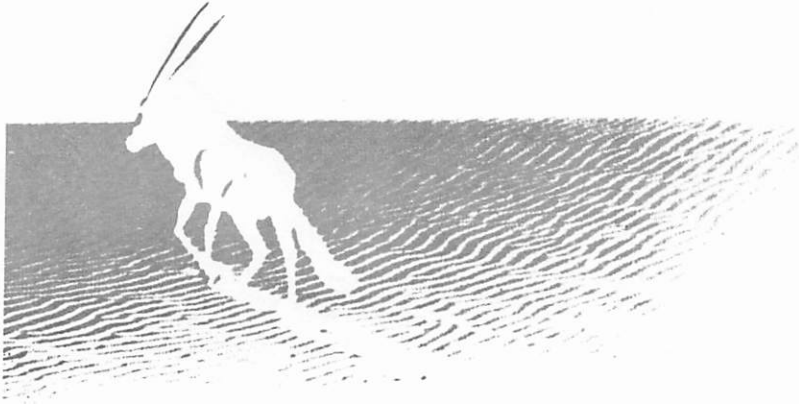


GLOBAL ORDER COUNCIL

Pluriform Community Report



Safari

COMMUNITIES

C O M M U N I T Y
The Situation of Community in 1984

Humanity has lived in community for thousands of years. What has emerged today is a situation of great complexity. People live in several types of communities that can be divided in two basic groupings: those like villages, towns or cities that are rooted in geography, and those based in a common interest or cause (sometimes called intentional communities). The geographically-rooted communities are of several types: those of the so called "developed world" or those of the "developing world"; urban, rural, sub-urban; those of traditional cultural or a non-traditional culture. In the developing world there is a flight to the cities, creating massive problems. In the developed world there is a flight to the suburbs and countryside allowing for the deterioration of the city. It is clear today that the urban-rural must be viewed as a single, dynamic, inter-related system. The common interest communities include many types such as religions, life-style, ethnic, political, artistic, social concern, etc.

Communities of all types are characterized by the impact of communications and transportation technology, a desire to belong to a larger group (pride, identity, love), all drive for economic survival and a renewed interest in honouring traditional cultures. At the same time as mobility and communication modes increase, there is a linking up to a greater inter-connectedness of communities creating new possibilities--both creative and destructive.

Communities are also experiencing the emergence of "one world-house" in which we live and work together through the daily transmission of new informations by the better and faster modes of communications such as TV, videos, radio, and the newspaper.

We are now observing creative ways being forged for people to deal with these complexities. Global interest groups are networking with each other, coalitions of all sectors in society are coming into being, more and more initiative taken by local communities, creative ways for inter-community cooperation are being invented so that all communities who are still isolated or cut off can also participate and benefit from available informations, are but a few examples as well as the emergence of multi-ethnic or multi-cultural federations and celebrations which create a situation of a "leaky margin" world community.

C O M M U N I T Y
The Four Directions

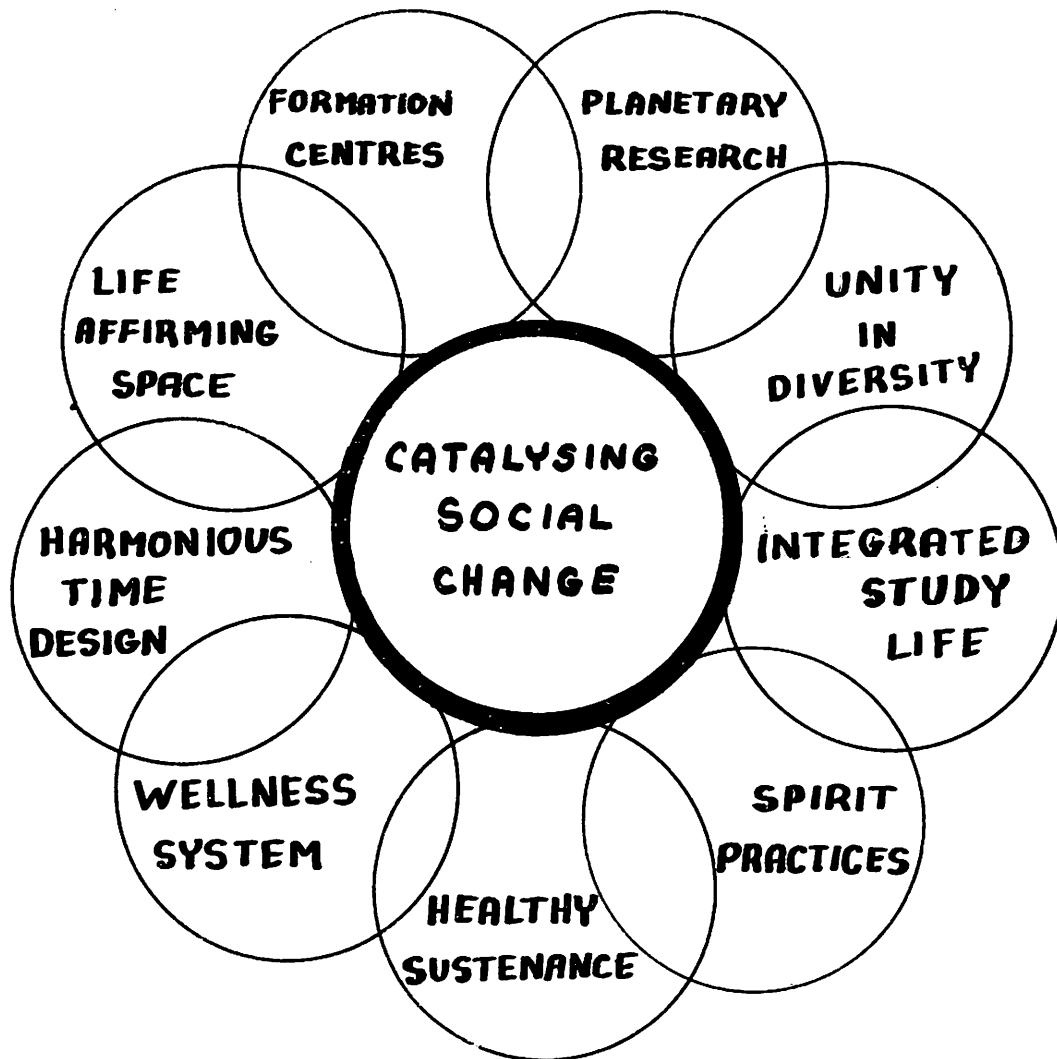
In the direction of **NETWORK COMMUNITIES** the depth human wrestling in this arena is keeping individuality while working as a corporate body. This arena is influenced by the (positive/negative) forces of people who choose not to do volunteer work and people who are afraid of giving away power to another community other than their own. There is a gap of communication. This arena will demand of us to find ways of encouraging people and training people.

In the direction of **EXPERIMENTAL INTENTIONAL COMMUNITY** the depth human wrestling in this arena is balancing the individual needs with what is necessary to create a community. This arena is influenced by the (positive/negative) forces of unemployment, dissatisfaction with traditional religion, cost and scarcity of housing, the consumer life-style, desire to do something which will make a difference, holding spiritual values, common interest, and creative involvement. There is a gap of the imbalance of interest and economic developments. This arena will demand of us to find ways of sharing economic viability methods, considering covenants, increasing the dialogue with intentional communities to learn and share.

In the direction of **INCREASING INTERCHANGE** the depth human wrestling in this arena is retaining the identity of communities. This arena is influenced by the (positive/negative) forces of tradition and modernity. There is a gap of credibility. This arena will demand of us to better understand the forces at work in the community.

In the direction of **LOCAL COMMUNITY REVITALIZATION** the depth human wrestling in this arena is preservation and creation of identity in a way that overcomes centralization, individualism, isolation, bogotry and inequality and moves toward partnership and openness to other tribes, religions, languages, etc. This arena is influenced by the (positive/negative) forces of national movements such as Harambe and structures that centralize decision making. There is a gap of a political systems that are not structured to enable community wisdom to be simply and directly put into the higher levels of planning. This arena will demand of us to raise questions with village leaders and government officials in workshops about structural changes in the administrative systems.

PLURIFORM COMMUNITY:



OUR ONE LIFE AS
MISSION.

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HOLISTIC HOUSE CONTEXT

Global Order Council

Chicago

The world experiences itself as increasingly fragmented. Vocational choices are not necessarily fulfilling, nor do individuals always relate to community and family in ways that are affirming and life-giving. An holistic approach to life as demonstrated in our use of time and space and our concern with wellness will begin to answer these questions which society faces.

The central insight of this network is that the profound revolution of consciousness in this time involves our overcoming the imagined division between self and world, between external and internal. We believe that the breaking down of these barriers does not lead to a collapse into self absorption but releases all of life to be lived as whole.

