

1. COMPEND - What is this arena about (subject and thesis)?

This document describes initiating a Global Guild Experiment. It is a demonstration of the church's mission in the world through implementation of 1000 parish guilds across the continent of North America. To keep all guild's local activity thrust forward into common mission it describes the relationships of the guilds with the entire movement, laying out the various roles of Religious House, Galaxy, regional support system, and global network in which the dynamics of lifting vision, training, nurture, motivation and interchanging of strategies and research can go on. The Guild Preparation Guidelines presents consideration for initial community approach, first steps to calling forth and training guildsmen (spelled out in detail in a key section called

2. CRITIQUE - Theoretical usefulness

(continued on next page)

The greatest gift of this document is that it delineates the function of a local catalytic group in implementing the guild. Furthermore, it lays out the need for this group and the guild it creates to operate out of a global corporate context. What it does not provide is two things: (1) an image of how the local guild would appropriate movemental wisdom on the image, function and history of the guild, and (2) a clear picture of what the Global Guild Experiment to be initiated on January 1, 1974, would look like, e.g., the criteria of a formed guild and the local guild's relationship to the global.

3. VALUE - Concrete usefulness

The concrete usefulness of this document is its description of the task of the catalytic guild and the providing of tools and models for calling forth the guild in a local parish, e.g., tools for leadership analysis in the parish, PSU's on leadership recruitment, and models for on-going training thru LENS, pedagogy, and study. A common movemental time-line for use of the PSU and other models is needed for practical implementation of this document.

4. IMPLEMENTATION - How use it; A timeline of when

Further use of this document will require a clear operating image of the Global Guild Experiment, common movemental strategies, and the creation of practical enablement constructs. Key to the launching of the LCX was the image of four churches in a galactic cluster. A similar image is needed for the Global Guild Experiment. To actualize this image, a consensus on a continental timeline will be needed before Fall of 1973. This will enable regions to build their own timelines for launching the Guild Experiment locally. Utilizing a common 4-year phase model will enable the total experiment to locally implement catalytic groups, LENS courses, PSU training, and parish analysis. Key to the success of the catalytic groups is the galactic auxiliary's study of guild documents. Practical enablement involves creation of the Guild Experiment Post at Base. It would be responsible for the creation of the first year's guild meetings, a projected cost of the total experiment and consensus of funding strategies.

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(continued from preceding page)

Guild Leadership Recruitment PSU), and developing authorization and sponsorship, and giving foundation for spirit sustenance on which to build the guild symbolic life. It provides the analytical tools thru which to view the community in order to objectively determine the stance of the guild in relation to organizations and individuals as a primary step in creating and maintaining helpful relationships for both establishment and continuation of the guild.

2. CRITIQUE - Theoretical usefulness

3. VALUE - Concrete usefulness

4. IMPLEMENTATION - How use it; A timeline of when

UNIVERSITY 13 PROSPECTUS

I. Subject and Thesis

The University 13 project is a form for the imaginal empowerment of local man for the sake of creating the new society and creating post-modern man. University 13 is a demonstration of the fact that depth human wisdom can be made available to capable individuals who have been excluded from an authentic liberal arts education either through occupational or professional specialization or through economic, political or cultural exclusion. The University 13 project proposes to demonstrate the possibility of releasing the creative engagement of local man in his situation whereas traditional educational experiments have only removed him from his community or his socio-economic status. University 13 is a 13-week exposure to the depths of cultural wisdom, to the indicative of another culture and to the creation of social impact forms.

II. Critique--Theoretical Usefulness

The University 13 Prospectus is theoretically usefull in clearly stating the contradiction of education with the direction needed to go. The curriculum gives methods and a context for creating a Global/Local Man. In relationship to the involvement of students, corporations and communities to sell this project, we need to say how this is helpful to the kinds of credentials you can get. What kind of follow-up and sustaining structure will be needed at the end of the 13 weeks?

III. Value--Practical Usefulness

The practical value of the University 13 experiment can be seen from a number of perspectives. It can be used for the remotivation of high school and college students. Local community leadership will find the experiment critical to knowledgeable participation in the community reformulation process. It will also be useful as vocational training and remotivation for corporateness. This would be a prime marketing strategy.

IV. Implementation --How to use and timeline.

The document is primarily written as a prospectus to be used in making a proposal for funding. Outside of this intent, it would be used by the Movement as the framework for making practical plans for setting up University 13. It appears that the first appearance of University 13 would be a pilot project run by the Movement, essentially as an educational experiment. Due to the great amount of preparation and troops involved. Fall of '74 appears to be the first practical date.

I COMPEND

The Colleague Relations Document focuses on the problem of nurture of the movement at the regional and metro levels, particularly those who are not in the Galaxy or the Religious House. The Mass Awakening Institute (The Training Institute) is suggested as the key structure for this dimension of the movement's care. The document then defines the Religious House, the Galaxy and the Mass Awakening Institute. Next the document lays out in detail six principles of operating with colleagues:

1. The local/global commonness principle is holding colleagues before the comprehensive both in time and space.
2. The direct task engagement principle is that a colleague is nurtured and matured in structured engagement in the mission.
3. The disciplined servant force principle is that the colleague is nurtured in corporate structures of care.
4. The transparent catalyzing priorship principle is that the prior is always transparent to God's to nurture colleagues.
5. The mobile collegial structures principle is that regular systematic exposure to the movement indicates that the colleague is cared for.
6. The missional covenantal relationships principle is the self conscious covenant is a care structure for colleagues.

Finally the document calls for experimentation with the Mass Awakening Institute.

II CRITIQUE

The colleague relations in the region are dependent upon continuing nurture and sustenance. This document is concerned with care for regional grads unattached to Guilds, Galaxies and Religious Houses. The coming and going of colleagues in and out of the movement makes obvious the need for this document. The proposals give helpful principles to enable people to intensify their journey and to make decisions of recommitment through engagement in mission and contact with regional colleagues. These proposals are applicable to old as well as recent grads. It is not clear how the Mass Awakening Institute will function more effectively than the present Regional Training Institute, nor how it might supplement other regional structures such as clergy collegiiums and guilds.

III VALUE

The main recommendation coming out of this document is the calling into being of a Mass Awakening Institute for the continuing nurture and sustenance of colleagues, particularly those not now involved in the Cocla Church Experiment or the Religious House. The document's section on principles seems to lay out initial thinging on helpful guidelines for care. It raises the question how can systematic care be structured at the regional level. And the document raises the question of the dynamics and forms of the region. It does not practically design the images and forms of care for colleagues.

IV IMPLEMENTATION

We recommend that the principles are helpful and should be reviewed by the movement. We also recommend that a psu in August pull together current ways of caring for colleagues into a common operating form, evaluate ways to care for colleagues outside the present forms and describe imaginably the dynamics of the region and their relation to care for the movement.

1. COMPEND - What is this arena about (subject and thesis)?

The One Day Convocation is a one day community event organized by the guild as a sign of awakening and resurgence of the local parish that is taking place in the globe today. It is a healing dynamic which gives images and consciousness to the spin taking place in the social order and is intended to be a spirit explosion in much the same way as a tactic executed by a local auxiliary is intended to impact the local congregation. In the first instance, it is not out to recruit anybody to or for anything else.

2. CRITIQUE - Theoretical usefulness

The document presupposes the existence of a guilding dynamic within the parish.

- The context fails to spell out that the objective of the convocation is not to recruit guildsmen but is an awakening and beckoning tool -evangelism.
- To incorporate our best wisdom relative to resurgence into the lectures, a review of constructs especially those from the Preaching Mission is suggested.
- The afternoon workshop on a local 14 point plan does not flow smoothly from the Global Lecture and is inconsistent with the design of the workshop that is outlined in the day's format.
- The practices of 1) pulling together the day 2) recruiting 3) staff are not dealt with.
- How keep the cabaret from becoming a "talent" show or other flop needs spelling out.

3. VALUE - Concrete usefulness

The principle value of this model is that it spells out a fairly low cost cost tactic that could be implementd within the Ecumenical Parish; that is in terms of man hours, it has the gift of being able to be implemented quickly anywhere. Essentially it is a coporate act of awakening carrying within it the possibility of being used for the transformation of already existing community festivals. It is a powerful tool for s/c community, and for defining the care group.

4. IMPLEMENTATION - How use it; A timeline of when

The document does not delineate implementation.

It is proposed that:

- The One Day Convocation as here delineated be used early in the first quarter of the Ecumenical Parish Experiment. Its value is within the context of the Experiment as it otherwise has little strategic value for the Movement.
- We further recommend that alternative constructs be developed for use beyond the context of the Ecumenical Parish as evangelistic tools.

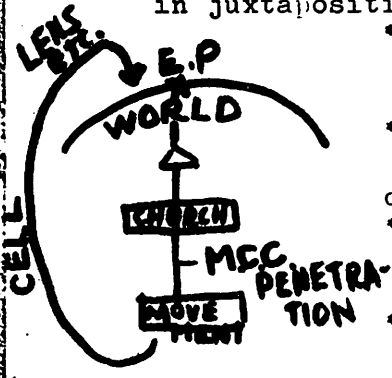
1. COMPEND

- *thesis is that the Metro Catalytic Cadre is the frontline core operational unit that insures the cruciality of the global task through local impact strategies
- *suggests that it take total responsibility for a hunk of geography both through the guild and the local church
- *states that the cadre is under assignment, and a part of movement common life and strategy
- *lists 27 operating arenas of metro catalytic cadre
- *suggests elements of necessary internal structures
- *10 step implementation model

2. CRITIQUE

The basic issue concerning the PSU report and recommendation of Metro Catalytic Cadre is such a cadre's role in the classical "pincer" strategy: head-on secular evangelism through the "end-run" of the cell in juxtaposition to the penetration activity of Metro catalytic forces.

- *How does M.CC grasp its mission as building a sustaining spiritual base for the EP through recruitment in the historical church?
- *What corp form (als weekly time design) do these metro catalytic forces need to have to grasp constantly the EP context for penetration activity?
- *Document does not suggest the post-turn resurgent quality of such a cadre. (how not a return to traps of 4-6 years ago)
- *How is the penetration effort of such a metro catalytic cadre different (or the same as) what we now speak of as secular evangelism
- *Does RS-I recruitment by a MCC require radical clarity on the secular evangelism componenet of the "pincer"? (Practically, this may be the issue of how leadership of the Cell is related to leadership of the MCC)



3. VALUE

- *A BEGINNING MODEL THAT HOLDS both time and space dimensions in the creation of a metro catalytic cadre
- *a third-level triangle illuminating the functions of MCC
- *a glossary that spells out terminology and gives concrete examples of presently articulated Metro Cadre functions.

