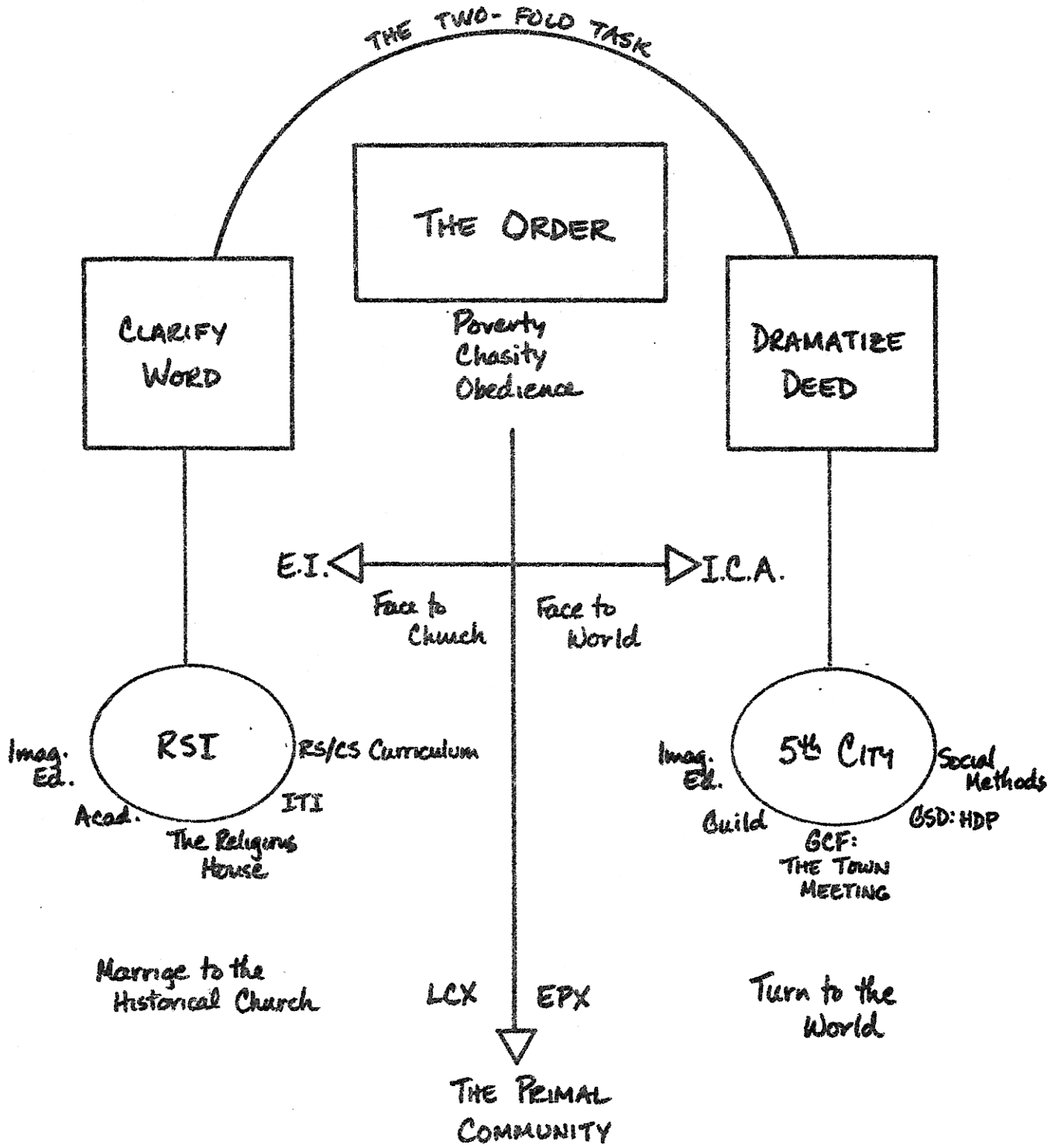


A BRIEF HISTORY OF THE ORDER: ECUMENICAL

- The first 25 years of Order: Ecumenical,
prepared for the retreat on Profound Vocation,
Quarter III, 1977-1978
- Collegiums on the Religious, Social and Intellectual
Methods of the Order,
prepared for Area New York,
Quarter IV, 1977-1978



THE HISTORY OF THE ORDER: ECUMENICAL

INTRODUCTION

1. The Cultural Revolution of the 20th Century
 - a. Experiences of a relativistic universe, spacial unlimitedness, genetic possibilities and cybernetic breakthroughs have changed the whole concept of the universe.
 - b. Shifts from rural to urban pace and relationships brought us into dread-filled and fascinating multi-experiential levels of existence.
 - c. Shrinking of the globe and collapse of old concepts of family, male and female roles, education, religion, etc., has given opportunity for far more realistic images and life relationships to be experimented with and developed.
2. Decisions in a New and Relative World
 - a. Radical shifts of the 20th C. raised depth human questions out of depth struggle. How do I decide? What do I do? and What must I be?
 - b. All kinds of weird and useful experiments have gone on in attempts to answer that question. Escapes are aplenty.
 - c. The struggle the 20th C. has given us has challenged us to respond with models for the future.
3. The role of the Church in times of transition has been that of creating a new style of culture out of the mileau, and even participating actively in the collapse of the old in order for the new styles to emerge.



———— = society

- - - - - = church's experiment and re-creation

I. THE EMERGENCE OF THE ORDER

Dynamical Sociology has to do with the call of God. It has to do with God's judgements all through society. There were various responses to that judgement... tangents. Trends began to emerge in the last half of this century which were a smell of the future. There was a movement of the spirit abroad in history. And out of that emerged a body of people, particular and identifiable, who chose to respond to that swirl--- to make it self conscious and give it form. It saw there was a new face of God coming into being. How do you give form to that in our time? Out of their clarity they did a job--- what they had to do was to deal with the Word in history. They saw that their task was to clarify that Word which was always present in our midst. So it was the necessary deed in history at that time--- to break people open to awareness of that word.

Out of that came RSI as the primary tool for the renewal of the church through revitalization of symbol, and the style of corporateness and intentionality. We knew that teaching RSI was to learn and teach about life, and was basic to all we did. There had to be an organization to do that job. Out of that came the Ecumenical Institute and, eventually, as a strategy in the globe, the Institute of Cultural Affairs -- neither synonymous with the Movement of the Spirit, but structural ways to allow the spirit to creatively move. The E.I.'s dating is hard to set. Does it come in 1952 with the Christian Faith and Life Community in Austin or with the World Council of Churches in 1954 in Evanston?

In the meantime, and at the same time, a whole other thing happened. We discovered that the deed of having to clarify the Word must be matched with dramatizing that Word and its fruits. So 5th City became an action of the Word. It was this move which moved us beyond just another evangelistic society like in Europe. Thorough gridding and traveling around Chicago was necessary in order to get the "perfect" location, for it was clear that there had to be a powerful sign of social repentance by the Church . . . and in those days of the early '60's when consciousness of the injustice to the Blacks was only beginning to emerge, a sign of the necessary Deed needed to be located with the Black community and in the inner city-- the place where no one believed human beings could possibly live.

Out of that decision and the decision to stay there when the liberal American gave up; and with the persistence of comprehensive planning, corporate discipline and continuously expanding experimentation came the eventual emerging of a huge network of Those Who Care, engaging in awakening the world and demonstrating through highly visible projects and methods, the full human community (or, the Primal Community.)

We have rather reluctantly allowed ourselves to be in the hands of the Lord of History. I, for one, am eternally grateful to have stayed through it -- seen it through -- to be able to see the miracles of this day!