People are searching for new ways of sustaining human community. The world needs a community which embodies the tensions of being pluriform-tensions which are usually seen as leading only to difficulty-being turned into creative forces.

The Order is challenged in a new way to rethink what we are declaring with every aspect of our life. We experience unresolved issues of an appropriate lifestyle in the midst of shifts from a transient awakening mode to a time of longterm interaction with a wide range of social structures.

We are challenged to create a demonstration among the common people of this globe of a lifestyle that beckons and sustains Those Who Care from all walks of life to a life of service; one that allows people to see a replicable alternative to both the good life and survival existence. A demonstration of a life of simple graciousness that cares for and enhances human life and can be supported by the planet--a style of flexible permanence, simple elegance, ecological consciousness which is health-promoting and integrated.

Three of the key dynamics of this holistic life dealt with in this report are affirming space, harmonious time design and an intentional wellness system. We intend to create time designs that reflect the "third wave", reconciliation, creative use of time in service, and flexibility over the next sixteen years. The wellness system is a response to the "curative" mindset. It involves seeing the vitality of the Primary Unit as both an individual and a corporate concern. We intend to create a system of actions to implement the global wellness priorities.

We envision simple global houses as places of vitality that drew people to them. We see the Order as a source of energy and leverage in changing the life style of the world and in heralding the possibility for self confident and self reliant existence. We see the simple graciousness of our life, the inclusiveness of our structures, and the energizing power of our intentional formation in and of themselves as a visible mission to the world.

the following are key aspects of our one life as mission:

CATALYZING SOCIAL CHANGE

Our pluriform community lives together in covenant to effectively serve for the world. We are engaged in many dimensions of this mission in catalyzing social change. We also have a new grasp of what it means to be the pioneers of history who don't have a mission but are mission. It is also in being this demonstration that we catalyze social change.

HEALTH SUSTENANCE: a demonstration of viable economics which beckons the local and points to global replicability.

WELLNESS SYSTEM: a demonstration of an integrated style of wellness that includes individual and corporate responsibility.

HARMONIOUS TIME DESIGN: a demonstration of integrated time in relationship to individual, family and society.

LIFE-AFFIRMING SPACE: a demonstration that space can call forth energy, refreshing the spirit of both resident and guest.

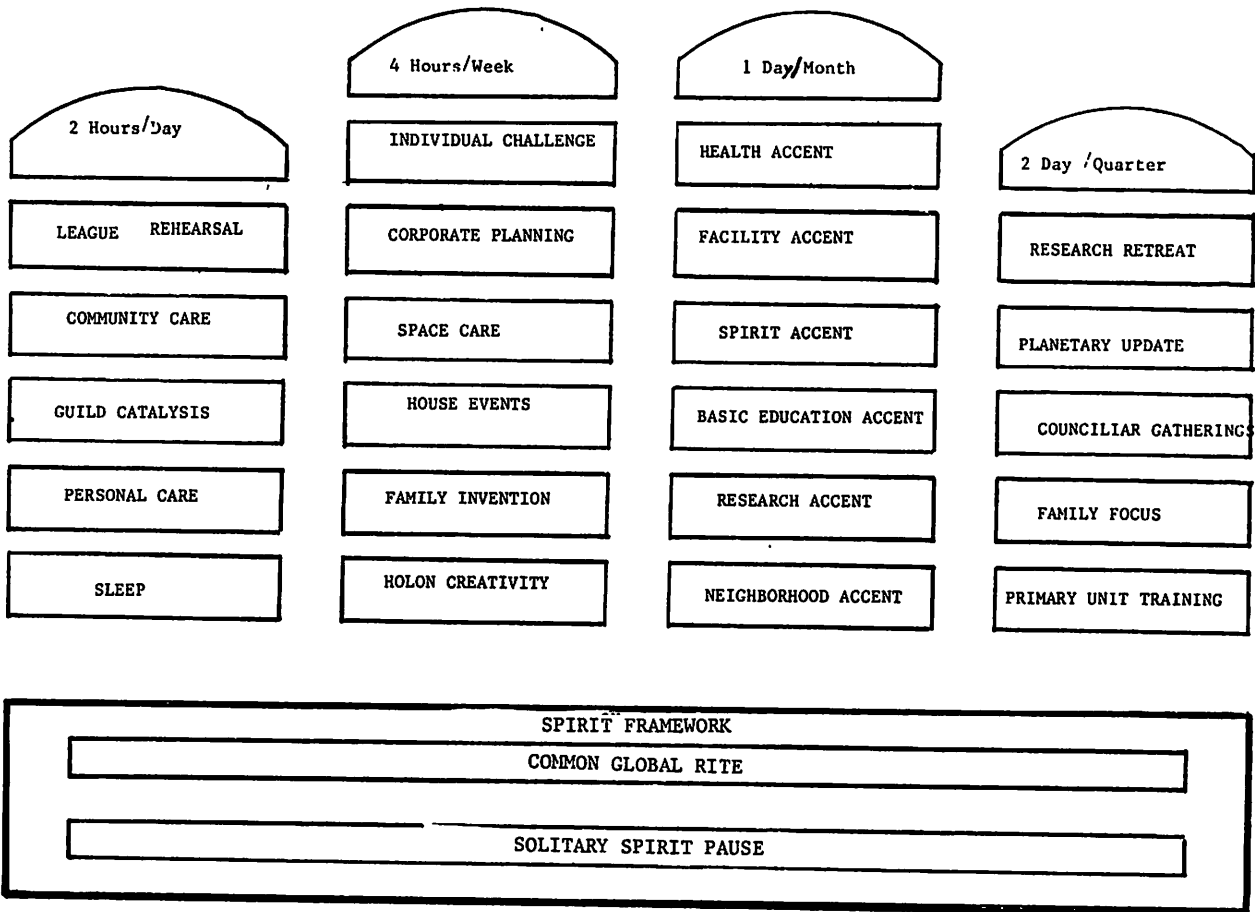
FORMATION CENTRES: a demonstration of participation in the world as self-determining individuals, empowered to create the social and material circumstances of life that support the evolution of consciousness.

PLANETARY RESEARCH: a demonstration of authentic global-local information access and interchange.

UNITY IN DIVERSITY: a demonstration of the possibility of local people staying on the edge of the socio-spirit milieu of the planet.

SPIRIT PRACTICES: a demonstration of the journey of awakening and engagement which facilitates our capacity to experience fullness of life.

TIME DESIGN MODULES AND ONE-YEAR TIME DESIGN EXPERIMENT



ONE YEAR EXPERIMENT - Use of time is one way we, as a Global Order, reflect who we are. This year's experiment is intended to maintain the tension between highly-structured time and flexible time and to form the basis for the one Pluriform Order that is beginning to forge the style of the future.

By its new language and structure, it would significate individual and family pursuits as well as house events and community involvement as necessary to enriching our corporate life.

MODULAR TIME ELEMENTS ARE INTERCHANGEABLE. Each module is given the same weight. Each is important for social impact. Each gives permission for radical demonstrations.

There are no guidelines recommended for time of day, or how many modules a Primary Unit can have in a particular column. There are no "discontinuity" blocks of time since the different uses of time are discontinuous in themselves. Nothing is locked in. As many beats can be placed on a module as necessary. It is recommended that at least one of each module per column be honored in that particular time period. This is an imaginal palette, not a check list. It can best be utilized after planning the thrust for the quarter. The real challenge may not be in the daily or weekly time design, but in the monthly and quarterly design to include more space and freshness.

With the undergirding of the Global Common Rite and the Solitary Spirit Pause, this modular approach will allow every house to:

- 1) choose its own appropriate time design
- 2) share in the Common Rite and Pause with the rest of the globe, and
- 3) allow maximum flexibility by objectifying our time expenditure.

MODULE STATEMENTS

Global Order Council

Chicago

SPIRIT FRAMEWORK - Global Common Rite profoundly rehearses the Order's understanding of life and the reality we stand before through daily rituals. Solitary Spirit Pause is a daily reflective time to occasion individual insights and reflective prowess.

LEAGUE REHEARSAL will create a time for daily consensus building, conversations and orientation which provide a context for each member. Examples of this module could be: corporate conversations, collegiums, corporate meals.

COMMUNITY CARE will allow time for the proper quality enablement of the practical care of the Primary Unit. Examples of this module could be: food purchasing and preparation, clear and wash, space cleaning.

GUILD CATALYSIS will ensure the ongoing activities of the task teams. Example of this module could be: self-support, research, formation and training.

PERSONAL CARE will ensure that an individual can give proper attention to his/her own appearance, health and basic needs. Examples of this module could be: space, clothing, correspondence.

SLEEP Each Primary Unit will be sensitive to the individual requirements for rest and sleep while at the same time ensuring everyone's total participation in activities.

