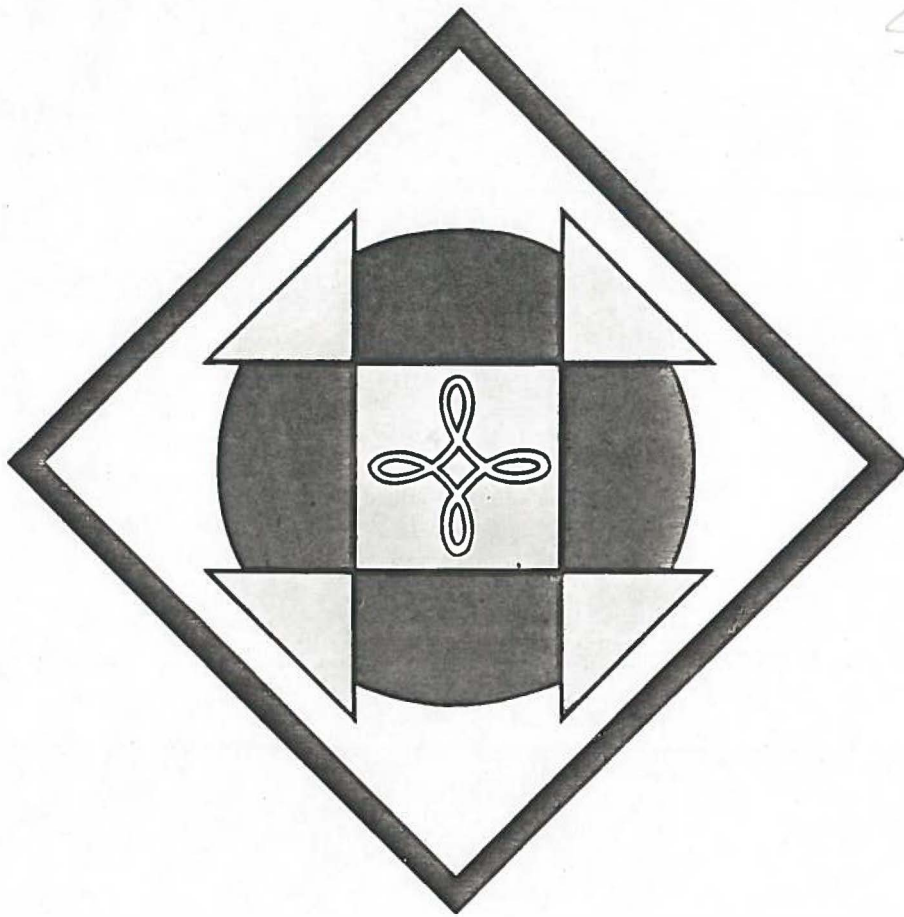


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STORAGE



**Team Leaders Manual
Global Research Assembly
1980**

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Chicago

1980

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THE TEAM: CONTEXT

It has been our experience, this year in particular, that the Team has provided the power to gain the advantages we have attained in presenting authentic and human alternatives to this world. The key today for any effectivity in carrying out the creation of a new vision is the Team as the center of creative and powerful corporate action. This age has suffered the loss of individual heroes and seeks the new hero for our time. It is the Team of people, grounded in practical methods and tools, who have decided to risk everything for the sake of redirecting a chaotic and misguided world into new hopefulness which is the new hero.

The Team is finally only one thing--a sign to the world of disciplined corporateness. It is a primary human dynamic reflecting the indicativeness that all of life is built on corporateness. We die without relating to others. It reflects as well the fact that nothing of significance can be accomplished in our complex times without smaller units within the whole who operate out of common obedience, method and vision.

It is the intent, during the Global Research Assembly, to focus on the Team as the visible sign of structural care, focused mission, effective action, and authentic selfhood. As a sign of structural care it enables the world to discover that equity and justice come in objective assignment which cuts across all economic classes, races, cultures, and sex. As a sign of focused mission it enables the world to see that the impossible is possible when a group of people decide to win together. As a sign of effective action it enables the world to see that every human being's gifts can be used together to do the job needed to be done. As a sign of authentic selfhood it enables the world to see a new kind of integrity in which it is possible to live before the totality of life as a gift, and in which every person is responsible for the whole of the task and the globe.

TOWARD THE INCLUSIVE STRATEGIES OF MOVEMENTAL FORMATION

OVERALL TIME DESIGN

Chicago

1980

| WEEK I | | | | | | | WEEK II | | | | | | |
|------------------------------------|---|---|---|----------------------------------|---|---|---------------------------------|---|---|---|------------------------------------|---|---|
| WEEK A | | | | WEEK B | | | WEEK A | | | | WEEK B | | |
| M | T | W | T | F | S | S | M | T | W | T | F | S | S |
| DELINEATING THE STRATEGIC POSITION | | | | | | | DEVELOPING THE STRATEGIC SYSTEM | | | | | | |
| THE GLOBAL COLLOQUY | | | | THE GLOBAL PSU | | | THE GLOBAL PRACTICUM | | | | THE GLOBAL COLLEGIUM | | |
| | | | | | | | | | | | | | |
| THE OPENING FEAST | | | | PREP | | | Defining the Strategic Forms | | | | PREP | | |
| | | | | | | | | | | | | | |
| THE TEAM ROUNDTABLE | | | | Determining the Strategic Arenas | | | THE TEAM ROUNDTABLE | | | | Designing the Strategic Operations | | |
| | | | | | | | | | | | | | |
| | | | | | | | | | | | THE CLOSING FEAST | | |