II. SOME MOMENTS IN THE HISTORY OF THE ORDER ("OUR ROOTS") (a participatory timeline)

- 1910 The Edinburgh Missionary Conference began the Ecumenical movement.
- 1952-1956
UNIVERSITY Campus ministry experiment called the Faith and Life Community, Austin, Texas. Jack Lewis visited lay movement communities in Europe, such as Taize and Iona, to see various models of corporate life and mission. Second year, community created with male students; women students added in 3rd year. Joseph W. Mathews, then professor from nearby seminary, invited by Fred Buss, a student, to visit the community after Fred heard JWM speak at nearby Methodist Church. Community battled hard over whether to stay with student community; decided mission was with local church and its renewal if world was to be changed.
- 1956-1960
CHURCH 1956 emphasis on Worship; 1957 emphasis on Curriculum; 1958 emphasis on Discipline, 1959 emphasis on Mission. Daily Office every morning and evening. Experimented with poets like e. e. cummings and Elliott as content in D. O. and even wrote our own (first experiments with the secular language in worship). The PMC (Parish Ministers Colloquy), out of which rose the PLC and RSI we now know lasted, at that time, two days a week for four weeks. "Christ" was added to curriculum in 1957 which made 4 sessions on God, 4 on Christ, 4 on Faith, and a whole course on the Church (called CS 2) and a CS 1 (Community Studies). Spent 4 sessions on God because it was so hard to wake people up then. Soren Kierkegaard's work on "Sin" heavily emphasized. An 18 year old, at a collegium one morning in 1959 coined "THE CHURCH IS MISSION", and an entire year was spent on what it means to be Mission to the campus of a university. The Christian Faith and Life community began to turn outward. Recruited two to four weeks for the courses and also taught them. Began to get some clarity, and finally boiled 16 theological studies down to one weekend called RSI.
- 1960-1964
CULTURE Turned to understanding the culture, both here and rest of globe. In 1962 JWM became Dean of the Ecumenical Institute in Evanston (then called The Evanston Institute for Ecumenical Studies), thus bringing to an end the Austin experiment. We became a training center. Emphasis on the Missional family those years. House Church more like Ecclesiola, then, with common meal followed by study, i. e. Ethics by Bonhoeffer and Images of Man by C. Wright Mills (which is where our basic images of model-building got formed). That year 145 went through our courses. Made the shift to the city. CSI, as we know it now, was born. Thru these years, Garnet Banks and others in Australia were studying Bultman, Bonhoeffer, etc. and thinking, "surely, there must be someone in the world doing this". 1963 was the year of continental courses when the

first formal course was taught outside Chicago: a PMC in Boston. Buss and McClesky made the first foray into Europe and Africa for geo-social analysis. The Geneva offices were written at the 74th Annual Geneva Conference of the YMCA and YWCA at George Williams College in Wisconsin.

1964-1968
CADRE

This was a time of building the cadre. We were concerned with how a people could move together missionally. Held first Presidium of the USA, in summer of 1966. A nervous time: the first time the words "Spirit Movement" were used to talk about the (now called) Global Servant Force. RSI courses on the East and West coasts, 130 to 150 people was not unusual. Summer '66 was the first training summer with emphasis on RSI pedagogy, and later summers on Local Church practical models. Built a strong continental teaching faculty and developed a network of collegueship. Councils emphasized writing documents to clarify the Movement's context, task and basic structures (The Declaration of the Spirit Movement, etc.). The People of God triangles were created at the 1967 Council. Consensus was arrived at on the North American Grid. There was a break loose with practical imaginal education, and 500 youth went through an I. E. youth course. The first Student House experiment began with twelve college students living on the 4th floor of Faculty East. The first youth (19 highschool and college) were sent to live and study abroad. This was the year when JWM and Buss attended the Vatican II Council as observers. The first trip to Africa (the Iron Cross, or Congolese Cross, became an Order symbol and the Lumumba Room dynamic was birthed as a result); the first trip to Latin America, with the Slickers and the Marshalls; the first trip to the Middle-East, with the Hahns and Pierces researching the Historical Church and the Tan Ur; and the first to S. E. Asia, when the Mathews and Hilliards traveled the various countries to research the Chinese Ur and spur the Australian Movement on. Over 2,000 people went through the first courses taught outside N. America, during these various trips. Out of these forays came the building of the first global grid. 1966 was truly the year of 5th City. The preschool curriculum was built that summer in the program, and the Preschool opened its doors in September. Preschool songs such as "Voom, Voom Astronaut" flourished and "Chicago is a Wonderful Place" was created. That summer 50 students spent 8 weeks on the West-Side in a work-study program with the Preschool and other 5th City children, and conducted a door-to-door survey as the prelude to launching the 5th City model, and subsequently the entire demonstration of renewed communities across the globe. Symbols broke loose those years with the first 5th City Quarterly Congress in 1966, the publication of THE VOICE in 1967, the appearance of the Black Berets, the Iron Man Covenant, and festivals every week on the West-Side campus. In 1967 over 14,000 participated in RSI and advance courses. This peak lasted through the early 1970's. In 1972 records show close to 14,000 in North America alone, and over 3000 in other countries.

1968-1972
MOVEMENT

In 1968 the Religious broke loose with work on the NRM through collegiums, weekend PSU's and the summer programs, experiments with the Solitary Office, and studies of St. John of the Cross and Nigg's Warriors of God, with subsequent research on the historical orders in Summer 1970. The next two years continued to ground the new religious through such experiments as the Ecclesiola (then on a 3-night cycle), the Odyssey, the Canonical Hours, the NRM discourses, and the Luke, Psalms and Spirit Conversations. The first Religious Houses were sent forth: Chicago, Rockford, Boston, Atlanta, Los Angeles and Kuala Lumpur in 1968. The next year, 7 more North American houses and 4 more outside North America (Apia, Sydney, Singapore and Osaka). The Order experimented with the "corporate" wedding for the first time with 3 new families standing together. The year 1968 saw the PMC replaced by the PLC (Parish Leadership Cooology), and the United States was gridded down to the Metro level. The first recorded non-North American cadre was in West Pakistan in 1968. The Iron Man statue was unveiled and the Health Outpost and Legal Aid services established in 5th City. This was the year of the March riots. The Order responded by remaining on the West Side and creating its 16 year timeline as a symbol of long-term committment. "All the Earth Belongs to all the People" became the context. 1969 signaled intensified training of the Movement across the globe. The first Academy (including the Black Academy) was held with a total of 386 attending. The first ITI (International Training Institute) was held in Singapore, with 102 participants from 16 countries and a staff of 11 Westerners and 1 Asian. This, originally 6 week program, was to prove to be the key awakening tool for the Church of Asia, Latin America and Africa, in particular, and to form the broad base of colleague-ship in those continents. Summer 1970 brought about a significant shift as we threw ourselves into birthing the Local Church Experiment. Five hundred of the Spirit Movement built its tactical system that summer. The summers following focused on the New Social Vehicle research, creating the SP triangles and the 77 proposals, thus paving the way for eventual global social demonstration and our Indicative Battleplanning methods. Those years the Order's study life focused on the social writers of our time including Duncan (Symbols in Society) and Michael Harrington. Mowumjum, the first experiment with Australian Aboriginal, and Majuro were the earliest offsprings of 5th City. By 1971 there were 51 Houses, 15 outside of North America. The first "new women's forum" was taught in Hong Kong by Mary Warren Moffat and Betty Pesek; and the ITI's expanded from the Far East to India and Addis Ababa. The first 5th City rehabilitation program was finally funded through an insured FHA loan.

1972-1976
ORDER

This period was marked by special YEARS: the Year of the Other World (72-73), the Year of the Guild (73-74), the Year of the Centrum (74-75), and perhaps one might call it, The Year of Demonstration (75-76). Toward the latter part of this period the first Human Development Project Consult was held in Majuro, followed within the year with 11 others, completing the first

twelve. The next year another twelve completed the first "around-the-clock" twenty four. By 1972 the Order had grown from its 7 families to over 1,000 adult and youth members. Fifteen weddings were held that year alone. When the ITI was held in Seoul, 18 of the faculty were Asian. The first Guardian Consult and LENS course were held. The Area and the concept of the Troika (or corporate priorship) was conceived and created, and the building of Area corporateness became a more self-conscious effort. The concept of four Centrums in non-geographically oriented bands around the globe emerged. The discovery of the Other World was articulated through charts, songs and the Visit methodology. The Watch, the Ball and the Fast pushed the corporate religious methods, along with later experiments with the Cabaret. The NSV was intensified through major research into the cultural; the Guild and the Whistle Points were defined. By 1973 an Ecumenical Parish Experiment was established around every Religious House, holding together the Guild and Galaxy. Through this experiment, the Local Community Convocation was created as a means to awaken world community in mass effort. We thought it horrendous to do 45 of those on one day! Thus, the Town Meeting was birthed. So was the renewed decision that geography is the key to revolution.

1976-1980
WORLD
Demonstration

In 1976, riding the back of the U. S. Bi-Centennial, the Town Meeting was launched as the community-focused tool of Awakening, primarily working through a Steering Committee (cadre) format of preparation. Summer 1977 brought new methods into focus as a result of the experiences in the field. The shift was made from 5000 Town Meetings to "covering every county" in North America as a sign to the rest of the world of mass impact. The Town Meeting was practically globalized as the rest of the Movement decided to seriously move with the Global Community Forum (Town Meeting) throughout the other continents. The insights into faster set-up enabled this possibility. The image and study of the General had helpful power during this period. In 1977 some former friends -- Lao Tze, the Saint and various poets were added to this image, and the Exemplar came into being. The Global Social Demonstration accelerated with the intensive experiment in Maharashtra State in India, and the decision to add 12 new HDPs in the US within the next year. Sixteen priorities focused a multi-complex task emphasizing the covering of every county with at least one Town Meeting in N. A., the do-ment of the first 24 HDPs, the expansion of the Human Development demonstration in several continents and the establishment of other Human Development Training Schools in certain other locations other than India.

