

I. History of the Anchorage Region

- INITIAL
STORY**
1. The presence of the Spirit Movement in the Anchorage Region begins formally Winter Quarter 1968 with Bob Fishel and Donna McClusky holding consultations in Sitka and Anchorage. While at Base attending a CS IIIA course during Spring Quarter 1968, Marsha and Eugene Buck mentioned they were moving to Sitka that summer. Bob Fishel, one of the pedagogs, mentioned to the Bucks during a break that Sitka was "one of the most dangerous places in the world" in that it was barren desert and the people there found it so easy to hide from every demand of the twentieth century.
- FIRST
YEAR**
2. Colleagues who are not nurtured in immediate follow-up are rapidly lost to structures was again evident upon the Bucks arrival in Sitka in July 1968. The Fishel-McClusky was already being generally talked about as a fiasco and called any number of the usual names in vogue that year. Nevertheless, recruitment was begun for a spring quarter 1969 RS-I in Sitka. A small course won a few "friends" and grads were nurtured with an unstructured follow-up of individual contacts. Two grads from this initial course are presently attending Summer 72 and will act as Metro co-ordinators this next year.
- TRAVEL
CONTRADICTION**
3. During Fall Quarter 1969, a weekend Odyssey at the Seattle Religious House nurtured the Bucks and sent them back into the desert. Such a weekend for regional colleagues requires a depth decision to be the movement as regular air fare round trip from Sitka to Seattle is \$268.00 for two people and requires taking Friday and Monday off from work in order to make connections. From Anchorage a similar weekend would cost \$356.00 for air fare only. In our four years in Sitka only 4 other regional colleagues have undertaken the expense of advanced courses or nurture in Seattle for this reason primarily. Of these 4, three are currently attending Summer 72 from our region which confirms the depth decision to be the movement which prefaced their travel for advanced courses.
- SECOND
YEAR**
4. During spring quarter 1970 grad-recruited RS-I courses were held in both Sitka and Juneau. The Juneau grads had attended the RS-I in Sitka the previous year. The pedagogs for these courses recruited an RS-I in Fairbanks in the week following the Juneau course but no grads have been raised into colleagues yet in Fairbanks. It has been low priority so far in our regional timeline and again one round trip air fare between Sitka and Fairbanks costs \$172.00. Our nurture was concentrated in the Juneau Metro in Sitka and Juneau.
- THIRD
YEAR**
5. Seeing the need for better recruitment tactics, spring quarter 1971 found the region paying one fare while Seattle Religious House payed a second fare to enable Rod Worden and Warren Tolman to spend a 4-day recruitment foray in Sitka. This blitz resulted in 90 individual contacts and 3 weeks later a RS-I with 26 participants. Regional colleagues participated in recruitment teams paired with Rod or Warren. Two weeks following this RS-I one of the grads attended Odyssey at the Seattle Religious House. The nurture during the Worden/Tolman recruitment foray enabled the Bucks to decide to attend Summer 71 and intern with the Order.

FOURTH
YEAR

6. Fall quarter 1971 found two regional colleagues at 8-week Academy in Chicago with the grads in Sitka recruiting RS-I and RS-IIIA courses. During winter quarter one regional colleague attended 4 weeks of Academy in Chicago while Sitka colleagues made forays to Anchorage accompanied by colleagues from the Seattle Religious House to recruit the first RS-I held in the regional center. Regional colleagues recruited, enabled and third taught this RS-I in Anchorage. In Spring Quarter another regional colleague attended the 8-week Academy in Chicago while regional forces recruited an RS-I in Juneau and a PLC in Anchorage, the first PLC ever in this region. Again regional troops recruited, enabled, hosted and taught to pull off these courses. Currently Anchorage Region is represented by 4 participants in Summer 72.

II. Status of the Anchorage Region

Total RS-I grads in Region	118 (77 in Juneau Metro, 28 in Anchorage Metro)
Advanced course grads	15
Odyssey grads	6
PLC grads	9
Cadres (catalytic)	1 in Sitka with 10 participants

84 clergy within the region have been visited, primarily during PLC recruitment, and are acquainted with the Movement.

more than 400 names are on file in regional files as names referred for RS-I recruitment.

Clergy who are RS-I or PLC grads, and potential Local Church Project participants.

Nome: 1 Methodist

Anchorage: 1 Lutheran

Juneau: 1 Methodist

5 Methodist

1 American Baptist

Sitka: 2 Presbyterian

1 Reorganized LDS

1 Episcopal

1 Roman Catholic

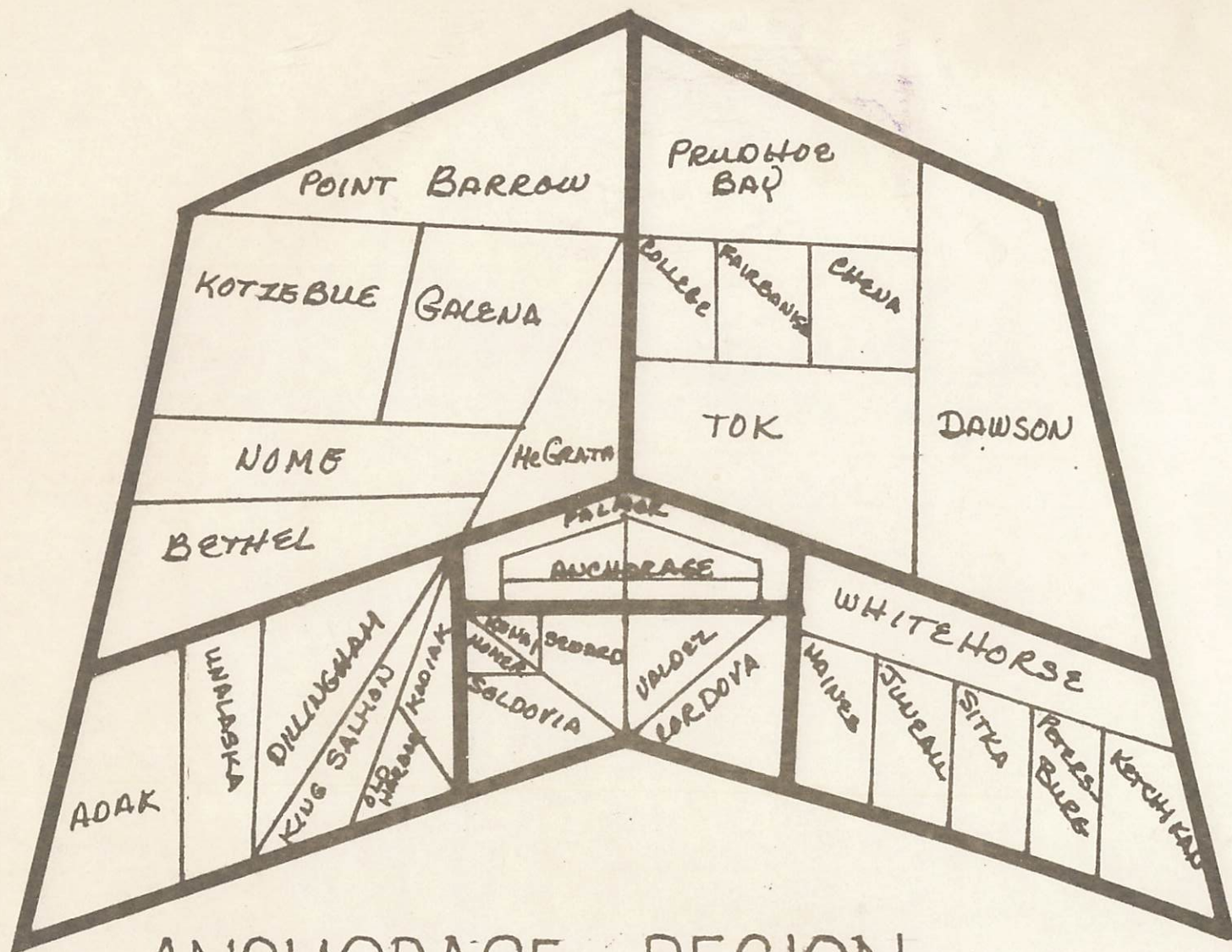
III. Imperatives for the Anchorage Region

1. Since all movemental activity in the past 4 years in this region has been generated initially as a result of murture in the Sitka polis of the Juneau Metro, such grad murture must be expanded, at a minimum, to Anchorage, Juneau and Fairbanks polises while maintained in Sitka polis to murture existing grads and those to become grads of RS-I courses scheduled in the region for this coming year. The presence of a Religious House in the region is essential for actualization of this imperative.
2. Since air travel is the only practical means of communication over the vast distances within our region (over 2000 miles from Adak polis of Bethel Metro to Ft. McPherson polis of Whitehorse Metro), we find it necessary to move regional forces to Anchorage and thereby centralize our presence within the region to facilitate travel (both convenience and expense) and to financially enable increased penetration of the region (more employment available in Anchorage at higher salaries). The presence of a Religious House in the region would symbolically ground the movemental dynamic already active within the region and demand the comprehensive vision which easily becomes hazy amid daily cares without adequate structures.
3. Since Anchorage is an international community with direct air connections to 5 geosocial continents, global stratagies for the movement would be greatly enabled and facilitated through formal movemental presence in the Anchorage polis. The presence of a Religious House in Anchorage is enabling and in line with the current push on the global as well as part of the continental model.
4. Since it has only been when pedagogs or forays have traveled within our region; or when regional colleagues have been able to attend advanced courses at a Religious House that depth spirit decisions have been made and the demands of being a man of faith in the twentieth century said "yes" to, it is essential to have the spirit presence and murture of the Religious House dynamic within the Anchorage Region.
5. Since the Anchorage Region is still largely in a "pioneer" stage of development and has recently enabled the red man to become an economic participant through the settlement of the Native Land Claims Act, the region finds itself in an excellent position to experiment with New Social Vehicle models and tactics or Fifth City Projects of a unique nature. The presence of a Religious House in the region is essential on behalf of the New Social Vehicle and all mankind.

IV. Plans for Anchorage Religious House

- BUILDING**
POSSIBILITIES
1. Recently searching for an actual building to house the Anchorage Religious House has been done with the help of Mr. Jorgen Lillieberg, Real Estate Agent for Dick Fischer & Associates, P.O. Box 954 Anchorage, Alaska 99501. Since Anchorage is a very young city and has few if any large old homes, duplexes and 4-plexes from \$36,000 to \$80,000 were most seriously investigated. Four-plexes from \$36,000 to \$80,000 are available for \$5,000 to \$15,000 down and payments from \$275 to \$560 a month at 8% interest. The duplexes and 4-plexes actually examined that were for sale and had exciting religious hous possibilities ranged from \$50,000 to \$60,000. The Bucks have a small airplane which they will sell for \$5,000 and will use that money for the house down payment. The Bucks will put money down on a house as soon as they receive the word to do so.
- AVAILABLE**
TROOPS
2. Three adults and two children from the Anchorage Region have moved to Anchorage this summer and consider themselves assigned to the Anchorage Religious House. They are Miss Dorothy Green, 20 years old from Skagway and Sitka, Alaska, Academy and Summer '72grad; Eugene and Marsha Buck and their 3 year old daughter Lys and child to be born in August, from Sitka, Alaska, Academy and Summer '71 grads with Marsha a Summer '72 grad.
- ANTICIPATED**
INCOME
3. Eugene Buck is working for the University of Alaska Sea Grant Office with a present salary of \$1100 a month. Marsha Buck has two job possibilities depending on the date of the baby's birth. If the baby arrives in August as planned, Marsha will be the part time itinerant visually handicapped teacher for the Anchorage Borough School System with a salary of about \$6,500 for the school year. If the baby arrives too late for Marsha to teach in the school system she will begin work as a full time activities therapist at Hope Cottage, a home for the mentally retarded, on November 1. The salary for this job is not known. Dorothy Green has several options for the coming year depending on what is needed for the Religious House. If she is needed in permeation she will work as a secretary or waitress for \$450 to \$500 a month. If that is not needed she will complete her schooling by March then earn \$500 to \$700 a month as a trained secretary, or else she can work while going to school and earn about \$1,800 during the year, finishing school in June in order to earn \$500 to \$700 a month after that.
- Howard and Margaret Stoner, Movement leadership in Sitka, have recently stated their willingness to financially support the Anchorage Religious House.

Eugene & Marsha Buck
1102 Hollywood Drive
Bldg. 36, Apt. 2045
Anchorage, Alaska 99501
907-279-0946



ANCHORAGE REGION

Box 479
Sitka, Alaska 99835
October 27, 1971

TO ALL CONCERNED CHURCHMEN:

Clergymen and laymen alike all over the nation are becoming aware of the unprecedented opportunity facing the Christian Church.

They are also aware that this opportunity must be engaged by lucid, courageous persons who will press both the church and society up against that necessity deed required for the renewal of both.

We call upon you as leaders of church and community to pick up this task and join with others of like concern in the stimulating course described below offered by The Ecumenical Institute here in Sitka on November 19 to 21.

If you are deeply concerned about:

THE THEOLOGICAL WORK THAT HAS BEEN DONE IN RECENT YEARS;

CHURCH RENEWAL AND THE MISSIONAL STRUCTURES OF THE LOCAL CHURCH NECESSARY TO MEET THE NEED OF OUR TIMES;

EFFECTIVE ECUMENISM AT THE GRASS ROOTS LEVEL;

THE CHURCH IN THE WORLD AND THE REFORMULATION OF THE COMMUNITY STRUCTURES TOWARD GREATER HUMANNESS;

THE EDUCATIONAL TASK OF THE CHURCH AND EFFECTIVE MEANS OF COMMUNICATING THE MESSAGE TO THE MOOD OF OUR TIMES;

IN DEPTH STUDY OF VOCATION BOTH FOR LAYMEN AND CLERGY;

CORPORATE WORSHIP EXPERIMENTS WITH A RECOVERY OF THE BOLD AND DRAMATIC OBJECTIVITY OF CHRISTIAN LITURGY;

CONTINUING STRUCTURES AND ADDITIONAL COURSES TO BE OF ASSISTANCE TO OUR LOCAL FRAGMENTED EFFORTS;

If you are deeply concerned about these matters then you will feel the importance - the necessity - of setting aside November 19 to 21.

It is important for both laity and clergy to support one another in the urgent task before us. Share the enclosed information with clergymen and laymen of your acquaintance who are seriously grappling with these issues, and reaching out for new understanding.

Friday, November 19 6:00 PM through Sunday, November 21 4:30 PM

First Presbyterian Church facilities will be used for the weekend course

Cost: \$25 per person or \$45 per couple (meals, study materials, resource people)

Contact: Eugene H. Buck, Box 479 or 7-8931 (between 5 and 7 PM) for information.

Grace and Peace,

Eugene H. Buck, for The Ecumenical Institute

Box 479
Sitka, Alaska 99835
February 8, 1972

Dear

During our recent visit to Anchorage we were excited to see that many people were interested in the kinds of seminars and training the Ecumenical Institute offers for the sake of renewal of the local church. We anticipate a good representation of the churches of Anchorage in our first seminars there, the first of these the PLC for clergymen, wives, and church leaders to be held February 21-24 (Monday evening at 6:30 to Thursday noon). The second of these is the RS-L seminar for laymen to be held February 25-27 (Friday evening at 6:30 to Sunday afternoon).

Both institutes will be held at Birchwood Camp, Chugiak. It is an all-weather camp, but you should plan to bring a warm sleeping bag, your own towels, personal effects, and comfortable clothing. Father Charles Eddy will be handling your registration. His address is: St. Mary's Episcopal Church, 4502 Cassin Drive, Anchorage, 99507.

We are making preparations for your arrival at Birchwood Camp.

Grace and Peace,

Jim Bell
Marsha Buck

Box 479
Sitka, Alaska 99835
March 23, 1972

Dear

I bring you greetings from the Ecumenical Institute across the globe and in particular from your fellow Alaskans who have participated in and become excited about the work of the Ecumenical Institute. My husband and I are Presbyterian laymen who, along with 40 other Sitkans (laymen and clergymen) from 5 different local churches, have been active in sponsoring Ecumenical Institute courses over the past 4 years. The most recent course, which was excitingly successful, was the first Ecumenical Institute course to be presented in Anchorage. It was held out at Birchwood Camp near Chugiak during February, 1972.

Since there has been only one Ecumenical Institute course in Anchorage as yet, and it very recently, we realize that few of the Anchorage clergy are familiar with what the Ecumenical Institute is, what our courses are about, and how the research and training of the Ecumenical Institute may be helpful in every local congregation. In order to tell you more about us, a team of clergymen and laymen from Seattle, Sitka, and Anchorage will be visiting as many clergymen in Anchorage as possible from April 5-15. You will be getting a call from us so that we may make an appointment to visit with you.

Some of the people in Anchorage who are familiar with the courses and work of the Ecumenical Institute have asked us to schedule a course specifically for church leaders and clergy this spring in Anchorage. This course, called the Parish Leadership Colloquy (PLC), has been scheduled for May 1-4, 1972, a Monday evening through Thursday noon at Birchwood Camp. I have enclosed with this letter a short description of the PLC and of the Ecumenical Institute. We can tell you much more about the course when we visit you in April.

Please feel free to drop me a line if you have any questions before we see you in April.

Grace and Peace,

Mrs. Marsha Buck

Box 479
Sitka, Alaska 99835
March 24, 1972

Dear

I am happy to bring you greetings once again from the Ecumenical Institute across the globe and particularly from the Seattle Religious House where many of the Ecumenical Institute staff are eager for an opportunity to come visit Alaska.

Having held an exciting Religious Studies I course out at Birchwood Camp in February, the imperative on and request made of the Ecumenical Institute is now to hold a Parish Leadership Colloquy (PLC) for clergymen, their wives, and church leaders in Anchorage this spring. As many of you have already heard, we have scheduled the PLC from Monday evening, May 1 through Thursday noon, May 4, 1972. A team of Ecumenical Institute people from Seattle and Sitka will be visiting in Anchorage from April 5-15 to bring you registration forms for the PLC and to answer any further questions you may have about the Ecumenical Institute or about the PLC itself. We will be calling you when we get to Anchorage.

Meanwhile, why don't you mark off the dates of May 1-4 on your calendar so they don't become filled with other important engagements, and we will be in touch with you again soon.

Grace and Peace,

Mrs. Marsha Buck

FORAY TO ANCHORAGE, ALASKA -- BILL GOOCH & MARSHA BUCK -- APRIL, 1972

- ✓ Chuck Eddy -- Can't make it to PLC, but will be registrar
- ✓ Tom Handley -- No time now
- ✓ Connie and Bob Merrill -- Bob sick and in pain from recent surgery. Connie very tied up with 10 year old with broken leg as well as sick husband
- ✓ Chuck Mundorff -- In Missouri at church headquarters until end of month
- ✓ John Molletti -- Alaska Children Services board meeting Tues. night of PLC. Told Bill on phone he'd come to course if out-of-town guest didn't arrive that week
- ✓ Gerry Churchill-- In Japan for 3 weeks of April, Rev. Gay serving in his absence
- ✓ Richard Gay-- Had read Matthews so knew of EI. Excited about course but teaching at AMU then so can't come. Will look into possibility of sending a student and will tell Rev. Churchill
- ✓ Mon. Cowgill--So tied up and all alone that he can't schedule an appointment to see us. Leaves town Sunday
- ✓ Mon. Murphy-- Going out of town today so can't see us. Has house out at location where new St. Patrick's will be built on Muldoon Road
- ✓ Father Richard Saudis--Knew of us in Chicago 5-8 years ago with bad impression. Listened to our shift over the years and says he will tell other priests about our course, but no commitment for more
- ✓ Hal Banks-- Too busy writing his paper on parapschology to be interested in us
- ✓ Howard DeVore-- Not interested in EI at all. Met McClain several years ago. Knew about EI splitting churches in Illinois 6 years ago. Will only meet with Whitehead over sack lunch with group to talk about PLC
- ✓ Ac Wischmeier-- Care call to report what we're doing in Anchorage and what other Methodists in Alaska doing with EI. Pleasant chat
- ✓ Tom Tepley-- Knew nothing about us except we're ~~known~~ national and world wide. Interested in PLC but going to Barrow on Friday, May 5 for 10 days and can't take time just before leaving church. Keep posted for future courses.
- ✓ John Tindell-- Registration in with \$5. Yes if doesn't go to Hawaii on CAP
- Pastor Floyd Brause-- Moving to South Africa May 1, Will send a couple of lay leaders. Write to him soon
- ✓ Bob Jones-- Very interested. Said we complimented his sensitivity and charismatic interest. Great discussion on healing.
- ✓ Don and Betty Hart-- Gone to Kansas City May 1-7 for Indian priest conference. Betty very open and frank with questions
- ✓ Father Tom Connery-- Very interested especially in the Order. Will send one of the four on his staff, hopefully himself

Anchorage foray, cont.

- Pastor Ronald Laue-- Not even possible to get appointment because we don't teach his doctrine, Example: infant baptism and the sacraments
- Father Artim-- Won't talk to us. Busy. Small parish. Not interested.
- Pastor Kruse-- Can't do anything until June. Will be glad to help out next year.
- Nick Brewer-- Yes if nothing unforeseen comes up
- Gene and Pat Warner-- No theological differences with RS-I and RLDS church, Gene says. Chuck Munderoff upset because only RLDS people at Feb. RS-I and what did other churches know about EI that they didn't. Skeptical about authenticity. Grads not using RS-I but not talking about it either except to complain about long sitting sessions. They will discuss Pat coming to PLC. Great collegial call.
- Everett and Ann Wenrick-- He will talk to Dick Gilbert about coming to PLC but first will decide if he wants to come. Long visit.
- Pastor Kastle-- Air Force in May but interested for fall course. Knows Bob Lester and Pastor Harold Brown in Seattle .
- Ralph Weeks-- Out of town for at least 3 or 2 weeks. Write a letter.
- Jim Carrington-- Episcopal priest without a parish but with a job. Mentioned by everett Wenrick but not contacted
- Gene Walters-- Interested and only Tues. night conflict. Mentioned financial block. Gave us name of Dr. John Havea, president of Wesleyan Church in Tonga Islands, Samoa, close friend of his
- Tom Whitehead-- Treated us like colleagues. Yes is planning to come to PLC. Asked financial reimbursement from previous course not finished. Great call.
- Bill Hunter-- Just home after 5 weeks gone so can't see us. Asked for 5 brochures. Plans to come to PLC himself and will now talk to laymen. Dropped off Brochures and he talked about Key 73
- Norm Elliott-- Very interested. Put PLC on his calendar. Quiet. Let Miner ask the questions. Call back.
- Malcolm Miner-- Lots of good questions. Will be in Washington D.C. during PLC. Interested in EI so contact in fall
- Chaplain Huber-- Wants to bring at least one co-hort and would like to bring wife so he gets many viewpoints for use of AFB. If don't hear from him by April 22 then call
- Gary Holthaus-- Will come if gets Title ? report finished in time to take it to D.C. and get back by May 1. Interested beyond a doubt. Keep in touch. Offered his home to house EI people
- John Maakestad-- Left town this AM for a week so no appointment
- Pastor Abrahamson-- Interested but will be on vacation. Definitely wants us to contact him in the fall about courses

Anchorage foray. cont.

- Dick Benjamin-- Cordial. Got the Word. Called us his fundamental co-horts. Wants very much to come to PLC so can ~~learn~~ learn from us and teach us. Talks profusely but his night meetings scheduled all the week of PLC. Never heard of Bultman, Bonhoeffer, Tillich and Niebuhr. Keep in touch.
- Lynn Gaylor-- Phone call. Finally get "community" started at ACS so that's his thing instead of PLC. Tried to sell him on getting someone to course to learn from us about "community" but no luck
- Dave Solberg-- Can't come because of his won working schedule but very interested especially in NINS course for Anchorage. Will talk to Maakestad for us and wants to put a course on his continuing education for pastors calendar which he is chairman of. Suggested names of Col. Henry (Hank) Shepherd, Base chaplain at Elmendorf and Chaplain Solem (maybe Solum) in charge of continuing education for chaplains
- Gene Groves-- Very interested and will come if gets off jury duty. Contact him again be letter. Took EI urban developemnt course 11 years ago in Chicago. Asked about course follow-up.
- Sister Mary Claire-- Enthusiastic and says she'll spread the word about the course but is too busy to come herself. Bubbly dynamo
- Bob Bowers-- Care call by phone so he knows we're still keeping in touch
- Bob Lang-- Going back East May 26. Rs-I keeps coming to mind he says. Doesn't stay home cause its too lonely there. Very lonely man.
- Mon. Lunney-- Called several times for appointment but he's too busy with the family of the late Father Fish to see us.
- Gordon Corbett-- Went on care call and he ended up wanting to come to PLC and will do so if gets home in time from weekend in Wainwright and gets work done the week before
- Liz Smith-- Care call supper. Asked about liturgy but very little impact comments from RS-I
- Eric Munson-- Care call supper. Still complaining he didn't get listened to enough and people couldn't get up to go to the bathroom. Talked mostly about tactics for handling Jesus people on compus like Mark Andrews

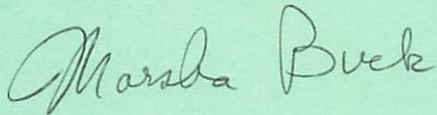
ANCHORAGE RELIGIOUS HOUSE OPENS WITH CELEBRATION – September 9, 1972

I am writing this short story on September 9, 2020. Forty-eight years ago today the Anchorage Religious House held its opening ceremony with fresh Alaska salmon as the main course at its banquet. Bob and Joan Knutson had moved to Anchorage with their sons Kyle and Kent to serve as Priors while newlyweds Marilyn and Kim Thorton had also arrived to staff the House. Alaskans prepared to move into the House were Dorothy Green from Skagway, plus Gene Buck and me from Sitka, with our young daughter Lys Buck. A youth named Doug Clithero (son of Lee Sax) was also assigned to the House.

I remember the day well because I had planned for the banquet for weeks. Gene and I ran errands all morning on the 9th, I gave directions to Dorothy for preparing the food, and then about noon I entered Anchorage Community Hospital and very quickly gave birth to Lene Margit Buck – so quickly in fact that the doctor arrived in the delivery room just as Lene made her appearance. Needless to say, I missed the opening celebration for the Anchorage Religious House – and the banquet – but I am reminded of that day each year when I wish Lene a Happy Birthday.