Chicago

Practical Time Design

1980

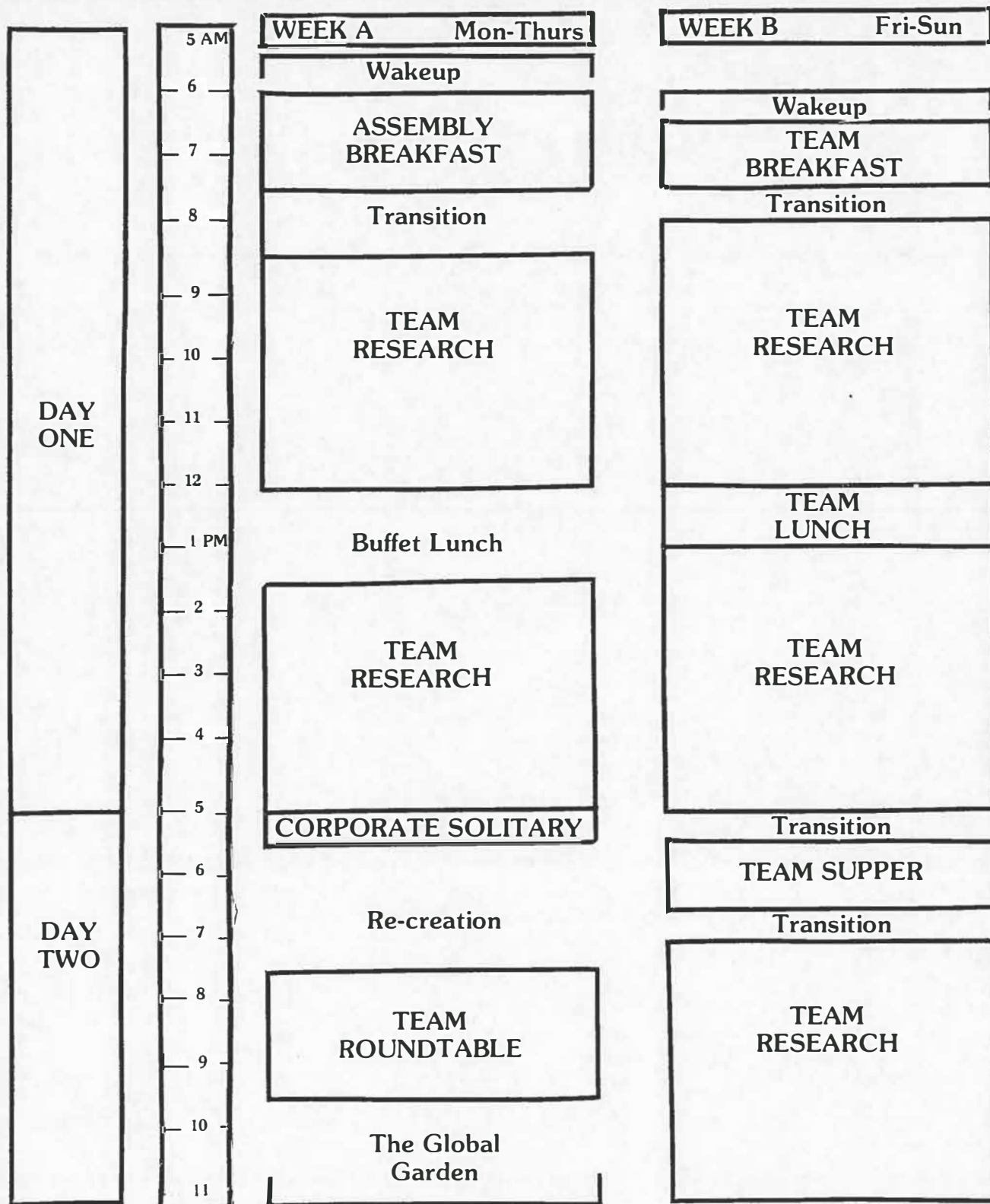
| TASK TIME | I DELINEATING THE STRATEGIC POSITION | | | | | | | II DEVELOPING THE STRATEGIC SYSTEM | | | | | | | | | | | | |
|------------------|--|--------------------|--------------------|--------------------|---|--------------------|--------------------|--|---------------------|------------------|--------------------|--|--------------------|--------------------|------------------|--------------------|------------------|--------------------|-------------------|-------------------|
| | A THE DETERMINING THE STRATEGIC ARENAS | | | | B DEVISING THE STRATEGIC DIRECTIONS | | | C THE DEFINING THE STRATEGIC FORMS | | | | D DESIGNING THE STRATEGIC DIRECTIONS | | | | | | | | |
| | T/F Learngs | Situatn Reports | Whstlpt Relatns | Stratgc Questns | Stratgc Arenas | Stratgc Options | Stratgc Dirctns | System Frames | Basic Designs | Basic Dynamcs | System Benefcts | Stratgc Systms | Inclusv Design | Stratgc Operatn | | | | | | |
| | M | T | W | T | F | S | S | M | T | W | T | F | S | S | | | | | | |
| 6 | wake up | | | | wake up Breakfast Prophets Conv. | | | wake up | | | | wake up Breakfast Prophets Conv. | | | | | | | | |
| 7 | Breakfast--Lectures | | | | | | | Breakfast--Lectures | | | | | | | | | | | | |
| 8 | Campgn Hstory | | | | Situatn Summry | | Future Demand | | Stratgc. Intuitn | | ARENA PILLARS | | Stratgc Recomm. | | Stratgc Forms | | SYSTEM DESIGN | | SYSTEM DESCRPT | |
| 9 | | | | | | | | | | | | | | | | | | | | |
| 10 | Buffet Lunch | | | | Lunch: Prophts | | | Buffett Lunch | | | | Plenum Prep | | Lunch: Prophts | | Closing Plenary | | | | |
| 11 | | | | | | | | | | | | | | | | | | Emrging Opport. | | Stratg. Dynamc |
| 12 | Corporate Solitary | | | | Supper: Prophets Conv. | | | Corporate Solitary | | | | Supper: Prophts | | Celebr. Prep | | | | | | |
| 1 | Team Roundtable | | | | | | | Team Celeb. | | Contxt Frame | | | | | | Valnce Screen | | Team Roundtable | | Exmplr Celeb. |
| 2 | The Global garden | | | | | | | The Global garden | | | | | | | | | | | | |

TOWARD THE INCLUSIVE STRATEGIES OF MOVEMENTAL FORMATION

GLOBAL RESEARCH ASSEMBLY 1980
DAILY TIME DESIGN

Chicago

July 1980



HISTORICAL
MOMENT

The 1980 Global Research Assembly occurs at a profoundly significant moment in the life and work of The Institute. It stands as the first of several summers whose focus will be upon the task of movemental formation. The emergence of people who care across the globe calls for creating the practical forms of engaging and sustaining those who have assumed the task of awakening the four billion people of the planet. Beginning in the 1971 Global Research Assembly, we developed the theoretical basis for the twenty-year task of catalyzing a new "social vehicle." Based upon the consensus of more than 1000 program participants from all walks of life and from many parts of the globe, the dynamical relations of the social processes of human existence were spelled out, the current imbalances articulated, the profound contemporary ideological posture declared and a system of practical proposals created toward the practical vision of this new "social vehicle." In the 1972 Global Research Assembly, this work was carried to the tactical level, resulting in the nine pressure points of contemporary society; these pressure points are clusters of tactical activity called for in specific arenas of every social organization and institution, and in society as a whole in order to actualize the practical vision of the future. In addition, that Global Research Assembly determined the screen of the universal dynamics of practical catalytic social change, the whistle points. Although work on social theoretics has continued, the past eight years have involved an intense focus on the practical creation of social signs of possibility across the globe. The task of the 1980 Global Research Assembly is to discern the next strategic moves demanded on the other side of the current public consensus that a new historical epoch is beginning, signalled by the remarkable acceleration of dramatic social change occurring today. This is an epoch in which decisiveness is increasingly necessary and increasingly difficult; an era in which distance from one's immediate situation must be self-consciously created in order to arrive at needed solutions. The time has come to go through the whistle points to develop the strategic systems which will allow a new moment of formation to be fulfilled.

The work of the 1980 Global Research Assembly will be built on the disciplined rational design of social change spelled out in the Research Assemblies of 1971 - 1974. These gave us the strategic theoretics without which any move in social change would be haphazard or opportunistic. The last several years our direct action has produced not only a wealth of practical data that has informed and refined our theoretical designs, but has positioned us in a state of overwhelming demand and possibility. This calls for a new "middle level" strategy that is neither tactical refinement nor theoretical creation, but a discernment of direction, emphasis and form in the emerging movemental thrusts of our time. This Global Research Assembly will start with a thorough analysis of our actual

INCLUSIVE
STRATEGIES

situation in all its diversity and possibility. It will include not only our accomplishments but our concrete possibilities. In tension with our grasp of the profound function of the whistle point activity we will see the new strategic arenas of our action for the next ten years. From this the new strategic system will be devised, consisting of the form and operations necessary for the next four years. This will give us a new common strategy from which each local unit can determine its own strategy and a way to maintain a global unity without imposing a preset master strategy.

