

10 COMMON PRINCIPLES OF THE RELIGIOUS HOUSE	10 PRINCIPLES OF COMMUNITY	10 PRINCIPLES OF PRESENCE	10 PRINCIPLES OF POLITY	10 PRINCIPLES OF JOURNEY	10 PRINCIPLES OF SYMBOLS			
	10 PRINCIPLES OF LEADERSHIP	10 PRINCIPLES OF LEADERSHIP	10 PRINCIPLES OF STANCE	10 PRINCIPLES OF TRAINING	10 PRINCIPLES OF MEMORY	10 PRINCIPLES OF STRUCTURES		
	10 PRINCIPLES OF CORPORATENESS	10 PRINCIPLES OF CORPORATENESS	10 PRINCIPLES OF DISCIPLINE	10 PRINCIPLES OF TIME/SPACE	10 PRINCIPLES OF MANAGEMENT	10 PRINCIPLES OF REG/METRO HOUSES		
	10 PRINCIPLES OF SERVANTHOOD	10 PRINCIPLES OF SERVANTHOOD	10 PRINCIPLES OF PENETRATION	10 PRINCIPLES OF FORMULATION	10 PRINCIPLES OF RES./DEM.	10 PRINCIPLES OF CULTIVATION		

ARENAS OF RELIGIOUS HOUSE COMMONALITY
Establishing and Nurturing Community

1. A House does not start with less than 10 adults and aims for no less than 50 within the first year.
2. Intern recruitment is proportional to intensity of penetration and formulation.
3. Create context for intern training and structures for allowing people to seriously consider interning as part of their vocational engagement in the reconstruction of the church.
4. Mythology that images the election to win is key.
5. Passion of priory is key to victory.
6. Prior's task is to build, be and symbolize the consensus for House in the tension of global context-local autonomy.
7. The history-long world-wide demand is the only context out of which we operate as an Order.
8. Care is structural and means doing the homework to transform structures into spirit happenings, thereby avoiding one to one care.
9. Symbolic consideration is honored over the practical.
10. What is necessary, not what is possible.

A. Presence of House

1. Care is structural and means doing the homework to transform structures into spirit happenings, thereby avoiding one to one care.
2. Training all colleagues in the New Religious Mode is crucial and also consistency and regular use of spirit exercises.
3. Always deal with issues out of the most comprehensive and long-range vision, thereby avoiding acting out of immediacies.
4. Socratically evoke operational images that allow people to deal with their situation, thereby avoiding endless talking about the situation.
5. The religious house is the resource of all movement wisdom, including intellectual, social and religious methods.
6. Religious house is the exemplar of the congregation of the future, namely the sign of corporate disciplined mission.
7. The house is symbolic presence of global order, the edge experimenters and researchers on behalf of regional colleagues.
8. The basic missional thrust is formulation on behalf of building the eumencial parish.
9. The house sees that the symbolic consideration is always honored over the practical.
10. The history-long world-wide demand is the only context out of which we operate as an Order.

B. Dynamics of Polity

1. Priors task is to build, be and symbolize the consensus for the House in the tension of the global context and local autonomy.
2. Rehearse the Movement's history.
3. Authentic decision is grounded in spirit deeps.
4. Experiment is on behalf of the future shape of the local church.
5. Ecclesiola brings to self-consciousness the spirit journey of the primal community.
6. The power is in the middle of the table.
7. Stating consensus is articulating the group's destiny.
8. Collegium time facilitates total House participation.
9. Create consensus out of the perpetual missional stew.
10. Decisions actually are made before symbolized by the prior.

ARENAS OF RELIGIOUS HOUSE COMMONALITY
Establishing and Nurturing Community

C. Journey of Classes

1. Missional care for interns is dealt with in the context of task and corporate care structures.
2. Elder is one who broods over comprehensive and future all the time and grounds that in articulations next miracle demands.
3. A house does not start with less than 10 adults and aims for no less than 50 within one year.
4. Intern recruitment is proportional to intensity of penetration and formulation.
5. Upon arrival decide who your interns are and go get them.
6. Create context for intern training and structures for allowing people to seriously consider interning as part of their vocational engagement in the reconstruction of the local church/
7. The prior constantly creates images of stylistic possibilities for all fellows.
8. Elder presents stance of total commitment as the sanctified man.
9. Enabling prowess in pedagogical skills, model building, spirit methods is priority throughout whole year.
10. Fellows are informally or structurally consulted as part of the extended priorship relative to his global assignment.

D. Commonality of Symbols

1. Symbolic life is only for the mission.
2. The prior blocks defeatism with his own body, embodying the style of accomplishing the impossible.
3. Mythology that images the election to win is key.
4. Daily office and House church are the most important activities of a House.
5. The House is sheer symbol.
6. Symbols of global order are displayed.
7. Assure continued consciousness of innocent suffering.
8. Passion of priory is key to victory.
9. Common constructs need to be held across global houses.
10. What is necessary, not what is possible.

ARENAS OF RELIGIOUS HOUSE COMMONALITY
Establishing and Nurturing Community

I. A. PRESENCE OF RELIGIOUS HOUSE

Context for Mission

1. Develop and train everyman as a potential colleague.
2. Guard the symbolic.
3. Systematic revolutionary planning on a 40 year context.
4. Vision sustains the mission.
5. Promote spiritual maturity.
6. Effectiveness, not efficiency.
7. All resources for the mission.
8. Always ask: "What is necessary in the global context?"
9. Stand within the historical church.
10. Primary mission is to build the earth.

Functional Image of the Religious House

11. Religious House is the global glue of the Movement.
12. Religious House is a resource center for the common memory of the movement.
13. Religious House is a dynamic of spirit care.
14. Religious House is the paradigm of authentic christian community.
15. Religious House is the sign of radical vocation, always shows up with its model prepared.
16. Religious House is a priorship training center.
17. Religious House is a vanguard of local mission.
18. Religious House is a servant of the church.
19. Religious House is secular/religious.
20. Religious House is style of revolutionary fastidiousness.

Religious House in relation to the Region

21. House decides the form of its servanthood bout of a global context grounded in the particularity of the situation.
22. House symbolizes global commonality and fellowship.
23. House calls into being the entire Order.
24. House demonstrates the style of disciplined corporateness.
25. House takes responsibility for Region;
26. House calls forth regional leadership.
27. House spiritizes the Region.
28. House is financially self-supporting and enables financial participation of Region in local and global Movement.
29. House is part of regional dynamic.
30. House formulates Region for sake of penetration and future ecumenical parish.

Spirit Catalysis

31. Care is structural, not one to one.
32. Ground in historical church by re-engaging in the local church.
33. Address colleague at spirit block.
34. Use symbols, worship and singing.
35. Context and occasion spirit happening in every activity.
36. Train in New Religious Mode and spirit methods.
37. Always push the comprehensive vision beyond the possible.

ARENAS OF RELIGIOUS HOUSE COMMONALITY
Establishing and Nurturing Community

38. Every man is on a spirit journey.
39. Ground theoretical in existential and sociological concretions.
40. Relate through Socratic understanding of evoking life wisdom rather than imposing it.

B. DYNAMICS OF POLITY

Contexting Polity

1. All decisions belong to all the people.
2. Consider the 1000 year precedent being created.
3. Consult with whole Order on decision, i.e. Imaginary phone call.
4. Global context; local autonomy.
5. Power in the middle of the table.
6. Always protect symbolic roles.
7. Prior of house is finally responsible.
8. Polity flows out of missional decision.
9. Decisions actually are made before symbolized by prior.
10. Rehearse quarterly existing Panchayat guideline.

