

**TOWARD THE PRACTICAL IMPLEMENTATION
OF THE
LOGISTICS OF THE GUILD**

**Summer 73
Research Assembly
Part II**

**Global Systems PSU
Teams 15, 19, 34, 48**

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TOWARD THE PRACTICAL IMPLEMENTATION OF THE
LOGISTICS OF THE GUILD

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LOGISTICS

1. The Logistical system is the activity of the movement, which will catalyze and sustain the guild and be the back-up system of procedures, formulations, structures, troops and tactics that will ground and globalize the ecumenical parish. More generally, it is the vehicle by which the movement will immediately focus on the world and redress the critical social imbalance of the present. From another perspective, it can be viewed as a coordinated process for organizing the practical complexity of reordering society.

WHISTLEPOINTS

2. Whistlepoints are dynamical trends in society where tactical action is expected to produce profound social change and reorder society in accordance with the social ideology. The work of previous research assemblies has defined the theoretical social processes operative in society and the points of imbalance in these processes. Operating concurrently in society, the Whistlepoints are trends which tend to overcome social contradictions, and re-balance the processes. Previous work has defined Nine Whistlepoints. With respect to tactical systems, the Whistlepoints serve as jumping off points for initial Tactical Systems design; act as navigational beacons toward which practical Tactical Systems are directed for greatest effect; and as a screening device for checking the validity and relative value of the tactical actions. Detonating tactics from the Whistlepoints causes the social structure to vibrate, causing radical social change to take place.

WEBS/THIS
DOCUMENT

3. Superweb is the name that is given to the imaginal diagram of components comprising the Logistical System of the Guild. To gain further clarity on the system, a Problem Solving Unit was assigned to examine it from the following four perspectives:

1. The guiding principles underlying its use.
2. Its practical application in a local community.
3. The implications for the movement which will arise out of its application.
4. Alternative ways of presenting it in order to test its comprehensiveness and inclusiveness.

However we look at it, or in whatever form it finally takes, Superweb will be the imaginal picture of how to practically love the world.

INTRODUCTION
TO
GUIDING
PRINCIPLES

FORM
SPIRIT
RESURGENCE

CREATING
IMAGINAL
COMMUNICATION

STRUCTURE
FOR
COMMON
ENGAGEMENT

4. The six principles are the guide-posts for the logistical systems which are the means the movement will use to refocus toward the world. Although not an evaluation of previous research, the six principles formulate the underlying presuppositions of the logistical systems and hold in concise form the dynamic nature of the logistical systems of the guild.

5. The function of the first aspect of the logistical systems is in the symbolic arena and is to enable every human being to objectify his spirit deeps. This is based on the understanding that man self-consciously or unself-consciously symbolizes his spirit deeps which motivate him and deepen his awareness. The practical signs of spirit resurgence are exhibited in the new awareness of vocational significance and the power of the symbolic dimension of life. This is seen in the use of personal decor, such as in the office of business men. In the movement the objective is to offer symbols that affirm a person in his present situation and release him to new possibilities in life. The logistical systems are guided by the principle that form is given to the resurgence in human awareness and motivity in our time by creating secular/religious spirit nurture.

6. The function of the second aspect of the logistical systems is communicating basic understandings about life in ways that intrigue and captivate every man. Man organizes reality by operating out of imaginal constructs. For example, victim images and the "do your own thing" mindset are shifted by the creation of stories of depth relation to all of life, like the "I am the greatest" story. The logistical system requires the creation of meaningful stories, which ground the social indicative in universal wisdom. The logistical systems are guided by the principle that the depth meaning in life can be communicated through secular forms.

7. The function of the third aspect of the logistical systems is to provide structure for common engagement in global/local systems across the movement. The fact of the global village in which every component is in covenant with the whole means that every man's engagement has an effect on human destiny. The rapid growth of the movement and the increasing complexity of its structure has blocked the flow of necessary data and has often reduced the movement to operating out of immediacies. The creation of an adequate interchange system that honors and holds accountable every level of the movement's activity is clearly called for. This is manifested in structures such as large corporations. The logistical systems are guided by the principle that common engagement is structured through global/local systems.

STRUCTURE
MOVEMENT
DIVERSITY

8. The function of the fourth aspect of the Logistical Systems is structuring the movement's diversity into common mission. History demonstrates that adequate creative social constructs hold in tension both individual freedom and corporate responsibility. An example of this is the inclusion of the Bill of Rights in the body of the constitution of the U.S.A. The contradiction of a negative dogmatic image of the movement is being transformed by a conscious style of collegiality which honors all wisdom. An illustration of this is the Summer Research Assembly which brings the gifts of all areas and all phases of the movement into one focus. The Logistical Systems are guided by the principle that structure be given to the missional relations of the movement's diversity.

EMBODIES
HISTORICAL
WORD

9. The function of the fifth aspect of the logistical systems is to release the freeing word of history to local man which would enable his direct social engagement in society. In our time, to deal creatively with the tensions in society is to embrace the new as it comes into being and flows through all of society and all of history to every man. In the midst of the onslaught of a highly secularized culture, man senses that sophistication is needed to honor secular structures; local man's fear of shock is blocking globality. He sees the need for maintaining religious presence in the social engagement. Practical manifestations of embodying the word in the secular are seen in man's search for meaning, the desire for life-producing structures, and the need for a movemental model to relate these concerns of local man. The Logistical Systems are guided by the principle that direct social engagement is necessary to embody the historical word in secular structures of society.

DEMONSTRATE
CORPORATE
POWER

10. The function of the sixth aspect of the Logistical Systems is providing invisible servant forces which enable the mission to demonstrate corporateness in practical form. In our times coordinated corporate enablement is a crucial factor in fulfilling any missional goal. In the midst of the breakdown of commonality of practical enablement models at the local level, the call for comprehensive corporate care models is clear. The moon shot demonstrates the power of coordinated enablement, which establishes the need for an intentional ordering of missional enablement. The Logistical Systems are guided by the principle that corporate power is demonstrated in missional enablement.

CONCLUSION

11. The above six principles then are the presuppositions underlying Logistical Systems and are applicable to any stage of development of the movement. The principles function as comprehensive guiding criteria for all movemental activity.

TOWARD CREATING THE GUILD:
The Application of the Whistle Point Webs to Any Community

RELATIONSHIP
TO
COMMUNITY

12. The nine whistle points contain descriptions of nine socio-logical dynamics which function in some form or degree in any given community across the globe To the extent to which these dynamics are operating to engage local man's participation in the decisions which affect his life as a global citizen, the guild dynamic is already a positive force for the renewal of civilization. The whistle points are nine places in the sociology of any community at which tactical activity will precipitate the avalanche of creativity, which is the motive force of the guilding dynamic. By using the Analytical Screen (see Appendix C) and the analytical procedures which follow, it will be possible to discern the relevant tactical priorities and to develop a workable entry plan for guilding any given community within a global context.

ANALYSIS

13. Using the tool of the geo-social analysis, the following strategic information may be obtained about any given community relative to the implementation of the guilding dynamic;

1. analysis of local leadership
2. vocational, educational, political, and economic problemat data
3. interrelations of existing agencies and service organizations
4. present social imbalances

A local symbol analysis is needed to capture the existing community self-image, in order to determine the secular context for reformulation. potential guild membership, representing a balance between vocational and geographic arenas may be located relative to (e.g.) future LENS recruitment. Another necessary tool is an operating manual containing methodologies to locate and train local community leaders, the means to sustain local community leaders, ways to sustain guild mission and purpose, possible training materials, and an explanation of the relationships between local and global guilding dynamic. A depth socio-spirit analysis of the community, revealing the ways in which the sociological malaise manifests itself, the ways in which healing can take place, is an integral part of the community probe.

PRIORITIZATION

14. prioritization of tactical activity is necessary to enable the guild to utilize the tactical system effectively in any given community. prioritization presupposes the building of basic models which are grounded in an analysis of the community. These basic models will enable the guild to build an operating image which will capture the imagination of the community and provide a focus to release possibility. prioritization, however, needs always to hold the global/local tension and to be formulated in the midst of the given community within a comprehensive context. For example, if the global guild network decides to move on training constructs in a given quarter, the local guild would prioritize its tactical activity within that context in terms of its basic models.

TOWARD CREATING THE GUILD:
The Application of the Whistle Point Webs to Any Community

ENTRY
PLAN

15. In order to build an entry plan for guilding any given community, activity needs to focus on three basic arenas:
1. Basic tactical models need to be built, including timelines, in order to symbolize serious intent.
 2. Authorization from local community leaders needs to be achieved in order that the guilding dynamic may become the servant to the community.
 3. An operating image which will capture the community imagination by demonstrating care and servanthood needs to be developed.

Without such an entry plan which takes seriously the spirit life and sociology of a community, it will not be possible to move a given community relative to the guilding dynamic in a comprehensive global context.

GLOBAL
IMPLICATIONS

16. Implementing the guild network system across the globe will release exciting possibilities for human resurgence in caring for the world. The global interchange system will ensure the tension between the local and the global. The whistle points will be activated in a coordinated fashion to release humanness: for example, by large masses of people being impacted with images of human resurgence via mass media, and providing constructs for leadership training and nurture. A new kind of secular/religious style will finally emerge as a consequence of the successful explosion of the guilding dynamic across the globe.

related components so that potential troops are attracted to and formed by movement structures. An example of this is the LENS course, which involves participants who may never set foot inside a church. The fifth implication of this explosion is that sufficient economic undergirding is necessary to facilitate such a large increase in troops. An example of this is a finance control system which allocates funds for the remodeling of the Kemper building. The crucial step for the movement arising from this shift is to articulate a story of the world-wide significance of the movement's thrust. If this can be accomplished, the movement will have the will and the vision to respond to the long march.