INDIVIDUAL CHALLENGE will give corporate permission for individuals to pursue personal interests at appropriate times during the week. Examples of this module could be: intellectual pursuits, physical activities, spiritual outlets.

CORPORATE PLANNING will create the weekly planning process which sets the tone, mood and focus for the coming week. Examples of this module could be: weekly time design, house meeting, assignment rationale.

SPACE CARE will insure the finesse of the facility. Examples of this module could be: cleaning, changing decor, maintenance and repair.

HOUSE EVENTS will create the time for major corporate events of the Primary Unit to which colleagues are invited. Examples of this module could be: corporate celebrations, guest nights, weekly ritual.

FAMILY INVENTION will be the time during which families create opportunities to have fun, resolve concerns and explore common interests. Examples of this module could be: societal relationships, celebrations or outings, planning.

HOLON CREATIVITY will provide adequate time for the development of structures to plan and implement Primary Unit support. Examples of this module could be: finances; menu planning; E.G. curriculum preparation.

HEALTH ACCENT will promote the awareness of preventative health in each location. Examples of this module could be: physical activities, study of five food groups, sanitation training.

FACILITY ACCENT will provide the time for major workdays to enhance the facility. Examples of this module could be: improvements, workdays with colleagues, creation of major decor.

SPIRIT ACCENT will provide the time for the Primary Unit to have the opportunity to reflect, interpret, decide and document spirit tools and practices for the journey of the total staff. Examples of this module could be: corporate spirit journey reflection, presentations on major religions, common memory study.

BASIC EDUCATION ACCENT will ensure that all members have the time to upgrade skills. Examples of this module could be: computers, language, typing.

RESEARCH ACCENT is a time for investigating, documenting and writing corporately on the breaklooses of insights and models which will inform the future direction of the Order. Examples of this module could be: holistic life style, new ethics, multi-community development.

NEIGHBOURHOOD ACCENT will develop the informal frame in our neighborhoods and provide opportunities to discern and participate in the cultural gifts of the community. Examples of this module could be: cultural investigation, participation in local groups, neighbourhood visits.

RESEARCH RETREAT is two days of active research of the socio-spirit indicatives of the twenty first Century which is to be carried out in each Primal Unit. Examples of this module could be: New Paradigm videos, talking papers, documentation.

PLANETARY UPDATE is an interchange module which creates a significant quarterly report to share and allows for reflection upon other Primary Units of the Order. Examples of this module could be: creating Order interchange, reviewing the interchanges, reflecting on local implications.

CONCILIAR GATHERINGS are the major strategizing and consensus-building events which also have reflections of past accomplishments and future challenges in each Primary Unit and/or Continental configuration. Examples of this module could be: Continental gatherings and Councils, quarterly celebrations, quarterly planning.

FAMILY FOCUS will be the time for families to be discontinuous in order to participate with extended family or to celebrate their own journey during the quarter. Examples of this module could be: visits to extended family, out of town trips, community exploration.

PRIMARY UNIT TRAINING is a significant opportunity for assigned staff to receive training in all aspects of the movemental and Order metho to become powerful facilitators and pedagogues. Examples of this module could be: facilitator skills, pedagogy training, program assignment rationale.

FACILITIES EVALUATION CRITERIA

Basic Facility Criteria for any location (1 Year)	Basic Facility Criteria for Anchor Houses (4 Years)	Finessing of all Facilities (1 Year)
<p>Each individual and family has their own space</p> <p>E.G. and youth space</p> <p>Lounge area for relaxation</p> <p>Collegium space with seating for all</p> <p>Quiet space for reading, brooding, and studying</p> <p>Kitchen with covered food and equipment storage</p> <p>Sanitary toilet and bathing facilities</p> <p>Basic furniture</p> <p>Adequate energy efficient lighting, plumbing and heating</p> <p>Potable water source</p> <p>Separate office space</p> <p>Guest space</p> <p>Pleasing outside appearance</p> <p>* Space could have multiple use</p>	<p>Computer facilities</p> <p>Telephone</p> <p>Space for meetings and training</p> <p>Guest spaces</p> <p>Reception area/public lounge</p> <p>Each individual and /or family has own room</p> <p>Outdoor space</p> <p>Tableware appropriate to receive international guests</p> <p>Integrate appropriate technology</p>	<p>Scheduled preventative maintenance</p> <p>Safety assessment and implementation (i.e. electrical wiring, fire extinguishers, etc.)</p> <p>Furniture upgrading</p> <p>Space designed to enhance corporateness</p> <p>Decor upgrade and sophistication</p> <p>Meal Service-simple and appealing</p>

RATIONALE AND MECHANISMS FOR FACILITY UPGRADING MANEUVER

Global Order Council

Chicago

Across the globe the rural poor are trekking to already over crowded cities, abandoning their land, making the cities and their lives more untenable. By the year 2000, Mexico City will be the largest city in the world. From these concerns and others the United Nations has designated 1987 the "International Year of Shelter for the Homeless." What does this mean to us?

The consensus of this body is that we as an Order demonstrate by our living the value of a holistic balanced lifestyle, one that includes: physical and spiritual wellness; a rational approach to time individually and corporately and space that reflects our decision to care adequately and creatively for human needs. The demonstration potential inherent in our participating in the International Year of Shelter for the Homeless lies in our ability to impact much of the globe by designing and implementing appropriate housing solutions for ourselves and those whom we serve.

Our image is designing creative space, space that is practical, space that is functional, space that is elegant simplicity. Practical in the sense that we will begin with the realities of finite funds, whether by demonstration grants, in-kind materials and volunteer labor or joint venture collaborations... functional space in the sense that this design program for the space in our houses must fill the needs unique to the general and specific activities of our work and corporate and individual lives... space that is beautiful because simplicity can be beautiful, and, beauty is a tool that heals and nourishes the spirit. Our space should refresh us and energize us so as to be able to continue our work as whole sound human beings.

The 16 year vision is our playing a role in bringing into being a decent standard of housing for humankind across the globe.

The task for the next year is to initiate in every location this demonstration in human community. During this year we would also place a special emphasis on the Anchor locations of Hong Kong, Caracas, Bombay and Houston. The mechanisms to accomplish this demonstration are:

- * Reviewing and confirming the context of the consensus of this council and identification of local and global needs to attain 16 year vision.
- * Establishing priorities and tasks to accomplish long-range and short range goals;
- * Creating a timeline and specific implementation scenarios;
- * Creating specific proposals for funding or financing nationally, globally, singularly and collaboratively.

In the Order, the quality of life in all our houses should be inviting, hold the comprehensiveness of our mission and refreshing space that enables the spirit, motivating ourselves and all that come in contact with us.

(See Primary Unit backup materials for further materials to enable this process.)

SUGGESTED BIBLIOGRAPHY FOR PRIMARY UNITS
ON THE TOPIC OF SPACE

1. Architecture of the Poor by Hassen Fathy
2. Architecture without Architects by Bernard Rudofsky
3. The Tao of Architecture by I l'lao Cheng
4. Design for Human Affairs by C. M. Deasey
5. Gentle Architecture by Malcolm Wells
6. Towards Humane Architecture by Bruce Allsopp
7. Between Silence and Light--Spirit in the Architecture of Louis I. Kahn
by John Lobell
8. Energy--Environment Building by Steedman
9. Architecture in a Crowded World by Esher, L.
10. Great Bathrooms by Jeffery Weiss
- !! A Psychology of Building by Glenn Robert Lym
12. Beginnings--Louis I. Kahn's Philosophy of Architecture by Alexandra Tying
13. Designing Your Own Room by Mary Jean Alexander
14. The Successful Office--How to Create a Workspace That's Right for You
15. Ms. Pinchpenny's Book of Interior Design by Dorothy Parker.
16. Sunset Books and Magazines
17. New Shelter Quarterly Publication by Rodale
18. The Passive Solar Energy Book Publication by Rodale
19. Housing the Urban Poor by Arthur P. Solomon
20. Lofts by Jeffrey Weiss

RECOMMENDATIONS FOR LAUNCHING A HOLISTIC WELLNESS SYSTEM

Global Order Council

Chicago

In light of the challenges revealed through the health screening, and therefore the possibilities they present, we recommend the following actions. In making these recommendations we have made several assumptions.

- 1) The recommendations are ways to implement the global wellness priorities and some may not apply to every location.
- 2) The primary level of implementation is the local unit. However, certain planning and procurement of resources may need to occur at anchor house, continental, and planetary levels.
- 3) These recommendations are intended to promote and sustain our health in order to maintain individual and corporate effectivity.