Effective Collegium

11. Constantly reforge consensus out of the perpetual missional stew.
12. Operate out of a quarterly rationale consensed on by whole house.
13. Maintain common order memory, i.e., edge centrum papers, etc.
14. Rehearse the Movement's historical strategies: contextual re-education., structural reformulation, spirit remotivation.
15. Be sensitive to spirit deeps in the group which is forming a consensus and act out of that sensitivity.
16. Significance of decisions is empowered by intentionality: on time, etc.
17. Collegium time facilitates total House participation.
18. Strategically involve House leadership other than the prior, in sensing after House present consensus.
19. Intentional preparation and missional brooding is utterly necessary.
20. Futuric visioning pushes House beyond immediate demands.

Ecclesiola Life

21. Experience on behalf of Future form of the local church.
22. Ecclesiola is the dynamic of college, seminary and sodality pushing the Order's intellectual, religious and social edges.
23. Priordhip dynamic is utterly responsible for spirit depth of the ecclesiola.
24. Ecclesiola demands a guru style that transparentizes everything.
25. Everyone's there.
26. Anchors solitary religious practice.
27. The celebrative event of Week I.
28. Operates out of common order quarterly plan.
29. Ecclesiola is a drama; the creation of space and time for spirit growth.
30. Ecclesiola brings to self -consciousness the corporate spirit journey of the Movement.

ARENAS OF RELIGIOUS HOUSE COMMONALITY
Establishing and Nurturing Community

Enabling Consensus

31. Prior's task is to build, be and symbolize the consensus for the House.
32. Prior holds group before the vision of the total mission.
33. Prior provides comprehensive context for particular issues.
34. Prior always broods ahead and has model.
35. Prior ensures participation by drawing on all wisdom to get mind of group.
36. House gestalts data commonly.
37. Anyone can state the consensus.
38. Symbolize decisions for the whole House.
39. Consensus is stating what is necessary for the mission.
40. Stating the consensus is articulating the group destiny.

RELIGIOUS HOUSE PRIORS
NORTH AMERICA

March 1973
R-27
1st Draft

Establishing + Nurturing ARENAS OF RELIGIOUS HOUSE COMMONALITY
~~Principles of Leadership Community~~
Journey of Classes

6

II.

1. Trust the Order structures as journey vehicle (intern journey).
2. Constant brooding over the comprehensive and future all the time (elders' stance)
3. Share Order memory and speak as the Order (elders' stance).
4. Constant contexting of symbolic life as key (intern journey).
5. Make clear that they are on global assignment and should be ready to move at any time (fellow's journey).
6. Operate out of a stance of radical servant (elders' stance).
7. A fellow is one who is automatically on a journey to first prior (fellow's jrnny).
8. Corporateness is all that sustains an intern; keep him in the structures (I.J.).
9. Hold the vision of the global movement (intern's journey).
10. Constant rehearsal of symbols and myths (elder's stance).

ARENAS OF RELIGIOUS HOUSE COMMONALITY
Establishing + Nurturing Principles of Leadership Community

Intern Recruiting and Receiving

1. A House doesn't begin with less than 10 adults and aims for no less than 50% within a year.
2. Upon arrival immediately decide on interns and go and get them.
3. Intern recruitment is proportionate to penetration and formulation.
4. Create context for intern training and structures for allowing people to seriously consider this as part of their vocational training in the reconstruction of the Church.
5. Internship must be a "no condition" decision except in situations where it is necessary to do whatever it takes.
6. Context internship as a one year decision.
7. Give full context before getting an intern's decision, but when necessary get the decision with a minimum context and work out the details later.
8. Ritualize intern beginning at House Church.
9. Internship is not for dealing with special problems.
10. Don't say no to anybody, but don't receive intership of recent 91 yr) marriage separations or divorces.

Journey of Intern

11. Missional care of interns is dealt with in the context of the task and the corporate structures.
12. Enabling prowess in pedagogical skills (model building and spirit methods is priority) through whole year.
13. Continual contexting of symbolic life is grounded in every symbolic event being a happening.
14. Hold vision of global movement.
15. Hold authentic accountability and absolution for all assignments.
16. Don't ask him to make a decision he can't say "yes" to.
17. All time is assigned time.
18. Always first deal through indirection.
19. Patiently create the necessary sign of poverty symbolized in the family's stipend.
20. Assign him to what you've decided he's capable of--not to what his capability tells him.

Fellow's Journey

21. Make him clear that he is under global assignment and should be ready to move to a different assignment tomorrow.

8

Fellow's Journey (cont.)

22. Basic task is to assume responsibility for everything.
23. Fellow is automatically one who is on a journey to first Prior.
24. The Prior constantly creates images of stylistic possibility for all fellows.
25. Keep a missional edge before them as their responsibility.
26. Large regional responsibility.
27. Informally or structurally consulted as part of extended Priorship relative to his global priorship assignment.
28. Listen to them--then push their own wisdom.
29. Timeline to becoming a second teacher.
30. Reflect on journey of others.

Inventing the Stance of the Elder

31. One who broods over comprehensive and the future all the time and grounds that in articulating the next miracle demanded.
32. Presents the stance of total commitment as the sanctified man.
33. Constantly rehearses and keeps his symbols and myths before him.
34. Orders internal life and functions invisibly so that external mission can consume the passion of the House.
35. Operates out of the stance of radical servant in any role.
36. Shares order memory and speaks as the Order.
37. Broods carefully over practical vision of possibility for all in his charge and prayerfully designs their journey.
38. Visions out in front of the group; anticipates crisis.
39. Articulates the consensus of the body.
40. Asks self, "What 1,000 year precedent am I setting?"

ARENAS OF R. H. COMMONALITY

~~PRINCIPLES OF LEADERSHIP~~ COMMONALITY OF SYMBOLS

I. D JOURNEY -Symbolizing Global Commonness

1. Forty-year timeline has to be context for all planning.
2. Local priorities are always weighed ever against global priorities.
3. Daily Office will be held regularly in every R. H.
4. Commonly consensed on grids from global to local parish has to be burned into the memory of every house member.
5. Symbols of global order will be displayed in every R. H.
(54 area, Iron Cross, etc.)
6. Global Order report will be read at every House Church.
7. Chicago Symbolic Centrum is nexus of Global Movement.
8. Common constructs for major symbolic events will be followed in every R. H.
9. Common awareness is created by global reporting of edge life of movement, order, church,
10. The basic common economic model will be followed in all houses.

I. D 2 Corporate/Solitary Symbolic Life

1. Symbolic life is only for the Mission.
2. The House is sheer symbol.
3. Daily Office and House Church are the most important activities of a House.
4. Accountability/absolution daily, weekly, quarterly, yearly, every four years.
5. Ritualize every dimension of House's life.
6. The House guards the symbolic.
7. Space, time and assignments are primary symbols.
8. Fastidiousness is next to Godliness.
9. All Houses have and use common Solitary Office formats.
10. Solitary time not a luxury, but a necessity.

I. D 3 Symbols of Commonality

1. The prior blocks defeatism with his own body, refusing the failure mentality and embodies the style of accomplishing the impossible possibility.
2. Mythology, that images the election to win as the Warrior of God is the key to deep motivity and needs to tell the human movement regional quarterly and yearly mythologies, stories, slogans and rituals.
3. The House symbolizes its missional task by building a Battle Room with grids from the global to the local parish.
4. To radicalize the consciousness of responsibility it is necessary ~~deemed~~ necessary to ground regularly local and global manifestations of innocent suffering.
5. To be the Word bearer in every situation, is the primary vocation of the House.
6. The R. H. corporately examines plans regularly for viability and priority relative to concretion, geography, members and training, under the guidance of the prior.
7. What is necessary is the only question asked, not what's possible.
8. Rehearse the Jesus story.
9. The House is to grasp itself as part of a world-wide/history-long dynamic as the intentional church.