SECULAR
RELIGIOUS
STYLE

19. The shift in the secular religious style is the embracing of that style which will allow the movement to impact society directly as well as through the church. The movement then will affirm the activities of secular man and seek to relate them to activities of the church. The implications of this new style are fivefold. The first, DIRECTLY IMPACTING SOCIETY, involves impacting every man with miracles and signs of resurgence that reveal to him the possibility of seeing his own greatness. A concretion of this implication is being the "cabaret dynamic" in every mundane situation. The second implication of the shift in the secular religious style, EMBODYING INTRIGUING SOPHISTICATED, involves developing a presence that will intrigue and excite any man about the mystery seen through his own life. An example of this style is the intentional development of secular priorship. The third, ENGAGING ESTABLISHED GROUPS, means that the movement will engage, relate to, and cooperate with established community groups as significant structures. Concretions of this might be contacting the business community and contexting community leadership. The fourth, CREATING THE SECULAR MYTHOLOGY, means implementing a symbol system which will be the spiritual overlay which informs and motivates every man's life-awareness. An example is creating a symbol system so that the secular family can image itself as mission. The final implication, PRIORITIZING COMMUNITY REFORMULATION, points to the reality that, as the movement turns to engaging society directly, reformulation will be a priority along with local church renewal. A concretion of this is the focusing on the guild and cell force, in conjunction with the local church project and existing community structures. The crucial step to be taken as a result of this explosion is the development of a cell force which will hold together the secular and the church in common missional thrust.

MOVEMENT
STRUCTURE
SHIFTS

20. The movement structures, as we know them, will undergo radical shifts as the guild dynamic is implemented. The first implication of these shifts is the reformulation of our penetration models to include "secular" man. An illustration of this is equipping ourselves to become leaders in existing community groups. The second implication is providing advanced secular training as an additional part of existing training structures. An illustration of this is

the creation of training structures for guildsmen that provide a global context. The third implication is the creation of global interchange systems for the guilds in order to actualize the Ecumenical parish. An illustration of this is the sustaining of global citizen awareness through the guild structure. The fourth implication is the application of social methods to the secular community. An illustration of this is the initiation of the cell force dynamic in the ecumenical parish. The fifth implication is the creation of constructs which link the religious and the secular dynamics of the ecumenical parish. An illustration is the religious nurturing the secular through symbols. The most crucial step for the Movement arising from these shifts is the implementation of the cell force in the ecumenical parish.

**LOCAL MAN
IS MOVEMENT**

21. In the face of these shifts, which are altering the face of the Movement, the fundamental operating principles remain the same. The Movement remains committed to the following presuppositions: (1) The renewal of the local congregation is seen as the key to reformulation of both primal community and global society; (2) RS-I, which articulates the Christ Word, is the fundamental course which awakens human life and forms the base of the entire curriculum; (3) Symbolic life, which provides man with the stories, myths, symbols, and rituals out of which he lives, is basic to forming self-consciousness and activity; (4) Corporate symbols, such as the Daily Office and the Songbook, are crucial to sustaining a Movement to renew church and society; (5) Our planet has clearly become a global village in which the world's peoples and cultures share their gifts and destinies; (6) the international faculty stands as a sign that we are a global Movement with a common thrust for the welfare of mankind; (7) Corporate methodologies function to undergird Movement structures and are essential to Movement effectiveness and globality; (8) operating out of a common grid of the world gives the Movement a rational way of caring for every human being; (9) It is clear that the future of civilization calls upon local man to reformulate his local community comprehensively; (10) Demonstration projects such as 5th City symbolize human resurgence and provide concrete methodologies needed to achieve this aim. These basic presuppositions of the Movement are the firm foundation upon which it will effect the turn to the world which history demands for the future of the globe.

PRACTICAL
USES

22. One of the key functions of the web is to check for the comprehensiveness of the components that form the logistical system. Moreover, the web detects common components in different tactical systems, allowing the components to be merged into a common tactical thrust. This has the further effect of allowing the guilds and various supports to image themselves as one mission in history. Finally, the logistical web contains within itself the ability to detect dynamical shifts in society that require realignment of the logistical system in order to maintain the effectiveness of the logistical system.

CURRENT
BLOCKS

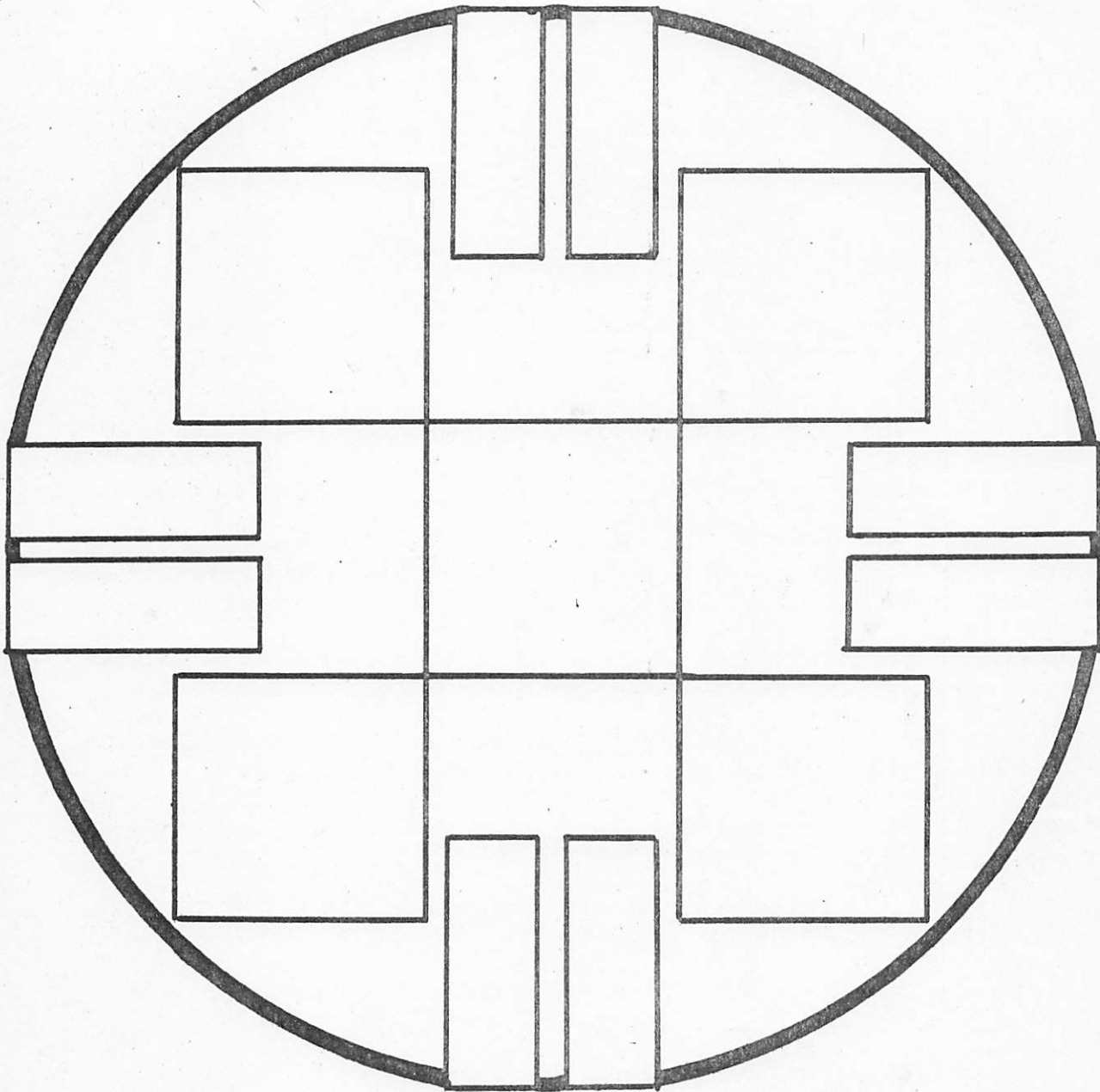
23. The logistical system is new, complex, and built with only a theoretical sense of what it will be used for. It appears to be a powerful piece of machinery that has yet to be test driven. In the meantime, though, further checking against the whistle point webs manuals and the whistle point documents need to be done to insure comprehensiveness, consistency, and inclusiveness, just as an army advances only as far as its logistical system will support it, so the logistical system, itself is currently sustained by some sort of support system that must be maintained until the logistical system is self-sustaining.

NEXT
STEPS

24. The turn to the world is upon us. The Movement has focused on the secular world. The form is the guild. Summer '73 has set irreversible machinery into motion by creating the consensus of 1000 Movemental troops. The logistical system is the systematic and sociological approach to being a movement at this time. The common image of a global guild net will be critical in the global expansion of a mass movement. To be sure, further theoretic testing and practical application will be necessary to release the power of the logistical system to the guild. Yet, the logistical system of the guild is the new face of the movement; we need now only decide to put that system into operation.

WE RECOMMEND THAT:

1. Centrum study the documents produced during the Summer relating to the Cell Force and clarify as to composition, style, and how it relates to guild, order, local church, etc.--clarification by Winter, 1973.
2. Centrum clarify the logistical systems and realign their operations (with suggestions to the regions) by Summer, 1974.
3. PSU's at Centrum in Fall '73 reword documents of the summer in the vernacular. Houses also study documents in Fall '73 and attempt to reword in simplified language for use with local man.
4. Out of the house studies and the Centrum PSU's in Fall '73, a new simplified model for quick digestion be produced in Winter '73 by Centrum.
5. Guildsmen from across the globe meet in Chicago in October to create a manual for the guild.
6. Special PSU at Centrum to pull together the logistics and tactics manuals by winter '73.
7. priors reflect on area interchange system and make recommendations for implementation in areas in fall '73.
8. Centrum hold PSU and produce manual for the application of the logistics system to the movement by February, 1974.
9. The order, in the coming year, through the corporate study structures pull the world through the whistle point Application screen.
10. A PSU at Centrum begin exploring the nature of secular training for the guild (i.e., advanced courses beyond the LENS course.)
11. Centrum set up a PSU to analyze the E-P-C charts in relation to the guild by end of fall '73.
12. A PSU to discuss the super web relative to the guiding principles of the guild by winter '73.
13. A PSU to create imaginal chart for the whistle point webs, thus to redefine the relations between whistle point webs and super web by winter '73.
14. A PSU to check all other charts and webs in logistics (in the same way that the super web was rechecked) using both rationality and intuition, by winter '73.