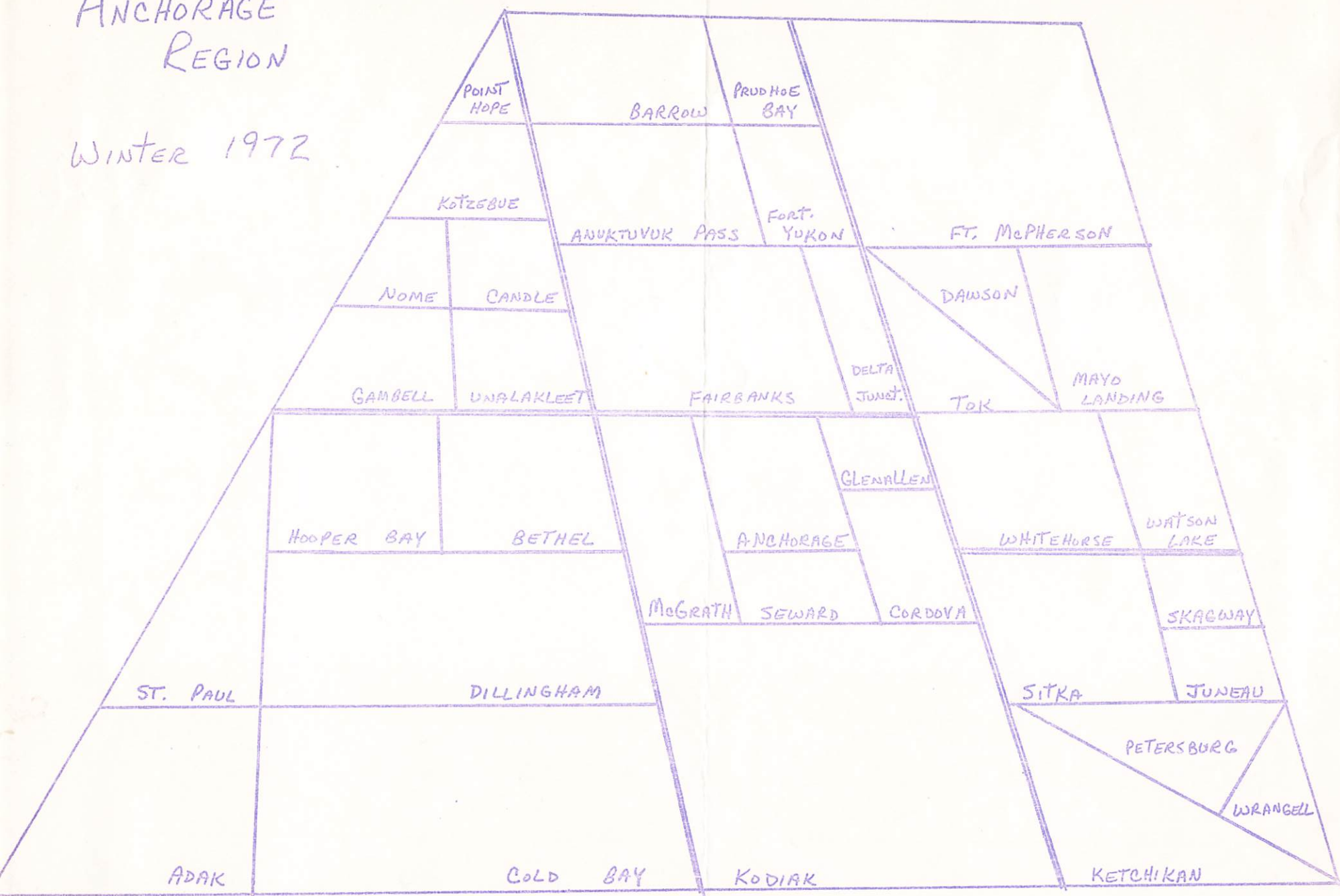
Marsha Buck
8445 Kimberly St.
Juneau, Alaska 99801

Phone 907-789-6167
Cell 907-321-0354

A handwritten signature in cursive script that reads "Marsha Buck". The ink is dark and the handwriting is fluid, with the first name "Marsha" being larger and more prominent than the last name "Buck".

ANCHORAGE REGION

Winter 1972



PENETRATION

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ANCHORAGE: PLC with 12 included 2 natives from Nome.
(4 cancellations).

Bulk of RS-I recruited far in advance; unlike
Fall Quarter--many final week and last minute
cancellations--dropping rolls from 38 to 19.

House recruited from a dozen congregations.

5 attended RS-I from Galaxy churches.

"Sales Training Sales Pitch" helpful in secur-
ing registrations; questionable for securing
bodies around the table.

JUNEAU: Three trips by House, one with 4 from R.H. and
Howard Stoner from Sitka for Mass Penetration
Week-End. Course cancelled at last minute when
final phone call follow-up finds course registra-
tions dropped to 13.

SITKA: Recruited course of 20 with only support by
House being on "on-the-call recruitment" train-
ing and accountability. Course was postponed
by Sitka leadership from Week 3 to Week 7.

FAIRBANKS: Strategy for Fairbanks RS-I called for recruiting
clergy to Anchorage PLC; which did not happen
and course cancelled after last ditch was visited.

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During winter we found ourselves awakening from the hypnosis
of seeming success with a jolt as penetration generally went
"to hell" showing us pride is no substitute for intentionality
or discipline. We found ourselves becoming myopic such that
unbuilt models and unactualized tactics grew into mountain
barriers before we acknowledged their demands.

We discovered our style in recruitment calling had degenerated
into ways to achieve the appearance of a registration while
shying away from addressing a life with the necessity of
attending RS-I. The registration in hand became for us an end
which turned to sand in our hands while we were looking else-
where--and we discovered we didn't know how to stop it.

The house and galaxy spun off in different directions and
neither did penetration significantly enable galaxy development
nor did the galaxy participate in metro recruitment.

PENETRATION

All in all, without iron colleagues in a polis, the house found it necessary to expend much time and troops if penetration were to occur and courses to take place.

Appt. 18
Oct. 18
4:00

Business	
Dave Stein - Anchorage	272-8561 Daily News
Ray Petersen - Wien	Airlines
Elmer Rosmussen - National	Bank of Alaska
Jack Baker - Sears	George Crosta (Retail Manager)
Don Finney - Ketchikan	Pulp Company
Ernest Gillam - ITT	John Toole
Tom Martineau - Burroughs	
BP, Atlantic Richfield, &	Marathon Oil
Dick Warn - Warn	Enterprizes

Les Pace - Area Realtors
279-7571

Government -	
Fred McGinnes - State Dept.	of Health & Social Services
Joe Josephson - Fed. State Land	Use Planning Commission
Ward Hurlburt - Public	Health Service Hospital
Desmond Edwards - FAA	
GAA Community Action	Agency - George Haynes

Gone
& wife

Bob
Marsha
John

Gene
Bob

Gene
Bob
Gene
Kim

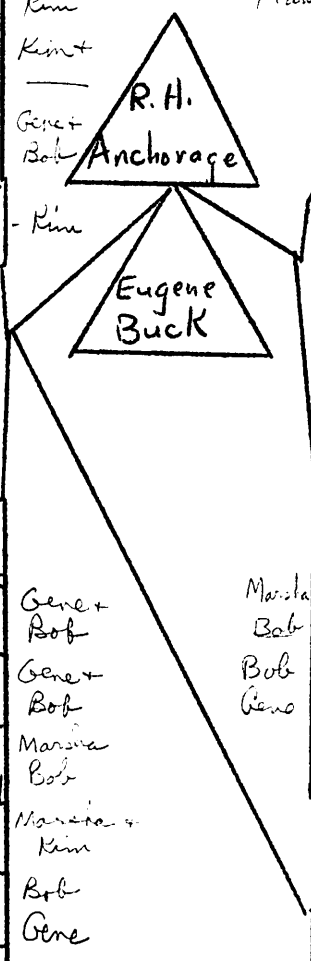
Lillian phone
Marsha

Marsha
Kim

Kim

Gene
Bob

- Kim



Education	
Richard Gay - Alaska	272-4401 Methodist University
Joe Montgomery - GAAB	111 or 126 Schools
Richard Anderson - Special	Education
Vic Fischen - University of	Alaska ISEGR
State Operated Schools 274-1645	Stanley H. Friese Supt.
Bob McCormick - Bartlett -	Begich H.S. 237-1585

Joan
Gene

Bob
Marsha
John

Marsha

Bob
Gene

Marsha
Bob

Marsha

Service	
Nick Peters - Alaska	Treatment Center
Emil Natti - Alaska Native	(515 D) Foundation

Marsha
Bob

Bob
Gene

Metro Areas	
Howard Stoner - Sitka	
Don Golschell & Bruce McElney	Juneau

Buck

Bucks
and

ANCHORAGE
LENS

QUARTER II, 1973-74
NOVEMBER 30, 1973

LENS TEAM CONSTRUCT

TEAM 1	TEAM 2	TEAM 3
<p><u>UNIT A</u></p> <p>Carol Dumpleton Richard Goff Jesse Halloway Patricia Cole Vern Humble Gerald Ivey Susan Ruddy Jani Ruth Nielsen</p>	<p><u>UNIT A</u></p> <p>Patricia Farris Michael Rosenberg Margaret Lowe Robert Peck Gary Cole Mary Edelbrock Wayne Mundy Delores Bowman</p>	<p><u>UNIT A</u></p> <p>P. Howard Stoner James Rich Kelly Robinson Mike Thompson Barbara Smart Richard Hart Eric Ekvall Marie Lundstrom</p>
<p><u>UNIT B</u></p> <p>Carol Sisson Don Shock Evelyn Bonner Leigh Lowther Eugene Buck Louise Rudé Leslie Pace Robert Knutson</p>	<p><u>UNIT B</u></p> <p>Robert Van Slyke Janet King William Beaty Marsha Buck Roger Clyne Lily Nielsen Patricia Haun Joan Knutson</p>	<p><u>UNIT B</u></p> <p>Rosemary Porter Steve Cysewski June Reynolds Richard Anderson Bernard DeAsis Denise Clyne Daniel Wilkerson Ruth Brennan</p>

LENS	SOCIAL MANIFEST
Anchorage	December 2, 1973
CULTURAL	
SOCIAL THRUST	Individual Image Identification
Statement: The collection of social data to identify the changing role patterns, develop new images and facilitate individual image/role identification.	
SOCIAL VISION	New Myth
Statement: The establishment of a guild as the vehicle for the development of the new myth - the guild member.	
TACTIC 1	Guild Goal
Statement: Synthesis of Guild Goal to identify the changing role/image identification.	
Tactic 2	Guild Process
Statement: Develop new social and individual images for role/image identification.	
Tactic 3	Guild Implementation
Statement: Develop guild as the answer to individual need to identify with and participate in a meaningful group.	
Tactic 4	Guild Evaluation
Statement: Continual evaluation and updating the guild image to correspond with the changing role patterns.	

LENS
Anchorage

SOCIAL MANIFEST

December 2, 1973

GRASS ROOTS INVOLVEMENT - POLITICAL

SOCIAL THRUST

Involvement Produces Decisions

Statement: Focus attention on decisions and how local people can affect them.

SOCIAL VISION

Decision Involvement

Statement: An informed local population being involved in making crucial global decisions which have local effect.

Tactic 1

Utilize Democracy

Statement: Determine ten homes, explain existing democracy - utilize it unaltered.

Tactic 2

Contact Official

Statement: Contact existing governmental official for purpose of endorsing program.

Tactic 3

Group Support

Statement: Gain support for total community participation from a large group to implement the grass roots involvement.

Tactic 4

Model Community

Statement: Establish model community for the purpose of complete involvement in decisions affecting individuals using democratic systems now existing as a vehicle for observation for future expansion.

LENS
Anchorage

SOCIAL MANIFEST

December 2, 1973

CONSTITUENCY ACCEPTABILITY AND RESPONSIVENESS

SOCIAL THRUST

SWEEPING POLITICAL REFORM

Statement: To effectively and efficiently serve citizens in a rapidly expanding society, the present form of government must be sweepingly reformed.

SOCIAL VISION

RESPONSIVE - HONEST - GOVERNMENT

Statement: We visualize a government that is efficient, honest, economical, and responsive to the people. One which meets the needs of each individual and maintains its rational wellbeing as a whole.

Tactic 1

PERIODIC REVIEW (PUBLIC DISCLOSURE)

Statement: A public periodic review of elected officials to assure the constituency that the official will continue to represent them in the honest, efficient manner that they deserve.

Tactic 2

PEOPLE'S ADVOCATE

Statement: Each citizen will have an ombudsman, elected by direct vote, at the local through national levels.

Tactic 3

PUBLIC FUNDING

Statement: Public funding would reduce the the importance of money in electing public officials.

Tactic 4

ELECTORAL REFORM

Statement: A blue ribbon committee, jointly selected by and responsive to the executive, legislative, and judicial branches will study our present electoral system and submit their recommendations to the electorate for direct vote.

LENS
Anchorage

SOCIAL MANIFEST

December 2, 1973

HUMAN RESOURCES - CULTURAL

SOCIAL THRUST

UNLEASH HUMAN RESOURCE

Statement: Through education and cross-cultural interaction, realize the total human potential.

SOCIAL VISION

MAN FREE TO DECIDE

Statement: The ability for every man to rise to his level of competency or incompetency, and accept responsibility for himself in his phases.

Tactic 1

RESEARCH

Statement: Examine the local system and other innovative systems.

Tactic 2

CONCEPT DEVELOPMENT

Statement: Build model plan, tactics and marketing plan.

Tactic 3

MARKET PROJECT

Statement: Market the plan within the community.

Tactic 4

DEMONSTRATION PROJECT

Statement: Put into operation the plan.

LENS

SOCIAL MANIFEST

Anchorage

December 2, 1973

GLOBAL RESOURCE ALLOCATION - Economic

Social Thrust

Reorganization, Realignment, and
Redefinition

Statement: The social thrust of global resource allocation involves redefinition of values regarding natural and human resources that will result in reorganization and realignment of resources to be compatible with the future goals of mankind.

Social Vision

Balance Human Opportunity

Statement: The social vision of global resource allocation will bring forth implementation of research and restoration of balance resulting in equalization and expansion of human opportunity and potential.

Tactic 1

Uniform Measures

Statement: To reconstitute international monetary and measurement systems to achieve a common exchange.

Tactic 2

Global Guilds

Statement: To convene established international guilds, defining common goals and purposes to realign world political control.

Tactic 3

Information Depository

Statement: To create an international information exchange to provide equal access to established data and data formulation.

Tactic 4

Technical Depository

Statement: To establish an international body of technical resource expertise, providing international access to resource technicians.

THE TIMES

As a people we feel a powerlessness to work within our systems to re-define individual security, make use of every person's creativity and possibilities and distribute effectively our products. We do live in a manner that allows a tremendous waste of human resources and therefore people as individuals are unsure of their self-image and express their dissatisfaction. The products and service we are currently producing are not being satisfactorily distributed in our society.

HUMAN CARE

Each person is unique and creative and has within himself the ability to internalize his individual power and to accept responsibility. Through communication with other men, the individual gains insight during each of his life's phases. Man's larger goals include reappropriating talent in order to break down or to overcome unnecessary barriers between people and peoples and to allow maximum political involvement which will ultimately influence all Mankind. Each man, therefore, is an integral part of all men.

HUMAN INTEGRITY

A new sexuality realization and job fulfillment leads to personal development of the whole man. The ultimate results in individual motivation are opportunities to realize full employment and quality work production. Eliminating the waste of human resources establishes a secure self image capable of indentifying with corporate goals as well as individual goals. Blessings of opportunities of individual creativity and economic growth are a reality.

HUMAN FULFILLMENT

Man begins to grasp his fulfillment when he begins to order his surroundings. He learns quickly that he is a part of an integrated global society rather than an isolated individual in one small corner of a small planet. It dawns then that man's decision to involve himself in this world creates his destiny and his fulfillment! Man can decide his fulfillment! Society manifests the "health" or "sickness" of its individuals. As individuals grasp the meaning of their fulfillment and act this out, society becomes transformed.

THE RESOLVE

It is the deep resolve of mankind today, faced with a world of chaos and opportunity, confusion and possibility to develop a way to picture his world with integrity so that all men can be released, uninhibited from the paralysis he experiences amid change so that he can take charge of directing change, resulting in individual creativity and growth.

The
Social
Process

The social process was felt by the group to be going through a transition stage with global implications. Nationalism is declining in favor of human and national resource distribution on a world wide basis, with trade and technology interchange being of prime importance. At the same time, what has through all of recorded history been regarded as the very basis of human existence, the family unit is rapidly disintegrating with concern felt by many. The traditional roles of man, wife, and children no longer are valid, resulting in a sub-society aimlessly wandering around a non-cohesive nucleus. It would appear that a cosmic society, while not yet clearly defined, is resurging from the ruins of traditional nuclei ranging from the family unit to nations - states.

The
Contemporary
Malaise

In the arena of Contemporary Malaise, the burgeoning population and increased demand for natural resources have caused people to question present policies, re-evaluate priorities and consider alternatives for the future. Problems perceived included a trend toward nationalism, absence of honest communication and a general attitude of apathy. Expressed concerns dealt with poor utilization of resources and dissatisfaction with present vocational responsibilities and opportunities. Other critical issues included decreasing religious involvement, deteriorating values in marriage and the need for education to be more responsive to societal needs. The problems facing the world today have resulted in consideration being given to new ideas and increasing change, which hopefully will lead to a "better tomorrow".

The
Human
Ontology

In the arena of human ontology, integrity, charisma, and empathy are characteristics thought important in the leadership of a people who are becoming increasingly optimistic about the revolutionary and technological society in which they live. Oriental cultures are becoming increasingly involved in world change and will dominate creativity in the future. Man is struggling with authentically relating to what is going on in the world about him in a time of dramatically changing roles yet the trend is toward optimism and openness toward other cultures.

The
Life
Trans-
parency

In the arena of life transparency it is felt that it is important for decisions to rest in human interaction rather than overpowering structures. Nationalism is on the way out. Even though society is motivated today by economic success, fulfillment comes out of activity in a social context. There is a new openness in looking globally for new ideas and solutions. We live in a time when human interaction is considered vital, not on a local or personal level but on a total social and global scale.

THE
BEGINNING

IN THE BEGINNING THERE WAS LIGHT ... displaying a gigantic, magnificent universe from the largest planet to the smallest speck of dust. Man is born, thus, to breathe, sense, learn, experience and enjoy - both with his brothers and with other entities - to strive towards his unknown purposes.

THE
STRIVING

THE JOURNEY IS INTO THE UNKNOWN. Struggling in vast space and endless time. Man sets forth in the search for unlocking the secret of it all. Intrigue and fear, both at the same time, moves him forward. Demons that would freeze him in his present form converge from every side, yet he breaks loose, driven to unlock the knowing that would unravel what is to be - what needs to be. There is the skull in the deep recesses of the earth that is vaguely familiar and with whom he is strangely related.

THE ACTING

NOT KNOWING ALL, MAN ACTS, often erring. By reflecting on his errors he again acts, searches and strives to move from survival to the development of the forces contributing to mankind's well being. This leads him to seek the meaning of his very existence. A meaning that is ever changing as his ignorance is reduced. He recreates his story and must once again act, investing what the universe will have as its treasure tomorrow.

THE END
WITHOUT END

TO VIEW HUMANKIND WITHOUT A BEGINNING IS DIFFICULT TO PERCEIVE. In the process of living - the searching and the acting - it would appear at times that there must be an end, a destination. For the individual, the end may be seen as death, but not all would recognize that as an end. And even though individuals may pass from the scheme of things, others move forward to take their places on life's stage to search and act. Humankind does not end but is a continuing process - evolving, creating and interacting with a dynamic universe.

1. The guild must be able to view problems in a dynamic, universal sense with a global perspective so that everything is seen as a smaller part of a much larger whole, where in fact the whole is usually greater than the mere sum of the parts.
2. The guild incorporates a sense of urgency as it selectively attacks the critical needs of mankind.
3. The guild must create new alternatives to the present way of thinking, open new avenues of operation, and endeavor to break through the existing blocks to understanding in order to facilitate change.
4. The guild is composed of and incorporates a community of interest which is universal in man's quest for meaningful life styles.
5. The guild imposes no restrictions or constraints on participation other than the individual decision to risk life involvement.
6. The guild is objective in that it does not allow self-interest, immediacy or even the problem itself to govern the creation of its response.
7. The guild seeks to expand the boundaries of operation by uniting the positive values held in different interests and going beyond the rigid restraints of present structures.
8. The guild is not interested in simply conceiving new plans and visions, but actively seeks to impart this to people so that they can participate in creation of new alternatives.
9. The guild must recognize and respect each man's potential and recognize the fact that he has something worthwhile to say and contribute for another fellow man's benefit.
10. The guild is goal oriented and has clear-cut objectives utilizing an evaluation process in its methodology.
11. Guild decisions are made according to a consensus of the will of the body without devisive factionizing or veto.
12. The guild must orient itself and its endeavors towards fulfillment of genuine human needs which recognize the worth of the individual; and in order not to lose sight of this goal, the guild must subject itself to an on-going critical constituent and community evaluation.

13. The guild enables the individual to achieve a sense of fulfillment in life by assuring a person's creativity is honored.
14. The guild not only points to and helps catalize necessary change but in its own action and operation becomes a living demonstration of the values it espouses and continually recreates its founding insights.



GREATER ANCHORAGE AREA BOROUGH

3500 TUDOR ROAD
ANCHORAGE, ALASKA 99507

PLANNING DEPARTMENT

December 26, 1973

The Institute of Cultural Affairs
Box 8361
Anchorage, Alaska 99508

Dear Sirs:

Thank you for the list of participants in the recent I.C.A. Lens course and for the notification of a second course, tentatively scheduled for February, 1974. Having participated in the first course and received a worthwhile experience, I would like to suggest that arrangements be made so that participants in the second course could also receive either graduate or under-graduate credit for their participation. I think that arrangements could be made through the University of Alaska at Anchorage, the Community College, or AMU to offer such credit in the amount of three hours, based upon the total time devoted to the 44 hour course. However, arrangements ahead of time for registration would have to be made through the respective universities. I feel an arrangement such as this would probably encourage greater participation by community residents and in addition would offer some incentive to adult education.

I would appreciate hearing your thoughts on this subject. If I can, in any way, help arrange or organize such an effort, please let me know.

Richard E. Hart

Richard E. Hart
Current Planning Administrator, Greater Anchorage Area Borough
2838 Sunflower
Anchorage, Alaska

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1200 L Street #804
Anchorage, Alaska
January 11, 1974

Institute of Cultural Affairs
1530 Orca
Anchorage, Ak. 99501

Dear People,

I write with a great deal of excitement after attending your LENS course last month. Seeing new ways of participating in the action and an effective way of mapping out the future holds my attention yet.

The course was a great exercise for me in sifting out the important from the trivial. Wow! You've really got a good thing going in LENS.

I wish you the best of success in your next LENS course offering here in Anchorage.

Regards,

Mary Ellen Edelbrock

Mary Ellen Edelbrock

P.S.

The book serves as great reference material.

adventures

Phone (907) 274-8523
123 East Fireweed Lane
Post Office Box 1144
Anchorage, Alaska 99510

January 15, 1974

Institute of Cultural Affairs
1630 Orca Street
Anchorage, Alaska

Gentlemen,

After years of attending business workshops, conventions, meetings, symposiums and business courses, your LENS course was a brand new experience for me.

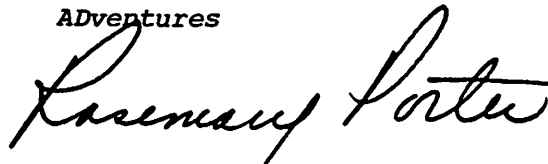
It was a real challenge to try to absorb all the material presented at the course. The methodology taught was certainly explosive and the performance of the participants was overwhelming.

The total impact of the LENS course has affected my thinking and opened a new world of possibilities for corporate and individual action.

I would certainly recommend the LENS course to my associates in the business community.

Cordially,

ADventures



Rosemary Porter
Vice President

RP:mi

SCHOOL DISTRICT

670 FIREWEED LANE
ANCHORAGE, ALASKA 99503
AREA CODE 907 277-6652HELEN S. WHALEY CENTER FOR
LEARNER ASSISTANCE
2220 Nichols Street
Anchorage, Alaska 99504
January 16, 1974

TO WHOM IT MAY CONCERN:

I participated in the course titled "Living Effectively in the New Society" (LENS) which was presented recently in Anchorage in cooperation with the Institute of Cultural Affairs. The course is intensive and demanding, and leads to a series of problem solving techniques which can be used with either small or large groups. Because of the complexity of the program, it is impossible for any individual to participate in each of the activities. However, each participant is exposed to the work done by the total group and thus becomes aware of the many facets of the larger program.

It is my understanding that other LENS courses will be presented in the Anchorage area. I would encourage small groups interested in exposure to a variety of problem solving techniques to investigate the LENS courses.

Sincerely yours,

RICHARD D. ANDERSON, Ph.D.
Director, Special Education

RDA/jm

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GREATER ANCHORAGE AREA BOROUGH

3500 EAST TUDOR ROAD
ANCHORAGE, ALASKA 99507

January 16, 1974

PLANNING DEPARTMENT

The Institute of Cultural Affairs
4750 N. Sheridan Road
Chicago, Illinois 60640

Members and Staff of the Institute:

It was my distinct pleasure to have participated in your recent LENS course held here in Anchorage on the weekend of December 1, 1974. Prior to this course, I was unaware that a program of such dynamic proportions was in existence in the U.S., let alone being presented on an international basis. I believe that the material that was presented and the way it was presented, will prove invaluable for people from all walks of life and all nations. To me, it provided a bridge to enable people to communicate effectively in grappling with the diverse problems confronting today's society.

In and of itself, the course was an exciting and rewarding experience. More immediately, it was a practical lesson, illustrating that an immense scope of problems can be dealt with in a very tangible way. The use of the intense, workshop method could be applied to any profession or activity. In that the material focused on the human social process, it was most relevant to the problems of local governance dealt with in the planning process. The course provided perspective in evaluating the purpose and content of the Anchorage Borough 1990 Comprehensive Plan. The material and the methodology related very closely to a training session conducted for Planning Department personnel and other Borough employees by the training officer for the Chugach National Forest. In that the planning staff is in the process of conducting areawide community meetings with residents of each community in the Borough, the LENS methodology was immediately applicable to these meetings. We have much to learn yet, but we believe that the results of this citizen involvement process will have far-reaching implications for the future development of the Anchorage community. This may well be a first attempt at using such a process for an entire community.

I commend your efforts and would hope that my wife and many of my friends will be able to participate in a similar session in the future.