MOVEMENTAL
FORMATION

A determining image for the work of The Institute during the past few years has been that of the "three campaigns" - awakening, engagement and fulfillment. Intense focus has been placed on awakening and engagement, in the realization that these are done more directly than is the "third campaign." It is increasingly clear, however, that people everywhere have been awakened to a new global civilization and engaged in creating new social patterns appropriate to that civilization. It is increasingly evident that giving form to these diverse phenomena is a critical necessity, in order to allow effective and profound expenditure to be offered on behalf of the whole globe. No doubt, intensified impact and demonstration efforts are required in the coming years, but, in the midst of that intensification, a new demand is being felt in and through every aspect of The Institute's life and work. Some call it the need for more intensive local training, some call it the emergence of a mass movement, some call it the third campaign and still others describe it as the emergence of a new catalytic mode in all parts of the task. All of these terms hold insights into this moment in history and this emergent new task, but finally the task is more inclusive than any of these images, and more practical. We find ourselves required to devise practical social forms and means of conducting the formation appropriate to this new era for the ordered people that we are, for the social trends with which we identify ourselves and for the world for which we stand responsible.

METHODS
KEYS

The key to developing these strategic forms and means of formation will be treating the 1980 Global Research Assembly itself as a demonstration and training ground for the foundational methods needed as the basis for global commonality. This necessitates a profound emphasis on the team as the basic unit of both research and spirit life. The team, rather than a content-related task force, will be the focus of data generation, gestalting and interpretation. The team will also be the locus of the spirit life through corporate solitary exercises and discontinuous roundtables. The fundamental dialogue of the Global Research Assembly will be between the team and the total body. The Assembly will put the work of the team directly into the single corporate context through working plenaries in which cross-gestalts of team work will create a new corporate basis for the next phase of team research. Weeks I and II and Days I and II as the fundamental time rhythm will maximize effective research and spirit life. Teams will be small enough in numbers to

METHODS
KEYS

approximate actual mission units. A simplified form of procedures writing and reduplicable reporting formats will be used as tools intended to be adaptable and practicable to local situations without undue modification for the circumstances. The major methodological tool used in the procedures will be a conversational form of workshop which has been called a "distancing" method. This mode allows a group to talk through the empirical data, the relevant foundations, the profound intent and the futuristic thrust of a particular accomplishment, issue or intuition. In our time of intensified local engagement and staggering global complexity, a singular thrust is forged only by those able to see through specific data to its grounding in profound spirituality, and to create, from that standing point, strategies and tactics for the return in service and care. The 1980 Global Research Assembly will use this method to begin to develop the mode of being for the coming four years.

TEAM WORK HOLDING PARAGRAPHS
Global Research Assembly Procedures

- I. The intent of the first week of the Global Research Assembly is to determine objectively the emerging arenas of missional strategy. For each of the nine whistle points, a twelve section statement is written which describes the current condition of that whistle point. The statement bases its summary on the method of radical empiricism, serving to articulate the inclusive situation of the whistle point: its historic background, its objective situation, its fundamental principles and its future possibilities. There may also be included in each statement a section which delineates the benefit and claim relationships among the entire set of whistle points. Starting materials include the Symposium document, the practical field experience of the past twenty years and descriptive materials on the whistle points. Each task force will come to the Friday morning plenary with a list of strategic intuitions toward the future, which the Assembly will cross-gestalt into a set of strategic arenas.
- II. The intent of the second week of the Global Research Assembly is to devise the bold strategic directions which will provide the focus of the overall strategic system. A document is written which states, for each of up to 24 strategic arenas discerned in the Friday plenary, what bold new moves are necessary, what revolutionary principles are applicable, what present advantages exist and what determining issues are present. Each research task force will come to the plenary on Sunday with its list of strategic recommendations toward the future, which the assembly will cross-gestalt into a chart of the necessary strategic directions.
- III. The intent of the third week of the Global Research Assembly is to define the basic forms of the strategic system required. A document is created for each of the strategic directions which delineates its profound intent and catalytic modes, the presuppositions and foundational components of its basic design, the inclusive and relational basic dynamics and the anticipated benefits as related to futuristic advantages and objective implications. Each task force comes to the plenary on Friday with its list of essential strategic forms toward the future, which the assembly cross-gestalts into the strategic systems.
- IV. The intent of the fourth week of the Global Research Assembly is to articulate the operational design of the strategic systems. For each of the 12-15 components of the strategic system, an operational brief is written which articulates the four-year development of the component and the appropriate actions of the regionalis dynamic in relation to it. This work is transrationalized in the plenary on Saturday, and the operational briefs revised and published on Sunday.

BREAKFAST FORMAT

| | |
|------------------|--|
| OPENING 6:00 | "Let the community stand..." The Daily Ritual |
| 6:15 | <p>SINGING: "Let us turn to page _____ and sing _____"</p> <p>ACCOUNTABILITY: "Let the Global Research Assembly account for its presence at breakfast by Teams. Let the Team Leaders stand. (Team 1, 2, 3, 4, etc.)</p> <p>Team Leader: "Team _____ assumes responsibility for the care of its members and reports _____ on special assignment, _____ is ill and checked on, _____ is absent and checked on. All others are present." (When doing symbolic accountability, Team Leaders say: "Team _____ reports that all are present or accounted for.")</p> <p>ABSOLUTION: Contextual statement (see absolution page).</p> |
| MEAL RITE | <p>"REPEAT AFTER ME: (see Meal Rituals)</p> <p>(ALL ARE SEATED)</p> <p>"Let us eat this meal of behalf of _____ (see Context Page)</p> <p>"Let us feast." (FOOD IS SERVED)</p> |
| LECTURE 6:30 | Song to get speaker on stage. |
| SEND-OUT 7:20 | <p>ANNOUNCEMENTS (Including agenda for the day)</p> <p>"I send you out to _____. THESE ARE THE TIMES."</p> <p>Community: "WE ARE THE PEOPLE."</p> |

BREAKFAST RITUALS

MONDAY: "THE TASK BEFORE US NOW;
IF WE WOULD NOT PERISH,
IS TO SHAKE OFF OUR ANCIENT PREJUDICES,
AND TO BUILD THE EARTH."

Teilhard de Chardin

TUESDAY: "AT THE EDGE OF HISTORY
THE FUTURE IS BLOWING WILDLY IN OUR FACES,
SOMETIMES BRIGHTENING THE AIR
AND SOMETIMES BLINDING US."

William Irwin Thompson

WEDNESDAY: "WHAT APPEARS TO BE A BREAKING DOWN OF CIVILIZATION
MAY WELL BE SIMPLY
THE BREAKING UP OF OLD FORMS
BY LIFE ITSELF."

Joyce Carol Oates

THURSDAY: "WE HAVE ARRIVED AT AN HISTORICAL VANTAGE POINT...
WHERE THE WASTELAND ENDS
AND...HUMAN WHOLENESS AND FULFILLMENT BEGINS."

Theodore Roszak

FRIDAY: "MAN ANTICIPATES MORE OR LESS CLEARLY
HIS ENTIRE FUTURE AT EVERY MOMENT."

Jose Ortega y Gassett

The Daily Ritual

Creation

ENTRY (Verses 1 and 2)

A time to set forth a new demand,
A time to look into the past,
For without "what has been"
There is no "yet to be;"
Nothing that we do, then could last.

Refrain

We stand beyond our life and see,
We stand beyond our death and really see
What's required of those who give their
death to history;
And it is now that we must do
What other ones have always longed to see,
To discover what's required to set all people free.

