



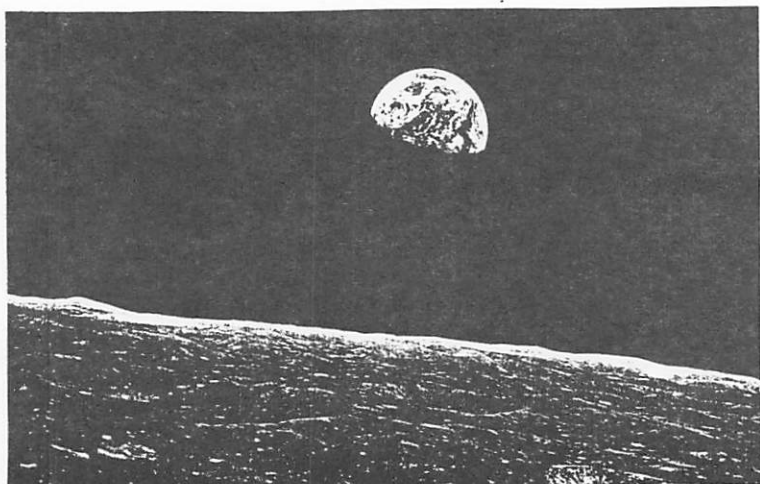
THE
CIRCUITER'S
HANDBOOK

TABLE OF CONTENTS

<u>TITLE</u>	<u>PAGE NUMBER</u>
Table of Contents.....	1
Introduction.....	2
Quote: Chardin/Earth Rise.....	3
Global Priorities: 80-81.....	4
Global Grid.....	5
Quote: Jeremiah/Iron Man.....	6
Houston Area Grid.....	7
Houston Area Priorities: 80-81.....	8
Houston Area Bold Moves.....	9
Social Process Triangle.....	10
Programmatic Chart.....	11
Organizational Chart.....	12
Classic Principles.....	13
Touchstones of Auxiliary Priorship.....	14
Comprehensiveness Screen.....	15
Sun Tzu Ground Chart.....	16
Maneuvers as Life Method.....	17
Maneuver Building Process.....	18
John Dunne Quote.....	19
Profound Humanness Chart.....	20
Profound Humanness Quotes.....	21
New Secular-Religious Mode Chart.....	22
The Saint.....	23
Other World Pictures/Quote: Joseph Campbell.....	24
The Exemplars.....	25
The Hunter/Warrier.....	26-27
Geneva Office.....	28-29
Secular Ritual.....	30-31
Solitary Office.....	32-35
Fasting: Context.....	36
Fasting: Meal Readings.....	37
Fasting: Schedule.....	38
Quote: Neibuhr.....	39

Houston Area, Second Edition, 1980-81

This handbook is a selection of items from our common memory. It's objective is to be a tool to sustain our corporate vision of the task while we are dispersed in small missional units. The first section includes symbols, grids, quotations, principles and procedures to encourage more effective planning and engagement. The second section includes charts, drawings poetry and liturgies to sustain the spirit of servanthood. The third section is note-paper for recording reflections. Use it daily during a short period set aside for solitary brooding. The Journal and the tools in this handbook may assist you. Add other pages as you go. Perhaps montages, other common memory materials and quotations will find their way into helping you create the most powerful tool for your use.



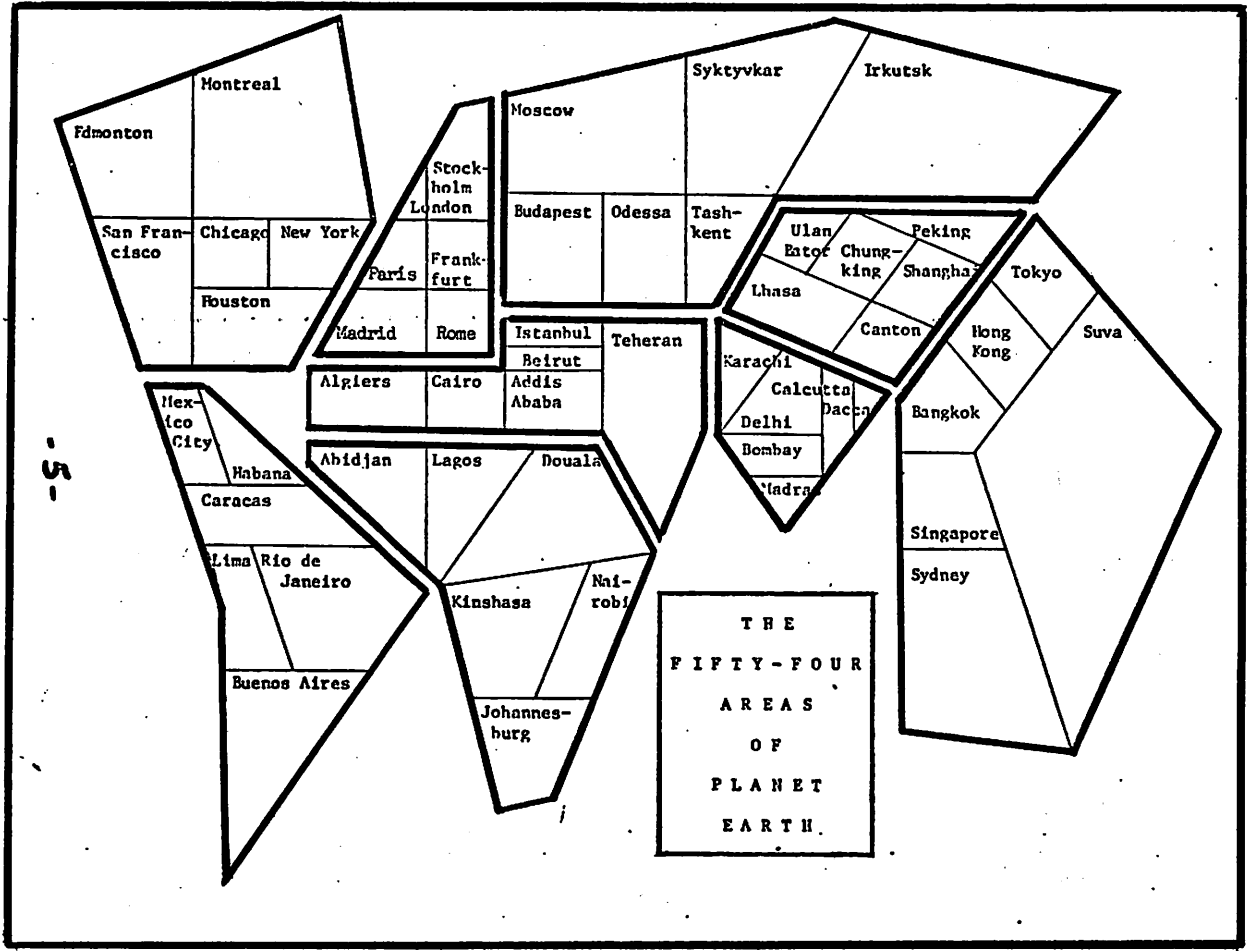
"the task before us now
if we would not perish
is to shake off
our ancient prejudices
and to build the earth"

Teilhard de Chardin

GLOBAL PRIORITIES

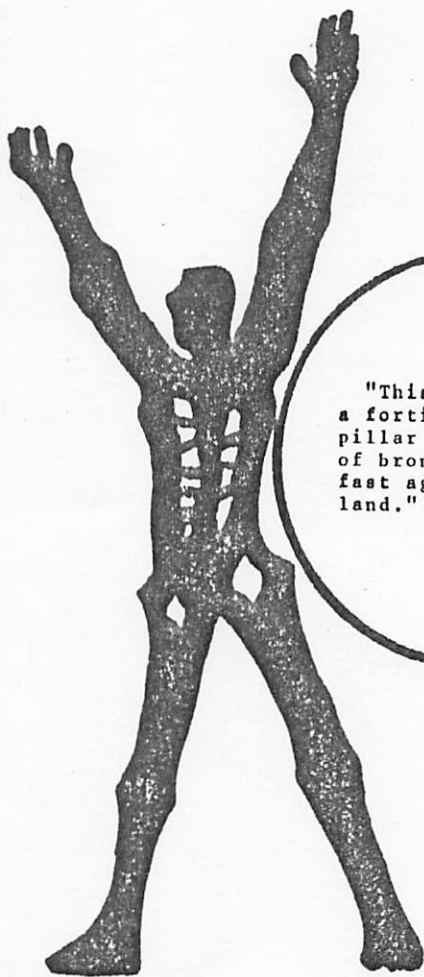
1980 - 1981

1. Year of the Region
2. Movemental Order Formation
3. Initiated Human Development Zones
4. Exemplary House Life
5. Intentionalized Training Designs
6. Replication Schemes Transposition
7. Profound Hope Declaration
8. Strategy-Building Councils
9. Systematized Geographic Circuits
10. Actuated Team Modes
11. Socio-Spirit Guide
12. Established Permeation Laboratories
13. Empowered Internship Vehicles
14. Demonstrated Financial Proficiency



THE
 FIFTY-FOUR
 AREAS
 OF
 PLANET
 EARTH.

