0 - 2	11
1 - 2	13
2 - 8	14
3 - 13	12
4 - 15	3
5 - 18	5
Not reported 1	1
59	59

TABLE 17
 RATING OF OWN ATTITUDE
 TOWARD CHARISMATIC RENEWAL

Attitude	No. Members
Very high	38
Fairly high	17
Moderate	2
Low, expect more	1 ^a
Not reported	1
	59

^aThis was one spouse.

TABLE 18
 TIME PER WEEK IN ACTIVITIES WITH
 OTHER COMMUNITY MEMBERS

Hours/week	No. Members
21 or more	24
16-20	6
11-15	18
6-10	10
1- 5	1

TABLE 19
 TYPES OF BOOKS READ MOST
 DURING THE PAST YEAR

Type	No. Members	Percentage of Total
Classical Catholic	17	24
Modern Catholic	0	0
Modern Protestant and Pentecostal	13	19
Modern Charismatic Renewal	29	41
Other	11	16
	<u>70^a</u>	

^aSeveral people could not resist putting down two answers. These are recorded.

63-70. We would like you to assess the importance for you of the following religious actions, before and since you became involved in CR.

	Extremely Important	Very Important	Important	Not Important	NO Answer
BEFORE INVOLVEMENT					
63. Holy Communion	8	10	29	9	3
65. Confession	6	2	24	24	3
67. Spontaneous communal prayer	1	0	8	47	3
69. Spiritual reading	0	4	18	34	3
AFTER INVOLVEMENT					
64. Holy Communion	36	18	2	0	3
66. Confession	20	22	13	1	3
68. Spontaneous communal prayer	21	22	11	2	3
70. Spiritual reading	12	26	16	22	3

Fig. 4. Tabulated answers to questions 63-70

Question	Extremely Important	Very Important	Important	Not Important	No Answer
72. Speaking in tongues	5	13	37	4	
73. Prophecy	21	19	18	1	
74. Spontaneous prayer	18	18	22	1	
75. Healing	8	14	28	9	
76. Social activism	1	5	40	13	
77. Exclusion or shunning	2	1	10	43	3
78. Obedience to the community	10	17	30	30	
79. Formal liturgical prayer	17	16	23	2	1
80. Doctrinal study	7	22	23	4	3
81. Baptism in the Spirit	32	17	10		
82. Laying-on of hands	9	5	37	8	

Fig. 5. The importance attached to various activities in Charismatic Renewal

84-89. Indicate whether or not you have had these experiences.

	Sure	Think	No	No answer
BEFORE INVOLVEMENT				
84. Feeling that you were somehow in the presence of God	26	20	12	1
85. A sense of being saved in Christ	11	11	36	1
86. A feeling of being afraid of God	22	17	19	1
87. A feeling of being tempted by the Devil	20	15	22	2
88. A vivid sense of being possessed by the Holy Spirit	1	5	51	2
89. A sense of actually communicating with God	16	21	20	2
AFTER INVOLVEMENT				
84. Feeling that you were somehow in the presence of God	52	7	0	0
85. A sense of being saved in Christ	37	12	8	2
86. A feeling of being afraid of God	16	17	24	2
87. A feeling of being tempted by the Devil	34	20	3	2
88. A vivid sense of being possessed by the Holy Spirit	35	15	6	3
89. A sense of actually communicating with God	47	8	2	2

Fig. 6. Tabulated answers to questions 84-89

104-106. What is your opinion of the similarities or differences between the institutional Catholic Church and CR with respect to the following:

104. Regard beliefs	very different	1
	different	2
	similar	19
	very similar	37
105. Regard religious authority	very different	1
	different	8
	similar	27
	very similar	23
106. Regard rituals or liturgy	very different	3
	different	18
	similar	28
	very similar	10

Fig. 7. Tabulated answers to questions 104-106

QUESTIONS	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	No Answer	Percentage agree	Percentage disagree
108.	10	21	3	20	4	1	53	41
115.	7	20	20	9	2	1	46	19
117.	0	1	3	36	17	1	2	90
121.	0	1	12	33	12	1	2	76
123.	19	28	7	3	0	2	80	5
124.	5	29	21	2	0	2	58	3
126.	18	32	4	4	0	1	85	7
133.	4	31	4	15	4	1	59	32
135.	16	34	3	5	0	1	85	8
139.	5	25	8	16	3	2	51	32
154.	3	24	14	17	0	1	46	29
157.	23	32	3	0	0	1	93	0
159.	9	39	8	2	0	1	81	3
160.	1	12	10	24	10	2	22	58