All this in preparation toward the latter half of this period. of full impact with Town Meeting on the North American Continent, saturation in the other continents, the testing of the replication model for Human Development Projects on other continents, and the eventaul expansion to Human Development Projects connected to every Religious House around the globe.

III. THE ORDER: ECUMENICAL, PROPHET OF HISTORY

The Order has only one real task and that is to build Primal Community--this IS the actualization of the New Heaven and the New Earth. The Order is the microcosm of the new society, just as it is a microcosm of the old one at the same time. When we talk of the new form of the church we better look at ourselves as a community who is the self-conscious embodiment of the World in history. That is, finally, the task under the task: the awakening of every human being across the globe to his and her full humanness--that is what it means to create the Primal Community.

We intend, literally, to give our methods to others--to work ourselves out of a job--in order that people can learn to effectively and responsibly function in their local and global situation. The only visible style is community participation.

We have always had a task--we have always been in a time of DOING. The doing during the first part of our history was focused on clarifying the Word and the doing of the latter part (up to this moment) has been on dramatizing the Word through the Deed.

We are forgers of the future, who reinterpret the past, reinterpret the future and plan for the present, in order to bring honor to the past, prepare a new future, and give opportunity for human beings of this present day to see themselves as a significant part of that whole historical process.

We have gone on a journey of many, many facets of the task. As RESEARCHERS we discerned the global contradiction of our time. AS DEVELOPERS we released global stewardship. As MANAGERS, we enabled global care. As OPERATIONISTS we facilitated global corporate engagement. And as TRAINERS we equipped people with the practicality of a global consciousness: methods of social engineering.

We have gone on a journey of many roles: intellectual refiners with an ability to be eclectic for the sake of the future; pure researchers who could pull wisdom together to create new models for history and bring gestalt into our writing for contextual clarity and tactical courage; sociological experimentors who concretized that experimental theory and models into local grounding, reshaping wherever needed to respond to the major contradiction of the time; global enablers whose mobility has allowed us to enable others by picking up and moving wherever the demand is; and, the Religious-- called by that which we know not, continually strained beyond our comprehension, and driven to see that every person's profound humanity is released.

Our overarching role for the future, as it has been in the past, will be that of continually sniffing out the depth contradiction the Church must respond to, and discerning the necessary sign to break that loose. Perhaps, one day, it will be the only visible role we have, as society is given the tools for carrying on the tasks begun.

Sensing trends is not a deduction process, but a prophetic one. Sales of programs and justification of structures are responses to what people need

NOW. Many others can play that role, including other dynamics of the Church. But the Order is the only one that can continue to dare the prophetic proclamation. When everyone is looking ^{THERE} HERE, we are looking

What has destroyed Orders? Settling in on one thing and institutionalizing it. RSI is now being taught by the establishment in one form or another. Businesses will pick up LENS as the norm. Communities will use the Town Meeting methods rather than Robert's Rules of Order. E. I., ITI, ICA ... society won't remember us at all. We have been on a journey, you and I.

From ARTICULATING THE WORD to the Secular-religious world to ESTABLISHING THE MOVEMENT to PLUNGING INTO THE RELIGIOUS to EXPERIMENTING WITH THE LOCAL CHURCH to TURNING TO THE WORLD, moving from Guild to total Social Demonstration. That has sometimes been quite painful, particularly through the more radical shifts. Experience of phoniness in intensifying tactics and programs, knowing we have no allegiance to any. We were like that with the LCX and now with TM and with HDPs. Some in the Movement have wanted to stay with a particular program, so they got off the ship at the point where the Order sensed the new directions needed. But the programs we began are merely residues. Throughout all this we have been building the paper mache models which will look like nothing that will eventually emerge. It is the establishment that is out to preserve the world--and when our programs are received by the world, then we must move on. Some people mistook the residue as the End, rather than the means to the future.

God is calling us to respond to the trends of history. What will it mean to remain the trans-establishment? Obedient to the judgement of God in history and therefore never attached to anything we must release to history. The Order has only one place of obedience-- that is THE HOPE BEYOND ALL HOPE. As we approach the unknown future, how do we hold the tension of Preservation, where no model is given up until it is clear how to move on, and Creation, where we make a leap into the unknown without knowing what we need to know? The Order must hold that tension. We are those living in the gap...the most dangerous time. It is hard to bear standing in the pain of a gap until the vision of God is revealed. We have been willing to try many experiments in the midst of that gap, until God chooses to close it.

Some of you, and myself, like many in the past, may not be able to stand that pain--but, some of you here will still be standing strong as ever the next year and the next and the next. The decision to stand in that gap, to honor the past and vision the future by taking responsibility for the present is finally, the vocational struggle... and it is never a once-and-for-all struggle. Every new direction, every radical decision, every unexpected assignment raises that struggle before us afresh, and invites us to participate in it.

CORPORATE REFLECTION
followed by
SOLITARY TIMELINE REFLECTION

AREA NEW YORK

COMMON MEMORY COLLEGIUMS

Quarter IV

New York Regional House

1977-1978

RELIGIOUS METHODS

SCREENS OF HUMANNESS				FORMS OF HUMANNESS				STYLE OF HUMANNESS			
THE TRINITARIAN LIFE	THE NEW RELIGIOUS MODE	THE OTHER WORLD	THE SANCTIFIED JOURNEY	THE CONVERSATION	THE ECCLESIA	THE TEAM	THE OFFICES	THE CORPORATE LIFE	THE PRIORSHIP ROLE	THE NEW SINGING	THE OUTWARD SIGNS

SOCIAL METHODS

THEORY OF SOCIAL CHANGE	THE N.S.V. AND PRACTICAL VISION	COMMUNITY REFORMATION	THE N.S.V. TRIANGLES AND GEO-SOCIAL ANALYSIS	FRAMING AND AUTHORIZATION	THE PRESSURE POINTS AND WHISTLE POINTS	BASIC MODEL-BUILDING METHOD	INDICATIVE BATTLE-PLANNING	CONTRA-DICTION ANALYSIS IS KEY	MANEUVER BUILDING	THE H.D.P: NINE METHODS FOR SOCIAL DEMONSTRATION	GLOBAL SOCIAL DEMONSTRATION
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INTELLECTUAL METHODS

CHARTING: LIFE METHOD	FOUNDATIONAL RS-I: LIFE STRUCTURE & METHODS	CONTEXTUAL ETHICS	ARTFORM AS BASIC METHOD	THE CONTENTLESS CHRIST/TRANSPODANE CHRISTIANITY	THE SEMINAR	THE FINE ART OF TEACHING: PASSION IN PEDAGOGY	THE LECTURE	THE WORKSHOP	THE CORPORATE PEDAGOGUE	THE "GLUE": SPIRIT CARE	REFLECTION ON THE COLLEGIUMS
Week 1	2	3	4	5	6	7	8	9	10	11	12

Suggestions for pedagogical brooding in preparation for leadership:

1. Rehearse the journey of the Order. Create a rational picture of all the methods of each type.
2. In the light of our experiment as an Order, how do these methods reflect the life of everyone?
3. Interpret the whole series of methods of each type and the parts in light of shifts within our journey as an Order.
4. How are these methods an authentic response to the times and what might be the future experimentation with each?

WEEK 1: "THE TRINITARIAN LIFE"

That life is trinitarian/basic; stance of the Movement and the Historical Church throughout history as the "story" of reality.

1. How history gets changed
2. RS-1 carried by group of people keeping Word in history
3. Historical renewal of the Church (theological recovery/of church's recovery of its profound role)
4. Released to historicity, personal experience, sociality and universality by the address of the Gospel

Resources:

Charts showing RS1 and the inter-relationships, aims, method, drama, mood, etc.
Life triangles of the Escatological, Practical and Theoretical

RS1 overview introductions

Philosophical Scrap in Fourfold Ontology (no source)

"Weekend at the Ecumenical Institute", the i.e., dated 1967

"The Liberal Heresy", GRA transcript (no number), July 1976

"RS1: Academy Edge - The Offence of the Gospel," collegium, Jan. 22, 1971

"Penetration Report," collegium Feb. 1971

WEEK 2: "THE NEW RELIGIOUS MODE"

- I. Introduction and Journey to the Center
 - a. crossing the gaps
 - b. job: to move people across the gaps
 - c. map of the interior system (the charts & relationships)
 - d. phenomenological and formal categories
- II. The Solitaries
 - a. meditation
 - b. prayer
 - c. contemplation
 - d. relationships
- III. The Corporates
 - a. poverty
 - b. obedience
 - c. chastity
 - d. relationships
- IV. The Journeys
 - a. knowing
 - b. doing
 - c. being
 - d. relationships

Resources:

- "Commentary on the New Secular Religious Mode," JWM, GOC March 1969
 "Meditation as Taking Care of Yourself," JWM, T-364, Aug. 3, 1975, GOC
 "The Adventure of Prayer," JWM, T-286, 12/9/74, GOC
 "Prayer," JWM, Plenary, GOC, 3/8/70
 "Reflection on the Spirit Life," DMC (undated)
 "On Contemplation", GOC, 1/24/75, T-304, JP
 Discourses and charts on the NRM, 1969-1970

