
PONDERABLES

TEAM REPORTS

JULY 1981

II A : INSTRUMENTS AND PONDERABLES

CHICAGO

JULY

A. EMPOWERING OUR TEACHING TASK			B. DEEPENING OUR CONTEMPORARY GROUND			C. RADICALIZING OUR SERVICE MODES		
COMPREHENSIVE CURRICULUM	TRAINING-PROGRESS	GLOBAL SYSTEMS	INCLUSIVE SYMBOLOLOGY	CONVENTIONAL FOUNDATIONS	DESTINIAL DECLARATION	ZONE MANIFESTATION	STRUCTURAL REFORMATION	REGIONAL CONFIGURATION
LENS pillars	priority training structure	training centrum	VOWS dramatizin	self- support innovations	internat'l exposition on rural reconstructn	future cluster methods	consultant interface learnings	regional team pillars
		phase I program extension	future practices research	extended order formalizin	order: ecumenical statement	urban impact experiment	priority structure selection	
basic skills	faculty training design	global academy transpositn	globally common experiment	1-use participatn bottom: lines	historical religions: approaches	Zone identific'n screen	practical coalition forms	strategic house placement
4,14	6	5	7,11	1,12	3,13	8,15	2,10	9

INSTRUMENTS:

team 16

TEAM 14 ①
PONDORABLES
21 JULY 1981

LENS

The LENS seminar was created in the midst of the process of development in our planning methods (specifically, indicative planning). Adaptions of LENS suitable for the various sectors have been done. What are the learnings that have emerged from the process of developing the seminars? Do we have one seminar with adaptations or do we have several seminars? This council needs to answer this question before its conclusion. This will require a re-examination of our pedagogy training. This is a question that needs to be in our screen this year.

What is our common articulation of the profound function of LENS? This question is important relative to effective marketing. It is a question to be answered before any responsible adaptation can happen. LENS seems to be an edge of what we do and who we are. It is a fundamental part of our global curriculum and is becoming increasingly important in our programmatic strategies. We require an articulation that spreads common memory of the use and places it in relation to our foundational curriculum. We require this during the Council. Answers will be facilitated by conversations with the North American, SEAPAC, African, and other LENS teams, and a look at the justification / sanctification triangles.

What are the foundational components of LENS which distinguish it from other constructs? This is an important question for these reasons: insuring effective marketing, creative and responsible modification, staff training, integrity of the construct, translation into different languages, and avoiding manipulation by the market. This question needs to be addressed in this council. The resources needed for doing so are the current LENS manual plus any printed modifications that have been done across the globe, and people with recent experience in LENS teaching.

The present diversification in the global use of LENS and the high degree of adaptation of it to particular missional situations have led us to raise the question: what are the strategic screens for determining whether or not LENS is the appropriate tool and what place it holds in an overall missional strategy? Other related questions are:

- how do we decide which opportunities to say "yes" to ?
- what present societal contradictions is LENS the best tool for addressing?
- what are the guidelines for targetting LENS?
- Does LENS play different roles in different cultures?
- where would you not use LENS?
- what real strategic value is its money-making potential?

The demand for LENS and the inevitable finitude of our staff have forced us to ask these questions now and require some common guidelines and articulation of the strategic use of LENS from this council. The information on where LENS has been held is available to us. Conversations with those who have used it this past year will reveal what part LENS has played in relation to our other tools and strategic intents. If this question is not dealt with, LENS could become simply a money-generating course or it could be manipulated by its own markets and lose its profound impact.

BASIC SKILLS

TEAM 4 ②
PONDERABLES

AT
ILIS

What is the basic body of knowledge, skills and methods that a 21 year old person (and ordermember) needs to function globally (f.i. literacy, programmatic and methods)? And what is the first year curriculum?

This question is important because of the explosion of practical and technological demands on an individual in order to function in the 20th century. We are called upon to transfer or deliver basic knowledge, skills and methods. Our recommendation is during 81/82 year we produce a manual of a 1 year curriculum and a 5 to 10 year journey skill development. This manual could be a repository of information, tools and methods. In order to position ourselves to deal with this in the next year we have to do the following in this council:

1. Chart the basic knowledge, skills and methods
2. Gather curriculum manuals that already have are available
3. Designate what needs to be created.

TECHNOLOGICAL
TRANSFER

How do we facilitate actual technological transfer in terms of timing and materials, coordination and delivery, particularly in relation to the nine programmes?

This is important because the depth of the HTP's, the Clusters and what ever work we do with villages is directly proportional to their capacity to be linked with resource availability. In some cases this might be simple in others harder than the actual programme itself. Technological transfer however, is the key to concrete change. We recommend that volunteer programmes continue to solicit and send students who have expertise in various aspects of the nine programmes (f.e. Delft University, Holland and Indiana University). We recommend that the documentations of these efforts i.e. Kenya Water Model be interchanged with all projects. Finally we recommend research into groups who are succeeding in technological transfer, such as The Institute of Rural Reconstruction in the Philippines, The World Neighbours and Institute of Rural Education in Chile and Peru.

COMMUNICATION
REVOLUTION

How do we use the Communication revolution to effectively deliver basic skills?

This question is important because of the rapid widespread changes in tools of communication. Further, we have experienced a massive demand for our methods and tools which demands consideration of new forms of packaging. The effectivity of communication tools indicates their importance for our impacting larger numbers of people. We recommend that in 81/82 research be done in possible modes and areas of the use of these new communication tools.

REFLECTIVE
TECHNIQUE

What needs to be incorporated in our methods transfer in order to allow conscious reflections for individuals and groups?

This question is important because of our encounter with populations whose skills at the reflective level are undeveloped, and exposes our lack of skills in methods transfer. Training in a reflective process is important in order to allow people to see through their situation and enable them to be sustained in the midst of practical engagement. It is important as well for the development of consciousness of journey. We recommend that research on appropriate materials to use in local situation i.e. local poetry for artform conversations, begin in the next year and continue through the next four years. We recommend "new" assignments for conversations be rotated and reflection be done to push the understanding of what's behind the methods. That gimmicks found to be helpful be written up for interchange purposes. Reflective evaluation of all events is critical to the development of the reflective power of new people. Pull together of the successful tools already in use.