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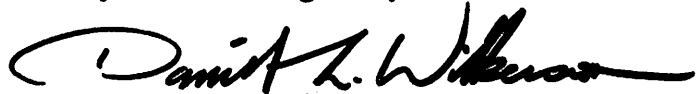
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Members and Staff of the Institute
Page 2
January 16, 1974

As a matter of interest, perhaps to you, the Alaska Humanities Forum and the Greater Anchorage Area Borough will be hosting a series of symposiums dealing with the human social process (enc.). It may well be that some of the speakers or participants could inter-tie with your own efforts.

My sincere regards,

A handwritten signature in black ink, reading "Daniel L. Wilkerson". The signature is fluid and cursive, with a large, sweeping initial "D" and a long, horizontal flourish at the end.

Daniel L. Wilkerson
Assistant Director of Planning

DLW:rvd

Enc.

ANCHORAGE

LENS PRESENTATION

3/4/74

TIMES		LENS/ICA VISION		LENS + YOU		PRACTICES/LENS	
INTROD.	WHO WE ARE	ICA STORY	HISTORY	WE KNOW YOUR CONCERNS	HOW TO GET AT ROOT PROB.	PRACTICES	WHERE
	GENERAL CONVERSATION		RESEARCH/TRNG		WITH YOUR EMPLOYEES		WHEN
	WE ARE CONCERNED ABOUT RELEASE OF HUMAN RESOURCES		DEMOS/SIGNS		WITH THE COMMUNITY		HOW MUCH
	GRABBER - WHAT DO YOU DO TO MOTIVATE		GLOBAL + COMPREHENSIVE		WITH GLOBE		WHO NEED BE
TODAY'S PROBLEMS (HIS) GIFT	TURNOVER	LENS "SEMINAR"	AWAKENMENT	ROOT PROBLEM	TURNOVER	BACK UP MATERIAL	MANUAL
	ABSENTISM		MOTIVATIONAL		ABSENTISM		LETTERS
	THEFT		CORP METHODS		THEFT		PARTICULARIZE TO HIS NEED
	MOTIVATION		PROCESS		MOTIVATION		
TODAY'S PROBLEM (GLOBE) GIFT	GLOBAL INTER ^{RELATE}	VISION I SPIRIT LEVEL (KEY)*	ORDER CHANG ^{PERMISSION TO LIVE IN OTHER}	YOUR COMMUNITY BUSINESS	MOTIVATION FROM TOP DOWN	HIS PARTIC	BLOCK OF SEATS
	COMPLEXITY		ORDER CHANG ^{IMED VISION}		COMPARATIVE METHODOLOGY		SEND SECRETARY
	COLLAPSED STRUCT		20 YR. VISION		PUSH CREATIVITY		MANAGEMENT
	ENERGY CRISIS		GLOBAL COMMUNITY		RELEASE FROM PARALYSIS OF COMPLEXITY		WHEN CAN HE DECIDE
WHERE HE IS AT	LIONS (KIMWIKIS) (DON'T KNOW HOW TO VARS BOWL)	GROWING I GLOBALISM ON OTHER THAN POLITICAL LEVEL	5 TH City	THE COMMUNITY + GLOBE	WAY TO ACT	HIS RECOMMENDATIONS	DO YOU KNOW
	GOOD ORGANIZATION		UPTOWN 5		GRASS ROOTS		OTHERS THAT WOULD LIKE
	JUST CAN'T DO IT.		LENS STORIES		IMAGE: A NEW AWARENESS - NEW EYESGLASS		TO PARTICIPATE IN SOMETHING
	NEED SOMETHING ELSE		RESURGENCE STORIES		COMMONNESS		LIKE THIS
						WE WILL BE IN TOUCH	



THE LOCAL COMMUNITY CONVOCATION



CATALYZING GRASSROOTS RESPONSIBILITY

*"Action
will remove the doubt
that theory cannot solve".*

Tchyi Hsich

The Institute of Cultural Affairs is convinced that around the world peoples in neighborhoods are rediscovering what it means to belong to a local community of people. The ICA has, therefore, created a one-day 20th Century Town Meeting for groups of local residents who are interested in exploring that new discovery. The program, called the Local Community Convocation, attempts to articulate for participants the objective happenings of the times that have given rise to the new forms of human life and society in the 1970's and provides some practical methods for dealing with these forms in the local community.

*"Man
must humbly but with courage
accept responsibility
for the destiny of mankind".*

Clyde Kluckhohn

CHUGACH
ELEMENTARY
SCHOOL

THE CONVOCATION

SATURDAY
JUNE 8
1974

WELCOMING AND FELLOW HOOD	COMMUNITY ANALYSIS			LUNCH AND FELLOW HOOD	COMMUNITY PLANNING			REPORTS AND FELLOW HOOD
	LOCATING THE ROOT CONCERNS				FORGING THE EFFECTIVE ACTION-PLAN			
	"NEW WORLD" ADDRESS	SOCIAL VISION WORKSHOP			"NEW HUMAN" ADDRESS	SOCIAL TASK WORKSHOP		
		TRENDS	PROBLEMS			PROPOSALS	TACTICS	
8:00	9:00	10:00	12:00	1:00	2:00	4:00	5:00	

a local community convocation?

People in neighborhoods around the world are beginning to rediscover what it means to be a part of a real community. They are celebrating together, undertaking community-wide projects and uniting on issues of common concern. This emerging sense of community is a sign of something new bubbling in our time.

The Local Community Convocation is local people gathering to explore the meaning of this new sign and its importance for the future of our cities—your city in particular.

The event is a town meeting—20th Century style. People will be looking seriously at those events which have brought this new sense of community into life. They will be experimenting with exciting new ways of giving energy to local communities. The Local Community Convocation promises to be a great happening. Won't you be there?

a 20th century town meeting?

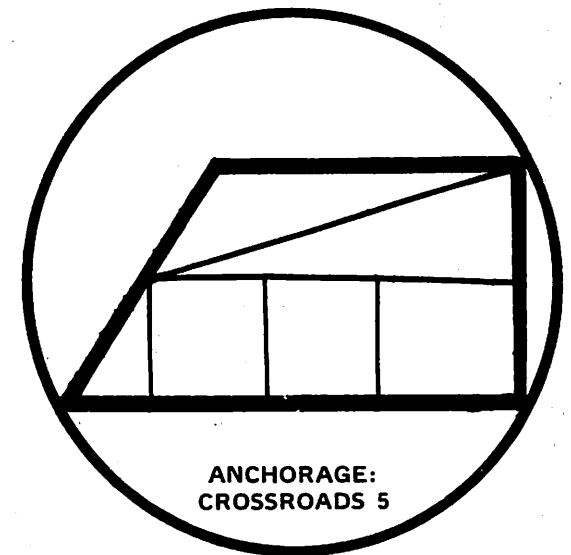
"The future of our cities is neither something which will just happen nor something which will be imposed upon us by an inevitable destiny. That future will be shaped to an important degree by choices we make now."

*Report of the
National Advisory Commission
on Civil Disorders — 1968*

local people
dealing with the
issues
in full participation
with a vital
grassroots voice

you are invited
to
experiment
in
recreating local community

local community convocation



a 20th century
town meeting



LOCAL COMMUNITY CONVOCATION: A COMPREHENSIVE WORKSHOP FOR

FOCUSING HUMAN CARING



*"Action
will remove the doubt
that theory cannot solve".*

Tchyi Hsieh

The Institute of Cultural Affairs is convinced that around the world people are seeking ways to effectively focus care for their community. The ICA has, therefore, created a one day workshop for groups of concerned local citizens who are interested in exploring new discoveries in how to build and maintain a local caring network. The program, called The Local Community Convocation, attempts to articulate for the participants the objective events of the times that have given rise to new styles of individual and social relationships which call for a renewed look at how effective caring can take place in the 1970's. It also provides the opportunity for the participants to experience some practical methods for dealing with these new styles in the local community.

*"When we attempt to
solve any problem
within too limited
bounds of reality, the
problem causes even
greater imbalance
and is not solved
at all."*

Juan Luis Segundo

FIRST METHODIST CHURCH
SATURDAY, OCTOBER 5, 1974

THE WORKSHOP

COST \$3.00
CALL 274-3680

SETTING THE CONTEXT	COMMUNITY ANALYSIS			LUNCH AND ENTERTAIN MENT	COMMUNITY PLANNING			PLENARY AND CELEBRA TION
	LOCATING THE ROOT CONCERNS				FORGING THE EFFECTIVE ACTION-PLAN			
	"NEW WORLD" ADDRESS	VIEWING PRESENT COMMUNITY			"NEW HUMAN" ADDRESS	BUILDING A CARING NETWORK		
		TRENDS	PROBLEMS			PROPOSALS	TACTICS	
8:00	9:00	10:00	12:00	1:00	2:00	4:00	5:00	

a local community convocation?

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"The future of our cities is neither something which will just happen nor something which will be imposed upon us by an inevitable destiny. That future will be shaped to an important degree by choices we make now."

*Report of the
National Advisory Commission
on Civil Disorders — 1968*

IN ANCHORAGE

SATURDAY, OCTOBER 5

8 A.M. — 5 P.M.

FIRST UNITED METHODIST CHURCH

G AND H STREET

LUNCH AND SNACKS PROVIDED

\$3.00 REGISTRATION FEE

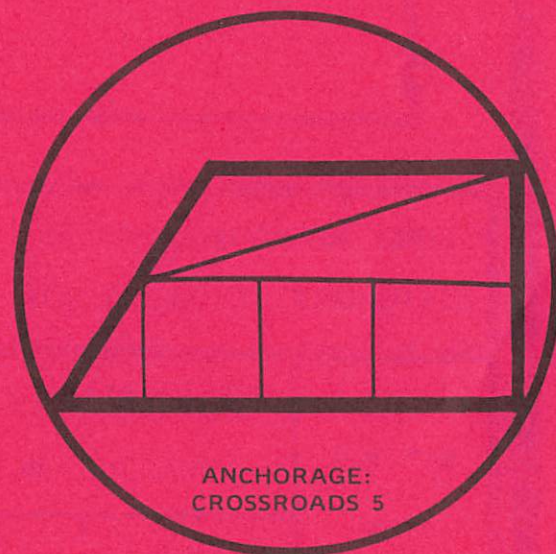
CONCERNED CITIZENS EXPLORING NEW DISCOVERIES FOR CREATIVELY HANDLING LOCAL ISSUES

LOCAL COMMUNITY CONVOCATION

A COMPREHENSIVE
WORKSHOP FOR

FOCUSING HUMAN CARING

IN ANCHORAGE



ANCHORAGE:
CROSSROADS 5

ICA THE INSTITUTE OF CULTURAL AFFAIRS
1530 Orca Street, Anchorage, Alaska 99501
tele: (907) 274-3680

The purpose of TM 76 will be a sign to the community. It is to engage the members of this community in community activities, planning, etc. TM 76 will also expose, to these people, movement methods to allow their use in community planning.

TM 76 will be accomplished through key contacts who will provide authorization. Media advertisements to let the community know about the TM 76 meeting. Group presentations as a recruitment model. And, the enablement that has to be done to make TM 76 a great happening for the community.

For TM 76, we need to discern who the keys are to the community to obtain authorization. We have to gain sponsorship in order to establish the mass media programs. Group presentations have to be scheduled. A model has to be built for the enablement structure to get TM 76 going and to sustain it during that day.

It is anticipated that this miracle will awaken a general concern for "community" with a specific focus on Crossroads 5 parish. Engagement of community residents in a broad range of parish concerns will become a possibility for some who had never before considered themselves a part of a community group. Out of this, a guild could arise from the deeply concerned core. ICA:Anchorage will become known community-wide for its participation and methodologies in community reformulation.

Practical needs include a large meeting-hall with smaller rooms for subgroups; food for reception, lunch and snacks; decor for meeting rooms; entertainment for noon hour; massive advertising time and exposure; extensive time and callers to visit agencies; adequate models to guide the orderly progression of preparation, and accountability to all tasks.

In order to bring off TM 76, the parish cadre needs to work along with regional colleagues to establish the mass media programs, to discern the key leaders for authorizations. They also need to participate in presenting the addresses to the key groups. Enablement models will be built in parish cadre workshop time.

CRITICAL PROVISIONS OF THE ACT

The Congress evidently undertook the settlement of Alaska's land claims with good intention that Native people not be harmed in the process. Section 2(b) stipulates that:

"...the settlement should be accomplished rapidly, with certainty, in conformity with the real economic and social needs of Natives, without litigation, with maximum participation by Natives in decisions affecting their rights and property, without establishing any permanent racially defined institutions, rights, privileges, or obligations, without creating a reservation system or lengthy wardship or

and institutions enjoying special tax privileges or to the legislation establishing special relationships between the United States Government and the State of Alaska."

However, several ambiguities in the act, and bureaucratic regulations established subsequent to the act's passage inhibit such an amicable process and its well-intentioned result.

Two sections in particular need to be spelled out.

Section 7(i) and section 21(d) are especially troublesome; the former for its ambiguity, the latter because of the threat it imposes for the future.

Section 7(i) provides:

"Seventy per centum of all revenues received by each Regional Corporation from the timber re-

ness among Native peoples, and slow the ability of either village or regional corporations to develop much needed capital assets. As Olson points out:

"The opportunity of presenting a united front during negotiations with energy and extractive industry representatives, has been lost. The opportunity for jointly established land-use goals and end-use objectives, has similarly been foregone." (Ibid.) Though speaking of joint regional corporation ventures, the

Indeed, according to one regional corporation president, the failure to determine what are considered to be "sub-surface resources" presents its own kind of problem. Gravel is one such resource, but whether it is to be considered a surface resource

Section 21(d) reads: "Real property inter-veyed, pursuant to a Native individual group, or Village Corporation which developed or leased to- ties, shall be exempt and local real prop- a period of twenty the date of enact- Act: Provided, Ti- pal taxes, local re- taxes, or local asses-

(Continued on page 12)

Town Meeting comes to Alaska

By DENNIS JOHNSON

During the early 1960s a group of West Chicago residents--facing almost certain failure--banded together to save their inner-city neighborhood turned urban ghetto. But at the same time, their meetings were giving birth to a potentially powerful concept to help people help themselves--Town Meeting.

It's been over a decade since that first group of concerned residents came together in a year since the first Alaska Town Meeting, sponsored by the Institute of Cultural Affairs (ICA) in Anchorage.

The people in Chicago rebuilt their deteriorating neighborhood into a new community. With the help of Town Meeting, supporters say, people in both rural and urban Alaska can do the same.

Town Meeting doesn't follow traditional political lines. In fact, former Lt. Gov. Henry A. (Red) Boucher--an ardent believer in Town Meeting--says it's apolitical. "Town Meeting is a way to get back to the basics. Instead of a way for people to get into politics, it's a way of

politics to get into people," Boucher said.

Boucher, who was at one time mayor of Fairbanks, is serious about his ideas on Alaska Town Meeting, and contends that the concept behind Town Meeting is something rural Alaskan communities have known all along.

"Town Meeting in the villages won't teach people how to solve their problems, but it will inspire the people to handle new problems in old ways," Boucher said. "The villages, with their potlatches, have always had a forum for discussing their problems."

Institute of Cultural Affairs volunteer Marsha Buck says Town Meetings are not community comprehensive plans, but a motivational tool to stir residents from apathy and non-involvement. The open forum encourages participation and is designed to uncover underlying problems, says Ms. Buck, who has been involved with Town Meeting since the model was refined by the non-profit ICA in the late 1960s and early 1970s.

"Town Meeting doesn't presuppose any problems, nor does it say here are the problems and here are the solutions," she said. The meeting is not a public hearing or a government forum as Gov. Jay Hammond has developed where the questions have already been asked, Boucher said.

Instead, the idea behind Town Meeting is grass-roots level participation in and identifying problems.

Alaska Town Meeting digs at deep-seated economic, political and cultural problems, Ms. Buck says. Alaskan Natives are faced with major problems in each of those areas--shifting from a subsistence-based to capitalist-oriented economy, determining who will be involved in the decision making process and the loss of traditional symbols which have given significance and meaning to peoples' lives.

Town Meeting doesn't have answers to these or other problems, said Ms. Buck. However, the meeting provides an avenue to begin tackling the problems.

(Continued on page 12)

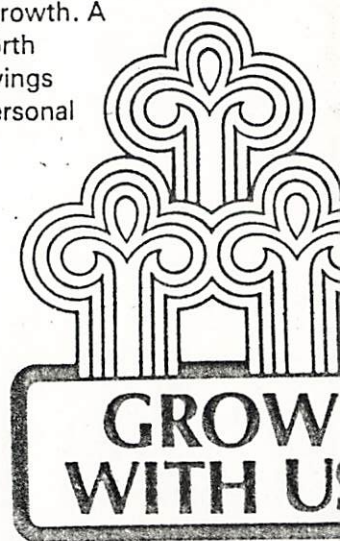
alaska national

bank of the north

GROW WITH US

Alaska is growing and so are its people. Building, planning, working hard to make life better.

GROW WITH US at Bank of the North. We have the tools you need to manage your financial growth. A Bank Of the North checking or savings account or a personal loan can help you to GROW WITH US.



THE ALCAN PIPELINE COMPANY WILL

TUNDRA TIMES WED. Sept. 14

Athapaskan; Shungnak, Inupiat Eskimo; Tetlin, Upper Tanana Athapaskan, and Venetie, Gwich'in Athapaskan.

Educator Plunks Ukulele
At each target site, Dr. Pulu established a curriculum committee whose members include some of the most literate persons in their language group. The on-site workshops involve long days and arduous effort, because writing in their Native language can be extremely difficult even for those who speak fluently. Dr. Pulu lightens such sessions by plunking her ukulele and leading a songfest. She is Tongan, and music is as indispensable to her as fresh fruit and cultural pride. She has worked in the bilingual education field in Alaska since 1973, and earned her doctoral degree in elementary curriculum and instruction at Brigham Young University last year.

The same amiable, workhorse atmosphere, complete with recorded mellow music, is maintained at the center in Anchorage, where Native writers from target sites developed instructional materials throughout the summer. They left their villages and favorite summer activities because, after teaching the very few materials for three or more years, they were eager to develop bilingual instructional materials for their programs. The writers were frequently lunch and dinner guests of the center's staff members, and were sometimes used with them.

Writers Enjoy Challenge
Some writers have discovered themselves a special talent in their work. "I like figuring grammar, taking words apart and seeing what they mean," said Eliza Jones of Koyukuk.

Thus it has become necessary for the Alaska Materials Development Center to provide some of the functions that belong to the Resource Center and the Assessment and Dissemination Center. Some of the following services can be provided by the Alaska center on a limited basis:

- (1) Designing of instruments for needs assessment.
- (2) Developing relevant bilingual curricula.
- (3) Developing and administering Native language tests in the ten target languages.
- (4) Training teachers in the use of materials developed by this center for field-testing.
- (5) Analyzing data collected from field-testing.
- (6) Printing and making available at cost materials developed by the center.
- (7) Adapting materials to meet local dialectical variations in order to have materials used by sites other than target sites.
- (8) Consulting with interested people on issues pertaining to bilingual instructional materials as well as other bilingual education matters.

Assistance in Ten Languages

The center's staff members can develop bilingual educational materials and provide technical assistance in the ten target languages, in Spanish as a Second Language, in English as a Second Language, and in one of the Polynesian languages, Tongan. The Alaska center can also refer inquiries about other languages, such as European languages and Oriental languages, including Filipino languages, to resources beyond its own staff.

The center is located at 2223 Spenard Road, Anchorage, Alaska 99503, telephone 276-0547.

proceeds derived from such property interests shall be taxable when received by a non-Native individual or corporation."

In exploring the historic roots of tax exemption in Indian land settlements Monroe Price points out that:

"The time required for exemption to work is critical. The difficulty with exemptions historically has been their brevity. Without such tax exemption, an allotment of land might be ephemeral." (Monroe Price, "An Examination of Section 21(d) of the ANCSA," FSLUPC, 1976, page 18.)

Town Meeting . . .

(Continued from page 4)

To date there have been seven Alaska Town Meetings since first one May 10, 1975 in Bethel. The others have included Juneau, Kodiak, Dillingham, Anchorage-Spenard, Anchorage-Fairview, and Anchorage-Taku Elementary School. Juneau was the least successful and Kodiak the most, according to Ms. Buck.

"In Juneau one person tried to do it all, but it didn't work. The only people who came were her friends," Ms. Buck said. The opposite occurred in Kodiak a year and a half ago when some 600 people showed up the day of the meeting—everyone from pre-schoolers to oldsters.

The principles behind the meetings are simple. The one-day happening begins with a welcoming session and a short presentation by a special speaker—or whatever else the local Town Meeting steering committee may decide. From there the session moves into a series of morning workshops which help identify the problems or "challenges" facing the community. Those challenges are written

down by various groups who have formed together to talk about similar problems.

By the time the challenges have been discussed and written down, participants move on to lunch and special entertainment. The afternoon brings the groups back together to discuss proposals to meet the challenges earlier defined. During the afternoon other groups write a community song and story, describing where the town has been and where it is going.

Before adjourning everyone gathers to hear the group reports, sing the community song and obtain a copy of the day's work which, by another group, has been published into a small booklet.

"Town Meeting is unique because it makes people feel like they have done something," says Boucher, who attended the Fairview Town Meeting in April. "It was fun and pepped up my whole attitude. I went thinking I would only contribute, but I got contributed to," Boucher added.

Where does Town Meeting go from here since Town Meeting '76, the nationally-endorsed Bi-

centennial program which helped promote the Alaska meetings, has ended? Ms. Buck says the ICA, which serves as a consulting team to interested communities or boroughs, has set a goal of 15 Town Meetings for Alaska in October. Five meetings have been scheduled—Metlakatla near Ketchikan, Government Hill in Anchorage, Kodiak and tentatively Barrow and Nome.

Helping to create further interest are two ICA representatives who have been on the road from mid-August. And because each Town Meeting costs approximately \$1,800, with local communities contributing one-third of the cost, Boucher has begun a fund-raising campaign seeking contributions from major oil company executives.

Boucher said he was reluctant to seek donations at first, but after experiencing the Fairview Town Meeting and thinking about what happened there, he offered his help.

"Town Meeting creates a unique vehicle for communication for a particular group of people," Boucher said, "where things just begin to flow."

IMAGE	21 POINTS	NAME
<p>THE GRAND BALL</p>	<ol style="list-style-type: none"> 1. Parish Galaxy 2. Human Resurgence Mission 3. Clergy Care 4. Colleague Formulation 5. HRM Churches take Responsibility 6. Pipeline RS-1 7. Anchorage RS-1 8. Consultation Services 	<p>NEW COLLEGIAL RELATIONSHIPS</p>
<p>SEEING THE PRINCESS</p>	<ol style="list-style-type: none"> 9. Alaskan Myths Distribution 10. Parish Relationship 11. Parish Signs 12. Community Events 13. Parish Guild 14. Community Celebrations 	<p>IMAGINAL PARISH RE-CREATION</p>
<p>THE INTRO- DUCTION</p>	<ol style="list-style-type: none"> 15. Town Meeting 16. LENS 17. Indicative Battleplanning 	<p>DEPTH SOCIAL METHODS</p>
<p>THE WALTZ</p>	<ol style="list-style-type: none"> 18. Authorization 19. Guardians 	<p>SECULAR COMMUNITY CONTACT</p>
<p>THE WEDDING</p>	<ol style="list-style-type: none"> 20. Odyssey 21. Sojourn Model 	<p>COLLEGIAL SPIRIT PROWESS</p>

THE UNDERLYING CHALLENGES

1. In the arena of providing training opportunities to context symbolic life and practical care the underlying challenge is to provide intentional periodic reflection and training in symbolic life and practical care which has to do with:
 - a) Daily Office and symbolic;
 - b) Altar and decor;
 - c) Kitchen and cleaning tasks.
2. In the arena of inadequate training and preparation time for working with the Emerging Generation the underlining challenge is to adequately context and train the E.G. pedagogues and provide the curriculum and resources which has to do with:
 - a) Corporate discipline understanding;
 - b) Training and effective use of Imaginal Methods;
 - c) Curriculum development.
3. In the arean of few financial briefings the underlying challenge is to keep ourselves and colleagues informed of financial status and needs which has to do with:
 - a) Scheduling report times;
 - b) Planning far enough ahead that colleagues can respond to projected program needs;
 - c) Strategic use of finances and missional thrust.
4. In the arena of no prioritized time to create structures to engage colleagues the underlying challenge is to schedule intentional planning to modify and/or create models that would context, excite and engage colleagues which has to do with:
 - a) Creating structures to meet specific needs (i.e. TM, weekly events);
 - b) Using songs, decor and short courses to intentionally context existing structures;
 - c) Adequate preparation for each event.
5. In the arena of journeying colleagues the underlying challenge is to discern the critical needs in our colleague's journeys which has to do with:
 - a) Incomplete journey models
 - b) Journey chart not in our common consciousness;
 - 3) Not knowing what to say or do which

6. In the arena of program rationale the underlying challenge is to bring unto focus the relationships of different aspects of the regional missional thrust which has to do with:
 - a) Course schedule;
 - b) Unclarity on what do in Fairview;
 - c) The relationship of global community forum and church care.

7. In the arena of an undetermined role in parish engagement the underlying challenge is to identify roles that will catalyze the parish as a sign of a renewed community which has to do with:
 - a) Holding parish visitation;
 - b) Parish PSU's and Town Meeting.

In the arena of LOCAL CHURCH ENGAGEMENT the underlying challenge is to revive the image of missional servanthood which has to do with converting the function of the church gathering from one of socializing to one of engagement. The problem areas are:

- 1- Sunday School baby-sitting
- 2- Going just to see friends
- 3- Just to be out of the house
- 4- it's comfortable, no requirements.

In the arena of PARISH DEMONSTRATION the underlying challenge is to focus the missional thrust of the local congregation towards the parish, through the arenas of:

- 1- Decor
- 2- Tasks
- 3- Groups
- 4- Events.

In the arena of CONGREGATION LEADERSHIP the underlying challenge is to awaken local congregation leadership to new images of mission and give them methods to carry out their mission, which has to do with:

- 1- Charismatic vs. "doing"
- 2- Mission churches in Alaska
- 3- Issues of Boards narrow and turned in
- 4- Decay of parish in Roman Catholic Church.

In the arena of THE HISTORIC ROLE OF THE CHURCH IN THE PARISH the underlying challenge is to create a story for the local congregation's engagement in the community as its fulfillment of the historic role of the church, and to provide spirit tools which would enable the congregation to see individual lives and the mission of the church as one thrust.