WEEK 3: "THE OTHER WORLD"

- Intro: Present recovery of OW
 Historical timeliness
 Poetic topography - secular world
 Basic significance: implosion and explosion of consciousness

I. LAND OF MYSTERY

- a. awful encounter (impacted by the Mystery)
- b. inescapable power (enveloped by the Mystery)
- c. transformed state (recreated by the Mystery)
- d. infinite passion (seduced by the Mystery)

II. RIVER OF CONSCIOUSNESS

- a. authentic relation (freedom of awareness)
- b. creative existence (freedom of inventiveness)
- c. moral ground (freedom of decision)
- d. final accountability (freedom of obligation)

III. THE MOUNTAIN OF CARE

- a. original gratitude (agape is appreciation)
- b. universal concern (agape is compassion)
- c. singular mission (agape is responsibility)
- d. transparent power (agape is motivity)

IV. SEA OF TRANQUILITY

- a. radical illumination (certitude at the center)
- b. unknowable peace (problemness at the center)
- c. unspeakable joy (contentment at the center)
- d. endless life (everlastingness at the center)

Resources:

- OW charts and the Treks, Summer 72 GRA/work documents, etc.
 "Introduction to the OW, GRA'72, 7/3/72
 "Spirit Power," GOC, Aug. 1, 1972, RL
 "The Recovery of the Other World", JWM, GRA'72, 7/3/72
 Foundational Studies: The Other World

WEEK 4: "THE JOURNEY IN SANCTIFICATION"

- I. Resurgence and the Time of Sanctification
 - a. the time of resurgence brings the time of sanctification
 - b. the relationships of justification and sanctification
 - c. the dynamics of sanctification
 - d. the experience of endlessness

- II. The Dark Night
 - a. the alien image
 - b. the journey to the center
 - c. the Dark Night experience: humiliation, weakness, resentment, suffering
 - d. the announcement: "This is My Beloved..."

- III. The Long March
 - a. the call to love
 - b. confrontation with the Long March of Care: 10-ton crane
 - c. the Long March experience: rootlessness, ineffectivity, depletion, unfulfillment (falling in love with God)
 - d. the transparentized life: the Dark Night is always with you; experience that God is friend--God loves me

- IV. The Appearance of Hope
 - a. the relationships within sanctification journey
 - b. the dawning of profound consciousness (faith, love, hope)
 - c. the dislocation of endless ascent; experience of disruption, momentousness, unfocusedness
 - d. the resurgence of profound hope: election, presence, joy and the Hope beyond all hope.

Resources:

- "The Rational Relations of Sanctification: Radical Integrity", T-137, collegium
 "The Dynamics of Justification and Sanctification," 12/6/72, T-116, GW
 "This is the Time of Sanctification", 12/4/72, T-115, N.A. Priors Meeting
 Priors' Reflections on Resurgence, R-24, 3/73
 "Living Endlessness," T-336, 7/5/75, GRA
- "The Dark Night and the Long March" 4 x 4 x 4's, Archive Files, Chicago Nexus
 "The Long March," JWM, T-254, 7/27/74, GRA 1974
 "Thou Art My Beloved," T-253, JWM, 7/14/74, S'74
 "Dark Night: Humiliation", T-261, 7/15/74, S'74, WA
 "Dark Night: Resentment," T-259, 7/15/74, S'74, MJ
 "Living Intensity: The Fulfilled Life," 8/2/73, GOC, RF
 "The Long March: Deception," T-262, 7/22/74, S'74
 Chart and working papers of Guild 15, S'74: The Son of God; The Son of Man,
 and The Love of the World
- "Life's Gift of Faith," JM, GRA 7/1/75, T-345
 "Identity," T-340, GRA 7/75, RV
 "The Profound Love for the World," T-252, JWM, 6/30/74, S'74
 "Profound Love as Primal Community," JWM, T-272, 7th Guardian's Consult 10/11/74
 "Love as Transformed Doing," T-349, GRA 7/2/74, JE
 "The Theology of Love, T-268, GOC, 8/27/74
 "Loving the Mystery's Cause," JM, T-296, 12/14/74, SMS

Resources, cont..

- "Hope Against Hope," 7/3/75, GRA, T-329
- "Consciousness of Hope Beyond Hope," T-334, T-334, GRA'75
- "Hope," JMM, T-274, 10/12/74, Guardians' Meeting
- "Hope," T-301, 12/30/74, collegium

WEEK 5: "THE CONVERSATION"

Intro: Self-consciousness: subjective/objective/transparent

- I. Basic Art Form Conversation
 - a. impressionistic level
 - b. reflective level
 - c. interpretative level
 - d. decisional level (theological)
- II. The Ongoing Daily Conversations
 - aa. Breakfast NT/News
 - b. the "one question" reflection
 - c. journey conversations
 - d. readings/artform
- III. The Spirit Conversations
 - a. the spirit conversation/pearl
 - b. the Psalms conversation
 - c. the Luke conversation
 - d. the Words of Jesus (gospel of Mathew) and other experiments
- IV. The Spirit Journey Conversations
 - a. NRM exercises
 - b. OW visits
 - c. Roles: The Hunter Warrior, Saint, General, Jesus
 - d. Forerunners of P.H. and the Exemplar

Resources:

- Visit Context and Methodology: JMM quotes, S'72, on Visits
- Basic construct of OW Visit, S'72
- Sample Visit: Land of Mystery, S'72
- Chart of topography: The OW in the Midst of This World
- Internal Life Guides, such as Spirit Life Guide S'74
- Sample Spirit Conversation, "Tears", Construct for Spirit Conversation, and Operating Principles, Winter Quarter 1973 PSU
- Psalms Introduction, S'71 Planning Unit, June 9, 1971
- Words of Jesus: Reflections on Methodology, S'72 manual
- Visit Invitory, The Land of Mystery, S'72, Guru Guide for Ecclesiola
- "Spirit Methods: Spirit, Gospels, and Psalm Conversations," 8/26/71 GOC, GW

WEEK 6: "THE ECCLESIOLA"

- I. The Local Congregation
 - a. Corporate Lucidity
 - b. Corporate Discipline
 - c. Corporate Action
 - d. People of God

- II. The College
 - a. Interior Nurture
 - b. Solitary Exercises
 - c. Spiritual Journeys
 - d. Corporate Dynamics

- III. The Seminary
 - a. Radical Education
 - b. Religious Studies
 - c. Methods Studies
 - d. Cultural Studies

- IV. The Sodality
 - a. Missional Training
 - b. Common Equipping
 - c. Common Sustaining
 - d. Common Planning

Resources;

- The polity document of 1977
 "Order Polity: The Ecclesiola (An Experiment with Congregational Dynamics)"
 collegium 4/16/71
- The Ecclesiola - document of Winter 1969
 The Ecclesiola - 14 points)
 The College - 14 points)
 The Seminary - 14 points) Qtr. III, 74-76
 The Sodality - 14 points)
- Education and the Local Church, 4 x 4 x 4, Intell. Methods-C, 1969
 Corporate Life/and Discipline Chart
 The "Bug Model" of the Local Cadre

WEEK 7: "THE TEAM"

- I. Primary Human Dynamic
 - a. life is corporate
 - b. the team function
 - c. its make-up
 - d. priorship role and training

- II. Team as Discipline
 - a. external sign
 - b. interior decision
 - c. individual motivity
 - d. corporate power

The Team, cont...