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PRIORSHIP TRAINING STRUCTURE

1. What is the projection of need for first priorship and second priorship?

In the area of the projected needs for priorship the images of a pluriform order must be part of any configuration strategy, i.e. the religious background nationality and cultural background.

Clues: The priorship needs of 1990m 1984 and 1982 should be objectively determined by looking carefully at the house configurations projected. Elitism in priorship is a danger that needs to be avoided. One clue to avoiding such an elitist group might be length of time spent in the priorship role, i.e. 5 yrs.

2. In the arena of priorship training we need to symbolize our decision to take seriously the development of a practical training models. In this council we need to address the question of what would be the recommended experimental priorship training model. for the year 1981-82? Clues to dealing with this issue might be to pull from our past wisdom a constructive we can all take back to our local situations.

3. In the arena of priorship training we need an image of the journey to priorship which will not block anyone from participation in it. In this council we need to declare what the journey of extended, movemental and symbolic order priorship looks like?

Clues to dealing with this issue are to stand in the shoes of an illiterate villager or order intern with a third grade education.

4. What are the episodes of the priorship journey?

Priorship is primarily a process of spirit maturation and increasing prowess in social skills. This is not something that happens automatically but there are kinds of formal training and assignments that are more appropriate at certain times on the journey than others. There can be no systematic training design if these components are not identified.

Clues: The Vocational Journey Chart is a tool also the charts from the last summers on formation 2) Be bold. State the ideal knowing that it will not fit in every situation. 3) State dangers if journey is not taken seriously, i.e. what happens to individuals and the order if people are frozen in any one experience too long?

5. What does the Movement intend with the word priorship? What are the levels of priorship? How are they distinguished as to degree of skill, attitudes, understanding required for each?

This question needs to be answered in order for the order to have a way of objectifying leadership prowess so that assignments can be made without having everyone know everyone else, so that Christian ways can be found of marking each individual's journey, responsibility and so that the order has a common skills on which to build the formal training.

Clues: Design a chart with 3-5 formal categories (assignment, curriculum writing, method prowess) 2) look at 77 canons 3) Evaluate and republish previous work on priorship 4)

④ TEAM 6
PONDERABLES
21 JULY 1981

FACULTY TRAINING DESIGN

1. What are the faculty needs (quantity and type); and what are the critical deadlines that must be met?

Answering this question is necessary because we are already experiencing shortages of faculty (eg. LENS faculty in Europe) and because our long range plans call for more and more training of all types. (eg. 300 Master Teachers, different language teachers, etc.)

Clues to answering this question will be found consulting our basic strategies and stating our projections in terms of specific dates like 1984, 1990. Also we need to look at the assignments of persons earmarked to becoming master teachers.

We would recommend that his question be resolved during this council.

2. How do we prioritize the amount of training we want to do for our faculty in these three arenas: spirit maturation, basic methods, specific constructs?

This question is necessary to deal with because in the press of practical necessities we often emphasize skills with specific constructs and do not provide adequate time for spirit and methods training. These two types of training do not happen quickly; therefore they need to be carefully included in our long range timelines in order to maintain an adequate balance.

Clues for answering this question: 1) talking with people who have become trained on all three levels and reflect on the actual events of their training journey. 2) talking with trainees and auxiliary priors about their experiences with training others. 3) Interpreting the wisdom of our various journey charts and training models.

We would recommend that this question be resolved during this council.

3. What are the basic methods and contexts every order member and faculty needs to know?

Answering this question is necessary because we want to be comprehensive and need an objective list in order to conense upon the needed training journey.

Clues to answering this question can be found from consulting our heritage and observing our missional needs.

We would recommend that this question be resolved during this council.

4. How do we train community leadership to be contexters and method trainers and sustain them?

Answering this question is necessary because we are experiencing collapse of leadership in projects where auxilliary is not longer in residence.

Clues to answering this question are leadership training models and circuiting constructs.

We would recommend that this question be answered during this council.

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FACULTY TRAINING DESIGN continued.....

5. How do we prepare our faculty to use simple formats and language everyone can understand?

This question is important because 1) people we are not training often have only minimal educational background 2) movement terminology is often confusing 3) for people who have English as a second language, formats need to be simple.

Clues: 1) talk with faculty members who have worked seriously on this question. 2) conduct workshop with colleagues who have experienced this problem. 3) see how this issue has affected all HDP leadership training.

We recommend that this issue be resolved during this council.

6. How do we do training that will keep everyone abreast of the social and spirit edge of our time?

It is necessary to raise this question because 1) we are constantly dealing with professionals in the four sectors and called upon to dialogue intelligently in a multiplicity of arenas.

2) as we forge out the models for the future, reflection of the current political, economic and cultural situation of the globe is critical.

3) new tools are available and as their application becomes more evident they need to be appropriated by us.

Clues: 1) sharing new technological resources that can be used globally, video, computers as word processors, management tools, etc. 2) through interchange, latest models can be shared 3) order study intensified.

We suggest that this question be resolved during this council.

