

SELF-SUPPORT COLLEGIUM

Many of my colleagues began their talks by saying that they were given a 4 x 4 or a set of guidelines to work with and then, through conversations with people, worked through what the 4 x 4 was about. So let me tell you that it was unnecessary to solicit advice for this collegium on self-support. The advice, concern and wisdom that has been passed on to me is impossible to communicate in one collegium. Hopefully, this will be the beginning of the process this morning. I will begin by describing the work that has already gone on in this arena.

Let me begin with a short reading. This comes from the polity document. I'm reading from the section on Classic Principles and I'll begin with Number 5:

Every operation is self-supporting. This operating principle grounds Xavierism and allows for the creation of self-dependence and self-reliance relative to external support. It emerged out of the practical and spirit necessities revealed in going global and supports the pole of local economy in tension with global commonality. It gives practical grounding to the understanding that the Order is servant and costs no one anything. It supports the call that everyone be a developer.

Then, Number 6 says:

The Order has one mission, not many. This principle is the context for the vow of chastity. Internally, it enables common focus within the widely divergent task assignments of the Order, and gives expenditure in the menial tasks and sophisticated work equal significance. It is the basis for the Order's insistence that internal life is structured for the sake of enabling one mission, and therefore is dealt with only as it relates to issues of missional effectivity. Externally, it functions as a guardrail against the propensity to chase after the interesting and novel at the expense of the necessary.

I would like to go on reading. The next one is the *Total Local Autonomy and Total Global Responsibility*. I find this helpful as we begin to look at the situation and concerns before us. Our task force started the way you need to start, at the beginning. I would remind us of the one salary from the Church Federation of Chicago when we came to Evanston. There was one salary and seven families. Soon after that we sent people out to get jobs in the local community to help pay the cost of operations. In the beginning, all the wives went to work. Over the years that has changed and shifted. The next image from our earlier history that comes to my mind is of the guilds that operated when we were still on the West Side. We used to meet each evening, filling up all of Room A. We would work out fantastic plans for what would happen at John Marshall High School, at the welfare offices and other agencies where we were working. We had a grand kind of corporateness. We had an image of what we were doing in the midst of our engagement in local community structures. Throughout our history that has been just part of who we are.

All of us who were in Chicago during Summer '77 remember Kay Lush describing her journey from Kelapa Dua to Jakarta, wearing her dress inside out on the way to school so that when she went through the mud puddles the dirt would only be on the inside once she arrived at school and reversed the dress again. Remember the great stories of people in Phase 3 who are working: people like Louise Albright, Martha Denny or Pat Despain, people around the globe who retire from one job and have now taken a second job to be part of this task. The pioneers in this direction are the great people we have. I have many heroes in the self-support arena. Ken Whitney has convinced me that he can earn \$20,000 in Brussels. It's not possible for him to get a working permit, but he's a handyman on the side. He can hang curtains, fix windows and do plumbing for \$20,000 a year. In our House we have a fine young man who is a Methodist minister. Some people think that makes him unemployable, but at the moment he is working as director of recreation services of the U.S. Air Force, again at \$20,000. I had a conversation with Iris Boivin and the kind of strategy and maneuvering that went on for Iris, a mother of nine, to be hired by the Family Planning Council, again at \$20,000, is just fantastic. I could give many examples.

Many people in our body, in the past and in the present, stand as a sign of what it means to be about the job of permeation. It is not an accident that that is who we are. We need to get said again that we are doing permeation. When it occurs to me to reflect on this, I recall that we are about our missional independence as a self-supporting body. We are about our own flexibility. Sometimes we forget the luxury of

that flexibility and we forget what it would be like to depend on the money being there before we went anyplace. We forget the importance of the fact that we can go into any situation, in any location, arrive at the doorstep with two suitcases, no house and no job . . . and make it! My last two assignments began that way. The task and the possibility of going to the local agency and getting a job in a factory packing mink coats in Germany is how we first got our bread and butter on the table.

When we lived in SEAPAC, I was impacted by the kinds of things necessary in missionary times. Missionaries were dependent upon people willing to provide support and large houses and other things. That is not good or bad. I am just saying that, as a people, we have decided we can go anywhere, whether or not funding is present before we leave. We can be in any situation. We maintain missional independence. We are as all of society is. We depend on our own self-support. We can look local man in the eye. We are not dependent on welfare or funding for our lives.