INFECTON CONTROL

- 1) The Primary Units purchase or secure Chloroquine or Fansidar for every individual assigned to locations in which Malaria is a high risk. These include Black Africa, India, and parts of SEAPAC.
- 2) The Primary Units purchase or inkind Thiabendazole (Mintezol) to treat every individual in high risk areas for parasites such as hookworm, tapeworm, roundworm, etc. This would need to be done every two years for adults and at least once a year for children.
- 3) Staff who have had negative TB tests and have been assigned to Africa, India or parts of SEAPAC be tested every 2 years. Those who had positive skin tests have been or will be talked with relative to further treatment steps.
- 4) Adults with diarrhea and stomach cramps should generally take the following sequence of steps:
 - a) oral rehydration with salt and sugar containing fluids.
 - b) Pepto Bismol (or equivalent) 16 ounces in a 2-3 hour period. (This will make the stools black)
 - c) If no relief in 24 hours, 5 - 250mgm. caps of Tetracycline in one dose.
 - d) If no relief in 24 hours, a 5 day course of Metronidazole (Flagyl).
 - e) If still no improvement in 2-3 days then follow-up evaluation at the nearest reliable medical center.
- 5) All those who currently are suffering from symptoms of Bilharzia need to begin treatment when returning to their home nation or new assignment.
- 6) A nutrition plan needs to be created by each location and primary unit. The focus of the diet plan needs to be a response to the key health issues of that particular location. In the developing nations, weight charts to monitor the growth of our children during the first five years should be used. Also in these locations all pregnant women need to have supplementary vitamins, iron, protein, and calories and tetanus immunization. Our locations in Africa and India need to consider particular measures to reduce the high rate of iron deficiency in women. Methods for accomplishing this are: kitchen gardens, de-worming medication, and family spacing. Foods that are high in iron include dark leafy vegetables, papaya, raisins, liver, leeks.

7) A plan to assure the immunization of all the children of the order needs to be considered by each location. In areas where access is limited this could be arranged around attendance at councils or check point meetings.

8) Basic guidelines for food storage and/or daily procurement, hand washing, sanitary water supply and prohibiting those sick from meal prep or food handling will contribute greatly to preventing spread of disease in all locations.

HEALTHY LIFESTYLE

1) General Dietary Guidelines for health include as always the Five Food Groups. Emphasis needs to be put on a diet which is High Fiber (as in raw fruits and vegetables), High Complex Carbohydrates (potatoes, fruits and vegetables, pasta, rice, whole grains), protein in the form of fish and poultry, and low intake of salt, processed foods especially sugars, red meat and fats, caffeine in coffee, soda, and tea. These guidelines are considered to be very important in all cultures to maintain healthy nutritional status.

2) Depression is a common issue for women in the Order, especially those in non-western nations, who are risking deeply engrained cultural roles. For example, they are transiting into radically new roles of self-determination, self-confidence and becoming co-creators of the future. It is very important that both women and men learn to share their fears, anger and struggles with their peers as often these transitions cause both depression and abusive anger. Therefore, the Health Team strongly recommends that each location have a structured time when women and men can separately reflect, study and dialogue about the effects of these transitions in cultural values, family style and social groupings including the Order. This is a key to preventing depression and/or abusive anger.

3) Cardio-vascular Fitness has the potential of dramatically lowering high health expenditures in the next 10-16 years. All locations, especially those in the developed nations need to consider building time designs that allow individuals to engage in exercise. Serious consideration needs to be given to choosing an appropriate activity that could be done corporately. The intent of Aerobic exercise is to raise the pulse to its maximum rate three times per week for 15-20 minutes. The Target Pulse Rate (TPR) for each individual can be determined by a simple formula: $220 \text{ minus age multiplied by } .70$ is your TPR. Reaching this pulse rate needs to be done slowly with warm up and cool down activity for at least five minutes to prevent injuries. The pulse can be checked at end of or during exercise session by counting for 6 seconds and multiplying by 10. Exercises good for this purpose are walking briskly, jogging, running, cycling, swimming, skipping, dancing, etc.

4) Each location research and make available information on special programs such as weight management, non-smoking clinics and alcoholism education. These programs are located in all parts of the world in the major urban centers. They are also rich resources for materials and guest speakers.

PREVENTIVE CHECK-UPS AND SELF-EXAMINATION

1) Dental Services are an important need among many of our staff. Poor dental health places unnecessary strain on other systems of the body. Schools of

Dentistry, Dental Associations are targets from which International and National volunteers may be found. Many locations have had successful "Dental Hygiene Fairs." These events are helpful to our own staff as well. The key contribution we can make individually is regular brushing and flossing of teeth. Special Hygiene to provide curative dental care is needed particularly in India and Kenya.

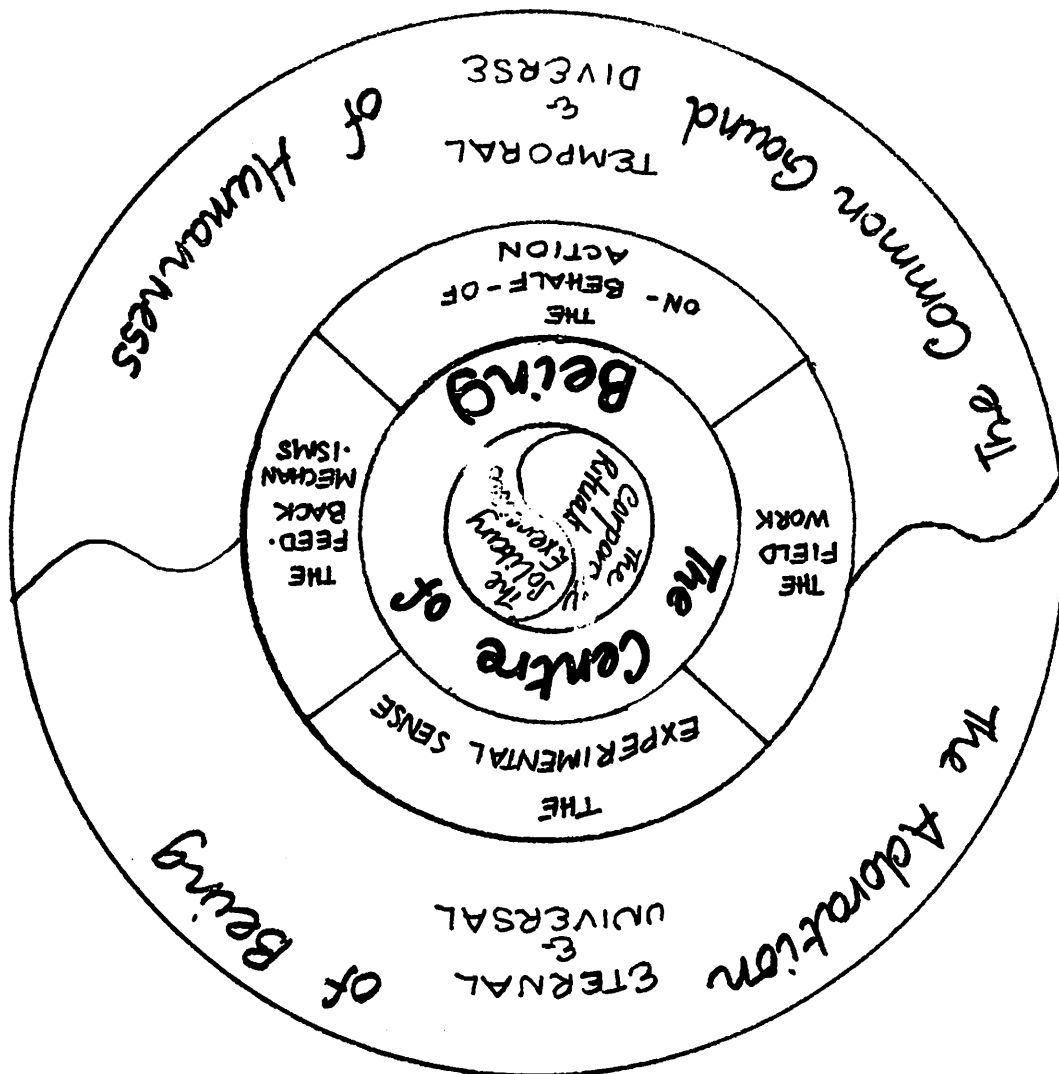
2) Physical Examinations are necessary only every 2-3 years. Consideration of a health camp for ICA staff may be a helpful way of economically providing ourselves with this service.

3) Unlike several years ago, the health industry is experiencing increased pressure from consumers to provide more cost effective health care. Corporations are "taking bids" for health services. The climate is improving the possibility of finding low cost / high quality health care that includes preventive and curative services. University clinics, service clubs and Holistic Health Clinics are good resources for these services.

4) Each Primary Unit needs to appoint a Health Promoter who will assume responsibility for incorporating health education into corporate life and time designs. They will help guide the implementation of the Wellness Program decided by their unit and interchange approaches that work with other locations.