RESEARCH APPENDIX A - TO "GLOBAL SYSTEMS" DOCUMENT
SHOWING RATIONAL FRAMEWORK OF
THE SUPERWEB & NINE WHISTLEPOINT WEBS

I Super Web Evaluation Process and Evaluation

In evaluation of the Super Web the complexity of the web was immediately apparent and indicated the necessity of a careful breakdown of the component parts of the web. A brainstorming session to determine the form for a rational framework of the Super Web began the process of evaluation.

Three different charting methods of analysis of the Super Web and the Whistle point webs were used in order to gain a better understanding of the components, their relationships to one another, and the area of the social process triangle they impact. The first step was the creation of a 5 x 4 chart with four gestalted categories of web components each under the headings of political, wisdom, symbol, style, and economic dynamics. The process of the creation of this chart and its analysis are described elsewhere. (See index)

The next step was the building of a 14 x 126 chart which shows imaginably the relationships between the components of the Whistle point webs and the components of the Super Web. The structure and findings of this chart are also described in another section of this document. (See index)

The final chart was constructed by writing in the Super Web blocks the list of those Whistle point components which the original 'logistics document' had placed within the 14 cosmic components of the Super Web. Then, assigning a different color to each Whistle point, arrows were drawn between the Whistle point components from their location in one cosmic component to their location in either the same or another cosmic component, transposing the necessary information directly from the Whistle point webs. It was immediately revealed that many of the relationships intuited in the original Super Web were not the actual relationships indicated by the Whistle point webs. The new relationships chart had to be pushed so that new insights could emerge from the image.

Several peculiarities in the original Superweb emerged in the relationships between the Cosmic Components:

1. The Global Guild Network had the appearance of a repository of information with little dissemination.
2. A powerful direct line held together the global (9 boxes) part of the web and the local (5 boxes) part, which indicated that the servanthood training system poured the resources of ;the globe into the Community Demonstration project. This did not appear at all in the final chart as ~~there~~ were no links between the two.
3. Similar weaknesses appeared in the relationship between the Cultural Affairs Institute and the Establishment Reformulation system(a strong link in the superweb, but a very weak in the final chart) and also in the relationship between ecumenical parish permeation system and the Cultural Affairs Institute. (The Superweb showed a most powerful two way link, while the superimposed Whistle point webs showed none.)
4. Several of the Cosmic Components showed positive signs of good internal interrelationships.
5. The main flow of the relationships in the superweb was between the extreme left hand global boxes and the right hand local cosmic components, i.e. between symbol transmission construct/ Missional Family Construct, and ecumenical parish permeation/ Community Demonstration project .

It was here that it was decided to suggest an alternative model to embody the insights of the analysis, but it should also be stated that the components of the whistle points web need to be augmented by additional tactics to make them more comprehensive .

In the document, the Logistics of the Guild, (Summer '73 Research Assembly, part I), there are some clerical errors in naming of components of the Superweb.

- p. 10 3. Embracing Good citizenship should read Embracing global citizenship.
- p. 11 4. recruit forces should read recruitment forces.
- p. 15 5. Demonstration Framing Model should read Demonstration Training Model.
- p. 15 14. Vocational Framing should read vocational Training.
- p. 15 9. public and Advisory service should read public Aid Advisory service.
- p. 16 1. Creation and Adaption of Symbols should read creation and Adoption of Symbols.
- p. 16 6. Social Methods system should read social Methods School.

IV. SOCIAL PROCESS ANALYSIS OF THE SUPERWEB

CREATION OF MODEL

1. In attempting to bring some kind of rationale into the network of the Superweb and the 9 Whistlepoint Webs, another model had to be found as a way of testing the complexity of overall relationships and internal relationships. The Social Process Triangle seems to be a helpful means of holding this data imaginably, since the balance therein is the ideal toward which we are pointing in the Ecumenical Parish. It is a comprehensive framework, and for this reason suggests itself as a framework for another model. In fact we found as we gestalted and listed the various components within the categories that this model held admirably for each of the webs, but that it raised questions about the comprehensiveness of certain webs, e.g. Guild Force seems not to deal strongly with the Economic arena. The only possible flaw we can point to in this model is that it does not take account of the valences given to the web components. Such valences might shed further light on both strength and weaknesses of the webs themselves.

ANALYSIS AND OBSERVATIONS

2.a) An analysis of the model revealed that the Superweb impacted the greater part of the model with equal strength which was to be expected. The one exception was that the Superweb did not affect 2 areas within the Economic; the Financial Resources Rationale and Vocational Expenditure designs. One might also wonder why the arenas of Community Action Construct in the Political dimension and Symbol Recreation in the Wisdom Pole were not touched. These facts should be carefully examined in the light of the supposed comprehensive nature of the Superweb.

b) An analysis of the model revealed that Web #1 (Myth Factor) had its impact on the cultural categories with the main impact affecting Symbol Recreation System and Daily Sustenance Forms. The secondary impact was also on the Cultural, although it is surprising that there is no impact at all on Cultural and Celebrative Designs, Secular/Religious Constructs, Signal Catalytic Happening, or Covenantal Missional Structures.

c) Web #2 (Order Force) is weighted primarily on Cultural Style and secondarily on the political, as one might expect. It seems to be light in Cultural Wisdom and Symbol, and Economic impact. For example, one might have expected impact in the Symbols Recreation category of Cultural Wisdom, Symbol Creation and Interchange of Cultural Symbol, or Vocational Expenditure Design of Economic.

POLITICAL

CULTURAL

WISDOM

RESOURCES EXCHANGE NETWORK

RESEARCH & COMMUNICATIONS NETWORK

S-Res./Com. Interchg. 6-Glob. Ledshp. Ex.
S-Glob. Guild Net. 9-Ecn. Stand. Program
1-Glob. Trng. Net.
2-Order Estab. Ch. Rel.
3-Estab. Cult Struc.
4-Embrace Glob. Cit.
4-Inter-Com. Action
4-Regn. Guild Expermt.

S-Res. Com. Exchg. 6-Lib. Res. Cent.
2-Disc. Resurg. Signs 6-Res. Exchg. Syst.
3-Mass. Prop. 6-Guild Res. Syst.
4-Ref. Lib. Services 8-Data Proc. Forms
5-Internat. Data Syst. 9-Glob. Res. Cent.
5-Interchg. Artic. 9-Com. Wisdom Chan.
6-Movement Com. Net.
6-Sec. Com. Net
6-Myth Exchg. Center

COMP. IMPACT DESIGN

COMP. TRAINING SYSTEMS

S-Glob. Order Dyn. 8-World Pol. Mch.
S-Coor. Pen. Syst. 8-Theo. Opt. Syst.
S-Estab. Reform. Syst. 8-Guild Forc. Dyn.
1-Glob./Loc. Prog. Syst. 9-Meth. Devel. Syst.
2-Loc. Ch. Impact
3-Mass Prop. Net.
4-Integ. Corp. Syst.
5-Glob./Loc. Relations
7-Soph. Form Syst.

S-Svthood Trng. Syst. 7-Spirit Meth. Trng.
S-Loc. Trng. Syst. 7-Auxil. Prior Trng.
1-Glob. Trng. Net 7-Ch. History Curr.
2-Loc. Serv. Trng. 7-Ldshp. Trng. Net.
3-Loc. Trng. Net. 7-Comp. Res. Trng.
4-Vocat. Trng. 7-Guild Trng. Cent.
4-Womb-Tomb Educ. 7-Com. Trng. Lab
5-Common Recontext. 7-Fac. Trng. Net
5-Advd. Trng. 7-Soc. Meth. School
5-Trng. Miss. Ldship 7-G.R. Educ. Syst.
6-Glob. Educ. Syst. 8-Guild Trng. Syst.
6-Cyber. Guild Cent.

GLOBAL POLITY CENTRUM

SYMBOLS RECREATION SYSTEM

S-Glob. Polity Cent.
3-Glob. Pen. Cent.
3-Con. Mass Assem.
6-Glob. Polity Coun.
6-Cyber. Guild Cent.
8-Ext. Applic. Cent.
9-Glob. Res. Centrum

1-Fam. Myth Net.
1-Com. Story Net.
1-Myth Recreation Lab
1-Symbol Trans. Syst.
1-Spirit Life Conglom.
3-Everyman Art Agency
9-Spirit Journey Const.

COMM. ACTION CONSTRUCT

SECULAR-RELIGIOUS CONSTRUCTS

2-Loc. Guild Construct 8-Loc. Com. Reform.
2-Cat. Glob. Troops 8-Com. Care Overlay
4-Pub. Aid Advis. System 9>Create Engag. Struct.
4-Impact Loc. Ldship. 9>Action Plan. Presid
4-Com. Struct. Reform Mod. 9-Estab. Perm. Const
5-Intent. Loc. Action
5-Corp. Care Services
7-Com. Reform. Designs

S-Coord. Pen. Syst.
S-Cult. Affairs Instit.
S-E.P. Perm.
3-LENS Soc. Evang.
4-Miss. Fam. Const.
7-Instit. of Cult. Affairs
9-Hist. Movemt. Model
9-Demon. Trng. Model

SYSTEMS

II Web Components Gestaulted by Social Process Categories

CULTURAL

ECONOMIC

SYMBOL

STYLE

SYMBOL CREATION & INTERCHANGE

GLOBAL CORPORATE DYNAMIC

FINAN. RESOURCES RATIONAL

S-Cult. Affairs Instit.
 1-Myth Recreating Lab.
 3-Everyman Art Agency
 3-Inclus. Creative Cabaret
 6-Myth Exchg. Cent.
 9-Visional Forms Complex.