No more must we live in poverty!
No more in strife and disarray
For when those who care create all the earth,
That shall be the new day.

EXIT (Verses 3 and 4)

In those who choose to be all there is
Pain and misery are past;
Transformed because they bring forth human life;
New life never comes but through a death.

Refrain

The global task now has claimed our lives,
Who knows where our bodies they shall find.
But with us, anew, now the Mystery appears,
The meaning of the life of all Mankind.

Refrain

(Let the Community stand and sing first two verses of the song, "Creation")

Leader: Let us stand before life as those who care
for the world.

Community: Be it so.

ACT I: **L:** Life is never the way we want it.
C: We refuse to accept its promise.
L: Nevertheless we are free to live.
C: Be it so.

(Let the community be seated)

Reading for the Day

(Let the community stand)

ACT II: **L:** This is the day we have on our hands.
C: We give thanks for the life we have.
L: This is our decision.
C: Be it so.

L: Let all the joy mingle in my last song.

Community Left: The joy that makes the earth flow
over in riotous excess.

Community Right: The joy that sets the twin brothers, life
and death dancing,

Community Left: The joy that sweeps in the tempest,
waking all life with laughter,

Community Right: The joy that throws everything it has
upon the dust.

(Let the community be seated)

Address for the Day

(Let the community stand)

ACT III: **L:** We stand before the world and its need.
C: Let us give ourselves to the task.
L: It is to build the Earth.
C: Be it so.

L: Let me not pray to be sheltered from dangers,
C: But to be fearless in facing them.

L: Let me not beg for the stilling of my pain,
C: But for the heart to conquer it.

L: Let me not look for allies in life's battlefield,
C: But to my own strength.

L: Let me not crave, in anxious fear to be saved,
C: But hope for the patience to win my freedom.

Leader: Let us go forth to enact our care for the world.

Community: Be it so.

(Let the community sing last two
verses of the song, "Creation")

READINGS FOR THE DAILY RITUAL

- Monday: Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever-widening thought and action;
Into that heaven of freedom, my father, let my country awake.
- Tuesday: Each individual has his self-love. Therefore his brute instinct leads him to fight with others in the sole pursuit of his self-interest. But Man has also his higher instincts of sympathy and mutual help. The people who are lacking higher moral power and who therefore cannot combine in fellowship with one another must perish or live in a state of degradation. Only those peoples have survived and achieved civilization who have this spirit of cooperation in them. So we find that from the beginning of history men had to chose between fighting against one another or of combining, between serving their own interest or the common interest of all.
- Wednesday: Hold thy faith firm, my heart, the day will dawn.
The seed of promise is deep in the soil, it will sprout.
Sleep, like a bud, will open its heart to the light,
and the silence will find its voice.
The day is near when thy burden will become thy gift,
and thy sufferings will light up thy path.
- Thursday: Put a new heart into the people so that they can build for themselves. Teach them the value of cooperative action so they may put forward their united strength. Do not expect fame or praise in the undertaking. It will need patience, love and silent striving, but let one single minded resolution sustain you in all your work: the resolve that you will make it your life's mission to share in the sufferings of those who are the most afflicted in the land, and through participation in their sorrows, find remedies that will destroy the very roots of their misery.
- Friday: When I sit by the roadside, tired and panting,
When I spread my bed low in the dust,
Let me ever feel that the long journey is still before me,
Let me not forget for a moment,
Let me carry the pangs of this sorrow in my dreams and in my wakeful hours.
- Saturday: Be ready to launch forth, my heart!
And let those linger who must.
For your name has been called in the morning sky.
Wait for none.

ABSOLUTIONS

1. It is a strange thing that such a group as this has been called to be entrusted with history. But history doesn't make mistakes, as evidenced by the fact that you and I stand here today, driven by the unknown to be those who are needed for this great civilizing process.
2. We are freed to risk ourselves as a demonstration of possibility for all humankind. In the midst of being conscious of our brokenness as individuals and of the brokenness of every relationship, we nevertheless dare to proclaim that we are whole and free to move into the future.
3. We live or die by the story we tell of our situation. We have decided to be the ones who proclaim the story that everything is what it should be and we are those called to participate in that good life.
4. Most of us go through life unwilling to stand self-conscious to the brokenness of our own being and the brokenness of every situation in which we find ourselves. Yet the deep secret of life is that, regardless of how we long for life to be different or try to disguise it, this very brokenness is the wholeness of our existence.
5. Our tiredness, our inadequacies, our unwillingness to be who we are in the time and place given to us are facts of life. That we are sustained in being is also a fact of life. We stand before this as good and our possibility.
6. Our destiny doesn't lie in doing what we feel we should do, or would like to do or be. Our destiny lies in the fact that our times have called us to do what seems to be impossible, and to do it well on behalf of all people of this world. This is a free gift to us. We have the possibility of receiving it daily.
7. Life itself seeks not to destroy us in our weakness and obstinacy, but to win us over to be creatively united with the way life is. Our shortcomings are acknowledged, accepted and made into a gift to the world.
8. Our brokenness becomes more evident as the world's brokenness and pain is made more deeply visible to us. Nevertheless, our very pain is the sign of wholeness and a symbol of new creativity for this age.
9. We know the shock again and again of breaking with intended unity and wholeness. The insecurity and knowledge of failure and potential failure in seeking after that unity will never go away. Yet we are those given the freedom to continue to care forever, forgetting the past and pressing forward to what is yet to be.
10. We cannot escape seeing the pain of the way life is, its wonder, and the unbearable demands which seem beyond what we can meet. Yet we are those who are continually reminded that this itself is the fulfillment of life.

ABSOLUTIONS

11. We can never escape affliction no matter how hard we try. In fact, our own freedom is to stand in the midst of painful sensitivity to other's needs and to our own inadequacies in responding to those needs. In this very pain is found the possibility of maturity and fulfillment of all of life.
12. Life can be hoarded up or preserved, or life can be freely expended. To those who expend more is given. However expended you may be this day, the possibility of new power is yours as you act out the roles to which you have been called.
13. Life can be lived as darkness or as light. To those who give light, more light will be given. No matter how much the meaning and purpose of your lives seem cloaked by darkness, you are the light this very day as you affirm the day and act out the care to which you have been called.
14. It is possible to lead a life that is prey to every impulse and immediacy, or to lead an integrated life focused upon one thing. No matter how disjointed or fragmented life might feel to us, it is possible to live before one primary purpose, moving in one direction.
15. Human beings as created--broken, separated, capable of both greatness and hideousness--are the creatures required to build the new earth, for there is no other kind of being around who can conceive of that task. To decide that you, as you are, are satisfactory--a decision which acknowledges the rightness of the universe and which confounds reason--is to be free to move.
16. There are two ways to live one's life. One can ignore history and live only for the immediate, or one can discern what the times require of one's life and give it over to a vision of the future. The willingness to give one's life in obedience to that which is not yet revealed is an affirmation that the journey of humankind is a hopeful one.
17. Life can be lived centered on the self, or life can be lived centered on the other. Self-centeredness lives off "taking" and other-centeredness is nourished by "giving". No matter how much we experience ourselves as takers, it is possible for us to be those who give our lives, and thus gain them back renewed.
18. We are gathered together as a people of diverse experiences: some joyful, some painful; some victorious, some full of failure. Everything we have done is significant. The secret of life is that all of these experiences are what have made us who we are and have brought us together in this moment in history.
19. When all the "ought-to-be's" and all the "ought-to-do's" disappear, whatever remains is what we have on our hands--and it is good.