4. IMPLEMENTATION

MCC will be called into being in metros at two levels of strategic readiness:

- *Where there has been little Penetration--call MCC into being in anticipation of Cell formation, but going ahead with break open recruitment in selected congregations (which has to do with getting a feel for the historical Church in that particular metro and how much of a battle it will be to missionize local churchment in a context like the thrust of secular evangelism
- *Where there has been a lot of Penetration [galactic and guild structures already (or potentially) exist] call MCC into being to gun systematic penetration of all the congregations in the metro, prioritized relative to the strategy of EP formation.
- *MCC is a holding vehich for new RS-I grads, and emergency force for penetration activity and keeps on top of the movement's grid of all metro geography, thereby journeying colleagues into more radical forms of movemtnl participation, i.e, House, Galaxy, Guild, etc.

REGIONAL MISSION - REGIONAL COUNCIL
Document 63

Compend:

- a. Suggests commonization of objective polity and movemental unity.
- b. Suggests the symbolism of an established movement.
- c. Clearly states and describes the four aspects of regional mission (polity forum, regional priory, co-ordination centrum and regional council.)
- d. 14 concrete proposals for commonization.
- e. 4x4x4 on dynamics of Regional Council.

Critique:

- a. The emphasis here is disrelated from the new movement coming to be, built around E.P.X., for example, through the metro operational base.
- b. Regional priory is built more around static qualities than around the concrete missional task, therefore open to hierarchical stratification.
- c. Document slanted to regions where only a regional house exists. Not apparently helpful for regions that are now operating at metro level.
- d. Minimal recommendations for commonness are helpful.

The practical usefulness (Value) of Document 63 is seen to be the following:

- a. The holding chart, descriptive paragraph, and 4x4x4 were found to be helpful in gestaulting our wisdom about Regional Council.
- b. The document tends toward the minimal, thus consensable, commonality.
- c. The document provides a framwork for future PSU's with the region being the co-ordinating polity for the PSU's.

Implementation:

- a. Consensus on common penetration financial model must be decided by December Presidium.
- b. Document should be studied by regional leadership prior to September Regional Council.
- c. The 14 points and 4x4x4 be formally studied by each region.

1. COMPEND - What is this arena about (subject and thesis)?

The 20th Century Church needs to recover the scriptures and the key to doing so is the method. The writer of the First Epistle of John lived in a time of resurgence and his struggles and teachings are relevant to our times. This manual provides a fresh method which makes John available to the church and promises the possibility of opening and grounding the scripture. It is designed to be used by non-PLC grads teaching non-PLC grads or non-RS-1 grads in large groups of 60-70.

2. CRITIQUE - Theoretical usefulness This document was created as a tool for the teaching of a 6 hour course on St. John, but does not give it a context in terms of where it would be used in a trng. journey model. Also the format is intellectually and imaginably unhelpful in giving the reader a grasp of what the course is and how it is to be used. The Rational and Existential Aim Chart gives an image of its purpose w/i itself, but not helpful in deciding strategically how & when to use it or the trng necessary to make it an effective course. The document pre-supposes grounding in the scriptures, i.e. mvmnt. trng. and if given to untrained, uncontextualized persons, could be used to perpetuate abstractions or transposing old irrelevancy to new
3. VALUE - Concrete usefulness irrelevancy. (catagorically)

Everyone needs the training provided by this course in dealing with the scriptures, including movement colleagues. This course can be used withing the mvmnt. as a PLC follow-up tool or within local church galaxxies. It can also be used by experienced movmnt teachers as a pre-penetration tool in many situations such as retreats, one day consults, and meetings of clergy. It also has the possibility of being passed on through clergy trained in the method to laity in their own churches.

4. IMPLEMENTATION - How use it; A timeline of when

In order to implement the use of First St. John course and commentary method the following steps need to be taken. The overall format of the course, leadership man. & participants man needs to be finally redone by top teachers before Sep. Then religious houses may use the course experimentally as a pre-recruitment strategy in order to determine its relevance to strategic recruitment. The one day course is to be implemented by Bishop Matthews as a training tool for clergy and a report formulated on the effects of it. It may be used as an experimental course for mvmnt. colleagues to critique its value and determines its use. By January, a complete form and the strategic value of the course and method should be determined and judgement on its use formulated.

1. COMPEND - What is this arena about (subject and thesis)? The subject of this document is cluster recruitment, including recruitment from geographically proximate congregation, eliciting local sponsorship of courses, stimulating local recruitment, developing a local movemental task force, and engaging cong. leadership in a one year training prog. made up of the core curriculum and consults. It is a pulling together of various experimentation that has gone on in the movt. and describes methods of forming a corporate body at the local level with a practical vision of the church. It presupposes that all congregations are to be galaxy churches, and provides a concrete method of replication. It's thesis is that the church today is ready for a program for renewal at the local level.

2. CRITIQUE - Theoretical usefulness The document has not clearly delineated the purpose of cluster recruitment; its emphasis at times appears to be penetration while other times formulation. A "Cluster" is used as a formulated group to be prioritized while it is also used to mean a strategic force of recruitment. The relationship of Cluster Recruitment to the Galaxy is also unclear and limiting. The use of the term cluster is questionable because of its use by Key 73 & other denominational usages. Cluster recruitment presupposes a high visibility which is not always strategic, in light of the present mood of the church. The tone of the document de-emphasizes mission and tends to provincialism. The reliance upon clergy as key to cluster recruitment does not adequately deal with the reality of limited and unsupportive grants.

3. VALUE - Concrete usefulness The document holds up a number of operating images and values for experiments currently underway. It deals with the important arena of replication, and is a holding document which discloses our present unclarity. There are clear models and helpful timelines offered (in particular the Miami cong. analysis workshop model is good), and the overall sense of the document cuts over-against the image of a one-shot excitement approach to church renewal. The major practical value of the document lies in the fact that it discloses that consensus does not presently exist on what cluster recruitment finally is, or what it intends, and therefore discloses what practical strategic/tactical decision must be made.

4. IMPLEMENTATION - How use it; A timeline of when

What is required are the following:

- 1) A series of PSU's in which terms are clarified and present experiments studied in detail (e.g. San Francisco, Cincinnati, D.C., Minneapolis, New Orleans, etc).
- 2) Where these various models are currently operative to clearly designate some regions to experiment on behalf of us all.

The arena of cluster recruitment requires further research. Until the movement has consensed upon such matters of strategy and style that requires high visibility in local congregations and the rise of L.E.N.S. instead of Cs-I in the core curriculum we recommend holding off massive implementation of cluster recruitment on general distribution of this document.

1. COMPEND - What is this arena about (subject and thesis)?

This document describes initiating a Global Guild Experiment. It is a demonstration of the church's mission in the world through implementation of 1000 parish guilds across the continent of North America. To keep all guild's local activity thrust forward into common mission it describes the relationships of the guilds with the entire movement, laying out the various roles of Religious House, Galaxy, regional support system, and global network in which the dynamics of lifting vision, training, nurture, motivation and interchanging of strategies and research can go on. The Guild Preparation Guidelines presents consideration for initial community approach, first steps to calling forth and training guildsmen (spelled out in detail in a key section called

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The concrete usefulness of this document is its description of the task of the catalytic guild and the providing of tools and models for calling forth the guild in a local parish, e.g., tools for leadership analysis in the parish, PSU's on leadership recruitment, and models for on-going training thru LENS, pedagogy, and study. A common movemental time-line for use of the PSU and other models is needed for practical implementation of this document.

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Further use of this document will require a clear operating image of the Global Guild Experiment, common movemental strategies, and the creation of practical enablement constructs. Key to the launching of the LCX was the image of four churches in a galactic cluster. A similar image is needed for the Global Guild Experiment. To actualize this image, a consensus on a continental timeline will be needed before Fall of 1973. This will enable regions to build their own timelines for launching the Guild Experiment locally. Utilizing a common 4-year phase model will enable the total experiment to locally implement catalytic groups, LENS courses, PSU training, and parish analysis. Key to the success of the catalytic groups is the galactic auxiliary's study of guild documents. Practical enablement involves creation of the Guild Experiment Post at Base. It would be responsible for the creation of the first year's guild meetings, a projected cost of the total experiment and consensus of funding strategies.

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2. CRITIQUE - Theoretical usefulness

3. VALUE - Concrete usefulness

4. IMPLEMENTATION - How use it; A timeline of when

1. COMPEND - What is this arena about (subject and thesis)?

The Ecumenical Parish document lays the groundwork and theoretical framework for launching and EPX globally. It details the role of the EP in relationship to the historical church as servant experimenter on behalf of the historical church and expander of vision of care possibilities to local religious bodies. The EPX actualizes the parish tactics of the LCX. The EPX is a crucial global sign of comprehensive sociological human care so carefully laid out set of readiness criteria for the metro and parish has been created relative to: signal value, movemental strength, community readiness, cultural diversity, local church spread and social structures. The document also includes a 4x4 construct for a field visit to imaginably impact and obtain commitment from local man to participate. The thesis is that every man cares and now is the

2. CRITIQUE - Theoretical usefulness time for that care to be globally acted out.

The Ecumenical Parish document outlines a step by step theoretical plan for the EPX from the selection of experimental parishes to full implementation. It enables the historical church, through the ~~EPX~~ LCX, to focus on secular society in the EPX, and enables the Guild to give awakened secular man a vehicle for full participation in the renewal of the globe. Additional clarification of certain arenas is necessary, such as the Uptown 5 approach, the secular academy and odyssey, and how to move communities to a stage of readiness, and the relationship of the congregation to the guild. If these theoretical issues are dealt with there only remains the question of practical implementation.

3. VALUE - Concrete usefulness

The Ecumenical Parish document posits the EPX as the necessary focus of the LCP and the whole thrust of the Spirit Movement. As a contentless model, the experiment allows local man's full participation in moving on global problems. The document raises the question of global implementation and yields some helpful images, at the same time it provides a very concrete preparatory plan for initiating the experiment on the local level. The document recognizes the need for depth training of troops by suggesting the necessary constructs, but the implementation timeline does not seem to allow sufficiently for adequate depth training.

4. IMPLEMENTATION - How use it; A timeline of when

The implementation of the Ecumenical Parish is intimately related to the existence and maturity of the LCX which provides the sociological launching pad for the Parish Experiment. This document should be used as a frame to produce a revised parish tactical system for the EPX. Secondly, the formation of a parish experiment Control Centrum is proposed to function in selecting EPX sites, train field consultants, and evaluate experimental progress. Thirdly, the document calls for the creation of a training system drawing from the socio-spirit methodologies of the last three Research Assemblies, LENS, and the Academy. The replication timeline stresses the dependence on LCX progress and the need for a prior corps with depth and social finesse. To meet the initial date for launching the EPX of Jan. 1, 1974 the above preparatory steps would have to be begun in September.

1. COMPEND - This document points to the secular agent of the movement becoming becoming a powerful tool in the implementation of parish guilds across the globe. It looks at the superweb from three different perspectives to determine the extent of its usefulness in tying together the logistical system of the guild.