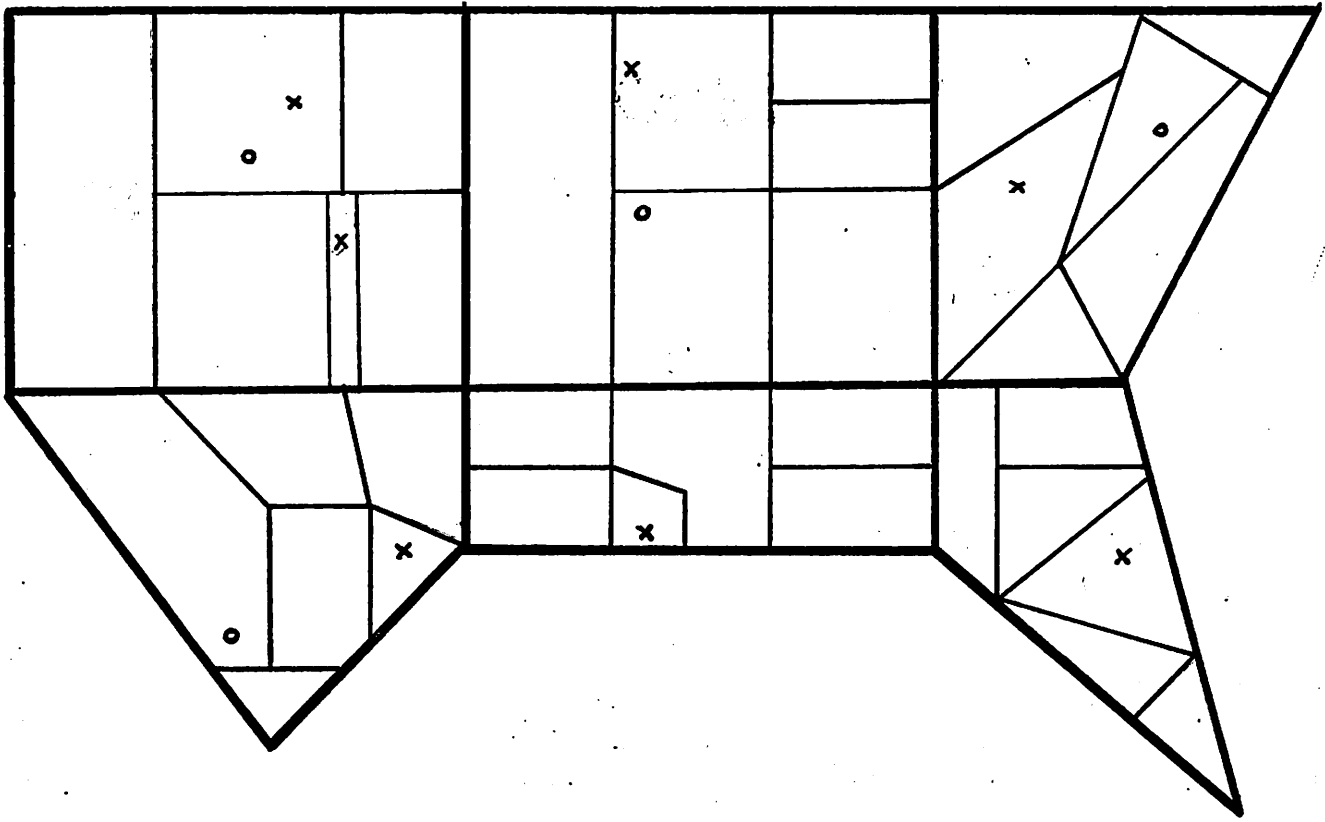
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"This day I make you
a fortified city, a
pillar of iron, a wall
of bronze, to stand
fast against the whole
land."

Jeremiah

The Houston Area



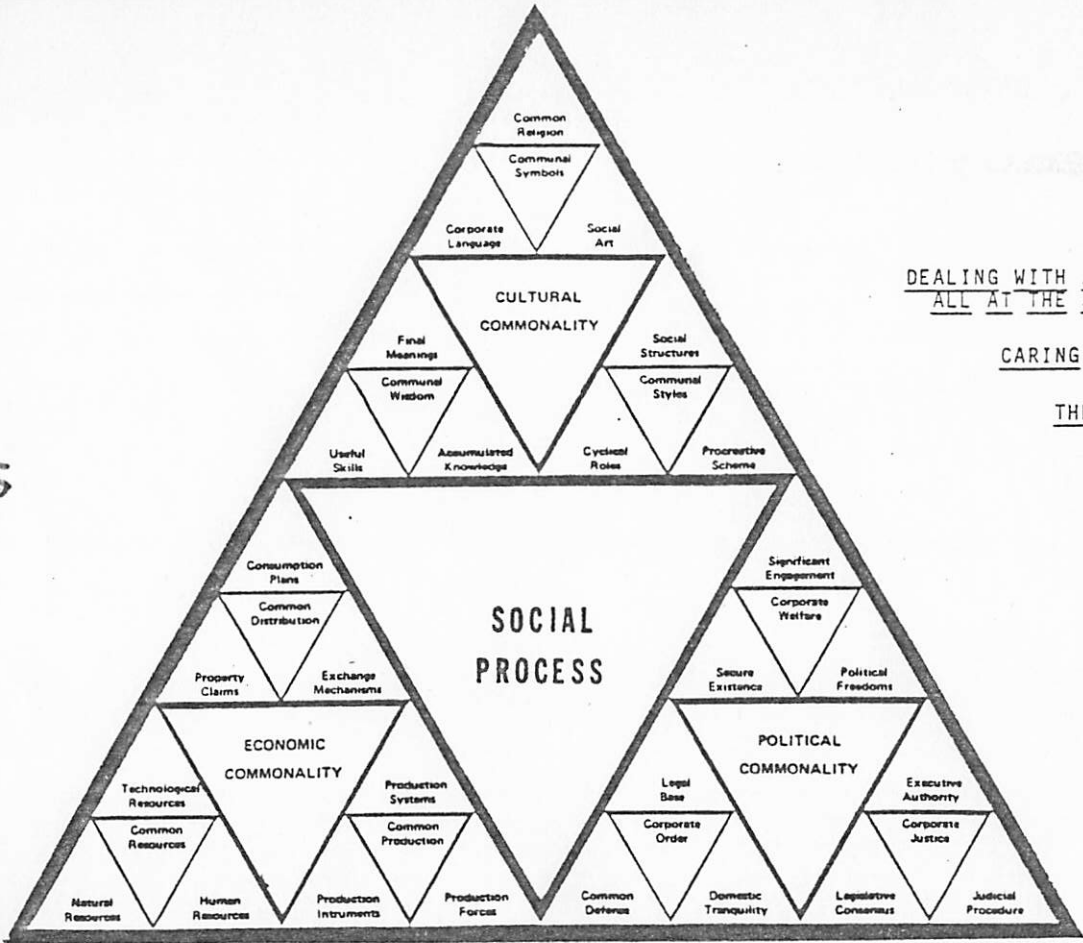
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HOUSTON AREA PRIORITIES
1980 - 81

1. SIX EMPOWERED REGIONAL TEAMS
2. TRANSRATIONAL REGIONAL RHYTHM
3. THIRTY SIX FORMULATED METRO CORES
4. REGIONALLY TARGETED HUMAN DEVELOPMENT ZONES
5. AREA GLOBAL FACULTY
6. ELICITING EXEMPLARY HOUSE STYLES
7. YOUTH CLUSTER MISSIONAL INTENSIFICATION
8. COMPREHENSIVE COMMUNICATIONS SYSTEMS EXCELLENCE
9. REGIONAL STRUCTURAL PERMEATION PROBES
10. HUMAN DEVELOPMENT PROJECT DECLARATION
11. AREA DEVELOPMENT ACCELERATION
12. INNOVATIVE SELF-SUPPORT SCHEMES

1. **THE 24 GUIDES**
The bold move in Area Houston in the arena of TRAINING is the training and updating of an area faculty as master teachers for global assignment.
2. **THE TENT MAKERS**
The bold move in the arena of SELF SUPPORT is to end Quarter II significantly in the black.
3. **THE 144 WARRIORS OF GOD**
The bold move in the arena of METROS is 36 self-conscious cores of Those Who Care who are committed to expending themselves on behalf of regional human development.
4. **THE 4 GREAT CLUSTERS**
The bold move in the arena of the YOUTH CLUSTERS is intentionalizing corporate responsibility for Time, Money and Education excellence.
5. **THE 6 REGIONAL NOVAS**
The bold move in the arena of HOUSES is 6 event-filled centers which constantly attract people for spiritual refreshment intellectual reflections and missional commitment.
6. **BITING THE BULLET**
The bold move in the arena of DEVELOPMENT is 6 regional development teams securing annual pledges from old and new colleagues and creating a base of local development sources.
7. **THE UNIVERSITY CONNECTION**
The bold move in the arena of the UNIVERSITY is intentional relations with university community through course and field experience to mobilize for missional engagement.
8. **THE 6 TARGETED ZONES**
The bold move in the arena of HUMAN DEVELOPMENT ZONES is at least one catalyzed geography location of comprehensive structural human care and up to five additional targeted locations (total of six)

10



DEALING WITH ALL THE PROBLEMS
ALL AT THE SAME TIME.