Today, what strikes me is our way of operating in a Human Development Project. We talk about creating a community which is self-sufficient, self-reliant and self-confident. Our Order, as a body, stands in any local situation as that demonstration of human community: self-sufficient, self-reliant and self-confident. We stand as a microcosm of that local community. That means our work is replicable anywhere. Its possibilities go to the farthest reaches of the globe to be that local demonstration.

Our function is self-support and it is also a new form for the new economy. It is a revolutionary direction. Our support is not automatic, nor is it assumed by any other part of society. That is our integrity. When we go on Development calls and talk about money for the Institute of Cultural Affairs, it is money used for the *program* of the Institute of Cultural Affairs. We are people who have been called as the religious. As the religious, we have chosen not to leave the world, not to be cloistered. Instead, we have been called out of the world to return to the world, to work in the world and to be about the task of trying out our methods in the midst of the world. Permeation is an opportunity to teach imaginal education, not only in situations that we have engineered, in courses that we have set up, in model laboratories, but in local man's world. It's an opportunity to teach our methods on the world's terms. Our contacts and work in permeation have led us to many of the advantages that we have talked about during the Council. Our contacts in multi-national corporations, schools, and churches across this globe have been a great part of who we are.

In Frankfurt, when the Global Women's Forum was first being introduced, we were called and asked if we would like to have a forum. We immediately said, "Yes," and turned to those with whom we worked as a way to begin building a collegial network which had not been possible for us before. It is through our placement in this world that we continually spread our interest and concern about care for the whole world. In the midst of this task of self-support to provide our missional independence and flexibility, we also need to say that it is our mission. Our testing of new methods and forms is not only for our own sakes but for the task of caring for the globe. We have heard at this Council that we have now initiated 111 new Human Development Projects. We have done more than 5,000 Town Meetings. But we have not yet heard that in addition, we have traveled 100,000 miles in legal defense of a multi-national corporation, that we have assisted in the sale of 34,000 tractors, and taught a hundred foreign-born wives of American soldiers how to speak English. We have taught English as part of the staff of a Japanese Chamber of Commerce and created a model-training design for the Indiana Department of Correction. We have taught 250 students to catch, throw, kick, run, jump and hit, using sports as a medium. I could keep going. We have taught 150 students to do fractions, started an integrated rural development project, and served 62,487 cups of coffee in Kreuzberg Ost. We brought in \$200,000 in yellow-page accounts for an advertising agency. We were paid to market eight Community Youth Forums. That which we have been about is not apart from who we are as the ICA or the Order: Ecumenical. It is part of who we are, where we work, and what we do.

To look at the objective situation, in terms of dollars and cents, we pulled together a condition report for the globe for the first time and discovered, in the process, the complications involved in it. It is a broad brush stroke in the direction of a report, and the form gives you a picture of the data we are looking for before we leave this Council. We are clear that the data we have is incomplete but thought it would be helpful even in this form. It is a working chart, an initial attempt to describe to ourselves what has happened.

The first category we are concerned with describes the condition at the end of the year, whether or not enough money has been earned in self-support to match what is needed to cover the House budget. House budgets include self support and local operating costs and global mission funds. The first two columns provide that information, first as of May 31, and second, with an anticipated figure for July 31, the end of our fiscal year. These two columns are incomplete. For India, these figures are only our way of describing the

amount of money which would have been set aside in Order funds. It is not an attempt to determine the cost of our facilities and food but a representative estimate which is based on the number of people which you'll see four columns over. In Bombay, for example, we have listed 365 people. We know that is not true for the entire year and in the fall it will be a much different number. For the sake of an image, we figured out the funds for 365 people, knowing that this is not an accurate figure, but a brushstroke in that direction. That is true for other areas in India as well. The other figures are more explanatory. Latin America is blank because of its new initiation. The North American figure is astounding for all of us. It does not represent what is intended to be there on July 31. Extraordinary maneuvers are taking place so that on July 31, the total column will be zero. However, we thought it was important to show what happened in self support this year, and this May 31 figure represents about 75% of the money needed for self-support in North America.