S-Glob. Order Dynam.
 1-Task Style Stages
 2-Glob. Resurg. Style
 2-Hist. Order Invention
 2-Glob. Order Communic.
 5-Comp. Miss. Corp.
 6-Sec. Commun. Net.
 6-Movemt'l Style Cent.
 9-Hist. Movemt'l Model

3-Coop. Finan. Policy
 6-Econ. Res. Net.
 9-Movemt'l Devel. Strat.
 9-Res. Possib. Analysis

SIGNAL CATALYTIC HAPPENING

CULTURAL CELEBRATIVE DESIGNS

RESOURCE CATALYSIS DEVICE

S-Glob. Order Dynam.
 2-Loc. Church Impact
 3-Glob. Awareness Happening
 8-Common Vision Detonator

S-Cult. Affairs Instit.
 3-Inclusive Creative Cabaret
 4-Form. Commun. Culture
 9-Compre. Miss. Celeb.

S-Coord. Pen. System.
 2-Cat. Glob./Loc. Troops
 3-Movemt. Pen. Design
 5-Recrt. Forces
 6-Mass Media Cent.
 6-Coord. Pen. System.
 7-Loc. Trng. Enablemt.
 8-Guild Pen. Device
 8-Loc. Guild Dynam.

DAILY SUSTENANCE FORMS

COVENANTAL MISSIONAL STRUCTURES

VOCATIONAL EXPENDITURE

S-Miss. Fam. Const.
 1-Symb. Interior Devices
 1-Extended Symb. System.
 1-Voc. Myth Net.
 2-Relig. Life Syst.
 4-Creation & Adoption Symbols
 5-Sacred Space
 8-Covenantal Stance Form
 8-Miss. Fam. Generator

S-Spirit Life Meth.
 S-Miss. Fam. Construct
 2-Resurg. Vocation
 3-Movemt'l Spirit Event
 3-Children's Care Struc.
 4-Miss. Fam. Const.
 5-Miss. Fam.
 6-Perpet. Rev. Dynamo
 8-Coven. Stance Forms
 9-Miss. Leisure Acts

1-Vocat. Myth Net.
 2-Resurg. Vocation
 4-Vocat. Trng.
 9-Miss. Leisure Acts

COMMUNITY RENEWAL IMAGES

COMMUNITY FORMULATION PATTERNS

PARISH PERMEATION DESIGN

S-Comm. Demon Proj.
 1-Comm. Story Net.
 3-5th City Prototype
 4-Loc. Ch. Proj.
 4-Improve Neighbor Image
 4-Redup. 5th City Proj.
 8-Sec. Rites Design
 9-Demon. Trng. Model

S-Ecumen. Parish Perm.
 2-Loc. Church Impact
 4-Improving Neighbor. Image
 4-Redup. 5th City Proj.
 7-Sophis. Form. Syst.
 8-Loc. Guild Dyna.
 8-Comm. Care Overlay

S-Ecumen. Parish Perm.
 3-Movemt. Perm. System.
 7-Ecumen. Parish Perm.
 9-Estab. Perm. Const.

SUPER WEB

POLI-TICAL	CULTURAL			ECONO-MIC
	WISDOM	SYMBOL	STYLE	
2	1	1	1	
3	2	1	1	1
1		1	2	
0	3	1	1	1

Nº 2 - ORDER FORCE

POLI-TICAL	CULTURAL			ECONO-MIC
	WISDOM	SYMBOL	STYLE	
1	1		3	
1	1	1		1
		1	1	1
2			1	

Nº 4 - DEMONSTRATION Sys.

POLI-TICAL	CULTURAL			ECONO-MIC
	WISDOM	SYMBOL	STYLE	
4	1			
1	2		1	
		1	1	1
3	1	3	2	

Nº 6 - INTERCHANGE Sys.

POLI-TICAL	CULTURAL			ECONO-MIC
	WISDOM	SYMBOL	STYLE	
1	7	1	2	1
	1			2
2			1	

Nº 8 - GUILD FORCE

POLI-TICAL	CULTURAL			ECONO-MIC
	WISDOM	SYMBOL	STYLE	
	2			
3	1	1		2
1		2	1	
2		1	2	

Nº 1 - MYTH FACTOR

POLI-TICAL	CULTURAL			ECONO-MIC
	WISDOM	SYMBOL	STYLE	
1		1	1	
1	1			
	5	3		1
		1		

Nº 3 - IMPACT SYSTEM

POLI-TICAL	CULTURAL			ECONO-MIC
	WISDOM	SYMBOL	STYLE	
1	1	2		1
1	1	1	1	1
2	1		2	
	1	1		1

Nº 5 - CELL FORCES

POLI-TICAL	CULTURAL			ECONO-MIC
	WISDOM	SYMBOL	STYLE	
	2		1	
1	3			1
		1	1	
2				

Nº 7 - TRAINING SYSTEM

POLI-TICAL	CULTURAL			ECONO-MIC
	WISDOM	SYMBOL	STYLE	
1	10			
1	1		1	1

Nº 9 - ACTION FACTOR

POLI-TICAL	CULTURAL			ECONO-MIC
	WISDOM	SYMBOL	STYLE	
1	2	1	1	2
1			1	
1	1		1	1
3	2	1		1

IV SOCIAL PROCESS ANALYSIS OF THE SUPERWEB

d) Web #3 (Impact System) seemed rather evenly balanced on all poles, although the web seems to have slightly less impact on the actional categories of the bottom row on the chart.

e) Web #4 (Demonstration Systems) has its main impact on the Political pole, with its secondary impact evenly distributed throughout the cultural arena. The contradiction is that web 4 only lightly touches on Vocational Expenditure Design.

f) Through analysis of the impact of Web #5 (Cell Force), we found that major impact shows up in the cultural arena, specifically Wisdom dynamic. The secondary impact came within the Political arena.

g) An analysis of Web #6 (Interchange Systems), indicates that the overwhelming impact occurs in the arena of Comprehensive Training Systems of the Cultural Wisdom pole. This area has seven components in it. The secondary impact for this web is scattered over Global Polity Centrum, Global Corporate Dynamic, and Resource Catalysis Device. A few other areas have just one component each. While the Web does not touch all areas, its overall impact seems to be comprehensive.

h) Web #7 (Training Systems) has almost all of its components centered in Comprehensive Training System. Ten of the components are here, and the other five are found in Comprehensive Impact Design, Community Action Construct, Secular/Religious Construct, Community Formulation Patterns and Parish Permeation Design. This seems reasonable for a training system, although one might expect a component in Vocational Expenditure Design.

i) An analysis of Web #8 (Guild Force) indicates that its primary impact is in the Political arena, and secondarily in the Cultural arena of Symbol. Its impact is strongest in Comprehensive Impact Design, interestingly enough. Its lack of impact on the Economic pole as a whole is a little puzzling, being found only in Resource Catalysis Device category. One might have expected impact in Secular/Religious Construct Category of Wisdom, or Cultural Celebrative Designs of Style.

j) An analysis of the model reveals that Web #9 (Action Factor) impacts heavily on the Political categories, particularly Community Action Construct. There is some question about why there is no impact at all on Signal

IV SOCIAL PROCESS ANALYSIS OF THE SUPERWEB

Catalytic Happening or Community Formulation Patterns, or on the Economic category of Resource Catalysis Device. In view of the crucial nature of these categories, the Action Factor apparently needs to be either strengthened in its present form or augmented to enable it to perform its proper function.

RECOMMENDATIONS AND CONCLUSIONS From the preceding analysis we offer the following recommendations:

- 1) It is recommended that the overall impact on the cultural arena, and in particular the symbolic pole, be examined in regard to weaknesses that have become evident, i.e. Web #1 (Myth Factor), Web #2 (Order Force), and Web #8 (Guild Force).
- 2) It is recommended that the power and scope of the individual webs be extended with the addition of components where needed, i.e. Web #9N(Action Factor).
- 3) It is recommended that the economic dimension of the Superweb and Web #4 (Demonstration Project) be given careful study to determine whether additional components will bring more comprehensiveness.

- GLOBAL POLITY CENTRUM
- COORDINATING PENETRATION SYST.
- MISSIONAL FAMILY CONSTRUCT
- ESTABLISHMENT REFORMULATION SYST.
- LOCAL TRAINING SYSTEM
- SPIRIT LIFE METHODS
- GLOBAL GUILD NETWORK
- COMMUNITY DEMONSTRATION PROJECT
- ECUMENICAL PARISH PERMEATION
- CULTURAL AFFAIRS INSTITUTE
- SYMBOL TRANSMISSION CONSTRUCT
- SERVANTHOOD TRAINING SYSTEM
- GLOBAL ORDER DYNAMIC
- RESEARCH COMMUNICATION INTERFERENCE

- GLOBAL POLITY COUNCIL
- MOVEMENT COMMUNICATION NETWORK
- MASS MEDIA
- SECULAR COMMUNICATION NETWORK
- PERPETUAL REVOLUTIONARY DYNAMICS
- MYTH EXCHANGE CENTER
- MOVEMENT STYLE CENTRUM
- LIBRARY RESOURCE SYSTEM
- RESEARCH EXCHANGE SYSTEM
- GUILD RESEARCH SYSTEM
- GLOBAL EDUCATION SYSTEM
- COORDINATED PENETRATION SYSTEM
- GLOBAL LEADERSHIP EXCHANGE
- ECONOMY RESOURCE NETWORK
- CYBERNETIC GUILD CENTER
- SPIRIT METHODS TRAINING
- AUXILIARY PRIORSHIP TRAINING
- ECUMENICAL PARISH PERMEATION
- CHURCH HISTORY CURRICULUM
- LEADERSHIP TRAINING NETWORK
- COMMUNITY REFORMULATION DESIGN
- COMPREHENSIVE RESEARCH TRAINING
- GUILD TRAINING CENTRUM
- INSTITUTE OF CULTURAL AFFAIRS
- COMMUNITY TRAINING LABORATORY
- FACULTY TRAINING NETWORK
- LOCAL TRAINING ENABLEMENT
- SOCIAL METHODS SYSTEMS

WER

I

VII

COMPONENT
CHART
ANALYSIS

This chart plots the one hundred and twenty six components of the nine whistle point webs against the fourteen cosmic components of the superweb. By first grouping the one hundred twenty six components by whistle-point groups, it is possible to image that the fourteen components are plotted against the whistle points. Several objective observations can be made. No single cosmic component touches every whistle point. Neither does any whistle point affect everyone of the cosmic components. Components 7 and 8 would "warm up" eight of the nine whistle points. While there is no "universal" component or whistle point, the rather even spread of whistle points through the 14 components demonstrates that the two represent two very different perspectives for organizing functions. Whistle points are a rational gestalt while the 14 cosmic components are an intuitive clumping of functions. Having this situation so well demonstrated makes it clear that every system can be examined from at least these two points of analysis allowing both models and analysis to be cross checked for accuracy and comprehensiveness.