- III. Basic Function: Care
 - a. intellectual care
 - b. physical/material care
 - c. spiritual care
 - d. vocational/volitional care
- IV. Operating Principles
 - a. love for the world
 - b. not psychologism or friendship
 - c. objective and structural care/by assignment
 - d. love for the mystery: colleagues, a gift of God

Resources:

Polity Document, Part IV, E2, p. 38-9, 1977
 Discipline lecture from PLC course
 The Team: 14 points - Internal Life Guide

WEEK 8: "THE OFFICES"

- I. The Daily Office
 - a. recovery of the Mystery
 - b. the three acts/intentionality
 - c. posture of roles
 - d. intensification of the experience
- II. The Canonical Hours
 - a. the church and time
 - b. the development of the Hours
 - c. the structure of the Hours
 - d. their use
- III. The House Church
 - a. purpose of the symbol
 - b. Care as symbol and of symbol
 - c. the visible symbols and their significance
 - d. style as symbol acted out in roles
- IV. The Solitary Office
 - a. the S.O. journey of its creation
 - b. Meditation
 - c. Prayer
 - d. Contemplation

Resources:

"Recovering the Mystery, GRA '73, 7/2/73
 "Common Worship in the Life of the Church, JWM
 "The Solitary Life of the Secular Religious, Image, No. 9, June 1970
 "The Solitary Office," Order Council '68, Research Team 4
 "The Symbols of the H.C.," New York House, Qtr. I, 76-77
 Contextual Statements for the Canonical Hours, R.H. Internal Operations
 Chart on the Canonical Hours
 The Polity Document of 1977

WEEK 9: "THE CORPORATE LIFE"

- I. Corporateness as Released Creativity
 - a. constantly involking spirit
 - b. creating radical community
 - c. providing regular reflection
 - d. patterning functional dynamics

- II. Corporateness as Radical Discipline
 - a. necessary for essential humanness (symbol)
 - b. interior decision: that calling is a gift (mission)
 - c. common engagement for sake of future (discipline)
 - d. solitary journey of radical decision (transparency)

- III. Corporateness as Decisional Priorship
 - a. the invisible league
 - b. the religious house
 - c. the collegial fellowship
 - d. the decisional priorship

- IV. Corporateness as Structural Style
 - a. style is Being (context)
 - b. gives form to existence (description)
 - c. manifests solitary spirit journey (function)
 - d. precedes from Word and Task (structure)

Resources:

"Corporateness as Priorship", Priorship Training School, 9/73, T-250, McC
 "Profound Function of Priorship," Temple Plenum, 4/4/74, T-246, McC
 "Foundation Lecture: Toward the Meaning of Style", a short spin (undated)
 Chart and statements on Discipline, from Spirit Life Guide, S'74
 Summer '72 GRA Guru Guide, contextual lectorettes on Disciplined Corporateness
 Interior Discipline Short Courses, S'73
 Discipline, spins, S'74, Spirit Life Guide
 Discipline 4 x 4 x 4, PLC
The Discipline, Research Team 2, GOC '68

WEEK 10: "CORPORATE PRIORSHIP"

- I. Profound Function
 - a. catalyzing the future
 - b. confronting with comprehensiveness
 - c. clarifying Word/context
 - d. releasing vocational decision

- II. Missional Task
 - a. creative problem-solving
 - b. corporate action
 - c. spirit motivity
 - d. demonstration of new community

Corporate Priorship, cont...

- III. Multiple Roles
 - a. pedagogue/rabbi
 - b. prophet/guide
 - c. social engineer/modelbuilder
 - d. spirit guru/exemplar
- IV. Caring Style
 - a. embodies lucidity (intellectual)
 - b. embodies passion (emotional)
 - c. embodies decision (volitional)
 - d. embodies cruciformity (spirit)

Resources:

- Seven spins on the dynamic of Priorship, Priorship Training School of Qtr. II, 1973, and Temple Breakfast Plenums, Qtr. IV, 1974
- "Dynamics of Corporate Priorship," S'74 Spirit Life Guide
- "Disciplined Corporateness" S'72 contextual lecturettes
- "Toward a Philosophy of Movement Formation", SM Preparation Material of Academy, Sept. 10, 1974

WEEK 11: "THE NEW SINGING"

- I. Music and the Spirit
 - a. spirit awakening - spirit nurture/music beyond the emotional
 - b. ontological depths - pain of lucidity/roadmap of non-rational
 - c. historical reflection - movements in history/use of music
 - d. 20th century - discord to harmony
- II. Singing and the Discipline
 - a. singing as an artform - unique and distinct
 - b. singing as expression - words/wring meaning
 - c. individual rehearsal of life - expressing life force/releasing passion
 - d. group commonness - commonizing poetry/harmony as corp. discipline/
power of one thrust
- III. Music and the Church
 - a. worship and church renewal - symbolic power
 - b. the Movement - the experimental dynamic
 - c. the world - discerning new mood/creating new screen
 - d. the drama - symbolic framework/mood creation
- IV. Singing and the Style
 - a. the waltz - gaily and tragedy/dancing over abyss/facing your death
 - b. the march - related to humanness/fresh or tired troops/decision to stand
 - c. the folk - rehearsal of story/recording interior deeps
 - d. the pop - expression of hopes-dreams/sees the tragedy-faces the fates

The New Singing, cont...Resources:

- "Music and the 20-year March," Guru Guide S'72
- "Music and Singing Manual", GRA Team 23, July 20, 1973
- "The Singing of Summer 74," Spirit Life Guide
- Contexts for Singing, S'72, Guru Guide
- Song Introductions, S'72
- Dimensions of Profound Human Existence chart, S'73, Corporate Life
- Music and the Journey of Man, S'72
- "Singing in the Time of Resurgence," Corporate Life, S'73

WEEK 12: "THE OUTWARD SIGNS"

- I. Significated Time
 - a. the liturgical year
 - b. the missional year
 - c. abasing (the Fast and the Watch)
 - d. abounding (the Feast and the Ball)

- II. Profound Function of Space and Decor
 - a. reveals experience
 - b. nurtures humanness
 - c. explodes images
 - d. implodes transcendence

- III. Meaning of the Altar
 - a. profound function
 - b. context for humanness
 - c. beyond individual responses
 - d. the visible symbols

- IV. Symbol of Personal Decision
 - a. the cross
 - b. the ring
 - c. the turn symbol
 - d. the habit (the Blue)

Resources:

- Manuals on the Fast, the Watch, the Ball - S'72
- The Altar, Context, Practices and Symbolism - guru guide to Congr/Ecc1
- Art and Decor Manual, S'73 GRA, July 26, 1973
- The Garb, S'72

AREA: NEW YORK

COMMON MEMORY:METHODS
The NSV Spins

QTR. IV, 77-78

WEEK 1: THEORY OF SOCIAL CHANGE

- I. Social Change
 - a. concept of revolution: not revolt nor evolution, but planned change
 - b. revolutionary key - cultural dimension
 - c. spirit revolution: burst of human consciousness across globe
 - d. geographical context:global/local
- II. Operational Timing
 - a. intentional familiarization
 - b. initial engagement: depth study/analysis/knowning your turf
 - c. moving on the trends
 - d. knowing the contradictions
- III. Tensional Dynamics
 - a. globalis
 - b. localis
 - c. the new regionalis
 - d. catalytic/intentional action
- IV. The New Religious
 - a. relates to concrete world/not a dreamer
 - b. embraces everyone, all things
 - c. takes particular stance/ creates own style for task
 - d. re-creates more human world

Resources:

Sartre, "Philosophy of Revolution"
See Week 2 for other resources

WEEK 2: THE NSV AND PRACTICAL VISION

- I. The Times
 - a. cultural revolution
 - b. rebalancing--continuing process
 - c. 1960 and the 7 revolutions
 - d. moral issue of our time
- II. Social Principles
 - a. structural revolution
 - b. comprehensiveness
 - c. intentional models
 - d. futuric visioning

The NSV & PV, cont...

- III. The Practical Vision
 - a. all the earth for all
 - b. revolutionary task: imaginal re-education/social re-formulation/motiv'n
 - c. 77 proposals of the Movement
 - d. Primal Community: re-education/local polity/globalized economics
- IV. Strategic Demonstration
 - a. the 5 principles (presuppositions) for social change
 - b. tactical thinking: knows methods for creating future
 - c. effective motivity: symbols of vocation/on behalf of all
 - d. corporate action: collegueship of those who care

Resources:

- "Toward a Practical Vision of the New Social Vehicle: the 77 Proposals",
Summer '71 document
- "The Times", T-229, JW, SMS, Chicago
- "A Practical Vision of the New Social Vehicle", document of S'72 GRA
- "The Declaration of the Spirit Movement"
- "Tactical Thinking", T-293, ST, SMS: Chicato, 12/14/74
- "Motivity", INT-10, SA, SMS: Chicago, 12/14/74
- "Corporate Action:", T-303, 12/13/74, SMS, Chicago

WEEK 3: COMMUNITY REFORMULATION

- | | |
|---|--|
| <ul style="list-style-type: none"> I. Basic Philosophy <ul style="list-style-type: none"> a. history and role of the city b. basic problems c. basic operating principles d. inclusive context II. Social Structures <ul style="list-style-type: none"> a. social vision b. social analysis c. 5th City model d. programs III. Community Organization <ul style="list-style-type: none"> a. Stake care b. Guild action c. Presidium d. Congress IV. Revolutionary Method <ul style="list-style-type: none"> a. spirit dynamics b. leadership dynamics c. formulation dynamics d. catalysis dynamics | <p>(alternative)</p> <ul style="list-style-type: none"> I. Human Grounding <ul style="list-style-type: none"> a. signal project b. alternative approaches c. mobilization of local resources d. role of the inner city II. Underlying Problems <ul style="list-style-type: none"> a. criteria for models b. self-image c. social construct d. effective power III. Fundamental Presuppositions <ul style="list-style-type: none"> a. delimited area b. all ages/all issues c. depth human problem d. power of symbols IV. Inclusive Methods <ul style="list-style-type: none"> a. practical implementation b. imaginal education c. social construct d. community organization |
|---|--|