Fig. 8. Answers to selected questions of the questionnaire

APPENDIX C

Community Financial Statements

TABLE 20
BALANCE SHEET, MAY 31, 1973

Assets:		
Cash	\$ 5,744.13	
Real Estate	89,380.47	
Inventories & Furnishings	<u>7,510.28</u>	
Total Assets		\$102,634.88
Liabilities:		
Loans	\$ 9,777.58	
Mortgages	<u>69,263.65</u>	
Total Liabilities		<u>79,041.23</u>
NET WORTH		<u>\$ 23,593.65</u>

TABLE 21
OPERATING STATEMENT
JANUARY 1 - MAY 31, 1973

Revenue:		
Rent	\$6,388.60	
Donations	6,148.30	
Book sales	1,152.03	
Apostolic work	1,031.67	
Dinners	1,234.25	
Other	<u>3,990.56</u>	
Total Revenue		\$19,945.41
Expenses:		
Apostolic work	\$1,916.03	
Book purchases	119.58	
Property taxes	1,464.70	
Interest	2,267.33	
Insurance	398.00	
Dinners	1,183.90	
Maintenance	398.87	
Office	1,336.34	
Other	<u>3,913.04</u>	
Total Expenses		12,997.79
NET INCOME FOR PERIOD		<u>\$ 6,947.62</u>

APPENDIX D

People of the Promise Covenant

PEOPLE OF THE PROMISE COVENANT

- I. We agree to love one another as brothers and sisters in Christ.
- II. We agree to assume responsibility for maintaining the community order.
- III. We agree to assume responsibility for initiation and instruction.
- IV. We recognize the public ministries of Coordinators, Handmaids, and Servants, and agree to support, respect, obey, correct and pray for them as heads of People of the Promise.
- V. We agree to assume financial responsibility for People of the Promise.
- VI. We agree to be held to this Covenant and to hold one another to it.

APPENDIX E

Covenant and Commentary

COVENANT AND COMMENTARYI. We agree to love one another as brothers and sisters in Christ.

All of our relationships must be fully in Christ. We believe that Jesus is Lord and Christ (Acts 2:36). We believe that God has set Him over all things (cf. Eph. 1:20ff and Col. 1:15-20). We believe that Jesus is worthy of all worship and praise (cf. Rev. 5:9ff). We accept as true the teachings of scripture as understood in the Church. Consequently, every member of People of the Promise seriously commits himself to a sincere love of the truth (cf. John 1:17; 3:16-21) since Christ Himself is the truth (Jn. 14:6). Every member of People of the Promise commits himself to grow in personal holiness, to daily personal prayer, to grow in openness to God's word, and to obey the Commandments and the basic moral law.

Our love for one another must be an ordered love. We recognize that not everything done in the name of love is love. In the first place only those actions and thoughts which confess Jesus to be Lord are true (1 John 5:10-11). Secondly, all our relationships must be founded on agape love and right reason. It was this love which led our Lord to lay down His life for us (John 15:13). It is this sacrifice and service which we recognize to be the only acceptable basis for all of our relationships. We reject the patterns of emotionally based and erotic relationships which are common to the world about us and hold fast to the standard of relationships which Our Lord has called us to. We recognize that there is a wisdom in love, and that certain things are appropriate to some relationships and inappropriate to others. We commit ourselves to seek perfect charity in all our relationships.

We recognize that Our Lord has called us to have a special love of the brethren (Philadelphia) who affirm the Christian faith. This love of the brethren we hold in special esteem (Gal. 6:10). We also hold in high esteem the practice of Christian hospitality. We seek to maintain

goodwill with all men. We consider it a special burden of love to share the riches which God has bestowed on us through Christ.

We agree to forgive one another from the heart and to seek forgiveness should we offend a brother or sister (Col. 3:13).

We agree to be held to those agreements and to exhort, rebuke, and encourage one another. We count on one another to hold one another to these agreements. We consider failure to do so a serious breach of charity (Gal. 6:2).

