

heritage. It owes something to Paul Tillich's useful treatment of the ontological characteristics of historical groups²³ and it offers some symbolism from the Christian tradition for illustrative purposes.

The purpose of the model, it should be noted, is not to encourage speculative or substantive approaches. Rather its intent is to urge historical research with an eye to the symbolic ways in which communities may attempt to give their own histories "substantive" import. These substantive elements intrinsic to historical communities -- ancient and modern -- must, of course, remain grist for the analytic mill.

(1) There can be no history without factual occurrences and there is no history without the reception and interpretation of these occurrences by historical consciousness as historical *events*.

(2) The direct bearers of historical consciousness are social-cultural groups of human beings with their centers of authority, institutional structure and "vocational consciousness." Each calls for careful documentation and analysis by students of particular historical communities.

(3) The sense of calling or historical awareness distinctive of particular communities is expressed in the tradition of the recollected, revelatory events, by their expectations for the future, and by their attitudes toward action in conflict situations. This heritage influences the self-understanding of members of the community, their sense of destiny and of freedom, and consequently their roles as agents of continuity and change.

(4) Since individual agents and institutions project themselves into the future, historians themselves deal with the future in this way as well as in terms of the as yet unrealized consequences of past events whose outcomes are thought to be significant.

(5) In a modern technological community the sense of time will include a concern for causal sequences, an awareness of before and after, of *chronos* or time measurable in various ways by modern science. While the technological approach to time may presuppose necessary progress, the realities of a modern community -- as well as its faith which may be directed to other sources -- are calling this assumption into question.

(6) Time is more than "clock time" psychologically, culturally, and historically as well as religiously. It is an ontological reality that man and his institutions are unavoidably temporal. "Temporal passage" is the locus of man's being, but also of his creativity. It is the "arena" in which man actualizes his freedom to create the new in the midst of the destining factors of history.²⁴ With a sense of the New comes that of *kairos* (the "right" time) and of potential *kairoi*. Communities may thus grasp opportunities to work against the demonic forces and for justice in the social structures. A community may see movements toward liberation and reconciliation as evidence of divine providence working through human freedom.

(7) Certain institutions obtain special importance in terms of the tradition of the community. So, for Christian groups, the Church has been central although neither the activity of God nor that of the believer is viewed as limited to this spiritual center. The judgment of God may fall on the Church as on any other social structure. In the modern world the