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Volume II

ORDER MODEL BUILDING UNITS OUTLINE

ORDER MODEL BUILDING UNITS OUTLINE

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ECONOMIC FOUNDATIONS
THINK TANK
DETROIT RELIGIOUS HOUSE
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ECONOMIC FOUNDATIONS
FIRST THINK TANK

BASIC ISSUES AND VALUES

Basic issues facing us in the arena of Order funds contexts, guidelines and operating statements for consideration include the following:

In the arena of a definition of funds coverage and eligibility,

1. What does it mean to service the needs of the members of the Order: Ecumenical economically?
2. What is an equitable global model that we could live out of given the global diversity we are?
3. What are the new global operating guidelines that will release order members to act out their care and not be burdened by issues of health, education or aging?
4. What does it mean to operate with a global model that allows for our trust/task funds to be corporate responsibility as well as a comprehensive vehicle of care for each person?

Presently, we know that the guidelines that we have used in the past were written primarily out of a western context and as new situations arise and challenge the old models, we have been forced to create new, temporary models. The time has come for us to consolidate corporate wisdom and move in new directions that will serve all of us more adequately and futurically.

We therefore, recommend that the following values be held:

1. Continue to encourage the initiative and response to individual needs to be in the hands of the local missional units.
2. Operate out of globally consensed on and locally applicable patterns, systems and guidelines.
3. Maximize monetary flexibility.
4. Care for Order: Ecumenical members comprehensively.
5. Design care eligibility to correspond to class vows.
(see "Considerations for Comprehensive Care" paper and chart)
6. Respond to extended family needs through the budget of the local missional unit -- as is frequently

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ECONOMIC FOUNDATIONS

done with child support responsibilities. Extraordinary extended family needs may be raised to the Internal Life Commission and if deemed appropriate may be paid out of the cultural trust funds.

Other considerations worth our exploration:

1. That to minimize the tax bite we explore tax breaks for permeators through the establishment of IRA or tax shelter annuity plans.
2. We design a pooled savings plan activated by minimal stipend deductions. (ie) credit union
3. After first vows are taken, each Order: Ecumenical member be written modest life insurance policy with the Order: Ecumenical as beneficiary. (similar to the policy valued at \$3,400 initiated by Artie Matsuoka prior to his death.)
4. We explore extended Order: Ecumenical covenants which include but are not limited to an economic component.
5. Upon taking final vows, an Order: Ecumenical member would contribute all personal investments or inheritance to the trust funds of the Order: Ecumenical

INCOME MODES AND SOURCES

A key issue of income modes and sources is effective use of Order personnel to maximize self-support and to provide full coverage of stipends and Order Funds.

We are suggesting that the Order hold the aim of becoming self-supporting virtually entirely through the use of our unique human development skills.

We discern the following sources of income for the Order: Ecumenical:

1. Global Order Ventures
2. ICA/EI Program Fees
3. Investments
4. Professionals
5. Local Ventures
6. Permeation Jobs

It seems appropriate that the last several of the the above named would gradually disappear from the income sources. That is, few, if any Order members should be assigned to find jobs in the general job market. On the other hand, high priority should be placed on realizing Order income from ICA and EI programs and Order Ventures. A key value in permeation jobs will be positions beyond entry level (professional) responsibilities, skills, and wages.

In the arena of Self-Support Ventures

It does begin to seem that we are developing three rather distinct venture categories:

1. Ventures in which we are paying ourselves for doing something that we would have to pay someone else to do and maximizing the opportunity this can be to develop a larger market than ourselves. The example that we thought of is the Chicago-based Horizons Unlimited Travel Service
2. Ventures using what we know best and capitalizing on an "in-place" track record. Two examples of this category are Training, Inc. and LENS International.
3. Ventures in which a local unit is taking advantage of a unique resource, skill or interest of colleagues that are at hand. Peru or Los Angeles computer related businesses or Brussels and London hostelries are examples of local ingenuity and creativity.

We see the need to develop realistic accountability standards. These standards might include a common set of quarterly reporting forms, yearly proforma, a percentage of income contribution from the time of start up and plans for expansion/duplication.

We created this set of questions as a way of asking a few "shake down" questions to self-support ventures:

1. Upon what is the funding capital dependent? And for how long?
2. Does the venture lend itself to staffing maneuverability at not more than three to five year intervals?
3. What are its maximum and minimum income capabilities?
4. What is its potential as a missional demonstration in society?
5. Can it be duplicated? Can it be replicated?
6. Is it dependent on one or two unique personalities or skills?
7. Is it free from multiple entanglements to operate as a business?

It is hard to deny the need for "just the right individuals with the vision, capacity and committment" to see the venture through to success.

ECONOMIC OPERATING PRINCIPLES

The Hongkong re-write of the Economic Operating Principles are a good start toward holding the larger picture. We did not take time to look at them in detail but felt quite comfortable with them. For more specific guidelines we looked at the "FOUNDATIONAL COMMONALITY: OPERATING PRINCIPLES" of the Orfin Manual 6/78.

On the enclosed copy of the "FOUNDATIONAL COMMONALITY" we have "starred" the principles for which we have recommendations. They are:

8. Common global reporting.

RECOMMENDATION: Include Ventures so that their value to the "general good" can be assessed.

9. Monthly financial reports.

RECOMMENDATION: Include monthly or quarterly reporting system for the Ventures

12. Rent-free housing.

RECOMMENDATION: All houses be rent-free or see that "payments" in whatever form be recoverable.

FOUNDATIONAL COMMONALITY: OPERATING PRINCIPLES

1. All funds are global funds.
2. The finances are the responsibility of Global Management Centrum, and the three sets of books (EI, ICA and OE) are handled by assigned personnel as separate financial operations.
3. The Religious Houses send all self-support and program income to their related Centrum. Self-support income includes permeation salaries, regular pensions, income tax refunds, and child support. The Centrum writes monthly stipends, house account checks, and program checks. It coordinates the use of program funds.
4. The corporate funds of the Global Order are the Trust Funds (Annuity, Nealth, Education, and Culture) and the Task Funds (Program, House Reserve, Order Travel and Global Council). After meeting designated commitments, these funds are invested and held inviolate for the long range future.
5. A tension between the Centrum dynamic and the Area dynamic is not destructive of our polity but rather is a part of its very fabric.
6. The Order is not the bank of the Institutes. The image of the Task Funds being available for loan to the Institutes is no longer our operating policy.
7. Each bank account requires two signatures to execute transactions as a practical means of assuring that decisions are always checked with a colleague.
- * 8. Common global reporting is a key to knowledge access for the Order, and a key to Management Centrum's effective operation as a global band.
- * 9. Monthly financial reports are issued to Religious Houses by the Nexus relative to self-support condition. A quarterly report is sent by each Nexus to Management Centrum Chicago. A global report is issued to each Nexus.
10. The style of Management Centrum always begins with the "yes" stance.
11. Every Religious House establishes its budget within the framework of the area consensus.
- * 12. It is the intent of the Global Order that each Religious House reside in rent-free housing.

- 13 Each order member lives on an equitably based monthly stipend. Area Councils determine stipend bases by looking at the local poverty level and other global criteria.
- 14 Special needs of House members are handled through the House care budget.
- 15 Personal loans are limited to 125% of the stipend base per family (Example: on the \$84 stipend base the limit is \$105) during any fiscal year, repayable within four months.
- 16 Every Order member has hospitalization coverage through Hartford Insurance, an alternate carrier, or the national health insurance plan of the country where he or she resides.
- 17 Order youth whose parents have been in the Order for more than one year are entitled to draws from the Education Fund over against expenses related to post high school education.
- 18 When a family unit leaves the Symbolic Order, eligibility to draw any benefits from the Trust/Task Funds is withdrawn.

ECONOMIC FOUNDATIONS
DETROIT RELIGIOUS HOUSE

CONSIDERATIONS FOR COMPREHENSIVE CARE

holding the value that the Order cares for individual Order members comprehensively, we looked at some of the situations where individuals experience hardships unnecessarily. Taking our clues from India and Kenya, regarding criteria for Order participation in the Year of Order Council, we examined the concept of building a relationship between the dimension of the individual covenant with the Order and the Order's responsibility in certain aspects of care to the individual. Aspects of care could be based on years with the Order or Order class delineations. It is important to note that this isn't like a bonus system for longevity, but is a recognition of need that comes from extended periods of assignment. The aspects considered were:

1. A regular trip to visit family after a prolonged absence
2. The cost of clothing when moving from one assignment to another when a totally different attire is required
3. Travel costs for emergency family care.

Many of our Order members, especially those coming from the Third World, to an extended global assignment experience the pain of not knowing when, if ever, they will be able to return home to visit family. On the other hand, most U.S. and Canadian members can count on some trip back to "Chicago" where by one form or another they can visit their families. Now, much of this inequity can be guarded by careful watching of assignments. However we would suggest we examine the cost of providing a paid trip home each five years for Order members following their first assignment beyond their national boundaries. On a "classes" basis this would be after First Vows (3 years).

The other issue in this arena is the travel cost for emergency family care due to accident, death or serious illness of an immediate family member. This has been handled in the past out of care funds or the local house or extended family, however no guidelines are set and some people have been unable to return. (there have been incidences when not being financially able to return at critical times was the straw that broke the camel's back -- the reason for covenantal divorce.) We feel that continental travel should be part of the local house responsibility (care budget) up to a certain amount (\$500) with the remainder picked up by a continental care budget. Global funds would need to be made available for inter-continental travel. The Order Life Commission would recommend action.

Many order members when assigned to a new location find their "two suitcases" filled with clothes not suitable for the new assignment. Most

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COMPREHENSIVE CARE

have either "inkinded" from other order members or dipped into personal sources when possible. We have an obligation to care for these costs in some supplemental way. We would suggest that we include a resettlement allotment equivalent to two stipends based on the stipend level of the new assignment.

The Order needs to begin to project extended family care requirements and then put these in the budget of the local house.

The following chart, "Considerations for Comprehensive Care", lays out a suggested rational for care funds. The chart is meant to demonstrate both fiscal responsibility relative to Order funds and at the same time to care comprehensively for our global membership. Although it doesn't show up in any special way on this chart; it would seem appropriate to us to ask persons considering final vows to symbolize their total personal divestiture and investment in O. E. by giving all remaining stocks, bonds, investments and savings to the Order: Ecumenical.

Order: Ecumenical		CONSIDERATIONS FOR COMPREHENSIVE CARE					Detroit Religious House		
Economic Foundations							April 1984		
Loci of Care Eligibility Criteria		Order: Ecumenical Trust Funds				ICA	Local Unit Care Budget		
		Stipends	Health Funds	Childrens Education	Family Travel	Resettle- ment Funds	continu- ing Education	Clothing	Extended Family Care
I	Intern 1-2 yrs	Negotiate	Negotiate	No	No	No	*	*	*
	Preparation 3 yrs	*	*	*	No	EQUIVA- LENT OF 2	*	*	*
II	First Vows 6 yrs	*	*	*	1 Trip every 5 years	Stipends per family member @	*	*	*
III	*	*	*	*	1 Trip every 5 years	stipend base of new assignment when needed	*	*	*

MODELS FOR VENTURES

In looking at the issue of self-support through ventures, the Detroit House's frame of reference is LENS International, to which three members of the House have been assigned this year.

The projected income of LENS International through July 31, 1984, is \$203,500. The venture has designated certain percentages of its gross income toward self-support items. The self-support effect of LENS International income this year is as follows:

<u>Self-Support Impact</u>	
Global Mission Funds (18%)	36,500
Salaries (30%)	61,050
Finder's Fees (10%)	18,750
Facilitators honorariums	5,000
Rent	12,500
Expense reduction	<u>133,840</u>

66% of income goes to Order Self-Support.

Each of the seven staff contributed \$19,128.

VALUES

From our experience with LENS International, we would suggest that the following values may be helpful in evaluating potential ventures:

1. Broad participation of Order members in self-support
2. Getting paid for what we do best.
3. Holding in a structure our wisdom and learnings.
4. Can be done other places in the globe.
5. Area/Continental responsibility for self-support.
6. Not dependent upon the local job market.
7. Use the religious house as an office.
8. Percentage of income to global mission funds.
9. Possibility of complementing local strategy.
10. Integral to the mission in any location.
11. Developing skill in our methods.

RECOMMENDATIONS

Recommendations are specifically for LENS International, but may have some implications for other ventures. They are:

1. Continental marketing seminars (1 week).
2. Three-person staff in each location.
3. Male/female mix in each location.
4. Maintain offices in Area Chicago.
5. Limit expansion in 1984-85 to no more than three locations beyond Chicago (Los Angeles, Houston, New York).
6. If a third three-person team were brought into being it be located in Houston or Los Angeles.
7. Maintain operational locations in the regional religious house. Integrate with regional program and lay groundwork for replication and maintain urgency to generate self-support funds.
8. Out of a three-location configuration, only one team be nexus-based, and it should maintain a separate identity from the global centrums.
9. As a demonstration of Order self-support, the Detroit House will move toward earning its total self-support from venture income.
10. LENS International will move toward providing 100% of Order Global Mission Funds.
11. Name a first among equals.

BUILDING ECONOMIC FOUNDATIONS
The Los Angeles Region
April, 1984

The Los Angeles House was assigned along with seven others to gather information and design potential models for the new O:E economic model.

Our first step was to review current economic principles and models as found in the Global Finance Manual.

The second step was a comprehensive brainstorm of the gaps we are experiencing in the present system. This resulted in identifying nine arenas with supporting data.

The nine arenas are:

- 1) ENSURING WOMB TO TOMB EDUCATION,
- 2) PROGRAM FUNDS FOR SELF-SUPPORT,
- 3) EXTENDED FAMILY RESPONSIBILITY,
- 4) COMPREHENSIVE HEALTH CARE,
- 5) EXPANDED "CARE" CATEGORIES,
- 6) PRACTICAL STIPEND BASE,
- 7) HEALTHY SELF-SUPPORT SUSTENANCE,
- 8) TOTAL ORDER PARTICIPATION IN SELF-SUPPORT AND
- 9) LONG-RANGE INVESTMENT MANAGEMENT.

(See attachment #1.)

Next we reviewed the current Economic operating system that included principles, budget guidelines and trust/task funds. This data was used to check our comprehensiveness in the gaps workshop (see attachment #2).

Standing in the year 2000 we then articulated the economic guidelines needed for healthy sustenance. The same titles were used from the gaps workshop. Funding scenarios were then brainstormed (see attachment #3).

Following the guidelines we did a contradiction/challenge workshop. (See attachment #4.)

A general reflection on the broad proposals to the challenges was followed by focusing on specific challenge proposals. (See attachment #5.)

Our last step was to 1) illustrate the contradictions and 2) propose a preliminary model for the new economic system.

CONTRADICTIONS

On the other side of discerning the major gaps in the present financial systems of the Order (all of our work was on the O:E side of the ledger) and spending more time than we planned on the guidelines that we operate from, we perceived four major contradictions facing the Order in 1984 as we move toward the next 16 years.

1. INADEQUATE GLOBAL SUPPORT OF CURRENT AND NEW CORPORATE SELF-SUPPORT VENTURES

We sense that the key to rapid increase in the amount of self-support monies, beyond extra-ordinary one-time maneuvers, is the expansion of corporate self-support ventures. Yet, this cannot happen without Global support for these ventures (or Venture) in the form of capital, assignments, coordination, and a story that relates this expenditure to the long-term necessary deed. We believe that corporate self-support ventures are the key to our self-support future -- for they link our corporate reality, our corporate power, our corporate creativity and freedom, with our humanness, our need to sustain ourselves physically, our individuality and family base. Ventures have the capacity to allow all members of the Order to participate in the self-support activities regularly, in every area. However, the Global decision to risk with Ventures has yet to be made, and the ramifications of this risking are complex. Some of these ramifications are long-term assignments, houses that are physically capable of being a "business" venture linkage that is structural and works, continental/global venture strategy building, entrepreneurial skill development, sophisticated money management.

2. INFLEXIBLE "JOB" BASED SELF-SUPPORT SYSTEM

Our current system is based upon images of "jobs", short-term and often low-paying, with a few venture and career exceptions. This story shows up in our children not being prepared for a career when they leave high school, our year-to-year planing on all levels, the increasing scarcity of people with high earning potential, our inability to incorporate semi-skilled order members into the self-support system, and our incapacity to send adults to special training experiences outside Order structures. Beyond this we are not opening up the self-support potential of program grants and fees.

3. UNOBJECTIFIED NEED FOR QUALITATIVE AND QUANTITATIVE INCREASES IN ORDER CARE FOR FAMILIES & HOUSES

We are unable to move creatively toward increased stipends, health and education coverage, extended family support, etc., because we do not have an objective picture of the need nor a consensed on

GAPS WORKSHOP

Brainstorm

ENSURING WOMB TO TOMB EDUCATION

Extended family care for staff
Structural support of corporate s/s models
Education Funds for youth, adults and special training
Adult training funds

PROGRAM FUNDS FOR SELF-SUPPORT

Grants for S/S
Using program funds, special gifts, families, individuals, loans
for self support
Food money taken out of program funds
Rural development consultants s/s

EXTENDED FAMILY RESPONSIBILITY

'Marks' in Family (special events) \$ to enable
Extended family relationships (travel, including N.A.)
Youth travel to see parents
Travel to funerals, sick parents to visit family from overseas
Other than Christmas travels left up to youth and/or parents
Africa, Phillipines, Indonesia = 1st born pays for education
of brothers, sisters.
Extended family care for 3rd World staff
Child support payments

COMPREHENSIVE HEALTH CARE

Comprehensive health care (i.e. major medical doctor's visits,
dentistry
Mental health care costs
Alcoholism hospitalization
Adoption of children costs
Unusual health care costs
Need double the amount of existing health funds to meet needs
Health care in India inadequate
Special dental orthodontic care above allotment
100% health fund
Preventive health care
Taking out loans as last resort then leaving country.

EXPANDED "CARE" CATEGORIES

Food budget needs to be increased
Special food costs, when sick, on diet, infants
Care funds do not cover celebrative & symbolic events & decor
Phase I extra curricular training

PRACTICAL STIPEND BASE

Stipends 100% too low
Stipends every 4 weeks

Discontinuity care, funds for vacation travel
Stipends which are based on poverty but are not realistically
enough
Double stipend amounts
Phone calls to family
Relying on families for necessities (India)
Elders stipend resource (Retirement)

HEALTHY SELF-SUPPORT SUSTENANCE

India rec'd 3-4 stipends this year-to-date
Getting 3-4 months behind S/S
Structural support of corporate s/s models
Venture capital re: wine press
No place to work for S/S in villages
New enterprises in villages
Making move to urban with program, student-youth s/s

TOTAL ORDER PARTICIPATION IN S/S

What can everybody participate in?
Individual earning potential too low (avg. \$1000 per person)
Too many people unemployable
Many people can't participate in s/s. Welfare mindset.
Gap between Indian staff & internationals
Indian staff express priority to participate in s/s but have
few resources.
Symbolically not helpful to have big money-makers in with
villagers.
Courage gap, youth capable, but need encouragement.
Youth time design, life style issue, what do with 1/2 working
day available.
Image gap, public at large discount
Youth skills gap, not good job of marketing own skills

LONG-RANGE INVESTMENT MANAGEMENT

Endowment fund
All houses raising GMF
GMF and Trust/Task are overlapped - some immediate usage
Creation of 'Page 7'

screen through which new levels of care can be set. We sense that an objective picture of the need, the real need as it exists today around the globe is critical. What do our stipends need to be, our health insurance, our education fund, and then how could we move toward that level of care? This would include looking at what it means to be the Order from the family perspective in a depth across the globe.

4. OUT-DATED FINANCIAL & OPERATIONAL STRUCTURE

We believe that the current financial system is not equipped with the flexibility required to move creatively and radically, and our operational structure (configuration, polity) nexus-house relationship does not empower the self-support victory that is now possible. This is evidenced by our drain on the Order Funds, the amount of money from "program" that is actually used for self-support and the debilitating story about this dependency, the increasingly high percentage of money we spend on coordinating/centrum type affairs, the unexplored arenas of an endowment fund, new investment possibilities, and our short-term financial models that are based upon a "crisis" approach to our existence.

ASSUMPTION

A major assumption that has guided our work is that corporate ventures are the key to healthy sustenance. Significant amounts will be netted for self-support during the program year August-July, 1983-84. In North America this is approximately \$192,500 for the following ventures:

CHICAGO

	assigned	income
Access Unlimited (2)		\$ 5,500
Horizons Unlimited (5)		43,000
LENS International (7)		60,000
Software World (2)		40,000

LOS ANGELES

Computer Paradigm (4)		26,000
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NEW YORK

G.E. Photographics (1)		8,000
Paradigm (1)		10,000

(22) \$192,500

OUR RECOMMENDATION

In order to realize our objective of Healthy Sustenance and to close the gaps in our present economic model, it is our intent to put forth a model that would: 1) ensure adequate income for the total Order within the next 3-5 years, 2) stabilize self support from year to year 3) release the network of the Order in creating the sign of adequate self-support and 4) to solidify and take advantage of current global ventures, i.e. Computer Paradigm, and strategically use and develop our skills in new ventures. In order to accomplish this, we recommend the following:

- 1) A continental venture coordination squad of 3 entrepreneurial types be assigned to:
 - A. guard, develop and coordinate the full potential of corporate self-support ventures within the context of the global Order.
 - B. catalyze venture strategizing; marketing, product development, and training.
 - C. secure adequate venture capitalization
 - D. recruit partners/colleagues around each venture
 - E. establish an advisory board dynamic continentally to support each venture
 - F. ensure broad Order participation in ventures
 - G. provide legal and financial management and advice
2. Particular locations be designated as venture centers.
3. Assignment commission makes assignments to ensure adequate staffing of ventures
4. A more flexible money management scheme for venture income be developed that would allow salaries, direct O:E subsidies, business overhead costs, capitalization funds, research and development, training continental coordination costs and ICA monies (royalties, rent, contributions, etc) to be realized.

PRINCIPLES

1. Autonomous self-supporting units
2. Financial resources do not define mission.
3. EI/ICA/OE financial systems.
4. Fiscal year January - December (EI/ICA) - audited annually.
5. Fiscal year August - July (OE)
6. Monthly reports reviewed monthly by Board of Directors and Order members.
7. Legally incorporated (OE) in state of incorporation.
8. Legalization where missionally advisable.
9. Every house has a 4-digit #, every family also has a number.
10. Global Mission Fund - amount calculated at Area/Continental Council.

House reserve fund covers continental resettlement.
Order travel fund, Area & Continental Councils travel
& Area Priors treks.

Global Council Fund - assessed re: stipend base.

BUDGET GUIDELINES

1. Done annually.
2. Nothing to do with food, clothing, health, security (assumption is that health and education etc. are all cared for.)
3. In developed countries, the stipend relates to the poverty index.
4. In 3rd world, it relates to the income of the majority of people who are coming into the Order in that location.
5. Always meant to seriously identify with the poor.
6. Youth, age 0-14 get 1/3 adult stipend. Age 14-20 get 2/3.
7. Facility cost in a house budget is based on need.
8. Care includes permeation, order study, special family needs, celebration, etc.
9. Food, based on \$30 per person per month.

TRUST FUNDS

1. Annuity - caring for the Order in elder years.
2. Health
3. Education - post High School, special education, private education where public is not available, post high school youth who want to go into business, order youth doing graduate university work, advanced (adult) continuing education.
4. Culture - non-travel expenses of annual Global Councils.

TASK FUNDS

1. Program - expansion of mission, transportation for Order members, guardians assigned to guardian meetings, order members between assignments, interim stipends.
2. House expansion, intra-continental resettlement within a continent. Each house builds it into the budget based on travel costs.
3. Travel - area budgets in/out for travel based on last year's cost.
4. Global Council - setting aside of money for the once in a lifetime council.

All self-support money and program income is sent to Chicago. Each house has at least 2 checking accounts.

NEXT STEPS

1. Add data.
2. Earthrise perspective, k2,000 A.D. guidelines.
3. What are the new guidelines in 1984?>
4. What is the contradiction?

GUIDELINES

WOMB TO TOMB EDUCATION

1. Excellent education for Phase I through college must be established globally.
2. Care for all Order members means providing regular, periodic, discontinuous educational experiences.
3. Practical skills training funds be available for adults.

PROGRAM FUNDS FOR SELF-SUPPORT

1. Getting paid for doing "ICA programs" will release new levels of effective program implementation.

EXTENDED FAMILY RESPONSIBILITY

1. Key extended family responsibility as defined by the Order, need to be built into s/s budgets.
2. A special family emergency fund will be available, and guidelines will be applied globally.

COMPREHENSIVE HEALTH CARE

1. Preventive health care will be implemented through providing annual (if necessary) physical examinations.
2. Expanded, global health care insurance policy which comprehensively covers all major health care needs including alcoholism, drug rehabilitation, mental health, nursing care, etc.

EXPANDED "CARE" CATEGORIES

1. Care budgets need to include celebrative events, decor, phase I extra-curricular training, house maintenance, etc.
2. Increased food budget to insure nutritionally adequate diet will be provided.

1. A yearly review of poverty level in relationship to missionally enabling, globally equitable stipends will occur.
2. Individual family savings will be enabled through establishment of a "credit union" type structure. model.

HEALTHY SELF-SUPPORT SUSTENANCE

1. Every house receive monthly stipends.
2. Corporate ventures be insured through structural, legal and financial support from the Order.

TOTAL ORDER PARTICIPATION IN SELF-SUPPORT

1. Every adult Order member participates in s/s within their region regularly.

LONG-RANGE INVESTMENT MANAGEMENT

1. Percentage of Trust funds be invested annually for future sustenance.
2. Each continent raise its percentage of GMF, decided annually.
3. Annual creation of income-expense sheet for Trust/Task funds.

FUNDING SCENARIOS

1. Endowment fund for some category of care (education, health, etc.).
2. Take village development work and create a long-term relationship with funding sources that covers both self-support and program in those places. (Union Oil Company in California for two-year plan in Imperial Valley.)
3. Take a percentage of venture income to go directly into some care category (GMF, health, etc.) to eliminate it from the general self-support.
4. Shift some donors from ICA to Order.
5. Reducing time commitment to bureaucratic systems.
6. Intentional upgrading of individual earning capability.

7. Recontexting permeation through the corporate venture connection.
8. Annuity - caring for the elder.

CONTRADICTIONS
INADEQUATE GLOBAL SUPPORT OF CURRENT AND NEW CORPORATE
SELF-SUPPORT VENTURES

Bringing in large sums of self-support monies on a consistent regular fashion to insure every house is financially covered for stipends, house operations, care and trust funds.

Approaching more standard ways of receiving regular stipends and regular health care, etc.

Trusting ourselves to create our own income, i.e. ventures etc.

Self-support efforts are not empowered by the global network or the global reality.

Tentative turn toward self-support ventures. We think it would be great, but don't ask for help.

Third world self-support model does not meet the demand or engage people.

Miracle-crisis approach is inadequate

INFLEXIBLE "JOB" BASED SELF-SUPPORT SYSTEM

Not appropriated fully the multi-gap complexity, cultural, training, other educational levels, age re: economics in our Order. (Everyone participates -- HOW?)

Not receiving education/training to develop salable skills.

Not creating a framework for training youth toward career and salable skills (curriculum planning toward adequate academic support at an early age).

Income-producing skills are scarce and growing scarcer.

No imaginal story, symbols, forms that tell us that the whole Order is involved in self-support.

Program grant, self-support rational is not adequate.

UNOBJECTIFIED NEED FOR QUALITATIVE AND QUANTITATIVE INCREASES IN
ORDER CARE FOR FAMILIES AND HOUSES

Unrecognized extended support - a lot of support comes from extended sources (family, etc.) and issue of funding family responsibilities.

Creating a health care policy which comprehensively cov all our health care needs, i.e. mental, preventive, measures, early

childhood, etc.)

Attached to an old style and mood of care (a lot of people still say that we don't really need monies for emergencies, you can decide to be poor, not to go home to see your family, etc.)

Necessary care has outgrown our guidelines.

Reviewing stipend base and suggesting adjustments based upon what is minimally needed and what is a demonstration of simplistic servanthood.

OUT-DATED FINANCIAL & OPERATIONAL STRUCTURE

Short-term, regional planning does not deal with life-long, global financial support.

Program grant self-support rationale.

Current investment is totally obsolete.

Incomplete structure and imaginal changes to release financial support relative to what we have decided to be about in history.

GENERAL REFLECTIONS

WHAT KIND OF THINGS WILL WE HAVE DECIDED BY AUGUST?

1. Ventures are the only way to go.
2. Self-support Centrum that will be the corporate board for s/s that will be the governing body to enable the ventures and carry ideas from place to place. Build a totally corporate, at all levels, effort.
3. Solid, bracketed time to deal with finances. Special task forces, maybe whole locations of people, - carved out time to solidly go after support.
4. Moving toward a radically reorganized operational scheme that would put development, operations and research centurms into the field - houses, that would hold the Panchayat and management as the only out of the field functions. Then, within a house you'd have a venture to include various kinds of income-earning things, but primarily a mode of permeating existing social structures corporately and a program implementation team with development and operations. Decentralize and strip accumulated bureaucracy without sacrificing power in the field.
5. Starting a business requires a certain investment of people-power to risk and make decisions about the ventures. We are constrained due to a lack of people power. Need a serious push to get people into the field. "Scrape off your overhead."
6. What are effective units? Beyond configurations question. What does each house need to do.
7. Assignment category called entrepreneurs for this summer.
8. Training provided for careers that connect ICA methods and skills with the marketplace.
9. People who are good entrepreneurs and business people will join the order for a year to help with these ventures.

THINKING ABOUT NEXT YEAR, WHAT ARE THE ELEMENTS THAT ARE CLEARLY REQUIRED IN TERMS OF OUR ECONOMIC CONTRADICTIONS

1. Both venture and outside job permeation engagement.
2. Permeation/venture context for all members of the house.
3. Using current successful venture across the globe.

All members of house involved in self-support production. Venture oriented regional program or global programming which produces honorariums or salaries.

Also included are professionals with individual careers. Connection with third world locations who cannot yet support themselves.

TO CONCENTRATE ON THE PERMEATION/VENTURE FOR NEXT WHAT MUST BE DONE?

1. Order invest money in the ventures.
2. Investment of labor.
3. Selected assignments for specific skills.
4. Venture coordination team (continentally, maybe global)

HOW DO THIRD WORLD COUNTRIES FIT INTO NEW MODEL FOR S/S?

1. Take someone from a 3rd world country who wants to get involved and trained in computers, and bring them to where training is available.
2. Send people where money cannot be made to go where it can and send it back.
3. Take a programmer and assign him to take a computer to the third world and work for a functioning venture by exchanging designs and coding.

WHAT ARE THE ELEMENTS OF NEXT YEAR THAT WILL TURN CORPORATE SKILLS INTO GLOBAL INCOME-PRODUCING SYSTEMS.

1. Program grants will make more monies available for salaries in village development work and program work.
2. Venture built around facilitating conventions, orchestrating them.
3. Expanded C.I.M. model to objectify consulting fees, salaries from program grants, and honorariums to go directly to local s/s.

PHASING THE QUALITATIVE AND QUANTITATIVE INCREASE IN "CARE" FOR ORDER FAMILIES AND HOUSES

1. Some kind of group to watch from the individual standpoint on needs being cared for and stipend adequacy.
2. Global "credit union" for high-interest personal investments and low-interest loans.

3. New fund system that would pay for Health or Education and remove it from the earned income category.
4. Objectify poverty-level indexes and purchasing power.
5. Assess our needs and check it over against our needs.
6. Care guidelines

WHAT DOES THE ORDER NEED TO BE WORKING ON THIS SUMMER?

Set up the venture coordination team to 1) analyze the locations who have not made their self-support (more than 3 stipends down this year) and find out why, and 2) analyze the productivity, potential, resources, etc. of the current venture experiments.

Explore other possibilities for corporate self-support through global construction, or other self-employable individuals and build a global network.

ROLE OF THE TEAM

1. Analyze all regional ventures for replicability and possibility to up income through those ventures in some way.

April 29, 1984

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Atlanta House

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ECONOMIC FOUNDATIONS MODEL

Over the years the Order Ecumenical has been struggling to deal effectively with the question of "Healthy Sustenance". This issue is becoming severe as we grow in numbers and increased complexity of configurations. In the past 4 years we have come to the realization that our old economic forms don't work. This has brought us to the point of inventing new modes of self support especially in the arena of ventures such as Horizons Unlimited, Computer Paradigm, English Language Schools, Lens International, etc. With momentum established in these ventures around the globe we must now ask ourselves other questions which are key to our Economic Foundations:

- 1) What are the modes of self-support which allow an increasing reliance on ventures.
- 2) How do we inject flexibility into individual and family stipends which honors the poverty level criteria but also handles issues of travel and family care.
- 3) How do we diminish use of the health funds through preventative health care and
- 4) How do we increase our funds potential to cover our total membership.

The Atlanta House is submitting this model in three parts: values to be held in the future; a scenario compilation for 5 years; and specific recommendations for the above four questions. This model is the result of dialogue and interchange with colleagues across the region and many of their suggestions are incorporated into this writing.

Maintain the regular stipend level at the Poverty level equivalent.

VALUES

Recognize that equitable is not necessarily equal and thus maintain flexibility in extraordinary funds provided within specific guidelines.

Provide for comprehensive Health Care. (Preventive, Curative, diet, exercise, regular networking within the Order by Health Professionals with our teams)

Assure participation and contribution by every member of the Order in our Economic Foundation.

"HEALTHY SUSTENANCE FOR THE ORDER"

SCENARIOS

In five years the order will support itself through ventures located in every area. Some of these ventures will involve actual companies formed around marketable products such as the PAX software, greeting cards, travel, etc; others will market I C A developed skills such as Basic Languages Schools, LENS

International, Training Inc. etc. These ventures will support the missional engagement of the area. There will also be assigned order members to strategic positions in structures which are key to the missional task. They will work in specific guilds with other order members (movemental, extended, symbolic) Area business ventures will have teams of pluriform make-up. Every area will be fully self-supporting. An individual or family will participate in using the order funds after their intern year. A special fund will be set aside to use in extended family support. Many houses will be able to accomodate parents of order members. The funds will have different divisions to allow more flexibility and access; i.e. one fund for health which can be tax deductible while another fund for the future of the order may be placed in Hong Kong and invested there.

The following scenarios are glimpses of possible effects that shifts in our economic foundations could have on lifestyle:

"One day in '89 a group within the order sat down with a bottle of Cutty Sark and began to reminsce about the good old days. When they described the economic impingements of the past it was rather amazing to the young interns in the group. They had no idea that 5 years ago the order was supported by dishwashers, taxi-drivers, secretaries, school teachers and farmers. Now this is a thing of the past. Great companies abound. A network of travel agencies has earned over \$2,000,000 in the past 12 months. A low-cal restaurant chain started in 1985 has now sold franchise rights in half of the U.S. counties, producing a whopping 50 million. All this money is now invested in stock markets in London, Hong Kong, Mexico City and New York. A task force meets daily to oversee these investments and made the day-to-day decisions. Now each house has 1 or 2 small businesses that they manage which provide stipends of \$1500.00 per month per family. These business are indirectly related to the global mission. The Atlanta House is doing an International School using imaginal education curriculum. Recently the Chinese consulate asked them to do a similar school wherever they had consulates. This facility, next to the Carter Library is a sparten example of a profound-religious lifestyle".

"You are arriving at the campus of the Global Order , one of 24 urban ashrams around the globe. You are going to make a retreat for one week with the community where you'll join in the activities and have occasion for deep reflection on your vocation. At the end of your stay you'll leave a voluntary donation, as a contribution to their self-support. As you enter the neighborhood where the ashram is located you will see several signs of the Global Order's engagement in the community. You'll see the International High School, which draws students from around the city, where the Global Order trains teachers and creates curriculum. You'll see the

Advanced Training Inc. Center where the Order trains trainers to set up Training Incs. in different fields. And you'll see examples of community vitality through environmental care, refurbished store fronts and youth building a park in the area which serves as a laboratory for the community development training conducted by the Order. Two large greenhouses on the southern and eastern sides of the complex loom up as you approach the order's residential facility. You peak inside and get a blast of hot air which is recycled to help heat the facility and you marvel at the quantities of brussel sprouts being grown. The caretaker reports that the Order is part of an urban farm network where people grow particular crops and swap them for produce grown by other members. The heat is too much and you move on. As you enter the facility proper and pass by the rooms you see multi-racial, multi-cultural groups at work preparing current training programs and researching new ones. You see the International Academy in session. You walk into Software House, a computer business operated by the Order for self-support and overhear a marketing meeting in progress. You then open the door of "Earth is Home" Publishing House and see 3 people designing the Global Order's next quarterly magazine, 3 people working on order materials and 5 people doing graphics and publication for commercial purposes. You go into a large but homey looking kitchen flanked by storage areas of inked and bartered goods and stop for toast and tea. You pass through the recreational center which includes space for games and exercise and an indoor pool. You walk upstairs past many family apartments and enter the room at the center of the second floor. It is the meditation room, a large circular room lighted by a sky light where the Order gathers each morning to worship according to the global religious traditions, alternating the particular form each morning. You sit down, joining a half dozen others who are sitting in silence. After ten minutes you get up and walk downstairs, looking forward to an interesting week."

Another aspect of the future in healthy sustenance is health care using preventative measures through a natural approach: "We have become our own doctor". This might include a Wholistic Health Care Center (WHCC) which distributes health guidelines, vitamin supplements, diet instructions and nutritional menus. The WHCC would coordinate itinerant medical care including dentists, psychotherapists and physicians.

In our scenario of five years, the 16 year Economic Ventures have been named and long-term strategic assignments have been made to oversee these ventures and make them profitable, as well as a demonstration which impacts society. One of these ventures is Horizons Unlimited.

"It is reporting time at Annual Council 1989. Following the applause for our investment return report the business

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ventures reports begin: Horizons Unlimited Travel Services reports on the successes from its five branches. Brussels leads the way with \$85,000 annual savings for its major client, the ICA, and a total of \$215,000 in savings for the 52 clients they track in this arena. HUTS Chicago branch has produced the highest net salaries with \$65,000 turned in to the Order. Also Chicago lead in training with four new Certified Travel Consultants as of May 30th. Most of you must have passed through Hong Kong this year for their branch leads with the greatest volume for this fiscal year as well as in growth over last year. This is their third year for the most tickets produced and the second for the most segments sold. HUTS Visa Services division is a great success in all five locations with Nairobi starting theirs this year. HUTS:India wishes to thank you for your continued referrals of groups interested in seeing India. The Orientation and Escort programs for groups interested in "Seeing Successes Unlimited" has been an excellent revenue producer while allowing our many colleagues to continue to hear and share approaches that work. Many church groups have left with a new consciousness service in the development field. HUTS International is proud to have trained a total of 68 people in its TCIP (Travel Consultant Intern Program) over the last 6 years of operation. Of this number 12 have complete the CTC requirements in the USA alone, 23 are working on some form of this type of certification. Eighteen of our "grads" are serving in management positions in the travel industry outside of our own branches, 53 are serving in the industry in 14 nations while on global assignment for the Order. All report that they find our TCIP training reputation has greatly enhanced their hireability."

1) MODES OF SELF SUPPORT:

RECOMMEND
-ATIONS Whereas the Order: Ecumenical began with the then revolutionary principle of assigning the "housewives" out to work in order to release the husbands to staff the Ecumenical Institute at its new location in Evanston; and whereas we sense a shift has been occurring relative to participation, (men "go out to work" and women "staff the institutes") we sense that it is time to shift dramatically in the arena of corporate economics through self-support by:

- a) Continuing and expanding the ventures already succeeding. eg. Five branches of HUTS.
- b) No longer assigning people to work for "X" \$ of a budget, but continuing to assign, strategically, people to structural permeation where they can effectively and creatively make a difference in how business and organizations operate.

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c) Continue to experiment with and start ventures that can engage everyone in a given location and provide the possibility for anyone to participate in self-support regardless of nationality (visa status) by providing training opportunities within the venture. eg. Area centers as venture locations with enough staff and flexibility to support these experiments.

2) STIPEND FLEXIBILITY:

Whereas the Order:Ecumenical has been operating out of the rationale of one stipend for everyone based on the poverty level of the nation, which often does not meet individual needs especially in the support of extended families, travel demands and clothing, we recommend that:

a) The poverty level be reexamined in each nation where there are houses and the current stipend be adjusted using the existing amount and the recommended amount from the self-support task force of 1982 as scales. A key factor in deciding the stipend base is provision for consistency and regularity, therefore taking into account what the Order can realistically earn in the particular location. The stipend base should be reexamined at least every two years.

b) Individuals and families with needs which cannot be handled through regular stipends have access to special funds at the global level. These funds might include: extended family support, travel home for those on global assignment, and clothing and equipment allowance for those assigned to different climates or those with technical and professional permeation assignments. Contributions to these funds should be made by every house so that the burden of raising them is not at the local level.

It is evident that the 15/85% gap is existing in our own Order at the economic level and these recommendations can narrow that gap which will avoid the possibility of finding ourselves with a first and second class order.

3) PREVENTATIVE HEALTH CARE

Whereas, the drain on the Health funds has become an increasing concern for our economic foundations, we recommend educating ourselves in the principles and practices of care for the whole person toward healthier bodies and lower health care costs. We recommend creating a consciousness within our Order of the requirements of wholistic health in relation to physical exercise, nutrition practices, and unhelpful habits.

4) ORDER FUNDS INVESTMENT

Whereas the drain on order funds is increasing (medical and educational needs exceed the funds interest), and a lack of knowledge by the order as a whole on how the funds are managed has contributed to the motivation gap in self support, we recommend combining the talents of professional investment advisors with the learnings of the movement, that we might most advantageously increase the order funds and funds interest, while at the same time holding values on how the funds are used.

Investment portfolio considerations

Ethical Investment For many people, the wisest approach to responsible investing involves what has been called "ethical investing" - placing your money in conventional securities or vehicles but only those of companies with demonstrated social responsibility characteristics. This usually results in cleaning up your portfolio and establishing a set of social criteria you deem most important for screening your investments. The several money funds that exist - Calvert's, Working Assets, Pax World Fund, and others have essentially already done this, but if one chooses to invest directly in stocks it is wise to work with an investment advisor or resource organization knowledgeable about socially responsible investments. Franklin Research & Development Corporation and the U.S. Trust Company, both from Boston, have developed sophisticated screening mechanisms suited to individual preferences. Publications such as "Good Money" and Market Conscience" can help to make informed decisions.

Special concerns most often cited by investors include the environment, South Africa, the defense industry, workforce conditions and practices, equal opportunity, and nuclear power. Screening involves tough decisions, for the more screens, the more risk. Do you accept the best company in a "bad" field or none in that field at all, sacrificing some diversifications in your portfolio?

The results of recent years suggest that you can "do good while doing well". The most visible and noted example of uncommon success is the achievement of the Calvert's Social Investment Fund, which earned the highest overall return on investment of any money market fund in 1983. Companies such as Digital Equipment, American Solar King, Wang Computer, and People Express experienced banner years while instituting progressive policies regarding employee benefits, the environment, and affirmative action. Not only are corporations beginning to accept the linkage between a greater return to the community and bottom line performance, but other large institutions are moving vast sums into community investment. A few examples: The Teachers Insurance and Annuity Association /College Retirement Equities Funds, the nation's third largest private pension fund, voted to screen its \$9 billion in investment

capital through a strict set of ethical criteria.

- Three manufacturers of infant formula - Nestle's, American Home Products, and Bristol-Meyers - surrendered to shareholders pressure and agreed to marketing codes that will end "baby-bott disease" in the Third World.

In Chicago a partnership between a neighborhood bank (South Shore) local developers, a money center bank, investors and residents of a low-income community produced Parkways, a unique successful housing project.

One of the comments made at a seminar on ethical investment was the record of religious institutions in this arena. The most conscious are the orders with the women far in front of the men. In spite of the publicity this has generated, only a few percent of the various church funds have been ethically screened.

We would have to determine what part of the funds we would want to invest in money funds such as Calvert's. It would appear that a mix of investments would provide both the rate of return and with careful screening, a secure investment. Since we have in excess of \$50,000 70,000 to invest we can afford to engage professional investors, preferably two in competition. We would have to define the screens we would want to employ, and it would seem that our work with corporations these many years should enable us to come up with a set of criteria which, when added to the conventional analysis of a professional investor would forecast successful futures for certain corporations.

The investment portfolio we would need to put together should also include real estate. Since we are moving to decide the 16 year house it would seem appropriate that we utilize some of the funds to underwrite especially attractive house purchases ie; where the fund loan would bring in at least 12-15% yearly and where the value of the property is worth at least twice that of the loan. This would assure a good return, a safe investment, and enable the acquisition of needed facilities. In addition, with the many contacts we have in both the urban and rural, it may be desirable to set up some objective structure which could evaluate other desirable real estate acquisitions for long term investment. It should be remembered that it doesn't take much actual cash to purchase property, that 10 to 30% can leverage conventional bank loans of 90 to 70%. Capital startup for new order ventures should also be considered with careful objective scrutiny of the proposed venture.

Two other maneuvers need to be investigated which would involve splitting the order funds into two categories, medical and education. The medical portion could be assigned to the ICA which would pay out the interest for the staff medical bills thus balancing income with expense and avoiding taxes on the funds profits. The education portion could be put into individual trusts as each youth enters college, the interest paying the college expenses and the principal

reverting to be used for the next student. If this is legal, the only taxes would be on the total earned monies of each student, a few thousand a year and thus zero or a few percent tax at most. Both of these ploys could effectively double the return off the funds since we are now in the highest tax bracket.

Investment Examples

Two examples have been created in consultations with regional colleagues with experience in investment. The first and most conservative was from Marty Seldman of Hilton Head Island S.C. as a result of his and investment people on the Island using the screens of liquidity, flexibility, safety, and reasonable yield. This would spread the money by purchasing government notes and bonds, for example:

\$300,000	30 year bond	yield	12.5%	\$37,500
300,000	10 year bond	yield	12.0%	36,000
300,000	2 year bond	yield	11.5%	34,500
300,000	6 month note/bill	yield	10.5%	31,500
<u>200,000</u>	money market	yield	9.5%	<u>19,000</u>
1,400,000				\$158,500

The average yield would be 11.32%. This would give safety and the ability to reach a good portion of the monies quickly.

The second example comes from discussions with Dr. Donald Coffey who has managed the retirement fund for a college north of Charlotte N.C. for the past 7 years. He uses an Apple computer with purchased algorithms, and daily modum update of the status of his stock portfolio. He uses the algorithms and his experience to buy low and sell high and when he sells to buy into the money market. He is currently researching into the futures market to further increase his average return of 20% instead of utilizing the money market at 8-10% in a down stock market. He has made between 15 and 25% per year averaging 20% for the past 7 years.

His criteria for picking a successful investment counselor is that they should have a consistant return, never below 15% for any year. This agrees with other sources that one should expect from 18 to 20% return from an experienced investment counselor. His comment on Mutual funds is that most work well in a rising market but only a few can handle a declining market and hence one needs to bail out of these funds under such situations.

RECOMMENDED INVESTMENT MODEL

In summary the recommendation for the investment of the order funds would not be conservative, relative to safety and liquidity, but to enhance our investment portfolio earnings through carefull consideration of the learnings of colleagues and the employment of professional stock market investors, probably employing two or more to futher diversify the funds investment and reduce the risk, and

introduce competition.

The ethical actions of the corporations we invest in should be taken into consideration to reduce the long term risk and to prevent our inadvertently aligning ourselves with non-futuristic corporations. This will require us to work out the ethical guidelines we deem important.

We should also add real estate to our investment considerations. Two situations have over the years shown a consistent 20% or better growth rate. These include neighborhoods undergoing gentrification and prime locations such as residential waterfront. 20% could also be realized where good real estate buys were obtained with the funds used to leverage conventional loans. Renovation involving painting and cleaning and minor repairs of structurally sound but poorly maintained houses followed by immediate resale has also been found to be profitable. This could be a way of profitably improving the funds and dealing with self support. Real estate will probably be needed to provide a tax shelter through depreciation.

A management team should be formed, meeting weekly with daily tracking by one or two members to monitor the investments and decide on the real estate opportunities.

ICA

THE INSTITUTE OF CULTURAL AFFAIRS: INDIA
CONCERNED WITH THE HUMAN FACTOR IN WORLD DEVELOPMENT

FILE
P102

cc: Paris

April 25, 1984

To: Detroit House
Los Angeles House
Atlanta House
Guild I ✓
Nexus, Brussels, Chicago, Bombay
Kenya, Section A
Taipei

MAY 03 RECD

From: Delhi House

Re: Economic Foundations PSU

Dear Colleagues,

CONTINUUM ✓

Some of the assumptions we seemed to be holding in this work are:

1. Low capitalization with positive imaginal power.
2. Getting paid for what we do - self-support/mission symbiosis.
3. Building on current advantages, e.g. IERD co-sponsor relationships.
4. Stability and security image - long term foundation.
5. Working on things that can be accelerated through ICA global interchange.
6. Emphasis given to ventures using the team approach.
7. Focus on how to fill the pot, rather than on systems for handling it.

It was an opportunity to get a lot of our folks inside this context and pushed us toward deciding real options. Following a context on O:E Finances, we talked about where we were clear, unclear, what we have done in the past four years, the tensions we are standing in, the leap that's needed and the key approaches required.

We look forward to receiving your work to broaden our thinking and allow us to take a further look at our Order's economic future.

These are the times...

The Delhi House

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International Consultation Contracts/LENS INTERNATIONAL

It is proposed that the global network of LENS International be expanded and that ICAI build links with international organisations such as those worked through the IERD, perhaps developing permanent relationships whereby ICA would be seen as the human factor consultants. Contact with the International Union of Conservation of Resources might be helpful in the way that this group's stamp of approval is required for any project funded by UN. Similarly, ICA's stamp of approval could eventually be necessary relative to the human factor component of development projects. It would build on our track record with LENS our methods and our expertise in designing consultations and would involve securing contracts with groups such as FAO, UNICEF and WHO. These groups can pay substantial fees for strategy sessions, for assuring grassroots participation in their development programmes, for setting up cooperative ventures, or for training systems for administrative or field staff. The image would be an expanded LENS Intl. organisation with affiliated offices and a fulltime assigned mobile team to develop and maintain regular contact with these organisations. There would need to be research into the international scene, copyrighting the LENS process and other legal issues relative to international organisations. A continental team would be assigned to represent the affiliated office. LENS Intl. office could be located in Brussels or Geneva. Common materials, brochures, etc. would need to be developed. The key move would be to expand the present staffing and image of LENS Intl. this summer.

Participatory Income Ventures

It is proposed that every house location engage all house members in generating order revenue through appropriate team-oriented economic ventures. This approach will enable the demonstration of successful, small industries that are going to be required for future sustenance in local communities. The participation of everyone in the Order will contribute to renewing our corporate sense of responsibility for the Order's welfare. It will develop skills of Order members and assure the participation of those who have seen themselves as not equipped to contribute to the self-support effort. Finally, it will provide a regular source of income for each location to contribute to the self-support pot. The image is that each house will have scheduled within each week time for corporate work on the Participatory Income Venture. Such times can be eventful and celebrative. It will require that each house name at least one Participatory Venture in the August Council as a symbol of the decision that everyone will be engaged in self/support. Initiating funds will need to be made available to each house on a loan basis following submission of Venture budgets to Management in September, 1985. A Self-Support Global Interchange sheet will be mailed quarterly from Chicago reporting on Venture success, learnings, challenges, further breakthroughs in the total self-support picture and the sharing of new images, markets, etc. The key will be naming the Participatory Ventures in August as a symbol of our corporate resolve and of our decision to experiment on behalf of society with viable economic team approach to generating income.

Global Order Finance Research

It is proposed that each nation/continent conduct a PSU prior to the GRA and Council to discern the guidelines and recommendations for care and sustenance of the Order on that continent and what it will require financially. Our present financial models do not meet our real individual and family requirements to carry out the mission. We have not generated enough monies for comprehensive care of Order members. We need to explore alternative sources for increasing Order funds. At the PSU it is recommended that we create a realistic picture of the Order's projected income needs to the year 2000 on each continent, and relook at financial principles and guidelines such as the ICA/OE wall, stipend base, monies for food, care and funds - toward grasping what is "healthy sustenance" and toward assuring flexibility needed for Order life and mission. The continental models and recommendations would be further analyzed and research^d during the GRA so that a practical model could be brought to the Order Council for consensus. The key is that each area and continent set aside enough time to have the necessary discussions and recommendations before the GRA.

4/85

INTRODUCTION

Over the span of about three weeks the Taipei House brooded on the economic foundations arena. The House has produced writing on four arenas: (1) experienced gaps/contradictions, (2) vision of the Order's economic demonstration, (3) rearticulating the function of the stipend, and (4) new intent of the Order funds.

The journey of the Taipei House's work began with a collegium in which material sent by the continuum was reviewed and in which people brainstormed the gaps experienced in the Order's economic life. Another session was spent one evening reviewing the Operating Principles (June 1978). The House gestalted the principles into arenas and discussed the intents of the principle arenas. The House compared this set of arenas with the gap arenas and saw where the "new" emerged. On another evening the House reviewed the "old" vision and the two sets of arenas, pushing for contradictions and for proposal or model arenas. The House discussed the emerging vision of the needed demonstration in economic commonality. By the next afternoon the House decided to work on the four arenas which are written about on the following pages. The writing was done by individuals after corporate discussion of the components of each arena. Since the funds arena writing was finished first, the House took time on another evening to discuss future possibilities for the funds. Hence there are two briefs on the funds included with this report.

The times spent working on models were occasions for profound conversations on this aspect of the mission. This assignment will enable deeper corporate thinking and effective model building during the 1984 global council.

I. ECONOMIC DEMONSTRATION OF THE ORDER

As we began to work on the arena of economic models, we realized we couldn't go very far on this without giving serious thought to the question of our vision of what we as a body are out to be a demonstration of in history. What kind of demonstration of economic structures, care, and style is needed now, and how have our images of this changed?

We read the Panchayat's paper on "Order" that talks about "healthy sustenance", and then went back and looked at our old economic principles and a 1983 re-working of them by Hong Kong Nexus to see what they told us about our vision.

II. POVERTY LIFE STYLE

From the beginning, the Order has intended to embody what we have referred to as a "poverty life style". This was identified with the New Religious Mode spirit category of poverty as a style of detachment that attempts to point beyond the acquisitiveness and consumerism of society to a more primal relationship to life. We created corporate structures, pooling our money, sharing many basic living arrangements, budgeting carefully, supporting ourselves rather than drawing salaries from donations. This style was, and continues to be a demonstration of commitment--the address of "the sacrificial". People recognized a body that had adopted a "discipline". Some were offended, some attracted; some fearful, others fascinated.

III. FULLY HUMAN LIFE (CREATIVE POVERTY)

But we have never intended, in the midst of adopting a poverty style, to live as a hardship case. If our style has been one of poverty, it has been "creative poverty", demonstrating a non-victimized and self-reliant relationship to the economic realities of society. Our response to poverty and oppression in society has been to demonstrate creative economic options within our own body and to catalyze them in communities; in essence, proclaiming about our own situation, as we have about that of others, that "this is a great place to be alive." We do not respond with long-suffering sighs to doubtful or astonished inquiries about our poverty, and even accept the failures and inadequacies of our stipend and funds-based system, occasioning temporary assumption of the mendicant stance toward friends or relatives, as an extension of our system itself. Those failures and inadequacies, however, have given us pause.

We are not out to invoke history's judgment that this was a fine, but, after all, not very practical idea. We are, rather, interested in maintaining ourselves as a community demonstrating voluntary simplicity and healthy sustenance. In the midst of our "poverty", our commitment is to a fully human quality and style of life. Not, "It may be okay for them because they are committed," but, "This is the way to live!", is what we might hope to hear.

IV. A SIGN FOR THE 15% AND THE 85%

Voluntary simplicity and healthy sustenance--this means neither affluence nor subsistence; neither an aloof globalism nor a gone-native localism. This has to do with an economic style that holds a global/local tension. We are a mobile, global body, yet significantly different from, say, the "international community"--the Western expatriots found living in most countries of the world in the comfortable style to which they have become accustomed, experiencing themselves, at the same time, impoverished by their alienation from the local. On

the other hand, we are intensely engaged locally, yet maintain an intentional personal style, the "professional look", even if we have to turn our clothes inside out, and keep our facilities as functional, comfortable, and symbolic centers of global presence.