5) Wellness Programme Launch would most appropriately happen in January when new configurations are in place. A wellness workshop will be created and distributed by this time.

GLOBAL ORDER WELLNESS PRIORITIES		
NON SMOKING PROGRAM AEROBIC EXERCISE PREVENTIVE CHECK-UPS APPROPRIATE NUTRITION & WEIGHT MANAGEMENT		ALCOHOLISM EDUCATION INFECTION CONTROL DENTAL HYGIENE & RESTORATION
NORTH AMERICA	EUROPE/EURASIA	AFRICA/NAHE
<ol style="list-style-type: none"> 1. Non Smoking Program 2. Weight Management and Appropriate Nutrition 3. Aerobic Exercise 4. Alcoholism Education 5. Caffeine Reduction 6. Self-examination 7. Preventive Check-ups 	<ol style="list-style-type: none"> 1. Weight Management and Appropriate Nutrition 2. Aerobic Exercise 3. Non Smoking Program 4. Caffeine Reduction 5. Alcoholism Education 6. Self-examination 7. Preventive Check-ups 	<ol style="list-style-type: none"> 1. Malaria Control 2. Parasite Control (with emphasis on Bilharzia in Kenya) 3. Adequate Dietary Iron 4. Dental Hygiene and Restoration 5. Non Smoking Program 6. Alcoholism Education 7. Women's Transitions
SUB-CONTINENT	LATIN AMERICA	SEAPAC
<ol style="list-style-type: none"> 1. Parasite Control 2. Hepatitis Prevention 3. Dental Hygiene and Restoration 4. Adequate Dietary Iron 5. Women's Transitions 6. Malaria Control 7. Non Smoking Program 8. Alcoholism Education 	<ol style="list-style-type: none"> 1. Alcoholism Education 2. Aerobic Exercise 3. Non Smoking Program 4. Preventive Check-ups 5. Infection Control 6. Dental Hygiene and Restoration 7. Self-examination 	<ol style="list-style-type: none"> 1. Appropriate Nutrition 2. Preventive Check-ups 3. Self-examination 4. Dental Hygiene 5. Tuberculosis Prevention 6. Infection Control



The 16/4/1-Year Spirit Life Experiment is seen as necessary because our journey has pointed to the need for symbolic exercises for the whole planet in this time of being. The New Paradigm and revolution in consciousness have raised the question of finding tools that will most effectively sustain all the people of the globe in this new consciousness. This experiment is a depth research task. In a way, this experiment began four years ago when Council '80 outlined the first steps. In another way, we have been about this task since our beginning.

As a community, we are aware of the centrality of ritual in a human being's life, and we understand that part of our task is to provide the tools which enable the profound to be revealed to each one across our planet. What the world needs now is a ritual life that is both new and given form to the new consciousness symbolized by the earthrise. The problem in 1984 is that there is no way for us to "know what they know", or express what they intuitively feel is the truth of life. And the truth of life revealed in our time is the "wholeness" view of the world - the new paradigm, etc. - grounded in the deeper relationship to All of Being.

Our ritual experiment - we have always been in the midst of a corporate ritual experiment - has been a form of our service to society. The Order began within the ritual tradition of western culture and recontexted and rewrote rituals using the language of that decade, re-empowering them. These we have known as the Daily Office, the Common Meal, and the Geneva Offices. As we moved into other cultures, we experimented with substituting the language and poetry of the western context with significant poetry from these cultures (Tagore in India, Kaunda in Africa, Rizal in the Philippines). The form and mode of rehearsal has remained the same. This past year the experimentation has widened with the Caracas myth work, London and Sydney with simple rituals using silence and witness, Chicago and others working with the poetry of Kazantzakis and Lawrence, Jamaica using planetary and Other World poetry, and in Jaipur using a weekly ritual with Kabir poetry.

As we move forward from here, it is unclear as to the direction we need to go. We can remind ourselves what, in fact, we are doing which is common - and which the world sees as revolutionary. We - corporately - are getting up in the morning; we are gathering around the breakfast/collegium table; we are accounting for and absolving our members; we have corporate conversation; we are sending ourselves out. This is a ritual form which has symbolised our story and our global coherence and mission as strongly as anything else in the last year or so.

As the consciousness - as well as the pluriformity - of our body intensifies, it is worth recalling some of the characteristics of authentic experimentation. Firstly, by its very nature we experience experimentation as strange and at times uncomfortable and occasionally offensive. Secondly, authentic experimentation is structured with parameters and feedback mechanisms to ensure relevance, objectivity and effectiveness. Thirdly the activity of experimentation is decentralised - "out in the field" - imposing corporate responsibility for the accuracy of the experiment within a high degree of autonomy. And fourthly, experimentation is "on behalf of" the larger community, the future.

It is within this understanding that we re-embark on ritual experimentation where we will end up is unclear - otherwise there is no need for experimentation - but our best intuitions and the emerging consensus indicate that we have a 16-year vision of a common global ritual; that we sense a 4-year development of what might be termed Bilaterally Based Rituals (as a counterpoint to the Western-centric work of the past, which would adequately reflect the indigenous quality of each of the locations where it is developed; in 4 we need to launch the 16-year, 16-year ritual truth-research experiment, this being the first of the 4-year development, which will contain the life and death of the ritual form in each of the 16 locations.

Timeline of First Year Experiment

- Step 1 - Initiate House morning symbolic life practices;
- Step 2 - In house collegiums study the material from Council '84.
- Step 3 - In house collegiums design the particular spirit life experimentation research plans for the year.

Hold these values in mind

- 1) The global focus on ritual creation this year is "Culturally Based"(see appendix for the Caracas model and the Detroit Regional Odyssey construct).
- 2) The ritual itself needs to reflect the current global consciousness.

Things to remember:





- 1) Send a copy of the process you used to design the experiment to the other Primary Units in your research cluster - as well as the ritual itself.

Considerations

- 1) Use the Round Table as the time and place for doing your research, study and model-building for the symbolic life.
- 2) Create a short-form ritual for daily use until you have had a chance to build the culturally based ritual.
- 3) Use the December Movement Councils as a means of doing interchange, and for mid-course correction.
- 4) In Quarter IV do a ritual from another primary unit in your research cluster.
- 5) By July '85, do an in-depth evaluation of the year's experimentation. Forward the evaluation criteria(as well as your evaluation) to each primary unit in your research cluster.
- 6) Balance your ritual creation process with study of articles on function of symbols, etc., e.g., Eliade, Campbell, Tillich etc.

Appendix

- 1) ... on ritual creation
- 2) ...
- 3) ...
- 4) ...

Pluriform Community		THE COMMON CORPORATE RITUAL CREATION EXPERIMENT		August 1984
Global Order Council				Chicago
THE 16 YEAR PHASING				
1984-1988		1988-1992		1992-1996
1996-2000				
Probing the Milieu		Discerning the Definitudes		Focusing the Experiment
Formalizing the Consensus				
Basic Research		Initial Formulation		Regular Practice
Formal Adoption				
THE 4 YEAR THRUST TOWARD PLURIFORM RITUAL EXPERIMENTATION				
Year 1		Year 2		Year 3
Year 4				
ENTRY POINT	The Particular Cultures		The Various Religions	
	The Global Symbols		The Common Ground	
MODE	MYTH		RITE	
	ICON		FORM	
SPIRIT RELATIONSHIP EMPHASIS				
				
THE TENSION HELD	Cultural Wellsprings ↔ "Truth of Life"		Temporal ↔ Eternal	
	Individual ↔ Corporate		The Testimony ↔ The Creed	

THE DAILY/WEEKLY COMMON RITUALS

While experimentation into the corporate ritual and solitary exercises are being conducted this year by each Primary Unit, it is recommended that the morning and weekly rites be held to celebrate the unity in our diversity. What follows is the backbone of the commonality.

COMMON MORNING RITE We recommend that the morning Order symbolic life be understood as our Global Common Rite. The rite for this year will include these common pillars:

Rise: All Order members awaken to a profound salutation of the day.

Daily Ritual: That which sustains house life, is significant to the particular culture, and is a reflection of our contemporary planetary consciousness. The ritual would include the dynamics of humility (acknowledging the way life is), gratitude (embracing the way life is), and compassion (the response of caring for all of life).

The Breakfast Meal:

Songs

Accountability

Absolution

Meal Rite (rehearsal of profound relationship to this moment as to all time, this meal as to all activity)

Statement of Intent: "We eat this meal on behalf of _____."

Meal: "Let us Feast"

Ritual of Send-out.

