

THE YEAR OF THE GUILD

SUMMER '73 PART II

THE PLANNING PSU'S

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and
Document Synopses

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COMPEND

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 Religious House. There are also four 14 point plans addressing themselves to the external and the internal, a plan for mobile Religious House, and guidelines for Religious House expansion. Also included in the document is a Battle Plan manual for the external task; an evaluation screen on the Religious Houses social function; and a myth of a day in the life of a Religious House prior.

CRITIQUE

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.

VALUE

The practical value of the Religious House 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 Religious House 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 Religious House Missional planning for the whole year, irrespective of whether there is an Elder's visit or not.

IMPLEMENTATION

It is recommended that each Religious House receive enough copies for each member to study thoroughly before Sept. 1, because it states the consensus of the Order's common wisdom on Religious House Practics. It should also be used in a series of collegium sessions where corporate grounding can be done. It is also recommended that the

IMPLEMENTATION

document be used in the prior's training school during the second part of Order Council so that especially newly deployed priors will have references for practical details releasing them to be the guru. Finally it is recommended that this document be a resource tool in regional planning seeions so as to enrich the corporateness of the movement.

COMPEND

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 second, the "Metro" is catalyzed by a "Metro Call," a small covenanted body which serves as the starting point of metro development, and catalyzes the metro in two ways, (a) the systematic formulation process moving toward an ecumenical parish in every parish and (b) creating the Local Church Experiment and guild simultaneously.

CRITIQUE

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 (e.g. 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.

VALUE

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 LCX 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 timeline for bring all the dynamics of the metro into being.

IMPLEMENTATION

The first step in implementing the proposals of this document would be to hold an initial study in August within the Religious Houses 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 in order to enable consult troops to meet with the call 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 January 1, 1974.

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 will 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 that is a care structure for colleagues.

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

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 thru 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.

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 Local Church Experiment or the Religious House. The document's section on principles seems to lay out initial thinking on helpful guidelines for care. It raises the question how can systematic care be structured at the regional level. The document raises the question of the dynamics and forms of care for colleagues.

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.

COMPEND

The document proposes commonization of the Regional Council design in order to promote movemental unity. The symbolic life and objective polity are two key arenas which should be commonized. Fourteen concrete proposals toward this goal are listed. The present dynamics of the Regional Council are clearly articulated as are the four major aspects of regional mission, namely Regional Council, polity forum, regional priory and coordination centrum.

CRITIQUE

The theoretical usefulness of this document lies in its clear grasp of the function of the Regional Council within the mission of the region. Imaginal charts enable an easy grasp of the theoretics to be considered.

VALUE

The practical usefulness of the document is its logical presentation of the major issues to be dealt with in relation to commonization. Certain areas need expansion to keep abreast of new trends in the movement.

IMPLEMENTATION

It is suggested that Centrum study the document, consense on the proposed commonization plan, and consider including more material on regions which have no Religious House and on the relationship of the Regional Council to the Ecumenical Parish Experiment. Copies of the revised proposals should be distributed to regional priors before the September Regional Councils. Consensus on a common penetration financial model should be decided on by the December Presidium.

COMPEND

This manual lays out a model whereby the user can create his own collegium according to his group's needs and journey level. The model is so designed that it uses all the resources of our common memory in relation to the concrete situation which the prior has in hand.

CRITIQUE

The document is a practical, comprehensive, and extremely detailed manual that is useful both for its constructs and for its extensive catalog of materials and background data.

VALUE

The document is extremely useful as it is for trained movement people in planning and leading clergy collegiums in the regions.

IMPLEMENTATION

Religious Houses should be supplied with sufficient copies to enable the Religious House and trained regional colleagues to plan and lead clergy collegiums beginning this fall.

COMPEND

The document identifies critical arenas to concentrate on in creating areal commonness. 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, and one-year calendars by areas. Next it points out the three movements in unified thrust: (1) the move to areal strategy, (2) expanding present operations, and (3) initiating new operations. The central section of the document is guidelines and charts to implement North American commonness in expansion and initiation of missional operations.