Resources:

- PLC core curriculum manual, 1974, Lect. VI, Community Reformulation
- "5th City Reformulation Project", IMAGE, Vol. 4, Summer 1967
- "Human Motivity and the Reformulation of New Community", Winter 1973, JWM, T-155
- "Ten Considerations in Community Reformulation," S'73, GRA, T-186, 7/18/73

WEEK 4: THE NSV TRIANGLES AND GEO-SOCIAL ANALYSIS

- I. Why Geo-Social Analysis?
 - a. how history is changed
 - b. need for comprehensive screen: cutting over against spacial and time reduction
 - c. clarifying situation/discovering gaps and imbalances
 - d. structural method rather than moralism
- II. The Planning Methods and Analysis
 - a. rehearsal of model-building methods
 - b. the 5 principles of community reformulation
 - c. relation of model-building and indicative B/Ping methods
 - d. building and implementing a practical vision
- III. The Social Analysis
 - a. from globe to family--all dynamics present
 - b. problemat method relationship to NSV triangles
 - c. rational chart of the social processes
 - d. rehearsal with examples/walking through analysis of E, P, and C
- IV. Method of Analysis
 - a. 2-fold use of triangles in planning
 - b. questions brought to analysis: objective
 - c. reflection: the stepping back/judgement process
 - d. know everything; can move everywhere

Resources:

- "Toward a Practical Vision of the NSV: The Social Process"- document, S'71, GRA
 "The Social Process: A Dynamical Model of the Universal Process for Human Society" (the triangles), S'71, GRA

WEEK 5: FRAMING AND AUTHORIZATION

- I. Missional Context
 - a. sociological care (love)
 - b. sophistication of P of G: knowing your territory/walking with kings
 - c. framing presuppositions: econ-soc. are creative forces
 - d. getting a YES at every level
- II. Framing Design
 - a. public and private sectors
 - b. social and economic development
 - c. catalytic core
 - d. supportive forces
- III. Framing Method
 - a. internal equipping: part of geo-soc. analysis process
 - b. where's the power located?
 - c. role of pressure points
 - d. guidelines to framing finesse

Framing and Authorization, cont...

IV. Strategic Task

- a. naming the demons (wise as serpents, gentle as doves)
- b. honoring social fabric - clarity on what each level can do for you
- c. honoring individual roles - asking nothing more than what each role plays
- d. inclusiveness wins - always a victory when you've done your framing

Resources:

Framing Guidelines, Screens and Procedures, The New York Region, April 2-4, 1976
 The Framing Design: toward Actualizing the Socio-Economic Development Project
 "The Frame of Social Demonstrations," T-292, GH, 12/13/74, SMS
 The External Frame, 4x4x4 SMS manual
 The Social Demonstration Signs: The 9 Pressure Points, Guild 12 of GRA S'74, chart
 Analysis lecture, SM-B, 1969
 India Framing, ICA:India, Oct. 1-14, 1977

WEEK 6: THE PRESSURE POINTS AND WHISTLE POINTS

- I. Journey of NSV Summer Research
- II. The Pressure Points: proposal clusters/breaking loose the whole of society
 (rehearse the nine)
- III. The Whistle Points: the 9 indirect social strategies which can push the
 buttons of the 9 pressure points

Major function of a Whistle Point: forges global consensus
 catalyzes raw decision
 reveals social malais
 summons social repentance

The Whistle Point diagram and relationships (describe profound function and
 social forms of each)

IV. Social Demonstration

All Pressure Points pushed in one demonstration.

Revolutionary methodology still useable in any social analysis.

Resources:

The Turn into the Twenty Year March," excerpts from closing address, S'72, JWM, T-86
 "Social Demonstration and the Pressure Points," T-264, JW, 8/26/74, GOC
 Summer Programs Journey Chart, 4/12/74, Summer Promotion of Research Centrum
 The NSV Research Method logical flow, Direct Tactics - June Prep'n, 6/15-17, 1973
 Tactical Systems Holding Chart to Paramount Level
 Holding Chart for Pressure Points, Research Centrum TF, Qtr. II, 73-74
 The Social Process Triangles
 "The 9 Whistlepoints", S'73: The Logistics of the Guild (diagram)
 "The Profound Function of the Whistle Points", S'73, Congr. B, GRA, work. document
 "The Global Historical Order", JWM, address at GOC, 7/31/72
 "The Social Demonstration Signs: The 9 Pressure Points", Build 12, Congr. II, GRA'74
 The Whistlepoints (What, Where, Why, Who, How, When), charts 1/20/73,

WEEK 7: BASIC MODEL-BUILDING METHOD

- I. On Model Building
 - a. philosophy - trusting insights/beginning with what is
 - b. function - enabling responsible responses/motivation to use wisdom
 - c. structures - setting/mood/group dynamics/reporting
 - d. methods - workshop/actualization/blocks

- II. Gridding the Geography
 - a. philosophy - objective/subjective/historical context/covenant w/God
 - b. function - missional/futurical/symbolic
 - c. practics - geo-social analysis/symbolic power/rational simplicity
 - d. dynamics - theological grid/study methodology/stance/style:
die for vision

- III. Social Analysis
 - a. philosophy -symbolic/inclusive/imaginal/pluralistic/visional
 - b. analysis -problems/structures/forces/tools
 - c. comparative testing -systematic analysis/surveys/check reductionism
 - d. application - the E, P, C processes/comprehensiveness

- IV. Problematng
 - a. philosophy -order/justice/welfare for all; problem behind problem
 - b. workshop methods for planning -brainstorm/gestalt/refine/timelining
 - c. dynamics -theoretical to practical/inclusiveness/comprehensiveness/
internally consistent
 - d. levels - predictive/prescriptive/actual/symbolic

Resources:

Gridding, lectures 4x4x4

Model Building Methods, collegium transcript 3/1971

Models are for Mission, early document

Problemat 4x4x4, SM-B, 1969

Gridding, 4x4x4, SM-B, 1969

SMS, Chicago - lectures: The Times, Gridding, Problemat, Analysis, Vision,
Contradictions, Proposals, Tactics

"Geo-Social Gridding, Practical Impementation", Guild, Teams 29-45-16-30, GRA'73

WEEK 8: INDICATIVE BATTLEPLANNING

- I. The Practical Vision
 - a. inclusive context
 - b. local situation
 - c. practical objectives
 - d. symbolizing a dream

- II. Contradiction Analysis
 - a. trusting intuitive wisdom
 - b. encountering blocks
 - c. basic contradiction
 - d. indicative challenge

Indicative Battleplanning, cont...

- III. Proposal Creation
 - a. addressing basic dilemma
 - b. resolutions
 - c. proposals
 - d. focus
- IV. Implementation Methods
 - a. tactical system
 - b. implementation timeline
 - c. miracle creation
 - d. maneuver building

Resources:

- "The Revolutionary as Indicative Battleplanner", JW, T-213, 3/13/74, SMS
- "Indicative Battleplan," Guild 7, SMS, S'74
- Summer 71 Plenary Address (only title), 7/18/71
- "Battleplanning", Academy, 9/1974 (Toward Transrational Obviousness in the Imagery of the Battleplanning Process)
- "Preparation for the Second Decade: 5th City Reformulation Project," 1973-74, Qtr.II
- "The Process of Indicative Battleplanning", Continental Auxiliary, Chicago, 12/12/73
- "Indicative Battleplanning Methodology", Guild 10, GRA'74
- "Tactical Thinking: The Indicative Battleplan", Guild 10, GRA'74

WEEK 9: CONTRADICTION ANALYSIS AS KEY (The Revolutionary as Problemsolver)

- I. A Life Process
 - a. the earth belongs to all
 - b. contradiction points to reality
 - c. methodological assumptions
 - d. possibility always in midst of impossible
- II. The Key to Problem-solving
 - a. journey of battle-planning method
 - b. function of method
 - c. method cuts over against: anxiety/ cynicism/bitching/romanticism
 - d. sociological source of Hope
- III. The Process
 - a. brainstorming the blocks
 - b. gestalting the blocks
 - c. swirling to contradiction
 - d. articulation to the "Aha"!
- IV. The Indices of "Success"
 - a. a painful process
 - b. pitfalls of failure to ground/lack of clarity/stating too quickly--
takes ruthless discipline
 - c. external indices to being "on target": inclusiveness/rationality/
consistency/openminded - group's AHA! Door opens to future
 - d. internal indices: confusion/anxiousness/burden/vitality--sense of
surging

Resources:

See Indicative Battleplanning resources

"Workshopping Methods" transcript (no date)

"The Revolutionary as Indicative Battleplanner", GW, T-213, SMS Chicgo

Indicative Battleplanning process description, GRA '74, SMS, Guild 7

WEEK 10: MANUEVER BUILDING

- I. Profound Awakening through Flexible Manuevering
- II. The Principles of War/The General
- III. Manuever-building Methods
- IV. The Victor's Circle - Implementing the Manuevers