I D 3 (continued) Symbols of Commonality
10. Celebrate every Victory!

I D 4 Discontinuous Month

1. Intensify Mission during discontinuous periods.
2. The next quarter is won during the discontinuous months.
3. The Fall is won in the Summer.
4. Common basic structures and rhythm forged for discontinuous periods.
5. Second prior accountable to battleplan forged before first prior leaves during discontinuous periods.
6. Reflection/planning to be intensified during discontinuous periods even as mission is intensified.
7. Continental priors' consensus reported to Houses during discontinuous periods.
8. Dramatize discontinuity.
9. Forging continental consensus in relationship to discontinuous months and Summer.
10. Use church year as underlying myth for discontinuous months.

PRINCIPLES OF RELIGIOUS HOUSE COMMONALITY

R-27

page

Lent

first draft

II. 10 Principles for Beckoning + Forming
Leadership

1. The prior enables the development of strong corporate vision and symbolizes it in decor.
2. Articulation of common memory is always response to need to unblock the present or future contradiction.
3. Building common memory has to do with programming a series of master images.
4. The prior relies primarily upon corporate occasions to build common memory thru direct and indirect teaching.
5. Dramatic obedience to daily office is key to the role of priorship.
6. The prior enables the discernment of contradictions manifested at every point in life and mission of the house as the clues to the demands of the future.
7. Create timeline to objectify metr-coordinator's participation in movement structures and events.
8. See that 2nd prior is present at occasions outside region that renews vision and context in order to rehearse decision to be 1st prior.
9. Weekly brooding of 2nd prior with 1st prior on state of mission of house and movement contexts the stretching of his responsibility beyond previous limits.
10. Contexting all assignments within the Religious House creates primal community.

II A. Principles of Stance

1. Dramatic obedience to Daily Office is key to the role of priorship.
2. Order memory rehearsal is essential for commonality of priorship stance.
3. Short courses are pointed toward mission, thus grounding issues in comprehensive, intentional and futuristic context.
4. Brooding is always a solitary and corporate exercise.
5. Brooding formulates models through use of pencil and paper; not reflections on good intentions.
6. A contradiction is always a spirit issue; always a social manifestation.
7. A contradiction is capable of being structural all dealt with.
8. The goal of dynamics of short courses is the creation of a new context.
9. Brooding is structured activity and a dimension of consciousness which calls forth comprehensive and gives a way of moving tactically.
10. A contradiction is manifested at every point in the life and mission and is acted out in negation of symbols, worship, time, assignments and priors.

II B. Training

1. Regular presence and participation in the life of the House by metro coord. is crucial for his journey.
2. Create T/L to objectify his participation in movement structures and events.
3. The Met. Coord. needs to demonstrate missional thrust of metro thru RS-1 recruitment and visitation ~~in~~ in and outside his own metro.
4. Enable 2nd prior to estab. role by push pedagogy and his decision to be prior.
5. 2nd prior present at occasions outside region that renews vision and context.
6. Weekly brooding with 1st prior on mission contexts stretching of his assign. beyond which he thought he could go.
7. Context all assignments in House.
8. Specific primary responsibility as to who is in charge must be clear to R.H.
9. Training requires maintaining a journey chart for all House members.
10. Every House member needs to be in formal pedagogy training every quarter.

II C. Common Memory

1. Assure that the memory developed of for futuristic consenses.
2. Rehearsal of comm. mem. of for unblocking a current contradiction.
3. Building common memory is programming a series of master images.
4. The prior continually sets and resets the context for all aspects of R.H. life.
5. The prior constantly reflects movt. edge and reports to House.
6. The prior designs all facets of R.H. to contribute to nature of Corp. memory.
7. The prior primarily relies upon corporate occasions to build common memory through direct and indirect teaching.
8. The prior establishes and rehearses to relation of region to global strategy.
9. The prior brings to consciousness the common methods and principles assumed in the on-going corporate life.
10. The prior makes available to the House necessary resources for develop. com. Mem

II D Participation in Structures

1. The prior enables development of strong corporate vision and symbolizes it in decoré.
2. The RH operates out of rubric of interchange parts: anyone can do any job.
3. The prior assigns a person to push beyond his edge.
4. Daily Office is the most important spirit exercise of the day.
5. The context sustains the power of a spirit exercise.
6. People falling out of symbolic life if first sign of trouble. once per/
7. Training plan needs to include RS-1 pedagogy, P.O. or teaching at least 1 qt.
8. Teaching RS-1 is a demonstration & exercise of corporateness crucial to tng.
9. Intentional decoré is a method which indirectly trains. 2
Training happens when a person is assigned an undesirable task at which he can win.

II. A. STANCE OF PRIORSHIP

CONTRADICTIONS

1. Always a spirit issue; always a social manifestation.
2. It is capable of being structurally dealt with.
3. Where is vision unclear.
4. Look for where mission is blocked, rather than how people are struggling personally.
5. Intuitive wisdom trusted.
6. Watch newest person in house for clues to contradictions.
7. Who has collapse?
8. Demonic trends articulated.
9. Probably is painful to your self image of your priorship
10. It will show up at every point in the life and mission. and is acted out in negation of symbols, worship time, assignments, priors.

SHORT COURSES

11. Short courses are pointed toward mission, thus grounding issues in comprehensive and future contest.
12. Goal of short courses is the creation of a new operating context.
13. Determine short course out of brooding on contradictions, not out of immediacy.
14. Frequent opportunities are structured into time design.
15. Indicative heals--ungrounded imperative kills.
16. Choose one who can bear it. (Your wife) when short course is intended for another.
17. Be ready to intrude at unexpected moment with necessary anger or indirect humorous comment.
18. Objectivity and repetition are key.
19. You have to prepare short courses.
20. Short courses rehearse common memory grounded in the word of Jesus Christ.

BROODING

21. Brooding as "Structured" activity and a dimension of corporateness.
22. Brood with paper and pencil
23. Brooding is wiser than action.
24. Brooding formulate models and not good intentions.
25. Brooding utilizes common memory and methods.
26. Always a solitary/corporate exercise.
27. Sets immediacies in context of long range patterns and master trends.
28. Done by injecting discontinuous content.
29. Keep wisdom focused on givenness of life, not moralisms.
30. Raise both practical questions and spirit issues.

DEVOTIONAL LIFE

31. Weekly time design includes time for devotional life.
32. Devotional life includes discontinuous time and celebration.
33. Order memory rehearsal is essential for priorship nurture.
34. Intentionalize your dialogue with meditative council--by silent telephone conv.
35. The recovery of devotional life is an exercise only in which the only thing that matters is your relationship to God.
36. Rehearse the dynamics of RS I regularly.
37. Use your personal space as symbol.
38. Total dramatic obedience to participation in daily office.
39. Brood on how to make every meeting a happening.
40. Intentionalize use of music and the edge of movement singing.

II.

B. Training in Roles

Training: Direct and Indirect

1. Set context for every assigned task.
2. Carefully select primary, secondary, and tertiary short courses for context.
3. Maintain journey charts for all members of House.
4. Intentional dress is training.
5. Have an operating image for every event.
6. Use Team meetings.
7. Formal pedagogy needs to be included every quarter.
8. E.G. structures teach adult priorship.
9. Structure in reflective times.
10. People should be stretched not protected.