II. We agree to assume responsibility for maintaining the community order.

A common order is necessary if a community is to exist. This is especially the case with an intense community. If things are to be done in common, there must be an agreed upon common way. For there to be order, this common way must bind all the individuals who have agreed upon it. Inasmuch as they have agreed to a common course of action, they have relinquished their freedom of choice with regard to that particular action.

The common areas of concern which are affected by the community order are: order of assembly, households, hospitality, and teaching.

In order for this order to be just, it is necessary that everyone in People of the Promise have an opportunity to express his or her opinion about the common agreements which make up the community order. These agreements--Community Agreements and Specific Agreements--must be reached in Community Assemblies and announced by the Coordinators so that there can be no confusion as to what we have agreed upon.

Having agreed upon norms and standards of behavior, everyone must be bound by these agreements and must agree to hold one another to them and want to be held to them.

III. We agree to assume responsibility for supporting a program of initiation and instruction.

Initiation is to be understood as passing from a way of life outside People of the Promise to one inside it.

This life must be founded fully in Christ with repentance and faith; it must be fully open to the work of the Holy Spirit. There is a need, then, for a full transformation. This is a call to a new way of life.

In this process, we make the distinction between "initiation" and "instruction." Initiation applies more properly to those first stages of a person's entrance into the community. It includes the Life of the Spirit program and continues until an individual chooses not to continue in it or until he or she makes a Temporary Covenant. The instruction program begins with the Temporary Covenant and continues until an individual has made a formal public commitment to the community.

The program is designed to bring a new person to a basic stability as well as Christian maturity (or else in a position to become mature).

No one should be prayed with to receive the Baptism in the Holy Spirit by our community unless there is a serious desire to come into our community and unless we are able and ready to help him or her. The initiation process is the special responsibility of the Coordinators.

At each stage there is a need for pastoral discernment about who should continue. This is especially true before affirming an underway covenant and the public covenant. This discernment will be exercised by the Coordinators.

Initiation is a corporate process. It should involve a team whenever possible. The team should be conscious that it is in the love shown by them for one another that the essential nature of our community will be communicated.

The community assumes the responsibility for supporting and encouraging the process of initiation/instruction according to the established order.

IV. We recognize the public ministries of Coordinators, Handmaids and Servants and agree to support, respect, obey, correct and pray for them as heads of People of the Promise.

Responsibility of Subordinates:

We recognize the need for designating certain leaders. We agree to be in a relation of subordination to them with

regard to the common life of People of the Promise. We recognize that this role involves an active responsibility for the life of the community on our part. We recognize that there is a call for a special love of those selected in this ministry (I Thes. 5:12 and Heb. 13:17).

Responsibility of Heads:

The Coordinators have an overall responsibility for the life of People of the Promise and its public ministry. They have a special responsibility for guests, new members and those in need of special care. They are responsible for maintaining the community order according to the Covenant and Community Agreements (I Peter 5:1-5; Mt. 20:25-28).

V. We agree to assume financial responsibility for People of the Promise.

We agree that our sharing as a community is not merely a matter of sharing spiritual things but also material things, and we will be seeking more wisdom on this matter.

VI. We agree to be held to this Covenant and to hold one another to it.

We consider it to be charity to remind one another of the pledges we have made to one another. We count on one another to remind us of our pledges and in a spirit of gentleness to correct us if we should in any way violate it. If a brother or sister sees someone violating the Covenant and fails to serve him by bringing this matter to his attention, he has wronged the person who was committing the violation and has himself violated the Covenant.

The Covenant represents a serious and solemn commitment on the part of all who affirm it. Its terms are to seek God's perfect will for ourselves and one another. It is not, however, an irrevocable commitment nor a vow. An individual retains his freedom to withdraw from it. Should an individual become convinced that it is the Lord's will for him to go elsewhere or to withdraw from People of the Promise, we commit ourselves to joyfully support him in that decision.

Leaving or withdrawing from the Covenant is not, however, purely a private decision. It is to be hoped that in the spirit of fraternal charity an individual would not arrive at such a decision without having prayerfully consulted some of the brothers and sisters, as well as one of the Coordinators. While this consultation is not, strictly speaking, a binding requirement, it certainly represents in a serious way the spirit in which the Covenant was formulated and the way of life and sharing to which People of the Promise is committed. To act independently without having even consulted a brother or sister would violate that spirit.