CRITIQUE

The document is a rational, comprehensive approach that is practical and can be implemented within the formats that are given. It provides comprehensive listings of the systems, networks, constructs, and consensus coordinates. The second section on four-year projection tells what is necessary to extend the present operations and to initiate new community operations. The third section provides an overlay or picture of areal commonness.

VALUE

The usefulness of this document is that the formats provided are clear, detailed, and can be used as they are to facilitate areal planning.

IMPLEMENTATION

Its specific content, especially relating to when new religious houses are established, pedagogue rationales, and schedules of courses need to be checked by the combined area priors. Implementation should begin this fall.

COMPEND

The thesis is that the metro catalytic cadre is the frontline core operating unit that deals with the global task through local impact structures. It suggests that the cadre take total responsibility for a section of geography through guild and galaxy location. It states that the cadre is under assignment, and is a part of movement common life and strategy. It lists the twenty-seven operating arenas of a metro catalytic cadre and suggests elements of necessary internal structures. A ten-step implementation model is included.

CRITIQUE

The document depicts a model that holds both time and space dimensions in the creation of a metro catalytic cadre. It also has a tri-level triangle that illuminates the functions of a metro catalytic cadre.

VALUE

The document includes a glossary that spells out terminology and gives concrete examples of presently articulated cadre functions.

IMPLEMENTATION

Metro catalytic cadres will be formed on one of two tracks; in metros anticipating the formation of a cell, and in metros with galaxy and guild structures.

COMPEND

The subject of this document is cluster recruitment, including recruitment from geographically proximate congregations, eliciting local sponsorship of courses, stimulating local recruitment, developing a local movemental task force, and engaging congregational leadership in a one-year training program made up of the core curriculum and consults. It is a pulling together of past movement experimentation 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. Its thesis is that the church today is ready for a program for renewal at the local level.

CRITIQUE

The document lays out the theoretical basis of cluster recruitment in relationship to the galaxy and the ecumenical parish as they call forth the need for strategic congregation recruitment.

VALUE

The document lays out practical operating plans for cluster recruitment, including one detailed tactical implementation model.

IMPLEMENTATION

- 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, Washington, D.C., Minneapolis, New Orleans, etc.).
 - (2) Clearly designate some regions to experiment on behalf of us all.

COM PEND

The Continental clergy recruitment document deals with the issue of clergy recruitment in a time of resurgence. It spins the story of our time in a global context; then lays out the vocational malaise of 20th century clergy. The section on resurgent care shifts the document to look at the screen through which the spirit movement needs to recruit clergy families to courses. It provides a screen to look at former penetration models and suggests concrete action for long-range cultivation of once "turned-off" clergy. Cultivation of church hierarchies demands movement preparation and strategy relating to the establishment and affirming the church at every opportunity. To do the task of clergy recruitment the section on collegial sophistication sets forth the style shift for clergy cultivation. The document ends with 14 recommendations for 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 and 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 is 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 battleplan for the up coming 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

VALUE Cont'd.

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 PLC 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.

COMPEND

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 a pulling together and gestalting of the signals and contradictions of the Galacric 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 and replication priors working together for a minimum of two years. Strategies for Ecumenical Parish preparation include an intensification of current tactics and a re-evaluation of the tactical system, particularly in the parish tactic. The initial images of the Ecumenical Parish 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.

CRITIQUE
CRITIQUE

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 nextstep; 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, Regulation Centrum and the rest of thereplicated galaxy. The sections of the document dealing with the grounding of the experiment in the Ecumenical Parish are useful in their compilation of grounding of the experiment in the Ecumenical Parish are useful in their compilation of existing galaxies' current wisdom about launching the Ecumenical Parish, in the framework for stating criteria for Ecumenical Parish activation, and in the articulation of the need forreevaluation 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.

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.

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

IMPLEMENTATION

centrum and from the auxillary 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 the implications of the Ecumenical Parish upon the tactical system. Before Ecumenical Parishactualization 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.