The next four columns are an attempt to describe how the money was earned. In the first column, *earned income* represents people who went to work and were paid salaries for doing a particular job in society's structures. *Grant salaries* refer to special instances where we have received money from VISTA or the Peace Corps or other sources of grants including an allotment for salaries. *Program monies* means ICA developed income. *Other resources* holds many arenas. Some of it represents personal contributions to the Order: Ecumenical, in the knowledge that these are not tax-deductible gifts, but decisions to assist the self-support of the Order. We represented these sources by percentage of income received for support.

The last columns of the chart show the number of people, including children and youth, in the Order on each continent. The stipend base is listed. A listing with two figures means that particular continent is operating on two different stipend bases. The staff facilities column is an attempt to see how many of our facilities are inkinded and how much it is costing for those facilities.

This chart is a collecting tool which helps us get a picture of where we stand. In the past few years, we have intentionally chosen to take a new relationship to what we mean by self-support. In the beginning of Human Development projects we put brackets on their self-support, in terms of what our Order stance on their self-support would be. Now we are in a transition period in which something has happened to our emphasis on self-support.

We are compiling a sheet on the number of permeators in each particular geography. We want to know how many people are working, how many are working full-time, how many with salaries of \$15,000 and higher, between \$8,000 and \$15,000, and less than \$8,000. We want to know how many are men and how many are women, how many are working full time and how many part time. That chart is complicated, but hopefully it will give us a clue on how we are doing in self-support. One of our first brush strokes in that direction indicated that 38% of our staff in North America is permeating; in Europe it was 36%; in SEAPAC, 28% and in India, 0.2%. In Africa and Latin America, 16% are permeating and in NAME, 0%. These figures are close to being right, but when we began to work that way, we discovered there is a great deal of divergence in ways of counting. When I suggested to someone in North America that only 38% have been permeating, she said, "But that's not how we experience it! It seems like 80% of us are." Then we started to count how many worked part-time, and began to add that in as part of the picture. Any normal family has at least 50%, and some even 75% working on self-support, so our numbers are small in relationship to society.

We need to see our current situation but we need to talk about why it is happening as it is as well. We are in a period of transition. We have created HDPs in the far corners of the earth. We have created HDPs four hours distant from any major urban center. This has created situations where it seems impossible to have jobs. We have created at least 96 HDPs in India. We have lost the picture of what it would mean to win globally in self-support. We have lost the image that the whole Order is self-supporting. That is part of the block that we face at this time. We sometimes find ourselves falling into the trap of thinking self-support is unrelated to the mission. We imagine that our "mission" is too important. We need to be doing the mission, doing Town Meetings and HDPs. We don't know how to talk about permeation as part of the mission. The other day the Assignments Task Force distributed a big sheet that spoke of the necessity of maintaining tensions in making assignments. One tension was between sustenance and expenditure. I wish someone had told me that I was not supposed to be about expenditure! We don't have some people sustaining and some people expending. We only have expenditure! We just do not know how to talk about it. People ask me, "How long have you been working out?" However I answer, they inevitably say, "Well, you need to quit doing that. You need to work in." Why? I am not opposed to working in but "Why?" Permeation *is* being the mission. We do not know how to say that. When I went back to Germany for the fifth year, somebody said, "When you go back you have to quit working." They are trying to be helpful, but they do not understand how that destroys your next year. We talk about having a rotation of people working in and working out. Rotation would only be necessary if one of those was less important than the other. I do

not think that is necessary. We have to learn to express this equal importance in our stories, our symbols and in our ways of operating. When we come together in councils, we devote our sessions to Town Meeting and HDPs. We need to spend equal time on permeation, on self-support. We have to find ways to get together on it, ways to make it part of who we are as a whole group.