CARING FOR ALL AGES.

THE DEPTH HUMAN QUESTION.

SYMBOL IS KEY.



PROGRAMMATIC CHART

Toward the Actuation of Comprehensive Human Development Projects on the Local Level

thirty six programs — nine structures — three dynamics — one project

<p style="text-align: center;">A</p> <p style="text-align: center;">ECONOMIC DEVELOPMENT LOCAL PRODUCTIVITY —toward self-sustenance</p>	<p style="text-align: center;">B</p> <p style="text-align: center;">HUMAN DEVELOPMENT LOCAL MOTIVITY —toward self-confidence</p>	<p style="text-align: center;">C</p> <p style="text-align: center;">SOCIAL DEVELOPMENT LOCAL SOCIALITY —toward self-reliance</p>																								
<p>Enabling local—</p> <p style="text-align: center;">COOPERATIVE AGRICULTURE</p> <table border="1"> <tr><td>1</td><td>expanded cultivation</td></tr> <tr><td>2</td><td>intensified production</td></tr> <tr><td>3</td><td>water delivery</td></tr> <tr><td>4</td><td>equipment pool</td></tr> </table>	1	expanded cultivation	2	intensified production	3	water delivery	4	equipment pool	<p>Reconstructing local—</p> <p style="text-align: center;">LIVING ENVIRONMENT</p> <table border="1"> <tr><td>13</td><td>domestic housing</td></tr> <tr><td>14</td><td>public facilities</td></tr> <tr><td>15</td><td>village design</td></tr> <tr><td>16</td><td>essential services</td></tr> </table>	13	domestic housing	14	public facilities	15	village design	16	essential services	<p>Creating local—</p> <p style="text-align: center;">PREVENTIVE CARE</p> <table border="1"> <tr><td>25</td><td>intermediate sanitation</td></tr> <tr><td>26</td><td>total nutrition</td></tr> <tr><td>27</td><td>systematic immunization</td></tr> <tr><td>28</td><td>primary treatment</td></tr> </table>	25	intermediate sanitation	26	total nutrition	27	systematic immunization	28	primary treatment
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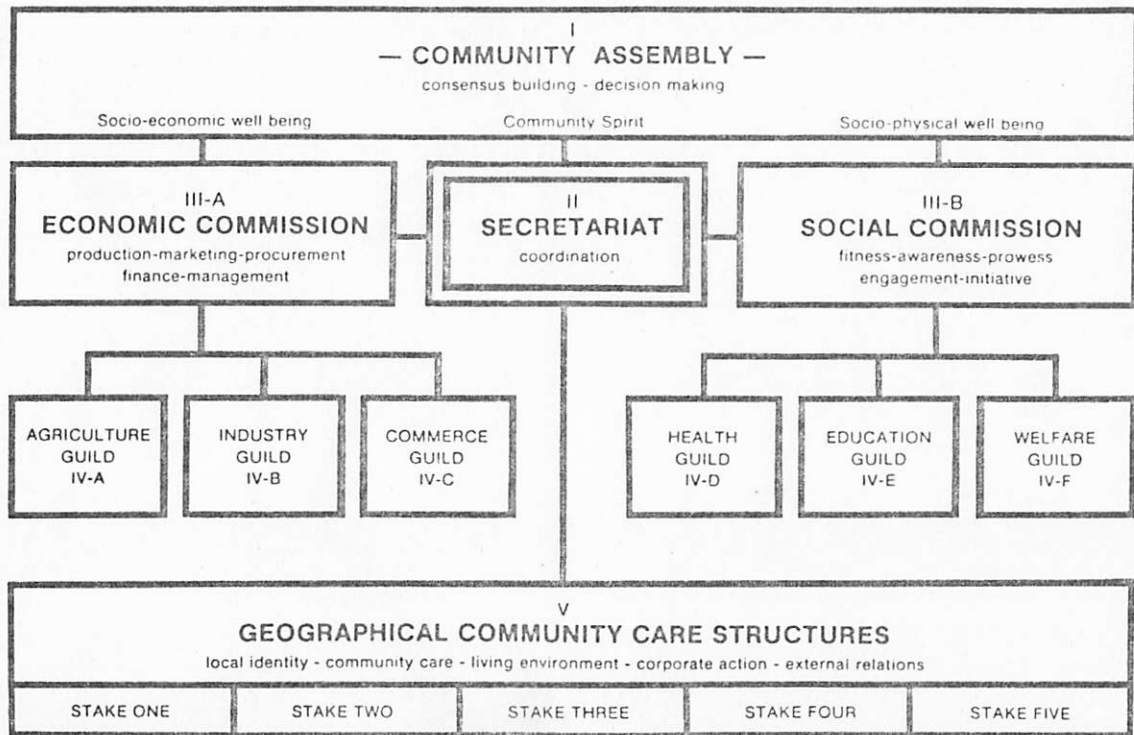
11

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ORGANIZATIONAL CHART

Toward the Actuation of Comprehensive Human Development Projects on the Local Level

I. The Assembly - II. The Secretariat - III. The Commissions - IV. The Guild Network - V. The Stake System



12

CLASSIC PRINCIPLES

1. ALL TIME IS ASSIGNED TIME.
2. THE ORDER LIVES AMONG THE POOR.
3. THE ORDER MEMBER LIVES OUT OF TWO SUITCASES.
4. THE ORDER MEMBER LIVES ON AN EQUITY BASED MONTHLY STIPEND.
5. EVERY OPERATION IS SELF-SUPPORTING.
6. THE ORDER HAS ONE MISSION, NOT MANY.
7. THE ORDER LIVES OUT OF TOTAL LOCAL AUTONOMY AND TOTAL GLOBAL RESPONSIBILITY.
8. CARE IS PROVIDED STRUCTURALLY.
9. THE ORDER NEVER ASKS ANYONE TO JOIN, LEAVE, OR STAY.
10. ALL MEETINGS ARE OPEN.
11. THE POWER IS IN THE CENTER OF THE TABLE.
12. DECISIONS ARE MADE BY CONSENSUS.
13. EVERYONE IS RESPONSIBLE FOR THE WHOLE MISSION.
14. EQUITY, NOT EQUALITY, IS THE BASIS OF ALL OPERATIONS.
15. EFFECTIVENESS, NOT EFFICIENCY, IS THE MARK OF OUR WORK.
16. THE FIRST RESPONSE IS ALWAYS "YES".
17. INDIRECT ACTION IS PREFERRED TO DIRECT.
18. KNOWLEDGE ACCESS IS EACH PERSON'S INDIVIDUAL RESPONSIBILITY.
19. WE MOVE ONLY ON THE BASIS OF A MODEL.
20. THE DAILY OFFICE IS THE MOST IMPORTANT THING WE DO.
22. EVERY DECISION IS CHECKED WITH ANOTHER COLLEAGUE.
23. WE NEVER SEEK PUBLICITY.
24. THE EXTERNAL SITUATION IS NEVER THE PROBLEM.