2nd Prior Journey

11. Establish his priorship in eyes of R.H. and Region by doing briefing and coaching behind scenes inferring trust, and by seeing that he comes off.
12. Keep informed on all major battlefields even though he would be assigned area of responsibility that pushes him beyond where he thinks he can go.
13. Weekly brooding together on state and mission of house and region.
14. Enable theological clarity by accelerating pedagogy trip to at least a 2nd teacher to hold his own in region.
15. The 2nd prior is obedient, raises questions, and takes responsibility.
16. Yearly trip to Base for vision and the short course "he could be 1st prior at any moment" rehearses his journey to be 1st prior.
17. Objectify fact that 2nd prior is responsible for house while 1st prior away.
18. Quarter evaluation enables the sustaining contexts to be given by 1st prior.
19. The 2nd prior is the 2nd prior, and 1st prior wife is enabler.
20. 2nd prior needs training in Galaxy leadership.

Metro Coordinator Journey

21. Structure in regular occasions for presence and participation in R.H.
22. Weekly brooding sessions where House prior and Metro Coord. corporately decide the edge spirit issues and plans for metro.
23. Objectify through time line for his participation in Movement structures.
24. Regular RS-1 recruitment both in and out of metro.
25. Enable family journey, brood through blocks.
26. Push pedagogy journey and Regional teaching.
27. House accountability by regular phone calls.
28. Enable decore and solitary life, providing decore packets.
29. Symbolize his role at Regional gatherings and on regional brochure.
30. Provide resources and movement models that enable common movt. wisdom & Methods.

Enable Responsibility for All Roles

31. Every assignment worth giving needs a context.
32. Always make sure somebody is specifically in charge for accountability.
33. Evaluate performances periodically.
34. Use humor to abate detachment.
35. Assign discontinuous assignments for Weeks I and Weeks II.
36. Context role of participator as well as leader.
37. Deal with issues corporately.

38. Make assignments across Divisions and Teams.
39. You decide the mood of every group you are in.
40. Deal quickly with radical disobedience.

15

II. C. Embody the Order Development of Memory

Methods Rehearsal

1. Identify the contradiction.
2. Model building equals consensus building plus consensus: this is order polity.
3. Teaching is a life stance.
4. Begin with the long range.
5. Emphasize effectiveness over effectiveness.
6. Never assume context: set it.
7. Hold regular method/pedagogy training.
8. Begin with objective data and honor all insights.
9. Methods are contentless.
10. Acct/Absol is key to corporate life.

Regional Memory

11. Raise regional heroes.
12. Rehearse history at Regional Council and all key gatherings.
13. Put up regional grid at every opportunity.
14. Old history is glorious and news to continuously be rehearsed and rewritten screening out unhelpful images.
15. Make visual charts and time lines.
16. Rehearse global relatedness.
17. Keep history dynamic not static but related to future.
18. Ground movement history in secular history of region.
19. Establish ongoing archives with objective statistical records.
20. Use story to recreate the commitment of old burned out colleagues.

Common Memory

21. Maintain up to date file with comprehensive cat. system with fanatic in charge.
22. Each member takes own notes and maintains own files.
23. Have year/qt plan for common memory std and spread thru year. Use major documents annually (Bonhoeffer edge). Use Sept. Oct. March as emphasize month.
24. Bradden common memory studies to include galaxy and regional colleagues.
25. Relate common memory study to present edge; don't dwell on past; emphasize contribution to present mission.
26. Send all house member to courses at least one a qt. plus BTS and Academy.
27. Every situation is opportunity to short course com. memory. Have a common memory short course bank and use quotes and illustrations continually.
28. Broaden common memory context more important than specific studies.
29. Com. Mem. best developed thru corporate study, but materials may be hand outs.
30. Context new papers coming from Base then study corporately.

Common Models

31. Priors meetings weekly.
32. Rehearse common global/area strategies and priorities.
33. Build models focused on altering missional contradiction.
34. New common models reported from Priors council reviewed quarterly.
35. Distribute to all R.H. and Centrum local data and new printed models.
36. When in doubt, ~~which~~ check on what the consensed order model is.
37. Always check with your colleagues in House as anti prima donna = comes.
38. Our corporateness is our power.
39. Models constructed with clarity and imaginal power and available to House.
40. The model is the House consenses to be altered only with contraverting data.

II. D. PARTICIPATION IN STRUCTURES

PEDAGOGICAL TRAINING AND PROWESS

1. Training plan needs to include RS-I teaching, pedagogy or p. o. ing at least once per quarter.
2. Teaching RS-I is a demonstration and exercise of corporateness crucial to training.
3. Pedagogical stance reflects the decision to embody the Gospel...Teach by demonstration.
4. Enact all roles--All are crucial.
5. Recruiting is pedagogical training.
6. "Around the edges" critiquing of pedagogy in daily events is a way to intensify the training journey.
7. Pedagogy prowess is a key to priorship.
8. Rehearse the story that we are a teaching order.
9. Rehearse the story that everybdy is a teacher.
10. Background studies are essential.
11. Enable the development of a strong corporate vision and symbolize it in decor.
12. Operate out of the rubric of all parts are interchangeable ==anyone can do any job.
13. Always assign a person to push just beyond his edge.
14. Give key imaginal demands when contesting external mission-i.e. There are 6 RS-I's this quarter.
15. Lay out assignments in detail--step by step.
16. Systematically focus on prospects--geographic, congregational--rather than scattered calling.
17. Approach every task as seeing success in all things.
18. The focus of external mission is the local church.
19. Remember. You are in charge and responsible for all.
20. For send out on calls: "Don't come back until you have 6 registrations with money!"

EXTERNAL MISSION PROWESSSPIRIT EXERCISES

21. The daily office is most important spirit exercise of the dya.
22. The context sustains the power of a spirit exercise.
23. Everyone needs to be present for the symbolic life.
24. People falling out of symbolic life is first sign of trouble.
25. Songs reflect present mood and mood you want to create.
26. Spirit exercises require stance of serious nonchalance.
27. Push people to decide their saints and love them fanatically.
28. Special spirit exerciese intensify a particular missional thrust.
29. The Odyssey on regular gasis is the important Spirit Exercise.
30. Do a spirit edge workshop whenever necessary.

HIDDEN FORMS OF TRAINING

31. Intentional decor is a method of indirect training.
32. An indirect priorship training method is to ask, "What are you out ot have happen?"
- 33/ Corporate cleaning dramatizes the power of one delineated missional thrust.
34. Miracle story telling is a crucial part of the training of a Spirit Man.
35. Tribal resettlement is an important tool in training the spirit man to embody poverty.
36. Reflection on the stance, symbolic life level of participation, etc., in the 8-5 station is an important means of training.
37. Sudden assignments train people to operate out of intuition as well as rational prepatation.
38. A revolutionary response to crises affords an indirect form of training.
39. Training happens when a person is assigned to an undesirable task that he can win a
40. Note-taking trains people in care for colleagues wisdom.

THE TEN PRINCIPLES OF CORPORATENESS

1. The Symbolic always takes precedence over the Practical.
2. Accountability is consistently held for the sake of absolution.
3. Criteria of evaluation always focus on Effectiveness rather than efficiency.
4. All time and space are missionally assigned and are represented on corporate time and space designs.
5. The Order's self-understanding and global mission is held and symbolized in common decor.
6. Regular rehearsal of the global movement strategies and vision sustains the house in its particular missional thrust.
7. The objective care structures that care for the internal life release the house into full external missional participation.
8. Family stipends symbolize the economic discipline in which income is raised and assigned only in response to missional demands.
9. Global Corporateness is acted out in religious houses through common models informing every aspect of missional engagement.
10. Every House is self-supporting and solely accountable for its missional thrust, yet bears responsibility for the mission of the whole.