RATIONALE OF THE REVISED LOGISTICS DIAGRAM

PRIMARY COMPONENT DYNAMICS

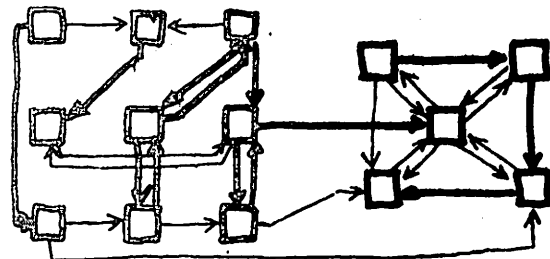
The rational diagram of the logistical systems relate in a spatial format the basic functions essential to actualization of the Ecu-
menical parish in every local situation. Central in the dia-
gram is the Primal Community Formulation. In immediate prox-
imity are the four primary component dynamics which empower
Primal Community Formulation, and which, in turn, have no uni-
versal purpose without it's presence. These four primary com-
ponent dynamics are Global Guild Network, Local Establishment
Guardianship, Local Church Dynamic, and Global Order Dynamic.
The rational approach used in creating the diagram reveals that
every man stands within the diagram as part of those activities,
dynamics, and systems composing it. As local churchman he is the
Local Church Dynamic. As a guildsman he is the Global Guild
Network. That is an ontological reality without exclusions.
The direct connections of these boxes show the indicative of
this interrelationship.

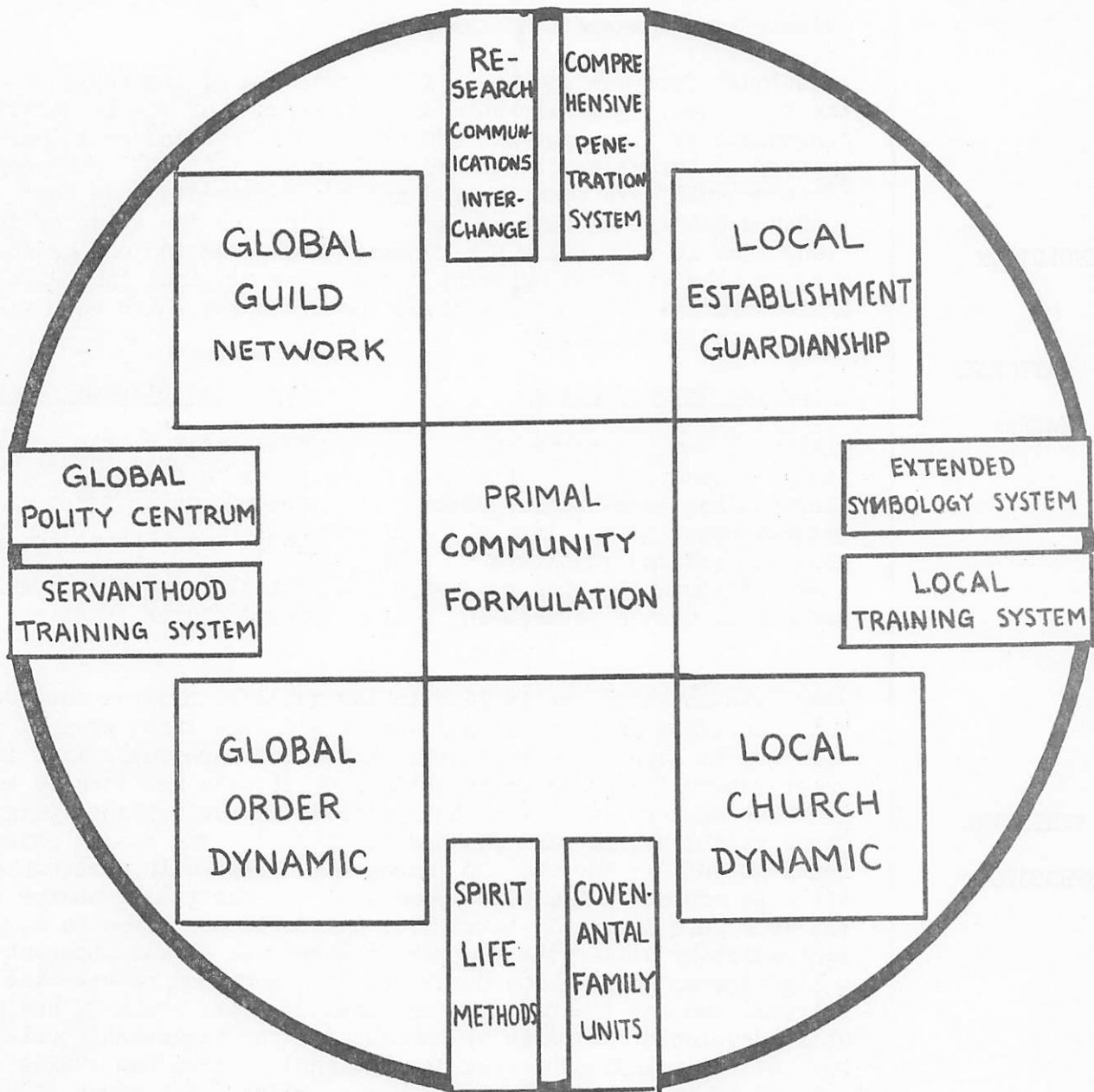
SUPPORTING COMPONENTS

The surrounding eight rectangular boxes are seen as holding sup-
porting functions available to all the primary functions
and therefore connected by the larger outer circle. While all
supporting functions are available to all the primary dynamics,
they are arranged so that the four functions most essential to
each dynamic are placed adjacent to that dynamic. Although
shown side-by-side form, the four supporting functions for
each primary component are seen as equally related to it so might
best be visualized as superimposed squares. For example, the
four supporting functions of the Local Church Dynamic are Ex-
tended Symbology System, Local Training System, Covenantal Fam-
ily Units, and Spirit Life Methods.

EVOLUTION OF RATIONAL DIAGRAM

Congregation B of the Summer Research Assembly during weeks 1
and 2 of July 1973 created the initial super-web. This web,
shown here in miniature,
was composed of 14 func-
tional components of the
Logistics or supporting
system of the guild.
These were arranged with
arrows to reveal the in-
fluences and effects of
one on the other. The
methodology used to con-
struct this model was
intuitive, consisting of
first listing a total of 6000 functional elements of the movement,
then clumping these components to 126 groups and re-clumping
these groups to 14 Cosmic Components which were placed in the web
with arrows between them which were derived entirely by intuition.
Because the initial data was an inclusive and exhaustive listing
of movemental functions, the final super-web could be said to





RATIONAL DIAGRAM
OF THE LOGISTICAL SYSTEMS

Appendix A: Web Reflections

RATIONALE OF THE REVISED LOGISTICS DIAGRAM

be inclusive of all movemental functions and to show their orientation of support to the guild.

A rational form was sought to facilitate use of the insights of the Super-Web. The current model is composed of the 14 Cosmic Components of the Super-Web arranged to use spatial relationships instead of arrows and to create an imaginal pattern. The names of components have been changed and two components have been combined but the content of each component, or the clump of functions that it represents has remained unchanged and can be located in the original document. Thus, the original inclusive brainstorm has not been affected. Name changes which were included are listed below:

EVOLUTION
OF
RATIONAL
DIAGRAM

<u>Super-Web Component Name</u>	<u>Logistics Diagram Function Name</u>
Missional Family Construct.....	Covenantal Family Units
Symbol Transmission Constructs.....	Extended Symbology System
Coordinating penetration system.....	Comprehensive penetration Sys.
Establishment Reformulation.....	Local Establishmt. Guardianship
Cultural Affairs Institute.....	Local Church Dynamic
Community Demonstration project.....	Primal Community Formulation
Ecumenical parish permeation.....	Local Church Dynamic

VERIFYING
METHODOLOGY

Many relationships are implied in the Rational Diagram that were not identified in the original Super-Web. The first area of concern was to locate those relationships that were identified in the Super-Web or its predecessor whistle point webs and look to see if these same relationships were present in the Rational Diagram. These relationships were plotted for the fourteen cosmic components as well as for the 126 functional clumps with remarkable, although not absolute, correspondence. As the relationships of the webs were initially intuitive, and could be proven to be contradictory within the ten webs themselves, it was apparent that a high degree of correspondence had been achieved between the original web and the proposed rational diagram. Team 32 had meanwhile developed six basic principles for the Logistical System. Each of the relationships of the Rational Diagram was evaluated to test if it honored these six basic principles. Minor changes were made at this step, but the diagram itself seemed to stand up under this test as well.

RATIONALE OF THE REVISED LOGISTICS DIAGRAM

ADDITIONAL
DIAGRAM
REVELATIONS

In creating the Rational Diagram, data was put in the system that was not present in the Super-Web. By placing the guildsman in the center of the diagram in the midst of Primal Community Formulation, the diagram has been made rather subjective as compared to the objectivity produced by the web where it was impossible to locate yourself in any single cosmic component. Creating local Establishment Guardianship as one of the four primary functional dynamics has placed such people as neighborhood shopkeepers and politicians, school board presidents and union bosses as close to the center of the ecumenical parish as the Global Order. Cultural Affairs Institute was combined with Establishment Reformulation to create the Guardianship Dynamic. The components of these two clumps in the original document suggest ample power for releasing the gifts of the local establishment in a comprehensive context.