COMPEND

The Ecumenical Parish document lays the groundwork and theoretical frame for launching the Ecumenical Parish Experiment globally. It details the role of the ecumenical parish in relationship to the historical church in terms of its experimenting function. The ecumenical parish explodes for the local church the vision of care possibilities. Carefully laid out set of readiness criteria for the metro and parish has been created including 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 committment from local man to participate.

CRITIQUE

The Ecumenical Parish document outlines a step by step theoretical plan for the Ecumenical Parish Experiment from the selection of experimental parishes to full implementation. It enables the historical church, through the Local Church Experiment to focus on secular society in the Ecumenical Parish Experiment 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, how to move communities to a stage of theoretical issues are dealt with, there remains only the question of practical implementation.

VALUE

The Ecumenical Parish document posits the Ecumenical Parish Experiment as the necessary focus of the Local Church Experiment and the whole thrust of the Sprit 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.

IMPLEMENTATION

The implementation of the Ecumenical Parish is intimately related to the existence and maturity of the Local Church Experiment which provides the sociological launching pad for the Ecumenical Parish Experiment. This document should be used as frame to produce a revised parish tactical system for the Ecumenical Parish Experiment. Second, the formation of a parish experiment 'Control Centrum' is proposed to function in selecting Ecumenical Parish Experiment sites, train field consultants, and evaluate experimental progress. Third, the document calls for the creation of a training system drawing from the socio-spirit methodologies of the last

IMPLEMENTATION
cont'd

three Research Assemblies, LENS, and the Academy. The replication timeline stresses the dependence on Local Church Experiment progress and the need for a prior corps with depth and social finesse. To meet the initial date for launching the Ecumenical Parish Experiment on January 1, 1974, the above preparatory setps would have to begin in September, 1973.

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91 (96) (92) (93) (94) (95) 92 96	26 2 3 5 4 12 10 49	1200 200	League	Curriculum Expansion 5-Day Course 1-Day Convocation Studies in Holy Living Practics of Holy Life Missionalizing RC Religious Orders One Day Convocation 5-Day NSV Course	CURRICULUM EXPANSION
101 107 108 102 103-1 103-2 104 105 106	13 8 16 27 6 113 14 59 58	1200 1200 50 1200 1200 200 1200 500 500	League League League League League	First John Commentary Participants' Transpositions of First John Leader's Manual, I John Commentary Music and Decor Manuals Design Spirit Methods Manual (Sample) Spirit Methods Manual The Odyssey (Sample) Odyssey Manual - Leader's Manual Odyssey Manual - Participant's Manual	SPIRIT METHODS
111 112 113 114 115 115-8 116 117 118 119	15 14 10 6 16 1 47 24 25 16	1200 1200 1200 1200 50 50 50 50 50	League League League League	54 Areas/All one World Future Projects PSU: Preaching Mission The Foundational Context for Establishment Cultivation PLC Workshop on Spirit Analysis PLC Construct Core Curriculum Recommendations CS-I Manual CS-IIIA Manual RS-IIIA Manual New PLC Construct	GLOBAL FORMULATION
121 125 122 123	4 25 15 4	1200 200 1200 1200	League League League	The Advanced Priorship Training School The Pedagogy Manual for the Advanced Priorship Training School University 13 Prospectus Roman Catholic Liaison	PROGRAM OPERATIONS

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COMPEND

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 through 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 Local Church Project. The five-day NSV course could be compared to the RS-III A in a secular sense and serve as providing practical images and structures out of which the guild can be formed.

CRITIQUE

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.

VALUE

The document points to the following practical values of this course:

- 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

The document provides an explicit, concrete plan for initiating the NSV course.

IMPLEMENTATION

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 trail 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.

COMPEND

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.

CRITIQUE

The document gives a construct and brief context for the One Day Convocation. Its theoretical usefulness would be increased by spelling out the comprehensive context of the convocation as a movement form, such as its relationship to the Ecumenical Parish Experiment,, and as a mass awakening tool for resurgence.

VALUE

The practical usefulness of the document is that it begins to lay out an implementable model, but it would require further laying out of forms and tactics for the model to be actualized.