COMMON WEEKLY CELEBRATIVE MEAL We recommend that the Order in each location participate in a weekly celebrative meal. The pillars of this meal will include:

Ritual: rehearsing the profundity of life

Witness to the address of life

Celebrations: Individual Life Events to be marked (birthdays, covenantal celebrations); Family Life Events to be marked (births, anniversaries, deaths); **Community:** Standing before the previous week's global and local engagement and celebrative happenings.

Rite of accountability: for each person's relationship to their covenant with the Order the previous week.

Absolution

end-out.

Material: Collection of Daily and Weekly Rituals to date.

THE SOLITARY EXPERIMENT

Global Order Council

Chicago

The Context: As the Order prepares for the next 16 years, as the planet prepares to enter the new millenium, there is a clear need for spirit tools which enable each human being to live before the profound deeps of his/her most solitary life. The Polity Document of the Global Order refers to the critical function of the solitary office (practice) as "the method by which all human beings appropriate their own particular myth, rite, and symbols. It enables people to participate and formulate the time and space about them."* Meditation, visualization and other individual solitary activities are being recovered in these times.

Meditation and visualization seem to be two major tools for enabling people to discern the spirit deeps of their lives in our time. They first attracted the youth who perhaps initiated the new age early. Now it has attracted and interested today's culture. These practices are now being transposed to be used in many arenas of society, medicine and business, to name a few. It would seem that unless we, as an order in history, plumb the deeps of these dimensions of life, we will not be in touch with our times and will not be able to administer fully to people's lives.

In addition, these tools serve only part of the total of one's life. These tools, also, like any spirit tools, can be in service of different self-understandings and reductionistic tendencies. As such, an experiment that involves a participation of our being seems to be required so that future holistic models can be developed to serve the whole earth.

As we have often said, history rides on the back of the religious dynamic. We are called anew to be that dynamic in a world where more and more people are rapidly becoming 'religious' every day. This, therefore, is a spirit experiment on behalf of the human future of the planet.

THE 16 YEAR VISION: The 16 year vision is the development of Pluriform Spirit Practices for the enrichment of human living.

THE 4 YEAR DIRECTION: The 4 year direction is toward depth research and transposition of ancient wisdom and popular forms of spirit exercises appropriate for the 21st Century.

THE 1 YEAR MODEL: Recommendation - Every Primary Unit/Programme House, will participate in launching the solitary exercise experiment for the year 1984-85. The experiment involves each of the three elements of meditation, visualization and individual solitary activities.

In addition to meditation and visualization, there are other practices that are relevant and fundamental to our times and which are grouped here as 'individual solitary activities'. Indeed all three elements interact and overlap to some extent. It is not intended to lay out a hard and fast line of relationship between each element, but let such clarity rise out of the experimentation.

This recommendation would call for each Primary Unit/Programme House, to decide the intensity, frequency and range of its experiment in accordance with differences of opinion, previous knowledge of exercises, and stages of journey as well as cultural demands. This gives broad flexibility to the form that may be used and the amount of time allotted to each exercise. It includes all working on a global experiment. All views and perspectives are needed for the experiment to be fruitful. In a time of diversity, this flexibility contributes to maximum participation in developing a holistic model.

*To relate the experiments of meditation, visualization and individual solitary activities to previous Global Order screens see the sample working chart.

The Solitary Experiment Phasing Plan

Phase I

2 to 6 month (est.) depending on the cultural situation

1. Build a context with the Primary Unit

This would involve:

- a. Reflecting on and analyzing our spirit sustenance over the years,
- b. Reflecting on the values and functions of our various spirit tools (some are listed in the context on page preceding the Spirit Life recommendations and others follow),
- c. Studying materials from Council '84,
- d. Reflecting on the social contradiction.

2. Explore the various arenas of Meditation, Visualization and Individual Solitary Practices. (see chart sample)

This would involve:

- a. Analysis of cultural and traditional forms used in that location,
- b. Investigation of practices done by other groups within PU geography.

3. Mock-up type of experiment that the Primary Unit decides to conduct in each of the three elements.

a. Meditation:

1. Deciding on type or form relevant to the cultural context as well as the corporate participation and solitary activities,
2. Building a schedule: e.g. 20 min before dinner and/or at round-table weekly, retreats, etc.

b. Visualization

1. Deciding on types and form
2. Place and frequency of activities e.g. meal conversations, planning meetings, roundtables, retreats, etc.

c. Individual Solitary Practices

1. Types and activities e.g. solitary reflection or broodings, journal writing, physical exercise, artform creation (painting, dance, moulding, reading and study,
2. Selection and/or assignment of activities,
3. Schedule for opportunity to implement.

d. Research that needs to be continued in cultural forms and groups.

e. Types of study, reflection, review, evaluation, accountability and space consideration.

1. It is recommended that corporate study be done of the book, "Seeing With the Mind's Eye" for broader understanding of visualization.
2. A room could be set aside as sacred space for individual and corporate use.
3. Models of each primary unit be exchanged with all other units in continent before mid-course correction.

Phase II

Participation in selected model until July '85 with interchange and mid-course correction. A report on the solitary experiment would be submitted by each continent to all other continents.

Phase III

Final Evaluation at Council '85 and design of future experiment

SAMPLE WORKING CHART Relating Previous Order Screens on the Solitaries		
Doing	Being	Knowing
* Prayer Action before the action	*Contemplation Standing before the Mystery	* Meditation Dialogue w/Interior Council
writing prayers journal writing visualization	plastic arts dance #insight meditation #concentration meditation or contemplative prayer sitting before an image or symbol	journal writing reading films
* The Order's work on the New Religious Mode #The world's current use of the word meditation		

RELATIONSHIP BETWEEN COUNCIL '84 EXPERIMENT
and
1984-85 SOLITARY SPIRIT EXPERIMENT

1. Meditation. All meditation exercises and study conducted during Council '84 were in two basic meditation forms: insight and concentration meditation. These were used to give us all a picture of the two historical foundational forms from which to dialogue with the myriad activities going on under the name of meditation today. This dialogue was also begun in the council by conducting Tai Chi and Hatha Yoga.

These forms are not meant to limit experimentation. In fact, throughout history many combinations of these forms have been devised to meet the historical situations. Rather, the forms used during the Council can provide a base or touchstone to launch the experiment and check with from time to time when re-evaluation is needed.

2. Visualization. The work in Council '84 is intended as an introduction to this arena. Visualization is being used in all areas of imaginal and conceptual dimensions of our lives today. It is intended as a way to broaden and intensify in our being, the whole role of the imaginal process. It can also be used as a catalysis in all arenas of our work.

3. Individual Solitary Practices. Council '84 provided and encourages through its time design space for individual's solitary activities such as physical exercise, reflection, brooding, art forms, tec. Also, through scheduling of transformation day, time was made available for individual participation in corporate activities such as family re-creation, celebrations and recreation.

In addition, four days were spent concentrating on Journal Writing that attempts to integrate all of life's activities to each other as well as the spirit deeps in meditation. As in the meditation and visualization elements, this element is not a limit, but a base for launching the year's experiment.

SAMPLE PRACTICES

MEDITATION		VISUALIZATION		
	Insight	Concentration		
			Receptive	
			Programmed	
D E S C R I P T I O N	One pointedness on content and process of sensations and mental images	One pointedness on an object, such as mental images, words, sense organs, visual forms (mandalas) music, action, gestures, walking, etc.	<p>Focusing on the imagination vs. a memory or image Provides us w/ a means of getting in touch with images from our inner center.</p> <p>Images that come spontaneously; the incubation and illumination section of the creative process</p> <p>Observing your life style and your inner vision</p>	<p>Picturing specific images one concentrates on & holds images one has spontaneously received. Images that one holds consciously in the mind's eye.</p> <p>The preparation and verification sections of the creative process.</p> <p>Harmonizing actions w/ your inner vision.</p>
	A C T I V I T I E S	sitting walking standing eating	sitting Tai Chi Tae Kwon Do Dancing (Sufi) Sinulog Tea Ceremony Other Stylized Physical Exercises	<p>Journey to past events Journey to inner room Journey to space</p>
M A J O R R A C T I C E S	Tibetan Buddhism Zen J. Krishnamurti Theravardan Buddhism	Christian Mantra Sufi (Islam) Transcendental Med. Raja Yoga Process Meditation (Progoff) Kabbalah (Jewish)	<p>Generalized visualization deals w/symbolic images such as shapes, color, or scenes & actions. <u>Specific visualization</u> deals w/ actual situations, events, and feeling states. <u>Process visualization</u> deals w/ events occurring in time. <u>Final goal visualizations</u> involves images of situation that has/is imagined to occur, is fixed in time, in place.</p>	

SPIRIT LIFE BIBLIOGRAPHY

Global Order Council

Chicago

The following are printed materials that will be provided each House before they leave Council '84 along with bibliographical references:

A. Meditation

1. Council '84 Materials:
 - a. Meditation Manual
 - b. Meditation Studies: A Set of Back-up Articles
 - c. Tapes: two on guided insight meditation and one on mantra meditation.
 - d. Talk: "The Role of Meditation in Today's World"
 - e. Contexts, constructs and reports.
2. Energy Meditation Paper
3. Talk, "Historical Insights: Contemplative Prayer in the Christian Tradition" by Thomas Keating
4. Book by John Main, "Word Into Silence"
5. Bibliography. See Meditation Manual.