2. CRITIQUE - The theoretical usefulness of this document is dependant upon one having read the research document of the Logistics of the Guild produced in the first two weeks of the Summer '73 Research Assembly. That first document introduces the Superweb. Document 30 then evaluates the Superweb, discribes basic shifts in the indicative upon the movement during the great turn, and then lays out model building steps in a time of resurgence. It then delineates the guilding principles for the logistidal system, which are the means the movement will use to refocus toward the world.

3. VALUE - Toward The Practical Implication of The Logistics of The Guild - The practical implications of webbing in terms of qualifying a pro model building theory, or to put all-the intergers of the movement under roof and in one systems flow. The resultant effect would be to eventually give a practical form to train secular man in basic movement methods and advanced methods, and create a cell force for the guild and engage the establishment, to finally link together the best secular and religious insights and integrate into a corporete resurgence force toward parish tactics. The key to webbing is to put together the face of the movement and establish a sound basis for futuric model building.

4. IMPLEMENTATION - The implication of this document is that further PSUs are called for to revise and concretize models for pactical Implication of the Logistical System. By Winter Quarter 1973. It is at this time a contextual frame with in which Regions and metros will continue to do Secular Training, Establishment Cultivation, and pentration on the Secular aim of Society.

1. COMPEND - What is this arena about (subject and thesis)?

This document deals with four arenas related to implementing the tactical system of the guild: 1. the overall tactical design, 2. the local modification design, with instrument 3. the local analysis design, with instruments to enable that; and 4. the process by which selfconscious guildsmen are created. It lays out in broad strokes the overall design of the task of the guild and critical arenas to be dealt with to enable implementation at the local level. The intent of this document is to provide a master design that pulls together and makes sense of the complex tactical system. Secondly it provides a simplification procedure and a suggested procedure for approaching the tactic with a view for modifying for the local. It deals with the design of tactics and way the guild implements these. The document first gesticates the pressure points in holding charts. ~~secondly deals with design of the tactics and the way a guild implements these~~ ~~thirdly it delineates the implementation system of the tactics and fourthly outlines training in how to use the tactical system.~~

2. CRITIQUE - Theoretical usefulness

The document is helpful in simplifying the primary thrust of the pressure points in the articulation of the paramount tactics. It also pulls together the paramount tactics the master strategies and contextual components in a chart form and relates them to the individual pressure points. The document now breaks open the question of the methods that would insure the comprehensive tactical thrust of the paramount tactics for each pressure point. The question is : are the paramount tactics the paramount tactics required of the pressure points.

3. VALUE - Concrete usefulness

The document compiles methodologies needed for guild action and spells out constructs for meetings, etc. The value of the particular constructs is dependant upon their appropriateness within the master design.

4. IMPLEMENTATION - How use it; A timeline of when

Separation of the present document reflecting two different functions, one theoretical and the other practical is recommended. The practical handbook would include local social grounding, modification procedures, and local training. The theoretical design section can stand on its own. Because of the unclarity on how the essential elements of the design are dynamically interrelated and yet at the same time grounded in a specific function, we recommend further PSU's to clarify these essential elements.

Specifically the pressure points, the contestual components, the master strategies and tactical systems. This further research would provide the necessary rational context for implementing the tactical systems.

1. COMPEND - What is this arena about (subject and thesis)?

The thesis of this document is that missional effectiveness unequivocally requires radical commonness in the external task and the internal life of the Religious Houses. The statement of the primary contradictions to commonness clearly reveals the actual situation in houses therefore allowing the possibility of authentic proposals. An internal life handbook covers the major arenas of the internal functions in a R.H. There are also four 14 point plans addressing themselves to the external and the internal, a plan for mobile R.H., and guidelines for R.H. expansion. Also included in the document is a Battle Plan manual for the external task; an evaluation screen on the R.H.s social function; and a myth of a day in the life at a R.H. prior.

2. CRITIQUE - Theoretical usefulness

The Religious House Commonization manual is theoretically useful in primarily four distinct ways:

Firstly, the description of primal community provides a missional context for religious houses to corporately engage in the experiment that it is, as a primary community;

Secondly, the statements of contradictions organized along the bug model (discipline, study, worship, justing love and witnessing love) lays out a comprehensive screen out of which specific futuristic objectives can be built;

Thirdly, the work written on the Daily Office and the use of a symbolic calendar is the theoretical ground on which a house participates in the recovery of the mystery as it is missionally engaged;

Fourthly, the proposed elders' visit provides one context for accountability through which a region sees itself connected to all other regions and its global relatedness.

3. VALUE - Concrete usefulness

The practical value of the Rel.Hse. Commonization document is found primarily in the immediate usefulness of the external mission battleplan that can be used literally as a step-by-step procedural guide.

Another helpful guide in the document is the operating principles for intern enlistment. These provide a screen for adequately contexting those who are considering internship, in order that each family is clear about what is expected of them.

Thirdly, the R.H. expansion evaluation screen is a helpful tool for spotting those obvious cities in which Religious houses are indicated for the future, but also provides clues to geo-social and cultural values that each religious house needs to be aware of in its Region or Metro.

Fourthly, the Elders' Visit models contain several criteria sheets that will be useful in R.H. Missional planning for the whole year, irrespective of whether there is an Elder's visit or not.

4. IMPLEMENTATION - How use it; A timeline of when

It is recommended that each R.H. receive enough copies for each member to study thoroughly before Sept. 1, because it states the consensus of the Order's common wisdom on R.H. Practics. It should also be used in a series of collegium sessions where corporate grounding can be done. It is also recommended that the document be used in the prior's training school during the second part of Order Council so that especially newly deployed priors will have written references for practical details releasing them to be the guru. Finally it is recommended that this document be a resource tool in regional planning sessions so as to enrich the corporateness of the movement.

1. COMPEND - What is this arena about (subject and thesis)?
This document deals with the function and structure of the movement in the geo-socio arena we call "Metro". There are two major theses: First, the "Metro" and the "Area" are the two primary operational units of the movement beyond the parish, and secondly, the "metro" is catalyzed by a "metro cell", a small covenanted body which serves as the starting point of metro development., and catalyzes the metro in tow ways. a) The systematic formulation process moving toward an Ecumenical Parish in every parish and b) creating the LCX and guild simultaneously.
2. CRITIQUE - Theoretical usefulness
The document suggests that the metro should serve as the key operational geo-social unit of the movement. The explanation of the metro's journey and relating the metro work closer to local man by aiming to renew the local parish is helpful. However, further explanation is needed to explain the relationships of the metro to region or polis (eg. Why isn't the polis the key operational unit?) Also, the parish level dynamics are unclear, i. e. how are the troops related to the galaxy and guild. It seems that one metro strategy is already in being through the LCX that is moving into the parish. The document does not clearly indicate how that relates to an end-run strategy. And finally, the 7th point of the 14 point strategies seems unclear.
3. VALUE - Concrete usefulness
The value of the Metro Construct Document is as a rough tool to enable metro colleagues in PSU's to see the more comprehensive picture, to work through and delineate the journey of the L C X strategies and End Run strategies; to define the interrelatedness of house, cell, metro and guild forces; and to use as a basis for creating local strategies, tactics, and time line for bringing all the dynamics of the metro into being.
4. IMPLEMENTATION - How use it; A timeline of when
The first step in implementing the proposals of this document would be to hold an initial study in August within the Religious House to enable clarity on the document and to plan its implementation. The second step would be to use this rough draft document as a basis for PSU with the metro leadership in September or October. The third step would be to extend the Galaxy consult one day inorder to enable consult troops to meet with the cell for interchange of models and strategies. The final step would be to plan an all Metro Constructs (cells, cadres, guilds, galaxy, etc) celebration for Kick-off 1 January 1974.

I COMPEND

The Colleague Relations Document focuses on the problem of nurture of the movement at the regional and metro levels, particularly those who are not in the Galaxy or the Religious House. The Mass Awakening Institute (The Training Institute) is suggested as the key structure for this dimension of the movement's care. The document then defines the Religious House, the Galaxy and the Mass Awakening Institute. Next the document lays out in detail six principles of operating with colleagues:

1. The local/global commonness principle is holding colleagues before the comprehensive both in time and space.
2. The direct task engagement principle is that a colleague is nurtured and matured in structured engagement in the mission.
3. The disciplined servant force principle is that the colleague is nurtured in corporate structures of care.
4. The transparent catalyzing priorship principle is that the prior is always transparent to God's to nurture colleagues.
5. The mobile collegial structures principle is that regular systematic exposure to the movement indicates that the colleague is cared for.
6. The missional covenantal relationships principle is the self conscious covenant is a care structure for colleagues.

Finally the document calls for experimentation with the Mass Awakening Institute.

II CRITIQUE

The colleague relations in the region are dependent upon continuing nurture and sustenance. This document is concerned with care for regional grads unattached to Guilds, Galaxies and Religious Houses. The coming and going of colleagues in and out of the movement makes obvious the need for this document. The proposals give helpful principles to enable people to intensify their journey and to make decisions of recommitment through engagement in mission and contact with regional colleagues. These proposals are applicable to old as well as recent grads. It is not clear how the Mass Awakening Institute will function more effectively than the present Regional Training Institute, nor how it might supplement other regional structures such as clergy collegiums and guilds.

III VALUE

The main recommendation coming out of this document is the calling into being of a Mass Awakening Institute for the continuing nurture and sustenance of colleagues, particularly those not now involved in the Cocola Church Experiment or the Religious House. The document's section on principles seems to lay out initial thinging on helpful guidelines for care. It raises the question how can systematic care be structured at the regional level. And the document raises the question of the dynamics and forms of the region. It does not practically design the images and forms of care for colleagues.

IV IMPLEMENTATION

We recommend that the principles are helpful and should be reviewed by the movement. We also recommend that a psu in August pull together current ways of caring for colleagues into a common operating form, evaluate ways to care for colleagues outside the present forms and describe imaginatively the dynamics of the region and their relation to care for the movement.

REGIONAL MISSION - REGIONAL COUNCIL
Document 63

Compend:

- a. Suggests commonization of objective polity and movemental unity.
- b. Suggests the symbolism of an established movement.
- c. Clearly states and describes the four aspects of regional mission (polity forum, regional priory, co-ordination centrum and regional council.)
- d. 14 concrete proposals for commonization.
- e. 4x4x4 on dynamics of Regional Council.

Critique:

- a. The emphasis here is disrelated from the new movement coming to be, built around E.P.X., for example, through the metro operational base.
- b. Regional priory is built more around static qualities than around the concrete missional task, therefore open to hierarchical stratification.
- c. Document slanted to regions where only a regional house exists. Not apparently helpful for regions that are now operating at metro level.
- d. Minimal recommendations for commonness are helpful.