IMPLEMENTATION

In terms of implementation, the One Day Convocation document would need to be worked through and developed by the Ecumenical Parish Experiment task force for tactical refinement and incorporated into that comprehensive strategy.

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.

THE PRACTICS OF HOLY LIFE #94

COMPEND

The content of document 94 entitled the Practics of the Holy Life, or SSIII-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 curriculum.

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 actualy teaching it and requires friendly pilot situations to ferret out address, flow, needed short coures, 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.

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". It is also crucial to the creation and work of the Ecumenical Parish, the concretion of primal community.

IMPEEMENTATION

The work of this PSU is usable in two ways; 1. the course construct provides a good framework for further work to the point of lesson plans and pilot runs, 2. the sections of 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.

COMPEND

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 or non-RS-1 grads in large groups of 60-70.

CRITIQUE

This document was created as a tool for the 6-hour course on First John. The rational and existential aim chart gives an image of its purpose within itself. The document presupposes grounding in the scriptures and methodologies.

VALUE

Everyone needs the training provided by this course in dealing with the scriptures, including movement colleagues. This course can be used within the movement as a PLC follow-up tool or within local church galaxies. It can also be used by experience movement 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.

IMPLEMENTATION

In order to implement the use of the First St. John course and commentary method the following steps need to be taken: The overall format of the course, leadership manual and participants manual including revisions of worksheets to include instruction need to be redone by selected pedagogs before September. Religious Houses may then use the course experimentally as a pre-recruitment strategy in order to determine its relevance for strategic recruitment. Pilot use of the one-day course may be implemented by selected leaders as a training tool for clergy and a report formulated on the effects of it. It may be used as an experimental course for movement 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.

COMPEND

The document on music and decor pulls together the movement's wisdom in these two areas. Both music and decor and 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.

CRITIQUE

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 inter-relatedness of music and decor and the cruciality of looking at them through the screen of social art forms.

VALUE

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.

IMPLEMENTATION

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. The content of this document should be included either in study or lecture form in the Priorship Training School. A catalogue of present decor available from Centrum and a suggestion of types of decor obtained from other sources would be helpful to the implementation of the document.

COMPEND

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: 1 the art form, including the movie, scripture and news conversations; 2 the new religious mode conversations, including the NRM journey, spirit(e.g. water, the other world visit, and the NRM muse; 3 the scripture and tradition, Luke or gospel conversations, the words of Jesus(matthew), the Psalms and devotional literature(St John of the Cross) conversations; 4 the secular transparency conversations including the song, sanctification conversations. 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.

CRITIQUE

This document is a comprehensive practical tool for movement use. Its primary need is for the polishing to be sure that questions, examples, and context are going where methodology intends for them to go. 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 Break-fast Scripture and news conversations presents too many alternatives relative to holding the value of movement commality and could be more helpful in clarifying the dynamic of those conversations.

VALUE

This manual is a highly practical and valuable 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 valuable practical tool for preparing to do any of these conversations.

IMPLEMENTATION

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 t 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.

(ARENA)

Odyssey Manual

TEAM 17

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 of 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.

COMPEND

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 formulate the already penetrated 18 areas and one to intensify and symbolize the other 36 as they move to perform the missional functions of Comprehensive Awakeness, Common Spirit, Local-Global Coordination and Servanthood Polity.

CRITIQUE

This document clearly states its assigned areas 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 timeline 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.

VALUE

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 image at Regional 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.

IMPLEMENTATION

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 Area 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.

COMPEND

This document is a theoretical design and construct for a three-session preaching mission, with lecture 4x4x4'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.

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 three days and for each evening as a complete session. There are no overall images relative to planning the audience, where it will take place, and what we want to have the audience experience. The images of the 4x4's need to be refined and made into four separate 4x4's to reach the religious-secular as a whole, suburban, rural, and inner city audiences. Lectures need to be polished, freed of jargon, and the language simplified.

VALUE

The practical usefulness and value of Preaching Mission can be seen in three activity arenas: (1) ITI, (2) Galaxy, and (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. Thurd, 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.