The Order: Ecumenical is not alone in this struggle. Society is questioning the significance that is given to being the breadwinner. We are in the throes of it along with society, not apart from society. Our block is that somehow, we have allowed permeation to become a separate thing. We have structural blocks in terms of our way of self-support. There is an unclear picture of the involvement of permeators in the ongoing tasks of Town Meeting and Human Development. It's not uncommon for permeators to leave an empty house in the morning and come home in the evening to find the Religious House still empty. The circuiters are gone to another state (to another "land" in Germany) and it appears that the action is somewhere else. The tasks assigned permeators are dinner preparation and caring for the children. When the weekend comes and Town Meetings are happening on the other side of the state, or nation, again it is the children and support systems that we find ourselves involved in. That is not good or bad. It is saying that the internal life of our religious houses have taken a different form. It has changed from the time you came home to a house full of people every day. The structures of Ecclesiola and Daily Office are different when done with two people and four children under six. Collegiums are different when you look across the table again and again at the same other character. The internal life is not impossible. It is not convenient; it's not the image that we held in the past of what it means to be a religious house and what it means to share our corporate life together. This is who we are at this time in history.

During this transition period we have chosen temporary measures to deal with the fiscal problems. We now have "release points" for house and stipend checks. In the last few months the United States has decided to operate as a continent on the release of checks. I cannot imagine myself in a local religious house, calling up the centrum to ask, "How much money do we have to get together before we can get our house checks and stipends?" and getting the response, "\$73,000." It doesn't seem as though that is enabling and releasing. But there is a question of how we operate in this in-between time. We cannot choose a permanent structure now without getting a grasp of our future while trying to work it out. We have had the possibility of using our funds as a way to float us into the beginning of the next year. One of my colleagues said that went on too long. We had so many funds to back us up that it was well into the year before we discovered that this issue was not to be dealt with lightly. We were too far into our maneuvers to stop and shape up our systems in January, February and March, and still make up the deficit by July 31. That's where we are now.

Our task force began by pulling together the global principles which have been our principles for a long time. Perhaps I could highlight a few. The principle that each house is a self-supporting unit on the local level is again an important one for us to look at. Each family unit and each house is what we mean by a unit of self-support. We are talking about earnings on the job, not about developed income. Our funds are a necessary part of who we are relative to the future and missional flexibility. It is a key for our entire self-support operation, for the Order, and for our lives. We are a body which operates out of intentional poverty. We have not chosen our stipend base because that amount is all we could earn in self-support. We have chosen it because that is the style and stance with which we intend to encounter and face the world. We have chosen it because we intend to encounter and face the world and operate out of the stance and condition of poverty. Inkinging has become a more viable form of self-support in the arenas of food and housing this past year. There have been many exciting breakthroughs here.

Let's turn to the recommendations of the task force. In talking about the structural and imaginal blocks to permeating in the midst of a self-supporting order, what I know is that some of us work in and some of us work out, but we all work. We have one story and we are about one task. Perhaps it is helpful to talk about self-support as a maneuver, as part of the third campaign. The third campaign is an area we are moving toward this year. Self-support is part of the whole activity of creating the servant force across the globe. Self-support is something anybody can do. There have been some great breakthroughs other than the great jobs we have already mentioned. On the West Side of Chicago we have initiated *Training Incorporated*. Three groups—the government, a local business association and a community college—joined together to set up this program and hired us, as ICA staff, to be teachers in this program. It is a great invention, a way to use corporate research and methods in the world and be paid for it. Another breakthrough was in Montreal, where the adult education department hired four of us to do imaginal education, community workshops and youth forums as part of their structure and formation. There have been others, including setting up youth forums and Town Meetings as part of jobs over the past year.

We have some great jobs, and not because of impressive degrees. Ann Epps is my hero here. She makes \$30,000 a year. She sells tractors, but her title is better than that—she's a Market Research Manager. Her degree is in English Literature. People respond in one of two ways if you talk to them about permeation. Either they are doing it or they say "I don't have anything sellable. I haven't worked in years." We asked the people who claimed to have no skills, "What have you been doing? What kinds of jobs?" As we persisted, we discovered that the people we talked to had such fantastic credentials that we decided not to use them as examples, so we just made up a resume. If you put it all together, it might sound like this:

The executive director of the East Coast division of the ICA, responsible for the territory of New York, Maine, New Hampshire, Vermont, Rhode Island, Delaware, Pennsylvania, New Jersey, West Virginia, Virginia, Washington D.C., Connecticut and Massachusetts. Staff supervisor of 90 persons, in 12 offices located along the east coast; including four locations conducting rapid social, economic and human development programs in communities of obvious need; eight urban offices conducting short term community development programs called Town Meetings. Responsibilities include securing funding for all of these programs, conducting team-building workshops and workshops in motivational methods for the staff marketing the Town Meeting and development programs.