TRAINING CENTRUM
Embodying Global Systems

KEY QUESTIONS	<p>How do we assist each region to select and develop appropriate, catalytic training modes for the region?</p> <p>How do we keep ourselves comprehensively trained as an order and a movement?</p>
INDICATIVES	<p>Sociological: Cry for contextual life methods Cry for practical skills</p> <p>Order/movement: Everyone should have methods prowess if we are to be a continuing presence as a global movement</p>
RELATED QUESTIONS	<p>What are the components of being comprehensively trained? How do we allow everyone to get practice? How do we keep curriculum updated? How do we structure an objective presence in developing appropriate regional training constructs?</p>
RECOMMENDATIONS	<p>In order to <u>undergird</u> the training happening in the regions, the training centrum task force would recommend to this Council the following:</p> <ol style="list-style-type: none"> 1. Have a central group coordinate special training strategy treks to regions that request them (could be a post in operations centrum). The treks' intent would be to help the local team discern the appropriate tools and not ^{necessarily} do the training themselves. 2. Hold a PSU from regional treks and pull together all the learnings over the year 3. Have available an objective presence to help adapt curriculum to local requirements and local staff 4. Schedule intended area programs for next 4 years 5. Create mechanism for exchanging training constructs 6. Create a series of collegiums for the houses that <ol style="list-style-type: none"> a) practice teaching training constructs b) provides a screen for discerning program events for the local region <p>In the next 3 to 5 years:</p> <ol style="list-style-type: none"> 1. Clarify the form of a training centrum 2. Flood order/mvt. with miracle stories of training 3. Create 3 to 5 year training journey for order/mvt. and create transrational screen for individuals

KEY QUESTION	<p>What is the comprehensive practical model for the education, journey and care of Phase I of the pluriform order, both symbolic and extended, for each region?</p>
INDICATIVE	<p>The Youth Revolution is dramatically in the consciousness of the world, as seen in the involvement of the youth in Ireland and the riots in Great Britain. Families, communities and education structures are looking for an effective response. High illiteracy, unengaged and unemployed youth demand demonstration of how youth can fully participate and take responsibility for society.</p>
IMPERATIVE	<p>The Student House has been an effective demonstration and shown the importance and the value of taking seriously the care and training of the symbolic and movemental order children and youth. In order to be fully effective in this program and to take seriously the full journey and training of Phase I (infants through youth) providing basic operating images, basic skills and vocational care and direction, it is imperative that the same intentionality and care be brought to all ages of Phase I in every region as a demonstration. This is fundamental to the demonstration and our understanding of what it means to be a family order.</p>
RELATED QUESTIONS	<ol style="list-style-type: none"> 1. What is the futuristic edge of the youth revolution? 2. How does the Student House Demonstration become more visible? 3. What needs to be the size of the religious houses relative to the question of the formation of Phase I? 4. What is the form and substance of the Youth Cluster Model in the context of the religious house? 5. What do emerging generation training structures need to look like globally? 6. How does the Order take responsibility for marking the stages of Phase I journey including intentional reflection, events and rites of passage? 7. How does Phase I demonstrate a life of service? 8. What is the self-conscious form of the family that is, and needs to be demonstrated in our houses?
THIS COUNCIL	<p>It is recommended that the Order:</p> <ol style="list-style-type: none"> 1. research and document the Phase I journey and write the rituals of transition, the symbolization, the conversations for all ages of the Phase. 2. decide the form, the operating images, the substance of the Youth Clusters for 1981-82 as a <u>vital, integral part</u> of the house, the region and the regional strategy. 3. determine the house configurations with a serious consideration to Phase I and its training requirements. 4. position the Student House for relocation outside the Chicago Nexus Religious House in order to extend its visibility as a means to address issues of youth in education structures and local communities, as a means to extend the skills training for our students, to create

- a demonstration that is marketable, fundable and replicable.
5. develop an in-depth Phase I curriculum-writing methods manual for each house, enhanced by the teaching of imaginal education regionally.
 6. document how the Student House is a demonstration for the world.

3-5 YEARS

1. Relocate the Student House outside the Chicago Nexus Religious House, including a faculty of all phases and as part of the Global Order community, operating as a House.
2. Assure that the Student Cluster experiment become a demonstration.
3. Develop an intentional experiment for university students as part of the global mission of the Order.
4. Develop Summer Camps on other continents.
5. Develop a training component for every house relative to the imaginal education of Phase I - train adults to be imaginal educators.

20 YEARS

Extend the Student House Demonstration strategically.

Global Council 1981

Ponderables (9)
TEAM 5
21 JULY 1981

GLOBAL ACADEMY TRANSPOSITION

Team # 5 Training: Global Systems.

SOCIOLOGICAL
INDICATIVE

The 30,000 engaged in service to the world need a tool which will provide a comprehensive context, methods prowess and spirit sustenance devices

OUR OWN
INDICATIVE

The Academy is a method for giving depth priorship abilities, essentially out of a Western Rational context with Christian poetry.
We are a body of people pluriform in nature with roots in many different traditions.

KEY
QUESTIONS

Is the Global Academy the tool to work with to respond to the need to create pluriform global priorship in the first instance? (yes)
How do we transpose the present construct to reflect the current edge in human consciousness and sociological thinking, and to transparentise "Western Rationality" and "Christian Poetry"

RELATED
QUESTIONS

What is the relationship of this to EDTS, ITI and other such constructs
What is the readiness of other geographies for this thing?
Is this thing still called "the Academy"?
What is the timeline for the transposition?

THIS
COUNCIL

The Academy is underestimated in its power and under-used as a tool. In transposed form it will create new possibilities for priorship development.
Timing: The main bones of a transposed construct could be available within the year.
Transposition: Much of the material (selection of papers etc) was done in 1968 and before. There is a massive amount of new material and publications which needs to be screened and included if necessary; and this needs to be done in the midst of a reconstruction of the whole curriculum to do justice to the new wisdom available.
Configuration: A team assigned to do the job, and to teach it in a location outside North America, possibly Kenya

3-5 YEARS

Comprehensive global strategy
Use with existing order membership
Another look at length, EA, RO

20 YEARS

Use within other structures than our own (universities etc)

TEAMS 7, 11
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INCLUSIVE SYMBOLOGY

QUESTION: * What is the next step in our daily ritual experimentation so that we can move toward common symbolic practices for the order around the world? We recommend that current practices and experimentation with liturgy be continued self-consciously in each house during the next year...

The current edge for 1981-82 would be to create 4 new experimental liturgies that would ground our rituals at a deeper level using the spirit screens we have developed that rehearse the way life is. We would be moving toward globally common symbolic practices over an 8-12 year time frame.