BUILDING CORPORATENESS			CORPORATE STYLE			CORPORATE ACTION		
CORPORATE DISCIPLINE	INDIVIDUAL DISCIPLINE	PLANNING	TIME	SPACE	INDIRECTION	MOTIVATING	FOCUSING	RELEASING
Obedience is the key to corporate ease, and consensus is the key to obedience.	Wear the blue and know why.	House meetings are not a luxury.	Structure all of it.	Decor is a demonstration of the global as it coincides with the local.	A statement is more dangerous than a question.	The convergence of vision and task is the motivation.	Spend your time on the solution, not the problem.	Dramatize the one year in both decor and planning.
Without limits, there is no creativity.	Use indicative battle planning methods on yourself.	Midcourse corrections can happen any time.	Discourtesy is never purposeless.	The project house is your first demonstration home.	Tales, not these, are what will be remembered.	Getting your being into the plan is motivating.	Focus on miracles that do numerous tactics.	The D[Done]-Day sign is part of the total choreography.
It is necessary to know the difference between responding and reacting.	Taking care of yourself is never at the expense of the corporate.	Having a medal in your pocket rarely means being the first to get it out.	Authentic dissentimentality happens after the job is done.	Clean the house for the queen.	Teach timing by practicing it. If you have to, it's probably too soon.	Sing a lot.	Accountability apart from a task is pure subjectivity.	Both visible and invisible signs of completion should be a community consensus.
Respond not to ultimatum, but to requests made out of a comprehensive context.	Always say yes before you say no.	It's not the "rights" model that produces effective corporate action, but the <u>consensus upon needs</u> .	The internal time design is the first tactic to alter the community's time design.	To cheer quickly, change is required by, and don't put anything up that you don't want to have to explain.	Listen a lot.	Getting it done when you said you were builds in a habit of winning.	Being an example is indicative. Being exemplary is decision.	The quarterly reports provide indices of completion.
Teams are the vehicles of leadership training and effective action.	Outward style is assumed to be a reflection of inner decision. Choose carefully your personal demonstration.	Spontaneity comes out of good planning.	Simple long march fatigue is indicated by a lively situation in a tired auxiliary. Deadly routine is when both are static.	Spontos should be placed so as to impact rather than boulder.	Laugh a lot.	Regular, successful, visible events sustain engagement.	Have so many ways to say that the project is about one thing.	Decide where everyone needs to go next.
Wastefulness is sometimes the bold action required.	There's no excuse for dumping private frustrations on public situations.	Infuse every activity with urgent significance.	The decision to work when it's too hot, too cold, too wet or too dry intensifies the neighborhoods.	Find 15 ways to make the village a showpiece.	Remember that every assignment implies a state of being.	Absolution is a presupposition, not an addendum.	All decisions are made at the collegium table.	Your context is what is necessary. Service to the community is never subordinate to it.
A promise is more dangerous than a loophole, but both are ineffective.	Beware of placing conditions on your covenants.	Urgency is not to be looked with in mediocrity.	Decide the events you will begin casually - these provide the occasion for discipline.	Miracles relative to space are only substantial if visible.	Make assignments that stretch, not protect the troops.	A good fight is a healthy thing.	Spend time corporately articulating the current contradiction.	An HDP is not a way of life - it is a race against time.
Corporate uncertainty does not preclude action, but necessitates it.	Be aware of what you are permitting by your actions, even if not by your words.	Urgency is directly related to unblocking future possibilities.	Decide the events you will begin casually - these maximize community participation.	All spatial miracles need a delimited time frame which is never exceeded.	In the tension between individual skills and corporate necessity, the latter should be on the latter.	Report on every victory.	If you think you can create the new symbolic life of the Order in a morning collegium, think again.	Stand "at the end of the year" in every moment of planning.
He who does not allow corporate to put cannot demand corporate action.	Always demand more of yourself than you do of others.	Assume priorship on everyone's part.	Doing the impossible requires infinitesimal attention to troops, materials, timing, and producer.	A miracle is twofold: The necessary, but invisible, preparations; the deceptively sudden event.	Acknowledge the problem, but demand a proposal.	Even celebration needs out-good surprise.	The economy is a mindset, not a person.	You have 8760 hours to create a residue that will sustain a dynamic community.

THE SCREEN OF COMPREHENSIVENESS

An exercise in constructing the interior screen by which comprehensiveness in thinking is realized in decision making.

I. INCLUSIVE CONCERNS

II. INTELLECTUAL REFLECTIONS

III. CONCRETE PLANNING

IV. INTRUDING ISSUES

V. SPECIAL EMPHASIS

VI. SPECIFIC ATTENTIONS

VII. WATCHFUL INTERESTS

VIII. LOW-KEY PONDERINGS

IX. UNDERLYING RUMINATIONS

X. INTERNAL BROODINGS

The comprehensiveness screen is a frame of reference. It is a way to hold all your concerns before you.

THE NINE VARIETIES OF GROUND
(From "The Art of War" by Sun Tzu)

TYPE	DESCRIPTION	ACTION	TYPE	DESCRIPTION	ACTION	TYPE	DESCRIPTION	ACTION
D I S P E R S I V E	In your own territory. Everyone longs to return to nearby homes.	Do not fight. Unify the determination of the troops.	C O M M U N I C A T I N G	Equally accessible to both you and the enemy.	Do not allow formations to become separated. Pay strict attention to defenses.	D I F F I C U L T	Mountains, forests, defiles, swamps. Going is hard. Difficult to return from.	Press on over the roads.
F R O N T I E R	Shallow penetration into enemy territory.	Do not stop in the frontier borderlands. Keep the troops closely linked.	F O C A L	Enclosed by three other states. Control gains the support of all-under-heaven.	Ally with neighboring states. In deep ground, plunder. Strengthen alliances.	E N C I R C L E D	Access is constricted. Way out is tortuous. Small force can strike larger one. Ambush can defeat you.	Block the points of access and aggress. Devise stratagems.
K E Y	Ground equally advantageous for the enemy or you to occupy.	Do not attack an enemy who occupies. Hasten up the rear elements.	S E R I O U S	Penetration deep into hostile territory. Difficult to return from.	Ensure a continuous flow of provisions.	D E A T H	The troops survive only if they fight with courage of desperation. No chance for survival.	Avoid if possible. Fight. Fight to the death.



THE WISDOM OF MANEUVERS AS LIFE METHOD

<p>IMPOSED FINALITY</p> <p>A maneuver functions over against an imposed finality. The image of death ground is maintained as a quantified and identifiable reality that makes every maneuver decision a matter of life or death.</p>	<p>INSTANT COMPOSITION</p> <p>A maneuver is written quickly rather than composed as a complicated sequencing of components or a rational gestalting of implementaries. It names the victory and intuitively captures the actual strokes that will guarantee success.</p>	
<p>EMPIRICAL BASIS</p> <p>A maneuver is constructed out of empirical data rather than from idealized objectives. This involves thoroughgoing consideration of the real advantages, the actual obstacles and the available logistics.</p>		<p>MAINTAINING MOMENTUM</p> <p>A maneuver is an engine of momentum. It is a device for maintaining the direction and power of a campaign by constantly recovering the advantage in the face of lost ground. One experiences the action like "stones rolling down a hill."</p>
<p>SELF-CONTAINED</p> <p>A maneuver is self-contained. It is a self-sufficient, independent action that is short in duration, circumscribed in geography and focused in intent.</p>	<p>HUMAN RISK</p> <p>To be a self is to execute maneuvers. Selfhood and maneuvering are corresponding aspects of the reality of the risk of humanness.</p>	
<p>CREATES ADVANTAGE</p> <p>A maneuver is the art of turning misfortune into advantage. It rides the back of a contradiction into a projected victory rather than battles the counter-currents to eliminate the opposition.</p>	<p>SYMBOLIC FORMATION</p> <p>A maneuver is sustained more on the basis of its symbolic representation than on the strength of its technical description. This includes its poetic title, visual image and accompanying slogan.</p>	
<p>IMPOSSIBLE TASK</p> <p>A maneuver is employed to do an impossible undertaking, not to carry out ordinary tasks. For this purpose a maneuver breaks routine and overcomes failure mentality.</p>	<p>CORPORATE DEED</p> <p>A maneuver is a corporate deed. It is executed by a disciplined team and represents the outward mark of that body on history.</p>	
<p>RE-MANEUVERING</p> <p>A maneuver is a montage of re-maneuvers. Implementing a maneuver means constantly grasping the given situation, rehearsing the victory, regaining the advantage and refocusing the action.</p>	<p>INTERNAL DECISION</p> <p>A maneuver is an interior decision to win before it is enacted as an external set of motions. It is the constant internal tautness that holds victory off from pending defeat. It is glorious living.</p>	