B. Visualization

1. Council '84 Materials:
 - a. Excerpts from "Seeing With The Mind's Eye".
 - b. Tape, "Old and New Shamanism" by M. Harner
 - c. Contexts, Constructs and reports.
2. Book by Samuels & Samuels, "Seeing With The Mind's Eye".
3. Bibliography. Visualization is woven into every major discipline today. It is hard to point to just a few books. The following include types of methods.
 - R. Assagioli, Psychosyntheses, N.Y. Penguin, 1971
 - M. Harner, The Way Of The Shaman, N.Y. Bantam, 1980
 - J. Houston, Lifeforce, L.A. Tracher,
 - E.T. Gendlin, Focusing, N.Y., Bantam, 1981
 - M. Maltz, Psycho-Cybernetics, (several publishers)
 - Samuels & Samuels, Seeing With The Mind's Eye, N.Y., Random H. 1975
 - J. Silva & P. Miele, The Silva Mind Control Method, N.Y., Pocket Book

C. Individual Solitary Exercises

1. Summer '84 Materials: Progoff Journal Writing materials.
2. Article, "Art As Meditation," by Mathew Fox from Original Blessings, Sante Fe, N.M., Bear & Co.
3. Bibliography.
 - I. Progoff, Intensive Journal Workshop, N.Y. Dialogue House Library,
 - I. Progoff, Process Meditation, N.Y. Dialogue House Library, 1980
 - I. Progoff, Life Study, N.Y. Dialogue House Library, 1983
 - S. J. Cohen, The Modern Dance, Middletown, Conn. Wesleyan U. Press.

PLURIFORM COMMUNITY

Pluriform Community

Points of Consensus

1. Wholistic Lifestyle: consensus for nutritious diet, adequate facilities and improved health
2. Global Ritual: consensus for a common global ritual; concern for procedures and boundaries need to be clear
3. Solitary Exercises: strong support to initiate a solitary experiment that neither excludes meditation/visualization nor limited to them, flexibility and creativity to be given to the primary units

RECOMMENDATION:

1. To change the form and images of the intentional use of time to re-empower and release every aspect of our expenditure.

Mechanism: A palette of modular time elements to be used by each Primary Unit in creating its time design experiment for the coming year.

To move to a new mode of living that conveys a feeling of revitalization and permanence that beckons and sustains the Order.

Mechanism: A global manoeuver on facilities

2. Move toward a common spirit life for the Order that honors diversity in unity.

Mechanism: 16-4-1 year Spirit Life Experiment (corporate and solitary)

7 common symbols for all locations

Week 6 Council Spirit Life Model

An important aspect of our corporate lifestyle is the common time design that we live out of as a body of people. We use our time design as a tool for radical demonstration to catalyze social change in the world to which we are in service. The Order's intentional use of time supports individual and corporate creativity that is not reduced to robotism and reempowers the operating principle that ALL TIME IS ASSIGNED TIME.

The Order across the globe has experimented with creating time designs to maximise the effectiveness of its missional life. In addition to many successful designs, there were houses that were frustrated in the attempt to build fresh, spacious designs for themselves. The expression of this frustration led to notes on the need for more personal time, longer blocks of time, and a richer variety of options for discontinuous time. Behind these cries was the need to revalidate the use of all time as significant engagement and the need to be "assigned" to refresh our minds, bodies and spirits as part of our missional response.

16 Year Recommendation - We are out to create time designs that reflect the "third wave" and move from designs intended for awakening to those of reconciliation, from demonstrations that focus on contradictions in society to demonstrations of creative use of time in service, from assembly-line time slotting to a myriad of possibilities of flexibility. Freedom and creativity instead of commonness and sameness, interchangeable parts instead of rigid structures are indicated for the future.

4 Year Directions - To change our perspective from a segmented missional life, including unintentionalized personal, family and corporate time around the "edges" of the "external task" toward seeing all our expenditure as integrated and interrelated.

1 Year Experiment - Use of time is one way we, as a Global Order, reflect who we are. This year's experiment is intended to maintain the tension between highly structured time and flexible time and to form the basis for the one pluriform Order that is beginning to forge the style of the future.

By its new language and structure, it would significate individual and family pursuits as well as house events and community involvement as necessary to enriching our corporate life.

MODULAR TIME ELEMENTS ARE INTERCHANGEABLE. Each module is given the same weight. Each one is important for social impact. Each module gives permission for a radical demonstration.

There are no guidelines recommended for time of day or how many modules a Primary Unit can have in a particular column. There are no "discontinuity" blocks of time since the different uses of time are discontinuous in themselves. Nothing is locked in--you can put as many beats on a particular module as necessary. The recommendation is that at least one of each module per column be honored in that particular time period. This is an imaginal palette of possibilities, not a check list and can be best utilised after planning a Primary Unit's particular thrust for the quarter. In fact, the real challenge for the Primary Unit may not be in the daily or weekly time design, but in the monthly and quarterly design to include more space and freshness.

With the undergirding of the Global Common Rite and the Solitary Spirit Pause, this modular approach will allow every house to 1) choose its own appropriate time design 2) share in the common rite and pause with the rest of the globe, and 3) allow for maximum felxibility by objectifying our time expenditure.

4 Hours/Week

1 Day/Month

2 Hours/Day

2 Day /Quarter

INDIVIDUAL CHALLENGE

HEALTH ACCENT

LEAGUE REHEARSAL

CORPORATE PLANNING

FACILITY ACCENT

RESEARCH RETREAT

COMMUNITY CARE

SPACE CARE

SPIRIT ACCENT

PLANETARY UPDATE

GUILD CATALYSIS

HOUSE EVENTS

BASIC EDUCATION ACCENT

COUNCILAR GATHERINGS

PERSONAL CARE

FAMILY INVENTION

RESEARCH ACCENT

FAMILY FOCUS

SLEEP

HOLON CREATIVITY

NEIGHBORHOOD ACCENT

PRIMARY UNIT TRAINING

SPIRIT FRAMEWORK

COMMON GLOBAL RITE

SOLITARY SPIRIT PAUSE

D
S
S
N

Task of the Primary Unit

The primary unit will on a schedule made at the beginning of its program year hold collegiums on the design and education packet and will schedule consultations and gather information related to its futuristic facilities designs. Each unit will then hold space assessment and planning workshop(s), components of which will include a detailed assessment of facilities in the geography, the facility needs and locations, prospective facilities, funding models and public story. (A packet of educational materials will be given to each unit at the end of the council for the aforesaid purpose.) With this data base, each primary unit will assemble a plan, a budget and a phasing model for implementation over the next four years. These work products will in turn be presented to the continental council for consensus and prioritization.

Task of the Continent

The continental priorship team would take responsibility to see that every primary unit is moving ahead on their phasing model toward establishing an anchor house and upgrading, where necessary, their other designated facilities. One person in each continental team would hold the facility "portfolio" to enable continuity to take place. With consultation of the continental team, such person would work with each primary unit during the first quarter to assist in whatever way needed to build the facility plans, budgets and phasing models. He/She would assess the legal and financial implications and hold periodic accountability for the primary unit's timeline. He/She would pursue leads as to extraordinary collaborations (such as ecology groups, habitat groups) that might lead to a new avenue for facility thinking or funding. He/She would coordinate and track the funding models in relation to the finance commission to ensure that consensed models are actually implemented.

Global Orbit

The Research and Interchange Network would receive the plans and phasing models from the primary units and would build a Global Facility Tracking Chart. It would send quarterly packets to material of edge articles, global collaborative networks, etc. A report of the current status of the Global Facility Maneuver would be included. It would pull together a status report for the Global Councils of 1985.

To underscore our serious intent in this arena, each continent shall establish a separate facility upgrade funding priority, and the inter-continental transfer of funds shall be considered as required to enable this maneuver across the globe.

CONTEXT ON SPACE AND MISSION

We have always used space intentionally in our life and work. In our beginnings, we had a lot of space -- as we moved from awakenment to engagement and now into formation, our emphasis and consciousness of space use has changed. We need now to create the space for a lifestyle of simplicity that cares for and enhances human life and can be supported by this planet.

This will require of us an investment of time, money and effort.