QUESTION: *What is the life-understanding we intend to inject into society and what is the vehicle for doing that?

This is important to clarify our present struggle with our symbolic life as a pluriform order.

This will be articulated and embodied over the next four years through local experimentation with our symbolic life, GRC and the work of the Council of 1981-82.

QUESTION: *What is the most helpful time for the glove to hold the GRA/GOC?

Area Tokyo and Sydney and other areas have pointed out that the program disruption in July is not missionally helpful.

Recommendation: Set up a research task force during the council to get the actual data of time and task and work out a recommendation for the future.

QUESTION: * What do we need to do to ensure the integrity of each order member's religious tradition?

It is important to answer this question because we have diverse religious beliefs and cultural customs; we want to avoid reducing our symbolic life to the lowest common denominator; because we can enter into authentic experimentation only in so far as the various religion's integrity is held; and also to guard against the liberal temptation to deny one's heritage for the sake of an in authentic "unity".

This year, create workshops for religious houses that enable them to get inside their local E/P/C, and W/S that exposes the multi-religions issue for the members of that house, W/Ss that push to the transparent holding CS I and UR courses.

QUESTION: * How will we arrive at the rituals, rites and symbols that are appropriate for this body? i.e. What task are we trying to sustain? What symbols will do that? What is the radical form that is needed that will symbolize the task?

This is necessary in order to empower and deepen our symbolic life and carry us further along on the journey. We recommended that a PSU be designed for use by each house to use Dunne's method of crossing over and coming back for us as an order, not just on an individual by individual basis.

The council needs to consense on doing this PSU during this council.

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TEAMS 7,11
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INCLUSIVE SYMBOLOGY (continued)

QUESTION:

- * What are the present points of view, contexts, practices and symbolic activity that we operate out of?

Common points emerge after informing ourselves of the richness in diversity. This gives a starting point for finding the means of rehearsing to ourselves our common identity and our purpose in history.

By team conversations during this council, we would determine present practices done in regions. This would be the initiating step in determining the commonesses, followed by deeper questioning via house packets during the year - questionnaire on points of view, context.

(12) TEAMS 1+12
PONDERABLES
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COVENENTAL FOUNDATIONS

1. What is the form through which the Regional Team creates and develops a regional budget? The answer to this question will articulate the form and polity of regional teams. We recommend this issue be worked out over the next four years.
2. What is the yearly assignment symbol to catalytically engage the Extended Order? The yearly assignment symbol that will catalytically engage the Extended Order needs to be determined to intensify the corporateness and motivity of those committed to care. This next year it needs to be decided and suggestions included, that extended order assignment needs to be requested by the persons themselves, not put on a list unknowingly. This could be related to global assignments or an area or regional assignments structure.
3. How is the religious house a necessary profound response to societal contradictions? To reempower our understanding of the profound function of a Religious House. We recommend that this Council we have a task force pull together and give a talk on the global contradiction of our times and how the Religious House is a response. Following this would be a discussion on the creative edge and pitfalls of creating new forms of the Religious House.
4. What are the guidelines needed to select self-support probes for this year? This question is important in order to insure ICA creditability with our public frame and to safeguard our order principles on self-support. It is critical we answer this question at this council to insure corporate wisdom already gained in existing probes and before mutations become entrenched. We recommend we look very carefully at any probe that transfers money from one continent to another and the council select 3 creative nodes for self-support experiments.
5. How do we symbolize the relationships between symbolic, extended and movemental order dynamics? This is important because of the need to appropriately symbolize the life and task we have and to mark our journey in the ordering dynamic. This needs to evolve over a period of 4 years, but concrete steps need to be taken this year. We recommend we experiment with writing covenants and considering vows. Each Regional team could spend one week two writing covenants.

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TEAMS 1, 12
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6. What does self-support have to do with our decision to be the religious? This question is critical because if the order does not have its self story clear about the paying work we do, it calls into question our integrity when addressing the vocational issue with people across the globe. We recommend that this question be dealt with yearly over the next four years. Its crucial that we dramatize again that self-support is not just food for the table. Its a manifestation of our decision about history and profound life. We recommend we consider that every house member participate in self-support activities during every three year period, that the Religious House earn the self-support income out of or as a corporate effort, that we maximise the use of professional people and that we emphasize job upgrading for colleagues who don't have adequate professional education.
7. What are the structures of relationships between the symbolic and extended ordering dynamics? This is important because it is not commonly understood that this is a mutually supportive dynamic on behalf of the mission. Over this next year we need to pull together each regional team's learnings on structural ways by which the symbolic and extended ordering dynamics have sustained each other.
9. What are the various practical relationships in the ordering dynamic (symbolic, extended, movemental, sojournal) and what are the descriptive marks of these relationships and what is the screen we use to decide whether or not they enable the mission? Answers to the this question will encourage creative models for beckoning forth troops to engage in the vocated missional life and release people to struggle with their commitment and forms of engagement. At this council, ask house troops to write up the various relationships and experiments that exist in their region, which are viable, e.g. Japan. At Qtr. I Area Councils a particular emphasis be given to relationships of movement extended troops and PSUs set for rest of the year. Sojourner, intern, youth relationships to the religious house need to be looked at later in the Area Council Year.
10. What are the fundamental covenants that signify participation in the religious house life for the symbolic order? To clarify ones own commitment and enable missionally effective team formation. To set forth definitive guidelines in this council. Clarify youth involvement. Include movemental and extended order practises. List such things and rehearse them at this council.
11. What are the creative edges and demonic traps of creating symbolic spaces within the region? Why, to establish the religious house dynamic within the local situation in Aug 81. This will be dealt with by having the council prepare guidelines on creative edges and demonic traps to be given to regional teams as the means by which to reflect on the question of local access, having a space to relate to and extending the dynamic process of the religious house within their region. It is recommended that some form of inter regional reporting be created and that the results of the experiment be examined globally at Council 82.