Resources:

"Profound Awakening", T-450, GOC July 1977

"An Exercise in Shaping Victory", Pennsylvania Field, January 1978

"Manuever-Building Methods", New York Region

"Principles of War", Area NY Council, Qtr. I, '77-78

"The Art of Manuever," Sun.Tsu and JWM's paraphrase

WEEK 11: THE HDP: NINE METHODS FOR SOCIAL DEMONSTRATION

- I. Catalytic Methodology (Situational Transformation)
 1. corporate operations: internal life/external task/common discipline
 2. human motivity: time extension/space expansion/being intensification
 3. transrational analysis: rational charting/geo-soc. gridding/modelbldg.
- II. Social Methodology (Moral Operation)
 4. indicative battleplanning: practical vision/actional models/implementing constructs
 5. project framing: implementing forces/fiscal patterns/project phasing
 6. effective actuation: objective factors/temporal considerations/battlefield operations
- III. Development Methodology (Community Building)
 7. social actuation: guild action/stake care/community assembly
 8. economic actuation: advisory services/cooperative enterprise/intensive demonstration
 9. imaginal education: curriculum building/lesson planning/intentional pedagogy

Resources:

The New Social Vehicle Tactics, July 10, 1972, GRA

Mission and Parish, Lecture #1, SM-C: Parish Development, 1969

Project Actuation, Global Team Report, T-489, 2/4/78

"Principles of Social Change", GRA July 1976 ESTIMATES

ESTIMATES II, SOCIAL PHILOSOPHY

GSD: Working Document, GRA 1977

HDP Resources, cont...Resources, cont..

Social Organization Handbook, GSD, GRA'76, Task Force H, 7/24/76 working document
 "Implementing Handbook", GRA July 1976
 Priorship Training Pak
 The Programmatic Chart: Toward the Actuation of Comprehensive GSD's
 "Toward a Philosophy of Do-Ment (25 HDP Do-ment talks)
 Guidebook to the Renewal of Village Vitality
 Local Economic Vehicle
 Proposed 48-week Stake Rationale
 Auxiliary Almanac
 Community Life Implementation Tool Kit

WEEK 12: GLOBAL SOCIAL DEMONSTRATION

- I. Response to Waves of History
 - a. profound consciousness - break loose across globe
 - b. economic-global economic maturity
 - c. political-demands of local people to be involved in decision-making
 - d. cultural-emergence of global culture

- II. Social Demonstration as Event/Action
 - a. universal action: all the earth...all the people: One demonstration
 - b. profound action - response to deep moral issue of our times
 - c. perpetual action: indicative, practical, intentional, continual
 - d. paradoxical action: within structure, yet in protest of unjust structures

- III. Basic Operating Principles
 - a. 5th City foundation presuppositions
 - b. the 5 underlying objectives
 - c. the 5 methodological guidelines
 - d. the 5 principles of building local economy

- IV. Program Actuation
 - a. the consult method: situation/contradiction/proposals/corporateness
 - b. programmatic chart: the 36 programs/formula of effectivity
 - c. the organizational chart: new polity for community
 - d. the foundational keys: the Stake/community symbols/local autonomy/
transformed space

Resources:

The HDP Organizational Chart
 Programmatic Chart
 The Strategic Emphases of Social Demonstration - GSD T/F, GRA July 1975
 "The Human Revolution", T-335, GH, GRA 7/19/75
 "The Times and Social Demonstration," JS, T-295, 12/13/74, SMS
 "Social Demonstration and the Majuro Consults", G H T-273, 10/12/74, Guardians Mtg
 "Forging Social Philosophy", Guardians Consult 10/17/76, T-431
 Stakes in HDPs - statement by Global Operations Centrum, 12/1977
 The DoMent of the 24 (Indices of Do-Ment) - Global Operations Centrum, 12/1977
 "Report on the Social Demonstrations", JWM T-387, 12/15/75, GOC
 "Project Actuation", Global Team Report, 12/4/78 T-489
 "The Do-ment of the 250", Global Team Report, 2/4/78, T-492
 "Stakes, Guilds and the Community Congress", GOC, T-425, 7/29/76

AREA: NEW YORK

QTR. IV, 77-78

Curriculum
COMMON MEMORY: METHODS
Intellectual Life

WEEK 1: CHARTING--LIFE METHOD(lecture)

- I. Coming to Terms with the Chaos
 - a. everyone charts, though perhaps unconsciously
 - b. objectifying limits: self/world/relationships/images
 - c. encountering history/telling stories about it/20th C. listening
 - d. imaginal education - master image/structure/revolutionary process

- II. Study Method: encountering uncomprehensive data
 - a. impressionistic relationships: first level of charting
 - b. beginning with basic units
 - c. all levels of consciousness: work chart/holding/ext. & int. relations/gestalt
 - d. relating units to the whole to impose rationality

- III. Life Method: not just a rational screen
 - a. physiological: horizontal images; way we see life/cooperating with univers
 - b. natural gestalt/honoring of author's wisdom
 - c. relationships: external data/internal relationships; pushing depth
 - d. existential relationships; rational and irrational defining/
struggle to be self/conscious in encounter/to make a response

- IV. Teaching Method
 - a. not an answer, but a way to grapple with the Other
 - b. artform method - structured human journey
 - c. act of love - deciding where to listen and not listen/grounding of care
 - d. change - discover unique person/decision to be changed by experience

CONVERSATION: The Pedagogue

SEMINAR: "Purpose of the Church", HRN

WEEK 2: FOUNDATIONAL RS-1: LIFE STRUCTURE & METHODS (lecture)

- I. RS-1 Awakening the Sleeping
 - a. The Word is secular and mundane
 - b. Releasing to historicity
 - c. A structural setting in which to hear the Word
 - d. Grounding of symbols in personal experience

- II. Structure of Imaginal Education
 - a. impressions
 - b. reflection
 - c. interpretation
 - d. decision

- III. The Chart Holding the Life Dynamics
 - a. objective and subjective reality
 - b. aims, method and drama
 - c. mood
 - d. key sections and relationships

RS-1, cont...

- IV. The Town Meeting
 - a. issues: objective reality
 - b. challenges: signification
 - c. proposals: acting out freedom
 - d. story-song-symbol: storying decision and possibility

CONVERSATION: NRM: Obedience Exercise

PEDAGOGY SEMINAR/WORSHIP - Bultmann's Crisis of Faith

Resources:

The Image, Boulding

Symbol, Rollo May

"Charting as Radical Monotheism, 4x4x4

"Charting," JWM

RS-1 manual, Charting (see also ITI manual and PLC core curriculum)

"Charting as a Life Method", Spring 1971

WEEK 3: CONTEXTUAL ETHICS (lecture)

- I. Shifts to Relative Universe
 - a. world views/history - show affect on decisions/methods
 - b. question of context out of which build responsible plans
 - c. moral metaphors of past no longer adequate
 - d. based on static view with ideal values to be met
- II. Contextual Framework
 - a. question of context out of which to build responsible plans
 - b. new metaphors of responsible-irresponsible/appropriate-inappropriate
 - c. history-long, womb to tomb
 - d. world-wide, responsible for whole solar system (otherwise, why bother?)
- III. The Risks in Contextual Ethics
 - a. agony and ecstasy of freedom
 - b. spacial reductionism: to a size I can handle
 - c. -time reduction: temporal successiveness
 - d. biggest dangers faced in HDPs
- IV. The New Morality
 - a. question of cutting over against human propensities
 - b. space: gridding/time: timelining our actions
 - c. universe forged out of own decisions/mission to care for every single person
 - d. the method of gridding (what it means to be responsible/moral)

CONVERSATION: OW Visit

SEMINAR: Philosophy of Revolution, Sartre

Resources: PLC and ITI curriculum manuals

WEEK 4: ARTFORM AS BASIC METHOD (lecture)

- I. Imaginal Education
 - a. significance of symbols
 - b. discovery of enlarged consciousness
 - c. dynamics of images
 - d. changing one's images

- II. Intent of Artform Conversation
 - a. unresolved issue
 - b. dialogue
 - c. clarity
 - d. action

- III. The Question Levels
 - a. impression/reflection/interpretation/decision (theology)
 - b. relation to life process
 - c. pace and relationship to question levels
 - d. handling a group

- IV. A Life Process: Consistent Curriculum Structure
 - a. relation of method to conversations
 - b. relation of method to lecture constructs
 - c. relation of method to seminar constructs
 - d. relation of method to workshopping

All out to allow group to be addressed by the Word at every moment.