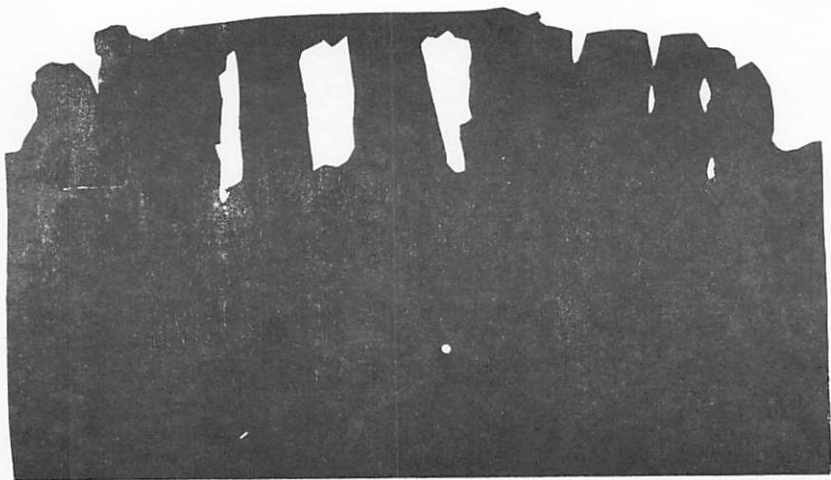
CAMPAIGN MANEUVER—BUILDING

July, 1978

STEPS	PROCEDURES	ILLUSTRATIONS	GUIDELINES
I NAMING THE VICTORY	1. Standing in the winners' circle, discuss the victory. 2. Tell the tale of the contradiction and how you rode it out until it broke into a triumph. 3. State the victorious resolve.	1. Four reticent authorization figures pave the way for TM saturation. 2. Found a way around an obstructionist through old movement colleagues. 3. Turn Area Houston blue by quarter II.	Informal conversation on the miraculous achievement effected by the maneuver. Remain in the victory's perspective throughout all steps.
II DISCERNING THE SITUATION	4. Describe issues of base. 5. List on the board points of advantage. 6. List points of vulnerability.	4. Where will finances come from? 5. Positive image of TM in the state. 6. Only have political entrees.	Use board to gain objectivity on the task. Vulnerabilities are internal and external.
III LISTING THE DO'S	7. Individually list 15-20 things to do. 8. Star your best 6 things. 9. Brainstorm do's on the board; get 60 to 100.	Prepare slide shows, visit key colleagues in every metro and enlist them for saturation tasks, print brochure, build logistics model.	Accept everything, making marginal notation of fears, unknowns issues, etc. as they come out.
IV THE INTUITIVE GESTALT	10. One person reads aloud rapidly while the rest individually write down 3 arenas of action. 11. Have a couple sample lists read and allow quietness. 12. Get up 4 complete lists of arenas and consense on final list of 5-14 arenas.	Arena examples: materials, funding, set-up, training, logistics, etc.	Trust intuitions. Get up entire sets on board. At the end, ask if any crucial arena is missing. Allow silent time for pondering.
V THE REFLECTIVE CHART	13. Build rational chart that holds all arenas in dynamic relationship. 14. Give poetic names to each arena and create maneuver diagram according to direct assault, flanking thrust, diversionary feint, etc. 15. List the four components under each arena.	See sample chart on following page.	Divide into three groups to do these three steps. Chart is a gimmick to give pause time and a device for the talk-thru. Gather back and report.
VI THE CORPORATE TALK-THRU	16. Assign a different scribe for each maneuver talk-thru. 17. Select one person to talk through the specifics of how to do the maneuver, including its intent, troop use, timing, etc. 18. Group respond to capture key insight to each maneuver.	Sample key insight: follow the geographical time line at all costs and don't image an over-time mop-up operation.	Dare to risk intuitions. Leader watch for break loose insight that transforms a listing of do's into a strike, eliciting the "a ha".
VII THE MANEUVER WRITE-UP	19. Assign group to write each maneuver, centered on respective scribes. 20. Decide time period for each maneuver. 21. Write the maneuver and place it on a time line.	First sentence states why the maneuver; second states the victory and advantages; third is an orchestration of the do's as "We will..."	Write quickly, print and distribute. These paragraphs become your symbol of "death ground". Phase maneuvers for the whole campaign.
DO THE MANEUVERS			

"...there is another spiritual adventure. It consists simply in taking each further stage of one's life as a new experience, containing latent within itself a new understanding of things. This, as a consistent way of acting, would put man on a voyage of discovery."

John S. Dunne
THE WAY OF ALL THE EARTH



THE QUALITIES of PROFOUND HUMANNES

ICA

"Civilization is the continual discovery of profound humanity."

INTERNAL STATES of BEING

EXTERNAL MANIFESTATIONS

I	II	III	IV
EVENT unexpected intrusion altered situation immediate response decisional appropriation	ACTION appropriate deeds representational engagement decisional victory manifest intentionality	DECLARATION continual exposure visible sign constant interpretation public accountability	INTEGRITY audacious creation destinal resolve incarnate freedom societal transvaluation
MYSTERY mundane transparentization disclosed unknownness nameless fear dreadful fascination	TOTALITY historical responsibility encompassing unity limitless commitment infinitesimal detail	CREATIVITY universal relativity historical engagement decisional impact sociological creativity	CARE overwhelming reality impassioned detachment universal service perpetual expenditure
CONSCIOUSNESS illuminated relationship impactful imagery paradigmatic insight transrational interpretation	CORPORATENESS focused power covenantal collegiality profound fellowhood decisional obedience	PRESENCE inescapable selfhood enigmatic archetype internalized affirmation transparent signification	EFFULGENCE endless affirmation unlimited power paradoxical abundance restless tranquility

The Qualities of Profound Humanness

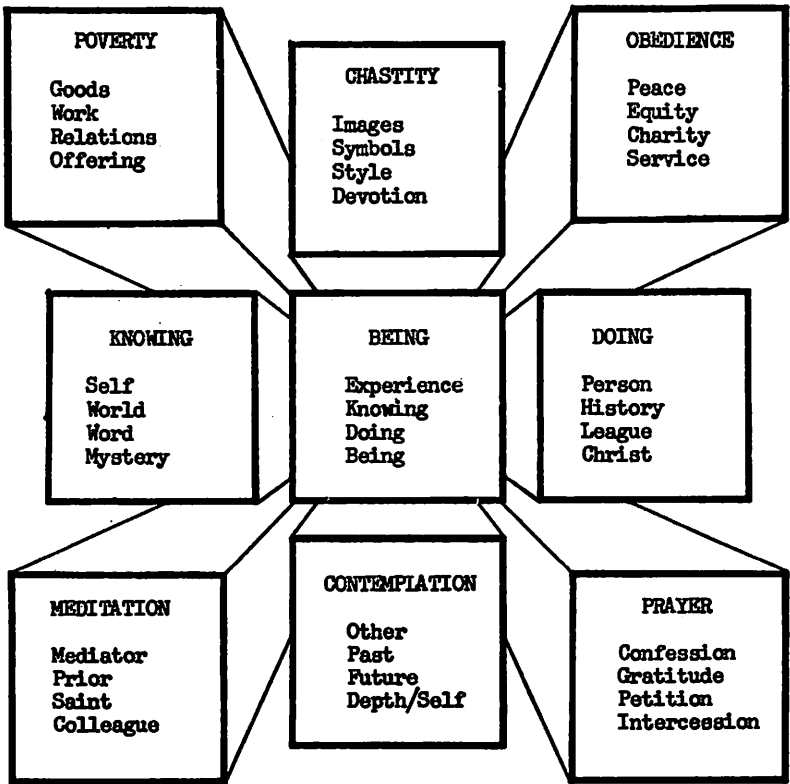
Readings on "The Way"

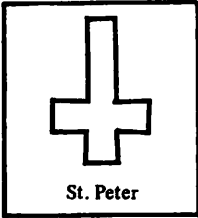
Internal States of Being

External Manifestations

<p>EVENT</p> <p>There is now incontrovertible evidence that humankind has just entered upon the greatest period of change the world has ever known. Today, something is happening to the whole structure of human consciousness. A fresh kind of life is starting.</p>	<p>ACTION</p> <p>If we are cut off taking the necessary step until everyone else is ready for it, we shall never make a move on it. We must have the courage to take the plunge even if we are all alone.</p>	<p>DECLARATION</p> <p>Has a new vision begun to appear—born into the consciousness of men and women as yet nameless and faceless, but drawing us on through all our pain and dislocation?</p>	<p>INTEGRITY</p> <p>Another opportunity was given to you. The question is not: why did it happen or where is it going to lead you or what is the price you will have to pay. It is simply: how are you making use of it.</p>
<p>MYSTERY</p> <p>That ancient creature had never lived to see a man, and I, what was I never going to see?</p>	<p>TOTALITY</p> <p>Also, I don't want to get any messages. "I'm not holding my position." We are not holding anything. We are advancing constantly and we are not interested in holding anything.</p>	<p>CREATIVITY</p> <p>A good hunter changes his ways as often as he needs.</p>	<p>CARE</p> <p>Though weary, care is not tired, though alarmed, it is not confounded; but as a lively flame and burning torch, it forces its way to the end and securely, passes through.</p>
<p>CONSCIOUSNESS</p> <p>You cannot step twice into the same river, for other waters are continually flowing on.</p>	<p>CORPORATENESS</p> <p>What an increase there is in one's powers when, in research or battle, one catches the breath of affection or comradeship.</p>	<p>PRESENCE</p> <p>When the blast of war blows in our ears, then imitate the action of the tiger, stiffen the sinews, summon up the blood, disguise fair nature with hard-favoured rage. Then lend the eye a terrible aspect.</p>	<p>EFFULGENCE</p> <p>Humor is also the joy that has overcome the world.</p>
<p>THE WISE ONE</p>	<p>THE GENERAL</p>	<p>THE POET</p>	<p>THE SAINT</p>

THE NEW SECULAR RELIGIOUS MODE





THE SAINT

The saint lives the life of everyman

The saint lives at the limit of his powers

The saint lives indifferent to his situation

The saint lives an invisible existence

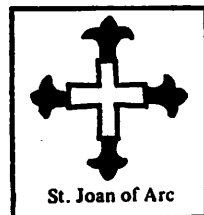
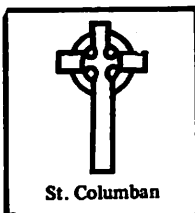
The saint lives at the frontier of humanness