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TEAMS 1+12
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12. What is the process that will enable us to work on internal life structures out of a context of societal contradictions? In order to manifest profound living. During the next year, we recommend experimentation such as seminars using resources such as Tofflers THIRD WAVE and Regional Consult results to articulate societal contradictions; and also each house do a vision contradiction analysis of its internal life to inform its own structural patterns. Guidelines from the globe, not particular models, would enable this to be a creative edge. Resources such as the Panchayat Talking Paper on Order Foundations would be part of the context for this experiment.

13. How do we symbolize the on behalf of dynamic in local edge work, in working out dynamics of Regional Team Polity? It is necessary to commission the Regions to continue working on creative responses to the edges. At this council there will be a commissioning of Regional Teams to submit to their local centrum a written declaration of that which they will be experimenting with this year on behalf of the global movement.

14. What is our structural response to the increasing number of people who in order to be effective self-supporters require assignment flexibility? Over a 20 or more year period in our order, intentionalizing a career path increases income effectivity and creativity. As well, professionals need a vision of how they can participate in the religious houses without sacrificing their career advantages and positions. We can deal with this by reexamining our self-support principles and by conducting and documenting various experiments over the next four years.

AREA: IERR

- CLARITY** We are clear that this event will be held in India in October 1983, that it is a regionalis event that bridges the gap between the Global and the Local, that it will be a sign of hope, a celebration of success, a declarative event that local people can change their communities, and that it is a four sector collaborative effort to extend global framing and funding base.
- UNCLARITY** We are unclear on what is the strategy and screen for collaboration on sponsorship and recruitment.
- RECOMMEND** We recommend to the council in the arena of the IERR, that a statement of purpose, function, format, audience and anticipated results be created. Also, we recommend out of the creation of this statement, the council build a phased global assignment rationale to bring off this event detailing implications for this year's assignments and for the next two years.

AREA: ORDER: ECUMENICAL

- CLARITY** We are clear that the Order: Ecumenical is a pluriform, family order, independent and self-supporting. Membership does not presuppose a particular religious or ideological persuasion and includes people from many different religious backgrounds. Members volunteer to be a part of the order from their desire to live a life of service that is based in a structured community and has a definite and active concern for creative renewal with society.
- UNCLARITY** We are unclear about how we declare ourselves as the religious without tying that to any specific tradition and how we affirm the commitment of each order member to their own particular religious tradition. We are unclear about how to describe and ground the order's pillars of poverty, chastity and obedience wherever there is no concept for those terms. We are unclear about the relationship between the forms and functions of the Order: Ecumenical, the ICA, and the EI. We are unclear about the functions, roles, relationships and forms of the extended, symbolic and movemental order. We are unclear about the Order: Ecumenical as an address on the historical contradiction.
- RECOMMEND** We recommend a new declarative statement about the dynamics and forms of the order and its role in history through a Roundtable study during the coming year; a prayer room in each house with the prayers and the temple sketch from the Great Hall; a training construct be created which spells out the relationship and function of the order to ICA and EI during the coming year.

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16

INSTRUMENT

DECLARATION			MANIFESTATION				
Impact Areas	LENS Constructs	Documenta- tion Pieces	EDZ Designs	Comprehen- sive Frame	Vocational Guilds	Cluster Guides	Extensive Training
Regional consult del	LENS Con- struct Terminology	5th City Story	HUMAN Development Association	4-Sector Framing Construct	Guild Mtg. Formats	Current HDP Reports	Academy Prospectus
sembles del	Common LENS Pedagogy	Public Pieces		4-Sector Network k Charts	Teacher Guild Constructs	CEM Docu- ments	Village Id Con. Bomba
Format	Trng. Model	Image			Continental Guild PSU's	Community Extension Modules	Global Lng School
Maneuve rels	LENS Target Screen by Continent and Globe	HDTS Docu- mentation Module		4-Sector Evaluation Method	Workplace Minute Short Course	Pre-School Set up Mods	HDTS Con- structs various
F				Training Inc. Curri- culum	Consensus Bldg. in Work Place		ITI Manual London
-1	4-Sector LENS Stra- tegy			Permeation Labs			Volunteer Services Orientatio
C	LENS with Agencies			Permeation Probe Criteria			SNS - Indi
Im Use e at I.	Partnership Initiation LENS						
- III-A							
ffet Im w/ orgy	Minneapolis High School Course for Credit						
	Community LENS - Aus- tralia Model	Chicago Documents- C. Vance		Existing Frame by Continent & Globe	Quality Work Life Forums N.O. Hughes Too Story Aust. GRA Core Lab	Cluster Launch Mod. Cluster Consult Des Cluster Org Designs	Formation Fortnight Faculty Evaluation Screens Tokyo

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DECLARATION FORMATION

Practical Skills	Regional Research	Spirit Tools	Order Customary	House Designs	Order Foundation	Regional Designs	Train: Const
Pressure Pts. Screen	Original Consult Issues Analysis	Matthew's S stories	Liturgy Workshops	Priorship Training	Brief Histo of O:E. - New York	Global Councils Cont/Reg/ Area	Imag Educ
Methods Manual	Life Triangle Research	Odyssey	Daily Rituals		Polity Document GRA 1977	Metro Cadre Constructs	Huma Moti Cour
Art Form Method Paper	Womens' PSU Format	Other World Papers	Order Customary		Classic O. Principles in Pol. B.		RS- PLC
Health Manual	PSU on All Phases Engagement	Other World Conversatic					CS-1
HDP Manuals	PSU on Single Fam Engagement In Order	Journey Conversations					CS 1 Manu
HDS Module	PSU Const (n Pluri-form Order	Spirit Conversations					Huma Dev.
	Urban Exp. Overview Analysis	Experimenta Curriculum					GWF Manu
	Screen for Looking at World	Experimenta Daily Rituals	Common Meal Inclusive Language Model - NY	Sojurn Guid lines Indonesia	Kenya ICA Principles Kaye Hayes	Regional Team Trng.	Woma Adv.
		Voyage		Japan Model London Mod.	ICA Staff Journey Indonesia	Reg. Team Structures	Ethi Stud
Mgmt System Manual-Lab Modules English Teaching - Fukuoka	Global-Local Contradiction Analysis	Vocational Journey Retreat		Ashram Mod Delhi		Qtr. II Regional Context Retreat	Ind Cove Retr
						Reg. Guilds	Univ Cons
Seattle Academy Con.						Computer Interchange	Citi Trai Wksh
Eve. Meth Course							
Tokyo "How Cou							



Clarity: The revolutionary upheavals of the 20th Century have brought forth a body of people of different religious perspectives who have joined together to accomplish a task. The demands of the task will continue to increase their number and pluriformity. This body has experienced that humanness is the same at the bottom. Religious dialogue is happening around the globe.