ABSOLUTIONS

20. The wounds of the earth are deep. This end of the 20th Century has provided an opportunity to experience everything, and to take responsibility for everything. The wounds of the earth are healed by the opportunity we take.
21. This world is always hoping for the experts who will solve its ills. But nothing special is required. We know all we need to know. The demand is merely to claim the victory of each situation.
22. All that ever was, is, and is yet to be, is in our screen of responsibility. And this fact is the key to our standing tall in the midst of all.
23. There is only one deed--to say "yes." Courage is all that is needed... and that, we already have! The Way is open. The Time is now. Our response is entirely up to us.
24. It is by no accident that we are here tonight. This moment has need of us. I declare that we are precisely the people to be the sign of Hope to the world.
25. We are given permission, each of us in this room tonight, to be people of integrity, by the deep resolve to effectively impact society.
26. The Care we have been experiencing in this Assembly is the mobilizing force which is needed to keep on moving in the directions history is requiring of us.
27. The commitment of this body of people to advance, when it means suffering again, is not for nothing. For we have decided on behalf of all peoples.

MEAL CONTEXTS

LET US EAT THIS MEAL ON BEHALF OF:

1. of all those who understand hope, suffering and courage.
2. those who have decided their destiny is to be the corporate exemplar.
3. those who have decided to declare the glorious destiny of our time.
4. those who have discovered their family is four billion people and their home is in two million places.
5. those who have decided to empower every human being by releasing their profundity.
6. all communities everywhere which have decided to be signals of possibility for other communities in this world.
7. training structures such as the HDTS, the Academy and ITI which are being used to release the total creativity of those who care everywhere.
8. the hostages of Iran and all others who find themselves pawns in the struggle of cultures and nations to express self-identity.
9. the rebirth of the urban through communities who have decided they refuse to die.
10. Phase I, or the youth of our time who seek for significant engagement and vocation.
11. Phase IV, or the elders of our communities who wish to continue to use the energy they have to express a significant vocation.
12. The Third World nations which are in the trend of emerging self-hood in this globe.
13. the minorities of our nations who find themselves in the frustrating struggle of gaining equal justice and access to that which is available to others.
14. the resurgence of Hope and local people everywhere.
15. those who have discovered that the only way to enable this world is through disciplined corporate action.
16. those who have decided to risk their very lives to tackle the moral issue of our times.
17. those who have caught glimmerings of the future and have decided to risk creating it.
18. the bureaucracy and its need to regain an authentic role in society.

MEAL CONTEXTS

19. the empowering of the practical structures of polity at all levels.
20. the replication in Maharashtra, the Wedge of Kenya and the cluster experiments of the Philippines.
21. the various women's groups across the world who regularly meet to train in methods for doing the Global Women's Forum.
22. all the various probes in the Urban life as people seek to figure out what will enable new life to come to the city.
23. the significance of the task of this past year, and in anticipation of the victories of the coming one.
24. the people of this world who were born into plenty and have the opportunity to use that plenty in creative responsibility.
25. all those local communities who were willing to do whatever was necessary for their people's well-being.
26. those who care all around the world, but find themselves standing alone without the support of corporate collegueship.
27. those people in our communities, who did the appropriate deed required, and went to their graves without even knowing it had changed their communities forever.
28. the great collegiality on The Way with those friends who guide us from within and with those with whom we will be working and with those new folk we will meet.
29. those who have nothing, when all is available; and the destiny to which we have been called in illuminating the gap between the 85 and 15 percent.
30. the unbelievable expansion of our universe the Earthrise symbolizes, and the expanded responsibility brought with that experience.
31. the methods invented throughout history which have allowed people to live their lives and to create new societies.
32. all those local heroes who had the vision of what new requirements of their community were needed.
33. the uniqueness of the nations of this world, within universal collegueship.
34. those who do not eat tonight, due to the circumstances into which they were born, with the understanding that this, indeed, can change.
35. all civil servants who labor in city and village without whose work society could not carry on.

SEND-OUTS

1. Our concerns fill us with the burden of guilt or anxiety. For LIFE IS CARE. Yet our care is what allows us to become full human beings. I send us out to be those of universal concern.
2. We see in moments of clarity that all we need in life is already provided. For LIFE IS EFFULGENCE. I send us out to be the fulfilled ones.
3. Our lucidity about life breeds both fear and fascination. For LIFE IS CONSCIOUSNESS. I send us out to be those who can live the freedom of their own depth awareness.
4. We see in moments of struggle that the victory is already won. For LIFE IS ACTION. I send us out to be the victorious ones in our total engagement.
5. Our decisions drive us into guilt and concern over effectivity. For LIFE IS INTEGRITY. I send us out to be those who can live an authentic life.
6. We see in the moments when self-mastery collapses that we are over against the uncontrollable. For LIFE IS MYSTERY. I send us out to be those who can continually live before the total otherness of the unknown.
7. Our lives are dependent upon one another. For LIFE IS CORPORATENESS. I send us out to be the ones who self-consciously develop the disciplined fellowship.
8. Our doing is important only as it coincides with the forces of history in the civilizing process. For LIFE IS CREATIVITY. I send us out to be continually stretched in our imaginative powers as we pioneer on behalf of society.
9. Our words and lives continually pronounce what we have decided is our life's intent. For LIFE IS DECLARATION. I send us out to be a witness to everyone we meet that life is possible.
10. Over and over again life intrudes upon us to shake up our images of life. For LIFE IS EVENTFULNESS. I send us out to be a sign that one can live before the profound happening that life is.
11. Our delight in life comes in throwing ourselves into it as it is. For LIFE IS PRESENCE. I send us out to be the historical every-moment sign that humanity is needing in these times.
12. Though we continually try to reduce life and its responsibility down to what seems bearable, we are given new dimensions to deal with daily. For LIFE IS TOTALITY. I send us out to live in open and creative response before the total existence given us.

THE CORPORATE SOLITARY EXERCISE

Rational Objective: To develop a daily method for strategic reflection for the care of the self within the impinging social and historical context.

Existential Aim: The participants will experience within this strategic daily thinking, that historical impingements are profound gifts from the mystery.

Context: This method is called the distancing method and we are using it in the GRA as a way of enabling us to become strategic thinkers. We have prepared this corporate solitary exercise listening to the call from the Movement for a profound method for spirit reflection. This corporate solitary exercise is a method to strategize on the real issues of life; it is not an intellectual exercise.

It is a thirty minute exercise to be held at the end of Day I. There is a Prelude and a Postlude and four Acts. There is a visit to the Other World using the Sea of Tranquillity. We create a montage and do a short reading.