CONVERSATION: Guernica

SEMINAR: Christ in History, JMM

Resources: The Significance of Symbols, by Rollo May
 An Image of Imaginal Education, article August 1969, E.I.
 Educating for the 21st Century, The Fifth City MiniSchool,
 and E.I. working paper 9/1967

WEEK 5: THE CONTENTLESS CHRIST/TRANSPONDANE CHRISTIANITY (Lecture)

Introduction: collapse of metaphysics: forced to deal with all
 demythologizing: historical/ontological/mythological/transparent
 phenomenological: the One Word embracing all

- I. The Happening of Transparency
 - a. transparent fulfillment
 - b. transparent integrity
 - c. transparent love
 - d. the Exemplar

- II. The Religious (Transparency) Mode

has to do with:	happenings/events	missional engagement
	internal qualities	historical roles
	practical exercises	social forms
	post-modern world view	contentless Christ

Contentless Christ, cont...

III. The Contentless Christ

- a. wholly secular
- b. radically human
- c. totally universal
- d. wholly contentless

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IV. Transparentized (transpodane) Christianity

- a. radical renewal of church has happened
- b. shattered ideology and morality
- c. sociological and intellectual doom
- d. the new essentialism being discovered

**Note: Transpodane means: "on the other side"

CONVERSATION: Psalms

PEDAGOGY SEMINAR/WORKSHOP: You are Accepted, Tillich

Resources:

Contentless Christ 4x4x4, RM-D 1969

"Transpodane Christianity", JWM T-221, 3/10/74, GOC

"The Happening of Transparency," JWM, GOC, S-73 (no T#)

"The Event and the Story", John Knox

"The Church Redefines Itself in the World", HRN

"The Significance of the History of Religions for the Systematic Theologian", chapter from The Future of Religions, Paul Tillich, A-71, 4/23/74

"The Need for New Myths," Gerald Clarke

A Global Future for Religion and the Church, Study document Guild #14, GRA S'74

"The Meaning of the Meeting," GRA July 1976

"The Profound Function of Town Meeting," T-422, 7/25/76, TM Rally, Chicago

"Global Community Forum, JS, T-331, GRA 7/15/75

"Hinduism", GRA S'74, Classical Religions Guild #20

"Transparentized Christianity," study document #19, GRA S'74

WEEK 6: THE SEMINAR (lecture)

I. Its Purpose

- a. overall course
- b. seminars
- c. paper as an artform - out to address lives
- d. grounding symbols in own lives

II. Its Preparation

- a. brooding
- b. lesson planning
- c. use of images
- d. the group

III. Its Execution

- a. dynamics
- b. methods
- c. tools
- d. timing

The Seminar, cont...

IV: The Seminar Pedagogue

- a. role-player
- b. non-defensive
- c. utterly intentional/comprehensive/futuristic and honoring
- d. setting aside own situation for sake of group

CONVERSATION: Words of Jesus

PEDAGOGY SEMINAR/WORKSHOP: Bonhoeffer, Freedom

Resources:

Seminar Methodology: Increasing the Impact of a Seminar Through Flexible Drama and Drill (unknown source)

Seminar Methodology, Lesson Planning - Spring 1971

Seminar layout/movement: charts for planning

WEEK 7: THE FINE ART OF TEACHING (PASSION IN PEDAGOGY) Lecture

- I. Lucid - Love God/Play Role
 - a. for sake of others
 - b. why we don't play roles
 - c. refusal to play on someone else's stage
 - d. priest/prophet/pioneer/rabbi
- II. Sensitive - Serve Neighbor: all humanity/each in particular
 - a. love radically: presupposition that "they love you"
 - b. act as mid-wife
 - c. the loving surgeon
 - d. a relevant way to die is the only reward
- III. Exposed - Proclaim Gospel/Announce Word
 - a. to enable people to articulate authenticity
 - b. exposing Word (people have been living a lie)
 - c. not after parroting your words, but bring to life the ready-to-be-born
 - d. corp. task/comprehensive Word/comprehensive care
- IV. Discipline - Expose the Demons/De-"Idolize" Life
 - a. Word, to offer as break-up old screens/values
 - b. have to face own demons as a pedagogue
 - c. can't force people to release demons/compel them to believe Good News
 - d. give permission to pick up cruciformity

CONVERSATION: Spirit (Pearl) Conversation

SEMINAR: Sickness Unto Death, Soren Kierkegaard

Resources: Intellectual Methods for RSI Pedagogy Preparation, Spring 1971
 "Notes to the 20th Century: on the Style of Being Christ", 1969 document
 "The Transparent Style of the Pedagogue," Spring 1971
 "Passion in Pedagogy," T-37, JP, collegium 2/26/71

WEEK 8: THE LECTURE (lecture)

- I. The Preparation
 - a. brooding over need/group
 - b. determining aims (rational and existential)
 - c. steps of creating a lecture
 - d. dramatic emphasis
- II. The Drama
 - a. on stage
 - b. overall rhythm
 - c. existential grounding
 - d. off-stage
- III. The Practics
 - a. the chalkboard use
 - b. use of the voice
 - c. use of the body
 - d. personal contact
- IV. The Refinement
 - a. intentional use of language
 - b. taking off role after its over
 - c. honoring people by leaving them to their struggle
 - d. a yes to who you are: being what God "wrote for you"

CONVERSATION: CS-11 POETRY

WORKSHOP: THE CHURCH LECTURE

Resources: Lecture Dramatic Flow Work Chart (Symphony)
The Church 4x4x4
Giving a Dramatic Lecture (unknown source)
IM: RS-1 Pedagogy Preparation, Spring 1971

WEEK 9: THE WORKSHOP (lecture)

- I. Life Process (Planning)
 - a. function of models
 - b. setting of context
 - c. consensus actualization
 - d. model evaluation
- II. Basic Procedures (the process)
 - a. pre-workshop lecture
 - b. on-stage for workshop
 - c. workshop steps: brainstorm/gestalt/implementation/symbolic form
 - d. the plenary: presentation/illumination/clarification/critique
- III. Essential Components (the glue)
 - a. pedagogical preparation
 - b. orchestration
 - c. needed roles
 - d. leadership required

Workshop, cont...

- IV. Pedagogical Prowess
 - a. iron control
 - b. spirit task
 - c. decisional style
 - d. detailed finesse

CONVERSATION: VOCATION

WORKSHOP: Geo-Social Analysis: Gridding, Social Analysis

Resource: Transcript on "Workshopping" (unknown source)

WEEK 10: THE CORPORATE PEDAGOGUE (lecture)

- I. Playing the Rolle
 - a. passion for God
 - b. a witness to what RS-1 did for your own life
 - c. stance that RS-1 is our life-blood
 - d. intentional participation in everything, as demonstration
- II. Teaching RS-1
 - a. dealing with own life all over again
 - b. relating to own past view of things
 - c. decision all over again about own stance
 - d. projection of oneself into the future
- III. Purpose of Role
 - a. enable every person to do own thinking/face reality (God)
 - b. each person responsible for own aims/actions (Christ)
 - c. drives to decision one way or another about life (Holy Spirit)
 - d. history changed not by individual but by corporate body (Church)
- IV. Task: Self/Conscious Decision
 - a. break up old images/allow Yes-No to the Father (Bultmann)
 - b. enable receiving of Mystery-Depth-Greatness (Tillich)
 - c. free from bondage/endow with responsibility(Bonhoeffer)
 - d. courage can be picked up to be authentic Church (HRN)

Conclusion: Aim - Preach Christ; no middle ground - either preaching Christ or are preaching something reduced

Being Universal Presence: inclusive/comprehensive/impinging on the parochial; dare to stand before absurdity of life and call it gift of the Father

Being Universal Word: it is humanness to live before life as it is, without change.

Being Universal Deed: humans are free to be their lucidity, sensitivity, to live exposed and to die their deaths

CONVERSATION: PRIEST

SEMINAR: "The Significance of Symbols", Rollo May (with shortcourse on charting)

Corporate Pedagogue, cont...

Resources:

"The Faculty," "The Curriculum" - lectures from IM-C 1969

Imaginal Education course

RS-1 manual

Class preparation lecture, IM-A 1969

"Teacher as Artist" IM-A lecture

"The Secular Man and the Gospel and the Role, Base House Fall 1971, Chicago, Cong. I

WEEK 11: THE "GLUE" AS SPIRIT CARE

- I. Symbols are Key to Spirit and Care
 - a. mundane reality where spirit is
 - b. what symbols are and do
 - c. provide direction in action
 - d. pedagogical responsibility with symbols

- II. Imaginal Curriculum and Structure
 - a. the meals
 - b. the conversation
 - c. the worship
 - d. the short courses

- III. Creating Time, Space and Relationships
 - a. enabling time flow
 - b. intentionalizing space
 - c. creative relationships
 - d. pedagogical roles

- IV. Pedagogy as continual learning
 - a. pedagogical preparation
 - b. effective note-taking
 - c. gimics to learning
 - d. handling own propensities

CONVERSATION: CHURCH

SEMINAR: "Community", Bonehoeffer