Yet our position here, as a sign of hope for the 15% and the 85%, is not so much somewhere in between the two extremes, as though we intended to represent a "step up" for the 85% and a "step down" (to idyllic simplicity) for the 15%, but rather an identification with the aspirations and common problems of both. It feels something like a trans-establishment role in the economic life style arena.

If we are to be a sign of hope to both the 15% and the 85%, our style, first, must "make sense" to both--i.e. it must manifest a way of dealing subbesafully with "the basics". We must demonstrate adequate care for our "internal" needs and responsibilities. For the sake of "the mission" we have put brackets around a large portion of this arena. Extended family care, children's education, old age care and engagement, not to mention life-long education for adults and family and individual economic flexibility--in the past we have handled these concerns "symbolically", like the sign put up where the community garden will be planted sometime in the future, or by special arrangement. We have recently been experiencing the crunch in this arena, and--an interesting observation--so has the rest of society. Both the 15% and the 85% have structures and systems that are supposed to deal with these concerns, but, for both, those structures are only moderately successful and require extensive effort and expended time and/or money to maintain. What is needed is a demonstration of family and individual care structures, 1) that work, and, 2) that can be "handled with the left hand."

This second point, structures that can be handled with the left hand, relates to another aspect of being a sign of hope. Communities and individuals around the world hope (and many have given up hope) to be able to handle more than the basics. In addition to demonsrating simply that it is possible to handle our own affairs responsibly and effectively we are out to show by this that it is possible to care comprehensively. People, both in the 15% and the 85%, image themselves as being too busy to do more than they are doing, as not having time or energy to care for more than "their own". A great gift of our mission has been to enable the mission of others. We have given people from the 15% ways to serve the world, and we have given local communities among the 85% ways to share their gifts and demonstrate possibility for others. Creating internal family and individual care structures than can be handled simply, without elaborate complication, is another step in this direction. It is a demonstration of having figured out how to handle the basics and be the mission with all of your time.

V. A SIGN FOR THOSE WHO CARE

This leads directly to another, perhaps the most important aspect, of the demonstration we intend to be in this economic arena. It is a sign of hope for those who care, It is part of our role, within the hosts of those who care, as the "symbolic", the Symbolic Order, the sign of those who care for those who care.

For example, a growing portion of our self-support here has been coming from company and other institutional consultancy program income. We (the symbolic order members), however, have to rely on volunteer native language speakers to help us do these programs. This has begun to wear on our small team of volunteers. They have other obligations, of course--commitments on their time, families to support. They've started saying to us, "We would like

GAPS/CONTRADICTIONS

The Taipei House brainstormed the gaps we experience in the Order's economic life early in our thinking about the economic foundation model building. The three arenas we discerned at that time include: economic demonstration, fund & family resources, and self-support. Later we discussed the common economic principles of the Order and discerned a fourth gap arena of finances polity. We decided to use the gap arenas to push through to four contradictions in our economic commonality.

I. In the arena of economic demonstration the gap of inconsistent and out-moded economic principles and of incomplete money-use guidelines point to the underlying contradiction of UNFORMULATED IMAGES OF THE NECESSARY GLOBAL DEMONSTRATION. Our unclarity is illustrated by the following questions:

1. How do we be a sign to both the 15% and the 85%?
2. How can more people live above the poverty level?
3. How does pluriformity affect the demonstration?
4. What does "voluntary simplicity" mean?

This contradiction affects our lifestyle. Unless we deal with it we will present inconsistent images (of who we are and what we are about) globally and we will lose the context for our lifestyle.

II. In the arena of polity the gaps of uncreative Order fund investments and inequitable global/local accountability structures point to the underlying contradiction of UNCOORDINATED FISCAL OPERATIONS. This is illustrated by the difficulty that Management Centrum has in understanding all the local implications of some global decisions/actions, irregular exchange of regional and global finance reports, and unclarity about how Order fund investments are decided and by whom. This contradiction has to do with information interchange, trust, and maintaining the global-local tension in fiscal operations.

III. In the arena of fund and family resources the gaps of unequal access to private resources, inadequate funds and unstated guidelines regarding funds for elderly care, divorced families' children, extended family care, education, and severance pay, and an unrealistic debt repayment system point to the underlying contradiction of INADEQUATE FAMILY RESOURCES SYSTEM. Present stipends and funds do not enable people to be self-reliant. This is illustrated by the inconsistency of receiving stipends and the inability of people who are totally reliant on stipends to save or invest money to care for family or emergencies. Unless this contradiction is dealt with, corporate missional energy will be drained by members taking time out to deal with their basic needs.

IV. In the arena of self-support the gaps that locations have inequitable employment opportunities, job placement is not strategically planned, the stipend base system is determined for poverty level and therefore inadequate for long-term sustenance, and self-support budgets are both too small and unobtained point to the underlying contradiction of UNSTRATEGIC SELF-SUPPORT PLANNING. We have generally allowed self-support to happen "somehow or other" and this mode has been ineffective. Self-support activities need to be integrated with the "external" mission and be an element in strategic planning on a par with geographical/human/historical, etc. considerations. The Order needs to determine what adequate self-support and stipends are. Order members need to strategize their future in light of the Order's strategies and decide how they can play self-support roles in different situations. Dealing with this contradiction has the possibility of enhancing the Order's creativity in expanding forms of the mission.

to do more, but..." So we have started thinking about some kind of a system, an independent company perhaps, where everybody can get reimbursed for their efforts. To be those who care means that we have to care about this too. A couple of our volunteers have indicated that they would love to spend, if not full-time, at least alot more time at this if they could. You can see the pain in their faces when they have to turn us down because they can't afford the time. So we want to figure out a way to enable them to act out their care. We're not out for gratitude, but we know our colleagues are "eternally grateful" when we find ways to care for and guard their expenditure.

VI. SIGN OF COMPREHENSIVE CARE

"They have figured out the whole thing--the mission, caring for themselves, enabling others to care." A true "economic miracle"--having figured out how to care for everything. And to have done this as the multi-culture, multi-phase, multi-religious, multi-opinioned body that we are--a sign of the fulfilled and abundant life--that would be fine.

THE FUNCTION OF THE STIPEND

The original conception of the stipends in the Order arose out of our understanding of human selfhood. The Order was composed of individuals and family units who embodied radical freedom within the corporate community. The Order was a sign of the possibility of both this profound, autonomous selfhood and this decisional covenantal corporateness, held in a new and creative tension. The stipend system, as it evolved over the early years, sought to symbolize both of those poles. It was to represent the economic independence of every member: the monthly stipend guarded the individual's freedom to care for and style his unique life. At the same time, it represented the covenantal relationship, in that it came from the Order to the individual and consisted only of a portion of the amount actually earned through self-support activities. The funds, as they were developed, dramatized the corporate and missional care structures of the Order for each of its members, whereas the stipends dramatized the self sustaining and self-determining capacity of every human being.

In the early years of the Order, the stipend level was obviously lower than what an individual or family was accustomed to outside the Order. Nonetheless, it was set at a level intended to allow members to care for their basic individual and family needs. Budget workshops helped us decide how much of our stipends would go toward such things as clothes, laundry, liquor and tobacco, cultural activities and family celebrations, savings, minor medical needs, trips and travel to visit their larger families, recreation, goods and services, books and periodicals, memberships and even contributions, and political responsibilities. Careful budgeting was required to operate within this lower level of income, but each of these arenas of expense was seen as important, and the stipend was designed to allow each member to assume full and free responsibility for its coverage. It was, in a sense, the foundational economic assurance that every individual would have the capacity to develop as a human being, take responsibility for his or her own experiments in living, and bring that kind of unique creativity to the corporate body.

The journey of our body over the past twenty years has profoundly modified this original conception. Many factors have played a role in altering the functional capacity of the stipend to perform its original intention. The claim of what we called the external mission applied ever-increasing pressure for minimizing the number of people "assigned out" to provide the stipend resources. The decision to be a global servant force and symbolize living at the poverty level in developing nations gave us permission to dramatically reduce the levels we had been accustomed to in North America. There were difficulties of earning significant income in many nations within which we were operating, and concerns in others that people would wish to become Order members for strictly economic reasons if the level were too high.

All of these, in conjunction with the steady escalation of costs for everything the stipend had been designed to cover, resulted in a dramatic shift in the role it now came to play. The Order stipend has come dangerously close to being imaged today as "pocket money" or comparable to a youth's "allowance." To eat out at most twice a month, see some movies, buy an occasional beer, book or item of clothing, and keep oneself

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THE FUNCTION OF THE STIPEND (Page 2)

in toiletries, nylons and tobacco seems to stretch it to its full capacity --and in many places, even these expenses are not manageable at current stipend levels. This is true despite the amazing creativity in budgeting and funding innovative alternatives that Order members have displayed under these circumstances. The unfortunate result has been to develop in all of us, to a greater or lesser degree, a dependency mindset rather than the self-confident autonomy the stipend was intended to support. We see the deep frustration of the large numbers among us without access to supplemental sources of income, who find themselves in the position of either simply doing without or repeatedly asking for "special assistance" to handle things we once assumed the stipend was adequate to cover. In this respect, the stipend is integrally related to the missional demonstration of profound humanness we are committed to manifesting to the world.

We have arrived at the point where a new articulation of the function of the Order stipend is missionally imperative. A beginning was made at Global Order Council in 1982, with a set of increased stipend levels, but the major task remains for us to address this year. The difficulties we face in raising our self-support income are substantial and familiar to all of us, and until we declare to ourselves what we are out to demonstrate with the stipend, our corporate resolve to change old patterns will be limited. There can be no simple casting off of old stories of sacrificial poverty, but new stories must be created that will empower the next phase of our experiment as a pioneer human community.

Old and new values must be held in this re-imagining of the stipend. Healthy sustenance is of course foundational to humanness, and its practical possibility is what we intend to manifest as a sign of hope for all. This means that we must demonstrate the capacity of individuals and family units to meet their own requirements. The stipend is obviously not the only component in this; the corporate funds and local house budgets will continue to play a crucial role. But if the self reliance and self confidence of every individual is truly what we seek, the stipend must assume a new and profound importance. Corporate structures will never be able to deal adequately with all the diverse needs of the wonderfully pluriform people we already are and increasingly become; the stipend must empower the unique creativity of each of us to care responsibly for many things.

Among these are the care for the web of human relationships and responsibilities that constitute selfhood. They include obligations to the immediate and extended family, the honoring of cultural traditions and past or present associations. Without the capacity to allocate resources, albeit limited, to these arenas, our demonstration becomes one not of "healthy sustenance" but of "meagre subsistence."

Perhaps we must say that we intend to be a demonstration of neither poverty nor affluence, but of a new global lifestyle. The stipend then becomes that which insures every Order member's participation in being a world citizen, of styling his uniqueness within the community, of designing the practical forms through which to hold the global local tension.

It will require this to beckon those who care in both the 85% and the 15%; it will require this to sustain those who care enough to become

THE FUNCTION OF THE STIPEND (Page 3)

part of this Order. To be sure, differences in stipend levels will continue to exist within our body across the world, but wherever we are, we must become such a demonstration. Equality is not our objective, but personal resources and accumulated reserves must become possible for all, not simply those fortunate enough to show up with supplemental means. It is the function of the stipend, along with our corporate funds, to enable this.

What does this mean for our next steps? This is but initial thinking, which must be pushed and expanded this summer. It means redefining the crucial arenas of our mission that the stipend will move toward caring for, spelling out the values that we intend to hold commonly across the world in determining appropriate levels. It probably means saying to ourselves what some of the components of being a global citizen are in the economic arena. It means a lessened concern in developing nations for stipend levels that would attract "too many" people, and a greater concern for finding levels above the poverty level which could attract those living in poverty or affluence. It may mean that we decide to double or triple our stipend levels on the average over, say, the coming five years. It obviously calls for strategic thinking and coordinated efforts toward new self-support modes. But we have begun the process in this Year of Order Council, the future has taken on a new excitement.

INTENT OF THE ORDER FUNDS
PART I

The question of the Order Funds is being raised as a component of our model building unit on Building Economic Foundations.

In reviewing our rationale, the funds were designed to 1) provide present and future care for individual members in old age, health, children's education, burial expenses and symbolic expenses of baptism and marriage; and 2) create a reserve for the corporate mission. These were allocated on a 2/3 and 1/3 basis and linked to the stipend base on a 1:1 formula.

Our experience over the years has been that the money currently raised is not enough to meet monthly bills; much less to add to our investment program. We must raise new questions about our Order funds system.

Our questions have to do with: What are the real "insurances" needs we have? What is our long-range intent for the funds? Why continue our investment program? Or, what is the new image of Order funds we feel needs to be articulated? And underlying all these questions and their practical resolution is how to hold our global commonality and yet empower local autonomy.

Do we still need global health insurance or do we need to look at national health care systems? Is Hartford the best policy for us in regard to our mobility? What is a real pension program; social security; compulsory national insurance, etc.? Our children's education fund is a joke at US\$6,000/four years! What do we do about this? And what about adult life-long education? Are there alternative systems or electives that we could avail ourselves of? Is all this practical stuff going to price us right out of existence? Can we possibly manage if still tied to the stipend base at a 1:1 ratio?

INTENT OF THE ORDER FUNDS

We are at a turning point in our thinking relative to the intent of the Global Funds--moving more into a focus on what is key to the practical care of individual members. Our concern here is to provide a new image of a corporate demonstration of comprehensive care.

One possible scenario, or "what if..." might be--

--transfer the "Task" portion of the Funds to ICA,
thereby freeing up the whole 100% for key coverage;

--there would be four arenas of Funds savings:

HEALTH -- medical, dental

PENSION -- retirement, social security

EDUCATION -- children, self

FAMILY -- weddings, funerals, religious celebrations,
extended family care

--the 1:1 matching of stipend base to funds would continue, but
the amount allocated to any particular arena would be deter-
mined nationally

OR

--the "insurance program" would be individually tailored
(re: allocation) according to personal need/decision.

How to make this work through a practical design and program is a critical issue. We need some expertise here to answer such questions like: how to determine the amount an individual has accrued under various stipend levels, and, how would transfers between locations affect coverage and access? The purpose is to effect a closer investment-return relationship that the individual can experience as directly beneficial.

Recognizing the need to respond to widely diversified needs and yet maintain some common corporate care base, some values to be held are: global applicability given our high mobility record; equity; and individual/family responsibility. We must also guard against financial benefits/liabilities re: location and stipend base (e.g., India and Kenya members transferred to Japan or North America).

There are many possible variations on the above theme, such as individual investment option, or progressive increases in Funds returns based on the number of years an individual has been in the Order, or disassembling the North American investment program to continents or nations --all could be subjects of scenarios of their own. And there are many more questions to be both raised and answered.

The Taipei House would offer the above possibility for the Order's reflection and response and toward a more creative financial system.

In the Jaipur collegiums the Panchayat raised the question "what is blocking healthy sustenance in the Order?" We decided to spend some time working on an answer to this question. The following pages are the results of our workshops in this arena. We've also worked on some shifts and some future directions we think could contribute to the further discussion of how we achieve healthy sustenance. This is grist rather than a polished document.

WHAT IS BLOCKING HEALTHY SUSTENANCE?

Cluster 1:

1. We are by and large a cash in and cash out system.
2. We have an arrogant attitude that the world owes us.
3. Distribution under a welfare mode entails a kind of begging approach to those who control the money.
4. Story that there are plenty of people who can give us money.
5. Meaning of "poverty" as "not having" and "doing without" healthy sustenance.
6. Image of identifying with and living with the poor has been translated into a justification for not having or needing adequate resources.

Gestalt: If you look at the behavior patterns of welfare recipients and look at ourselves you see some startling similarities: waiting for checks to come- -spending everything we get, relationships of hostility to whoever controls and is in the position of withholding money we need now, etc. Obviously, it was never our intention to add to the welfare mindset, but here we are.

WHAT IS BLOCKING HEALTHY SUSTENANCE?

Cluster 2:

1. There is a general lack of clarity on how finances are really handled- which is extremely difficult to explain to the world.
2. Work-in/work-out dichotomy a la Gilbert paper
3. We have placed a higher value on mobility than on healthy sustenance- as John Powell says, "We move around alot."
4. People with higher paying jobs usually leave the Order.
5. Long term money(funds) are distant and inaccessible to most Order members and are quite inadequate.
6. Funds are dipped into by Chicago to bail out one financial crisis after another, such that the funds have not grown dramatically in a period when most organizations' investments are doubling in value.
7. There is no dependable help for various Order member in time of crisis, e.g. how to get to parent's funeral.

Gestalt: We have created a dichotomy between "mission" so-called and sustenance. And "mission" comes first almost every time.

WHAT IS BLOCKING HEALTHY SUSTENANCE?

Cluster 3:

1. The ICA contributes little to the Order's healthy sustenance and consequently, the Order usually gets the short end of the financial stick.
2. We have a whole pack of moralisms in relation to money.
3. Our economic paradigm is stuck in frozen images from the 60's and early 70's.
4. The Kemper building is the only place that gets ICA salaries credited to their self-support in North America.
5. In Kemper, the ICA pays for facility, utilities; the Order pays for stipend, funds, food, and care- about \$237/person. In houses, Order pays it all by and large- facility, utilities, food, care, stipend

and funds. The result is Kemper salaries can support huge numbers of work-in people which further centralizes our money, our thinking and our people.

6. The Kemper building is a huge financial drain.

Gestalt: It's like we have created a system that gave us freedom and a chance to escape the economic as tyrant in earlier years, but now the system has itself become the tyrant, or at least does not meet our needs.

WHAT IS BLOCKING HEALTHY SUSTENANCE?

Cluster 4:

1. We have placed a higher value on mobility (global assignability every year) than on the stability necessary for healthy sustenance.
2. There is a futility about the present system- no matter how much I make and turn in, it doesn't affect many economic needs in my situation. And the longer I stay in the Order, the nearer I am coming to financial oblivion.
3. People who could, have not pushed hard to raise stipends because they fear that everyone would have to go to work to meet healthy sustenance.
4. If too many do self-support, we will lose missional momentum and the leadership will lose control of the troops (this, of course assumes no change in the mode of income creation.)
5. Everyone is not really participating in self-support.
6. The 15/85 in our midst- how to handle people with resources in the group. Some people are independently wealthy and therefore do not really participate in self-support, nor do they adequately understand the pinch that most people are in financially in both the short term and the long term.

Gestalt: Not being willing to deal with the trade-offs required to engage the economic seriously.

WHAT IS BLOCKING HEALTHY SUSTENANCE?

Cluster 5:

1. People who haven't worked out think they couldn't or don't want to.
2. As a group, we have limited experience in business or in making money. Our prowess is and has been in the cultural.
3. The economic is often left out of missional planning.
4. Youth are not integrated enough to understand Order mechanisms (and seeing parents struggle with the money etc. makes them decide not to get into Order seriously.)
5. We have not made a resolute decision to build the Order and therefore can muddle along in our present system, because we are not working on ways to form the new Order, which would require a new approach to economics.
6. The fear of real local momentum or economic power at the house level. Houses that reach a point even approaching real self-sufficiency are suspect, and thought to be unglobal, parochial "empire building."
7. Centralized control of all money is debilitating to local self-sufficiency and initiative, and individual selfhood.

Gestalt: Image of selfhood and integrity largely excludes foundational role of economic at individual and "local" house levels.

These are shifts in our thinking with which we have dealt individually- but not on the corporate level

THE OLD REALITY

1. We can ignore the economic and go unscathed.
2. We can fix the economic system by tinkering.
3. If we do the present model harder, better, more things will work.
4. Loyalty to the Order means following prescribed procedures even if they don't work.
5. Unity is moniformity or conformity to the bureacracy, and the bureacracy is maintained by moralism.

SHIFTS IN HOW WE THINK ABOUT THE ECONOMIC

1. Reacting against bourgoise consumerism
2. Having money is corrupting
3. The economic as tyrant.
4. Ignoring financial(money is never the block)
5. We can do anything without money(which presupposes scarcity and limited resources)
6. Economic as enemy
7. Changing old institutions and power brokers
8. A revolutionary lives a hand-to-mouth existence.
9. A revolutionary puts needs of community above own
10. Subsistence living as an educational strategy

THE NEW REALITY THAT HAS BROKEN IN

1. We are hounded by the economic- there are serious consequences to the way we've operated, both personally and institutionally
2. Times have changed, we have changed; the current system doesn't fit/ is out of synch massive rework is needed
3. Everyone has an economic sub-system in ord to survive and we really haven't been doing the model for quite a while
4. Loyalty to the Order always involves questioning and inventing the new.
5. Lively, functional mamagement systems with high level of local access and responsiveness.

1. Interested on the creative use of money as good stewards
2. Money is a powerful tool
3. Economic as foundational sustenance
4. Responsible planning always includes econ.
5. There is money to do what needs to be done (which presupposes plenty and expanding resources)
6. Economic as ally
7. Being new institutions and change agents.
8. A revolutionary invests in the future
9. A revolutionary takes good care of self in order to serve for the long haul
10. Voluntary simplicity as a lifesyle demo.

SELF_SUPPORT

- | | |
|--|---|
| 1. Work-in/work-out | 1. Everyone is income producing; everyone participates in healthy sustenance. |
| 2. Some people make money; some do the mission | 2. Income producing missional ventures |
| 3. Self-support as an enablement assignment | 3. Models for healthy sustenance as priority and missional edge. |
| 4. Making money alienates from the mission | 4. People are finding ways to make money and do the mission |
| 5. Don't have time to deal with economics because of program demands | 5. Economics and self-support is essential to the program effort that is needed (progress) |
| 6. Program seen as mission with no economic advantage | 6. Incorporating program as self-support job |
| 7. How to be in the black by July 31 | 7. How am I going to deal seriously with long-term financial planning for my family and the Order |

ASSIGNMENTS IN RELATIONSHIP TO THE ECONOMIC

- | | |
|--|--|
| 1. Mobility as sign of detachment | 1. Mobility for strategic economic advantage |
| 2. Short stays | 2. Longer stays |
| 3. Mobility more important than eco. base | 3. Mobility as way to enhance eco. base |
| 4. Easy job hopping | 4. Establishment of self-support ventures |
| 5. Detachment from assignment as a sign of globality | 5. Signaling hope for the globe through substantial investment and long term commitment to local ventures and projects |

SCALE OF BUREACRACY

- | | |
|---|--|
| 1. Macro: 4 centers(1+3)
centralized | 1. Micro: many centers
decentralized management |
|---|--|

SHIFTS

PICTURE OF THE FUTURE

1. One quarter/one year

1. Longer than my lifetime

LOCATION OF DIALOGUE

1. Bathrooms and bedrooms

1. Bathrooms, bedrooms and collegium tables

FUTURE DIRECTION IN DEALING WITH THE BLOCKS TO OUR HEALTHY SUSTENANCE

1. Require family sustenance model from everyone in the Order, "old hands" and new interns
2. Everyone produces income and everyone is responsible for healthy sustenance
3. ICA salaries to houses
4. Improve health coverage through jobs related health benefits and establish IRA's for each Order member.
5. Seek facilities for the long haul that can be made energy efficient
6. Create a lifestyle of voluntary simplicity
7. Make self-sufficiency (rather than poverty) the mark of our life together
8. Link regions in developed/underdeveloped world
9. Minimally double stipends
10. Decentralize planning, assignments and financial management
11. Establish an economic system which includes long term financial planning for families
12. Ask each Order member to tally the amount of money they have contributed to self-support over the years and anonymously survey individual assets in order to determine the actual financial situation of each person. Create a graph showing levels of income and assets for Order members. Base all plans on hard figures.
13. Establish local boards everywhere we work, establish local audited accounts operated with integrity but without central control

14. Since our most valuable resource is our people, do nothing to force anyone into assignments they are unwilling to assume.
15. Recruit a team of people committed to turning the Kemper into an income producing asset and give them three years to do so. If not done at the end of three years then unload the building.
16. Have a written contract (or agreement) for interns and volunteers that would state specifically the economic expectations for both parties for the covenanted period. This would avoid disasterous misunderstandings and inequitable situations, and would make clear and objective the responsibilities of both parties.

ECONOMIC FOUNDATIONS MODEL

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DRAFT COPY - NOT FOR PUBLICATION

1ST MAY, 1984

INTRODUCTION

SHAPING DISCIPLINED LIFE THROUGH CORPORATE FINANCES.

A model is a working image of the way life is. Model is less a proposal than an attempt to describe the reality we are breaking through into, and to identify the places where a radical shift has been made or is required. We chose to maintain the scope of the model as comprehensive as possible, looking at our total financial operations, including income and distribution on both the Order (Self Support) and Institute (Program) dimensions of our mission.

Several of our own convictions have emerged clearly. 1. We are convinced that the key issues involve increased income, and this has heavily focused our efforts in that direction. Perhaps later we will have distribution problems, but what great problems to have! 2. We are convinced that the key direction in finance is in participation, with everyone a developer, everyone doing self-support, everyone a manager and guardian of the Order's Future. This participation involves both direct action and also the communication that allows everybody to know where we are, and use our funds and budgets as missional tools.

The model addresses the financial foundations of the order in 4 aspects:

RADICALIZED INCOME FLOWS			
	STRATEGIC DISTRIBUTION SCHEMES		
SELF SUPPORT INCOME	ORDER FUNDS INVESTMENT	GLOBAL FUNDS MANAGEMENT	LOCAL PROGRAM DEVELOPMENT
SELF-SUPPORT (ORDER)		PROGRAM FUNDING (INSTITUTE)	

The approach in each aspect is as follows:

1. The Context
2. The Principles
3. The Presuppositions
4. The Components
5. The Scenarios
6. The Implications

#4 is the model itself, but 1-3 put it into a framework of common memory and missional intent, and 5-6 ground the model in practical necessity.

THE FUTURE OF SELF-SUPPORTINTRODUCTION

We began as a community of seven families in one location living on one salary. As we grew larger more people were required to seek employment. Because we were located in a large city, good paying professional jobs such as teaching were secured. Most of the members were at least college graduates. As we began to disperse to more locations, more and more of our income came from a variety of mostly lower-paying jobs although self employed professionals such as doctors, and lawyers provided a solid base in some locations. Whatever the income sources, a dichotomy developed between those doing self support ("permeation") and "the mission".

As our emphasis shifted from work only in cities to working in rural and third world situations, it became necessary to find new modes of self support. It was still possible to depend on teaching and nursing in some metropolitan cities outside the U.S.A., but generally people had to be willing to work at jobs which were lower-paying than their previous jobs. With more and more local people wanting to work with us in places like Egypt, Kenya, India, Latin America and Indonesia for example and as jobs became more difficult to obtain in developed nations such as Belgium, England, and Canada, we were forced to put more people to work at lower paying jobs and the experience of self support demanding so much time was debilitating to the mission or was bracketed where funding was secure until the missional activities were finished.

In recent years the economic slowdown, rising unemployment and the increased skill and experience requirements on the job market showed us that a new approach was required. We began to search for new ways of earning income, particularly through various forms of individual self employment --such as English teaching or by beginning corporate business ventures. The experiment of self-support through a business venture is one that will encourage more experiments for the future. It is one that uses the resources you have in terms of markets, skills, physical resources. It maintains that self support is something that everyone can participate in. It assumes that we do our own on the job retraining of ourselves and incorporates the skills and corporate methods that are at our disposal from our research and training over the past 30 years.

PRESUPPOSITIONS

In the creation of the following plan we used the following presuppositions:

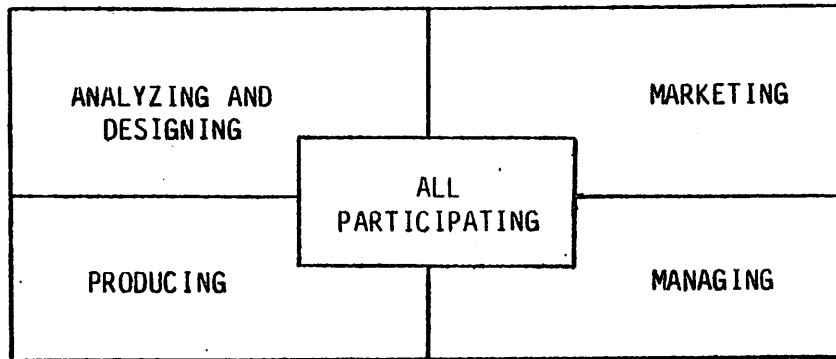
- self support activities produce enough income for immediate needs such as house checks and stipends and for longer range needs such as health and education (funds) for every order member.
- These needs are met on a regular basis.
- Direct costs of the enterprise are met first.
- When possible ~~the~~ self support renders a surplus in one location that is allocated to other locations where the first requirement is not met.
- This surplus is administered by the order.
- The order determines what is an adequate living level for a particular location.
- Self support activities are in an arena that is an intersection of the mission and the meeting of the needs of the market (see components model).
- Everybody is contributing to the strategy of getting self support income.

PRINCIPLES

In the most creative situation everyone participates in self support while a core of people oversee the overall direction. We are out to optimize income in a location and still do the mission. It is dynamic and adjusts to the market. It calls on everyone's expertise and develops new expertise by assigning teams to market and produce.

THE VENTURE MODEL

Reflection on our experience with founding and building a business venture in Brussels as well as hearing from others points to a key value and to four major components of the venture model.



The Key Value:

The key value in the model is corporate participation, whether the situation is deciding what sort of venture to begin, what products to offer, how to produce and sell them or how to manage the company. Where all participate, the effectiveness of the effort is increased, if only part of the house participates, action is slowed or cannot happen. This does not mean that every one has to be totally immersed in all activity of the venture, but that appropriate participation of each individual in each aspect of the venture be provided, with a core of people being responsible for continuity and enablement of the whole.

THE COMPONENTS

Analysing and Designing. The "Market" is the trading place where goods and services meet the needs of those willing to pay for them. The venture must discern what the local society needs, what its human and capital resources are and what products (goods or services) it can offer to the market. Though each venture has to deal with a particular situation, transferability of the experience calls for following activities that could be done in other places by many other people without special resources of skill or capital. This activity does not cease once a product line is chosen, offered and sold, but remains a part of an ongoing evaluation and development process.

Marketing. Marketing begins once the product and strategy have been chosen. This effort includes making the product and the company known through advertising, direct mail, telephone, personal contact, etc. It includes selling products as well as discerning the product modifications or innovations needed, changes in strategy required, and trends of the market place.

Producing. Creating and delivering the products into the hands of the customer. Producing draws most easily on the skills of the entire house toward creating what is required. Production of a material good or a service requires that there be careful attention to getting agreement with the customer what shall be produced, by when, scheduling production in light of the other demands on house time and making sure of quality production. Above all the time of production is a time of great eventfulness, both in the way the job is done, and in celebration of the corporate expenditure, afterwards.

Managing. The management of the enterprise is done by the whole house. An event which allows reporting on accomplishments in all arenas of work, thinking through needed strategy and tactics and expanding consciousness is very important to the corporate direction. Also scheduling of marketing and production engagement, use of time and money otherwise are important both for practical effectiveness and symbolic power.

SCENARIOS

Introduction

We envision establishing an independent self-support base through development of locally adapted business ventures over the next four years. The following scenario suggests how it could be possible for funding to come out of current activities and make use of currently existing ventures to build the financial and training base for this effort.

Year One

During year one of this model we would establish "Earning Centers" using the established ventures. Eight to ten more people would need to be assigned to these earning centers full time. That's over and above the people already assigned. By doing this we would be getting immediate money out of proven ventures and training new people in different aspects of the ventures so next year they could go to another location and set up another venture. During this first year we also need to explore new markets. We also feel that there needs to be a Global Self Support Band with a way of reporting regularly to the other venture locations.

The potential income of these first eight or nine earning centers this first year would be about \$800,000 based upon current trends in the ventures and the input of eight to ten additional people in each earning center. Of this \$800,000, \$400,000 to \$500,000 would be income into the funds. The houses would continue to earn Trust/Task funds equivalent to the adult stipend but the earning centers would assume responsibility for all the mission funds. We would continue testing and researching our investment strategy and in particular explore the investment opportunities in the locations of the earning centers.

Year Two

The Second Year of the experiment would see expansion of earning centres to five new locations and at this point there would be at least one earning centre per continent. The five new earning centres would be staffed by six people from each of the 8-9 established earning centres and with ten new people for each of the five new centres. So the second year would have 10 full-time people in the established centres and 16 in the new centres. These cores of 10 and 16 would continue to be part of the whole house in the planning, managing, sales, and production of the venture. If the thrust of the first year of the experiment is to provide an immediate leap in self-support income, the thrust of the second year in addition to expansion would be to lay the foundation for the demonstration nature of these new ventures. The push would be on training everyone in every dimension of the business, focusing the relation of the human factor to the particular product of the venture and the expansion of guild responsibility. More and more the whole House would be doing more of the venture and the core would serve as the focus rather than the implementor of this activity. The second year would also see more six-month to one year volunteers working in the earning centres while acquiring practical skills training and social methods through the guilds. This year would also see a global increase in the stipend base and a re-evaluation of the guide lines for determining House food, care, facility and operations costs. Of the \$600,000 to \$700,000 that will be generated in the earning centres this year, \$100,000 will be put directly into the investment fund. Some of the other surplus would be used to capitalize the earning centres as needed and appropriate.

Year Three

The third year would focus on consolidating gains already made preparing for widely distributed earning power in the future.

Efforts would be made to establish the existing earning centres stability and longevity, maintaining the accomplished income level with no more than 10 full time venture core. The ventures would by this time also be expected to cover their business overhead (heat light etc.) out of earnings. The work of the ventures would be enabled by computer linkages for information and product exchange.

In order to allow more locations to move to an independent base their would be intensified training in taking economic initiatives start businesses that satisfy local needs in a given situation to provide self support. Also self support in any location would not be determined by Institute funding. Further houses would begin ventures and work would begin on images and structures toward a venture operation in every house within two years.

After three years of experiment with the earning power of various investment funds, their performance would be evaluated and decisions would be taken to increase investment in the most productive of the funds by transfer from others as well as from current income.

Year Four

During the fourth year every missional unit would be in a position to provide for its self support through a venture in addition to other forms of income earning. Many ventures would have designed training programs that would reduce the pressure on the education fund, particularly in the arena of vocational education, as well as enable adult order members to secure outside employment where necessary.

Self support activities would enable the Program thrust of the Institute by providing substantial income to the Program fund to launch experimental programs when outside funding is not possible. As well the training and demonstration guilds would not only include members of the house but also contacts we had made through the ventures.

The global support band will meet to evaluate the earning centers, the other ventures to plan future operations and the role the ventures will play during the next four years. At the same time the distribution mode relative to stipend levels and funds income will be evaluated to determine the means to provide for the needs of each family particularly through stipends and funds.

The year will close with a grand celebration of the new economics approaches that have been developed and those which will be used in the coming four years.

IMPLEMENTATION

Before July, the current ventures will have thought-through what they did that enabled them to get started. What is of interest is what would enable corporate ventures to get started elsewhere. The process of discerning the market, and the forming of the product, and systems for production and management, requires the focused attention of the entire missional unit.

It is important to bring out the human dynamics and methods involved, which allow creating on the basis of whatever resources are available in a given place at a given time, to produce what the market is willing to buy.

During July, these analyses and recommendations for future ventures will be drawn together into a venture manual to enable intensifying the current ventures and exploration or launching ventures in other locations. The key to this manual would be discerning that which has enabled a spirit breakloose relative to low capital participative ventures and less developing common program elements.

In March 1983, 20 people gathered to objectify the Order funds situation globally and to consider directions for the future. The psu looked at directions for the next 16 years and the next 16 months.

As a context to their report, it is helpful to review the function of the funds in general before working through the structure. The overarching concern relative to Order funds is that the basic needs of health, children's education and care in old age would never be a stumbling block to someone who, having decided to join this body of people, could not engage totally in the corporate task of the Order. Both psychological and sociological release enable participating fully when these concerns are not an issue. Yet, it is a self-conscious stance taken under the rubric of poverty and equity that pushes us beyond assuming welfare comforts, toward taking individual and corporate responsibility for the strength of the funds to meet these basic needs now and in the future.

The major source of income for the funds is self-support money. An amount of money equal to the global stipends is deposited in the funds each month. houses build this amount into their monthly self-support budget.

HISTORY

Our documentation takes the "Order care mission funds" back to the year 1964-65. From that time until the restructuring of the funds in 1973-74, there were 8 funds which constituted the net worth of the Order funds, which were: annuity, health, travel, culture, education, income tax, Order, mission reserve. The funds allocation was based on a stipend of \$90, and split up on a cash basis. The specific amounts into the 8 categories are shown in 'chart a' at the bottom of the page, and percentages are given for ease of comparison although at that time, the amounts were not allocated by percentage.

In 'chart b' the progress of the funds can be traced from 1964 to 1973. It shows the leaps that occurred in the Order's growth in funds, particularly in the years from 1969 to 1973. This period was marked by rapid growth in the numbers of people and houses and thus an increase in the funds. our systems were struggling to keep up. Yet it was from this struggle that the fundation was laid the structure invented for the future of the Order trust & task funds.

CHART B

COMPARISON OF NET WORTH FOR YEARS 1964-1973

<u>YEAR</u>	<u>NO. OF FAMILY UNITS</u>	<u>NET WORTH OF ORDER</u>	<u>ANNUAL INCREASE</u>	<u>NET WORTH OF FAMILY UNITS</u>
(Figured at \$125 for each single and married family unit)				
1964-65	18	29,650.25		1,647
1965-66	28	57,647.42	27,997.17	2,059
1966-67	64	95,088.06	37,440.58	1,486
1967-68	73	132,142.22	37,054.22	1,810
1968-69	104	193,509.25	51,367.03	1,765
1969-70	138	279,087.78	85,578.53	2,022
(Figured at \$90 for each adult member)				
1970-71	243	374,253.17	95,165.39	1,173-S/2,346-M
1971-72	478	672,145.59	297,892.42	1,514-S/3,028-M
1972-73	597	1,051,204.55	379,058.96	1,761-S/3,522-M

CHART A

Annex

CURRENT ORDER FUNDS OPERATIONAL STRUCTURE -MAY 31-1982

	T R U S T (2/3)				T A S K (1/3)		TOTAL
	Annuity	Health	Education	Culture	Glo.Council	Prog. Reserve	
NET WORTH	310,996	271,491	997,603	112,292	440,218	806,718	\$2,939,318
ALLOCATION Of Assesed Income	3%	46%	15%	2%	10%	24%	100%

ORDER FUNDS OPERATIONAL STRUCTURE BEFORE GPC RECOMMENDATIONS - July 1980

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	T R U S T (2/3)				T A S K (1/3)				Operating and Investment	TOTAL
	Annuity	Health	Education	Culture	Global Council	Order Travel	Program	House Exp'n		
NET WORTH	418,495	<1,674,687>	1,276,987	726,440	435,404	402,058	190,607	1,092,476	39,328	2,907,108
% Allocatn	3%	33%	23%	7%	5%	5%	7%	17%		100%

GLOBAL ORDER CARE MISSION FUNDS PRIOR TO RESTRUCTURING -1973-74

Jul 30 '73

	Annuity	Health	Travel	Culture	Education	Income Tax	Order	Mission Reserve	TOTAL
	NET WORTH	216,650	52,361	<21,042>	195,858	284,155	60,811	66,740	195,709
CASH Allocatn	15	15	5	10	15	0	5	25	90
	16.7%	16.7%	5.5%	11.1%	16.7%		5.5%	27.8%	100%

Funds rationalization came in 1973-74. Our learnings were refined into the design of the 8 Order trust and task funds with 4 in trust and 4 in task and the income rationales and percentages to distribute income to the funds based on an amount equal to the adult stipend and the child allowances. (This is represented in the middle of 'chart a'.) Two-thirds went to trust funds and one-third went to task funds. This rationalization was accompanied by several other designs which helped to facilitate it, one of which was the creation of the gray finance manual. There were other funds besides the trust/task funds; these were the global mission funds. These funds were raised on a yearly basis only, so as to meet the annual expenses of continental councils, the annual Order council, priors' travel, and the summer camp.

In 1980, a month-long task force met through the GRA and GPC and presented recommendations for adjustments in the funds to make them more realistic to meet the needs of the Order. This restructuring is represented at the top of 'chart a'. These recommendations can be summarized as follows:

1. Reduce from eight to six funds, maintaining the four trust funds, but reducing the task funds to two- program funds and global council fund.
2. Maintain the two-thirds/one-third formula but adopt the use of new allocation percentages of income to the funds. (see chart)
3. Make the net worth of the funds more realistic by forgiving the accrued self-support debt of the Order; that is, we wrote-off as a bad debt over \$300,000 in accrued self-support debt from 1973-80.
4. Redistribute the current net worth of the Order on the 2/3 and 1/3 formula within the 6 categories by the appropriate percentages.

The major issue faced by the psu was that the the 5 years previously, our global funds expenses had been more than our global funds income. This meant that we had spent the interest and dividends of our investments for ingoing expenses, and had added nothing to our investment principle. Out of 2.9 million dollars in Order funds, only 1.2 million was in investments, and the remaining 1.7 million was in loans to the institutes and to Order members, thereby earning no interest for us. Ways were needed to be found to protect our investments if the Order was to have an economic base from which it could freely decide about the shape of its future.

In the last 6 years, the inflationary economy and our own decisions about our mission have greatly affected our funds income and expenses. Our missional decisions changed the location of our houses and the constituency of the Order. We chose to locate many of our houses in rural human development projects where self-support was very difficult to achieve. We chose to assign fewer people to urban locations in north america where high paying jobs were most possible. During the same period of time, most of the people who chose to come into the Order possessed limited employment skills. This situation led us to keep our stipends low and therefore our funds income also low. In the midst of this same time period, health and education costs soared. Through excellent management of our funds we have been able to keep the increases in our expenses at a minimum level.

The second source of income into the funds is the interest and dividends on investment. The Order's investment portfolio has been a conservative one. Most of the returns in the last 6 years (from 3.2%-13.6%) have been used in the payment of ongoing expenses.

In 1982-83, there was a funds deficit of \$/000 per month, most of which was being spent for health and education expenses with nothing being put into the task funds.

Out of these concerns and the details of the financial picture related to them, the psu made recommendations for stopping the drain on the funds and reversing the trend. (see appendix c.)

This picture of the evolution of the funds helps put in perspective the fact that we are becoming a new creation. Our composition is changing radically and this keeps us cognizant of the upheavals the world is experiencing. Perhaps the new forms we create over this next 16 years of our economic life will be a significant demonstration of the dynamics required to build a new global economic order.

APPENDIX C

I. STOP THE DRAIN ON THE FUNDS.

In order to stop the present cash flow drain on the funds in North America, we will:

- A. Move \$15,000 - \$20,000 in April from the funds in Brussels and Hong Kong.
- B. Move an additional \$50,000 by July from the funds in Brussels and Hong Kong.

II. INCREASE THE ORDER INVESTMENTS.

In order to increase our investments from \$1.2 million to \$1.5 million by July, we will:

- A. Cash in longstanding insurance policies of the order for \$77,000.
- B. Enable the repayment to the order of \$40,000 worth of outstanding loans.
- C. Create maneuvers to raise \$250,000.
- D. Move to a new more aggressive investment policy by:
 1. Placing investments (one-half and one-half) with two different investment managers and evaluate returns with the advice of a guardian who will assist in monitoring the investments.
 2. Change guidelines for investment policy to 50% equity, 25% liquid (money market) and 25% high growth.

III. EXPLORE METHODS TO INCREASE ORDER INCOME.

In order to begin to increase the Funds income, we will:

- A. Explore the feasibility of rapidly increasing the capital base of the Funds by securing gifts in Trust from selected donors. This would need to be enough to give a 5-10 year cushion of interest and dividends. A plan will be built and tested to discern the feasibility of increasing the capital base by 5 million dollars.
- B. Continue to enable rapid growth of the corporate self-support ventures.

IV. SET THE STAGE IN JULY 1983.

In order to prepare the order to look at the long range questions of Order Funds we will:

- A. Implement a model for reporting the Funds situation to every location and getting ideas back for work on the Funds in July.
- B. Hold collegiums on Order Funds in houses to build our understanding of the importance of the issue.
- C. Build the demographic picture of our Order globally, project implications for the funds in the future based on our changing personnel, and identify current gaps in care globally.
- D. Document the 15 year expenses on health and education- 10 years into the past and 5 years into the future.
- E. Research Preventive Health, Major Medical Options, Dental Policies and alternative approaches to health care.
- F. Review and evaluate the new corporate self-support ventures and global permeation employment status.
- G. Hold conversations with Religious Orders to learn how they have made provision for their future care and needs.
- H. Explore annuity issues: what is necessary care for elders and how do we take advantage of retirement benefits.

THE
SOLD
RECOMMEN-
ATIONS

PRINCIPLES

1. The Order intends to be self-supporting and self-sufficient, insuring the present and future sustenance and care of its members lives and corporate mission. In particular, the Order intends to be financially independent of and separate from, the ICA, its donors, grants and program income. Where Order members are salaried through line-items in specific grants, this is done clearly and objectively.
2. Order income is earned in support of global financial objectives and the decision about where it is spent is not determined by where it is raised, but rather, by where it is needed. (However, in response to the wider global community, where such currency movement is not legally possible, this principle is held in symbol, less than in practice.)
3. Stipends are a symbol of covenant, of the corporate rule of poverty, and as such derive from the Order as a whole, not from a particular house. We have however, assigned every house to earn the income to insure the stipends of its member family units.
4. Every family participates in the Order's corporate self-support. The invention of a new style of poverty and self-sufficiency is a central aspect of the Order's historic mission.
5. All earned income is deposited with the global Order as a symbol of our covenant and discipline.
6. Every house is a self-supporting unit.
7. The funds are global -- not continental or areal, and guarding them is a global responsibility.
8. The global care of the Order for every family, as well as the solitary responsibility of every family for its own finances and the finances of the Global Order is the tension which is creating in us the future form of the new world economy.
10. House budgets and stipend levels are done as locally as possible, but are done in the "gaze" of the global Order, and for the sake of the global Order's life and mission.

PRESUPPOSITIONS:

1. All members of the Order participate in the funds. Following the intern year, every family is a full participant in both the input and the benefits of the funds.
2. The key to the future is clear, objective guidelines for the distribution and expenditure of the funds that are based on who we are and who we are becoming.
3. All our work on the global Order and resources assumes achieving a level of income which is above expenses.
4. Poverty does not mean to us impoverishment, or a disposition to thrift. It does mean an acknowledgement of physical and social human contingency, and a radical detachment from these "necessities". It means living on simple means, for example: investing the resources we do have for the sake of a mission that is beyond ourselves; taking into ourselves the contradiction of the world economic Order and the suffering of the world's dispossessed; taking responsibility for the creation of a new social order based on a new human spirit.

COMPONENTS OF THE MODEL:

We begin with where we are, the current situation and structure. The model of Order funds has 3 basic components: income, distribution, and expenses.

INCOME:

The Order's income is from two sources: self-support earnings and investment earnings. Both of these have been under severe pressure. Self-support income has not kept up with expenses due to:

1. Fewer people assigned to the "high income potential" areas, i.e. north america;
2. A shift in Order personnel, showing fewer "professionals" with high educational qualifications;
3. A concentration of personnel in the third world where salary incomes are lower; and
4. The global unemployment crunch, increasing competition for fewer jobs.

INVESTMENT EARNINGS:

These have been low due to :

1. The erosion of the value of investment principle caused by inflation on the one hand, and expenses exceeding income on the other; and
2. A conservative investment posture necessitated by our own lack of confidence and knowledgability about the investment business and its risks.

RECENT ADJUSTMENTS:

Two moves have begun to shift our situation:

1. The corporate self-support ventures have begun to show income potential based on low-capital, "sweat equity" (unpaid time) financed beginnings; and
2. The decision to place our funds in North America with two competing investment funds, with performance as a basis for deciding next year's (1984-85) investments.

DISTRIBUTION:

The Order's income is distributed in 5 major categories:

- 1) family stipends
- 2) house sustenance
- 3) global mission funds
- 4) trust funds
- 5) task funds

In principle, we have paid the funds first. Houses have decided here & there to "turn back" stipends or sustenance checks to balance the year's income and expenses. In practice, there have been times when 5 or 6 stipends in the year were the norm, when a year began with every house in an area or continent carrying \$2000 - \$4000 in accrued self-support deficits (i.e. Funds not paid) from the previous year. In 1980, when the funds were last restructured, we "wrote off" \$300,000 of these accrued deficits.

Similarly, the expenses of the funds have been paid on a "when needed" basis for health care and education, while stipends and house cheques awaited the income to cover them.

The major issues in relation to distribution are clarified when they are separated from the issues of income and expense.

The key issue we are experiencing is the new makeup of Order membership calling into question assumptions and principles which served us well when we were a homogeneous group of mostly western staff. In many nations, extended family care is seen as an individual's obligation even more than educating one's own children. Education of the members of the Order has become an increasing concern. Stipend levels have not kept pace with the costs of living.

We are faced with the challenge of creating an inclusive set of operating guidelines that take into account the real obligations of the Order's membership without simply draining away our future investment.

Our recent efforts to correct the imbalances in the distribution of our monies have been hampered by several factors:

- 1) Income has not increased dramatically;
- 2) Expenses have increased substantially;
- 3) The 5 arenas of distribution are intricately related to one another in that--
 - a) Limited income implies that an increase in one area means a decrease in another; and
 - b) At the most local level, these 5 arenas all support the sustenance of the Order family and the empowerment of the Order's mission. As stipend level and frequency decrease, the pressure on house food and care budgets increase. Conversely, larger and more regular stipends, and increased food budgets could very well reduce health care costs.

Therefore, correcting any one aspect without regard to the total model has not led to the kind of comprehensive care which we have envisioned.

EXPENSES:

Health care costs have risen greatly in the past 10 years. to cope with this, the health component of the funds has increased from 16.7% (1964-73) to 33% (1974-80) to today's 46%. Even new expenses exceed income, and as we "get older" our health care needs tend to increase. (As our children get older, too, our education expenses also increase.)

We are caught in several trends which limit our flexibility regarding expenses. On the one hand, fiscally conservative moves in north america are restricting access to free medical care, and making even state college education more expensive. At the same time our "temporary resident" status in many nations puts us in the position of paying taxes to support extensive social welfare programs the benefits of which we cannot or do not receive, i.e. medical, education, rent subsidies, etc.

Similarly, our assignments have made global council and travel more expensive even as they become even more necessary than before.

Great creativity has gone on locally in the arena of reduced expenses and in-kind support. Free facilities, donated food, house-fulls of furniture, cut-rate travel, scholarships have all played a part. But we have yet to globally empower these efforts or to objectively evaluate their impact on our actual operating costs.

RECOMMENDATIONS:

I. The Approach:

1. Identifying the places we will break the cycle of diminishing resources.
2. Articulating clearly our long-term aims for fiscal operations and levels of living.
3. Assign tactical priorities and weights so as to image a way to get from here to the future.

For Example:

1. Income must increase dramatically in order to increase current levels of family stipend, funds assessments and living expenses by an average of 100%. This would mean essentially doubling our self-support income annually to over US\$ 5 million. The Corporate Ventures are the most open direction for doing this. We must in the next 2 years "transpose" the approach these ventures represent into our "low-income geographies", ie. Africa, the Sub-Continent, and the Mediteranian Basin. LENS International must be required to demonstrate significant earning potential.

This income increase can be supported by an aggressive investment program using the globality of our funds as an advantage. Investment income may never supplant earned income but can ensure that the value of our invested reserves keeps pace with inflation and ahead of costs.

2. The current structure of funds distribution be maintained with the following inclusions:

- a) That culturally mandated extended family care be included in the care budget of the House to which the obligated Order member is assigned, as is currently the case with "child support" payments. Local research could determine the appropriate guidelines, perhaps not to exceed the adult stipend level monthly. Implied in this guideline is the House's capacity and willingness to earn this amount as part of it's self-support income. It is assumed that in Western Welfare States, the care of extended family would be handled by the structures of society.
- b) India and Kenya have already developed and tested clear guidelines for the journey through training apprenticeships and internship into full membership in the Order. Similar guidelines will be worked out where they are required. In principle, after the "intern year(s)" every family would participate in the funds, ie:
- The Health Fund will ensure essential medical care, hospitalization, outpatient care and dental treatment for every immediate family member.
 - The Culture Fund will cover burial expenses for every immediate (nuclear) family member.
 - The Education Fund will cover post-secondary education for the Order's children, towards a degree or vocational certification. We will determine by continent and/or nation the basic tuition cost of state-supported post-secondary education for residents, and will establish guidelines which ensure a minimum of 50% of this tuition cost. As in the past, the student will be responsible for the balance of the cost of his/her chosen education, through scholarships, work-study, etc. The Education Fund is not intended to finance the continuing or further education of Order members themselves, but of the Order's children. Where such education is required and cannot be provided wholly within the structures of the Order (ie, HDTI, NST assignments), a "student-intern" mode of self-financed education and participation in the life and mission of the Order may be invented.
- The cost of Continental E.G. Programmes (Summer Camps, Phase I travel) would be shifted away from the Education Fund, and carried on a Continental or Area basis as an assessment handled in the same way as the Global Mission Funds, as an explicit part of each Houses' budget.

* We are designing a system which encompasses the complexity of our world's economic, political and cultural diversity without dishonouring the human integrity required to elicit responsible on behalf of caring. This is an intrinsic part of what it takes to support a truly pluriform Order.

MANAGING GLOBAL PROGRAMME RESOURCESINTRODUCTION

The management and distribution systems of the programme funds of the Institutes have been in perpetual evolution since their inception. As the shape of the mission and organisation of the Order has changed, the management and distribution system has changed to best enable the mission. The original research, programme and development work of the 1950's was funded primarily by self-support income and its management was done in a rather straightforward manner. As our work expanded in the 1960's to include demonstration in Fifth City and teaching programmes across North America, funding sources expanded to include individuals (primarily course graduates), churches and church agencies, corporations, foundations and government agencies. All the funds were centrally managed out of one office in Chicago's Westside, Fifth City community.

Systems were developed to meet the requirements of diversified programme and public accountability. One of the first great shifts in management systems occurred when Religious houses were established in 1958. We began to develop a system that both spread management responsibility to other locations and maintained one common intent through the symbol of one disbursement and booking system.

As houses were established in other continents, the creation of the Global Centrum bands came into being with the establishment of the first Nexus locations in 1974. The Global management treks and band meetings created management and distribution schemes that cut across nationalism and resource availability imbalances while fostering the possibility of local self-sufficiency in every location.

Presuppositions

The mission determines the shape of our financial systems and not the reverse. Many illustrations can be given for this point; this is the first presupposition of the model.

The second is that our management systems are designed to both meet our own needs and to be laboratories through which we can test models that address global contradictions of welfarism and the inequitable distribution of resources.

Principles

While this particular model presupposes no particular global strategy or configuration it is intended to account for anomalies in our current system while being guided by indicative principles gleaned from our experience.

The broadest context is that all the earth belongs to all this takes the enumerable forms of goods, decisions, gifts.. .It's application to managing our resources in the future is that all monies are global monies

At one time this meant that all paychecks, development checks, and income of any sort went to one bank account. There were no designated funds as such. Some illustrations of this are that Bill Westre was assigned to Singapore and supported India...Jamaica's first \$1000 dollar income went to the Chicago Account...ITI's were done across the world supported by funds raised principally in North America.

Over the course of time three new realities have shaken us.

- Designated Funds are a reality and have to be accounted for.
- Some places raise lots of money, others are in the position of living off these funds.
- Our perception of global monies has also changed - it has been reduced to, "global monies are administrative", which is frequently interpreted as "global monies are those spent by a nexus".