Iris Boivin is great at creating resumes. She says that you have to say what your salary will be. People in our society equate personal worth with salaries. We get confused sometimes and think we need to put down some low salary. Iris's story is that "She asked for \$20,000 and she was paid \$20,000!" I don't know what Justin Morrill would ask with the resume I just read, but \$35,000 would probably be a good start. We don't have to sell ourselves as something less than we are. Society knows that it has to pay good money and we are well trained—all of us. We can write resumes on the work we have done in the ICA. We can write them in society's language. We can do jobs which we may not, at first, think that we have skills or training for, but we do have a great deal of training and experience gained within the ICA. It is transferable and translatable into society's language and jargon. Any one of us can get these jobs. This is similar to development, where you go through a process of retelling your own story of who you are and, in the midst of that, find a way to tell it to the world. The jobs we currently have can be upgraded and new jobs can be found. One of Iris' other clues was to go to agencies that receive a lot of government funding. They are the only ones who can afford us; they have money which can be used for our salaries.

The first recommendation is about local responsibility. We began to see that accountability and the structures need to return to the local unit. We are talking about the creative tension involving the integrity of the local unit which is, at the same time, part of continental maneuvers for self-support. We are out to re-empower the local unit with the task of self-support. Here is the picture of the religious house budget:

RELIGIOUS HOUSE BUDGET				
Budget Category	STAFF SUPPORT —stipends —funds	LOCAL OPERATIONS —facilities —operations —food —care	GLOBAL MISSION FUNDS —travel —resettlement —councils	PROGRAM —GSD —GSF —GCF
'64-'74	EARNED INCOME			
'75-'78	EARNED INCOME			DEVELOPED INCOME
'79 proposed	EARNED INCOME		DEVELOPED INCOME	

The big fat line after the column called *Staff Support* came to us as a breakthrough. This is about where our integrity lies, relative to self-support. It has to do with our decision to issue stipends, to honor the individual selfhood and freedom of every member, and to honor our future and missional flexibility, which is held by funds. The big solid line there says that by self-support, we mean stipends and funds. It is honoring the individual and our future.

The other categories are local operations, global mission funds and program money. You can see on the chart that we envision that the category of *Developed Income* can continue to move to the left, covering three categories, but not Staff Support. It is not our image that staff support would ever be developed income. It is what we mean when we talk about ourselves as a self-supporting organization. However, at this point in history, we are not ready to draw that heavy line and say that all the rest of the income should be developed. Cash flow is not adequate to cover 100% of our program checks every month, in every part of the globe. We are not interested, therefore, in just calling the last three categories developed income. The category called *Local Operations* is still foggy for us. We are unclear whether that would finally be developed income or not. We are toying with this model. The exciting thing, to me, is that even where it seems impossible to have great jobs or well-paying jobs, that we will continue to do self-support as permeation, as people going to work and having jobs.

This means that in a village like Tair'gwaith, with five people, one would have to get a job in the nearby city, down the hill or perhaps even in Tair'gwaith. It is important for that community to know that you are self-supporting, that you are like every other family in the community. You send out people to work and, as a family, you can work in the next town, come home and serve your community. You can be a demonstration of authentic engagement. I think it is important that our self-support is obvious. When we don't do it that way, people in the village have no way of knowing that we are self-supporting, or where our support is coming from. We could tell villagers that people in another house in the area are covering our self-support but in that case, the money could be coming from any organization. It is important, in any local situation, that we be a demonstration of the microcosm of human society, which is self-sufficient, self-reliant and self-confident. That is crucial.

We are aware of the great difficulty that self-support is in many situations. We know the impossibility of raising a lot of money on Indonesia's low salaries. At the same time, I don't know how we get said around the globe that we are a self-supporting body unless we choose some point of reference that we will stand on. I don't know all the practical issues involved and in every particular situation there has to be flexibility. But our task force is excited about the image that it might be possible to be globally self-supporting. This is feasible if we talk about the first column as our integrity in self-support. Then we can be continually in any situation and still be missionally independent and missionally flexible.