Clarity: Three arenas of questions with recommendations.

STATEMENT OF INTENT

1. We need a statement of intent for working with religions. (much as you would work with multi-national corporations...strategy issue.)
 - What societal contradiction is being addressed when work with Historical religions and institutions?
 - What type of research is needed?
 - What is going on in the "church" that makes us do this?
 - Aren't we looking for the transestablishment "churchmen" of all religions... that we do not become associated with one mainline tradition?

Recommendation: That this council make a statement of intent.

STRATEGY OF TRANSPARENTIZING

2. How do we enable the Historical Religions to do the transparentizing that exposes the deeps of the common human experience of the 20th Century.
 - What are our learnings from projects which are multi-cultural contexts?
 - How share method of transparentizing with all religions?
 - What is the equivalent of RS-1 for all religions?
 - What gifts do Religions bring to each other?
 - What gifts do the Other World and Profound Humanness Charts bring to the Religions and to the job of transparentizing?
 - How to allow Order members to brood on Historical Religions?
 - How does our move toward a pluriform order change the Academy curriculum?
 - How can you be Pluriform without pushing "Islam"(or any other religion) to the bottom?
 - How to push religion to the bottom for the sake of pluriform order demonstration to the Religions.

Recommendation: That this council work with a 10-20 year timeline on this issue that recommends a form for serious Order Research.

RELIGIOUS NETWORK STRATEGY

- #3. Network strategy questions
 - How can Human Demonstration make use of spiritresources of all religions and make available to all the earth?
 - What is the strategy for dealing with Historical Religious Networks?
 - How do we move with power on Religious Orders this year. (eg. consult designs)
 - What is the residue of impacting historical orders?
 - Timeline and method for getting into key religions?
 - How to deal with international religious networks?
 - Potential alliances in mission with great religious traditions.
 - How convey our pluriformity experiment with study commissions already going on?
 - How share who we are?

Recommendation: That this council wrestle with these issues and place them on the timeline for 81-84.

WHAT IS THE INTENT OF THE HDZ?

Related to this question is the question of "what is the historical contradiction to which the HDZ is a response?" The HDZ will enable us to focus to the Regionalis Dynamic which is emerging from the regional consult: project expansion efforts. It will allow for a common global story and fit in our work. The HDZ is out to manifest comprehensive structural reformulate in delimited geography. It is out to engage the 4 sectors through 1 catalysis. We propose the council pull together a "14 point" description of

HOW DO WE MOVE TOWARD A COMMON GLOBAL STRATEGY?

Related to this major question are the related questions:

- Will the HDZ's be initiated as a series of pilots or as a total global program?
- How long and how many regions and which ones would be involved pilot phase?
- What is the image and story of HDZ initiation that holds our consistency and maintains motivity like the "Golding the Counties" or the "Bar 24"?
- What are the comprehensive components of the HDZ?
- How does a region prepare itself for HDZ designation?
- What is an initiating event or symbol such as The Consult?

Asking these questions puts each region's research and programming into a global context.

The emerging consensus is that we are already moving toward HDZs in every region and we intend to have in being a global band.

Council This Year

1. Decide whether or how many pilot or "RABs" will be named.

2. Decide the preparation steps for every region so that 84 in '84 is a reality.

3. Decide the initiating event or symbol.

81-82

1. Collegiums & PSUs across the globe or the region.

2. Develop criteria for HDZ using components chart.

3. Study both theory & data of massive social change.

4. Interchange systems globally to monitor and enable the overall process in all regions.

5. Pilot or lab actuation.

82-84

1. Pull together emerging models learnings and new thrusts.

Beyond Actuation

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PIONEERABLES
21 JULY 1981

HUMAN DEVELOPMENT ZONE: Intensive Mode of Regional Development

WHAT ARE THE COMPREHENSIVE COMPONENTS OF THE HDZ?

Phasing

1. How do we phase the initiation of the HDZ?
2. Related:
 - What are the various phases?
 - Where would the present activated regions plot on this phasing chart?
 - What would be the signs of completed initiation phase?
3. Since the HDZ is the present unifying missional edge of the movement, each region needs to see its present and future programming in relation to the initiation of an HDZ.
4. It is the emerging consensus that the HDZ strategy encompass every region and that this council announces the initiation of the global strategy that builds on what is already happening.

Proposals

We propose that a phasing design for HDZ initiation be built by this council in the context of our inclusive global strategy.

The council needs to state the preparation strategies.

WHAT DOES IT TAKE TO REACH A CRITICAL MASS?

What does it take to reach a state of self generating momentum (critical mass)?

Concerns related to this question are:

- the minority strategy
- the number of clusters required to reach a critical mass
- the role of declaration - use of media, publications, etc.

This question is crucial now because it points to the need for a strategy to enable rapid development around the world.

We are clear that this year (81-82), intensive research is demanded. Theoretical study should include how massive changes take place in society, in conjunction with the practical experimentation going on in each region.

We recommend that the council:

- (a) choose hooks on massive change for study this year
- (b) make available the results of the Kenya, Maetan, and Mississippi experiments.

WHAT ARE THE SELECTION CRITERIA TO LOCATE A HDZ?