The Covenant has been formulated with the understanding that there will be some who will reside in Central City on a temporary basis and others who intend to make their commitment to People of the Promise on a long-range commitment. Our intention is that the commitment be a full one for whatever range of time and that the question of staying or leaving be one which can clearly be resolved in the Lord. It is only to be expected of each of us and all of us that we keep our hearts open to the Lord's will in these matters because our ways are not His ways.

APPENDIX F

Community Agreements

COMMUNITY AGREEMENTS

There are three types of agreements into which we will enter:

1. The Covenant itself which will commit us to one another and to People of the Promise in a formal and serious way.
2. A series of Community Agreements about common life style and common patterns of life. Those areas of our life which People of the Promise wishes to reserve as common will be bound by these agreements. They will serve as basic principles for the everyday life and activities of the community.
3. A series of Specific Agreements which will be agreed upon for specific time periods and which during those time periods will have the same effect as Community Agreements, but which will be revised as circumstances and situations require.

This method of determining common life might be compared to the American system of government in a sense. There is a basic Constitution which is a solemn agreement which defines and limits all other agreements which Americans enter into. This Constitution can be changed, but only by serious undertaking. On the other hand, there are a number of laws which are passed by the Congress which regulate the normal course of affairs and which also set the general principles by which the ideals and agreements set forth in the Constitution permits the government to tax and lays down several conditions. The rates, forms, systems, etc., however, are determined by laws which can be changed by another law. In the same sense, the People of the Promise Covenant will set forth the general principles which bind us together, while Community and Specific Agreements will determine how these principles are to work themselves out in our common life.

Such a method has several advantages. It provides for a basic agreement which preserves and clearly states the general principles. At the same time it is loose enough to provide considerable flexibility with regard to actually

carrying out the general principles. The importance of this method is that the Covenant does not spell out the means by which the ideals are to be carried out. By agreeing to general principles separately, we are able to adapt them as experience and the Lord teach us without changing the basic agreement. The Covenant thereby becomes a simple statement which in a few words describes the basis of People of the Promise. It is something which can be readily understood and remembered. Furthermore, the basic agreement does not need to be changed every time some external circumstances forces us to do something differently. For example, if, after a period of time, the People of the Promise Community prayer meeting were impractical on a night we had agreed upon, we would not have to change the Covenant in order to agree upon another time.

By stating only the essence of what we have agreed upon, the Covenant remains a stable living agreement even in the midst of considerable practical change. The People of the Promise Covenant expresses the basic principles which the Lord has been teaching us about our common life. These principles are not just methods or ideas which we have dreamed up, but ways which He is giving us by which we can be sanctified if we want them and accept them in faith.

It is important that the Covenant be accepted in faith because it expresses the call which we believe God is giving us. In assenting to it, we are saying "yes" to a way of life which we believe God is asking us to live. Such an article of faith and for faith ought not be tampered with lightly lest it become a scandal to our faith. The community and Specific Agreements, on the other hand, provide us with a means of flexibility which is vital to any living organism. Changes which are not basic, therefore, can be easily made without in any way undermining our common basic commitment.

The following is an outline of the areas of Community Agreement:

- I. "Covenant and Community Agreements"
- II. Community Order
 - A. Assemblies
 - B. Households
 - C. Hospitality
 - D. Teaching
- III. Initiation and Instruction

IV. Ministry

V. Finances-Stewardship

II. COMMUNITY ORDER

A. ASSEMBLIES

I. Community Assemblies

- A. Some activities are to be designated as "community assemblies of the Covenant community."
- B. These are of three sorts.
 - 1. A regular weekly meeting.
 - 2. Special meetings to be called by the coordinators and designated as community assemblies; the coordinators are to notify each covenant member of these meetings.
 - 3. Periodic meetings. There will be at least two community retreats, one before the opening of each semester; the coordinators are to make a decision about a third retreat to be held at the close of the spring semester in preparation for the summer.
- C. Each member of the People of the Promise is to consider attendance at community assemblies a serious obligation.
- D. The decision NOT to attend a community assembly is not a private decision; it is to be made in consultation with another member of the community.
- E. The person consulted in such a case is to inform the coordinators if his brother or sister will not be attending a community assembly.
- F. Community assemblies are open only to members of People of the Promise; others may attend only by invitation from the coordinators, under one of the following conditions:
 - 1. Someone who is involved in the process of initiation into the community.
 - 2. A community guest, at the discretion of the coordinators (this might include visitors who are part of other covenant communities or core groups, or those who are invited to participate in the teaching ministries or special cases).