- A. In order to have DATA INTERCHANGE/ACCOUNTABILITY we propose to provide an adequate interchange of all data from all arenas of the mission and to hold specific accountability for each assigned task such as post reports at P. C. on Tuesday night.
- B. In order to provide INTENTIONAL SYMBOLIC CARE we propose to give spirit and training care for troops through intentional contexts and rehearsals of symbolic acts and roles such as a weekly Daily Office context.
- C. In order to have FILED WRITTEN MODELS we propose to have data and models well-prepared and accessible such as having file folders of communities for information concerning HRM's and metro cadres.
- D. In order to JOURNEY COLLEAGUES AND SELVES we propose to provide systems for visionary projection and creative reflections upon individual journeys such as corporate reflection on Emerging Generation curriculum.
- In order to build INTERNAL STRUCTURES we propose to corporately create a unitized Emerging Generation curriculum such as using available WK. II time.
- F. In order to TIMELINE MISSIONAL ENGAGEMENT we propose to identify, organize, prioritize and timeline missional activities and events such as assigning sufficient time to collegiums, planning events and to the creation of appropriate decor.

We the citizens of the Anchorage Religious House and the Primal Community in order to provide leadership training, we propose use of TRAINING METHODS WORKSHOPS through

- 1- Discernment of workshop topics
- 2- Development of workshop curriculum
- 3- Marketing resulting training workshops.

We the citizens of the Anchorage Religious House and the Primal Community in order to provide leadership training propose to HOLD CORE CURRICULUM COURSES through

- 1- Recruitment
- 2- Clergy curriculum
- 3- Aiming at key churches
- 4- Recruitment through key colleagues.

We the citizens of the Anchorage Religious House and the Primal Community in order to provide leadership training propose to WORK THROUGH EXISTING LEADERSHIP through

- 1- Having the Bucks and the Keeners context the Primal Community on what the underlying spirit issues and congregational contradiction are for their churches
- 2- Building with them a plan to enable their work
- 3- Contexting them and assigning them the responsibility of servicing the Anchorage Churches
- 4- Providing adequate training for them in the use of these methods.

We the members of the Anchorage Religious House and the primal community in order to awaken a congregation to be mission propose to HOLD AN HRM in that congregation through:

- 1- Selection of potential congregations
- 2- Proposing an HRM to pastor and key laymen with Boone White's endorsement
- 3- Meeting with the board and laying out the proposal
- 4- Setting up committees and following through.

We the citizens of the Anchorage Primal Community in order to involve churches in local parish mission propose to INCLUDE CHURCH IN TM PROMOTION AND SPONSORSHIP through:

- 1- Giving sponsorship pitch to congregation boards
- 2- Including clergy and key laymen on TM circuiting
- 3- Telling miracle story of Roman Catholic Church who did TM
- 4- Securing representatives to serve on Anchorage TM Troika Board.

We the citizens of the Anchorage Primal Community
in order to involve churches in local parish mission propose to
SPREAD THE "CHURCH IN THE PARISH" STORY through

- 1- Providing posters for church bulletin boards which show church in action
- 2- Demonstrating parish care through a parish sign
- 3- Creating a brochure showing ways of parish engagement (work day, stake care idea)
- 4- catalyzing congregational community work day

We the citizens of the Anchorage Religious House and the Primal Community
in order to journey clergy in visioning propose to CONTEXT CLERGY COLLEGIUM
TO FOCUS ON MISSIONAL THRUST TOWARD THE PARISH THROUGH THE SOCIAL METHODS
including:

- 1- Gridding
- 2- Framing
- 3- Discerning the depth spirit issue
- 4- Creating symbols
- 5- Doing battle planning

We the citizens of the Anchorage Religious House and the Primal Community
in order to journey clergy in visioning propose to
REVIVE THE IMAGE OF MISSIONAL SERVANTHOOD TO THE PASTORS through

- 1- Clergy Collegium
- 2- Activities and events at the Religious House
- 3- Engagement in practical parish activities
- 4- Corporate sermon writing.



THE INSTITUTE OF CULTURAL AFFAIRS

1530 Orca Street, Anchorage, Alaska 99501 tele: (907) 274-2845

May 25, 1977

Sent to 54 mayors

Dear Mayor,

This letter is to invite you and your community to become a part of Town Meeting Alaska--in October. In our contacts with communities throughout the State of Alaska we have found that October is the time most communities are interested in scheduling such an event into their calendar.

A Committee for Town Meeting: Alaska has been formed and includes people from across the State. A working committee of members from this group and other interested citizens will be planning the actual set-up, and you will be hearing from them.

We are enclosing a brochure and other items of information. Please contact our office for any information you might wish or any input you have to offer. We look forward to the opportunity to work with you and your community.

Sincerely,

Howard Stoner, Director
The Institute of Cultural Affairs



CONCERNED WITH THE HUMAN ELEMENT IN WORLD DEVELOPMENT



THE INSTITUTE OF CULTURAL AFFAIRS

1530 Orca Street, Anchorage, Alaska 99501 tele: (907) 274-2845

Sent to: ^{May 25, 1977}
Lims club presidents
Jaycees president
Community school coordinator.
Native Associations + corporations
Key contacts

Approx. 275

Dear Citizen of Alaska,

This letter is to invite you and your community to become a part of Town Meeting Alaska--in October. In our contacts with communities throughout the State of Alaska we have found that October is the time most communities are interested in scheduling such an event into their calendar.

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Sincerely,

Howard Stoner, Director
The Institute of Cultural Affairs



CONCERNED WITH THE HUMAN ELEMENT IN WORLD DEVELOPMENT



THE INSTITUTE OF CULTURAL AFFAIRS

1530 Orca Street, Anchorage, Alaska 99501 tele: (907) 274-2845

September 30, 1977

Dear Colleagues:

TOWN MEETING: Alaska continues to be a great event across the state. In Fairview the Community Council found the support needed to complete a long needed community park. Kodiak Borough meetings have taken on a new vitality since Town Meeting Kodiak, and concern has moved toward the villages.

October had been designated as TOWN MEETING: Alaska month. It will end in a Town Meeting Assembly on November 5. Twelve weeks of preparation have been devoted to this month of community happenings. Every available coordinator has been on the road all week long and the results have been exciting. Not only are there eight community Town Meetings being set up, but also the first three village Town Meetings in Alaska will be held in Nulato, Grayling and Tanana.

Coordinators are donating tremendous amounts of time and energy to the set-up of these Town Meetings. Now is your opportunity to participate in this vital effort.

Coordination circuits are costing \$1000 per week. Cost and availability of transportation are the greatest limiting factors in the expansion of TOWN MEETING: Alaska. Our greatest need is for volunteers to provide air transportation to points out of reach of roads.

Each of the 500 families who receive this letter need only contribute \$2.00 per week to cover the weekly \$1000 cost. Since the campaign is 12 weeks long, each family need only contribute \$24.00. Your support will allow those who have decided to give their time to carry on.

Please send your \$24.00 contributions to the Institute of Cultural Affairs, 1530 Orca, Anchorage, Alaska 99501. Now is the opportunity to join the global network of Those Who Care and fly a colleague on a Town Meeting Circuit.

Sincerely,

Howard Stoner
For the Institute of Cultural Affairs

HS:ch



CONCERNED WITH THE HUMAN ELEMENT IN WORLD DEVELOPMENT



THE INSTITUTE OF CULTURAL AFFAIRS

1530 Orca Street, Anchorage, Alaska 99501 tele: (907) 274-2845

October 1, 1977

Dear Member of the Committee for TOWN MEETING: Alaska:

The TOWN MEETING: Alaska in October campaign is well underway, and this is a report to you of the involvement as of October 1, 1977.

Eleven communities across the state of Alaska have scheduled Town Meetings and are in the set-up stage:

Nulato	October 14	Delta Junction	October 23
Metlakatla	15	Glennallen	25
Grayling	17	North Pole	29
Tanana	19 & 20	Hoonah	29
Nenana	20	Community Schools,	
Anderson	22	Anchorage	29

A number of other communities are in the decision-making process, gaining community support before actually setting a date. The city of Petersburg and the Government Hill community in Anchorage both have citizen groups who are laying plans for mid-winter Town Meetings.

These events look to be very exciting as villages and towns set up the Town Meetings and involve their citizenry in the planning. We are looking forward to each Town Meeting Day as we participate with the communities in the preparation.

Each community is invited to send representatives to the November 5th Town Meeting Assembly to be held in Anchorage in the CINA Building, 670 Fireweed Lane. This Assembly is planned to allow participants to report from their home communities, giving a picture of what is happening across the state. The Assembly will also facilitate an exchange of ideas for community planning and proposal implementation, and a time of celebrating the work and life of the peoples of Alaska.

The Institute has at each Town Meeting at least two people trained in the workshop methods and orchestration of the day, one of these an ICA staff member. The Institute is holding two training sessions for those people who would like to visit a community to be an orchestrator and workshop leader, or just to have the methods training. These sessions are scheduled:

Saturday, October 8 - 10:00am - 2:00pm
Wednesday, October 12 - 5:00am - 7:00am



CONCERNED WITH THE HUMAN ELEMENT IN WORLD DEVELOPMENT

November 18, 1977

Dear Friends:

October was an exciting time for the eleven communities who held Town Meetings. Great songs were sung, great symbols created, great hopes hoped and great plans made. Alaska will be a different place after this month of people in communities looking at their problems and deciding how to most effectively meet the challenges together.

The printed materials in this envelope are the products of the Town Meeting Assembly held at the Cook Inlet Native Association Center in Anchorage on November 5, 1977. They are the work of the representatives from Town Meetings held this October and over the past two years.


These materials include:

- 1) Sample plans for doing some of the Town Meeting. Proposals - you may recognize one from your Town Meeting.
- 2) The method used at the Assembly, for building these plans.
- 3) A list of blocks to community involvement - to getting people out to town events, and
- 4) A list of ways that have worked to get people involved in meetings, projects and celebrations.

Now on the other side of your Town Meeting you might want to sit down with your neighbors to use the Assembly methods and sample plans as guides to building your own plans for all of your Town Meeting proposals!

Please do not hesitate to write or call us if we can be of any help. We hope to keep in touch with you, sharing ways to keep the involvement and excitement going that gets created in Town Meetings.

Sincerely,



Howard Stoner
For the Institute of Cultural Affairs

HS:ch
Enclosures



The Alaska Voice



May, 1982

The Institute of Cultural Affairs

Anchorage, AK 99504

EVENINGS OF DIALOGUE

In a city with a plethora of concerned groups and organization and with the high involvement of the citizens that Anchorage has, the process of creative dialog is extremely important. In light of that, the Institute has begun to experiment with a series of Evenings at the Institute which are designed to be informal but intentional discussions of key issues and promising directions for the future. Bringing together a wide spectrum of concerned, involved citizens from various walks of life is intended to catalyze a creative dialogue that will begin to illuminate what can be done to enable Anchorage to develop into the kind of city it wishes to become.

The Anchorage office of the ICA (along with over 160 offices throughout the world) is working in communities, offering effective methods for various organizations on the local level. It has its doors open for anyone interested in seeing, hearing about, and/or participating in some of the exciting happenings here and around the globe.

During the past two years several Evenings at the Institute have been held. One of the most memorable

occasions was a celebration of India. A banquet was prepared with the help of Mrs. Raghbir Basi, the wife of the Provost of Alaska Pacific University. She used some of her (native) spices and prepared a fantastic meal. The evening was highlighted by an Indian dance and a report on the progress of the Institute's Human Development Projects in India. On another occasion, Mr. and Mrs. Ken Wegner showed a film on the work accomplished in Bayad, Egypt, where their son and his family are working with the residents of a small village to enable human survival in that desert location.

On April 30th of this year, 17 people gathered round the table for a feast of lasagna, etc. Among those present were individuals representing the business, social agency, local community and church sectors of the city. People came with interests ranging from "the gap between the haves and the have-nots" to the "economic effects of the military emphasis" to the municipal employees union. Mr. John Rupert Barnes of Kenya presented a brief but dramatic spin on the district-wide village development in Kenya. We then got out a wide variety of events and accomplishments in Alaska's past that ought to be the object of celebration. Various suggestions were made regarding future directions, and several trends

were pointed out. Some implications of what was discussed were: that neighborhoods are the key to the vibrancy of the city, and that APU could be used as a laboratory for the development of Third World leadership. The evening closed with the film, "The World of Human Development" for those who had not already had the opportunity of seeing it.

On June 2 of this year 12 people gathered to discuss the youth concerns in Anchorage and enjoy a potluck with chicken and ham. Various arenas of concern were voiced -- ranging from improved guidance to youth ideas being cut off by adult structures. There is a sense of hopefulness as various youth activities are being implemented, including several youth conferences and special camps. The evening was short but was a fine opportunity to get acquainted with some of those who are concerned about the future of the youth of Anchorage.

Oh very young
what will you leave us
this time?
you're only dancing
on this earth
for a short while.

- Cat Stevens -



YAP - YOUTH AWARENESS PROGRAM

Six area high school students were trained to be workshop facilitators at a city-wide Youth Awareness Program held this past March.

The conference was sponsored by the Young Adults of Anchorage (YAA), a newly formed organization in the city.

Approximately 80 high school students attended the conference to identify challenges and propose courses of action in the arenas of recreation, transportation, and employment as they relate to youth.

CONGRATULATIONS, FAIRVIEW!

Some highlights of the day included the keynote address by Sen. Terry Stimson, the workshop process which enabled each person to voice his/her concerns and ideas for youth to participate in solutions, and the appearance of Dennis Boyd of Seattle Seahawk fame.

The YAA hope to involve youth throughout the city in working on the proposals from the conference. They see that the result of the program was the planting of a seed toward the growth of youth participation and responsibility in making creative decisions in their community.



LOOKING FOR NEW FACILITY

The Institute is looking for new housing. Do you know of a place in Anchorage that has space for an office, meeting space for a group of 25, for example, as well as living space for about twelve people at a low rent. If so, call 272-7916.

The Fairview Community has watched the construction of the Community Center since the ground breaking in April 1981.

The center began as a dream when HUD Block Grant monies became available. It was obvious that the community had out-grown their recreation center and that a new facility was greatly needed -- not only for recreation, but as a cultural center for people of all ages. Many people went to work to obtain the funds for Fairview, and after several years of struggle the grant was awarded to this community. One resident commented to another as she looked about her neighborhood, "When people of Fairview decide they need something, they get it!" One of the things the people did not get was a swimming pool; however every other aspect of this building has satisfied the priorities of the community: a regulation-size multi-purpose gymnasium, a sauna, a jacuzzi, a completely furnished nursery, and industrial-equipped kitchen, a multipurpose room, a dance room, and arts and crafts section, a first-aid room and an exercise room with a Universal gym.

As the people of Fairview examined their Community Center on its opening day, they not only saw a very appealing structure, well-built and ample in size, but a facility that would enable the people in the community to continue to dream.

RURAL EXPOSITION

In February, 1984, delegations from 40 to 50 nations will assemble in New Delhi, India for an International Exposition of Rural Development (IERD) With "Spotlight on Success" as its theme, the Exposition is intended to focus on, and document from actual field experience, the most effective methods of grassroots rural development. Extensive preparation and follow-through activities will take place over a three-year period of time in the participating nations to assure comprehensive input and extensive impact.

An international advisory board is being assembled and currently involves over 40 individuals including Sir James Lindsay, consultant, United Kingdom; Robert S. McNamara, former president of the World Bank; George

McRobie, chairman, Intermediate Technology Development, United Kingdom; August J. VanIstendael, president, Caritas Catholica, Belgium; Adam Malik, Vice-President, Republic of Indonesia; and Mr. Shigeo Nagano, president, Japan Chamber of Commerce and Industry.

Conversations exploring Alaskan participation in the International Exposition were initiated at a luncheon held May 11 at the home of Dr. Raghbir Basi, provost at Alaska Pacific University. The occasion for the luncheon was the visit of G.S. Dhillon, ambassador to Canada from India. Further visits and gatherings are planned to develop the most appropriate means of participation for Alaska as it celebrates its 25th Anniversary of statehood. For more information, contact the ICA office at 272-7916.

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ASSIGNMENTS

TEAMS

I	II	EMERGING GENERATION
Kim	Joan	Kyle Knutson
Dorothy	Marilyn	Lys Buck
Marsha	Gene	Lene Buck
Kent	Doug	
Robert		

STATIONS

CLERGY FORMULATION	TARGET CHURCH PENET.	REGIONAL FORMULATION
Robert	Kim	Marilyn
Joan	Marsha	Gene
	Dorothy	Doug
	Kent	

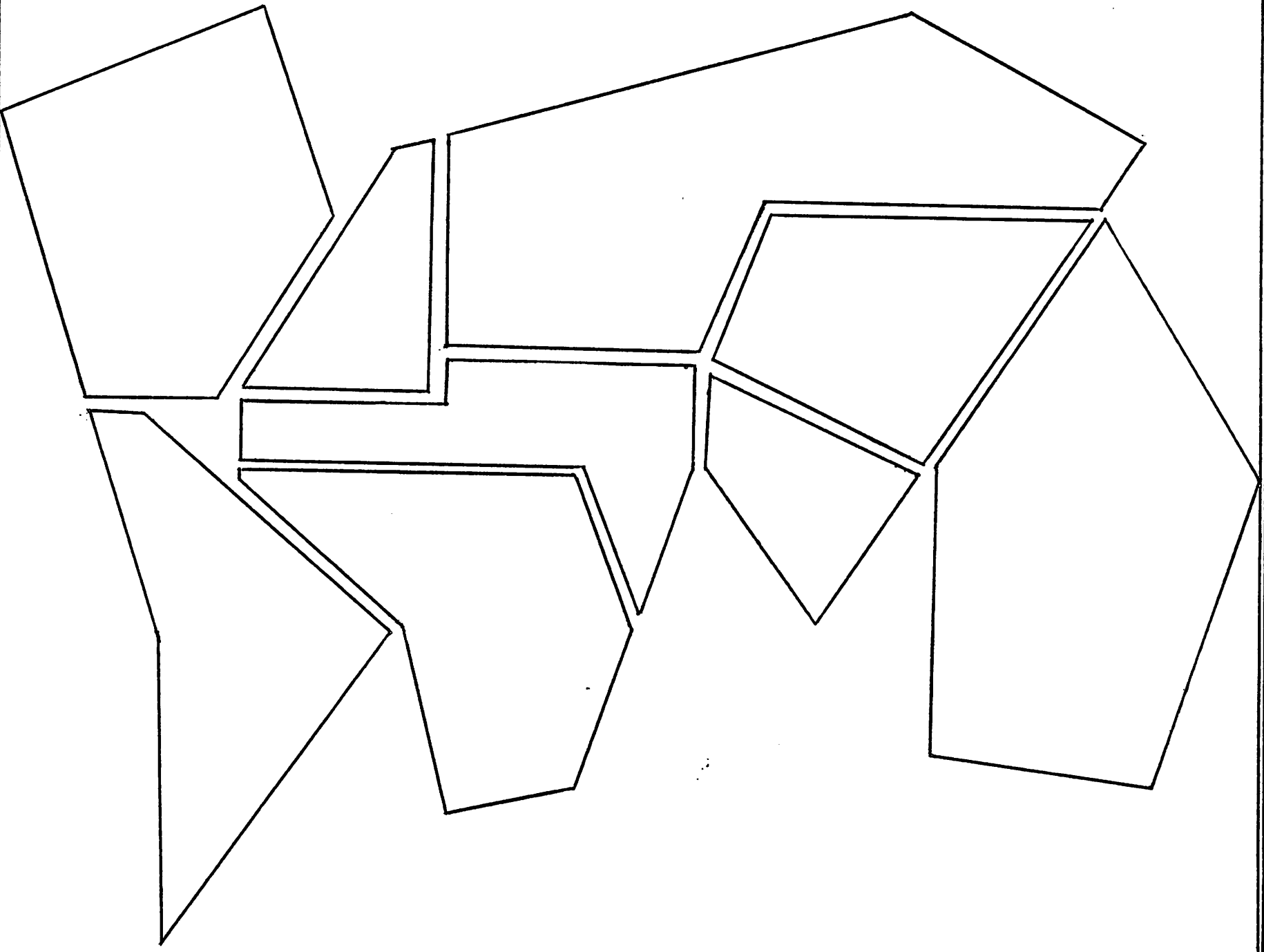
SPECIAL ASSIGNMENTS

Food ----- Joan
 House Finance ----- Marilyn
 Property ----- Gene
 Emerging Generation ----- Dorothy
 Office ----- Marsha
 Brother Leo ----- Doug

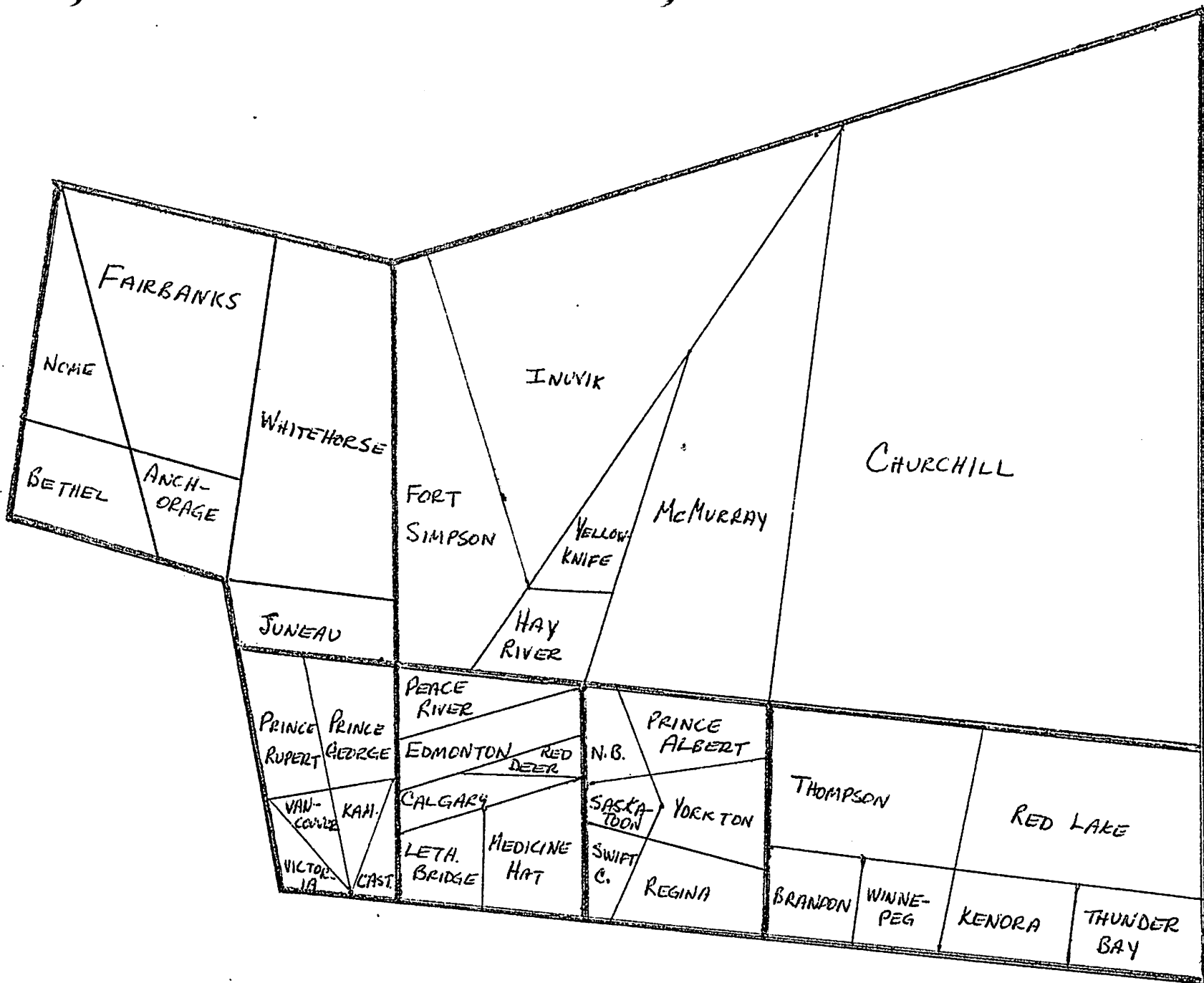
ASSIGNMENTS

TEAMS	TEAM A	Marsha Buck Marilyn Thorton Robert Knutson Doug Clithero
	TEAM B	Kim Thorton Gene Buck Joan Knutson Dorothy Green Kent Knutson
	EMERGING GENERATION	Kyle Knutson Lys Buck Lene Buck
INITIATIONS	PERPETUALLY RELEASING REVOLUTIONARIES	Marilyn Marsha Kim
	REGIONAL FORMULATION	Gene Dorothy Doug Kent
	LOCAL CHURCH EXPERIMENT AND CLERGY FORMULATION	Robert Joan
SPECIAL ASSIGN- MENTS	Penetration File Formulation File Odyssey Food Emerging Generation Symbolics Finance Office Maintenance	Marilyn Kent Joan Dorothy Marsha Kim Gene Doug Robert

THE WORLD BY CONTINENTS



AREA WINNIPEG



BREAKFAST AND CONVERSATION FORMAT

BREAKFAST FORMAT

OPENING RITUAL

Songs and Contexts need to begin on time to call the community to gather.

Accountability (by teams or stations)

Team ____ assumes responsibility for the care of its members and reports absent, being checked on, on the way.

Absolution

(Worship: Canonical Hours on Friday and Saturday A.M.)

Rite: Praise the Lord, Christ is Risen / He is risen indeed.

Order is seated for prayer.

As designated from Book of Common Prayer, or at Priest's option,
as created by priest

MEAL

Prayer

Introduction of guests

Let us feast

CONVERSATION Scripture / News.

ANNOUNCEMENTS

SEND OUT Choose an Order member to send the body out.

The Lord be with you / And with thy spirit.

IMAGES FOR PREPARATION BROODING

his news conversation is intended to dis-
close the Other World in the midst of the
events of our time.

- The concern is grasping through these events the indicative address on one's life rather than drawing forth imperatives.
- The news events provide the vehicle or invitatory to the Other World.
- The method calls for people to stand in the Other World and from that perspective "behold" the situation in this world. A newsman needs to have at least 3 current news items. Headlines are read and then each item is briefly reported on (read from the paper, etc.). Enough data must be provided to have gist for spinning but the data must be gotten out quickly.