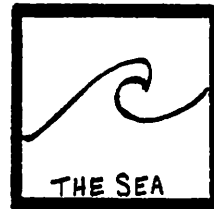
The saint lives an unwavering vision

The saint lives engrossed in everything else

The saint lives beyond courage and wisdom

The saint lives in a perpetual miracle

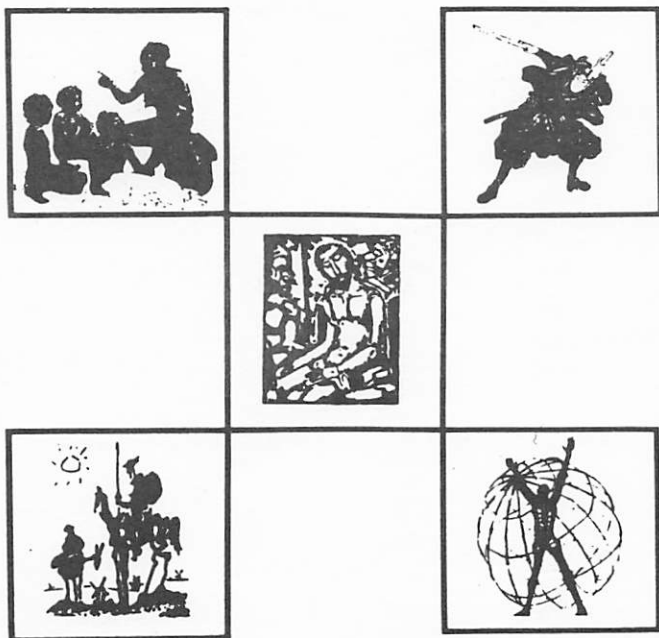




"THIS VOYAGE IS NOT WHAT WE NEED TO BE CURED OF, BUT IT IS ITSELF A NATURAL WAY OF HEALING OUR OWN APPALLING STATE OF ALIENATION CALLED NORMALITY. FOR WHO, INDEED, WOULD BE ABLE BOTH TO FACE AND TO ACCEPT FOR ONESELF, WILLINGLY; THE WHOLE IMPACT OF AN EXPERIENCE OF WHAT LIFE TRULY IS -- WHAT THE UNIVERSE TRULY IS -- IN THE WHOLE OF ITS TERRIBLE JOY? THAT, PERHAPS, WOULD BE THE ULTIMATE TEST OF PERFECTION OF ONE'S COMPASSION: TO BE ABLE TO AFFIRM THIS WORLD, JUST AS IT IS, WITHOUT RESERVATION, WHILE ENDURING ALL ITS TERRIBLE JOY WITH RAPTURE IN ONESELF, AND THEREBY MADLY WILLING IT TO ALL BEINGS. THE ULTIMATE AIM OF THE QUEST, IF ONE IS TO RETURN, MUST BE NEITHER RELEASE NOR ECSTASY FOR ONESELF, BUT THE WISDOM AND POWER TO SERVE OTHERS." ---JOSEPH CAMPBELL---

THE HUMAN EXEMPLARS

The Exemplars are identified as the General, who takes responsibility for all of life; the Wise One, who holds and transmits the wisdom of the past; the Poet, who sees and articulates the profundity of every moment; the Saint, whose life exemplifies expenditure; and the Anointed, who, in embodying all the other characteristics, understands self as the chosen, the elect in history.



THE HUNTER WARRIOR

I

The hunter warrior has "stopped the world". He has stopped the world of reason, stopped the world of convention, stopped the world of all "taken for grantedness". The mystery and the wonder beyond the realm of the immediate has broken in. He sees the mystery in everything that is and sees the same wonder in himself. He knows that a different reality has found him and every creature strangely seems to affirm this reality he beholds.

II

26
The hunter warrior walks with his own death. He has seen the face of his unique dying. He has chosen the space in which he will pass. He has rehearsed his solitary dance of that dying. He lives always in the presence of his death. It has become his most trusted companion because it alone always tells him the truth. Here is the secret of his sadness, his loneliness, of his sympathy and his courage.

III

The hunter warrior has no personal history. He has embraced and seen through his own uniqueness. Because he lives his unrepeatable existence he need no longer concern himself with it. He has nothing anymore to defend. He has surrendered the necessity for importance. And since he no longer has to be somebody, he can neither be offended nor insulted. He has simply given up the privilege and luxury of despair, hurt, and hostility.

IV

The hunter warrior is finally tied to nothing. He feels the claims of time but nothing for him is absolute. He knows that absolutes are phantoms that exist only in the world of illusion. In his world of reality he is related to everything, yet it is the wonder in all things that has seized his final loyalty. Though the phantoms ceaselessly lure him to return, he severs all ties to immediacy and journeys on single-mindedly and alone.

V

The hunter warrior exists in the boundaries of being. He knows and does profoundly but he is beyond knowing and doing. He "be's" his life. He understands the knowing of "not" knowing and the doing of "not" doing. He has the strength of one who does not have to accomplish everything he knows he can do. What he does do, however, he does with the passion of believing that this act is his very last act on earth. And when he speaks, he speaks with the authority of his own being.

VI

The hunter warrior creates his own existence. He structures himself an uncircumscribed freedom. He has seen that life is sheer decision, not big decisions or little decisions, just decision. He knows that he alone bears total responsibility for his deciding, that no thing and no body can choose for him. So he puts his whole being behind each decision that creates him; and this he does without explanation, without defense, without excuse and without justification.

THE HUNTER WARRIOR

2

VII

The hunter warrior lives the equity of all. He has been grasped by the reality that he is neither more nor less than any other creature. This he knows, because all die. He sees that everything contains the mystery and all are equally wonderfilled. It is as if everything belongs to him and he belongs to everything. Furthermore, he is willing to use all and willing to be used by all. And this profound mutuality he embraces with dignity and in sorrow and gratitude.

VIII

A The hunter warrior is a man of mysterious reserve. He is detached in the midst of passionate engagement. Because he cares, he is not available to everything that passes by. Though he gives himself completely to every situation, he does so only as he himself determines. Again, he can play any role required and do any necessary deed. But only at his own initiative and in his own life context of unlimited concern and final expenditure.

IX

The hunter warrior is a relentless strategist. In every moment and in each life episode he calculates. He sizes up the given. He seizes its inner meaning. He grasps its relation to every other moment and, in this awareness, he forges his own creative intent. And then he lets go. He does his deed and surrenders himself within it. He freely offers it to history without question or regret. This control and abandonment at one and the same time, define his very mode of being.

X

The hunter warrior possesses a strange power. Though this power does not seem to be his own, he knows that it is at his disposal. All of his qualities are somehow the sign of this. The real secret, however, is that the last of all his enemies, the terrifying mystery of life itself, has turned ally. He has wrestled the dreadfilled wonder of existing to the ground. Now, as friend, it walks the way with him staying off the illusions which wait to consume him at every turn in the path of his living and dying.

XI

The hunter warrior is on a journey without end. He appropriates himself as doomed to tread the razor's edge balancing between the "terror of being a man" and the "wonder of being a man". It is an endless trek because it is itself its own endless end. He knows there is no goal and no ultimate finish. The walk itself he believes to be his completion, and final fulfillment. So he journeys forever, this way of dread and fascination in the world of no illusion.

XII

The hunter warrior avoids the last temptation. He knows that when his real world separates itself from the immediate world, it is no longer reality. He ever watches for this treachery of the real that turns itself into just one more illusory absolute, so he never allows himself to forget that having seen all, he is still nothing. He is careful to remember that he dies just like all who have never awakened. This is why he treads the endless way, willingly sharing the doom of all without pretension.

THE DAILY OFFICE

THE PRELUDE TO THE OFFICE

Let the Community rise up

The Liturgist: Let us attend unto our lives in the name of the Father and the Son and the Holy Spirit. Amen.

The Community: Amen.

ASCRPTION

THE OFFICE OF THE PREPARATION

Let the community bow down

The Liturgist: Let us acknowledge the condition of our lives before the final Lord of every past, who demands that we bear the burden of the whole world, and before whom no secret is hid.

The Community: O Thou who hast-ever-been, we have pretended that we are beyond the confines and demands of other people; we have conceived of ourselves as the Creator rather than the creature; we have exalted our lives at the expense of all about us. Lord have mercy upon us. Amen.

The Liturgist: Amen.

CONFESSION

The Liturgist: I call upon us to remember the unchanging word of life: the one who sustains us when we are alive is the one who sustains us when we are dead. Our life is to become the dead ones we are.

The Community: This is the kingdom and the power and the glory forever and ever. Amen.

The Liturgist: Amen.

ABSOLUTION

THE OFFICE OF THE WORD

Let the Community rise up

The Liturgist: Let us appropriate the possibility of our lives before the eternal Lord of every present, who demands that we bear the burden of the whole world, and before whom all that is, is good.

The Community: O Thou who art ever the same, we give praise for birth and death; we give praise for sight and sound; we praise thee for the giving and taking away of our lives. We lift up our hearts. Amen.

The Liturgist: Amen.

PRASE

The Liturgist: I call upon us to hear the appointed word of the Lord:
"Naked I came from my mother's womb and naked I must return; the Lord gave, the Lord has taken—blessed be the Lord!"