21 JULY 1981

How do we select sites for HDZ experiments?

- Related questions:

What criteria are universal?

How do we decide the number of HDZs in a region, area, or continent?

- Why: This question is crucial in order that one global thrust is ensured and we do not overstep our frame in any region.

- Emerging consensus:

1. The size, location, geo-socio makeup, of each HDZ will be relative to the continental, area, and regional contradictions as well as global contradictions, and will therefore vary.
2. Images of "small but substantial", area of "common story", area of "social cohesive identity", area that manifests innocence suffering and others will be held within the selection criteria.
3. Intensified geo-social research in each region, in regriding, will be critical this next year.

- Recommendations

1. Council 1981: Each region will be sent out to a year of intensive research and programmatic probing.
2. 1981-82 Documents will be prepared that lay out each continent's selection criteria and location recommendations. The recommendations will be pulled together next summer.
3. 81-84 HDZs will be selected and houses located within those zones.

STRUCTURAL REFORMULATION

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Ponderables
~~REVISION~~
21 JULY 1981

f 2 pages

Question: What are the guidelines that we will use globally for the structural reformulation strategy for 1981-1982?
Why. So each House will be able to work toward a common understanding of what structural reformulation is and how it can be used to be a part of their overall regional strategy. Recommendation. This question has to be dealt with during this Council, during section 2 C by the same group who is discerning the learnings in this arena.

Question: What are the practical means (tools/constructs) which can be pulled together or created to allow the 30,000 to more effectively reformulate the structures they are already in?
Why. To utilise the movement effectively to global strategy. Recommendation. During the year, research centrum will do the interchange with regions to pull together recommended tools and programs for this purpose. Also, this question needs to be raised during our fall area councils. Other ways to go about pulling together this package are three: guardians councils, image magazines, priors packets.

Question: How can we re-image the religious house to empower the structural reformulation strategy?
Why. This is important because we are experiencing a dichotomy of where we live and what we do. Newly intensified pluriformity and activity in secular structures may be calling forth new forms and style. The point of our unity, our uniqueness is the religious house. As one time the religious house was a demonstration to the church of what the new congregation might look like, perhaps it would be helpful now to recover the image of the religious house as our most powerful tool, as the incubator in which we struggle with the next issue society will face. Recommendation. In this council we work on the context for experimentation in this arena (not to define or limit). That this be considered a research category for the next 4 years and approached from the point of view of what demonstration of human community the 21st century requires which would effect the quality of life of those in the structures of society.

STRUCTURAL REFORMULATION	1980-81 LEARNINGS	SUMMER '81
TYPES <small>and</small>		
CHARACTERISTICS		
FINANCIAL ARRANGEMENTS		
VANTAGES		
SADVANTAGES		
LEARNINGS		
CONCLUSIONS		
RECOMMENDATIONS		
RESULTS		
— / as program		

WHAT IS A CLEAR STATEMENT OF THE GLOBAL MOVEMENT'S REVOLUTIONARY INTENT WITH REGARD TO STRUCTURAL REFORMULATION--WHAT IS THE RATIONAL OBJECTIVE AND THE EXISTENTIAL AIM?

This is important with regard to

- giving a clear focus to our work with the 15% and our work with the 85%.
- enabling our decision-making when it comes to choosing among the many opportunities for structural reformulation.
- informing our long-range strategy with the social structures.
- giving a releasing image of 4-sector participation within the Regionals.

Recommendation

- this Council needs to deal with this question in order to provide an operating im for the year 1981-82.

WHAT ARE THE SELECTION SCREEN INDICES THAT DETERMINE A STRUCTURE'S READINESS FOR REFORMULATION, AND ITS INDICATIVE RELATIONSHIP TO MISSIONAL STRATEGY?

This is important

- as a way to objectify and evaluate our relationship to a structure in light of th revolutionary intent of this strategy.

Recommendation

- a group work on structural reformulation learnings and intent at this Council, an that they create an initial screen of indices. That a memorial address this strategy at this Council

WHAT INTERCHANGE PROCEDURES WILL FACILITATE LEARNINGS AND BREAKTHROUGHS IN STRUCTUR REFORMULATION, TO BE SHARED GLOBALLY?

This is important

- to provide a data base that would allow confidence and competence in implementati of this strategy.

Recommendation

- at this Council, part of memorial addressing structural reformulation that would monitor and facilitate this interchange.

WHAT ARE THE LEARNINGS WITH REGARD TO OUR WORK IN THE STRUCTURAL REFORMULATION LAB AND SELECTED PROBES IN 1980-81?

This is important

- in order to spell out the guidelines in this arena in 1981-82.

Recommendation

- a group of people need to meet during IIC to flesh out the learnings. This group should consist of people who worked with the 9 designated lab's, plus representat from TASC, the N. Orleans hospital, Mobil Indonesia, University, and church prob and others that may have significant learnings for this arena. The product of tl work should consist of at least 2 parts: 1) a chart of learnings which spells o types of structural lab, results, questions, and 2) recommendations re financia arrangements. (See attached chart.) ...an additional category on the chart nee to hold our learnings on how we connected the structures with villages and local communities.

INTERMENTS AND Ponderables

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TEAM 9
Ponderables
21 JULY 1981

RADICALIZING OUR SERVICE MODES

REGIONAL CONFIGURATIONS

TEAM 9

question of crucial importance to this council is: What are alternate forms of strategic thinking that might influence regional configurations? In the first place, the present strategy of covering the globe by geometric expansion from continents to areas to regions to metros has led to spreading troops too thin in some areas, so that other values have been sacrificed. On the other hand, other more dynamic strategies relating to the needs of the continent/globe and the functions of a Religious House, may be more effective in the long run to raise up and sustain the local regional/metro team to perform the necessary function. The indicative may be that there needs to be some different placement of houses this year to enable the emerging regional teams and to maximize and enable the most helpful dynamics of the Religious House. Each continent/area needs to come up with a rationale for creating an effective regional team to link global distribution of cultural and economic resources to meet local needs and to call forth local response to regional/global values, in every region/metro over the next 20 years. One of the factors which will affect strategy before this year is over is the imminent possibility of computer networking all of the houses thus increasing global interchange.