CONVERSATION CONSTRUCT

1. What are the happenings of the past several hours that have claimed the attention of the globe? (News items are reported.)
2. Which of these caught up your attention? Shifted your consciousness? Impacted you? Came as "news"?
3. What's going on in that situation? (Begin to swirl situation getting out data, situation, forces at work, etc.)
4. Standing in the Other World what do you notice as you look at that configuration of events? (Suggest that the first day or two the conversation might be closed after question 3 without dealing with the Other World. Also, gimmicks might be used to begin to break open the Other World perspective for folk even before they have a rational handle on it. Ex: "Now, suppose you're a Martian, viewing the situation from Mars. You're not caught up in the cares at war in the situation and do not see the world thru the value screens of those involved. What do you see going on. As you look "thru" the objective events--what do you see?")

Transition: likely a song would be a good bridge to the collegium session on missional corporateness.

BREAKFAST PRAYERS FROM COMMON BOOK OF PRAYER

<p>MONDAY</p> <p>A General Confession</p>	<p>Almighty and most merciful Father, We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind In Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy hold Name. Amen.</p>
<p>TUESDAY</p> <p>Collect for Grace</p>	<p>O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. Amen.</p>
<p>WEDNESDAY</p> <p>A Collect for Peace</p>	<p>O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. Amen.</p>
<p>THURSDAY</p> <p>For Missions</p>	<p>O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, pour out thy Spirit upon all flesh, and hasten thy kingdom; through the same thy Son Jesus Christ our Lord. Amen.</p>
<p>FRIDAY</p> <p>For the Church</p>	<p>O Gracious Father, we humbly beseech thee for thy holy Catholic Church; that thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord. Amen.</p>

WORSHIP LEADERSHIP

ROLES

1st Liturgist. Leads the worship. He is in charge for the day and responsible to see that all administrative tasks are done. He controls the pace and timing of the service. If the gong is late, the 1st Liturgist goes on without the gong.

2nd Liturgist. Key role is to lead the congregation in its response, i. e. should always start the response 1/3 of a second ahead of the congregation. In offering he has a solo role on behalf of the congregation.

3rd Liturgist. Reads the Old Testament, and helps the congregation by leading his side and receives the offering.

4th Liturgist. Reads the New Testament, and helps lead the congregation and receives the offering.

5th Liturgist. Gives the 3 minute witness, which is always a contemporary statement of the Word of possibility (not an explanation of the scripture, etc.), receives and presents the offering and passes the peace he received from the 2nd Liturgist to his colleagues on the right side. He leads the right side of the congregation in its responses.

6th Liturgist. Leads the left side of the congregation, receives the offering and passes the peace to the left side of the congregation. He strikes the gong three times at the beginning of the service and three times at the close of the service. The gong should be rung on the last word before the community is to face the East. He also sounds the peal whenever the community is to face the Table, stand up or be seated. He rings the gong in the hall five minutes before worship time.

7th Liturgist. Plays musical instruments during the second act with an ecstatic beat except during the reading of the scriptures and witness. At the beginning of the third act the beat changes to a slower beat signifying the walk to the cross. This is the 1st Liturgist's walk to the 2nd Liturgist while passing the Peace. The ecstatic beat returns during the Passing of the Peace from the 2nd Liturgist to the congregation.

The service begins with three evenly spaced gongs. The congregation rises on the first and kneels on the third gong.

HOUSE CHURCH FORMAT

OPENING RITUAL

HOSTESS

Order gathers and remains standing behind chairs.

Order songs.

Accountability (actual) by House Team followed by the Body being received in the name of Jesus Christ our Lord.

Order seated

COMMON MEAL

CELEBRANT

Contextual Statement.

Common Meal.

(Please note that the appointed New Testament selection should be read.) It is inappropriate to call for Order members to lift up a verse.

INTRODUCTION OF GUESTS

HOSTESS

Guests are introduced by Hostess after which they are warmly welcomed to participate in the meal of the Order.

"Let us feast."

(At this point and not before, the Serving Team brings in the food.)

CELEBRATIONS

CELEBRANT

Lives of Individuals

"We Celebrate Your Being"

Lives of Families

"We Celebrate Your Family"

Life of Corporate Order

"In the Name of the F., S., & H. S. "

New Order Members

"Grace and Peace"

(If new members are to be introduced
Order base will indicate)

Sojourners

"Grace and Peace"

SYMBOLIC REPORTS - Reports are received on "behalf of the historic church and the global order."

HOSTESS

Divisions

Wk I & II Reports

Local Church Project

"Praise the Lord all Nations"

State of House

"Praise Ye the Lord"

Global Report - selection from each area.

ANNOUNCEMENT (cut off any unnecessary ones)

HOSTESS

ACCOUNTABILITY AND ABSOLUTION

CELEBRANT

Designate an Order Member (Fellow, Colleague, or Confrere) to come to the front of the room and hold the Accountability Ritual. The designated person, in turn, asks another Order Member to ask the question of him and pronounce the Absolution.

CLOSING RITUAL

HOSTESS

Send the Order forth to its task ending with "The Lord be with you" ritual.

MUSIC AND THE TWENTY YEAR MARCH

MUSIC AND THE TWENTY YEAR MARCH

MUSIC AND THE SPIRIT		SINGING AND THE DISCIPLINE		MUSIC AND CHURCH		SINGING AND THE STYLE	
SPIRIT AWAKENING	spirit nurture	SINGING AS ART FORM	unique and distinct	THE WORSHIP	symbolic power	THE WALTZ	gaiety/tragedy hold in tension
	freedom and nothingness		melody and poetry		church renewal		dancing over abyss
	response from deeps		tempo and beat		hymn and gospel		female principle
	music beyond emotional		pauses and silence		recovery and music		facing your death
ONTOLOGICAL DEPTHS	pain of lucidity	SINGING AS EXPRESSION	singing words	THE MOVEMENT	experimenting with song	THE MARCH	related to humanness
	road map of non-rational		word meaning		folk/pop tunes with classical words		masculine principle
	not objective or rational		every word crucial		5th City secular words		fresh troops - tired troops
	Otto - "wholly other"		words as art form		RS-I & spirit journey songs		decision to stand
HISTORICAL REFLECTION	Old Testament	INDIVIDUAL REHEARSAL	expressing life force	THE WORLD	programmed society	THE FOLK	ancient expression
	Plato		release of passion		disc jockey and the youth		rehearsal of story
	movements		whole body		discerning new mood		recapture of interior deeps
	Mao		expended interior		creating new screen		recovery of words
CENTURY TWENTY	shift in expression	GROUP COMMONNESS	communizing poetry	THE DRAMA	symbolic framework	THE POP	expression of hopes/dreams
	jazz		sensitive to all		indicative and imperative		sees through tragedy of life
	discord to harmony		harmony as corporate discipline		state of being of group		feting the fates
	classical mod.		power of one thrust		mood creation		perversion of stoicism/romant.

CONVERSATION METHODS AND GUIDELINES

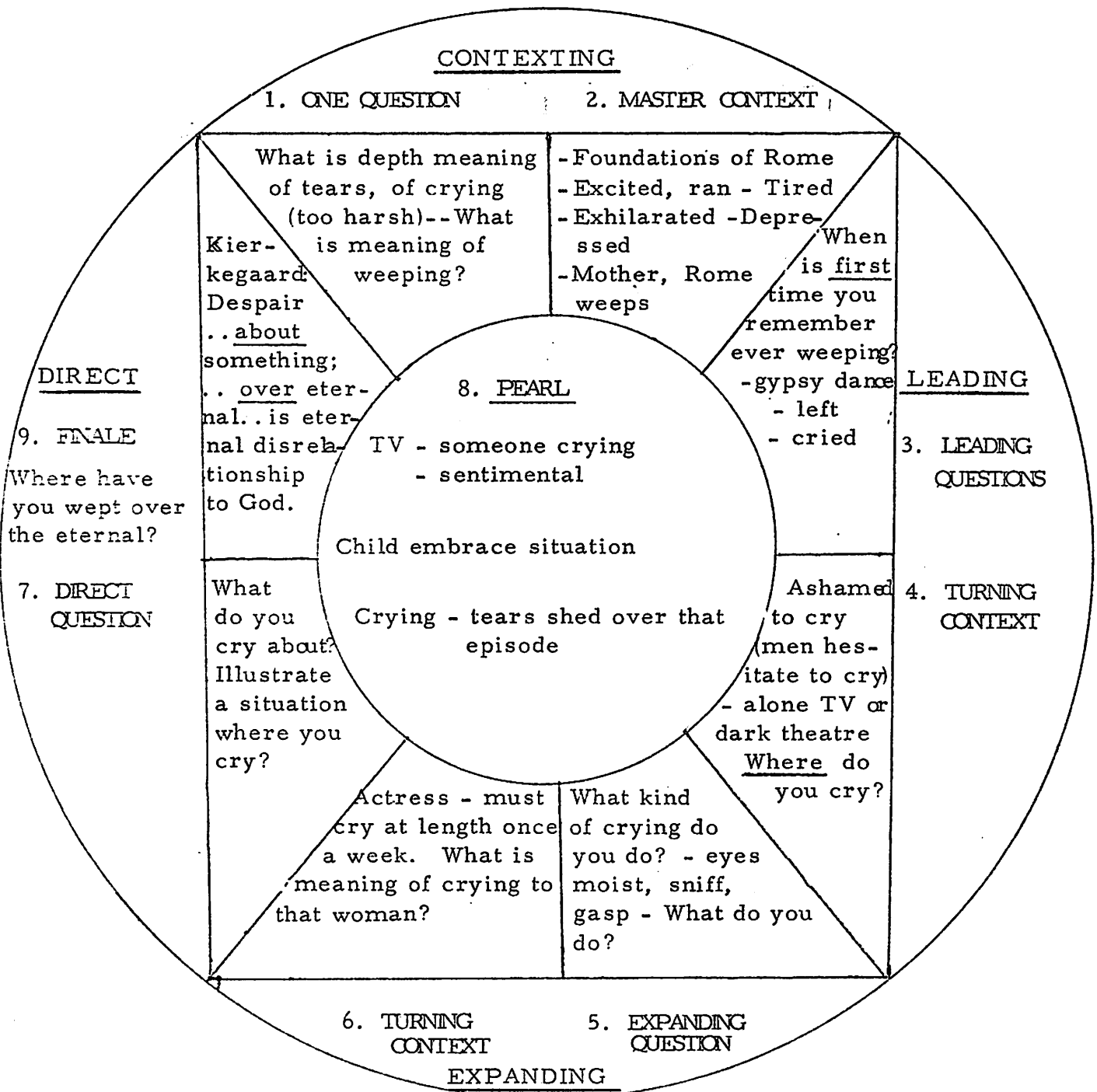
	SPIRIT	SCRIPTURE	PSALM
Image	Whirlpool	Earthquake	Lightning
T H R U S T	Pushing experiences to the depth articulation of consciousness which arises from them.	Discovering that Jesus is not a statue on a pedestal, but an event of expenditure in our lives.	Movement from depth experience articulation in the Psalm to the experience which called forth s/c happening behind the happening.
M E T H O D S	<p>A. Choose Arena of Conversation (e.g., fire, storms, success)</p> <p>B. Questions:</p> <ol style="list-style-type: none"> 1. Initial question 2. Set master context, universal example (before can answer #1) 3. Get out grist for discussion. Ask leading questions. 4. Turn Conversation - Establish form. 5. Expand reflection: series of fast questions. 6. Enable others to do the talking, not you. 7. Set context for pearl. 8. Pearl - crucial insight - no pushing. 9. Underscore pearl (do not end with pearl. Set tone of amazement.) 10. Off stage. 	<p>A. Dramatic reading (Luke)</p> <p>B. Address - where were you tripped? Did you spin off? Aware of a tremor?</p> <p>C. Locate address - find crack (apprehended) What were you reminded of?</p> <p>D. Intensify address - study exposed crack (recontext) just 1 or 2 people, watch abstraction, or talking about (stop when that happens) or reread passage, or ask for another response. When recontextualizing, set up image - illustration (crack, knot-hole, etc). Now what do you see? What is illuminated? Where is humanness revealed? Don't allow intellectualization.</p> <p>E. Transparency Awe (cruciformity a life principle) seeing your experience of everyman.</p>	<p>A. Contextualize - who's talking to whom? When? Staging.</p> <p>B. Dramatic reading (Psalm)</p> <p>C. Questions:</p> <ol style="list-style-type: none"> 1. What is the mood of the Psalmist? 2. Locate yourself in the coliseum. 3. Locate speakers. 4. Delineate breaks. 5. Locate audience. 6. What type Psalm? 7. What is Psalmist doing re: audience? 8. What is a key phrase, stance of Psalm? <p>(Practice reading)</p>

MEAL CONVERSATIONS

MEAL CONVERSATION: _____

P R E P A R A T I O N	Rational Objective	Existential Aim	Mood	Drama
meal I N T R O.				
RI- TE				
C O N T E N T				
O B J E C T I V E	QUESTIONS		AIM	
R E F L E C T I V E				
I N T E R P R E T I V E				

A CONSTRUCT FOR SAMPLE SPIRIT CONVERSATION ON "TEARS"



Offstage - abrupt ending
Introduction to meeting.

SAMPLE SPIRIT CONVERSATION

"TEARS"

THE RUBRICSThe Explanations

1. One Question

Raise just one question. It must push toward the ontological meaning. Has to be put at the first of the conversation. Yet you have to be careful that it isn't abstract. Don't give them a chance to answer. Go immediately to:

2. Master Context

The master context must be ontological instead of moral.

It is crucial that you have eye contact with all participants.

3. Leading Questions and Discussions

Ask questions and let responses come from the group. Ask or tell illustrations from your own life that will keep the conversation moving. You are after getting out grist for the conversation.

4. Turning Context

Within the above you have a turning context. Ask a question that will turn the conversation. You are after the turn flowing rather than moving abruptly.

5. Expanding Questions and Discussion

Now you ask a series of questions that expand their reflection. Let your questions come rapidly. Let only two or three people respond to each. You are not after impressions, but always reflection.

THE QUESTIONS AND COMMENTS

What is the depth meaning of tears? of crying? Crying may be too harsh; maybe weeping is better. What does it mean to weep?

I remember the great fountains of Rome. I was so excited when I first saw them I almost ran from one to another. By 2 AM that night I was tired, but it has been exhilarating; I was suddenly depressed - it seemed that the fountains represented Mother Rome as a woman in travail, weeping over the great events in her life.

When is the first time you remember ever crying?

When I was a child some gypsies visited us and danced and sang. Finally they left and when they waved goodbye I burst into tears.

I've always been ashamed to cry. Probably one great difference between men and women is that men are hesitant to cry. I cry when I watch TV alone or in a dark theatre. Where do you cry?

What kind of crying do you do?

Do your eyes get moist, or do you just sniff?

Some people gasp.

What do you do?

Where?

Others?

When?

SAMPLE SPIRIT CONVERSATION

6. Turning Context

You are the Guru talking although you are getting others to do your talking for you.

Again, you are only after a few responses at this point.

7. Direct Questions

These are to set the context for the pearl. Several questions and responses are usually sufficient.

8. Pearl

The pearl must be a crucial insight into the depths of life. It can't be superficial or game playing, but must push to the ontological.

The tone of voice is crucial; quiet, with no pushing.

You may or may not allow some talking after the pearl depending on your need to get to the finale.

9. Finale

The Finale underscores what you have said in the pearl. You leave them amazed at what has happened to them.

You don't wrap up or close off. You leave them with their lives on their hands.

10. Off Stage

Change the subject. Abruptly move to something else. Total time may vary from 10 to 20 minutes.

I know an actress who said that if she didn't have a gushing and lengthy cry every week she couldn't keep herself together. What was the meaning of crying to that woman?

What do you cry about?
Give us a situation where you cry?

The other night I was half watching TV while working and someone was crying about something. It seemed to be sentimental - I paid more attention - it was about how a child embraced a situation and grew up. I found I had tears in my eyes, shrugged it off - then became aware that although I was crying over the episode, I wasn't really crying over that, but over something out there that impinged on me.

Kierkegaard put it that you may despair about something, but at the same time you despair over the Eternal. Whatever tears come down your face - you are crying over the Eternal - over your own disrelationship with God.

Where have you cried over the Eternal?

I think John has the introduction to our readings tonight...

BASIC CONSTRUCT: VISIT

INTRO- DUCTION	<ol style="list-style-type: none"> 1. SPIN # 1. Spin on the whole trek arena, using the lecture as jumping off point. 2. DISCONNECTED STORY. Tell a story not related to the visit, using nonchalance, humor, buoyancy. Function: relax people, catch them off guard. 3. SPIN # 2. Get into the state thru a "cryptic disclosure". Translation into the poetic image which is the invitatory. (Not necessarily a story. You are out to "invite" participants to the visit thru the particular poetry of the image.)
QUESTION	<ol style="list-style-type: none"> 1. WHAT POETIC IMAGES COME TO MIND? <ul style="list-style-type: none"> - What poetic images would point to that state of being? - What poetry from a song, movie, book, novel of your your own deeps would point to that state of being? 2. HOW WOULD YOU DESCRIBE THAT STATE? <ul style="list-style-type: none"> - How would you describe that state of awareness? - Now, in the Other World, what do you see? - What does it look like in that state of consciousness? 3. WHAT EXTERNAL EVENT OCCASIONED THAT STATE? <ul style="list-style-type: none"> - What external causes occasioned this state? - What was the external going-on-ness in the midst of which this state occurred? - What was externally going on when you became aware that this was the state of your awareness? 4. WHAT ARE THE PRACTICAL MANIFESTATIONS OF THIS STATE? <ul style="list-style-type: none"> - What are the results? The concrete souvenirs of the trip into this part of the land?
LOSING	Well, let's move on.
REFLECT	(Context to be discussed in Prior's Meetings.)

SAMPLE VISIT
AREA A: LAND OF MYSTERY

STATE OF BEING - #15 - TRANSCENDANT IMMANENCE

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Summary paragraph of lecture read (because we had not heard the lecture).

Sitting by myself in the Local Church Office..honeymoon came into focus..didn't get off to good start..unclear: honeymoon etiquette..Lyn hadn't made arrangements for the first night!..She finally got out of the car in New Orleans..with no suitcase or purse..I finally drove back..mind goes blank here.. don't know how we ever met up again..beginning of a great honeymoon.

"David's lecture" dealt with being seduced by the mystery..racking self-doubt. You doubt the self in the midst of the grasp of the glory of everything. Experience revelation as the revealing of more unrevelation: doesn't solve one thing..it is precisely this second journey into the dark night..you discover, of all thing, you love God. Perpetual absence of the presence of God..unfillable absence. The scandal is absolute nothing..after you've been wooed, seduced, compelled to fall in love, there's nothing there..Jacob wrestling with the angel, gave him a name..that's the hardest part, getting the poetry. Maybe it's like Heidi..chasing echoes. That doesn't really hold it. There's an unfillable vacancy. Or maybe it's 'Sometimes I feel like a Motherless Child.' Now, that's my poetry,, what's yours?

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1. What poetry, from a song, movie, book, novel, your own deeps, points to that state?
 - the wayfaring stranger
 - can't go home again
 - famine of the Word
 - no exit
 - St. Francis
 - no longer/not yet
 - Prufrock
 - long, lonely road
 - and the loveless never find love
2. Now, in the Other World, what do you see? Don't say anything, just look. Look all at once. In taking a trip you don't say anything, just look at a little bit of landscape.....Now, we've got the landscape. What do you see out there? What is this state of being?
 - unutterable grieving
 - misery that evaporates your tears
 - tears before the fall
 - quiet weeping
 - melancholy
 - completely lost
 - indefinite longing
 - tender joy
 - inescapable futility
3. Let's focus on the coagulation of happenings out of which that happened. What are the external goings on in the midst of which this state occurred?
 - Summer lull, events afterward
 - after graduation from college, went home, cried
4. Flip this..as far as you are able to feel, what are the practical manifestations of this state? In everyday life? The Indicative?
 - when your existential model runs out
 - struggle, control own hostility
 - owe nothing to nobody
 - no longer expecting answers
 - different state of being alone

CLO-
SING

My Father..RR man.. "All aboard"..... Anyone miss the train coming back?

SAMPLE VISIT
AREA B: RIVER OF CONSCIOUSNESS

STATE OF BEING - #19 - SELF TRANSCENDENCE

INTRODUCTION

It's hard to reappropriate my childhood.. see myself as 8 years old.. had a hard time keeping my hair combed.. face with deep set eyes.. wistfully sad.. clothes never seemed to be on right.. lopsided.. see myself on a hillside on a sunny day.

This morning the lecture focused on the River of Consciousness of Freedom. 20th Century freedom, not 19th or 18th. Dealt with consciousness always ahead of itself. Met myself coming back.. relation is relation that relates to self and when do that are related transparently to Ground that constitutes it. En soi, pour soi. In the pitch darkness of Mystery with nothing to stand on. The lecturer's last point.. boom boom boom is selfhood and on the 4th of July hit both ends and you are a pinwheel. Boy is in man and man is in boy, pushed ontologically.. the state of being conscious that you alone created your own self and nothing else. Nothing else went into you but your raw creativity. You fool with creating your own essence.

QUESTIONS

1. As you fool with creating your own essence, what poetry comes to mind?
 - self-made man
 - spreading chestnut tree
 - I thank whatever gods may be
 - child is father of the man
 - it was all me, I did it all
 - me and my shadow
 - I am Adam and all history
 - the whole man
2. Flip it. It occurred to me that that state is this table, and I'd walk around it. It is me in the table but I get out and walk around it. Talk about awareness. What do you see?
 - universe resounds with joyful cry: I am
 - Burden. Every decision has to be reddecided every moment
 - Feel you've been cheated
 - Is that all there is?
 - I'm sadly disappointed, nostalgia for another time when I had someone to blame.
 - Part of you is not there. You're there at the same time.
 - Wonder if it is good to go on
 - Why didn't I?
3. Flip. Are you able to see a spiderweb of happenings in the midst of which this consciousness created its own essence? The concrete set of circumstances in which this has happened?
 - Scripture conversation: to him who has, more has been given him.
 - Heroes a boy takes for himself. Thor in Greek Mythology.
 - Uppsala - I'd never made anything out of my life. It's always present. I could have been something! I heard a voice inside saying, "Well." (well done) Experienced both directions at once: "You could have done whatever you chose!" And at the same time pushed into the future that has rebellion. "Well" said, "Open." Then I said, "What if I was 85?" That didn't bother "Well." What if it was the day before I died? That didn't bother "Well."
4. What are the practical manifestations? Not cloud 9. Most practical.
 - I'm forever changed
 - Drives you to prayer.
 - Become evangelistic
 - Headache on one side of my head.

CLOSING

Well, we've come back from where we didn't go.

VISIT INVITATORY
THE LAND OF MYSTERY

TREK	NO.	CONCEPT	INVITATORY
I THE AWEFUL ENCOUNTER	1	Radical Contingency	My God, I'm gonna die!
	2	Absurd Existence	How could this be?
	3	Ultimate Reality	"Thank God, I'll become a monk." (Luther)
	4	Primordial Wonder	Wow, that gorilla looks just like Frank.
II THE INESCAPABLE POWER	5	Incarnate Living	Can't you see what's really going on? —
	6	Ubiquitous Otherness	There it is again!
	7	Final Limits	This... Field grows rocks!
	8	Total Exposure	All is known?
III THE TRANSFORMED STATE	9	Vibrant Powers	Half horse and half alligator.
	10	Transformed Existence	Everything is so different.
	11	Second Birth	I hardly know myself.
	12	Dynamic Selfhood	Mommy, who sahl I be today?
IV THE INFINITE PASSION	13	Essential Dubeity	Hell, this is the wrong train.
	14	Cryptic Disclosure	What has happened to our Marriage?
	15	Transcendant Immanence	There's none there but me.
	16	Singular Adoration	You win, here's my sword.

VISIT INVITATORY
THE RIVER OF CONSCIOUSNESS

TREK	NO.	CONCEPT	INVITATORY
V THE AUTHENTIC RELATION	17	Ultimate Awareness	<u>2001</u> - Throwing the bone in the air.
	18	Eternal Relation	Standing on a mile of air. (Road Runner)
	19	Self Transcendence	Dorian Gray: The picture I paint creates my life.
	20	Perpetual Becoming	Bottomless Pit (Trips to the icebox don't fill up the emptiness?)
VI THE CREATIVE EXISTENCE	21	Universal Fate	"God, how I hate the 20th Century..." (Patton)
	22	Relational Situation	"The buck stops here." (Truman)
	23	Contextual World-view	"They're not anything until I call 'em." (Baseball Umpires)
	24	Archetypal Humanness	"I sing myself and celebrate myself: what I assume you shall assume for every atom belongsto me as well as belongs to you." (Whitman)
VII THE SINGULAR MISSION	25	Beyond Morality	"I AM the law." (Marshall in the Old West)
	26	Intentional Conscience	All's fair in love and war.
	27	Cosmic Sanctions	My beloved son.
	28	Primal Vocation	"I'm from another planet."
VIII THE MORAL GROUND	29	Original Integrity	Home free. (Hide and Seek Game)
	30	Worldly Detachment	"So long, it's been good to know ya."
	31	Passionate Disinterest	"...with the greatest of ease."
	32	Destinal Accountability	No 5th Amendment

VISIT INVITATORY
THE MOUNTAIN OF CARE

TREK	NO.	CONCEPT	INVITATORY
IX THE ORIGINAL GRATITUDE	33	Individual Fatefulness	Chance of a lifetime
	34	Definitive Predestination	The die is cast.
	35	Temporal Solidarity	"Good morning, cousin."
	36	Sacramental Universe	"Oh, what a beautiful morning."
X THE UNIVERSAL CONCERN	37	Primal Sympathy	"Maish was crying for me."
	38	Universal Compassion	"Ich bin ein Berliner!" (JFK)
	39	Sacrificial Passion	"England will be justly ruled, if I have to do it my- self!" (Cromwell)
	40	Soteriological Existence	"This day, Master Ridley, we light such a candle in England as shall never be put out." (Lattimer/ Ridley, 16C. Martyr.
XI THE SINGULAR MISSION	41	Global Guardianship	"Everything now is in our hands." (James Baldwin)
	42	Ancestral Obligation	"I was here." (Patton)
	43	Futuric Responsibility	Seeing the new heaven and the new earth.
	44	Invented History	"Right, Lord. What's an ark?"
XII THE TRANSPARENT POWER	45	Diaphanous Intuition	X-Ray Vision
	46	Interior Discipline	Never say die.
	47	Impactful Profundity	Ring of truth
	48	Definitive Effectivity	"Able to leap tall buildings in a single bound." (Superman)

VISIT INVITATORY
THE SEA OF TRANQUILITY

TREK	NO.	CONCEPT	INVITATORY
XIII THE RADICAL ILLUMINATION	49	Seminal Illumination	I've been to the mountaintop.
	50	Inclusive Comprehension	Ask me anything.
	51	Contentless Word	"This is your life"
	52	Personal Epiphany	"You're on the air."
XIV THE UNKNOWNABLE PEACE	53	Creative Futility	Nothing to lose.
	54	Problemless Living	"Anything but the briar patch!"
	55	Transcended Hostility	"God bless Captain Vere." (Billy Budd)
	56	Exclusive Contradiction	"We have met the enemy and it is us." (Pogo)
XV THE UNSPEAKABLE JOY	57	Vital Spirits	Wings on your heels.
	58	Spontaneous Gratitude	It's a boy!
	59	Blissful Seizure	Winning the Irish sweepstakes.
	60	Final Blessedness	Welcome, Brother Death
XVI THE BLESS LIFE	61	Living Death	You can't touch a dead man.
	62	Resurrectional Existence	"Living where life was never yet dreamed." (D. H. Lawrence)
	63	Everlasting Community	Patton, walking among the ruins.
	64	Contingent Eternality	On a clear day, you can see forever.