III - A The Ten Overall Principles of Discipline

1. The symbolic is the critical arena of our corporate life and always takes precedence over the practical.
2. Symbolic and specific accountability/absolution are done consistently in order to objective judgement and mercy for the sake of the future.
3. The evaluation of a task is relative to effectiveness, not efficiency.
4. The team prior is responsible for every function to which the team is assigned; each team member is responsible for the total task/activity of the team.
5. The team is the primary arena for priorship training.
6. Objective structures, constructs, and assignments enable family decisions and journey.
7. The Prior families are exemplars in demonstrating intentional family structures.
8. Movemental global strategies and visions for the next 40, 10 and 1 year are the context of corporateness.
9. House members participation in global movemental events such as the academy, summer program, and global odyssey forms global collegiality.
10. Commonality in the use of models symbolizes the global missional thrust.

III - A - 1 Accountability/Absolution

1. Symbolic accountability provides the foundation for specific accountability.
2. The evaluation of a task is relative to effectiveness, not efficiency.
3. While models are temporal, we are always out to win.
4. In victory, accountability has to do with getting the task done, standing accountable for it, pronouncing absolution, and moving on.
5. Absolution is the key to our life together.
6. Success is determined by building models and constructs based on a global context with a 40 year vision.
7. Promissorial images and trial balloons build corporate expectations and consensus.

ARENAS OF RELIGIOUS HOUSE COMMONALITY

R - 27

1st Draft

The Ten Principles of Corporateness & Discipline (continued)

8. Covenantal missional relationships are not contracts but presume one's accountability in all circumstances.
9. Structures of evaluation are enabled by humor and nonchalance.
10. Accountability and absolution are always for the sake of the future.

III - A - 2 Enabling Teams and Units

1. Each team member is responsible for the total care and task of the team.
2. The team prior is responsible for every function to which the team is assigned.
3. Care is structural, focused through the team.
4. The team holds regularly scheduled team meetings.
5. The team holds team members specifically accountable and pronounces absolution.
6. The house holds the team, not individuals, accountable for team tasks.
7. The team is a primary arena for priorship training.
8. The discipline of the order is based on equity rather than equality; somebody always gets the short end of the stick, but nobody gets the short end all of the time.
9. All quarterly designs and weekly assignments are posted and published for objectivity.
10. Prior sets an example by full participation in the team/unit structures.

III - A - 3 The Missional Family

1. Acting out of the trust that order patterns are faithful to history, order discipline proceeds from the question of what history needs.
2. The order operates within the relationship called the missional family and allows each family to be created around and through its own vocational decision.
3. A family journey is objectified and actualized through regular quarterly reflections with the house priors.
4. Priorship care is objectified and intentionalized in carefully prepared private journey charts on individual house members and families.
5. Thought filled short courses and new images of family roles enable clarity on the male/female relationship within the marriage.
6. Objective structures, suggested constructs, specific assignments and designated times for enacting the work allow family decisions to be made, and struggles to be healed.
7. Assignments considering the individual journey of each family member maintains a creative tension between the individual and corporate poles within the family.
8. Families are honored and affirmed as individual decisions, unique gifts and critical events are symbolized and celebrated by the total community.
9. Corporate workshops and common stories within the adult members of the house provide a common stance and discipline in relationship to the emerging generation.
10. The Priors family style provides visible and demonstratable signs relative to intentionality and missional expenditure for other house families.

III - A - 4 The Global Order

1. In order to ground the fact that anyone can be assigned anywhere anytime -- the two suitcase model creates a mindset of mobility that enables a global order to become a reality.

ARENAS OF RELIGIOUS HOUSE COMMONALITY

The Ten Principles of Corporateness and Principles of Discipline (cont.)

2. Everything we're about is effective anywhere in the world and is on behalf of all -- the littlest fat lady in Italy.
3. Creative use of global reports at every House Church rehearses the global nature of the Order.
4. Creative use of global decor--grids, area names, etc.--impacts residents and guests of the globality of the Order.
5. Rehearsal of movemental global strategies and visions for the next 40, 4 and 1 year(s) enables the comprehensive common move into the future.
6. Global news items are to be included in the news conversation in the breakfast construct.
7. The use of global stories from the elders' trips and returned colleagues break loose the parochialism of the House people.
8. Effective use of visiting global Order members (like Rose Wu) is a very helpful tool in impacting house and region with the global dynamic.
9. Assign House members to participate in global movemental events such as Academy, Summer programs, global Odyssey, etc.
10. Commonality in the use of models symbolizes the common global missional thrust.

III. Ten Overall Principles

1. The religious House is located in the symbolic center of the region and/or metro.
2. All time is assigned and represented as such on the time designs.
3. The time design reflects the corporate missional thrust of the house
4. The time design is imaginal, simple and rational.
5. The religious house is maintained in the style of revolutionary fastidiousness.
6. All pace is corporate space, and is designated as such by naming rooms with movementally significant names.
7. Commonality in house decor reflects the self-understanding of the order and its mission.
8. 40, 4 and 1 year holding images give an historical mythology.
9. The houses' ability to tell the story of the time design allows it to relate to regional, house and personal timelines to the order timeline.
10. The time design is rehearsed weekly in collegium.

III - B - 1 Overall Time Design

1. 40, 4 and 1 year holding images give the house an historical myth.
2. The house's ability to tell the story of the story of the time design allows it to relate the regional, house and personal timelines to the timelines of the global movement.
3. The time design is rehearsed weekly in collegium.
4. The time design puts the present moment in the context of movement history and global expansion, and affords a way of seeing the missional task being done.
5. The 40, 4, and 1 year timeline is prominent wall decor in the house
6. The transitions in the timeline are dramatized in symbolic life of the houses.
7. An annual, regional planning council reviews the 40 year timeline and restates the 4 year and 1 year timelines.
8. Pattern and rationality in the design is ensured by using common objective models, i.e., metro-phasing, in planning.
9. The 40 year timeline holds the vision, the 4 year timeline sets inclusive goals, and the 1 year strategic objectives project manifest sociological change.
10. The overall timeline enables a person to transcend his anxieties and is not to be changed until the scheduled evaluation periods.

III - B - 2

1. The time design reflects the corporate missional thrust of the house.
2. The time design is simple, imaginal and symbolic.
3. All time is assigned time and represented as such on the time design.
4. The Religious House operates as a microcosm of the global order.
5. Time designs are kept visible at all times to all house members.
6. Effective time designs express one story and one image for all events and activities of a given quarter.
7. Effective time designs maintain a constant tension between the comprehensive symbolic and practical particularities.
8. Effective inclusive quarter battleplans are grounded in the specifics of actual events and assignments for all time blocks.
9. Daily and weekly rehearsal of time designs is required.
10. Conscious dramatic shifts take place between week one and week two, and within the structures of any given day.

III - B - 3 Space Design and Decor

1. Each religious house is maintained in the style of revolutionary fastidiousness.
2. Decor in the house is designed to hold the order before a global consciousness.
3. To demonstrate that all space is corporate space, all rooms in the house are given names with particular movemental meaning.
4. Commonality in religious house decor reflects the self-understanding of the order and its mission.
5. The prior families' living space is assigned tactically to demonstrate their decision to be poverty.
6. In assigning and designing space, the symbolic life of the house has priority over practical or utilitarian concerns.
7. The decor model of the religious house has one common rationale running thru it.
8. All space in the house is assigned according to missional expediency.
9. Each house has a specifically designated area where guests are received.
10. Each family room is assigned to the family but is available for any missional Need.