THE CORPORATE RITUAL EXPERIMENT

We as a community have understood the cruciality of ritual in a human being's life, and we understand that part of our task is to provide the tools which enable the profound to be revealed to each one across the planet. What the world needs now is a ritual life that sustains and gives form to the new consciousness symbolised by the earthrise. The problem in 1984 is that there is no way for humankind to "know what they know", or express what they intuitively feel is the truth of life. And the truth of life revealed in our time is the "wholeness" view of the world - the new paradigm, etc. - grounded in the depth relationship to All of Being.

Our ritual experiment - we have always been in the midst of a corporate ritual experiment - has been a form of our service to society. The Order began within the ritual tradition of western culture and recontexted and rewrote rituals using the language of that decade, re-empowering them. These we have known as the Daily Office, the Common Meal, and the Geneva Offices. As we moved into other cultures, we experimented with substituting the language and poetry of the western context with significant poetry from these cultures (Tagore in India, Kaunda in Africa, Rizal in the Philippines). The form and mode of rehearsal has remained the same. This past year the experimentation has widened with the Caracas myth work, London and Sydney with simple rituals using silence and witness, Chicago and others working with the poetry of Kazantzakis and Lawrence, Jamaica using planetary and Other World poetry, and in Jaipur using a weekly ritual with Kabir poetry.

As we move forward from here, it is unclear as to the direction we need to go. We can remind ourselves what, in fact, we are doing which is common - and which the world sees as revolutionary. We - corporately - are getting up in the morning; we are gathering around the breakfast/collegium table; we are accounting for and absolving our members; we have corporate conversation; we are sending ourselves out. This is a ritual form which has symbolised our story and our global coherence and mission as strongly as anything else in the last year or so.

As the consciousness - as well as the pluriformity - of our body intensifies, it is worth recalling some of the characteristics of authentic experimentation. Firstly, by its very nature we experience experimentation as strange and at times uncomfortable and occasionally offensive. Secondly authentic experimentation is structured with parameters and feed-back mechanisms to ensure relevance, objectivity and effectiveness. Thirdly the activity of experimentation is decentralised - "out in the field" - imposing corporate responsibility for the adequacy of the experiment within a high degree of autonomy. And fourthly, experimentation is "on behalf of" the larger community, the future.

It is within this understanding that we re-embark on ritual experimentation, where we will end up is unclear - otherwise there is no need for experimentation - but our best intuitions and the emerging consensus indicate that we have a 16-year vision of a common global ritual; that we sense a 4-year development of what might be termed Culturally Based Rituals (as a counterpoint to the Western-predominated work of the past) which would adequately reflect the indigenous quality of each of the locations wherein they are developed; that we need to launch the 16 years with a 1-year ritual depth research experiment, this being done in the midst of using an existing ritual which will sustain house life and is a reflection of our contemporary planetary consciousness.

THE COMMON CORPORATE RITUAL CREATION EXPERIMENT							
THE 16 YEAR PHASING							
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Cultural Wellsprings "Truth of Life" 		Temporal Eternal 		Individual Corporate 		The Testimony The Creed 	
ENTRY POINT							
THE SPIRIT RELATIONSHIP EMPHASIS							
THE TENSION HELD							

THE COMMON CORPORATE RITUAL CREATION EXPERIMENT: YEAR ONE							
Discovering the Common/Uncommon Ground of Humaness through Probing the Particular Cultures							
QUARTER I		QUARTER II		QUARTER III		QUARTER IV	
IMMERSION 		IMMERSION 		IMMERSION 		IMMERSION 	
PROCESS PAPERS CARDS PLEUARIES The Family Participation		PROCESS 		PROCESS 		PROCESS 	
INTERCHANGE Networks Council 		INTERCHANGE Broodings Writings 		INTERCHANGE Send Out Geo-Social Reality 		INTERCHANGE Research Cluster Interchange on 1st Drafts 	
EVALUATION The Family Brooding Spins Act Form with Notes on Rite		EVALUATION Send Out Reflections on Plans 		EVALUATION Weekly Reflection on Ritual 		EVALUATION COMMON UNCOMMON UNIVERSAL 	

THE SOLITARY EXPERIMENT

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- c. Studying materials from Council '84,
- d. Reflecting on the social contradiction.

2. Explore the various arenas of Meditation, Visualization and Individual Solitary Practices. (see chart sample)

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- a. Analysis of cultural and traditional forms used in that location,
- b. Investigation of practices done by other groups within PU geography.

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1. Deciding on type or form relevant to the cultural context as well as the corporate participation and solitary activities,
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2. A room could be set aside as sacred space for individual and corporate use.
3. Models of each primary unit be exchanged with all other units in continent before mid-course correction.

Phase II Participation in selected model until July '85 with interchange and mid-course correction. A report on the solitary experiment would be submitted by each continent to all other continents.

Phase III Interchange and Evaluation at Council '85 and design of future experiment directions.

Materials: See attached sheet

SAMPLE WORKING CHART
Relating Previous Order Screens on the Solitaries

Doing	Being	Knowing
* Prayer	*Contemplation	* Meditation
Action before the action	Standing before the Mystery	Dialogue w/Interior Council
writing prayers journal writing visualization	plastic arts dance #insight meditation #concentration meditation or contemplative prayer sitting before an image or symbol	journal writing reading films
Rite	Symbol	Myth
* The Order's work on the New Religious Mode #The world's current use of the word meditation		

RELATIONSHIP BETWEEN COUNCIL '84 EXPERIMENT
and
1984-85 SOLITARY SPIRIT EXPERIMENT

1. Meditation. All meditation exercises and study conducted during Council '84 were in two basic meditation forms: insight and concentration meditation. These were used to give us all a picture of the two historical foundational forms from which to dialogue with the myriad of activities going on under the name of meditation today. This dialogue was also begun in the council by conducting Tai Chi and Hatha Yoga.

These forms are not meant to limit experimentation. In fact, throughout history many combinations of these forms have been devised to meet the historical situations. Rather the forms used during the Council can provide a base or touchstone to launch the experiment and check with from time to time when re-evaluation is needed.

2. Visualization. The work in Council '84 is intended as an introduction to this arena. Visualization is being used in all areas of imaginal and conceptual dimensions of our lives today. It is intended as a way to broaden and intensify in our being the whole role of the imaginal process. It also can be used as a catalysis in all arenas of our work.

3. Individual Solitary Practices. Council '84 provided and encouraged through its time design space for individual's solitary activities such as physical exercise, reflection, brooding, art forms, etc. Also, through scheduling of transformation day, time was made available for individual participation in corporate activities such as family re-creation, celebrations and recreation.

In addition, four days were spent concentrating on Journal Writing that attempts to integrate all of life's activities to each other as well as to the spirit deeps in meditation. As in the meditation and visualization elements, this element is not a limit, but a base for launching the year's experiment.

FOR PRACTICAL REASONS A NUMBER OF PAGES THAT
WILL BE IN THE FINAL REPORT ARE OMITTED FROM
THIS REPORT. THESE INCLUDE:

TIME DESIGN STATEMENTS spelling out each of the
elements in the Time Design Module Chart.

RITUAL RESEARCH AND EXPERIMENT giving recommended
format and rubrics for Daily/Weekly Ritual (this was
in the Pluriform Community's last report)

PRACTICES OF FIRST YEAR RITUAL EXPERIMENT, step by
step guidelines; values to be held in mind; things
to remember; considerations; appendix details.

GUIDELINES FOR CULTURALLY-BASED RITUAL CREATION -
Caracas model

BUILDING THE PRIMARY UNITS DAILY CORPORATE RITUAL,
Sample three hour workshop

DETROIT REGIONAL ODYSSEY PROCEDURES

EVALUATION PROCEDURES

MEDITATION/VISUALIZATION, sample chart laying out
relative images of the two practices (was in the
Pluriform Community's last report)

CONTEXT: The final week of the Council is an introduction to our spirit life for 1984-1985. The 6-8 a.m. period of time will be in Holons and will include:

Daily Ritual, Breakfast Conversation and Collegium.

The Daily Ritual and the Collegium will prepare us to engage the Corporate Ritual Experiment in our Primary Units. The four Rituals are chosen for their relative newness to us as a total body.

The Solitary Exercises will be decided by Holons as to type, frequency, time and place. For Holons doing meditation, the Meditation Room will be available with time slots of ½ to 1 hour.

GOC SPIRIT LIFE SCHEDULE WEEK 6				
	TUESDAY	WEDENSDAY	THURSDAY	FRIDAY
DAILY RITUAL	Sphere South Jamaica	Sphere East Sydney	Sphere West London	Planetary
BREAKFAST CONVERSATION	<div style="border: 1px solid black; padding: 5px; display: inline-block;"> Quotes and News Conversation </div>			
COLLEGIUM	Spirit Event Reflection	The Significance of Corporate Ritual	How to Create a Corporate Ritual	Council Reflection

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