II. Community Activities

- A. Community activities are different from community assemblies. Types of gatherings which would be classified as community activities include:

1. Regular activities anyone may attend (such as Mass).
 2. Regular activities open only to People of the Promise members but at which attendance is not mandatory (such as growth groups).
 3. Special activities (such as social gatherings).
 - a. For People of the Promise only.
 - b. Open to anyone.
 - c. Semi-public, with some procedure of invitation.
- B. Community Activities (as opposed to activities community members happen to attend, singly or together) are sponsored by the community: we agree to take the responsibility of supporting them by praying for them, financing them, and respecting rather than undermining them, whether or not we actually attend each.

II. COMMUNITY ORDER

B. Households

I. Recommendations

The purpose of these recommendations is to focus on the relationship between People of the Promise and the households in which its members live.

- A. It is desirable for every community member to belong to a household.
- B. A household is the environment in which the constant care, encouragement, and responsibility which the members of the community have pledged to one another works itself out in on-going, daily relationships. A household should provide its members with a stabilizing and sanctifying pattern of relationships ordered to an explicit commitment to Jesus Christ as Lord.
- C. For a household to be a stable part of the community, there should be an explicit commitment to one another including an agreed upon pattern of life and relationships, a common understanding of purpose, and an accurate order of making and implementing decisions, including an agreed upon headship.
- D. A household, while good in itself, is not sufficient unto itself and must always be considered in the context of the whole community. Its relationship to the community is like that of an organ to the body of which it is a part.
- E. Good order must be supported and respected by all--headship in the household, headship in the

community; the agreement of household members, the People of the Promise Covenant; the order of life in a household, the community order.

- F. The formation of households by community members is of special concern to the community and should be done in cooperation with the Coordinators.

II. Community Households

- A. Households which wish to have the community formally assume responsibility for their welfare and to assume responsibility as a household for the life of the community can be formally recognized as a Community Household. Upon request of a household, Coordinators will determine whether a particular household meets the conditions agreed upon by the community, and make recommendation publicly at a community assembly where it would be acted upon.
- B. The responsibility of People of the Promise to a Community Household is to protect, preserve, encourage, and care for it and to respect its order and integrity.
- C. The responsibility of a Community Household and its members to People of the Promise is to assume responsibility for the life and good order of the community. It agrees to be subordinate to the community order in the following areas:
 guests and hospitality
 order of assembly
 new members
 entertainment, parties, and dinners
 apostolic activities
 and in other areas which may be agreed to and announced as part of the order of the community.
- D. Both the Community House and People of the Promise--especially those in publicly designated ministries--agree to give and accept correction and admonition should these agreements be violated in any way.

II. COMMUNITY ORDER

C. Principles of Hospitality

1. Hospitality is a Christian responsibility. The scriptures admonish us to show hospitality (cf. Heb. 13:2; Rom. 12:13). St. Benedict in his rule taught that all guests should be received as Christ (Chapter 53). Our Lord has

told us that what we do for the least of the brethren, we do for Him (Mt. 25:40).

2. Hospitality means sharing materially and spiritually with those who come to us the life which the Lord has given to us.
3. Hospitality affects the whole community in some way, and so, is subject to the order of the community and to the order of the respective households.
4. There are personal guests and community guests. Personal guests are the responsibility of their host. Community guests must work out with the Coordinators and respective households the reasons and terms of their stay. These conditions will be considered the norms for all relations between guests and the community and both agree to be corrected and admonished should they fail to follow them.
5. Hospitality to the community guests is the responsibility of the whole community. Administration of community hospitality is the special responsibility of a Community Servant, the Guestmaster.
6. Guests will be expected to respect the community order especially with regard to teaching, giving spiritual direction or advice, and prophesying.
7. The households which receive guests are to be conscious of their serious responsibility before the Lord and the whole community. A household should receive guests graciously, promptly advise them of household order so that no misunderstanding can take place, and provide for their needs and comfort. It should especially be conscious of the spiritual needs of guests and should share generously the fruits of our common life.