SCRIPTURE

The Community: As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Liturgist: Amen.

THE OFFICE OF THE OFFERING

Let the Community bow down

The Liturgist: Let us execute the responsibility of our lives before the sovereign Lord of every future, who demands that we bear the burden of the whole world, and before whom all things are possible.

The Community: O Thou-who-shall-ever-be, we hold up the givenness of civilization and we remember especially the sick; those suffering from mental disturbance; those blinded by the parochial; those bodily diseased; and all those here and everywhere who are refusing to live their lives; for thy steadfast love endures forever. Amen.

INTERCESSION

The Liturgist: Amen.

Let the Community rise up

The Liturgist: I call upon us to embrace the demanding word of our vocation; we are impelled to involve ourselves in the social process to the end that the love that is justice may operate unceasingly forever.

DEDICATION

The Community: We present and offer ourselves unto thee, O Lord, to be a reasonable, holy and living sacrifice. Amen.

The Liturgist: Amen.

THE POSTLUDE TO THE OFFICE

The Liturgist: Let us now go forth to labor freely, gratefully and sacrificially; God the Father, God the Son, God the Holy Spirit, bless, preserve and keep us. Amen.

BENEDICTION

The Community: Amen.

The Daily Ritual

Creation

ENTRY (Verses 1 and 2)

A time to set forth a new demand,
A time to look into the past,
For without "what has been"
There is no "yet to be;"
Nothing that we do, then could last.

Refrain

We stand beyond our life and see,
We stand beyond our death and really see
What's required of Men who give their
death to history;
And it is now that we must do
What other ones have always longed to see,
To discover what's required of us to set Men free.

No more must Men live in poverty
No more in strife and disarray
For when all the Men create all the earth,
That shall be the new day.

EXIT (Verses 3 and 4)

In those who choose to be all there is
Pain and misery are past;
Transformed because they bring forth human life;
New life never comes but through a death.

Refrain

The global task now has claimed our lives,
Who knows where our bodies they shall find.
But with us, anew, now the Mystery appears,
The meaning of the life of all Mankind.

Refrain

(Let the Community stand and sing first two verses of the song, "Creation")

Leader: Let us stand before life as those who care for the world.

Community: Be it so.

ACT I: L: Life is never the way we want it.
C: We refuse to accept its promise.
L: Nevertheless we are free to live.
C: Be it so.

(Let the community be seated)

Reading for the Day

(Let the community stand)

ACT II: L: This is the day we have on our hands.
C: We give thanks for the life we have.
L: This is our decision.
C: Be it so.

L: Let all the joy mingle in my last song.

Community Left: The joy that makes the earth flow over riotous excess.

Community Right: The joy that sets the twin brothers, life and death dancing.

Community Left: The joy that sweeps in the tempest, waking all life with laughter,

Community Right: The joy that throws everything it has upon the dust.

(Let the community be seated)

Address for the Day

(Let the community stand)

ACT III: L: We stand before the world and its need.
C: Let us give ourselves to the task.
L: It is to build the Earth.
C: Be it so.

L: Let me not pray to be sheltered from dangers,

C: But to be fearless in facing them.

L: Let me not beg for the stilling of my pain,

C: But for the heart to conquer it.

L: Let me not look for allies in life's battlefield,

C: But to my own strength.

L: Let me not crave, in anxious fear to be saved.

C: But hope for the patience to win my freedom.

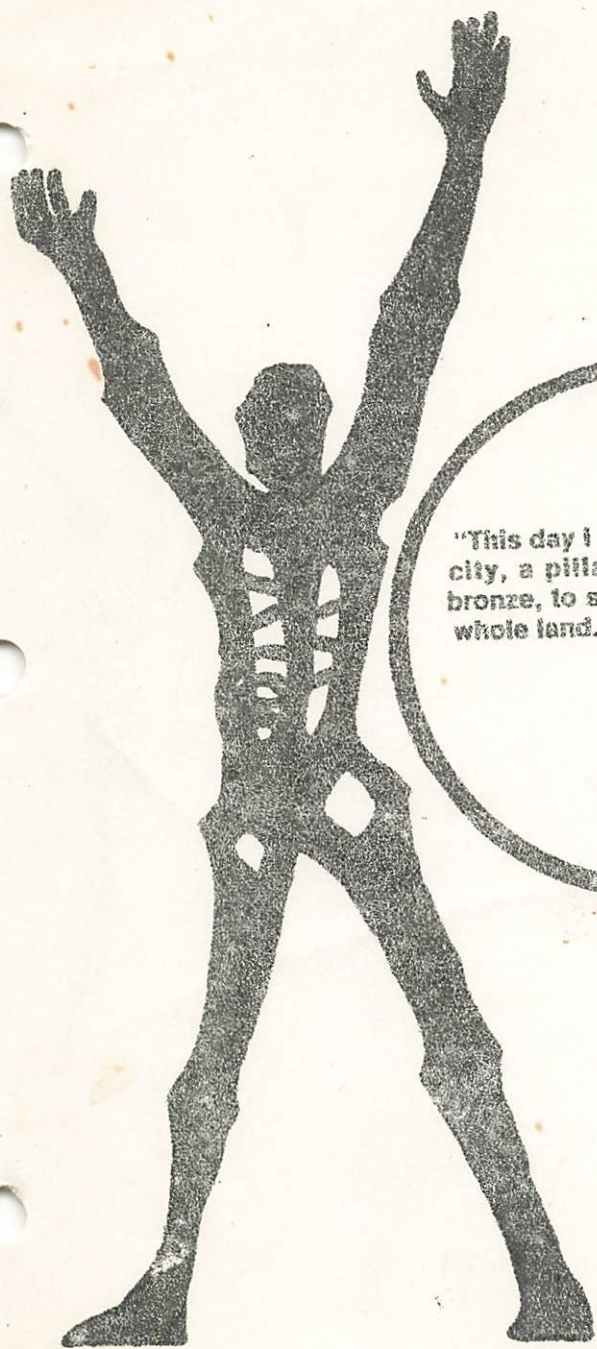
Leader: Let us go forth to enact our care for the world.

Community: Be it so.

(Let the community sing last two verses of the song, "Creation")