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
	Experimenta-	V	Mass	V		V	
	tion/Various	A T	Awakenment	A T		A	Global
	Situations	L R	Areal Blitz	L R		L	Penetration
Author-ization	Local	U A	Regional	U A	Mass	U	Designs--Every
	Pastors and	A I	Church	A I	Authorization	A	Local Community
	Church Boards	T N	Heirarchy	T N	(475 Riverside)	T	
Loca-tion	Multiple	I I	One	I I	Strategic	I	Training
	Galactic	O N	Geographically	O N	Global	O	Models
	Geo-Social	N G	Delimited	N G		N	
	Settings		Area				

DOCUMENT SYNOPSIS

ORDER COUNCIL
PART IFoundational context for establishment cultivation
Document 113CENTRUM
AUGUST 1, 1973

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 many personal contacts with establishment leaders, but these data are 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.

VALUE

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.

COMPEND

This document states that 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.

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.

VALUE

The analysis is a screen of the thrust of the course which can be used in clergy recruitment. The course with concrete lectures and workshops gives a workable first balloon to bounce against.

IMPLEMENTATION

Centrum PSU's need to review this PLC construct by the fall quarter 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 feedback from third year congregations in the Local Church Experiment. The new PLC manual needs to be distributed to pedagogues in order that all PLC's held in the fall quarter be of the revised form.

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 LCX.

DOCUMENT SYNOPSIS

ORDER COUNCIL
PART I

Advanced Priorship Training School
Document 121

CENTRUM
AUGUST 1, 1973

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 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.

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.

VALUE

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

IMPLEMENTATION

1. The present design can be implemented in December when Houses Priors return to centrum.
2. Persons designated for priorship assignment at Centrum or House for first time be included.
3. We recommend that 6-8 Centrum priors including some with past House priorship experience be assigned now to refine and prepare for the teaching of this construct in the December Council.
4. We recommend that the construct be polished and repeated in Spring at an areal level.
5. That a second construct be worked out for an Academy supplement to serve as a basic priorship training experience.

COMPEND

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 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.

CRITIQUE

The University 13 Prospectus is theoretically useful 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.

VALUE

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. These factors would represent a prime marketing value.

IMPLEMENTATION

The document is primarily written as a prospectus to be used in making 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. The first appearance of University 13 should 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 1974 appears to be the first practical date.

COMPEND

It is recommended that a practical research/liaison group for work with Roman Catholic Orders be established. A number of arenas of research are suggested, particularly in terms of relating the movemental order's research work to that of Vatican II. Also included are several notes on the necessary style when cooperating with Roman Catholicism as well as protocal recommendations for handling particular areas of sensitivity.

CRITIQUE

The document on Roman Catholic liaison 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.

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 liaison tactics. The recommendations numbered 6-9 outline general arenas of research, numbers 10,11, 13, more specific arenas. The notes on "Protocal Sensitivity" provide the beginning point for a practical "do's and don'ts" list which needs to be pushed further and put on an imaginal chart for use by all who work with the Roman Catholic Church.

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. A specific implementation timeline/battleplan with particular events and happenings needs to be created which would actualize a series of specific goals, related to overall movemental order missional goals including dates for PSU's.

SUMMER '73

PSU DOCUMENT LISTING
Continuing Labs

Council Planning

August 26, 1973

Doc. #	# Pages	# Prin.	Distribution	Title	PSU Arena Name
131	3	1200	League	LENS Marketing Strategy	LENS LAB
132	18	1200	League	LENS Global Report	
140	50	1200	League	Uptown 5 Laboratory Report Demonstrating the Ecumenical Parish	UPTOWN-5 LAB

LENS MARKETING #131

COMPEND

The LENS marketing document summarizes the LENS research and the response to the course and describes several aspects of a marketing system. The key is the use of existing networks in the community coupled with a system of sponsors who would buy specified numbers of seats at the course. The document then lays out the particulars of the webbing technique which is intended to provide a practicle picture of the marketing of a LENS course.

CRITIQUE

The strong point in the LENS marketing strategy is that it is based on using networks in a particular community, although expansion would be required to define these networks. It implies that movemental resources would not be consumed in recruiting for LENS courses. The key is in gaining the sponsorship of groups or individuals to fill the course.