II. COMMUNITY ORDER

D. Teaching

1. Teaching is an important means by which the ideals and goals of our common call are brought to the attention of the community and clarified.
2. Teaching is used by the Spirit to effect the renewal of our minds and hearts (cf. Rom. 12:1-2)
3. Such teaching can enable us better to understand and attain our goals through helping us judge the standards and

claims of the world in the light of God's plan and revelation (cf. John 2:15-17; John 16:8-11).

4. All teaching in People of the Promise must be faithful to God's revelation as set forth in scripture as understood and explained in the teachings of the Roman Catholic Church (cf. Dei Verbum).

5. We believe that Jesus has established in His Church Bishops who are shepherds and teachers. We welcome and submit to their teaching. We also recognize the teaching ministry of priests.

6. We recognize that the Lord has also conferred teaching gifts on other members of the Body. Such gifts when employed in submission to the teaching and order of the Church can serve to build up the body (cf. Lumen Gentium #12). In our own assemblies, this gift is respected and encouraged.

7. We hold the Coordinators of our community specially responsible to provide for sound and orthodox teaching which lead us to greater fidelity to our call. They will be expected to hold us faithful to our common ideals and to prevent teaching which might be disorienting or harmful to the common good.

8. We assume responsibility to grow and deepen together in our understanding of the Gospel. Opportunities for on-going teaching and formation which are provided for by the community are to be taken very seriously. Every member of People of the Promise should be constantly seeking to appropriate teaching to his life and life-style.

III. INITIATION/INSTRUCTION

The responsibility for establishing a program of initiation/instruction rests with the Coordinators. The following represents a basic outline of that program.

1. An explanation session at one Mass per week. The Charismatic Renewal would be described.

2. The God With Us Retreat. This retreat would outline the need for a commitment to Christ, God's plan of salvation, etc.--BOTH OF THESE EVENTS WOULD BE OPTIONAL AT THE DISCRETION OF THE COORDINATORS. THEY ARE SUGGESTED BECAUSE THEY REPRESENT STAGES THROUGH WHICH ONE MUST GO.

3. Life in the Spirit sessions (necessary).
4. Community Retreat (necessary). This retreat would give candidates an opportunity to consider People of the Promise as an option for them. They would receive an explanation of what People of the Promise is and would have the question posed to them: "Is God calling you to People of the Promise?"--AT THIS STAGE THE INSTRUCTION PROGRAM WOULD BEGIN FOR THOSE WHO ANSWER "YES." AT THIS TIME, IT WILL BE IMPORTANT WHEREVER POSSIBLE FOR AN INDIVIDUAL TO BECOME A MEMBER OF A HOUSEHOLD.
5. Temporary Covenant. The Coordinators would talk with the individuals who had made the Community Retreat and invite those who were interested and, in the opinion of the Coordinators, able to make a Temporary Covenant to the community to do so. They would be invited to the Core Meeting, introduced, and have an opportunity to publicly address the community and voice their commitment. This should be attended with the laying on of hands by the entire community.
6. Instruction Course. Those affirming the Temporary Covenant will be expected to attend the Instruction Course which will introduce them to the varied aspects of community life. During that time they will have an opportunity to understand the call of Christ to sanctity, to study the obstacles to their Christian life, and to re-examine their personal relationships. During this time, it would be appropriate for the individuals to learn about the prayers for healing of memories and deliverance (this must be judged by Coordinators).--BY THIS STAGE, THOSE IN THE INSTRUCTION PROGRAM SHOULD BE RECEIVING REGULAR COUNSELING FROM A MATURE MEMBER OF THE COMMUNITY AND SHOULD HAVE FORMED A COUNSELING RELATIONSHIP WITH THEM.
7. Private Retreat. After the Instruction Course, the individual should be encouraged to make a private retreat supervised by one of the Coordinators during which he or she seriously faces the question of whether or not to make the public commitment to the community and to affirm the Covenant. By this time, it should be clear whether or not God will bless this relationship with the community and he should decide whether he wants to make it stable and regular.
8. After consulting with the Coordinators and upon their recommendation, he will be presented to the entire community at a designated community assembly. At that time he will make a public commitment to the community and will

affirm the Covenant and the community will receive him or her as brother or sister.