The practical usefulness (Value) of Document 63 is seen to be the following:

- a. The holding chart, descriptive paragraph, and 4x4x4 were found to be helpful in gestaulting our wisdom about Regional Council.
- b. The document tends toward the minimal, thus consensable, commonality.
- c. The document provides a framwork for future PSU's with the region being the co-ordinating polity for the PSU's.

Implementation:

- a. Consensus on common penetration financial model must be decided by December Presidium.
- b. Document should be studied by regional leadership prior to September Regional Council.
- c. The 14 points and 4x4x4 be formally studied by each region.

1. COMPEND - What is this arena about (subject and thesis)?

The clergy collegium is a tool to care for the intensified journey of clergy as they struggle to renew the church. Clergy are enabled to corporately cope with being overwhelmed by guilt and self-depreciation over past failures in dealing comprehensively with the church in the 20th century. The collegium impacts and expands the understanding of the symbolic power of the clergy role. By working on spiritual, intellectual and social methods and content, the clergyman's life montages are transformed. Thereby, the clergyman and their families are sustained in their vocational decision. The clergy collegium will enable clergy to grasp after the secular-religious style that will thrust his

local church into a new context of local-global care and build the foundation stones for the Ecumenical Parish.

There is a massive and comprehensive amount of wisdom for clergy care in this document such as in the pedagogical suggestions for clergy growth and spirit development.

In the midst of the what we know about human passion and expenditure for ones neighbor, the document deals effectively with the clergyman's mission, i.e. care for others outside his local church. There is a comprehensive and lengthy list of study materials for his development. The document takes into consideration the clergyman and his wife's needs to be trained in depth by sending them to academy, ITI, Global Odysseys,

This is a useful document but further work needs to be considered in our vision and mission toward the ecumenical parish. In the appropriation of the religious-secular style and in providing other political, economic, and cultural books for further reading.

Today's clergyman does not know how to get out of this deep vocational crisis. The document offers an exceptionally clear articulation of this crisis and presents a comprehensive tactical approach in response to it. Sample battle planning collegiums, the use of the annual clergy frame and the model curriculum are presented. Helpful sections in terms of practicality is the listing of available tools and materials in the catalogue, this listing enables informed battle of the collegium and offers a wide variety of content to enable the various spirit struggles. The actional proposals⁴ give a way of breaking open the actional implementation of this manual that it will be used as a flexible tool rather than an abstract BIBLE. The manual is highly practical handbook which focusses on the clergy collegium. This structure pushes thru to the whole comprehensive struggle and explosion of the clerical profession.

In order to implement the document the practical wisdom is--

] Introduction of the other study papers which talk about the political scene around around the world, i.e. Radical Alternatives.

2 Priors corporately brooding each question quarter on the new edge in clergy care.

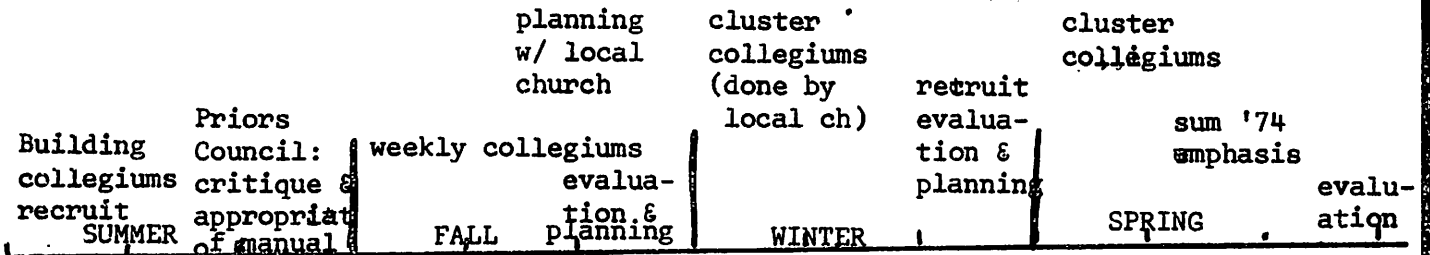
3. Priors critique and rebuild recruitment model each quarter

4 Cluster course will be brought off by local clergy

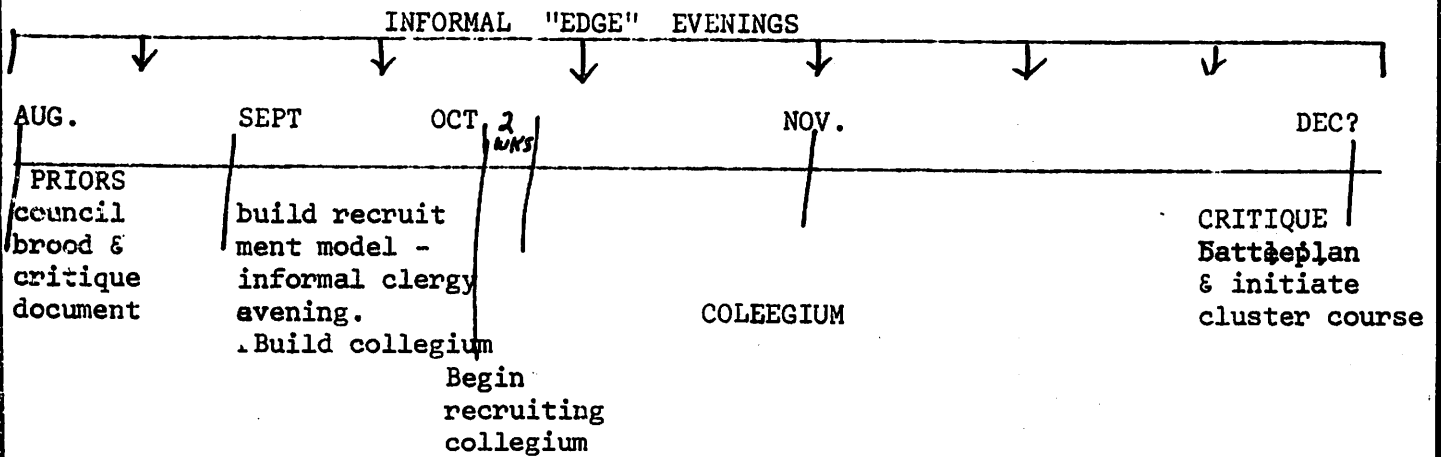
These are among the way to implement the document.

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YEAR TIMELINE



QUARTER TIMELINE



(ARENA) OPERATIONS COMMONIZATION N A CONTINENTAL
~~APPROACH TO AREAL COMMONNESS~~

1. COMPEND - What is this arena about (subject and thesis)?

The OPERATIONS COMMONIZATION BASIC BATTLEPLANS NORTH AMERICAN CONTINENTAL APPROACH TO FACILITATE AREAL COMMONNESS document identifies critical arenas to concentrate on in creating areal commonness. Thus it lists the systems, networks, formative constructs and consensus coordinates for areal consideration. Next it lists methods and tools for implementing commonness including movement designs, four year projections by areas, operating principles, procedures and criteria, one year calendars by areas. Next it points out the three movements in unified thrust: 1) the move to area strategy, 2) expanding present operations, and 3) initiating new operations. The central section of the document is guide lines and charts to implement N. Am. commonness in expansion and initiation of missional operations.

2. CRITIQUE - Theoretical usefulness

This document is arranged in four sections. It is a rational, comprehensive approach that is practical and can be implemented within the formats that are given. In the overview the document is practical yet the arenas of "how" needs expansion and the data needs to be cleaned and focused before it can be used. The first section is more theoretical and has no intent to be practical. It provides comprehensive listing of the systems, networks, constructs and consensus co-ordinates. The second section on Four Year Projection tells what is necessary to ex- the present operations and to initiate new community operations. The models presented seem feasible but they are not clear on how to do them. It is thought that implimenting datat maybe found elsewhere and the 14 recommendations at the conclusion suggests a PSU in this arena. The third section provides an overlay

or picture for areal commonness. The guidelines for assigning pedagogues is helpful and makes sense. The development projection si not practical and is difficult to understand. Prose is needed to flesh out the chart. The projections that are given are considerably off balance and need a source reference listing how the data was gathered and from whom. The Lens pedagogy needs to be added to the list. The Lens courses indicated does not make sense and is not consistent with known data. The fourth section concerning the geographical push is good. However, after the RS-I courses have been listed, advanced courses seem to be limited and does not allow for flexibility. It is recommended that the relationship between the Religious House projections and the number of RS-I's necessary to enable those projections be spelled out. The direct numerical relationship needs to be clearly stated. To this end it is recommended that the information in RELIGIOUS HOUSE COMMONNIZATION: EXPANSION TIMELINE be included with this document. To conclude it is reommended that this kind of document be expanded in the arena of implimentation, the data cleared and properly focused and given to the priors in August to be checked and then given to the Area priors in Dec. for their recommendations and suggestions. Further, that this kind of document be built by the priors, used quarterly and checked annually.

3. VALUE - Concrete usefulness

The Value of this document is that the formates provided are helpful. We need them, but they need to be accurate. The nittygritty needs to be pulled through their sources and spelled out in prose with more accuracy.

4. IMPLEMENTATION - How use it; A timeline of when

This document is the one with all the common formats to be used in areas. Its specific content, especially as to when new religious houses come into being, the pedagogical rationals and schedules of courses need to be checked by the area priors at their Wednesday meeting. When this is checked over then implementation should begin this fall quarter.

1. COMPEND

- *thesis is that the Metro Catalytic Cadre is the frontline core operational unit that insures the cruciality of the global task through local impact strategies
- *suggests that it take total responsibility for a hunk of geography both through the guild and the local church
- *states that the cadre is under assignment, and a part of movement common life and strategy
- *lists 27 operating arenas of metro catalytic cadre
- *suggests elements of necessary internal structures
- *10 step implementation model

2. CRITIQUE

The basic issue concerning the PSU report and recommendation of Metro Catalytic Cadre is such a cadre's role in the classical "pincer" strategy: head-on secular evangelism through the "end-run" of the cell in juxtaposition to the penetration activity of Metro catalytic forces.