This does not mean for the future, however, a retreat into arbitrary regionalism or isolationism. Nor does it mean some all powerful centralised planning or fiscal authority. But what it might mean, indicatively is:

1. Every order member participates in funding the order's global mission
2. Every local unit is responsible for funding the global mission
3. Every fiscal decision is made in the light of the global (comprehensive) situation and the future beyond locality and immediacy.
4. We are able to budget portions of our income which are not spent on local operations, but in critical global long-term strategic moves
5. The power of our financial systems lies in their global corporateness
6. Where, by whom and for what monies are raised is only part of the data contexting the decision on how to spend it.
7. Anywhere funds are expended they are spent on behalf of the whole globe in support of the whole globe
8. We have renounced the concept of "our own money" so that money we happen to have is held in trust on behalf of the world.
9. As an order we decide to ensure the funding for every "historically necessary deed".
10. Budgets are always built from the bottom up and in the gaze of the neighbour! No house has its own budget - the globe has a budget for that house, region and activity.
11. When we say the globe must guard every local's financial viability and that every local must assume responsibility for financing the total global mission, we mean just that. But this does not mean we are two classes of people: "locals" and "globals". Rather we are one, the religious in history, who as just plain human beings have decided that each of us, each team, and all of us, stands in the whole responsible for each piece, and stands in some piece responsible for the whole.
12. In managing the CIE money for the IERD this past year we learned that you can sit in Brussels and care about the bills in India, sit in Delhi and care about the bills in Brussels, and handle funds beyond the immediacy of our place or our thing, needs or wants while avoiding pitfalls of rigidity and temptation to power.
13. We learned that you can build a model (budget), live within it, test it against the realities of real income, expenses and cash flow needs, rebuild it daily in a global dialogue across 4000 miles.
14. We learned that we can trust each other in this dialogue and release each team's creativity in caring for this globe with what they have.
15. "All monies are global monies" is neither a fiscal policy nor an efficient operating mode. Rather, it is a radical indicative claim on the planet's future that is possible for all who are participating in building the earth.

Model Components

The budgeting and disbursement of funds for the IERD CIE and the production of the products is the window we have chosen for the grounding of a model for the future. The four component parts of the model are:

- Perpetual model building and cash flow planning.
 - Management and purchasing designs.
 - Accounting and Public Reporting
 - Global polity function
1. The Perpetual Budgeting and Cash Planning Component elements are:
 - A. Budgets built from the bottom up for each piece for the whole
 - B. Budget and income revised regularly to adjust to real situation
 - C. Cash planning as a part of the whole process
 2. The Management and Purchasing Designs elements are:
 - A. Research the sources and costs
 - B. Establishing and caring for vendor relations
 - C. Meeting commitments
 3. The Accounting and Public Reporting elements are:
 - A. A common set of accounting codes
 - B. Regular audits meeting accounting requirements
 - C. Regular reports to funders
 4. The Global Polity Function elements are:
 - A. Common global context on the financial commission role
 - B. Common local expenditure and budgeting guidelines
 - C. Funding and spending seen as one responsibility at every point

PROGRAMME INCOME DEVELOPMENTIntroduction

The acquisition of developed funds for programmatic implementation has historically ridden on two dynamics - demonstration and impact. Fifth City was the first demonstration for which and because of which people gave money to the Institute. This issued forth in the band of 24, clusters, replication schemes, etc. with concrete fundable programmes to do. RS-I and the Academy generated programme income through fees and later evolved into seminars for groups on a corporate fee basis where the group managed the collection of the funds from individuals or its corporate budget. Both undesignated and designated funding have come in response to the funding proposals for our missional activities.

CURRENT PROGRAM EXAMPLES

The IERD as a three year programme, has provided us with much experience from which to propose models for the future of how we generate global resources. It is a global programme which was locally implemented in Phase I through RDS's and PDL's which were funded almost entirely locally except for global coordination administration expenses. It had a global Central International event component which was funded through delegate fees that covered set-up costs, doing the event, and production and distribution costs of the primary products. The funds for these came from a variety of sources but were tied to specific delegates whether a local in-nation source or a source funding delegates from other nations to participate. The challenge of Phase III is before us: to utilize the products and learnings of Phases I and II in each local situation to accelerate "Approaches that Work" and to provide the essential interchange mechanisms that allow lateral exchange to continue and vertically oriented policy and funding sources to learn from and change in their relation to the local to enhance its future effectivity.

Not unrelated to this reality is another programme which has emerged out of Europe's care for the world, its emphasis on volunteer forces training and engagement, and the global rise of the volunteer sector and the forces of volunteerism that are a global phenomenon. Like the IERD, the Village Volunteers Service Programme is built on the premise that the real future effectivity of local development rides on local people having the capacity to do their own development while having access to global wisdom and experience which they can adapt and apply to their situation. A number of programmes exist to send volunteers to the third world. This programme intends to support volunteers arising from within third world nations with funds that enable them to respond to their own care for working fulltime at the development task in their own situation rather than being primarily consumed with maintaining a livelihood and therefore having little time to spare. In many situations around the globe, workers come from outside the situation with the resources to work in that situation but the people already there can only respond as "beneficiaries", thus fostering an external dependency. This model intends to overcome that dilemma by providing the resources that would let volunteers of any type work side by side on a par thereby maintaining the gifts of global dialogue and interchange among peoples but reducing the "recipient" mentality that deters enduring development.

PRESUPPOSITIONS

The presupposition in programme funding are not disrelated to those articulated in managing our resources:

1. We are a body of people who believe that wisdom bubbles up from the local where whatever we do is tested over against reality. There has to be a way to do it and a way to find it.
2. We believe that local programme intends to be a manifestation of global indicative or the imperative flowing out of that indicative, and is molded in the context of the global "moral" contradiction of innocent human suffering as manifest in that situation (not just innocent human suffering someplace else).
3. Programmatic "edges" allow acquisition of new resources or the renewal of old resources but are not simply intended to maintain the income we would get anyway. Hence A/B monies model in North America and the initiation of the Annual Appeal in SubAsia went after the new aggressively.
4. As the world and we change, the focus must change- little funding is available for demonstration these days- it is not the intuition of TWC that this is the funding mode which the future calls for now. On the other hand funds to support volunteerism and fees for delegates to exchange experience with the idea of acceleration through the application of what they have learned, has begun to take hold in an unexpected fashion.
5. We are a people who intend to respond to Historical Necessity and to use "opportunity" only as a doorway to that response- to find ways to fund what we decided must be done. At this point service to an emerging movement of people from organizations and projects dedicated to the empowerment of the genuine local forces of change is one key aspect of our future.

PRINCIPLES

As we look into the building of future models of locally grounded funding, we are standing upon principles that give a foundation to our creation. Some of the crucial ones to keep in mind are:

1. Every unit operates on behalf of the whole.
2. Therefore all money is globally disbursable money.
3. The absence or presence of money is not the determining factor in deciding a programmatic thrust.
4. Every program is self-supporting.

The concrete form a model for the future would take would be based on the necessity of embodying within it these principles.

MAJOR COMPONENTS

In looking at VVSP and Phase III funding, several components for local programme fundability begin to emerge.

1. They deal with a **Visible and Felt Social Need**.
 - To volunteer out of the surplus of energy and genuine care my life to make a contribution to the task.
 - To exchange wisdom and collaborate on implementation to accelerate implementation of workable approaches.
2. They constitute **Startling and Captivating Proposals**.
 - To provide support for a volunteer arising from within situations of need rather than promoting further dependancy on human resources from outside of the need without eliminating the fruitful interchange factors.
 - To promote interchange and coordinated efforts among practitioners at the local level, rather than dependancy on experts and subjugation to criticism and evaluations as subtle mode of dependancy.
3. They have elicited a strong **Framework of Advocacy**.
 - The VVSP has advocacy of both 1st. and 3rd. World development leaders from a broad ideological base.
 - The GAB cosponsorship of the IERD represents a broad base of permission and support to pursue this implementation phase of the IERD.
4. They have ready **Forces of Implementation**.
 - The U.K. Colleagues.
 - The 50 Nation Network of NSC's, Delegates and Co-sponsors.
5. There are **Extant and Potential Sources not otherwise available to us**.
 - Mail Order
 - Agencies- FAO WHO, DANIDA, etc.
6. **Accountability is Practical**.
 - Reports of volunteers to their sponsors.
 - Local events and activities- Documentation, Planning, Training, Interchange, etc.
7. There are **Local Advantages** that can be capitalized on.
 - U.K. legal/fiscal system for Third World Not For Profit funding agencies.
 - Need for the products to be put into usable forms and disseminated through events and activities that enlarge the product base and form on-going interchange.

TESTS/IMPLEMENTATION

A model for locally based funding of a global movement will finally become only a fleeting good idea unless it is riding an advantageous historical trend, addressing a global contradiction, and is an element within a consensed upon global strategy. These all point to the funding model as being a concrete historical necessity, far more than merely an easy way to fund a programme we happen to be doing. Other tests of a funding model are the usability of the market, the feasibility of the investment of time, troops and money in relationship to the projected income, the possibility of advocacy from several sectors of society, and the potential replicability of the model to other local geographic settings.

Three Month Experiment Scenario

Q: What is it that gives a basis for writing scenarios?

A: A real experiment that jars loose old impossibilities and stale predictions thus creating a fertile ground for looking at options for the future.

The order funds/self-support scenarios come quickly because of the box we have put ourselves in through the Sv experiment. To have any scenarios with integrity for our future in Programme Income and managing global programme resources it is necessary to create an experimental "box" for ourselves in this arena.

The intent of this experimental is to create a hot-house dynamic to force breakthroughs into new sources for funding the institute with a period of three months. Within this time frame we will delineate phases, each with critical marking points. These would include the 1) "possible options" phase, 2) the intensified push phase to launch the experiment, and the 3) "reaching the mark" phase. Constant re-evaluating, re-maneuvering would go on at each stage.

What modes of operation to use during this experiment will take some decisions. We know the modes must include--creating totally new and necessary configurations and activities as well as using existing structures in a new light.

One of our greatest tools is team work, and what more educational than everybody participating. In Services Ventures one of the ways that everyone played a role in bringing in the income was doing half-day slots. You would either do a call or sit at the computer. You worked your week's plan with this slot as part of your weeks "task to do", and you always felt like one of the gang.

To hi-light the week we are convinced that we should have one noon-hour set aside weekly, that punctuates consciousness. This could be done by for example a special lunch-meal. We could have it be a sit-down or a brown-sac lunch in the garden, or a celebrative meal-like quick hot-dogs with a dessert, or an all fruit and cheese party. Anything that would bring delight!

Implications: We will test this experiment out on ourselves, always being conscious of possible replication. And as we do this we need to find ways of considering the implications over the next few years globally.

Future Action Required: The creation of the models required in the arena of managing and developing programme income resources will have as their foundations the principles and presuppositions stated in the last two sections. These models need to answer the following questions:

1. What are the fiscal operational forms that are necessary to hold the intents of each unit being self-sufficient and at the same time concretely responsible for the whole global task?
2. Given the real possibility of several radically new configuration modes, what are the fiscal support forms necessary for each one?
3. What is the support necessary for local funding action?
4. In terms of global programme needs in the next 16 years, what does financial preparedness look like? That is, how much is needed to meet our whole budget, and what are the systems that allow responsible management of funds?
5. As we gain understanding of societal concerns of people in local situations, how do we integrate those concerns with our missional thrust to discern what "strikes a chord" of care for activities that are fundable?
6. Following that, how do we "package" such a proposal in a way that its value is apparent and the funding approved?
7. In regard to money donated for designated purposes, how do we build the context in such a way as to expand the flexibility of its expenditure.
8. With our unique personnel rotation, how do we share the skills for tracking and accounting to keep the income from being blocked by gaps in consistency?

ICA

FILE

THE INSTITUTE OF CULTURAL AFFAIRS

P.O. Box 21679, NAIROBI, Kenya • Telephone: 567728 • Cable: ICANBI

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24 April, 1984

Dear Colleagues,

Enclosed is our work on Economic Foundations. The preliminary draft was the corporate effort of the national project directors and area support staff as they gathered in the quarterly Area Council seven days ago. After a collegium brainstorm we discerned edges and writing arenas and the first draft was written up. Then the Nairobi House spent Week II of Week 3 to refine and clarify the work that had been done and to produce the final draft.

In no way is this paper a polished product. It is, rather, an attempt to get into writing, in a relatively short time frame, the best wisdom we had on the subject. It is not intended to be comprehensive in its approach, but merely to reflect the most salient insights from our experience here in Kenya.

The structure of the paper is to lay our four major pillars supporting our economic life and then to describe each one. As we talked through the arena of funds, which is not discussed in this paper, it seemed that the major arena of thinking is relative to this question of who we are in the future.

Surely Economic Foundations is an arena where major work is needed in July-August and over the next 16 years. We look forward to receiving your models in this arena as we all make our contribution to the global research interchange.

OBHF,

Richard H. T. Alton
for Section A
of Area Nairobi

cc: Detroit
Los Angeles
Atlanta
Guild I
Buenos Aires

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ECONOMIC FOUNDATIONS

In pulling together our wisdom on Economic Foundations we identified four major pillars supporting our economic life: fundraising (development), programme and consultancy income, corporate self-support ventures and individual employment.

FUND RAISING

There are numerous ways in which to raise operating funds. Three strategies which form the basis of our support in Kenya at present or anticipated in the near future are major grants, local monies and staff adoption.

Major grants were first received by ICA: Kenya in 1983. We see this as a major source of funding in the future, for staff support as well as programme.*

Local monies comprised about one third of our total income from developed funds over the past two years. Local support in the form of donations in kind have amounted to as much as 35% of the total.

Staff adoption is a new edge in the arena of staff support through developed funds. The Village Volunteer Scheme is a joint venture between Areas London and Nairobi, Bombay, Cairo and Kinshasha. It is intended to raise funds in Area London by soliciting financial sponsorship of New Village Movement Staff. This project is still in the preparation stage, but is anticipated to produce substantial income within the first year of operation.

- * It is obvious when funding projects as extensive as the IERD or the Kenya Replication Scheme that the work of Development Centrum in the different nexi is instrumental in both obtaining and accounting for large grants and in maintaining the global framework of relationships that make major funding possible. Increasingly, the co-ordination of funding on a multi-continental scale will be called for. One example is the Village Volunteer Scheme.

PROGRAMME AND CONSULTANCY INCOME

The ICA has three methodologies to market: a planning methodology (LENS), an implementation methodology (DOOP) and an interchange methodology (IERD, Symposiums, Conferences, etc.). All three are potential sources of income that are in line with our future strategies as a global movement.

Our planning methodology has, up until now, been packaged as the LENS programme and, where actively marketed, has produced a fair share of programme income. In the late 70's here in Kenya we marketed a series of LENS with corporations, women's organisations and the Ministry of Finance and Planning. In the last two years we have had a re-awakening of LENS out of movemental contacts and our village development work. Under the sponsorship of the African-American Labor Center, the Swedish Co-operative Centre (SCC) and the Kenya National Federation of Co-operatives (KNFC) we have held about a dozen LENS with co-operatives, trade union groups and ministries in Kenya and Mauritius.

PROGRAMME
AND
CONSULTANCY
INCOME
(cont'd)

Our implementation methodology (DOOP) has, since 1977, been in an almost continuous process of creation or evolution. The current transition into the Village Leaders Circuit System in Kenya is the leading new edge in testing our long-cherished belief that local people can do their own development.

Mauritius, a small island nation off the east coast of Africa, has been the first customer for our implementation methodologies. The African-American Labor Center (AALC) and the government of Mauritius have invited the ICA to help with both planning and implementation for national development and have paid staff travel, per diem and programme fees for ICA services.

Our interchange methodology has come to light in the last several years as we have conducted Global and Regional Symposiums across the globe. The Rural Development Symposiums (RDSs) which swept the world as a precursor of the IERD developed our skill at this. And surely the IERD, while posing new challenges in this arena, was a great event. At the village level, interchange has played a lively role in catalysing multiple village development and motivating and empowering the Village Leaders Circuit System. Our skills in the methods of interchange are well on the way to marketability and we here in Nairobi would be surprised if our colleagues around the globe have not already been exploiting this methodology for income.

One thing that's becoming apparent as we pursue the marketing of these methodologies is that they are not independent of each other. LENS needs follow-up if there is a serious decision to implement the plan of action. Some structure or system like the DOOP (regular monthly evaluation and planning, not to mention training) must be put into place if continuous momentum is to be maintained. And when the planning and implementation is being carried out in multiple like units (e.g., the Co-operative Movement or 13 branches of the Posta Savings and Credit Society) then interchange comes as a logical component in the whole scheme.

CORPORATE
SELF-SUPPORT
VENTURES.

Corporate self-support ventures are one means of ensuring regular income through utilising the skills of the participant group as a whole. Corporate self-support ventures are important where broad participation is a value. There seem to be two major approaches in this arena as we look toward the next 16 years: corporate self-support ventures utilising the existing skills and resources of the group and corporate self-support ventures which depend upon training the group in marketable skills.

The first approach depends upon an examination of the collective skills and abilities of the group and the conditions and resources of its situation. One illustration of this approach for the New Village Movement in Kenya in which most staff are trained in agriculture and few have other marketable skills and where there is land available would be to consider agricultural production in terms of crops, animals, or both. The other consideration in this approach is in terms of ICA-trained skills--in management, fund-raising, village development, etc, where there is market potential for these skills.

INDIVIDUAL
EMPLOYMENT

Individual Employment as a means of economic sustenance plays a relatively minor role in Kenya

In Kenya for the past several years we have had one person assigned in this capacity. For extra-nationals it is clear that an overseas hire for a local position has distinct advantages over a local hire. The overseas hire enjoys additional salary and benefits such as "free" transport, home leave (with transport), resettlement allowances, housing allowance, etc. For the local hire, the salary is usually bound by the cost of living within the country. The salary for overseas hire is usually paid, at least in part, in a fluid currency, such as \$US, which is also an advantage for our operation.

FILE

ICA THE INSTITUTE OF CULTURAL AFFAIRS
CONCERNED WITH THE HUMAN FACTOR IN WORLD DEVELOPMENT

April 30, 1984

Dear Colleagues,

Please find enclosed our model for the Economic Foundations Arena. Development (Guild I) focused on Order Income Modes and Sources and developed a formula for how income could be generated in the coming years.

If you have any questions, please write or call. Look forward to receiving your models and seeing you this summer. Take care.

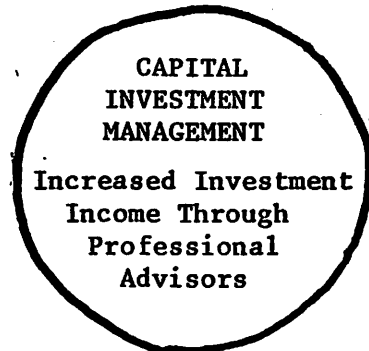
Grace & Peace,



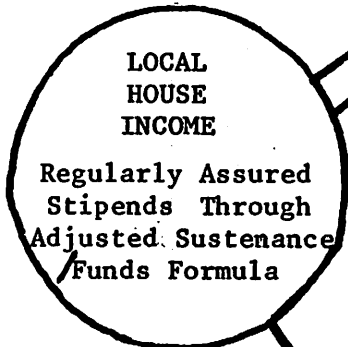
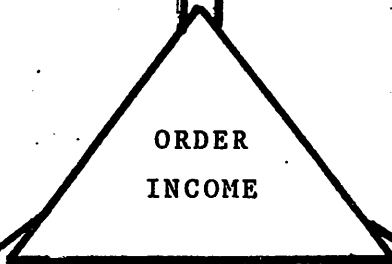
Tom Price
for Development Centrum: Chicago Nexus

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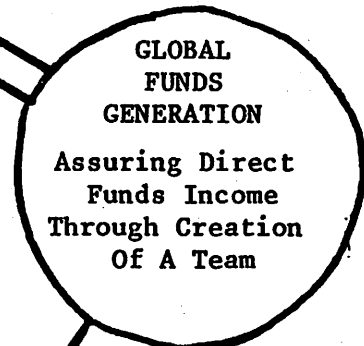
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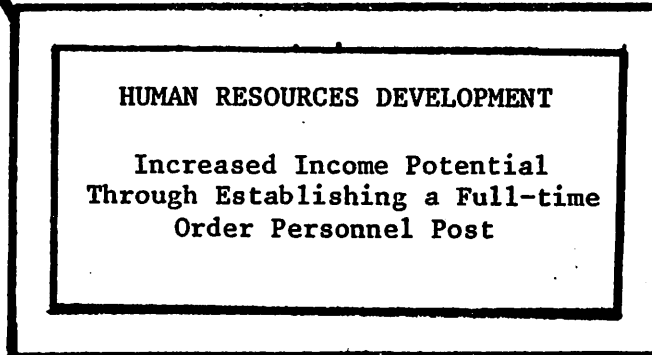
Diversified Investments
ICA Loan Repayments
Property Income
Global Data Exchange



Selected Ventures
Job Employment
Grant Line Items
Program Fees (CIM)



Selected Ventures
Job Employment
Endowment/Bequests
Colleague Investments



Personnel Development Tracking
Skills Analysis Process
Employment Skills Training
Missional Needs Assessment

CONTEXT

The Order: Ecumenical has understood itself to be an experiment in forging revolutionary economics, polity, and lifestyle. We have experienced the power of the self-support principle, the consensus polity, and the secular-religious style.

The self-support principle has empowered the Order:Ecumenical to be missionally flexible in addressing the contradiction of innocent suffering and to be released in our thinking and action toward catalyzing the New Social Vehicle and New Religious Mode which is being demanded by the world. In recent times our economic foundation has been eroded in such a way as to create a situation of stipend uncertainty and serious Order Funds depletion.

The recommended keystone model in the arena of Building Economic Foundations is Diversified Income Sources for both house operational (sustenance) budgets and Order Funds.

THE SITUATION

Traditionally, the house has been the only means by which income is generated. Globally we are about a \$2,700,000 a year operation. All income for stipends, house operations, and order funds has been based on what is generated by house self-support activity, based on the stipend level of the house. A minimal amount of income to Order Funds has been generated by investment of the Funds principle. Until 1982, most of the house self-support activity involved individual employment.

During the last two years, significant accomplishments have been made, proving the viability of certain corporate ventures and schemes involving program honoraria to supplement individual employment as income sources. This has had a positive impact on the self-support situation in numerous locations. However, the crisis in Order Funds depletion remains.

The current Trust/Task Funds income is \$500,000. Currently expenses paid out of Trust/Task Funds total \$670,000. This gap is being covered in a variety of ways: using the interest from Order investments, using a percentage of LENS International's income, using ICA loan repayment, taking some people off of Dental Insurance, etc.

THE KEYSTONE MODEL

The keystone model of Diversified Income Sources seeks to expand ways in which income is generated into house sustenance budgets and into Order Funds. This model is designed to generate income into Order Funds by other means than simply house budgets. The model has three income generation dynamics and one supporting dynamic. The income generation dynamics are Local House Income, Global Funds Generation, and Capital Investment Management. The support dynamic is Human Resources Development.

The visual diagram on the preceding page is explained in the paragraphs on the following pages.

LOCAL HOUSE INCOME

The underlying assumption of this component of the model is that we must alter the 1:1 ratio which now exists between Stipends and Funds. This ratio has come to control our strategy and has made it difficult to maintain a level of Day I troops to carry out our direct mission. Trying harder is not an option. We recommend that the local house continue to generate money into Funds but on two to one (2:1) Stipends to Funds ratio. This does not change any of our self-support principles, only the ratio determining the amount the local house generates for the Funds. The local house will generate its income through 1) employment, 2) local corporate ventures, 3) salaries written into grant line items, and 4) a percentage of program income. We recommend global application of the Continental Income Management (CIM) model currently in use in North America. CIM provides flexibility in designating a percentage of program income for self-support or development. (See CIM model in appendix.) As indicated in the formula below, we also recommend transferring Facility/Housing expenses from the Order Sustenance Budget to the ICA budget. (This represents about \$200,000 in North America.)

In the formula below, x is the 84/85 consensed stipend base.

	<u>Existing Formula</u>	<u>Recommended Formula</u>	
Stipend	x	1.2x	This is a 20% increase in stipends.
Order Funds	x	.6x	This is a 40% decrease in Funds income.
Housing	x	0x	This moves to the ICA budget.
Living	.5x	.6x	This deals with cost of living increase.
	<hr/>	<hr/>	
	3.5x	2.4x	

These adjustments make the total generated per house lower, thus increasing the possibility for raising the stipend base and for assuring regular stipends. The implications of this formula adjustment can be seen in the example given below for the Minneapolis House. It is anticipated that this would generate \$330,000 for the Funds. WHERE IS THE DECREASE IN FUNDS INCOME TO COME FROM? See next page.

Minneapolis House Example (Per Month)

	<u>Current Actual</u>	<u>Recommended</u>
Family Stipends	\$ 672	\$ 806.40
6 Adults		
1 EG		
1 Deployed Youth		
Funds	576	345.60
Housing	1437*	-
Living	515*	515*
Global Mission	300+	300+
	<hr/>	<hr/>
	\$3500	\$1967.00

* Actual Figures are above Formula +Determined globally each year

GLOBAL FUNDS GENERATION

The underlying assumption of this component of the model is that we must diversify the sources of income for the Funds. It is our recommendation that we establish in 84/85 a **FUNDS GENERATION TEAM** to dramatize our intent to stop the drain on the Funds and to secure long-term arrangements for diversified modes of income for the Funds. We recommend a team of 15 persons responsible for generating \$330,000 directly into Trust/Task Funds and totally separate from the Local House Stipend system. (This is the equivalent of \$25,000+ each.)

Some of the ways they would secure this income would include: Income from Selected Corporate Ventures such as LENS International; High-salaried Employment such as Robert True at \$60,000; Colleague Investments such as symbolic and extended order members with investments putting the interest from these investments into Order Funds; and initiation of an Endowments/Bequests system. While the Endowments/Bequests category would not produce income in the first year, a great deal of sophisticated legal work is required to put this in place to generate income in the future.

It is anticipated that by placing persons marketing skills on this team, the Selected Ventures could increase their income in the following years. This team would be required for at least the next four years.

CAPITAL INVESTMENT MANAGEMENT

The underlying assumption of this component of the model is that we will not eat up our funds principle and that interest generated from our investments will be used to increase the principle. In order to increase the income into the Funds from Capital Investment Management, we recommend continuing to expand our professional advisory team. The intent of this recommendation is to ensure a maximum return on order investments and property assets. The immediate task of this expanded advisory team is to look at our capital and advise us on where and what will give us the best return on our investment. They would also advise us on the future of property assets held by the Order and Institutes. Expanding and intentionalizing global data exchange on investment options will provide the advisory team with ways of dealing with issues such as blocked currency.. It is anticipated that investment of our \$1,200,000 principle would give us a return of \$200,000.

The second recommendation is that we increase the amount of capital available for investment through ICA loan repayment. We recommend accelerating the repayment of the ICA loan to the Funds by increasing repayment from the current \$100,000 in 83/84 to \$200,000 in 84/85 and subsequent years. This translates a non-liquid and non-earning asset into a liquid and earning asset.

These two recommendations would generate \$400,000 into Order Funds. Our capital and investments are what maintain our missional flexibility. It assures us that we can move in new directions as we see the demands of history change. Without this dynamic, we would never have been able to do the Band of 24, the USA 12, the Town Meeting Campaign. Earlier this dynamic allowed us to send research teams across the globe, pioneering the way for our global network of religious houses. Until we stop the drain and reverse the trend this missional flexibility is lost.

HUMAN RESOURCES DEVELOPMENT

The underlying assumption of this component of the model is that our human resources will always represent a major means of order self-support. Unless we care for and develop these resources, they will stagnate in their income generating capacity. Our recommendation is that we establish a fulltime Order Personnel Post responsible for the long-term development of order members' skills as related to income generation potential.

This post would be responsible for an ongoing Skills Analysis Process to objectify at any moment in time the skills we possess both individually and corporately. They would develop a Personnel Tracking System to regularly log each order member's skills development and assignment history, maintain global contacts for job search, and explore extended order participation in order income generation. They would oversee and recommend order member participation in Employment Skills Training such as Training, Inc., New Skills Training, work on advanced degrees, etc. They would interface with the Assignments Commission by maintaining a Missional Needs Assessment indicating necessary strategic house configuration for both missional strategy and income potential.

While not generating order income directly, this support dynamic is seen to be critical to the ongoing potential of the Order to support itself globally.

SUMMARY

The above recommendations would result in a doubling of our current fund balance (\$1,200,000) over the next three years; see below.

	Year 1	Year 2	Year 3
Capital	\$1,200,000	\$1,600,000	\$2,060,000
Return on Investments	200,000	250,000	320,000
ICA Loan Repayment	200,000	200,000	200,000
Funds Generation Team	330,000	400,000	500,000
Local House Funds Income	330,000	330,000	350,000
Expenses	(660,000)	(720,000)	(750,000)
	<hr/>	<hr/>	<hr/>
	\$1,600,000	\$2,060,000	\$2,680,000

STANDARD COURSE FEE & EXPENSES	STAFFING GUIDELINES			INCOME DISTRIBUTION			
	CONTINENTAL ASSIGNED STAFF	REGIONAL ASSIGNED STAFF	HONORARIUMS	GLOBAL AVAILABLE MONIES CONSTANT		REGIONAL COST SUPPLEMENTS CONSTANT	
				CONTINENTAL STAFF TRAVEL \$300/Staff	CONTINENTAL COST COMPONENT	REGIONAL COST COMPONENT	SELF SUPPORT
\$6000 -UP	5	0	\$100/session	1500	1000	1000	2500
\$3000 -5,999	3	2	\$50/session	900	425	425	1250
\$1500 -2,999	2	2	\$25/session	600	200	200	500
\$1000 -1,499	2	0	\$25/session	600	150	150	100
	1	1	\$25/session	300	300	300	100
Regionally Conducted Events	0	Variable	Variable	0	10% of Course Fee	Variable	Variable (40% Constraint)

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STATEMENT OF THE MORAL ISSUE

First Draft by New York House - May 8, 1984

The great divide in the world today is not so much between the rich and the poor - or between the educated, healthier and wealthier and the illiterate, malnourished and impoverished - as between those who think that humans can shape their own destiny, and those who still believe that fate is decided by outside forces.

Richard Critchfield

The moral issue of our time is manifest in the images that threaten the very existence of the globe. It does not have to do, in the first instance, with any aspect of the physical situation - economic, political, or cultural, but rather with the images that have brought that situation into being. It is embodied in the image that each of us has a sole identity separate from the globe on which we show up.

The prevailing images of the world have emphasized the separateness of each individual entity and each group. The protestant ethic and the capitalist system have emphasized the independence of each individual while communism has defined life in terms of the struggle between various classes (separate groups). Christianity and Islam have both emphasized individual salvation. We have also defined our world in terms of nationalities and race, as haves vs have-nots, developing vs developed, East vs West, North vs South, and Oil Producing vs Oil Using.

While there have been various religious and political movements that have symbolized the interrelatedness of all of life, the prevailing images in the globe today divide the world into many interreacting but competing groups. In many cases a particular group perceives a benefit to another group as being a threat to itself. For example, Christians might view the mass conversion of people in a society to Islam as a threat to themselves. Americans are not relieved by the success of Russian farmers in producing a bumper crop or by recent discoveries of new oil reserves in Siberia.

The prevailing mode of operation is for individuals to align themselves with people who think and act as much like themselves as possible and then to create a variety of protections against the threats (perceived or real) from those in different groups.

A variety of sources have begun to clarify the inadequacy and danger of this prevailing image of our sole identity being that of isolated entities. The ecological movement has pointed out the wide spread destruction resulting from the various ways we are poisoning our air, water, soil, and food. The peace movement has dramatized the possibility of destroying all or most life on the planet in a matter of hours. Scientists and writers like Peter Russell have shown us the ways in which the globe functions as a single living organism maintaining its own delicate balance for supporting life.

Statement of the moral issue - page 2

Russell says that we have the possibility of creating a step forward in the evolutionary process through participation in an evolving global consciousness, or of simply being a cancer on the face of the globe with each cell only concerned with doing its own thing.

If the prevailing images persist, there is every indication that we will continue to destroy the resources of the planet if not the existence of life itself. The gap between the rich and the poor will increase as those with access to the resources are encouraged to use them to their own benefit. The separation between individuals and groups will continue and expand.

However, some indicators are emerging which lead us to believe that the prevailing images can be replaced with images that emphasize the interdependence of all of the globe's people and resources. The oil crisis of 1973 showed us that the oil reserves of the planet are limited. While the energy policies of most nations would indicate that their image of unlimited oil for those who control the resources has not changed, some agencies and corporations are beginning to seriously explore alternate energy sources. Others have taken steps to curtail petroleum usage at least to some degree. Still others like J. J. Servan-Schreiber are warning the industrial nations that their own well-being depends upon the rapid transfer of technology to the "Third World".

We are all aware that radiation and chemical poisons can destroy the users as well as the targets of the weapons and chemicals. Again the behavior of nations and companies would indicate that most people have not yet changed their images, but the implementation of a growing number of anti-pollution laws and policies indicates that an impact is being felt. The old images are being continuously bombarded and public awareness is growing. It is not inconsequential that the biggest shift in philanthropic funding in recent years has been into support for the peace movement.

Finally, a small but growing number of modern day prophets are saying that the best interests of everyone are bound together. One such prophet says, "Unless the villages come alive and move the world does not have a chance." We ourselves have said that as long as 15% of the world's people control 85% of the world's resources and decisions, neither the 15% nor the 85% can realize their full potential.

Our image of ourselves as having a sole identity separate-able from the globe leads us in the direction of taking care of ourselves at the expense of any and all others. The "being separated" is not the issue in itself. We all experience and participate in our separation from others and from life itself. It is when our images of life lead us to consciously or unconsciously accept this separation as the desired state of life to be nurtured and expanded that we experience the moral issue. It is only in the resolution of this issue that the next evolutionary step becomes possible. Only through dealing with this issue do we open the possibility for global reconciliation, unity and creativity.

Catalyzing Societal Demonstrations (Catalyzing unity & understanding among others)

To catalyze other groups in society The Order:Ecumenical must be able to stand outside of the special interests and viewpoints that characterize the groups which have formed on the planet. To maintain its ability to stand outside these special interests, the Order must continue to include as wide a diversity as possible of people with various national, racial, religious, cultural, economic, and political backgrounds. This not only important from the standpoint of being a demonstration, but is needed to avoid our being identified with or actually embodying the parochial concerns of any segment of society.

In order to catalyze reconciliation and unity in local situations it is critical that each location create a "neutral sacred space" where people representing diverse groups can encounter each other and new images in a non-threatening way. These spaces might be training centers, demonstration communities such as Fifth City, permeation facilities such as Training, Inc., or the Religious House itself. The events held in this space and the way in which they are facilitated must be such that new images of unity and reconciliation will be fostered. An example of such activity might be the facilitation of a coalition of state, city and neighborhood agencies to deal with the problem of unemployment in Loisaida in New York City. A sign of unity and reconciliation among viciously competing agencies has resulted. The IERD is our biggest example of this catalysis to date. A less dramatic local example is the kind of guild series that has been held in New York highlighting efforts in various arenas such as education and women in development. Our methods of facilitating such events are well-developed and we stand in the unique position of being ones who can establish such neutral ground.

If we find the ways to form ourselves as a body where everyone has the opportunity to participate fully in the economics and polity and if we focus our methods to catalyze the formation of images and demonstrations of unity and reconciliation in society we will find ourselves standing exactly where we need to be to address the moral issue of our time.

Order:Ecumenical Form (Being a demonstration of profound reconciliation)

We have gone a long way to show that people from diverse cultural and religious backgrounds can live and work together effectively. We probably do not even begin to realize how much of an impact we already are on those who encounter the Order in various places around the world. Our corporate life pushes hard at the images of all who participate in or witness our daily living patterns. Our corporate economic structures cut across images of individual status and reward. Our assignment structures at both the local team level and the global configuration level create images that help to shatter societal images that only certain tasks are appropriate for certain segments of society.

We are in the unique position of having contacts and participating people from approximately one half of the world's nations. In these nations many of the people that we know are working at the neighborhood level. Our demonstration thus reaches to the grass roots level of these societies. Through the human development projects and replication thrusts we have had substantial numbers of local village people from countries such as Kenya, India and the Republic of the Philippines become part of our local configurations. While it is not an easy task to incorporate these people into the Order as fully participating members, they have made our body a demonstration far beyond what it would be if it only included the middle and upper class, well-educated and globally contexted people of the respective nations. We have come to be a group of people far more diverse in its composition than most of us would have anticipated possible 16 years ago. It is true that we have not yet have found ways to allow everyone to fully participate fully in the polity and economic structures of the Order. However, the presence of each of the 684 persons is shaping the very nature of who we are and of what structures will be required for us to exist as a functioning demonstration and servant force in society. Radical model building is required to create these required structures. This is perhaps the greatest challenge before us if we are to continue to be a real sign of global unity and reconciliation.

We must figure out how to practically overcome the economic issues and polity issues which limit our ability to be a stronger demonstration. Additional and more highly developed local economic ventures could allow more people to earn money without formal credentials or work permits. We have experimented to some degree with training programs to develop the necessary marketable skills that would allow more Order members to participate in self support efforts. Perhaps village development skills could become marketable to allow our people in local communities to contribute to the self-support of the Order. The biggest step in this arena may be to find ways in which all 684 people can participate in the struggle to work out the solution together. Obviously we do not have the perfect solutions to equal participation and benefit for all people in the Order. There are many points where new structures are required. However, we are engaged in an experiment that few could even envision, let alone undertake. The success of the demonstration demands that we not lose heart when some of the practices threaten to overwhelm us.

ORDER STANDING POINT

We have stated the moral issue as being the way in which the human inhabitants of the globe perceive themselves and the groups in which they participate as having sole identities isolated from the rest of the globe. If this parochial outlook is in fact the paramount contradiction threatening our world, then The Order:Ecumenical stands in a unique position to catalyze constructive change globally.

If the images that foster parochialism and isolation of individuals and groups from the globe itself are to be changed there must be some entity which can stand outside of the various individual and group viewpoints and interject images that can break through the barriers around these "isolated entities". The Order:Ecumenical has already been able to function as such a group in many ways. However, if we were to stand before this new statement of the moral issue as the one issue to be addressed, there are at least two pillars upon which we might build our standing point for the next 16 years.

- I. Being a demonstration of profound reconciliation (pluriformity).
- II. Catalyzing unity and understanding among others

The emphasis here is in the practical models out of which people's images might be changed. Obviously there are many strategies to be created within the pillars for seeing that the practical models get spread to the masses of people. Media, "global posture" curriculum, regional impact centers, etc. might be considered. Our purpose here is to try to state the standing point itself from which the strategies can be built.

The Order:Ecumenical's standing point is therefore to stand as those who create the concrete models of global unity and reconciliation. We will be ones who forge ourselves to be such a model and, at the same time, catalyze the emergence of other local models in targeted locations around the globe.

IMPLICATIONS

STRATEGIC THRUSTS OF THE ORDER IN THE NEXT 16 YEARS

INTENSIVE

I. Exposure of the Moral Issue informs the location of the Order.

The Order as a demonstration of profound reconciliation or pluriformity in all its forms--extended, movemental, symbolic--needs to be located in places where the moral issue is most obviously manifested: a) a community isolated and cut off from the resources and decisions of the society around it, e.g. Native American people; b) a community that is usurping the resources and decisions from society; c) a place where there exists obvious struggle and competition among different groups within a community, region, nation, etc.

II. The composition of the Order is a sign of radical corporateness in the midst of pluriformity.

The world does not require the organization of another body of westerners out to help the Third World. It does require a sign of radical corporateness in the midst of pluriformity. In the midst of working through the overwhelming complexity of bringing together people from radically diverse backgrounds into one outfit, it is of the utmost importance that we find a way to symbolize the fact that there are no second class order members. This requires of us that wherever we show up, the movement be a pluriform demonstration representing all classes, races, sectors, and religions.

III. The main thrust of the intensive strategy is to create Reconciliation Tracts.

The function of the Order in these locations is to catalyze unity and understanding amongst others in a focused tract of geography which includes targeted institutions (corporations, education systems, hospitals) and networks (women, government extension workers, international agencies).

IV. The role of the House is to form and train the Spirit Movement in depth.

These tracts of reconciliation would be limited in number and would have within each a Reconciliation Center (House) which would be a center for formation and depth training of the Extended and Movemental Order. The center would have the personnel, capacity and space to do HDTI's, academies, retreats, etc.

V. Those Who Care will be linked together.

In every dimension and sector of the designated tract, the Order would provide forums and vehicles which link the concerns, successes, and care of "Those Who Care" about unity and understanding in that tract. The activities here are concentrated the orchestration of "sharing approaches that work conferences", health care takers assemblies, showcase forums, organizing 4-sector coalitions, working with the networks of the international development communities (UN, PVO's and multinational corporations).

EXTENSIVE

I. An impact system is needed to address people's parochialism.

The extensive strategy would be implemented outside as well as inside the designated tracts. This strategy would center around a formal curriculum or impact system that would address people's parochialism regardless of their background. This curriculum would include seminars such as the revised UR Images course and Nation and World as well as audio visual presentations with contexts and reflection that expand the narrow horizons of people's worlds. Our intent here is to provide a "global posture" or global understanding for masses of people. There are not training sessions. Each will be a profound event which enables people to "pass over" or empathize with an alien context, understanding or set of beliefs. Hopefully, in an event such as this one could enter another culture or go on a global odyssey without leaving one's own neighborhood. Examples of possible events would include showing The Global Brain and following it with a reflective conversation or engaging in role playing constructs such as the Reconciliation Game. Such an impact system would require a teaching system at the area or region level or an organized system to get the trained facilitators of the Symbolic, Extended, and/or Movemental Order to the necessary place to conduct each event.

FLANKING

I. It is necessary in society to create a climate where unity, cooperation, and understanding of others are modes that are encouraged.

This strategy has to do with influencing the mass media to put forth new images that promote global interdependence, creativity, contribution, and success of local people. This would highlight and accelerate the development of the global consciousness on a physical, mental and spiritual level. The powerful influence of the media in formulating public sector and private sector policies cannot be overestimated. The media actually creates as well as disseminates a multitude of images. And as we know, our images are what control our behavior. Therefore, we need to enlist in this campaign prominent authors, poets, directors of films, and publishers. The utmost influence is needed to tell a story of humanness that defines life as more than the ability of people and groups to control as much of the world's resources as possible. We must plan this aspect of our life very carefully and coordinate our thrusts internationally. We must learn how to interweave the networks themselves. One glowing example of Training, Inc. by itself is of no use, if its story doesn't get shared. An urban demonstration in Calcutta or a national development demonstration in Kenya is little help in reshaping the environment of the globe unless the stories of local people's efforts get big publicity. We are not just dealing with ICA projects here. Our role is to literally put local people and "Those Who Care" in all of their forms on global billboards. It is only when their stories are seen and experienced that new hope can be released in others.

PROBE

I. The Reconciliation Center would accommodate all of the above functions and would serve a larger geography with movement formation and training support.

There would be at least one such center in each area.

SYMBOLIC

I. Being a demonstration of profound reconciliation as a profoundly pluriform body of people is the strategy in this arena.

MAY 08 1984

THE INSTITUTE OF CULTURAL AFFAIRS

CONCERNED WITH THE HUMAN FACTOR IN WORLD DEVELOPMENT

Indianapolis House...Cleveland Region...Year of Order Council...May 1, 1984

NEW ORBITS OF GLOBAL STRATEGY

Ten Regional Team colleagues, four sojourners, and four Symbolic Order members participated directly in the process of shaping this proposed model for global strategies. We assigned each missional unit in the Region a continent for geo-social analysis as follows:

Perry

- Europe.....Lafayette Cadre
- NAME.....Cincinnati Cadre
- Black Africa.....Cleveland Cadre
- Sub-Asia.....Indianapolis Cadre
- SEAPAC.....Columbus Cadre
- North America.....Religious House
- South America.....Louisville Cadre

Next we came together as a House and Regional Team to merge the research and discern the indicated new directions. Our corporate method was simple and straight forward:

1. Review and add to the continent by continent geo-social analysis.
2. From the geo-social analysis we determined the a) urgent need, b) a standing place, and c) five potential/promising strategies for each continent.
3. Looking at this data we asked ourselves three questions: a) Where are the edges in the civilizing process on planet earth? b) Where does the world stop to listen? c) Where are the emerging front lines?
4. Then we went "snake eyes" on all of the above looking for a way to articulate the "major moral issue" to be addressed now.

There were no easy or immediate answers. Our gestalt of Major Moral Issues is attached. "Hopelessness" emerged as foundational to most of the other issues. Thus the term, Functional Hopelessness.

FUNCTIONAL HOPELESSNESS is manifest as widespread resignation to the perceived probability of nuclear war, ecological mayhem, unmitigated poverty, millions of disfunctional youth, etc. Closely allied to Functional Hopelessness is "helplessness" as manifest in the attitude, "You can't do anything about it so why worry" or "Any solution I can think of costs more money, takes more expertise, and requires more time than I've got." Still another ally to hopelessness is "isolation" as manifest in the profound excitement of recent IERD events by local practitioners discovering they were not alone in their care and commitment to the future.

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• The Cleveland Region •

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Step number 5 in the process was to chart the data discussed into images of futuristic strategy. The attached chart represents our most recent version of trying to hold the global data in a relatively simple form of five major directions for the future.

At the center of the chart is Sharing Approaches that Work. It is a declaration strategy. It has proved successful world-wide through Phase I and Phase II of the IERD. It builds a new "story" of possibility, local potency, and connectedness which has a powerful impact on the contradiction of hopelessness. Canada has a vision of hosting another international exposition. Someone has suggested an African Exposition of Rural Development. Meanwhile local and regional interchange forums of many types and descriptions are continuing to release fresh energy into the development process. This also represents our best chance at the mass media network.

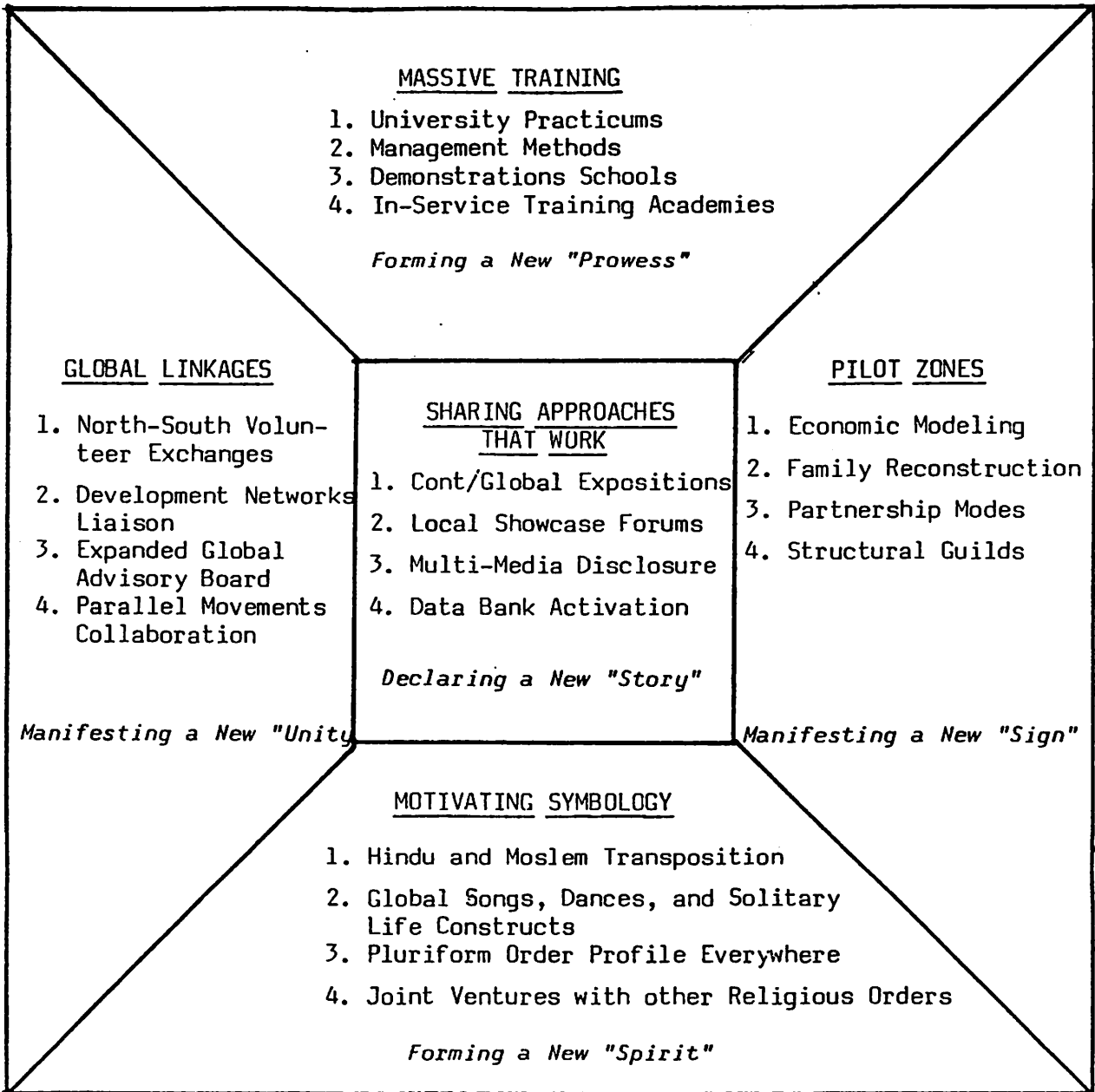
Standing in the midst of a new story two manifestation strategies break out of the pack. Pilot Zones will provide new signs of hope for family life, economic models, partnerships and guilds. Replicable models are key here. Zones by whatever name must be perceived as possible everywhere without elaborate hardware, expertise, funding, and backup systems. Sharing and replicating approaches that work will be the mode. Our role will be training/coaching the catalytic teams commissioned and committed to do the job.

Global Linkages will manifest the new unity we are experiencing and world needs so desperately to believe is possible. Profound reconciliation is the key here. North and South nations will see their interdependence, development networks will learn from each other and focus their resources, prominent figures will put their name on the line for a quality future, and the Order:Ecumenical will explore appropriate collaborations with other highly motivated and global movements in the interest of focusing massive ethical consciousness on common causes like world peace, hunger, etc.

We are also recommending two beats on formation. The crying need for leadership training and relevant education structures is still a top priority as we see it. We now have a track record of several successful ventures in education that fits us for a quantum leap. Both the universities and the corporations are open to us in a new way. Our skills in transferring methods are likewise improving. As promising new leadership gains prowess in making society work hopeless will be dealt a lethal blow.

Motivating Symbology is foundational to the vocationed life. This is not new to us. The challenge we see now, however, is to push through our initial work in transparentization and pluriformity to a new dimension of global spirituality. We see this strategy as both the foundation and the intensification of all the others. Without this strategy nothing else will last and likewise without all the others this one will go sour fast.

REDESIGNING ORBITS OF GLOBAL STRATEGY
though
ADDRESSING FUNCTIONAL HOPELESSNESS



MAJOR MORAL ISSUES

A SELF-STORY THAT PRECLUDES HOPE IN THE FUTURE	LIMITED ACCESS TO BASIC NECESSITIES	ABUSE OF NATURAL RESOURCES AND TECHNOLOGY	DISRESPECT FOR HUMAN RIGHTS
Hopelessness	A Poverty of Forms for Working Together to Eliminate Human Suffering	Responsible Stewardship for Planet Earth	Child Abuse
Destructive Life Stories	Dignity for Each Person on Planet Earth	Nuclear War	Violence Against Individuals and Groups
Isolation	Poverty (impoverishment)	Endangered Planet	Human Rights and Political Freedoms
Competition as Opposed to Teamwork	Demonstrating and Enabling Local Development	Survival	Collapse of Family Structure
A Prfound World View Missing in Religious Education	Limiting Political Structures		

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GEO-SOCIAL STRATEGY AND CONFIGURATIONS

- a talking paper -

This strategy is based on our current grid of three spheres and nine continents. It is also based on the five types of strategy: extensive, intensive, flanking, probes and symbolic. Both the grid and the types of strategy still seem quite adequate for strategy creation for the next 16 years.

The Extensive Strategy will be the One Global Panchayat (5+5) and Spherical and Continental Priorship engaging in treks and interchange at a global, spherical and continental level.

The Intensive Strategy will be the 17 Global Zones of Peace and Development. These will be substantial laboratories of human development. Each zone team will have 24 Order members (2 years in the Order or more) for a total of 408 persons engaged in this strategy. Each team of 24 will be in 8 missional units of 3 persons each: Training Institute, Societal Catalysis, Edge Research, Expansive Impact, Consultative Services, Management, Funding and Inkind and Spirit Life.

The Flanking Strategy will be manifest in 27 Global Cities of Information and Resource Interchange. Each city team will have 10 Order members (2 years of more in the Order) for a total of 260 people engaged in this strategy. These cities are located one in each Area in which we have been present or one city per nation if there is more than one nation in a given Area. This is to maintain our commitments and positions of advantage. Each team of 10 will have 5 units of 2 persons each: Consultative Services, Expansive Impact, Management, Funding and Inkinding and Spirit Life.

The Probes Strategy will be present in 24 Global Probes of Non-resident Nations. Each of these probes will be the responsibility of the Area in which it is found or a nearby Area. These probes have all had delegates at the Central International Event of the I.E.R.D. except the PRC.

The Symbolic Strategy is the One Global Pluriform Community. This is the Order:Ecumenical with its current 684 members (and growing.)

In this model of strategy there are 8 Global Centrum Bands. Five of these will run throughout all 44 locations of the symbolic Order: Management, Funding and Inkinding, Spirit Life, Expansive Impact and Consultative Services. And three Centrum Bands will run through only the 17 Global Zones of Peace and Development: Training Institute, Societal Catalysis and Edge Research. The 3 Spherical Nexus locations will be: Chicago for the West; Nairobi for the South and Bombay for the East. The 9 Continental Nexus locations will be: Chicago for North America; Brussels for Europe; Nairobi for Black Africa; Vienna for Eurasia; Caracas for Latin America; Cairo for NAME; Bombay for the sub-continent; Hong Kong for China and Tokyo for SEAPAC. These nexus locations will be points of coordination only since each of the 44 locations has centrum functions.

We now shift from the 5 types of strategy to the spherical and continental strategies.

The Western Sphere will have 4 Intensive Zones and 14 Flanking Cities for a total of 236 symbolic Order members. The West will also have 4 probes. North America will have 3 Zones: Chicago, Maine and Iowa. It will have 5 Flanking Cities, 1 per Area: New York City, Houston, Toronto, Edmonton, and Los Angeles. North America has no probes. There will be 122 members of the symbolic Order in North America as of 1985 (not calculating growth.) Europe will have 1 Zone- Portugal- and 8 Flanking Cities- London, Frankfurt, Rome, Paris, Brussels, Stockholm, Madrid and Amsterdam.- for a total of 104 Order members. Europe will have 3 probes: Denmark, Switzerland and Turkey. Eurasia will have no Zones and 1 Flanking City: Vienna, for a total of 10 Order members. Eurasia will have 1 probe: Hungary.

The Southern Sphere will have 7 Intensive Zones and 5 Flanking Cities for a total of 218 symbolic Order members assigned. The South will have 13 probes. Latin America will have 3 Zones: Jamaica, Peru and Venezuela, and 4 Flanking Cities: Mexico City, Santiago, Guatemala City and Rio de Janeiro. This is a total of 112 Order members. Latin America will have 3 probes: Haiti, Martinique and Honduras. N.A.M.E. will have 1 Zone: Egypt and no Flanking Cities for a total of 24 Order members. N.A.M.E. will have 1 probe: Jordan. Black Africa will have 3 Zones: Kenya, Zambia and the Ivory Coast, and one Flanking City: Lagos, for a total of 82 Order members. Black Africa will have 9 probes. (see chart on page 4.)

The Eastern Sphere will have 6 Zones and 8 Flanking Cities for a total of 214 symbolic Order members. The East will have 7 probes. The Sub-continent will have 3 Zones: Maharastra, Delhi and Bangalore, and one Flanking City: Calcutta, for a total of 82 Order members. There will be 5 probes: Bangladesh, Bhutan, Pakistan, Nepal and Sri Lanka. S.E.A.PAC will have 3 Zones: Korea, the Philippines and Tonga, and 5 Flanking Cities: Sydney, Tokyo, Jakarta, Taipei and Kuala Lumpur, for a total of 122 members of the symbolic Order. S.E.A.PAC will have 1 probe: New Zealand. China will have no Zones and one Flanking City: Hong Kong (moved from the S.E.A.-PAC grid to China) for a total of 10 Order members. The one probe will be the PRC.

sphere	WESTERN SPHERE			SOUTHERN SPHERE			EASTERN SPHERE		
	N.A.	Eur	EurA	L.A.	NAME	B.A.	SubC	SEAPAC	China
ZONES	3	1	0	3	1	3	3	3	0
	Total = 4			Total = 7			Total = 6		
CITIES	5	8	1	4	0	1	1	5	1
	Total = 14			Total = 5			Total = 7		
O:E	122	104	10	112	24	82	82	122	10
	Total = 236			Total = 218			Total = 214		
PROBES	0	3	1	3	1	9	5	1	1
	Total = 4			Total = 13			Total = 7		

Sphere West strategy emphasizes a Global Interchange of Information and Resources with 14 Flanking Cities. Sphere South strategy emphasizes catalytic signs of human development for the 3rd world with 7 Intensive Zones and 13 Probes. Sphere East strategy is more of a balance with 6 Zones, 7 Flanking Cities and 7 Probes.