III - B - 4. Religious House Location as Symbolic

1. The Religious House is located in the symbolic center of the Region or Metro.
2. The Religious House is located in proximity to major traffic arteries, both local and global.
3. The Religious House is located in proximity to the center of the city.
4. The Religious House is located in a neighborhood to which local churchman would be willing to come for training, or a bishop for a visit.
5. The Religious House facility is not shared with another group.
6. The Religious House facility is totally or partially donated where ever possible.
7. The Religious House image is that of a residential training center of an order within the Historic Church.
8. The Religious House is a subdued presence in its neighborhood and is seen as more residential than institutional.
9. The Religious House symbolizes both intentional poverty and gracious presence.
10. The Religious House is located within the city limits of the symbolic city.

III. Overall Principles

1. Overall budget is planned at beginning of year on actual income with 10% win quotient.
2. Objective structures provide for accountability and monitoring of paycheck turnin, telephone use, transportation mileage, incidentals, and utility use.
3. Adequate context in regard to the poverty image and financial operations of a house enables motivity in work and poverty consciousness in decision making.
4. Fifty adults in religious house enable lowest personnel ratio assigned to financial enablement.
5. Stipend negotiations are a vehicle for spirit decision making when pushed to lowest possible figure.
6. House is large enough for 50 in residence with kguest space and room-in-waiting for next intern family.
7. Overall cost of facility is ascertained by: a) no more that \$25 per adult; b) \$300 for mortgage/rent and utilities; c) computed cost/sq. ft. compared with existing house.
8. Values for house maintenance: lowest repair(plumbing, heating, roofing) and do-it-yourself potentials.
9. Image of revolutionary fastidiousness holds the tension between missional use and rediness for the bishop.
10. Objective structural assignments and accountability for physical care of property enables revolutionary fastidiousness with ab-solution.

A. Budgeting

1. Overall budget is planned at the beginning of the year on actual (realistic) income with 10% win quotient to cushion 5% less factor.
2. First prior reviews budget and projection sheets monthly and to assess their viability.
3. Objective structures provide accountability and monitoring of pay-check turn-in, telephone usage, transportation, incidental expenditures, and utilities.
4. Feed budget distinguished from total house budget enables savings which can be used for other missional needs.
5. The poverty image of absing and abounding is critically symbolized in an inexpensive varied menu with carefully prepared and imaginably served meals especially in regard to house church and ecclesiola.
6. Celebrations are part of the spirit and symbolic journey of house and are planned for in the budget.
7. Adequate context in regard to the poverty image and financial operation of a house enables motivity in work and poverty consciousness in decision-making.
8. The priority in budget planning is on symbolic life and external mission.
9. Placing the burden for re-inbursement on the spender so as to keep incidental expenditures at a minimum.
10. In-kind donations defray any expenditures in feed, furniture, and repairs.

B. Self-Support

11. At least one member of each couple family and generally each single member family is assigned to "work out", relating to the needs of the house mission.
12. Each house creates and continually modifies a yearly-monthly budget relative to actually earned income.
13. Frequent short courses on self-support of each house remind the house members of the necessity to be intentional stewards of the house finance as well as their own.
14. In the midst of honoring individuals vocational thrusts, those assigned out are enabled to procure the highest paying job possible.
15. Receiving an intern family mid-year assists the carry-over in September.
16. The metro/regional structures are enabled to take responsibility for travel and phone expenses of the common mission.
17. Fifty adults in the house enable the financial situation better than ten adults.
18. Self-support is a sign to the local church relative to their financial victimization by outside structures.
19. Any dwelling can be contextualized as an adequate needed missional base.
19. Avail yourself of in-kind rent, materials, and renovation.
19. Stipend negotiations, an opportunity for great spirit decisions by new interns, one pushed to lowest possible amount.
20. Movement financial support as for the mission, not house or order report.

13
13
13

} 0
4
+

C/Maintenance

21. Common space is adequate for large and small groups.
22. The House Facility is large enough for 50 persons in residence,

ARENAS OF RELIGIOUS HOUSE COMMUNALITY
DESIGNING MOVEMENT

25

23. Man controls his space, and creates its design.
24. Intentional missional poverty facilitates implicitness of personal need.
25. Values for house maintenance are low-cost, utilizes and repair, (plumbing, heating, and roofing) and do it yourself potential.
26. Overall cost of facilities are ascertained by holding the values: a) no more than \$25.00/adult/month; b) \$300.00 or less for mortgage rent; and (c) compute cost/square foot and compare with existing house costs.
27. Consider practical consequences of zoning, terms, contract-buying established community readiness.
28. Inform real-estate agents, people with connections, regional colleagues, of financial situation and need and get them working with you to find the right way to proceed.
29. Any dwelling can be contacted and contextualized as adequate space for our task.
30. Avail-yourself for the in-kind; rent, materials, and renovation.

D. Upkeep

31. The context for house upkeep is revolutionary fastidiousness in which the tension is held between the missional expenditure and the "Bishop's Arrival".
32. Objective structured assignments and accountability for physical care of the property enable revolutionary fastidiousness with absoluteness.
33. The external appearance of the house creates the first impression and is crucial relative to neighborhood and establishment relations.
34. Common symbolic and public areas of the house are always kept clean and require everyone's disciplined attention.
35. If repairs block the mission, the skills of house members or other colleagues are the first resource, hiring professionals to help only with adequate research and close accountability.
36. There is wisdom in "preventive maintenance" but it is not absolute.
37. In-kind goods and services are not to be overlooked.
38. The condition of the house is an indication of the house members relation to it and the mission of the house and vice-versa.
39. One person is assigned to watch over the care for the house and house member's decision to care for the house.
40. It is sometimes appropriate to disregard all of the above and let the up-keep of the house slip if it is needed convey the fact that creating corporateness is in relation to the Word and the mission and not the external situation of the community.

IIID. The Overall Principles

1. Regional commonality with the global movement is forged at the continental prior's meeting.
2. Each metro house operates autonomously within the corporate context, responsible for the mission in its particular context, metro.
3. All houses within the region are enabled through common models for penetration and formulation.
4. Regular priors meetings enable unified thrust.
5. There is only one mission wherein all are responsible.
6. Each house participates in this mission by standing on its own economic bottom.
7. The prior of the regional house is seen as symbolic head.
8. Mission is enabled through common vision and story.
9. Each house in the region serves as global/presence to others.
10. Corporateness is possible through and enabled by spirit celebrations.

A. POLITY NETWORK

1. Priorship consensus and regional stance are forged through regular priors meetings.
2. Metro houses are accountable to the regional house as the symbolic center.
3. All houses, as one mission on several fronts, are responsible for the entire regional thrust.
4. Regional commonality with global movement is forged at Continental priors meeting.
5. Religious Houses are established with metro support and regional consensus.
6. The regional prior is responsible for priorship development within metro houses.
7. Regular regional House Church insures common rehearsal of symbolic life.
8. Within a corporate context, metro houses are locally autonomous.
9. Common life and corporate models are created in quarterly House Councils.
10. The regional house prior is the symbolic head of the religious house complex.

B. Interchange and Common Images

11. Each house in the region serves as a global presence to others.
12. Corporateness is possible through and enabled by spirit celebration.
13. Common internal structures enable corporate style of living.
14. A common story of regional history and movemental role is necessary for corporateness.
15. The common style of the religious houses stands as a symbol of the servanthood required.
16. Common decor throughout the metro houses, but it does dramatize ~~and~~ ~~obedience~~ the globality of the church and holds up the corporate mention (omit)
16. Common decor throughout the metro houses dramatizes the globality of the church and creates a corporate mission story out of which the strategies and tactics can be decided.