The distancing method goes through four dynamics. It is as though you stand in the future to see the present by objectifying empirically the real indicative issues (See The Basic Situation). The second dynamic reviews what you know about the past which informs the indicative present (The Signifying Past). In the third dynamic the method journeys into questions that push for a depth context (The Profound Depths). The fourth dynamic is declaring the resolve toward the future while standing before one's clarified indicative concern (The Proclaimed Future).

| | | OBJECTIVE PRONOUNCEMENT | TITLES | | SUBJECTIVE DECLARATION | REFLECTIVE | | AFFECTIVE | | ANALOGY it's like | |
|--|----|-------------------------------------|--------------------------------|-----------------------------|--------------------------------|----------------------------------|-----------------------------|---------------------------|-----------------------------|--|----|
| | | | you and me | myself and I | | subject | concept | a sense of | like being | | |
| TREK XIII THE RADICAL ILLUMINATION CERTITUDE AT THE CENTER light shines in shadows | 49 | there's suddenly light both ways | the last dawn | I am in the light | I think I found Hesperides | the all-embracing gestalt | seminal illumination | irrational convergence | unreservedly liberated | looking directly into the sun | 49 |
| | 50 | you know everything | the fountainhead | I am learnedness | All is clear | the wisdom from nowhere | inclusive comprehension | shocking cognizance | absurdly assured | knowing the mind of God | 50 |
| | 51 | meaning is everywhere | the awful truth | I am the Christ bearer | the logos too | the universal secret | contentless word | image explosion | sacredly empowered | discovering the mother lode | 51 |
| | 52 | and you've become an avatar | man from depth | I am the way | and I'm the very keystone | the embodied truth | personal epiphany | intriguing terror | preposterously nominated | being the last soul on a flying 747 | 52 |
| TREK XIV THE UNKNOWNABLE PEACE PROBLEMLESSNESS AT THE CENTER security dwells in trials | 53 | there is a strange victory | cynicism revisited | I am hoping against hope | I am now beyond expectation | the hope of no hope | creative futility | interior silence | perpetually released | running an endless marathon | 53 |
| | 54 | no worldly cares | gone is the couch | I am de-burdened | burdens down | the absence of cares | problemless living | detached trust | alertly relaxed | resting easy on a bed of nails | 54 |
| | 55 | no earthly foes | in search of enemies | I am the enemy less | nothing to hate | the freedom from hatred | transcended hostility | patient regard | cleanly restored | emerging from a stuffy sewer | 55 |
| | 56 | and only integrity everyday | the great dragon | I am my own war | and it's just Satan and I | the only human struggle | exclusive contradiction | sweet struggle | endlessly embattled | narrowing the war to one front | 56 |
| TREK XV THE UNSPEAKABLE JOY CONTENTMENT AT THE CENTER rapture walks with woe | 57 | there is a different elan | the virgin spring | I am vibrant | I'm simply a all a tingle | the animation of the deeps | vital spirits | throbbing exhilaration | tautly coiled | taking a cold shower | 57 |
| | 58 | showers of blessing | let the sunshine in | I am gratitude | everything's a gift | the acknowledge ment of goods | spontaneous gratitude | teeming life | unavoidably plunged | receiving a bundle of gifts | 58 |
| | 59 | a strange gladness | my cup runneth over | I am effulgence | struck dumb by bliss | the moments of rapture | blissful seizure | fitful dancing | electrifyingly alive | glowing after a mountain trek | 59 |
| | 60 | and everything's worthwhile | happy death | I am my happiness | and what a time to die | the meaning of beatitude | final blessedness | enraptured stillness | harmoniously surrounded | playing in a great symphony | 60 |
| TREK XVI THE ENDLESS LIFE EVERLASTINGNESS AT THE CENTER | 61 | for those who dare to die | the living dead | I am expired | I'm really very dead | the dying to self | living death | physical detachment | gloriously condemned | waking up totally dead | 61 |
| | 62 | there is another life | walking through walls | I am alive again | yet risen | the life of the dead man | resurrectional existence | objective power | irresistibly impelled | waltzing on the water | 62 |
| | 63 | with those who passed | listen to the dead | I am community | with the saints | the fellowship of saints | everlasting community | supporting fraternity | agelessly wise | marching with all of history | 63 |
| | 64 | and eternity is everywhere | grave, where is thy victory | I am more than conqueror | and on the way to forever | the life beyond the grave | contingent eternity | existing forever | eternally present | reversing the time machine | 64 |

CORPORATE SOLITARY READINGS

WEEK I

MONDAY

The deeper life would be like an undertow, like a current that flows beneath the surface, a current that sets seaward or along the beach while the waves on the surface are breaking upon the shore. The phases of civilization are like the waves, each phase swelling and dying away, each one rolling onto shore and breaking.

TUESDAY

A life lived on the surface is like the surf itself, like the swell of the sea that breaks upon the shore, like the foam, the splash, the sound of breaking waves. There is no swelling and breaking in the undertow, no foam, no splash, no sound. Yet it is a powerful current and may move in a direction opposite to that of the waves, may move toward the open sea while they move toward the shore.

WEDNESDAY

A man who gave himself to the deeper current of life might run a risk like that of a person who let himself be caught in the undertow. It might be better for him to float on the surface and let himself be carried in to shore. To live in accord with the deeper rhythm might be to ignore the surface rhythm of life. It might mean missing the normal joys and cares of childhood, youth, manhood, and age. It might mean plunging down into the depths of life to follow a light as elusive as sea fire.

THURSDAY

When a person is under the spell of death he becomes fey. One becomes an outcast of life, one who seems doomed, fated to die, and at the same time a visionary, able to see into the future, one of foreboding, looking forward to death and calamity, one with an otherworldly air, an otherworldly charm. To break the spell of death one must embrace a finite existence. It is the dread of death that prevents one from acting, from taking the risks involved in action. It is the fascination with death that prevents one from loving, from giving one's self fully to life. To act, to love, one must somehow overcome the dread, the fascination.

CORPORATE SOLITARY READINGS

WEEK II

MONDAY

A person living in our time, if he tries to live like a person of the previous age, if he tries to point himself toward the zenith and be concerned only with rising to the height a human being can reach, is likely to find himself fearing that he will miss something in life, that he will reach only the height but never the depth and breadth of human life.

TUESDAY

To be a great person, to be a holy one, these are the only worthwhile goals, it seems of people. Although one has not yet come to that later point in life when it can appear that one will never achieve the things one has always hoped to achieve, he may have some doubt even at this point as to whether he will really ever attain greatness or holiness.

WEDNESDAY

A Yes is required of one, it seems, at each stage of life. There is a task at each stage that begins with a consciousness and ends with a consent. The world emerges into consciousness, then sexuality, then mortality, and then spirit. At each stage, one's task is accomplished when one makes one's way through to consent.

THURSDAY

There are three meetings, it seems, three episodes. The first is the meeting that occurs when a man comes up against one of the cries of his life. The second is when he goes into solitude to come to grips with the unknown. The third is when he returns from solitude to meet the unknown among men. One leads to another. The crisis leads to the withdrawal and the withdrawal leads to the return.

CORPORATE SOLITARY EXERCISE TEAM LEADER'S GUIDE

PRELUDE: What have been the highlights of the day for our group? From these events, where is the impingement of the future for us?