The chart on page 4 lists the names of all of the Zones, Cities and Probes by continent.

It is believed that the strategy and configurations outlined above will position the Order:Ecumenical for significant service to global civilization over the next 16 years.

sphere con. strategy	THE WESTERN SPHERE			THE SOUTHERN SPHERE			THE EASTERN SPHERE		
	NORTH AMERICA	EUROPE	EURASIA	LATIN AMERICA	N.A.M.E.	BLACK AFRICA	SUB-CONTINENT	S.E.A.PAC	CHINA
EXTENSIVE	The Global Panchayat (5+5)/Spherical and Continental Priorship: Treks and Interchange								
INTENSIVE	Chicago Maine Iowa	Portugal	-	Jamaica Peru Venezuela	Egypt	Kenya Zambia Ivory Cst	Maharastra Delhi Bangalore	Korea Philippine Tonga	-
FLANKING	New York Houston Toronto Edmonton Los Angel	London Frankfurt Rome Paris Brussels Stockholm Madrid Amsterdam	Vienna	Mexico Ci Santiago Rio de J Guatemala C		Lagos	Calcutta	Sydney Tokyo Jakarta Taipei Kuala Lum	Hong Kong
PROBES		Denmark Switzerla Turkey	Hungary	Haiti Martinique Honduras	Jordon	Zimbabwe Ghana Mauritius Rwanda Senegal Tanzania Uganda Upper Vol Zaire	Bangladesh Bhutan Pakistan Nepal Sri Lanka	New Zeal	China
SYMBOLIC	THE ONE PLURIFORM GLOBAL COMMUNITY: The Order:Ecumenical								

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The task of writing about strategy has been interesting. We rehearsed four overarching values-- All the Decisions belong to All-- All the Goods, People, Gifts belong to all. We have learned many things during the weeks of our writing assignment. Most of these learnings we will share in the following document.

Through this exercise of pushing through our past learnings and projecting our present experience into the future we have discovered again a depth resolve to care in this world. In our discussions it became clear that, finally we refuse to state our standing points without rehearsing who we are. This is because we stand where stand only because of who we are and what we have decided is true about life. We stand on our theological clarity. Standing on that rock we gain the sociological perspective that informs what our strategy needs to look like.

Over the last sixteen years our theological standing point has not changed and we don't recommend a change now. What has changed during that time and will continue to change is our sociological perspective as we experience life and engage our caring. At this time in history, as we stand on the rock, our sociological perspective reveals that pluriformity, covenantal coalitions, and guidehood to the interior life will be keystones of our strategic thinking.

A standing-point is the wisdom or insight by which you create and weigh strategy. A standing-point is what allows you to stand and take all the blows. A standing-point is the focus through which you can shape the future.

Imaginably, the theological standing-point is like a brilliant remote star, like the one's used to orient a satellite. The new sociological standing-point that we perceive is like when Ronson, in "Ancient of days", said that it is now time to 'build in stone'; now that we have built individual models of a complex human society 'in wood', it is not time to join with that society, and build in stone!

SESSIONS

Prep: Review of MFTF Documents, Panchayat & All Continental Strategies

1. European Contradictions Review
2. Destinal Function of the Order
3. Myth and Action Factors of the Past 16 Years
4. Gridding
5. Standing-points Global, Last 16 Years
6. Standing-points European, Futuric
7. Standing-points Conversation
8. Summarizing Where we Stand in the Process.
9. Implications of the "New Standing-point".

TOOLS USED

Pressure Points, Whistle Points, Social Process Triangle, Geo-Social Gridding, Distancing, Bug Model.

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BREAKTHROUGHS:

We experienced our initial breakthrough in the workshop (Step 4) on the last 16 years as we reviewed the PUSH (X-Event), STANDPOINT, MYTH, ACTION, and RESULT of major past strategies. We became clear that through the last 16 years our stand-point had not changed, but our sociological perspective had changed radically. In 1968 we were living together in one place as an Ecumenical Christian group, committed to local initiative around the globe on behalf of the poorest of the poor, and sustained by the image of being social pioneers. In 1984, we were in 30+ Nations, related to global networks. That new sociological perspective recreates our image of Social Pioneer. The journey itself has added new dimensions to our original perspective.

The second breakthrough was in the gridding exercise. We began by looking for new patterns and relationships, and therefore a new story. What we discovered was, that our current global grid does indeed still hold our foundational insights about the relatedness of the globe, and probably will do so for the rest of our lives. However, to further understand the world as a system of ever increasing numbers of dynamic relationships, requires new relational models. This is like the transparent overlays used in imaginal teaching. We discovered at least seven are important now: 1) Communication patterns, 2) People migration routes, 3) Weather shifts, 4) Raw materials and resources flow, 5) Food production, 6) Political wave centers, and 7) Cultural ties.

The second insight of the gridding exercise was the creation of imaginal grids which viewed the world from unique perspectives, giving permission to see entirely new global relationships and dynamics. The six we explored were: 1) The Cylinder, 2) The Pie, 3) The Easter Egg, 4) The Worm, 5) The Butterfly, and 6) The Shabumi!

The third breakthrough was in the arena of practical implications of the new perspective, or standing point that we identified in step n. Through a brainstorm of the "more like..." and "less like..." aspects of the implications, it appears that (1) in our pluriformity there needs to be globally more effort to listen and create structures for interchange, dialogue, and study; (2) we need to re-create programs with larger constituencies in mind, to experience co-creativity with other organizations; and (3) we need to popularize our Spirit Methods.

The process, Step 1, was to look at the European contradictions (and their underlying issues) discerned at the March 1984 Bi-Continental Council. These were clustered to discern the underlying issues, and provide a basis for finding a standing-point from the European perspective. It is anticipated that these depth underlying contradictions will provide the basis for discovering foundational images that must be transformed.

FULL-TOGETHER OF EUROPEAN CONTRADICTIONS, Toward finding a Standingpoint:

- I. UNAPPROPRIATED NEW EUROPEAN PLURIFORMITY;
or OBSOLETE RESPONSES TO MULTI-CULTURAL REALITY
 - A. Communities unresponsive to demographic shifts
 - B. Dis-integrating Community Structures

- II. CULTURAL INSTITUTIONS DISRELATED TO FUTURIC ETHICAL NEEDS
 - A. Ethical Institutions disrelated to Ethical Needs
 - B. Empty Life Story
 - C. Defeatism about reduced Individual Social Role
 - D. Limited and unchallenging engagement opportunities for youth

- III. RIGID MYTH SYSTEMS SUSTAIN OBSOLETE WELT ANSCHAUNG (World View)
 - A. New Family Style blocked by Old Family Values
 - B. Value for present comfort overrides futuric environmental concerns
 - C. Unrecognized potential for Women
 - D. Obsolete Role Images for Men

- IV. NATIONAL SYSTEM UNRELATED TO TRANSNATIONAL TRENDS
 - A. Inertia in the existing Industrial Economy
 - B. Inadequate Mechanisms for full participation in the New International Economic Reality
 - C. National Political Systems Stifle Transnational Trends

- V. NATIONAL SYSTEMS UNRESPONSIVE TO LOCAL NEEDS
 - A. Non-relevant structural economic input to regional Development
 - B. Rigid Macro Social Services Hinder Creative Innovation and Responsibility

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The process, step 2, was to look at our destinal function as an Order. Individual brainstorm and reflection on our learnings and our role for the future was the method used.

-WHAT ARE ELEMENTS OF OUR "BUSINESS"?

1. Giving youth the experience of globality.
2. Signs of hope
3. Experience of community
4. Methods
5. Experimental Religious Community

-What wish or or do people come for?

6. Helping people share approaches that work
7. Encourage people who have creative projects.
8. Contradictional thinking process
9. Holistic approaches: local/global; econ/social/human

-What business are we in?

10. Human Development
11. Four sectoral cross engagement

-Lines from songs:

12. I am the greatest too
13. Give up your life to the call
14. Living and deciding what the future will be
15. Visions that call for more
16. ... by seeing the human pain
17. New life this world will see
18. And death
19. Life is Mystery
20. Life is good and we can shout
21. Strange power emerging in me
22. To care for the world is the burden I bear
23. The greatest love is forgiveness
24. Standing on tip-toe
25. All the goods/decisions belong to all
26. The task before us now ...

-How do you talk to people about our destinal function?

27. Bringing new consciousness, and perhaps giving it new form
28. The catalysts: participate in the situation and allow the elements there to forge something new... ...but how when your vision and action outstrip the political situation?
29. The midwife; giving form to something wholly new.

(Order reflections, continued)

Three places in society where the Order is called to act, and why:

1. Adult education
2. Peace
3. Rural

4. Third world village deveoopment
5. Emerging groups, like peace, alternative groups, because if we do not take a stand with these kinds of questions, innocent suffering will be increasingly rampant.
6. In the city, what we have done in the rural

7. Economic arena, because unemployment is not an individual problem of a nation, but is everywhere and affects especially the unstrong.
8. Education, because of one-sided or imbalanced practices.
9. Development agencies, because they are experiencing frustration.

10. Where there is innocent human suffering
11. Where there is hunger for New Ethics
12. where there is longing for effective engagement

13. Local communities
14. Media
15. International coalitions
 These three, to address the following three contradictions:
 1. Political-economic complex that works against grassroots movements that place decision making, goods, and meaningful living in the hands of local people.
 2. Paralysis in individual/corporate images of the meaning of life.
 3. Weak global mechanisms.

16. Education
17. Women's movements
- 18.

19. Experimenting with pluriformity, to change the images of separation, and the causes thereof.
20. Human communities in crisis, to demonstrate holistic community.
21. Bridge builders, so the educationally disadvantaged can participate in shaping human community.

22. Prisons, because caring for the utterly deprived, and their re-integration, would demonstrate what true community is about.
23. Pluriformity demonstrations
24. Educational arenas

25. Developing communities, so can understand there global relatedness.
26. Urban communities, to sustain the 'serving' approaches that work.
27. Local neighborhoods, to provide nodes of wholistic human endeavor.

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(Order reflection, continued)

-GIFTS WE TAKE:

1. Poetry and imagery.
2. Long experience of living with the poor.
3. Corporate economic efforts.
4. Inclusive approaches.
5. Corporate decision making methods.
6. Selfsupporting economic ventures.
7. Concensus polity.
8. Transcending national and cultural to form community.
9. New myths.
10. Being a living global village.
11. Widespread movemental network.
12. the success of the IERD.

-SHORTFALLS: (Responses limited to 5)

1. Relative inadequacy in establishing constructive contacts, especially regarding the financial.
2. Trying to do too much, for too many.
3. Communication language inadequacy.
4. Lack of continuity in places of advantages.
5. We are too far out on the edge.

-CONTRIBUTIONS: (Response limited to 1)

1. Images: Spider web; crocheting; fishnet -- networking together the necessary networks to do the strategic jobs.

WHAT WE HAVE LEARNED TODAY:

1. Got to think over at what level we want to answer these questions. For instance, Shirley's answers gave a standing point, but did not tell you how you might act corporately. Need both the general standing point, and concrete strategies about what must be done in each nation.
2. It is a continually shifting thing; new possibilities shift it.
3. Yet our 25 year images shifted little, but the tactics greatly.
4. What we got so far, is as if we were the only ones who could do this; need another perspective. Yet we are looking for our uniqueness.
5. Coalitions may be key. Direct covenant with some other people.
6. We are trying to also find that which also holds us accountable, for without this, you go out of being.
7. Over the last 10 years, we have been in a developed urban situation, and what we have developed for the rural does not address the urban developed world. What if we didnt try to squeeze everybody's thinking through one (rural) screen?
8. Also, is the time right (for the urban)? etc.
9. Networking, geography, symbolic; vs urban and rural.
10. Some of our (tensional) values are just not working out...
11. Shifts have revealed new screens to give us a new standing-point.

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The process, step 3, was to look at the myth and action factors for the last 16 years. We then asked the question "What is now pushing us to ask the question of where we need to stand at this moment?", or, "What are the troubling things relative to finding the standing-point?"

We began with looking at the main Strategic Holding Images and Actions in Europe over the last 16 years. A few of the images from this workshop were:

	1970-1974	1975-1979	1980-1984
Holding Images and Actions	-Strategic Presence in Every Area -Courses -Church Renewal -Research, Demo, and Training -TURN TO THE WORLD	-Social Demo Spotlights -Private Sector Frame & Engagement -Awakenment Saturation of the 1 percent -two million villages -FOUR SECTOR NETWORKS	-Declaration, Formation, and Manifestation -Local/Global Networks -Region is key
Sustaining Images	NRM CANONICAL HRS OTHER WORLD WHISTLE PTS ST JOHN OF THE CROSS	COLLOSSIUM PROFOUND HUMANESS VOYAGE	VOCATIONAL JOURNEY PILGRIMAGE
Major Europe Actions	Houses, Houses, Houses RS-I, PL-C, ITI	HDPs Town Meetings LENS Demos	S VOLUNTEER E FORCE T S IERD FORTNIGHTS ACADEMY

We then looked at the rest of the globe; and observed the commonness that the global strategies gave to the continental actions, and at the same time, noticed the divergence beginning in the 80's, as we began a series of probes and globally assigned local laboratories and intensive work with the four sectors.

Standing in the perspective of these macro myths and actions, we then focused on the question: "WHAT ARE THE (TROUBLING) THINGS THAT ARE PUSHING US TO ASK THE STANDING-POINT QUESTION AT THIS TIME?" The responses were:

1. There are pieces of the earth that we have not dealt with.
2. We can't demonstrate forever (RESEARCH, DEMONSTRATION, TRAINING).
3. It is time for our next 16 year plan.
4. It has been difficult to move from continent to continent, especially from the 3rd world to the 1st world.
5. We now have a pluriform Order, which cannot be easily assimilated globally.
6. Apart from Kenya and India, most village projects have run out of steam.

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7. We need to pull together our work with the four sectors, and plan a punch on the global economic/political complex beyond village development.
8. Doing the local, alone, is not sufficient.
9. We have lost our at-one-ness on our own obedience like "living with the poor."
10. Our Labs and Urban work have prepared us for a new push on the Urban and towards new Global roles.
11. The rural is strongly affected by urban sources of models, power, training.
12. Criticism on our non-political stance.
13. How to handle the Globe and its pluriformity is much different than handling the regions of North America.
14. Funding agencies ask "if you are Church oriented... what is the salvation you offer; if you are community developers, and grassroots....; now how are these two combined?"
15. When we work with the poorest of the poor, how do we help them face the political source of their problems?
16. The question of the European face - where are the new people?
17. When we suggest a program with R.O.'s, it seems to be a 'kiss on the ear' or off target; there is a missing link, in the leap from renewing the church to doing world demos.
18. We keep starting over: why? Or, we seem to have a beachhead mentality. We find, now, when we get there, someone has been there before with more programs, lots of training, forums, care structures, etc etc. Yet the world condition seems to be still deteriorating.
19. Europe seems much like the N.A. suburbs in the 60's. Nothing is bad enough to move. Is the time now, or what would it be like if we left and came back in 16 years?
20. We have discovered new roles: global linkage, awakening, new servant force.
21. People find it to dialogue with us. We need Europeans.
22. Where there is injustice, how can we be wishy-washy non-polit'1?
23. Groups ask "We were kicked out of that country; how can you stay there. What did you tell them, or not tell them?"
24. We are being pushed to identify the long-range dynamics of social change; to pull together our many experiments.
25. We don't yet know how to work as a volunteer agency in Europe.
26. Things in Europe are going great! Society is functioning well. They are moving towards 35 hr work week, cont'l currency, strong decentralized industry, strong villages.

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Process, Step 4 was to look at the Global Grid and talk through the social, cultural and economic changes that have taken place in the last ten years and talking through where the new linkages have been formed or where relationships have broken down between Nations or groups of Nations. The questions about the present grid (especially the North-South/East-West Grid) concerned themselves with changed screens for looking at the globe such as: Communications channels, people migration routes, weather shifts, raw material and resources flow, food production, political wave centres and arms supply flows. We were asked to draw new grids and state the standing point with which we approached a revision or a new grid as follows:

CYLINDER: Using the nine-continent grid we look at the globe as it is-- seeing no more than one-half of the world at a time. If we stand inside the cylinder, we can see the relationships in closer proximity, ie. the relations of Africa to SEAFAC. Distances become relative.

THE PIE: If we stand at the North Pole and look down, we see the world in a different perspective. The earth is not merely in North/South and East/West tensions but in multiple tensions. The Polar View addresses the 15%/85% story which has taken on a new relationship in the last 20 years. The North/South question is focused with the North at the center which is small and the South symbolized by its enormity.

THE EASTER EGG: This is standing at the South Pole--getting away from the North/South image which does not hold the complexity of the present operating mode. This grid attempts to stay with geography but hold where the tensions need to be worked out and comes from the image of hemispheres--North and South. America are in one hemisphere; China, Russia, Europe, Africa, India are one land mass; SEAFAC is flung-out and scattered.

THE WORM: Does not modify the grid but moves the continents to show newer relationships in the shape of a sprawled-out N. Europe, East Europe/Asia, and NAME would be on the left; Africa, Sub-Continent, China, in the middle and SEAFAC, N.A. and L.A. in the right.

THE BUTTERFLY: We live out of the myth that life is what we conceptualize. We need to talk about relationships such as Social and Communications nets as well as geography. If we take the globe and cut it in half at the Equator and set the North and South Poles together, we have two dishes with cultural similarities in the way the nations and resources developed at the Poles as different from the Equatorial regions. If the line is drawn through the center of these two poles in the middle of the U.S., for instance, the relationship of the U.S. and Latin America to Russia and the Sub-Continent becomes apparent.

SHABUMI: The globe is set in 9 spheres with the individual continents in the centre of each sphere with outward-moving relationships. Various colors could indicate the complexity of the relationships within each sphere. A plastic model where layers can be peeled off.

The exercise was one of learning about what brought us to the point of beginning to see and experience new standing points and effects of these for the future.

The process, step 5, was to get clarity on what a standing-point is. The way we got at it was by asking the question, "What was the Christ event, that motivated us to tell this myth and to do this action and this pointed to what that has resulted in". A short reflection about the exercise followed.

STANDING POINT	THIS MYTH	THIS ACTION	RESULTING IN
Ecumenical Christianity Niebuhr whose divine task is to care for the world. Clergy and laity	Renewing the local church is caring for the world sensitive and responsive	The Tactical Model cadre, core, parish	Better trained leadership Women in leadership Awareness of how to deal with community face to face
Stalin Model Social Revolutionaries CE: Riots	Must live within the community Every last fat lady	Move to 5th City	Fifth City Social Principles Stake, Guild (Edu)
CE: The church said NO CE: Replication is required communities said not pos. Must do the parish	End run Deao on behalf of local church Turn to the world.	4 HDP's	Band of 24 Crossing 15/85 Gap Secular/Rel as T.W.C. HDP's
Popular preaching Social Recociliation	1% Whistle Point Mass Awakenment Avalanche 1000:100:10:1	Town Meetings	15,000 Forums Networks and Villages T.W.C.
Must tie local to regional CE: Regional colleagues not motivated to carry out global plans. Catalytic agent.	Don't have anything at local Year of Regional Team 4 sector coalition	Regional Consult Massive Interviews	77 Consults (little Follow up) Many Many possibilities Third Wave
We have earned our stripes on Village Development. The world needs a grassroots sign that all these projects are working.	Sharing approaches that work	IERD	Awareness of Many Working Pjcts Humiliation Public Profile New Networks.

REFLECTIONS on Step 5:

- What words and phrases? All, Pluriformity, 3rd Wave Society, Global, Local, Meaningful existence in an economically-collapsed society.
- What threads? Coalitions, Other groups we would relate to.
- What was something new? Coalitions as an intentional global strategy.
- What was refreshing? Pluriform communities, New perspectives on trans-rational political relationships. Sharing life stzle experiment.
- Anything your team didn't put up but you wish you had. Coalition, Our uniqueness, Need for declaration, Inclusive spirit methods and being guides to interior life. Energy centres What it means to be pluriform.
- What are we learning about standpoints? It hasn't changed--Individuals and groups live on behalf of; Conception of why we do what we do. Standpoints still require stating into master strategies.
- Where does this inform us relative to European strategy? We have been doing a lot! Spiral is helpful. Fear of losing everzthing or worse--gaining it all. Hope some group will decide to impact us. What if our new role was reinventing the last 16 years into a spiral (RS-1, CS-1 into a new paradigm). Be a pluriform center.

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The process, step 6, was to work on what some possible standing-points could be as seen from the European view. Each group of three came up with one to three standing-points which create a specific myth and action and the expected result. As we reported on the corporate chart, we discovered that stating the push, or the Christ Event, for each standing-point, was a helpful screen to add.

THE PUSH	STANDING POINT	MYTH	ACTION	RESULT
	Role of women	Power belongs to all	Core of order/evt women form 4-year task force on peace	New perspective on E C P and research on transnational political.
1. Discovering our pluriformity 2. Multi nations denying the gifts of all the people	The pluriform community is the bedrock of the New Global Society	One global sign for all the earth	Band of local autonomous units operating out of common consensed models linking urban rural and first and third world.	We and world seeing the gifts of pluriformity.
Inertia of existing systems-burocratic-etc to meet depth human needs.	Cutting edge of history is in creative networking of many special interest "ad hoc" groups-esp. Human Factor.	Out to share effective methods and approaches that work (IERD) esp. the human factor-in time to make a difference.	Be the go between, the nobodies who connect the somebodies (4 sectors). Develop more effective res. methods. Share IERD book etc.	Strong coalitions for effective change that regains the human factor.
Our own economic collapse	We can be in charge of our own economy	All the goods belong to all	1. service ventures 2. other businesses co-ops 3. sharing and learning from other groups	Disburse methods for effectively based local economy
Heightened sense of globe's precariousness Movement wanting to use methods effectively in own 'turf' (regional vols and colleagues)	Social Pioneer repent on behalf of human future, pluriform group, service to globe, guide to interior life	World needs: #global coalitions #regional strategies and nets #local signs #spirit methods 3rd Wave society is now and belongs to all.	Be member of global networks regional teams and strategy be grounded in local- do obedience relative to innocent suffering.	Regional momentum dialogue with others (losing image of self-righteousness) Stronger story (experiential of responding to global contradictions.
Meaningless existence in an economically collapsed society	There are structures in and segments of Eur society which identify with the need for global soc justice	Nothing will happen globally unless it first happens locally	Intensified and expanded volunteer program. Corp Econ Community Demo Seminars with churches and religious orders	Trained local cores to participate responsibly in community decisions. Non-consumer oriented, simple life style.
Beyond non-political	16 year Experiments Global Declaration	Living at the center	Energy Centers	Pluriform but not forced mix of everything.

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The Process, step 7, was to discern which of the "ballooned" standing-points put up by three groups were in fact standing-points and which were perhaps components of another standing-point or something else. This was a "snake-eyes", intuitive approach which also included relating parts, or all of one stand-point to others until we had, in effect, one standing-point. This then was tested with reflective questions as follows:

- What do we see ourselves doing in any one of the standing points?
- Would motivation be sustained and people be attracted?
- Does this jibe with the contradictions we discerned?
- Does it apply to the 3 Spheres, 9 Continents and 54 Areas?

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The process, step 8, was designed to clarify the consensus upon the standing-points and what form our results were to be reported to the Globe. This resulted in consensing that we need to find a way to articulate our standing-point concisely and to ground it, to describe the process and articulate the breakthroughs.

The process, step 9, was to state the possible implications of the newly-articulated standpoint by asking the question "What must we do more and what must we do less"?

IMPLICATIONS OF THE STANDING-POINT:

More Like:

1. Taking an assignment for seven years
2. More articulation at Area and Continental level about strategy and field maneuvers
3. Globally more effort to listen and create structures for interchange
4. Recreating programs with a larger constituency in mind
5. Local demonstration
6. More like indigineous poetry for rituals
7. Long term coalitions
8. Cross-House gatherings for similiar program development, self-support, planning, and implementation.
9. Coordinating global program from local situation (geo)
10. Special teams to do certain special jobs
11. Spirit guide looks more like publishing
12. Locally defined assignments
13. Funds accountable to local results
14. Putting financial resources in the local for global program
15. Co-creativity with other organizations
16. Involvement of interns from the start, in knowing exactly how we operate.
17. Early participation in the self-support models by volunteers & interns
18. Pluriformity looks like dialogue, study, interchange
20. Massive interchange networks
21. Popularizing our spirit methods
22. Distributed classical Nexus functions
23. Programmatic self-support

Less Like:

1. Moving every year
2. Less like global field maneuvers
- 3.
4. Doing it for ourselves, and drawing constituency through it.
5. Massive campaigns
6. Eclectic dramas
7. Doing it all by ourselves.
8. Continental Nexus-oriented gatherings
9. Coordinating from situations locally isolated.
10. Everyone needs to do every task
11. and Less like ocasional events.
12. Everyone equally prepared for instant assignments
13. Global Pot with central funds control.
14. Using one location to channel funds and do coordination. coordination.
15. We have the method and the way to do it.
16. Paternalizing style.
- 17.
18. Surveys, assumptions, distancing.
19. Geo only focused care.
21. Spirit applicable only to us.
22. Permanent Nexus roles.
23. Locally stylized ventures

BI-CONTINENTAL COUNCIL

European contradictions:

The data for the contradiction arenas was gathered in several ways using different screens.

- conversations about:
 - local resurgence
 - networking dynamics
 - spirit edge
 - economic situation
- field visits: 1½ days interviews (35) in Belgium with a variety of individuals and organizations.
- workshops: using the raw data from the above mentioned plus our

+ *with the points* experience during phase 1 of the IERD. This data was pulled through the social process triangles and through a 'social groupings' screen (men, women, youth, elders, family etc.) Approximately 100 issues were brainstormed by 3 different groups. These issues were gestated into 14 contradiction arenas. Descriptive paragraphs were not created during the Council. The following statements reflect the names of these contradiction arenas and some of the issues which they underlie. Numbers in brackets show the number of issues listed under each arena.

1) Dis-integrating Community Structures (7):

One of the issues that identifies this contradiction is that, especially in urban neighbourhoods, the traditional neighbourhood structures have been weakened by population shifts which leave 'the old, foreign, and poor' as the population core. Thus structures that formerly provided cohesiveness like schools and churches now symbolize the deep divisions of urban neighbourhoods creating isolation, mistrust and loneliness.

2) Empty Life Story (5):

One of the issues that identifies this contradiction is that life stories that formerly gave meaning to peoples lives have become meaningless (nationalism and religion). A sociological manifestation is the dramatic increase in drug trafficking and drug addiction. A particular issue facing some parts of Europe is the role played by elders after formal retirement.

3) New Family Style Blocked by Old Family Values (4):

One of the issues that identifies this contradiction is that single parent families are becoming more common, but are still treated as 'abnormal' in many social structures (e.g. housing, social care, etc.) New families coming into existence are being 'prepared' for marriage along the lines of traditional family values and norms. In the Netherlands, for example, more than 7,000 'living communities' which do not conform with nuclear family definitions have come into being and old housing allocations have become inadequate.

4) Unrecognized Potential for Women (3):

One of the issues that identifies this contradiction is that in most European nations there are few women in top positions in government and business. While there is momentum towards change, this momentum is unfocussed. In immigrant communities, women have limited roles mainly within the family. In rural populations, there is structural discrimination against women as people in their own right.

One of the issues that identifies this contradiction is the dissipating effect of national policies on a trans-national phenomenon like the Peace Movement. This can also be said of ecological movements. In a time when global perspectives and decisions are needed, political systems based on out-dated national lines are causing stalemate and fragmentation in dealing with some strong grassroots trends.

6) Rigid Macro-Social Services Hinder Creative Innovation and Responsibility (13):

One of the issues that identifies this contradiction is the growing ineffectiveness of the national health systems in Europe. Not only is their curative bias becoming too costly for the national economies to bear, but the positive trend towards holistic approaches and individual responsibility is unrewarded and discouraged by current structures. This contradiction arena also encompasses irrelevant education systems and the built-in dependency of disadvantaged people such as elders, refugees, NGO's etc.

7) Limited and Unchallenging Engagement Opportunities for Youth (14):

One of the issues that identifies this contradiction is the high rate of youth unemployment. Education systems prepare young people for jobs that are going or have gone out of existence. Few other vocational images are presented. Youth are caught in parental dominance without a way to mark their passage into responsible adulthood. Some manifestations of this are seen in violent or antisocial acts like football violence or punk dress style. This contradiction which had a large number of issues echoed many of the other contradictions as they showed up in one particular social group.

8) Communities Unresponsive to Demographic Shifts (8):

One of the issues that identifies this contradiction is the way in which low birthrate native populations (e.g. in Germany) are shrinking in relationship to high birthrate immigrant populations, calling into question people's assumptions about social welfare systems. Many communities have regarded immigration as a temporary problem, and have made little effort to adapt to large foreign language school populations, or large groups of people in some communities who are not allowed to take part in political decision making. In Portugal, Italy, and Spain elders, women and children have been left behind to carry the whole task even though a large percentage of the young male population might be absent for several months out of the year. Another shift mentioned as an issue was the growing proportion of elders in many countries.

9) Defeatism About Reduced Individual Social Role (12):

One of the issues that identifies this contradiction is equation of social usefulness with employment. This leads to a de-valuing of efforts that are not related to earning money or advancing one's career. It puts a materialistic value screen over people's activities. In Italy and Belgium, working "black" (outside the system) was seen as a manifestation of this, as well as pursuing permanent unemployment (within the system) on social security. An overemphasis on job security and union protectionism also illustrated this contradiction. The shifts in Europe's economy have intensified people's painful experience of the futility of existence outside the job market. This was closely related to the contradiction of inertia in the existing industrial economy.

10) Inertia in the Existing Industrial Economy (10):

One of the issues that identifies this contradiction is the amount of time and energy put into maintaining uneconomic heavy industries. These highly developed heavy industries absorbing investment that might be put into new technology but which might cause unemployment. Another manifestation is the "strike" response to needed changes in economic activities. Confrontational techniques support the tendency to hold on to the status quo rather than experiment with new modes of economic life.

11) Inadequate Mechanisms for Full Participation in the New International Economic Reality (6):

One of the issues that identifies this contradiction is the slow rate at which the EEC has moved towards incorporating Spain and Portugal. While moves are being made towards a common currency, nationalistic protective purchasing policies are slowing down the emerging international economic system. Another aspect of this contradiction is the restricted view of first world/third world exchange which continues to regard third world nations more as raw materials producers and finished products consumers. The "national debt" system of financing ignores emerging inter-relatedness.

12) No Structural Economic Input to Regional Development (12):

One of the issues that identifies this contradiction is the inability of regional governments to be sensitive to local needs. Regional systems that have been created over the past 10 years in Europe tend to be overdepartmentalised or have spending priorities that do not allow them to do the job (like Agricultural Extension Services in Portugal). Rural communities are isolated and lack infrastructure, cutting off informal communication means. Dependence on single industry (agriculture) makes rural communities highly sensitive to changes in the market induced by central level decisions they do not influence. Some positive trends identified in this arena were the large number of rural cooperatives in France and the emergence of a cross European cooperative movement.

13) Value for Present Comfort Overrides Futuristic Environmental Concerns (4):

One of the issues that identifies this contradiction is the slowness with which governments are responding to environmental issues like the destruction of Europe's forests. This is another manifestation of the contradiction concerning national responses to transnational issues but has particular emphasis on the major job of relating the life style people live in Europe to the impact on the world's environment.

14) Ethical Institutions Disrelated to Ethical Needs (4):

One of the issues that identifies this contradiction is the conservatism of the Church's hierarchical structure. The view of the world supported by the Church is out of phase with present reality. Little real guidance comes from institutions which formerly provided a framework for ethical decisions.



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Year of the Order Council

24.4.84

Redesigning Orbits of Global Strategy

Dear Colleagues,

Please find enclosed our humble contribution to this cosmic topic,

The participants in this event reflect our current assignments in Area Madras---I salty dog, I Indian couple from the Nava Gram Prayas push of several years ago, I Indian intern who spent 2 years in the student house and 4 British volunteers. Average age of this pluriform group : 23.87 years.

The method followed was: a) YOC/Order Strategy context, b) study of continental council documents c) naming of strategic activities from the same, d) intuiting of "needs" being addressed by these activities, e) naming of the major "needs" of the world today, and in the immediate future, f) prioritizing the strategic directions the Order needs to take in responding to these needs.

In spite of a pervading sense of inadequacy, lack of information, diverse relationships to the Order, methodological and philosophical struggles, the group came up with some intuitions on future strategy, and initial recommendations.

We are looking forward to getting data on this subject from the other houses assigned to this topic in the near future.

Looking forward to the great research round up of July.

These are the Times,

Stuart Hampton, on behalf of Gyan and Paulina Prakash
Bevin Innes, Kate Rice, Tom Knott, Philip Thornton and
Sue Thurlow.



CONCERNED WITH THE HUMAN FACTOR IN WORLD DEVELOPMENT

Current Strategic Transformations (as discerned from Continental Council documents from 6 continents).

- Human Development Base
- Impact
- Education
- Configuration
- Prior Life relative extant family demands
- Formation
- Symbolic life/lifestyle
- Economic situation
- Form of the Order
- Self Support
- Language training
- Defining the Order
- Urban involvement
- Responding local priority
- IGA
- Order principles
- Finances
- Reflection on the next 15 years
- NPT/TCG
- Village leaders movement expansion
- Staff Development
- 4 Sector analysis.
- Village Development Replication
- National Reconstruction
- Village led local institute
- Reconstruction Projects
- Catalytic Role of IGA
- Training
- Ritual life redefinition
- Fund raising

Basic belief statements by current Strategic Transformations.

- New Ethics
- New Economic Design
- Spiritual Statements
- Education Rethinking
- Clarifying the individuals' covenant with family and with order
- Continental Movement over against unstable national governments
- Stating the focus of the IGA
- Giving significance to local cultures
- IGA/ON confusion
- Outdated principles
- IGA legal status
- Comprehensive development
- Local community core development
- Training of local people
- Women's advancement
- Village leader's development and training
- Mass movements to deal with local problems
- Community services
- Agricultural improvements
- Education
- Social tensions alleviation
- Global unity through local catalysis
- Redefinition of our thinking
- Responding to new situations

XXXXXXXXX Global needs as dictated by the unspoken agenda

- Making the problem of planetary insecurity caused by the nuclear arms race between the super-powers
- Disparity and division between North South caused by economic and political policies.
- Greater ecological understanding
- How to face the global trend of high technology/capital intensive development in countries that are labour intensive
- Need for adequate global distribution of goods
- Need to change unworkable social structures
- Need to make the governments more accountable to the people.
- Need to alleviate racial tensions
- Need to reconcile the conflict between the push for unity and individuality
- Need for NGOs to cover more geography through networking
- Need to revive world educational systems.
- Need for an order that is a sign of new ethics.

Future strategies the order should follow in order to meet these needs(2 groups)

Group A's Strategy in order of priority

- 1) Interchange and impact events around key issues
- 2) Political awareness education at the local level
- 3) Local action group empowerment
- 4) Ongoing interchange with other groups
- 5) Urban/Rural Community Development.
- 6) Demonstration living communities.

Group B's Strategy in order of priority

- 1) Education and awareness campaigns
- 2) Publicity and government involvement
- 3) Working directly and indirectly with other activist groups
- 4) Cooperation and interchange with other development organisations
- 5) Demonstration lifestyle, including education.

ORBITS OF GLOBAL STRATEGY.

FAST ORBITS:

Pathways in the Past.
Rural Development - local community.
Church Renewal
Educational Structures.
Making new insights available to a lot of people.
Community awakening.

PATHWAYS TO THE FUTURE.

Local communities.
Corporation renewal
Human work place (home/job)
Community living
Reducing Global racial tensions

SUGGESTED WAYS TO BUILD THE MODEL.

What is the one compelling image that informs our future strategies?
What have been the programmes done by Area/Continent over the last 5 years. What was the need that was addressed / what was the strategy that dealt with these./ Questions raised with each of these.
Future scenarios: next 5 years, what is happening in the world, what the human need today, what needs can the Order meet, top 5 strategies

FINAL PRODUCT

One page chart
2 Page explanation
ICA History / trends / needs.
Vulnerabilities
Advantages
Best projection

Science Fiction - scenerios.
5 Pathways - scenerios on each.
Context /advantages/ revolutionary context/ projection.
Sociological reality/ programmatic direction
Umberella Image - interqrated strategic options

Past needs - what strategy addressed those needs.
Present needs - how meet those needs - scenerios.

Grid of places needing model too.
Geography
Report from Panchayat level.

Vision / Contradiction / Proposals.

	N. America	W. Europe	Eurasia	L. America	N.A.M.E.	B.Africa	Sub. Cont.	China	SEAPAC.
<p>363</p> <p>CURRENT EVENTS</p>	<p>Eport eases re: China. IMF cont. U.S. J. Jackson runs for President. Military in space. Pol/military aggression in L. A President Trudeau retires. US defends Taiwan as independent Nation.</p>	<p>France-Ind revolution. Carion-old fashioned acctg. New Vigor- Italian newspaper. Eco belt tightening. (France/Spa) EEC-who p pays the bill UK North Sea oil exporters. UK Modern- ization of indus.</p>	<p>Missiles- nuclear. USSR- New Pres. int. arms supply to Dev. Nat's. Largest Petro-chem exporter. to Europe/3rd. World. Poland-USSR support.</p>	<p>Grenada invasion. President FI Salvadore Argentina- repay loans. Chile-Pinuche Mexican Rura dev't school</p>	<p>Massacre of Bahai's Lebanon- civil war. Libya-supp. of arms to other coun- tries. Israel arms claim on territory battles. Syrias-Pol/ military Iran Iraq holy war. Arab/OPEC control of resources Shite-Muslim crusade.</p>	<p>Diplomacy- S.Africa. Chad war US-USSR</p>	<p>Curfew-Sikks & Hindus Sri Lanka comnty clas Bangladesh democracy IERD phase media coverage,</p>	<p>China- capitalism New relationship with Church Nuclear Inds Renewed ties with the US. 1977 Hong Kong agreement. Honoured. Border clashes with Vietnam China-shake up of indus.</p>	<p>Phils-3 Pries on murder charge. Singapore- looking for more space. Marshall Islands election. Phils-Aquino assasination Phils.-New price negotiat for US militar fare. Hong Kongin Limbo.</p>
<p>PROGRAMMES OVER PAST 5 YEARS</p>	<p>RSI Town Mtg. LENS 5th City Cadres IERD</p>	<p>ITI RSI Town Mtg. LENS Vol. Prog. HDP's IERD</p>	<p>HDTS LENS HDP IERD</p>	<p>ITI HDTS LENS Town Mtg. IERD HDP</p>	<p>HDTS LENS HDP IERD</p>	<p>ITI HDTS LENS HDP(Kenya) Replication IERD</p>	<p>ITI LENS HDTS IERD</p>	<p>research.</p>	<p>ITI RSI HDTS LENS Town Mtgs. HDP clusters</p>
			-					-	

DO YOU NOTICE:

the colour red.
The Rizal Statue - Philippines
China-Blue mountains
India-Taj Mahal
Sailing boat - China
Military army - Africa

SOUNDS YOU HEAR:

Motor cars- car horns honking - Africa
Snake charmers flute - India
Call of the minorette - NAME
Stamping/shouting soldiers - Africa
Jazz music - Latin America

IMAGINE YOU ARE A VISITOR FROM ANOTHER PLANET-ACTIVITIES SEE:

N.A. Dressing up-fancy cars
India-attracting people-snake charmer
L.A. Fancy decor-colour
China-emotionless faces
Seapac-dancing
Africa- a lot of time consumed in travelling
All 9 continents-people working

PEOPLES NEEDS:

NAME/B. Africa-water
Sub Continent - food
Eurasia-N.AM- not to be cynical about governments
Sub Continent-creative tension between fate and action

GIFTS/ NEW/ ADVANTAGES:

Japan/Seapac-ahead in technology
Indonesia-tolerant muslims with other religions
China/India-historical roots
Europe/N.AM-Look at the future not at the past.

SOCIAL PROCESS TRIANGLE: Events plotted what notice:

POLITICAL-Full
NAME-Conflicts wars etc
AFRICA-Lack of items, underdevelopment
CHINA-New things coming in
W. Europe-Cultural aspect
W. Europe-Struggle with industry/econo/pol.

	North America	Western Europe	Eurasia	Latin America	NAME	Black Africa	Sub-Continent	China	SEAPAC
WHO	Wealthy	Caucasian Scientific Mindset	Communist Explorer	Spanish speaking	Princes Proud Fighter Nomad Homeless	Racial Discord	Impoverished	Chinese Tourist	3rd World Industrialized
ACTIONS	Playing on Computer	Designing New System Schemes	Warsaw	Active Politics	Fetching water Praying Fighting	Political instability	Religious Rittals, Food Production	Warfare	Farming
NEEDS	Power	New Images of Service to World	Peace & Order Democracy	Economic Self Reliance	Water Food Shelter Peace	Extreme Poverty	Food, Water Family Planning	Exposure to Technology	Technology
GIFTS	Technology	Problem solving skills	Nuclear Power	Celebration	Proud, Ancient History Oil Richness	But Potential Richness	Scientist dont give up	Overlooked Historical	Multi-Racial Religious Industrial
	WEST			SOUTH			EAST		
AGENCIES	Future Role -new identity. New way to pass on Learnings move from self interested to new Priorities.			Overcome Racial & Political instability. Economic Self Reliant Communities			Massive Social & economic Development Demonstration		
ICA VALUES	All the gifts All the resources All the Decisions		} Being it All	Demonstration of different races living together, Corporate self Reliant Community Remain non -Political			Human factor is the key to Development Four sector of value in critical, cultural integrity is basic to Development.		
ADV'S	Gone from individual ages- want something new . P oneers change. Finance contributions to Developing nations			Corporate support for ICA . El Bayad Project.			Rural -Development momentum in the Philippines - IERD Phase 111 strategy Maharashtra Momentum-two major Replication schemes Public /private sector support.		
SCENARIOS	Consultancy with Volunteer Agencies. Push ICA Volunteer Program further interchange Developing & Developed. Create new company using LENS. Larger houses -interchange centre			Work in more countries using skills of kenyan. Leaders More training Programmes to allow expansion, create a curriculum for peace talks			Intensify two replications (India/Philis) 100 Replication scheme in each region Circuit Japan.		

1984

1984

1984

ECONOMIC

POLITICAL

CULTURAL

AMERICA

Argentina-repay loans
Araby/OPEC "control"
of oil reserves

Grenada invasion
The fall & recapture of
San Juan del Norte -
Nicaragua, psychological
warfare as guerillas over-
whelmed Sandinista garrison
for a few days.

Plan for Mexican Rural
Training School.

NAME

Libya-Supplies of arms/
troops to other countries

Massacre of Bahai's
Lebanon-Civil war
Israel arms claims on territory
battles
Syria's pol/military Iran-Iraq Holy war
Shite-Muslim crusade to
dominate Islamic world
Libya's ministry of fear -
shots from London Embassy
lead to a break in relations.

SUB CONTINENT:

Sri Lanka-community clashes
Curfew Sikhs & Hindus
Bangladesh democracy

IERD gets media
coverage
Bangladesh - Dhakas
Pajshan Univ. closed
after 2 wks. of
student unrest.

NORTH AMERICA:

US eases export
relative to China
IMF - US contribution

Jesse Jackson runs for
president.
Military in space.
Pol/military aggression in
Latin America.
President Trudeau retires
US lends support of Taiwan
US-Bengal to seek closer ties
with China.

Corporation Culture
Knowing the face of the
enemy - US & France believe
They have found the AIDS
virus.

WESTERN EUROPE:

European entrepreneurs
Carion-old fashioned
accounting
Economic belt
tightening (Pope/Str.)
U.F. North Sea oil
exporter
U.F. modernization
of industries to be
competitive
EEC struggle over
who pays the bill.

France Industrial revolution
strikes in France
New Victor - Italian News -
PAPER.
The Young Netherlands.
Dutch papers report an
attack of the US test. Security
Agency infiltrated the Dutch
news movement.
Cochin-Bombay 80, an unwelcome
reminder of the past, a man history
left behind.

Paris-paints/sings
Paris-first parachute
jump from the top of
the Eiffel Tower

EEC's farm budget may increase to \$1.72 billion because of recent decision to cut milk prod and the system of cross border taxes & subsidies. Lisbon-Ten years after the 'Flower Rev.'" bare survival has become the daily struggle for thousands of Portuguese workers.

EURASIA:

Largest Petro-chemicals resources (Siberian field) exporter to Europe/3rd world

USSR-new president
International arms supply
Missiles-nuclear
Poland-support by USSR

BLACK AFRICA:

Diplomacy-South Africa
Chad war-US & USSR

CHINA:

China-capitalism
Shake up of China's Airlines.

Nuclear industries
Renewed ties with US
British announcement to honour 1977 agreement over Hong Kong
Border clashes with West Vietnam
Peking denies attempts of two H.K.Chinese & 3 Americans to smuggle US military tech. into China.

New relations with churches
China opens its doors to Western fads, finances and fears.

HOUSE

ECONOMIC

APAC.

Chinese-rich
 Australians
 Philippines-New price
 negotiated with US
 for military base.
 Israel working with
 Philippine companies
 ELSCINT- 1st. stage
 in marketing in the
 revolution.
 Singapore's "Mass
 Rapid Transit System"
 \$2 billion phase I.
 Philippine Airlines
 net loss P700 million.
 6 point structural
 adjustment prog.
 Australia interest in
 Hong Kong visitors
 bringing in 200,000
 each year.
 Malasia resources squeeze.
 Tokyo-worlds second
 largest producers of
 India-does without
 IMF entitlement to allow
 overcoming of balance of
 payment crises.
 Oil companies dominate
 top 1,000 corp.salés
 revenues.
 Malasia-anticipated high
 prices for veg. oils.
 ADAB launches
 complimentary funding
 with loan to Pakistan.

GLOBAL CURRENT EVENTS

POLITICAL

Philippines- 3 priests
 on murder charge
 Marshall Islands
 election
 Hong Kong in limbo.
 Plans for U.Vietnam post.
 questions remain.
 Investigation by the U.N.
 of the crimes by the U.S.
 Peking-"Taiwan question could
 wait for 100 years"
 now need solution in the 80's
 China re-building its fleet
 complete by 1990.
 Bangkok-Kampuchea's main
 non-communist resistance
 groups will set up company
 sided Muslim units under
 command of Muslim officers
 Concern over "the growing
 Soviet presence in S.E.
 Asia.
 Hong Kong/Singapore/Tokyo
 destined to lead Asia into
 the 21st. century.
 Friendly war ships will
 not have to declare
 whether carrying nuclear
 weapons when visiting
 Australia ports.

QTR IV 1984

CULTURAL.

Singapore-space city
 more space needs.
 K.M.A-ASEAN is planning an
 inter-gov't body to co-od
 & improve the opportunities
 or projects in the 6 member
 countries.
 The Pope will visit
 Indochinese refugee Digital
 camps on his trip to
 Thailand.
 Philippines-wines
 obtained from coconut
 milk under trial production
 Unions celebrate labour day
 with biggest rally since
 martial law -Philippines.
 ASEAN sets up Co-op
 diplomat training prog.
 Bangkok - man says snake
 breakfast can cure ills.
 Philippines-migration from
 the rural irreversible.
 ethylene.

SCENERIOS: SHIFF WEST.

TITLE: International Interchange.

IMAGE: The holding image for this scenario is to establish international interchange in major strategic locations in each continent where the 4 sectors, especially the volunteers would come together.

PROGRAMMES: Possible programmes for this scenario to use are - training programmes, special forums, workshops, LENS or self support permeation pools.

OBJECTIVES: The objectives of this scenario are to provide large facilities for a lasting training programme. Demonstrating the corporate lifestyle and communication centres. Interchange between developed and developing nations, opportunities for volunteers in both the urban and the rural. This will be a two to four year experiment.

RESULTS: Results seen from this scenario would be - increase volunteers in both quality and quantity. An improved training network and intensified impact of ICA methods through demonstration.

SPHERE SOUTH

TITLE: Reconciliation and Consensus.

IMAGE: 1) The holding image for this scenario is "Beyond Peacekeeping to Peacemaking" or "Peace requires ongoing action by the people."

PROGRAMME: A possible programme for this scenario to use is designing a consultancy with the United Nations for "Reconciliation at the grassroots level". This would eventually entail "Reconciliation Units" working with UN forces in the field. It would use a structure already in existence as a frame or rider.

OBJECTIVES: The objective of this scenario is to rejuvenate or reform the image of Peacekeepers to Peacemakers and to effect a positive demonstration of the results.

RESULTS: Results seen from this scenario would be a new way for local, non governmental people to become involved in developing peaceful solutions to conflicts. It would demonstrate a new type of diplomacy around the world involving the local people. A major clear victory would need to be achieved to acquire credibility.

IMAGE: 2) The holding image for this scenario is to develop a network of support, reconciliation and consensus.

PROGRAMME: The possible programme for this scenario to use is a Human Development Zone. (In a serious area of conflict in sphere south such as Lebanon) This zone would utilize methods for reconciliation.

OBJECTIVES: The objective of this scenario is to communicate and deal with the 4 sector involving the major forces around the globe.

RESULTS: The results seen from this scenario would be - credibility, high risk element and increased international cooperation in dealing with conflict.

SECRET ASST:

TITLE: Sharing Human Gifts.

IMAGE: The comprehensive research network.

PROGRAMMES:

LENS: Long term consultancies with companies that we have worked with before or who already know us well.

INTERCHANGE: Urban Exchange - Hosting exposure of 500 urban dwellers to the rural. (100 per year)

EXCHANGE - Human Development Replication models from the major replication areas.

RESEARCH: Evaluate Human Development Replication - where at, what worked, what did not work etc.

TRAINING: NST Programme in all the major replication areas.

Design consultancy - New management ideas with workers abilities (NST Training of the workers in particular skills.)

Circuit Korea/ Japan/ Australia/ Taiwan.

Four Nation Human Development scheme (India/Bangladesh/Philippines/Tonga).
ICA staff exchange, interchange.

OBJECTIVES: Focus all 4 people on 5 nations.

RESULTS: Mass replication in the local

FILE

30th April, 1984

Dear Colleagues,

Here is the work of our model-building on "Orbits of Global Strategy". This cover letter describes the journey we experienced, the procedures we followed and the products we enclose, also some questions we did not resolve.

In terms of our journey in producing this work, we have experienced ambiguity, exhilaration and struggle. It was clear from the exhortations of our colleagues in Hong Kong and Chicago - and from our own instincts - that more than just linear extension was called for, and that we needed to experience the "blue to big" category from the Emergent Paradigm paper if we were to wrestle responsibly with this topic and the future. Part of the wrestling we practically experienced was with the issue of language, knowing that that is exactly where the edge struggle of coming to grips with the future manifests itself. Thus, questions that are still with us in this arena include: What is an appropriate alternative to the noun "religious", knowing that in some parts of the world, this word carries unwanted overtones? How does one point to the "blue/big" shift in the "Academy"? College? Novitiate? Lyceum? Apprenticeship? Even the word "curriculum" in this context freights unnecessary presuppositions.

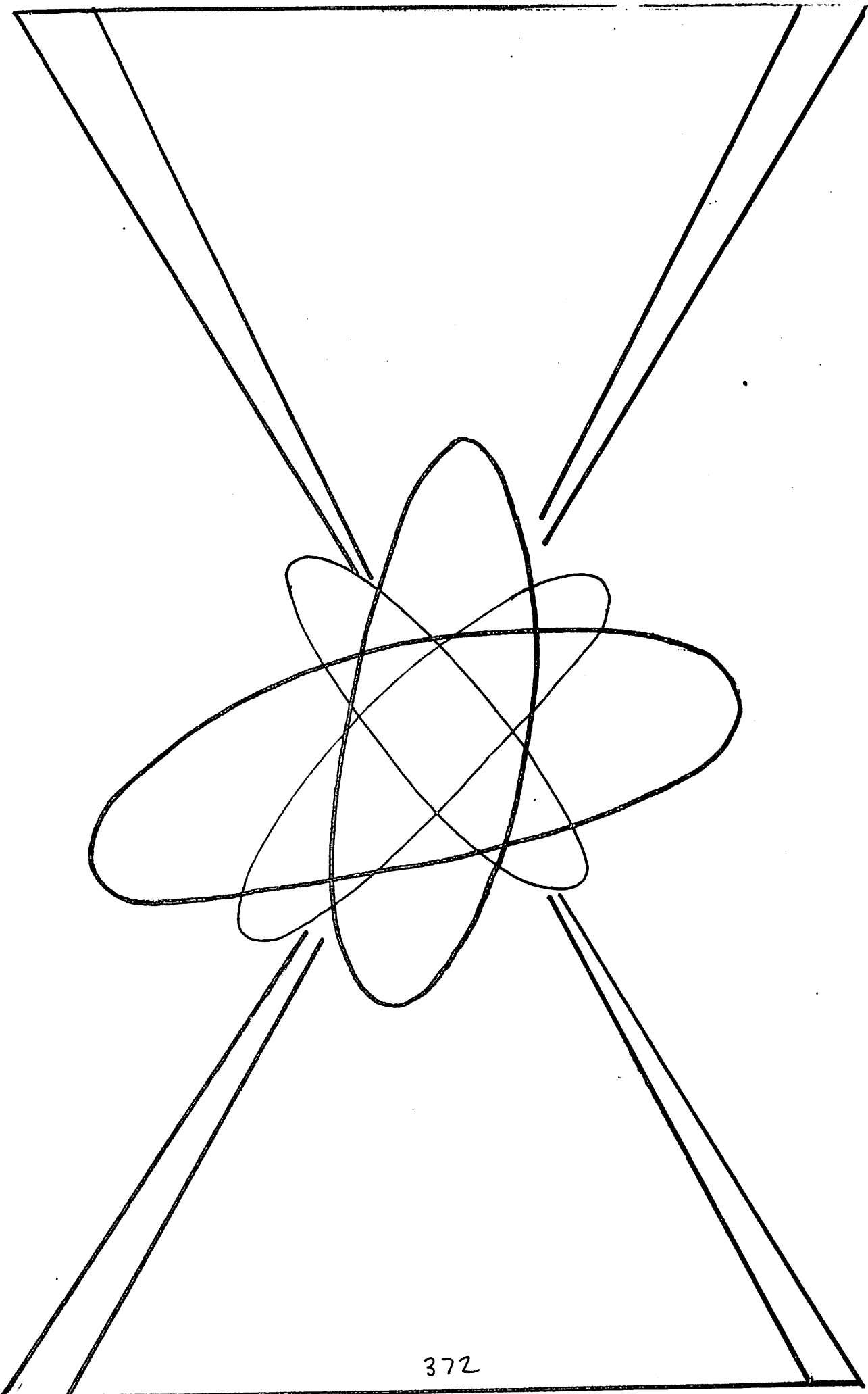
Concerning procedures, our work on the orbits of global strategy began with several collegiums where we talked around the subject, coming at it from different perspectives, and familiarising ourselves with the images and materials from the MFTF. We looked at our own history, and discerned three major turning points in our strategic direction: i) The Turn to the Church; ii) Going Global; and iii) The Turn to the World. From the resultant perspective we pushed ourselves to sketch images of the current Turning Point.

Out of this initial work - in conjunction with the suggestions from the continuum - we next did a Wk II PSU, where four arenas were addressed: 1) Order Journey Turning Points; 2) Standing Point Components; 3) 5-yr Program Analysis; and 4) Future Strategy Scenarios. (See attached sheet "Model-building WkII" for procedures.) The Order Journey Turning Points was a pull-together of the previous work. The Future Strategy Scenarios was expanded on through individual writing, one corporate review session and final edit.

The work in this packet includes:

- 1) Orbits of Global Strategy - our primary product, being a 5-page discussion of the topic with accompanying images.
- 2) Key Turning Points in Order History - a chart illustrating 3 points in our past, plus verbal images of our current Turning point, through the screen of World/Movement/Order.
- 3) Standing Point Perspectives - 7 illustrations of alternative perspectives that may be used in establishing standing points.