THE OFFICES OF THE HOURS

THE CHURCH & TIME		DEVELOPMENT OF HOURS		STRUCTURE OF HOURS		USE OF HOURS	
EVERY-MAN LIVES IN TIME	EVERYMAN MARKS TIME CHRONOLOGICALLY	EARLY PERIOD	DEVELOPED FIRST IN EARLY CHURCH	FOUR MAJOR ELEMENTS	HYMNS, SCRIPTURES, PSALMS, PRAYERS	ALL OF THE TIME	HOURS OF THE DAY HOURS OF THE NIGHT
	ALSO KAIROTICALLY		FROM VIGIL BEFORE MASS		PLUS GLORIA PATRIA		4 QTRS. OF DAY AND DAY &
	SIC HERE REQUIRES INTENTIONALITY		VESPERS, MATINS, AND LAUDS		VERSICLES AND KYRIE		AT APPOINTED HOUR OR EACH HOUR
	ALL MEN MARK TIME		NIGHT WATCHES OR NOCTURNES		BENEDICTION		CORPORATELY OR INDIVIDUALLY
CHURCH LIVES IN TIME	CHRONOLOGICALLY & KAIROTICALLY	FURTHER EXPANSION	THREE DAYTIME HOURS	PSALMS THE KEY	MAKE UP QTRS OF HOURS	BY EVERY MAN	CLERIC
	BY MARKING INTENTIONALLY TIME		TERCE, SEXT, NONE		POINT TO JOURNEY		LAY
	WITH SYMBOLS AND STORIES		THE DAYTIME HOURS		POINT TO STATE OF BEING		PUBLICALLY IN CHURCH
	OF THE FAITH		MADE SIX HOURS		ARE RAW HUMANESS		PRIVATELY IN WORLD
CHURCH LIVES ALL TIME	THE CHURCH YEAR	MEDIEVAL RESOLUTION	MONASTICISM DEVELOPED & MORE	DAILY FORMAT	8 OFFICES	EMBRACING PAST	HYMNS
	WEEK I / WEEK II		PRIME: PREPARE FOR DAY'S WORK		EMPHASIS ON PRIME IN MORNING		PRAYERS
	24 HOURS A DAY		COMPLINE: NIGHT PRAYER		EMPHASIS ON VESPERS IN EVENING		BASIC STRUCTURE
	I.E. CONSECRATION OF WHOLE LIFE		RESOLUTION & PRIMARY OFFICES		SHORTER OFFICES AT OTHER POINTS		BEFORE ALL SAINTS & MARTYRS
MARKING THE JOURNEY	CANONICAL HOURS MARK DAY	OUR EFFORT	EMBRACE PAST AND TRANSPOSE INTO 20TH CENTURY	THE SINGLE OFFICE	HAS MOOD, THEME AND STATE OF BEING	MOVING INTO FUTURE	MOVEMENT PRAYERS
	EIGHT, 3-HOUR SEGMENTS		KEY - MISSIONALITY REMINDED WHO ARE		APPROPRIATE TO PUT IN DAY'S JOURNEY		MOVEMENT HYMNS
	REFLECT & GREAT EPISODES OF FAITH		SEEING UNIVERSAL IN PARTICULAR		PLUS AN IMAGE		N. E. B. PSALMS
	SPIRITIZING JOURNEY THROUGH DAY		MONKS TIME: KEY TO RELEASE SPIRIT		AND GREAT MYSTERIES OF CHURCH		ON BEHALF OF ALL THAT WILL BE

CONTEXTUAL STATEMENTS FOR THE HOURS #1

CONTEXTUAL STATEMENTS FOR THE HOURS #1

FRIDAY		FRIDAY		SATURDAY		SATURDAY	
LAUDS	SPIRITUAL THEME	NONE	POINT IN DAY	LAUDS	MOOD	NONE	TASK
	APPRECIATION OF DIVINE CREATION		3 - 6 P.M.		DECISIONAL SUBILATION		UNDERGIRDING
	E-CSTATIC		END OF DAY		IN LAST HOURS OF NIGHT		OURSELVES FOR THE END OF
	PRAISE		END ITS WORK		DECISIONAL AWAKENING		LIFE
PRIME	MOOD	VESPERS	TASK	PRIME	HISTORICAL DEVELOPMENT	VESPERS	QUARTER OF THE DAY
	DECISIONAL		EXPRESSING OUR THANKS		ADDED BY MONASTERIES		QUARTER 1
	OBEDIENCE		FOR THE DAY'S		AS A KIND OF SECOND		HOURS OF THE CHURCH
	CONSECRATED SERVICE		SAVING GRACES		MORNING PRAYER		THE PRESENCE
TERCE	HISTORICAL DEVELOPMENT	COMPLINE	QUARTER OF DAY	TERCE	HOLY MYSTERY	COMPLINE	DIVINE IMPERATIVE
	A LITTLE		QUARTER 1		PENTECOST		TO EXAMINE THE DAY'S
	DEVELOPED TO CORRESPOND		HOURS OF THE CHURCH		DESCENT OF THE SPIRIT		EVENTS AND
	TONIGHT WATCH HOURS		THE PRESENCE		IMAGE: THE FIRE		PROJECT THE FUTURE
SEXT	HOLY MYSTERY	MATINS	DIVINE IMPERATIVE	SEXT	POINT IN DAY	MATINS	SPIRITUAL THEME
	CRUCIFIXION		SELF-CONSCIOUSLY TO AFFIRM		12-3 P.M.		PREPARATION FOR RISING
	THE CROSS OF CHRIST		THE DAY'S MEANING		HEAT OF THE DAY		AND THE NEW DAY
	IMAGE: THE CROSS		IN THE WORD		IN THE MIDST OF WORK		THAT IS UPON US

CONTEXTUAL STATEMENTS ON THE HOURS #2

CONTEXTUAL STATEMENTS FOR THE HOURS #2

FRIDAY		FRIDAY		SATURDAY		SATURDAY	
LAUDS	HISTORICAL DEVELOPMENT	NONE	QUARTER OF DAY	LAUDS	HOLY MYSTERY	NONE	DIVINE IMPERATIVE
	DEVELOPED FROM VIGIL SERVICES		QUARTER II		RESURRECTION		TO APPROPRIATE THE LAST THINGS
	BEFORE FEAST DAY MASS		HOURS OF THE CROSS		RAISING OF CHRIST		WILL PERSEVERE TO THE END?
	ONE OF THE FIRST "HOURS"		LAST HOURS OF DAY		IMAGE: THE TOMB		ESCHATOLOGICAL PERSEVERANCE
PRIME	HOLY MYSTERY	VESPERS	DIVINE IMPERATIVE	PRIME	POINT IN DAY	VESPERS	SPIRITUAL THEME
	REFLECTION		ACKNOWLEDGE AND		BEGINNING OF DAY		APPROPRIATION
	ON GREAT COMMISSION		STAND SELF CONSCIOUSLY		EARLY DAY HOURS		OF THE GIVEN DAY
	IMAGE: THE MARTYRS		BEFORE THE DAY'S GIFTS		6-9 A.M.		AS A GIFT
TERCE	POINT IN DAY	COMPLINE	SPIRITUAL THEME	TERCE	TASK	COMPLINE	MOOD
	BEGINNING THE DAY		EXAMINATION OF THE CONSCIENCE		STRENGTHENING OURSELVES		PENITENCE
	9-12 A.M.		ABJECT		FOR THE STRUGGLE THAT IS THE		DECISIONAL
	INTO THE DAYS WORK		CONTRITION		DAY BEFORE US		SELF-CONSCIOUS
SEXT	TASK	MATINS	MOOD	SEXT	QUARTER OF DAY	MATINS	HISTORICAL DEVELOPMENT
	OPENING OURSELVES		DECISIONAL		QUARTER II		DEVELOPED AS A NIGHT WATCH
	TO GRACE FOR		ANTICIPATION		HOURS OF THE CROSS		OUT OF THE VIGIL SERVICE
	VICTORY OVER EVIL		OF THE FUTURE		LEAD US NOT INTO TEMPTATION		HELD BEFORE FEAST DAYS

CONTEXTUAL STATEMENTS FOR THE CANONICAL HOURS #3

CONTEXTUAL STATEMENTS FOR THE HOURS #3

FRIDAY		FRIDAY		SATURDAY		SATURDAY	
LAUDS	DIVINE IMPERATIVE	NONE	HOLY MYSTERY	LAUDS	POINT IN DAY	NONE	SPIRITUAL THEME
	TO EMBRACE		REFLECTION ON THE LAST		END OF THE NIGHT		CONSIDERATION OF ESCHATION
	THE NEW CREATION		JUDGEMENT		AWAKENING		STEADFAST
	THAT IS DAWNING		IMAGE: THE THRONE		LAST HOURS OF THE NIGHT		PERSEVERENCE
PRIME	SPIRITUAL THEME	VESPERS	POINT IN DAY	PRIME	TASK	VESPERS	MOOD
	DEDICATION OF		BEGINNING OF THE NIGHT		SELF-CONSCIOUSLY		DECISIONAL
	THE DAY'S LABOR		6-9 P.M.		PREPARE OURSELVES FOR THE DAY'S		GRATITUDE
	CONSECRATED SERVICE		EVENING HOURS		LABOR		GRATEFULNESS
TERCE	MOOD	COMPLINE	TASK	TERCE	QUARTER OF DAY	COMPLINE	HISTORICAL DEVELOPMENT
	DECISIONAL		FACING THE DAY		QUARTER III		RESTIME. DEVOTIONS
	SELF-CONSCIOUSNESS		THAT WAS AS PREPARE		HOURS OF THE SPIRIT		SECOND KIND OF
	DEPENDENCE		FOR THE NIGHT		THE HOLY SPIRIT		EVENING PRAYER
SEXT	HISTORICAL DEVELOPMENT	MATINS	QUARTER OF DAY	SEXT	DIVINE IMPERATIVE	MATINS	HOLY MYSTERY
	DEVELOPED AS ONE TO THE DAYTIME		QUARTER II		TO EMBODY THE		REFLECTION ON
	HOURS TO CORRESPOND				SACRIFICIAL LIFE		SECOND COMING
	TO THE NOCTURNS		THE RESURRECTION		BE THE CHRIST		IMAGE: THE VIRGINS

CONTEXTUAL STATEMENTS FOR THE CANONICAL HOURS #4

CONTEXTUAL STATEMENTS FOR THE HOURS #4

FRIDAY		FRIDAY		SATURDAY		SATURDAY	
LAUDS	TASK	NONE	MOOD	LAUDS	QUARTER OF DAY	NONE	HISTORICAL DEVELOPMENT
	AWAKENING OURSELVES		DECISIONAL		QUARTER III		ONE OF DAYTIME
	TO THE LINGER		SELF-CONSCIOUS		HOURS OF CROSS		HOURS DEVELOPED TO
	OF A NEW DAY		SOMBERNESS		RESURRECTION		CORRESPOND TO NIGHT WATCHES
PRIME	QUARTER OF THE DAY	VESPERS	HISTORICAL DEVELOPMENT	PRIME	DIVINE IMPERATIVE	VESPERS	HOLY MYSTERY
	QUARTER III		DEVELOPED AS AN		TO ACCEPT		EUCCHARIST
	HOURS OF THE SPIRIT		EVENING		HOLY		THE PRESENCE IN CHURCH
	HOLY SPIRIT		PRAYER		CALLING		SUPPER
TERCE	DIVINE IMPERATIVE TO RECEIVE	COMPLINE	HOLY MYSTERY	TERCE	SPIRITUAL THEME	COMPLINE	POINT IN DAY
	HOLY SPIRIT		REFLECTION ON		INVOCATION OF		9-12 P.M.
	IN MIDST OF DAY		CHRIST'S GETHSEMANE		HOLY SPIRIT		BEGINNING
			IMAGE:		UNCEASING DEPENDENCE		NIGHT'S REST
SEXT	SPIRITUAL THEME	MATINS	POINT IN DAY	SEXT	MOOD	MATINS	TASK
	SUBMISSION TO DIVINE GRACE		12-3 AM.		DECISIONAL		SELF-CONSCIOUSLY
	HUMBLE		IN THE MIDST		PASSION		ARRANGING OUR DAY
	SUPPLICATION		OF RECREATION		OVER AGAINST DEVIL		ACCORDING TO GOD'S ECONOMY

ALTAR RATIONALE

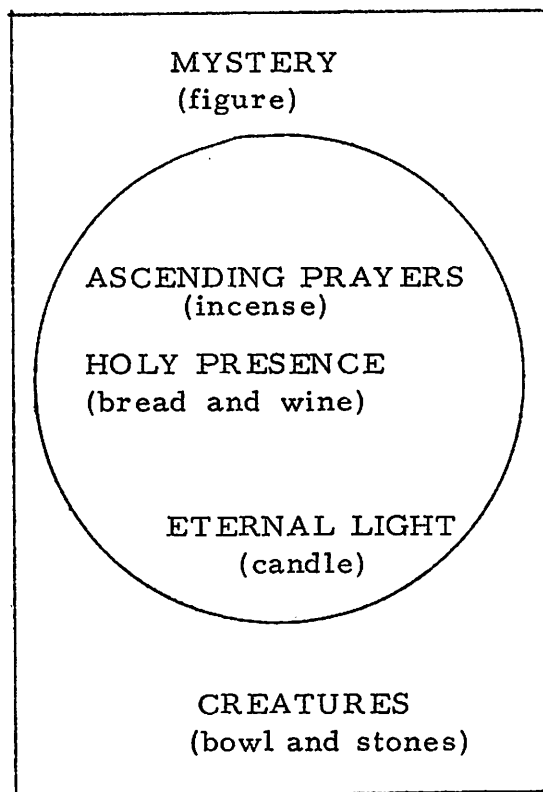
Altar

ALTAR OPERATING IMAGE

The operating image for the altar is one of dignity. The altar is a space that symbolizes the fact that all space is holy space.

ALTAR MATERIALS

- | | |
|---|---|
| P | 1. Altar cloth |
| | 2. Supply of incense |
| R | 3. Stones |
| | 4. Eternal flame |
| A | 5. Table |
| | 6. Mystery piece (art object which points to the mystery - rock, driftwood, etc.) |
| C | |
| | 7. Globlet and plate (or objects that symbolize the bread and the wine) |
| T | |
| | 8. Incense holder |
| I | 9. Bowl to hold stones |



NOTE: Elements do not need to be arranged exactly like this.

S
Y
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For the center of the room. On a low table, covered with altar cloth. The altar should also include a figure or statue to symbolize the mystery, incense to symbolize the ascending prayers, bread and wine to symbolize the Holy Presence, the candle to symbolize the Eternal Light, and the bowl and stones to symbolize the creatures.

High priority is to be given to care of the altar. It is the first area to be rearranged and cared for in the room. The altar is to be placed where it never gets encroached upon by materials, dishes, or refuse.

SAMPLE FORMAT: PSU

THE FOLLOWING PROCEDURES ARE USED IN A PSU

PROCEDURES	TIME
1. A context is given and initial brainstorming is done by the group.	30 Minutes
2. Multiple units, consisting of two or more persons are assigned various sections of the initial brainstorm.	15 Minutes
3. Each of these units does a rational gestalt of the brainstorm material.	15 Minutes
4. Each unit exchanges its brainstorm and gestalt with a neighboring unit for comments.	15 Minutes
5. The comments are then returned to the original units for refinement.	15 Minutes
6. A paragraph containing five sentences, is written by each unit on its own material.	15 Minutes
7. The paragraph is exchanged with a neighboring unit for refinement.	15 Minutes
8. The paragraph is returned to the original group for polishing.	15 Minutes
9. A typing team is assigned to type the completed paragraphs in triplicate for an inclusive editorial group.	As long as needed for typing
10. Assignments are made to a new reasearch area, and the results of initial work are published.	Done while first paragr. are typed.

THE ACTIVE RECRUITMENT FILE

The active recruitment file is a pigeonholed box with 13 divisions lengthwise, corresponding to the weeks of a quarter, and 8 divisions withwise, corresponding to 8 categories of recruitment tactics.

The weeks begin with week 9, following the completion of a teaching quarter, at the left side of the file and end with week 8, the final week of the following teaching quarter, at the right side of the file.

Filed in the vertical column for the week are the cards of active prospects for which tactics are prescribed for the week. Within each week, the tactic is specified by which of the 8 tactical category pigeonholes the card is filed. These tactical categories are:

Initial Visitation	1. Phone for appointment
	2. Drop-in visit
	3. Scheduled appointment made
Visitation Follow-up	4. Follow-up phone call
	5. Follow-up visit
	6. Delegated follow-up
Other	7. Special action
	8. Mail contact only

All cards, upon initial entry into this file, are placed in the next immediate week when drop-in visitations are to be made in the pigeonhole for that week marked "drop-in visit".

Upon completion of recruitment visitation or follow-up, comments are recorded on the prospect cards and these cards are then re-filed according to the wisdom recorded in the comments. This should be done immediately upon return to the house following recruitment calling.

One person should be assigned each evening to check all tactical categories for the current week to ascertain if any appointments have been scheduled for the following day so that these are not missed.

Within each pigeonhole, the cards should be arranged alphabetically by list name to insure easy access.

TWENTY YEAR TIME DESIGN

NORTH TO THE FUTURE

EIGHT GALAXIES	SIXTEEN ECUMENICAL PARISHES	FOURTY ECUMENICAL PARISHES	20,000 IN GUILDS IN REGION	90% OF REGION IN LOCAL CONGREGATIONS
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FOUR YEAR TIME DESIGN

THE DIE IS CAST

ANCHORAGE GALAXY	JUNEAU, FAIRBANKS, NOME PREPARATION	JUNEAU, FAIRBANKS, NOME GALAXIES. ANCHORAGE REPLICATION	<u>BETHEL,</u> WHITEHORSE GALAXIES. ANCHORAGE REPLICATION

CALLING UPON THE LORD

fro	ONE YEAR				Four YEAR				STRATEGIES
	Fall	Winter	Spring	Summer	72-73	73-74	74-75	75-76	
ANCHORAGE	40	30	30		100	90	90	90	RSI
		30			30	30	30	30	PLC
	1	2	3		6	8	12	15	Acad.
				4	4	8	10	12	Summer
	4	4			8	8	8	16	Basic Training
		2			2	6	8	12	Adv. Trng.
		1	1		2	2	5	8	Intern
	1	1	2	2	6	12	15	20	Sojourn
FAIRBANKS	2	27	27		56	81	87	90	RSI
		27			27	27	27	30	PLC
			1		1	2	4	6	ACAD.
				1	1	2	4	6	Summer
							8	8	Basic Trng.
							2	4	Adv. Trng.
						1	3	4	Intern
			1	2	3	3	6	10	Sojourn
TANU		24	30		54	81	87	90	RSI
	1	2	20		27	27	27	40	PLC
	1	1	2		4	6	8	10	Acad.
				4	4	6	8	10	Summer
							8	8	Basic Trng.
							2	4	Adv. Trng.
			2		2	2	3	4	Intern
	2	2	2	2	8	8	9	15	Sojourn
NOME						20	20	30	RSI
	2	2			4	6	8	10	PLC
			1		1	2	3	4	Acad.
				1	1	2	3	4	Summer
						1	2	2	Intern
		1	1		2	1	1	2	Sojourn
						20	20	30	RSI
	1	2	1		4	6	8	10	PLC
BETHEL							1	2	Acad.
							2	2	Summer
								1	Intern
							2	3	Sojourn
						20	20	30	RSI
			4		4	6	8	10	PLC
							1	2	Acad.
							2	2	Summer
WHORSE								1	Intern
							2	3	Sojourn

ANCHORED SECURELY

GALAXY DECISION	JUNEAU, NOME SELF-CONSCIOUS CADRE (ANCH.)	ANCHORAGE, FAIRBANKS SELF-CONSCIOUS CADRE	SUMMER OF LOCAL CHURCH INTERN NURTURE	SIX INTERN FAMILIES. SELF-CONSCIOUS METRO CADRES IN JUNEAU, ANCHORAGE, NOME, AND FAIRBANKS
	CLERGY GUILD INTERN NURTURE	REGIONAL COVERAGE INTERN NURTURE		
Fall	Winter	Spring	Summer	

CHURCH DECISION

CHURCH DECISION

CLERGY FORMULATION		TARGET CHURCH PENETRATION		STRATEGIC GRAD FOLLOW-UP		REGIONAL DEVELOPMENT	
PILOT GUILD	Clergy Recruitment	RECRUITMENT STRATEGIES (Model Building)	Build On-Going Recruitment Timeline	FOLLOW-UP MEETING CONSTRUCT	Participant Enlistment	METRO ECCLESIOLA	Scheduled Ecclesiola
	Build Meeting Construct		Implement Regional Recruitment		Movement Context		Particularize Each Ecclesiola
	Guild Practices		Mass Penetration		Session Enablement Structure		Record Journey of Metro thru Ecclesiola
	Evaluation of Guild		Group Contact Model		Build Follow-up Model		Each Ecclesiola is Spirit Happening
ENGAGING IN ONGOING MOVEMENT STRUCTURES	House Church Celebrant	RECRUITMENT TRAINING	Recruiter's Model	PERSONAL & LOCAL CHURCH VISITATION	Decide His Future	ADVANCED TRAINING	Academy
	Financial Donation		Background Study		Inclusive Visit Timeline		Sojourning
	PLC Recruiting		Methods/Style/Passion		Local Church Assignments		Advanced Course Rationale
	Participate in Ecclesiola		Spirit Care		Data System		Ecological Training Methods
JOURNEY ENABLEMENT	Clergy Family Nurture	STRATEGIC VISITATION	Pastor Contact to Lay	STRATEGIC INVITATION	Regional Events	COLLEAGUE CONTACT MODEL	Regular Phone Calls
	Affirming Gifts/Uniqueness		Prospect Data		On-Going House Events		Visit Schedule
	Global Context Construct		Call Model		Special House Events		Grdd Letter & Regional Calendar
	Imaginal Journey Chart		Implementation of Group Contact Model		Recruiting Events		All Grad Phone Contact
CLERGY RECRUITERS	Wallet Recruitment Model	DENOMINATIONAL KNOWLEDGE & SPREAD	Perform Gifts Study By Recruiters	INTENTIONAL JOURNEY CHART	Design Journey Card	OCCASIONAL RESPONSIBILITY FOR GLOBAL MOVEMENT	Structured Penetration Model
	In-Car Training Model		Prioritize Recruitment Relative to Denomination		Pharisee in Charge of Cards		Global Movement Participation
	Spirit Care		Local Church Project Denominational Stories		Card on Every Grad & Clergyman		Continental Presidium Attendance
	Enable Recruitment Decision		Imaginal Grid of Anchorage Denominations		Record His Journey Imperative		Development

CHURCH

DECISION

QUARTER:	TEACHING								EVALUATION							
WEEK:	1	2	3	4	5	6	7	8	9	10	11	12	13	14		
WK:	I	II	I	II	I	II	I	II	I	II	I	II	I	II	I	II
EVENTS			ANCHOR- AGE METRO ECCLE- SOLA	ALASKA DAY [COMM.] NOME VISIT	2ND 4 WKS. ACAD- EMY [MOVE]	HALLOW- EEN NOME RSI FAIRBANKS VISIT	PLC [FIELD VISIT]	[DEVEL- OPMENT]	THANKS- GIVING ANCH- ORAGE RS-I SOJOURN	REG- IONAL COUNCIL [OPEN HOUSE]	[METRO COUNCIL]	CONTIN- ENTAL PERSIDIUM MEETING	JONEAU VISIT AND ECCLE- SOLA	CHRIST- MAS	NEW YEARS	GALAXY INAUG- URATION
WEEKLY PRIORITIES			TARGET CHURCH PENE- TRATION						REGIONAL DEVELOP- MENT		STRATE- GIC GRAD FOLLOW- UP		CLERGY FORMU- LATION			TARGET CHURCH PENE- TRATION

PRACTICAL OPERATIONS MANUALS CROSS-REFERENCE

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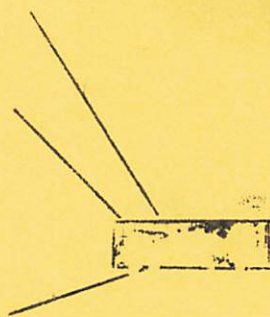
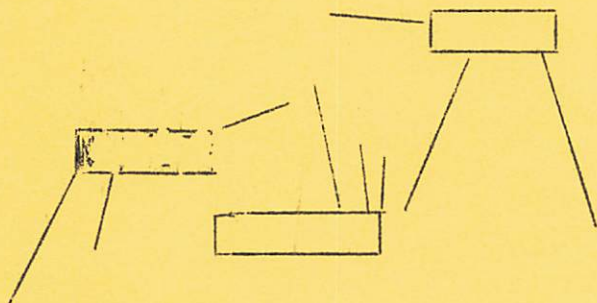
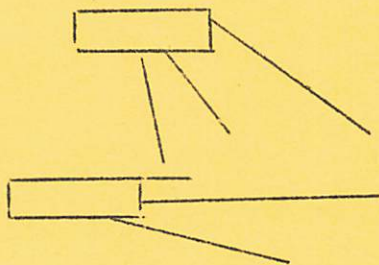
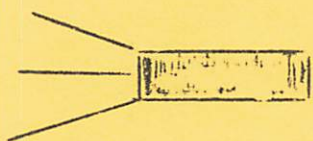
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Primal
Community
Consult

Anchorage,
Alaska

1975



"A SILENT SENTRY OF THE PAST... A PORTENT OF THE FUTURE..."