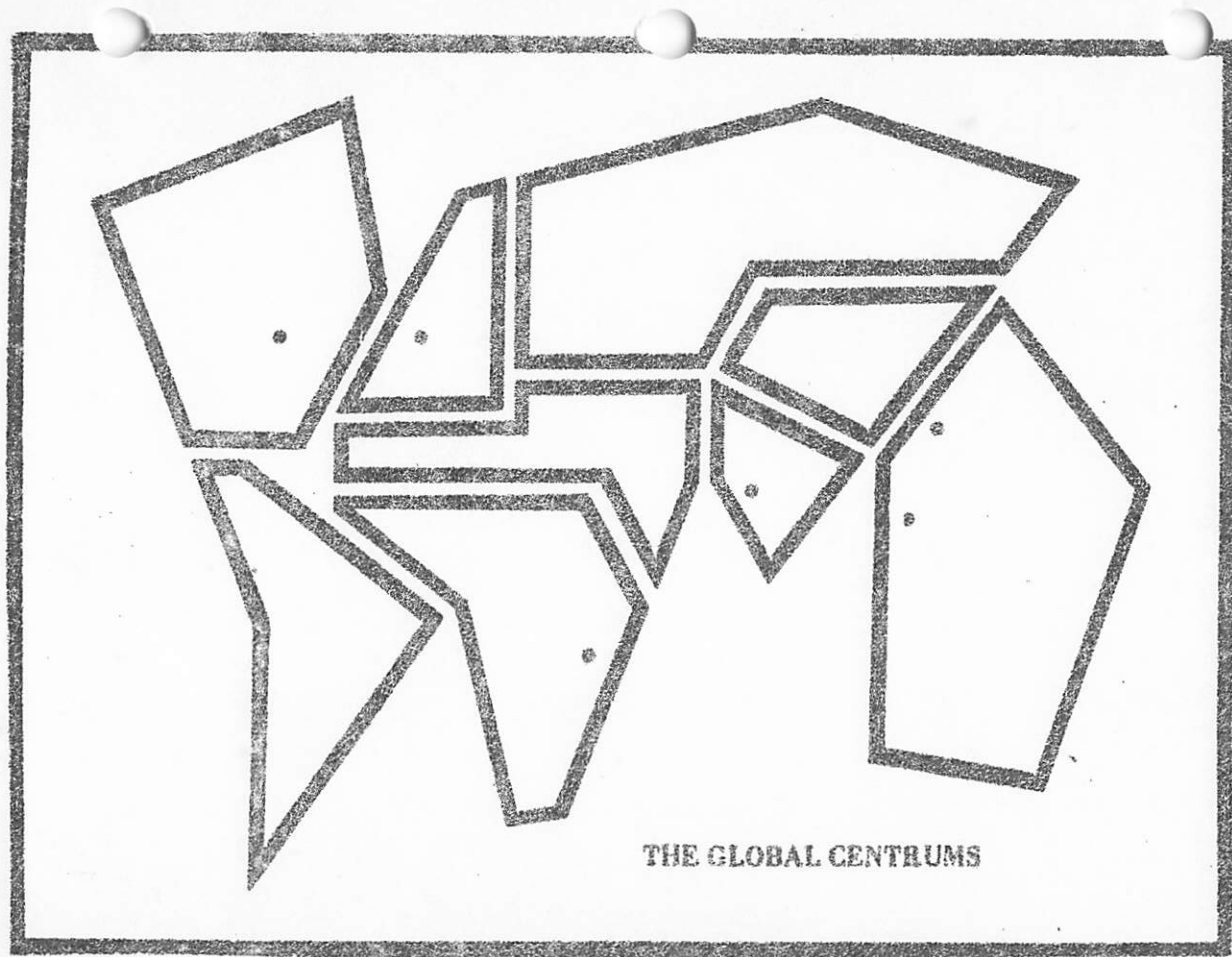
READINGS FOR THE DAILY RITUAL

- Monday:**
Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever-widening thought and action;
Into that heaven of freedom, my father, let my country awake.
- Tuesday:**
Each individual has his self-love. Therefore his brute instinct leads him to fight with others in the sole pursuit of his self-interest. But Man has also his higher instincts of sympathy and mutual help. The people who are lacking higher moral power and who therefore cannot combine in fellowship with one another must perish or live in a state of degradation. Only those peoples have survived and achieved civilization who have this spirit of cooperation in them. So we find that from the beginning of history men had to chose between fighting against one another or of combining, between serving their own interest or the common interest of all.
- Wednesday:**
Hold thy faith firm, my heart, the day will dawn.
The seed of promise is deep in the soil, it will sprout.
Sleep, like a bud, will open its heart to the light,
and the silence will find its voice.
The day is near when thy burden will become thy gift,
and thy sufferings will light up thy path.
- Thursday:**
Put a new heart into the people so that they can build for themselves. Teach them the value of cooperative action so they may put forward their united strength. Do not expect fame or praise in the undertaking. It will need patience, love and silent striving, but let one single minded resolution sustain you in all your work: the resolve that you will make it your life's mission to share in the sufferings of those who are the most afflicted in the land, and through participation in their sorrows, find remedies that will destroy the very roots of their misery.
- Friday:**
When I sit by the roadside, tired and panting,
When I spread my bed low in the dust,
Let me ever feel that the long journey is still before me,
Let me not forget for a moment,
Let me carry the pangs of this sorrow in my dreams and in my wakeful hours.
- Saturday:**
Be ready to launch forth, my heart!
And let those linger who must.
For your name has been called in the morning sky.
Wait for none.



"This day I make you a fortified city, a pillar of iron, a wall of bronze, to stand fast against the whole land."

Jeremiah,
Old Testament



THE GLOBAL CENTRUMS

THE FIFTY-FOUR AREAS

KARACHI
DELHI
Dacca
CALCUTTA
MADRAS
BOMBAY

HABANA
CARACAS
RIO DE JANEIRO
BUENOS AIRES
LIMA
MEXICO CITY

EDMONTON
MONTREAL
NEW YORK
HOUSTON
SAN FRANCISCO
CHICAGO

TOKYO
SUVA
SYDNEY
SINGAPORE
BANGKOK
HONG KONG

ALGIERS
ISTANBUL
BEIRUT
TEHRAN
ADDIS ABABA
CAIRO

LONDON
STOCKHOLM
FRANKFURT
BRUSSELS
VIENNA
PARIS

ULAN BATOR
PEKING
SHANGHAI
CANTON
CHUNGKING
LHASA

ABIDJAN
LAGOS
DOUALA
NAIROBI
JOHANNESBURG
KINSHASA

BUDAPEST
MOSCOW
SYKTYVKAR
IRKUTSK
TASHKENT
ODESSA

THE NEW SECULAR-RELIGIOUS MODE

RELIGION	1950	1960	1970	1980
Methodist	100%	100%	100%	100%
Episcopal	100%	100%	100%	100%
Presbyterian	100%	100%	100%	100%
United Methodist	100%	100%	100%	100%

RELIGION	1950	1960	1970	1980
Methodist	100%	100%	100%	100%
Episcopal	100%	100%	100%	100%
Presbyterian	100%	100%	100%	100%
United Methodist	100%	100%	100%	100%

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These data are based on the 1950-1980 period. The data are based on the 1950-1980 period. The data are based on the 1950-1980 period.

OTHER SYMBOLIC OCCASIONS

Global Research Centrum

FASTING

The traditions of the historical church include the practice of fasting, as a way of allowing every churchman to symbolize his participation in the suffering of mankind.

The Fast as practiced by the Order is 24 hours without solid food and is completed with a celebrative feast. The power of the Fast lies in its observance being ritualized corporately - by structured conversation and/or silence - out of a consensus on the particular concern over which the house will be fasting and praying.

THE FASTING RUBRICS

Global Research Centrum

Initiating the Fast

The scripture has Jesus declare to the devil - "Man does not live by bread alone." What is it that man lives by? What is worth giving up food, rest, clothing for? What is this fast all about?

The Second Meal

"Oh you who believe; fasting is ordained for you as it was ordained for those before you, so that you may remain conscious of God." Why do we fast? How does it allow us to remain conscious of God, and what does that mean?

The Third Meal

To fast is to identify intentionally with all those who hunger for food, for friends, for faith, for life itself. To fast is to decide to be one with all the suffering of the earth. How has this been true for you today? How will it be true?

The Feast

"You have anointed my head with oil and my cup is running over. Surely goodness and mercy shall follow me all the days of my life." What does it mean to fast on behalf of all?

The feast which ends the fast is a thanksgiving meal. Having fasted over the Order and its mission toward the Third Millennium, we give thanks in anticipation of miracles beyond our expectations.

THE AREA FASTING CHART

Area \ Month	S	O	N	D	J	F	M	A	M	J	J	A	S
Buenos Aires	29		12		8	21		7	21		4	18	
Rio De Janeiro	30		13		9	23		8	22		6	19	
Madrid		1	14		10	24		9	23		7	20	
London		2	15		12	25		10	25		8	21	
Paris		3	17		13	26		11	26		9	22	
Brussels Nexus		4	18		14	27		13	27		10	24	
Lagos		6	19		15	28		14	28		11	25	
Frankfurt		7	20		16		2	15	29		13	26	
Budapest		8	21		17		3	16	30		14	27	
Douala		9	22		19		4	17		1	15	28	
Rome		10	24		20		5	18		2	16	29	
Kinshasa		11	25		21		6	20		3	17	31	
Stockholm		13	26		22		7	21		4	18		1
Cairo		14	27		23		9	22		5	20		2
Nairobi		15	28		24		10	23		6	21		3
Bombay		16	29		26		11	24		8	22		4
Bombay Nexus		17		1	27		12	25		9	23		5
Delhi		18		2	28		13	27		10	24		7
Madras		20		3	29		14	28		11	25		8
Calcutta		21		4	30		16	29		12	27		9
Singapore		22		5	31		17	30		13	28		10
Singapore Nexus		23		6		2	18		1	15	29		11
Hong Kong		24		8		3	19		2	16	30		12
Hong Kong Nexus		25		9		4	20		4	17	31		14
Tokyo		27		10		5	21		5	18		1	15
Sydney		28		11		6	23		6	19		3	16
Suva		29		12		7	24		7	20		4	17
San Francisco		30		13		9	25		8	22		5	18
Edmonton		31		15		10	26		9	23		6	19
Mexico City			1	16		11	27		11	24		7	21
Houston			3	17		12	28		12	25		8	22
Chicago			4	18		13	30		13	26		10	23
Chicago Nexus			5	19		14	31		14	27		11	24
Havana			6	20		16		1	15	29		12	25
Lima			7	22		17		2	16	30		13	26
Montreal			8		5	18		3	18		1	14	27
New York			10		6	19		4	19		2	15	29
Caracas			11		7	20		6	20		3	17	30

NOTHING THAT IS WORTH DOING
CAN BE ACHIEVED IN OUR LIFETIME:
THEREFORE WE MUST BE SAVED BY HOPE.

NOTHING WHICH IS TRUE OR BEAUTIFUL OR GOOD
MAKES COMPLETE SENSE IN ANY IMMEDIATE
CONTEXT OF HISTORY;
THEREFORE WE MUST BE SAVED BY FAITH.

NOTHING WE DO, HOWEVER VIRTUOUS,
CAN BE ACCOMPLISHED ALONE;
THEREFORE WE ARE SAVED BY LOVE.

NO VIRTUOUS ACT IS AS VIRTUOUS
FROM THE STANDPOINT OF OUR FRIEND OR FOE
AS IT IS FROM OUR STANDPOINT.
THEREFORE, WE MUST BE SAVED
BY THE FINAL FORM OF LOVE
WHICH IS FORGIVENESS.

Reinhold Niebuhr