We look forward to your reflections and critique.



STRATEGY IMAGERY

We have lived with many compelling missional images in our past. There are the more obvious ones like the wedge blade, covering the 54 areas, innocent human suffering, living with the poor, the 2 million villages, the 15-85 and the end run. Others that do not come to mind so quickly but that have nevertheless been powerful missional images for us are ones like the power in the centre of the table, vows of poverty, chastity and obedience, tensional polity, all time is assigned time. These and others have grown out of who we were and have subsequently shaped who we now are.

These days we understand that suffering is everywhere and that there are many kinds of innocent suffering. Similarly the poor are everywhere. "The 15-85" is still a compelling image, but we usually use that image in either an economic or political sense, or both. This is in spite of the fact that we understand ourselves to be in the midst of a cultural revolution. We are clear that we have completed the "end run" strategy that we began in the early 70's. We are still committed to geographic coverage, but no longer committed to the proposition that that can only be done by having a House in every region.

So what are the new corporate images? Where is the pain today that is calling for the radical, total and unconditional response? Where is the cry of those doomed to die? Clearly our mission is to every person on the planet, not just some who are economically 'disadvantaged' -- what is the imagery that holds that reality yet allows us to focus our work most strategically relative to the "real needs" of the globe?

There are two images which have recurred throughout our conversations on the orbits of global strategy. One has been the "end run" image which was created in the 70's and has freighted much of our strategy since that time. The conversation has related to our sense that it is completed and glimpses of what might replace it. The second image has been perhaps a new compelling missional image having to do with the "poor in spirit". These conversations have informed the creation of the hourglass diagram and we would like to share some reflections in these areas before moving to an explanation of the hourglass.

THE END RUN

The statement has been made in a number of different ways that the symbol of the completion of the 'end run' era is the IERD. When we created the end run imagery, our story was that we were out to renew and to beckon the church toward a new understanding of radical service to the world by demonstrating effective care in the world. What we discovered was that the 'sensitive and responsive' ones were indeed a part of every society and we called them Those Who Care as a way of holding the reality of that universal dynamic. Those Who Care are pluriform in every sense of that word -- language, culture, religion, perspective, education, social background, ages, economic background. We find them in every village, in the four sectors, in the workplace, in the churches, in community groups, in other movements, and we experience that the end run has been successful beyond our wildest expectations.

Many of these 'caring ones' have responded to the ICA, to the mission concerned with 'the human factor in world development', to the local development task across the globe. Many have joined the ranks of what we have historically called the movemental order. Some have worked as volunteers

and some have decided to join the symbolic order. We have experienced difficulty in finding the ways to transfer our common memory, elements of our revolutionary context and principles, an understanding of the process behind various procedures, etc. Commitment today is sometimes directly proportionate to social passion, and may not be self-consciously linked to any vocational commitment or understanding of being the "religious" even in the broad sense in which we use that word, i.e. as those who are radically, self-consciously and vocationally committed to profound humanness across the globe. Our own corporate unclarity on adequate ways to describe our concern with the "spirit" dimension of humanness has added to our difficulty in discerning those who want to make a radical statement of care with their lives. We have struggled with our role in orchestrating the journey of care, whether for individuals or for communities.

Our conversation thus revolves around two key questions: (1) How do we now assist in giving form to the FEW (from among TWC) who are self-consciously, vocationally committed to depth, comprehensive care for the whole globe? and (2) What are the kinds of demonstrations that the FEW can and must provide? These FEW are marked by a capacity and a willingness to step beyond their own particular cultural and religious heritages for the sake of giving form to the 'new' that the future is requiring. That is to say that this 'new' is more important to them than any particular culture or religious tradition. They deeply understand that the "one world" people represent an entirely new invention, and they therefore say yes to who they are and yet transcend that for the sake of creating new alternatives. We sense that the demonstrations will be both the New Religious Kode (NRK) and the New Social Vehicle (NSV) simultaneously. They will include but will not be restricted to HDZ's and Religious Houses/Formation Centres. The focussing of "the FEW" on these demonstrations of the new people and the new society may be the next extension from the "End Run" image which has held our missional intent up to this point.

THE POOR IN SPIRIT

Working in local communities across the planet to address the deep contradictions facing society, we have seen through the physical dimensions of poverty to a spiritual poverty that is even more crippling. Through broad program use, we have seen through ambition to an underlying meaninglessness in life. In every strata of society the "poor in spirit" are found--- those unable to respond effectively to the situations they are in, unable to talk about purpose or meaning in life, unable to find fulfillment. The "poor in spirit" whose condition is one of physical poverty are unable to muster enough selfhood or vision to step beyond their day-to-day existence. Those whose condition is one of affluence are caught up in the perpetuation of their own life style and are unable or unwilling to be concerned beyond themselves. We see these forms of human existence from the very personal level to the national level of human relationships. There does seem to be a new maturity, individually and collectively across the globe, as seen in groups who

understand the "one planet as our home" or the "dignity of all", but this maturity has not yet reached a form that sustains a hope-filled purpose or meaning. Secularism has failed and people are conscious of that. The relevance of historical religions seems harder to maintain or even grasp, and thus an historical means for providing spirit nurture is falling away. It is a pregnant moment in history as people are increasingly conscious of a void in the spirit dimension and are increasingly responsive when authentic alternatives are presented.

Thus our conversation on the "poor in spirit" suggests that the fundamental factor in our future strategies has to do with formation---both in the sense of "giving practical form to" and in the sense of "enabling self-conscious spirit responses" to the demands of our time.

THE HOURGLASS DIAGRAM

This brings us to the "Hourglass Diagram" - the proposed 5 primary strategies for the next 16 years. This image has to do with the intensification of the New Religious Mode and the New Social Vehicle, the convergence of which is the New Socio-Spirit Mode. This is the key to the demonstrations catalysed by the FEW and to the response to the global contradiction of the poor in spirit. Our work in the past has been, for the most part, either on the NRM (up to 1971) or on the NSV (1971 to present). We sense it is time to work on both simultaneously toward the New Socio-Spirit Mode. It is time to work on the 'presence' in history, on the Regionalis dynamic, on Formation.

Another way to say this is that in order to work holistically, it is necessary to integrate all of the dynamics into one fabric if one is to be effective in this new age. It is not a time of either the NRM or the NSV, either the global or the local, either declaration or manifestation, either witnessing or presencing. It is a time for an integration of all missional intents in each strategy. The dynamics in the centre of the diagram (the emphasis on Formation) gives a clue to where the point of catalysis is these days in each of the 5 strategy arenas. It is a critical moment in history because our journey to this point has prepared us to take on both the socio and the spirit dimensions in our "internal life" and "external task". History's need and our ability to respond have coincided; it is both history's moment and our moment.

THE 5 PRIMARY STRATEGIES

The strategies pointed to in the diagram are what we would see as the five key ones for us in the coming 16 years. The first one, The Radically Covenanted Presence of the New Religious, is in essence dealing with the Symbolic Order as the demonstration of the new pluriform Religious. We did not want to title it that way since that would have carried connotations relative to current forms of the Order (Symbolic, Movemental & Extended) that we did not want to necessarily presuppose. It is our sense that we intend to be the prototype of profound religious presence in radical covenant, and further that that is the underlying prerequisite to all else we'll be doing. We also envision that our economic, polity, and cultural structures, our organisation, our principles, etc., will be practical and visionary responses to the needs of the future. All that we do relative to building the Order into this kind of demonstration will represent our individual and corporate ethical statement to the world; how we shape and create ourselves will be a replicable model for structures & styles needed in the world.

The New Movemental Structures/Forms of the New Religious strategy involves an emphasis on building and sustaining a movement. As our definition of "the movement" has shifted or even become inoperative, we find that an edge arena of research and action is discerning the new forms of the movement, creating the structures which will engage its "members" and which will profoundly care for spirit journeys. The nature of covenant, contextual framework, common life and discipline of the movement have become key arenas for us, not for the sake of our own existence, but as intentional prototypes for the League in history.

The New Paradigm Academy of the New Religious points to an entirely reworked activity but with the kind of in-depth training and life address of the traditional Academy. This strategy points to the concern that the Religious presence in the post-industrial world, the third wave, is dependent upon someone forging out the images and practical forms of covenanted service & vocational commitment. These days it has become evident that "training" must involve more than methods alone. It must involve the spirit dimension and "contextual re-education". The task is that of releasing and empowering vocational decisions. If the HDZ involves both socio and spirit development, then there is an obvious need for those who are 'athome' with those realities, trained to work with them and vocated to the task of developing them. People are not only ready for such opportunities, they are demanding them. Building the ranks of those who have decided to be the radically covenanted presence requires a strategy of this nature usable in any culture or country.

Massive Core Course Marketing is essential both as an Awakening/Declaration strategy and as the means of building one global movement at the grassroots level. This strategy would involve mass marketing of the core courses which are developed for the New Paradigm Academy. This strategy is a critical one for building the movement and eliciting and sustaining deep vocational resolve. If the Academy is the intensive mode of changing people's lives, the core course marketing would be the extensive mode.

The Human Development Zone is the demonstration of all five strategies happening in a delimited piece of geography. It means putting into place the New Religious Mode and the New Social Vehicle all at once - that is, giving form to a new Socio-Spirit Mode. It is Declaration/Manifestation/Formation all at once. It is Globalis/Regionalis/Localis all at once. It is giving form to the New People at the same time that it is giving form to local programs and organisation. It is working on contextual reeducation and spirit remotivation as well as on structural reformulation. In short, it is cumulatively all we have ever been about, but totally redone for a post-industrial society. It is putting ourselves on the line for whatever we are finally willing to go for broke on as the new post-industrial economic modes and ventures. It involves the structural linkages both within and beyond the delimited geography named as the HDZ. It involves work on the new forms of justice that we are willing to propose for the future, the new alternative to welfare (what should/could communities do with those who are 'unemployed', for example), the symbolic life of communities and how to involve the community itself in creating it, and so forth. All of these questions and more will be part of our work on the HDZ.

THE HOURGLASS ORBITS

Though we have named five key strategies, their power and significance lies in their interrelatedness. All five will be contained in each strategy, for example, the Forms and Structures of the New Religious must reflect the forms and structures we intend to put into place within the Human Development Zone. If it were possible, we would present this image as 3 dimensional with constantly moving, interlinking parts. The image on the cover of this document is an attempt to imaginably hold this intent.

The diagram indicates several intersecting orbits. Strategies 1, 2 and 3 are in the Formation orbit; 4 is Declaration; and 5 is Manifestation. However, relative to the larger hourglass, all five are in the Formation orbit.

Within the Formation orbit (strategies 1, 2 and 3), there are Declaration, Manifestation and Formation emphases. The New Paradigm Academy is the Declaration pole of the Formation emphasis. The New Movemental Structures/Forms are the Manifestation pole of the Formation emphasis. The Formation pole of the Formation emphasis is The Radically Covenanted Presence of the New Religious.

With NRM, NSV, and NSSM (New Socio-Spirit Mode), Strategies 1, 2 and 3 are about the NSSM; 4 focuses on the NRM; and 5 is more related to the NSV. But relative to the larger picture, all five are about the intensification of the NRM and NSV, which is to say that they are about the NSSM. The HDZ is therefore about the NSSM; it is also about the Regionalis dynamic and Formation and Presencing Love.

There are also the orbits related to Prophet, Pioneer and Priest. Strategies 2 and 4 are dealing directly with the Prophetic function and with Declaration. Similarly strategies 3 and 5 are about the Pioneering dynamic and about Manifestation. The Priestly function is strategy 5.

The various "integrity" elements are an adaptation and expansion of part of Larry Ward's talk from July 82 on the Order Ecumenical, The Ecumenical Institute, and the ICA.

These, then, may be our future. They will take all we have and are and then more again. And they all must be done simultaneously, not sequentially. It is truly THE destinal moment, both for the planet and for us, and as with all destinal moments, it requires filling the breach of history with the 'stuff' of real and very particular lives. Such is our calling...and our privilege.

Witnessing

Declaration

NRM

GLOBALIS

4

Massive Core Course Marketing

Prophet

Ethical Integrity

1

The Radically Covenanted Presence of the New Religious

2

The New Paradigm Academy of the New Religious

Priest

3

The New Movemental Structures/Forms of the New Religious

Presencing
REGIONALIS

NSSM

F o r m a t i o n

Covenantal Integrity

Theological Integrity

Vocational Integrity

Sociological Integrity

Pioneer

5

The Human Development Zone

Justing

LOCALIS

NSV

Manifestation

STANDING POINT PERSPECTIVES

INTRODUCTION:

As we move to building our future strategies (creating the new image of our missional engagement and Order form) we have found it necessary to first come at establishing a transrational "standing point". This will enable the diversity (opinions, culture, perspectives, etc.) we now represent, to be forged into an effective, unified historical thrust. As we approach establishing the elements of this standing point, it appears that there are certain perspectives we all must put ourselves into to be able to finally come to the common standing point.

I. IMMERSION IN THE DILEMMA:

Until we have heard and understood the strong voices of the Order and from without concerning future directions, we cannot begin to form authentic images of global strategic orbits. We have to stand where Joe Slicker and Kay Hayes and Barry Oakley (and 50 others) stand and know what they mean when they say "this is the way to go" as well as being able to appreciate the import of their stance.

II. NAMING THE PROFOUND HUMAN CRY:

This relates to doing a geo-social analysis of the world and determining where the cry of innocent human suffering is raising its voice. It means also listening to the profound struggle of the human journey and working out where that corporate journey is being violated.

III. TABULATING THE ORDER WISDOM:

This involves standing before the university of the Order's wisdom in social, intellectual and spirit methods and discerning possible pillars of the future. This discerning will involve deciding which of our old pillars need to be given new form and which are those that have been stepping stones and can now be left behind.

IV. REGISTERING INTUITIVE INSIGHTS:

There are many creative insights across the Order that need to be noted. It is tempting to dismiss some of these as irrelevant, uncorporate, "way out", etc. We are in a time when it will pay us to listen to every idea and to get inside it so that we can see what the creators see, even when we disagree with it.

V. DISMISSING PRESUPPOSED DIRECTIONS:

One perspective for discerning the future is the one that pruposefully disrelates itself from any presupposed direction. For example, it is exceedingly easy to listen to the Panchayat list of future directions and to say, "The strategy underlying these directions is the Human Development Zone." However, from the perspective of dismissing presupposed directions, such a thought is not permissible and thus demands some creative brooding.

VI. LISTENING FOR THE DESTINAL CALL:

This perspective involves those qualities that are a part of the human response as the "Cry" is heard. It is a non-rational response, yet it is the motivation of one's action and the catalyst of great historical moves. It is the 'call'.

VII. THE SILENCE:

It is necessary, when all is said and done, to allow the content to flow. There is no way this can be forced; it matures, evolves, metamorphosises. Present experiments in silence are moving in the direction of this perspective. What Thomas Merton, in Contemplation in a World of Action, describes about the hermit dynamic in the life of the Religious is also a contribution. The key to the future is finally a gift of the Mystery which, to be understood, requires what the Panchayat calls "listening with the heart".

A NOTE ON IMAGES:

In discussing the question of elements of a transrational perspective, a number of images were helpful in grasping what those elements might be.

SYNERGY means behaviour of whole systems unpredicted by the behaviour of the particular parts taken separately. It means the simultaneous action of separate agencies, which, together have greater total effect than the sum of their individual effects. In effect, something is created that did not previously exist and could not be predicted by the parts used to create it.

The DOME was helpful grounding of this. Its triangular shapes have a certain structural strength, but when these triangles are joined to create the dome shape, the dome itself is substantially stronger than the cumulative strength of the individual triangles.

The second image we found helpful was one based upon the difference of the thought dynamics specifically vertical as opposed to lateral thought. With vertical thinking one selects the most promising approach to the problem, the best way of looking at a situation. With lateral thinking one generates as many alternative approaches as possible. With lateral thinking, one goes generally on as many alternative approaches as possible, even after a promising approach has been found. Vertical thinking is analytical and follows after the lateral approach, which is, in effect, provocative.

		TURN TO THE CHURCH	GOING GLOBAL	TURN TO THE WORLD	NOW
WORLD	SHIFTS TRENDS THE NEW	Institutionalism & the trend toward demythologising	Emerging consciousness of one world	Reality of global pluriformity	Failure of secularism & a strong consciousness of lack of depth/relevance of alternatives
	HUMAN NEED BEING MET	New image of the church met practically & intellectually	New image of global care	Building local s'hood to deal w/inequity of gifts, goods, etc.	Providing ways to conceptualise the new paradigm world in order to give it practical form
	O:E ROLE	Teaching & formation (Pedagogues)	Contextual Reed. (Awak) & Form'n (Xaviers)	Awakenment & demonstration (Catalysts/Facilitators)	Formation emphasis, but also integration of Manifestation, Declaration and Formation (Guides)
	COMPELLING MISS'L IMAGE	*x Renew church on b/2 of world Cigar box ev cor	Covering 54 Areas Contextual Reed Spirit Remotiv'n er Struct Reform	2 million villages 15%-85%	Caring in depth for the "poor in spirit"
MOVEMENT	SHIFTS TRENDS THE NEW	Awareness of need for role of Church to be "Social Pioneer"	Movemental readiness for local engagement	Desire to empower secular structures	The obvious need to go beyond the "old guard" to call forth & give form to new plurif. spirit mvmt.
	HUMAN NEED BEING MET	Practical way to act out role of "Social Pioneer"	Spirit and methods undergirding	Human caring going on with no model to ensure effectivity	Need for demonstration of covenanted community of 'edge' lifestyle and historical mission
	O:E ROLE	Building the Movement	Training and formation of the movement	Front-line troops for demonstration	Creating the means of calling, forming, engaging, and journeying the New Religious
	COMPELLING MISS'L IMAGE	Revolutionary Cadres	Global network of care	3 campaigns	History rides on the back of the religious; in the post-everything world, it is the pluriform religious
ORDER	PRIMARY LOCUS OF ENGAGEMENT	Local Church Cadres	Local church/religious houses	Communities	The Regionalis Dynamic
	SHIFTS TRENDS THE NEW	Move to Chicago, out of the university	Make care for the world a practical reality	Need for massive strategies as a result of expanded scope	Awareness that a new world is calling for a new Order
	HUMAN NEED BEING MET	Demonstration of intentional, ecumenical community	Need to ground ourselves globally	Giving form to the secular religious	Comprehensive care of the self-conscious Religious in the new paradigm world
	O:E ROLE	Experimenting with religious form & poetry	Building the religious house	Providing lab for methods & development schemes	Being the unprecedented pluriform religious community
	COMPELLING MISS'L IMAGE	The religious as the revolutionary elite	Xaviers Innocent suffering; living with the poor	Those Who Care	The Order as a workable basis for profound "one world" community, the glob. vill. made manifest
PRIMARY LOCUS OF ENGAGEMENT	Courses	Religious Houses	Communities	The new pluriform Spirit Movement	

KEYSTONE MODEL METHOD

The most important aspect of our work on this keystone model was the method (journey or process) of working on the model. One might say that our "standing point" is where we are "standing" on our journey in the process to create a global strategy orbit. As people gather for council this July, we will gather as people already on the journey of creating the next 16 years. We are all being stretched as we look back 16 years, look ahead 16 years, and look deep within ourselves and others.

Guild V decided to take a three week journey of model building. There were four basic approaches--1) study, 2) social analysis, 3) spirit analysis, and 4) discontinuous "games".

During the first week we focused on "Our Own Thinking" with a study of the Panchayat paper on Strategy and, for the social, a Wall of Wonder of past and future 16 years. The game of preparing for (ensuring) the millenium (2000) celebration provided some distance for looking at the spirit happening of moving thru the next 16 years.

During the second week we focused on "Others' Thinking". The study was H. R. Neiburh's paper "The Church as Social Pioneer," particularly the repentance model. For the social, external events from the GOR for the past few years were plotted on the Master Strategies Triangle (Manifestation, Declaration, and Formation). For the spirit analysis, internal GOR events were plotted on the New Religious Mode (NRM) Chart. The game was regriding the globe into 5 continents.

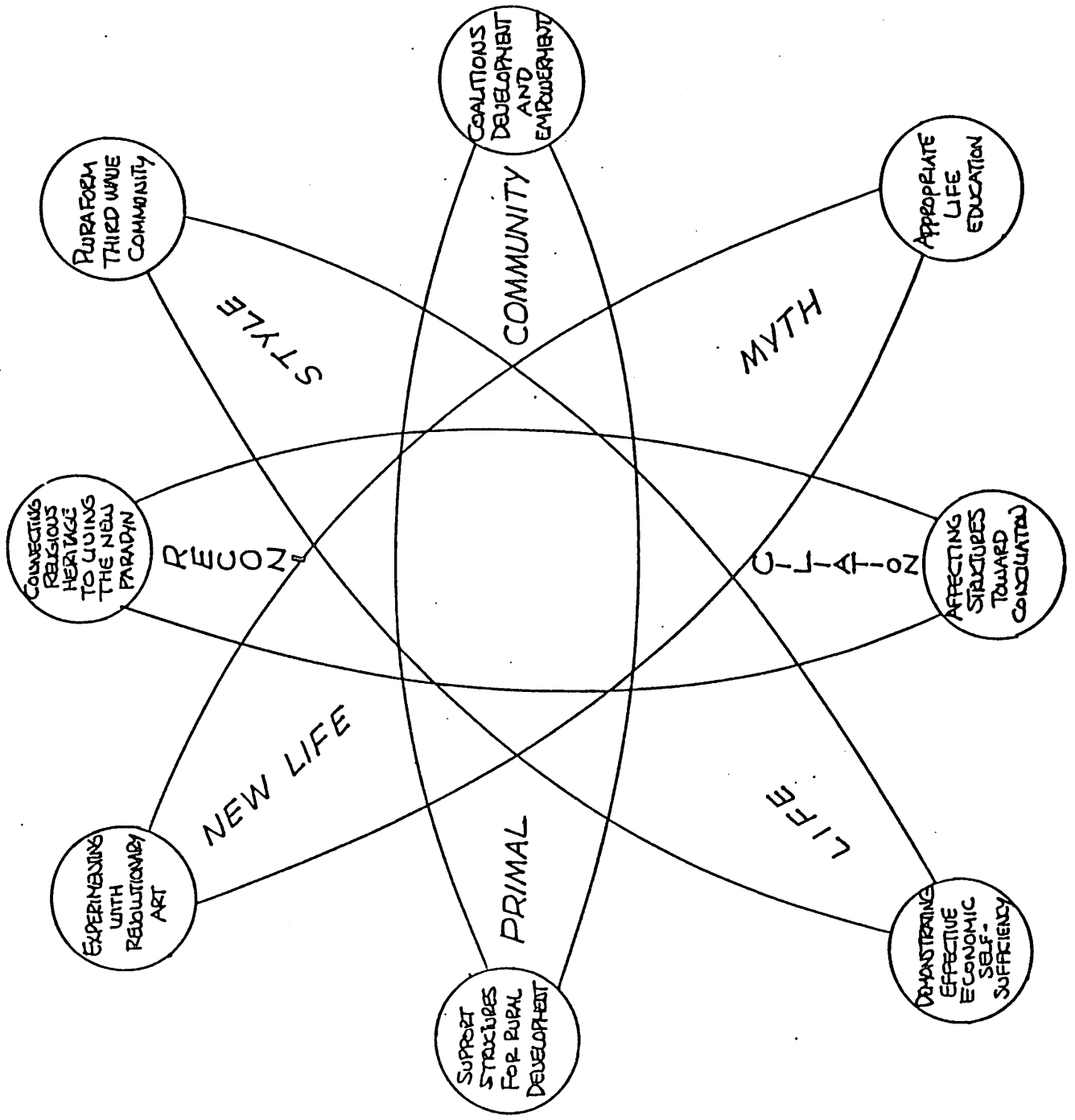
During the third week, we focused on "Our Projections." For the study we looked at "Israel's Charasmatic Leaders" by W. Eichrodt (New Reality). Projected were a spirit talking paper, a Global Town Meeting for economic, political and cultural analysis, and a linkages game. The results of what actually happened when we compressed these last three elements are the enclosed socio-spirit mileau chart and orbits of strategy image.

In launching our journey, we spelled out some terms:

- Standing Point -a platform from which to launch the next 16 years
 -our present strategies and situation
 -giveness of the world situation
- Strategy -the direction in which you are moving, including
 mode and vehicle; also a broad sweeping plan to
 accomplish a mission
- Geo-socio analysis -picture of present geo-socio trends of our time;
 the grid; social process triangles and imbalance;
 time-space relationships; timeliness, etc.
- Spirit Analysis -picture of present grasp of edges and struggles of
 common consciousness across the globe; present
 grasp of forces of decisionality; depth pain and
 moral issue.

Further products might include:

- 1) Several senarios of a 16 year picture in 4-year blocks.
- 2) Imaginal chart of the past 16 years & scenarios for the next.
- 3) Statement of where we are presently standing in history.



STRATEGIC KEYSTONE ORBITS

PRIMAL COMMUNITY		LIFE STYLE		NEW LIFE MYTH		RECONCILIATION	
COALITIONS DEVELOPMT & EMPOWERMT	SUPPORT STRUCTURES FOR RURAL DEVT	DEMONSTRATING EFFECTIVE ECONOMIC SELF-SUFFICIENCY	PLURIFORM 3 EP WAVE COMMUNITY	APPROPRIATE LIFE EDUCATION	EXPERIMENTING WITH REVOLUTIONARY ART	CONNECTING RELIGIOUS HERITAGE TO LIVING THE NEW PARADYM	AFFECTING STRUCTURES TOWARD CONCILIATION
CHANGING POLICY IN OUR FUNDING AGENCIES	RURAL DEVELOPMENTS FOR COALITIONS FOR MAXIMUM EFFECTIVENESS	NEW FORMS OF ECONOMIC COOPERATE PARTICIPATION	DISTRIBUTION SYSTEMS THAT WORK (INFO, FOOD, WATER, ETC)	RESEARCHING MODES OF PRACTICAL SKILLS TRANSFER	COMPREHENSIVE MYTH CREATION AND APPROPRIATION	DIALOGUES ON PURAFOUNTY (BETWEEN CITIES)	GLOBAL H.D. PEACE TEAM
FACILITATING COALITIONS	RADICAL BASIC SKILLS TRAINING OF RURAL PEOPLE FOR GLOBAL VILLAGE	DEMONSTRATIONS OF SELF-SUFFICIENCY AT FAMILY, VILLAGE, AND NATIONAL LEVEL	INFORMATION SYSTEMS THAT WORK	PRACTICAL APPLICATION OF IMAGES FOR YOUTH JOURNEY	GLOBAL ART-FORM CREATION	CAUSCIOUSNESS TRAINING/ JOURNEY RETREATS	BALANCE + EMPOWER EXEC, SYMBOLIC BUREAUCRATIC LEADERSHIP
MODELS AND HOUSES FOR HOMELESS & HELPLESS		RESOURCE RESPONSIBLE LIFE - STYLE	NON-WESTERN LEADERSHIP OF ORDER			REALITY AFFIRMING COURSES	
PROVIDING OPPORTUNITIES FOR 1ST WORLD VOLUNTEERS IN 3EP WORLD		RESOURCE DEVELOPMENT & SUSTAINANCE				CLARIFY SPIRIT - JOURNEY STEPS OF OIE	
LATERAL DIALOGUE FACULTATION						DEVELOPING PRACTICAL SKILLS OF GUIDETHOOD	

SOCIO-SPIRIT MILEAU

(The following is a prose pull together of the accompanying chart which took form as we looked at the socio-spirit mileau. Rather than clutter the chart with our data, we have left it as a screen which you may want to do your own brooding with.)

Our experience tells us that we are at a time of a new leap in society, therefore, it is an appropriate time to make a new leap in our strategy (or, that is, to call forth in our own being a new strategy). We see this happening in the five arenas of: economic, political, style, sense, and spirit. We saw two ways to describe each of these; that there is the crisis dimension, and there is the new edge.

In terms of economic, the crisis is symbolized with the breaking of the balances (Third World loans, import/export imbalances, etc.). In terms of the political, the crisis is symbolized with the breaking of the boundaries, both geographic and political (Hong Kong, terrorism, Middle East, factionalism, etc.). In terms of style, the crisis is symbolized with the breaking of the roles (men, women, youth, elders, families, etc.). In terms of sense, it is the breaking of the patterns (educational, vocational, etc.). In terms of spirit (this is really related to decisionality) the crisis is in the breaking of traditions (religion, art, etc.).

In the arena of spirit, the new edge is global consciousness, or maybe the holographic understanding. In sense we saw the computer and the whole arena of participation in the information age as the edge. In style, the edge we see is what we would call co-creation. In the political, participation and autonomy are the new edges. The economic is less clear, but perhaps held by a shift to appropriate or interactive economics.

We experience fragmentation as the reality we are caught in. This manifests itself in the two escapes of fundamentalism and/or confrontation. People use these escapes to refuse to live the pain of the reality of the fragmentation or complexity.

The key to living in the midst of this fragmentation and complexity is commitment grounded in a comprehensive global consciousness and acted out in a mode of reconciliation.

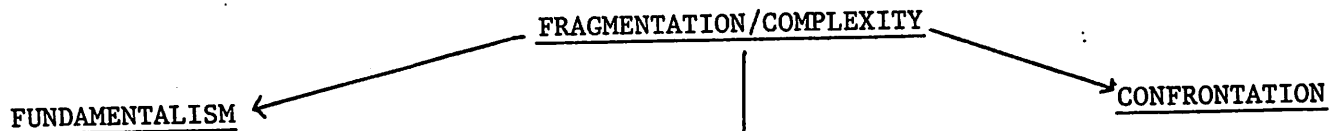
NEW LEAP IN SOCIETY : NEW LEAP IN STRATEGY

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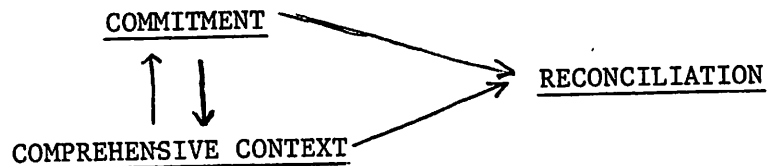
INTRO

		ECONOMIC	POLITICAL	STYLE	SENSE	SPIRIT
SOCIAL MILE- STONES	CRISIS	<u>BALANCES</u>	<u>BOUNDARIES</u>	<u>ROLES</u>	<u>PATTERNS</u>	<u>TRADITIONS</u>
	FRAGMENTED	<u>INTERACTIVE ECONOMICS</u>	<u>PARTICIPATION AND AUTONOMY</u>	<u>CO-CREATIVE</u>	<u>PARTICIPATORY</u>	<u>GLOBAL CONSCIOUSNESS</u>

ESCAPE



KEY



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FILE ICA

THE INSTITUTE OF CULTURAL AFFAIRS

BOX 26, LORIMOR, IOWA 50149

(515) 763-2253

cc: Continuum

APR 30 RECD

April 24, 1984

Dear Colleagues,

Enclosed is our work on the assigned arena, Multi-Community Catalysis. We spent a relaxing Easter weekend at a nearby Methodist campground during which time, between long walks, leisure reading, and long naps, we reflected deeply on our work here in Iowa, what we knew of our activity in this arena around the globe, and the future implications, and produced what you now have in your hands. Over the mealtimes, we used the enclosed conversations to enable everyone in the House to begin to think through the content of a family "talking paper". Even if nothing actually written is produced by these conversations (more than notes on the questions asked), we all found them extremely helpful and appropriate in the context of looking at the next 16 years of our mission,

So, the first page is the constructs of the conversations that we did. The next four pages are our reflections on Multi-Community Catalysis, and the page following is a chart of the model out of which we are presently operating. This is actually the first page of our proposal for the Focus On Iowa which we will use for funding. Finally, we have enclosed a copy of the most recent HDZ triangle which we received from Chicago because we were not sure whether everyone had one or not and we thought it helpful.

We look forward to receiving the work you have done, to seeing this arena from other perspectives. And we hope that you have as much fun with this task as we have had so far.

Grace and Peace,

Tracy E. Longacre

Tracy E. Longacre,
for the Lorimor House



TOWARD LAUNCHING FAMILY TALKING PAPERS: A SET OF CONVERSATIONS

R.O.: To enable families to reflect on their journey and role in the Order, past, present, and future, toward coming up with a statement of what it means to be a family order.

E.A.: To expose what vows families have already taken and release all to decide what they are prepared to do.

1. FAMILY'S ATTRACTION TO THE ORDER

- What year did you join the Order?
- What were some of the historical events in the news then?
(that caught your attention)
- What attracted you to the Order?
- What did you think the mission of the Order was when you joined?

2. FAMILY'S EXPERIENCE IN THE ORDER

- Chart your experience in the Order from the time you joined to the present (timeline). List events, etc., in the following categories:
 - *Historical events
 - *Order/ICA events
 - *Your geographical location
 - *Your assignment (Task)
- Choose one or two turning points and divide the timeline at those points. Give each section a title "This period of my journey in the Order was about..." Then title the whole timeline "My journey in the Order has been from... through...toward..."
- What have you been grateful for, in the Order?
- What has been the impact of the Order on your family?
- What would you always do/never do? List. (Learnings)

3. FAMILY'S GIFT TO THE ORDER

- What skills do you bring to the Order?
- Where is your passion? Where do you find that you get angry?
- What do you envisage the necessary role of the Order to be over the next 16 years?
- What are the skills that will be needed for the Order to do this?

4. FAMILY'S QUEST

- What images come to mind when you think of Quest? (historical, personal, literary, etc.)
- What is your family's quest? What is it that you are seeking after (with whole life)? How is your family quest? Look at passion for clues.
- What is it that your family is moving toward?
- Standing in the year 2000, what is the 16 year victory of your quest?
- How will your quest serve the world? How is it an answer to what the world needs?
- How can the Order use your family over the next 16 years? What is the role of your family in the Order? (in light of quest, gifts, skills needed by Order, and Order's role in world)

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What insights have you gained throughout these conversations as to how the Order can best use its human resources?

A TALKING PAPER ON MULTI-COMMUNITY CATALYSIS FROM THE STANDPOINT OF A FOCUS
ON THE STATE OF IOWA, USA

The Relationship Between Multi-Community Catalysis and the Human
Development Zone:

An HDZ is not "done", rather, it is "presenced" or revealed. Multi-Community Catalysis is an approach to making the HDZ self-conscious. Multi-Community Catalysis is not limited to geographical communities, but is active in all three dynamics of the HDZ triangle -- through geographical communities (Com'ty Reformulation Clusters), sectoral communities (Structural Revitalization Networks), and spirit (movemental) communities (Pluriform Resurgence Forces).

Our Iowa Experience:

These three dynamics have been well established in Iowa through extensive ICA activity over the last 16 years.

-In the late 60's and early 70's, a substantial number of RS-I's produced many Order members -- symbolic, extended, and movemental (from Jean Long to the current Lt. Governor). [PLURIFORM FORCES]

-The Town Meeting Campaign of the mid-70's had a significant impact both through the number of communities it touched and in the 40 person state steering committee, which spanned the top of the public, private, and volunteer sectors. [COM'TY CLUSTERS]

-Iowa United Methodist Churches have provided more than \$180,000 over the last 6 years through the Village Adoption Program and 3rd World Partnerships. They send volunteers to ICA overseas projects and are a constant source of interaction with local people and of programs (i.e. film presentations and dialogues in local churches, Waterloo East LENS, RS-I). Our work with these churches has taught us a style and approach which is effective in Iowa. They have in effect been our informal advisory council. Iowans are strong church people and it is this structure that essentially reaches everyone in the state. [STRUCTURAL NETWORKS]

-The Lorimor HDP (1978-81) was an unqualified sign of hope. Though Lorimor has recently suffered through three years of serious economic depression, including the bankruptcy of the grain elevator and the Mother Lode sewing industry, the project infused Lorimor with a hope-filled posture toward the future. In the last four months, due to the determined efforts of Lorimor leadership, a large successful Iowa company (Winnebago) has taken over the Mother Lode facility and promises to move beyond the initial 30 employees to a projected 100 in the next few years. Continued ICA presence in Lorimor is a matter of ICA strategy as there has been no direct actuation on our part over the last three years.

A move that would facilitate a state demonstration is under consideration. Our efforts to extend the Human Development process to the eight counties surrounding Lorimor (the Midcrest HDZ

pilot) met with considerable resistance at the local level. When the economic depression hit, southern Iowa became so closed that they refused to take the risk of planning for the future. The negative "third or fourth class" story of Midcrest was reinforced across the state. It became clear to us that in order to release development in any section of Iowa, we needed to alter the development climate of the state as a whole. [COM'TY CLUSTERS]

The Contradictions Being Addressed:

One would assume that people in Iowa have every access to the future anyone could hope for (education, resources, skills, etc.). The fact is, they do not. The major contradictions which cut people off from access to the future are:

- *First, and foremost, people simply have few hope-filled images of the future -- for the state, their community, or for themselves.

- *A wealth of highly developed structures were built out of the needs of a previous age of relative stability (e.g. labor unions, coops).

- *The individualism that has characterized America has been institutionalized in the adversary approach to decision-making.

- *People have become victims of the rapid rate of change as the stability they once counted on is gone.

- *People are caught in short range thinking and a survival mentality seen in government agencies consumed by the struggle for funding and maintaining territory, communities consumed by the struggle for traditional existence, and voluntary groups consumed by the struggle to maintain their organization.

- *Federal initiative over the years has contributed to a dependence on outside resources which has prevented Iowans from seeing the local self-help success that is present.

- *Iowans are not investing in Iowa. As many young people leave for opportunities elsewhere, the image of Iowa as a "second class" state is perpetuated.

- *There is a traditional and self-imposed isolation which contributes to a basic distrust of "outsiders".

The Intent:

The intent of the Iowa model of Multi-Community Catalysis is to provide people with access to the future through:

1) Demonstration of the integration of the three dynamics of an HDZ in a developed nation:

- to find people who care who will provide ongoing initiative to carry it through.

- provide people with methods, story, and encouragement to do their own development.

- enable groups and organizations to do anticipatory strategic planning.

- use the IERD advantage with "Sharing Approaches that Work" programs to focus on possibility and demonstrated success.

- tie people together in new ways to imaginably overcome isolation.

2) To relate the Iowa demonstration to the world:

- provide vehicles and networks through which to relate Iowa to the world (i.e. 3rd World Partnerships now operating with churches).
- make Iowa resources available to the world (people, expertise, money, connections).
- help people to experience pluriformity as a gift and a resource (not only other cultures, but elders, youth, and single parent families).

3) To experiment with the role and style of the ICA in multi-community catalysis:

- utilize an approach through which the ICA is invited to play the role of facilitator and guide.
- equip colleagues with approaches and models which they can use and the skills to create their own approaches and models.
- demonstrate a globally viable lifestyle of voluntary simplicity, global context, pluriform approach, and missional strategy.
- train others (rather than directly doing ourselves) in model building and strategic doing -- in practices that work.
- get paid for what we do, because there are local resources and people do not take seriously what they do not pay for when they are able.

Basic Operating Principles and Presuppositions for Multi-Community Catalysis:

The following are the basic principles and presuppositions out of which we operate:

1. In every situation, begin with some form of a consultation, including vision, contradictions, proposals, tactics and implementaries, (e.g. Design Conference, LENS) to determine what the real situation is, what changes are needed, what they are willing to put into place, and who the spirit giants are who will ensure implementation.
2. In every contact, look for Those Who Care who will act on their own initiative and are key to a broader strategy than their own.
3. Direct our energies to enhancing and building on significant approaches and efforts that are not dependent on continuing ICA initiative and input, (i.e we respond to and encourage initiative rather than taking it).
4. In every contact leave the other person with the possibility of their assuming responsibility (re: money, program participation, leadership, etc.)
5. We go where we are invited (but spend a lot of effort to elicit strategic invitations).

16 Year Vision:

*Iowa will become a conduit of global resource interchange (people, money, stories, models, technology).

*Iowa will be the nerve center of a network of "Institutes of Local Development" operating with commonality across the globe through which "packages" of local development methods and approaches will be made available for any community or structure, (i.e. for transmigration projects

in Indonesia).

*The ICA would maintain relationships with Zones of Human Development through these "Institutes of Local Development".

*There will be Iowans in other countries imaging themselves as informal "ambassadors", self-consciously acting on behalf of their state and nation, building networks and relationships across national and sectoral lines.

*People will be getting trained before going overseas in: how to talk about the U.S. and U.S. strategy; how to stir up trade prospects; and how to articulate and share U.S. culture, thereby contributing toward building a global culture.

*There will be a "Service Corps" of retired professionals, students, and others who will volunteer to provide skills to local communities in the U.S. and across the world.

*There will be an understanding that every community is a partner in world development.

*People's burning concern will be how they contribute their gifts to history and the globe. We are on a journey from an emphasis on goods and everyone's involvement through our present emphasis on decisions and everyone's participation toward an emphasis on gifts and everyone's contribution.

APRIL 22, 1984
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FOCUS ON IOWA

Institute of Cultural Affairs
Lorimor, Iowa

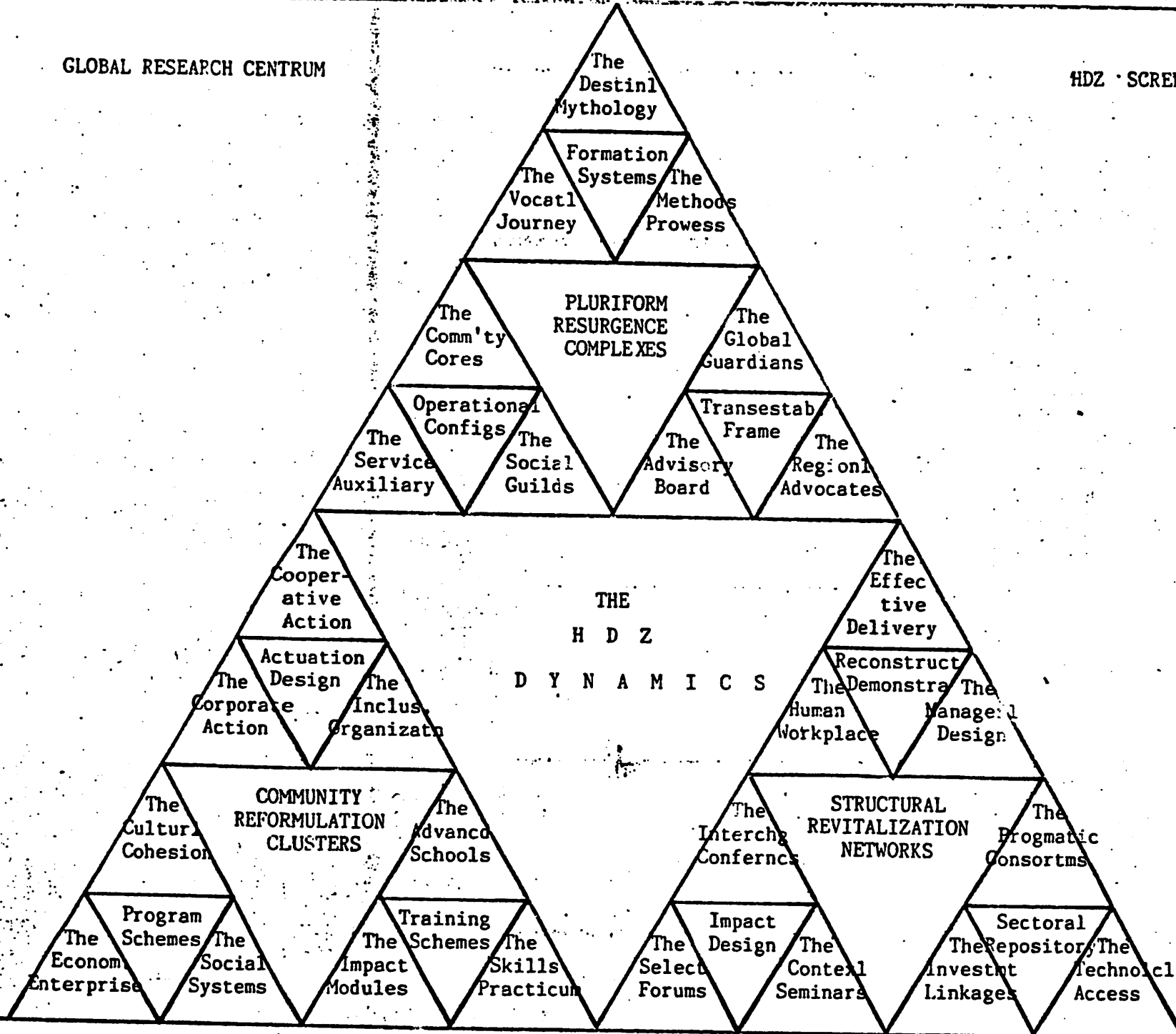
A Local Development Approach
1984-85

April 1984

FOCUS ARENAS	CONTRADICTION ADDRESSED	PROGRAM ACTIVITIES	RESULTS: BENEFIT TO IOWA
I. MULTIPLE COMMUNITY CLUSTERS	Reliance on survival tactics which block cooperative action	<ul style="list-style-type: none"> * Planning consultations * Task force implementation * Community interchange 	<ul style="list-style-type: none"> * Self sustaining local initiative * Multiple community support systems
II. SPECIAL FOCUS CONSULTATIONS	Operating out of short range bottom lines using ineffective adversary decision- making process	<ul style="list-style-type: none"> * In-house planning consultations * Custom-designed cross-sectoral programs * State wide planning events 	<ul style="list-style-type: none"> * Innovative organi- zational systems * Problem arena breakthroughs
III. APPROACHES THAT WORK FORUMS	Unknown significant pioneering ventures	<ul style="list-style-type: none"> * District "Approaches That Work" forums * County-wide "Approaches That Work" forums * Policy direction symposiums 	<ul style="list-style-type: none"> * New Iowa self-story * Iowa seen as innovative and a place to invest
IV. INSTITUTE FOR LOCAL DEVELOPMENT	Leadership stretched thin	<ul style="list-style-type: none"> * Iowa Focus advisory group * Participatory leadership skills training * Contextual local development courses 	<ul style="list-style-type: none"> * Participatory leader- ship base * Cross-sector coalitions
V. GLOBAL LINKAGES	Local development efforts based on outdated view of the world and its needs	<ul style="list-style-type: none"> * Local group-international partnerships * Futures Conferences including international participants * Iowa projects in global data base and directory 	<ul style="list-style-type: none"> * Global promotion of Iowa * New international cooperative efforts

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Panjaya*

MULTI COMMUNITY CATALYSIS

**Area Edmonton's contribution to the
model focussing task force on
multi community catalysis**

April 30, 1984

**The Edmonton House
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Edmonton, Alberta
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Multi community catalysis approaches have become more and more important to us and to the world over the past 10 years.

From our approach of direct actuation within individual communities we have been both pushed and pulled into activity in the communities nearby. This has been accelerated even more by the interchange possibilities around the IERD. Since many communities already have working projects or local initiatives of some sort our work in almost all cases has moved from direct actuation to a catalytic role of providing training opportunities, occasioning interchange between communities and assistance in determining needs.

At the same time community leaders and local practitioners have begun to look for ways to relate to the whole world, a role for which we are well suited. This desire to relate to the world has been accelerated by global issues relating to world peace, environmental and other problems urgently needing solutions.

We have also rediscovered anew the power of the individual within community partially from witnessing the great signs emerging out of Sharing Approaches That Work and partially from working with individuals who are catalytic within currently existing clusters. This has called us to a re-emphasis of enabling the journey of the individual and providing all types of nurture, spirit and otherwise to keep them going.

From all of these things and from our new and positive experiences with media, governments and the private sector we are sensing a readiness in ourselves and in others to embark on a great period of reconstruction around the world.

The Model

In the model presented here, it is necessary to remember that multi-community catalysis has two distinct meanings. First there is the catalysis of the people within a multi-community or a cluster to care for their own people and be a signal for care for others. Secondly there is the catalysis of the whole world, both old and new institutions and networks, which occurs when relationships between clusters are strengthened or when a large number of clusters are activated.

Our model for multi-community catalysis has three parts to it. They are 1) Zones of Actuation 2) Clusters 3) Phasing Examples.

First we are recognizing the emergence of Zones of Actuation around the world. Currently there are about 17 such Zones of Actuation. We see that over the next sixteen years each continent would be divided into 4 Zones of Actuation totalling 36. Each zone of actuation is a delimited geographic unit, approximately a quarter of a continent, which operates to carry out multi-community catalysis according to its own particular strategic objectives. It has its own pool of trained personnel from which to make assignments for the short term or the long term. A Zone of Actuation may have numerous clusters eventually.

Second we are offering a model of what one cluster looks like both imaginably and by describing the parts. This is drawn heavily from the 9 elements of Kenya and from 4 of the whistle points. A cluster could be as small as a few villages in a valley of a hundred, or perhaps several neighbourhoods in a large city.

Thirdly we give an examples of 16 year phasing. One phasing model is on moving from 17 Zones of Actuation in the globe to 36. Other models could be built. A second model is on the activities within one Zone of Actuation which implies the activities of many clusters of 16 years.

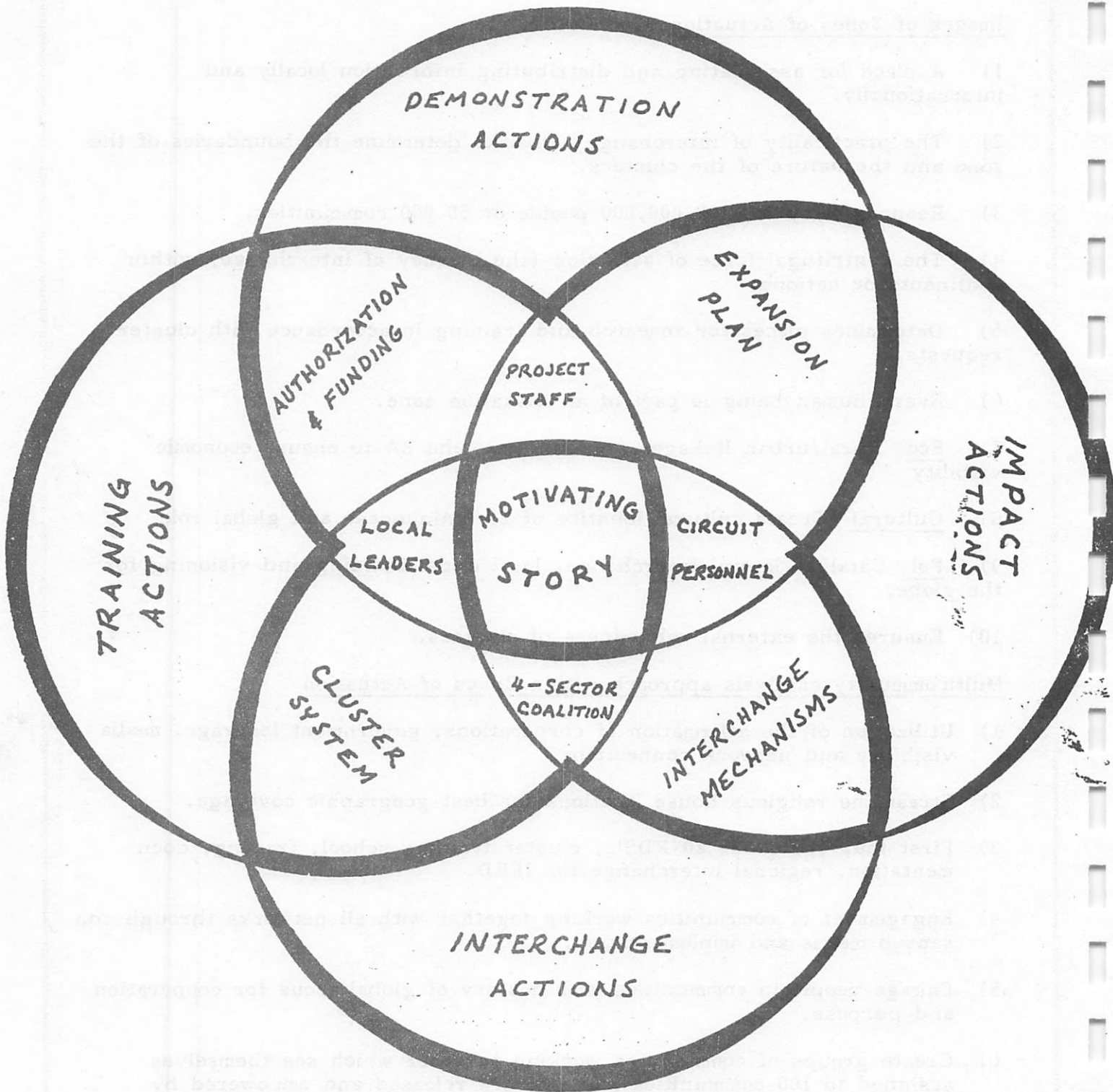
Images of Zones of Actuation

- 1) A place for assimilating and distributing information locally and internationally.
- 2) The practicality of interchange networks determine the boundaries of the zone and the nature of the clusters.
- 3) Responsibility for 100,000,000 people or 50,000 communities.
- 4) The centrifugal force of actuation (the journey of interchange) within continents or nations.
- 5) Determines places for research and training in accordance with cluster requests.
- 6) Every human being is part of an actuation zone.
- 7) Eco Rural/urban linkages are built into the ZA to ensure economic viability
- 8) Cultural Create cultural identity of ZA uniqueness and global role
- 9) Pol Catalyze lateral interchange, local model building and visioning for the globe.
- 10) Ensures the external relatedness of clusters.

Multicommunity catalysis approach within Zones of Actuation

- 1) Utilization of the affirmation of corporations, government leverage, media visibility and network connections
- 2) Streamline religious house locations for best geographic coverage.
- 3) First four years has 20 RDS's, cluster training school, framing, documentation, regional interchange for IERD.
- 4) Engagement of communities working together with all networks through consensus means and implementation.
- 5) Engage people in communities with a story of global focus for cooperation and purpose.
- 6) Create groups of communities working together which see themselves assigned to 100 communities and who are released and empowered by their own demonstration of cluster activities.
- 7) Phasing plan which allows everyone to contribute.

This is a picture of one cluster and the relationship between the parts. It may occur in a few communities or a lot. An image is 5 villages within an area of a hundred communities. There would be many clusters within a Zone of Actuation. There are probably few clusters with religious houses in them.



The four key components of a cluster, starting from the centre, are Story, Forces, Designs and Actions. (see Kenya 9 elements, and Whistle Points).

These are the four Actions which catalyze, sustain, revitalize and accelerate local development. In its relationship to other clusters and to the globe, a cluster may emphasize one or another of these four Actions and thrusts.

Demonstration: a multicomunity cluster, no matter how broken, can decide to be a demonstration to the world. It will decide what it wants to demonstrate. It would welcome the world's attention if it is a cluster. DEMONSTRATION changes skepticism into belief as people behold the reality of their vision in practice and see the possibility of replicating this themselves it creates hope.

Training: The cluster invites outside people in, trains them, and sends them out to the globe. It must be willing to let them go to be a cluster. TRAINING creates selfreliance.

Impact: The cluster acts on a plan to extend the other three actions and relationships beyond its own borders, or its own internal care structures beyond its borders. IMPACT allows growth to happen through the influx of new ideas and modes of being, and a way to creatively relate to change.

Interchange: The cluster sends out its own people or resources in service to the world. It must retain contact with its ambassadors to be a cluster. INTERCHANGE enriches the objectives and activities of local groups to provide fuller care to a wider population, i.e. a wider variety of possibilities is made to more people. Interchange creates noncompetitive cooperation.

The following are the Forces of clusters.

Project Staff are local implementers who bring off the demonstration. Working with local leaders they secure funding and authorization for programme activities. Project Staff are important to the practical replication of demonstration activities under an expansion plan.

Circuit Personnel act as catalytic agents of change and growth. By creating occasions and vehicles for interchange with other clusters, within the cluster, etc. local efforts are significated, revitalized and updated. Circuit Personnel are best positioned to discern appropriate expansion strategy.

The functioning of a 4Sector Coalition ensures that interchange is comprehensive and is not restricted to any particular isolated network, constituency or piece of geography.

Local Leaders assume the function of training (which is also for the sake of their own development) and move to responsibility for expansion and wellbeing of the cluster system.

Designs

The tactics within the Designs used by the Forces to accomplish the Actions are both methods of entry into new clusters, doorways into existing clusters and ways to work with the clusters.