IV. MINISTRY

A. General Principles

1. The Holy Spirit gives ministry gifts to every Christian which are for the upbuilding of His body. As the Second Vatican Council states, "alloting His gifts 'to everyone according as He will' (1 Cor. 12:11), He distributes special graces among the faithful of every rank" (Lumen Gentium, 12).
2. Our Lord entrusted the Apostles and their successors, the Bishops, with certain ministries which are foundational to the life and well being of the Church. We believe that the College of Bishops with its Head, the Pope, are the Shepherds to whom Our Lord has entrusted the responsibility for and authority over the whole Church (cf. Mt. 16:18-20, Eph. 4ff).
3. We recognize that in a Christian community within the Church, the Spirit gives particular ministry gifts which are for the welfare of the whole group.
4. We recognize the need for publicly designating certain ministries for the common good and the life of People of the Promise.
5. In no way are we attempting to parallel or contradict the hierarchy of the Church. Rather, we are anxious to submit in every way to our pastors and Bishops.
6. The authority for these publicly designated ministries proceeds from the common discernment and agreement of the whole community.
7. The publicly designated ministries will be modelled according to the example of Our Lord, the teaching or scripture as understood in the Church, and especially the life of the early Church.

B. Mutual Responsibilities

1. Those in publicly designated ministries assume responsibility for a special care and concern for the whole life

of the community and the sanctification of each member especially through their personal example.

2. The whole community, its households, and each member assumes responsibility to love, encourage, obey, correct, and pray for those in publicly designated ministries.

C. Definition of Specific Functions and Responsibilities

1. We recognize three orders of publicly designated ministries: Coordinators, Handmaids, and Servants.

2. The Coordinators, Handmaids and Servants share a special responsibility for the welfare of the whole community, functioning according to the agreed upon division of responsibilities, and maintaining communication for the proper ordering of community life.

3. The Coordinators have overall responsibility for the life of People of the Promise and its publicly designated ministries, as well as its regional and national ministries. They should care for each member of the community, and especially new members, community guests, and those in need of special care. They should preserve, uphold, and protect the order of the community according to the Covenant and the Community Agreements. The Coordinators assume joint responsibility for decisions and are subordinate to one another in agreed upon areas of competence.

4. The Community Servants are responsible for Administration under the supervision of the Coordinators (cf. I Cor. 12:28).

5. The Handmaids share the responsibility for the pastoral ministry of the community and support the overall work of the Coordinators by their advice and prayers. They have special responsibility to serve, encourage, and minister to the women of the community, as well as women guests, new women members, and women who need special care.

6. Public designation occurs when an individual is proposed to the Community by the Coordinators, tested during a trial period, and formally appointed after consultation with each community member affected.

D. Pastoral Ministry

1. The Coordinators should encourage every member of the community to establish a regular counseling relationship with a mature member of the community.
2. The advantage and importance of spiritual direction from a wise and prudent priest should be recognized.
3. Ministry to those who need special care is an important part of the community life. Agreements which are reached in these situations must be respected as part of the Community Order.
4. Potential leaders should receive from the Coordinators the type of attention necessary to develop their gifts so their service may benefit the whole community.

V. FINANCES

1. We each agree to be responsible financially for ourselves and those dependent on us.
2. We recognize the importance of insurance so as to prevent accidents from making us a burden on the community.
3. We recognize the dangers of idleness and believe that everyone should not only support himself, but should be dutifully employed (cf. 2 Thes. 3).
4. We recognize the desire to share personal property and encourage this practice, since it helps prevent selfishness. Nevertheless, we recognize the responsibility we have not to take advantage of one another or to in any way infringe upon one another's generosity. The need to care for borrowed property and to reimburse expenses incurred by community activities and projects.
5. We agree to hold a common fund which will pay for expenses incurred by community activities and projects.
6. This fund is to be administered by the Community Servants and records are to be kept which are to be opened to any community member on request.
7. Expenditures from this fund must be authorized by the Coordinators. Major financial policy would be agreed upon by the Community.

8. As a community, we will set aside 10% gross of our common money as a portion for the Lord.

9. We encourage members to tithe regularly since all money is the Lord's and greed is the root of all evil (cf. I Tim. 6:10). Everyone should earn what he needs and some extra for good works.

10. We encourage all members to contribute regularly to the community.