VALUE

The document can serve as a basic guide to enable movemental colleagues to lay their initial marketing plans for a given course. It paints a picture of how, if work is begun early enough to recruit a LENS course by relatively few contacts with leads from large businesses, etc., thus freeing movemental troops for other areas and at the same time insuring that recruitment for LENS does go on.

IMPLEMENTATION

Recruitment of the sponsors, co-sponsors, etc. for the LENS course should be completed between 8 and 13 weeks prior to the course, with follow up continuing as necessary up until course time. Where ever possible LENS should be scheduled for early in the quarter to enable those with interest to participate in RS-I that same quarter. We would strongly advise further PSU work on the marketing of LENS. Although we commend the attempt at brevity, we suggest that work be done in expanding the document by the ongoing LENS staff, particularly regarding the use of existing networks as a marketing tool.

(ARENA) LENS Global Report

TEAM 10a

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

The LENS Global Report is a summary of each of the five documents written in the 25 LENS courses held around the globe in the spring quarter, 1973. The report presents an imaginal digest and compilation of the proposals and questionnaire responses. The proposals are plotted on a Social Process Triangle so as to show a comparison between those originating in Europe and North America and those originating in the SEAPAC and Sub Asian courses. The document notes that proposals and responses are remarkably similar regardless of course location. The last part of the document is a selection of myths and paragraphs on the Global Human Declaration, concluding with a gestalt and analysis of the 14 point guild reports.

2. CRITIQUE - Theoretical usefulness

The theoretical usefulness of the LENS Global Report is threefold. First it is a concise statement based on globally gathered, grassroots data which objectifies and critiques the fact of resurgence as a global, secular, sociological phenomena. Second, it practically articulates the Movement's fundamental story regarding the turn to the world. Thirdly, it is a visible sign that the Movement is engaged in providing practical ways for 20th century man to articulate his most profound intuitions and thereby release his motivity toward serious reformulation of society.

3. VALUE - Concrete usefulness

The practical usefulness of the LENS Global Report is also threefold: first, it allows the Movement at large to see what we are doing through the LENS course, and what we are learning in terms of local man's concerns about his life and the life of the world around him; secondly, it gives research problem solving units concrete data to enable more particular model building for the future in our turn to the world; and thirdly, it provides the LENS grad with actual, tangible results of his struggles and his wisdom, and allows him to see that his concerns are universal, thus demonstrating the existance of a network of global colleagues.

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

This document is useful as a tool for recruitment, follow-up, and public relations. Sufficient copies need to be printed and mailed for every LENS grad from past courses, including those who participated in the Convoy course (which gave rise to LENS). Copies need to be provided to use in the recruitment of courses this year as a context for recruiters. Copies also need to be supplied for use in public relations work, such as getting authorization for the Local Church Experiment, the Ecumenical Parish Experiment, and as a part of development proposals to foundations and corporation.

COMPEND

Uptown 5 is an illustration of how to turn on the Ecumenical Parish, primarily through the use of indirect tactics. Through strategic planting of the seeds that allow the creation of a new secular byth, the community assumes the responsibility for the economic, cultural, and political dimensions of life for the sake of being a sign of possibility to the world. Utilizing the revolutionary philosophy of creating structural change 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

This document focuses on the dynamical relationships of Parish Temple, Parish Guild, Parish Galaxy, and the visible-invisible movemental presence. It provides a key for identifying the methods that determine which dynamics of 5th. city, Local Church Experiment guild, religious house and etc. are already present and what level of implementation should be used from bracket-hold to all signal go or direct impact. 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 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 where ever it is manifested in a galaxy or metro and points to the possibility and method by which a guild, galaxy, and thus a 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 Local Church Experiment parish tactics and identification of existing parish structures the tactics would be directed toward. The document pulls together a new story of the movement that relates all the dynamics of Local Church Experiment, 5th. City, 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.

IMPLECATIONS

The document needs to be used to imaginally context the Local Church Experiment 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 for 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, carried out in those target parishes.