1. Design cluster systems appropriate for the particular Zone of Actuation

2. Design circuits.
3. Invite local leaders to form guilds.
4. Discover or select project staff.
5. Create interchange mechanisms media, conferences, newsletters.
6. Create funding and authorization systems.
7. Invite and engage 4sector network participation.
8. Enable local/global motivation story to be created (use of wall of wonder, visioning exercises etc.)
9. Provide training as appropriate.
10. Create expansion plans. Take part in international events.

Examples of Phasing

The following is an example of phasing the Zones of Actuation to complete global coverage by year 2000.

	1984	1988	1992	1996	2000
North America	3	3	4	4	
Europe	2	3	4	4	
Eurasia	0	0	1	4	
Latin America	2	3	4	4	
Black Africa	3	4	4	4	
NAME	1	2	4	4	
SEAPAC	3	4	4	4	
Subcontinent	3	4	4	4	
China	0	1	2	4	
Totals	<u>17</u>	<u>24</u>	<u>31</u>	<u>36</u>	

The following is an example of phasing clusters within one Zone of Actuation over a sixteen year period making use of Central International Events.

1984	1988	1992	1996	2000
IE Rur Dev	IE Regnl Dev	IE Urban Dev		
interchange events	interchange events	interchange events		
1 20 clusters initiated with RDS, Consult etc	20 100 clusters initiated with RDS, Consult etc	100 300 clusters initiated with whatever		the rest
cluster trng school quarterly	several trng schools quarterly	many training schools		
lots of framing activity	NST or some type of movement vocational school	urban vocational type institutes		



THE INSTITUTE OF CULTURAL AFFAIRS

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REC'D

May 1, 1984

Dear Colleagues:

Enclosed is the Houston model on "Multi-Community Catalysis Approach". Our model is written from the standpoint of what is needed in North America, both for the sake of people living here and for the sake of enabling the people of these two nations, the United States & Canada, to be a positive force in the world as a whole.

The model was created over the course of three weeks of nearly all corporate time -mornings, evenings and weekends- spent on various stages of its creation. We hope it reads clearly and welcome comments on its appropriateness for our colleagues who are reading it through the eyes of English as a second language.

We look forward to receiving your comments and suggestions as well as to receiving your MCC model. What an incredible invention this whole process is toward building our common mind before we even arrive for Order Council in Chicago!

See you soon!

Yours in Care for the Globe,

Susan Wegner
For the Houston House

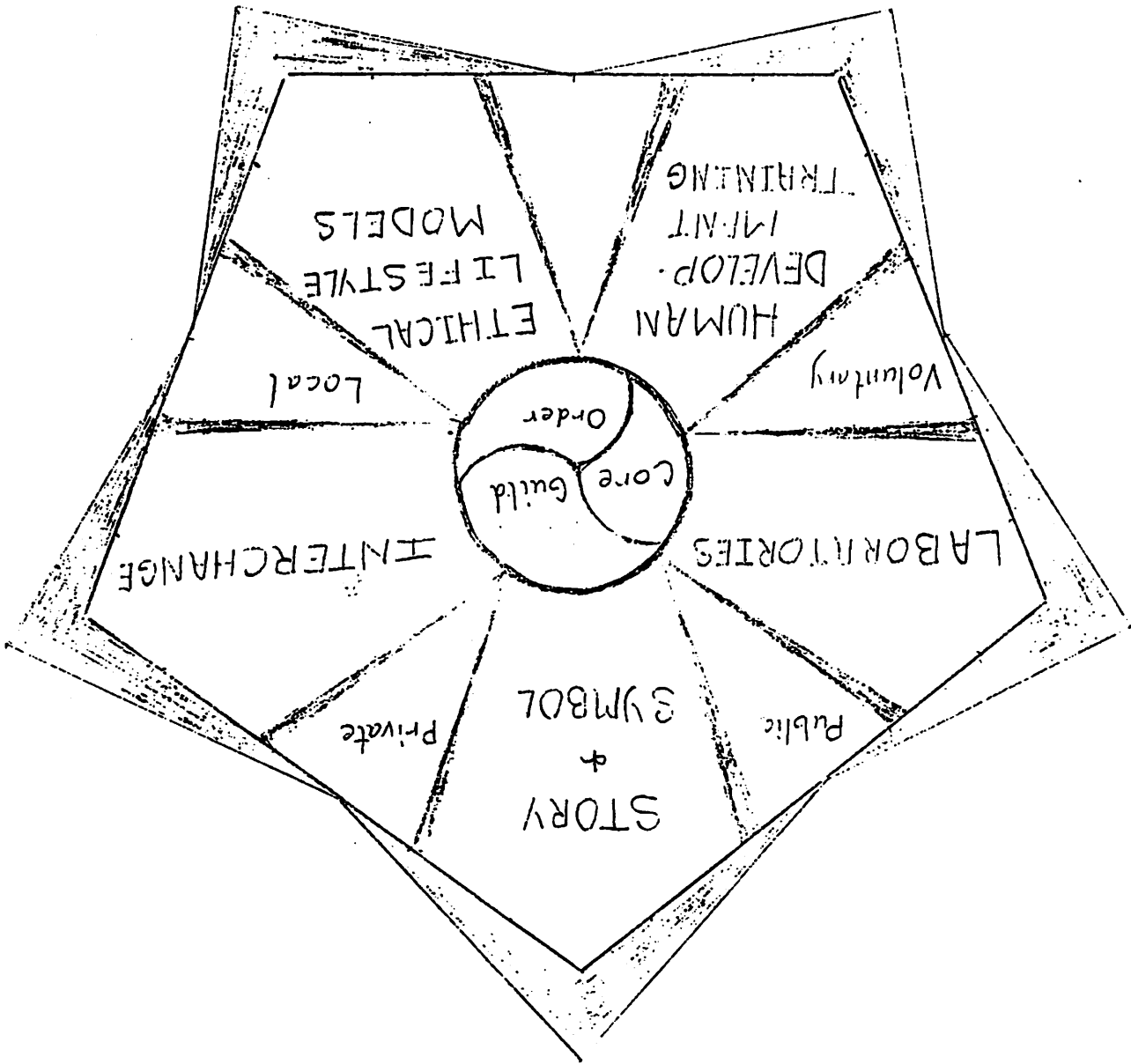


Year of Order Council
Cycle II
May 1, 1984

THE HOUSTON HOUSE
399

The Lone Star Model on
Multi-Community Catalytic
Approach

Toward a replicable lifestyle for all Earth's people



"SPOTLIGHT ON NORTH AMERICAN RESURGENCE"

SONAR

SONAR

"SONAR": SPOTLIGHT ON NORTH AMERICAN RESURGENCE

I. The Situation in North American Communities.

(1) The word "community" has many connotations. It can mean people living in a particular geography, or social groups or the workplace. If you think about community as the place or group of places that people take a primary relationship to for the direction and meaning of their lives, then it is clear that "community" in North America is changing with a rapidity and complexity that is different from other places in the world. There are many reasons that this is true: this society is highly mobile, extremely affluent, has isolated but significant pockets of poverty, a history of cultural diversity and is becoming more diverse all the time. The revolutions in areas like information, communications, and human values have had a tremendous effect upon these primary structures that make-up communities.

(2) At the same time, most North Americans are individualistic. That is, they tend to base their actions, decisions, and plans for the future on individual goals, needs etc. This has served these nations well over the years, but there is a serious question about the future.

(3) Vast changes are sweeping through the world today. Major population shifts, economic uncertainty, and political turmoil are all superficial indicators of a deeper change than people have ever experienced before. These changes have global impact. These changes have paralyzed many communities and rendered old modes of doing and thinking obsolete. Economic systems that are not based on mutual benefits, political systems that are not based on authentic participation, and cultural systems that are not inclusive and honoring of diversity --all of these are crumbling. And communities that are designed upon these systems are crumbling too.

(4) People have no way to handle the vast changes that are sweeping across our world. They experience themselves as isolated, helpless, and futureless. Yet, people desperately want to make their communities work. They want to have a sense of direction and participation in and contribution to the future.

THE SOCIAL CONTRADICTION:

(5) There is no clear, easy way to have this longed-for experience. There a lot of people doing creative and innovative things. There are many groups who are doing serious experimentation in important social arenas. Unfortunately, many of these efforts are in isolation. Many of these efforts are viewed with suspicion or even hostility. Even worse, they are dismissed as unimportant. The fundamental contradiction in North America is the collapsed images people hold of what is possible for themselves, their communities, and the globe. This leaves people isolated from the rest of the world, isolated from each other,

Multiple Community Catalysis Model: Houston, 1 May 1984

and cut off from the future.

(6) This contradiction is experienced as a crisis in meaning. The old patterns and customary beliefs no longer match the beliefs and the behavior of the people. The world view is shifting. Nothing is working because the solutions lie outside of the accepted patterns of thought. New social structures which will align with the new reality are not yet built. As has always been the case historically, there is a struggle between those who oppose change and want to return to the past, and those who are breaking through and experimenting with the new. Current structures, based on the old individualistic reality, continue in being, but they are rapidly losing hold on the population.

II. The Role of the ICA, Order Ecumenical, and Ecumenical Institute.

(7) Our organization has always understood itself to be concerned with how to allow people to see possibility in any situation. We have always been concerned with how to address innocent human suffering. Now we believe it is our role to facilitate the creation of images and practical social forms that will let people deal with the vast changes of our time.

III. The Strategic Intentions toward the year 2000.

(9) We intend to create examples of inclusive care systems. By building on the advantages the IERD and our organizational wisdom from 25 years' work in communities of all kinds, we believe we now can catalyze long lasting, meaningful and positive change across the globe. This means giving attention to social structures both globally and in local geographies. Creating examples of effective systems is one major way to allow communities to decide how they can change to meet the demands of the future.

(10) Creating methods of reconciliation and demonstrating a lifestyle of service will be part of addressing the structural morass of this continent. In North America we intend to give emphasis to multi-community catalysis as a way of insuring that North America's participation in the creation of the next century is helpful to people throughout the whole world.

(11) We will be creating images of the globe, the role of communities, and individuals which enable realistic, positive, and responsible participation in shaping the future.

IV. The Definition of Multi-Community Catalysis.

(12) Multi-community Catalysis really means three things. First, it means giving focus and direction to what is already going on in a group of communities. There are already many organizations, groups, and agencies that are doing creative, innovative and positive things. We will work with these in an intentional and systematic way to create new linkages and establish networks for

Multiple Community Catalysis Model: Houston, 1 May 1984

leveraging social change within selected communities. It is through these structures that new images of what is possible in society will be made available.

(13) Secondly, it means being part of birthing the truly "new". This means pushing ourselves and others to create not just for now, but for 50 years from now. It means anticipating the next generation's needs rather than dealing only with society's current pain.

(14) Thirdly, it means weaving a life-giving story - a story that takes what people are doing and creates images that are motivating. It means creating and encouraging images that let people see the meaning, urgency and impact of their expenditure. Such a story enables people to see the significance of being part of active, caring communities, both for the sake of the present and the future.

V. The Strategic Approach to Multi-Community Catalysis.

(15) We are recommending the establishment of "zones of community catalysis" (or CCZ's) in three locations across North America. These will be places where a common identity will be forged as people become self-conscious of their role in creating the future. People will come to symbolize their common role, task, and life together while honoring each others' diversity. People will create new ways of relating to each other as they participate in creating and re-creating the way in which their communities operate.

VI. The dynamics of the CC Zones

(16) The CC Zone is a complex network of social structures and care systems that allows people in a specific geographies to provide comprehensive, effective care for each other. It is supported by a core of people from all sectors of society who have a vocational commitment to enabling positive change to happen. The pilots are made effective through the guilds -- those aware, trained people working within social structures to effect change.

(17) In the CC Zone the primary task is to provide practical ways that people from a wide variety of political, economic, and cultural situations can create meaningful and meaning-giving lives. This is done through the creation and communication of images that come from real experience. It is done through practical problem solving, community decision-making and social interaction within such settings as the workplace, and family life.

VII. The Major Components and the Elements of the CC one.

(18) The CC Zone is really ONE THING -- one sociological reality. It may not always be helpful to attempt to separate it

Multiple Community Catalysis Model: Houston, 1 May 1984

into components and elements. However, for the sake of rational clarity about the inter-related dynamics that enable the CC Zones to be effective, they could be described as having five major dynamic components, each with a series of essential elements. Shown below are descriptions of the dynamic components, their essential elements; and a description of the kinds of accomplishments toward which the dynamic components are aimed:

- Component #1 is Interchange Activation
- Component #2 is Laboratories of Innovation
- Component #3 is Ethical Life Style Models
- Component #4 is Story (or mythology) and Symbol
- Component #5 is Human Development Training

(19) INTERCHANGE ACTIVATION: We would bring together broad diversities of people and allow them to begin working together. We would join others in building coalitions of people who recognize their common interests and needs and would establish a series of ongoing networks that allow people to continue supporting and relating to each other over long periods of time. This is where long-lasting patterns of change begin. Interchange will include:

- Synthesis Events
- 4-Sector Coalitions
- Support Networks
- Electronic Exchange

(20) LABORATORIES OF INNOVATION will be places where people who are already committed to bringing new forms of societal care into being could work together on their creations. We would be working with other groups in creating an environment where innovation could be welcomed and encouraged. New forms of economic development, new service delivery modes, environmental and social experiments --- all could be tested, documented, and modified in this environment. Our major accomplishment in this component would be a new consciousness and a more receptive climate for social experimentation. Laboratories will include:

- New Economic Ventures
- New Service Delivery Modes
- Participatory Polity Probes
- Public Service Incentives
- Environment for Innovation
- Research Documentation

Multiple Community Catalysis Model: Houston, 1 May 1984

(21) ETHICAL LIFE STYLE MODELS will provide ways through which people with vastly different perspectives and experiences can "live into the answers". It will also provide for residential centers that show how individuals and families can live in environments that support personal growth and holistic attitudes. This is where new spirit modes can be tested and lived in everyday situations. This is where the ethic of service can be lived out in practical ways and corporate care structures for communities can be tested. The downbeat of accomplishment in this component will be creating a replicable life style for the 21st century global citizen. Ethical Life style models will include:

Voluntarily Simple Environments
Global Spirit Experimentation
Ethic of Service Centers
Vocationally Directed Leisure

(22) HUMAN DEVELOPMENT TRAINING is a key to long term social change because it is essential that learnings be transferred. A focus of this component would be equipping the core and guild to operate consistently and effectively as models of profound human living and agents of change. A major accomplishment in this component is to provide practical skills and screens for reflection. Curriculum development would consist of contextual courses and designing experiences that provide people with new images and modes of responding to change. Human Development Training will include:

New Curricula Development
Life Methods Education
Co-creative Leadership Institute

(23) STORY AND SYMBOL is the way to hold the entire pilot together. As with other components the key accomplishment here is CONSCIOUSNESS! Through this component, work within the pilot would be related to the rest of the world and people would be sustained in their on-going efforts. This would involve reporting and interpreting activity as to its depth significance for the present and the future. Emphasis will be on using media to ensure that all communities are motivated to learn from the pilots. Story and Symbol will include:

Human Images Dramatization
Positive Future Scenarios
New language of hope
Media Permeation

VII Implementation of the CCZ's

(24) Implementation of the CCZ will be achieved through a five phase actuation strategy.

(25) The First Phase is concerned with SYMBOLIZING MOVEMENTAL RESOLVE to commit the necessary resources to the creation of the

Multiple Community Catalysis Model: Houston, 1 May 1984

CCZ's. This phase would cover from Aug '84 to Dec '84 and would involve working with other groups in making tentative site selections for the zones. It would involve selecting the dates and a colorful name for the launching events. This phase would also include providing a context to (and insuring support from) people in our own "internal" network, i.e. all regional teams, NSC members, groups closely related to our programmatic thrusts in the past.

(26) Considerable attention would be given to initiating working relations with groups outside our traditional network. The groups most likely to be involved are futurist groups; international corporations concerned about the future; new businesses; progressive church groups; government agencies, especially state and local government; and groups who are already doing some experimentation in social change.

(27) This phase will also include visits to elected officials, leaders in business communities and key symbolic figures across the continent. This phase will be drawn to an end with a continental celebrative event involving hundreds of colleagues. This will symbolize the transition to second phase.

(28) The Second Phase is concerned with PREPARING THE GROUND FOR CCZs. It would include conducting a series of short program events within the geography of the zones. (These would be like symposia or forums but more focused on innovations and new linkages, not "Sharing Approaches That Work" events or planning.) They would include identifying a number of high powered co-sponsors and establishing a formal frame organization such as a steering committee. The second phase would be concluded by July 1986.

(29) The Third Phase is concerned with LAUNCHING THE BIG SPLASH of consult-like planning events which would formally mark the start of the CCZs and the commitment of specific organizations to take responsibility for each major aspect of the CCZs. This phase will emphasize high visibility for the zones. It will include saturation of public media with images of the "new" being created. All the "big splash" consult-like events would be complete by spring 1987.

(30) The Fourth Phase is concerned with PUTTING THE PROGRAMMES INTO PLACE for changing structures within the zone and /or creating new care structures across the zone. This includes the activation of all components of the multi-community catalysis model; building the coalitions to create new social directions; and creating the networks that will sustain change. Emphasis in this phase is on insuring that all co-sponsors work together to carry out programmatic commitments and sustain momentum. This phase would last at least four years.

(31) The Fifth Phase is concerned with SYMBOLIZING THE VICTORIOUS TRANSITION of the zone. This includes documentation of the changes that have occurred, celebrations of the learnings

Multiple Community Catalysis Model: Houston, 1 May 1984

and contributions of the zone and establishing a new set of directions for the future of the zone. This phase would be symbolized by another "big splash-type" event in each zone in 1992.

XI NEW FUTURE IN NORTH AMERICA AND NEW RELATIONSHIPS WITH THE WORLD

(32) In implementing the Houston model for Multi-Community Catalysis, we see ourselves working with many other organizations, both globally and locally, in encouraging emerging trends that point to the new in society. The following are some of the manifestations of those trends that we will see more clearly as the year 2000 A.D. approaches.

- a--More global relationships, both among individuals, and with organizations.
- b--People would take different relationships to the political process. Instead of just holding politicians accountable to meet their needs, people would involve themselves in creating the solutions.
- c--We would see more women in management in the workplace.
- d--We would see peoples' values shifted to quality of life rather than quantity.
- e--We would see people making decisions more out of self-consciousness about global needs, especially decisions about their resources and how they spend their money and time.
- f--Holistic approach to life.
- g--Ethnic traditions strengthened.
- h--Bureaucrats would have serving ethic.
- i--Openness to other traditions.
- j--New global value screens, particularly with respect to resources.
- k--Greater consciousness of global situation and need as people make local decisions.
- l--Schools emphasizing questions.
- m--Elders more involved in society.
- n--Increase in youth participation in society.
- o--Organizations would have less hierarchical organization.
- p--Buzzing training centers.

Multiple Community Catalysis Model: Houston, 1 May 1984

THE "BIG SPLASH" SCENARIO				
PHASE I	PHASE II	PHASE III	PHASE IV	PHASE V
Aug-Dec '84	Jan '85 - July '86	1987	4 years	1992
SYMBOLIZING THE MOVEMENTAL RESOLVE	SOFTENING THE SELECTED TURF	LAUNCHING THE BIG SPLASH!	PROGRAMMING THE NEW IMAGES & STRUCTURES	SYMBOLIZING THE VICTORIOUS TRANSITION

11/11/84

ICA THE INSTITUTE OF CULTURAL AFFAIRS
CONCERNED WITH THE HUMAN FACTOR IN WORLD DEVELOPMENT

May 1984

To: Lorimor, Edmondton, Houston
Madrid-Lisbon-Rome
Kenya Section B, Pune Region, Zamboanga ✓
Cheong Ju, The Continuum, Nexus Liason ✓

Dear Colleagues,

Re: New Edge in Local Community Development Catalysis

Greetings from Latin America and the Caribbean.

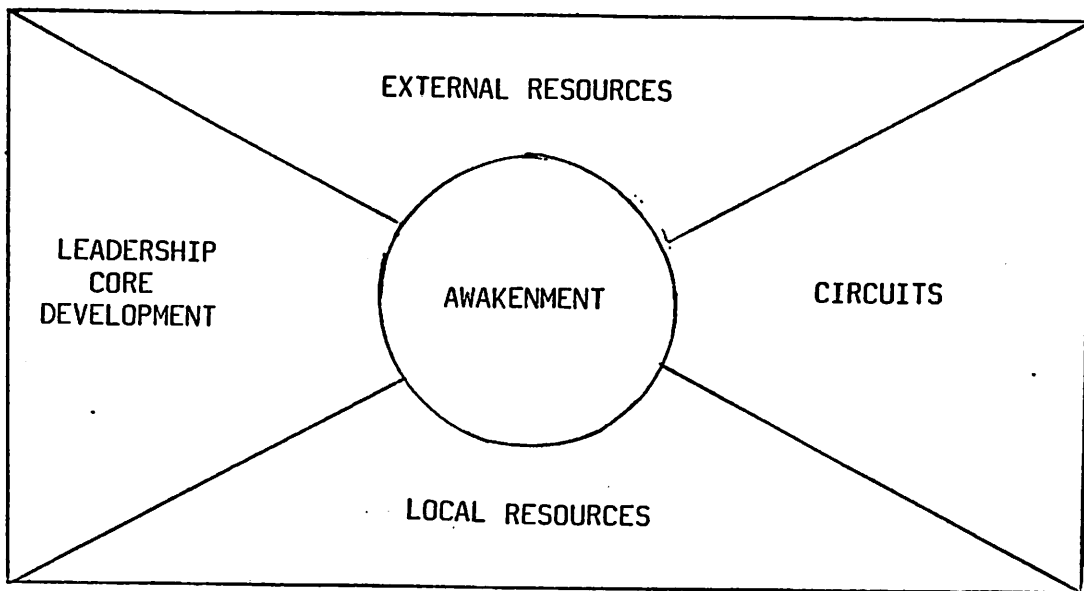
Please find attached our work on the abovementioned Keystone Model.
There are three parts:

1. A paper on Multiple Community Development based on the Jamaican experience: This paper was written by the circuit team which includes village leaders.
2. A Talking Paper on Phase III in Jamaica emphasizing four sector collaboration: This paper was written by the ICA for the National Steering Committee.
3. Latin American Strategies for Multiple Community Development: The chart is created with data from the July 1983 Area Reports. The other two pages are from the Maracay Research Colloquy (1983) on the trends in Latin America and the Cochabamba Declaration (1982) on the continental strategies.

The Order and the Movement in Latin America and the Caribbean are deeply committed to local community development as a major strategy of global human development. We look forward to your models to further this priority.

Take care,

The Kingston-Woburn Lawn House:
Area Habana



MULTIPLE COMMUNITY DEVELOPMENT

AREA HABANA
The Kingston-Woburn Lawn
House
May, 1984

The Woburn Lawn Human Development Project which started in 1978, illuminated what one isolated group of 3 villages was capable of achieving within a 4-year period. After foundations were laid, the villagers created a multi-purpose cooperative which served as the vehicle for economic and social development. The cooperative provided a legal entity at the local level which created the channel for receiving funds to support continuing development.

With Woburn Lawn as the model, it became clear to us that we could not spend 4 years in each of the 2,000 villages in Jamaica, so the question was raised how are we going to accelerate comprehensive community development on a massive scale? In addition to this question, it also became clear that small villages of 200--1,000 population had difficulty mustering sufficient local resources to move beyond a subsistence life style. Rather than depend upon only external resource inputs, it seemed reasonable to link contiguous villages together in a multiple development effort: expanding the types of interchange and intensifying existing relationships. In effect, this meant working to create a micro economy and social fabric based upon the resources of multiple villages.

The strategy of Multiple Community Development provided the opportunity for 4 sector engagement, i.e., The Jamaican Potential. The incorporation of methods of Awakening, Leadership Core Development, Utilization of Local and External Resources and Circuits are the ways we see multiple community development happening.

The following sections will be a description of the 5 key methods that were used here in Jamaica, a Phase III Talking Paper and Latin American Strategies.

I AWAKENMENT	II LEADERSHIP CORE DEV.	III LOCAL RESOURCES	IV EXTERNAL RESOURCES	V CIRCUITS
A. Forums	A. Existing Org.'s	A. D.O.O.P.	A. Authorisation	A. Regular Visits
B. Global Film	B. Leadership Interchange	B. Self-help Projects	B. Framing	B. Materials
C. Site Visits	C. ICA Staff Contact	C. Regular Planning	C. 4 Sector Coalition	C. Meeting Format
D. Consultations	D. Executive Committee	D. Documentation	D. Funding & Inkinding	D. Teams
	E. Recruitment		E. Volunteers	E. Documentation
	F. Training			

I. AWAKENMENT

Awakening is to bring alive the spirit and thought of the people so that they can see new possibilities and to encourage the spirit for more involvement and better cooperation. There are four modes of Awakening which are effective in Jamaica: Forums, Global Film showings, Site visits and Consultations.

- A. Forums - The Forums (community, women, youth, elder and special issues) help people reflect on the past, look realistically at the present happenings, and identify their future vision and possibilities. These also help villagers see how they can best fit into the whole development process. In the Forums, villagers experience a sense of and realization of their own potential apart from some outside influence or authority.
- B. Global Film showings - The Global film show allows people to see how villages across the globe that were living behind time and suffering have gone about development and improvement of their communities. The showing of this film allows a feeling of care and responsibility to be creative and it motivates the people and allows them to accept the same principle and apply it to their own local situation toward development.
- C. Site Visits - Site visits demonstrate approaches that have worked so that visitors can see how approaches work and to look at how it can be duplicated in their own villages and create implementation methods to get it off the ground. These visits motivate the visitors (village leaders, agency officials, private business persons) to continue in their care and responsibility.
- D. Consultations - Consultations assist people in planning through looking at their vision, identifying their contradictions, making proposals, and working off a tactical timeline with assignments to different task forces. The Consultations unblock initiative and cooperation within a working group.

These modes of Awakening within a village allow people to begin the journey of community development and to see themselves working as one.

II. LEADERSHIP CORE DEVELOPMENT

The leadership core of a village is the group that takes upon themselves the responsibility to ensure that all the roles and tasks are carried out in community development. There are six activities that involve the leadership core.

- A. Existing Organisations - Existing Organisations demonstrate their use as a medium for getting the whole community involved. They are the key activists in community development.
- B. Leadership Interchange - Leadership Interchange allows villagers to realize that they can learn a great deal to make the work easier in their own community and that they can contribute to the other communities. These interchanges allow leaders to maintain enthusiasm and to encourage leaders best efforts. It also helps the crossflow of ideas and knowledge.
- C. ICA Staff Contact - On-going contact with ICA staff allows for a constant flow of information and a continuing dialogue between the villages and the staff in order to know the next steps to be taken and the practical actions to get the obstacles out of the way.

YEAR OF ORDER COUNCIL

HDZ MODEL

File

The Method

We have been preparing this model in many ways all year long. We started thinking in November about the future of the two Houses in our Area - Madrid and Lisbon - when we had an Area Council in Salamanca, Spain. At that time we decided that Madrid needed to move its House to the rural and needed to begin investigation on where to locate a rural HDZ in that country. At the Continental Council in Brussels in December, we presented this model to the group for consensus and talked with Jenkins about Rome's HDZ paper. After that, our two Houses planned a series of collaborative events to do research together, culminating in the Iberian Academy, in Avila, Spain in May. There the faculty from the two Houses talked further with Jim Campbell to get more input. The following is our model, based from our perspective at the present moment in Portugal and Iberia, and applying it to the future. In order to write this paper we studied the nine elements from the Nairobi GMA and held collegiums to get all of our staff on top of what we were talking about with an HDZ model. Then we wrote and revised this paper several times.

The Situation in Portugal

The ICA staff of the Lisbon House has been living in the village of Mezio on the Montemuro mountain, for the past year, and has been working intensively with fourteen villages during that time. In this group of villages, a traditional lifestyle has been maintained: extreme love for the village, oppressive Roman Catholic church, women largely responsible for agriculture and raising the family while men work elsewhere. Over 65% of the Portuguese population lives in the rural.

Yet times are changing. A large portion of Portuguese live in other countries of Europe as guest workers, and unemployment is increasing; seeking jobs in Lisbon is more and more difficult. The political and ecclesiastical structures are being questioned and the future looms as a serious question with land plots of less than one hectar.

Within the current question of entry into the EEC, many see Portugal as a poor country with its only option for the future as related to the rest of Europe. For many years it has been cut off from Spain, relinquishing its colonies, coming out on the short end of any statistics on Europe. It is considered a third world country whose only hope is to adapt to the pace and technology of northern Europe, yet professionals and outside experts are unclear how this will happen. In northeastern Portugal the land can no longer support the high density population living there, yet no model has been created as to how this might be possible given the fact that the Portuguese love their villages and want to stay there. The sense of community has not died; the viability of it for the future is in question.

Having sent four ICA staff and twelve Portuguese to the Iberian Academy in Spain, we see that this reality is not true of our nearest neighbors. Portugal stands with its back to Spain and the rest of Europe, facing the ocean, looking for ways to relate itself to the globe.

This contact allows a sense of continuity and self-confidence and it also provides external expertise and access to technology and resources.

- D. Executive Committee - An Executive Committee in a village see that plans are implemented and makes adjustments when necessary. The committee is responsible for the whole community.
- E. Recruitment - Recruitment is a process of a village selecting prospective leaders, especially those recommended by the elders and senior citizens. These recruited leaders then have conveyed to them the villages' sense that they have leadership capabilities and potential.
- F. Training - Training for village leaders is crucial. This is done through the Human Development Training Institute, a 4-week intensive training programme held in Woburn Lawn (as the teaching village) with representation from the clusters of villages and other projects across the island. It presents the human development methods and is taught by past graduate village leaders. Training also takes place in modules of short duration within the villages. These training sessions allow participants to feel that they have the potential to develop their community by utilizing their human, natural and technological resources.

The potential for local development lies with local people; all that needs to be done is for this local potential to be channeled and motivated for local development to happen.

III. LOCAL RESOURCES

Local Resources are those resources available to villagers that they can organise and utilize on their own. Four local resources have been identified.

- A. Do Our Own Project (D.O.O.P.) - The DOOP model is an abbreviation for the process of local self-development. One aspect of this is to organise the community in geographical areas which are called stakes. The major role of the stake is caring for their immediate area and it is also one way of getting things known to everyone. Task forces or guilds (active groups in the community) are also set up to deal with specific issues in the community. The next aspect is the secretariate or management committee. This is the leadership core that sees to it that all plans are implemented and they can alter things when it is necessary. The Assembly is where the DOOP process commences. Here is where all the sectors of the community (stakes, guilds and management committee) come together and make plans for the community.
- B. Self-help Projects - Self-help projects such as voluntary work days, flower gardens and beautification, welcome signs and street signs, celebrations and songs, stories and symbols allow people to come together to do voluntary work to improve their own community, and to make it attractive and to know the importance of naming their villages. These efforts allow villagers to be proud of their villages.
- C. Regular Planning - Regular Planning allows people to reflect on their past accomplishments, look realistically at the present and anticipate the future with hope. This allows them to feel self-motivated for future engagement.

- D. Documentation - Documentation, the keeping of records to make reference to and to use as a medium for information. This makes people proud of their accomplishments and inspires other villagers and village leaders to develop.

The potential for local development lies within the local community and their development efforts.

IV. EXTERNAL RESOURCES

This enables a form of cooperation among the four sectors and maintains adequate relationships. There are five arenas of external relations for the villages.

- A. Authorisation - Authorisation is to get the go ahead from background people, such as the MP, the Parish Council, village leaders, etc., so that the projects may have firm support from the beginning. The Authorisation allows things to keep moving smoothly all along the way.
- B. Framing - Framing is to create and maintain the web of relationships from the villages to the globe which supports and facilitates efforts of human development. This allows villagers to experience the advantages of working together on the local, parish and national level.
- C. Four Sector Coalition - Four Sector Coalition establishes the network of resources that are available in the public, private, local and voluntary sectors and gets them all on board. This allows people to experience working together harmoniously for the upliftment of villagers and the country.
- D. Funding and Inkinding - Funding and Inkinding produces financial and other resources which are beyond local potential. This allows villagers to experience the willingness of others to help when approached in the right manner.
- E. Volunteers - Volunteers such as Rotarians, Europeans, Americans, the Cooperative Department, village leaders, etc., provide expertise and technological know-how through leadership exchange. This allows people to accept a combination of people with different experience and expertise in transmitting knowledge to other people.

For multiple community development it is very important that we acquire the external assistance and other resources that can be made available.

V. CIRCUITS

This is the way to create village awareness and to allow them to plan and coordinate their planning for the development of their community without major outside help. It puts an emphasis on the basic self-help method (DOOP). There are five aspects to the Circuits.

- A. Regular Visits - Regular visits allow us to contact the leaders, walk through the villages and stakes visiting and informing everyone of meetings, confirming, planning and making assignments. The Team on a Circuit spends 2 days in each village every month. The teams are composed of ICA staff and village leaders on exchange as well as the leaders of the village itself. The team makes preparation for up-coming events and goes over the method with those assigned to prepare leaders for their roles. This allows villagers to realize the urgency of

The Social Condition



The nine elements from the Nairobi GRA have served as a barometer of change for us in Mezio, and we have studied them repeatedly during the year. We would like to briefly review them, show how our thinking has changed, and how they have pointed new ideas for us from here, as well as to HDZs around the globe, for the future. We found that they allowed us to create scenarios, models and raise questions about the future.

Cluster Systems. We experience the "more and more and bigger and bigger" theory of cluster systems has not been possible yet in Portugal. We started with a larger and more dispersed cluster in the beginning, and have focussed in on a fraction of that. One explanation of that is that we are "in and yet not of" Europe, and credibility has been a major issue in our systematic design. We question the massive rural movement as a system of planning in Portugal, necessary to reach national recognition in a very small country (smaller than the size of the state of Indiana). One of the keys to success seems to be the ability to create models for economic input, and work with the governmental entities that will enable that in the future. We see this as part of our 16-year task, not only in Portugal, but in a great number of other ICA locations.

Cluster designs. Keeping the principle of DOOP in mind, we have found our greatest effectivity when we combine planning meeting with implementation in the villages. We now circuit with the Ministry of Agriculture, taking the emphasis off ICA and on the human development team, doing something concrete and specific on each visit. Key to the 16 years is systems and schemes to increase effectivity and continuity.

Village Leaders. One of our greatest motivating schemes has come from a year-long vision of creating a national staff of rural Portuguese, with a journey scheme of Town Meeting, Village Leaders Institute, VLI faculty, Iberian Academy and national staff. Key to this has been including the county seat of Castro Daire in our cluster scheme and thus getting the support of the governmental workers there directly involved in inputs into the cluster and who see themselves as part of the staff. Although the movement is not "massive" at this point, it is rural, and allows for service delivery and a common vision of future possibility. This seems to be an essential component for the success of any HDZ in the future.

Project Staff. This is the crucial configuration issue, and one we have struggled with all year. How many ICA staff are necessary for a viable HDZ, to train national staff, and, in our case, to provide the critical mass necessary to engage European volunteers and push creative thinking. Configuration not only means a certain number, but a certain kind of person. Key to the future are the following considerations for a project staff, which will, therefore, determine our location around the world:

1. Visa status
2. National/international funding
3. Language prowess
4. Staying power

1) In Portugal, we have permanent resident working visas. This is not true around the globe. A very strong link exists with Brasil and Latin America, which is a vital part of interchange/engagement in the future. We currently have two Brazilians on our staff; two others have served in the past year. Future locations will be determined in part, by the willingness of the host nation to offer visas for ICA personnel.

developing the village and it allows the ICA staff and others to experience village life by staying in the village and getting to know the villagers and how their village operates.

- B. Materials - Materials provide directions and procedures for the team to be fully equipped and effective in rural human development. It allows the team and villagers to experience their own readiness and self-confidence to do the task.
- C. Meeting Format - Meeting Format allows the team to have working procedures which can be followed step by step yet can be subjected to changes. This allows the villagers to experience their own responsibility and commitment to the task to make their plans become a reality.
- D. Teams - The Team works together utilizing each member's abilities to plan together in order to allow everyone to get a clear understanding of the method being used and with the work being done in the villages. The Team is out to create a feeling of awareness of collegiality.
- E. Documentation - Documentation is to keep records of past accomplishments, present happenings, and future projections for the villagers and circuiters to refer to. This keeps people informed and motivated to be involved.

When we fully achieve our aim and objective in terms of circuiting, village development is enabled.

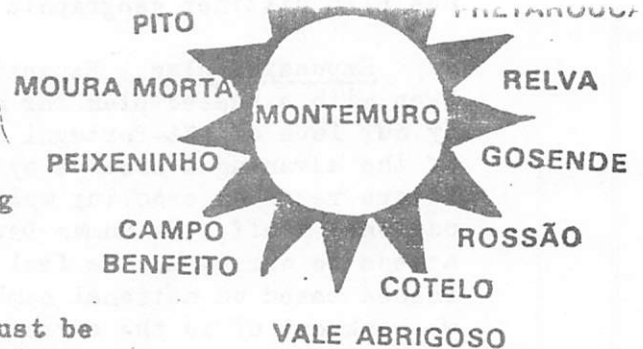
After the Woburn Lawn Human Development Project, multiple village clusters were initiated. First was the Blue Mountain Cluster of 16 villages around Woburn Lawn. Next, three clusters were launched: the Eastern St. Andrew Cluster of 5 villages, the Western Portland Cluster of 4 villages and the Yallahs Valley Cluster of 5 villages. Each of these villages has HDTI trained leaders, a development plan and regular circuiting by ICA staff and volunteers.

The Blue Mountain Cluster is seen as a national laboratory in Multiple Community Development. The Parish of St. Thomas is seen as the emerging Human Development Zone (first announced in 1981) which will create a national model for parish (province) development of social structures and communities as well as a model for other Caribbean nations. The setting up of a Parish Development Association will be an early priority.

The following Talking Paper on Phase III gives some images of what the next steps in four sector collaboration across the Island might look like. One proposal in this arena (made by the ICA Jamaica Vice-Chairman of the Board) is to form a Community Development Corporation with member organisations from the 4 sectors. This legal body would accumulate major capital through grants and donations and would contract with the ICA and other groups to provide specific services and inputs in integrated development projects.

The chart on Latin American Multiple Community Development Strategy are the final attachments.

- 2) National/international funding. We could not live in Mezio without Misereor and the Ministry of Work providing us with salaries and soft-miracle funding. Having sufficient funds is essential to future location rationales.



- 3) Language prowess. Assignments must be long enough to allow people the time to learn the language and the culture, particularly in Europe. Communication with both local and professional people depends on speaking Portuguese. Our effectivity as a group has been in relation to our ability to speak the language.
- 4) Staying power. We feel that long-range assignments are a must in terms of long-range success. Stability, continuity and the desire to stay for a number of years in one assignment will be determining factors in the years to come.

Interchange mechanisms. This contains three elements: cluster interchange, Area interchange, and global interchange. Key to cluster interchange this year has been the IBAC (Iberian Academy) done in both Spanish and Portuguese, which gave us the opportunity to transfer the Montemuro story to rural Spain. The interchange between both the staff and the local participants proved very invigorating. There seems to be great potential for future Iberian interchange, and we see an ICA House in rural Spain near the Portuguese side of the country the ideal situation in terms of transferrable story, transferrable national staff, and ICA interchange.

Funding and authorization. Money speaks. The question of a location being self-supporting and economically generating weighs heavily in the future of the Order when thinking of third world/first world placement of projects. Government blessing looms as a determinor of where we are located. Whether we place four projects in China or four projects in Brasil or Portugal by the year 2000 is a function of this factor. Because of a strong governmental and religious frame in Portugal, permission for doing rural development in a very small country where all is known, is secure. In a time where House personnel numbers is an urgent issue, having an office in the capital of a country doing full-time funding and authorization quite often cuts the effectivity of the team, dividing energy. A key to the future most definitely seems to be where funding sources are secure.

Four-sector participation. Here the tension arises of being an agency that links the four sectors in determining the future of an HDZ as opposed to one that catalyzes change in the local and then looks for the linkages to provide that. The question of the role of the ICA arises in relationship to those linkages. From Portugal we see the Human Development Association as the crucial focus for the future through regular meetings to provide service delivery in the cluster.

Motivating story. The "that without which" in the Montemuro Project. Working with a cluster that is strongly tied to its cultural roots and for whom the Catholic church is a relevant symbol giver, a key has been to use both of these factors to push meaning-giving rationales as the underlying factor of our work. We feel compelled to push deeper on myth and ritual work in this culture. The challenge arises of transferring this story to Spain and to other similar cultures in the Mediterranean, and relating it to Brasil and Latin America. Perhaps this is what is meant by looking at different ways of

gridding the world for the future for we see very strong ties that our Project has with distinct geographic areas.

Expansion plan. Expansion, in our imagination, depends on national staff. Even with a phased plan for moving on the nation of Portugal, we are limited by our lack of ICA-Portugal staff, although we are making inroads on this out of the advantages created by the IBAC. As we have talked in Europe, our future rests on creating multiple "entry points", such as the volunteer program, national staff, the Human Development Association etc. to give many people access to our work. We feel we are vulnerable relative to future configurations issues based on national numbers. At the same time, the motivating story that we work out of is the current cluster of 14 villages in the conselho (county), impacting the rest of the towns in the conselho, figuring out the schemes for the four districts (states) in northeastern Portugal for the sake of the nation, and transferring that story to Spain. An expansion story is extremely necessary for motivity; that it does not become "Institute self-talk" based on large numbers of staff from outside, and therefore never realised, is a concern. Realism these days seems to be based on our ability to train local leaders rapidly, have the finances to create credibility, and have the critical mass of project staff to provide the leadership models.

NEW IMAGES FOR THE FUTURE

Realising that we live in continually changing times, and must, therefore, change organizationally, we feel some of the arenas that are calling for change, and to which we are directing our creativity, are the following:

1. Local village leader training. Modifying global models for the situation and creating new ones directed at producing rapidly the needed trained indigenous leaders.
2. Human Development Association. Creating a delivery system that is not dependent on the ICA.
3. Cultural/myth factor. Creating rituals which hold the meaning of life and of the task, and push the pioucity to life-giving freedom. New courses that can do this job. New ethical statements from our given context and viewpoint; work with the rich language, culture, literature and tradition of Iberia and a way to take it to the world.
4. A way to really change the economy of the geography. The EEC proposal in Portugal is just the tip of the iceberg toward taking responsibility for the economic agricultural situation which pushes us beyond producing "happy poor people."
5. Religious collaboration. Working with local priests in the villages, doing training courses that are spirit based, re-vitalizing RS-1 on the turf.
6. Unemployed engagement. Providing the locus of engagement for Portuguese and other Europeans who find themselves disconnected from structures and community life. Working on meaning-giving free time, and a way to find fulfillment in the village.
7. Womens advancement. Beyond the impact levels of modules we have already done, the creation of a curriculum to go with it, plus funding.
8. Working with the educational structures. Providing meaningful rural curriculum for one-room schools aimed at models for children and youth whose future lies in the rural due to unemployment. Expanding imaginal educational curriculum and working with teachers and bureaucray on this.

9. New spirit forms. Round Tables, book studies, corporate, regular studies that push everyone's thinking to approach the future creatively. Finding, translating and getting works in Spanish and Portuguese to the globe.
10. Bringing informatics to the local level.



PHASING

To practicalize this model in some fashion, we have devised a phasing scheme which does not necessarily proceed in four-year blocks.

PHASE I	PHASE II	PHASE III
- Impact courses	- Human Develop. Association	- Nat'l staff advanced trng.
- Leadership form. training	- Nat'l staff formation	- Special interest group intensification: women, technology, unemployed, education
- 9-prog. implementation	- Bilateral funding	- Network expansion to geogra
- Funding/authoriz. work	- Delivery circuits w/ govt.	
- Cluster identification	- Probes to carrying story to other geog. and defining other geography	
- Defining emphasis models	- Researching, experimenting w/ new form and models of application	

OPERATING PRINCIPLES

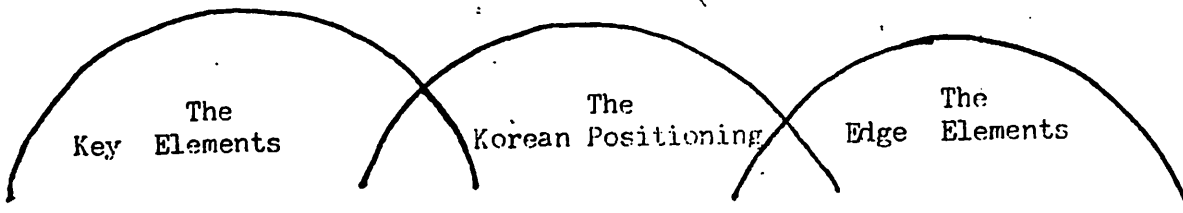
1. Networks are key operating points. The possibility of future project expansion is related to networks instead of geography or numbers. Configurations for the future are based on what networks are most catalytic and where we are already working within them.
2. Training is a major, futuristic role. Moving from a mode of training people in practical implementation and planning methods to training programs that transfer what we know about motivation and spirit life to local situations.
3. Actuation systems that sustain motivity. systematising workthrough networks.

FILE

FROM: The Cheong Won House

TO: The Globe

Procedural Flow to the Assignment of Building
a Model for
Multi-Community Catalysis Approach



The greatest gift to us in doing this assignment came in thinking through of Korea's readiness as a society and ICA's missional readiness to do an MCC Approach. In many ways it was the Contradiction workshop. Also, we saw doing our statement on the Ten Key Elements as a consensus building exercise and a reaffirmation of our global experience and wisdom. We feel our Edge Elements to be a minimal offering, yet significant to be considered as key to doing an MCC approach around the world.

The Cheong Won House
ICA
Cheong Ju P.O. Box 60
Cheong Ju City 310
Republic of Korea

The Ten Key Elements of Multiple Community Catalysis

To arrive at a consensus regarding these elements, materials were reviewed and corporate discussion revealed a list. Further discussion was held and then each individual participated in an exercise, writing his or her own list. This list of some seventy elements was gestalted and then summary statements, as follows, were created. This list was then reviewed again corporately and consensed upon.

DELIMITED GEOGRAPHY AND INTIMATE POPULATION

To ensure an effective demonstration of multi-community catalysis development; to ensure a chance for all residents to experience themselves as part of the demonstration and to be able to receive adequate accessibility to goods and services, the area encompassing the demonstration must be of delimited geography and intimate population.

MOTIVATING STORY

To create a self image of cooperative multi-community interrelationships; to establish authorization for experimentation; to dramatize the contradictions being addressed; to highlight the visible demonstration of a new way of operating; to draw attention to an example of profound life style, a motivating story is needed to freight the work of the multi-community catalysis approach.

COORDINATED INTERCHANGE DYNAMIC

To share information; to exchange expertise; to promote understanding between residents; to establish linear linkages with structures and organizations that offer services and establish policies which enhance and guide quality of life, a coordinated interchange dynamic is critical to the development of multi-community catalysis approach.

PROGRAMMATIC IMPACT SCHEME

To reach a cross section of the population with programs that reflect the spirit and methods of human development, a programmatic impact scheme needs to be systematically operating on a regular basis in the multi-community catalysis approach.

EXPANSION SCHEME

To establish the reality of the depth meaning of doing a multi-community catalysis approach demonstration on behalf of the creation of a future life style, an expansion scheme needs to be a part of the motivating story, the interchange dynamic and the programmatic impact scheme.

To research the geo-social-spirit milieu; to assess the impact of the experiment; to keep account of programs held, contacts established and the use of strategy, a research and documentation system is needed in doing the experiment of the multi-community catalysis approach.

STABLE FUNDING PLAN

To establish a regular, systematized approach for undergirding financial support for the experiment; to engage peoples interest and passion in the experiment, a stable funding plan is needed for the multi-community catalysis approach.

TRAINING COMPONENT

To ensure that methods transfer of human development principles and means of effective, strategic operation happens across the multiple communities, a defined training component needs to be in place and accessible to all residents.

4 SECTOR FERTILIZATION

To honor existing structures and systems; to re-empower delivery of services; to utilize informal networks, a self conscious plan for 4 sector fertilization needs to occur in all events and manner of operation within the multi-community catalysis approach.

COVENANTED ACTION CORE

To establish the image of local sector as servant to one another; to develop a catalytic core of local sector leadership; to expand self-awareness of who is responsible for this demonstration, a covenanted action corp needs to be brought into being and nurtured in a multi-community catalysis approach.

THE EDGE ELEMENTS

GLOBAL IRON PEOPLE DYNAMIC

To create a formal movement of people who plan and serve MCC; to assure global interchange; to heighten use of the global network and to demonstrate a new approach to "saving the globe".

BASIC SKILLS TRAINING

To prepare residents with basic skills necessary for quality participation in the 21 Century; to prepare people to participate in global interchange; to prepare people to vision the future and practically implement the vision.

ULTIMATE PASS IMPACT

To intentionally use forms of communication to change images, tell the story and interchange; to gather common consensus on topics of interest to rural development; to build authorization for action of FCC; to generate excitement and action in the FCC and to build a communal myth.

Key Elements	SUBSTANTIAL ANALYSIS		MISSIONAL POSITIONING	
	Strengths	Weakness	Strengths	Weakness
Delimited Geography and Intimate Population	<ul style="list-style-type: none"> -Sub-county unit of operation -Ban(neighborhood)meetings -Cultural events; i.e. sch. ol, sub-county sports days -Administrated land utilization -City is center of county -Units of division similar in size; i.e. villages, bans, sub-county 	<ul style="list-style-type: none"> -Limited individual and public transportation -Homogeneous mind-set (villages stay to themselves) 	<ul style="list-style-type: none"> -Demonstration cluster in one of the 14 sub-counties -Use of guild structure in cluster, across the villages 	<ul style="list-style-type: none"> -Image of how to circulate from a central location is reduced
Motivating Story 420	<ul style="list-style-type: none"> -Impact of Saemul Undong (New Village Movement) -Existence of demonstration model villages -Saemul Undong spirit... "If we really want it we can do it. If we work together, it is better than working alone." -One language -Common cultural heritage 	<ul style="list-style-type: none"> -Dependency on external input and resources -Elders were taught during the Japanese occupation that Koreans could not be a corporate people and this has had its impact on the younger generation 	<ul style="list-style-type: none"> -Staff representation from the villages -Servant style of staff -Volunteer life style -Self-support operation -RDS in Cheong Wcn County -Four sector base of authorization -Cluster project rep. at Delhi Plenary 	<ul style="list-style-type: none"> -Declining cluster success -Local initiative hard to find / document, as it focuses on documenting projects they have done or assisted -Experience of how to motivate villages to work beyond their village has been difficult
Stable Funding Plan	<ul style="list-style-type: none"> -Companies and churches give money -Some pattern of individual giving is evident 	<ul style="list-style-type: none"> -Funding of voluntary organization is limited -Legal blocks -Some negative images of voluntary organizations -Take an extra-national along and you get \$ 	<ul style="list-style-type: none"> -Volunteers *Self support plan -Track record of regular giving from companies and churches, some individual. -Good image of ICA 	<ul style="list-style-type: none"> -Irregular development contacts to a certain extent -Reliance on extra-national staff to get developed -Limited development from national companies

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Non House

THE KOREAN ASSOCIATION IN RELATIONSHIP TO MULTI-COMMUNITY CATEGORIES

Quarter IV, 1964
...FFP Hotel building assign.

Assessment	SOCIAL READINESS		MISSIONAL POSITIONING	
	Strengths	Weakness	Strengths	Weakness
ated ange	<ul style="list-style-type: none"> -Regular subcounty mtgs with local leadership -Informal meeting environ. releases interchange -People love to travel-i.e. seeing successful cases -Established hierarchical structure 	<ul style="list-style-type: none"> - Top down approach - People tend to distrust govt. policy making and promises 	<ul style="list-style-type: none"> -Good govt. relations at all levels -Bottom up approach -Open door to ICA office and residence -Comfortableness in relating to all levels of society -Globality of ICA 	<ul style="list-style-type: none"> -Use of shadow principle is limited -"When we need you, we see you." -Stay too internalized in our day to day way of working
matic	<ul style="list-style-type: none"> -Thirsty for fresh knowledge -Existing social groups that look for program events -Available resources for special interest programs and training -Saemaul depts. exist in every structure in society allowing for it to be a rider for programming 	<ul style="list-style-type: none"> - Training is offered for no fee - Often people are paid to attend training prog. - Lecture style program events and training 	<ul style="list-style-type: none"> -Fresh approach and methods to offer -Can create a program for any group -Some successful events with a number of groups -Global success in program 	<ul style="list-style-type: none"> -People experience cur structural approach as restrictive -Limited vernacular usage in explaining methods according to group situation -Internal external image of inability to be up-front unless certain conditions exist, i.e. age, experience
ion	<ul style="list-style-type: none"> -Structural mechanisms for planning beyond local unit -Govt. campaign sensitive to engaging all levels of society in growth and development - All sectors of society oriented toward national growth 	<ul style="list-style-type: none"> -Individual mindset -Everyone wants to be somebody -On behlf of dynamic is an alien operating image 	<ul style="list-style-type: none"> -Every sub county in county has had a least one village that has had a town meeting -Myun leadership know we exist -Saemaul movt. connects all structures, especially the villages - Saemaul movt. based on voluntary movement style and govt. has global reach 	<ul style="list-style-type: none"> -"Dragon-head plan and snake tail implementation"

Area Tokyo
Seoul Region
Yongun House

THE KOREAN ASSESSMENT IN RELATIONSHIP TO COMMUNITY CATALYSIS

Quarter IV, 1983-84
NFTF Model Building Assignment

Assesment Key Elements	SOCIETAL READINESS	SOCIETAL READINESS	MISSIONAL POSITIONING	MISSIONAL POSITIONING
	Strengths	Weakness	Strengths	Weakness
Four Sector Fertilization	<ul style="list-style-type: none"> - Cobwebbed stratem of society - Many voluntary and research structures that relate to rural development 	<ul style="list-style-type: none"> - Farmers think they are not capable of using external resources - People wait until resources knock on their door 	<ul style="list-style-type: none"> - Friends in all sectors of society - Self-support organization - Global authorization from the 4 sectors 	<ul style="list-style-type: none"> - inconsistency in nurt ing relationships - tracking of journey w colleagues and conta is in people's head
Covenanted Action Corp	<ul style="list-style-type: none"> - Volunteer agencies exist - Volunteer agencies are well organized - University students are socially concerned - Volunteerism on the rise 	<ul style="list-style-type: none"> - People in the rural see themselves as inferior in the society - Volunterism is a new concept and image in society as a whole 	<ul style="list-style-type: none"> - Steady flow of interns and resident volunteers - Teamwork - All time is assigned time - Corporate life style 	<ul style="list-style-type: none"> - full of individualism - passion is missing in doing the mission "water in water or wine in wine"
Training Component 422	<ul style="list-style-type: none"> - Society values education - Saemaul Undong training program track record - People are literate 	<ul style="list-style-type: none"> - Monologue experience in training events - Labor intensive society limits participation time - Limited # of training facilities available 	<ul style="list-style-type: none"> - a large backpack stuffed with methods that work - teaching experience 	<ul style="list-style-type: none"> - Not pushing our method to the edge - Offer training based c immediacy of need - Different perspectives on meaning and use of our methods
Research and Documentation	<ul style="list-style-type: none"> - People expect it - Love for statistics 	<ul style="list-style-type: none"> - Reliance on printed message as the most accessible media usage 	<ul style="list-style-type: none"> - Recent TV video - IERD Delhi plenary Documentation - People ask us for it 	<ul style="list-style-type: none"> - Learning how to docum spirit - we don't docum inter ly and properly

FILE

Block Identity, Global Style of Staff

In the arena of block identity and global staff style the intent is to enable ourselves to involve the whole block in implementing activities, by playing a catalytic role. As well as a global style; we should develop our qualities of receiving and accepting the new type of communication and mobilizing by participating in the activities.

We will first send our report to the three sectors and invite them to see Jawale village. The graduates of NSTI will write a draft of a newsletter. Also, during block fairs our village will arrange a bhajan programme to involve the whole block. Sometimes we will have bhajan competition and sports competition, with facilities provided by the Panchayat Samiti and Zilla Parishad. During cultural programmes, we will arrange for a programme record by tape. Our staff will be involved in many skills events like language classes and women's bicycle and scooter riding. Women will circuit by bicycle in the block. We will send some of our staff to NSTI.