CREATIVE
TENSIONS
SHOWN

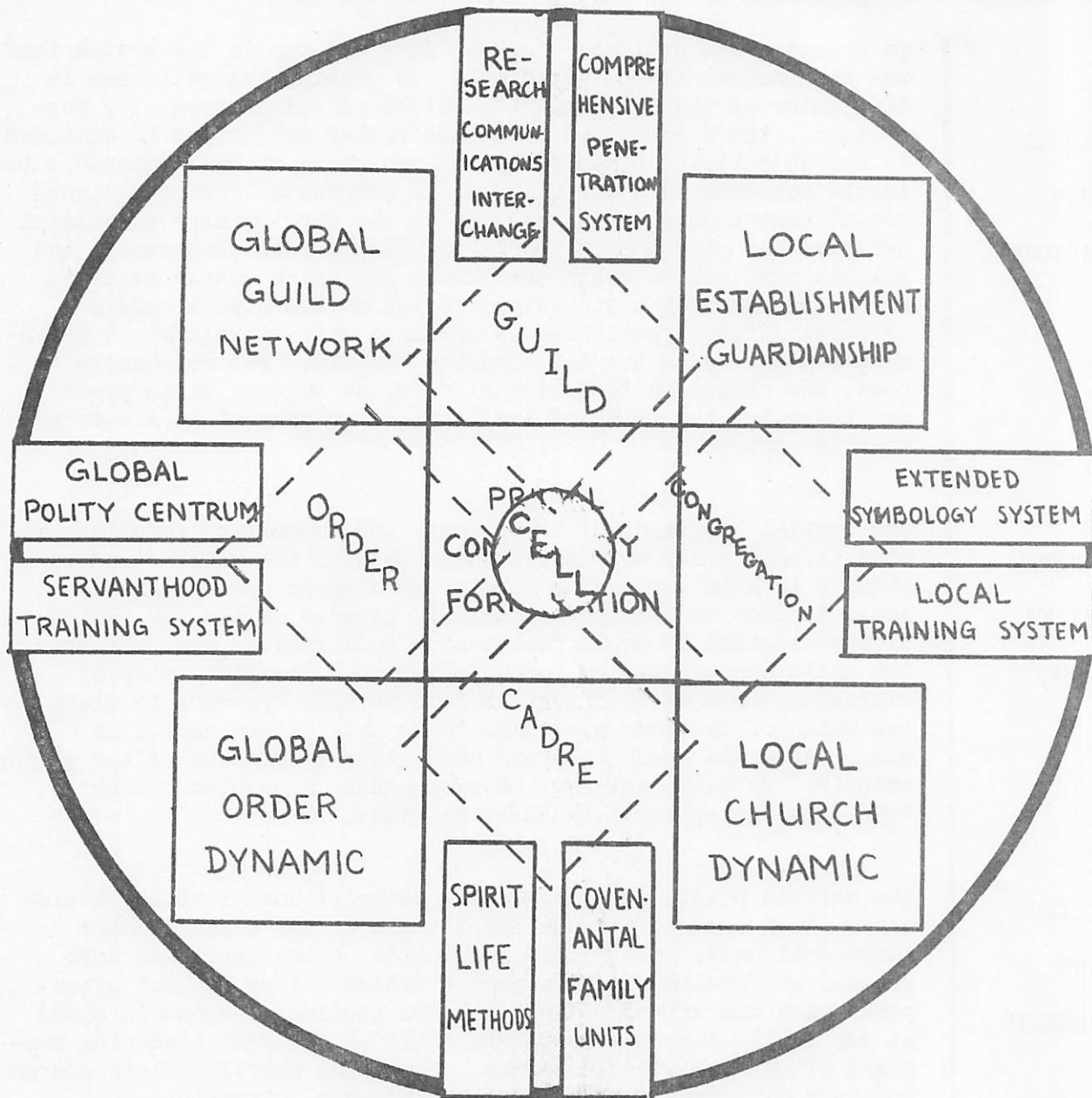
The spatial placement of the primary and supporting functions is done in such a way that the tension between the secular and religious is held vertically across the diagram and the global-local tension is held horizontally. Because of the 4x4 rationale of the diagram, it would function as a diagnostic tool whenever the guild dynamic seemed to be faltering. The first step of diagnosis would be to check the four primary dynamics to discover which of the four was weak. Once this determination is made, one would check the four supporting components of the ailing dynamic. By rationalizing the components, a problem can be traced to the appropriate basic weakness.

WHISTLE
POINT
RELATIONSHIP

The whistle points are gestalts or descriptions of actional elements which need to be combined to make up any revolutionary functional unit. The cosmic components of the Super-Web were created as functional units or activities. They are not synonymous with the whistle points but are tactical components aimed at activating the whistle points while at the same time being composed of all the whistle points. Thus, the whistle points are an entirely different way to sort out the same activities.

CRUCIFORM
EXPENDITURE

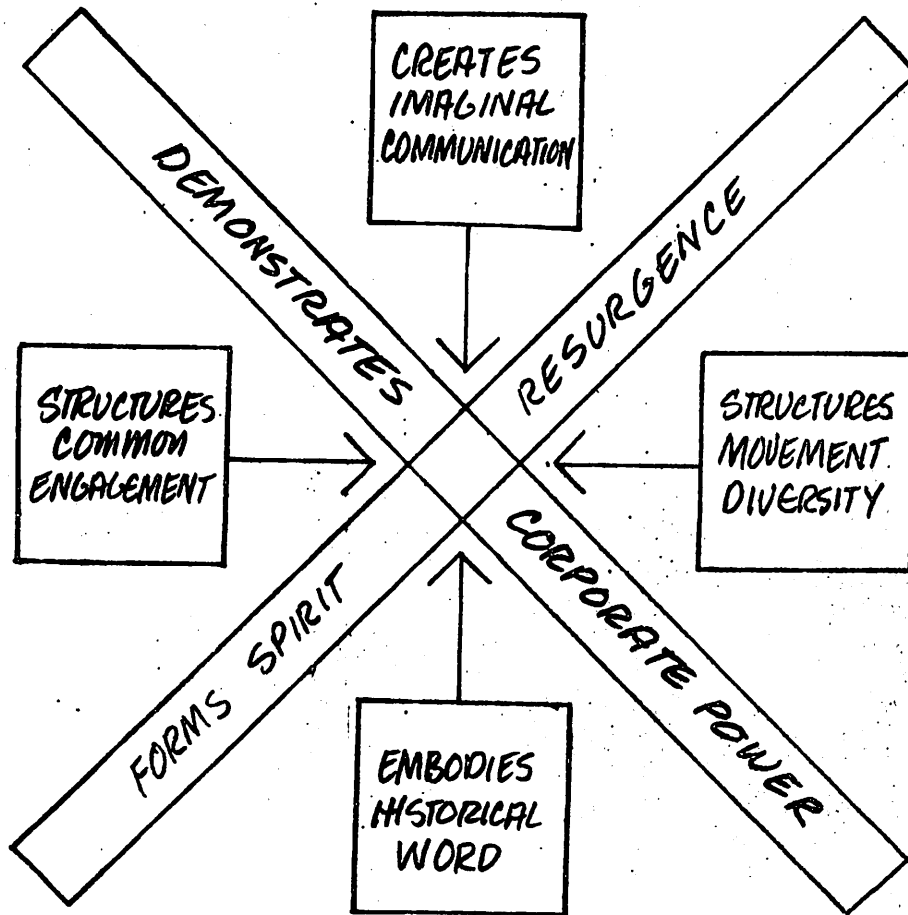
The overall shape or image of the diagram is cruciform, symbolizing the expenditure demanded in the implementation of the logistical systems.



MOVEMENTAL FORCES OVERLAY

This is a tentative plan for the superimposing of the various groupings of movement troops upon the logistics diagram in order to explore the actualization relationships in application to the grassroots level. In this visual charting of the relationships, there seems to be a definite clarity in regard to the location of the forces within the diagram. Such an overlay indicates which forces will act as the actualization troops pulling the primary and supporting dynamics into the Primal Community Formulation Cell.

THE GUIDING PRINCIPLES
OF THE LOGISTICS OF THE GUILD



APPLICATION OF THE GUIDING PRINCIPLES
TO THE RATIONAL DIAGRAM OF THE LOGISTICAL SYSTEMS

PRINCIPLE
DIAGRAM
RELATIONS

The intent of the overlay of the guiding principles diagram (Appendix B) is to relate the guiding principles of the logistical systems to the rational frame of the logistical system. While the guiding principles and rational frame were developed independently, the diagram demonstrates a close correlation between the two.

RATIONAL
DIAGRAM
FOCUS

First of all, it is clear from the introduction and conclusion of the guiding principles statement that the diagram correctly focuses the logistical system around Primal Community Formulation.

THRUSTS
TOWARD
THE WORLD

Secondly, it is apparent that the major thrust of the guiding principles into the world is to form Spirit Resurgence and to demonstrate corporate powers. The overlay diagram shows that that is formed along an axis from the Global Order Dynamic to the Local Establishment Guardianship. The overlay reveals that Corporate Power is demonstrated on an axis from Global Guild Network to Local Church Dynamic. Both of these overlays converge in Primal Community Formulation.

IMAGINAL
COMMUNICATING
PRINCIPLES

The overlay of Imaginal Communication and Historical Word is Communicating Principles. The categories of the diagram which create the Imaginal Communication principle are Research Communication Interchange and Comprehensive Penetration System. The categories of the diagram which embody the Historical Word Principle are Spirit Life Methods and Covenantal Family Units. The overlay indicates that these categories form the basic support of the Spirit Movement as they create and embody the Word.