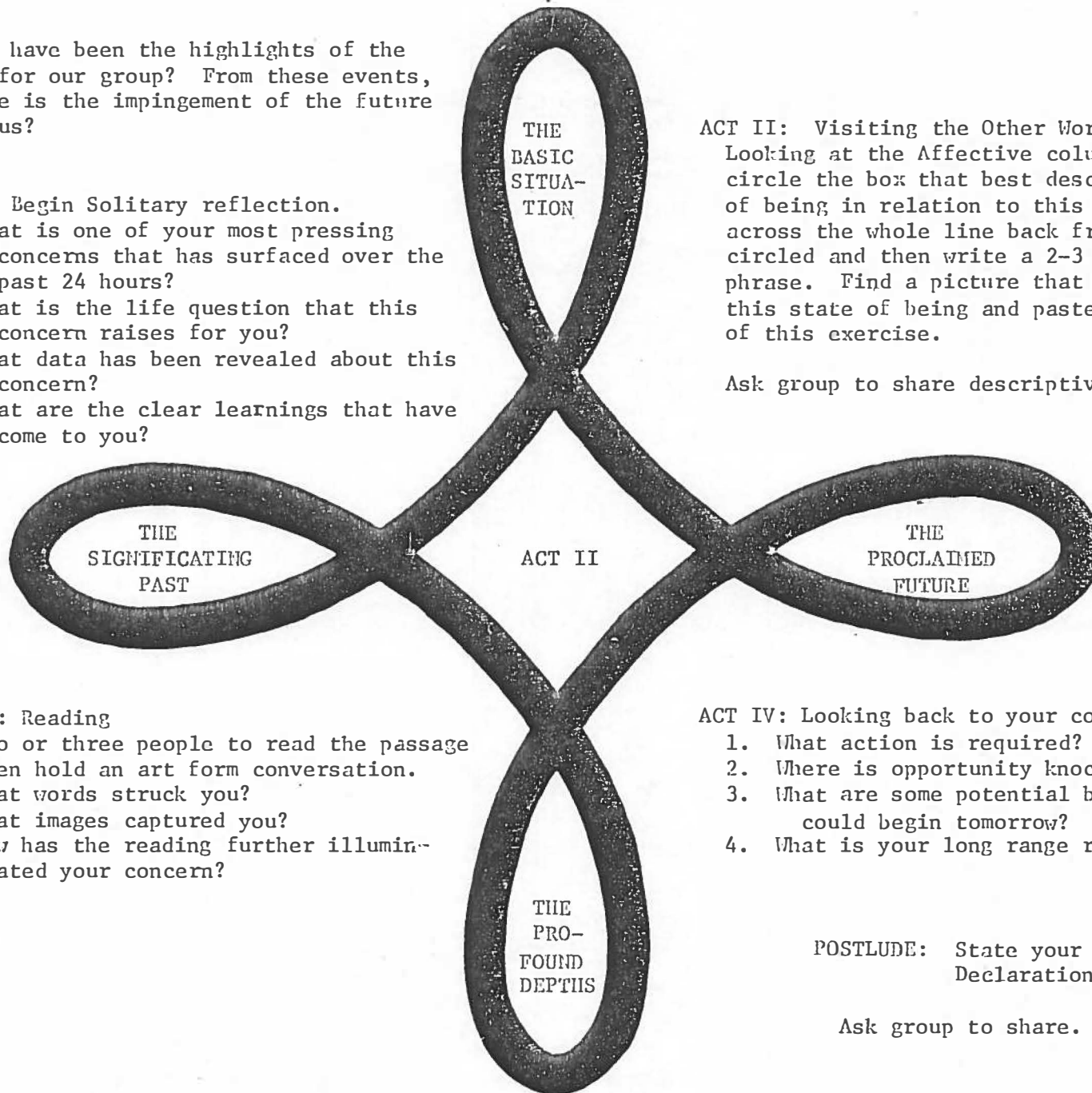
ACT I: Begin Solitary reflection.

1. What is one of your most pressing concerns that has surfaced over the past 24 hours?
2. What is the life question that this concern raises for you?
3. What data has been revealed about this concern?
4. What are the clear learnings that have come to you?

ACT II: Visiting the Other World.

Looking at the Affective column under Like Being, circle the box that best describes your state of being in relation to this concern. Look across the whole line back from the box you circled and then write a 2-3 word descriptive phrase. Find a picture that best describes this state of being and paste it in the center of this exercise.

Ask group to share descriptive phrases.



ACT III: Reading

Ask two or three people to read the passage and then hold an art form conversation.

1. What words struck you?
2. What images captured you?
3. How has the reading further illuminated your concern?

ACT IV: Looking back to your concern.

1. What action is required?
2. Where is opportunity knocking?
3. What are some potential bold moves you could begin tomorrow?
4. What is your long range resolve?

POSTLUDE: State your own Poetic Declaration - I declare....

Ask group to share.

THE ROUNDTABLE
TEAM

| | WEEK I | | | WEEK II | WEEK III | | WEEK IV |
|-----------------|-------------------|---------|---------|---------|-------------------|---------------|---------|
| EXEMPLAR THEMES | Saint | General | Poet | | Sage | | |
| | Sage | Saint | General | | Poet | | |
| | Poet | Sage | Saint | | General | | |
| | General | Poet | Sage | | Saint | | |
| COLLEGE | EXEMPLAR READINGS | | | PSU | EXEMPLAR READINGS | 20-1A20077 MC | PSU |
| SEMINARY | QUALITIES MUSE | | | | QUALITIES MUSE | | |
| SODALITY | DRAMA CREATION | | | | DRAMA CREATION | | |

out on the town

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111

"Exemplars"

20-10-11-02

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Closing

THE ROUNDTABLE EXEMPLARS

THE INTENT of the Roundtable this Summer is to enable its participants to grasp, indicatively, living the exemplary life, to experience wonder at their capacity to participate in the profound presence that cares. The mood of the Roundtable is celebrative yet profound, untentious yet content-filled, conversational yet practical. It is to reveal the joy in living the Mystery, Depth and Greatness that Life is.

THE PREPARATION of the Roundtable is the key component in staging a great happening every evening the team gathers. The preparation sets the tone of simple elegance. The table setting will be transformed with table cloths, candles, placemats, napkins and a center piece transformation. The hors d'oeuvres will begin 15 minutes prior to the Roundtable opening to provide a refreshing gathering. Background music will ensure an elegant and discontinuous mood for the evening.

THE ROLES of the Roundtable are best imagined as Guides leading the team through an exciting event-filled evening. The evening's host would set the style of gracious presence through ensuring that everyone is greeted and offered the evening's hors d'oeuvres. The two up front Guides of the evening would conduct the opening muse, reading, drama creation and closing. Their intent is to catalyse the spiritual creativity of the team, throughout the evening's dialogue. Three scribes will ensure the data is collected to build both the drama and the presentation piece of the Exemplars.

THE TEAM participates in setting the tone and style of the evening through "dressing for dinner," preparing the team's space, and effective meal service of the evening's feast.

| ROUNDTABLE DESIGN | | |
|-------------------|-----------------------|--|
| 7:15 | Gathering | Hors d'Ouevres Service |
| 7:30 | QUALITIES MUZE | The Singing The Feast The Reflections |
| 8:15 | EXEMPLARS DIALOGUE | The Reading The Conversation The Writing |
| 8:45 | DRAMA CREATION | The Themes The Enactment The Staging |
| 9:30 | CLOSING | Team Sendout |

THE ROUNDTABLE EMEMPLAR ASSIGNMENTS

During the Roundtable, the Exemplars will be worked on by the whole Assembly in order to provide comprehensive and depth thinking.