- *How does M.CC grasp its mission as building a sustaining spiritual base for the EP through recruitment in the historical church?
- *What corp form (also weekly time design) do these metro catalytic forces need to have to grasp constantly the EP context for penetration activity?
- *Document does not suggest the post-turn resurgent quality of such a cadre. (how not a return to traps of 4-6 years ago?)
- *How is the penetration effort of such a metro catalytic cadre different (or the same as) what we now speak of as secular evangelism
- *Does RS-I recruitment by a MCC require radical clarity on the secular evangelish component of the "pincer"? (Practically, this may be the issue of how leadership of the Cell is related to leadership of the MCC)

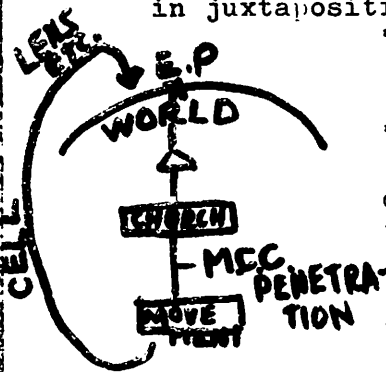
3. VALUE

- *A BEGINNING MODEL THAT HOLDS both time and space dimensions in the creation of a metro catalytic cadre
- *a third-level triangle illuminating the functions of MCC
- *a glossary that spells out terminology and gives concrete examples of presently articulated Metro Cadre functions

4. IMPLEMENTATION

MCC will be called into being in metros at two levels of strategic readiness:

- *Where there has been little Penetration--call MCC into being in anticipation of Cell formation, but going ahead with break open recruitment in selected congregations (which has to do with getting a feel for the historical Church in that particular metro and how much of a battle it will be to missionize local churchment in a context like the thrust of secular evangelism)
- *Where there has been a lot of Penetration [palactic and guild structures already (or potentially) exist] call MCC into being to gun systematic penetration of all the congregations in the metro, prioritized relative to the strategy of EP formation.
- *MCC is a holding vehicle for new RS-I grads, and emergency force for penetration activity and keeps on top of the movement's grid of all metro geography, thereby journeying colleagues into more radical forms of movement participation, i.e., House, Galaxy, Guild, etc.



1. COMPEND - What is this arena about (subject and thesis)? The subject of this document is cluster recruitment, including recruitment from geographically proximate congregation, eliciting local sponsorship of courses, stimulating local recruitment, developing a local movemental task force, and engaging cong. leadership in a one year training prog. made up of the core curriculum and consults. It is a pulling together of various experimentation that has gone on in the movt. and describes methods of forming a corporate body at the local level with a practical vision of the church. It presupposes that all congregations are to be galaxy churches, and provides a concrete method of replication. It's thesis is that the church today is ready for a program for renewal at the local level.

2. CRITIQUE - Theoretical usefulness The document has not clearly delineated the purpose of cluster recruitment; its emphasis at times appears to be penetration while other times formulation. A "Cluster" is used as a formulated group to be priored while it is also used to mean a strategic force of recruitment. The relationship of Cluster Recruitment to the Galaxy is also unclear and limiting. The use of the term cluster is questionable because of its use by Key 73 & other denominational usages. Cluster recruitment presupposes a high visibility which is not always strategic, in light of the present mood of the church. The tone of the document de-emphasizes mission and tends to proclialism. The reliance upon clergy as key to cluster recruitment does not adequately deal with the reality of limited and unsupportive grands.

3. VALUE - Concrete usefulness The document holds up a number of operating images and values for experiments currently underway. It deals with the important arena of replication, and is a holding document which discloses our present unclarity. There are clear model and helpful timelines offered (in particular the Miami cong. analysis workshop model is good), and the-overall sense of the document cuts over-against the image of a one-shot excitement approach to church renewal. The major practical value of the document lies in the fact that it discloses that consensus does not presently exist on what cluster recruitment finally is, or what it intends, and therefore discloses what practical strategic/tactical decision must be made.

4. IMPLEMENTATION - How use it; A timeline of when
What is required are the following:

- 1) A series of PSU's in which terms are clarified and present experiments studied in detail (e.g. San Francisco, Cinnцинatti, D.C., Minneapolis, New Orleans, etc).
- 2) Where these various models are currently operative to clearly designate some regions to experiment on behalf of us all.

The arena of cluster recruitment requires further research. Until the movement has consensed upon such matters of strategy and style that requires high visibility in local congregations and the rise of L.E.N.S. instead of Cs-I in the core curriculum we recommend holding off massive implementation of cluster recruitment on general distribution of this document.

COMPEND

The continental clergy recruitment document deals with the issue of clergy recruitment in a time of resurgence. It delineates the five arenas of "Global Context", "Vocational Malaise," "Resurgent Care," "Establishment Strategies," and "Collegial Sophistication" as the crucial arenas in clergy recruitment. Underlying the subject of recruitment is the subject of movemental style in relation to the historical church. The document points toward the necessary recruitment style shift from the hard sell to the sophisticated collegial invitation. It ends with 14 proposal recommendations aimed specifically at regional and metro implementation.

CRITIQUE

The crucial arena for further work as indicated by the "Continental Clergy Recruitment" document relative to recruiting clergy has to do with style not new recruitment gimmicks or step-by-step manuals. For this reason the section in the document on collegial sophistication is potentially most helpful. A set of practical operating images of what collegial sophistication might well be a result of further brooding in this arena. Putting on style always forces the question of "Who are you dealing with?" The section of the document that suggests constructing a denominational grid of congregations, clergy, religious orders, and self-conscious laymen within geographical area would be most helpful for dealing systematically with this question. Future PSU groups need to pull together the PLC records of the past five years to question not just objective numbers of participants but also to question who is attending PLC's (conservatives, liberals, etc; Baptist, Methodists, etc; clergy couples, priests, etc.). We need to look at these records asking the question, "what effect has resurgence had on the established church?", "where is their pain?", "what are they yearning for?" We would suggest that the next step needs to be a concrete battle plan for the upcoming year in relationship to clergy recruitment.

VALUE

By identifying the major contradiction of clergy recruitment as style rather than ineffective models, this analysis and style shift report becomes a screen through which effective existing models may be intensified and new plans may be forged for dealing with our recruitment stance. The document points to the use of a long-range strategy for building the context which eventually allows clergymen, their wives, and lay leaders to accept an invitation to attend the PLC. This awakening experience is a crucial step in the journey to the LCX, the Ecumenical Parish, and the Guild. By pulling together our intuitions relative to the journey of the past year this document provides a sound context for the future thrust of clergy recruitment.

IMPLEMENTATION

The clergy recruitment manual sets the context for the movement's style and posture in relation to the historical church. This manual will therefore be useful in enabling regional leadership to modify recruitment strategies and pitch models. This manual will be useful as study material for training PLX recruiters. The manual also makes concrete proposals relative to clergy recruitment, which will expand the vision of the role of the continental penetration office. A PSU at Centrum needs to plan practical implementation of these proposals. Another PSU needs to combine the insights of the Summer '72 and Summer '73 clergy recruitment and clergy care manuals to get a concise comprehensive statement of the Movement's wisdom and models of clergy recruitment.

1. COMPEND - What is this arena about (subject and thesis)?

The Operations Commonization Document of the LCX concerns itself with three aspects of the LCX: 1) dealing with the present situation of the galaxies, 2) starting guideline for replication, and 3) articulating edge issues relative to the Ecumenical parish. The current situation of galaxies is a reflection of pulling together and gestalting of the signals & contradictions of the Galactic Interchange from the past year. The guidelines for replication include the need for a geo-social model of replication, and a suggested model of auxiliary & replication priors working together for a minimum of 2 years. Strategies for E.P. preparation include an intensification of current tactics and a re-evaluation of the tactical system, particularly in the parish tactics. The initial images of the E.P. development come from a survey included in the document of current Galaxy personnel. This discussion of the LCX states the edge issues of the Galaxies.

2. CRITIQUE - Theoretical usefulness
The sections of the document dealing with replication are theoretically useful in identifying the major contradictions of the LCX and, therefore to replication in describing the context out of which galaxy pastors decide the necessary next steps; and in comprehensively sketching the training framework required to produce replication priors. It excludes, however, a statement of the criteria for and regulation of replication as well as consideration of the symbolic relationship between the replication prior and the symbolic order, RegulationCentrum and the rest of the replicated galaxy. The sections of the document dealing with the grounding of the experiment in the E.P. are useful in their compilation of existing galaxies' current wisdom about launching the E.P., in the framework for stating criteria for E.P. activation, and in the articulation of the need for reevaluation of the tactical systems as preparation for intensification. It ignores, however, consideration of needed intensification relating to methods of planning, actualization and evaluation of the tactical systems and could benefit from further extensive evaluation of criteria through several screens.

3. VALUE - The document has its practical value principally in pointing out next steps for research and planning from an over view of the present situation. The arenas of "next steps" includes galaxy replication, journeying replication priors, intensification of tactical actualization and ecumenical parish activation. It will serve as starting point and initial task definition for PSU's in these arenas.

4. IMPLEMENTATION - In the implementation of the document there is a need to spell out the particular models for dealing with stated contradictions, also by holding a series of PSU's made up of representatives from already replicated galaxies, from actualizing galaxies, from regulation centrum and from the auxiliary prior of the existing galaxies in order to deal with questions which arise out of the ambiguities and omissions on the practical levels. There is a need to pull together the practical methodologies of the galaxy and also what are the implications of the E.P. upon the tactical system. Before E.P. actualization there needs to be PSU work done using the document as an initial thought starter and as a screen. This work would be done in the Continental Auxillary Meeting in December.

1. COMPEND - What is this arena about (subject and thesis)?

The five-day NSV course is the functional bridge between the LENS grad and the guild. The course is a structure which will nurture potential guild members and catalyze projected leadership for the guild thru the incorporation of the Movement's 20 years of wisdom on practical methodologies and contextual grounding now geared for secular man. With LENS as a launching pad for the guild, as RS-1 is to the LCP, the five-day NSV course could be compared to the RS-IIIA in a secular sense and serve as providing practical images and structures out of which the guild can be formed.

2. CRITIQUE - Theoretical usefulness

The design of this course looks strong in form and content, yet needs a detailed teaching manual including 4x4's and sentences for song contexts, short courses, conversations and lectures to supplement the current construct. In particular, care and contexting is needed to guide the use of "religious" content (sanctification conversations and Book of Common Prayer) as related to a secular audience. Further, timing guidelines are needed for course orchestration with recommendations for sections to be cut if necessary. Finally, an appendix with references and resources would be useful.

3. VALUE - Concrete usefulness

The practical value of this course are:

- a) its capacity to train graduates of LENS and other courses for guild leadership;
- b) its engaging of grads in experiencing practically how a guild would function;
- c) its flexibility of being a five-day or two weekend training construct;
- d) its marketability for both secular and religious groups.

4. IMPLEMENTATION - How use it; A timeline of when

Three preparation steps are needed to implement this course. In the fall quarter 1973 centrum PSU's need to rework and clean the current constructs and create a detailed teaching manual with a course orchestration model. Six trial runs need to be taught to movement colleagues in the winter quarter 1974 for experimentation and evaluation. The course should be taught in selected regions in the spring quarter 1974 but only in the midst of a concrete guild or pre-guild formation. time-line.

1. COMPEND - What is this arena about (subject and thesis)?

The One Day Convocation is a one day community event organized by the guild as a sign of awakenment and resurgence of the local parish that is taking place in the globe today. It is a healing dynamic which gives images and consciousness to the spin taking place in the social order and is intended to be a spirit explosion in much the same way as a tactic executed by a local auxiliary is intended to impact the local congregation. In the first instance, it is not out to recruit anybody to or for anything else.