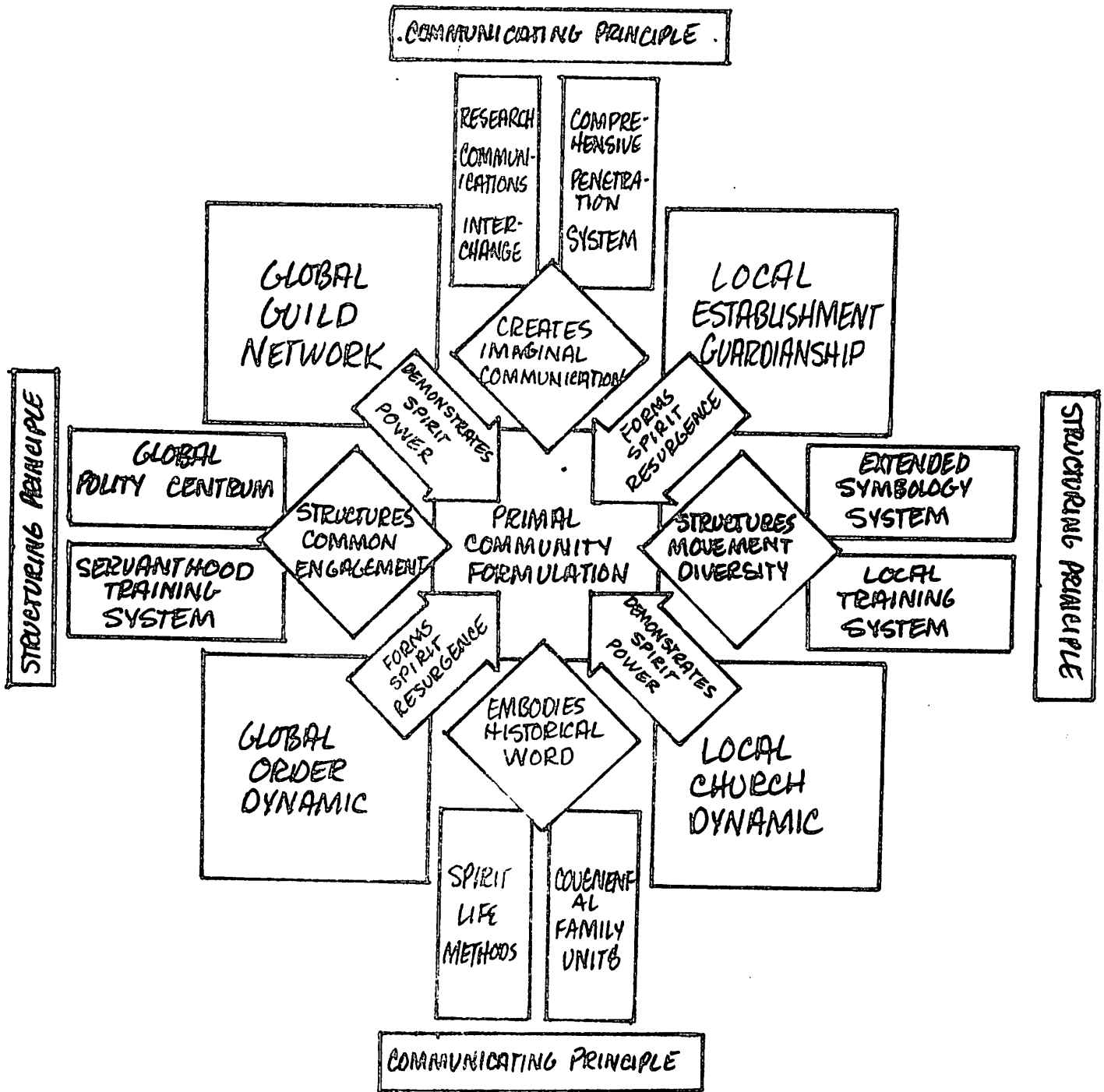
STRUCTURING
PRINCIPLES
RELATIONS

The structuring principles relate to the structuring of the movement from a global and local perspective. The global perspective of the logistical system is that it structures Common Engagement. The local perspective of the logistics system is that it structures Movemental Diversity. The overlay reveals that the diagrams which primarily relate to Common Engagement are Global Polity Centrum and Servanthood Training System. The diagram categories which primarily relate to Movemental Diversity are Extended Symbolology System and Local Training System.

OVERLAY
CONFIRMS

The overlay of the Guiding Principles on the rational diagram reveals relations and basic functions of the diagram categories and confirms it as a sound operating construct for the Spirit Movement.

OVERLAY OF GUIDING PRINCIPLES
ON RATIONAL DIAGRAM OF THE LOGISTICAL SYSTEMS



ANALYTICAL SCREEN FOR APPLICATION OF THE WHISTLE POINTS

WHISTLE POINTS	CRITERIA	HAPPENING	NOT HAPPENING	CONTRADICTION
MYTH FACTOR	1) stories holding man's image 2) relevant local/global symbols 3) symbols holding vision	industry media heritage courses local church graffiti	local govt. economic sector adult edu- cation	"Economic success equals happiness
ORDER FORCE	1) comprehensive suste- nance 2) holding global vision 3) wisdom dissemination 4) engaging local man 5) serving historical church 6) signs of resurgence style	local church religious orders individuals impacting industry & professions	local church clergy industrial executives political leadership	"I don't need to be corporate to win."
IMPACT SYSTEMS	1) spirit happenings carrying revolution- ary engagement 2) art forms conveying depth human wisdom 3) embodying global respon- sibility 4) signs of global self consciousness 5) renewal signs in local churches	ethnic communities pre-schools community theatres cultural exchange programs	local churches suburban communities universities public schools (govt. financed)	fact oriented education
DEMON- STRA- TION SYSTEMS	1) signals historic need 2) exposes innocent suffering 3) restructures meaningful vocation 4) rebalances economic process 5) local church renewal 6) relevant educational structures 7) easily accessible community advice	urban community community action groups alternative education	rural and suburban churches unimaginial family units	"What can one man do?" (victim image)
CELL FORCE	1) nurturing local spirit 2) catalyzing local lead- ership 3) holding local account-	Gray Panthers (resurgent elders) Chinese, Cuban	local govt. education welfare structures	story: Impossible to humanize

ANALYTICAL SCREEN FOR APPLICATION OF THE WHISTLE POINTS

WHISTLE POINTS	CRITERIA	HAPPENING	NOT HAPPENING	CONTRADICTION
	able to global reconstruction thrust 4) sign of new local community 5) signs of advanced training	Russian communes Prior Dynamic of orders	bureaucratic systems religious denominations	mass structures
INTER CHANGE SYSTEM	1) local media comprehensiveness 2) training constructs relative to global relationships 3) projection of future needs 4) data interchange 5) movement wide accountability	United Nation World money Exchange World Council of Churches International -science -culture -sports -business	world market transportation bureaucratic systems	Self interest (i.e. Nationalism)
TRAINING SYSTEMS	1) comprehensive global training methodologies for all ages 2) spirit training constructs 3) restores vocational significance 4) secular/religious thrust 5) appropriation of cultural heritage	pre-schools reformulation projects academy ITI ICA educational television cultural exchanges	inner city bush exurbia industry government	specialized education mindset
GUILD FORCE	1) engaged missional family 2) care structures for local community 3) grassroots participation in decision making 4) corporate myth and symbol	neighborhood Jewish Community centers some trade unions, professional associations Lions Int'l	religious denominations industry marketing local govt local community organizations	Story: 20th Century is too complex for man to take responsibility for community.
ACTION FACTOR	1) vocational retooling 2) self story for social change 3) context for missional life style 4) creative engagement structures	Kader org. (consumer advocate) Commonwealth Aboriginal Foundation	public education employment professions industry	Immediate man story

What is Means to Pull any Given Community Through the Whistle Points

This chart and these sets of questions form a screen to allow any given community to be analyzed in relation to future needs. By applying the questions to his community, local man can determine which whistle points are already active and which are dormant. He can then decide in which areas he will apply tactics.

Myth Factor

1. How are the self-stories of family and community creating globally responsible motivity?
2. How is local man's symbolic life impacting his spirit depths, enabling him to articulate his self story?
3. How can you point to random, unrelated, imaginal explosions or shifts or trends which may be used to reground local man in global community?

Order Force

1. In what way do groups or organizations exist that encourage missional vocational engagement?
2. Are there apparent signs of resurgence and what groups or forces are catalyzing this resurgence?
3. Where are there comprehensive nurture systems that allow local man to engage in the community?

Impact System

1. What are the events which release man from the mundane and allow him to experience life depths, i.e. cabaret (comedy and tragedy in the givenness of life), art forms (grounded in tradition and conveying depth human wisdom via myths and symbols)?
2. How is secular society penetrated with a motivating mission and a releasing human story?
3. What significant methodologies are being used to demonstrate the interior life of the renewed church?

Community Demonstration System

1. There are there concrete demonstrations of local church renewal?
2. What are community advice accessibility channels?
3. Where are the local men who have decided to reconstruct the community (i.e., families engaged in resurgence, men with vocational vision, responsible local leaders)?

Cell Force

1. What are the signs that the care structures in the community are comprehensive, centered at the local level while at the same time created out of a global context?
2. Where are there groups that see themselves assigned as a body to recruit fresh troops to become guildsmen and take responsibility for the community?
3. What are the structures providing advanced training skills to equip local leaders to care for the guilds?

Interchange System

1. What are the signs that the community has a sense of global responsibility (i.e. global news sheet, comprehensive library system, ur consciousness)?
2. How is the community directly related to global networks (i.e. movement, business, service organizations)?
3. What imaginal methods and social reformulation wisdom is present in, or available to , the community?

Training Systems

1. How does local training include 20th Century images of possibility, vocational meaning, and significance of symbol?
2. How does local training include cultural heritage and futuristic visioning to prepare local leaders and release local grassroots participation?
3. How does local training include all age levels, all areas of knowledge, all social issues globally centered?

Guild Force

1. How is the community concerned with the problem of personal vocation (i.e. businessmen meeting to discuss global issues)?
2. What is the co-ordination network between local care structures?
3. Where are the structures that engage local man in creative and significant community action beyond his job?

Action Factor

1. What are the structures that release the existing local power?
2. Where are the stories and signs to hold the reasons for initiating a missional style (i.e. Mosques in every Islamic settlement)?
3. How is Local Man being retooled vocationally to image himself as globally significant?