Total Village Care Structures

In the arena of total village care structures, we intend to enable the block villages to organise and run their own health, early education and transport facilities. We will do this by enabling government schemes to be implemented, training village health care workers and holding block and cluster assemblies.

Appropriate Skills Training

In the arena of appropriate skills training we intend to strengthen the local leadership and technical skills of the Khandala Block. We will do this by holding NDTI's, VLI's, VLC's and cluster leaders' interchange; we will also do this with adult education courses; women's papad industry training, demonstration solar hot water systems and contacting 10 companies for technical training. This will involve recruiting courses; inviting companies and government agencies to do framing and building a cluster leader's network.

Women's and Youth's Programme

In the arena of globe-village linkage, our intent in the next 4 years is to make information from around the globe quickly and easily accessible to the village. To do this we will ensure in each village there is a television and post office and for each cluster a telephone connection. Global consciousness will be developed in the preschools through the singing of global songs. The first step will be to make these services available in Jawale cluster and during this year to do research relative to government schemes and plans. The in the following three years, 3 clusters will be covered each year. The post office service of telephone will be secured. A television will be purchased with Gram Panchayat funds. Global songs will be taught to the preschool teachers during their regular training and evaluation programmes at the Khandala taluka training centre.

Four Sector Teamwork

In the arena of four sector teamwork the intent is implementing government and private schemes with voluntary organisations and village demonstration. This will be implemented by organising three seminars in the next four years and creating government and private and public sector teams for implementing the schemes. Trees will be made available through social forestry department and necessary aids will be researched.

Economic Advancement

In the arena of economic advancement the intent is to improve income through showing a demonstration of self-sustenance; producing vegetables and fruits; milk; eggs; labouring through rope making and welding industry. This will be accomplished in the next four years in Khandala Block by starting a demo kitchen garden in each cluster; training in poultry farms; rope industry, welding industry and dairy loan. This will be arranged through government schemes.

In order to do these training programmes we will have to do a lot of training programmes for our own staff. Learning contextual courses and programmatic implementation is as important as getting into new fields like block level planning or top down planning in order to understand the Government's coverage strategies. So we can use the gifts of various approaches as we do multi-village development. Grassroots planning is especially effective at the single village level, but for multi-village development we will be holding many perspectives in tension. Then, learning supervision skills in all programmatic fields is crucial training for us because we feel that in order to be effective, we will not only be playing the role of physical labourers, but supervising others in doing it.

Lastly, we are in need of skill in planning infrastructure or systems for multi-village development. We know how to plan for one village, but find ourselves inadequate to plan for clusters or blocks. Work and training with the government and other organisations could create the opportunity to learn this.

- 2) A second arena of our role in the future is creating a committed network of structures in the 4 sectors that work together in gathering resources and wisdom for local development. Apart from planning meetings with these groups, we need many other forms of gathering. Until now we have called them together for RDS, HDA meetings, etc, where the focus was planning only. Planning other social gatherings and cultural activities will enrich the contribution of this network and stimulate their imaginations.
- 3) In the arena of planning for block and cluster, guilds will be formed and these guilds will work with government officers. Their plans will be included in the official block development book for that particular block. This will enable future sanctioning of schemes for implementation, with the participation of villages at the grassroots level through guilds. Through these guilds, economic ventures could support the social and cultural programmes.

**JAWALE INTERCHANGE DOCUMENT
MULTI-COMMUNITY CATALYSIS**

In order to get a hold on multi-community catalysis, the House used our planning methods. During the vision session, it was realised that a great imaginal shift was needed still from single village development. When dealing with a block, (a government geographical demarkation of about 100 villages), one is dealing with systems, networks and training. The role of the block training centre arose again and again as a crucial element. At the same time we became clear that local participation is the key. And so the infrastructure that honours local participation and interchange is vital.

ELEMENTS OF MULTI VILLAGE DEVELOPMENT OR CATALYSIS		
VISION CHART		
Local Industry	Block Training Centre	Education Health Services
Agricultural Systems		Women & Youth Engagement
Essential Infrastructure	Demonstration Ashram	Communication Networks

Having done this vision workshop, we asked the question of what role we need to play for the next 16 years. The following summary of the insights we have gathered is the first step towards further reflectin and research into the topic of multi-community catalysis.

We see the following roles that we need to be playing the blocks:

- 1) **TRAINING CENTRE:** A variety of training programmes for a variety of audiences becomes our central activity. We will be asked for several training programmes for specific skills that we don't necessarily have to teach, but can use other groups to do the training. We will be building up relationships between villagers, government officials, and organisations.

The training by ICA is not enough for trainees, but the follow-up events and ongoing relation between those training resources and trainees will have to be maintained for implementation purposes. Illustrations of the kind of training we are talking about are: health care-takers, supervisor training, adult education, teachers siminars, small scale industries, management training, etc. Along with this, ICA will be doing ICA training programmes like leadership training, planning seminars, focused programmatic training, etc. For all of these activities the Training Centre building becomes the central busy location for clusters and block.

MAY 10 RECD

JAWALE INTERCHANGE DOCUMENT

April 1968

The Interchange PSU for Jawale Ashram was held Week 11 of Week 4 on the subject of Multi-Community Catalysis. We first studied the Nairobi CRA project. We spent a lot of time here getting inside of the nine elements of multi-community development. Then we studied the HDZ paper from Rose House. It was very helpful to study these two papers. It allowed people to step out of Jawale cluster and see it from more distant perspectives. The next day was spent on visioning Block Development for the next 16 years and especially focused on our role in the blocks. We pushed to talk about the changing roles and pushed ourselves to think beyond the practical tasks.

Although it was a familiar topic for the Ashram, it became a weekend that demanded immense creativity from us.

(FILE)
ICA

THE INSTITUTE OF CULTURAL AFFAIRS

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CONT. COPY ✓
cc: PANJ ✓

23 April 1984

- TO: Lorimer
- Edmonton
- Houston
- Woburn Lawn
- Madrid
- Lisbon
- Rome
- Pune
- Zamboanga
- Cheong Ju

We are enclosing two papers as our offering to the global research interchange for Multiple Community Development. One is a corporate effort of the project directors as they gathered in the quarterly Area Council 7 days ago. After a collegium brainstorm, a small task force took the data and decided to go the root of the 'scenario' you will find, to spell out 'that without which' there would not be multiple community development. After a final editing for language clarity only, the result remains the product of that gathered Council.

We are also enclosing a paper pertinent to the topic, which we believe summarizes several strains of longer talking papers recently written here, titled "Constant Movement Toward the Edge."

Looking forward to your responses....

OBHF,

Linda Alton

Enc

MULTIPLE COMMUNITY DEVELOPMENT

The following was written after a collegium at Area Nairobi Area Council with gathered project directors plus one additional representative from each of the 38 project houses.

Imagine that you are from Kenya and you go to a new nation to start the process of Multiple Community Development. A member of Parliament asks you who you are and what is this Institute you are a part of. How would you tell about launching and doing multiple community development?

INTRO-
DUCTION

AND

AUTHORI-
ZATION

When we arrive in a nation we contact anyone who knows us or has had training from us, i.e., IERD participants, LENS grads, or people who have visited projects. This is done to get introductions to leaders in all four sectors of the nation.

Early in development of authorization a visit to the top government official is helpful. Even the President and his aides should be informed of the ICA story and Multiple Community Development.

Materials for these visits that make it easy to tell the New Village Movement and ICA story include Development By the People, the Kenya Replication Scheme Document, the ICA Brochure, and other materials from the IERD.

As the projects are set up, local government authorization will be needed and acquired by authorization visits to local officers. The NVM story will be the same with additions according to what is happening in that nation. In order to maintain top government relations regular reports on training events and development progress will be sent to them as well as local officials.

CREATING
COMMUNITY
DEVELOP-
MENT
PROCESS

In order to launch the community development process the following structures need to be put in place.

1. A Demonstration Cluster Project

- Consult
- Leaders Training
- Circuits
- 2 Yr Timeline
- Monthly Planning

2. Local Staff Training

- HDTI
- Launching the 1st Cluster

3. Training Centre and Demonstration House

Later on as staff training and the first demonstration process, new steps in the development process would include:

1. 4 year expansion plan
2. Cluster Project initiation by Impact
3. Field staff in new cluster
4. Field staff circuiting
5. Expanded village leaders training

Multiple Community Development
Page 2

While project initiation is going on at the local level training events and funding structures are being developed with the public and private sectors. LENS training and symposia on development on development are used to give people in these sectors an understanding of the development process. Since the public and private sectors are responsible for supporting the work in their nation, they very much need to know what is being done.

Methods training takes place at three levels at the same time in order to carry on Multiple Community Development.

1. Local staff training

HDTI

Circuit Field Training (Training in doing DOOP)

ATS

Health Training

Skills Training

2. Local village leaders training

Village Leaders Institute (Training in doing DOOP)

Village Leaders Circuit Training

Circuit Practice

3. Government and business training

LENS

Symposia on Human Development process

Consult and other Planning Methods

Manuals for these training programmes have been created in Kenya, but each new situation will require revision and polishing of the constructs. Also translation will be necessary in some nations.

In building a group to do village field training, the volunteer service force is helpful. A volunteer service force can be trained to live and work together and to demonstrate a style of service and living at the level of the people. Unlike the situation in Kenya, it is helpful to put a limit of two years on the volunteer service of local staff. This gives the staff members a break from their service in which they can visit home and make a thought-through decision about whether or not to apply for additional service. It also gives an imaginal break which allows advanced staff training to be intensified toward leadership positions after the two years.

In order to develop a volunteer force that has decided to be a service group, the ICA staff must be a demonstration of corporateness, service, and leadership. This means going on circuit with the new staff, wearing the blue and demonstrating effective house structures.

METHODS
TRAINING

STAFFING
THE
REPLICATION
SCHEME

The support system for a National Multiple Community Development has three parts.

ESTABLISHING
SUPPORT
SYSTEM

The local staff need to be trained in skills that allow some to work in jobs to raise money for the support of all the staff. If all have skills, then employment for self-support can be rotated and everyone involved.

Major funding for the project will come from the public and private sector organizations that decide to sponsor Multiple Community Development projects in their nation.

Structures to sustain the operational dynamics of the project include a coordinating center where operational, funding and disbursement functions are handled. In-kind contributions will also be coordinated through this center. According to the need in that nation, permanent staff houses will be located strategically to maintain the circuiting process.

NEW
COMMUNITY
MANEUVERS

Recently in Kenya we have been experimenting with the development of a movement of village leaders to take charge of local village DOOP and Health Circuits. To prepare for this, we have been taking village leaders on DOOP Circuits for almost a year now. We have also been holding in our 4 Division Projects, quarterly Village Leaders Conferences where the village leaders plan for the next quarter's circuits. We have just designed a Leaders Focus Trek to be held in all Sub-location and Locations Projects, and the first teams are now doing them.

Concurrent with this we are experimenting with launching the Village Leaders Movement in one Division. For this, a 2 week Village Leaders Training School, a 3 week Circuit Field Training, and a 1 week Basic Circuit School have been launched (see sample below). The third VLTS begins in April in Machakos (the pilot), and when the field training is completed for these leaders, at least 20 sub-locations will have sufficient 'circuit guns' to hold Basic Circuit Schools in their locations, form the circuit teams, and the Launch is now scheduled for end June 1984.

Concurrent with this training will be a training seminar for government officers in the same division.

Sample Village Leaders Circuit Training Design: 4 Location Clusters, 100 villages														
Wk 1	2	3	4	5	6	7	8	9	10	11	12	13	Next Qtr	
Vill. Ldrs Traing. Sch (VLTS) 2 weeks 1 participant per stake - at ICA Training Centre			Circuit Field Training For VLTS graduates only. 3 weeks practical circuit training, for circuit teams						Basic Circuit Schools - to train circuit team.			LAUNCH: ICA & Vill. Ldr hold Impact Prog.: new 2yr t/1 each		

CONSTANT MOVEMENT TOWARD THE EDGE

IERD, Phase I and II proved to be such a remarkable happening that it will surely mark a watershed in our activities. What new strategies are emerging for Phase III and what new roles are required of us at this time?

This, of course, is not easily discernable especially at the first blush of a new victory. On the one hand we need to capitalize on the momentum built up by Phase I and II and on the other hand we need to make sure that our revolutionary role of constantly moving to the "edge" is continuously carried out.

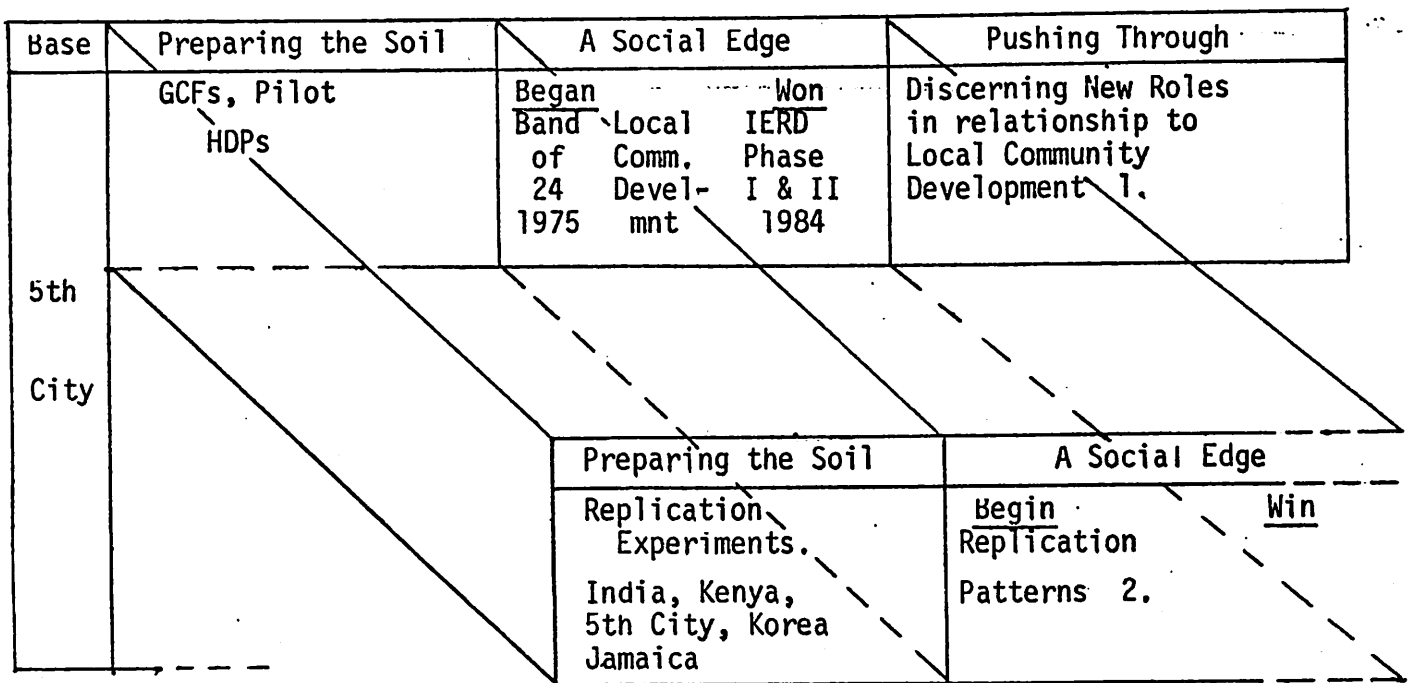
Listed below is a sketch to try to image a way of beginning to discern a new social edge. We have been preparing for this moment ever since we began work in 5th City. This continued with Global Community Forums around the globe and pilot Human Development Projects in places like Oombulguri and Majuro. This provided a base and released us to begin the Band of 24 HDPs. This was a self-conscious global push to break open the possibility of Human Development in the local in all cultures. Eight years later with Phase I and II of the IERD we won. Not only we but the world knew we won.

A clarifying note is needed here. When "we" is used it does not mean that we were the only ones nor even that we did the most or the finest quality of local development. We are not finally interested in that. What it does say is that Human Development at the local met one of the deepest contradictions of our time. We put our corporate shoulders behind meeting that contradiction. We were pushing toward the social "edge".

Now the question is how do we push through this great event to discern new roles in relationship to local community development? What is the new social edge or edges to which we are being called? Again, this does not seem to be easily discernable in all cases.

However, we have been preparing for this moment in our experiments with replication around the globe. This seems to be a social edge that like the one above meets the same deepest contradiction, but one that has expanded and requires a new bold venture on our part to dynamically respond to the "on behalf of" the 2,000,000 human communities around the world.

Such a response does not mean necessarily an extrapolation or linear extension of our past work but a new experiment in replication patterns that should be applied to meet specific local situations in ways that puts development responsibility, troops, program and finances in the hands of local people. In the beginning our role could primarily be perhaps forming demonstration patterns, development coalitions, training, motivation and sustenance.



1. Discerning New Roles

Although it is too soon after Phase II to say what new roles are emerging and desirable the following seems to be present for consideration in varying degrees in different locations:

- a. Providing interchange between projects including projects in various nations,
- b. Capitalizing on networks and creating coalition activity to catalyze local development,
- c. Developing nuclei of projects to do joint development programs.
- d. Representing projects and their work to private and public sector agencies and groups that would encourage funding and sector support and participation.

- f. Offering new and advanced training opportunities to local people and practitioners.
- g. Being a broker of methods and personnel for local projects and clusters of projects.
- h. Catalyzing new movements of local people and in some cases moving toward an HDZ.

Other new roles will come into being as the fantastic explosion of Phase II is assimilated and exposes the strategic advantages present. The question is, however, which of these roles, if any, or other roles as they appear, meet our criterium of working at the edge of history.

A new social edge always has built into it the element that only a few pioneering individuals or groups are able or willing to carry out that activity. If we look at the above it seems that item "h. Catalyzing local movements" falls into that category.

Such movements will be necessary to move beyond the presently funded and staffed projects to establish other local projects. This will be necessary in the future in order that local development may be widespread and effective.

Neither the governments nor funding agencies have enough money or ability themselves to carry out such development. To continue projects only in the past mode of providing major outside financial support for a few communities perpetuates the benevolent and dependency image, thus contributing to ineffective empowerment of local people for movement or replication responsibility.

2. A Social Edge -- Replication Patterns

This social edge is relevant today in both the developed and developing world. It may be easier in some ways to actuate it in some parts of the developed world because of more trained leadership, more in-place capital and infrastructures, ease of communication, and experience of cross-community cooperation.

- a. The purpose of this activity is to empower local people:
 - 1) To do their own local development in and beyond their own communities without as well as with outside major financial support,
 - 2) Increase the strength and numbers of local people across communities so they can form effective development coalitions

- b. The means is to take models from present replication experiments:
- 1) To develop adequate replication patterns in other local situations.
 - 2) To empower the local to deal with development in their local community, region and nation.
- c. The implementation of this activity may be effectively carried out through:
- 1) Training and equipping local people for development utilizing replication patterns.
 - 2) Setting up a continental team as responsible for this activity across their continent.
- d. Underlying assumptions are:
- 1) The spreading of replication patterns does not necessarily mean repeating projects of large cost in time and people from the ICA in any one place.
 - 2) Replication patterns (models with specific applications) have a wide range of possibility and flexibility.
 - 3) Once it is demonstrated that local leaders can develop local communities beyond their own communities with or without major outside money, then the only block to replication will be old images and undeveloped training structures. The demonstration itself with proper declaration and interchange can break through the imaginal block. The training in the beginning could be implemented by the ICA in various ways.

Ø8 Pluriform Demonstrations

62	The Montreal House	435
63	The Seattle House	438
64	The Lima House	441
65	The Calcutta House	450
66	The Kuala Lumpur House	464
68	The Osaka House	
69	The Abidjan House	
69	Guild III Chinese	468

missing

missing

468

477

1183
 En entrant dans un pays, informez-vous de ce qui est défendu. En entrant dans un village, informez-vous de ses coutumes. En entrant dans une maison, informez-vous des goûts de la famille. Ainsi, il n'y aura pas de comportement déplacé.

Le livre des rites

On entering a country, inquire what is forbidden. On entering a village, inquire what are the customs. On entering a house, inquire into the personal tastes of the family. Then there will be no improper behaviour.

The Book of Rites



入國問禁，
 入鄉問俗，
 入門問諱。

禮記

若想別人留有好印象，到外國就要先知道別國的禁條，到外鄉就要先知道別鄉的俗例，到別人家裡就要先知道人家的忌諱，避免犯上，有失禮儀。

The Montreal House

A PLURIFORM MISSION COMMUNITY

A PLURIFORM MISSION COMMUNITY

PURPOSE

A pluriform mission community feeds and shelters itself as a part of a local community which is also related to the world. It is a group of people both from the local culture and from outside of it. These people live together in order to awaken other people to their own importance and possibilities while living with the awareness of the mystery of life itself. They search for ways to sustain them in their care for others and to learn from them and teach them how to cooperate with each other. This is to renew and create ways and structures that help people to live life more fully in all its aspects.

PRESUPPOSITIONS

A pluriform mission community is a demonstration to the people it serves and as such uses enough of the local forms to enable people to see that they themselves could adopt its practices. It lives out of the understanding that the local is the host of the global and that the global is the guest of the local. It understands profoundly that its purpose is to enable people to change their lives. Economic and social improvements are a way to help this change. People are not things to be used to make changes but are the end and object those changes. It steadfastly refuses to become a foreign island in the midst of the local ocean..

IMPLICATIONS

Some of the practical implications for the above suppositions are:

1. The importance of a symbolic centre that is appropriate to the local culture. India has a symbolic niche near the kitchen; Quebec has a prayer room; Japan has an alcove with 3 elements - a living plant, calligraphy and a created art form such as a statue.
2. Time rhythms are held in participation in the local festivals and neighbourhood activities; a daily rhythm which utilizes the local time design plus discontinuous periods for corporate endeavour - habitually the early morning; a weekly common meal that is symbolic without being rigid; also a daily ritual.
3. The community is there for all the people and all the phases. Youth and singles are more mobile. There are more stable house holders with young children. Children are integrated in the life of the whole house and are not set aside. Other families are invited over. Mature adults with grown children are also more mobile.
4. Space is also another important element. In China each family has its own kitchen with a common courtyard for the use of the extended family. The dominant form in the kitchen is local, but open for people to make their own cuisine.
5. It is necessary to have a common mission or focus, otherwise there is no reason to be together.

6. The local language is used by all. Otherwise, we divorce ourselves from the people we intend to serve.
7. Physical labour is required. It is a form of self-support even though not remunerated. It is also part of the graceful simplicity of a house.
8. The house is a centre for creativity. Diversity when considered in the context of the common good is to be encouraged.
9. Simplicity in everything is key.
10. The house is a formation node. Constant research needs to go on.
11. There is a local continuity in the house, a stable national presence which is not necessarily globally assignable but provides the constant support and accountability for the global mission.

FILE

MAY 08 RECD

The Year of Order Council - Models Exchange

The Pluriform Missional Community

Submitted by The Seattle House - May, 1984

We found the suggested process for approaching this arena, as well as some additional study, a helpful exercise in rehearsing what is often referred to as the "front-line" operation of our order, namely the Houses. However, after several weeks of collegiums and studying both individually and as a group, attempts to redo "The 5 Pillars of the Religious House" (a draft of the chart is enclosed), and several runs at a rational product, we decided another tack was necessary. Also, after reading just a months worth of Global Order Reports, we found there was hardly any "pluriformity" left to "imagine" that wasn't already being lived out in some way in our many locations.

We decided, therefore, to play a trick on ourselves, and produce a **brochure about the Order**. There certainly are volumes produced about the ICA and its work, IERD, courses, programs, etc., but not about the order.

Everydaylife is awakening people with greater frequency than in the 50's and 60's. The Order has an obligation to effect the maturation of awakened people working within the multiple forms of the movement as they deal with the many aspects of injustice and innocent suffering.

We looked at a number of brochures and flyers from other locations, especially the ones from India, Peru and the VSP brochure from London and noted that The Order:Ecumenical is not mentioned. We suspect that this name is a problem publically, just as the name Ecumenical Institute is in some locations. The old images of the word "Ecumenical" get in the way. If this is so, what can we call ourselves? What can we all use publically? Comments and suggestions, please.

Our reflecting recalled that we have often referred to the deployment of Houses as one of our most successful global strategies. Redeployment has been a key factor in the success of other global strategies, as well. For the past 16 years we have concentrated on the value of strategic placement through a rational grid. We have been pushed to speculate about intensifying a more "organic" proliferation of Houses in order to radically expand the residential locations available for people to run into as "entry points".

If guidelines and images were clarified for what the dynamics of a House are, it would be interesting to see how many more "Houses" would be reporting weekly in the "G.O.R." What might this mean for strategic deployment of both Houses and the assignment of people from them in a year or two.

As you encounter the brochure, you may note that the "gallery" section is a bit tongue-in-cheek, but we are serious about the intent. We need names, photos, vignettes, of real people representing the richness of this total body.

Could such a brochure, (refined, of course,) be used in your region? To use it in your locale, what changes and additions would be needed? Who would be the local audience?

Some of our next steps might be--

Do a separate insert on "Life in a (Religious) House" --

Do a 1/2 page "ad" (ala the Traditional Orders) - to be put in magazines, etc. - with tear-off/send for more information form -- for people who are interested --

Design the corollary to the "Evening at The Institute"-- a construct for having people get introduced to the Order --(several well known communities here in Seattle do this -- called "Open Day at Chinook",) -- it includes both the groups program as well as an experience of "living with the group" for a day.

We look forward to your feedback, and to the incredible celebration of our Order this summer.

The Seattle House

The Five Pillars of The Religios House

Seattle House

May, 1984

The Catalytic Action

The Operating Style

The Historical Presence

Demonstrating
Profound
Living

Manifesting
Team
Corporateness

Embodying
Servant
Role

Embracing
Practical
Globality

Disclosing
Transformed
Community

Intentional
Space/Time

Indicative
Processes

MY STORY
Historical
Role

Regular
Interchange

Contextual
Training

Structural
Care

Consensus
Methods

On Behalf
of All

Inclusive
Polity

Declarative
Modes

Spirit
Practices

Common
Leadership

Individual
Significance

Local
Autonomy

Local
Demonstrations

Celebration
of Life

Disciplined
Teams

Futuric
Models

Personnel
Movement

Coalition
Building

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FILE

THE PLURIFORM HOUSE TOWARD THE YEAR 2000

Characteristics for Declaring the Necessary Societal Style

An Order: Ecumenical House..

is.. ..commissioned to one globally-common task and accountable for its service to the Global Order;

..journeying to encounter the profound human needs of the local culture in order to shape a structural response for the globe;

..called to seek families and single residents from several cultural backgrounds and beliefs, who represent a wide range of ages;

..open to residents of different covenants who are trained or are willing to be trained in the use of common methods of human development;

..housed in a private facility to adequately serve the living needs of the staff plus space for developing the edge of the task;

..located among the poor in order to release the possibility of participation for the whole society;

..global in style and language while being sensitive to local cultural modes and languages;

..community where men and women live together as families only in lifetime covenant;

..operated only through corporate structures for work and living;

..locally autonomous in both the form of the task and in financial support while participating in a global network of responsibility and care.

is not.. ..an ICA office;

..a business office for any venture;

..a boarding house or hostel;

..a run-down or neglected place;

..a place isolated from the people to be served;

..a cultural promotion center;

..a public gathering place;

..an invisible or even inconspicuous place.

THE PLURIFORM HOUSE TOWARD THE YEAR 2000

Characteristics for Declaring the Necessary Societal Style

The intent of this document is to indicate some of the most critical house operating characteristics which, in our experience, point to the daily living modes of an Order:Ecumenical House to make a clear declaration of the necessary style of the globe in the coming era. It seems clear that in the age when the world has awakened to the reality of the common destiny of all peoples of this earth that it is critical that the Order be above all things a clearly visible sign of effective pluriformity - of the most diverse group of people imaginable in each of our houses living and working corporately on behalf of all communities. For it is incumbent upon the smallest units of society to forge the necessary style for every age which communities, and even nations, must sooner or later embody if civilization is to survive.

1. An Order:Ecumenical House is commissioned to one globally-common task and accountable for its service to the Global Order. The intent of this statement is to announce the accountability of every house to the consensus of the Global Order Council. A house that is "commissioned" has a delimited geographic area of total responsibility, a globally articulated intent for its work, a globally assigned multi-cultural staff and prescribed structures for global accountability. A house has "one globally common task" which requires the life-long vocationed work of thousands of people and is communicated through the strategies and priorities consensed upon in the annual Global Order Council. Thus, a traveler going from house to house could expect to experience a profound common context in every location while seeing many different focuses and forms of expression. Finally, a house is "accountable for its service to the Global Order" not in the judgement of its work but in the demand for its contribution. Specifically, every house was called upon to send a delegation from its nation to India for the IERD and to create appropriate programs of follow-up in its nation afterwards. The symbolization of this accountability is held through accounting at the Global Order Council, followed by the absolution of creating new plans for next year. Without this statement the Order will fall into anarchy where houses pursue increasingly divergent local missions.

2. An Order:Ecumenical House is journeying to encounter the profound human needs of the local culture in order to shape a structural response for the globe. The intent of this statement is to declare that the Order works structurally in its task in society. A house that is "journeying" will do continuing programs of research, service and training to provide a large experiential base for ongoing depth reflection from which programs are continually modified and held once again. The journey of consciousness comes only from reflection from life experience,

including ongoing wide contact with publications from many sources. To "encounter the profound human needs of the local culture" the house must be willing to risk exposure to all creative elements of the society - both rich and poor, rural and urban, established and disestablished, liberal and conservative, uneducated and educated, bureaucratic and local - and to create the critical value screens which reveal the depth needs. Thus a house must always have a complex multi-faceted mission in which it is deeply engaged. This new depth of required learning of the local cultural modes seems to call for longer-term staff assignments. Then "in order to shape a structural response for the globe" a house must be willing to go beyond effective local programming to the creation of new linkages between local structures, and to find ways to utilize four-sector relationships to implement the plan which can lead to new permanent structural forms. The documentation of this process could lead to creative replicable structural change across the world. This also implies the necessity of maintaining a comprehensive set of files in every house. Without this statement the Order will be just some "fine people doing important work" and fail to make a revolutionary impact upon history.

3. An Order:Ecumenical House is called to seek families and single residents from several cultural backgrounds and beliefs, who represent a wide range of ages. The intent of this statement is to name the essential components of pluriformity in an Order house. A house that is "called to seek families and single residents" does not wait for the Assignments Commission but defines its staff needs and actively searches for those who are ready to serve. The balance of married families with single men and women is important to symbolize the stability of a family Order house along with the freedom and creativity of single people. A house with "residents from several cultural backgrounds and beliefs" will experience the richness and demand of the gifts of other cultures and beliefs as they encounter the local culture and the existing modes of operating in the house. The point of struggle is different for different cultures. These very real differences living and working together respectfully constantly calls the house out of the traps of local parochialism to self-consciousness about its struggle to operate globally. This constant interplay is a critical element of the vocational journey of everyone in the house. Being pluriform demands a new human understanding of corporate living. In our time this especially calls for constant consciousness of the necessity to create new roles of participation for men and women. Similarly, a house which has "a wide range of ages" is equipped with the profound and realistic understanding of the struggles of all age groups in society, and is therefore open to work in many situations. The struggle to recognize the gifts of every age group within the house prepares the staff to experiment with the new role models so urgently needed in society. Thus the house takes corporate responsibility for the daily care and journeying of youth and children while families retain ultimate responsibility. Without this statement the Order will become isolated from the real struggle and needs of community, and will become abstract and ineffective in its programming.

4. An Order:Ecumenical House is open to residents of different covenants who are trained or are willing to be trained in the use of common methods of human development. The intent of this

statement is to assure the common strategic direction of the residents. A house of "residents" would mean those living there have made a publicly declared covenant of responsibility and duration of their residency, and would experience the house as their home. This points to a level of care for the physical space and other residents similar in quality to the living of a stable and caring family. A house of residents with "different covenants" would be open to receiving people at different stages of their journey who are therefore prepared to make different levels of commitment. Thus a visitor might spend a few days to share in depth the experience of a resident family relative or a sojourner might spend some months to participate in a special program or explore a vocational alternative. Similarly a volunteer might spend six months or longer to learn the modes of service in another culture while an intern would commit a year or two to seriously consider a life of service in the Order. Everyone in the house is under covenant to journey in a life of service in whatever form in the future. A house of residents who are "trained or are willing to be trained" would be made up only of people who appreciate the past journey of the Order and who have passion to shape an effective strategy of global service. This element especially indicates the requirement of participation in an intensive residential Order training program such as the Academy or an extended HDTS before entering into any residential covenant with a house for a duration of more than a week or two. Short-term task assignments are necessary for limited-covenant residents. A house using "common methods of human development" implies an honoring of Global Order wisdom and learnings, and a dedication to using, guarding and developing effective globally-common methods for the human journey. The spirit mode of operation is foundational to these methods where the individual is not only motivated by decor, singing, conversations, etc., but by daily life experience is trained and given the confidence to use these methods with people outside of the house. Volunteers need to be equipped in these methods in their own culture in order to be able to contribute effectively in another culture. Volunteers without language training experience a high degree of frustration over their inability to communicate with local people. The effectivity of the staff is decreased when the pressure to learn the language becomes a higher priority than to learn the methods. Without this statement the Order will spend the majority of its time struggling over internal context rather than in forming a strategy for global service.

5. An Order:Ecumenical House is housed in a private facility to adequately serve the living needs of the staff plus space for developing the edge of the task. The intent of this statement is to call for a uniquely appropriate facility for every house. A house that is "in a private facility" will experience that it has control of its space at all times, whether it is an owned, rented or donated facility. This house facility will "adequately serve the living needs of the staff" by providing public reception space; corporate gathering, recreation and services space; individual and family living spaces; and all in a style which declares the intent of the service of the Order. This implies adequate facilities and equipment to make the ongoing living of the staff effective and sustaining. It is critical that the "staff" numbers be envisioned in terms of the future so that a house may adequately house those required for the mission, but rarely less than 20 adults plus associated youth and children.

Further a house facility will have "space for developing the edge of the task" which might include the early stages of a self-support business venture, an ICA office where this has not yet become a public service function, a seminar room for vocational journey programming, a training center before it is ready to be an independent program, or dormitory and program space for a volunteer program. A house facility is not a place to institutionalize any such services, but only a place in which to develop such programs until they are ready to move out to their own facility. For example, the spirit of the house suffers without separate space during long term residential training programs in the house facility. Without this statement the Order will pull back from the scope of its service, limit the size of its staff and become trapped in a "make-do" mindset.

6. An Order:Ecumenical House is located among the poor in order to release the possibility of participation for the whole society. The intent of this statement is to enable the broadest possible participation of all elements of society in Order life. The house that is "located among the poor" is in a location where middle or upper income families would not choose to live and yet would feel free to visit. Such a style demonstrates the possibility of an Order House being in any location, and through the intentional use of local materials and care for the space calls those around to see the possibility in their own situations. "To release the possibility of participation" a house will develop a variety of programs to involve many different audiences, including "mini-miracle" work events to involve the local neighbors. In order to involve "the whole society" a house will need to develop a style which is both invitatory and profound. If the poor or unprepared are to be engaged the house must be an authentic sign of visible practical service dealing with their priorities. On the other hand, if the rich and/or educated are to be engaged by the house they must see that lasting changes are possible and that the house location is strategic for those changes. Without this statement the Order will lose its authenticity and no longer be able to bridge the gaps which fragment society.

7. An Order:Ecumenical House is global in style and language while being sensitive to local cultural modes and languages. The intent of this statement is to assure the effective global assignability of the entire staff. A house that is "global in style" would be immediately familiar to a member of the Order from any other part of the globe. It would have common Order symbols, visible house operational structures, common time design and ritual modes, decor from many cultures and in some strategic ways stand in sharp contrast to the surrounding local culture. Thus a house would always be struggling to create an authentic global style which is appropriate and sensitive to the situation, and flexible for effective work with local people. A house that is "global in language" would be struggling on the journey toward being English speaking. This would mean at minimum a constant visible presence and experimentation with English, for instance in global decor pieces and in daily singing. The essence of this struggle for some houses may be to journey from regional languages toward the common national language, and then towards English. But in fact, the ability to communicate in English will be essential to share the inventions of every house with the globe. A house that is "sensitive to local cultural modes" will honor

the local cultural calendar, use quality local decor, not unintentionally offend cultural codes and aggressively seek to build a deep appreciation of the gifts of the surrounding culture. The house must adapt its style to be an example of the best cultural wisdom of the community and not the lowest common denominator. This would mean that a house staff would often be more aware of the vitality of the local culture and more articulate about its gifts than the huge majority of the local residents and experts. A house that is "sensitive to local language" would enable all of its members to be able to function in the dominant local language for more effective work with local people. This statement is rooted in the understanding that the ability to speak in a second language is more related to a decision to communicate than to formal language training. Profound communication is more important than language excellence. The very struggle to do this is foundational to the formation of a global team, for the focus of priorship development in any area needs to be focused on the people of the local culture. However, it can also be said that families anticipating global assignment need to seriously struggle with learning any second language in order to experience the burden of "crossing over" into another culture. Without this statement the Order will fail to call forth and sustain a globally mobile servant force, and will reduce the Order to an affiliation of national movements.

8. An Order:Ecumenical House is community where men and women live together as families only in lifetime covenant. The intent of this statement is to declare that the foundation of this family Order is covenant. A house that is a "community" assures the freedom of every individual man, woman, youth and child while symbolizing, guarding and holding accountable the family covenants in its midst. Further, a house "where men and women live together as families" indicates that when a man and a woman have formally symbolized themselves as a family that the Order assigns them family housing space in which to live. In honoring of such family covenants the Order also assigns single men and women separate housing spaces. A house which honors families "in lifetime covenant" will assure adequate time and structures for the preparation of a marriage covenant for men and women who seek to live together as families, and will continually honor that covenant through structures of care such as family night, and hold the covenant accountable and celebrate its existence. Without this statement the Order will lose its declaration that covenant is the foundation of vocation and will move toward the sexual liberalism of each culture in which we live.

9. An Order:Ecumenical House is operated only through corporate structures for work and living. The intent of this statement is to declare the Order's intention to be a visible sign of effective corporateness. A house that is "operated only through corporate structures" will create by consensus structures which involve all members of the house in all of the internal and external tasks of the house. Such a set of structures would intend to release the creativity and productivity of every person, cutting across traditional skills and roles to enable them to be able to play any role in the house. A house that operates out of "corporate structures for work" will work together to create broad strategic plans and then assign task forces to build tactical plans for the implementation of the corporately planned strategies. Daily corporate planning and

reflection is often more effective when done in different configurations and at different time intervals. Thus task forces might plan their task separately at whatever time of day best fit their work. Yet a house must have a common time design which includes both corporate and individual time, with sufficient openness to respond to the real needs of the task. A house that uses "corporate structures for living" will have several teams to carry out all of the tasks of daily living in the house. Individual daily space care assignments and corporate blitz events are useful tools to support ongoing team care. This corporate structuring of work signifies every task no matter how menial and every person no matter how unskilled as essential to the life of the house. Without this statement the Order could slip into elitism and lose the demonstration power of the total participation of its members in being a corporate sign for the globe.

10. An Order:Ecumenical House is locally autonomous in both the form of the task and in financial support while participating in a global network of responsibility and care. The intent of this statement is to empower the local-global tensional relationship. A house that is "locally autonomous" will grasp itself as totally responsible for its life and task as if it were the only house in the globe. Such a house will hold itself responsible for "the form of the task" by creating the unique local responses which are necessary to implement consensed-upon global directions and priorities. Thus a globally common HDTS curriculum might place different emphasis on some curriculum elements and a different focus in guild laboratories to honor the local journey. Or a local program campaign would design its own promotion materials while offering the globally designed programs. Further, a house that is "autonomous in financial support" would both create systems to secure adequate income for its internal self-support and develop separate funds for its local service and global programming. It is essential that all residents of the house see themselves as participating in self-support systems. Again this points to the fact that each house must grasp itself as completely on its own to secure all of the resources needed for its own life and mission. In tension with this radical local autonomy, the house that is "participating in a global network of responsibility and care" will be prepared to secure extra resources for other houses in temporary need, just as it may need to call on such a support network at times. This may mean receiving a call on short notice for assistance with staffing a program, funding some travel, or visiting a struggling colleague. It also points to the existence of secure funds for major life and task expenses. Without this statement the Order will find itself limited by the dependency mindset and trapped in the subsistence mode of operations so typical of the world today.

11. An Order:Ecumenical House is not an ICA office. The ICA is not the name or the focus of the house in which the Order staff lives, for the ICA is not synonymous with our mission but only a vehicle for specific tasks. The life of the house must be opened up from an image of 24 hour office activity in order to free up time for the creation of new forms of service and other dimensions of order life. A remarkable decor and spirit shift is needed between the ICA office and the internal spirit space of the house. The intent of this statement is to make clearly visible our declaration that the Order is much more than the ICA.

12. An Order:Ecumenical House is not a business office for any venture. An office for a venture of the Order must not create the identity of the Order house. Such operations can easily dominate the style of the house, take over prime corporate space, open the house to the uncontexted public, and cut off some members from full use of facilities. This style is especially difficult on children and youth in terms of presence in corporate space, use of telephone, etc. Also, the type of 24 hour activity of a resident venture can be an escape from the discipline of a comprehensive corporate house life. The intent of this statement is to guard the house from making its economic survival the center of its life.

13. An Order:Ecumenical House is not a boarding house or hostel. An O:E house cannot be a place where uncontexted people live if it is to present a common declaration to both its residents and those it wishes to impact in society. When uncontexted people live in the midst of the house much spirit energy is consumed with issues of guarding security, family covenants and situations where open speech in the house could cause authorization problems. For this reason also, a house is not a place for sheltered care of the locally disadvantaged or of relatives in need. The intent of this statement is to guard both the covenant and the openness of corporate house life.

14. An Order:Ecumenical House is not a run-down or neglected place. We are not out to make visible the struggles of corporate living but the victory which is possible through effective corporateness. The space and style of our living tells our story, reflects our decision to live effectively as a community, and is a demonstration of our depth decision to be demonstration to society. More than ever before it is critical now that we communicate to the residents of our houses that they are in an environment of total care. Clearly it is the responsibility of the local priorship, to creatively call forth such care from all the residents. The intent of this statement is to call for the facility style of a people who have decided to be here permanently.

15. An Order:Ecumenical House is not a place isolated from the people to be served. The location and style of the house must not cut off the participation of any class or group of people in the society who need our sign of hope. Residents need to be impacted daily with the surrounding urgent human and spirit needs as they go about their work, yet not be buried in hopelessness. A creative and appropriate house location can symbolize openness to its residents and to a comprehensive constituency. The intent of this statement is to point to the foundational importance of house location in sustaining and journeying the residents and participants in effective local mission.

16. An Order:Ecumenical House is not a cultural promotion center. We are not out to display the cultural artifacts or artforms of world cultures, nor are we about patronizing the local culture with special presentations. We are not interested in gimmicky or trendy decor which has no profound spirit meaning. Neither are we interested in our houses becoming identified as centers of popular culture, activists movements or sects. House decor needs to be an expression of a corporately created rational and story. The intent of this statement is to guard the globality of Order house presence.

17. An Order:Ecumenical House is not a public gathering place. The house is not a place where people come who are not known to the residents corporately, for we must be able to control the context of all of the space of the house at all times. The corporate space of the house needs to be useable by all of the residents at all times and not restricted by non-resident use. It is possible for public meetings and gatherings in our houses to become threats to the polity and social structures of the surrounding community. The intent of this statement is to guard the house as a place where we always keep corporate control of the context and use of all of the space.

18. An Order:Ecumenical House is not an invisible or even inconspicuous place. It is not "just another house on the block", but is readily perceived as a creatively special place. For example, one house with a constantly open front door is readily noticed in a community of closed doors. It is not hiding from legal, political or public scrutiny but is open and available to encounters with all. It does not hide its identity but clearly bears the name plaque of The Order:Ecumenical. The intent of this statement is to assure that each Order house is a highly visible declaration of corporate Order presence.

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THE INSTITUTE OF CULTURAL AFFAIRS : INDIA

CONCERNED WITH THE HUMAN FACTOR IN WORLD DEVELOPMENT

MAY 17 RECD

1st May 1984

Dear OMBU Colleagues,

Please find enclosed the keystone model for the Pluriform Missional Community. The Calcutta House created this over the past few weeks but most intensively in the past few days. We were grateful for the input of many colleagues and of two international volunteers who are completing one year service in India.

Enclosed are the following items that represent the keystone model:

1. A description of the societal necessity of a demonstration of a Pluriform Reconciled Community.
2. A chart of the Orders current pluriformity, including its gifts/problems.
3. A model for the formalised dynamics of the Pluriform Missional Community.
4. A summary of the pillars of a Pluriform Missional Community.
5. A recommendation for the time /space dimensions of a Pluriform Missional Community.

As we're sure you experienced we need another few months to refine and really work on these, however we offer this up to you and look forward to getting your models so that we may all continue our thinking in this arena in preparation for July/August.

THESE ARE THE TIMES

Anil Prasad

Lucina Prasad

Pratidan Halder

Anthony Paul

Lata Paul

Vaughn R.O'Halloran

Sheila M. Maguire

Belle Basset (volunteer)

Paul Sweeney (volunteer)

John K.Slicker

John Slicker

P.S. Please find also the Appendix on the bug model analysis that lead us to the model thought it might help get inside our thinking.

The changes that have taken place in this century have intensified the experience of pluriformity in the villages and cities of the globe. Every community experiences itself in a global village with people of mixed race, religion, nationality, educational background and economic status living side by side. In Calcutta it is seen as Hindus, Muslims, Bhuddist and Christians; Assamese, Bengalis, Biharis, Chinese and Nepalis living together in 'lean to' huts against grand old colonial houses. Yet Calcutta is no different from the communities of the globe anywhere. We experience ourselves living in a pluriform world.

In the midst of this reality people seem to be responding in many ways. A common response is one of violence. The Arab/Israeli struggle, the Assam 'foreigner' issue, the Lebanon situation are but a few examples of this. Another response is to retreat into your own community, 'to your own kind', hanging on to old identities. In Britain the National Front are trying to maintain 'Britain for the British', refusing to acknowledge the multi-racial society it has become. South Africa is putting up a last ditch stand to maintain segregation of the races. The Sikhs of India are demanding a separate state for their religion; and the industrialised nations pull back more and more from responsible economic policy towards the developing world.

At the same time many positive responses can be seen. Calcutta has a time honoured tradition of celebrating the festivals of all of its inhabitants. At Kali puja (the hindu goddess festival after whom the City is named) you see Hindu and Muslim alike visiting the City's pandels. In a multi racial school in London the newsletter is printed in both Bengali and English and in many places you see movements of local people trying to bridge the gulf that pluriformity has caused.

Our experience is no more than a further intensification of the world's experience. Overleaf is a chart that begins to describe how we experience that, both negatively and positively. Perhaps the greatest gift we have at the moment is that we are representative of the struggles of the world with our pluriformity covering, race, religion, economics, family styles, educational background, commitment and mission. The task before us of working out the forms whereby such diversity can live in harmony is not in the context of caring ourselves so that we may do the task we've taken on, but demonstrating that it is possible for people of this diversity to live together as a reconciled community. As such the creation of this community itself becomes mission. As we work on this in the next few months this context not only gives significance to the task but guides us as we build the models by asking ourselves "Is this viable, Is this what a world torn apart by disunity needs?"

	RACES RELIGIONS	EDUCATION	ECONOMICS	FAMILY	COMMITMENT	MISSION
	Hindu Black Christian Brown Muslim Yellow Bhuddist Red Jew White Animist Tan Agnostic Tan Devout/Practising -- Indifferent	Doctors - PHD Illiterate Professionally qualified Oral tradition educated University drop-outs Vocational Technicians	Private income No private income economic cliques Stipend is increase in income Money goes further for some assign- ments	Single. Re-married. Religious arranged marriage. Single parent families. One half in Order other half not. People who want to marry and leave to do so. Homosexuals.	Totally committed. Partially. To one programme. Free loaders. Time limitation. To a profession outside Order. Covenental. Contractual.	Rural development Urban focus Institutions Sustaining staff Institutional Religious
G I F T	Different sources of wisdom/histor- ical backgrounds. Microcosim of world. Flexibility in assignments.	Prevents elite intellectualism. Different perspec- tives.	Represents the world situation. Expands peoples perspectives on what money is.	People can make own decision about marriage. See positive aspect of another type of family situation.	Assignment possibility by task. Makes consensus necessary.	Keeps broad perspective on our task. Design work re; the situation. Offer different faces when recruit- ing people.
P R O B L E M	No common symbol system. No way to journey people relative to depth of life exp- erience. Authentic concensus difficult with honouring the minority.	Leads to a hierarchy of people who understand. Never have one type of training. No common intell- ectual life. Tendency to settle for lowest common denominator.	Seperation of people by class. Difficult to decide a common appropri- ate economic standard Leads to resentment Hard to live out of decisional poverty.	Lack of understand- ing among people. Stance of 'everyone participates fully puts strain. Difficult to articulate what family order is with many perspect- -ives	No committment adds dead weight. Tendency toward democracy unhelp- ful with varied levels of committment.	Narrow base of broad expertise.

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The last ten years has seen a radical change in who we are across the world. The old definitions and terms, although informative and helpful no longer adequately articulate the various forms and commitments that we represent. The task and situation in various places is so widely divergent that there is little common imagery of who we are. This has evolved into a situation with many different interpretations and expressions of the Order. Even the term Order carries with it a myriad of different meanings and connotations. The situation has reached crisis point and a major task of the Year of Order Council is to rearticulate the forms/classes/dynamics of the Order and those related to it.

In the following model the term Pluriform Missional Community is used to point to the dynamics previously described as Symbolic, Movemental and Extended Order. Below is the first draft of the "Formalised dynamics of a pluriform missional community". It has come out of work on the historical forms used by the Order: Ecumenical, work with other Orders both Christian and Hindu and an analysis of the current situation. The model is designed to put form on the diversity as well as allow the individuals and the community to objectify their relationship.

Values/presuppositions used in building this model were;

- v1 - that we have something that can be used internally and for the world (Publishable)
- v2 - that it is comprehensive and includes all relationships to the task
- v3 - that it honours the current situation but attempts to deal with the unhelpful aspects of that situation
- v4 - that it symbolises globality but can be used in every local situation
- v5 - that equal emphasis be given to each dynamic
- v6 - that each dynamic has its own value i.e. it is not better or more honourable to be one than the other
- v7 - polity be clearly defined in each category
- v8 - that the naming of various forms be appropriate i.e. people in that category would call themselves by that.

Seven major Categories have been described, in terms of major conditions, the economic time and space commitments and the polity dynamics.

REGIONAL MOVEMENT COLLEAGUES are committed to the local task. He or she works in the region, either in local community or in organisations. They are often the core of local demonstrations such as community leaders, teachers of a local guild, business people in a LENS core group or National Steering Committee members. They also participate in broader ICA programmes taking responsibility for aspects of the task beyond their own community or organisation. From time to time they participate in Movemental events outside their own region and represent the region at Area and Continental Councils. They support their own programmes financially and may donate to ICA. They are involved in local level planning on a regular basis. They have a regular time commitment to the Community and see the house as their centre participating in house life and events. They are the Movement in the Region and serve as the nerve endings and the action forces for the Community as it seeks to serve the local.

NATIONAL SERVICE VOLUNTEERS are committed to an aspect of the local task in their home nation. He or she join, not necessarily as families, and see themselves as members of the ICA. They receive a small ICA salary with limited benefits, such as children and health, which is worked out a local level. This salary comes from developed income which they assist in raising. They are essential for effective action in extensive strategies in many places and participate in all decisions related to that task. They may or may not participate full time in house life depending upon local circumstances. They become a part of the National Service Volunteer movement by participating in an intensive training programme after which they enter into an agreement to work for a set period (6 months to 5 years). Their progress is regularly reviewed and they receive training in social, spirit and intellectual methods as well as basic skills and English. They receive a full context on the Order and its role and may, if they wish, join after completing their service. This however is not automatic or obligatory but done on an open request and consideration basis in discussions with the local priorship.

INTERNATIONAL SERVICE VOLUNTEERS are committed for a delineated time to serve in a nation other than their own. They participate in that time period fully in the Community's life and planning, take assignments and assist as the community together with them see fit. They support themselves, paying for their own travel to the host nation, board and lodging and stipend. Programmatic expenses incurred however are met by the local ICA budget. They serve for a minimum of 6 months and their assignment is negotiated by the local house in dialogue with the host nation. They receive training in the home nation before taking up their assignment together with a full, adequate and frank context on the aims and role of the Order. They return to their own nation for a period of reflection and debriefing.

AFFILIATE ORDER MEMBERS are committed to the overall aims and objectives of the Order on a Global basis. They act out their commitment in the region, living and working outside the house. They form the core of Formation in the Area/Region, acting in key leadership roles, accepting regional assignments and guiding the Order in complex local situation. They make a regular time commitment to the local house and contribute a symbolic amount to the house self support. They participate in house Region or Area Councils and where possible in Global or Continental Events. As a symbol of their commitment they spend one year in full time residence in a house outside their own region. People are admitted into this category after discussions with the house priorship. This decision is symbolically celebrated locally and held up and celebrated at the Annual Order Gathering.

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CONSIDERING ORDER MEMBERS are committed to exploring a decision to be a member of the Order. They work and live in the house in their region. This is a period of intensive training and contexting in all dimensions of the Community's life and work. Training in intellectual, spirit and social methods is available as well as in English and basic skills. It is a decision taken up as a family and as such no married member is admitted unless both husband and wife are to participate. It is an opportunity to raise questions and reflect on the family's vocational decisions. Members participate in house, Area and Continental polity mechanisms as well as in self support activities, receiving stipend and sustenance. This period of consideration is for one year minimum and is discussed with the house priorship and formalised at a symbolic house celebration. Formal quarterly discussions are held between the Considering Order Member and the house priorship. At the end of a one year period the Community reviews the journey of the individual and together with him/her make a recommendation whether another year should be spent in training and consideration or they may be admitted to the Associate member category. The consideration period is for a minimum of one year and a maximum of four years. If the period is more than one year another year is spent out of the home region. Decisions to become a Considering Order Member are held up and celebrated at the Annual Order Gathering.

ASSOCIATE ORDER MEMBERS are committed to the overall aims and objectives of the Order on a global basis. They are willing to take a negotiated assignment for 4-5 years within certain stated and corporately understood boundaries (for example family care, skills/language restrictions, etc.) This may be a life long decision with the concerned member regularly negotiating their assignment with the Global Priorship and appropriate assignment commission/task force. Ongoing training in intellectual, spirit and social methods is available as well as English and basic skills. They participate fully in self support activities and receive stipend sustenance and Order funds. They participate fully in the decision making process from the local house to Global Councils. This period also serves as a time for Order Members to consider requesting admission to the Confirmed Order Member category. The decision to move from a Considering Order Member to an Associate Order Member is celebrated symbolically at the local level and held up and celebrated at the Annual Order Gathering.

CONFIRMED ORDER MEMBERS are committed to the overall aims and objectives of the Order on a global basis. They are willing to take any assignment, at any time, anywhere without any conditions of any sort whatsoever. This is a radical and life long decision commitment both to the task and to the Order as a body. This decision ensures the Order's global mobility and flexibility. Members participate fully in self support activities and receive stipend, sustenance and Order funds. They form the core of the consensus of the Order guarding the participation of the total body. Formal admission to this category is considered after a minimum of ten years service to the Order. All those completing ten years are not automatically admitted or request admission to this category. Not every Order member needs to make or is required to make this decision. These people form the pool from which Global Priorship assignments are made. After consultation with Global Priorship and the Panchayat those who are accepted in this category will hold a symbolic celebration at the Annual Order Gathering. Each subsequent ten years is a time of rededication, training and retreat.