NORTH AMERICAN RELIGIOUS HOUSE PRIORS
AREAS OF RELIGIOUS HOUSE COMMONALITY
Regional/Metro

March 73
R. 27 27
Lst half

17. Regional visioning PSU's create corporate missional story out of which the strategies and tactics can be decided.
 18. Shared House models enable appropriation of comprehensive issues and concerns.
 19. Internal assignment exchange insures maximum effective use of forces.
 20. Regular reporting and accountability sustains the common mind and corporate responsibility.
- C. COMMON FINANCIAL SUPPORT/ACCOUNTABILITY**
21. Each religious house stands on its own economic bottom.
 22. Each metro house is responsible for the stability of all the other houses in the region.
 23. The religious house in the region stands corporately accountable in relation to their primal condition.
 24. The houses of a region review their financial situation on a monthly basis and forge a corporate plan in relation to needs.
 25. All troops within the Religious House are mobile in relation to meeting crisis financial situations.
 26. Each House is solitarily accountable to the Order Finance Office at Symbolic Centrum.
 27. The prior of the Region House is accountable to the total order for all metro houses.
 28. Danger signals and models to prevent financial crisis are intentionally created before the anticipated crisis occurs.
 29. The Religious House of a region has an intentional plan for sharing information and resources in relation to employment availability.
 30. The House assigns its members to earn the minimum salary necessary to enable fulfillment of the assignment.
- D. COMMON STRATEGY AND COMMON THRUST**
31. Decisions about where to move geographically and in terms of social groups are placed in the context of global strategy.
 32. Common penetration and formulation models include week II assignments and one regional brochure.
 33. General missional directions and strategies and timelines are consensed upon by the entire region.
 34. Local responsibilities are delineated and made clear regarding any regional happening.
 35. Cluster House engagements within a region depend heavily upon yearly planning and evaluation.
 36. All houses in the region operate more effectively out of a common quarterly manual that delineates their total activity.
 37. Where regions have more than one House, it is critical that colleagues within the metro where the House is located, participate in activities outside their metro.
 38. The Religious Houses are corporately the glue of the region.
 39. Pedagogical development is maintained as a regional dynamic when Metro Houses come into being.
 40. While interns are clearly assigned to a particular House, their recruitment, assignment and training is the corporate responsibility of the regional cluster.

28

IV.

1. Recruitment is done systematically, geographically, and with a denominational spread.
2. All movement structures are for the sake of the mission and are not the mission.
3. All training is 75% spirit and 25% how to.
4. The Auxiliary Prior always has four churches in the galaxy.
5. The Prior, as responsible for every situation, is obedient to global movement models and timelines.
6. The Religious House insures that any Demonstration project be related to the region, area, and global spirit movement.
7. The Religious House is always available as servant to do whatever is necessary.
8. Every part of the spirit movement sees itself as a piece on behalf of the whole.
9. The movement supports the movement, with money as a concrete symbol of global responsibility.
10. Honor the historical church and ecclesiastical structures; do not be intimate.

A. Enablement of Tertiary Penetration

1. Recruitment is done systematically, geographically, and with denominational spread.
2. Recruitment is battleplanned in relationship to days, time, and location.
3. Training is 75 % spirit and 25 % how to, particularly relative to recruiter's self-image.
4. Clergy colleagues do calling in and across metros.
5. Follow-up structures are not implemented without the presence of proven priorship dynamic.
6. Course schedules are designed realistically relative to considering current forces and considering what the LORD demands.
7. The spirit malaise of the clergy is rearticulated regularly.
8. Battleplans are created to get clergy to the course after he says, YES.
9. Training models are reviewed with regional colleagues at least once a quarter.
10. Grads become exposed to the Global movement.

B. Structuring of Formulation

1. House, as exposure to primal community demonstration, is a key tool for grad follow-up.
2. Every grad's journey includes participation in the Religious House.
3. Families are cared for as one entity.
4. Collegial care includes one major event each quarter.
5. Prior is responsible for every situation.
6. Guru training embraces both methods and style.
7. All metro structures are for the sake of the mission and are not the mission themselves.
8. Corporate structures are necessary for the development of the clerical role.
9. Recruitment strategies are determined in relation to parish and related grids.
10. The 4 year timeline and battleplan determine future galactic form and replication.

C. Research and Demonstration

1. The Auxiliary Prior guards the symbolic role and holds an objective relationship as the "other" to the galaxy.
2. The Auxiliary Prior is obedient to the LCX model.
3. The Auxiliary Prior always has 4 churches in the galaxy.
4. The Religious House holds all Demonstration Projects accountable to the 5th City model.
5. The Religious House insures that any Demonstration Project be related to the region, area, and global spirit movement.
6. The first priority of the external mission of the Religious House is the LCX.
7. The Religious House is a servant to the Galaxy.
8. The Religious House contact with the LCX is through the first Prior.
9. Global Research in the Religious House is assigned by Symbolic Centrum.
10. The Religious House uses corporate Research/Writing methods in its global research.

D. Cultivation of the Establishment

1. The spirit movement, which is manifested globally, regionally, and locally, is one global movement.
2. Obtaining adequate jobs enables the establishment to support the movement.
3. Doing homework regarding available jobs, growing businesses, and information available from commercial libraries enables job procurement.
4. Secondary integrity enables the creation of necessary and believable stories for employment, such as the image "I'll be here forever."
5. Development is care for the region and is always welcome.
6. The movement supports the movement with money as a concrete symbol of global responsibility.
7. Clergy colleagues within each denomination publicly endorse and support the training courses.
8. Honor the historical church and ecclesiastical structures; do not be intimate.
9. The Development Practicum is our current means of bringing commonality to regional development co-ordination.
10. The House cultivates guardians and enlists them in each metro capital.

A. Enablement of Tertiary Penetration

CREATION
OF
COURSE
STRUCTURE

1. Design course schedule as what is possible with current forces, then push to exceed it.
2. Well printed brochure communicates the public image of an established on-going body.
3. Publication needs to be financial reasonable and attractive with cost covered by metro.
4. Rhythm co-ordinates with total missional schedule including galaxy week II councils.
5. Systematic comprehensive grid coverage.
6. Function is symbolic.
7. Brochure is simple and focuses on RS-I.
8. Three separate brochures: RS-I, PLC, Advanced Courses.
9. Provide a detached or detachable registration so your art form does not have to be mutilated to get them registered.
10. Consense with Presidium on calendar early in preceding quarter.

RECRUITMENT

11. Walk thru training model before each recruitment occasion.
12. Training is 75% spirit and 25% how-to, particularly re: recruiters self-image.
13. The impact of the course begins with style of recruitment.
14. Do weekly evaluation on recruitment contradictions.
15. Hold a penetration house collegium on a weekly basis.
16. Recruitment weekend is as intentional as RS-I.
17. Enable recruiters to see recruitment as evangelistic.
18. Inject spirit into recruitment context thru spirit methods before during and after every recruitment occayions

TRNG.

19. One major formal training session per quarter including comprehensive battle-planning as training.
20. Reflection on recruitment style to be ongoing.

PLC
RECRUITMENT

21. Use clergy colleagues, particulaarily galaxy, to do clergy calling in or across metros.
22. Recruitment should be systematically, geographically, and denominationally spread.
23. Systematic recruitment scheduling regarding days, time, and location.
24. Workshop spirit malaise of clergy.
25. Battle plan to get glergy to course after he says yes.
26. Recruit wife and husband to same course.(after he says yes)
27. Telephones calls for appointments most effective.
28. Cluster recruitment out of image of ecumenical parish.
29. Ministerial meetings provide positive base for contacts.
30. Visiting incolves laymen from the region.