Anchorage was founded in 1915, at the Rail yard which is located in Crossroads 5 Parish. The parish also encompasses Merrill Air Field, the largest small plane airport in the world, and the ship yard which is key to distribution of goods in the North. The earthquake of Good Friday, 1964, destroyed and damaged much of the parish, but catalyzed a new beginning. At present, Fairview Community is a section of the Crossroads 5 parish in which the Anchorage House is located and where the city government has initiated a Community Council Program. It is a lower socio-economic section of the city, diverse ethnically, with a high percentage of rental accommodations. It cradles a mixture of the old and the new; such as attractive and well-kept residences, a park strip, new businesses, plus sections of deteriorating housing and apartment buildings which presently have the highest crime rate in the Anchorage area. There is growing concern within the community with groups working for its improvement and supporting programs in the local schools.

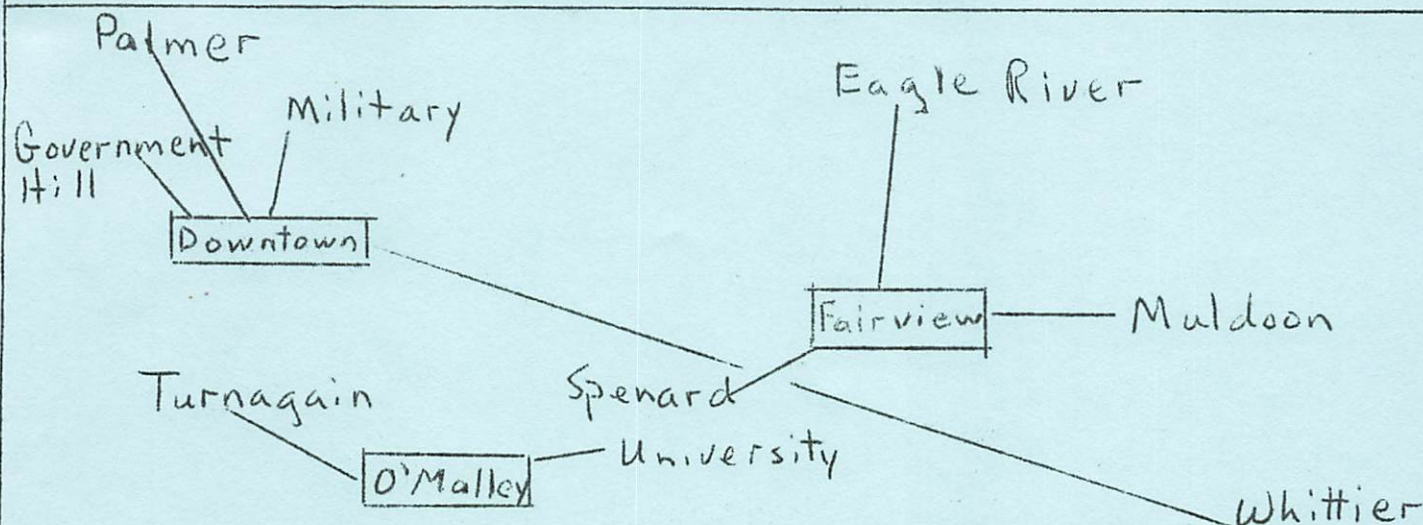
The movement has symbolized taking responsibility for the parish by creating signs of possibility to claim the space. An early sign was the transformation of the chimney of a fallen building, painting it like an urban skyscraper; forecasting the future of Anchorage and receiving local newspaper, magazine, and television attention. The Primal Community further articulated standing as "a silent sentry of the past...a portent of the future..." by adopting the Inukshuk symbol and myth, and began to solicit the Inukshuk stance from local residents through the use of two Local Community Convocations. The promotion for these events involved other signs such as posters announcing to 4th Ave. skid row, "from this street sprang Alaska's greatest city." Communication with parish residents was established by door to door calling and global consciousness was raised by decorating a local laundromat. The Primal Community participated in a community clean-up day by recreating a vacant lot to Sunburst mini park. Other events such as RSI and HRM offered parish residents the possibility of responding to community need and treks in the parish continue to rehearse our decision to care.

The symbolic claiming of space has addressed the parish rural parochialism by pointing to the necessity of adapting to its growing urban situation, and encouraging participation from parish residents as part of the larger community while maintaining its neighborhood characteristics.

The significance of the past three years as a primal community has been the focus on events which have addressed the symbolic dimension of community life. By revitalizing images of the past, yet nudging local residents to stand before the globe, these events have forced the Anchorage Primal Community to a knowledge of the allys, ills, and illusions of Crossroads 5, and thereby catalyzing practical spirit nurture.

The events of the past three years have established a research

base crucial to the formulation of the primal community experiment. Further, the signs and events have thrust us into an arena of community care from which the global movement demonstrates care for the world by practically caring for the particular.



Anchorage Metro Power Parish Grid

The Anchorage Region symbolizes its care for the globe by selecting particular locations to act out concrete sign of renewed primal community. The Anchorage metro designates Fairview, O'Malley, and Downtown as the three power parish locations in which the movement plans to forge the Primal Community Experiment.

FAIRVIEW

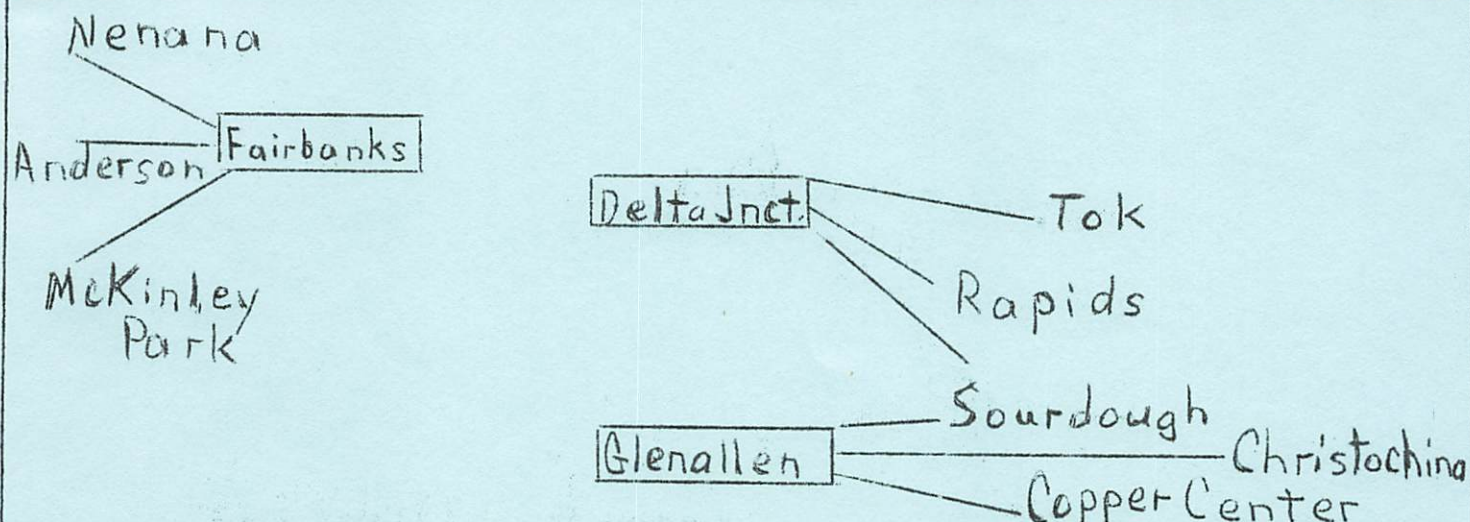
- A. High percentage of people rent low income.
- B. High impossibility factors "If it can be done here it can be done anywhere" image.
- C. Community LENS

O'MALLEY

- A. Residential-high income
- B. High education and earning potential creating possibility for troops and financial support.
- C. Community council-TM

DOWNTOWN

- A. Political relations and governmental structures
- B. Power center- tapping into white collar municipal networks.
- C. TM-with widest sponsorship support



Fairbanks Metro Power Parish Grid

The Anchorage region symbolizes its care for the globe by selecting particular locations to act out concrete sign of renewed primal community. The Fairbanks metro designates Fairbanks, Delta Junction, and Glennallen as the three power parish locations in which the movement plans to forge the Primal Community Experiment.

FAIRBANKS

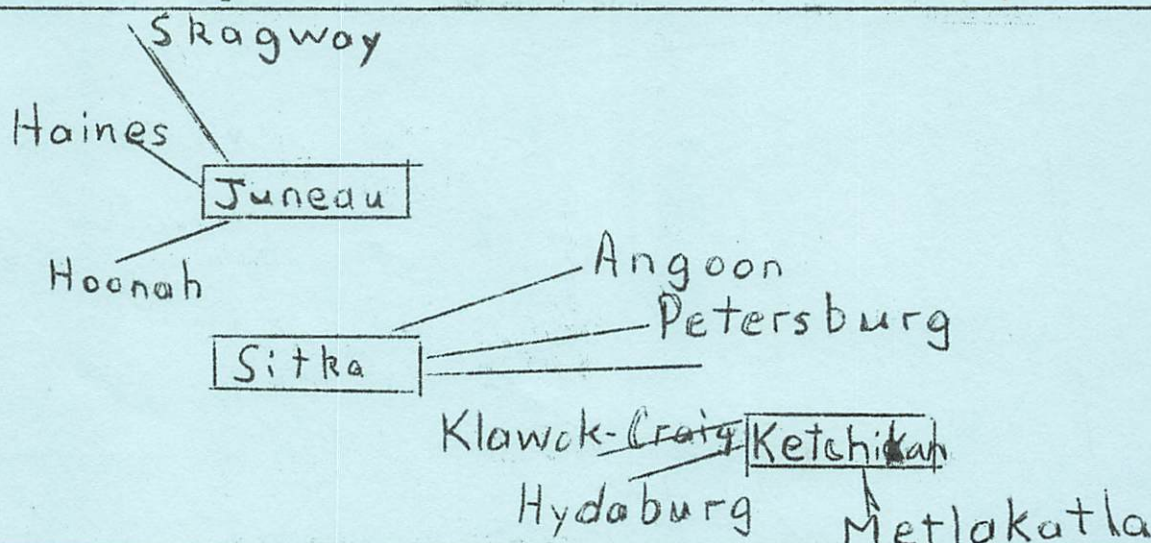
- A. An area of natural and human resource
- B. Pointed to the contradiction of resource exploitation
- C. Creation of a sign that will result in influencing state and regional networks and State social demonstration

DELTA JUNCTION

- A. Direct pipeline impact
- B. Use impact as a way to influence the whole of the pipeline
- C. Local grass-roots planning event demonstrating to pipeline motivational techniques-TM and HRM

GLENNALLAN

- A. Native center
- B. Human exploitation as central contradiction
- C. Planning demonstration on how to involve grassroots-TM



Juneau Metro Power Parish Grid

The Anchorage region symbolizes its care for the globe by selecting particular locations to act out concrete sign of renewed primal community. The Juneau metro designated Juneau, Sitka, and Ketchikan as the three power parish locations in which the movement plans to forge the Primal Community Experiment.

JUNEAU

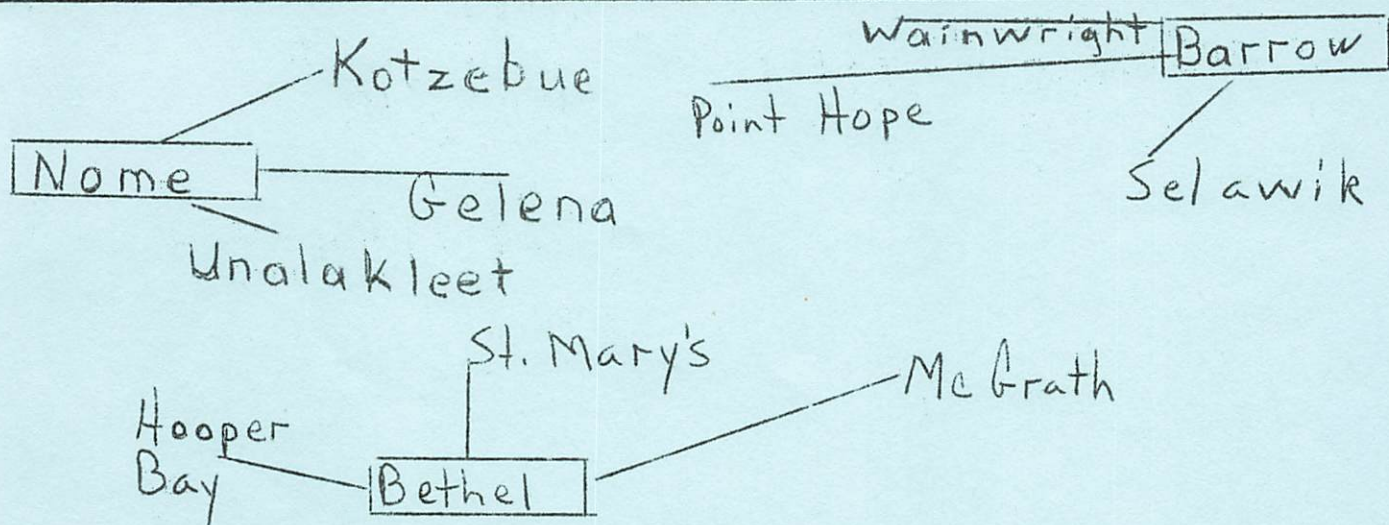
- A. State capitol, third largest city in the region, has grads and has had at least one RS-1 and one TM, transportation, distribution, communication center.
- B. Strategic link between SE and rest of Region
- C. Demonstration of methods to regional (political) leadership

SITKA

- A. Deep movement history of many courses and birthplace of movement as well as of white history in Alaska
- B. Troops and background available
- C. Allow community to say yes to 20th century and participate in it

KETCHIKAN

- A. Lumbering and pulp mill industry, gateway to Alaska
- B. Hub for surrounding communities, distribution center
- C. Demonstration of new possibilities for equitable distribution



Nome Power Parish Grid

The Anchorage region symbolizes its care for the globe by selecting particular locations to act our concrete sign of renewed primal community. The Nome metro designates Barrow, Bethel, and Nome as the three power parish locations in which the movement plans to forge the Primal Community Experiment.

BARROW

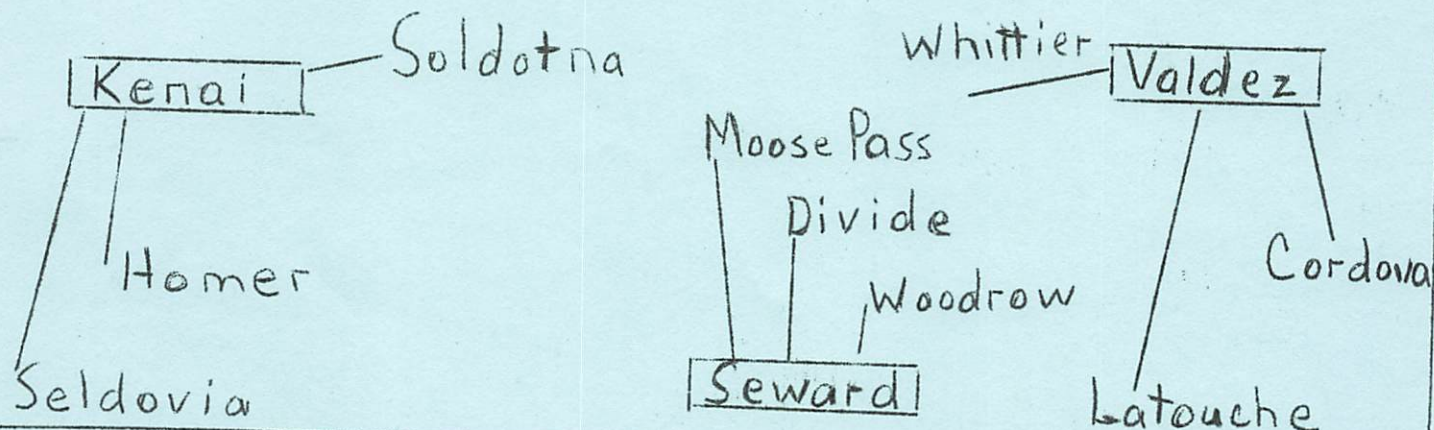
The northern most point lying an Arctic coast, having native and non-native citizens. They represent most dramatically the decision to forge out a life style in the midst of adverse conditions. A TM in Barrow would open the community on the future direction.

BETHEL

Holds both life styles of subsistence while expereincing the change to new economic forms. It would demonstrate the possibility of creating the new economic structure. A consult with the economic community including the native corporations.

NOME

Had origin in gold rush days and is a tourist town with an historic mystic. It holds the potential for demonstrating the new communications net. TM would provide methods and context for moving on the communications contradiction.



Kenai Metro Power Parish Grid

The Anchorage region symbolizes its care for the globe by selecting particular locations to act out concrete sign of renewed primal community. The Kenai metro designates Valdez, Kenai, and Seward as the three power parish locations in which the movement plans to forge the Primal Community.

VALDEZ

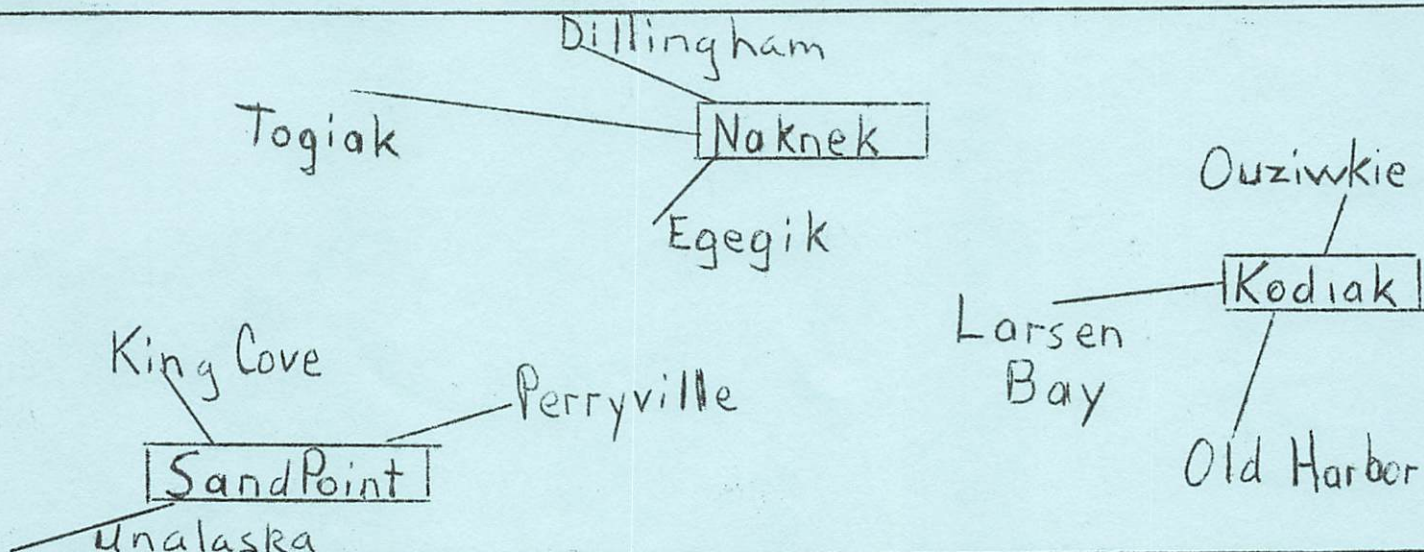
- A. End of the pipeline grew from 1,000-6,000 population
- B. Plan for the rapid growth of community
- C. How community can unite its forces with the pipeline workers and fisheries into one.

KENAI

- A. Kenai Peninsula has the potential for large shipping ports.
- B. Isolated from the rest of the state
- C. Have TM to let them see how that whole peninsula can unite into a strong force and with their ports become important to the rest of the state.

SEWARD

- A. The oil terminals and refinery
- B. Live out of story that they have no way to impact the state
- C. Allow them to see the importance of the oil production in the economics for the state.



Kodiak Metro Power Parish Grid

The Anchorage region symbolizes its care for the globe by selecting particular locations to act out concrete sign of renewed primal community. The Kodiak metro designates Naknek, Kodiak, and Sand Point as the three power parish locations in which the movement plans to forge the Primal Community Experiment.

NAKNEK

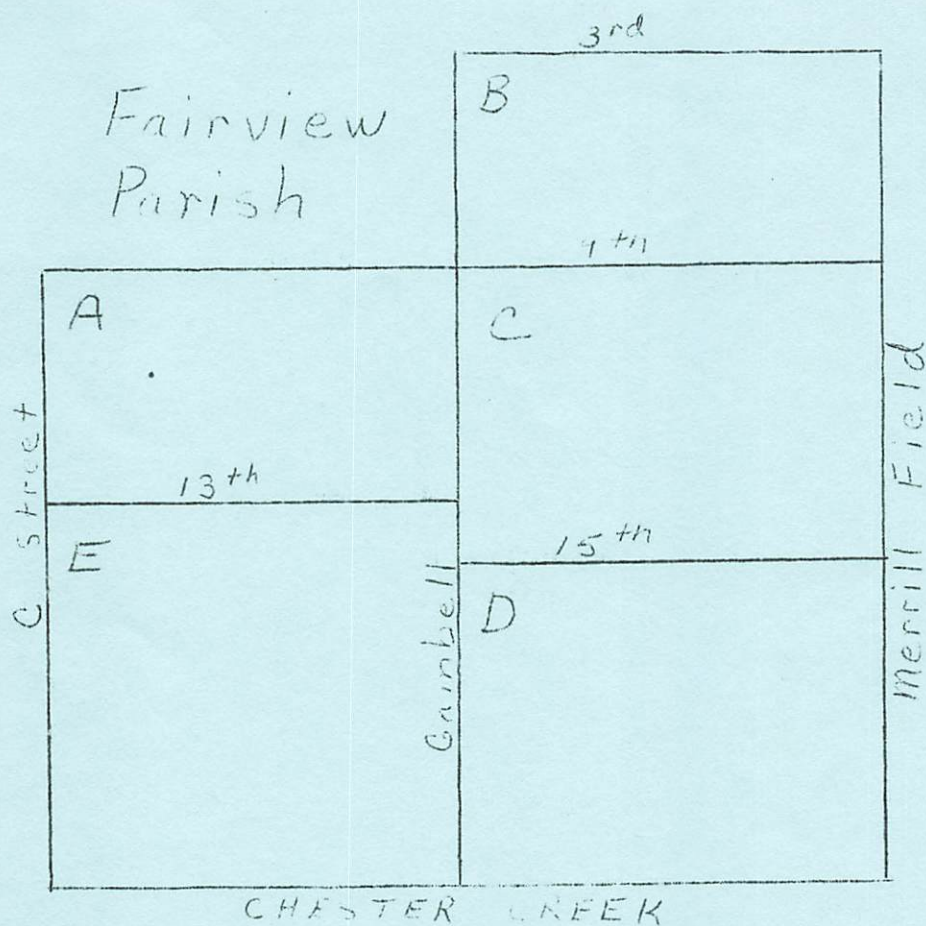
- A. Bristol Bay Eskimos population fishing communities facing dwindling resources and technological standstill
- B. No way seen to compete with "rich" part of world-exploited victims
- C. Consult pushes economic, cultural and political gifts into new realms of actualizable possibilities

KODIAK

- A. Koniag Natives population fishing communities faced with approaching OCS petroleum development
- B. Hub of area where interplay of development forces will focus
- C. Planned approach to expected chaotic development pressures. Through community LENS in May 1976 as follow up to TM In Feb. 1976

SAND POINT

- A. Aleut Natives populating dwindling fishing communities with limited communication with rest of globe.
- B. No articulated alternatives to fishing seen in future
- C. Consult pushes gifts of area into economic diversification plan.



CROSSROADS 5 PARISH

Physical Size: 1 1/2 mi x 4 mi

Downtown and Housing

Parkstrip, Rental

Sociological Description

Native-White

Wealthy and not so...

Diverse- Korean, Japanese, Black

Blue Collar-White Collar

12,000 population

Grid-1/2 Inlet polis of Anchorage metro

Depth Spirit Problem

Country town to city (Boom Town)

Marginal participation in economic life

Housing available at minimal cost

Not employed yet

Civic apathy

Came to Alaska to be not involved/if involved-turned off

"In Transition"-Subsistence to Urban No job- seeking fortune

Spirit Refusal

"This isn't my home- doesn't matter what happens here"

Not deal with his real situation

Doing your thing/individual emphasis

Came here to get away from obligations and responsibilities

Refusal to care and be practically responsible for others
 No group of own significance
 in this context Native-self depreciated and no images of
 how to operate in new context. ~~XXXXXX~~ (Alcoholics)

Promise of Parish

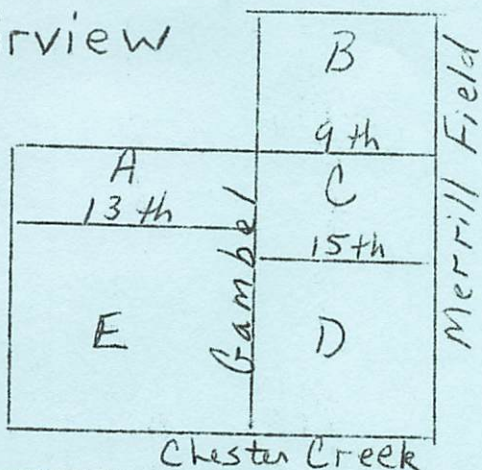
Diversity=some parts aid others
 Practical care-housing
 Responsible care in action vs Do own thing
 Sign= New style- where I am- thats where the action is
 I CAN (Native)
 Parish sees-out to enable transition. Care system
 and structure for new arrivals

DEVELOPMENT OF PARISH

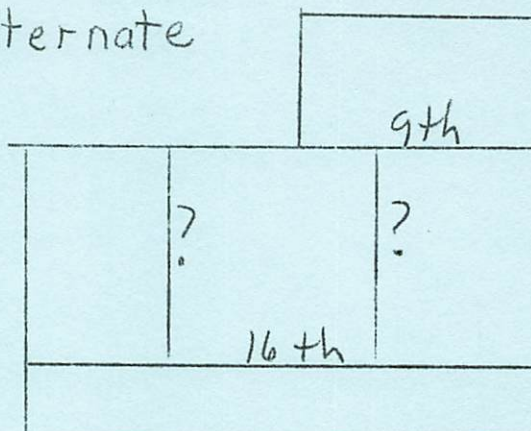
Look at "Two year analysis of ward/stake development"
 Note- we are in phaseII, beginning stages

PARISH	FAIRVIEW	DOWNTOWN	INLETVIEW
↓			
Wards	6,000		
↓			
Stakes	5 x 1,200		

Fairview



Alternate



Ward A - Mary Thear, Jan Dunwoody

Ward B - Nancy Groszek, John Wirzbeck

Ward C - Saupes, Fred Yemmy, Kay &
Phylisis Fields, Rev. Moore,
Robert Suel

Ward D - Robert Burney, B. Hicklin,
Ellie Moses, Glen Campbell, Atty.