We propose for this year that we move the column covered by developed income just a bit to the left. Practically, that means we are suggesting that developed income be used for part of the Global Mission Funds, either for travel, resettlement costs, or the cost of councils. Globally, the amount involved for resettlement within a continent is \$62,000; for the councils, around \$90,000; for Global Order travel, \$136,000. The costs incurred by any international organization in bringing its people together for a conference or in changing their locations is a budgeted expense of the organization. It makes sense to make the mission funds a responsibility of the ICA. The middle column, *Local Operations*, is a gray area. The way it comes to me is that any good servant is given his food and his lodging. I can understand that as a developed income category. This may happen at some point in our future but we are not ready to develop all of that money today. We are at the beginning of something here. Our breakthrough was in finding a way to talk about self-support globally; to affirm local situations which are at the same time part of the global self-support picture.

I would like to sneak ahead to the last recommendation, called *Salary Designations*. I am going to tie that in with what we have just talked about. The task force recommendation is that we continue to designate money given to the ICA in grants and program income as globally developed money. Self-support money can be pursued through such channels as Vista, Peace Corps, CETA, and special consultant fees when paid as salaries to individuals. It is a very complicated and ambiguous question. Suppose you get a grant of \$50,000 and the line items on that grant indicate that part of it is for salaries. You are sitting with two empty pockets. The question is whether the grant should all go into one pocket or should it be split so that the pocket of self-support is a little less empty and there is a little bit less in the pocket of the ICA. They are both *my* pockets. It would really be easy if they were not both mine, but they are both my pockets, and both of my pockets are empty. Our task force is leaning in the direction of the entire \$50,000 in the ICA pocket. We are leaning that way because we are also leaning in the direction of giving the ICA pocket more to pay for. As more grants come in and more money is available, it will be possible for us to expand what will be paid with the ICA portion of our funds. We are trying to figure out some objective criteria, some rational guidelines to follow. Without a doubt, we are still in the middle of this struggle. If you have a model or a recommendation on this issue, we are open, but you need to know which way we are leaning.

The next recommendation is about *Corporate Designs* and self-support models. It is not new. We start every year with the local religious house making a budget. Those budgets are then presented at an area or continental council. Now, here is what is new: at this point, a task force on self-support would be commissioned. The work on self-support would be one-third of the emphasis of the council. Perhaps it would consume a third of the time. It is on the thrust and the maneuvers of the Global Servant Force campaign, in that way. We use our time as a way to say that we are serious about the self-support of our body. An additional part of the recommendation is that there be a continuing task force throughout the year to monitor, guard or assist the task of self-support.

The fourth recommendation is that we establish a global strike force located in Chicago, not identical with the centrums and working with the self-support thrust, so that every continent is self-supporting. Perhaps that means some people will work in various cities of the globe to make sure that funds are set aside for those in India. It would be fine for all of us to participate that way in the Mighty 250. The task of finding ways that we can, as a global Order, be about self-support, is certainly a complicated one. This strike force would establish regular communications among those who are doing self-support. It would explore the feasibility of establishing more programs like *Training Inc.* and more jobs in which we can use our methods and our training. The strike force will continue to investigate tax exemptions for the Order. A small task force of professional people is already working on that.

I might just say as a conclusion, that I have been part of the Order: Ecumenical for 12 years, and I have been a permeator for 12 years. Typically, I teach math in a secondary school, which means that I have some time each year when I am not working out. As I listened to the reports last week, I was ready to go to every house, every area described. I was ready to go on every Town Meeting circuit, every site-selection visit, and be on every auxiliary. I was ready to raise an enormous amount of money through development. I was even ready to spend time in management doing the books. I long to do those things, but I also look forward to September 1st and seventh grade math. Do you know seventh graders? They come in all scrubbed and clean in the fall. They are amazing. One day they are children and the next day you think that you slipped into the geriatrics ward by mistake. The boys are about a foot shorter than the girls. In the fall, the boys sit scared on one side of the room with the girls on the other side. By spring, they are all in love. Seventh grade is fantastic. I long to teach seventh grade. I would also like to try my hand at imaginal education as a market research manager like Ann Epps. I would like to experience local man in the computer industry. I could go on and on. These are not "either/or" times. These are not times of wanting to do this or that, in which some tasks are more significant than others. None are more involved or less involved in our mission. How can one "nobody" be more significant than another "nobody?" How can one 24 hours be more involved and expended than another 24 hours? We are living in a time of vocational collapse. Our world is in the midst of it. We, as a global order, are an authentic demonstration of what it means to live a significant vocation. We live as a demonstration of those who have decided to serve the world.