2. CRITIQUE - Theoretical usefulness

The document presupposes the existence of a guilding dynamic within the parish.

- The context fails to spell out that the objective of the convocation is not to recruit guildsmen but is an awakenment and beckoning tool -evangelism.
- To incorporate our best wisdom relative to resurgence into the lectures, a review of constructs especially those from the Preaching Mission is suggested.
- The afternoon workshop on a local 14 point plan does not flow smoothly from the Global Lecture and is inconsistent with the design of the workshop that is outlined in the day's format.
- The practices of 1) pulling together the day 2) recruiting 3) staff are not dealt with.
- How keep the cabaret from becoming a "talent" show or other flop needs spelling out.

3. VALUE - Concrete usefulness

The principle value of this model is that it spells out a fairly low cost cost tactic that could be implementd within the Ecumenical Parish; that is in terms of man hours, it has the gift of being able to be implemented quickly anywhere. Esentially it is a coporate act of awakenment carrying within it the possibility of being used for the transformation of already existing community festivals. It is a powerful tool for s/c community, and for defining the care group.

4. IMPLEMENTATION - How use it; A timeline of when

The document does not delineate implementation.

It is proposed that:

- The One Day Convocation as here delineated be used early in the first quarter of the Ecumenical Parish Experiment. Its value is within the context of the Experiment as it otherwise has little strategic value for the Movement.
- We further recommend that alternative constructs be developed for use beyond the context of the Ecumenical Parish as evangelistic tools.

1. COMPEND - What is this arena about (subject and thesis)?

This is a five page document which contains four things:

1. The historical, sociological and ecclesiastical Context of (a) the dynamic of sanctification presently going on and (b) the course on sanctification in process of development.
2. The Content of the sanctification course for the four lectures in brief abstracts of a paragraph each and an overall construct for conversations, lectures, seminars, songs, rites with the rational and existential aims for each session.
3. A Description of the pedagogical method of the course.
4. The Implications of the course for four prospective audiences.

2. CRITIQUE - Theoretical usefulness -

The document is a useful theoretical tool in relation to the sanctification course, in that it spells out the overview, orchestration and the importance of the course. The theoretical usefulness of the document would be increased by developing more concretion on the nature of sanctification, such as paragraphs emphasizing the secularity of sanctification and relating it to resurgence and the Dark Night of the Soul as universal experiences of the journey of humanness. The course description section of the document dealing with the four aspects of sanctification relies on abstract images so that a more concise grounding there would increase its usefulness.

3. VALUE - Concrete usefulness

Practically, this document has limited use. As it stands, this document is not intended for use as a teaching manual for the sanctification course. Its primary value is that it contains the essential elements for an effective marketing brochure. It also gives an overview of the type of clientele the movement might approach in marketing the course. The contextual paragraphs, the poetry in the lecture 4X4's, and the course description, give images for short courses on sanctification.

4. IMPLEMENTATION - How use it; A timeline of when

Some Centrum PSU's are needed to pull together a comprehensive teaching manual, including 4x4x4 lecture constructs and more exact constructs for the seminars and conversations. Theoretical grounding needs to push (a) the secularity of the sanctification dynamic and (b) The relationship between sanctification, Dark Night of the Soul, and resurgence, both in this document and the manual. A timeline for careful strategic planning for coordinated pedagogical training of Religious House and auxiliary galaxy priors is indicated so that experimental courses can be held on a broad scale in the Winter 73-74 quarter, can take place in preparation for massive penetration in the spring 74 qtr.

1. COMPEND - The content of document 94, entitled the Practics of the Holy Life, or SSIHI-A is subsumed under Futuric Projects, Curriculum Expansion. It includes one construct, a statement of aim, three brainstorm (recommendations, implementation, and issues), and a bibliography. The lists from the brainstorms deal with 5 arenas: 1. the context for the course, (ie, focus on mission and ecumenical parish), 2. the relationship of the course to penetration and pedagogy, 3. structural indicatives out of the work of this PSU, 4. future relations of the movement to religious orders, and 5. relationship and other curriculum.
2. CRITIQUE - Basically, the PSU did build a construct for a course dealing with the major contradiction in Roman Catholic religious orders, loss of missional direction. It is a bare construct however, needing much work to get to the point of details necessary for actually teaching it and requires friendly pilot situations to ferret out address, flow, needed short courses, etc. Its avoidance of dealing directly with either internal life or theological issues seems wise, though there is some question as to whether there is adequate spirit life to sustain the amount of work envisioned and whether too much is being attempted in the time allotted.
3. VALUE - This course's practical implications are clearly seen in the enabling of the Religious orders of the Roman Catholic to be relevant to the 20th Century as "the Religious", which thus opens many avenues to enabling the masses of the populace. It is also crucial to the creation and work of the Ecumenical Parish, the concretion of primal community. And furthermore it is the course that gives concretion to "going global" in that Roman Catholic orders literally cover most of the earth.
4. IMPLEMENTATION - The work of this PSU is usable in 2 ways. 1. The course construct provides a good framework for further work to the point of lesson plans and pilot runs. 2. The sections on Recommendations, Implications, and Issues, if gestalted together and sifted through would state broadly the context for the course and the necessary Back-up Systems.

1. COMPEND - The document contains an initial research into ways in which Religious Orders can be released to participate in the Movement of the Spirit in the 20th Century. It lists contradictions and proposals and names Reimaging of Missional, Symbolic and Corporate Life as the main arenas of need. It suggests 5 proposals each with 4 sub-proposals, which deal with those arenas, and contrasts an analysis of existing problems with a vision of a revised order: It states that it is incomplete on an implementational net and recommends that an ecumenical group be set up to concretize and implement the proposals.
2. CRITIQUE - This document is based on the presupposition that the strategy of working with Roman Catholic and Anglican Orders will unblock a major contradiction for the Spirit Movement in dealing with those churches. This is the case only if this strategy is carried out in local, concrete parish situations. This document is a beginning analysis of the theoretical questions involved in using the gifts of the Movemental Order to serve the Roman Catholic Orders. The danger of this document is that it could "trick" you into thinking you could accomplish the aim through direct impact, whereas a tangential approach is definitely necessary.
3. VALUE - This document provides authorization for Movement training within Roman Catholic and Anglican Religious Orders. It authenticates the central arena of ecumenical relations as mission. It does the above not simply as a document, but in terms of its having been written ecumenically, using 20th Century methods, and in the context of speaking to the masses. It is practically helpful in its pointing directly to the depth issues being wrestled with by religious orders today. To some degree it can be seen as indicators of where the Roman Catholic Church as a whole is wrestling. These issues, briefly put are: Recovery of the spirit depths of life, a missional vision within a global context, methods for actualizing primal community at the parish level, and the re-imagining and story of the "religious".
4. IMPLEMENTATION - The Direct implementation of the proposals of this document should be avoided at this time. Rather, these proposals should be seen as strategic targets of reflective practical research arising out of corporate work in local missional arenas. The suggested steps would be to carefully select parishes (or other local situations) where the Movemental Order and specific Roman Catholic orders are engaged in corporate missional expenditure. Then a careful "evaluation" process be set up to clarify and make more effective the missional methodologies employed in the corporate labor. Formal courses and other methods parallel to these proposed here could then be constructed at the local level. These could be tested in controlled situations in other local situations where the particular Roman Catholic order and Movemental order had entered. Finally, tested models could be shared, re-tested and finalized across the Globe.

1. COMPEND - What is this arena about (subject and thesis)?

The 20th Century Church needs to recover the scriptures and the key to doing so is the method. The writer of the First Epistle of John lived in a time of resurgence and his struggles and teachings are relevant to our times. This manual provides a fresh method which makes John available to the church and promises the possibility of opening and grounding the scripture. It is designed to be used by non-PLC grads teaching non-PLC grads or non-RS-1 grads in large groups of 60-70.

2. CRITIQUE - Theoretical usefulness This document was created as a tool for the teaching of a 6 hour course on St. John, but does not give it a context in terms of where it would be used in a trng. journey model. Also the format is intellectually and imaginably unhelpful in giving the reader a grasp of what the course is and how it is to be used. The Rational and Existential Aim Chart gives an image of its purpose w/i itself, but not helpful in deciding strategically how & when to use it or the trng necessary to make it an effective course. The document pre-supposes grounding in the scriptures, i.e. mvmnt. trng. and if given to untrained, uncontextualized persons, could be used to perpetuate abstractions or transposing old irrelevancy to new
3. VALUE - Concrete usefulness irrelevancy. (catagorically)

Everyone needs the training provided by this course in dealing with the scriptures, including movement colleagues. This course can be used within the mvmnt. as a PLC follow-up tool or within local church galaxxies. It can also be used by experienced mvmnt teachers as a pre-penetration tool in many situations such as retreats, one day consults, and meetings of clergy. It also has the possibility of being passed on through clergy trained in the method to laity in their own churches.

4. IMPLEMENTATION - How use it; A timeline of when

In order to implement the use of First St. John course and commentary method the following steps need to be taken. The overall format of the course, leadership man. & participants man needs to be finally redone by top teachers before Sep. Then religious houses may use the course experimentally as a pre-recruitment strategy in order to determine its relevance to strategic recruitment. The one day course is to be implemented by Bishop Matthews as a training tool for clergy and a report formulated on the effects of it. It may be used as an experimental course for mvmnt. colleagues to critique its value and determine its use. By January, a complete form and the strategic value of the course and method should be determined and judgement on its use formulated.

1. COMPEND - What is this arena about (subject and thesis)?

The Document on Music and Decor pulls together the movement's wisdom in these two areas. Both music and decor are pulled through a common screen which presupposes they are both aspects of social art. They are both viewed in relation to the humanizing functions of expression, nurture, revolutionizing and transcendence. Both parts of the Music and Decor Document provide the theoretical context and briefly describe designs and formats and their possible creation.

2. CRITIQUE - Theoretical usefulness

The Music and Decor Document is mainly a philosophical statement and not an instruction manual. The 4 x 4's are a useful statement of the intent of both music and decor but offer no clear creation models. It illuminates the interrelatedness of music and decor and the cruciality of looking at them through the screen of social art forms.

3. VALUE - Concrete usefulness

The Music and Decor Document as a philosophical statement can be practically used as a movemental contexting tool for the arts. As lecture back-up material or study document this holds helpful wisdom for those in every aspect of the movement developing a music or decor rationale. It also can be used as a priorship training tool.

4. IMPLEMENTATION - How use it; A timeline of when

Immediate use of the Music and Decor Document could be as a study guide for Religious Houses in September, 1973, as they are developing decor rationale for the year. It might also be the spark to creating a much needed inclusive Songbook for movement use in the next few months. Inclusion of the content of this document either in study or lecture form in the Priorship Training School for the first week in September should be considered.