RADICALIZING REGIONAL CONFIGURATION
TEAM 9

What is the missional form of the emerging Regional Team this year, that will give it structure and undergirding in terms of economic support, dynamics of polity, operational style, and symbolic life? This question is important because the Regional Team has to be trained, engaged and sustained if it is to effectively care for the region and the globe. We recommend that this council discern and consense on arenas for experimentation in the regions for the coming year. This could take the form of regional councils, extended order participation forms, training centers, course calendars, university clusters, etc.

REGIONAL CONFIGURATION

1. What is necessary to journey a movement of diverse people who are ready to engage in a viable community living experience? Such as the Religious House?
2. This is important because we hold the key to the treasures of
 - a. Basic skills
 - b. practical methods workshops
 - c. profound living demonstrations
 - d. vocational journey study
 - e. studies seminars
 - f. rituals, styles, mythology
 - g. global film, etc.
3. This council should begin building a model for this type of institution.
4. Recommendations for this council are:
 - a. A simple commonly held image of the Religious House that would allow people to see that they can participate.
 - b. Study the Tokyo Experience.
 - c. Larger facility (space)
 - d. Training Centers
 - e. Larger staff of committed people
 - f. Extended Academy Program

INSTRUMENTS & PONDERABLES: RADICALIZING OUR SERVICE MODES: REGIONAL CONFIGURATIONS

1. WHAT IS THE STRATEGIC FUNCTION OF THE RELIGIOUS HOUSE IN THE 80'S?
2. The answer to this question will directly inform our strategy of placement of houses and the minimal requirement of troops in a House.
3. This needs to be decided at this council as a guideline for the next 3 years.
4.
 - 1) There is an emerging consensus that the movement needs and is calling for training in order to equip it for being the catalytic force in society.
 - 2) There is a deep concern among extended order that the religious house be a profound demonstration of what it means to live a vocationed life of service, and a demonstration of style as well as training in methods, i.e., use of space, intentional decor, eventfulness - the spirit care of corporate style. The concern is that with very small houses, these dynamics often get lost in the rush of doing self/support, E.G., and program.
 - 3) Every religious house needs to cover the foundational dynamics of ongoing spirit life (collegiums, morning office, training, decor) self support, development, and covering geography. One indicative is that we need in 81-82 the number of religious houses that our present number of troops can implement these functional and foundational dynamics.
 - 4) The indicative in many situations (continents) would imply seriously considering consolidating some houses to cover the above dynamics and to do the training role that is being called for, circuiting out to cover geography and do program, and maintaining both full self-support and regular eventfilled occasions in the house.

REGIONAL CONFIGURATION

Team 9

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TEAM 9
PONDGRABLES
21 JULY 1981

Within the Regional Team, what are the roles and interrelationships between the extended and symbolic role?

We often continue to live out of past images where the relationships between order "in" and "out" of the House are strained by incomplete data communication, confused polity dynamics, and unclear commonality. We must give form to symbolic and practical modes of corporateness that highlighted the particular gifts of each while focusing on a new level of corporate engagement and responsibility.

During this council we need to resolve to enhance the total engagement of the order in its extended and symbolic forms. This next year this must be given practical form. Within the next 3 years, there must be solid Regional Teams fully functional in all the regions as the launching pad for mission in the next 20 years.

Perhaps the time has arrived for a Regional Troika designation that includes both symbolic and extended order. Data interchange must be more consistent and decision making structures clearly delineated.

1. Each Nexus assigns one person for the year to coordinate interchange and maintain models repository.
2. All new models are to be sent to Nexus (addressed to the specific coordinator) for your continent.
3. Each Nexus sends copies to Chicago Nexus.
4. Chicago Centrum lists newly received materials on House Packet announcement sheet.
5. Models/Instruments repository in each Nexus contain 2 copies for Xeroxing on request and one (1) copy is held in a locked archived file.
6. Items on 1981 Council list would form genesis of the repository.
7. Houses request copies as needed with \$2.00 per copy included with the request.
8. Suggestion: Put all constructs on computer catalogue that would be updated weekly.

The taskforce recommends that the following instruments which are currently not available need to be created, pulled together or printed and made available:

A. BY THE END OF COUNCIL:

1. Vocational Journey Retreat (Panchayat model)
2. Human Motivity Course (as used this council)
3. LENS Pedagogy Manual
4. Agency LENS Manual
5. Community LENS Manual
6. Common Meal (New York)
7. Guild Meeting Construct (4-sector coalition planning)
8. Four-sector framing chart
9. Permeation probe criteria
10. Current global/continental frame (computer data sheets)

B. THIS YEAR:

1. Spirit Methods Course
2. Journey Conversations
3. Customary update
4. H.D.P./Band of 24 update information
5. PSU All-phase Order Engagement
6. PSU Single Women Order Engagement
7. Urban probes analysis
8. Pressure Points, 1981

C. 3 YEARS:

1. J.W.M. Stories
2. LENS Target Screen
3. Inclusive language Common Meal

TEAM # 16 TO GATHER DATA FOR INSTRUMENTS CATALOGUE
~~CONDENSED~~

July 21, 1981

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NAME OF INSTRUMENT _____

CHART COLUMN _____

CHARACTERISTIC OF SITUATION IN WHICH USED _____

INTENT _____

DESCRIPTION _____

WHERE TO GET IT _____

ATTACHED _____

TEAM #16 TO GATHER DATA FOR INSTRUMENTS CATALOGUE

NAME OF INSTRUMENT _____

CHART COLUMN _____

CHARACTERISTIC OF SITUATION IN WHICH USED _____

INTENT _____

DESCRIPTION _____

WHERE TO GET IT _____

ATTACHED _____