Ward E - Mr. Ahmad

B

Anchor Court Apts.
Alaska Sales and Service
Friendly Ford
Older persons Action
Lucky Wishbone
Golden Bird
Paint Store
Electronics
Chugach Electric

A

Denali School
\$100 condominiums
Baranof Lounge
Star, the reindeer
Westovers
State legislator

C

Fairview Grade School
Baptist Church
Community Center
Health Clinic
Yukon Office Supplies
Gas Stations
Tasty Freeze
Bottle Barn
Flower Shop
U.S. Geological Survey
Assembly of God Church
Sauna

E

Mulcally Field
Carr's Grocery
IBM
Eastchester Shop
Ak. Nat. Brotherhood Alcohol Resid.
Printing
Mandarin House
Architect firm
VW
Toyota
Black Angus and motel
Bureau of Indian Affairs
Alaska Federation of Natives
C st. Plaza

D

Anchorage House
Chugach Native Corp.
Natl. Bank of Anch.
Alaska School Supply
Preschool
Black Horse
Pussy Cat Club
Trailer Court
Wooded area
Bike trail
Woodside Village

Cabin Fever Dinners

Hold celebrative dinners in January, February, March. The role is to catalyze thinking and planning about the community during cabin fever time when people believe doing anything is possible.

Implementaries:

Decide how to work beside community council
Do mailings
Workshop dinner conversations
Get entertainment

"Fur Rendezvous" Community Float

To plan and create, with the community council, a float to be entered in the Fur Rendezvous parade (a community celebration in Feb. with carnival, parade, and sled dog racing). It would center around the theme that Fairview is an alive, up and coming community, dealing with the community identity and self image. This would involve contact with the community council leaders to sell them on the idea, getting the council to sponsor it, participating in the planning and work task forces, Create a model where business within Fairview would support financially and plan a celebration following parade for workers.

Parish Celebration

Parish celebration at school skate rink with contests, shows and games. The role is to create a community consciousness and draw factions of the community together visibly.

Implementaries:

Check with community council and schools about which rink
Be sure to involve possible TM sponsors and float coordinators
Do a door to door invitation
Find a sponsor community council

Service Blitz (responsive to community need)

A key group or person in the community will be asked to, identify an immediate need which can be met by one day blitz tactics for which the Anchorage PC catalyzes this activity and reports to the group or person initiating the suggestion.

Care for the parish will occur in the demonstration that a need can be met immediately using appropriate methodologies such as ICA can make available.

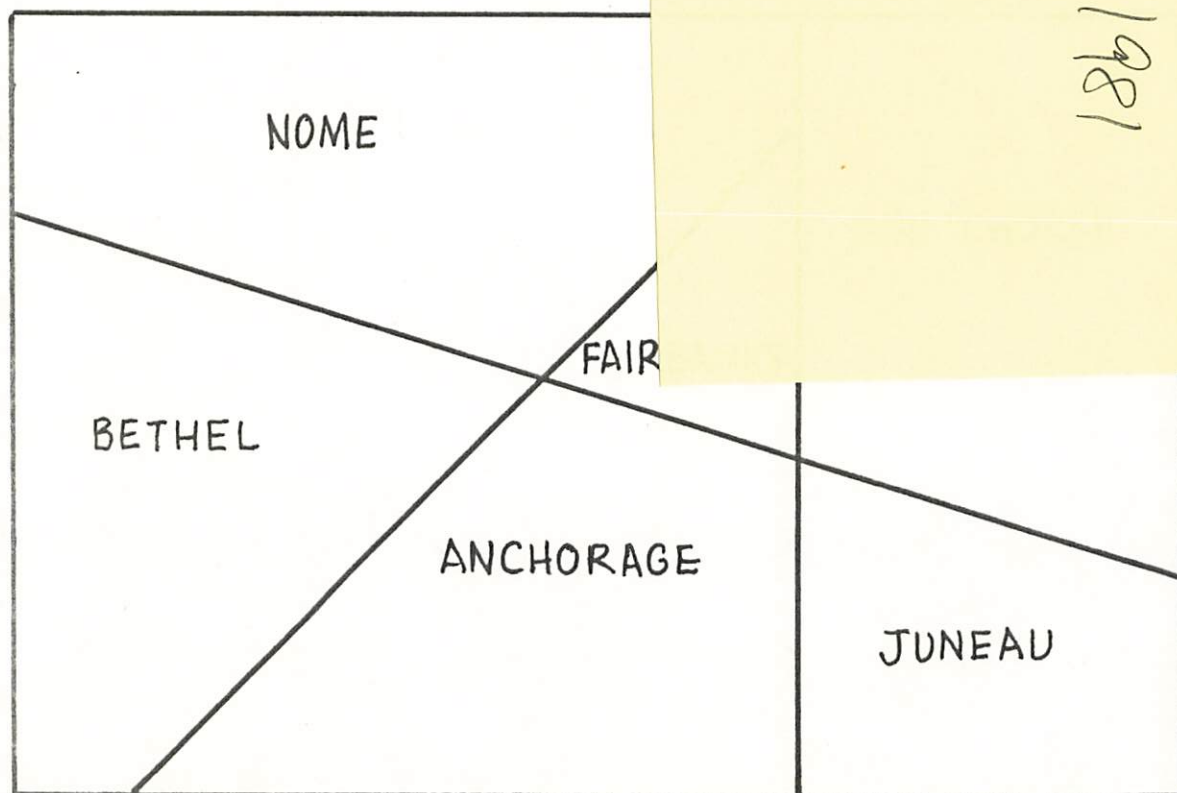
Implementaries:

Decide key group or person to ask
Build visit model
Visit and gain data on need to be attacked
Recruit troops and do one day blitz to fulfill need
Report to group or individual visited in #3

Town Meeting

The Town Meeting is a practical demonstration of large group dynamics at working, involving diverse groups of people working to bring practical proposals to concrete issues. The purpose of a such a meeting would be to demonstrate to this community that differing views are a gift when they have a method through which to work. The first step would be to identify the key sponsoring group and a task force to implement this tactic. The next step would be to context the Parish Vista workers and to call on potential sponsoring groups.

The Anchorage Region



1981

Anchorage
Regional
Report

Alaska is as big as England, France, Spain and Italy put together with an area of 586,400 square miles-one fifth as large as the other 49 states combined. There is a population of 416,400 with 40,000 being Eskimos, 25,000 Indians and 7,000 Aleuts. Alaska's climate zones are maritime, transition, continental and the arctic. Alaska is the "flyingest" state in the union; the only practical way to reach many areas of rural Alaska is by airplane. In 1979 there were approximately 10,900 pilots-one for every 62 Alaskans. Anchorage serves as the crossroads of the North and is the layover point for all the Pacific Rim.

In 1971 the Alaska Native Claims Settlement Act was passed by congress and directed the creation of 12 Alaska Regional Corporations and some 200 village corporations and a 13th Corporation for Natives living outside Alaska to receive title to approximately 44 million acres of land and nearly one billion dollars. Lands have been selected and the Regional Corporations are actively functioning. Title to lands selected by Alaska Natives has not been transferred as rapidly as was anticipated when the 1991 date and 20 year moratorium on taxation of undeveloped lands was passed. The D-2 lands issue has been a leading state controversy with the authorization of the Secretary of the Interior to withdraw lands whose values of National interest merited consideration of their retention in public ownership and their possible designation as additions to the National Conservation Systems. Today there is a brand new recognition in both the marketplace and the political forum of Alaska Natives as a major economic and political force in Alaska; and their voice is heard in Washington as well.

Alcohol abuse continues to be a disturbing issue in Alaska and is seen as a key issue among the Native population. There is a loss of human potential and severe family disruption related to the increasing problem throughout Alaska. The association between alcohol and crime, violent death and accidents, and overall mortality is strong and tragic.

In the NANA region 93% of the criminal cases in 1979 were alcohol-related and in 1980 96%, and 39% of all arrests in Alaska are alcohol related. The recidivism rate for alcohol-related offenses is 43%. The Alaska Native population combined rate of death is more than 100% higher than the rest of the population. Even though Natives comprise less than 20% of the population, Natives make up 43% of suicides, 60% of deaths due to alcoholism and 67% of all admissions to State funded alcohol treatment programs.

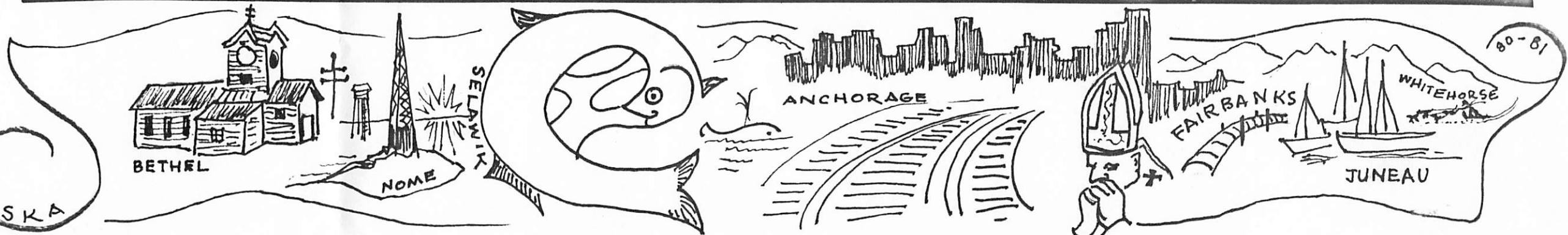
The Regional Corporations are struggling to rebuild the Native heritage and to promote positive regional identification. Native cultural programs have been initiated and elders conferences have been held to support regional cultural identification and strengthen community structures.

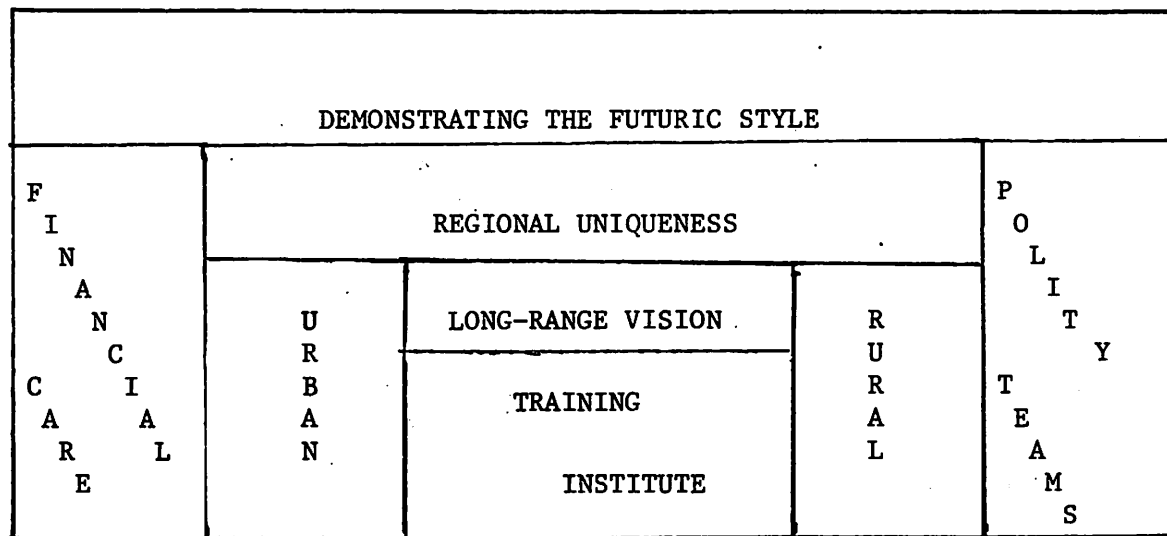
In the NANA Region a series of planned 1981-82 Town Meetings are an attempt to enable the restructuring of the public meeting format and make it an effective means for providing input, obtaining information and rendering decisions at the local level.

The Alaska Native Claims Settlement Act has placed a demand on local people in Alaska to prepare themselves to assume bureaucratic and technologic responsibilities for their Regions.

Movemental History in the Anchorage Region

	71-72	72-73	73-74	74-75	75-76	76-77	77-78	78-79	79-80	80-81
	RS I (SITKA) ACADEMY (BUCKS) (STONERS) GALAXY (LC)	PAINTED SMOKE STACK PLC'S IRM'S	MOOSE LIST RS I (HOUSE) LARGE HOUSE	BETHEL TM HRM-UMC CLERGY COLLEGIUMS ANCHORAGE WORK DAY(PARK) ODYSSEY	(22) TOWN MEETINGS ----- ----- CLERGY COLLEGIUMS ----- -----		GWF(50) (CINA) MINTO SITE SELECT. MINTO		MOVE TO FBKS MOVED TO ANCHORAGE	POPE'S VISIT
								CONSULT		
	SEP 80	OCT	NOV	DEC	JAN	FEB	MAR	APR	MAY	
	ANNUAL APPEAL (\$ 4600) SELAWIK CONFERENCE ANCHORAGE MOVE	MENTAL HEALTH CONFERENCE CELEBRATION (INKIND) EVES. at INSTITUTE	MINN. TRIP EVE. at INSTITUTE NEWSLETTER LENS DEV'L. TREK (we)	XMAS MAILING CONTINENTAL COUNCIL NEW YEARS EVE CELEB.	INDIA NITE REGIONAL COUNCIL DEV/LENS TREK	JOINT SELAWIK MTG. FAIRBANKS TRK DEPARTURE OF HENRY'S ARRIVAL OF TED ARIEL CAIRO NITE (w/WEGNERS)	1st FAIRVIEW T.M. DEMO SELAWIK T.M. 2nd T.M. DEMO	6th GRADE T.M. SELAWIK AIRLIFT (3 HRCULES) 3rd T.M.DEMO w/FILM AREA COUNCIL VERA TO VANC. EQUAL RIGHTS COMMISSION TM	ARRIVAL OF JACKIE CRESS SOJOURNER, GARY FOUTS ARRIVES 6th T.M. DEMO AT REC. CTR. H.H. ILLNESS	





Vision For The Anchorage Region

The Vision Chart for the Anchorage Region consists of three components. The outer two columns represent the demonstration style that the houses in every situation will have. The Urban and Rural demonstrations describe the NANA Region, in which Selawik is located, and the Anchorage Urban Laboratory emerging out of the Town Meeting Demonstrations which are the two key strategies for 1981-82. Finally, the center column holds the 5-year strategy that will enable the whole region to be transformed; a permanent locally staffed training institute. This institute will enable us to be catalysts in responding to the demand which will be generated by the Rural and Urban demonstrations.

The possibility of doing a full fledged Urban Laboratory in the city of Anchorage is based upon the fact that we have touched a strong core of community leadership who are deeply excited by the Town Meeting as an awakening tool. There already exists a network of Community Councils which at least theoretically care for every sector of the city. Some strong local authorization has already been obtained. The need for methods and coordination of the many agencies serving the city is clear; and there is the possibility of developing working relationships with several local churches in the city. Possible strategies include doing six neighborhood Town Meetings in each of the four communities before holding the community-wide forum, an assembly for the four communities, Town Meeting training for the local leadership and a week-long consult for one or all four communities that will lay the basis for the ongoing community organization and development. In addition, the possibilities for special issue forums, youth forums and Human Development Training Modules will emerge as the demonstration proceeds. It is expected that other communities will pick up on the Town Meeting method, and that eventually a strong community-municipality relationship can be developed which will allow the creation of a consensed comprehensive plan for the city. The key to the above, however, is to allow this strategy to emerge out of these people who are ready to move.

The permanent, locally staffed Training Institute will be developed over a five year period. In the first year, the House will work with a core of individuals particularly concerned with education and methods, conducting a series of exploratory training seminars and modules to determine what will be most appropriate in this Region. In the second year, a pilot Training Institute will be held. In the third year, a full-time Training Institute will be initiated while in the fourth and fifth years the emphasis will be in preparing the local to staff the Institute. Note that this timeline might well be accelerated if it seems appropriate.

The values held in this vision are as follows:

First, it is five-years in length rather than being a quarterly or one-year vision. Second, it outlines the beginnings of a comprehensive regional strategy intended to disseminate our methods into every corner of the region. Thirdly, it is not based on imposing ICA programs on the region, but rather upon responding to the demands of the local and working with those local colleagues to allow these strategies to emerge, step by step out of the indicative. Fourth, decisions affirms the Global consensus to be about doing Regional Consults and Human Development Zones, and provides a means by which these dynamics can be implemented in response to an emerging local initiative. The Regional Consult format will be utilized as a tool in bringing off the Rural and Urban demonstration. These two demonstrations in themselves are the germ for the two Human Development Zones. Finally, the vision recognizes that the one gift the Order has to offer is that of life methods which release profound humanness and corporate caring.

TRAINING INSTITUTE TIMELINE				
Year I	Year II	Year III	Year IV	Year V
E X P L O R A T O R Y T R A I N I N G M O D U L E S & S E M I N A R S	P I L O T T R A I N I N G I N S T I T U T E	T R A I N I N G E S T A B L I S H E D	L O C A L I N S T I T U T E G A F F	L O C A L S T A F F I N S T I T U T E

Advantages

Core Planning Group of 12-15 people
People are requesting training
Leads with church groups
6 Demonstration T.M.'s held
Public Support for TM in Anch. neighborhoods
by Mayor and Assemblyman
NANA T.M.'s scheduled for fall
Request for newsletter Implementation
Key Colleagues in Education (early)
Anchorage set up for Urban Probe
Region set up for December Consult
Neighborhood Recreation Ctr. facility available
Lens in '82 with NANA, Mauneluk & N.W.A.S.
RVI/ICA relationship in Selawik
Anchorage Community College contacts
Anchorage Community School Leadership Trng.
Anchorage Neighborhood Ldrshp. requests
Core monthly meetings
Secured \$11,500 (HUD Block Grant) for research
& Dev. Project for long range plng.
Sen. Fisher has committed \$40,000. to Fairview
C.C. in light of work with T.M.
(Permeation possibility for ICA)
Proposal is being prepared by Helene Hennings
for state funds for T.M. Project in 4 Comy's.

Vulnerabilities

Fairview Leadership in council
Possible threat to Federation of C.C.
Issue of incorporating
Training School consensus in area
Attempt to build a strong Order rather
than enable strong region and therefore
Building strong Order
Credibility with region as locally
grounded rather than socially detached
wayside inn
Continuous support for NANA region
Being prepared for the step core is
ready to take.

LEARNINGS

DEVELOPING THE CORE

1. Identify the key mover
2. Listen for deep concern of local man and choose appropriate method
3. The whistlepoint (in TM campaign) was the three-hour TM that started avalanche
4. Move with the core leadership where they are ready to move, don't push too fast
5. Indirect, powerful training done thru repetition of Demo' TMs
6. Intentional core meetings are key
7. You don't need to come off as 'experts' in methods, nor fear exposing our unclari- ties, but rather work with core to refine methods.
8. Do not superimpose your model
9. Persistence is key, for the needed clari- ty will emerge as you go along
10. The House serves as powerful symbolic meeting place for core
11. Caring for the local is really exploded by introducing the global film
12. Shadow principal is key
13. Work with person with local political moxy and relationships for authorization
14. Its the Quality, not quantity of people at leadership meetings
15. Celebrate all victories, large or small

METHODS

1. Simple, to-the-point contexts are best
2. Trust the method you have chosen
3. Intentional caring for all the nitty-grit- ty details is key, and is noticed!
4. Celebration dynamic crucial, ie. Song, Story and symbol.
5. Always end the Demonstration TMs for the core with question: what is the next single step we need to take? (the Hook)
6. Great need for spiritized meeting methods
7. Allow FUN to happen
8. Three types of "Town Meetings"- Demonstration, Community, and Organi- zational, each with its own intent, and emphases
9. Ensure that all wisdom, diversity, and even conflict honored
10. Style of TM-fun with finesse

STRATEGY

1. Concentrating on one demonstration based on where people are ready to move, and point to the comprehensive thru that
2. Allow your Third Ear to sense the vision needed, don't force that vision
3. Be clear on the regional contradictions and the vision, or else you become trapped in doing "programs"
4. Be sensitive to the journeys of the colleagues & core
5. Push for Long-range vision, using broad, imaginal images: ie. Dream
6. Allow ourselves to be Awakened to what is really possible, and not be anxious but to listen, dialog, and move with our advantages

BEING THE ORDER

1. We are about Repenting within ourselves on Behalf of the World
2. We are learning to have the Humility to allow God to speak thru us, not to presume to speak for God
3. We are learning what it means to say "I am the Region" and are grounded in the local as Global
4. We have learned to dance in the midst of despair
5. We are called to play any role needed
6. Dance in the midst of ambiguity and despair
7. Action solves the doubt that theory cannot
8. The key is not building a strong Order but enabling a strong Region which will thus build a strong Order

The current year 1980-81 marked a new phase in the journey of the Anchorage region with the relocation to Anchorage following the previous two years emphasis on the Minto Human Development Project. The fall and winter quarters in Anchorage were primarily exploratory involving such events as the Annual Appeal, LENS Training session, several development circuits, the Evenings at the Institute, Fairbanks circuit and a leadership Training Seminar at APU. Simultaneously, in October, the Rural Ventures, Inc. Project in Selawik was launched with a week long planning conference and Ken Gillgren was assigned full-time from the house. In the spring quarter, the Anchorage Town Meeting Campaign began to develop as a key strategy, spearheaded by regional team colleagues. The primary emphasis to date has been to develop a core of local leadership who will pull off the Town Meetings in four (4) communities in Anchorage. There is also strong interest among several of the local churches in programs ranging from Human Resurgence Mission to RSI's and PLC's; a tentative HRM is scheduled for the fall. A seven hour planning session for the city's Equal Rights Commission and interest from several other agencies points to a future direction.

The Town Meeting Campaign in Anchorage consisted of a series of demonstration four hour Town Meetings to capture the imagination of the community leadership already present. The final such event was attended by the current Mayor of Anchorage and an assemblyman who is running for Mayor, both of whom have publicly enthusiastically endorsed the program. Out of these meetings a core of fifteen to twenty people has emerged who are committed to pulling off the actual Community Town Meetings in the fall in Anchorage. Funding currently secured includes 11,500 from the city and 40,000 from the state with both monies being allocated to the local communities and not to ICA. In addition, the town of Willow, one half hour away from Anchorage, and a proposed site for Alaska's new state capitol city, has requested an 8 hour Town Meeting for the fall.

Internally, the House began the year with six adults and four children. The Henry's left in February, Ken Gillgren has been located in Selawik since October and Jackie Cress arrived in May. We are currently hosting 2 sojourners from the lower forty eight. A significant victory was that the large outstanding debt from the Human Development Project will be completely eliminated by July.

EQUAL RIGHTS COMMISSION SONG
(Tune: Don Quixote)

THERE ARE THOSE IN THE WORLD WHO ARE EVIL AND CRUEL
THERE ARE THOSE WHO DO NOT EVEN CARE
IN THE MIDST OF THIS STRIFE, THE COMMISSION WAS BORN
AS A BEACON TO LIGHT THE WAY,

WHERE PEOPLE ARE FIGHTING
WHERE PEOPLE ARE UNITING
WE FIGHT FOR EQUALITY NOW
THO' THE VISION IS CLOUDY
AND THE FUTURE IS STORMY
WE SHALL STAND FOR THE RIGHTS OF US ALL!

EYES ON ANCHORAGE
THE 6th GRADE FAIRVIEW COMMUNITY SCHOOL SONG
(Tune: You're a Grand Old Flag)

IN THE PAST WE KNOW
THE GOLD RUSH TO NOME
THE EARTHQUAKE IN 1964
THE IDITIROD, FUR CARNIVAL
ALL IN THE WINTER AND SNOW

IN COMMUNITY, THERE ARE CHANGES WE SEE
IN OUR SCHOOLS, WITH OUR BOOKS
AND IN OUR CLASS
WE HAVE A CENTER THAT'S REALLY GREAT
AND PEOPLE LIKE "POPS" AND HIS GAS

DREAMS ARE FLOWING NOW
WE SEE BRAND NEW SIGHTS
AND THE PRICES ARE GOING DOWN-

NEW STYLE IN CARS
NEW SOLAR HOMES

KEEP YOUR EYES ON ANCHORAGE!

O WHAT A BEAUTIFUL CITY
(Tune: O What a Beautiful Morning)

O WHAT A BEAUTIFUL CITY
O WHAT A BEAUTIFUL STATE
WE'VE GOT A BEAUTIFUL FEELING
THAT ALL OF OUR PEOPLE ARE GREAT!

IN THE BEGINNING THERE WAS A
VILLAGE
THEN THE RUSSIANS CAME FOR THE
FURS
BUT EVEN WITH THE GREAT RUSH FOR
GOLD-
THE CITY GREW WITH THE GREAT
RAILROAD.....

-CHORUS-

ANCHORAGE
(Tune: Blue Skies)

ANCHORAGE, WHERE THE RAILROAD
BEGAN
ONCE A TENT CITY, NOW IT'S
REKNOWN
*ANCHORAGE, ALL AMERICAN TOWN
WE ARE THE GREATEST, THE
GREATEST AROUND

HERE WE HAD THE EARTHQUAKE IN 1964
NOW WE ARE THE CROSSROADS WITH
OIL GALORE
NEXT WE'LL BE A CENTER FOR
CULTURE AND SPORTS
COME AND JOIN OUR CITY,
AND HELP US TO EXPLORE

OUR CONCERNS, CARES AND WOES,
ALL TALENTS NEEDED, AS NEVER
BEFORE

* chorus-

The recommendation of the regional team for the year 1981-82 is that there be two houses located in the Edmonton area. One in Edmonton, and one in Anchorage. Each house would consist of at least ten fully assigned adults. In the case of Anchorage, one person would be assigned to Selawik and one couple assigned to Kotzebue. It is recommended that there be two couples assigned to the Anchorage locale, three single member families. Relative to self-support, two individuals with masters' degrees and teaching experience would likely be able to find jobs in both Kotzebue and Anchorage. With the permeation priorities in Selawik already secured, there would be one additional permeation position in Kotzebue, and two in Anchorage for a total of four. Other values to be highly desired include Town Meeting field experience in urban settings. The RVI project is requesting that the Kotzebue couple be Asian. In addition to adults, there needs to be a couple of youth assigned to the house and of course, children. Finally there is a strong need for continuity from the present house.