I experienced our task force on self-support as very healing, not because the work is easy or unambiguous, but because I see the possibility that we will be globally self-supporting; because I see that we are about one mission, with three campaigns.

SELF SUPPORT RECOMMENDATIONS

25 July, 1978

**LOCAL
RESPONSIBILITY**

The Task Force recommends that we reempower with appropriate images and structures the local unit as responsible for its own self-support and recover the profound function of permeation. A creative tension needs to be held between maintaining the integrity of the local unit as the primary self support base and the use of the area and continent for special self support manoeuvres.

1. From 1964 to 1974 a local unit earned income to cover all four parts of the budget, as indicated on the chart below. In 1975 it was decided that programme monies would be covered by developed funds. It is now recommended that programme monies plus some of the Global Mission Funds be covered by developed funds.

2. It is recommended that Staff Support be earned by each local unit.

3. It is recommended that Local Operations and the remainder of the Global Mission Funds be covered by earned income, budgeted at the local level and secured by the working together of the area and local to forge the winning models for each local unit.

RELIGIOUS HOUSE BUDGET				
B U D G E T O R Y	STAFF SUPPORT	LOCAL OPERATIONS	GLOBAL MISSION FUNDS	PROGRAMME
	-stipends	-facilities	-travel	-GSD
	-funds	-operations	-resettlem't	-GSF
		-food	-councils	-GCF
		-care		
'64- '74	EARNED INCOME			
'75- '78	EARNED INCOME			DEVELOPED INCOME
'79 pro- posed	EARNED INCOME		DEVELOPED INCOME	

**CORPORATE
DESIGNS AND
SELF SUPPORT
MODELS**

The Task Force recommends a corporate design of the budget and self support models be built, as follows:

1. In August, working off of the Global Priors Council work and in close coordination with the Area Prior, every local unit would build its total budget for the year, including Programme, Local Operations and Staff Support, as well as the plans for raising the money for that budget through developed

income, earned income and inkind. All three would be implemented immediately.

2. Quarter I Area and Continental Councils would assess local models, making necessary readjustments/revisions and build an Area/Continental objective for both developed and earned income. They would also work through the manoeuvres to ensure a winning model for every local unit. This work would be given similar weight to that given to strategies for the GSD and GCF campaigns, being seen as a major thrust of the GSF campaign. Permeation assignments for the year would be symbolized (with commissioning) at that council.

3. Local houses would monthly reevaluate and if necessary readjust their budgets through House Councils. These adjustments are checked with area priorship (both decreases and increases) and readjusted forms sent to the centrum.

4. All self support monies are reported at the local level through the RH13's and 100's, even if the monies are not actually earned at the local level.

5. An area/continental task force consisting of both house and centrum people when feasible would be assigned to guard the consensus relative to self support, who would work with local permeators to assure effective jobs. This would include local or area workshops, regular accountability, and special assistance where needed.

GLOBAL STRIKE FORCE

A Global Strike Force will be assigned to enable monitoring and ensure self support for the year 1978-1979. It will be situated in Chicago with representatives from the four centurms. Its task will include.

1. Launching Operations Overseas Hire through international schools, in February, 1979.
2. Breaking loose India self support.
3. Communicating regularly with the Global Order relative to breaklooses in self support, job exchange, distributing lists of permeators' jobs and salaries, etc.
4. Exploring the feasibility of launching self support projects such as Training, Incorporation (Chicago).
5. Continuing to investigate IRS exemption for the order.
6. Lending support to the area/continental task forces.

SALARY DESIGNATIONS

The Task Force recommends that we continue to designate monies paid to ICA in grants and programme income as Global Developed money. Self support money can be pursued through such channels as VISTA, Peace Corps, CETA and special consultant fees when paid as salaries to individuals.