** Once the commitment to this assignment is made it is both total and radical!

	Regional Movemental Colleagues	National Service Volunteer	International Service Volunteer	Affiliate Order Member	Considering Order Member	Associate Order Member	Confirmed Order Member
DESCRIPTION	1. Committed to the local sit. community/organisation 2. Participate in broader ICA programme 3. Form cores of local demonstrations in structure or communities. 4. Nerve endings of Community.	1. Committed to an aspect of the local task in home nation. 2. Key to implementing action 3. Training available in appropriate skills. 4. Receives full context on Order	1. Committed to service in another nation 2. Receives full order context 3. Participates in training before & debriefing after 4. Offers new perspectives	1. Committed to aims & objects globally. 2. Acts out commitment in own region outside house. 3. Plays key leadership role 4. Guides Community in complex local task.	1. Committed to exploring decision to be Order. 2. Family decision 3. Opportunity to reflect on life decision 4. Period of intentional training and contexting	1. Committed to aims & objects globally. 2. Willing to accept a negotiated assignment with stated boundaries. 3. Full commitment to that assignment 4. Training in methods, skills	1. Committed to aims & objects globally. 2. Take an assignment any where/time 3. Ensures global flexibility 4. 10 yearly rededication training retreat
ECONOMIC	Support own programme May contribute to ICA	Receive, small ICA salary that they assist in raising.	Pays for own travel to host nation/board lodging/stipend	Symbolically contribute to house self support.	Participates in self support Receives stipend/sustenance	Participates in self support receives stipend sustenance funds	Participates in self support Receives stipend sustenance funds
POLITY	Participate in planning of local programme.	Participates fully in local planning	Participates in house level planning & assignments	Participates in Area Region Councils & takes assignments	Participates in area/region continental polity mechanisms	Participates fully in local & global polity mechanisms	Forms core of consensus & guards part. of whole body.
TIME	Commitment to local house	From 6 mths to 5 years	Minimum 6mths Optimum 1yr. Full time	A regular commitment worked out with local house.	1 year minimum 4 years maximum Yearly review	Accepts 4-5 year assignments	Life long After minimum of 10 years service.
SPACE	Local area	Own nation	Nation other than their own.	Home region live & work outside	Home region or chosen region with one year out	Negotiated with Priorship/Assignment T/F Commission	Anywhere in globe.

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^{c1}
Within the kind of diversity that the pluriform missional communities find themselves in today, commonness or globality has to be redefined. It is ^{c2} no longer possible or desirable for houses to operate out of the same time, space, family or mission models. Yet in the midst of this it is important that elements of commonality exist. Below are what we have discerned need to be the common elements or pillars of a Missional Community anywhere.

1. The Pluriform Missional Community is made up of ^{v1} various dynamics of commitment to the task of caring for the world. It is seen as the meeting point for local movemental colleagues, national and international volunteers as well as the various dynamics of the Order.
2. The Pluriform Missional Community ^{v2} embodies a clear understanding of the historical task. Each member of the community has an adequate knowledge of the overall aims and objectives of the community on a global level as well as a clear understanding of the local manifestation of that task. Each member and family has grasped their role within that context and sees the community's mission as their own.
3. The Pluriform Missional Community has the family as its base and as such ensures ^{v3} adequate care for single people, married families and children, and extended family.
4. The Pluriform Missional Community ^{v4} lives in the local community amongst the poorest as a symbol of their decision to serve the poor. It has a profoundly local face with members from the nation in which it is situated making up the majority of the staff. Its mission is worked out looking at the local situation but standing within the understanding of the total mission, globally.
5. The Pluriform Missional Community is ^{v5} configured with a minimum of 15 people on full time assignments and a maximum of 35 people representing as broad a cross section of ages, styles, family types and religions as possible within the stipulation of the majority of the members coming from the nation in which it is situated. Within this number there is a capacity for earning self support, raising developed funds, staffing training programmes and ensuring missional effectivity.
6. The Pluriform Missional Community holds in tension global and local spirit practises. ^{v6} The community participates in global fasting, daily and weekly rituals as well as self consciously experiments with local spirit and religious modes. In each situation this can look very different e.g. in India experiments with yogic traditions of meditation, or in the US work with Progoff Journal.
7. The Pluriform Missional Community has ^{v7} a vibrant intellectual life. The house is seen as a centre of thinking. Members are encouraged to pursue formal education with the house assuring that each member is at least a high school graduate. Two way language training facilities are either established within the community or local facilities used for language training in English for the local staff and local language training for the extra national staff. Individual research projects as well as a common study time are essential components.
8. The Pluriform Missional Community is financially self sufficient both individually and corporately. ^{v8} Each member and each family has a clear picture of how they can participate in self support or development activities and how their economic future within the context of voluntary simplicity, is secure.
9. The Pluriform Missional Community ^{v9} structures time that honours the individual, family and corporate needs as well as responds to the particular time design of the resident nation. The community within certain common global components designs its time as needed.
10. The Pluriform Missional Community has ^{v10} long term houses that serve as formation centres for the region/area. These houses give the image of permanency and long term commitment to the locale as well as allow people from any of the sectors to see themselves living there. There is adequate space for the many family needs as well as training and office requirements.

Values and Assumptions used for building this model are as follows

1. There is need for globally common elements of a time design and locally flexibility related to the situation.
2. The house level time design honours demands of individual and corporate journey.
3. Time for "non missional" i.e. individual and corporate time, are just as important as "missional" i.e. external task.
4. Adequate time needs to be structured for individual and family.
5. Structures need to enable the participation of those living outside the house.
6. Emphasis is put on the importance of being a demonstration community not on the privacy of doing the task
7. In different Areas different time designs are needed.
8. The Community operate out of a Globally common rhythm of councils and inter change.
9. Week I & Week II are dead images and need to be replaced.

The following components were seen to be the common components/guidelines for the Pluriform Missional Community, to build its time design

1. The Pluriform Missional Community operates out of a Globally common yearly and quarterly rhythm of planning councils and interchange.
2. The Pluriform Missional Community begins its day at 6a.m. with a corporate ritual as a mark of its discipline and community life.
3. The Pluriform Missional Community structures one day for intensely corporate work; planning, PSUs, model building etc.
4. The Pluriform Missional Community structures one day of intensely individual and family time to allow adequate distance and reflection.
5. The Pluriform Missional Community ensures each individual or family a weekend of discontinuity per quarterso they may be recreated for the task.
6. The Pluriform Missional Community has a structured rhythm of movemental colleague participation in house life.
7. The Pluriform Missional Community has collegiums as their primary corporate brooding, consensus building and planning time.
8. The Pluriform Missional Community has one evening a week of corporately celebrating the task and the Community.
9. The Pluriform Missional Community has a time for individual and corporate study.

Overleaf is an example, out of the Calcutta house experiment for the year in how these components could be applied to a particular local situation and set of circumstances.

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	
5.30	WAKE UP							A DAY OF DISCERNMENT
6.00	RITUAL		INDIVIDUAL AND FAMILY MORNING	RITUAL		6.00 WAKE UP 6.30 BREAKFAST		
6.15	COLLEGIUM	YOGIC-MEDITATION house travels to nearby ashram for tuitions		COLLEGIUM		COLLEGIUM		
7.30	Buffet BREAKFAST			Buffet Breakfast 7.30				
		8.30 Buffet BREAKFAST						
9.00	DAY I CHECK BY TEAMS					WEEKLY PLANNING		
4.59	TEAM WORK				* These activities are moved to Monday when ever needed.			
							OMBU	
5.00	REST AND RELAX AS FAMILIES							
7.00	CORPORATE NIGHT OUT. - movie - theatre - beer & drinks - celebration	BUSTEE WORK Guild and core meeting in the house or in the community		STUDY individual corporate	FAMILY NITE	WEEKLY RITUAL		

Values and assumptions used in building this model are as follows

1. The Community need long term residences with ample room for growth
The Community needs to be located in poorest of the poor communities
2. There needs to be adequate space for training programmes and formation
3. Space for individual families is as important as space for married families.
4. That each house around the world is a house you could see yourself living in for the rest of your life vs. the camping out image
5. Facilities are worth investing in.
6. All assigned members need to live under one roof, not be spread out across the community.

Following spaces were seen as essential to the functioning of the facility of a Pluriform Missional Community.

1. Corporate meeting space
2. Individual and family rooms
3. Corporate lounge
4. E.G. Space
5. New Intern Room
6. Guest Room
7. Public Lounge
8. Office space
9. Adequate training centre space.

This marks a major shift into long term facilities that give the image of permanency and commitment to the locale. It does not mark the "dream house" but has serious implications for our priorities for the next few years.

1. Facilities of this nature will take a large percentage of our corporate time and money
2. Facilities will serve as long term investments
3. Some current development monies would have to be diverted to meet these costs.
4. This will mean in some situations facing hard decisions of either moving out or building.
5. A four year timeline will be drawn up for all house to reach a minimum standard
Priorities will be drawn up for each year on a Continental basis for investment of time and energy for that facility.

		SYMBOLIC	INTELLECTUAL	FORMATION
WHAT ARE WE DOING IN THIS ARENA ?		Daily and Weekly Ritual Celebrations Playing darts Yoga Guild symbol	Study Night N.S.T. Collegiums Weekly Event New Edge Books	Bustee Guild Education Guild Academy participation Ashram as training centre HDTI as movemental Order formation Volunteers Imaginal Methods Academy Bustee Leaders Institute
I S S U E S	LONG TERM	Theological Foundation World religions' practices Retreat dynamic / One common symbol Continuity of the form of ritual Common rites of passage	Life education all Order members Transparentising all major world religions Language How all Order members understand it	Recognition by established religions Accelerating Priorship journey Common Ashram style
	SHORT TERM	Common symbolic life experiment Global Fast Experiment in religious practices Relationship to different styles of family	Training designs for all members N.S.T. Projection Advanced education guidelines Minimum basic education to participate in Order	Symbolise Symb/Ext/Movemental forms Symbolise Order classes Pedagogical Training Entry and exit points for Order
FOUNDATIONAL DYNAMICS		Liturgical rehearsal of story Sustain members to live corporate life. Rehearses the 'On behalf of' dynamic Rehearses the self story of individual/community. Allows corporate living as one comm. community Motivates individual to be part of community	Promotes common knowledge journey Prevents dogmatism Helps people live out of one philosophy Keeps individual / corporate mind alive and growing Awareness of societies edge through the arts, literature, drama, cinema	Empower house as movement building Sustain existence of common mission and pull different wisdoms together Accelerate Priorship journey Create aware cadre in local with global context Ensure a vibrant corporate body
PRACTICAL FORMS		Globalised ritual structure with local variation Religious practices by geography I.E. India-Yoga Individual/family/corporate structures Celebrations 365 day fasting rationale	Common study form to include global/local perspective Monthly news discussion Core curriculum pedagogy Two way language training facility Practical skills training House responsible for members educational development	Each house design Priorship training /journey Regional faculty design journey model Corporate internal structures EG to adult journey design Symbolise Symb/Mov/Ext Order forms Extended events to involve movement Colleagues

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		IMPACT	DEMONSTRATION	PRESENCE
WHAT ARE WE DOING ?		Core curriculum i.e. HD1, LENS,CS1, RDS	Bustees Socio-Economic programme	Events at house with regional colleagues Participation in community festivals Corporate teaching teams Blue Jargon No servants in India
ISSUES	LONG	Expand curriculum to focus on particular structures. Pedagogical training of staff	Catalytic versus doing HDP's image Ways of engaging the local	Order garb and symbols Declaration of who we are (Document III)
	SHORT	Incorporating structural impact to every houses programme	Focussed common imagery of global demonstration HDZ image	Family declarations
FOUNDATIONAL DYNAMICS		Awakening of people/structures to new images of possibility Rehearses our own story by confronting the structures	Grounds us in local poorest of the poor	Symbolising who we are in the eyes of the world (story) Enables sense of one community
PRACTICAL FORMS		Training centrum dynamic In house pedagogies Configuration to train and staff courses locally Regional faculty development	Every house grounded in "ghetto" demonstration	Common garb and symbols

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		ECONOMIC FORMS	TEMPORAL PATTERN	POLITY FORMS	SPATIAL PATTERNS
WHAT ARE WE DOING ?		Order funds Programme Income Fund raising particular schemes	Quarterly division of year One day discontinuity Event night Two mornings without corporate structure Spend more time planning than other organisations	Commissions Global Priory Councils Panchayat	Area/Regional coverage Family rooms Contacts in Bangladesh, Nepal and Bhutan
I S S U E S	L O N G	Order funds developemnt Economic participation re: classes How to fund national experiments	Global versus local conciliar rythm Sabbatical year model	Expansion of global Priorship assignment constituency Representational gatherings Effective interchange dynamic Degree of local autonomy	54 area coverage timeline Investing in decent facilities
	S H O R T	What is an appropriate living standard. How to fund national experiments, Kenya, India	Honouring individual/corporate tension Length of assignments Guide lines for home nation visits	re: implementation of global consensus Role of the Panchayat Full commissions dont meet regularly	Configuration re: strategic priorities and Priorship development Role of nexus
F U N C T I O N		Enables being a self sustaining unit Allows Order members to live a common life style	Enables common experience of year re. planning polity Allows Movement to develop at same pace. Allow everyone to be on top of what is going on in globe	Enables a consensus to be made and acted out Allows everybody to get their input in. Catalyse individual responsibility.	Symbol of care for the world. Symbol of care for mission, individual and family.
PRACTICAL FORMS		Order classes with an economic base. Training in basic economics	Weekly time design flexibility Structure for time out of the Order.	Clearly articulated Panchayat Role Short term assignments to expand perspective in midst of long term assignments Rotational centrum/area region assignment rationale	Configuration based on global priorities and priorship care Practical model for minimum space standard for ashrams.

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From KL

FILE

NEW

We have come at the issue of the style of the Pluriform Mission: Community from many directions. We have talked of space, time design, task focus, care structures, formation, and spirit life. We have talked about numbers of people, maximum and minimum, the appropriate cultural mix, phases, varieties of Order experience and even necessary skills needed in any House. When we got to the point of writing up a finished statement we were able to complete only the space dynamic. We offer it as our model knowing it is only a partial one, but we are sending along the rough copy of brooding notes on the other aspects and dynamics of the "PMC".

The conversations we have had on space centered mainly around the use of space that is a demonstration of human possibility and that is humanly sustaining for the community. A human community shapes its space and is shaped by it. We sense that one arena of suffering relative to the PMC in our past has been the relationship we have taken to space and its use. We need to re-capture the cruciality of the space dynamic in the life of the PMC as that which cares for the members of the community as well as demonstrates profound humanness and possibility to all those who encounter it. The space of a PMC honors and seriously cares for each individual, the corporate community and each guest.

The designation of space, its arrangement and decor and the care for it are all an integral part of our demonstration to the world of an alternative life style of comprehensive, futuristic and intentional simplicity, elegant simplicity, that enables a task to be done effectively and to sustain those committed to the task. To the westerner the demonstration is that one does not have to live alone, in ones own apartment, house, garden, but can find individual and family space in community as well as corporate space that cares for the human journey. To the urban, it is a demonstration that apartment living or corporate living can still be part of a human community. It is a demonstration to the 3rd world that the "typical western life style" or the "local elite life style" are not the only alternatives to aim for. It is a demonstration of how space can be used to honor pluriformity and reconcile the separateness inherent in all communities. One insight for us is that some new (for us) types of space usage are as important to our communities' well being as is the re-vitalizing of some familiar (for us) types of spaces.

We have decided some specific values we feel are significant in this arena, that every House would hold, that would be the norm, not the exception. Each House will have to be creative to find ways to hold these values in tension with local needs and appropriate presence in the local community. These values have implications on other aspects of our life and work, namely our time design and our financial stability.

VALUES:

1. Equitably assigned individual/family space that allows each individual to have their own space.
2. Each family is assigned additional space for family meetings, celebrations, etc.
3. There is a definitive separation of work and living space.
4. The corporate space would expand beyond our usual designations to include space that meets other human needs and activities;
 - *prayer & meditation
 - * library study space
 - *recreation and relaxation
 - *physical exercise
 - *storage space
5. The office and kitchen spaces are adequately equipped with appropriate tools and materials, organized, stored, and labeled.
6. All space would be decorated holding the image of an international center in a national location;
7. The exterior of the building and any garden space would be appropriately decorated, designed and cared for as is the rest of the space.

1. Equitably assigned individual/family space allows each individual to have their own distancing space for individual reflection, work and re-creation. This includes married individuals as well as single ones would have their own room. In addition each family is assigned adequate space for family meals, meetings, celebrations and entertaining people both within the community and from the greater community. This might be a large room that can be arranged to combine these activities with one person's living space, it might be a room shared with another family or with several families. There will be enough bathing and toilet space so that everyone can get themselves prepared for the day in a half hour's time. This can be done with sinks in the living spaces, or a bathroom for each family, or some other arrangement of corporate bathrooms.

There is a definitive separation of work and residential space. The office, training administration and conference space is separate from the residential, recreational and family areas and traffic flow. A separate entrance would enable this or a lobby area would be helpful. The work space would have a reception area, the front desk dynamic. Overall, the workplace portrays the 20th Century with most up-to-date facilities and equipment. The files, materials, tools and equipment are so organized stored and labeled, with any necessary contextual directions, that both residents, 'old hands', colleagues, etc. can readily locate and use the necessary items to get the job done effectively. The storage for such items would also be adequately labeled to enable return of such materials, etc. to the proper spot, enabling the next job to also be done effectively.

The corporate space would expand beyond our usual collegium, office, kitchen and lounge, to include space that meets other human needs and activities. A prayer & meditation room for individual use or small groups of various faiths to use. Creative and sensitive use of decor here will enable pluriformity. A library-den study space will be a place to catch up on world news, information, reading, a quiet study place. Periodicals reflecting the global and the local will be found here. A lounge for recreation and relaxation will have space for table games, t.v., conversation, music. This would include 'sound insulated' space & equipment for video and tape/record players. A space set aside for more active physical activities such as dancing, aerobics, and exercises.

The kitchen will be equipped with the utensils and ingredients to cook in several 'cultures.', a wok and a skillet for example. These will be labeled and space for storage will be adequate so that here too, anyone will be able to find the needed ingredients and tools to do the job effectively. Provision will be made for families to be able to cook during family times. Our house would have space in the kitchen for a table and chairs where one can sit and have a cup of coffee or tea and visit yet out of the way of the cook

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All space would be decorated, holding the image of an international center in a national location. The decor would hold the values of the communities demonstration and imaginably impact the lives of anyone who encounter it with comprehensive, futuristic and intentional possibility of living the profound human life. Decor would include our own 'working and symbolic' decor that we make, art forms of the times, and of many cultures. The quality would reflect the significance of decor in the life of the community.

The exterior space of the house would also impact all who encounter it with a declaration of human possibility. If there are grounds and garden space, they will be cared for. The building itself would present a pleasing, inviting, intriguing front to the neighborhood.

THE HOUSE AS PLURIFORM FORMATION CENTRE

Introduction

This essay is offered by Guild III of the Chicago Nexus House as a contribution to our Year of Order Council Research Set on the topic of the pluriform style of the Order, particularly as it is seen in the houses of the Symbolic Order. The reflection embodied in this essay has been distilled from our thinking and learnings of over a decade and in particular from concentrated study and dialogue in our guild over the preceding three weeks.

As we worked together, two important understandings emerged that form part of the underlying presuppositions of this essay. One is that, as we recognized the amazing variety of nationality, age and background in our guild, we agreed that our task was not to try to describe pluriformity so much as it was to describe the practical features of houses as "pluriform Formation Centres" from the vantage points of our diverse perspectives.

The second guiding insight that governed our writing is that the more we tried to describe the Formation Centre, the more we were thrown back on the question of what is happening in the world to which the pluriform Formation Centre is a response. Therefore what follows is not a plea for any set form or configuration of Formation Centres but rather an offering of some images and ideas that we feel point the way to a revolutionary response to the cry of the world.

I. The Formation Centre as a Permeation Strategy in a Jeopardized Creation

In the world today we see a rapidly escalating nuclear arms proliferation; increased pollution of air, land and water; creeping desertification with its subsequent famine resulting from defoliation and upper-atmosphere contamination; and the gradual destruction of our basic natural resources such as timber, energy reserves, and the animal life cycle. Philosophers and theologians alike warn us these days of "those who threaten to undo the creation." The Order has responded in sporadic and symbolic ways to the crisis facing the earth: a solar energy project in Abidjan, a peace march in Chicago, trash recycling in the Student House and so on.

But beyond these creative exercises at the micro level lies the vast domain of the global political structures which exhibit frightful ineptitude in coping with the forces of self-destruction that reign from Iran to the Pentagon. In 1976 we were invited by the U.S. State Department to lead some pilot policy forums as a prelude to a wider series of government sponsored community forums on national and international policy. A programmatic strategy of political permeation would put us in a good position to catalyze a series of community and agency forums across the globe that could build, among other things, a grassroots alternative movement to the forces and trends that

jeopardize the creation today. Government LENS could be designed, and strategic placement of Order members could be cultivated in government positions. For instance Kristin Cramer's resolve to become an ambassador could be supported through educational finance and maneuvering through our movemental framework.

The structural form of the Formation Centre would then include a permeation character in its design, style and location. Capitol cities would be logical parts of a configuration rationale. A flexible configuration design would allow the house design to fit the local missional demand. For instance the Washington D.C. house could be augmented with members gifted in the political and government arenas. A house could be opened in Bonn and in La Paz. Everyone in these houses would be employed in a permeation role full or part time with an emphasis on the political dynamic of the social process. This would require expanding our language expertise. Perhaps the Rome house, which is already working with Roman Catholic orders, could negotiate a job at the Vatican, for example.

Formal receptions at the Centre might be held for visiting dignitaries who have been exposed to our work in human development or IERD. Cocktail parties and informal table-talk with ambassadors, senators and presidents could be done. This would happen because the house would understand itself to be a place and channel for mediation and reconciliation where officials of opposing views could gather on the basis of their common care.

It is not difficult to imagine from this perspective what some of the operational features of such houses would entail. The transestablishment mode would be well embodied at the pole of "walking with kings", but such houses would need to struggle with how best to maintain the other pole as well, "living with the poor." The principle of local-global tension, as well, would require effort to maintain, lest the house be compromised in the midst of local national allegiances.

Our concern for beckoning new participation in the Order's mission could be enabled by the Formation Centre. "Ambassador's suites" could be reserved for honored guests. We know from our Order history how the house's overnight guest can become an intern. University students from Georgetown or King's College could spend a portion of their undergraduate or graduate school training living in such a house, where they would receive immeasurable benefit from such an environment and perhaps some day decide to lead their nation under the vows of poverty, chastity and obedience. Young men and women out of high school could enlist under the houses's Volunteer Training Program that would include spending time in the house, in an HDZ project and in the Global Academy.

The internal discipline of a house focused on political permeation would have much in common with other types of houses. Its study and research would probably have a special emphasis in the realm of political science, law and international relations. Its vow of obedience might develop a special depth and richness on behalf of the Order in view of the type of missional engagement of the house. Such houses would also serve as a wellspring for Order expertise in the skills required by a re-empowered political dynamic across the world. An aspect of its liturgical life might include the writing and utilizing of prayers related to the political dynamic, while its decor would represent order, justice and well-being.

The Formation Centre as political permeation house is one example of the ways in which houses could be especially configured to carry out different dimensions of our mission. Other such situations might be the urban house, working in the inner city and with the city structures; the permeation house, working to provide self support for other locations where such is very difficult; the village cluster house; the training centre; the areal coordination house; the nexus. Each of these would be configured to carry out their particular roles and have structures and spirit life appropriate to them. Of course no house would necessarily be circumscribed exclusively by one role such as the political permeation role described. However, we believe missional specialization to be an authentic part of the house experimentation in the near future.

II. The Formation Centre as Demonstration in an Alienated Society.

The 15%/85% chasm persists as the reigning form of social alienation in the world. In spite of the best efforts in development, our disappointment is fueled as we observe how the 85% only creates a new split when it crosses the line into the 15%. We are grateful for the miracles of the HDPs in turning around innocent human suffering on the local level, but we are aware that much more is required of ourselves if the block is to be broken on this all-pervasive form of alienation. We see its spinoffs in a world of refugees: political refugees (Cubans and Vietnamese), economic refugees (in Chicago's Uptown and in the favellas of Rio), and cultural refugees (PhDs in Boston soup kitchen lines and youth pushing drugs in every major city of the world). We see it in the increase in terrorism, and, most of all, we see it in the continued breakdown of community in every level of society under the impact of changing patterns of ideologies, loyalties and power. It is especially the cry of a society lacking in community that calls us to demonstrate human community on behalf of the world today. It has been said that the order should gather to demonstrate intentional community rather than to address a social contradiction. It has been amended to be true if a social contradiction is the breakdown of community. If the permeation response is disposed toward the political, then perhaps the demonstration mode is focused on the economic, though not exclusively. If this be the case, then the programmatic strategy might call for houses that are demonstration nodes in the midst of human development zones. This would involve such things as

business ventures and flexible job tooling in marketable skills, perhaps by rotating people through the self-support ventures. Such a demonstration would also show solvent financial management because of an environment liberated by an effective polity. Four-sector coalition building would be one of the major occupations of this type of strategy. The house would be a place where the four sectors could convene for planning and implementation. Old tools of our trade, such as HDTI modules, would play an important part in this program.

The structural form of the Formation Centre could be along the lines of the guild dynamic, in which every internal structure can be developed into an external program. The strategic guild array might encompass management, finance, symbol, services, education and polity. The management guild's unique internal function of maintaining housing, in-kind, and accounting processes could be expressed in a consultant module to service the management dynamic in the HDZ. The finance guild's function of development and funding in the order could be transposed into methods made available to the international finance and banking community as well as to the local HDZ. The symbol guild's responsibility for the GOR, internal life constructs, publishing, media and archives could be expressed in missional programs such as RS-I, VJL, film events and mobile round-tables and house-church occasions. The service guild's occupation with food service, legal service, health and transportation could be the base for external programs with government agencies in the arenas of health, transportation, and so forth. The education guild's unique Order and well-being of the Order enablement in terms of Student House, Phase I training, Academy (and University 13?) are also desperately needed constructs in society if community is to be restored. The polity guild would not only guard the justice, order and well-being of the Order, but could also serve society along the lines suggested in part I of this essay. Whereas the revolutionary role of the guilds in the Middle Ages was occupational pioneering, the contemporary revolutionary role is as "process" guilds, pioneering methods of rebalancing the social process through LENS orchestration and other programs. Among the support roles carried by the guilds would be the self-support ventures. For instance, the management guild might sponsor LENS International; the symbol guild might maintain the various Computer Paradigm companies (eg., Access Unlimited, PACS, Software World, NYC Paradigm Service Bureau); the services guild could host HUTS; and the education guild could operate Training Inc.'s and language schools. In each case the entire guild in any given location would act as the board of directors after the Brussels model.

If the emphasis were economic demonstration, the operation principle with the most relevance might be the one requiring holding the tension between poverty and viable sustenance. Troop mobilization would have elements similar to that described in section I, but the HDTI would become more prominent as a programmatic link with the zone, which would become the source of new Order members (our historical wisdom is that our interns always come from out of our actual mission ground rather than from some place else). Demonstration houses with excellence in the economic arena would require a creative struggle with the vow of poverty on behalf of the entire Order. Our discerning guildsman

from Guatemala suggests we may need to move to the image of one suitcase per person instead of the luxurious two. Other suggestions include simplicity of language, a limit of 3 sets of clothing and the paring down of furniture and material possessions. The furniture issue would have to be carefully weighed in relation to the missional demonstration aspect. Prominence would be given in this type of house to the guild hall, which would entertain the four sectors with collegia, forums, informal dialogue and celebrations on a grand scale. The London Guild Hall would be a source of research in the history, function, style and design of guild halls.

III. The Formation Centre as Family Mission in a Time of Family Breakdown

Everyone experiences today in one degree or another the collapse of the nuclear family and the extended family. Family life is marked by individual self-seeking. It is as though no member of the family can postpone gratification for the sake of a more comprehensive responsibility. A great deal of the violence in the First World is internal to the family. Where many families are being destroyed by violence, others have turned in to the point of becoming meaningless entities with an abandoned social role.

In response to the devastation wrought in family life, the Order would recreate the role of the family as missional task force. The coming phase of experimentation in this area might call for more stable assignment periods (e.g., 2 to 5 years or more in a location) in order to fit the permeation and demonstration strategies. At the same time the need for flexibility would be maintained, as held in the image of one or two suitcases per person and the periodic changing of family rooms. Family space should allow adequate family living while disallowing the accumulation of material possessions. Also in line with the missional strategies of permeation and demonstration would be the intent to utilize the special gifts, talents and skills of the family, requiring the family to transcend itself in the mode of expenditure of those gifts rather than by forfeiting them to prove their detachment from traditional occupations (which was a valuable missional strategy when penetration was our primary mode of operation). Again, flexibility would also be required here. The family course could be updated in the light of present major social trends, inclusive language and the profound function of the family as social foundation for civilization-building.

Underlying the breakdown of family is the breakdown of covenant in our time. Out of our deep concern with covenant, based on our covenant with the One, we have structured the Order as a family order. No particular form of the family is presupposed. Whether one is a single person or is living within some form of a nuclear family or extended family, all live in a family covenant and all experience the pain of the breakdown of the family in the world. We are structured as a family order in order to be a demonstration of the possibility of authentic covenant in our day.

If we are to continue to operate as a family order, each member of a family would need a separate task that was not dependent on the other, yet the separate tasks, when taken together, make up a crucial thrust of the house. Other important assignments to honor the family dynamic could include periodic discontinuous research weekends, bi-family planning sessions, special family anniversary celebrations and a program to enable creative and missional transition of youth to young adulthood as they shift into a single-family mode. Another suggestion is that every 10 years a form of sabbatical be allotted a family for missional retooling or other form of domestic or extended enablement. A depth evaluation of stipends and order funds would be done, and an economic self-support distribution model be created that would fully honor the needs of the individual, the family and the house. Consensus mechanisms that the Order has pioneered for the Order over the last 30 years are a remarkable creation, but now the time has come to transpose Order polity into the life of the family for the sake of the political reconstruction of family life in the world. Much work and experimentation needs to be done to enable the planning, decision-making and accountability functions of Order families to provide replicable models in the world. Maybe there is no more practical demonstration that could be done by a Formation Centre than that which would show the world how families can solve their problems and practise reconciliation with the family. Finally, policies need to be designed to cover the arenas of health care, continuing education, legal matters and extended relations. As the Order continues to age in years, the care of advanced phases and those with special illnesses must be considered in the context of womb to tomb missional expenditure. As a family order we have already made it clear by our own demonstration that no human being ever needs to go on the shelf. Yet, steps need to be taken to guarantee special care is part of the objective structure of the Order rather than allowing an environment which promotes misplaced guilt when neither the family nor the Order can "afford" special health care or family debt abatement. Standards for family educational advancement must be reconsidered especially in light of a permeation emphasis and the need for credentials in the world. Ways of symbolizing that "All the careers belong to all the Order" would enable a permeation stance that did not disintegrate into professional-ism or career-ism.

In the arena of extended relations, on the one hand the need to radicalize the covenant of a family as missional task force might in some instances require the total severing of all relations to the extended family; in another case, to demonstrated inclusive care may require the economic flexibility to assist with extended relations' enablement in extenuating circumstances. No rule can be made here nor any structure designed that would impose a decision; prayerful consideration of the demands of covenant and the particular circumstances must always be made by those involved in such decisions. The important thing is that relationships to extended family be intentionalized rather than be allowed either to exert tyranny or to decay into a state that would negate the task of reconciliation.

The operational features of the Formation Centre as missional family task force share the same principles that mark the other house forms as described in I and II. Perhaps the tension of poverty and responsible sustenance has a special impact as far as the family is concerned. It is a serious issue when some families are forced by their economic circumstances to exercise detachment while other families in the Order are in the position to exercise the responsible sustenance pole. In spite of the fact that the decision to be the Order is quite independent of such inequities, the principle must be addressed in such a way that it can be embodied in the entire life of the Order. Also, the tension of the individual vs. the corporate often gets acted out in ways that either ignore the family role in the tension or use the family as an excuse. Perhaps this principle needs expanding to include the family as a third and equally important pole in this tension.

In terms of troop mobilization, the beckoning of married families, as well as single families, remains a deep concern for us. We have experienced during the past ten years greater difficulty in attracting married families to the Order than we have in attracting individual families. It may be that as we put effort into the qualitative reformulation of the Order as a family order, that will have an effect on our success in gaining new married families for the Order.

At the point of our internal discipline, the vows of Poverty, Chastity, Obedience (and Stability) will have the greatest impact on us as a family order. What would it mean to make such vows on behalf of one's children, for instance? And what would it mean to make vows of life-long commitment to the Order when even our vows of life-long commitment to one another within the family are under such severe strain these days? Out of our concern for covenant we do not encourage families to break up so that individuals might make life-long covenants to the order, nor do we encourage people to leave in order to maintain their family covenant. What we endeavour to do is to allow families to struggle with maintaining their covenant as family in tension with their covenant with the Order in context with their covenant with the One. Our future work with the vows has a special significance in light of the decision to remain a family order.

Finally, our Formation Centre, with its Ambassador's Suite and Guild Hall, now has added to it a corporate family space which will be a place of planning, dialogue, recreation and celebration. This kind of family space will be a unique contribution to the architecture of reconciliation and fulfillment for the next thousand years.

IV. The Formation Centre as Fulfillment in a Time of Personal Disillusionment

Along with the danger to planet Earth, the alienation of society, and the breakdown of the family, the assault of the Twentieth Century has occasioned massive personal disillusionment. It is as though people everywhere experience these as end times, which is not unusual at the end of centuries or

the close of a millennium. When people relate to their generation as a chronicle of disappointment and broken ideals, their future becomes hopeless, and the tendency of many is to project their sense of personal failure into an apocalyptic destruction of the world. Relations to the present times then become marked by various forms of suicide, illusions and escapism. A tremendous rise in suicides has been observed around the world in every age group, class and ethnic grouping. Its more covert forms are found in the epidemic of alcoholism and drug-abuse that are a part of many communities today. But the most subtle form of denial of life is the massive resurgence of tribal consciousness born of fear of the new global reality emerging. Bob Moore, professor at Chicago Theological Seminary, calls this an "enchantment with evil" because it is a form of zombie consciousness "standing in the way of life for the peoples of this world." Western TV programmes such as "Dallas" only serve to reinforce this enchantment with passing values, to further inure people against a comprehensive world view and to institutionalize their illusions. Those of us who have been spared these traps are more fortunate in our schizophrenic state as we attempt to cope with the unrelenting complexity of our times.

The healing of the earth and its inhabitants requires a style and mode of existence that transcends the traditional modes of justification and moral progress. In response to the "Cry" of personal and social disillusionment, the time has come to break open the glorification mode of life on behalf of the world by offering the Order as a sign of fulfillment in its internal life and programmatic disposition. This would require of us in the first place to reconstruct our common theological foundation that would permit us to be a celebration of the gifts of creation and to engage in profound dialogue with all peoples and every faith.

This would not mean the abandonment of our earlier building blocks (e.g. RS-1 or the trinitarian interpretation of life). Instead it means the opportunity to bring all our methodological tools to the task of gaining new foundational perspectives, enriched by the input from any different cultures. Doing the kind of corporate and individual reflection on these perspectives that we know how to do will reveal exciting layers of transparency in our concrete care for the world. This will involve enlisting coalitions of scholars of different Urs, fleshing out our skeletal work on indicative ethics, and doing intensive seminars on the edges of theological thinking, utilizing the work of people like Matthew Fox and Dorothee Solle and their sources.

This work would feed into the kind of programme transposition begun by the Academy faculty in recent years which could express the fulfillment mode through programmes like VJL (vocation as a human manifestation of glory) and RS-1 (God as beckoning limit on our personal, social and historical "horizon"). It would mean the creation and promotion of events like the Other World course and the Musical Masque as media for telling our story of the victory of the 20th Century, the fulfillment we have shared in corporate expenditure, and the glorious possibilities that face us in the future of a

global civilization. It may be the time to write a book about this experience of ours, or create a screenplay, or even a movie! In keeping with the theory of every internal life structure capable of being an external programme, we could take many of our "internal structures" on the road, such as weekly ritual, roundtable, collegia, guild meetings, even priorship sessions. In this regard every Formation Centre would be a mobile house manifesting methods of reconciliation.

The structural form of the Formation Centre as permeation, guild and family are forms through which the fulfillment or glorification mode would be expressed. The final form to discuss involves the covenants in and through which these other forms would operate and by which personal fulfillment would be exercised in commitment. There are four burning arenas of covenantal formation: the makeup of the Order itself; the responsibility to social commitments beyond the Order; the formal symbolization of individual, family and order covenants; and the Classes within the Order that mark the stages of commitment. The spelling out of who within the Order is in all its dynamics will come not from abstract theorizing on what an Order should look like, but rather it will emerge from our constant wrestling with the concrete contradictions that necessitate an order in history and with the revolutionary intents that give shape to our response to those contradictions. Review of our previous work on the dynamics of the Order as symbolic, movemental and extended would be illuminated by holding it against the actual modes of commitment that have emerged over the past decade. This would include such expressions as the Nava Gram Prayas village movement in India and its corresponding phenomenon in Kenya. Issues such as self-support and polity should be measured in part by the Ashram form of house experiment that attempts to mould a common task through the honouring of diverse traditions under one roof. Our live-in research of other contemporary communities or temporary assignment to other religious orders might also contribute to our own structural formation as an order. The key consideration in all this is how we draw the circles around these dynamics in a way that catalyzes the revolutionary reconciliation in the world rather than results in legalistic exclusivism. The arena of covenants outside the Order must be set in the context of our revolutionary intent. We swing between tolerating any and all such extra-Order relationships to considering breaking off membership with all outside groups or organizations. Somewhere between these two extremes lies a responsible stance motivated by the missional response to the cry of innocent suffering. It may largely be a question of strategy.

The arena of the symbolic life of Order and Centre must first of all be recognized as the significating pole of the primal community dynamic, not the foundational pole, which is the ethical. In this light, the Order has room for many symbols and liturgies. And yet, we need common symbols that will allow us to transcend and embody our cultural and religious diversities and focus on the one common mission with a common revolutionary style. The ones that are common to us across the entire Order at present include accountability/absolution, the Blue, and singing (our guild is convinced a common songbook could be created for the Order). Continued exploration in the

realm of the symbolic would be incomplete if it did not consider also the importance of developing individual and family symbols. Finally, the time has come to reopen the question of Order Classes. Of course, these must be considered in the context of the broader Order dynamics as well as in relations to the "Symbolic" Order itself. Because the classes are concrete forms given to the stages of personal commitment, our task includes the rearticulation of the ground of commitment. To specify what are the requirements of internship and beyond may take every house documenting its reflections on these matters over the coming year. The Formation Centre as classes of individuals living in the glorification mode in response to a world of personal disillusionment, will be sustained in its operation by maintaining the tension of the individual and corporate. Because the disillusioned individual has lost comprehensive objectivity afforded by the corporate body and the global mission, these will provide the context for allowing the recovery of individual freedom in responsibility. As we move into the next 16 years, what this means for us is that in the tension of the individual and corporate it is the individual who is finally responsible for the corporate and for the future. As this becomes clearer it will undoubtedly have an effect on our troop mobilization. As we seek to beckon new Order members, we will shift more to taking local people's intuitions and emotions more seriously, without constantly trying to rationalize them. Team care will shift more toward the team enabling the individual to assume full responsibility. This would become manifested in the new Academy training mechanisms, among other places. The Tertian formation programme will be welcomed as a major tool in developing spirit leadership in the Order. The internal discipline will find the Order continuing in its secular liturgy experiment. In terms of the individual in the life of the Order and Centre, the downbeat will be on the study pole. There would be particular emphasis on Ur-image study, ritual expression of various cultures and theological work. The candidates for studying might include Matthew Fox, Dorothee Solle, Langdon Gilkey, Charles Winquist, Paul Ricoeur, Victor Turner, David Tracey and Fritsjo Capra. Finally, the Formation Centre will restore the dimension of glory-living through establishment of the cathedral dynamics of cloister, court and basilica transposed into the library, garden and theatre, respectively. Within these spaces, where solitary meditation, tranquility exercises and discontinuous dramaturgy would be practiced, personal worth would be empowered and human existence reconstituted.

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Bill + Suzanne Parker
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UNITY AND DIVERSITY IN PLURIFORM COMMUNITY

Pluriform groupings are a dynamic that already exists in this twentieth-century world. Several global bodies, such as the UN and the Red Cross, have demonstrated that it is possible to work with a certain amount of unity across international boundaries and cultural divisions. This ability to build unity where one would expect diversity appears to depend on certain factors being present.

1. A common context - that we are one people on one globe
2. A common concern - for the innocent suffering of the world
3. A common mission - to ensure a full life for all the world's population
4. A common decision - to expend one's energy in collaboration with others, regardless of differences in race, age, sex or political convictions, to ensure this full life for all - thereby demonstrating in the process of acting in unity with others, that the future of the globe depends upon people's decision to live as one people.
5. A common symbol system - which reminds those thus engaged in serving humanity of their context and mission.

Given the ease with which human beings cling to ideals, these factors necessary to pluriform community on a global scale are easily established - on a global scale. The particular challenge which faces us as the Order: Ecumenical is to demonstrate that pluriform community is also possible at the local level, be that in a multiple-family living situation, a village, a workplace or an urban neighbourhood.

This task seems to imply that further limitations are necessary in order to function effectively as a pluriform community, namely:

1. A common language
2. A common strategy and tactics
3. A common time design
4. A common economic discipline

A common language is critical to allowing a group to 1) talk through its common strategy and 2) carry it out on a day-to-day basis. A common language does not preclude the possibility of using other (e.g. tribal) languages "in the field". In fact, if certain team members have these languages, communication at the local level is 100% better than if noone can speak the local language. However, when it comes to working together as a team, it is crucial that all team members can participate fully and easily in the discussions that concern their individual and corporate future.

A common strategy and tactics are what provide the framework within which team members can work together in harmony. They are the context out of which assignments are made (and accepted), skills of one team member are shared with the others, and the daily give and take of work can go on with good will and (hopefully) good humour.

In order that this common strategy can be carried out in a coordinated fashion, it is necessary for the community to have a common time design. This time design must allow sufficient time for interchange between team members, so that everyone is aware of "the state of the war" at any moment and therefore, tasks are interchangeable. At the same time, the common time design must allow sufficient time for individuals to be individuals within the corporate setting (rest, recreation, individual work on preparing assignments, etc.) which in turn improves the quality of corporate time.

A common economic discipline demonstrates the fact that the whole team assumes responsibility for the financial stability of the community through the pooling of resources. An equitably-based stipend avoids, in theory at least, the creation of economic classes within the team, which could be potentially very divisive.

These broader, global parameters, and the narrower, local parameters are, in our estimation, the bottom-line for what constitutes a community, as opposed to a group of people who happen to live or work together. They are all the more necessary in a pluriform setting, where differences in age, sex, religion, education and covenantal understanding can very easily divide a group into factions or block serious communication between members - simply because people are so different from one another. By the same token, where these common elements are strongly in place, they can enable a very diversified group to work together and even celebrate the richness of pluriformity.

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P382

Abidjan
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1. There are many struggles in creating pluriform missional community. One of the most profound is the desire for an exciting social experience that other communities -- family, school, clubs -- has not provided. One who comes into the pluriform missional community expecting a profound social experience is bringing muddy water into the midst of the community. The attempt to create a cohesive group threatens the very roots of pluriform community. It confuses wishful ideas of fellowship, based upon personal need and desire, with the historical reality of a global community based on human concern and service. It is critical that, right from the beginning, we understand that pluriform missional community is not an ideal, but it is a historic reality based upon the world we actually have on our hands -- not one we think we have or would like to create.
2. Innumerable times a missional community has broken down because it sprung from a wish dream. How often have we seen a very serious new member in our midst -- be he volunteer, sojourner, intern -- who brings a very definite, but romantic, idea of the way community life ought to be. How often we have seen life speedily shatter his dreams! All of us, new or old, must continually expect to be disillusioned by our community, by our colleagues and by ourselves.
3. It's difficult to sustain a dream world -- even for a brief while. Those rapturous experiences (great singing in large councils, super celebrations, victorious development calls) and lofty moods (a great collegium, everyone said so!) just don't last. Disillusionment, painful and ugly, places itself squarely in the face of an individual and a community. The sooner this shock of disillusionment happens, the better. A community that cannot survive such a crisis will, sooner or later, collapse. Every time a personal wish dream is injected into a pluriform missional community it blocks that community from remaining based upon historic, global reality. Such wish dreams must be quickly banished for the sake of the community's survival. If we love our dream of the way our colleagues ought to be more than the way they really are we become destroyers of those very colleagues, even though we tell ourselves that our intentions are ever so honest and earnest and sacrificial.
4. When we wrap ourselves in our own dreams we become proud, pretentious, out of tune with life. We enter the community with our own demands, set up our own rules and judge every one else and the community as a whole by our own standards. Our standards become a reproach to others. When the community does not proceed according to our image of the way it ought to be, we call it a failure. When our romantic picture is destroyed we see the whole community, our colleagues, the mission, life as a whole, and our lives in particular going down the drain.
5. In missional community the commonness we share with our colleagues is based on life itself and our decision to forge a human future on this globe. We find we are grateful for the life we have and for our colleagues and don't worry about all the troops we don't have. We decide that what we have is enough; who could ask for more than someone who is willing to put up with us? Even when gulfs of misunderstanding occur in the community, the guy on the other side of the gulf is still our colleague and we still share the same mission. The gulfs simply serve as reminders of our humanness; but they can also drive us to forge ahead into new, creative directions. So at the same time that we're disillusioned with our colleagues we learn that we can't make it on our own wisdom. Changing the earth requires a corporate decision. It is possible to live and work together in community, operating out of a global context and the decision to serve. This common decision to build together the new earth in spite of our differences holds us in community.

6. In pluriform missional community only the member who celebrates the small victories is open and ready when the big victories come along. We tend not to be satisfied with the small victories and constantly wait for the big ones. We dislike being unsure, insecure in our strategies -- we think other groups and people are probably much wiser and certainly more strategic than we are. Yet we continue to slog along -- martyrs in poverty -- waiting for the really big win. How can we have the big wins if we can't even embrace the small victories, like the incredible gift of the group of people we're lucky enough to have on our hands? If we keep complaining of their inadequacies and how they never measure up, then certainly the community cannot grow to attain its fullest possibility.

7. This is especially applicable to the complaints of our house priors, centrum leaders, team priors about their particular group. When we hear a prior complaining about his house or centrum we know he's in trouble -- he's built a big illusory dream and, if we're all lucky, life will soon shatter that dream and he will see that he's the one that's out of tune and falling short -- not his colleagues. Then perhaps he has the possibility of becoming the leader he's been assigned to be.

8. Authentic missional community is beyond the bound of immediate time and space. We cannot claim to be the ones responsible for its success or failure. Often, specially when we are in the thick of day-to-day activity, the perspective needed to evaluate our community and its actions is much broader than we can perceive. Therefore, it is futile, and in fact, unhelpful to be constantly "feeling the community's pulse". The more we can receive gratefully what is given to us day to day, the more honestly and steadily will our community grow and mature.

9. Authentic missional community is not a group trying to be "perfect" or even the very best it can be. It is rather a group which accepts and lives life as it really is -- **IMPERFECT**. The sooner we realise that our community is based on an affirmative stance toward life, and not utopia, the sooner we can stop worrying because we fall short of perfection and begin building on (and with) what we have.

10. Because authentic missional community is built on the decision to affirm life the way it actually is, it is beyond the realm of **ONE'S** likes and dislikes. In this respect, it is different from other more ordinary communities. All human communities are shaped to a certain extent by personal likes and dislikes (e.g. the desire for companionship, our desire for power) and they are limited by our human capabilities. Most human communities do not go beyond this point. Authentic missional community however, is not based on these, our **OWN** limitations, but rather on our free decision to respond affirmatively to life the way it confronts us.

11. The basis of that which transcends time and space is the visible sign of service and sacrifice. The basis of that which remains temporal is the desires of the human mind. Authentic missional community is the grouping together of individuals with a common calling of service to others. Purely human community has in it a mixture of selfish and selfless intentions. In authentic missional community, people stand shoulder to shoulder and look outwards toward serving others. In purely human community, a member asks "how can I help my fellow community members and the community as a whole?" In purely human community, a member asks "what can I get out of my fellow community members and the community as a whole?" In authentic missional community, the final obedience of members is to life the way it is. In purely human community, one person can quite easily demand obedience of his fellow community members, through a combination of charisma and strength -- although life too, can bring him down to size in the final instance. In authentic missional community, each member is bound to other members only through a common understanding that life is good as it is. In a purely human community, different people may try to bind other community members to themselves, as outstanding individuals, thereby creating cliques. The motives involved in this type of action are not necessarily self-serving or full of malice. Quite often, the intentions involved are quite honest and all to the good. Nevertheless, the final result is that the true spirit and

essence of the community takes second place to the spirit and essence of a particular individual . . . which brings the community down to a human and temporal scale as opposed to something historic and universal. In authentic missional community, freedom and responsibility govern one's action. In purely human community, use is made of psychological methods and techniques to manipulate another's actions and freedom. In authentic missional community, help is extended to another community member with no ulterior motives involved, and in honest humility. In purely human community, one rationally and impersonally calculates and analyses the benefits to oneself of helping another community member.

12. Perhaps the difference between these two types of community can be made most clear in the following observation: In authentic missional community, there is never, nor in any way, an attempt to erase or gloss over the vast differences between people, whereas in purely human community, souls search for as close a relationship between themselves and others as possible ("friendship"). This desire of the human soul seeks to obliterate any distinction between "you" and "I", whether this comes about through care and concern or, which is after all the same thing, the forcing of another person into one's sphere of power and influence. Obviously, this type of situation is very advantageous to a person who can easily dominate others. Everything depends on human relation and power-plays, which is a distortion of, and counter to, authentic missional community -- which is mediated by a third force: the common understanding of oneness and our common humanity.

13. For it is indeed possible for one human being to "take over" another. This takes place when one person uses his or her influence to change another individual's, or the whole community's mind to his or her way of thinking. An individual with this aim works directly on other individuals' thoughts and beliefs. The weaker partner (or partners) in this confrontation finds himself being "sucked into" the other person's mode of thinking, his own resistance having been worn down. This weaker partner cannot make an independent decision. The test of whether a person has made a truly independent decision or not is to see how it holds up when that person is asked to throw himself into the mission itself, independently of the person who originally "talked him into" a particular idea or mode of thinking. It is in these moments when one's true convictions come to the fore, or else we see to what extent another person has influenced one's adherence to "the cause". In the latter case, it becomes clear that a person has been talked into, cajoled, bullied, etc. into believing in the mission, as opposed to making a free and responsible decision for himself; a decision that this task is important for his life. Obviously the forced decision is a weak decision.

14. People are capable of making great sacrifices, even of sacrificing their own lives for another person. But even highly dramatic acts and great sacrifices are not necessarily motivated by unselfish, universal compassion. Human love is directed to the person for their own sake. A person acting out of unselfish, universal compassion, directs this compassion toward another human being not for that person's sake alone but for the sake of every person. By the same token, human love seeks to bind someone to you by caring for them, to force one person upon another, to control the other person's destiny by shaping it in a moment of need, to ask for recompense.

15. Our desire to demonstrate pluriform community may in fact prevent us from doing just that precisely because the truth about our corporate life may not stand the test of pluriformity, for since demonstrating pluriform community life is such a desire that nothing can be allowed to come between the demonstration of it and the life of those for whom it is. This longing for human community in the midst of its diversity is consuming of the community's people, their gifts and talents, their responding care, but this longing for primal community in pluriformity does not serve those who make up the actual form of pluriform community life. In fact, this dream of community does a continuing disservice even when it seems to be following the structures that serve the corporate life. One can find at least two things that mark the fundamental difference between pluriform community life

and the dream of it: when following the dream of it, one can never give up any aspect of the dream even when it has become obsolete, or false, for the sake of the genuine pluriform community. The possessor of a pluriform dream cannot tolerate one who resists the dream. Both of these marks have their origins in a desire for community that fulfills all of one's need. As long as one clings to the hope that this desire may yet be satisfied, one will not give up, even if in truth, that is what is required for the sake of genuine care for those in the pluriform community. Likewise, where one can no longer cling to this hope; where one no longer sees his desires ever being fulfilled, where all qualities, characteristics and marking of that hoped-for pluriform community are gone, one's passion for it turns to arrogance, other causes, resentment, and finally to hatred, hatred of the very promise of authentic pluriform life.

16. It is precisely at this point where pluriform community life begins. Where the dream meets the reality of pluriform life is where one's desire for community turns to personal contempt of the corporate reality which manifests pluriform life because the corporate does not seek, nor desire pluriform community, but serves it. One living out of a dream of such a community makes that dream the end in itself. One creates a single image of how pluriform life is to be manifest, and everything is measured by that image. Of course, this is idealistic, yet it is an ideal that is self-confident, self-sufficient, and self-motivating but it does not care about the world, nor pluriform community life. It only cares about itself. Pluriform life, however, comes from serving every particular need of the entire earth, knowing that there is no direct, immediate access to penetrate the barriers that stand among those that make pluriform life possible.

17. This decision to serve the world provides the basis of objectivity that relates the server and the ones served. Without this basis, one loses any way to distinguish service and disservice, love and hatred, selflessness and selfishness. Historical service to the world is known through the historical trends of the new world that is emerging. In spite of one's own opinions, convictions, or prevailing moods, the structures of service can tell us what historical care is toward our global neighbors. Therefore, a life of care, or a life of service is bound completely to the historical deed of service. Where this deed requires us to dissolve a relationship or maintain it for the sake of caring for the earth, we can do it. We can do it in spite of our protests one way or the other. The historical deed of service establishes the operational context of life beyond the immediate care that rises from the desire for a unified harmonious relationship. The origins of total service lie in the decision itself to go beyond one's present set of factors and conditions of the world and tie those elements to a historical span of time and continuity.

18. Because the decision to serve totally objectifies the relationship of one individual to another, of one group to another, one dares not desire the direct collegiality if it means reducing the barriers that make the community pluriform. Since the decision to serve can only be a particular relationship one takes to life, everyone else must therefore be released from every attempt to regulate, coerce, and dominate one with another's decision and desire for community. Every other individual needs to retain his independence of the other, to stand for what he is, as one for whom history has need in his freedom just as he is. This is the only meaning of the notion of pluriform community life and finally the context out of which new forms of life can emerge. The desire for community creates its own image of the other person, who and what he is, and what his journey should be so that he could become that image. It takes the life of the other into its own hands. A life of care recognizes the utter uniqueness of the other person as that which is required for a pluriform community which is a gift to be embodied and appropriated by all.

19. Therefore, a life of care justifies itself in that everything it says and does attests to the ultimate possibility of all peoples living a life that reconciles the earth without dissolving the rich, diverse reality which makes it up. It will not seek to move others by all too personal, direct influence, by impure interference in the life of another. It will not take pleasure in justified fervour and excitement. It will rather meet the other person with the clear objective statement of the indicative situation and be ready to leave him alone with this for a long time, willing to release him again in order that a new decision may deal with him. It will respect the line that has been drawn between him and the others by that new decision and it will find full fellowship with him in the total acceptance that binds the total community together. Thus the life of care will speak to this acceptance about pluriform life more than pluriform life about this acceptance. It knows that the most direct way to others is through planning and action that cares for the world and that care for others is totally dependent upon the truth of this acceptance.

20. Our powerful desire for human community is sustained by uncontrolled and uncontrollable, known and unknown desires for that which life has not yet delivered to our satisfaction in some other fashion; a life of service is lived in the knowledge of the way life is. Our desire for human community produces subjection, dependance, constraint; a life of service requires freedom of one another out of a common understanding of service to the earth. Our desire for human community creates an artificial environment for living; a life of service creates lives fully engaged in care for the world. The existence of any pluriform life depends on whether it succeeds at the right time in bringing out the ability to distinguish between an ideal of pluriform life and a life of service in pluriform reality; between a life of care and the desire for human community

21. The life or death of a pluriform community is determined by whether it achieves wisdom on this point as soon as possible. In other words, pluriform life together, embodying the total acceptance of the diversity will remain sound only where it does not form itself into a movement, an order, a society, a power block, but rather where it understands itself to be a part of a much larger universal trend in history, an inexplicable consciousness unfounded by any single or multiple system of thought, yet one, and bound in care for the world and its future; where it shares actively and passively in the sufferings and struggles and promises of the whole league of colleagues; where the principles of entry and separation are required according to the common work, local conditions, or family obligations. The greatest danger to pluriform community is in specialising tasks into refined requirements, exclusion of the uneducated, the sick, the insignificant, and the seemingly useless people, and creating values to hold that may in fact rule out the very presence of pluriformity. On this point we must take care.