PRACTICAL STEPS FOR IMPLEMENTING SUPERWEB

1. Prioritizing Global Penetration: Prioritizing global penetration implements the superweb by updating and commonizing RSI, PLC, and LENS recruitment strategies, and by creating models that hold global prioritization and values to be held in creating local battleplans.
2. Create Sacred Space: Create sacred space implements the superweb by establishing a common decor rationale for the guilds that will permit the guildsmen to grasp their space as that of the global guild and as a place of ultimate importance in their corporate task, as well as creating imaginal explosions and establishing their space as one of sophistication, within the context of the particular society in which the guild shows up.
3. Commonizing Global Formulation: Commonizing global formulation implements the superweb by development of new and refinement of old training and recruitment structures, by extending common movement wisdom, and thereby attracting and raising up local leadership.
4. Commonizing Movement Procedures: Commonizing movement procedures implements the superweb by making available the gathered wisdom of the movement, in terms of suggested methods and procedures, through common documents, recent news from across the movement, personnel exchanges, etc. This provides a global collegiality and maintains the practical acting out of a common missional thrust.
5. Sophisticated Style: Sophisticated style implements the superweb by providing the movement forces in any community with a common style image; contentless, honoring the local, dramatizing self-hood as expenditure, while maintaining a low exposure profile.
6. Analytic Tools: To enable the implementation of the superweb across the globe, analytical tools must be developed to enable rapid development of screens which will provide the data for early strategic activity in any community.
7. Promotional Technology: In order for any given global community to activate the guild dynamic, movement forces must employ sophisticated brochures, relevant to intended audience, as well as effective usage of the mass media.
8. Global Collegial Development: Developing support and back-up troops will implement the superweb in any local community through 1) the visitation of key community figures

for sponsorship of courses and winning support of programs;
2) the locating of families that are ready to give their
lives for the guild and recreation of their community and
the inspection of nodes and agencies to get assistance in
data gathering on the community.

9. Hold Global Wisdom: Hold global wisdom implements the
superweb by demanding that the movement establish and expand
data banks to hold global wisdom and create a base for a
functioning interchange net in which research data and
methodologies may be gathered and disseminated across the
globe.

10. Sustaining Movement Colleagues: implements the super
web by creating and disseminating to all Religious Houses
those internal structures which provide the spirit susten-
ance and the practical enablement of the religious order
through stories which define their roles interiorly, within
movement structures, in priorship, as a family, as the
guild, and as servants of the globe.

11. Sociological Methodologies: implements the superweb
through evaluation and planning models; contentless con-
stitution forms; political, economic, and cultural models;
and family story and symbol forms, to enable the establish-
ment of the inner foundation and common context necessary
to sustain the guild in history.

12. Global System Commonization: implements the superweb
through the creation of common models for the writing of
stories, songs, and secular liturgies to impact local man
symbolically.

Appendix D: Movemental Implications

I. ACTUALIZING DISCIPLINED GUILD TROOPS

COMPONENT INTER-RELATIONSHIPS STORY	GUILD STORY
	COMMUNITY STORY
	20th CENTURY SECULAR MYTHOLOGY
	GLOBAL CITIZENSHIP STANCE
	MYTH EXCHANGE SYSTEM
MOVEMENT STYLE RECONTEXTUALIZATION	COMPONENT STYLES
	BASIC CRUCIFORM STYLE
	FAMILY MYTH NETWORK
	MISSIONAL FAMILY STORY
	GLOBAL /LOCAL ORDERS
CULTURAL GIFT GLOBALIZATION	GUILD SYMBOL SYSTEM CREATION
	GLOBALLY GROUNDED UR IMAGES
	CONCILIAR MASS ASSEMBLIES
	IMPACTIVE CELEBRATIVE EVENTS
	INTERNATIONALIZE COMMUNITY CULTURE
SECULARIZED GUILD TRAINING	LOCAL TRAINING PROGRAMS
	GUILD CURRICULUM REORIENTATION
	LOCAL LEADERSHIP DEVELOPMENT
	GLOBAL TRAINING CO-ORDINATION
	LENS DEVELOPMENT
COMPREHENSIVE ECONOMIC SERVANTHOOD	PERMEATION EXPANSION
	GUILD SELF-SUPPORT
	COMPREHENSIVE ECONOMIC RESOURCE ANALYSIS
	FINANCE CONTROL SYSTEM
	GUILD ECONOMIC DETATCHMENT

Appendix D: Movement Implications

II SECULAR RELIGIOUS STYLE

DIRECTLY IMPACT SOCIETY	Objectifying Cabaret Dynamic
	Creating Disciplined Signs
	Actualizing Miracle Workers
	Appropriating Sacred Space
	Intentionalizing Leisure Time
EMBODY INTRIGUING SOPHISTICATION	Displaying Singlemindedness
	Sophisticated Intentional Dress
	Developing Secular Priors
	Transforming Secular Cynicism
	Embodying Serious Nonchalance
ENGAGE ESTABLISHED GROUPS	Appropriating Business Community
	Utilizing Mass Media
	Engaging Historic Church
	Honoring Societal Structures
	Contexting Community Leadership
CREATE SECULAR MYTHOLOGY	Communicating Secularized Word
	Secularizing Spirit Journey
	Eliciting Symbolic Life
	Spiritizing Secular Family
	Impacting Vocational Decision
PRIORITIZE COMMUNITY REFORMULATION	Birthing Guild Dynamic
	Establishing Cell Force
	Local Church Project
	Engaging Concerned Resurgents
	Incorporate Care Overlay

III STRUCTURES SHIFT

PENETRATE SECULAR COMMUNITY	Methods for Leading Secular Groups
	Recruit from Secular and Religious Nodes
ADVANCED SECULAR TRAINING	Training Research Experts
	Equip Guildsmen with Global Training
	Train Secular Leaders
GUILD INTERCHANGE SYSTEMS	Local/Global Developmental Strategies
	Structural Tension of Local/Global Guilds
	Integrated Guild Research
	World Citizen Awareness
SECULARIZED SOCIAL METHODS	Economic Standardization
	Community Tooling Impact
	Guilding Dynamic
	Cell Forces
	Secular Community Care Structures
CONSTRUCT RELIGIOUS- SECULAR CONVERSATION	Guild Spirit Structures
	Cultural Interchange System
	Detonate Global Guild Vision
	Reconstruct Guildsmen Vocation
	Guild Nurture Through Symbols

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GLOBAL SYSTEMS
Appendix D: Movement Implications

Teams 15, 19, 34 & 48
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IV. UNSHIFTED MOVEMENT ARENAS

Local Congregation Renewal

Symbolic Life Central

Embody Global Vision

Using Corporate Methods

Community Reformulation Aim

GLOBAL SYSTEMS
 Appendix D: Movemental Implications

I. ACTUALIZING DISCIPLINED GUILD TROOPS
 Location of Data (by paragraphs) in Whistlepoints

whistle point / category	Component Inter-relationship story	Movement Style Recontextualizing	Cultural Gift Globalization	Secularized Guild Training	Comprehensive Economic Servanthood
MYTH FACTOR I	1, 13 15, 19	14, 24	16		
ORDER FORCE II		15		5, 11	
IMPACT SYSTEM III			10, 13		3
DEMONSTRATION SYSTEM IV	25		16	20	
CELL FORCE V					
INTER-CHANGE SYSTEM VI	3			16	2, 17 21
GUILD FORCE VII				30	
TRAINING SYSTEM VIII	30			11, 13 28	
ACTION FACTOR IX					

II. SECULAR/RELIGIOUS STYLE

category Whistle Point	Directly Impact Society	Embody Intriguing Sophistica- tion	Engage Established Groups	Create Secular Mythology	Prioritize Community Reformula- tion
MYTH FACTOR I				2, 17, 3, 4	
ORDER FORCE II			10	19	
IMPACT SYSTEM III	8, 24		7	1, 2, 21	
DEMONSTRA- TION SYSTEM IV	28, 12			13, 29	24
CELL FORCE V	P 4 Array 4 (p.8)		P 9 Array 9 (p. 13)		
INTER CHANGE SYSTEM VI		26			
TRAINING SYSTEM VII					9, 24
GUILD FORCE VIII	Array #14 (p.21)				10, 12, 22 12 Array # 11 (p. 18)
ACTION FACTOR IX	10, 9, 24, 25			11, 26	

III. STRUCTURES SHIFT

category Whistle Point	Penetrate Secular Community	Advanced Secular Training	Guild Interchange Systems	Secularized Social Methods	Construct Relig./Sec. Conversa- tion
MYTH FACTOR I		10	11, 23	8	21-18
ORDER FORCE II				18, 3, 9.	8
IMPACT SYSTEM III				9	Array 19
DEMONSTRA- TION SYSTEM IV			31, 15	8, 6, 5	
CELL FORCE V		Array 6	Array 1	Array 1 " 2 1 8 7 8 10, 11 12	
INTER- CHANGE SYSTEM VI			6, 8, 4 20, 15, 1 14		4
GUILD FORCE VII	7	9, 4, 9 15, 7	3, 8-7	16 24 1	Array 17 " 20 2 5
TRAINING SYSTEM VIII		19, 8, 23, 6, 14, 29, 26, 8, 23, #6, 14, 29, 19	7, 22		25, 27, 10
ACTION FACTOR	17, 2	2	13, 28, 22 7	1, 16, 12, 27, 30, 4, 19, 3, 2, 17	29, 14

IV. AREA OF NO SHIFTS

category Whistle Points	Local Church Renewal	Symbolic life is the key	Maintaining global vision	Use corpor- ate methods	Community reformula- tion
MYTH FACTOR I		5, 7, 12	9, 22	6	20
ORDER FORCE II	7, 21	6, 17		13	1
IMPACT SYSTEM III	4, 12, 14, 15, 20, 30	18, 27	28	16, 17, 25 26	6, 22, 23 29
DEMONSTRA TION SYSTEM IV	14, 30, 17, 11	2, 3	9	11, 27	4, 7, 1, 6 17, 22, 23 32
CELL FORCE V				2	
INTER CHANGE SYSTEM VI	10, 12, 13 27	18		31, 5, 22, 23, 29, 26 30	
GUIDED FORCE VII				13, 19, 28	
TRAINING SYSTEM VIII	1, 12, 16			2, 17	15, 21, 6
ACTION FACTOR IX		21		15	6