US \$

ORDER ECUMENICAL SELF SUPPORT 1977 - 1978

Council
Summer '78

CONTINENT & NEXUS	AREA	SELF SUPPORT CONDITION		INCOME SOURCES BY %				NUMBER OF SOULS as of May 31, 1978		MONTHLY STIPEND BASE	STAFF FACILITIES			
		MAY 31	JULY 31	Earned Income	Grant Salaries	Program Monies	Other Sources	ADULTS	YOUTH		Number (May 31)	Inkided	HOUSE MONTHLY EXPENSES	
													RENT	OPERA
AFRICA	Legos	0	0	100				13	8	24	1		48	
	Kinshasa							12		24	1		0	
	Nairobi							21	14	24	2		0	
	Total					100		46	22		4		48	
NAME	Cairo	(2337)	(2771)					6	4	24	1		0	10
	Total	(2337)	(2771)					6	4		1		0	10
EUROPE	London	(1856)	2977	100				29	18	36	4		262	
	Paris	(4780)	(2740)	100				17	9	48/36	2		17	
	Brussels	(1472)	1096	100				9	6	48	2		1050	
	Frankfort	5811	3981	100				4	13	48	2		1450	
	Brussels Nexus	2462	2208	100				12	9	48				
	Total	(33)	7522					81	55			10		2779
INDIA	Bombay		(52,580)			100		365		12	48		114	181
	Delhi	5000	6000	100				8		12	1		200	100
	Madras		(1872)			100		13		12	1		0	0
	Calcutta		(720)			100		5		12	1		75	75
	Bombay Nexus		(2016)			100		14		12	1			
Total		(51,168)					405	0			52		389	
SEAPAC	Hong Kong	(10,355)		94	5		1	45	17	12/48	6	4	600	600
	Tokyo	(23,938)	(17,497)	98			2	33	25	36/60	6	3	1100	1200
	Hong Kong Nexus	200	1200	100				8	2	48	1		800	180
	Singapore	(2000)	0	61	34		5	44	13	36	5	2	20	279
	Sydney	(8000)	2000	89	11			48	32	72	7	2	2007	978
	Suva	365	0	100				3	1	24	2		260	
	Singapore Nexus	(5826)	(5650)	100				9	4	48/72				
	Total		(19,947)					190	94			27		4787
SOUTH AMERICA	Caracas	2374	1630	21	59	4	16	6	1	48	1		0	100
	Rio de Janeiro							15	3	12	1		85	40
	Habana							22	1	12	1		0	
	Mexico City							18		12	1		0	
	Buenos Aires							12	5	36	1		0	50
	Total	2374	1630					73	10			5		35
NORTH AMERICA	San Francisco	(15,524)	(41,012)	85	10		5	48	39	84	10	4	4522	1816
	Edmonton	(371)	5119	95			5	27	12	84	5	1	1474	1256
	Houston	(30,842)	(40,904)	81	8		11	48	31	84	11	4	4043	1227
	Chicago	(51,422)	(73,548)	95			5	56	34	84	13	4	2234	5659
	New York	(27,088)	(4,095)	95			5	65	40	84	12	4	2274	6616
	Montreal	(41,031)	(49,726)	95			5	25	11	84	4	1	1883	827
	Chicago Nexus	(7390)	0	70			30	141	117	84	1	1	0	28,000
	Total	(173,668)	(204,166)					410	284			56	19	16,130
		(278,800)					1211	569			155		24,168	

GLOBAL PRINCIPLES OF SELF SUPPORT

1. Each family is self-supporting. This is often done corporately in a particular location.
2. Each house is a self-supporting unit at the local level. Sometimes at the point of its initiation and during periods of transition the area might assist a particular house for a short time.
3. Stipends and house checks are paid from earned income, not developed income.
4. All earned income--in the form of the actual payroll check--goes to the Nexus for disbursement.
5. All earned income has taxes paid at the point where it is earned.
6. The Order is never totally dependent on or employed by one source of income.
7. Funds are set aside globally for the sake of the total Order, not simply for individual families.
8. Funds are maintained to ensure continued missional engagement and to avoid being a drain on society.
9. When a family leaves the Order, it has no claim on funds.
10. Order funds ensure missional independence.
11. Each new program and financial venture is self-supporting and not dependent on Order funds.
12. In kind is a viable form of self support by reducing real expenses in the arenas of housing, utilities, food and health.
13. Finances are never the problem.
14. The Order operates out of both a stance and a condition of poverty that is appropriate for each nation.