1. COMPEND - What is this arena about (subject and thesis)?

The Spirit Methods Manual represents a pulling together under one cover of one form of spirit methods: the conversations that the movement has developed and used over the past twenty years, including those introduced in Summer '73. These spirit conversations are grouped into four categories: the Art Form Conversations, including the Movie and the Scripture and News conversations; the New Religious Mode Conversations, including the NRM Journey Conversation, the Spirit Conversation (e.g., water), the Other World Visit, and the NRM Muse; the Scripture and Tradition conversations, including the Luke or Gospel Conversation, the Words of Jesus Conversation (Matthew), the Psalms Conversation, and the Devotional Literature Conversation (St. John of the Cross); and the Secular Transparency Conversations including the Song Conversation and the Sanctification Conversation. The manual also includes a very brief appended discussion of other spirit methods such as corporate and solitary exercises and Cabaret with references. The manual presupposes that as a Movement we have the wisdom we need in this arena and intends to pull that wisdom together in a common form.

2. CRITIQUE - Theoretical usefulness

This document is a comprehensive practical tool for Movement use. Its primary need is for polishing in order to avoid perpetuation of any misunderstandings of particular methods. The manual represents our best wisdom for the most part, but a small group of Order elders need to insure that this is true throughout. For example, the work on the Breakfast Scripture and News Conversations presents too many alternatives relative to holding the value of Movement commonality and could be more helpful in clarifying the dynamic of those conversations.

3. VALUE - Concrete usefulness

This manual is a highly practical and valueable resource for training the priorship of the Movement. It is organized in a way to allow one to grasp the different aims and intents of the different conversation methods and makes a large stride toward commonizing these methods for the Movement. This manual is also a valueable practical tool for preparing to do any of these conversations.

4. IMPLEMENTATION - How use it; a timeline of when

During the month of August two or three Order elders need to polish the document so that it can be made available and used in training the priors in the Advanced Priorship Training School. A one-page set of guidelines for the use of the various conversations also needs to be created. The polished document should be made available to all Order members and to selected Movement leadership.

1. COMPEND - What is this arena about (subject and thesis)?

This document is a detailed breakdown of all aspects of an Odyssey, even to the point of the first articulation of a possible common format for a participant's manual. The overwhelming implicit consensus of the manual is that Odysseys are a crucial tool for journeying people to intensified spirit consciousness which results in a new awareness of their responsibility for the world. In this context, it seems that the Odyssey is an important method to be used in a time of Sanctification.

2. CRITIQUE - Theoretical usefulness

The basic gift of this document is its comprehensiveness, in that it provides a thorough checklist of practical enablement arenas and expands the college dynamic, which was minimally covered by the Summer '72 manual. The two basic arenas that need to be pushed are: 1) in stressing "sophistication" as a movement, we need to push the total impact of the course and prioritize our practice in that context; i.e. the practical tools and methods unique to an Odyssey must be done transparently, and not draw attention to themselves, and 2) the College dynamic is built on a spirit conversation type methodology and therefore explicitly dealing with the categories of Economic, Political, and Cultural appears to be a discontinuous dynamic which does not contribute to the participants journey through the NRM categories.

3. VALUE - Concrete usefulness

The primary value for this document is that it represents another giant step toward commonizing the Odyssey construct across the Movement. It represents an amplification and expansion of the Summer '72 manual, rather than a major shift. The NRM charts have been re-emphasized to make them the focal point of the Odyssey, which is congruous with our clarity that this course is an invaluable tool for making sacred the mundane, for awakening local man to the age of Sanctification.

4. IMPLEMENTATION - How use it; A timeline of when

In looking at the total manual this team has several suggestions for implementation of our continued experimentation with the Odyssey. In light of our having moved one step closer to consensus on a common Odyssey format with this manual, it is crucial at this time to begin to discern our common mind across the Continent in relation to the Odyssey. We would therefore recommend that we commonly use this manual for the Fall quarter only, on behalf of providing an objective reference for making the next step toward construct consensus. There would then need to be another Odyssey PSU at the prior's meeting in December that would, on the basis of one quarter's worth of common experimenting with the same construct, make further recommendations for our future use of the Odyssey, moving toward a globally common Odyssey construct. Part of this commonality would be greatly facilitated by the mass publishing of a course packet including the guru and participant manuals which would be sent from Base Centrum to each Odyssey during the Fall quarter.

1. COMPEND - What is this arena about (subject and thesis)? The thesis of this document is that "Going Areal" by specific concrete steps is the key to bridging the gap and holding the creative tension between the indicative of a global context and local actualization of structures for human care. To intensify this care as well as to realize the concretions of the Global Spirit Movement it is crucial that "Going Areal" occur by January, 1974. Two models are required: one that will actualize the already penetrated 18 areas and one to intensify and symbolize the other 36 as they move to perform the missional functions of "Comprehensive Awakening, Common Spirit, Local-Global Coordination and Servanthood Polity."
2. CRITIQUE - Theoretical usefulness . This document clearly states its assigned arena in the articulation of the global/local link as the areal dynamic and sets the context for building common models through concrete timelines. The document is particularly useful as it spells out, with the T/L it suggests, the basic guidelines and objectives of those events, though these seem too rushed relative to thinking through implications of already existing movement structures, i.e., guardians, assignments, finances. Of great value to any further areal planning is a statement of the current number of Religious Houses according to continents. Clear insights as to the functioning of the areal dynamics and the creation of the myth and song is helpful in imaging an areal focus.
3. VALUE - Concrete usefulness The practical usefulness of this document is that it is the guide for the practices of going areal. The document gives the areal events, contexts and the agenda as to how preparation for initiation of Ecumenical Parishes needs to be done. Also, an imaginal Yearly Movement Timeline is given which delineates movemental structures on an Areal basis and can be used as a Board of Directors Council in September and for Local Church Galaxy meetings. The Song, when taught to a group of colleagues, Regional, Metro, Local Church, or Religious House members, forms movemental order consciousness, rehearses global gridding and gives global vision.
4. IMPLEMENTATION - How use it; A timeline of when - We suggest that the timeline include a thorough critique by representative Priors during the first week in August, with particular attention to two events: 1) Is the Areal Leaders Meeting in August feasible considering immediate missional demands in local situations and the delayed return of priors from other continents? 2) What is the context for the Areal Guardian Meeting; we suggest that such a meeting be held within the context of the Continental meeting in October.

1. **COMPEND** - This document is a theoretical design and construct for a three-session preaching mission, with lecture 4x4's and rationale. The intent of the Preaching Mission as spelled out by the document is to be an experimental mass awakening tool to impact community-wide gatherings primarily thru the local church. As such it is a singular event which secularizes in resurgent style the content of Document 1: Declaration of the Spirit Movement; New World, New Man, New Church.
2. **CRITIQUE** - The critique of this document is that certain areas need to be more clear. The fundamental issue is held in the question: "Is this a preaching mission or a lecture series?" Further clarification is necessary relative to the journey to be taken over the 3 days and for each evening as a complete session. There are no overall images relative to planning who is the audience, where it will take place, and what are we out to have the audience experience. The images of the 4x4s need to be refined and made into 4 separate 4x4s to reach the religious-secular as a whole, suburban, rural, and inner city audiences. Lectures need to be polished and free of jargon and the language simplified relative to the audience and location.
3. **VALUE** - The practical usefulness and value of Preaching Mission can be seen in three activities-arenas: 1. ITI 2. Galaxy 3. Denominational pastors. First, Preaching Mission is a popular preaching format which ITI grads take back home and use. Second, Preaching Mission is an intellectual common ground which draws together the four galaxy congregations and replicates new galaxies. Third, Preaching Mission is a first step for hesitant local pastors and an objective tool for local pastors who need help with the study life of their congregation.
4. **IMPLEMENTATION** - Implementation of the Preaching Mission in the first instance is for mass awakening only. Once that is said, it is felt this proposed experiment should be carefully controlled and initially presented in a variety of situations where structures (e.g. Galaxy) already exist for feedback. After careful evaluation of fall quarter feedback, experimentation should continue in a given geographic area pushing for complete coverage. The Religious Houses would be the feedback structure for winter quarter's continued evaluation and refinement. Experimentation in the spring should be carried out globally in strategic locations (e.g. where regional colleagues could provide local enablement). The year's evaluation and the future of the Preaching Mission would be determined by a Summer '74 PSU.

	FALL		WINTER		SPRING		SUMMER
Image	Controlled	E &	Controlled	E &	Anywhere	E	Evaluation
	Experimentation/Various Situations	V A T L R	Mass Awakening Areal Blitz	V A T L R		V	
	Local: Pastors and Church Boards	U A A I T N	Regional Church Hierarchy	U A A I T N		U A T	
Auth- oriza- tion	Multiple Galactic Geo-Social Settings	I I O N N G	One Geograph- Geographically Delimited	I I O N N G	Mass Authorization (475 Riverside)	I A T	Penetration Designs--Every Local Community
Loca- tion					Strategic Global	I O N	Training Models

COMPEND

This paper is about Establishment Cultivation in terms of: general need, who are the top level of the establishment in North America, personal contacts with establishment leaders, and the E. I. story. We have been pushed to establishment cultivation by our turn to the globe, the secular, and the masses. We have found an encouraging willingness on the part of the establishment to support the movement in various ways and degrees. This is born out of a growing concern in the establishment for global society and a sense of urgency and commitment to maintain structures of care in the midst of radical change. We have a sufficiency of personal contacts with establishment leaders, but this data is so dispersed as to be unavailable to the movement when needed. The questions facing us are: How to cultivate the establishment and How to create the stories to release the resources and the authorization of the establishment.

CRITIQUE

This document clearly states the need for a common cultivation model that can be used effectively by the self-conscious movement. The statements on trends, contradictions, objectives and issues are useful for promoting more commonness in this arena, for developing a comprehensive structural plan, and for developing areal strategies. Specific recommendations for moving in these directions are few, however, and it is not clear how the survey data reported is related to developing a common model. Since there is no outline for the comprehensive plan, it is difficult to evaluate the specific recommendations that are made.

PRACTICAL VALUES

The major value of this document is that it will increase movemental awareness of the need for a common cultivation model. A second value is that the E. I. story 4x4x4 can be used to build a common story for cultivating establishment contacts.

IMPLEMENTATION

The document provides a starting point for creating a PSU to build a comprehensive structural plan for establishment cultivation, which would include forms for screening and recording data on establishment contacts.