In Week I, each team will articulate its insights on three of the four Exemplars. In Week II, the remaining Exemplar will be put into a dramatic one-act play to be presented in the final Roundtable Celebration.

| | THE QUALITIES | | | THE DRAMA |
|---------|---------------|---------|---------|------------------|
| | WEEK I | | | WEEK II |
| GROUP A | Saint | General | Poet | Sage Drama |
| GROUP B | Sage | Saint | General | Poet Drama |
| GROUP C | Poet | Sage | Saint | General Drama |
| GROUP D | General | Poet | Sage | Saint Drama |

| TEAM GROUPS | | | |
|-------------|----|----|----|
| A | B | C | D |
| 1 | 2 | 3 | 4 |
| 5 | 6 | 7 | 8 |
| 9 | 10 | 11 | 12 |
| 13 | 14 | 15 | 16 |
| 17 | 18 | 19 | 20 |
| 21 | 22 | 23 | 24 |

THE ROUNDTABLE DYNAMICS

THE SINGING of the Roundtable is to set the mood of refreshment, engaging the diversity of the team and undergirding its unity.

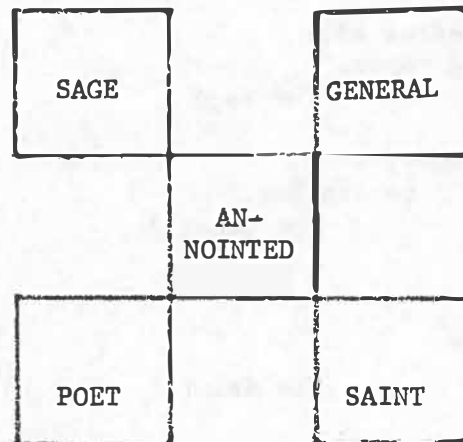
THE QUALITIES MUSE of the Roundtable is to evoke the profound learnings of the team, grounding their indicative experience of Being the Exemplary presence. The Muse begins with a brief context on the Exemplar focus of the evening and is concerned with providing a transparent image of that Exemplar, exposing what it is not, the Everyman experience in another's life, and one of your own. The team then articulates its learnings through a series of questions and it is concluded with intuiting the primal qualities of that Exemplar. Surprise and wonder at the capacity of profound human living is the existential edge of the Muse.

THE EXEMPLAR'S DIALOGUE is to engage the team in further reflection on the Exemplar for the evening through reading and conversing with a symbol of Exemplary life. Its aim is to expose the depth struggle and creativity involved in participating in profound presence. The reading selection for the evening is dramatically done and the team gleans the author's insights. Then, the team puts into poetic phrases the profound qualities (i.e. Hunter Warrior's first five phrases). The Dialogue is to occasion a fresh objectivity in relation to the universality and mundanity of this Exemplar's style.

THE DRAMA CREATION undergirds the Roundtable with anticipation and signification to the team's work throughout the Assembly. The dramatic images and guidelines are created by all the teams the first week and then the second week each team is assigned one Exemplar. The team's task is to prepare a one-act play to be put on with three other teams as the concluding Roundtable celebration of the Exemplars. Its aim is to provide an art form reflecting the learnings and insights on the Exemplar assigned through themes, settings and staging.

THE ROUNDTABLE
THE EXEMPLAR'S FOCUS

The master image of the Exemplars is grounded in classical images and historical wisdom from the four corners of the earth.



- THE GENERAL who takes responsibility for all of life.
- THE SAGE who holds and transmits the wisdom of the past.
- THE POET who sees and articulates the profundity of every moment.
- THE SAINT who esemplifies expenditure.
- THE ANNOINTED who in embodying all other characteristics understand themselves as the Chosen, the Elect in history.

The screen of Profound Humanness is helpful in grounding the embodiment of the Exemplary Life.

| THE QUALITIES OF PROFOUND HUMANNESS | | | |
|-------------------------------------|---------------|-------------|------------|
| INTERNAL STATES OF BEING | | | |
| EXTERNAL MANIFESTATIONS | | | |
| EVENT | ACTION | DECLARATION | INTEGRITY |
| MYSTERY | TOTALITY | CREATIVITY | CARE |
| CONSCIOUSNESS | CORPORATENESS | PRESENCE | EFFULGENCE |

The Edge for the Assembly on behalf of the Globe and the Movement is to invent the practical spirit exercises that empower the participation of Those Who Care in the life of service and the presence of the World of Hope. We have, until now, appropriated the Exemplars from the perspective of meditative dialogue. The task this Summer is to begin to flesh out our learnings in a dialogue with the world concerning the Exemplary life. The drama will be one of the key modes to enable our profound expressions of the new morality style as living art in the life of every human.

ROUNDTABLE RITUALS

(to be repeated by line by the group)

WEEK I:

- Monday: "Tightrope walking is, after all,
learned best by walking ropes."
The Sage
- Tuesday: "Being all in the same boat,
We can never refuse help to another."
The General
- Wednesday: "Fear no misfortunes,
Fear no disasters.
Pray and fear nothing."
The Saint
- Thursday: "The Present is motionless;
The mountains are of bone and snow;
They have been here since the beginning,
The wind has just been born."
The Poet

WEEK II:

- Monday: "The fate of the soul
is the fate of the social order."
The Sage
- Tuesday: "Discipline cannot derive totally
from an external mechanism,
But must be achieved
through an internal eagerness."
The General
- Wednesday: "The truly humble person escapes notice:
The world does not know him;
for the world he is mostly a zero."
The Saint
- Thursday: "To live life to the end
Is not a childish task."
The Poet

THE ROUNDTABLE
WEEK 1

| | | |
|---|-----------------------------------|--|
| THE OPENING | | The New Singing Accountability - by the individuals Absolution Ritual |
| Q U A L I T I E S M U S E | Focusing Context | <ul style="list-style-type: none"> - Quickly rehearse images of the four Exemplars. - Describe an image of the particular Exemplar that you had at one time and discovered its inauthenticity. - Describe a person on your meditative council who symbolizes this Exemplar as mundane yet profoundly human. - Describe a situation in which you found yourself compelled to be this Exemplar presence. |
| | Team Learnings | <ul style="list-style-type: none"> - Each Team member writes down 3-5 situations in which they found themselves embodying this Exemplary presence. - Each Team member writes down why that situation called forth that Exemplary presence--why it was needed. - Each member notes how they embodied the Exemplary style in caring for that situation. - Members share some situations. |
| | Profound Qualities | <ul style="list-style-type: none"> - Then Guide asks a few members to walk through the situation, why and how. - Guide asks for some dangers in embodying this Exemplary presence. - Guide asks each member to note several profound qualities of this Exemplar. Share a few. |
| | (Scribes) | |
| E X E M P L A R S D I A L O G U E | Dramatic Reading | <ul style="list-style-type: none"> - Read the short story. |
| | Team Con- versation | <ul style="list-style-type: none"> - Words, phrases, images. - Surprised, intrigued, identified. - How story illuminates the profound qualities. |
| | Indicative Poetry (Scribes) | <ul style="list-style-type: none"> - Imaging the Hunter Warrior card for your Exemplar. - Team members write 5-word phrases. - Team shares its phrases. |
| DRAMA CREATION | Imaged Settings | <ul style="list-style-type: none"> - Getting into dramatic images, movies, books, etc., that we would use as references. - Actors, actresses as advisors to our production. |
| | Team Guidelines | <ul style="list-style-type: none"> - What setting does this drama need to be placed in. |
| | Practical Staging (Scribes) | <ul style="list-style-type: none"> - What would be some critical guidelines that as a Team we would pass on to the Team doing the Drama on this Exemplar. |
| CLOSING | | <p>The Evening Reflection - what images, insights from this evening will you take into tomorrow.</p> <p>Necessary Announcements - (enablement, etc.)</p> <p>Corporate Send-Out.</p> |