RSI
FOLLOWUP

31. Do not implement followup without proven priorship dynamic.
32. Expose grads to global movement.
33. Have several alternative followup tracks available.
34. Establish local leaders in follow-up.
35. Keep journey charts on grads.
36. Include old grads in follow-up meetings.
37. Hold follow-up meeting in a locla church.
38. Model for at least 4 session RS-I follow-up.
39. Acquaint grads to House thru invitation to House Church & Ecclesiola.
40. Follow-up needs to immediately engage grads in specific tasks.

STRUCTURES

B. Structuring of Formulation

1. Ongoing House Structures

1. House is a key tool for grad follow-up.
2. Every grad must be on a journey chart which includes participation in house structures.
3. Every grad is imaged as a colleague and House structures are imaged as collegial.
4. House Church is key spirit sustainance for grads.
5. House Ecclesiola is always open to colleagues.
6. Any grad who comes into the house is included fully in House structures.
7. Extended order are expected to participate regularly in Ecclesiola and week II structures.
8. Children participate simultaneously with their parents in House structures.
9. Be selective in who you invite to which kind of function.
10. Not all house structures are for all people.

2. Odyssey, Trek, Celebration, etc. as Formulation

1. Families need to journey together.
2. All colleagues need some kind of quarterly happening.
3. Religious House is THE place for odyssey.
4. Odyssey participation should be at least once a year.
5. Every RS-1 grad is a prospect.
6. Maintain a rhythm of events toward spirit intensification of colleagues.
7. Odyssey enables depth decision.
8. Holidays are opportunities for scheduling Treks.
9. Journey masters are from local Religious House.
10. Enablement for Odyssey is a crucial role.

3. Metro and Regional Structures

1. House Prior is prior of all structures.
2. Key regional colleagues need guru training in methods and style.
3. Metro/Region structures are for the sake of mission and are not the mission themselves.
4. Councils are spirit net practices.
5. Regional colleagues pick up primary roles in regional developmt.
6. No regional structures exist wholly divorced from Religious House.
7. Metro/Region structures take direct responsibility for penetration mission of region.
8. Guard against bureaucracy.
9. Regional structures sustain global network of the movement.
10. Region is responsible for groundwork of galaxy replication.

4. Long Range Win in the Reconstruction of the Local Church.

1. Structures are necessary for corporate development of clerical role.
2. Grid to parish sets recruitment strategy.
3. Four year timeline and battleplan is necessary for galaxy formulation and replication.
4. Affirmation rather than "priesting" enables credibility of Order as a renewal dynamic.

B.

4.

5. House maintains strategic symbolic presence in local church worship.
6. There must be a design for hierarchy breakdown.
7. Establish local collegiality and cooperativeness toward building the parish.
8. Establish vision of forms of social reconstruction to come about through renewal of local church.
9. Long range timeline of renewal gives distance on particular.
10. Provide a mode of participation at every level of commitment.

Catalyzing and Demonstrating Servanthood

III. C. Research and Demonstration

Auxiliary Priorship in the LCX

1. Guard Symbolic Role, be the Objective other, no familiarity.
2. Obedience to the total model of the LCX.
3. There are four churches in every Galaxy.
4. Keep the global before the Local Church.
5. Galaxy partisipation in Broader Movmental structures.
6. The Ausiliary Prior is a couple.
- 7 Galaxy is the 1st Priority of the Auxiliary Prior.
8. Every meeting is a spirit happening
9. Regular brooding and preparation time.
10. Visit Pastors regularly between Sodality meetings.

Religious Houses Relation of the Lo.C.X.

1. R.H. contacts the Local Churches in the LCX through 1st prior only.
2. R.H. images itself as servant standing ready to do whate is necessary/
3. R.H. 1st Priority in ist external mission is the LCX/
4. R.H. ~~Peppas~~ other Churches for the LCX/
5. R.H. Assists LCX in penetration.
6. R.H. Dunamic is key training and nurture for Gaaaxy.
7. R.H. is sign of radical integrity and Corporate Missional Families.
8. R.H. enables project in early stages.
9. R.H. receives training and exposure to LEX/
10. R.H. is kept informed as tb the progress of LCX.

Religious House Relation to Glabal Research Net.

1. Operates by assignment by symbolic centrum
2. Uses corporate writing methodology.
3. Regional Colleages are enabled to partisipate.
4. One persons is assigned in house to bring it off.
5. Resurch fuctions as part of the corparate consensus building.
6. Structures time to do assignments.
7. Demonstration of G.obal corparateness.
8. Local Arm of the Grassroots Research net and shistle pts.
9. Prelude to summer sessions and pushes the edge.
10. Resuats of edge breakloose shared at priors meeinging amdHöpsie.

Relagous House Relation to Demonstrations Projects.

1. Any Demonstration is 5th Cith replication.
2. Demonstration is related to Gegion, Area and Global Movement.
3. Project is Demonstration of Primal Community.
4. R. H. provides spiritizing, myth forming and story to enable project.
5. Project is initiated by House only by assignment of Global movement.
6. R.H. assignes personell as cadre dynamic within Project.
7. R.H. provides experience, training, methods and model building.
8. Demonstration project is grounded in the dynamide of the Local Chmrch.
- 9 Area Demonstration is the Signal Pilot Guild for all Area, Regional guilds.
10. There will be (initially) one Demonstration project per area.

D. Cultivation of the Establishment

EFF. C. CULTIVATION. ON. OBTAINING EMPLOY. NON-Ment. OBTAINING. GRASSROOTS DEVELOPMENT.

1. Only ask for something when the response will be yes.
2. Have clergy colleagues within each denomination endorse & support courses.
3. Honor historic church & ecclesiastical structures but do not be intimate.
4. Do the homework necessary before contact; image: 95% planning, 5% action.
5. Move with caution, not seeking publicity, & don't tell them anything they don't need to know.
6. Provide regular gestures of appreciation (lunch, letters) & visit to report.
7. Maintain your own denominational ties.
8. The movemental order as servant of the historic church holds the tension between offering service & asking favors, using but not abusing them.
9. Don't get too passionate relative to our successes or try to justify our work.
10. You are creating friends, not colleagues, therefore do not push to courses.
11. Jobs can be gotten if prior demands it, begins at once, stays on top of model-building and progress of the search.
12. Do homework re: available jobs, growing businesses, etc., using commercial libraries.
13. Secondary integrity necessary to create believable story, image being there forever, etc.
14. Work on applicant's self-story.
15. Develop common models -- series of resumes re: jobs -- not ability or what done
16. Tension must be held between high pay/upper echelon jobs & 9-5, Monday - Friday jobs with low spirit drain that release for movement tasks.
17. Set price & can't get employed below it. Image: \$10,000 per year.
18. Use our methods on the job strategically.
19. Cultivate possibilities with existing colleagues.
20. Look & act like establishment.
21. Build models for futuristic on-going support of movement.
22. Use guardians to create openings.
23. Move patiently and tactfully.
24. All contributions go directly to program support and you get the greatest return possible for your money.
25. Obtain local In-Kind gifts. (write letters, etc.)
26. Cultivate monied families or individuals relative to their particular interests
27. Do/a Research local foundations and corporations.
28. Keep eyes open for local monied funds, trusts, bequests possibilities.
29. Firmly establish the image of our work.
30. Point to LENS course as possibility for business corporations.
31. The global movement is the 1st priority and the only thing we have.
32. Development is care for the region and is a welcome intrusion.
33. The movement supports the movement & money is concrete symbol of global respon.
34. Hold Development Practicum & establish regional development co-ordinator.
35. Development tells our story.
36. Cultivate Guardians, enlist them in each metro capital.
37. Maintain data bank & journey bhart for development.
38. One person in House to listen for development all the time.
39. Set development goals for year by quarters.
40. Put development in your quarterly time line as a key formulation strategy for house and the region.