1. COMPEND - The church has weathered the "storm" (Period of experimentation and testing). The clergy has been released to stand once again in the tradition of the church. Thus the shift in the PLC proposed here is out to enable the clergy to appropriate being that transformed man by creating the context for a disciplined corporate life and by providing the methodological training in tactical renewal in relationship to the depth human problem. The initial part of this document provides a spirit analysis of the clergy which preserves the theoretical suppositions for the change.
2. CRITIQUE - The great value of this new PLC construct is its releasing of spirit depth. The emphasis on liturgy and training is a method for a profound recovery of the clergyman's heritage. The construct takes the particular concretion of the congregation and pushes it toward a transformed congregation in mission. The intent of collegiality is to deliver the tools of the course as tools to the clergyman. The deep question we have to this PLC design is this: can you effectively deal with the particularities of worship, study, and discipline without first setting a context of the overall sociological contradiction - i.e. the imbalance - and the global missional vision? The second issue of concern is in controlling the introduction of spirit methods, lest they be prematurely experimented with as tools. The new PLC format deals with the resurgent times but needs to be thought through further at the point of the journey of the participants.
3. VALUE - The analysis is a screen the thrust of the course which can be used in clergy recruitment. The course with concrete lectures and workshops give a workable first ballon to bounce against.
4. IMPLEMENTATION - This PLC construct needs to be reviewed by Fall quarter PSU's in order to integrate the dynamics of the local church model (cadre, congregation, guild) with the components of the bug model. We would recommend incorporating the research articulating the role of the congregation in society and direct feed back from third year congregations in the ICX.

1. COMPEND

The Advanced Priorship Training School Documents (120 and 125) outline the design, rational objectives, and existential aims of the Advanced priorship Training School. The documents propose a 5-Day Priorship Training Experience based on the theoretics of priorship from movemental common memory, edge work on sanctification, and role reflection. The Design spends 4 days on theoretical aspects of priorship and edge sanctification research, and concludes with a 5th day of concrete practical issues from the structural arenas in which the participant has been or will be assigned.

2. CRITIQUE

The documents outline a concrete design and proposed content for an Advanced Priorship Training School. They pull together multiple values and objectives and draw their content from a broad scope of movement wisdom. Therefore they at least give concrete catalyzation to the idea of a comparable structure for priorship assignment that pedagogy is for teaching assignments-namely the rehearsal of common memory and methodology. The proposed design and suggested content seem to remain unclear in several areas which would suggest refinement rather than basic rewriting. The unclarified issues are:

1. Who is target population?--current assigned priorship
 - new interns
 - cross section of order
 - new personnel to be assigned priors
 - cross section of movement
2. What geographic coordinate is this targeted for?
 - *-global -region
 - continental -metro
 - area -house
3. What is the relationship of this to other order movement training experience?
4. How does it hold the tension between priorship as leader and servant?
5. How does it hold the tension between priorship as a dynamic and as an assigned role?
6. Are 2 levels of priorship school needed?

3. VALUE

The value of these documents are that they outline a concrete practical pilot project which would be implemented as soon as desired.

4. IMPLEMENTATION

We would recommend that:

1. The present design by implemented in August/September when House Priors return to centrum.
2. That 2nd and 3rd Priors be pulled-in for the experience where possible.
3. Persons designated for priorship assignment at Centrum or House for first time be included.
4. We recommend that 6-8 entrum priors including some with past House priorship experience be assigned now to refine and prepare for the teaching of this construct in the August/Sept. Council.
5. We recommend that the construct be worked on for polish and repeated in Spring at an areal level for those projected as priorship for the following Fall.
6. That a second construct be worked out for an Academy supplement to serve as a basic priorship training experience.

I. Subject and Thesis

The University 13 project is a form for the imaginal empowerment of local man for the sake of creating the new society and creating post-modern man. University 13 is a demonstration of the fact that depth human wisdom can be made available to capable individuals who have been excluded from an authentic liberal arts education either through occupational or professional specialization or through economic, political or cultural exclusion. The University 13 project proposes to demonstrate the possibility of releasing the creative engagement of local man in his situation whereas traditional educational experiments have only removed him from his community or his socio-economic status. University 13 is a 13-week exposure to the depths of cultural wisdom, to the indicative of another culture and to the creation of social impact forms.

II. Critique--Theoretical Usefulness

The University 13 Prospectus is theoretically usefull in clearly stating the contradiction of education with the direction needed to go. The curriculum gives methods and a context for creating a Global/Local Man. In relationship to the involvement of students, corporations and communities to sell this project, we need to say how this is helpful to the kinds of credentials you can get. What kind of follow-up and sustaining structure will be needed at the end of the 13 weeks?

III. Value--Practical Usefulness

The practical value of the University 13 experiment can be seen from a number of perspectives. It can be used for the remotivation of high school and college students. Local community leadership will find the experiment critical to knowledgeable participation in the community reformulation process. It will also be useful as vocational training and remotivation for corporateness. This would be a prime marketing strategy.

IV. Implementation --How to use and timeline.

The document is primarily written as a prospectus to be used in making a proposal for funding. Outside of this intent, it would be used by the Movement as the framework for making practical plans for setting up University 13. It appears that the first appearance of University 13 would be a pilot project run by the Movement, essentially as an educational experiment. Due to the great amount of preparation and troops involved. Fall of '74 appears to be the first practical date.

1. COMPEND - It is recommended that a practical research/liason group for work with Roman Catholic Orders be established. A number of arenas of research are suggested particularly in terms of relating the movemental orders, research work to that done in Vatican II. Also included are several notes on the necessary style when co-operating with Roman Catholics, as well as protocol recommendations for handling particular areas of sensitivity.

2. CRITIQUE - The document on Roman Catholic liason assumed the theoretical value of its work. It lacked an overall statement in regards to its necessity for either the spirit movement or the Roman Catholic Church. It pointed to some general beginning areas of research but it needs to be more specific.

3. VALUE - This brief document provides a starting place, a jumping off point for more detailed specific research on the Movemental Order's concrete relation with the Roman Catholic Church. It is best seen as giving permission to begin exploration of specific liason tactics. The recommendations numbered 6-9, outline general arenas of research, numbers 10, 11, 13, more specific arenas. The notes on "Protocol Sensitivity" provide the beginning point for a practical "do's and don'ts" list.

4. IMPLEMENTATION - The recommendation of this document can and should be quickly and simply implemented. The first task would be to write a brief contextual document which would state clearly the situations and need within the Movemental Orders to which this consult was speaking. Then a specific implementation timeline/battleplan with particular events and happenings be created which would actualize a series of specific goals, related to overall Movemental Order missional goals.

1. COMPEND - What is this arena about (subject and thesis)?

The mass awakening tool for local man is here, it's called the LENS Course. The subject of thesis of the LENS Marketing strategy describes the system of course sponsorship. It explains how to catalyze an existing network in a given city or area. It talks about separating the various audiences ie; business and government for course continuity. The LENS Marketing strategy highlights the important first steps in recruiting a course. The practical issues it deals with are necessary for the creation of a successful happening in and through the businessmen.

2. CRITIQUE - Theoretical usefulness

The strong point in the LENS Marketing strategy is that it is based on using existing networks in a particular community. It implies that movemental resources would not be consumed in recruiting for LENS Courses. The key is gaining the sponsorship of groups or individuals to fill the course. This indicates the new trend in which recruitment is taking which implies the creation of new stories to gain sponsorship. The LENS Marketing strategy is a sign of the new shift occurring in the Movement relative to the turn to the world.

3. VALUE - Concrete usefulness

It is necessary that all those who are invited to attend LENS Course be supplied with the materials. The LENS is so useful if proper persons could be gathered at a LENS meeting twice a week for businessmen and government officials. The course can be marketed by inviting or visiting groups of people and giving them an idea how they can help to improve their relations with other people of the Globe. With proper materials and complete compiled records given to participants of the LENS Course more attendance can be produced in the future.

4. IMPLEMENTATION - How use it; A timeline of when

The LENS Marketing Document can be used by a catalytic group of LENS grads and the Religious House prior to lay out the strategies for marketing a course. The marketing procedures should start 8 to 13 weeks before the course is scheduled. First, an initial list of sponsors is brainstormed and contacted. Then from the contacts, a final list of sponsors, and associates sponsors is drawn up and contacted. Then systematic contacting can be made according to priorities of the final list. Majuro LENS courses should be made during June to September of every year. Philippines LENS courses should be held March to June every weekend and every year.

On the West Coast LENS should be held in January of the winter quarter. It should be recruited 8 to 13 weeks previous to the week II date. Thereafter it should be taught in the first months of each quarter so as to give an opportunity to grads to participate in the following RS-I courses.

Order Council
August 1973

July 31, 1973

SYNOPSIS OF SUMMER 73 #140
UPTOWN 5 DOCUMENT

COMPEND: Demonstrating the ecumenical parish
Uptown 5 is a strategic illustration of that social vision wherein local or primal community, rising out of the new secular myth, assumes responsibility for the economic, cultural, and political dimensions of its life for the sake of being a sign of possibility to the world. Utilizing the revolutionary philosophy of creating structural change to allow local man global participation in building his community for the sake of all, coupled with the requirement of creating a new stance toward life through the use of symbols, Uptown 5 posits itself as a practical model ready for duplication.

CRITIQUE:

The Uptown 5 document, with its focus on the actual dynamical relations of movemental structures (ie: 5th city, LCX, guild, religious house) provide a key for identifying those already present dynamics in order to give them form. By laying out in some detail the signs and events raised in the community during July, it reveals the here-and-now possibility of the ecumenical parish. The variety and scope of tactical activity described suggest an implicit operating rationale which now needs to be articulated so that the story of the birth of a parish can be told across the movement. While the intent of this document was to diagram a four-week happening, its "foundational fabric" statement could well be pulled through the presuppositions and principles laid out in the Summer 73 Ecumenical Parish document to ground that theoretical frame.

VALUE:

The document is a witness to the possibility of breaking movemental inertia wherever it is manifested in a galaxy or metro and points to the possibility and method by which a guild, galaxy, and ecumenical parish can be started quickly all at once by growing on the work of each other. It is furthermore useful as a training construct for initial parish involvement of the local church experiment by providing a detailed description of practical procedures for implementing community awakening, the performance of which in this particular context trains churchmen imaginally and methodologically to be guildsmen. It further provides a dynamical screen for the implementation of the LCX parish tactics and identification of existing parish structures the tactics would be directed toward. The document also pulls together a new story of the movement that relates all the dynamics of LCX, 5th city, ecumenical parish, and guild giving a new focus to the past 20 years and the next 20 years and restating the movement dynamic in terms of local sociological practicality.

IMPLICATIONS:

The document needs to be used to imaginally context the LCX with the practical visions of the future in the arena of tactical actualization. It can also be used for discovering areas of practical training needs of the movement and order which would be part of the building of a new basic training school for December, 1973. We now need to produce a rational construct for the Uptown 5 model in relation to the practical implementation models from the Research Assembly's work so that the two thrusts become one. Beginning in the fall, each metro will be gridded to the parish level with detailed geo-social grids of target parishes, initial authorization solicited, and intensive course recruitment carried out in those target parishes.